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The Librarian's Brother, Part I *By Anne C. Wheeler, PhD*

Associate professor of composition/rhetoric and writing program director at Springfield College



Hoadley bookplate | WHS collections

On the occasion of the Windsor Historical Society's 100th anniversary, I was tasked with learning a bit more about some of the first donations that the Society received. This two-part article is an attempt to tell the story of the donors whose contributions became the foundation of WHS's collections.

If you pull a random book off the shelf in the Windsor Historical Society's library, there is a very good chance that it will include a bookplate identifying

it as having come from the collection of Charles and George Hoadley. It's a rather grand bookplate. The family's crest, replete with heraldic symbolism, leans up against a large rock, and is overshadowed by the still-standing Charter Oak. If you are the kind of person who is interested in old bookplates, you would be interested to learn that the original was engraved in 1902 by William Fowler Hopson, a veritable rockstar in the world of bookplate engraving.

If you become so engrossed in this bookplate that you stare at it for a while to see what other histories were embossed within it, the next questions become: Who are Charles and George Hoadley, and why have they gifted this book to the Windsor Historical Society? The beginning of an answer to these questions was pretty easy to suss out.

When George E. Hoadley died in 1922, his will included a \$5,000 bequest to the Windsor Historical Society; additionally, his gifts of books and ephemera (including a carefully preserved

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Oral History Spotlight: Victoria Brown

By Sulema DePeyster, Community History Specialist

Along with facilitating the Windsor Stories during our centennial celebration, I have begun conducting one-on-one oral history interviews with several Windsor residents. This column will feature one of these individuals and provide highlights from the interview, giving readers an inside look into the discussion we had.



Victoria Brown's senior year Windsor High School yearbook photo, 1966.

Victoria Brown has quite an exceptional family history, and her deep-rooted connection to

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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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Admission is free to browse the museum store, the *450 Years of Windsor Stories* galleries, and our new Centennial Exhibit

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



Doug Shipman
Executive Director

Why the John Mason Statue is Not Coming to WHS

Over a year ago, I reported that we expected the John Mason statue, currently on Palisado Green, to move to Windsor Historical Society. It is now clear that this will not happen. You deserve to understand why.

First, a little background. In 1889, the State of Connecticut erected the John Mason statue near the site of the 1637 Mystic Massacre to celebrate the nascent colony's victory over the Pequot people 152 years earlier. The statue's original plaque proclaimed its purpose was "to commemorate the heroic achievement of Major John Mason and his comrades, who near this spot in 1637, overthrew the Pequot Indians and preserved the settlements from destruction." Even those who seek to preserve John Mason's legacy acknowledge that the State's aim in erecting the statue and placing it at that site was not an act of great cultural sensitivity. Just the opposite.

The history of the statue, like history itself, is complex and nuanced. For example, in the 1990s, as some Indigenous voices called for the removal of the statue from the sacred resting place of hundreds of Pequot people, other Indigenous

leaders argued that removing the statue would not change the brutal past and might allow people to forget the horrific events that occurred at that site altogether. Ultimately, the State agreed to remove the statue, and Windsor's leadership gladly accepted it. Then-WHS director Bob Silliman was instrumental in successfully petitioning the State to select Windsor as its next home due to Mason's role in the town's founding. The statue was rededicated at Palisado Green on June 26, 1996, with a reception at Windsor Historical Society following the ceremony.

Once moved, however, the statue remained controversial, and protestors painted its hands (blood) red shortly after its installation on Palisado Green. Vandalism has occurred periodically over its 25 years in Windsor, most recently in the days of social justice protest following George Floyd's murder in May 2020, depicted on page 3. In recognition of the statue's powerful symbolism, the Windsor Town Council voted in September 2020 to ask the State to remove it and place it at Windsor Historical Society. The Society had offered to accept the statue for preservation and educational purposes, and many agreed that a museum was a more appropriate place for this statue. Once again, the State agreed to relocate the statue, and we began to address the details in earnest.

Over the course of the summer and fall of 2020, we developed detailed plans for relocating the statue to the Society's central

courtyard, complete with security cameras, re-landscaping, and interpretive panels. We secured grant funding to support interpretive planning that would have involved noted historians and representatives of both Pequot tribal nations. The Town had allocated funds to fulfill its share of the relocation costs and the State had offered to cover moving costs.

But then...nothing happened.

A year later, much has changed and much has not. The statue remains on Palisado Green, and the State is now exploring other options for relocation of the statue. There are two primary reasons.

First, and from the outset, while agreeing to accept the statue, the Society's Board of Directors has been concerned about the potential for ongoing vandalism and possible spillover damage to Society property. Months of negotiations with State representatives failed to yield a mutually satisfactory agreement that would address the Society's concerns and meet the State's requirements.

Second, as the Society adopted its Inclusion Action Plan and Strategic Plan last winter and welcomed new board members in May, it became increasingly clear that placing this statue on WHS grounds was not consistent with our stated goal of centering "our history and culture on the lives of racially and ethnically diverse members of our community."

So, when the State presented its final and best offer, which did not fully meet our expressed concerns nor support our strategic vision, we said "no, thank you." The statue's future now lies in the hands of the Town of Windsor and State of Connecticut once again, and its final disposition has not been determined as of this writing.

This outcome brings deeply mixed feelings for me. On the one hand, we had offered to accept the statue in good faith as it is our role to preserve artifacts of Windsor's history and our goal to be supportive partners of our town leadership. Further, our invitation to historians and Indigenous people generated excitement about developing a truly inclusive interpretation of a difficult and complex historical figure and events. We felt strongly that if anyone could do this well, it was Windsor Historical Society. On the other hand, John Mason's story is still told in our excellent permanent exhibition at the museum, and it comes as great relief to many (on staff and board especially) that we will no longer have to contend with the months of uncertainty and (likely) additional months of fixation on the John Mason statue.

In the end, following our very successful centennial celebration, we have many priorities and plans for bringing Windsor history to life in ways that do not involve a two-ton piece of cast bronze, and we will now rededicate ourselves to these important and exciting prospects.

I hope the path to this outcome is clear and, while some may not agree with it, that you will join us as we continue to find ways to make Windsor's story one that includes all of its people.



See companion article on page 9.



John Mason statue, Palisado Green, July 2020. Photo by Doug Shipman.

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sprig cutting purportedly salvaged from the Charter Oak) formed the foundation for the collections that the Society still preserves and collects. As described by *Collections of the Connecticut Historical Society, Volume 24*, George “had an exceeding fondness for the numerous and varied literary and antiquarian treasures that had been gathered by both his brother Charles and himself.” This explanation, coupled with the knowledge that the Hoadley brothers were descendants of the Owen family of Windsor founders, might suffice as a tidy explanation for how our hypothetical volume ended up on the shelves.

But when you’re an archival researcher who is married to an archivist, sometimes more questions come up over dinner. In my case, I got curious about Charles. Who was he, and why did he share a bookplate with his brother? Charles was Connecticut’s second state librarian and, within obscurist circles, most well-known for editing *The Public Records of the Colony of Connecticut*. Charles was a bit tricky to research because, unlike the rest of his family, he spelled his surname as “Hoadly,” probably because that was an older spelling. He died in 1900, two years before the commissioning of the bookplate.

It was easy to imagine George as so heartbroken over the death of his brother that he spent the last 22 years of his own life making donations and bequests to the organizations and causes his brother held dear: historical



Charter Oak sprig. WHS collections 1921.1.108

and antiquarian societies, as well as his two-time alma mater, Trinity College. This vision of perpetual mourning was slightly obscured by a small detail within *Collections, Volume 24*: George built a new home in West Hartford during his “later life.”

Census records tell a lot of stories. In the case of Charles, they tell us that the elder brother lived in the family home with George and a middle brother Francis at 78 Ann Street in Hartford for his entire life. Their brother Frederic, a soldier for the Confederacy, was killed in 1863, and their sister Harriet married and left the family home. We don’t know a lot about their father, William Henry, who died of dysentery in 1849. A biography of Charles published by the Acorn Club (an organization devoted to the publication of books about Connecticut history) after his death extols the virtues of Charles and George’s grandfather, but only allots a couple of sentences to William:

“His son, William Henry Hoadley,

was born in Guildford in 1800. He married Harriet Louisa Hillyer, and their eldest son was Charles Jeremy Hoadley.”

It is clear that William’s accomplishments were not considered to be in line with other Hoadley relations. After his death, published legal notices listed him as “an insolvent debtor.” There may have been financial issues in the decade that followed William’s death, as the house was listed for rent in 1859. However, Charles and George’s mother Harriet lived until she was 92 and was able to leave small inheritances to her children.

The area of Hartford where the Hoadley house stood has since been taken over by the XL Center and tangles of highway, but the old maps reveal that it was between Church and Chapel Streets. A “To Rent” advertisement describes the house as “containing eleven rooms, with modern improvement.” Contemporaneous early-20th century images of Asylum Street, just a few blocks

from the house, show dilapidated buildings and suggest that the neighborhood was becoming increasingly commercial.

In 1901, Francis, a clerk, sold his younger brother his share in the house and, presumably, George then sold the property. Shortly after, both George and Francis moved to the newly constructed 242 Fern Street in West Hartford. We're left to wonder what makes a 63-year-old man suddenly relocate generations of possessions from an 11-room house in the city to an estate with seven master bedrooms, six fireplaces, and a solarium. The house wasn't George's only splurge. In 1910, for just under \$30,000, he built and dedicated the Jeremiah Hoadley Bridge in Bushnell Park.

My narrative of a heartbroken brother explained bequests and literary donations; my speculation on a shifting neighborhood explained a move (if not an estate), but based on what I knew of the Hoadleys, a bridge was pretty hard to reconcile.

*George Hoadley portrait
WHS collections
2021.1.14*



Somewhere between the death of their "insolvent debtor" father in 1849 and 1910, the remaining members of the Hoadley family had become quite wealthy. George was the primary recipient of Charles' estate, which totaled about \$250,000. This had to have come from more than just his annual salary. In 1901, Charles' successor as Connecticut State Librarian earned approximately \$3,600.

Along with his rapidly transformed financial habits, the newspaper archives also reveal a shift in George's lifestyle. Prior to Charles' death in 1900, George was mentioned in the *Hartford Courant* only a handful of times and never with any great detail. After 1900, George's number of mentions skyrocketed. To judge by the newspaper coverage, he wasn't just buying houses and bridges; George was also displaying and donating antiquarian treasures all over Hartford.

This marked shift from a private citizen to a public historian begs narration. It was easy to imagine the 11 rooms of the Ann Street house as bursting at the seams with Charles' collections. It was just as easy to imagine George's resentment growing as his brother gained more notoriety and wealth. It was also easy to imagine that George's own scholarly ambitions were overshadowed by his erudite brother. And it was easy to imagine why he would have gone on a spending spree after his brother's death.



*Charles Hoadley portrait
courtesy of the Acorn Club*

But this didn't sit right with me. The bookplate, after all, bound the names of the two brothers together. The news coverage about George very frequently referenced Charles and presented the brothers as collaborators, the collection as shared. In December of 1911, George submitted a letter to the editor in which he corrected an assertion that "Miss Skinner" was the state's longest serving public employee. He offers the name of the true longest serving employee and then adds, "my brother, Charles L. [sic] Hoadley was State Librarian from 1855 to 1900, forty-five years." You don't write to the newspaper to correct the record about someone whose legacy you are trying to destroy—you do it for someone whose legacy you are building. Charles, it seems, had lived a life of relative quiet, and George's philanthropy apparently sought to bring his brother's accomplishments more into the public eye.

To be continued...



Nuchette Black-Burke



Maryam F. Khan



Lon Pelton



Beverly Gayle

Photo stills by Sulema DePeyster

Windsor Stories: Community History Corner

By Sulema DePeyster,
Community History Specialist

A GREAT WAY TO TELL THE MODERN HISTORY OF THIS TOWN IS TO HEAR FROM ITS RESIDENTS. THIS COLUMN WILL REGULARLY HIGHLIGHT SOME OF THE INTERVIEWS WE HAVE CONDUCTED DURING OUR CENTENNIAL AND BEYOND.

Our centennial celebration was a success in a variety of ways, and collecting 55 Windsor stories is an incredible accomplishment that we continue to be overjoyed about. By way of our “Story Sharing Tent” that traveled to five separate locations, we connected with a wide range of individuals, all of whom had a unique and significant Windsor story.

This innovative approach to oral history allowed us to paint a vivid picture of the Windsor experience and show how it varies from person to person. It also revealed one sentiment that remained constant for

many interviewees: an overall appreciation for the town and how far it has come over the years.

Several individuals cited a strong sense of community within Windsor and an optimistic view of the direction it is heading in. Others recollected cherished memories of their childhood and shared why it was a great place to raise their families. The major takeaway from this endeavor was that every person has a story worth sharing, and by preserving these oral histories, we are giving future generations useful insight into what life was like during our time.

Each Windsor story is incredibly valuable, and we want to emphasize that by sharing impactful quotes from a few of our interviews. Here is some of what people had to say:

NUCHETTE BLACK-BURKE – LIFELONG WINDSOR RESIDENT AND TOWN COUNCIL MEMBER

“...I wanted my children to grow up in a place like I did where yes, there were people of color, there

were white people all coming together. And while yes, there were undertones of racism and other things that were at play, we still managed to play together on teams and go to school together, worship together. And so, I wanted that for my children. And I’m just so grateful now that as a town, I feel like we’re evolving and taking a moment, a pause, to really address some of the issues that have surfaced and may have been there for many years. But as a town, we’re trying to address it together.”

MARYAM F. KHAN – WINDSOR RESIDENT FOR 10+ YEARS AND VICE PRESIDENT OF THE WINDSOR BOARD OF EDUCATION

“The Windsor Mosque that is on White Rock is actually the first mosque of Connecticut, so it’s a historical mosque. I’ve been going to that mosque since I’ve lived in Connecticut. And at one time, I tried to get involved in doing some kind of outreach work to get the community to come in and learn more about the mosque because it’s been there. But when I met people in town, a lot of people told me,

'We don't know anything about the mosque. We've never been in there.' So, we held a couple events: an open house and an event during Ramadan, like an open fast with our neighbors. [...] We had about 80 people come [...] so that was well-attended."

LON PELTON – LIFELONG WINDSOR RESIDENT WHO HAS WORKED IN THE DEMOLITION BUSINESS FOR OVER 50 YEARS

"Well, I started [scrap metal art work] in the 50s with silverware and I built a turtle for Kenny Lampson. And then later, I started to get into bigger things when Windsor quit the mosquito spraying. And where we live, it was just horrible there. So, I built that mosquito and put it on the front walk of the Town Hall

in the middle of the night. And then I said afterwards, when they caught me for it, I said, 'Well, now what are you going to do about your mosquito problem?' Which they have adopted it and it went into the pond [behind Town Hall]."

BEVERLY GAYLE – WINDSOR RESIDENT FOR 6 YEARS AND DESIGN DIRECTOR FOR A CLOTHING COMPANY

"How we ended up here, my son had a traumatic brain injury, and he needed a calm environment. And we needed services for him, which we really weren't getting where we were. [...] In New York, I went into a meeting with like one person and teachers who were telling me that he was disruptive, or he wasn't listening. And I

come [to Windsor] and they understood it. And even if they didn't understand it, they had resources to ask someone how to deal with it. So that was like lightyears. It was incredible."

These oral histories provide an excellent opportunity for us to learn from each other's experiences, and this can foster a stronger sense of community within Windsor.

If you would like to view some of the Windsor Stories in full, visit our YouTube channel at bit.ly/WHSCYouTube. We will continue to upload more clips and interviews as we are able.

(continued from page 1)

Windsor and the New England region extends for generations. Possessing records dating back to the 1700s, Victoria is one of few fortunate Black individuals who can trace their lineage with ease.

She was born in 1948 and is the daughter of Emory S. Brown and Gladys H. Niles Brown. At the time of her passing at age 104 in 2010, Victoria's mother was Windsor's oldest native resident. Gladys was the youngest of 15 children, and two of her siblings were Floyd Niles and George Niles. Both Floyd and George worked as brick masons, and we featured photographs of them in our exhibit entitled *Paradox of*

Progress: Windsor in 1921.

Although Victoria did not know her Uncle Floyd very well, she still remembers the toys he brought for her as a child. When she was around five years old, he gave her a set of wooden puzzles and a toy steam shovel. He also gave her family large tobacco crates, and she describes playing in them:

"[M]y dad stacked them so that it was like a fort. It was so cool because, you know, it was like having a house. There were different rooms, you could go from the 1st floor and climb up and then you were on the 2nd floor and my mom gave me little rags or old pieces of sheet or curtains that you put over."

During the oral history interview, we discussed several other components of her childhood, including her neighborhood and the schools she attended. She grew up on Mountain Road, which was previously known as Woodland Road in the 50s, and her father built the home they lived in all by himself. She lived there with her parents and two older siblings – Joan and Niles – who were 13 and 18 years older than her respectively.

Her childhood home sat on six acres of land with beautiful fruit trees and a large garden her father tended to. This meant that her family frequently ate homegrown food, and most if not all of their meals were homemade.

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Victoria described her family as incredibly loving and recollected quite a few vivid memories from when she was younger. They ate many of their meals together, especially on Sundays, and spent a lot of their time outdoors. Her sister made most of Victoria's clothes because she was an excellent seamstress, and she even created dresses for her dolls to match Victoria. But out of everyone in her household, Victoria was the closest to her father. According to Victoria, Emory Brown was a private man of many talents. He built not one but two homes for her mother on his own, crafted crystal radio sets in their basement, and was an outstanding cook.

"It's just really hard to explain the kind of human being that he was. Yeah, it's just, he was – the only word I can think of is extraordinary. You know? He was just exceptional. I don't think I've ever met as spiritual and humble and beautiful a human being ever in my life as he was. It was incredible. Like I said, he was so intelligent, he was so smart, but he would never tell you a thing about how he obtained the knowledge. [...] So, he was extraordinary. He was extraordinary."

Victoria attended Rodger Ludlow School for first and second grade, John Fitch from third to sixth grade, and Leland P. Wilson from seventh to ninth grade. She was the only Black female in the Class of 1966 at Windsor High School. She says, "...my best school, especially

L to R: Gladys, Victoria, and Emory Brown, Christmas 1956. Photo courtesy of Victoria Brown.



high school memories...are like working after school [...] So you know other kids would be in the Glee Club or whatever, and I'd be heading down Capen Street to get the bus to go to G.Fox. You'd go downtown and you could get some peanuts or something at the peanut store, or you'd run and get a record and then you'd go to your little job. [...] That truly helped me appreciate what a dollar was. It helped me learn how to save."

Her first full-time job was as a typist at Travelers Insurance, but she quickly realized that she wanted to pursue a different career. For this reason, she began taking night classes at the University of Hartford and obtained her associates degree in paralegal studies from Hartford College For Women. During her 38 years of state employment, she worked in several positions of increasing responsibility and in various departments, including the Department of Environmental Protection as an executive secretary, which she described as her favorite job. In 2003, she retired from her office supervisor position at the Department of Children and Families. From then until 2010,



Joan, Niles, and Victoria in front of their home in 1950. Photo courtesy of Victoria Brown.

Victoria began taking care of her mother full-time, as she started showing signs of dementia. Today, Victoria remains in Windsor and continues to discover more about her lineage.

We are constantly looking to explore this town's history by emphasizing the voices of its residents.

If you have any inquiries about our oral history interviews, contact our Community History Specialist: SDePeyster@windsorhistoricalsociety.org, (860) 688-3813 ext. 107.

Why is John Mason so Controversial?

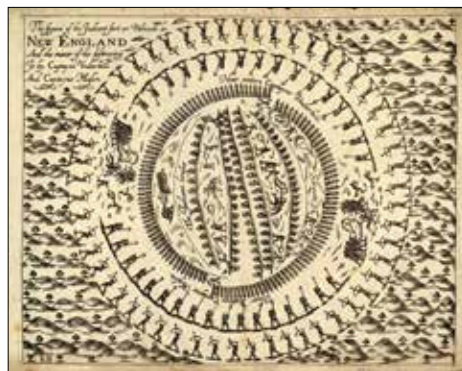
By Doug Shipman

Two John Mason statues, in Windsor and at the State Capitol in Hartford, have been subject of protest and demands for their removal. These statues have great symbolic importance because of John Mason's actions in Connecticut's early years. This symbolism differs based on how one views these actions and affect peoples' feelings about whether a prominently displayed statue in a public space is the appropriate way to acknowledge his role in our history.

Major John Mason (1600-1672) was one of the early founders of Windsor who, in 1637, owned a plot of land just across the street from the current WHS museum. He was also a military veteran of the 30 Years War before arriving in North America. During his 40+ years in Connecticut, he helped found three towns (Windsor, Norwich, and Old Saybrook), became chief military officer for the colony (Sergeant Major General), chief negotiator, served several terms as Deputy Governor, and served two years as Acting Governor of the colony.

As the English expanded their colonial settlements from Massachusetts to Connecticut in the early 1630s, relations with the Indigenous peoples became strained and at times violent. The Pequots viewed English expansion into the Connecticut River Valley as an unwelcome threat to their dominance and trade relations, while other groups such as the Mohegans

and River Indians saw the English with their modern weapons as potential allies against the more powerful Pequots. Following a Pequot raid on Wethersfield that killed nine people in April 1637, the General Court called upon Mason to lead a group of Windsor, Wethersfield, and Hartford militia, supported by Mohegan and Narragansett warriors, to take up offensive war against the Pequots.



This woodcut depicts the attack on the Pequot fortified village at Mystic on June 5, 1637 and was included in John Underhill's account of the Pequot War published in London in 1638. From mptn-nsn.gov.

Mason's conduct of the attack – now known as the Mystic Massacre – resulted in the death of an estimated 400-700 Pequot men, women, and children who were either burned to death within their village or killed as they attempted to flee. Mason also led the subsequent military operation to capture or kill the remaining Pequot people as they fled west to escape the English. Mason's efforts, supported by Indigenous enemies of the Pequot, were largely successful, and with the exception of those who were able to flee and mix with other Indigenous groups, the remainder were killed, taken as hostages or sold into slavery. These actions, led by Mason,

were seen by some at the time, especially some Native allies, as excessive. In more recent times, they have been characterized as "genocide" (conforming to the United Nation's definition, adopted by the U.S. in 1988, which includes specific acts "committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group").

Like many public figures and early American leaders, John Mason's legacy has been viewed in contrasting ways. Some celebrate Mason as a strong military leader of the early Connecticut colony who went on to serve in other colony-wide leadership roles to ensure its safety and continued growth. Others see him as representative of the brutal English colonial invasion of North America that led to the murder and forced relocation of thousands of Indigenous people and the illegal seizure of their land. Regardless of one's perspective, many agree that Mason's actions in what has now become known as the Pequot War provided a clear precedent for the countless colonial and national military actions against Indigenous people over the 250 years that followed.

Want to learn more? Read the following, some of which are available in our bookstore:

An Indigenous Peoples' History of the United States. Roxanne Dunbar-Ortiz (2014)

History of the Pequot War: The Contemporary Accounts of Mason, Underhill, Vincent and Gardener. Charles Orr (1897)

The Pequot War. Alfred Cave (1996)

The Pequot War. Edward Lodi (2017)

Honoring Our Veterans, Sharing Our Memories

By Michelle Tom, librarian/archivist

This year, we began exploring new strategies to engage important groups of Windsor people and fill significant gaps in our existing collections. One exciting and successful approach has been our photo share events, where participants provide their own photos and talk about them during the program. Twice this past year, we teamed up with the Windsor Senior Center to co-host programs focused on the town's military veterans to preserve more voices from this important population. Both events garnered great responses from participants, who represented every branch of the service. Their stories, in some cases told by their surviving children, spanned every major conflict since World War II, and covered a wide variety of topics.

Guy Blais told a particularly vivid and difficult tale of the grim demands of combat during the Korean War, having to crawl over frozen bodies in the snowy Korean mountains.

Carl Thomas showed a photo of himself with his Vietnamese translators during his time in that country, and emotionally recalled how he came to think of them as brothers, becoming just as close to them as he was with others in his company.

David Noell recounted his years of performing as a drummer in the "Old Guard" 3rd Infantry Regiment.



Kazik Skoczylas at Lajes Field, Azores, 1965. WHS collections 2021.25.3.

Kazik Skoczylas talked not about his service specifically, but about keeping in touch with his fellow soldiers long after they were together, and how important and meaningful that was to him.

Colette Yeich had the benefit of possessing a diary that her father, Dr. Theo Poirier, kept while he served in Europe during WWII as a doctor. He documented some fascinating thoughts and feelings of the places where he was stationed, injuries he treated, and his general impressions about the work he was doing.

Lee Tryon shared multiple images of his parents and described their early relationship – how they were high school sweethearts who got engaged ahead of their 1943 graduation, and then very shortly after his father left for pilot training in Texas, and they didn't see each other for another year. But they finally got married at Grace Church in 1945 when he was on leave.



Carl Thomas (front, center) with two Montagnard interpreters in the central highlands of Vietnam. WHS collections 2021.32.1.



Dr. Theo Poirier in Europe during WWII. WHS collections 2021.34.1.

As we all listened to each person's stories, the mood in the room was very warm, supportive, and appreciative of everyone's contributions. All in all, these were riveting events, and we are honored that these veterans were willing to open themselves up and share their experiences. Now, records of those experiences will live on in our archival collections, available to help future generations learn and understand a little about this small slice of Windsor's population. We look forward to doing more.

Winter Events

Register for any of these programs at windsorhistoricalsociety.org, email us at info@windsorhistoricalsociety.org, or call us at 860-688-3813.

Genealogy Support Group and Senior Center Events are free.

Thursdays, January 6, February 3, March 3, and April 7, 5:30 PM to 6:30 PM (by Zoom)

Virtual Genealogy Support Group

Just starting to research your family tree? Experienced but stumped? This informal gathering of fellow researchers engages in lively discussion and problem-solving. We will be meeting via Zoom until it is safe to return in person. Registration is required for the Zoom meeting link at windsorhistoricalsociety.org.

Free.



January 20 and 27 (by Zoom)
Thursday, Jan. 20, 7 PM to 8 PM: Part I
Thursday, Jan. 27, 7 PM to 8 PM: Part II
**Titles, Trees, and Towns:
Windsor and its Western
Lands – Virtual Program**

Join long time Society member and researcher Al Boehm for the fascinating story of how changes in the British royal government and the historic Charter Oak incident shaped Windsor's 17th-century development and doubled the town's buildable land. This virtual program is presented in two parts via Zoom.

\$5 for the two-part program.



Wednesday, January 26, 6 PM to 8 PM
**WHS Centennial Appreciation
Gala**

At the L.P. Wilson Community Center. Join friends and family, and take a bow, as Windsor Historical Society expresses a heartfelt "thank you" to all who made the recent Centennial so successful! If you served on the Centennial Committee, volunteered at an event, shared your Windsor story, or just want to join in saying "thank you," this event is for you! Enjoy refreshments, a photo slideshow, and a special showing of selections from the 55 Windsor stories that people shared during the Centennial. We hope you'll join us!

Applicable COVID-19 guidelines will apply.

Free.

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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!

COLLECTIONS

Donna Baron, Marianne Curling, Kevin Ferrigno, and Elizabeth Rose

EDUCATION & EVENTS

Ann Beaudin, Bob Bell, Kaleitha Brown, Liz Burke, Eileen Curley, Cindy Daniels, Ciara Doyle, Mary Kelling, Gordon Kenneson, Judy Locker, Marsha Mason, Roberta Merrigan, Donna Myers, Barbara Tanguay, and Jim Trocchi

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Deb Dusseault, Gordon Kenneson, Joan Lynch, Donna Myers, Eliye Rosenberg, Nanci Scully, Barbara Tanguay, Jim Trocchi, and Dawn Whitney

GROUNDS

Becky and Paul Hendricks, Gordon and Betsy Kenneson, Walt Stevenson, Talcott Resolution, Jim Trocchi, the Town of Windsor, and Windsor Garden Club

DIVERSITY, EQUITY, & INCLUSION TASK FORCE

Florence Barlow, Liz Burke, Ashley Coleman, Randy McKenney, Doug Shipman, and Michelle Tom

LIBRARY

Ken Anderson, Elaine Brophy, Ethan Guo, Rob Hoskin, Betsy Kenneson, Iniya Raja

Winter Events Register for any of these programs at windsorhistoricalsociety.org, call us at 860-688-3813 or email us at info@windsorhistoricalsociety.org. Genealogy Support Group and Senior Center Events are free.

Second Saturdays Open Hearth Cooking with Becky Hendricks

January and March at the Strong-Howard House

Prepare scrumptious colonial dishes in the Strong-Howard House's kitchen open hearth and bake oven under Becky's expert tutelage. Sample each other's creations, then take some leftovers home. Pre-registration is required. Each program is limited to 6 participants. Ages 12 and up. Max 2 participants per family.

\$40 per person plus estimated \$10-15 food costs. Indoors, face masks required.



Saturday, January 8, 11 AM to 4 PM
Breads and Soups

Select 3 breads and 3 soups to prepare and sample/take home: anadama bread, pumpkin bread, long rolls, T. Jefferson's sweet potato rolls, whole wheat bread, corn chowder, gourd soup, onion soup, pounded cheese.

Snow date: January 15

Saturday, March 12, 11 AM to 4 PM
Roasted, Stewed, and Fricassee

Select 6 to prepare and sample/take home: boneless roast game hens with prune-pecan stuffing, roast pork with maple pepper rub, roasted seasonal vegetables, Scots Collops, sausages simmered in cider, chicken in red wine, chicken Fricassee, egg noodles.

Snow date: March 19

Saturday, February 5, 12, & 19th
2 PM to 3:30 PM (by Zoom)

Seek and Ye Shall Find: Afro-American & Caribbean Genealogy

Part 1: Recovering oral traditions & family lore

Part 2: Exploring record groups, repositories, and ancestral databases

Part 3: Creating and growing your own family tree



DNA, Genealogy, Ancestry – what does it all mean? Join International Genealogist Sandra Taitt-Eaddy for a fun and fascinating 3-part workshop series designed to demystify the process for “finding your roots” both inside and outside the United States. You will discover the importance of oral traditions, identify unique family exploration resources, and receive professional guidance for the journey of creating your more complete family tree. This virtual program is presented in three parts via Zoom.

\$10 per session or \$25 for the complete workshop series. Advanced registration is required.

Sunday, February 13, 2 PM to 5 PM at
the Windsor Recreation Center
330 Windsor Avenue

Jumping for Our Dreams

Lace up your sneakers and jump into a day of spirited family fun as WHS, in partnership with Windsor Public Library's Wilson Branch, celebrates the beauty and tenacity of the Black experience! Explore music, movement, and storytelling from the African tradition, participate in a soaring community art

creation – inspired by the new picture book *Fly*, by Brittany J. Thurman, and jump double-dutch, a “forgotten Black community staple,” with championship winners from Connecticut's JADHA Foundation.



This is an indoor event in a large setting with seating available. Applicable COVID-19 guidelines will apply.

\$5 advanced registration required.

Wednesday, March 23, 1 PM to 2:30 PM at the Windsor Senior Center
Windsor's Horace Hayden and the Founding of the Dental Profession

Popular Windsor dentist and photographer Len Hellerman brings to light the fascinating career of Dr. Horace Hayden, Windsor native and co-founder of the world's first dental school – the Baltimore College of Dental Surgery in 1840. Hellerman interweaves his own experience as a dentist with Hayden's accomplished history – two stories that have many interesting connections. Join us to learn more about both Windsor men and about the history of the dental profession! Free.

Saturday, April 9, 10 AM to 12 PM
WHS Exhibit Tour for Windsor Senior Center

In collaboration with the Windsor Senior Center, WHS will provide guided tours of our permanent & special exhibitions. Register through the Windsor Senior Center.

Free.