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Chasing Toto: An Attempted Remembering of the “Windsor Indian”

By Anne C. Wheeler, PhD

Anne is an assistant professor of composition/ rhetoric and writing program director at Springfield College.

Although memorials are designed to commemorate and honor past people and events, the unceasing march of time has the tendency to replace remembering with forgetting. Just over the Connecticut border into Massachusetts, the town of Longmeadow and the neighboring city of Springfield is peppered with such forgotten mnemonics. One might stand at the spot where Metacomet Road intersects with King Philip Drive and be unaware of the fact that these two residential streets are both named for the same man, the feared leader of “the Native Americans’ last-ditch effort to avoid recognizing English authority and stop English settlement on their native lands” (as described by History.com). The beauty of Turner’s Falls obscures the fact that 200 men, women, and children, members of the Narraganset tribe, were shot or plunged to their deaths as they retreated from English soldiers. The area in Forest Park known as King Philip’s Stockade has become a popular place to host a summer party, and visitors might stop to look at the bronze statue of an unmarked Native American behind an iron fence enclosure. While there is no nearby sign indicating who this man is, or even whether he depicts a specific person, scholars of Springfield or Windsor history will know him as “Toto

the Windsor Indian.” In the case of Toto, he isn’t exactly forgotten. His story is told in countless accounts of the Siege of Springfield during King Philip’s War.

According to legend, on October 4, 1675, Toto learned of a surprise attack on the city of Springfield being planned by King Philip’s soldiers. In response to hearing this news, Toto ran 20 miles from Windsor to Springfield to sound the alarm. Toto is credited with saving the people of Springfield from a massacre. But the legend conjures up several questions for the historical record: How did Toto find out about the conspiracy? Who were his confidants? What compelled him to betray them? Did he really run 20 miles in a single night?

Henry Morris’ *Early History of Springfield 1636-1675*, which is widely cited and quoted throughout the various accounts of the incident, describes Toto as a “friendly Indian” who was “domesticated in the family of” Henry Wolcott Jr. Per Morris’ account, Toto appeared so visibly distraught that the family extracted the story from him. This information leads to yet another question: how did Toto end up with the Wolcotts?

We know from land records that Toto was the grandson of Nassahegan, the last Poquonock sachem in the Windsor area. Sachems essentially functioned as monarchs within their domains and, with the input of council, controlled both the land and the people. That Toto had experienced such a reduction in status—from sachem’s heir to domestic servant to the English—is jarring. Obviously the influx of the British sociopolitical system had radically altered the Poquonock



Statue of “Toto the Windsor Indian” in Forest Park in Springfield, MA, 2019. Photo by Michelle Tom.

way of life and means of survival, but records show that Toto was still selling land well into the 1680s, so although he wasn’t a sachem, he still maintained some form of control over his grandfather’s former domain.

By combining a more general account of how Native Americans were often enslaved by white settlers with what we know about Henry Wolcott Jr., it might be possible to speculate on Toto’s presence in the Wolcott household. In *Brethren by Nature: New England Indians, Colonists, and the Origins of American Slavery*, Margaret Ellen Newell offers a critical unearthing of Indian servitude and slavery in New England, which has largely been obscured from the historical record.

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OUR MISSION

Windsor Historical Society invites people to connect with Windsor's evolving history by preserving, interpreting, and sharing our community's artifacts and stories.

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**Questions
for the Future**

In August of 1921, George E. Crosby used local newspapers to invite anyone interested in forming a historical organization in Windsor to meet at Town Hall on September 1. Seventeen people showed up, and out of that meeting evolved the Windsor Historical Society we know today.

The constitution and bylaws published in the Society's first annual report in 1922 provide clues to the questions those seventeen people must have asked. Questions like: What should we name ourselves? What is our purpose? How should we organize?

Among the things this little group decided was that the Windsor Historical Society of Windsor, Conn. would become a membership organization that held regular meetings; collected artifacts and documents; identified, preserved, and marked historic sites in Windsor; recorded current history for benefit of future generations; published documents and pamphlets; and prepared for the town's Tercentenary in 1933.

The fiscal year of 2021-22 marks Windsor Historical Society's centennial year, an exciting time as we plan how to move the Society forward. The "What is our purpose?" question is as relevant today as it was a century ago.

We are known for public programs, similar to the "regular meetings" spelled out in the first bylaws. One significant difference: our "meetings" or programs are open to the public with reduced fees for members. We now see public programming as a key strategy for both holding our members close and reaching out to new audiences. And programming provides a forum for real-time civic discourse, which we feel is important in a rapidly virtualizing world.

Who should we seek to serve through our programming? Area students and seniors enjoy our programs, but what about people of color? What about families? How can we better meet their needs and their desires with history-based programs? And how do we continue to meet the changing needs of our seniors and school students?

The founders of the Society felt it was important to collect historical items, but also to document current history. We agree with their thinking, and technology helps us to follow in their footsteps. We scan historic documents and images to help preserve fragile originals, and record oral history interviews. But what happens when we are offered actual three-dimensional items from the 17th through the 21st centuries? Collections storage space is at capacity, but we can't responsibly stop collecting if we truly believe that history is an evolutionary process that began yesterday and encompasses the experiences of every Windsor resident, past and present. So how do we continue to collect and preserve artifacts that tell our community's stories?

Our mission directs us to share what we have collected and preserved. Social media is a great way of doing this. And yet, our current physical exhibition space is quite limited. How can we share more of our collections with the public? Are there ways of moving exhibitions outside our walls? Or expanding our walls? Are there ways of increasing our capacity to plan and execute more exhibitions? And we are always asking the question: what does the public want (and need) to experience?

The questions we ask of ourselves and of our community today will guide our next decades, just as the questions posed by that small group of founders and their successors guided Windsor Historical Society through the past century. And answers will come, as they always do!

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Montage of Toto's signature mark from various land deeds. Note that these versions are interpretations of Toto's mark, as drawn by English town clerks for the official town copies of the land deeds. Toto's original mark, drawn in his own hand, would have been on the copies that were given to the parties involved in the transaction.

Newell explains:

Throughout New England before 1700, and in subregions thereafter, Native Americans represented the dominant form of nonwhite labor. They toiled in ironworks, fisheries, livestock raising, extensive agriculture, provincial armies, and other enterprises that required unusually large work forces.

This labor was secured in many ways—through paid wages, indentured servitude, and outright slavery. By “purchasing” lands, introducing new consumer goods to the area, and dictating social “norms,” the white settlers brought a new socioeconomic system into the greater New England area, and this system ensnared many of the region’s original inhabitants. As a result of increasingly complex legal codes that “undermined essential Indian economic activities,” especially those relating to the leasing of land, “the Indians slowly become proletarianized” as Newell analyzes. The burgeoning New England governments continued to write laws and codes that restricted the activities of Indians and fined them for infractions. When these fines evolved into unpaid debt, conditions of servitude were imposed, and, according to this system, the enslaved workers were no longer able to reap the benefits of one of the only appreciable assets the new system left them with: their labor.

One of Windsor’s earliest settlers and a prominent local merchant, Henry Wolcott Jr. possessed an abundance

of land and was involved in many enterprises, some of which likely would have relied upon Indian labor. In 1671, four years before the Toto legend in question, he boasted that he made 500 hogsheads of cider out of his own orchard in one year. By the time of his death in 1680, he owned around 34 acres of orchards just in Windsor. He would have needed laborers to work in his orchards, as well as to perform other duties throughout his properties. Wolcott has the regrettable distinction of being the first person on record in New England to own a “Negroe” slave, so it stands to reason that his moral code would have allowed for the exploitation of all groups he considered to be subaltern, including Indians. Toto’s apparent freedom later in life (when he was selling land) indicates that he was not permanently enslaved within the Wolcott household. However, in Newell’s words, “chattel slavery and freedom were at opposite ends of a broad spectrum, and many Indians occupied points along that spectrum in varying degrees of unfreedom.” So although a documentary record explaining Toto’s presence in the Wolcott’s household has not been found, contextual evidence suggests that he was a laborer of some kind.

Further, Henry Morris’ assertion that he was “domesticated” into the household is suggestive of a long-term relationship between Toto and the Wolcott family. If Toto was an indentured servant, the imposing of this status could have been the result of either crime or debt, and laws surrounding Indians and alcohol often got individuals tangled up in both of these circumstances. While there is no court record of Toto drinking or being tried for such, it was not uncommon for white settlers to provide Indians with alcohol as a form of entrapment specifically for the purposes of extorting money or land from them. We do know that Sepanquet, an uncle of Toto’s, deeded land to Samuel Marshall in exchange for Marshall paying a fine on Sepanquet’s behalf to the County of Hartford, and so there is a precedent within Toto’s family of

falling into such a predicament. It’s also completely possible that Toto was employed by the Wolcott family for fair wages and of his own accord. Although most Indians who worked for wages did so by the day or seasonally, a more long-term form of employment may have actually come about because of Toto’s relatively high status as grandson of a previous sachem. According to Newell, “From the Indians’ perspective, sometimes service in New England homes created avenues for power within their own indigenous communities, or led to profitable roles mediating relations between English and Indians in this increasingly hybrid society.” By becoming a trusted member of the Wolcott household, in whatever form that may have taken, Toto would have been able to learn any number of skills necessary to successfully navigate English culture, economy, and bureaucracy.

Despite the several possible explanations for why Toto would have been working for the Wolcott family, we still don’t have a clear explanation as to how or why he would have learned about the planned attack on Springfield. However, one potential answer, albeit one that cites no sources, comes from a Springfield history book written for children. Author Charles Henry Barrows speculates that Toto was informed of the impending attack by a group of Agawam Indians who were traveling to Hartford on October 4, 1675 in order to retrieve a group of hostages that the English settlers had handed over as a show of good faith between the Agawam tribe and the English. Barrows theorizes that, if this group of hostages hadn’t been retrieved, and the siege of Springfield was carried out, the English would have murdered them in retaliation. If, in 1675, you were traveling to Hartford through Windsor, you wouldn’t have been able to do so without passing by Henry Wolcott’s land, and possibly even his apple orchard.

We can now connect the dots to suggest that Toto, while working in

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Wolcott's orchard—apple harvesting is at its peak between September 1st and October 25th—might have spoken with the delegation of Agawam Indians as they made their way to Hartford. We can imagine a scenario in which young men, tasked with rescuing vulnerable hostages, would have stopped along the way and boasted about the upcoming attack. We don't know enough about Toto as an individual to know why he would have betrayed this confidence, but we can't assume that he, a Poquonock from Connecticut, had any particular allegiance to a group of Agawams from Massachusetts. If Toto was working for the Wolcott family in order to increase his own standing and influence in the new social order, then perhaps it would have been beneficial for him to be perceived as a loyal informant. Or perhaps he was simply compelled by his own moral code. Lacking any specific accounts of Toto's motives, explanations for his actions are limited to contextual guesswork.

All of this is to say that by scouring the historical record, we can locate a plausible explanation for how, where, and why Toto would have heard about the planned attack on Springfield. We can also draw conclusions about why he might have been in Wolcott's household and speculate that Toto's relationship to the family was more complex than the benevolent, patriarchal portrait of loyalty that Henry Morris alleges. We cannot, however, substantially prove or disprove his running 20 miles in the course of a single evening, though for a very fit runner it would be physically possible at least. Barrows attributes this journey to a "swift [English] messenger," which greatly reduces the mythical nature of Toto's narrative.

The legend of Toto invites interrogation into the motives of memory. If King Philip's War was the bloodiest war per capita in American history, then why did the victors, the white settlers, need to remember the

legend of Toto? Did the notion of a friendly Indian, running through the night to save the women and children of Springfield, tromp down some of the animosity and fear that followed the war? Would the "swift messenger" described by Barrows not have the same romantic cachet as the loyal and fast Toto? Was Toto's story a way of domesticating the brutality of history—hundreds of deaths obscured by the tale of one hero? Was it a kind of warning shot, sent out to defeated tribes? By creating a false binary, the friendly Indian versus the unfriendly Indian, were the English settlers issuing a tacit ultimatum to Native American survivors of King Philip's War? Whatever the answer, Toto's statue isn't telling many tales. Instead, it serves as a physical reminder of a history that has been almost, but not quite, forgotten.

Windsor Founders' Series: John Hoskins, Paper Trail vs. DNA

By Rob Hoskin, volunteer

When John Hoskins sailed from England to the New World, he was about 42 years old, a middle-aged family man. He is thought to have sailed with his wife Ann and their adult children Thomas and Katherine. It is possible that the couple had an elder son, also John, who stayed behind in England. The consensus on the origin of Windsor founder John Hoskins is that he came from the West Country of England, perhaps near Beaminster, Dorset, and was likely a passenger on the *Mary & John*, arriving in Dorchester, Massachusetts in 1630 (see a summary of the inferences used in compiling Hoskins's background and family make-up in *The Great Migration Begins*). The paper trail that establishes Hoskins's background is shaky, but has recently been fleshed out using

advancements in DNA technology. Hoskins's story is of interest not only to descendants, but also to those whose family research might benefit from similar genetic study.

Not much is known about John's occupation, but it is likely that he was a farmer as his will shows that various individuals owed him money, which was expressed in bushels of wheat, "pease", etc. At his death in 1648 his estate was valued at £338. Of this, £133 was in three pieces of property, £33 in crops, and £93 in livestock, all supporting the idea that he was a farmer. The rest of the estate was primarily household items and farming implements. John and his wife Ann were likely considered middle-class. In various records they were called Goodman and



Hoskins plaque and house, 560 Palisado Ave, in 2018 | WHS collections 2017.34.8. Photo by Michelle Tom.

Goodie Hoskins, respectively, which were titles used for well-respected but middle-class individuals. Ann's will also listed various items like brass pans, platters, skillets, and candle sticks (as well as an unexpected entry, "two alcemy sponns") suggesting that they were likely at the upper end of the middle class. John's will also made provisions for his man servant, Samuel Rockwell, supporting the notion that

they were upper middle class. John had been granted four acres of meadow in Dorchester in 1634, but along with many others he migrated to Windsor in 1635 with Ann and son Thomas. In 1640, the Plantation gave John and Thomas a joint land grant with the home lot being around what is now 560 Palisado Avenue. This property was handed down to succeeding generations and remained in the family until it was sold to Deacon Jasper Morgan in 1822. The house that stands on this lot today was built in 1770 by a later John Hoskins.

One mystery surrounding emigrant John has been the relationship he had with Anthony Hoskins, who was also a resident of Windsor from the mid-1600s until his death in 1706. Some, including Henry Stiles in *The History of Ancient Windsor*, concluded that Anthony and his sister Rebecca were John and Ann's children, born after John arrived in Dorchester. However, Genevieve Kiepura, in her 1962 article in *The American Genealogist*, has argued that this could not be true, pointing out that neither John's nor Ann's wills mentions a son Anthony or a daughter Rebecca. While daughters were sometimes ignored in wills of this era, it would be highly unlikely that a son would not be mentioned. Kiepura and others have speculated that Anthony might have been the nephew of John but have provided little proof to support this.

So, if paper records cannot solve this mystery, might modern DNA evidence provide a clue? With the proliferation of DNA testing by individuals hoping to discover their origins, many "DNA Projects" have arisen to help people share their information and link up with their DNA relatives.

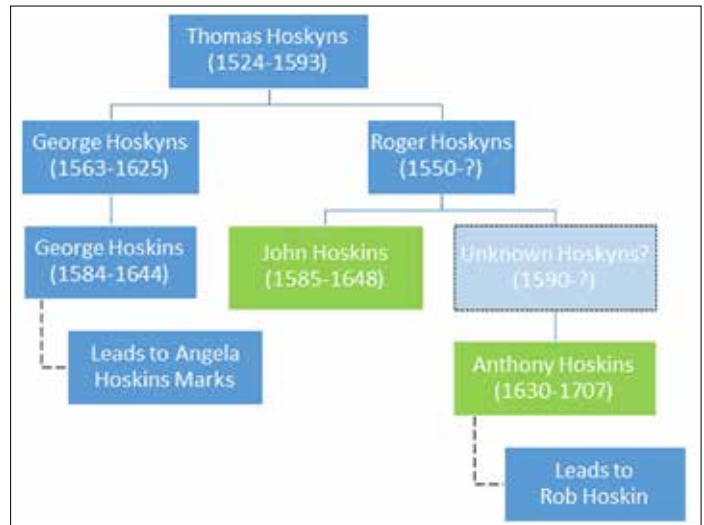
In 2007 Robert J. Haskins (Bob) started a website called the Anthony Hoskins Project. Bob is a descendant of Anthony Hoskins and was interested in linking up with other descendants of Anthony to explore their common genealogy. As Bob did more extensive testing and other descendants joined the project, he eventually

expanded the project to include descendants of any Hoskins. The project was then migrated to a Group Project site at the testing company, FamilyTreeDNA. According to FamilyTreeDNA, "Group Projects are an opportunity to work with others to explore your genetic heritage. They are usually focused on a common geographic origin, surname, or ethnic heritage. They may also be based on some other aspect of

a paternal or maternal lineage." The Hoskins Project was originally started as a paternal lineage site. The project currently has 161 members, some of whom have done very extensive testing and analysis of their Y-DNA. The author of this article is currently the co-administrator of the project.

While it is beyond the scope of this article to discuss the DNA results in depth, the most helpful genealogical information is contained in what is known as SNP analysis on the Y chromosome. A SNP is a single nucleotide polymorphism (i.e. a single amino acid at a specific location on the Y-DNA chain that has morphed to a different amino acid). These types of morphisms on the Y-DNA are passed on from father to son and, according to Family Tree DNA, happen about every 140 years or so. Therefore, they can hint at how long ago a particular morphism (SNP) occurred.

Three of the members of the Hoskins DNA project, who we know from the paper trail are descendants of Anthony (including this author), have all been identified as sharing a unique SNP that had to have come from Anthony. Three other individuals (two from England) do not share this SNP but do share other SNPs with the three individuals related to Anthony, so all six individuals



Hoskins family tree, based on Angela Hoskins Marks's research. The "Unknown Hoskyns" is a speculative figure as yet to be proven out by paper documentation, but whose existence is inferred by DNA evidence. Drawn by Rob Hoskin.

therefore share a common ancestor who lived before Anthony. The number of morphisms that have occurred since the common ancestor indicates that this common ancestor existed perhaps 400 years ago, placing him in the 1500-1600s.

So, back to the paper trail. One of the English individuals mentioned above is Angela Hoskins Marks who had her brother's Y-DNA tested. For her family there is a significant amount of documentary evidence going back to the 1500s. Angela has been continuing research published by her uncle, William George Hoskins in 1939, with subsequent additions in the 1950s, as *The History of the Hoskins Family of Devon and Dorset*. Angela's updated research (*The Hoskins Tribe*, working paper 2019) incorporates some of the clues provided by the recent DNA testing.

The conclusions Angela and her uncle both draw from their respective research is that the common ancestor of John and Anthony is likely Thomas Hoskins (1524-1593). Thomas lived in Stoke Abbott, England which is only a couple of miles from Beaminster and is consistent with what both *The Great Migration Begins* and other researchers, assume about the origins

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of John. Thomas Hoskins had multiple sons, including George (1563-1625) (an ancestor of Angela Hoskins Marks) and Roger, born in 1550. Their research indicates that Roger had a son John, who they speculate was emigrant John, a founder of Windsor. The timing is plausible seeing as emigrant John is assumed to have been born around 1588, based on his estimated marriage date.

To this we can add DNA evidence to reinforce the genealogical connections. Given that shared SNPs suggest that George's and Anthony's descendants—including Angela Hoskins Marks and this author—share a common ancestor, it is speculated that Roger had a second son who was the father

of Anthony, which also then makes John Anthony's uncle. Anthony has a marriage record from 1656, so we can estimate his birth year to be around 1636. Anthony's age relative to John shows that they were from different generations, making the relationship of nephew and uncle plausible. The timing of Thomas as their common ancestor is also consistent with what we know from the DNA information indicating that the morphism occurred around 400 years ago.

In the absence of paper trail proof (which may never be found) we have to rely on circumstantial clues to piece together a family tree connecting John and Anthony Hoskins. The DNA data will probably never confirm exactly

who the common ancestor was but will provide significant leads about the timing to a common ancestor. As more descendants do the DNA testing the picture will become more complete. To this end, there is currently a search on to find a direct male descendant of John to provide further DNA evidence that would confirm this relationship. As they say, time will tell!

If you are interested in learning more about the Hoskins DNA Project please contact Rob Hoskin at robhoskin@comcast.net.



Colonial Boozing

by John Mooney,
Education & Outreach Manager



Historic Foodways expert Becky Hendricks pouring the popular colonial drink flip at our Colonial Drinks night, December 2019 | Photo by Michelle Tom.

For the colonists of the 1600s and 1700s much of daily life was filled by tiring drudgery, but throughout the long hours of the work day, beer, cider, rum, and other intoxicating beverages provided a dependable source of comfort. Each day was supplemented by a generous allotment of alcoholic beverages imbibed from their waking hours all the way through the late evening. As author Corin Hirsch

states in *Forgotten Drinks of Colonial New England*, "From breakfast cider to afternoon beer to evening flips, toddies and glasses of Canary wine, alcohol lubricated almost every hour of every day." Drinking accompanied a diverse range of occasions that often took place in taverns, or during meals, work breaks, business meetings, weddings, funerals, trials, and legislative sessions. Daily, day-long "tippling" was simply a fact of life in the colonial period.

While this behavior may be frowned upon in the modern era, colonials viewed the constant intake of liquor as a necessary and beneficial practice. Despite a lack of scientific understanding, the early settlers of North America knew that drinking from certain water sources could make a person deathly ill. Without proper sanitation practices or a way of discerning contaminated water from clean, they largely avoided it, instead seeking hydration from beverages unintentionally sanitized through the processes of fermentation and distillation. Alcohol was not only potable, but also was seen as a healthy, invigorating substance, which was even used in the treatment of disease. While the relatively staid puritan communities of New England such as Windsor admonished

drunkenness, they hailed alcohol as the "good creature of God".

However, just because alcohol was an element of daily life didn't mean that inebriation was acceptable. Since its inception as a colony, Connecticut listed drunkenness as a punishable offense. The colony's 1650 code of laws ordered that "auery person found drunken... shall forfeit ten shilling" and if unable to pay the fine they "shall bee put into the stocks for three hours when the weather may not hazard his life or limbs." In 1658 the General Court in Hartford expanded the fine for being drunk, even in a private residence, to "twenty shillings for each transgression." Over the course of the 17th and 18th century stronger distilled liquors, such as rum and whisky, grew in popularity, but the drinking habits of the public remained unrestrained. As alcoholism grew rampant in communities across the country, advocates of moderation began to arise, mostly amongst clergy and women. By the early 19th century, these social reformers began to shift public views on the acceptability of alcohol, catalyzing the rise of the popular temperance and prohibition movements that resulted in the national prohibition of alcohol from 1920-1933.

Volunteer Profile: Gordon and Betsy Kenneson

How long have you volunteered for WHS, and what inspired you to become volunteers?

GORDON: When we retired we wanted to volunteer together somewhere. I have a degree in history and thought of WHS. It was a perfect fit so we began volunteering here seven years ago, I as a tour guide and Betsy as a desk volunteer and transcriber of oral histories.

What do you like most about volunteering here?

GORDON: I love meeting people from all over the world. I love to tell Windsor's story and to hear the stories of the visitors. There is so much to learn. Also I love volunteering with our new Genealogy Support Group where folks from all around gather and share their efforts in finding their roots.

BETSY: Transcribing the oral histories of Windsor citizens helps preserve the history and makes it accessible

for present and future researchers. It is an honor and a privilege to hear eyewitnesses to Windsor history tell their stories and experiences about our more recent past.

Tell us about a memorable interaction you've had with a visitor. Any particularly noteworthy questions or comments during a tour or in our museum?

GORDON: Recently a visitor drove across country from Oklahoma to research her family in Windsor. Our Genealogy Support Group was meeting that night and the staff invited her to attend. At the meeting I started to tell the group about a recent Ancestry link I had found in my line. The woman interrupted and proceeded to recite the rest of the line, knowing more about my family than I did. It turns out we are cousins.

Do you have a connection to Windsor history?

GORDON: Seven years ago I knew of no family connection to Windsor. Since then, through my genealogy research I found I am descended directly or by marriage to many of Windsor's early families. I also



Photo by Michelle Tom.

found that I am related to other WHS volunteers and in the Genealogy Support Group attendees.

Do you have any advice for someone interested in volunteering but might be nervous about getting started?

Not all volunteers have to give tours; there are other ways of volunteering. Take a tour of the Society, talk to the staff and other volunteers. Your interest in Windsor's history and sharing it with others might make you a great match with the Windsor Historical Society.

Many thanks to our volunteers

We are so grateful to all our volunteers. Between our volunteers, staff, and donors, we are able to accomplish so much more, and even surprise ourselves!

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Dorothy Ball, Donna Baron, Marianne Curling, Kevin Ferrigno, and Karen Parsons

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GROUNDS

Becky Hendricks, Gordon Kenneson, Talcott Resolutions, the Town of Windsor

LIBRARY

Ken Anderson, Elaine Brophy, Rob Hoskin

PUBLICITY

Tim Connolly, William Harris, Betsy and Gordon Kenneson

Visit us

Admission is free to browse the museum store, the *450 Years of Windsor Stories* galleries, and the Hands-On-History Learning Center.

Wednesdays - Saturdays
11 AM - 4:00 PM
closed on major holidays

Tours of Historic Houses
11 AM & 1 PM

Tours & Library Admission
\$8 Adults
\$6 Seniors & Students
FREE for children under 12
and WHS members

Can't make it to the Society in person? For in-depth research resources, check out our website, windsorhistoricalsociety.org

Upcoming events

For more information contact the Society at 860-688-3813 or info@windsorhistoricalsociety.org. Visit our website and pay for events online: windsorhistoricalsociety.org/events

January 8, 7 PM to 8 PM
Connecticut River from the Air

An armchair tour from Middletown to Springfield with historian Jerry Roberts. Fascinating aerial images from source to sea.

*\$6 adults, \$5 seniors, \$4 WHS members
 Snow date: January 9*

January 18, 11 AM to 4 PM
**Hearth Cooking Class:
 Breads and Soups**

With Becky Hendricks. Prepare delicious anadama, wheat and pompion breads in the Strong-Howard House's bake oven, plus onion and gourd soups over the hearth under Becky's expert tutelage. Sample all with pounded cheese and fresh-churned butter, and take half a loaf home. Pre-registraion is required. Limited to 6 participants. Ages 12 and up. Max 2 participants per family.

\$35

January 31, 6 PM to 8 PM
Beer and Tavern Games Night

Sample great beers from local brewing companies while learning about tavern life and playing some old-fashioned tavern games. Age 21 and up only.

*\$12 for adults, \$10 WHS members
 Snow date: February 1*

February 6, March 5, April 2
 5:30 PM to 7 PM
**First Thursdays Genealogy
 Support Group**

Just starting out? Experienced but stumped? Want access to Ancestry.com? Join others for discussion and problem-solving.

Free

February 12, 7 PM to 8 PM
**Hidden in Plain Sight: Native
 Americans in Connecticut Before
 the Casinos**

Jason Mancini, Executive Director of Connecticut Humanities, has explored military, customs, maritime, town and records, account books, narratives, and literature such as *The Last of the Mohicans*, and more in his search for Native Americans in Connecticut through the 18th and 19th centuries.

*\$6 adults, \$5 seniors, \$4 WHS members
 Snow date: February 13*

February 17, 10 AM to 4 PM
**Presidents' Day Candle Dipping
 for All Ages**

Dip your own candle, use engineering skills to build toothpick-and-marshmallow structures, and enjoy the Hands-On-History Learning Center.

*\$6 adults, \$5 seniors, \$4 children, \$3 WHS members, or \$12 per family
 Snow date: February 18*

February 29, Time TBA
**Children's Book, *Annie's Home*
 Launch Party**

Save the date as we launch the children's book written by our own Christine Ermenc and illustrated by Sue Tait Porcaro. More info to come.

March 7, 10 AM to 11 AM
**Trains, Boats, & Bridges for Kids
 with Bob Bell**

Have fun building a Lego bridge and "sail" a boat through the Windsor Locks Canal model. Play with trains and learn the "secret" whistle code.

*\$6 adults, \$5 seniors, \$4 children, \$3 WHS members, or \$12 per family.
 Snow date: March 14, 2 PM to 3 PM*

March 21, 11 AM to 4 PM
**Poultry on the Open Hearth:
 Roasted, Stewed, and Fricasseed**

With Becky Hendricks. Prepare three delicious chicken-based options and make noodles in the Strong-Howard House under Becky's expert tutelage. Sample these offerings together, then take some leftovers home. Pre-registraion is required. Limited to 6 participants. Ages 12 and up. Max 2 participants per family.

\$35

April 9, 7 PM to 9 PM
**Eighth Annual Shad Derby
 Trivia Contest**

Think you know everything? Test your knowledge at the Shad Derby Trivia Contest. Teams of up to 6 members (age 21 & up only) can compete. Enjoy refreshments along with friendly competition. Teams must register in advance – space is limited.

\$10 contestants, \$5 onlookers

April 25, 10 AM to 4 PM
Windsor Historic House Tour

A striking selection of beautifully and creatively furnished historic Windsor residences will be open for public touring. See homes from several centuries built in a variety of architectural styles.

\$30 in advance; \$35 day-of-tour tickets. \$5 discount is offered for House Tour volunteers.

