



Society News

THE PILGRIM WILLIAM WHITE SOCIETY

AN ENDORSED FAMILY SOCIETY
OF THE GENERAL SOCIETY OF MAYFLOWER DESCENDANTS

ESTABLISHED 2013

VOLUME XII

APRIL 2024

NUMBER 2

Message from the Governor

Dear Cousins,

When I was a little girl, my family moved from Kentucky to the exciting modern city of Dallas. The year was 1957, and I especially remember the promotion to find the "Millionth Man" to mark the population growth of Dallas County. The contest was featured on billboards and on television, and I did wonder how they would determine who was the millionth, and would it be my father (and not my mother or me)? The huge round million number was so compelling that I recall this more than 65 years later.

Why do I mention this in our Pilgrim William White Society Newsletter? It is because we are searching for our 200th member! Our family society is on the brink of achieving this membership milestone, and I find that the number 200 is every bit as exciting as a million. Please tell your family and cousins to join our Society which celebrates and commemorates our Mayflower ancestors William, Susanna, Resolved, and Peregrine.

Elsewhere in this newsletter, you will also see a casting call to portray our ancestor, William. I treasure my copy of Sue Allan's book on our grandmother Susanna. Now Sue is on the brink of publishing her volume on William, and she is seeking a cover model. Do you have what it takes? You certainly have the genes!

Wishing you a happy springtime of April showers followed by what? Mayflowers, of course!

With Warm Regards,

Ann



Governor Ann Wilkerson

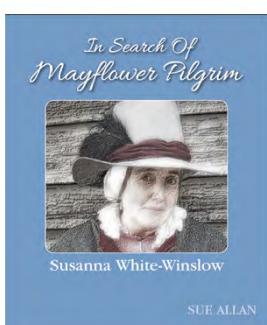
IN THIS ISSUE

**Looking for William White
Killing Witches
Mayflower Breakfast
Proving that Connection
Looking Back
What's in a Name
Equestrian Granddaughter
Tulip Mania
Susanna - Pilgrim
Final Pilgrimage
What Lurks Beneath
Letters to the Editor**

Looking for William White

By Sue Allan

I am currently writing another of my series of Pilgrim books - this time *In Search of Mayflower Pilgrim William White*. As with my latest books, I love to have an image of a real-life human being on the cover portraying the subject of the book in question. So, thinking ahead, I am looking for someone with a *Mayflower* connection to take on the honor of gracing the cover of this book once it is done. What could be nicer than to offer this opportunity to a descendant of William White? I will be looking for a portrait photo of a male aged (or who could pass for being) between the mid 20's to 33 (about William White's age at death) dressed authentically as a relatively wealthy Pilgrim of that era. (Please note any background should be of the time or fairly neutral). If anyone has a family member who would love to be considered, then all they have to do is to coax them into an authentic costume of a fairly affluent Pilgrim and submit the photograph(s) to me by the end of September to be considered. Reply to admin@mayflowermaid.com



Editor's note: For your reference, this is the cover of Sue Allan's *In Search of Mayflower Pilgrim Susanna White-Winslow*. On the cover is Malka Benjamin. Malka is Susanna's interpreter at Plimoth Patuxet. Since William died in the first year, they do not have an interpreter for him. Sue also sent us this note:

I have always intended to write a book about William White but held back as I wanted to go back into the archives to see that there was not anything else enlightening to uncover. And of course there

was, the 'golden' document showing not only William's excommunication but also naming his half-brother and Amsterdam, which absolutely 100% confirmed our previous genealogical findings - all of which could not have been done without the help of the Pilgrim William White Society.

Warmest Regards, Sue Allan

Killing Witches

By Cousin Robert Bailey

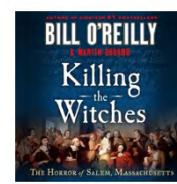
I recently purchased *Killing the Witches* by Bill O'Reilly and Martin Bugard. The book recounts the Salem, Massachusetts witch trials of 1692. It then goes on to state how the Puritan tradition influenced our nation as it was being formed, and continues today.

The book starts out informing the reader on ancestors' to the New *Mayflower* they few years pages 25-26 the authors mention Susanna (that's how they spelled her name) White and her husband William, how she gave birth to the first English child in the new colony and how William died very soon after they landed. They then go on to state how Edward Winslow's wife died and he and Susanna then married and had five more children.

I purchased the book because I have two individuals, Roger and Mary Toothaker, who were accused of being witches in 1692. I thought I may learn something new. Roger died in prison before being tried. Mary was tried and she confessed to being a witch,



and how she had given herself to the Devil because he could prevent any harm



coming to her or her family from the indigenous Indians. The Puritans believed that if an individual confessed then the Devil would leave that person, so they didn't need to be killed. Mary was eventually let out of prison but 12 years later her village, Billerica, was overrun by the Indians and she was killed and her youngest daughter was taken, never to be seen again. Irony! Her story is well documented, with transcripts of her examination and confession.

Mayflower Breakfast

Governor Ann Wilkerson attended the Mayflower Breakfast in Washington, DC during Heritage Week. She rounded up

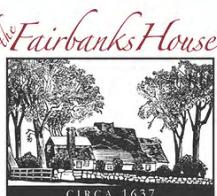


some cousin for this photo.

Proving that Connection

By Allison Stabile

Greetings! I am a member of the Fairbanks family and "my" family home still stands in Dedham, Massachusetts as the oldest timber-frame home in America. In doing research, it appears that Jonas Fairbanks (1704-1792) married Thankful



Wheeler (1711-1795), who is the daughter of Josiah Wheeler (1676-1738), who descends from William White and Susanna Winslow. I would love to connect with your registrar or whoever handles such verification. If I am right, this would mean that your organization and the Fairbanks House and Museum would have a connection and this would be exciting. Seeing as we like to preserve the past, serve the present and educate the future, I feel that this relationship would be mutually beneficial.

Looking Back

By Cousin Alan Smith

As many times as I have read and used Sue Allan's *In Search of Susanna White-Winslow*, I never realized the connection between the Pettingers and Babworth until after I had returned home after visiting there on our 50th anniversary trip. Mary Pettinger Jackson's uncle Nicholas served as vicar from 1557-1559. Her cousins Nicholas 2 and William Pettinger were also vicars. Nicholas 2 served as rector of West Retford while William served as vicar of Mattersaye. (I had driven past West Retford Church

several times without making the connection.) Their father was probably Richard "parson" of West Retford who died in 1551; if not, then it was his brother George. Sue did not

All Saints Babworth argue for which vicar was their father (Allan, *Susanna White-Winslow*, p. 69). In May of 2022 I walked through the church. I walked knowing where the Jacksons, the Brewsters, and Bradford had worshipped. Only now do I realize that I had also walked in the path of one of my many Calvinists clergy extended family. So Babworth has a deep connection

for us as a family as well as being the place where they worshipped with the Brewsters and William Bradford.

There is one major irony about St.



St Michaels in West Retford

Michael's. While it was definitely a Puritan stronghold during the time of Nicholas 2, Susanna's cousin, it has been a major Anglo-Catholic stronghold since the 19th century.

Poor Nicholas has been probably screaming "No, not this!" in his grave in the church's chancel ever since.

Nicholas's brother William served as



All Saints in Mattersey

the vicar of All Saints in Mattersey. When he died in 1580, he left Mary Pettinger money for "her silk" and a half crown to her father and his uncle John Pettinger.

John was one of the overseers of the will. (Allan, *Susanna White-Winslow*, p. 66f.) Photos copyrighted by Richard Croft and Ian S and licensed for reuse.

What's in a Name

By Cousin Barb Williams

Just had a new water heater installed yesterday! When I saw Bradford White, I was curious. I am going to write to the office in Ambler, PA to find out more about the name. Every time that I am in the laundry room, my thoughts will turn to the two Williams, Bradford and White!!



Equestrian Granddaughter

By Carolyn Young

This is my granddaughter, Sophia Olivero, who is the 14th granddaughter of William and Susannah White.



Sophia is now on the Equestrian Team at Skidmore in Saratoga, New York.

Tulip Mania

By Ann Wilkerson (from the book Tulipomania by Mike Dash)

Our ancestors would have known tulips during their years in Holland. Having heard of the mania in tulip speculation that led to riches and ruin in the 17th century, I hoped this book would shine some light on that amazing era. The author includes 30 pages of notes, many specific examples, literary references, and amusing anecdotes. Spoiler alert! This is not a book review, and my summary gives away the plot. Do read this wonderful book to learn the full story. Here is a chronological outline of the tulip's journey to our springtime gardens.

1. Today tourists arrive each spring to wonder at the colorful Keukenhof Gardens near Haarlem, but tulips are not native to the Netherlands. In fact, they originated from the desert region of the

- Pamirs and the Tien Shan Mountains where China, Tibet, Russia, and Afghanistan meet in one of the least hospitable areas on earth.
2. The blood red wild tulip flowers were venerated by the Turks. Tulips also were a powerful symbol of perfection and feminine beauty. In Arabic the letters for "lale," the Turkish word for tulip, are the same as for "Allah." Tulips were literally the Flower of God.
 3. In the 1500's, tulips were cultivated for the Sultan's pleasure at Topkapi Palace in Istanbul. Visiting envoys and ambassadors from the West would have encountered tulips there. Botany and gardening were interests of the rich in Europe, and bulbs were soon imported and grown in many locations in the West.
 4. In 1562, a boatload of tulips arrived in Antwerp. The receiving merchant believed them to be some kind of Turkish onion and cooked and ate some while planting others. Botanist Carolus Clusius became aware of the flowers and brought bulbs with him when he took a job at the University of Leiden, where he established the city's botanical garden. Our ancestors would have strolled in this garden which still exists today.
 5. Clusius was instrumental in classifying tulips in all their varieties of color, shape, and whether they were early, mid or late bloomers. New varieties were forming; unknown until the 20th century was that a virus was responsible for what were called pretty "broken" tulips.
 6. Dutch tulips were exotic, rare, and coveted. This made the cultivation of tulips lucrative, and Haarlem's poor, sandy soil was well suited for the bulbs. Dutch growers found customers in merchants, connoisseurs, and owners of country mansions. Artists created catalogues that were used to portray goods for sale.
 7. Life of the average person in Holland was very tough. Dutch artisans worked long hours for an annual subsistence wage of 300 guilders. Upward mobility was limited by the guilds, but becoming a "florist," a grower and seller of bulbs was an opportunity to become wealthy. Artisans sold the tools of their trades (looms, for example) in order to invest in their new career.
 8. As the number of people involved in the bulb trade increased, the price of bulbs began to rise. By 1636 bulb prices doubled every two weeks. An expensive bulb that cost 100 guilders in 1634 was priced at 750 guilders just two years later. Trade in bulbs evolved to be sales by weight and then sales by the bed. Tulips are above ground only in the summer, so the market progressed from tulips in hand to tulips still in the ground. Buyers did not see what they purchased and did not even know if the seller owned what was sold. Tulip traders created one of the first futures markets. They gambled by promising to pay a fixed price at a set future date. A bulb that cost 3,000 guilders in December, 1636 was worth all of the following combined in the currency of the day: 8 fat pigs, 4 fat oxen, 12 fat sheep, 24 tons of wheat, 48 tons of rye, 2 hogsheads of wine, 4 barrels of beer, 2 tons butter, 1,000 pounds of cheese, 1 silver drinking cup, 1 pack of clothes, 1 mattress and bedding, and 1 ship. The mania was to come to a spectacular collapse.
 9. In February, 1637, a dealer found there were no bidders for his bulbs. That occurrence spread. There were no sales at any price; the market had ceased to exist. Buyers were relieved of their contracts. Florists were chastened but not ruined. A recession did not follow. Paper profits cancelled paper losses.

10. Today the market in tulips continues to be dominated by Dutch growers. There have been advances: new varieties, the elimination of the virus that created broken tulips, and the ability to



manipulate temperature to keep bulbs dormant until desired.

Susanna White: Pilgrim

By Cousin Jean McMillin

In the story of the Pilgrims, women play a secondary role. Yes, there were 18 women who landed in the New World in November of 1620, but what do we know about them? Married names are listed, but who were their parents, where did they come from? During the 17th century, records, such as they were, were kept by men, as it was a male dominated world.



Women were usually kept in the background. They could not own property, unless they were widows. They did not make out wills or enact any legal business. If unmarried they had to depend on a male relative for existence. Even if the husband were abusive, legally he had the right to "chastise" her. If she left her husband, no one would take her in: she could not earn money to sustain herself. Life was not easy for a woman.

Some facts about Susanna White that are generally known: She was the wife of William White. They had a son Resolved born in Leiden. The family sailed on the *Mayflower*. Susanna gave birth to the first child in the New World -Peregrine on board ship. She survived the deadly first winter, but her husband did not. She was one of only four women to care for the survivors who lived through that horrible winter. She was the first woman to be married in Plymouth. She married Edward Winslow, who had lost his wife Elizabeth during the sickness.

But what do we know about Susanna? Who were her family? Did she have brothers or sisters? Where did she grow up? How did she meet William, her first husband? When did she die and where was she buried? Some of these questions may never be answered, but the new book about her written by Sue Allan attempts to answer them using what primary sources are still available.

How do you learn more about a 17th century woman? Few records were kept-wills, births, baptismal or burial records, property deeds, court records, private letters and /or diaries. These few precious documents could be lost, burned, damaged or destroyed in a variety of ways. Vocabulary, spelling and illegible handwriting also made research difficult.

Our detective trail begins with a small group of letters written over a period of 2 years. The first one was written by Susanna's second husband Edward Winslow to his uncle Robert Jackson. In it he states that he wrote to his father-in-law 2 years ago (1621) about the death of William White and that Susanna has become Edward's second wife. They had a child who died shortly after birth: Susanna is now pregnant again. He asks about his father-in-law and his wife's brother and sisters. This letter is dated Oct. 30, 1623. Edward expects that Robert Jackson will have

information about Susanna's siblings and her father. Since there is no mention of her mother, it is assumed that her mother is dead.

In Tudor and Jacobean times "brother" could mean a biological brother, a step brother, a half-brother or a brother-in-law. Because of the high mortality rate in childbirth and quick remarriage, within a family could be several children with different parents and surnames. Therefore, we cannot guarantee that Susanna's father was also surnamed Jackson. A second problem is that Jackson is one of the most common names in the Spalding area of Lincolnshire in England. In order to find out if Robert is truly related to Susanna's father, we need to learn more about Robert Jackson and his family tree. Fortunately, there are records about him: his burial entry at Spalding, which stated his occupation as 'Clerk of the Sewer' and a complete contemporaneous transcription of his will. (Proved at Boston, March 15, 1624/5) In it various members of his immediate family are included- his wife Margaret, her brother John Linzey, his sisters Dorothy, and Jane, his deceased brother Richard and Robert's nephew Thomas.

The major benefactors after his wife Margaret were Robert and Joan Thorpe. As there was not an obvious connection between the Jackson and Thorpe families other than by marriage, the real beneficiary was probably Joan Jackson Thorpe, niece of Robert. Remember in that time period women could not own property in their own right, all was in the name of her husband. Thirty years later in Robert Thorpe's will (1655) was listed a provision for Mary Jackson Hill which duplicates the same provision listed in Robert Jackson's will of "thirty shillings a year towards her maintenance during her natural life." Could this be another niece of Robert?

The conclusion was that Susanna had one brother Thomas and two sisters, Joan and Mary, all with the surname of Jackson. In that same group of letters addressed to Robert Jackson in the Lincolnshire Archives were two from his brother Richard who lived over seventy miles away at Scrooby, Nottinghamshire. The first of these letters dated July 14, 1623, proclaims the definite blood relationship between the two men who were very fond of each other. They share a concern about their niece Joan, married to a butcher Robert Thorpe. He is characterized as a "slavish husband". Domestic violence occurred even in Tudor times.

Richard mentions his friend Mister Culverwell who may have been a nonconformist preacher or Separatist. Thus, by association Richard was not of the traditional English religion. His second letter to Robert was written about one year later, concerning his son Thomas who was apparently living with Uncle Robert and was educated by him. Thomas, not yet 21, had formed undesirable friends and was acting badly. Richard is too far away to talk to his brother face to face, but pleads for understanding and forgiveness for his son's behavior. This may possibly be the last communication between the two men as Robert died seven months later.

Sue Allan now turned her attention to locating the gravestone of Robert and Richard Jackson's father, James, buried behind the font at the church of St. Mary & St. Nicholas in Spalding. The church had undergone much Victorian restoration between 1865-1867: the floor had been dug up and over 100 memorial stones had been lost. The one stone left behind the font was totally illegible. Frustrated she reviewed again the parish register. Among the 150 Jackson entries she found two of interest. "1603 James Jackson late of Brewell in Yorkshire" (Brewell is an old-fashioned name for Braithwell)

"1632 Jane the wife of William Jackson late of Mickelbringe in the parish of Braithwell in the county of York, carpenter"

Leaving Spalding behind, Sue traveled to the village of Braithwell, South Yorkshire to search the parish records of St. James Church. By examining these entries and those of the frankpledge (court records), she learned that James Jackson had been town constable in 1585-86.

Now she focused her attention on Richard Jackson. The first definitive mention of Richard was in 1584 age 22, occupation schoolteacher at Braithwell, as a witness in a court case. In order to be a school teacher, he would have had to attend university. There was a Richard Jackson enrolled in St. John's College, Cambridge in 1579 as a "sizar". A "sizar" was a scholarship student who acted as servant to another student to work back the loan. Richard earned his Bachelor of Arts degree and matriculated in 1581. If this is the correct Richard, he was a student at the same time as Robert Southworth who became a Separatist (Puritan) preacher and member of John Smyth's congregation at Gainsborough and Amsterdam.

In 1591 Richard was licensed School Master at Tickhill, a nearby village. It was there that he met his future wife, Mary Pettinger. They married in Doncaster in December of 1591. The Puritan or Separatist church opposed parts of the Anglican marriage service, especially that of using a ring and the groom's promise to worship his wife with his body. To avoid problems a license to be married outside the church was obtained. Mary was an "old maid" by Tudor standards. The usual age for a bride was 15 to 21, but as an only daughter, she was expected to stay single to take care of her aged parents. Apparently, this was Mary's situation. Shortly after they married, they moved to Scrooby, Nottinghamshire and started their family:

Joan was born c 1592, Susanna c 1594, Mary c 1598, and Thomas c 1604.

Thomas Waterhouse of Braithwell was the Archbishop of York's Bailiff and Receiver of Scrooby Manor in 1591. Richard may have acted as his deputy: by 1601 he became Bailiff and is recorded as such. His duties included supervising the estate of the archbishop, overseeing that all was in good repair, attending to the tenants' needs and settling any disagreements among them, collecting the rents, and making the necessary arrangements when the archbishop chose to visit his estate. This was a very responsible occupation.

In April of 1598 Richard and his family were presented by the churchwardens there "for resorting to other churches in service and sermon time". Presented at the same time was his co-worker William Brewster, Separatist and Mayflower Pilgrim.

Upon the death of Thomas Waterhouse in 1598, the property rights at Scrooby were inherited by his eldest son Vincent. He leased the "House on the East side of the Great Court" to Richard Jackson. This postdated lease of February 22, 1605 was signed by Richard Jackson, his brother-in-law Edward Pettinger and, William Brewster. This document was the turning point in confirming Richard Jackson as Susanna's father. This house is the only extant building of the 16th century on the present Scrooby Manor site. Another postdated lease was granted to Richard dated October 20, 1608 and was good for three more years. Richard was now earning 20 pounds a year which was a substantial sum of money then. Mary Pettinger-Jackson may have died by this time. They had 4 young children by this time so why did not Richard remarry?

Perhaps he saw the handwriting on the wall about the religious turmoil that was brewing. He did not want to saddle a new wife with that burden, nor his children. We know Richard placed some or all of his

children with his brother Robert and wife Margaret in Spalding. Joan married Nicholas Jackson at Spalding in September 1607, Mary resided at Spaulding and Thomas was educated by Uncle Robert at the Free Grammar School at Spaulding. Meanwhile by December 1, 1607, Richard had been called before the Ecclesiastical High Commission of York for religious disobedience: on December 15th he again appeared before the commission. Eight months later his name appeared for the third time: he was described as "late of Scrooby, now of Tickhill." His religious principles forced him to forfeit his position with the Archbishop of York, and leave his home. Had he been involved with the first attempt to flee Boston in the fall of 1607? Did he escape with the rest of the Scooby Separatists to Amsterdam? Did he act as a go-between from Holland to England having friends in both locations? The answers to these questions remain a mystery.

But what about Susanna? What had become of her? She was born in Scrooby c 1594. Although the parish register has been lost, we assume she was baptized at St. James Church (now called St. Winifred). Scrooby then was considered a small town with a population of 131 adults over the age of 16. The town was located on the well trafficked Great North Road. A steady stream of people passing by would have stimulated her imagination and curiosity. Her university educated father held a position of wealth and high standing, kept at least one servant if not more, and generally lived a life of privilege. As Susanna grew older, she became aware of the underlying suspicion and resentment of her neighbors because of her parent's religious nonconformity. It was probably a neighbor who reported her father to the authorities. After James Stuart was proclaimed King on the death of Queen Elizabeth I in 1603, hope surged that the Anglican Church would be reformed as the

Kirk of Scotland had been. This was not to be. Richard and his family were forced to leave their home four years later.

Now Susanna's life becomes a deeper mystery. We know she and William White were married and had had a child before they sailed on the *Mayflower*, but where they met and where they married is not known. Through complex family intermarriage, William may have been considered a distant kinsman. Records prove that he moved to Amsterdam in 1608, but we have no idea when Susanna arrived in Holland or where she lived. We do not know if her father left England in 1608 with the Scrooby congregation and brought her with him. It is possible that Susanna came to Amsterdam later with Mary & William Brewster. She and William White were probably married in 1614 as Resolved was born in Leiden, September 9, 1615.

When they decided to sail to the New World, Susanna was in her last trimester of pregnancy as were Elizabeth Hopkins and Mary Allerton. Another young mother was Dorothy May Bradford whom Susanna must have known very well. The two-month journey in a small dark confined space below deck with no privacy or social distancing was indeed a trial for all, but especially for the pregnant women. Susanna gave birth to Peregrine on the *Mayflower* in Provincetown Harbor on December 12, 1620. He was the first child born in the New World.

From November, 1620 to March, 1621 Death stalked the small band of Pilgrims and Strangers. Out of 102 passengers, 45 men, women and children died. Of the 18 women on board only 4 survived. Susanna was one of them, but her husband William died February 21, 1621. Being left a widow with two young children in a strange country, it was in her best interests to remarry. On May 21, 1621, she was married in a civil ceremony to widower Edward Winslow.

As the new colony struggled to survive, Susanna faced deprivation, hunger, and fear. When the second influx of colonists came one year later, food shortages became even worse. The harvest had been good, but not adequate for the number of people it was to feed. The Natives were helpful at first, but things could change in an instant. As Edward became more prominent in the colony, he undertook more responsibilities. He sailed to England in 1623 on the Colony's business. Susanna was left behind, wishing him well and a safe return. He returned to her in the spring of 1624 but made many more trips between Plymouth and England between 1623 and 1634.

In 1632 Edward was given a land grant in Marshfield north of Plymouth. The family may have spent part of their time there and part in Plymouth. In 1636 they settled in Marshfield permanently where he had built a home called "Carewell", named for the Winslow family seat in England. By 1653 Edward had been chosen by Oliver Cromwell to serve as his commissioner during the Anglo-Spanish War. On December 18, 1654, Edward drew up his will in London as he was about to sail on a dangerous mission to establish an English military base in the Caribbean. He died in the West Indies of a fever May 8, 1655. An account of Edward's death was written in Henry Whistler's "Journal of the West Indies Expedition". The journal is now located in the British Museum. Edward died a few days before his and Susanna's 24th wedding anniversary. They had been separated by an ocean for over one third of their married life. Again, Susanna was left a widow. Her name appears April 18, 1656, in English records with that of her son Josiah: they were petitioning the Lord Protector Oliver Cromwell for money to pay Edward's debts. It is not known if she appeared herself or had a representative, but 500 pounds was granted.

Susanna's remaining life sinks into obscurity. We do not know when or where she died or even where she was buried. We assume she died in Marshfield and was buried in the Winslow Cemetery. Like so many other women of the 17th century, her life remains much of a mystery.

Bibliography

- Allan, Sue, *In Search of Mayflower Pilgrim Susanna White-Winslow*, DPS Partnership Ltd., UK, 2018.
- The Compact*, Vol.41, Issue 1, spring, 2020.
- Mayflower Quarterly*: pg. 111, "Another Case of Mistaken Identity in Illustration".
- Boston: The Town, The Church, The People*. UK publication
- Mayflower History.com, computer source
- Ordnance Survey Motoring Atlas 1987 Pg. 51, 59

What Lurks Beneath

By Cousin Donna Crosby

Good morning, just to let you know that I have the envelope addressed and the check written, NOW my task is to walk down to the mailbox and get it in the mail -- cold, wet, and icy conditions out there so I am a tad reluctant to gather up me, the walker, AND the courage to go 'exploring'. There is a female bobcat/cougar who lives under the deck-- AND is so comfortable with us, that when she is 'out and about'



and needs to get back to her lair, no matter who, or IF Ed (when he was alive) or me, is out there sitting on that deck, she just walks up the steps crosses the deck and then goes down the opposite steps to get to that opposite part of the deck and where she then crawls under the deck to her lair! And as she would walk past Ed, she would give him 'a look' out of the sides of her eyes as if to say, 'how don't make any sudden moves, OK??"

She has raised four litters of kittens! Right under our feet!

Ed kept feeders for the various birds, hummingbirds, and raptors of all kinds, that he (and the squirrels) SOOO dearly

enjoyed. One day he saw a squirrel wrapped around one of the feeders gnawing away, so Ed exploded off the deck, yelling (bad words at it!), waving his arms and shooed it away! "There".... (He did his job for THAT day).

However, the next morning as I walked into a room at the back of the house and opened the door, right THERE on the floor where I would have STEPPED had I needed to go outside, was the carcass of a squirrel. I drew back QUICKLY, and with my foot, kicked it out into the back yard...ghastly!!!!

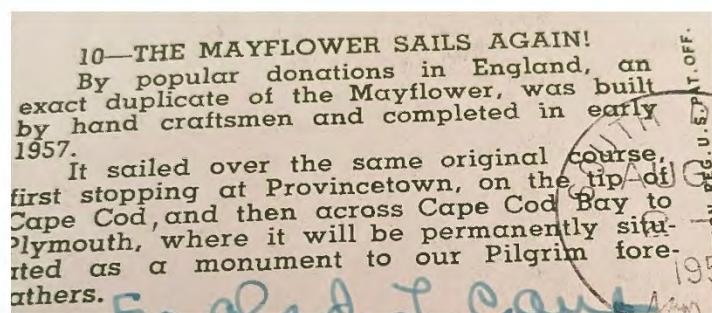
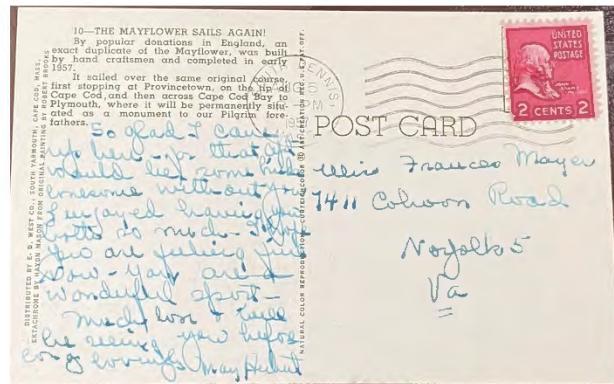
NOT the end of the story! The NEXT morning, and repeating the same routine, when I opened the sliding door, and looked DOWN. ...that gnarly dead thing was RIGHT back where I had found it yesterday---and it sure did not CRAWL there by itself!!! When I kicked it back OFF the deck, and looked into the yard...there she sat...watching me...as if to TELL me, 'SEE what I did for you"????

1957 Postcard

Cousin Barbara Williams shares a



family postcard from 1957.



Final Pilgrimage

Jon Harold Wheeler, 85, son of the late Everett Jesse Wheeler, Sr. and Marjorie Spice Wheeler died Saturday, February 10, 2024 at

Jacksonville, Fl. Mr. Wheeler was born in Utica, New York on March 31, 1938. He was the grandson of William Henry Spice, Sr. and Grace Maria Frost Spice, Utica, N.Y. and Jesse John Wheeler and Elizabeth "Lizzie" Everett Wheeler, Boonville, N.Y. and



Deland, Fl. and the great grandson of Col. William Sippell Wheeler and Ellen Jones Wheeler, and the great, great grandson of Nathan Wheeler and Mary Polly Combs Wheeler, who were pioneer settlers in the Boonville, N. Y. area circa 1799. The Wheeler family direct ancestry line is to a *Mayflower* passenger and Compact signer, William White, and his wife Susanna White whose son, Resolved White (1615-1687) married Judith Vassall (1619-1670). Their daughter Elizabeth White (1652-1712) married Obadiah Wheeler (1650-1713). Mr. Wheeler was a member of the General Society of Mayflower Descendants and the Jamestowne Society. Mr. Wheeler graduated from Utica Free Academy and Utica College. He was formerly employed with Homestead Savings and Loan Association of Utica, NY. He retired as Executive Vice President of First Federal Savings and Loan Association of Jacksonville, Fl. and later from the City of Jacksonville. Mr. Wheeler was a resident of Florida since 1972. Jon was a member of San Jose Episcopal Church after moving to Jacksonville in 1976, where he faithfully served as a Lay Eucharistic Minister, Lector, past member of the Vestry, Senior Warden and Treasurer. He also was a member of the first Sunday breakfast crew since 1978. He was a past member of the San Jose Country Club, Downtown Jacksonville Rotary Club where he was a Paul Harris Fellow, the Model "A" Restorers Club, National Rifle Association, and a lifelong conservative. He also was a Florida Licensed Real Estate Broker.

Survivors include his wife of over 49 years, Colleen Moyles Wheeler of Jacksonville, Fl., his son James S. (Christine) Wheeler of Parrish, FL, and their children Alyssa Wheeler (Anthony) Sentore, Karli Wheeler (Zach) Hess and Jon A. Wheeler; his daughters Deborah Wheeler Nelson Wengert, Kayuta Lake, N.Y. and her children, Ian (Jessica B.) Nelson and

Zachary Wengert (Brittany Hurd); Diane Wheeler (Jonathan) Lewis, Westmoreland, N.Y. and their children Kaylyn Lewis (Brian) Singleton, twins Lauren Lewis (Jesse) Belon and Meghan Lewis (James) Pollard; and Jill Wheeler (Christopher "Bubba") Montrose, Whitesboro, N.Y. and their children Jake, Connor and Ty Montrose. He is survived by two sisters: Marjorie Ann Wheeler (Bruce) Larlee, of Island Falls, ME, and Ellen Wheeler Winter of Fairport, N.Y., and his in-laws: Darlene Benson (Mrs. William R) Wheeler of Boonville, N.Y, Timothy (Frances) Moyles, Batavia, NY, Mrs. Karin Moyles Nelson, Kingston, PA, and Kevin (Sharon) Moyles, Dana Point, CA; he also leaves 10 great grandchildren, and many nieces and nephews.

Gertrude Marie Bidwell Leuchs

97, a longtime resident of Monterey, MA died in League City, TX, January 16, 2024. Marie was born July 6, 1926 in Hartford, CT

to Charles Alanson Bidwell and Gertrude Catherine (Hamilton) Bidwell. She grew up in Great Barrington, MA where her father was manager and vice president of Southern Berkshire Power and Electric Company, later

Massachusetts Electric Company. Marie had all her Catholic sacraments at St. Peter's Church in Great Barrington.

She graduated from the Bryant School and Barrington School for Girls. At age 17, she joined the accelerated five-year WWII wartime program with the Johns Hopkins Hospital School of Nursing and Hood College. This was followed by post-graduate work at the Johns Hopkins University. She was employed as a head nurse and assistant nursing arts instructor at the Johns Hopkins Hospital, later an evening



supervisor of nursing at the surgical and obstetrical units of NYC Department of Hospitals/Bellevue, and lastly at Austen Riggs Center in Stockbridge.

Marie briefly met the noted stained-glass artist and craftsman Frederick L. Leuchs as a teenager on Lake Garfield in Monterey, MA. They were reintroduced when they were 26 and after a brief courtship, they married in 1953 at St. Peter's Church and had five daughters. They lived in New York City for 13 years while summering in Monterey. In 1966 they moved full-time to the Berkshires. The Monterey house that Fred had built before their marriage became their year-round home. The Stockbridge studio of Marie's late uncle, the sculptor, Augustus Lukeman, became Fred's studio. Marie and Fred retired to St. Petersburg, FL in 1994 returning to Monterey for summers. Fred predeceased her in 1999 and is buried in the Bidwell Family Lot in Stockbridge Cemetery.

Marie's avocation was as a genealogist like her mother. She loved exploring the choices, struggles and ambitions of her ancestors, and where those took them. She researched and collected ancestral documents and heirlooms throughout New England and England. Her Bidwell genealogy has been traced back to 1044, when her ancestor served under William the Conqueror. She was a descendant of King Edward I, II, and III and King Henry I, II, and III of England. Her ancestor, Susanna White later Winslow, who was a passenger on the *Mayflower* gave birth to the first Mayflower child born in America. She is a direct descendant of John Bidwell (6th great grandfather), a founder of Hartford, CT, and the Rev. Adonijah Bidwell, Tyringham/Monterey's first minister and namesake of the Bidwell House Museum. She was the last local descendant born with the Bidwell surname. She and her mother bequeathed ancestral archival documents to Yale University, the Berkshire Athenaeum,

and the Bidwell House Museum among others, as well as oral histories.

In Marie's later years with the help of her daughters, she donated Fred's stained-glass papers and studio contents to the Corning Museum of Glass Rakow Research Library. She also donated Augustus Lukeman's portfolios and papers to the Smithsonian Archives and several of his maquettes to noted institutions including the New York Historical Society.

Marie was a member of the New England Historic Genealogical Society, the National Society of the Daughters of the American Revolution of MA and NY, and the New York State Daughters of the Colonial Wars. She was a member of the First Resistance Chapter, NSDAR formerly the Ausatonoug Chapter NSDAR in the Berkshires and the New Netherlands Chapter NSDAR in New York. She served as Senior Society President of the Light Horse Harry Lee Society NSCAR of NYC, and the Sarah Deming Society NSCAR in the Berkshires, her daughters' Children of the American Revolution Societies, for many terms. She was active with the Bidwell Family Association, attending many reunions. She was a member of the Bidwell House Museum and its Garden Angels. After retirement she was a member of the Snell Shores Circle of St Petersburg (FL), the Snell Isle Garden Club and the Snell Isle Property Owners Association, and a parishioner of St. Raphael Catholic Church on Snell Isle.

While she appreciated her years of professional service, she was above all dedicated to her family. Marie was deeply proud of her five daughters: Paula Moats McNay (Joseph) of Chestnut Hill, MA; Catherine Bohrman of Palo Alto, CA; Adele Odegaard (Trond) of New Smyrna Beach, FL; Mary Anne Leuchs-de la Rosa (Tomás) of Baytown, TX; and Ellen Leuchs (Diane Curtis) of Sunderland, MA. She truly adored her 10 grandchildren and 4 great

grandchildren. She also leaves her devoted godson and nephew Mark Makuc, and goddaughter and niece Ann Tucker Kousch. In addition to her husband, she was predeceased by her granddaughter, Christiane Marie Leuchs de la Rosa, and her son-in-law of 47 years, David Bohrman.

**2021-2026
SOCIETY OFFICERS**

GOVERNOR

ANN WILKERSON

DEPUTY GOVERNOR

ELLA-MARIE OCHOWICZ

RECORDING SECRETARY

BETSIE GRICAR

CORRESPONDING SECRETARY

PATRICK WHITE

TREASURER

SUSIE WUEST

HISTORIAN

BARBARA WILLIAMS

CAPTAIN

CHARLES PROVOST

ELDER

KENNETH WHITMORE, JR.

THE PILGRIM'S FAST
BY MRS. MARY G. HORSFORD

Twas early morn, the low night-wind
Had fled the sun's fierce ray,
And sluggishly the leaden waves
Rolled over Plymouth Bay.

No mist was on the mountain-top,
No dew-drop in the vale,
The thirsting summer-flowers had died,
Unknelled by autumn's wale.

The giant woods with yellow leaves
The blighted turf had paved,
And o'er the brown and arid fields
No golden harvest waved.

And calm and blue the cloudless sky
Arched over earth and sea,
As in their humble house of prayer
The Pilgrims bowed the knee.

The gray-haired ministers of God In supplication bent,
And artless words from childhood's lips
Sought the Omnipotent.

And many a brave and manly heart,
And woman's gentle eye,
Inured by discipline to wo,
Were raised in supplianc high.

No wild bird's joyous song was heard,
No sound from shore or height,
With mute but mighty eloquence
Had Nature joined that rite:

The drooping com and withering grass
Upon the hot earth lay:
The lofty forest-trees had stooped
Their aged heads to pray.

The sultry noon tide came and went
With steady, fervid glare;
"Oh! God, our God, be merciful,"
Was still the Pilgrims' prayer.

They prayed, as erst Elijah prayed
Before the sons of Baal,
When on the waiting sacrifice
He called the fiery hail.

They prayed, as prayed the prophet seer
On Carmel's summit high,
When the little cloud rose from the sea
And blackened all the sky.

And when around the spireless church
Night's length'ning shadows fell,
The customary song went up
With clear and rapturous swell:

And as each heart was thrilling to
That simple chant sublime,
The rude, brown rafters of the roof
Woke to a joyous chime.

The rain! the rain! the blessed rain!
It came like Hemnon's dew,
And watered every field and wood,
And kissed the surges blue.

Oh! when that Pilgrim band came forth
And pressed the humid sod,
Shone not each face as Moses' shone
When "face to face" with God?

Welcome New Members

Gary Allen McCully -- Resolved

Susan G. Norman -- Resolved

Debra Gene White -- Resolved



Letters to the Editor

Hello Cousin Mike.

I thoroughly enjoyed reading the newsletter you've been curating. The content is truly engaging, and I'm grateful for your dedication to this role.

I would love to submit some fun articles to you! I recently joined the Colonial Wars Society through Resolved White; I had no idea he fought in the early colonial wars! Also, I have been reading about Judith Vassal and her family's links to the Winthrop Fleet, Jamestowne, and the Huganaughts. My early ancestors included some interesting people, such as Peter Crapo and Louis DeMaranville. I think digging into some of these stories and writing an article would be fun. My biggest concern is that I am new to the PWWS society, so some of these topics may have been already covered, but you could always reject them if they have :)

I am currently in survival mode in the last year of my Ph.D. program. Today, I am

working on two papers I am trying to get published in an academic journal with a fast-approaching submission deadline! However, I would much rather work on my genealogy or discover fun stories about my ancestors. I look forward to the end of this program to work on some fun research projects about my ancestors.

Thank you,

Gary McCully

Dear Governor Ann Wilkerson,

I was forwarded the Pilgrim William White Society Newsletter and I enjoyed reading it very much! The whole format and content of the Newsletter is so well done. Kudos to your Society!

I especially enjoyed the article "The Other Rock" by Helen Krispien about Sacrifice Rock. So very little is written about the history of this rock and Helen did such a good job. May I copy this article into the Oregon Mayflower Society newsletter and credit both Helen and your Society Newsletter?

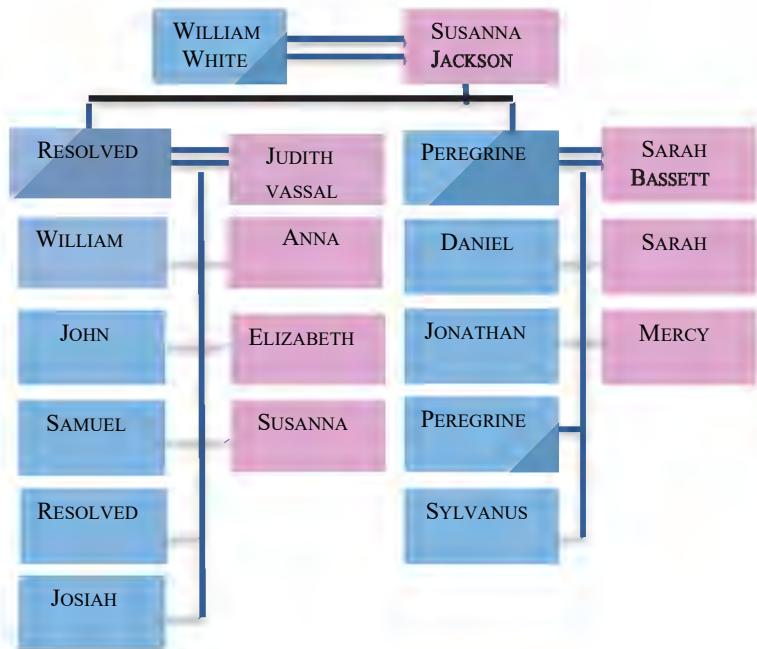
Also--as a GSMD Member at Large I read everything--all the Newsletters from Member Societies and GSMD. Although I am not a White descendant, I would love to get future copies of this Newsletter. I am a member of the Brewster, Cooke, Hopkins, Rogers, Samson and Warren Family Societies but I would love to see what the White Society is planning as well.

Beth Lambright

Your letter here – in the July newsletter!

THE PILGRIM WILLIAM WHITE SOCIETY

Our Mission: Provide a forum for members to gain information about our common ancestor, William White; to keep our Pilgrim heritage alive; and to promote education in our schools, communities and other societies.



THE PILGRIM WILLIAM WHITE SOCIETY
MICHAEL BEARD, SOCIETY NEWS EDITOR
8510 FLIP FLOP COURT
PANAMA CITY BEACH, FLORIDA 32413

