

Woodstock Recorder[®]



Tercentenary Edition

APRIL 1986

\$2.00

A Word About the Woodstock Recorder

We are sending a free copy of the **Woodstock Recorder**, Tercentenary Edition, to every residence and post office boxholder in Woodstock.

In this newspaper you will find details of official activities of Woodstock's Tercentenary year. We have also included news of Tercentenary projects planned by private organizations, articles by town residents on subjects related to Woodstock's history, as well as photographs, drawings and prints. All of these materials have been contributed by volunteers.

An all-volunteer staff has assembled the **Woodstock Recorder** through every stage of writing, editing, typesetting and layout. The Tercentenary Newspaper Committee is proud of the result.

We are also grateful for the assistance of so many townspeople in sharing information, welcoming us into their homes, and contributing original material.

Our January printer's deadline has meant inevitable date changes, additions or cancellations after the **Woodstock Recorder's** publication in April. For some activities, Fourth of July festivities among them, plans were still in preliminary stages as we went to press, and we were unable to include details.

Please check area newspapers and other publications or call the Town Hall for up-to-date information through the year.

Additional copies of the **Woodstock Recorder** will be available for \$2.00 per copy at the Town Hall, with profits to benefit Tercentenary activities.

Woodstock Celebrates 300th Anniversary

Woodstock's 300 years, from the town's establishment as the Massachusetts Bay Colony wilderness settlement to New Roxbury in 1686, to its 1986 status as a rural Connecticut community, will be the focus of a seven-month celebration to begin this month and continue through November.

With the theme of "Heritage and Horizons — Woodstock Remembers 300 years," the official Tercentenary celebration has already involved hundreds of townspeople in two years of planning. The Rev. James Harrison, Chairman of the 40-member Tercentenary Committee appointed by town selectmen in 1984, says his committee hopes the wide range of activities scheduled will "touch every corner of Woodstock culturally and physically".

In addition, a number of organizations in town have cooperated with the committee to sponsor official projects or have planned their own activities in honor of the town's 300th year.

Funding for official events has come from a town grant, donations from individuals and businesses, and profits from a variety of fundraising projects sponsored by the Tercentenary Committee and other groups.

Outlining the year's events, Harrison expressed satisfaction with the cross section of volunteers and their desire "to celebrate Woodstock - what we have here and what we will leave for future generations."

Opening ceremonies and placement of a historical marker at the Town Hall on Sunday, April 13, will begin the official celebration. Adding a festive tone to the first month, the Rose Petal Ball on Saturday, April 19, will feature dinner, dancing to live music and a drawing for a

trip for two to Woodstock, England, and other door prizes.

The most comprehensive official event will be the Tercentenary Exhibition, scheduled for Saturday, July 19, through Sunday, August 3, at the Woodstock Academy Fieldhouse. The exhibition will amass hundreds of artifacts from the town's 300 years, as well as an archaeological exhibit containing, among other items, Native American precolonial artifacts discovered in Woodstock and collected over almost a half century by a town resident.

Exhibition displays, to be arranged thematically, will chronicle the unique position of Woodstock and northeastern Connecticut, where ten or more generations have experienced society's changes against a backdrop of continuity unique in American history.

With participation of several families having direct lines to the town's beginnings, Exhibition Committee members have located what they believe are invaluable sources of local and national history. Personal artifacts, many lent by the early settlers' direct descendants who still live in this area, provide a continuing intimate view of rural American life since the early 18th century.

Assisted by the Woodstock Historical Society, the Exhibition Committee plans to publish an extensive catalogue of Exhibition items as a record of artifacts preserved as of 1986 from the town's history. The catalogue will be on sale at the Exhibition.

Other official events planned for 1986 include placement of historical markers at six locations around town between April and October, a tour of gardens at Roseland Cottage and several private

cont'd on page 8

Gala Rose Petal Ball to Begin Festivities

A gala celebration of the town's 300th birthday will bring citizens of Woodstock together for the Rose Petal Ball on Saturday, April 19th, 1986.

Open to the public at \$35 per couple, the event will take place in the Woodstock Academy Fieldhouse, from 8 p.m. to 1 a.m., with tickets and reservations by advance sale.

A highlight of the evening will be the drawing for a trip for two to Woodstock, England, and other door prizes. The ball will also feature a buffet dinner and dancing to the music of the Dick Campo Orchestra.

Anyone purchasing a ticket to the Rose Petal Ball will be eligible to win the trip to Woodstock,

England, and other door prizes, including a trip for two to Woodstock, Vermont, bed and breakfast for two at the Samuel McClellan House on the South Woodstock Common, dinner for two at Bald Hill Restaurant, a limited edition Tercentenary plate by Woodstock Pottery, and a Tercentenary bag filled with souvenir items.

The Tercentenary Committee has sent special invitations to dignitaries from the ten-town area and the state.

For information on ticket reservations, call Jeanette Werstler, Rose Petal Ball Chairwoman at 928-2200. Proceeds from ticket sales will help to finance other Tercentenary activities.

Tercentenary Exhibition Set For Summer

For two weeks this summer, Woodstock residents and visitors will have the chance to become time travelers. From July 19 to August 3, the Woodstock Academy Fieldhouse will house the Woodstock Tercentenary Exhibition and become, in effect, a giant time machine that transports all who enter back into the past to explore 300 years of the town's social, cultural and economic history.

The celebration of Woodstock's history is not a new idea, as the town has traditionally reviewed and redefined its history in 50 or 100-year intervals.

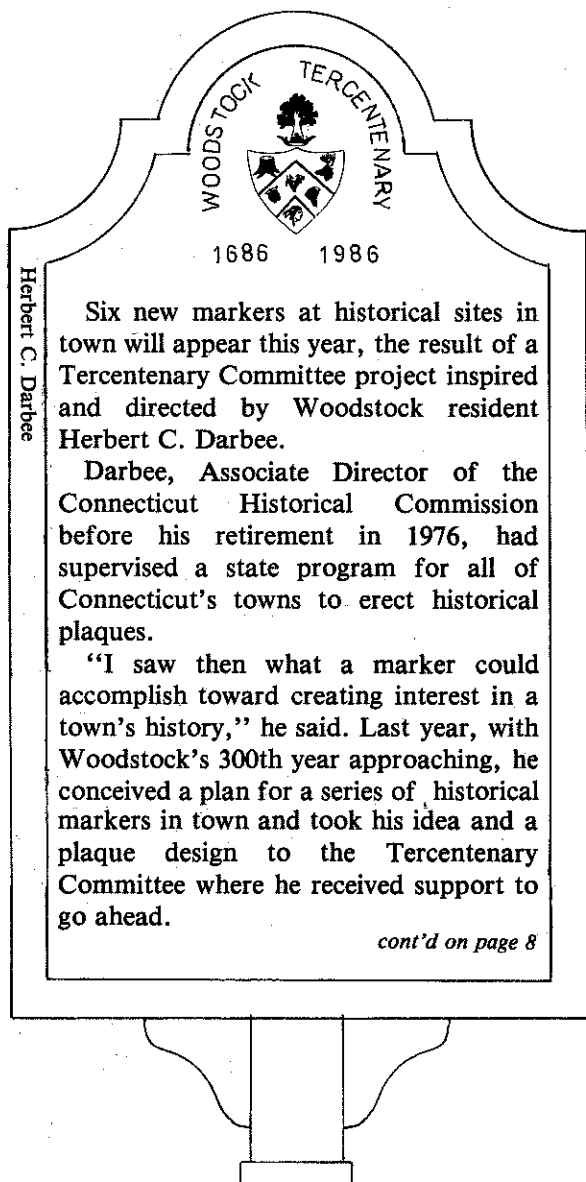
This year's exhibition will be similar to the one organized in 1886 for Woodstock's Bicentennial celebration when individuals brought hundreds of items for display.

For the Tercentenary Exhibition, volunteers and professionals have joined over the past two years in a project to locate and organize items around ten themes: textiles, Native Americans, agriculture, industry, communications/transportation, professions/crafts, religion, immigrants, education and natural history.

The ten themes, explained Exhibition Committee Chairman Schuyler Bridgman, will allow visitors to follow the relationship between continuity and change throughout Woodstock's history.

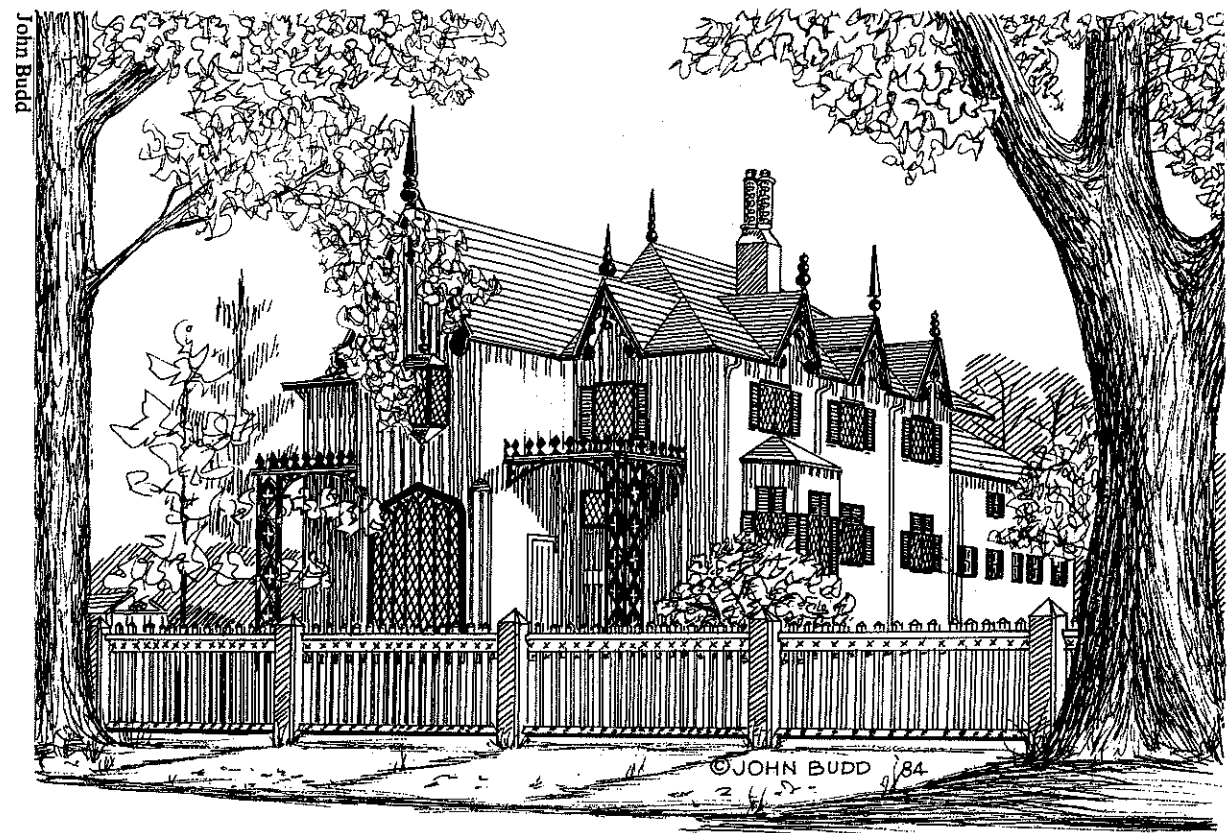
"People still farm . . . and manufacturing continues in Woodstock," added Bridgman. "But the way in which we farm and the products we manufacture are very different from 300 years ago."

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Herbert C. Darbee

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Roseland Cottage

Roseland Cottage to Recreate Bowen's 1886 Garden Party

If Henry Chandler Bowen were to celebrate the Fourth of July at Roseland Cottage in 1886, it would surely be a media event.

This July 3, Roseland Cottage will host an evening garden party to recreate the famous Independence Day receptions Bowen used to have in the 1800's.

The Society for the Preservation of New England Antiquities, current owner of the "Pink House," will host the event as part of Woodstock's anniversary celebration and will donate profits to the Tercentenary Committee.

While Bowen's events were "card receptions" (by written invitation only), their 1986 counterpart will be open to the public with an admission fee.

Brown notes that some of the same lanterns described with flourish in the *Patriot* of 1886 will be used for the public reception on July 3.

The *Patriot's* reporter seemed impressed with Bowen's elaborate decorations:

"The house inside was handsomely decorated with flowers in every part, while were seen in all directions scores of American flags, small and great, over the doors, windows, mantles, pictures and apparently in every nook and corner of the house.

"...The entire grounds and a large portion of the park in front of Roseland were decorated with flags and illuminated with Chinese and unique colored glass lanterns and street lamps..."

A Woodstock native and descendant of the first settlers of Woodstock, Henry Bowen left town in 1834, at the age of 21 to seek his fortune in the silk and dry goods importing business.

He had helped in the dry goods store his father operated in a section of their home on Woodstock Hill. The family lived in Sunset Tavern, which is still located near the Woodstock Academy next to where Bracken Memorial Library now stands.

After moving to Brooklyn, New York, Bowen eventually became publisher of the Congregationalist newspaper, the *Independent*.

Local Garden Tour Planned

Several of Woodstock's private gardens will be featured in a late spring tour on June 7, from 10 a.m. to 4 p.m. Tour coordinator Arleen Bradley, whose garden of 18th century herbs and plants on Old Hall Road will be part of the tour, said a number of Woodstock residents have agreed to allow the public to view their gardens as part of the official Tercentenary celebration.

Also on Old Hall Road, the home and garden of Margaret McClellan Tourtellotte will be open for the tour. Known as "Old Hall," a section of the McClellan home is one of Woodstock's earliest buildings and has been owned by the McClellan family since the 1700's.

On Woodstock Hill, according to Bradley, visitors will have the chance to tour the formal gardens of Roseland Cottage and the extensive floral plantings in the garden of Mr. and Mrs. James Milnor's residence.

Other properties opened to the public that day are the grounds of Linemaster Switch Corporation and the private gardens at the home of Mrs. Nancy B. Simonds. Mr. and Mrs. Alan Houghton will open the Cornucopia Crafts Shop and herb and flower gardens at their home on Dugg Hill Road.

Bradley added that she is still contacting residents about including their gardens on the tour and expects a variety of properties from all sections of town to be added to the list by June 7.

Tickets for the tour are \$5.00 each. A rain date had not been determined by publication date.

Tercentenary Firsts

Woodstock's first Tercentenary baby was Tiffany Monique Germain, daughter of David and Thelma Germain. Born on January 3, 1986, at Day Kimball Hospital in Putnam, Tiffany was also the first baby of the region in 1986.

Clayton Luther Triick, whose parents, Joyce and William Triick, are involved in Tercentenary Committee projects, was Woodstock's first male baby of 1986. He was born on January 5 at Harrington Memorial Hospital in Southbridge.

State Celebrates 350 Years

-Excerpt from *The Hartford Courant's* editorial of October 11, 1985, reprinted with permission.

... This year's celebration of our heritage is not the first such gala the state has seen. Fifty years ago, Connecticut's historic tercentenary helped lift spirits hard-worn by a brutal Depression. It began with a grand parade in Hartford on April 26, 1935, to mark the day 299 years earlier when the General Court of Hartford, Windsor and Wethersfield - Connecticut's first settlements - first met. It was the harbinger of constitutional government in America.

As was his habit, Gov. Wilber L. Cross at Thanksgivingtime in 1935 issued a proclamation, but this one had special poignance. "Especially during this year in the festivals of our founding," he said, "we have felt beside us the presence of souls unseen who have rendered the story of Connecticut worthy of grateful honor, and have entrusted to us its children in their patience, their courage, their faith, their charity, their work and the joy of their being."

"We have drawn closer the ties of blood and of neighborhood," he said. "We have been stirred afresh to love for this plot of earth that holds us as in the hollow of a hand; and to loyalty for the high aim, still hard beset, still strong and unyielding, to raise upon this earth a just, friendly, and enlightened community - the fairest of all our portions."

In 1985, Connecticut's 350th year, we could do no better than to keep and cherish our heritage, to recall our pioneering democratic roots, and to renew the pledge to make of the state - for all her people - as just and enlightened a haven as our collective ingenuity and compassion permit.

General George B. McClellan, who led the Union's Army of the Potomac in the Civil War, was a great-grandson of one of Woodstock's Revolutionary Army soldiers, Samuel McClellan, who also became a general.

THE ROSE BUD.

WOODSTOCK, CONN., TUESDAY, SEPT. 7, 1886.

GRAND FIREWORKS! ENTERPRISE

Everybody talking about the

GREAT MARK-DOWN SALE

OF FINE

CLOTHING,

Hats Caps and Gent's Furnish-

ing Goods at

CHURCH, THE CLOTHIER'S,

PUTNAM.

AN INDIGO BLUE SUIT for \$7.00. Just the thing for summer wear.

Burton's Shoe Store

IS THE PLACE TO GO FOR

BOOTS, SHOES & RUBBERS.

You will find a great assortment, receive polite attention and get the

MOST FOR YOUR MONEY

at any place in Windham county.

Call and Examine Goods

and prices, and you will be convinced that you can save money by buying your boots and shoes at

ROBERT H. BURTON,

3 Central Block, Putnam.

TERMS CASH! ONE PRICE.

Geo. E. Shaw & Co., Putnam, Conn.

Courtesy of the Woodstock Historical Society

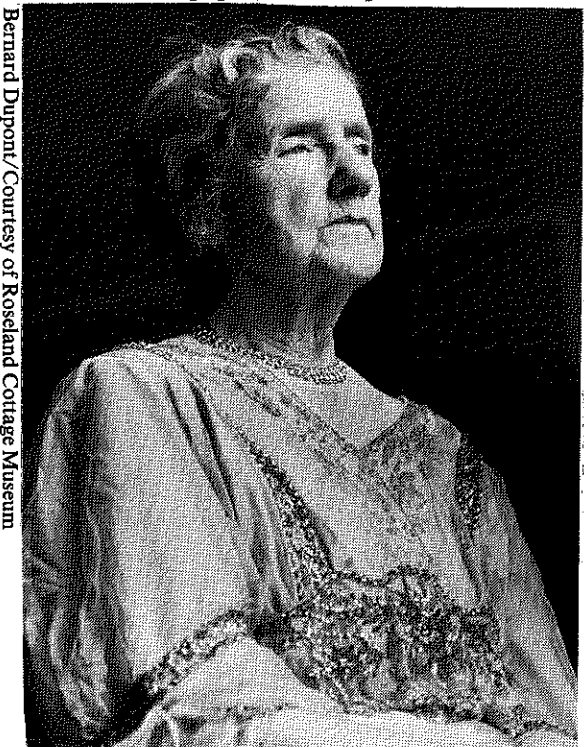
Henry Bowen's elaborate Fourth of July celebrations brought an annual entourage of important visitors to Woodstock, with Presidents Grant, Hayes, Harrison, and McKinley among them in various years.

In 1886, Putnam's *Patriot* newspaper reported that some 500 people from area towns and New York, Brooklyn and other distant places attended the lavish Independence Day celebration at Bowen's cottage.

The 1986 event will include a reception line and musical entertainment in the tradition set by the 19th century galas.

A Republican in his politics and Congregationalist in religious views, his flamboyant patriotism surfaced in the elaborate celebrations he brought to his "cottage" in Woodstock.

Charlene Brown, Museum Administrator of Roseland Cottage, plans to recreate as closely as possible the decorations Bowen used for the gala reception in 1886.



Constance Holt (1879-1968), granddaughter of Henry Chandler Bowen and last family member to reside in Roseland Cottage.

Since he and his family always spent holidays and summer vacations in Woodstock, he commissioned English architect Joseph Collin Wells to design a summer residence, which was completed in 1846 and named Roseland Cottage.

Experts consider Roseland Cottage one of the most important examples of Gothic revival architecture in New England today. According to its administrator, the house ranks among the three most frequently visited of the 27 properties SPNEA owns.

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Grand Olde Ladies of Woodstock Hill



by Margaret McClellan

At the time when I came as a bride to this picture-postcard town 50 years ago, the stately mansions surrounding the Common were presided over by single ladies, either widowed or old maids, still in their prime.

They had a *joie de vivre* that made an afternoon tea party an event, a dinner party a state occasion, and a trip to Boston to the opera a social triumph. Their staffs of servants, culled from second-generation Swedish settlers in Woodstock, were impeccable as cooks, maids, gardeners and chauffeurs.

The ladies' lineage, notoriety, and wealth acquired in two generations were quite dazzling, so they had the unquestioned position of a Christian holding four aces. But chiefly they were fun.

The Queen Mother, so to speak, by virtue of her age, was Mrs. Grace Aspinwal Hardy, Henry Bowen's daughter, who lived in the natural-shingled brown mansion on the south end of the street across from what is now Woodstock Orchards. Her husband, Arthur Sherbourne Hardy, had been head of the American Archeological Institute in Greece, a position of great prestige because of the digs that were going on in the Near East in the early 1900's.

I had scarcely unpacked my trousseau when Mrs. Hardy sent her chauffeur with an invitation to lunch inscribed on grey-lined stationery.

True gentlewomen always put the young at ease, and finding myself in her home and surrounded with furnishings from the Near East, I lost no time in announcing that I had been born in Jerusalem. Even my slipping on the highly polished floor could not undo a tie that binds as strongly as that.

People said that Mrs. Hardy had a morning wig for running in to Putnam for shopping, another for afternoons, and a very special one for state occasions. She was a bit on the rotund side, so her clothes were cut to flow. She wasn't beautiful, but she was distinguished.



"People said that Mrs. Hardy had a morning wig for running in to Putnam for shopping, another for afternoons, and a very special one for state occasions..."

I loved her and suffered her loss when she died in 1940, much too soon, though she was in her nineties.

Mrs. Hardy's mansion went to her niece, Lucy Lythgoe, whose husband was also of the Institute in Greece. He had been one of the group who in 1920 discovered the tomb of King Tut-anh-a-men in the Valley Tombs near Luxor, Egypt.

Every one of the discoverers had died mysteriously after entering the tomb, so Lucy was widowed and spent many years in with the servants, carrying on the traditions of hospitality.

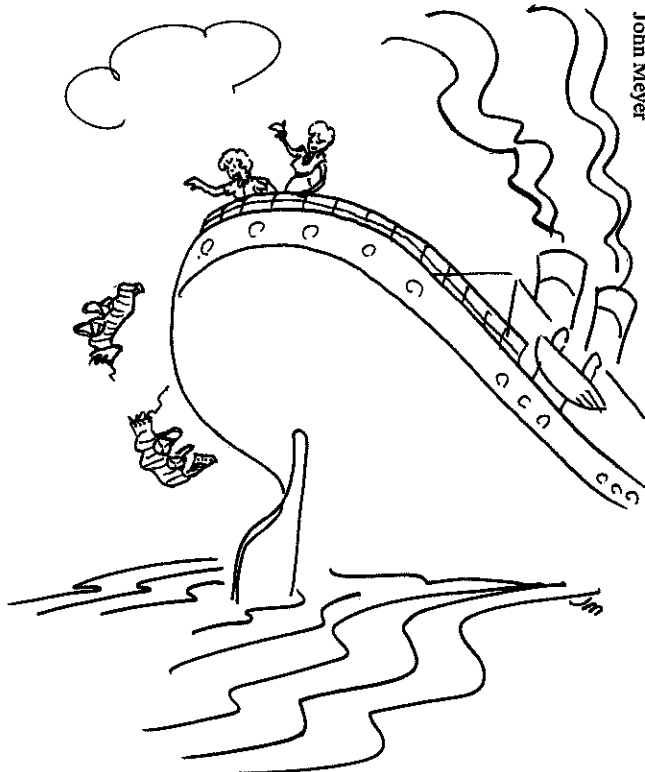
She spent her winters in London, making her crossing in the great Atlantic liners of the time, and taking trunks filled with her own silver and linens for gracious hospitality in her suite in one of London's prestigious hotels. Her hats alone required numerous hat boxes.

Many years later, when I was packing to go to a castle in Italy, Lucy had her chauffeur drive her down the street so she could "run in" to pack for me, using feather-stitched lawn cloths which she laid carefully between the layers so that things wouldn't mess and could be pulled out as needed without disturbance. I have kept these cloths carefully put away in loving memory of Lucy.

Lucy was a great golfer and used to coax her nephew George's wife, Dorina Holt, who lived

across the street, to go with her to Roseland Golf Course (bequeathed to the town by their family). On these rounds she suggested that they stop at the bench at the seventh hole for a rest. As they chatted she pointed out the ravine behind them with a running brook.

Her voice dropping to a whisper, she said, "Now, my dear, this is where we throw our corsets. When my cousin and I used to cross to Europe regularly, we would throw them overboard, and we do miss that opportunity. So we have hit on this spot as quite convenient, don't you think?"



"Now my dear, this is where we throw our corsets..."

Her niece agreed, visualizing the two ladies tiptoeing to the deck, peering carefully to right and left to assure themselves that the coast was clear, dashing to the rear railing, and sending the corsets sailing like great birds above the vessel's wake. The question I often pondered was — did the corsets ever get caught in the cross current and come sailing back to nestle in an unoccupied steamer chair, or better, in the lap of a poor seasick male passenger?

Lucy was a great talker and could regale her guests with amusing anecdotes, but as she aged, this social virtue gained speed until the talking was like a tape being respun on a recorder. It was such a travesty of her nobility that one's heart was filled with pity, even though the lilt was always there.

She spent her last Christmas in bed, surrounded by lavish bouquets of red roses.

When Lucy died, at age 94 in 1973, there was no niece or nephew to inherit the house. All of her priceless belongings were auctioned off to a public with little or no sense of their historic or sentimental value.



Mike Gilbert/Courtesy of James Milnor

Lucy's cousin, Dorothy Lincoln, in the yellow Federal house right next to Roseland Cottage and across the street from the First Congregational Church, had the distinction of a husband who was still alive, a great boon to me because he was a physician and brought me safely through two pregnancies.

Dorothy and he had a charming, oblique view of life, touching troubled waters like skipping stones. One Halloween she went flitting about alone among the shadows of trees and bushes on the Common, dressed in an exquisite butterfly Japanese dress and fluttering a giant fan before her face as a mask - this when she was in her sixties.

The one who really made a big thing of Halloween was Mrs. Carolyn Bowen, in the white mansion now known as the Richardson house, at the south end of the street. One of the men of the

family had found her when he was in the diplomatic service in Brazil, where she was known to her fellow Americans there as "Lamby".



"One Halloween she went flitting about alone among the shadows of trees and bushes on the Common, dressed in an exquisite butterfly Japanese dress and fluttering a giant fan before her face as a mask..."

The State Department had given him the choice of his career or Lamby. He chose her and in the 1930s brought her to Woodstock, where her unwonted beauty and flamboyance caused considerable disturbance of the peace. She liked men. It was as simple as that. And of course, they liked her.

After her husband gave up and died, she amused herself in various ways, among them making elegant candies for Halloween trick-or-treats. The children on their rounds, with mothers to mind them, would save Lamby's house for last. She would greet them at the door with a great display of alarm at their boggy-man costumes, welcome them into her elegant parlor with flourish, set them down and pump them for their life statistics, regale them with stories, and then fill their trick-or-treat bags with her handmade candy people that she had spent hours creating, and send them off into the night wiggling and squirming with delight.

Lamby's scandalous reign came to an inevitable end, the stately white mansion went to Gardiner Richardson, a cousin retired from diplomatic service, and his wife Dorothea.

Dorothea was very impressed with her rise in status from middle-class Toronto to European diplomatic posts. Informed of Lamby's Halloween traditions of hospitality, she prepared for the onslaught of troublesome children, braced herself for the ordeal, and greeting them curtly at the door, saying crisply, "Well, then, come in. Now, wipe your feet and follow me," leading them like foot troops to the kitchen. "Now," she said, "Help yourselves and don't be greedy."

Cowed, they took an apple, an orange, and a piece of fudge that hadn't "come", and followed their hostess in short order to the door, where she said a curt goodbye.

Whereupon one of the brighter boys turned, and, in a clear, ringing voice, said, "Mrs. Bowen was a lovely lady. Too bad she died."

Editor's Note: Margaret McClellan moved to town when she married a direct descendant of John McClellan, the seventeenth-century lawyer whose Woodstock office now stands in Old Sturbridge Village. She has written other memories of Woodstock in her book, "Winds of Change." Eliot Rock and Pulpit Rock are located on her family's land.

Did you know that Nathan Hale is the official Connecticut state hero?

Mountain Laurel is Connecticut's state flower.

The Connecticut state bird is the American Robin.

Connecticut has a state mineral, the garnet.

The European mantis is the Connecticut state insect and the sperm whale is the state animal.

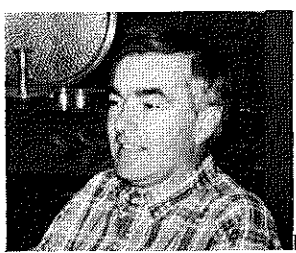
Did you know that the USS Nautilus is our Connecticut state ship?

The Charter Oak is Connecticut's state tree.

Reynolds' Family Traces Heritage to 1686

by Donna F. Kosa

To Jotham G. Reynolds IV, of Lyonsdale Farm, you don't talk much about making way for change — you just do it, if need be, and get on with your life.



Miranda Holt Smith

Yankee practicality was no cliché for the ten generations of his mother's family with ties to Woodstock and the Lyon family property. It was a way to survive.

While the 20th century has brought more rapid changes than ever before, Joe and his family take the same practical approach to life that must have insured survival for his ancestors, the William Lyons, Jr. and Sr., who were among the original "go-ers" who traveled from Roxbury, Massachusetts in 1686, to colonize the wilderness now known as Woodstock.

Last spring Joe and his wife Kirsten, owners of the Christmas Barn, moved with their sons Jay (Jotham V) and Mark into the spacious yellow farmhouse across the road from the Lyonsdale barns on Route 169 north of Woodstock Hill.

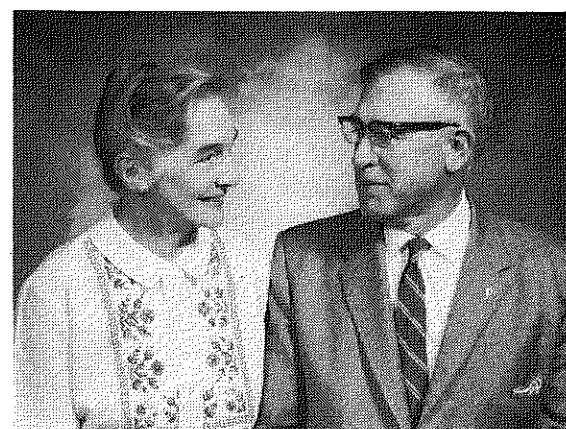


Miranda Holt Smith

Lyonsdale farmhouse

Joe's parents, Susan Sumner Reynolds and Jotham G. Reynolds III, had died in the winter within 63 days of one another, after almost a half-century on the farm. In 1936 they had begun, as newlyweds already near middle age, to rebuild a dairy herd and apple orchard on the Sumner farm.

In the months before her death at age 88, Susan Reynolds had helped with the town's 300th anniversary plans. Known for graciousness, she had met with Tercentenary Committee members and offered family possessions for display in the 1986 Exhibition.



Jotham G. Reynolds III and Susan Sumner Reynolds on their 30th wedding anniversary, April 25, 1966.

Wedding slippers belonging to her grandmother, Susannah Lyon (1822-1863), and an early 19th century woven double bed coverlet are among numerous articles Joe's mother was eager to share. At the Exhibition, weaver Marjorie Janes, of East Woodstock, will reproduce the coverlet on a bench loom of the period.

Joe, now 46, was uneasy as a young man with his family ties to dairy farming. Although he says his parents never pressured him outwardly, he is sure that after his sister left Woodstock they assumed he would eventually take over the farm. He graduated from the Woodstock Academy in 1957 and spent three years in the University of Connecticut's School of Agriculture, yet resisted the unspoken notion that he would become a farmer.

However, after marriage to Kris and two years in the U.S. Army, he says they "somehow migrated back." At that time, Joe recalls, his dad was making some major changes in his own life. Having sold his dairy herd in the early 1960's when the State of Connecticut passed laws requiring modernized farming methods, Jotham had entertained thoughts of becoming involved in state politics. So at age 60, he turned his energies toward getting elected as State Representative and

serving from 1962 - 1970.

By then, Joe recalls that his father had installed electricity and running water in the hired hand's house next door and "sort of had it fixed up at the right time" for Joe and Kris.

Now Joe credits his wife, a New London native, for his renewed appreciation of his heritage. He seems comfortable settling his 6'3" frame into an antique wooden chair near the huge cooking fireplace his ancestors used daily. But Kris has not forgotten that "when we were first married, we had to go out and buy all contemporary furniture because he didn't want anything old."

After they moved to Woodstock, Kris remembers her mother-in-law asking her one time if she would like to live in the house some day. Kris said yes, and there was an unspoken agreement from then on.

"My father had strong views but he could be flexible," Joe comments. Kris concurs, relating her father-in-law's reaction when she approached him in 1968 for permission to start a small Christmas shop in the barn. "He agreed but said we had to sell the hay first."

When their sons were small, Joe worked in international sales for the American Optical Company and traveled throughout the world. By 1976 the Christmas Barn had progressed to a full-time family business and he left the A.O. He also continued to do his father's haying and to care for the apple orchards.

From family stories and farm records, the Reynolds know that over three centuries, Lyonsdale was mainly a dairy farm, though not the chief livelihood for every generation.

The property now consists of 200 acres, not all

contiguous. Joe believes the original parcels were larger and connected. Probably, he says, parents divided land among children to start farms of their own.

With eight generations of direct descendants in the original farmhouse since the mid-1700's, the oldest child has never inherited the farm. In early generations many offspring died in infancy; in others they moved away from the farm.

Caleb Lyon (1709-1792), whose family, Joe and Kris believe first occupied the existing farmhouse and received the original land grant from King George II of England in 1729, had 14 children with his wife Margaret. Their ninth child, William Lyon (1742-1805), inherited the home.

William Lyon fought in the Battle of Lexington, became a Revolutionary Army captain and was wounded in the war. He fell in love with the Army nurse in charge of his care, Mary Stone Tufts, a widow. They married, raising their family on Lyonsdale farm and participating in town affairs.

Joe's great-grandmother, Susannah Lyon's more attractive younger sister, was engaged to marry Benjamin Sumner, an Anglican, when she died of consumption. Sumner decided to marry Susannah, and the bishop granted him a special dispensation circumventing a church prohibition against marrying his deceased fiancée's sister.

Kris adds that with Joe's parents, a generation was almost lost - they were engaged for 10 years before they married, and Susan was 42 when she gave birth to Ann.

From the mid-1800's through the early 1900's, Benjamin and Gardner Hubbard Sumner, Joe's

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Catalogue to Feature Major Exhibition Items

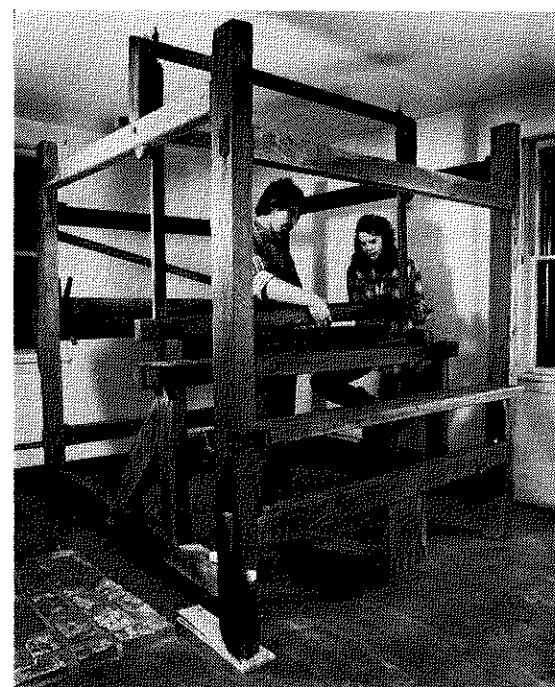
Work continues this spring on a major Tercentenary project - cataloguing important artifacts from this summer's Exhibition. The result, a 60-page publication entitled *Heritage and Horizons*, will provide an Exhibition guide and historical record, according to Catalogue Committee Coordinator Cheryl Wakely.

Although the scope and nature of the Exhibition prohibit listing every item, Wakely said the Tercentenary Committee has chosen 300 of the most historically significant objects to detail in the catalogue. Their descriptions and photographs will appear in chronological order for the period 1686 - 1986. The catalogue will also contain chapters interpreting the Exhibition's ten topical themes.

Wakely, Catalogue Co-chairwoman Charlene

Brown, and committee members have researched and referenced artifacts from private donors, town records and the Woodstock Historical Society. To identify and date items representing three centuries of town history, they received assistance from Jane Nylander, Curator of Textiles and Ceramics at Old Sturbridge until her move in January to Strawberry Banke in Portsmouth, NH.

Wakely noted that while the catalogue will sell for \$10 during the Exhibition, advance copies are available at a guaranteed price of \$8 each (mail check and return address to Woodstock Tercentenary Committee, P.O. Box 123, Woodstock, CT 06281, Attention: Catalogue Committee). Catalogue sales will help finance publication expenses and preservation work.



Tercentenary catalogue photos by Guy Grube

Richard Lewis and Marjorie Janes, at right, prepare a late 18th century bench loom on which Janes, a local fabric designer, will reproduce the double bed coverlet shown in detail at left, for this summer's Exhibition. Lewis, a cabinetmaker who lives in West Woodstock, said only minor repairs and a few small replacement parts were needed to get the loom made in the late 1800's by Carpenter Bradford of West Woodstock in working order again.

Visitors to the Exhibition will see Janes weaving a replica of the early 19th century coverlet on the Bradford loom. Made of handspun wool and natural cotton, the original coverlet belonged to the William Lyon family, direct descendants of the town's first settlers. The bench loom and coverlet are among 300 historically significant Exhibition items chosen for the catalogue.



Dorothy Paine McClellan at age four.



Dorothy Paine McClellan at age 90 in 1985, with her great-grandson Samuel Everett Tuttle.

The lives of South Woodstock resident Dorothy Paine McClellan's grandmother and great-grandmother, which touched the 18th, 19th and 20th centuries in Woodstock, will be featured in a diorama in the Exhibition's textile section. Personal possessions of Marcena Blanchard Perrin (1794-1884) and her daughter Lucia Maria (Perrin) Paine (1817-1908) will provide an intimate view of the two Woodstock women's lives spanning more than 100 years.

Marcena, a skilled weaver, married Amos Perrin, Jr. (1781-1845), whose great-grandfather Samuel Perrin purchased land here in 1694. Samples of Marcena's spinning and weaving tools and her woven linens will be displayed at the Exhibition, along with Lucia Maria's sampler and other items from the Perrin family.

Dorothy, born in 1895 and raised in Danielson, recalls traveling with her parents by horse and buggy every Sunday to visit her grandparents at the homestead, where she now resides with her daughter and son-in-law, Elizabeth and Lawrence Tuttle. She can trace one branch of her family to the Mayflower and another to Roger Williams.



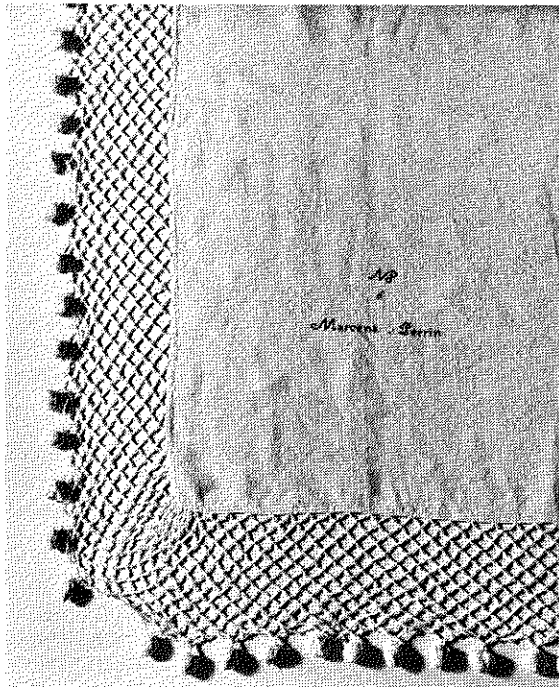
Lucia Maria Paine (1817-1908)



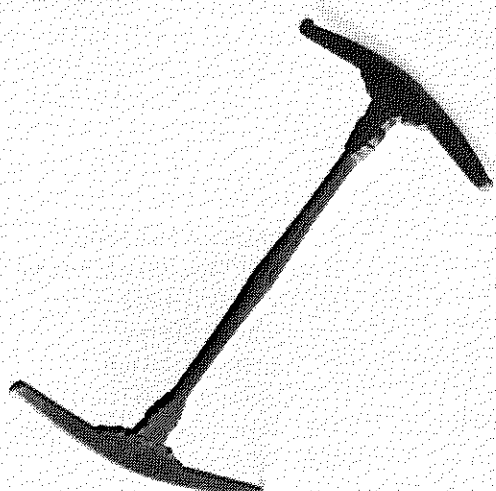
John Augustin Paine (1850-1916), father of Dorothy Paine McClellan

to Boston January 25 1694
George Griggs personally appearing before me the Subscriber one of their majesties Justices of the Peace for County acknowledged this Instrument to be his act Jer. Dummer

Portion of deed showing Samuel Perrin's 1694 purchase of 15 acres from "go-er" and land speculator George Griggs. The transaction was not recorded in Boston until 1719. Original owned by Connecticut Historical Society



Tercentenary Catalogue photo by Guy Grube



Two early 19th century articles belonging to Marcena Perrin (1794-1884) of Woodstock are among 300 items catalogued in "Heritage and Horizons," the Tercentenary Exhibition publication. Her handwoven linen tablecloth and hand-carved cherry 'niddy-noddy,' or cross reel-yarn winder, will be displayed with other Perrin family artifacts in the textile section of the Exhibition. Marcena's skilled weaving is evident in the white, cotton-fringed tablecloth. She cross-stitched her initials and "No. 6" in the corner, a common way for women of that era to catalogue their bed and table linens.

Probably a gift her husband Amos made for her, Marcena's 'niddy-noddy' was carved and incised with the letters 'MP-AP' (Men traditionally gave women a 'niddy-noddy' as a token of love). According to Marcena's great-granddaughter Dorothy McClellan, the men in her family worked as carpenters and were always whittling something. The term 'niddy-noddy' derives from a rhyme women recited while winding lengths of yarn on the tool.

The Tercentenary Exhibition, set for July 19 through August 3 at the Woodstock Academy Fieldhouse, will display several hundred artifacts from the town's history.

Exhibition

cont'd from page 1

In honor of Woodstock's 300th birthday, individuals, families and organizations in town have loaned several hundred articles for display in the 1986 exhibition.

The search for items has revealed a broad range of articles including antique quilts and other textiles, agricultural tools, Native American artifacts, a Revolutionary captain's army blanket, numbered sermons used by the 17th century Christian minister who made the first contact with this area's Native Americans, and even the door from what is possibly Woodstock's oldest schoolhouse, which someone moved in 1860 and added as a milk shed to a home on Child's Hill Road.

One result of the Exhibition Committee's two-year project is a catalogue, "Heritage and Horizons: A Tercentenary Interpretation of Woodstock, Connecticut," published to preserve this unique inventory of Woodstock's cultural history. Cheryl Wakely, Catalogue Committee Chairwoman, said the catalogue will be available to the public at the exhibition and will help visitors interpret the materials on display in light of regional and national history.

The Tercentenary Exhibition catalogue "Heritage and Horizons," is available in advance at \$8 per copy. To reserve a catalogue, mail your check, with your return address, to the Woodstock Tercentenary Committee, P.O. Box 123, Woodstock, CT 06281, Attention: Catalogue Committee. The committee will confirm your order by return mail. At the Exhibition the catalogue's price will be \$10.

The exhibition itself will probably be the largest physical presentation of the Tercentenary celebration, occupying nearly all of the 14,400 square feet of the fieldhouse. It will be constructed in the shape of a huge wheel, with each "spoke" containing one of the ten themes. As visitors move from the center of the wheel along each of the spokes, they will see how each of those themes has changed over the centuries.

While professional expertise is being used to organize and construct the exhibition, it will not be a display one would find in a museum. "This is not an exhibit of antiques," said Robert Gradie, Themes Committee Chairman. "It is a collection of things that come from Woodstock and as a result has a much narrower focus than a museum display. It will tend to show what residents themselves consider to be important about their past."

Schuyler Bridgman also noted that the exciting thing for exhibition organizers has been to combine the talents of volunteers and professionals in a project that not only highlights Woodstock's past, but also leaves a record for the future.

A gift shop selling Woodstock Tercentenary commemorative and souvenir items commissioned by the Tercentenary Committee and produced by local artisans will be on hand. Proceeds from the sales will benefit Tercentenary activities.

Admission to the exhibition is \$2.00 per ticket, with senior citizens' tickets at \$1.00. Children under 12 will be admitted free but must be accompanied by an adult.

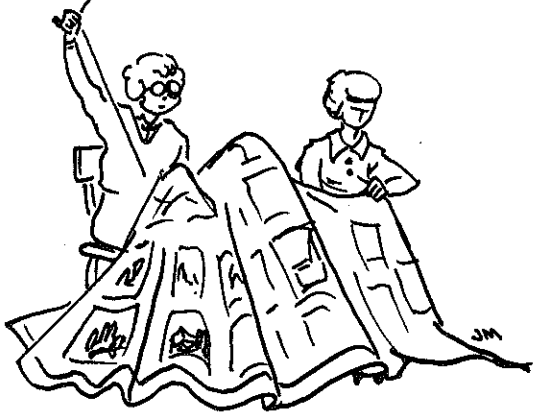
Quote from the 1886 Woodstock Bicentennial Recorder

Woodstock has been like a miniature republic; and has always believed in the supremacy of local law. Its refusal to send its representative to the General Court at Boston, unless it could tax its own property as it pleased, and the refusal, for political reasons, of its delegates at the State Convention in 1788 to vote for the ratification of the Constitution of the United States, are instances of the extreme independence of Woodstock. What it conscientiously believed, the town has never been slow to proclaim. —From Clarence W. Bowen's historical address in *The Woodstock Bi-Centennial Recorder*, 1886.

Hill Quilters Donate Creation

When the Hill Quilters decided to take part in the town's anniversary celebration, they had their work cut out for them.

Wanting to create a tangible celebration of Woodstock's past, they settled on two hand-sewn projects, a commemorative quilt which they will donate for permanent display in the Town Hall, and a quilt which has served as a teaching tool within the group and will be raffled to the public in the fall.



John Meyer

Both projects will be on display in the Tercentenary Exhibition this summer. Some 40 members of the Hill Quilters, who represent all skill levels from beginners to experts, have worked on the quilts at their regular meetings in 1985 and 1986.

For the town's commemorative wall hanging, Quilters President Marthena Smith, a founding member of the group and a retired teacher in the Woodstock Elementary School, enlisted the help of the Rev. James Harrison, Chairman of the Tercentenary Committee.

Harrison created the design for a contemporary quilt with Woodstock scenes appliqued in vibrant colors on a solid background. The design, fabrics and traditional quilting techniques combine to evoke the primitive character of American folk art.

In the center of the quilt, a mariner's compass inscribed with the dates 1686 and 1986 points to appliqued representations of events and landmarks significant in Woodstock's history.

The churches of Woodstock, the Academy, Roseland Cottage and the Woodstock Fair are a few of the scenes interspersed on a background of sky, trees and hills.

Appliqued around the edges of the quilt are the surnames of the thirteen "go-ers," the town's original settlers.

For information on the small quilt the group will raffle to finance their activities, call 928-5545.

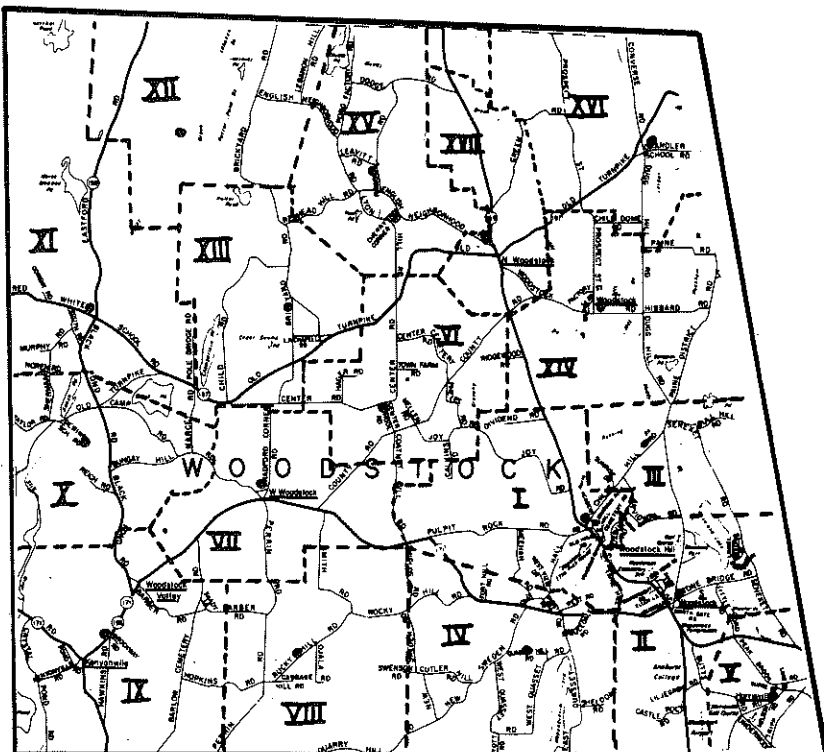
A non-sectarian organization begun in 1982 and sponsored by the First Congregational Church, the Hill Quilters is a chapter of the New England Quilters Guild.



Woodstock Historical Society

Several members of the Marcy family, descendants of the 13 "go-ers," appear in Red/White School photo from about 1907. Front row: Rosie and Jennie Price Slater (twins), George Gilbranson, Harry Smith, Harold Dodge, Harvey Marcy, Hazel Herindeen Johnson, Eldier LaChance, Fred Marcy, Albert Price. Back row, from left: Wayland F. Marcy, Robert Herindeen, Wilfred Marcy, Ida Price, teacher Florence Hibbard Lockwood, Lester Marcy, Mildred Howard Marcy, Ruby Smith Cox, Pearl Chamberlin Tayler, William J. Smith, Earl Marcy.

Woodstock School Districts Before 1949 Consolidation



- I Woodstock Hill School
- II South Woodstock School
- III Elmvale School
- IV Quasset School
- V Harrisville School
- VI Center School
- VII West Woodstock School
- VIII Skinner School
- VX Woodstock Valley School
- X Dewing School
- XI Red White School
- XIII Redhead School
- XIV East Woodstock School
- XV English Neighborhood School
- XVI Chandler School
- XVII North Woodstock School

From A Short History of Woodstock (1971), by fourth grade students of Thomas Bessette and Jane Salisbury. Woodstock Public School third grades use this book as a text to study local history.

Unusual Exhibit Item

A schoolhouse door borrowed from a Woodstock home will be one unusual article displayed at the Tercentenary Exhibition this summer.

Possibly the oldest in existence in Woodstock, the schoolhouse was probably built between 1790 and 1810, according to Themes Committee Chairman, Robert Gradie. Originally on the site of the former Elmvale School on Child's Hill Road, the building was moved in the 1860's and attached as a milk shed to a house on Child's Hill Road about 150 yards from its original location.

Gradie, a historical archaeologist at the University of Connecticut, has inspected the building and found the most personal features still visible to be graffiti - mostly initials, flags, and United States shields carved into the walls. There is evidence the schoolhouse had two woodstoves, which Gradie said would be unusual for a one-room schoolhouse. "The windows were also rather high and small, probably to make it difficult for the kids to break them," Gradie added. "Unfortunately, it also made it very dark inside."

Measuring 36' by 36', the building will hardly fit into the fieldhouse exhibit. "We have been offered the door of the school for the exhibit," Gradie said. "That should be a bit easier to handle."

The schoolhouse was painted red and probably held about 50 people. Unlike other schoolhouses of the period, it had no anteroom or separate entrances for boys and girls, according to Gradie.

"Surveyors representing telephone lines have been in town this week staking places to set telephone lines."

- Woodstock Gazette, May 13, 1905

"Most of the schools opened this week, District #3 being an exception as the teacher, Miss Flora Balton is suffering from a sore hand."

- Woodstock Gazette, Jan. 9, 1915

"The Putnam Light and Power Company will extend its electric power to South Woodstock where the \$100,000 mansion of Clarence Bowen will be lighted by electricity."

- Woodstock Gazette, May 19, 1906

The Woodstock Gazette was published weekly on Friday mornings at the cost of \$.03 a copy or \$1.00 a year.

WOODSTOCK RECORDER Tercentenary Edition

Published in April 1986, by the Woodstock Tercentenary Committee to Commemorate the 300th Anniversary of the Town of Woodstock, Connecticut.

Chairman The Rev. James S. Harrison
Vice Chairwoman Sandra Ahola
Secretary Mary Woodcock
Treasurer Byron Eddy

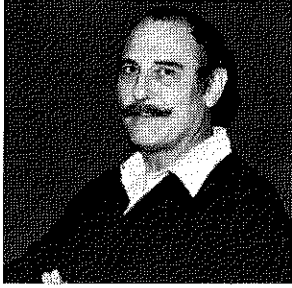
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The Voice of the Stone



Robert Anderson

by David Boivin

In 1938 my great-uncle Arthur Basto and I found an arrowhead in a cornrow on the old Clovercrest Farm, near where Truc International is now located in South Woodstock. As he explained the details surrounding that small, white stone, I imagined myself standing in a 5,000-year-old cornfield, with a primitive village close by on the shoreline of a large lake, now extinct.

My uncle Arthur, then developing one of the most complete collections of Native American artifacts ever found in New England, taught archaeology students at Yale University. Eventually he presented his entire collection to Yale's Peabody Museum.

Since that day in the cornfield, the study of Native American culture has been important to me, and I am an avid collector of local artifacts. I've walked hundreds of miles over these plowed fields. My own collection differs from most private ones, which have only arrowheads; it also contains a variety of precolonial Native American tools — rubbing stones, hand hoes, pestles and others.

Some objects in my collection, analyzed scientifically last year at the University of Connecticut to determine their age, are confirmed to be 6,000 years old. That's 3,000 years before the Egyptian empire, and I found them in Woodstock!

James Milnor, my teacher when I was at the Woodstock Academy, encouraged me to develop my interest in "Indians" (I hate that awful misnomer). After I was graduated in 1949, he somehow managed to salvage what was left of the Hiscock collection of artifacts found by a town resident in South Woodstock, at a time when no one else at Bracken Memorial Library or the Academy seemed to be interested in preserving it.

About 25 years later, after I had returned to live in Woodstock, Jim phoned me to explain what he had been guarding all that time. It didn't take me long to get to his home. As his pleased wife looked on, we hauled boxes of stones out from under his bed.



Illustration by Kahonhe from Alfred P. Knapp's *Connecticut Yesteryears, So Saith The Wind* (Andrews, Brownell & Cate, Old Saybrook, Ct., 1985). Reprinted with permission.

What Jim Milnor did for all of us was preserve invaluable examples of the prerecorded history of this town. The hundred-odd objects fit into my collection like missing pieces to a puzzle. I've shown them many times in area schools.

Using some exciting new techniques, most archaeological researchers believe Asians migrated to this continent about 50,000 years ago. Theoretically, therefore, I believe it is possible that the Native American arrived in what is now New England only 5,000 or 10,000 years later. Too little physical evidence remains, however, to support this theory, because the last of three glaciers scraped over this region with ice miles thick, destroying the kind of evidence found on the surface of the earth. That third glacier slowly withdrew from the northeastern region of the continental United States about 12,000 years ago.

After a variety of vegetation grew back, the animals gradually returned, then the hunters, who I believe got here using far more skill, reasoning and imagination than they are usually given credit for. We have assumed that they were ignorant and have grossly underrated the quality of their lives.

It is a human tendency to disrespect a defeated



Sheila Watrous

Illustration by Sheila Watrous from Alfred P. Knapp's *Connecticut Yesteryears, So Saith The Wind* (Andrews, Brownell & Cate, Old Saybrook, Ct., 1985). Reprinted with permission.

opponent. However, the Native Americans were defeated less in combat than by the Europeans' diseases, to which they had little natural immunity. All of the plagues which devastated Europe were dumped on them at once. If the common cold didn't kill them, it paved the way for far worse illnesses. Even twelve generations later, for example, the Native American has less resistance to tuberculosis than do other ethnic groups.

It is almost impossible for us to imagine how demoralizing and miserable life became for the few surviving Native Americans in the Northeast who were not sick or dying. Every aspect of their own culture simply fell apart after the Europeans arrived. Since the Indians saw the Europeans were not suffering from these curses, it became apparent to them that the Europeans' god must be superior. Conversion, the obvious choice, only added to the poor souls' confusions.

With the majority of the tribal sages dead (and with them their tradition of oral histories) in less than one century after the European conquest, huge gaps remain in the Native Americans' prerecorded story. Artifacts are keys that open doors to understanding their culture. So many artifacts have been discovered at a site near where my uncle and I found that white arrowhead that Yale and University of Connecticut archaeologists familiar with the area have confirmed the existence of a major Indian village there for several thousand years before the colonists arrived.

A look at the natural history, geology and geography of Woodstock suggests some theories to me about why this site was so important to the Indians who used to migrate there every summer.

It is difficult to imagine what northeastern Connecticut must have looked like over the centuries before the Europeans occupied the land. There were no roads, no fences, no square fields, no cows or horses, no utility poles. No one cut down large trees.

I guess we'll never know what being under the canopy of a virgin forest was like. The Europeans in southern New England stripped the forests to plant their crops, annihilated the wolf, beaver, rattlesnake and other wildlife — some species have been reintroduced with the reforestation of the area in the 20th century. By 1790, only 30 percent of Connecticut remained in woodlands, most of which was scrub on exposed bedrock or in undrainable swampland. By 1970, amazing as it seems, 70 per cent of Connecticut had been reforested.

If we never plowed another field or mowed another lawn, we still wouldn't know what the natural woods had been. Witchgrass and multiflora rose are only some of the simple intrusions from Europe; the Dutch elm disease is another. When the colonists arrived, there were trees such as we haven't ever seen. Huge chestnut trees grew to complete maturity beside the mighty oak, ash, maple, birch, pine, hemlock and tamarack. How big can some of those varieties get to be before they die naturally?

In those original forests some animals, woodland bison and elk, for example, were vanishing even before the European invasion. Others - the moose, bear, deer, porcupine, rattlesnake, turkey, eagle and beaver - flourished.

The entire region we now call Woodstock-Thompson-Pomfret-Eastford-Union provided some of the best hunting in the northeast, not for sport, but as the Indians' life work. They did it well or they perished.

The Native American of southern New England was more coastal than woodland. He was as good a fisherman as he was a hunter. Like most others in the area now covered by southern New England, eastern New York and even further south, he tended to stay close to the coast or travel inland along the rivers. After all, would you rather walk or ride in a canoe?



Illustration by Sheila Watrous from Alfred P. Knapp's *Connecticut Yesteryears, So Saith The Wind* (Andrews, Brownell & Cate, Old Saybrook, Ct., 1985). Reprinted with permission.

The people who occupied this area for thousands of years before the 17th century used to come here from the mouth of the Thames River, entering the Quinebaug River, then moving up Little River until they reached a huge waterfall, at the present-day location of the Putnam Pumping Station on Peake Brook Road in South Woodstock. Only a small waterfall remains there now. On the other side of the waterfall, there is geological evidence of a lake six miles long which had an irregular shoreline and extended from Harrisville to East Woodstock, covering the area where the channels of Little River, Little Pond, Roseland Lake and Muddy Brook run today.

The man-made dam we see now spans a gap that was once 20 feet higher. Natural erosion and ice jams gradually destroyed the natural dam, eventually reducing the size of the lake to about what it was at the time the colonists arrived from Roxbury, Massachusetts. The Great Pond on colonial maps, later renamed Roseland Lake, was almost at the center of the original six-mile lake.

The Indians' summer village was less than one-half mile from the waterfalls, on a sugarloaf-shaped sand hill, called a *kame* or *drumlin*, that protruded out over the lake like a finger. A brook on the north side ran by the only entrance to the village, and there was a natural spring to the south. Hogans of bark and skins were built under the huge pine trees growing there. The center of the site was about 30 feet above the water. No matter how hard it would rain, the village stayed dry because of the sand.

Spring floods would raise the water level of the lake, spreading water over the flat lands along what was the wide western shoreline. Receding in early summer, the water exposed acres of fertile

cont'd on page 20

Other Woodstocks

Our town, settled as "New Roxbury" in 1686, was renamed "Woodstock" after Woodstock, England, by Boston's Judge Samuel Sewall in 1690 "because of its nearness to Oxford - and for the sake of Queen Elizabeth . . ."

In the early days of the settlement of our country, Woodstock, Connecticut, families emigrated to Vermont and New Hampshire (1761), New York (1793), Ohio (1819), and Illinois (1844). Woodstock, Vermont, in Windsor County, just north of Windham County, is surrounded by many identically named places in Connecticut - Pomfret, Lebanon, Plainfield, Norwich, Hartford, Union, etc.

Connecticut people emigrated from 1760 on. In the New World it was a time to seek fortunes in a rapidly expanding country. So in the settlement of Vermont towns, the names of Woodstock, Connecticut families can be found: Lyon, Holmes, Grosvenor, Bartholomew, Marcy, Paine, Morse, Chamberlain, Child, Bacon, Bugbee, Perrin, Harding.

Today, because of its beauty, Woodstock, Vermont, is a popular vacation spot. Its oldest church is the First Congregational Church, begun in 1773.

New Woodstock, New York, in Madison County in Central New York had Woodstock, Connecticut, families who participated in its establishment. Called *Woodstock Settlement* or *Bulls Corners*, the New York town was eventually named New Woodstock. Families from our town who emigrated to that area included those of Isaac Morse, a cousin of Samuel F. B. Morse; Marvel and Abisna Underwood; Silas Corbin and sons; Ezra Lyon; Warren, Calvin and John Goodell; Elisha Gage; James and Samuel Frissell; and William and Nathaniel Johnson.

Woodstock, New York, located at the edge of the Catskill Mountains, was settled and named in 1763. It is believed the name was bestowed by an absentee landlord who was educated in England and who may have known Viscount Woodstock of England.

Also in New York, the vicinity of White Lake (in the town of Bethel, Sullivan County, where the Woodstock Festival was held in 1969) is sometimes called Woodstock.

Today Woodstock, Illinois, is the largest Woodstock in the United States, with almost 12,000 people.

Pioneer settlers from Woodstock, Vermont pushed west to Ohio in the early 1800's and helped to settle a town by the same name in that state. Located in Champaign County, the town continues today as a small farming community.

Located in the northeastern part of the state, this Woodstock was originally called Centerville when it was begun in the mid 1800's. Joel H. Johnson of Woodstock, Vermont, went to Illinois in 1836. He became the first circuit clerk and as such suggested to the legislature that they change Centerville's name to Woodstock in honor of his and other settlers' hometown. Johnson was also influential in securing the railroad line from Chicago to the Northwest through Woodstock.

Siresville was the original name of Woodstock, Wisconsin. It was changed to its present name at the suggestion of William Garfield, who emigrated there in 1852 from Windham County, Vermont.

Woodstock, Minnesota, was established in an area of "tree claims" which required homesteaders to plant trees as part of the bargain in acquiring land. It is an extension of the South Dakota prairie.

In 1880, when the first train arrived at Woodstock, Minnesota, one of the crew members stepped off and announced, "The name of this town is Woodstock!" Supposedly this town was named for Woodstock, Illinois.

Woodstock, Virginia, was called Muellestaddt (Millerstown), in 1752, but in 1761 was changed to Woodstock. It was chartered by an act of the Assembly sponsored by George Washington in the House of Burgesses, thus changing the name. It may be that the name came about because of the high regard in which Woodstock, England, was held by Queen Elizabeth, the "Virgin Queen," after whom the state of Virginia was named. During the Civil War, General Stonewall Jackson had headquarters here.

How Woodstock, Georgia, received its name is uncertain. Until 1906 it was home to "Woodstock Academy," a private school. During that year a school system was chartered. The original charter of Woodstock, Georgia, ". . . forever prohibited the sale of spiritous and intoxicating liquors," but in 1975 beer and wine were allowed. A referendum to change the charter to allow liquor was defeated by an election.

Other Woodstocks in the United States can be found in the states of Tennessee (so named because the area's first settler, Benjamin F. Hawkins, was contracted to supply the railroad with the required wood from the large stock available on his farm), Maine, New Hampshire (Woodstock, New Hampshire is halfway between Woodstock, Maine, and Woodstock, Vermont, "as the crow flies"), Michigan, Maryland and Alabama.

Woodstocks that have become parts of larger communities include those in New Jersey and Kentucky, Oregon and Indiana.

Woodstock, Capetown, South Africa, is just outside the city of Capetown on the highway leading to Worcester, fifty miles to the east. In 1809 the local fishermen who comprised the majority of the population, voted for the name of their local inn, "The Woodstock Hotel," as a name change from Papendorp. Today the population is an estimated 25,000, making this the world's largest Woodstock.

It was once assumed that Woodstock, New Brunswick, Canada, was named for Woodstock, England, but another account reveals that in 1783, the British Prime Minister was also known as Viscount Woodstock. Also, in the late 1700's some Connecticut Loyalists moved up the St. John River to Woodstock.

Woodstock, Ontario, Canada, with a population of 17,000, was named for Woodstock, England.

Editor's Note: William J. Farber, who served as U.S. Postmaster in Woodstock from 1949 to his retirement in 1977, contributed information for this article. As a project for the Tercentenary, he wrote to postmasters in all the Woodstocks he could find throughout the world and compiled the information sent to him. The project, he told the Woodstock Recorder, was one he had always wanted to do, and the town's 300th birthday provided an impetus.

Markers

cont'd from page 1

The first plaque, commemorating the English settlement of Woodstock on Plaine Hill (now Woodstock Hill) in 1686, will be erected on Sunday, April 13, next to the Town Hall, during opening ceremonies for the Tercentenary year. Town officials and Tercentenary Committee members will participate.

Other markers will be dedicated at the Red/White Schoolhouse in West Woodstock in May; the Woodstock Academy in June; the Sacred Rocks near Woodstock Hill in September; and the South Woodstock Common in October. Plans are underway for a sixth marker to be placed in East Woodstock. William Glazier of Manna Center will videotape the marker ceremonies at each site, so the town will have a permanent record.

The Red/White Schoolhouse, on the corner of State Routes 197 and 198 in West Woodstock, will receive a marker on Sunday, May 4.

Owned and maintained by the Woodstock Historical Society as a historical site, it is one of two one-room schoolhouses in Woodstock which still stand on their original sites. Typical of the simple architecture of 19th century schools, Red/White Schoolhouse was built to replace a previous building on the same site and operated as a school into the 1950's.

On June 22, graduation day at the Woodstock Academy, the Tercentenary Committee will dedicate a marker commemorating the school's 185th year and its influence in the town's history since 1801.

In September, a marker near Eliot Rock, on Old Hall Road, and Pulpit Rock, on Pulpit Rock Road, will honor the site where John Eliot, the Apostle, preached to a gathering of Native Americans and the place where early settlers of New Roxbury used to meet for Sunday services in favorable weather.

Woodstock Public School children will bury a time capsule on the South Woodstock Common on October 21, during ceremonies to dedicate the fifth Tercentenary marker. Rachel McClellan, second wife of Revolutionary hero Samuel McClellan, planted the historic "McClellan Elms" on the common in 1775. The McClellan home still stands next to the common, but the elm trees are gone.

Herbert Darbee, noting that 1986 is an excellent time to begin the marker project, said he hopes it will continue beyond the Tercentenary year as an ongoing record of Woodstock's history.

The plaques he designed incorporate the Tercentenary seal, the dates 1686 and 1986, and the words "Woodstock Tercentenary." Each marker will contain an explanatory text about its site. The markers are being manufactured by Colonial Brass Company, of Middleboro, Massachusetts.

Editor's Note: Not all marker dedication dates were available by publication date. Check with the Tercentenary Committee and area newspapers for further information or changes.

300th Anniversary

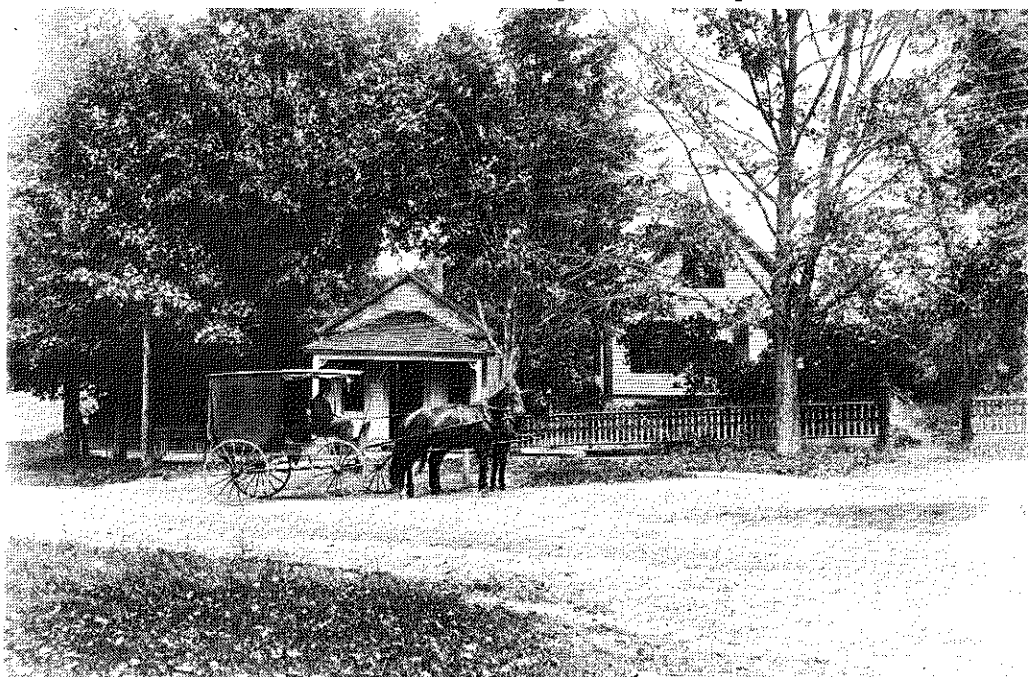
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residences in June, a parade and afternoon of family activities at the Woodstock Fair Grounds on July 4, junior and senior golf tournaments in the summer, a time capsule to be buried on the South Woodstock Common in October by Woodstock Public School children, and an ecumenical thanksgiving service in November (time and place to be announced).

Official projects now in progress or completed include the April 1 publication of this newspaper, the *Woodstock Recorder*, with a copy mailed free to every residence and post office boxholder in town, scholarships of \$500 each to two Woodstock members of the Academy's Class of 1986, creation of a logo by two local women, a Tercentenary postmark cancellation at the Woodstock Post Office, and creation and sale of commemorative and souvenir items.

The town has received letters of congratulations from President Reagan, our senators, congressman and state representative, governors of neighboring states, and from the Lord Mayor of Woodstock, England, who has expressed his hope of making a private visit here for the celebration. The letters will be on display at the Exhibition.

Details of official events and activities planned before the *Woodstock Recorder's* January deadline appear throughout this newspaper along with news of other organizations' projects in honor of the Tercentenary.



E. R. Rollins (Wetherell Collection)/Woodstock Historical Society
Mail stage at the post office in Woodstock, Connecticut at 2:15 p.m. on September 4, 1904. Shown here next to Child's Hill Road, the small structure was later moved to the backyard. Current owner of the property is the William Farber family.

Finding Our Roots in Woodstock, England

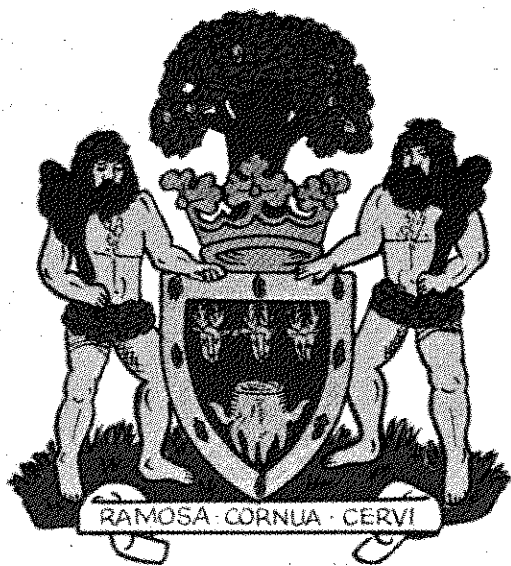
The Lord Mayor of Woodstock, England, has sent personal greetings "to the First Selectman and the people of Woodstock on their 300th anniversary," through Connecticut College junior Robin Ahern. During her 1985 fall semester at Oxford University's Westminster College, Ahern twice visited Woodstock, Oxfordshire, only eight miles from where she was studying.

Representing First Selectman Clarence Child, Ahern met with Lord Mayor Alan Gray in his office last December, to deliver Tercentenary gifts and extend in person Child's previously mailed invitation to attend 1986 Fourth of July festivities here. Ahern, daughter of Carolyn and Edward Ahern of South Woodstock, sent her impressions of the meeting to the *Woodstock Recorder*.

"Having arrived early for our appointment, I had time to stroll along High Street in the center of town and browse through its appealing shops - a bakery, a bakery, a charming pub, and a comfortable furniture shop with an inviting fire in the stone hearth. The town was not busy on this dreary Friday and I took lots of pictures.

"In my impatience to meet the mayor in the town hall, I pushed through the front door of the imposing 18th century building a half-hour earlier than my expected time. I was embarrassed when the town clerk had to call Mayor Gray back from lunch to greet me. The town clerk was pleased when I presented her the 300th anniversary heart-shaped pins sent her from our own Town Clerk, Veronica Hibbard. Inside, the town hall reminded me of a cozy den with lots of warm and polished wood; the walls were adorned with paintings of Woodstock in the days the town was a place of royal residence and kings hunted in the forests.

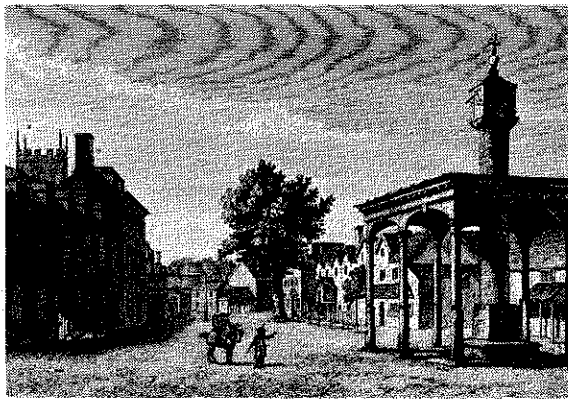
"Seemingly undisturbed by having had his lunch interrupted, Mayor Gray greeted me warmly and graciously accepted the anniversary souvenirs. He is a very formal person, of thin build and medium height with blue eyes. He wore the customary English grey suit and tie with polished black pointed shoes. Father of college-age children, he hopes they "will be able to study in America on an exchange program.



Coat of Arms of Woodstock, England

"Our tour began with the old town seal, in use as early as the 15th century and believed to have been struck before the town was incorporated in 1453. Old town records are written on parchment and bound in leather. In a corner of the room an antique chest housed a collection of silver plates and tableware. I had to coax Mayor Gray into putting on the mayoral coat of office he wears for town meetings and special occasions, so I could take a picture. It is ornately fashioned of red silk with black trimmings, emblazoned with the town seal and sporting a white fur collar. Over the coat is worn the mayoral chain of office - a bejeweled necklace with a medallion of the town seal. It is all very cumbersome.

"During a brief interruption in our visit, I was left to browse through a folder containing all the communication shared between our towns. I learned we had a history of sharing gifts. Three hundred years ago our sister town sent us 'a half basket of acorns gathered in Woodstock Park' to plant in our town square to celebrate our founding. In 1963 she sent us an 18th century British Union flag to be flown beside the restored Quasset School. As I was signing the guest book, I expressed again the hope I would see Mayor Gray in the United States. Fairly new to the office and facing reelection in May, he replied that he was looking forward to coming to Woodstock, U.S.A. for the Independence Day celebration 'if the townspeople are kind enough to reelect me'."



Collection of Judge Richard C. Noren
View of Woodstock, England, in 1777, print by F. Blyth May.

Six hundred years before the settlement of Woodstock, Connecticut, in the first recorded Great Survey of England known as the "Domesday Book" (1086), an area was designated as "Woodstock," meaning a royal forest.

Woodstock, Oxfordshire, England, population 2,000, is located eight miles north of Oxford and 22 miles from London on a highway leading to Stratford-on-Avon. Shakespeare often stopped in Woodstock to quench his thirst on his many travels to and from his home. Woodstock has become a "twinning" — a town after which other cities and towns overseas are named.

The Roman Emperor Claudius, invading Britain in 43 A.D., directed that roads and highways be built throughout England, one of which passed through the forest of Woodstock. The first royal residence built within the area was by King Alfred the Great (848-900 A.D.).

King Henry I (1100-1135), the youngest son of William the Conqueror and the third Norman king, later built or rebuilt on the hillside of "Old Woodstock," a royal palace which became known as the "Manor House".

Commemorative Items Available

A variety of commemorative items created for Woodstock's 300th birthday has appeared for sale this year in businesses and stores around town. Mary Child, along with Peggy Manz and Joyce Triick, coordinated the creation and sale of limited edition and souvenir articles. They are pleased with the sales and publicity so far.

Proceeds, Child reported, will benefit Tercentenary Committee activities throughout 1986.

Woodstock Pottery, owned by Paul and Kathy Lynn, has created limited edition sgraffito plates with a reproduction of an 18th century design of the Woodstock Common, mugs with the Tercentenary seal, and a pitcher for the Woodstock Fair.

For needlepoint hobbyists, North Woodstock resident Virginia Reed created and donated pillow kits with the Tercentenary seal.

A special Tercentenary potpourri basket is Crabtree and Evelyn Company's donation to the commemorative items being sold.

Other souvenir items include tote bags, pictorial towels with Woodstock scenes, tote bags, pens, T-shirts, painter's caps, ceramic mugs and trivets, heart pins and Christmas ornaments.

Sales at the Woodstock Fair last year went well, according to booth coordinator Avis Spalding, and the committee plans to set up there again this Labor Day weekend. The commemorative items are also available at the Christmas Barn, Scranton's Shops and Citizens National Bank.



300th Anniversary
WOODSTOCK CT
1686-1986

If you want to let your friends in far away places know about the Tercentenary year in Woodstock, ask the Woodstock Hill Post Office to use its commemorative postal slogan cancellation on your first-class mail.

The postmark pictured will be available by request only at the Hill Post Office for the

Among succeeding kings who occupied this palace were John, the signer of the Magna Carta in 1215, and Edward III, who employed Geoffrey Chaucer, author of *The Canterbury Tales*.

The first Charter of the Borough Incorporation on May 24, 1453, was granted by King Henry VI (1422-1461).

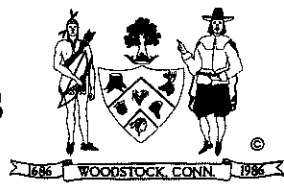
King Henry VIII (1509-1547), with his first wife, Catherine of Aragon, brought many visitors to "Manor House," which in later years fell into disrepair.

Before she became Queen, Elizabeth I (1558-1603) was imprisoned in the dilapidated "Manor House" by her sister, who was then Queen Mary Tudor. Always remembering her period of confinement there, Elizabeth remembered with kindness the people of Woodstock by giving them two Woodstock "Fairs".

By 1659, the "Manor House" was pulled down, and in 1753, Blenheim Palace was completed. New life was now brought to Woodstock, and the establishment of the "Churchill Arms" upon the new palace by the Dukes of Marlborough has continued to the present. Now Woodstock's most notable attraction, Blenheim Palace was the birthplace of Sir Winston Churchill.

Editor's Note: Retired Woodstock Postmaster William J. Farber contributed information for this article. The Librarian of Blenheim Palace sent him details about the Duke of Marlborough and the palace.

Local Artists Create Logo



Melinda Bridgman and Gail Chandler have designed a seal to serve as the official emblem commemorating Woodstock's 300th birthday.

This logo is incorporated into the historical markers which will be placed around town on several dates during 1986, as part of an ongoing project.

Several of the souvenir items for the Tercentenary have also included the logo.

The logo contest began two years ago when plans for the Tercentenary began. Bridgman and Chandler submitted contest entries that were very similar in design, and the Tercentenary Committee asked the two Woodstock residents to collaborate on the final drawing.

The committee wanted the logo to identify the upcoming celebration and also relate to the coat of arms of Woodstock, Oxfordshire, England, for which Woodstock, Connecticut is named.

The upper part of the shield contains a tree stump and stag's head, as in the English town crest. Within the chevron-shaped portion, the apple and ears of corn symbolize the agricultural aspect of the community.

The shoe represents Woodstock's past, when shoemaking was a large part of the economy here.

The head of an Indian in the lower portion of the shield recalls the town's original inhabitants. The oak tree in the crest stands for the famous Charter Oak of Connecticut.

The standing figure to the left represents the Wabbaquasset Indians that the first white men met in the region. The figure on the right in Puritan dress is John Eliot, known as "Apostle of the Indians." Eliot came to Woodstock in September, 1674, and preached to the Indians in their own language.

six-month period between April 10, 1986, and October 10, 1986.

The idea for a commemorative first-class cancellation originated with Tercentenary Philatelic Committeemen William Farber, former Woodstock Hill Postmaster, and Richard Potter, who edits the monthly newsletter of the Connecticut Philatelic Society. They contacted current Postmaster Bruce Kennison. Kennison conveyed their request to the U.S. Postal Service's New London and Hartford regional offices where the special cancellation was approved.

Only the Woodstock Hill Post Office has been authorized to use this special first-class cancellation.

Student Essay Contest Winners

Winners of essay contests sponsored by this newspaper in the Woodstock Public School and the Woodstock Academy are Rachel Bouvier and Amy Young. Eighth-grader Bouvier won the junior high contest; while Young, of the Academy's Class of 1986, won the senior high contest. Students could choose among topics related to Woodstock and the Tercentenary.

Contest coordinators were Tercentenary Newspaper Committee member Carole Woehrman, a teacher in the junior high, and Academy faculty member Debra St. Jean, whose senior English classes were invited to participate in the contest.



Robert Anderson

What I Would Put in a Time Capsule from Woodstock

by Rachel Bouvier

If you were looking for the typical small Protestant village, Woodstock would pretty much fit the picture. Mottos like "A Touch of the Past" decorate our T-shirts, and for the most part, it is just that.

Lately, though, we've been "touched by the future", with condominiums on Roseland Park Road, and new apartments being built on Dugg Hill. But fortunately, (or perhaps unfortunately, in the eyes of some) Woodstock remains in some parts exactly as it appears on the T-shirts.

We do have quite a few farms, and I've heard Woodstock referred to as a "one-horse town," though when you're driving by some horse pastures when the wind is blowing the right way, it doesn't smell like it.

But Woodstock isn't all horse manure and farms. It's a large friendly community with a good school system, with breath-taking views, and even though it's termed "out of it," we have a good sense of technology. In the other direction, we have quite a few historical sights, such as Pulpit Rock, Roseland Cottage, and the Quasset school house.

I'll admit, Woodstock can aggravate me, such as going to Southbridge and having people say, "Oh, yeah, Woodstock. Tell me, do you get television out there?" Yes, that is an exaggeration, but I have gotten asked if we've heard of Michael Jackson "out there".

Even if Woodstock is a little out of it, I love the fresh air, the leaves in fall, and the wide open spaces, and there are times when I convince myself that I wouldn't want to live any place else.



Robert Anderson

What I Like Best About Woodstock

by Amy Young

Woodstock always has been and will be a very special place to me. I have lived here all of my seventeen years, and could never find another town which would be as dear to me as Woodstock has become. It is my home.

It is a source of happiness to me, where I know I have support and love. The roots and history which my family has accumulated here over the years give me great pride, and have combined with my own personal achievements to give me a very special identity and sense of security. In many ways Woodstock is a family, where I can always count on a feeling of belonging and warmth.

There are many places left in Woodstock where one can go to be alone with one's own serenity and thoughts. Going for a walk in a meadow or the woods allows me to meditate and escape from outside pressures. At the same time, Woodstock is full of caring people from whom you can get support when you need it or go out with just for a good time.

Being raised in an age where transportation is so easy has allowed me to see many diverse places, both in and out of the United States. I am sure that I will see much more of this world during my lifetime, and I will probably establish my own roots in some other town. Despite this, what I like best about Woodstock is the faith that it has given me, that it will always be a place where I belong, and it will always be home to me.

A Special Place



by Isham Martin, Jr.

It is the year 1985 in Woodstock and by virtue of the meetings, the planning and the preparations, the celebration of the town's three-hundredth birthday has already begun - a year early. It is a funny business planning the celebration of a town's birthday. The town, unlike a child, or person who is turning one hundred, is unaware that there is cause for festivity and has no special feelings by which the organizers of the party can be guided.

It is even something of a handicap to have to create a monumental occasion when nothing very monumental is going on in the little town. We are in a time of peace and prosperity. There is plenty of gasoline, people are driving new automobiles, the school teachers are going to be paid more money and the Academy is getting spruced up. Pretty decent economic times seem to be lightening the burden of many of our people and about the material aspects of our lives there is general optimism.

Practically never in the history of man has there been a microcosm of institutions that functions more efficiently than the organizations of

Woodstock; the fire departments, the libraries, the dump, the road system, the rescue service, the Lion's Club, the merchants group, the Town's regulatory boards, the 4H, the Scouts, the Little League, the Woodstock Fair, the school band, the Community Cultural Committee, the Concert Choir, the Theft Detecting Society, the Democrats, the Republicans, the Academy Booster Club, the P.T.O., the Hill Quilters, the Country Dancers, the visiting nurses, the hospice volunteers, the Senexet Grange, the American Legion, the Masons, two nursery schools, the Recreation Committee, the Garden Club, Alcoholics Anonymous, the Food Co-op, the Cornet Band, the Society for the Preservation of New England Antiquities, the League of Women Voters, the Horsemen's Association, the soil conservationists, the La Leche League, the Hospital Women's Board, the Roseland Park Trustees, the various lake associations, the Taxpayers' Association, the Historical Society and the forest landowners.

Whenever a group of Woodstock people conceives of a way that the children of the community might be afforded some new opportunity, or some new social problem is recognized, already overextended citizens find the time and the energy to further improve things.

People also are finding the time and the desire to beef up their spiritual lives. The town roads and commons are littered with vehicles on Sunday mornings. A whole new church has been built by the Faith Bible Church in Ray Williams' old barn

and a new sanctuary is underway at the Evangelical Covenant Church on the north end of the big common. Everywhere we go there is a startling amount of out loud talk about God. People are congregating for Bible studies and prayer groups and circles of Christian teenagers.

In the things that we can control by our own industry we are doing brilliantly. People who have lived in Woodstock forever and people plunked down here last year from Texas sense that there is no place in the world really nicer than Woodstock. So a big birthday bash is a pretty good way to pat ourselves and our ancestors on the back, and to formally acknowledge our blessings.

E.B. White has passed away this month at the age of 86. The author of *Charlotte's Web*, *The Trumpet of the Swan*, and *Stuart Little*, decades of commentary and humor in the *New Yorker*, and the Revised Edition of *The Elements of Style* was loved by Woodstock readers as he was by people everywhere who have time to note the changing of the seasons, the goings on of barnyard creatures, the approach of a storm, the value of true friendship.

His life paralleled in many ways ours here in Woodstock. He was lucky always to be surrounded by family and neighbors and friends who cared about him and nurtured him in his creative life. He shared our good fortune in being able to make a living and support a family out of the rat race of the big city. He loved New York, but his physical health and his soul needed the quiet of the country. His mind functioned more smoothly and recognized truths more clearly when he placed himself near manure piles and marauding raccoons and ice covered ponds.

E.B. White, like us living in Woodstock, always would point to his good fortune. Still, his detachment from the hustle and bustle and his intimacy with nature produced in his mind another conclusion which was to color his private thoughts and his published work for much of his life. He feared that he lived in a world bent on destroying itself.

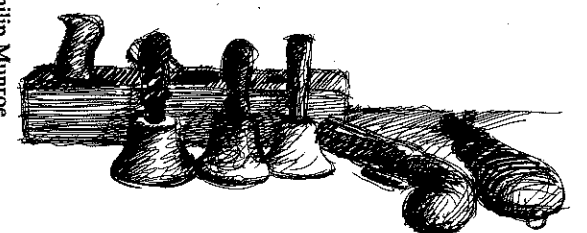
White wrote of "man's gradual creeping contamination of the planet," of the strontium in our bones and the industrial chemicals in our rivers, of radioactive material floating in the stratosphere. For him, the joy of his garden in spring was ruined by thoughts that the first rains would bring a cargo of fallout upon the new tilled soil. White, who was always a patriot and a fierce defender of democracy, said of the bomb, "It has given us a few years of grace without war and now it offers us a few milleniums of oblivion."

Though not a political scientist or a statesman, he dared to spend his prestige in search of ideas that would avert our destruction. He came to believe in world government - a unity among all nations. He did not presume to know the mechanisms by which this ideal could be made a reality, but he sensed that nationalism was at the root of most of the world's most dangerous problems.

He asked once, "Who is there big enough to love the whole planet?" In Woodstock there are those who speak of poisons in our atmosphere, of carcinogens in our groundwater; who speak of starving babies across the sea or of people vaporized by the thermonuclear blast. And we will be annoyed and think them party poopers. But as we prepare to celebrate three hundred years of this town we love, we count it among our special blessings that through the centuries, and still today, Woodstock has been a place that grows such people.

Editor's Note: A wood carver whose home and business are located on Route 197, Isham Martin, Jr. has served as First Selectman. He writes a column for Putnam's Observer Patriot weekly newspaper.

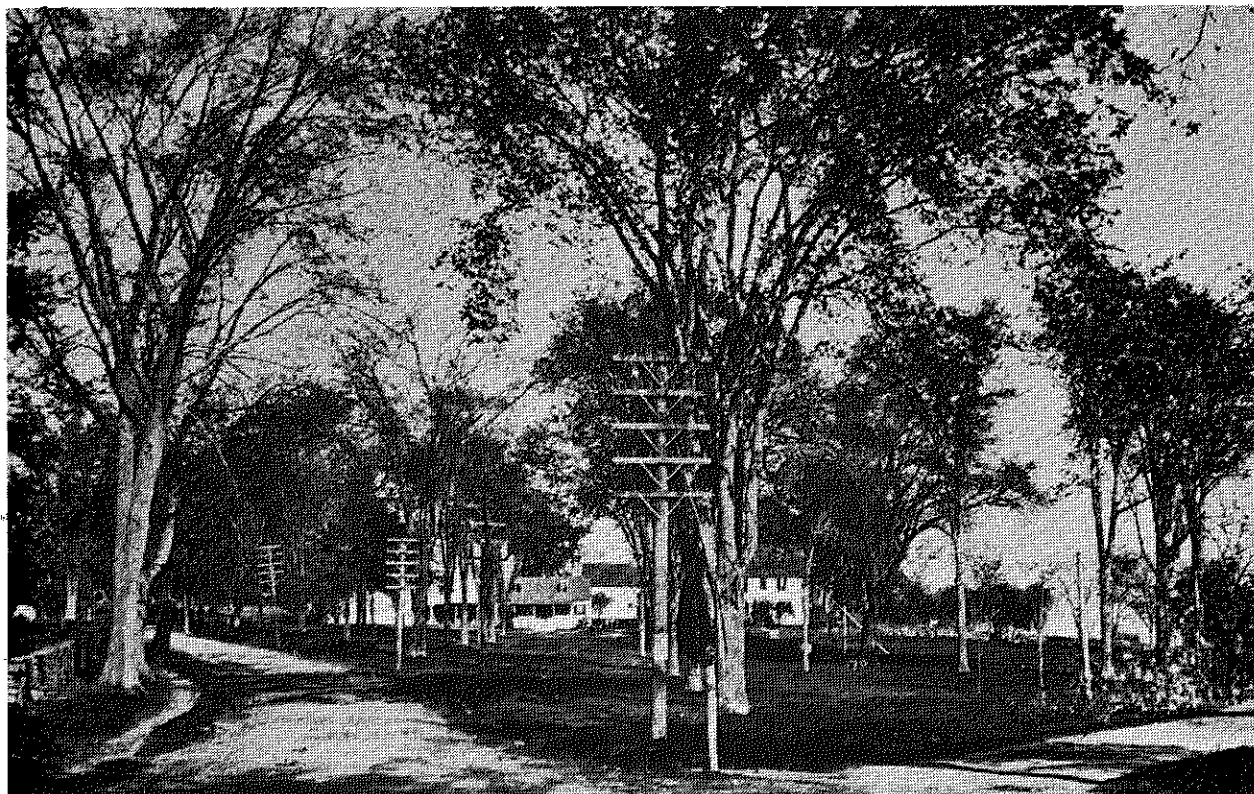
Philip Muntze





Woodstock Historical Society

South School Grades Three, Four, Five and Six (1939-40). Front row, from left: Henry Ask (4), Woodrow Colepepper (5), David Boivin (3), Arthur Parent (3), Gordon Johnson (3), Hamilton Nelson (3), William Rathbone (3). Second row, from left: Vernon Freelove (4), Hazel Marcy (5), Ruth Colepepper (3), Agnes Colepepper (4), Barbara Bellives (4), Harriet Young (4), Saddle Dodge (5), Avis Frink (3), Charles Rathbone (4). Third row, from left: Allan Beckworth (3), Ernest Withers (4), Donald Marcy (5), Clifford Ask (5), Thomas Crowley (3), Wilfred LeCoil (4), David Williams (5), Eugene Langlois (3), Theodore Peterson (3). Last row, from left: Mrs. Myrtle Anderson (teacher), Herbert Sanger (3), John Barlow (4), Arthur Hartley (4), Nancy Johnson (4), Margaret Wilcox (4), Myrtle Wagnal (4), John Simpson (4), Miss Sarah Kenyon (school nurse).



E. R. Rollins (Wetherell Collection)/Woodstock Historical Society
McClellan Elms on South Woodstock Common, circa 1908. Later killed by Dutch Elm disease, these magnificent trees were planted by Rachel McClellan during the Revolutionary War.



Woodstock Historical Society

Last children to attend two-room South Woodstock Primary School were Grades One, Two, Three and Four in 1948-49. In mid-year they moved into the present Woodstock Public School. Bottom row, from left: Richard Swanberg, James Walker, Bobby Clark, Curtis Morehouse, Paul Peterson. Middle row: Barbara Webster, Pauline Dorighi, Nora Hall, Janice Rich, Judith Chapman, Madeline Boivin, Gale Eisenhauer. Top row: Barbara Silva, Dorothy Anderson, Miss Lottie Spaulding (teacher), Aili Kiru, Winona Summers, Joan Lane. Absent that day were Charles Albrecht, Natalie Basto, Vivian Endicott, Carl Kallgren, Joan McWilliam, Heidi Neumann, Charles Racine and Robert Scranton.

Meet Our Artists

In the *Woodstock Recorder's* pages we are fortunate to include original art donated by several area artists. Heartfelt thanks to each one.

Pen and ink drawings by Eastford's **John Budd** are familiar to residents of northeastern Connecticut. A graduate of Rhode Island School of Design, he has also exhibited his watercolors of rural New England scenes. Budd is currently Headmaster of Stedfast Christian Academy in Eastford.

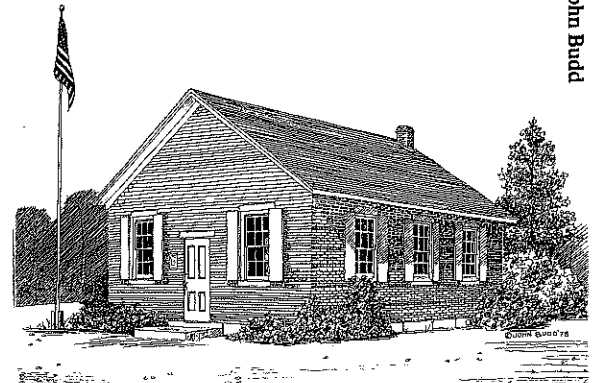
A mother-and-daughter team, **Deborah** and **Susan Canavan** of East Woodstock, created the time line of interesting events from the town's history. Susan, who drew the sketches, is a Woodstock Academy senior and has also studied at Rhode Island School of Design. Her mother, Librarian of Pomfret Community School, researched events and dates.

Putnam illustrator **Gina Papan Dattner's** pen and ink sketches of Woodstock Academy buildings appear in Robert Smith's new book about that school. With a Bachelor of Fine Arts from Parsons School of Design, Dattner also does graphic design, signs and house portraits. She also won honorable mention for a watercolor in the Danielson Art Show.

A multi-talented resident of Woodstock Hill, **John Meyer II, M.D.**, has done cartoons and arts reviews for the *Observer Patriot* in Putnam. Recognized for his memorable performances in Pomfret School's Gilbert and Sullivan productions, he also finds time to serve as Chief of Pathology at Day Kimball Hospital.

Philip Munroe, who received a Master of Fine Arts from Michigan State University last June, spent some of his 1985 Christmas vacation sketching Woodstock scenes especially for this newspaper. He recalls that as a fifth grader, he had one of his earliest contacts with professional art when he enrolled in a special puppetry course taught by Carroll Spinney (Sesame Street's "Big Bird,") in the Woodstock Public School.

Drawings of Native American life by **Shella Watrous**, a "Mayflower" descendant living in Vermont, and **Kahonhe**, a Mohawk Indian residing in New York State, appear in the book, *Connecticut Yesteryears, So Salth The Wind*, written by Old Saybrook philanthropist and retired industrialist Alfred P. Knapp to commemorate Connecticut's 350th anniversary. Published by Andrews, Brownell, Hill & Cate, 823 Boston Post Road, Old Saybrook, CT 06475, the book sells for \$12 per copy (delivered), with a portion of the sale price to benefit Middlesex Memorial Hospital in Middletown. Special thanks to Alfred Knapp for permission to reproduce the drawings he commissioned for his book.



John Budd

Quasset School, to be open to the public Sunday afternoons this summer (July 20, 27, and August 3, from 1 to 4 p.m.). Woodstock Historical Society members will be on hand to discuss its history.

Children to Fill Time Capsule

Soon after returning to school in September, Woodstock Public School children will participate in a contest to determine the contents of a time capsule to be placed on October 21, 1986, on the South Woodstock Common.

According to Irene Wheeler, coordinator of the project and a teacher at the school, the winning suggestions, as well as other items pertinent to our times, will be placed in a container and buried during ceremonies for placement of the final historical marker of the Tercentenary year. All students from the public school will be present for the ceremony.

Wheeler expressed a hope that among items in the capsule would be black-and-white photographs (color photos do not preserve well) of the school children, providing a special link for relatives when the capsule is exhumed and opened in 100 years.

Wheeler said fund-raising events are in the planning stages, in order to raise money for the container. The size of the capsule will determine the number of items to be stored.

by Deborah and Susan Canavan



Name changed to Woodstock 1690



1663 Land of Wabaquasset given to Roxbury by Massachusetts Bay Colony



1674 John Eliot preaches to the Indians

1686 First "go-ers" come to live in New Roxbury



1690 John Chandler becomes first schoolteacher

1694 First meeting house built

1704 First schoolhouse built

1727 West Woodstock Settled

1739 Library Associations begin

1749 Woodstock becomes part of Connecticut



1769 General Samuel McClellan home built

Town "poor farm" built 1771

1773 Public highway established through Woodstock



1786 Tornado destroys 20 homes, 63 barns, 2478 apple trees

1793 Theft Detecting Society formed

Masonic Lodge #46 founded 1801

1801 Woodstock Academy founded



1820 Woodstock's population (3017) largest in Windham county

Ebenezer Stoddard of South Woodstock 1821 Congressman from Connecticut

1833 Ebenezer Stoddard, lieutenant governor of Connecticut

1846 Roseland Cottage built



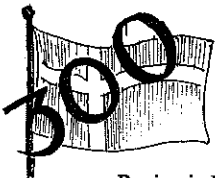
Woodstock Agricultural Society formed 1858

1856 Quasset School built

Ezra Dean Connecticut State treasurer 1862

1860 First Woodstock Fair held

300 settlers arrive from Sweden 1871



Benjamin Harrison visits Roseland 1889

1870 President Grant visits Roseland

1876 Roseland Park dedicated to public use

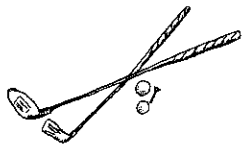
1883 Former President Rutherford B. Hayes visits Roseland



1886 Senexet Grange #40 organized

1890 William McKinley visits as a presidential nominee

Woodstock Golf Course established 1896



1893 Abolitionist Julia Ward Howe visits



1916 Palmer Memorial Hall built

1919 First monument in Connecticut commemorating World War I

Annhurst College established 1941

1938 Hurricane damage

1950 Public school built and one-room schools closed

1954 Quasset School moved to present site at the Woodstock Public School

1975 Shirley Rapose first female elected as First Selectman

Data General buys Annhurst College 1981

1980 Annhurst College closes

1985 Damage from tornado and Hurricane Gloria

History of Woodstock's



Elaine Lachapelle

by Irene Wheeler

The land of Woodstock was once part of a greater tract of land running west of the Quinebaug River and north-northwest of the juncture of the Quinebaug and Assawaga Rivers. This was Wabbaquasset, the "mat-producing country," so named by the Indians because of the many marshes that produced reeds for their mats and baskets.

The Wabbaquasset Indians were subject to the Nipmucks who ruled the lands west of the Quinebaug River, and who fiercely contested its jurisdiction with the Narragansetts, who claimed the east side of the Quinebaug.

Some 20 or 30 years before the settlement of Connecticut by white men, a band of Pequots related to the Mohicans of New York invaded the territory east of the Connecticut River and established headquarters at the mouth of what we now call the Thames River. The Pequots conquered the Nipmucks, drove away the Narragansetts, and assumed jurisdiction over the whole area. The Mohegans ruled by Uncas were an offshoot of this tribe.

White men learned of Wabbaquasset as early as 1630. Soon after the establishment of Winthrop's colony in Boston, the Wabbaquasset Indians found out that the white men were in great want and would pay a good price for corn. The chief and his son, Acquittimaug, filled large sacks with corn. They and other tribesmen carried the corn to Boston. The white men were glad to receive it and wondered where Indians had fertile lands to grow such great amounts of corn.

When white men first settled Connecticut in 1635-36, they had to cross Wabbaquasset as they followed the Indian Path to the Connecticut River. Hundreds of families toiled over that hideous path to reach their new homes in Hartford and New Haven. English civilization thus passed over Wabbaquasset for more than fifty years before making a stop.

In about 1670, John Eliot of Roxbury, known as the Apostle to the Indians, trained a young group of Indians at Natick, Massachusetts. He sent these Indian-Christian missionaries to preach to the natives, gather them into praying towns, and form churches. They established seven Praying Towns, the largest at Wabbaquasset, under the jurisdiction of Sampson.

Sampson had gathered some 30 Indian families into a village on or near Woodstock Hill, where they observed the Sabbath, cultivated their land and gathered into a church. Two other Indian villages were under the care and guidance of Sampson: one to the northeast at nearby Mayanexet, now known as Fabyan, the other east of the Quinebaug at Quinnatisset, now called Thompson Hill. Sampson held religious services and endeavored to civilize the Indians and elevate their standard of living.

In 1674, John Eliot set out on a tour of the Praying Towns. He wanted to confirm the churches, settle Indian teachers over them and establish civil governments. He was accompanied by Major Daniel Gookin, also of Roxbury, who had been appointed by the General Court of Massachusetts as Magistrate over the Praying Towns.

They arrived at Wabbaquasset late on the evening of September 15, and took up their quarters in the *sagamore's* wigwam, (a *sagamore* is an under chief in North American tribes). The *sagamore* was not at home, but his squaw admitted the white men and found lodging for their Indian companions. They spent a good part of the night in prayer, psalm-singing and exhortations.

One Indian sat grimly alone and took no part. He rose and declared himself a messenger from Uncas, the *sachem* (high priest), of the Mohegans. He said that Uncas was not pleased that the English should call his Indians to pray to the white man's god. John Eliot replied that it was his work to call men everywhere to repent and embrace the

Early Settlement

gospel, but he did not wish to meddle in civil rights or Indian jurisdiction.

Major Gookin then stated that it was not intended to abridge the Indian *sachems* of their just and ancient rights over the Indians in respect to paying tribute or any other dues. It was the main design of the English to bring them to a good knowledge of God in Christ and to suppress their sins of drunkenness, idolatry, powwowing and witchcraft. He said the English would take no tribute or tax them with anything of the kind. The messenger retired satisfied.

On September 16th, 1674, all the Indians from the surrounding Praying Towns gathered at Wabbaquasset for public worship. Sampson spoke first and then the assembly sang Psalm 119. Mr. Eliot then preached to them in their own language from Matthew 6:23, concluding with prayer. He was greatly pleased with the progress of Christianity among the Indians.

In the summer of 1675, the Narraganset Indian War, (King Philip's War), broke out. The Praying Villages were deserted. The Nipmucks east of the Quinebaug joined the Narragansets, and the Wabbaquasset fled to the protection of Uncas at Mohegan. Uncas, with his Mohegans, joined the English in fighting the Pequots, and was awarded the Pequot lands at the end of the war. During the summer of 1676, soldiers passed through Wabbaquasset and, finding no Indians, burned the Indian fort and about forty acres of corn. After the war, the Wabbaquasset remained with Uncas. The land known as Wabbaquasset was deserted, and white men did not settle there until almost ten years later.

Connecticut and Massachusetts both claimed some of the Wabbaquasset land. The main reason for the dispute was the Woodward and Saffery Line. The patent (land grant) of Connecticut allowed its territory to extend northward to the head of the Narraganset River, but previously the Massachusetts grant was restricted to the Bay Colony's boundary three miles south of every part of the Charles River. In 1642, Massachusetts employed Nathaniel Woodward and Solomon Saffery to survey this line westward to the Connecticut River. They established a point on Wrentham Plain to be three miles south of the Charles River and fixed a station there. Then, instead of surveying straight through the wilderness, they got into a sloop and sailed around to Long Island Sound and up the Connecticut River to a point they judged to be equal to Wrentham. Joining these two points, they created the Woodward and Saffery Line, which Massachusetts accepted as its southern border, even when they found that the point on the Connecticut River was some ten or twelve miles further south than Wrentham Point. Connecticut argued for more than 70 years to reclaim the ten or twelve miles of land that was rightfully hers.

During 1681 and 1682, Massachusetts bought a tract of land fifty miles long and twenty miles wide from the Mohegans. Many of the inhabitants of the town of Roxbury, Massachusetts, wanted to form a new settlement in some portion of the new territory. John Eliot, their pastor, must have told them about the fertile lands around Wabbaquasset.

At a town meeting in October of 1683, the Roxbury group signed a petition asking the General Court of Massachusetts to grant them a tract of land seven miles square in the Nipmuck territory. The General Court granted their petition, provided that at least 30 families should be settled within three years from the following June and that they maintain amongst them "an able, orthodox, godly minister."

A general town meeting was called on July 13, 1685, for the dispersment and settlement of the land grant. There was no lack of takers. This project excited Roxbury and its neighbors. Town meetings were mainly occupied with arranging the general exodus and people became recognized as "go-ers" and "stay-ers."

In the town meeting on March 4, 1686, a number of pioneers desired to go ahead of the other colonists to break up the land, plant it and make ready for the main body of colonists.

Thirteen men, the first "go-ers" - Benjamin Sabin, Jonathan Smithers, Henry Bowen, John Frizzel, Matthew Davis, Nathaniel Garey, Thomas Bacon, John Marcy, Peter Aspinwall, Benjamin

and George Griggs, Joseph Lord and Ebenezer Morris - left Roxbury about April 1, to "spy out the land." They found a desolate and deserted wilderness. There were no Indians, the Indian fort and village had been leveled, the cornfields had been burned. The tract of land was unsurveyed and the Massachusetts-Connecticut boundary line was unrecognizable.

On Plaine Hill, now Woodstock Hill, the pioneers established their headquarters, put up shelters, selected and planted land, set up a sawmill on a small brook and made all possible preparations for the coming colonists.

In May, a committee came from Roxbury with a surveyor to lay out the lands, settle the southern boundaries and to determine the size, length and breadth of the land grant. Unable to determine Massachusetts' southern boundary, they made a station one and a half miles south of Plaine Hill and marked trees east and west for the south line of the land grant. This line was later found to be nearly two miles south of the invisible Woodward and Saffery Line, thus capturing another strip of Connecticut territory.

In July, 1686, the final town meeting before the exodus from Roxbury listed all of the "go-ers." More than the required 30 had enrolled, as listed in Larned's history:



JOHN ELIOT PREACHING TO THE INDIANS.

From the March 12, 1856 issue of *Ballou's Pictorial Drawing-Room Companion*/Collection of Judge Richard C. Noren. A 19th century artist's conception of John Eliot, Apostle of New England, preaching to the Indians. The article accompanying this print says Eliot's Bible translation for the Indians (Cambridge, 1664) was the first Bible printed in America. According to Ballou's, Eliot also published a 1660 pamphlet to explain and defend his opinion that the Indians were descended from the Jews.

Edward Morris
Ebenezer Morris
James Corbin
Benjamin Sabin
Thomas Bacon
Joseph Bacon
Henry Bowen
John Bowen
William Lyon, Senior
Thomas Lyon
William Lyon, Junior
Matthew Davis
Ebenezer Cass
John Chandler, Senior
Peter Aspinwall
John Frizzel
Joseph Frizzel
Jonathan Smithers
John Butcher
Jonathan Davis

Jonathan Peake
Joseph Peake
John Hubbard
George Griggs
Nathaniel Garey
Nathaniel Johnson
John Leavens
Nathaniel Sanger
Samuel Scarborough
Samuel Craft
Samuel May
Samuel Peacock
Joseph Bugbee
John Bugbee
Arthur Humphrey
John Ruggles
Andrew Watkins
John Marcy
John Holmes
John Chandler, Junior

The settlers ranged from 19-year-old Benjamin Griggs to 65-year-old William Lyon, Senior. All were considered men of good position and character, connected with the best families of Roxbury. All were from Roxbury except Peter Aspinwall, John Butcher, James Corbin and John Holmes. Benjamin Sabin had recently moved to Roxbury from Rehoboth.

By August all "go-ers" and their families had struggled through the Connecticut Path, over the wilderness trail to Wabbaquasset. They brought everything they thought they would need to survive. They were completely on their own. The first public meeting was held August 27, 1686, and the next day lots were drawn for homes.

For a time, they held religious services on the Sabbath, at a large flat rock which served as a pulpit, near Plaine Hill. Although the settlers attempted to secure a preacher, none was hired at that time.

In 1687, an effort was made to get a confirmation of the King's grant for land occupied by the settlers but, under the administration of the new Royal Governor of Massachusetts, Sir Edmund Andros, it was impossible. He had declared all previous land titles null and void, and the first settlers of Massachusetts Bay Colony, after 50 to 60 years of occupation, were obliged to pay for new deeds to their homesteads. The New Roxbury settlers, as they called themselves, had received no governmental confirmation of their grant since 1686, and they were at the mercy of the arbitrary, unscrupulous governor.

When William and Mary came into power in England, the settlers again attempted to obtain confirmation. At a town meeting in Roxbury,

January 3, 1690, it was voted to request the General Court of Massachusetts to allow the settlement of the Wabbaquasset question. They wanted the General Court to allow the new settlement to become a Massachusetts town and rename it. On March 15, 1690, Judge Samuel Sewall granted that the plantation be named Woodstock and that it become a town in Massachusetts.

Woodstock continued as a part of Massachusetts for the next 59 years. One must remember that at that time, the church and state were not separate; and to hold office in the town or to vote, a man had to be a member "in good standing" of the church. Mr. Dwight was hired as the first minister and work was begun on the first church.

Over the next few years, Woodstock settlers began to be seriously annoyed by Indians. Many Wabbaquasset had returned to their ancestral hills and hunting grounds. Inclined to be unfriendly with the Massachusetts settlers, they were viewed by the Massachusetts people as "idle, drunken, and disorderly." Connecticut settlers at that time, on the other hand, had better relations with the Indians.

In 1704, the first schoolhouse was built on the

Valleyside Farm Then and Now *by Amy Young*



Postcard photo of Valleyside Farm in 1922, one hundred years after it was built for Moses Lyon by the Worcester carpenters who constructed the First Congregational Church.

Valleyside Farm, originally part of the 1729 Lyon family land grant from King George II of England, was started in 1822 by Moses Lyon. Lyon, whose grandfather Caleb owned Lyonsdale Farm, began with a parcel of less than 100 acres near Child's Hill Road, where he built his home.

The Lyon farm was a subsistence farm - a little bit of everything was grown. The farm included hens, orchards, and crops of potatoes, oats, corn, and hay. In those days crops were stored in bundles.



Henry Thurston Child, Chairman of Woodstock's Bicentennial celebration in 1886.

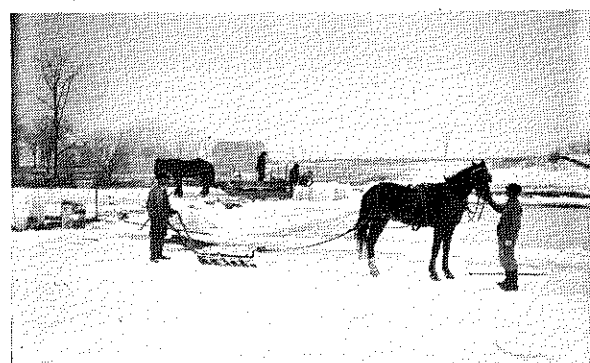
In 1845, Asa Thurston Child, who had married Moses Lyon's daughter Roxanna, became owner of Valleyside Farm, followed in 1875 by his son Henry Thurston Child, whose wife was Ella Fitts. By 1880, they sold cream to a cooperative creamery for making butter. The creamery, located on Child's Hill Road, was known as the Woodstock Creamery Association. Harriet Child Foote, Henry's great-granddaughter, and her husband Hamilton converted the building into a home in the 1950's and live there today.

In the farmhouse, living conditions became warmer when steam heat was added to the structure in 1895.

To store crops an upright silo was built in 1901. Things went well for the farm until 1911, when the barn was struck by lightning and burned to the ground, with damages estimated at \$3,500 to \$4,000. Along with the barn, the Child family lost machinery, cattle, and 40 tons of hay. The insurance company paid only \$2,000 to the family, so they took quite a loss for those days.

By 1915, Henry Child was one of the first in Woodstock to have electricity installed in the house and barns. He also purchased a tractor, though horses were still being used in the fields. Farming conditions were greatly improved in 1922, with the installation of milking machines and the acquisition of the first truck.

The Dairy Herd Improvement Association, established in the 1920's through the Farm Bureau, brought farmers who chose to participate a new way of monitoring the economics of dairy farming. Henry Child was one of the first to join, making use of records the Association's specialist compiled on the expense of keeping individual cows, as well as their milk production.



E.R. Rollins (Wetherell Collection) Woodstock Historical Society Cutting ice in 1915 on Creamery Pond near Child's Hill Road.

During the Depression years financing was very tight, even at home on the farm. But they survived, and by 1935, they began to sell milk and not just butter. William Chapin Child, Henry's son who married Lucy Healy, became the owner that year. By that time the farm consisted of 500 hens, 15 to 20 acres of orchards, and 70 Guernsey cows, of which 35 were used for milking. In addition, the farm produced 1,000 bushels of potatoes per year.

Under William Child's direction, Valleyside Farm began peddling milk in Webster and Dudley, Massachusetts, in the 1940's. At the end of that decade, refrigerated trucks had begun to pick up the milk jugs at the farm, taking them to a central dairy for pasteurization.

By 1949, when William Child's daughter Florence and her husband, Henry Dexter Young, Sr., bought the farm, they no longer raised hens, the orchards were converted to land for other crops, and they had replaced horses with tractors. The first bulk milk tank, where milk could be stored and refrigerated, was installed in 1950.

What is now known as the Young Farm in South Woodstock, with 275 acres, was added in 1958. Purchase of a baler in 1963 made harvesting much easier. Five years later, concrete trench silos were built in the ground to replace the upright silos originally used for storing corn silage.

By the 1970's the herd demanded more housing and a "loose housing" barn was constructed to shelter them. The new barn allowed the cows to move freely without being constricted by a chain and a stall when they were not being milked.

Henry Dexter Young, Jr., became Valleyside's owner in 1975, and continues to manage the farm with his son Timothy. A specialized dairy operation, Valleyside Farm now consists of 475 acres, with seven barns and 160 milking cows, and provides 3,500 quarts of milk per day to Agri-Mark dairy cooperative. Most of the crops, silage and hay are stored in two modern silos built in 1982.

Over the 163 years since its beginning, this Woodstock farm has undergone vast changes and has incorporated the latest technology, to become the highly efficient business it is today.

Editor's Note: Now a Woodstock Academy senior, Amy Young did an eighth-grade Connecticut History Day project in 1982 about her family's farm and won State Second Prize. She based this article on information from the oral history she did with her grandmother, Florence Child Young, for the project.

Florence Young, of Valleyside Farm, is a direct descendant of the William Lyons, Jr. and Sr., who as "go-ers" from Roxbury, Massachusetts, were among the original settlers of New Roxbury, now Woodstock. Her grandfather Henry T. Child was in charge of the town's Bicentennial celebration. One Tercentenary Exhibition artifact from her family will be an 18th century double bed blanket which belonged to Revolutionary Army Captain William Lyon (See Lyonsdale Farm article).



Florence Child Young



Valleyside Farm in 1986

During the Lexington Alarm that started the American Revolution, 189 men from Woodstock marched to Boston to serve in the colonial forces.

Historical Society Publishes Calendar

A calendar published by the Woodstock Historical Society was one of the earliest projects completed for the Tercentenary celebration of 1986.

With a text and design by former town resident Elizabeth Wood, who is also assisting in preparation of the Tercentenary Exhibition catalogue, the calendar contains a collection of prints and photographs significant to Woodstock's heritage.

For the calendar Mrs. Wood said she reproduced some of the same materials to be used as images of Woodstock's heritage in the summer exhibition. The illustrations she chose came from a variety of local sources, among them the Wetherell photo collection owned by the society, the private collection of Judge Richard Noren of Woodstock, and the Woodstock Academy.

The Woodstock Historical Society will donate profits from the sale of the calendars at \$6 each to help defray expenses of the Tercentenary Exhibition.

Woodstock History *cont'd from page 13*
Hill Common near the meetinghouse. John Picker was the first schoolmaster.

After about 50 years under Massachusetts jurisdiction, many Woodstock settlers began near the mid-1700's to agitate for alliance with Connecticut. The first "go-ers" had all died and the second generation did not feel the close ties of first settlers with Roxbury. There were also other considerations. Roxbury had failed to pay money it had agreed to commit toward the improvements in the Woodstock settlement; Massachusetts had a weak currency, heavy debt and foreign and domestic quarrels. If Woodstock joined Connecticut, their taxes would be lighter, their privileges greater.

The people were now aware that they were an indent town - land they had settled did rightfully belong to Connecticut. Other indent towns like Enfield, Suffield and Somers were petitioning to join Connecticut. Shouldn't Woodstock do the same? In 1739, petitions to the Connecticut General Court were sent asking for confirmation of their lands by Connecticut. Connecticut did not want to get into an argument with Massachusetts at this time and declined to confirm or deny the grants.

Back in 1715, the two colonies had mutually agreed, without the consent or knowledge of the English Crown, to let Massachusetts control and keep their indent towns as they had been settled by her. Now was the time for a change to be made. New people who were running Connecticut were grieved at the loss of so much land and revenue. By May of 1749, another petition to the Connecticut courts was made and accepted. Connecticut agreed that Woodstock rightfully belonged to her.

The Woodstock settlers were jubilant, but Massachusetts Colony was not willing to let them go without a fight. Accusations flew back and forth, people in Woodstock were arrested and taken to the county court in Worcester. Appeals were made in Connecticut and the courts stated that Woodstock was legally part of Connecticut and did not have to attend Massachusetts courts, or meet their demands.

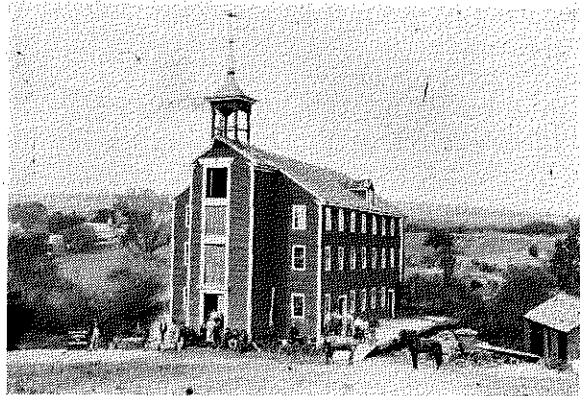
According to Bowen's history, some 300 acres on the northern border of town became part of what are now Dudley and Sturbridge, Massachusetts. However, despite numerous legal recriminations between Connecticut and Massachusetts before and after 1749, the rest of Woodstock has remained a part of Connecticut since that time.

Editor's Note: A teacher in the Woodstock Public School, Irene Wheeler spends one week of every school year reliving history with her third grade class in Quasset School. She is a member of the Woodstock Historical Society and based her article on information from several histories of Woodstock and Windham County.

When Henry Chandler Bowen established Roseland Park in 1876, workers shoveled 90,000 loads of sand from sand hills located where Senexet Road now passes. Moving the sand by oxcart, they dumped it into the lake to create the parkgrounds from marshes.

Philip Munroe

Woodstock's Industrial Evolution



Wetherell Collection/Woodstock Historical Society
Late 1800's photo of workers outside vegetable canning factory on what is now Rose Lane in East Woodstock.



1975 Woodstock Bicentennial Project Photo
Woodstock Historical Society
Sessions-Chamberlain saw mill, constructed in 1901 on Old Taylor Road in West Woodstock.

Because of its fertile soil, Woodstock before 1800 was mainly an agricultural community. By 1850, home industries and factories had begun to develop in several sections of town.

Industries that came to Woodstock between 1815 and 1845 included: 18 sawmills, 11 grain mills, seven textile factories, five shoe shops, two blacksmith shops, two wheelwrights, and two distilleries. There were also a mineral spring, an oil mill, a carding mill, a potash works, a fulling mill, a clay pit, a carriage shop and a goldsmith.

Transporting materials to supply industries in Woodstock posed a problem, as did getting the finished products to markets throughout the country.

When the Norwich-Worcester railroad was built in 1830 along the Quinebaug and French rivers, Woodstock chose not to have a railroad depot. Textile companies moved to other locations near the new sources of water and transportation, causing an industrial decline in town.

A further decline in industry in Woodstock coincided with the financial panic of 1837, during the term of President Martin Van Buren.

Shoe shops were prevalent in West Woodstock in the mid-1800's, and some stages of shoe manufacturing formed a sizable cottage industry. Woodstock introduced the shoemaking industry into Connecticut, according to Richard M. Bayles'

Reynolds

cont'd from page 4

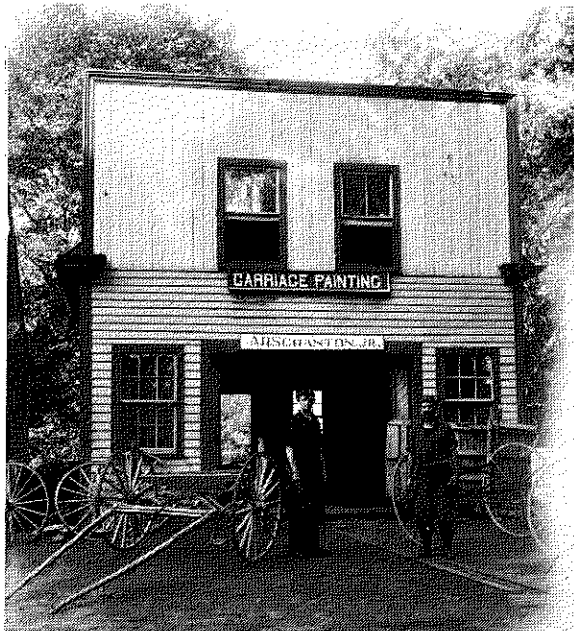
great-grandfather and grandfather, had purebred milking shorthorn cattle, recognized throughout the Northeast as an outstanding breeding herd. Old farm books contain the Sumners' carefully kept records of their cattle's ancestry.

During that period, the Sumners also had orchards where Joe's mother said they planted the first MacIntosh apple trees in Connecticut. The Sumners' woodshed served as the town ice house, and, according to Joe, they used to fill it with ice from the cranberry bog, now a beaver pond behind the Woodstock Stand on Route 169.

"No one down through the years really lacked for anything," Joe comments as he speaks of Benjamin Sumner owning the first piano in Woodstock in the mid-1800's and commissioning portraits of his family by artist Charles V. Bond which were displayed in the Bicentennial Exhibition of 1886.

For Susan Sumner, a highlight of her childhood near the turn of the century was a visit to the farm by the famous circus midget, Tiny Tim, to see the cattle.

Susan was graduated from Woodstock Academy and taught school for 20 years in Bristol and Woodstock. In Bristol she met Joe's dad, also a teacher, who was from Maine. Until her marriage, Susan kept the farmhouse as a weekend and summer residence after her parents' deaths, and



E.R. Rollins (Wetherell Collection)
Woodstock Historical Society

Carriage painting shop of Asa Scranton, Jr., in South Woodstock. The building, still owned by the Scranton family, houses a gift shop in the 1980's.



Woodstock Historical Society

Ide's Mill, portable saw mill used in the Pole Bridge district of Brickyard Road. Turn-of-the-century photo shows mill set up wherever logs were cut, with owner Sam Ide at left.

History of Windham County, Connecticut.

By 1860, just prior to the Civil War, Woodstock's population began to decline and the trend returned to agricultural and rural living. For the next 80 years, until after World War II, dairy farms and apple orchards constituted the chief economic base.

Population over the years:

- In 1756 - 1366
- In 1800 - 2463
- In 1850 - 3381
- In 1900 - 2095
- In 1930 - 1712
- In 1950 - 2271
- In 1980 - 5117

A small textile industry remained in East Woodstock, however, where Stillwater Worsted Company owned a woolen mill during most the first half of this century. Next occupied by a pharmaceutical company, the factory was purchased by Rogers Corporation in 1967, and has since continued as the center for that firm's Poron manufacturing operation.

With the arrival of Linemaster Switch

the fields were rented to a local farmer.

Joe says the appearance of Route 169 hasn't changed all that drastically since he was a boy in the 1940's and 1950's. He mentions attending several one-room schoolhouses before the Woodstock Public School was completed in 1952. His dad was a member of the school board that planned the new school.

In the 1940's, Jotham sold milk to Deary Brothers Dairy, and Joe remembers him milking the cows by hand until he bought his first milking machines during that period.

Chasing horses during haying season in 1951, Jotham broke his leg. He was one of the last in town who did not yet have a tractor. All the farmers in town joined in a haying bee, which Joe cites as "the last example I can really remember of old-time camaraderie." Everyone brought equipment, the families set up a picnic on the yard, and the men finished the job that day.

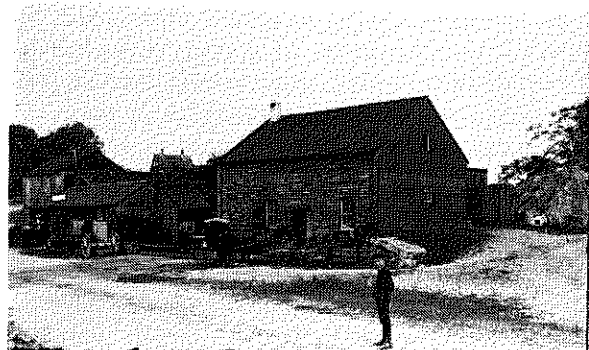
The wonderful thing about Joe's mother, the Reynolds agree, was how she viewed her family home and heritage. "This has never been a museum," Kris emphasizes. "It has simply been a house that is old."

"Every generation has been tied by choice," Joe points out about their roll as caretakers of Lyonsdale. And it delighted Joe and Kris when their sons, who chose to move into the farmhouse they practically lived in as children, were even



Donald F. Eaton (Wetherell Collection)
Woodstock Historical Society

Now the home of Mary Hibbard's Christmas shop on Woodstock Road in East Woodstock, this barn housed the Chaffee Carriage Painting Shop, followed by Hibbard's Blacksmith Shop (circa 1903).



Wetherell Collection/Woodstock Historical Society
East Woodstock native Annette Clark, now 82, recalls playing with childhood friends near this complex of barns that once served as a grist mill next to the East Woodstock Dam. When ice later washed away the dam and barns, the dam was rebuilt and enlarged to accommodate greater water flow.

Corporation in 1952, the town began to see a gradual increase in its industrial base. The 1970's and 1980's have brought a marked expansion of industry to Woodstock.

Large employers in town include Brunarhan's Furniture, Crabtree and Evelyn, Data General Corporation, Linemaster Switch Corporation, and Rogers Corporation.

There are approximately 100 small businesses, many of whose owners operate from their homes. Included in this figure are a number of craftsmen and artisans who have been drawn to Woodstock because of its rural setting.

Ready access to metropolitan areas also makes the town an ideal home base for sales and manufacturers representatives who travel throughout New England. Woodstock is situated within a 60 mile radius of Boston, Worcester, Springfield, Hartford, New Haven, New London and Providence.

Editor's Note: Woodstock resident William A. Kosche, of the Tercentenary Historical Research Committee, contributed information for this article. A designer of fabrics, he worked in the textile industry for 31 years before retiring in 1981.

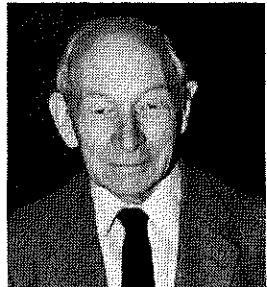
more at home there at first than their parents. Nevertheless, Joe volunteers with no hesitation, "In this day and age . . . when everyone is so transient, I wouldn't dream of telling either one of the boys he has to stay and continue the place."

Lyonsdale's current owners, no believers in restoration merely for restoration's sake, say for now they plan no major changes to the house. They will rearrange what is there to suit their own lifestyle. Joe notes his mother and grandmother's love for wallpapering and redecorating and is not surprised to hear Kris mention her own plans to begin papering downstairs.

Because of the financial realities of heating a home in the 1980's, they plan to close off half of the house in winter. And Kris says she hopes by the time this article is in print they will have a private telephone to replace the party line Joe's parents always had.

Editor's Note: Last September, three days before Hurricane Gloria gave almost everyone in Woodstock a taste of how Joe Reynolds's ancestors lived with no electricity or running water, Nancy Fiorello and Donna Kosa interviewed Joe and his wife Kris at Lyonsdale for this article. Marthena Smith, who interviewed Susan Reynolds about her family in 1985, contributed genealogical information about the family.

Memories of Woodstock Academy Days



Robert Anderson

"My particular class was probably the smallest graduating class the Academy ever graduated."

Editor's Note: In an interview last fall, Marvin Barrett recalled his student days at the Woodstock Academy, more than 65 years ago. Carole Woehrman, Tercentenary Newspaper Committee member and friend of Barrett, conducted and transcribed the interview, organizing excerpts for this article.

The Town of Woodstock dedicated its Annual Report for 1983-84 to Marvin Barrett in recognition of his outstanding service.

In the early 1930's, he served three years as Woodstock's Registrar of Voters. He became Town Assessor in 1961, after retiring from his job as Director of Accounts Receivable in State of Connecticut's Welfare Department in Hartford. Following 16 years as Assessor, Barrett has continued to assist the town, particularly the assessors, since his retirement in 1975.

Mr. Barrett's ancestors came to Woodstock from Chelmsford, Massachusetts, in the 1730's. His great-grandfather, Edward Inman Barrett, built a home on Senexet Road. Later on, his grandfather, Anson Barrett, bought the property on Route 169 in North Woodstock where Marvin and his father, William March Barrett, were born. Marvin Barrett continues to live on the same parcel, where he and his wife have built their home. The original house has been remodeled into a garage.



John Budd
White Building, Woodstock Academy

I started my studies at Woodstock Academy in the fall of 1917 and was graduated in 1921. During this time we had a principal and two teachers. The principal lived in the Academy; one of the teachers boarded with the principal and the other one lived in town at that particular time. During the four years I was at the Academy I had a principal by the name of Perkins who died during the Christmas vacation my first year. A man by the name of Kinney filled in for the balance of the year. He was quite interesting to the youngsters because he used an ear trumpet. In his classes he was never quite sure if we gave the correct answers or not, but he'd usually give us credit anyway.

The next year we had a chap by the name of Wallace Child, and he lasted a year. After him we had a chap named Hefler, and he was doing a very nice job, but unfortunately his wife became enamored with one of the local yokels and he left during the year. Then a man named Kendricks finished out the year I graduated.

Teachers during that period were Marjorie Pease, who was from out of town, and Ethel Upham, who was a native. The enrollment was somewhere in the neighborhood of 50. My particular class was probably the smallest graduating class the Academy ever graduated. There were four of us. They were Annette May, who is now Annette May Clark, John McClellan, and Spencer Jordan. Spencer only went to the Academy his last year. He didn't start with our class. The first three years he went to high school in Southbridge because he lived in Quinebaug, and it was easier to get there because he could take a train from Quinebaug that went from Webster to Southbridge. The reason he decided to attend the Academy now was the fact he had a car. We never

had any buses in those days. I can remember we rode one term in Byron Eddy's milk truck, though.

School started at 9:00 and got out at 3:30. We had a break in the morning and afternoon. We had to carry our own lunch because there were no facilities to feed us. I don't recall any boarders at this time. I would presume the students were of the average mix, but generally speaking they were all pretty good students, at least the ones that stayed with it. Although we ended with four graduates, we started out with a fairly good sized class, but they dwindled away before commencement. Many quit and some moved out of town.

The Academy, you know, started out as a private institution, and the funds were subscribed. The Bowens were very generous. When my older brother went to school at the Academy, it was totally private because my folks had to pay tuition. By the time it got around to my group the town had begun paying tuition, which was very little in those days because the endowment fund took care of most of the cost. From time to time the trustees had to reestablish it with contributions, but the Academy is still the same organization today. Things have changed somehow or another since then. It's hard to imagine the school budget was \$28,000 within my recollection in the late '40's.

During my years at the Academy the White Building was the center of instruction. Everybody's desk was in one main room in the center. The principal (the title of headmaster came later) held his classes in the front of the room. Those that had no class at that time had a study hall. For subjects we had English and English History at one time. We also had algebra, geometry, French, chemistry and physics. They alternated chemistry and physics so that some of the juniors had physics with the seniors one year, and chemistry when they were seniors with the juniors the next year. Latin was optional. Only those that were planning on college took Latin because it was required by colleges in those days. We carried about four subjects a year. I guess we had to have 15 or 16 subjects to graduate. These classes were held in two classrooms on the east end of the building. Also in that section was a closet where all the athletic equipment was kept. This amounted to a few bats and a ball. Everyone had his own glove. The baseball team played on the same common they use today.

In the auditorium which is still in the White Building the Academy put on plays which were usually a part of the English classes, although we put on French plays too. I don't think the public cared too much for these since they couldn't understand them. We also played basketball in this same room. The visitors weren't very pleased with it. We didn't have a gym at that time. It didn't come till later. The girls played basketball and had a team too. Presumably we weren't allowed to watch them practice. However, we boys used to find ways and means to get up over the auditorium and have a look, even though they wore more clothes in those days than they do today. There were rooms on the third floor on either side of the auditorium which were once used and occupied by faculty in years past when they lived there. They did when my mother went there. These rooms provided us boys with the means to get up over the auditorium.

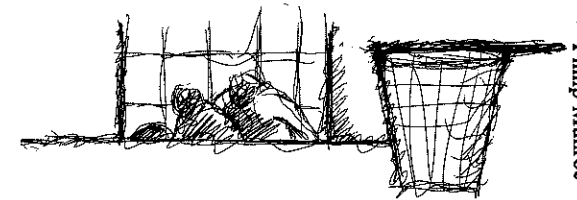
We played baseball and basketball year round. In the winter we would also have skating and coasting parties. We didn't play football or have track or soccer, but we did have a chess team at one point, I think. We played with other schools such as Putnam High, Mary Wells in Southbridge, Webster High, Tourtellotte, Killingly, and Plainfield. On these occasions we would go to the game on a hay ride. On one such occasion the principal handed out popcorn to keep the students occupied. The teams traveled by horse and wagon. If there was snow on the ground, we used sleds. When we played Plainfield at the Community House where they had a basketball court and a swimming pool, we took advantage of the latter after the game. They had electricity! It seems to me the Academy used a truck to get way down there.

After school, if there was no game or sport, students used to stop in at a store in the area of Farber's house today, right across from the

"Century-Old Cottage," now the headmaster's house. In the store which was also a post office, one could get pencils, pads and candy. This was a favorite place for students to stop while getting their supplies for school or just to visit. Many kids parked their horses in sheds at the Hill Church and the Evangelical Church, and the store was sort of in the middle. They also stopped in at noontime on their way to feed their horses.

One of the highlights of my junior year was the Tercentenary celebration of the landing of the Mayflower, held at Roseland Park. The picture of this is in Bowen's history. One of the perks of going to the Academy was free Fair tickets. The Woodstock Fair was held then around the third week in September. It was really good in those days. Exhibition Hall used to be filled with fruits and vegetables and flowers. We were all interested in the livestock in those days. There were a lot of farmers that had various breeds. I remember Carpenter over in Eastford had Devon cattle. He was the only one in the area, and he always brought them to the Woodstock Fair.

In those days they also had pacers and trotters at the Fair. They stopped this because they couldn't keep people off the track. The area behind the judging stand was fairly open. There wasn't much over there. The area was used primarily for parking horses. No one ever worried about someone stealing your horse. No one's horse ever got stolen at the Fair or at the Academy. For police, I suppose, we had constables, but they were in name only. George Healy's father was Deputy Sheriff. He took care of anything that ever came up, and the only thing that happened was a problem with a family that lived down on the Quinebaug Road, (now Route 197.) The only thing they ever did was make a little noise now and then. He'd bring them up to the lockup at his farm, and then he'd have court the next day. By this time they'd sobered up, and the judge would fine them a dollar or two, and that would be the cost of the court. That way the sheriff and the judge hadn't worked for nothing. There was virtually no crime in town, but there were plenty of pranks.



Philip Munroe



"...The girls played basketball and had a team, too. Presumably we weren't allowed to watch them practice. However, we boys used to find ways and means to get up over the auditorium and have a look..."

In those days the boys used to have some fun on the Fourth of July. Wagons ended up on barn roofs and out houses were knocked over. It wasn't easy, but it was done, nonetheless. Of course, the church bells were rung at midnight on the eve of the Fourth. Usually the church elders attempted to prevent this but generally were unsuccessful in their attempts. So the bells got rung anyway.

One of the things that was funny to us students, but tragic to the teacher, occurred during my Academy years. Of course, anyone that's familiar with a Model T Ford knows that the choke wire pulled out from the bottom of the radiator so that you could pull the choke wire while you were turning the crank. Now, of course, the car had a starter, but some little devils, I don't really know who they were, pulled the choke wire out and bent it so it would stay out, and, of course, the car wouldn't start. This proved to be an annoyance to her and a source of amusement to some of the youngsters, I guess. There were teachers and there were teachers - same as there are now.



A Map of North America from the latest Discoveries (1798), by Jedediah Morse/Collection of Judge Richard C. Noren
First author of a geography text in the United States, Jedediah Morse was born on Center School Road, at the exact geographic center of Woodstock.

Research Projects Need Volunteers

Digging into Woodstock's past has not been the sole task of the Tercentenary's Historical Research Committee, according to Elaine Lachapelle, Chairwoman. Her committee, she said, is also attempting to update and enlarge upon existing written histories and to organize other materials from town history.

Information gathered by several committee members appears in a number of the *Woodstock Recorder's* articles, along with photographs from the last 100 years which Lachapelle has been copying and cataloguing for use in the Tercentenary newspaper and other projects.

With more work than workers on the committee so far, Lachapelle added, she hopes Tercentenary activities will generate enough interest to attract more volunteer writers, researchers and artists to continue the projects beyond 1986.

Lachapelle said the earliest photo she has found is one of the Woodstock Academy's first building, taken when photography was in its infancy in the early 1870's. The Academy photo belongs to the Wetherell collection, a pictorial history of Woodstock from the 1870's to the 1970's owned by the Woodstock Historical Society.

With more volunteers and enough funds to continue, Historical Research Committee members hope to eventually publish their research in pamphlets on specific topics.

Girl Scouts to Exhibit Family History Project

Since January, the members of Philippa Paquette's Junior Girl Scout Troop 5052 have been interviewing their parents and other family members about how they came to live in Woodstock, searching through albums and family memorabilia, and gathering their findings, all for a group project on immigration they plan to display at the Tercentenary Exhibition this summer.

The troop's 14 members have discovered they represent every major group that immigrated to Woodstock, from the early English "go-ers" to Swedes, French Canadians and other nationalities that arrived later.

Their leader said she and assistant Nancy Pernoski hope that through this Tercentenary Project, each Girl Scout will gain a personal understanding of her family's history and the role immigration has played in Woodstock's evolution. Preparing the exhibition display, she added, will also give troop members experience in community activities.

L. M. DEAN,
Carriage Manufacturer,
NORTH WOODSTOCK, CT.

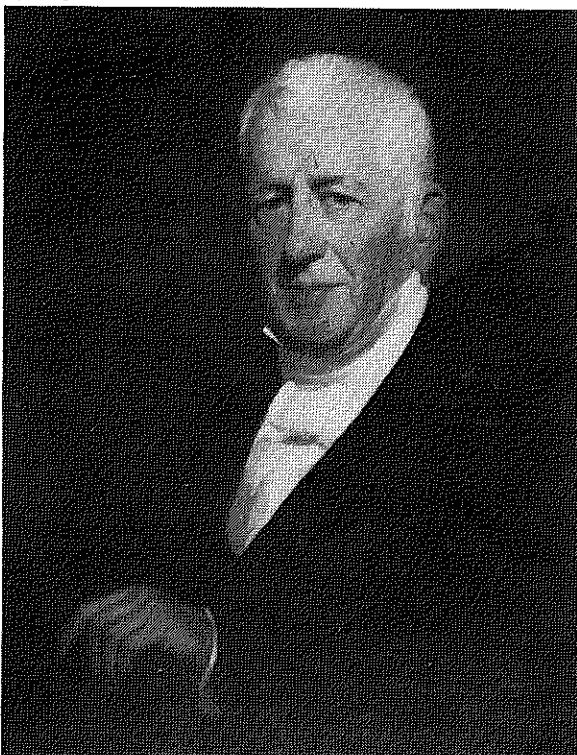



Keeps constantly on hand, and manufactures to order every description of
Carriages and Harnesses,
His stock comprises
Carrriages, Chaises, Phaetons, Open and Top Buggies of every Description.
EXPRESS WAGONS, SKELETONS, &c., &c.
Repairing in all its branches, done at short notice.

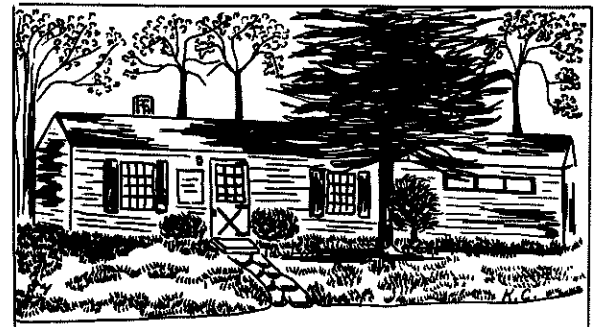
E. C. MAY,
Dealer in
STAPLE DRY GOODS,
Flour, Grain, Feed,
FAMILY GROCERIES & PROVISIONS,
Drugs and Medicines, Boots, Shoes, Hats,
CAPS, HARDWARE and CROCKERY,
YANKEE NOTIONS, &c., &c.
NORTH WOODSTOCK, CT.

ARNOLD & LAKE,
DEALERS IN DRY GOODS, GROCERIES,
Boots, Shoes, &c.
Post Office Building, Woodstock.

Collection of Judge Richard C. Noren
From the 1861 Windham County Business Directory published by Stephen J. Lee.



Courtesy of Margaret McClellan
Portrait of John McClellan, Esq. (1767-1858). Son of General Samuel McClellan and Yale graduate, he became a circuit lawyer traveling from town to town. His law office, moved to Old Sturbridge Village in the 1960's, used to stand in the dooryard of the home on Woodstock Hill where McClellan's great-great-grandson John and family now live.



West Woodstock Library
Woodstock, Conn.
Karen Cinquanta

The town's four library associations each trace their beginnings to small private circulating libraries from the 1800's. Three of the associations now own and operate their own free public libraries, while the fourth maintains a tradition of active involvement in the affairs of Woodstock Academy's Bracken Memorial Library, open free to town residents.

West Woodstock, the oldest association, began in 1806 as West Parish Library and currently occupies the site of a former schoolhouse near Bradford Corner. The library added a non-fiction room in 1969 and a children's room in 1973.

East Woodstock Library Association, owner of May Memorial Library on the East Woodstock Common, traces its origins to a men's debating group formed in 1855. The group allowed women to join in 1860, after a scheduled debate and vote on the issue of their membership.

The present North Woodstock Library Association began in 1944, when Virginia Reed organized a circulating library of 50 books in the vestry of the North Woodstock Congregational Church. A previous group had existed continuously from 1854 to 1900. The library took over the former North School, its current location, in 1950.

The Woodstock Library Association, formed in 1898, evolved from a circulating library in Century-Old Cottage, the home (now the Headmaster's residence) of the blacksmith Flynn. The group eventually moved its collection to an Academy building. Howard Webster Bracken's widow specified in her bequest for the present school facility, dedicated in 1924, that the library should always be open to town residents. The Academy currently plans a major expansion of the library.

Sportsmen to Celebrate With Golf Tournament

Cub Scout Troop 27 of the Boy Scouts of America will offer golf tournaments in June and July as a sportsmen's tribute to Woodstock's heritage.

An all-day Junior Tournament for boys and girls ages 9 through 16 will take place on June 7, 1986, at Roseland Golf Course.

The Senior Tournament scheduled for July 12 and 13 will be an all-day team event for anyone aged 15 through adult.

Tournament coordinator is William Triick, with Harlan (Buddy) Cheshire, Louis Fiorello, and Richard Garceau assisting.



Philip Munroe

Scholarships to Be Awarded

Two top students in the Woodstock Academy's 1986 graduating class will each receive a \$500 scholarship from the town's Tercentenary Committee.

Given to the male and female Woodstock residents with the highest cumulative grade point average, the awards will honor members of the Class of 1986. Tercentenary Committee member Byron Eddy said the awards will be presented at graduation ceremonies on June 22.

The Woodstock Golf Club was organized in 1896 as an 18-hole course. In 1898 it was reduced to nine holes. "The idea of the founders of Golf in Woodstock was to make the game as inexpensive as possible, so that all could play."

THE WHITE HOUSE
WASHINGTON

Santa Barbara

August 19, 1985

TOWN HALL, WOODSTOCK, OXFORD OX7 1SL

TELEPHONE: WOODSTOCK 811216

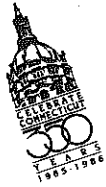
Clarence H. Child, Esq.,
First Selectman,
Woodstock, Connecticut.

AS MAYOR OF THE ANCIENT RURAL BOROUGH OF WOODSTOCK IT GIVES ME THE
GREATEST PLEASURE TO OFFER YOU OUR VERY BEST WISHES FOR YOUR
TERCENTENARY CELEBRATIONS IN 1986

AT A FORMAL MEETING OF WOODSTOCK TOWN COUNCIL HELD ON THE 5TH NOVEMBER
1985 THE COUNCILLORS OF WOODSTOCK, ENGLAND, UNANIMOUSLY AND HEARTILY
RESOLVED TO SEND WARMEST FRATERNAL GREETINGS TO ALL THE CITIZENS OF
WOODSTOCK, CONNECTICUT, ON THE OCCASION OF THE TERCENTENARY OF THE
FOUNDING OF THEIR TOWN.

WE WISH YOU THE HAPPIEST OF ANNIVERSARIES, CONFIDENT THAT IN ANOTHER
THREE HUNDRED YEARS WOODSTOCK, CONNECTICUT WILL STILL BE A THRIVING AND
PROSPEROUS COMMUNITY

A.J. Gray
A.J. GRAY
TOWN MAYOR



SAM GEJDENSON
CONNECTICUT
SECOND DISTRICT



HOUSE OF REPRESENTATIVES
WASHINGTON, D. C. 20515

January, 1986

Dear Woodstock Friends:

I am pleased and honored to join in
recognizing the 300th year anniversary of
the settling of Woodstock. The days which
have followed those of the "13 Goers" have
woven a distinguished history blended with a
rich and proud heritage.

This heritage, which serves as an
inspiration and bright beacon to the future,
is one which I look forward to celebrating
with you throughout 1986.

Sincerely,
Sam Gejden
SAM GEJDENSON
Member of Congress

Edward D. DiPrete
Governor

State of Rhode Island and Providence Plantations
EXECUTIVE CHAMBER, PROVIDENCE

Greetings:

As Governor, it is with a great deal of personal and state pride that
I extend Tercentennial greetings to the Town of Woodstock from your neighbors
in the Ocean State.
We Rhode Islanders echo your sense of patriotism as we prepare to
celebrate the remarkable chronology of milestones of our 350th anniversary.
I commend the Town of Woodstock and all participants for your
tremendous collective spirit of state and town pride as illustrated by your
traditional grass roots celebration.
Congratulations!

Sincerely,
Edward D. DiPrete
Edward D. DiPrete
Governor

LOWELL F. WEICKER, JR.
CONNECTICUT

United States Senate
Washington, D. C.

October 7, 1985

Woodstock Tercentenary Committee
Post Office Box 123
Woodstock, Connecticut 06281

Dear Friends:

It is indeed an honor and privilege for me to join in
your town's 300th anniversary of the founding of Woodstock.
On the many occasions I have had the pleasure of visiting
your town, I have always been impressed with its sense
of continuity and community pride in its rich historic
past and present. From a small beginning based on a
solid foundation, for three hundred years the citizens
of Woodstock have contributed to their state and nation
in all fields of government, science, manufacturing,
education, medicine and the arts. Your notable achieve-
ments have prepared the groundwork for our futures in
every walk of life and will continue for generations to
come.
In response to your community needs, the loyalty and
dedication you feel for Woodstock can be seen everywhere.
I share your pride in this tricentennial celebration,
and send my very best wishes to all.
With kindest regards,

Sincerely,
Lowell Weicker, Jr.
Lowell Weicker, Jr.
United States Senator



MICHAEL S. DUKAKIS
GOVERNOR

THE COMMONWEALTH OF MASSACHUSETTS
EXECUTIVE DEPARTMENT
STATE HOUSE BOSTON 02133

August 30, 1985

Clarence H. Child
First Selectman
Woodstock Tercentenary Committee
P.O. Box 123
Woodstock, CT 06281

Dear Mr. Child:

On behalf of the citizens of the Commonwealth of Massachusetts, I am pleased
to offer my congratulations to the town of Woodstock as it celebrates its
300th year since establishment as a Massachusetts Bay Colony.
The unity and sense of shared goals and experiences of the people of Woodstock
continue to evidence themselves as they have for a tercentenary. You have had
many accomplishments, and your concern for your fellow man, as well as your
dedication to exploring the issues of our modern times, are an invaluable
benefit to our society.
Best wishes for an enjoyable and memorable celebration.

Michael S. Dukakis
Michael S. Dukakis

TOWN OF WOODSTOCK
CONNECTICUT

OFFICE OF SELECTMEN
TOWN HALL
WOODSTOCK, CONNECTICUT 06281

TELEPHONE:
203-828-0281

October 10, 1985

Rev. James Harrison
Chairman Woodstock Tercentenary Comm.
Woodstock, CT 06281

Dear Jamie:

On behalf of the present Board of Selectmen, I am pleased to bring
greetings to the Committee in time for publication in the special
newsletter.

As our Tercentenary year begins, we are more aware than ever of our
historical background and responsibilities to the future.

We should also dedicate ourselves to the support of our Town Government
as we enjoy the celebrations in this special year. We very much
appreciate the work of everyone associated with the special observance.

Yours truly,

Clarence H. Child
Clarence H. Child
First Selectman

CHC/dmd

CHRISTOPHER J. DODD
United States Senate
Washington, D.C. 20510

Dear Friends:

I am pleased to have this opportunity to extend
my best wishes to you as the Town of Woodstock begins
its Tercentenary.
All of the residents of Woodstock, particularly
the many lifelong citizens of the town, can take
pride in being part of a unique and beautiful New
England heritage. Doubtlessly, you will find various
ways to commemorate the town's 300th anniversary and
your hard work and donated time spent in preparation
will be well worth the effort.

It has been my privilege to represent your
beautiful community for the past ten years in the
Congress. I am honored to salute Woodstock's
300th Anniversary! Congratulations and best wishes
for a successful and memorable year.

With kindest regards,
Christopher J. Dodd
CHRISTOPHER J. DODD
United States Senator



STATE OF CONNECTICUT
EXECUTIVE CHAMBERS
HARTFORD, CONNECTICUT

Ronald Reya

January, 1986
As residents of one of the original 13 Colonies, the people of
Connecticut are particularly mindful of our proud heritage.
This year marks the 300th anniversary of the founding of
Woodstock. Woodstock was settled in 1686 as a part of the
Massachusetts Bay Colony, and called New Roxbury. It was renamed
in March, 1690, and annexed to Connecticut in 1749.
Primarily an agricultural community, the earliest residents of
Woodstock gave meaningful values and direction to our developing
democracy and helped our state earn its nickname of the "Provision State."
After 300 years, the town has grown, and seen much progress and many
changes. However, the character of the people and the values
established by its early settlers have not changed, and the people of
this community can take great and well-deserved pride in the many of
contributions its citizens have made to the growth and vitality of
Connecticut.

This Year-long celebration provides a fitting time for the people
of Woodstock to reflect on the accomplishments which have been recorded
in the past and to look to the future with confidence and optimism.
As Governor of the State of Connecticut, it is an honor for me
to extend my best wishes and congratulations to the residents of
Woodstock on behalf of all our citizens. May the commemoration of
this milestone in your history be a most memorable and meaningful
occasion for all, and mark the beginning of many more centuries of
progress and achievement.

William A. O'Neill
WILLIAM A. O'NEILL
Governor



State of Connecticut
HOUSE OF REPRESENTATIVES
STATE CAPITOL
HARTFORD, CONNECTICUT 06115

REPRESENTATIVE JOHN D. MORDASKY
FIFTY-SECOND DISTRICT
108 HYDEVILLE ROAD
STAFFORD SPRINGS, CONNECTICUT 06076

Dear Woodstock Residents:

I would like to extend my sincere congratulations
and very best wishes to the people of Woodstock as you
celebrate your town's 300 years of existence.

The town of Woodstock is blessed with a unique rural
and independent character that has been carefully main-
tained throughout its history. An envy of other towns in
Connecticut, Woodstock is able to offer quiet solitude and
a picturesque countryside, a direct contrast and wel-
come escape from the congestion of other areas.

May you and your ancestors continue to enjoy and
preserve the distinct characteristics of Woodstock now
and for the next 300 years.

Sincerely,
John D. Mordasky
John D. Mordasky
State Representative

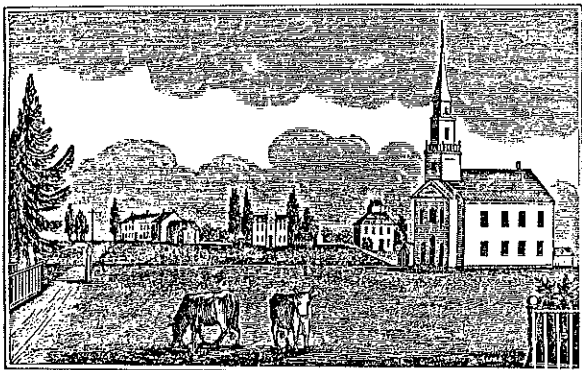
Church History Parallels Town Development

Church histories in Woodstock provide a view of how town and church affairs were combined in the past. While each of Woodstock's seven existing churches has a unique history, the histories of some are intertwined with others.

As in many 17th century New England towns and cities, a church group left an existing town, Roxbury, Massachusetts, to settle another here in the wilderness. In New Roxbury they set about immediately to establish a government and place of worship. As the town's population expanded, church groups seeking autonomy separated from their original congregations. Multiple divisions led to the establishment of new churches.

In the 1980's a large number of Woodstock residents worship in Roman Catholic and Protestant churches, as well as synagogues, in neighboring towns.

An outline of the history of existing churches in Woodstock appears in chronological order of their founding.



Collection of Judge Richard C. Noren

Engraving of Woodstock Hill and the Congregational Church, from John Warner Barber's Connecticut Historical Collections (New Haven, 1838).

First Congregational Church of Woodstock: The 13 "go-ers" from Roxbury, Massachusetts started this church, with their minister, Josiah Dwight, arriving in 1690. They built the first meeting house in 1694 on the west side of Plaine Hill.

A member's "age, usefulness and charges levied by taxation" determined which seat was his in the pews of the second meeting house, erected in 1721 on the site of the present church.

The present-day church, completed in 1822 on the site of the second building, is the third meeting house. After the 1938 hurricane winds blew off the church steeple and caused roof damage, the congregation began extensive renovations which, although delayed by World War II, restored the church to its 19th century beauty. The sanctuary was renovated in 1965.

The Hill church currently has 336 members. The minister is the Rev. James Harrison.

Editor's Note: On display at the Tercentenary Exhibit this summer will be two church documents: a letter, owned by the Woodstock Historical Society, to the church from Generals George Washington and Israel Putnam, requesting a leave of absence for its pastor, Mr. Abiel Leonard, to serve as chaplain in the Continental Army, also, the original handwritten sermon delivered by Rev. Eliphalet Lyman at the dedication of their meeting house in 1822.

Church of the Good Shepherd: Two times before finally building a church in 1743, several families in the western part of Woodstock were denied permission in town meetings to form their own parish and build a meeting house. By 1737, the year of their first request, Woodstock's population had grown considerably and spread out from the Hill. The "Westers," citing the difficulty and discomfort of traveling to Woodstock Hill, finally obtained permission to become a separate township West Woodstock and establish their own church.

The first meeting house, a small, simple building constructed in 1746, was dismantled and sold in 1821 for \$96. Its replacement, a smaller version of the First Congregational Church, burned to the ground in 1889, in a fire allegedly set by a deacon's ward who had been punished for some misdeed.

The third West Woodstock church, built in 1892, federated in 1934 with the West Woodstock Baptist Church (begun in 1766 as the First Baptist Church of Woodstock). When the United Church

of Christ formed in 1957, The West Woodstock church declined to join and remained an independent congregation. With its covenant and bylaws reformulated in 1981, the church obtained corporate status from the State of Connecticut in 1983 as the Church of the Good Shepherd.

Presently the church has 60 members. Minister is the Rev. William Y. Wong.

South Woodstock Baptist Church: Organized in 1792 as the Second Baptist Church and established in the Quasset area, the congregation built its present meeting house on the South Woodstock Common. (The original building, converted to a factory, was moved to a site near Sprucedale Road). A terrible explosion in 1902 almost totally destroyed the second meeting house, but the congregation rebuilt the structure after a fund-raising campaign.

In the early days of what is now the Woodstock Fair, the church grounds and meeting house, along with the South Woodstock Common, were used for fair displays and visitors' picnics.

In 1986 the church has 30 members. The Rev. Donald Henry is the minister.

East Woodstock Congregational Church: A disagreement in 1760 about principles of church government led a group of parishioners from the First Congregational Church and their pastor, Rev. Abel Stiles, to break away and establish the North Parish of Woodstock. Incorporated by an Act of Assembly in 1761, the parish later divided into what are now North Woodstock and East Woodstock.

By 1762, parishioners moved into the partially completed meeting house on what is now East Woodstock Common. Seventy years later they built a new church about 160 feet northwest of the old one.

During the hurricane of 1938, much of the church was destroyed when the steeple, with its bell and clock, fell into the sanctuary, crushing the pews and demolishing the west wall. The congregation held services in the Community Clubhouse (former Methodist church across the common) until restorations were completed.

Acquiring the Brick School next door in 1951, the church completed a connecting hall in 1957.

An annual Fourth of July Jamboree sponsored by the church on East Woodstock Common has become a town tradition.

The church now has 213 members. The minister is the Rev. Shirlee Bromley.

North Woodstock Congregational Church: Another disagreement, this time over where to build a new church, split the North Parish church into one group who wanted North Woodstock and another who favored East Woodstock. The dissenting group built the First North Woodstock Congregational Church in 1831. This church burned twice and was rebuilt both times in the 1800's, with the present building completed in 1895.

Harry Trask, who owned Trask's Store in North Woodstock and was in his 90's when he died in 1980, recalled that feuding between North and East persisted for many years, formalizing in later years into a good-natured Fourth of July tug of war on the bridge between the two sections of town.

Currently this church has 40 members. The minister is William Slater.

Evangelical Covenant Church: Dr. George Austin Bowen brought three Swedish immigrants to work on his cranberry plantation in Woodstock in 1871. Others followed, to work on farms and help in homes here. Attending American churches in the beginning, they soon decided to meet separately and hold their own services in the Swedish language. Beginning in 1885, services were held in area homes, Woodstock and Pomfret schoolhouses, and in Fenner's Hall and Exhibition Hall on the fairgrounds.

The church bought a blacksmith's shop, remodeling it into a house of worship in 1890. Services were always conducted in Swedish until 1935, when a service in English was held. English church services increased from then on, and in 1951 the congregation voted to discontinue services in the Swedish language.

Originally the Swedish Congregational Society of Woodstock and Pomfret, the church changed names four times. Town residents still refer to it affectionately as "the Swedish church".



Woodstock Historical Society
West Woodstock Baptist Church, whose congregation organized in 1766 as the First Baptist Church of Woodstock. Formerly located at north end of Bradford Corner Road.

Last year the church, located on Woodstock Hill, began construction of a new sanctuary for 400 people, double the size of the present sanctuary. By fall, the framing and enclosing phase of construction will be completed. Currently the church has 215 members. The minister is Pastor Philip E. Hakanson.

Faith Bible Evangelical Free Church: The most recent in town, this church was founded in 1974 by a group dissatisfied with the governing synod of the Evangelical Covenant Church. Before completing a building in the former barn of the Williams farm, at the intersection of Route 171 and Old Hall Road, the congregation met in members' homes and several other locations.

Current attendance is 185. The minister is the Rev. Robert Bakke.

Woodstock Churches No Longer in Existence: Although an itinerant Methodist minister visited West Woodstock more than 30 years earlier, the East Woodstock Methodist Church did not form until 1827, followed by the West Woodstock Methodist Meeting House in 1829. The West Woodstock church disbanded after almost a half century; the East Church lasted until 1906.

West Woodstock had a Universalist church from 1839 to 1876.

The Adventists organized churches in West Woodstock, East Woodstock and Woodstock Valley in the 1870's. Their dissolution dates are unknown.

Editor's Note: Most of the material in this article was compiled by Dr. Jerry W. Adams, who condensed research on individual churches by Elizabeth Anderson, Robert Gradie, Jr., Richard Haselton, Elizabeth Norman, Constance W. Peshmalyan, Harry Trask, and Ann Slater. Material was collected from church records, Bowen's History of Woodstock, Larned's History of Windham County, Connecticut and church members' recollections.

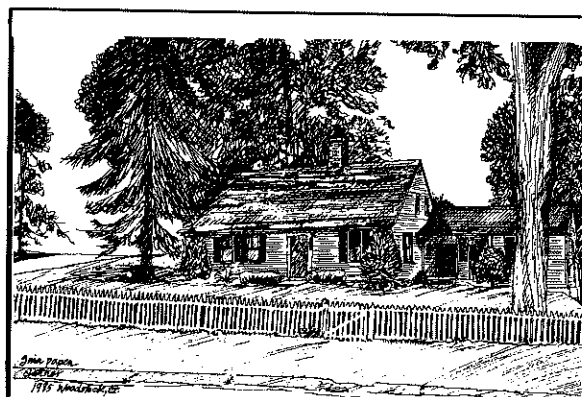


Illustration by Gina Paper Dattner for Robert J. Smith's book, *A History of the Woodstock Academy*, to be published in 1986.

Residence of Woodstock Academy's headmaster. In the 1800's this house, known as "Century-Old Cottage," belonged to Mr. Flynn, a blacksmith whose shop next door became the Swedish church.

Thanksgiving Service To End Celebration

The final official activity of the town's Tercentenary celebration will be an ecumenical service of thanksgiving on Sunday, November 23, with the hour and place to be announced.

Tercentenary Chairman Rev. James Harrison, pastor of the First Congregational Church, says the Tercentenary Committee will invite leaders from all Woodstock churches and places of worship that Woodstock residents attend in other towns to participate in the service.

In the 20th century, several religious faiths have added their perspectives to the heritage of this rural New England town. The Committee hopes to reflect this diversity in the community service.

Persons interested in attending should call Mr. Harrison at the First Congregational Church for more information.

A Tradition of Community Service

Volunteer fire departments have served Woodstock for more than 50 years. First in town was the Woodstock Volunteer Fire Association, Inc., formed in 1934, with a group from North and East Woodstock breaking away one month later to charter the Muddy Brook Fire Department. Bungay Fire Brigade organized in West Woodstock in 1934, kept its first truck in a carriage shed for 10 years until the firehouse was completed on Route 171.

Recent technological advances have broadened the scope of volunteer fire department activities, with the groups providing a sophisticated emergency medical network in addition to fire protection. Volunteers trained as emergency medical technicians and firefighters cooperate to make both systems work for all sections of town.

Editor's Note: Information for this feature came from the history compiled by the fire departments for their 50th anniversary celebration in 1984.

Thrills! Excitement! Fun!

WOODSTOCK FAIR

Greatest Display of Fireworks Ever Seen In This Section of the State.

TUESDAY NIGHT, SEPT. 10

Also Tug of War Between Fire Companies In This Section.
BAND CONCERT BY ST. MARY'S BAND—Horse Show
MILKING AND WOOD CHOPPING CONTEST
Many Other Attractions

WEDNESDAY, SEPT. 11th

BAND CONCERT BY ST. MARY'S BAND—40 Pieces
HORSE RACING—CATTLE PARADE
Bicycle Race—Horse Show—Running Horse Race
WORK HORSE PARADE—JUDGING LIVE STOCK

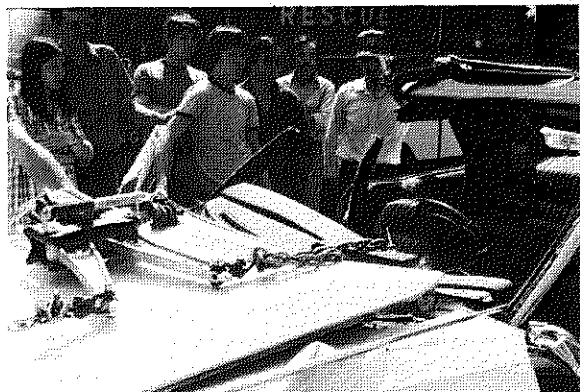
All the attractions for both young and old will be here, large display of Farming Industry on display in Exhibition Hall. Rogers Rides and Shows Company—Ferris Wheels—Mammoth Merry-Go-Round—Chair Planes—every amusement has been planned for your enjoyment.

Admission: Tuesday Night 25c. Children under 12 no charge
WEDNESDAY 50 Cents.

Courtesy of Robert Frink, Jr.
Woodstock Volunteer Fire Association, Inc.
From the *Windham County Observer*, Wed., Sept. 4, 1935



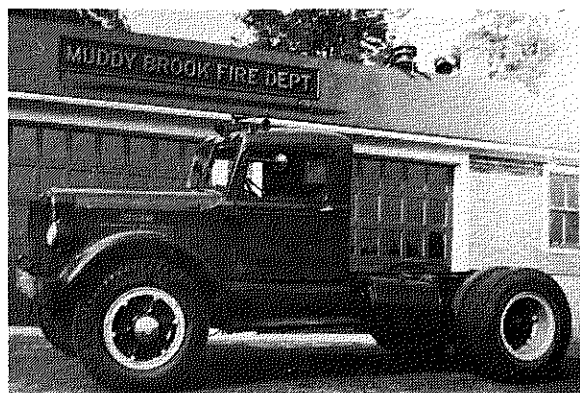
The town's newest Emergency Medical Service Ambulance, a 1985 Ford diesel.



Courtesy of Harold Foskett, Jr., Bungay Fire Brigade
Bungay Fire Brigade drill with jaws of life equipment. Bungay is the only group in town that owns the innovative life-saving device.



Courtesy of Harold Foskett, Jr., Bungay Fire Brigade
Bungay Fire Brigade's newest truck, a 1982 Ford/Middlesex engine tanker, at the station on Route 171 in West Woodstock.



Vernon Wetherell photo
Courtesy of Muddy Brook Fire Department
This auto car was later converted into Muddy Brook Fire Department's first white truck in 1952.



Courtesy of Muddy Brook Fire Department
Muddy Brook Fire Department's first truck at a fire in 1938, with Captain Harry Trask, a charter member, at right.



Courtesy of Robert Frink, Jr., Woodstock Volunteer Fire Association, Inc.
First Woodstock Volunteer Fire Association station, now the rear half of Town Hall office building. Members dismantled a horse barn from Pomfret, reconstructing it behind the Town Hall in 1936.



Photo by Robert Frink, Jr.
Present Woodstock Volunteer Fire Association, Inc. station on Route 169. It also houses the town's Emergency Medical Service Ambulance.

Voice

cont'd from page 7

grasslands close to the village. With slow methods of removing trees and no plow to use, the Native American found these grasslands a convenient spot to plant his squash, pumpkins, tobacco, and that miracle of plants - corn.

I have never been able to find his source, but my uncle said someone had written that the Indians at this site grew corn on seven unbroken acres. A cornfield that size would have been one of the "Seven Wonders" of the Indian world.

The Great (Nipmuck) Trail ran from the Boston-Cape Cod area, through Woodstock to the Connecticut River near Hartford. Now, Masasoit, the friendly Indian who history books say brought the 40 baskets of corn that saved the Pilgrims who arrived without enough food to last the winter, was familiar and friendly with the Indians here. So, it has been said by my uncle and other old-timers, and no one can disprove it, that the corn that saved the first white settlers came from Woodstock.

I used the term "he" for the Native American, but there was very little of "him" involved in the planting. The women did the sod-busting with sharp-edged, flat stone hoes. The presence of high-quality clay nearby made this village site important for the bowls, pots and storage containers that could be made there. Reeds and rushes for mats and baskets grew in coves around the lake, and gravel deposits yielded excellent stone materials for tools.

Children were taught to use fish traps, loose-knit baskets and harpoons to gather fish spawning in the streams that entered the lake. Salmon and shad could be found below the waterfalls. Fish were used as food and fertilizer.

Although hunting was good around the lake, hunting parties went out to bring back game to feed and clothe residents of the village. To support these hunting parties, over the centuries small family groups established smaller villages along the hunting trails. These outposts would house and feed the hunters, then help them skin, butcher and transport the animals back to the main camp.

At the end of autumn, just before the lake was frozen over, these outposts would close camp and set fire to the woods. The fire accomplished several things: first, you controlled where the fire started, so your hogan didn't burn up and would be there the next spring when you came back. A spring forest fire is almost always worse than a fall one (spring foliage is more combustible). But the woods in the precolonial period did not burn as ours do because of the size of the trees. Only the leaves and brush on the ground would burn. The annual burn kept the brush to a minimum in the hunting area, leaving the forest floor almost like a carpet.

All of the last-minute hunting, burning, packing and moving through the woods and down the rivers in canoes to the coast signaled the close of that season we have come to know as Indian summer.

Editor's Note: Born and raised on Clovercrest Farm in South Woodstock, amateur archaeologist David Boivin spent childhood hours listening to his great-uncle and others in town trade stories from Indian lore. Retired after a 21-year career in the U.S. Army, Boivin, now of West Woodstock, says unlike professional archaeologists (who must stay close to the facts to maintain their scientific credibility), he enjoys using proven facts to speculate on how life was for the Native American before the Europeans arrived. He has worked with professional archaeologists exploring evidence of Native American life in Woodstock. Boivin will show his collection at the Tercentenary Exhibition.

Only in Woodstock you can return overdue books to the public libraries and pay no fine?

Only in Woodstock people are invited to ride through the apple orchards in apple blossom time?

Only in Woodstock doctors will still make house calls?

Only in Woodstock you can find an unattended can of money at the vegetable stand?

Only in Woodstock do mail carriers deliver packages right to your door?

Only in Woodstock local politicians make the town dump their campaign headquarters - with coffee, doughnuts and trash?

Only in Woodstock parents receive a personal phone call to notify them that school is cancelled because of snow?

Teacher to Publish Academy History

This spring the Woodstock Academy Alumni Association will publish a faculty member's book, to commemorate the Academy's 185th year.

Robert Smith, author of *A History of the Woodstock Academy*, and senior member of the English Department of the school, says that by happy coincidence, the book, based on research he completed for his doctoral thesis in the School of Education of the University of Connecticut, will be published near the beginning of the town's Tercentenary activities.

Smith's book will contain a history of the school since its beginning in 1801, some 100 photographs, as well as original pen-and-ink drawings by local artist Gina Papen Dattner.

Last winter the Alumni Association took orders for copies of the hardbound book which sells for \$25 per copy. The project is a fundraiser for the association's activities.

Town Records Yield Interesting Tidbits

Editor's Note: Woodstock resident Eva Jane Prior, of Joy Road, has discovered town records reflecting aspects of life in earlier centuries which will surely amuse 20th century readers. With a lifelong interest in genealogy, Prior has spent hundreds of hours in Town Hall, where she documented these and other anecdotes about our forefathers. "In some cases," she says, "they acted remarkably like people of today," while in others "they did weird things."

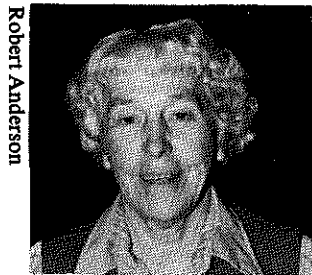
Town land records from the late 1700's contain an account of a unique family agreement. A spinster of age 60 was to inherit the family homestead in return for caring for her elderly father. When she decided to marry, her sisters, fearing "that in the natural order of things" the woman might have children, insisted that she sign a deposition stating that if she did have children,

all grandchildren would share equally in the inheritance.

A North Woodstock man, Benjamin Lyon, in his 1767 will, left his widow the west end of the house, wood brought to the door, use of the well cellar and a riding beast, and a certain amount of cash yearly; not to mention dower rights and all of his worldly goods except his wearing apparel, armory, desk and saddle.

Lyon also provided that 50 pounds of money be used to purchase 12 Bibles "and the rest in good books on Divinity," and to dispose of them chiefly in North Woodstock, "to and among such families where they shall be the most needed and shall be thought to make the best use of them."

Taylor's Corner Brings Thoughts of School Days



by
Florence
Johnson
Dodge

One day in the middle of the morning, I was traveling rather slowly, by car, up Taylor's Hill on Route 171, toward West Woodstock. Nowadays one can still be on the road, no cars ahead, none behind at certain times of the day.

I thought, I shall look at everything, as if this was the first time I ever saw this lovely place.

As I rounded Taylor's corner, about a half-mile beyond the intersection with Rocky Hill Road, I was reminded of Arke School. I remembered it as a splendid place of learning. Lois Brush, who used to teach there in the 1960's, recalled in an article she once wrote for the *Worcester Telegram*, that Arke School began in 1931, a "Depression gesture."

Friends knew of Nell Taylor's strong educational background. They asked her if she would accept her children as boarding students. The building still stands, a rambling farmhouse of 21 rooms. Two of those rooms were used as classrooms.

Mrs. Taylor's school was called the "Arke School" because of the Jersey cows and other farm animals that grazed in the fields of her 100-acre farm.

Mrs. Taylor spoke three languages. She was born in Kansas City and brought up in wealth (Bordon Family). Her formal education was drawn chiefly from governesses. She also traveled widely.

When her school began to grow during the 30's, she consulted the founder of the famous Gesell Institute in New Haven. Dr. Gesell encouraged her to continue her program and, curiously enough, strongly suggested that she not attend a lecture, read a book, or subscribe to a magazine on child psychology.

The basic three R's were taught as they were in grandfather's one room school house. History was stressed and so was geography. Latin and algebra were taught to eighth grade students. Music, French and art were also part of the program. Dictionaries were in constant use.

The children were directed to read poetry and were exposed to the best books. Students were encouraged to work out problems by themselves. Mrs. Taylor proved many times that she could teach eight standard years in six.

Some of the children were boarding students. Others were day students from neighboring communities, such as Woodstock, Pomfret, Quinebaug, and Thompson, to name a few.

There was a large kitchen with a black wood stove where the children dined each school day. Well-worn desks filled the classrooms.

The unique thing about Arke School was not its charming location, but the woman who encouraged each child to make the most of himself or herself each day.

The organdy curtains hung at the windows, the overflowing bookshelves; but above all, the warmth of a dedicated woman; those were the

assets of Arke School.

The school ended in 1969-70. Mrs. Taylor went to live with her daughter Joan in Hermanston, Oregon, where she died in her early 90's, in 1979.

Musing along, I came to the boxed turn-in on Smith Road where the children gather to take the bus in the morning. Bus? We had no bus when we attended Woodstock Academy!

Students came from north, east, south, west and points in between. They all had one goal in mind - to reach the Academy in the best way for that day.

From Elmvale, Quasset, Sprucedale, Codfish Flats and the rest of South Woodstock of course, walking was easy.

From east, students were able to get a ride on Evan Erickson's stage, which took passengers while carrying the mail. At the close of school they had to walk home. Sometimes, especially in stormy weather, a parent who owned an early automobile would gather a carload of students. One was George Wetherell, who had a new wood-paneled station wagon.

From north and English Neighborhood, there was the kindly International truck owned by the Hibbard trio's dad, which carried students. If his truck was not available at the close of school there remained a walk for the students.

The Interstate Bus would pick up students in the north area for a small fee.

Some students from a greater distance lived with families on or near the "Hill". Some worked for their board and lodging.

Sometimes, someone was fortunate enough to own a bicycle. There was "Lefty" Mulligan who owned a motorcycle with a side car. He picked up Walt Johnson and they roared to school.

Who could ever forget "Boy", the golden brown horse with a star on his forehead, and the four "white socks" he sported?

Eleanor Starr drove Boy from the English Neighborhood Road. Some of the way was paved. In the winter, even with caulks, Boy would sometimes go down. Eleanor would have to loosen him and lift the shafts to allow him room to get up. Icy spots were very treacherous.

All of us who used horse transportation, whether we rode in a gig, buggy, wagon or on horseback, had to carry the day's ration and a horse blanket.

We fed hay and grain to the horses at noon and watered them before leaving home. Most of us passed a brook on the way home. More than likely it afforded a watering spot. If not, a pail of water pulled from the brook was a welcome sight to our friends the horses. Eleanor used the horse sheds at the First Congregational Church on the hill.

Greg Kempf, a likeable lad, lived near the church sheds. He asked Eleanor if he might feed Boy on his way home to get his own lunch. Eleanor agreed. Greg liked this horse. He thoroughly enjoyed talking to Boy and feeding him.

Coming at various times from the center district rode the Johnson sisters, behind Babe, a fast little trotter. Some folks used to think that Babe was

running away with them.

Coming home on Joy Road they would reach the Bush Hut area. Could it be that Babe heard the remnants of the day's lunches being devoured? Anyway, Babe would stop, to go no more, until some morsel, part of a sandwich, cookie or apple was fed to her.

Sometimes, in those days, something very unexpected would happen.

One day in the autumn of 1926 Christine Williams and I were rounding Taylor's corner on our way to school. Lizzy, a bright chestnut horse, was pulling the two-wheeled gig. Suddenly the off wheel just gently collapsed. Chrissy, a bit on the chubby side, rolled right out onto the road. She picked herself up and said, "Now what do we do?"

First we watered Lizzy at the horse-watering place across the road opposite Taylor's home. Next we asked them if they would care for Lizzy until later in the day. Lizzy pulled the sagging injured gig up behind the big barn. It remained there for some time. Then we hiked up Pulpit Rock Road and on to the Academy.

We had made this walk before. We were destined to make it many times in the days to come.

Editor's Note: Florence Johnson Dodge, who lives on Smith Road in West Woodstock, is a granddaughter of one of Woodstock's 19th century Swedish immigrants. A 1930 graduate of the Woodstock Academy, she recalls that there were 12 girls and one boy in her senior class. Mrs. Dodge went on to be graduated from Mary Washington College, marry and raise three children.

Students Plan Musical Production

The Woodstock Academy will stage a student production of the Broadway music comedy, "The Music Man," on Friday and Saturday, April 4 and 5, at 8:00 p.m., in the Data General Cultural Center.

Billed as a celebration of small-town America in honor of Woodstock's Tercentenary celebration, the student production is a combined effort of the Woodstock Academy Theater and the Department of Music. Faculty members Robert Smith and Robert Beckwith will co-direct the musical comedy.

Tickets are available by advance sale and at the door.

The cost of a college education was a concern for families in the 1780's, when Jedediah Morse, Jr., famous geographer and father of Samuel F. B. Morse, was a student at Yale University. In his letters home, which Yale has preserved, Morse apologized to his father for choosing Yale instead of Harvard, noting that people in Woodstock thought this father might have trouble paying his taxes and the Yale fees. The Morse family lived on Center School Road, at the exact geographic center of Woodstock.



E.R. Rollins (Wetherell Collection)/Woodstock Historical Society
Parade around the race track at 1903 Woodstock Fair.

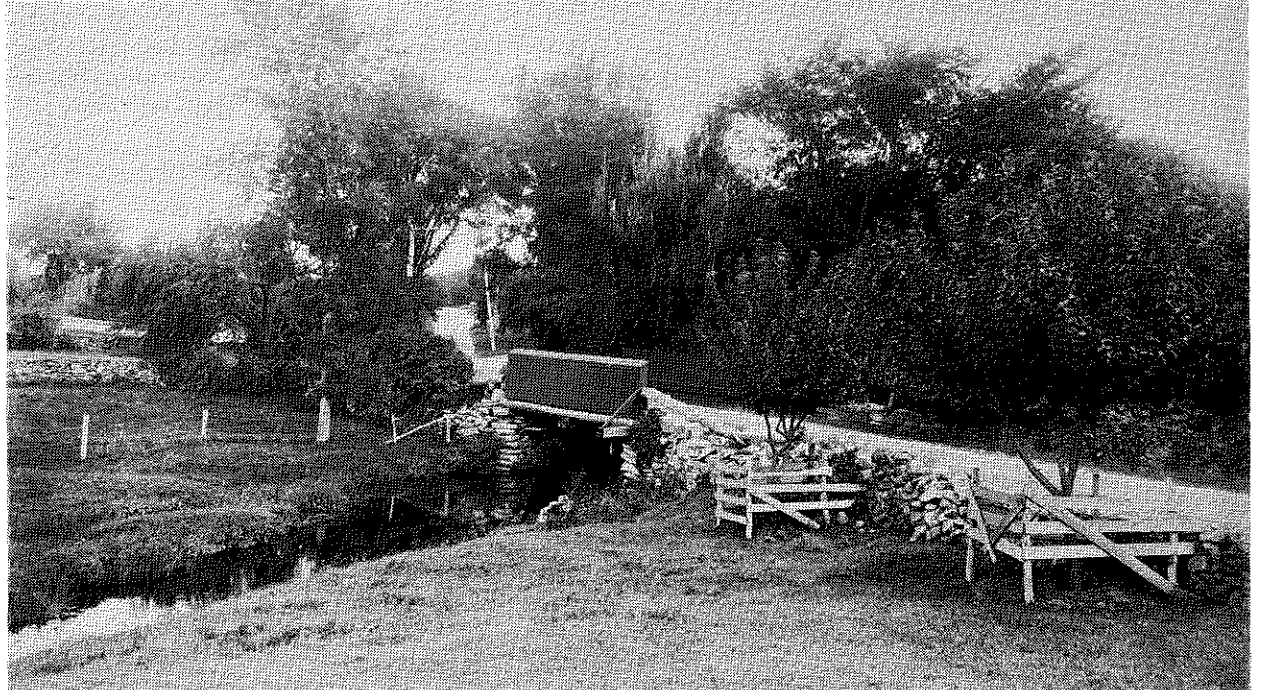


E.R. Rollins (Wetherell Collection)
Woodstock Historical Society

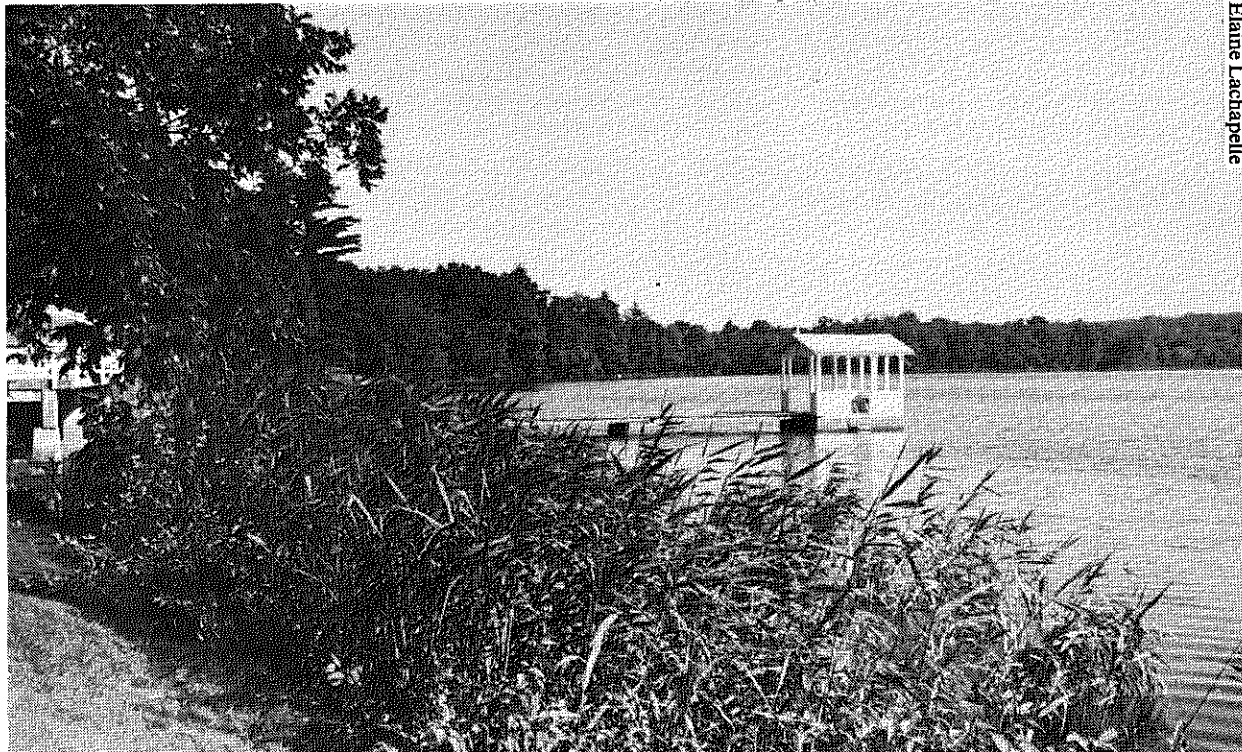
Photo postcard of Woodstock Fair near turn of the century.
The Rev. Abiel Leonard, of the First Church of Woodstock, preached so well in the Revolutionary Army that Gen. George Washington wrote a letter asking his church to excuse him from his duties for the duration of the war.



GROWING UP IN WOODSTOCK IN THE '40's AND '50's.
Jotham G. Reynolds IV, shown here in 1946 with his sister Ann and dog "Bouncer" on Lyonsdale Farm. See page 4 for the story of their family's ten generations on a Woodstock farm.



E.R. Rollins (Wetherell Collection)/Woodstock Historical Society
Elmvale bridge over Lester's Brook (date unknown). Warm spring days still draw fishermen to this spot at the foot of Child's Hill on Roseland Park Road.



Elaine Lachapelle

Roseland Park and Lake in 1985 (photo taken for Tercentenary souvenir towels). The Bowen family established the park in 1876.



Wetherell Collection/Courtesy of the Woodstock Historical Society
North Woodstock Four Corners, looking north on what is now Route 169 (from a glass plate negative).

The First Church of Roxbury, Massachusetts, which counted Woodstock's "go-ers" among its members in 1686, stands about a mile from the Prudential Center in Boston. According to a February 16, 1986 **Boston Globe Magazine** article by Robert Campbell and Peter Vanderwarker, the present church, built in 1804 and the oldest of wood in Boston, is actually the fifth church on the site where John Eliot and his Congregationalists first gathered in 1632. Although most Roxbury residents in 1985 are black, the article noted, the First Church, now Unitarian, is 85 percent white and has a black minister.

Roseland Cottage *cont'd from page 2*

Over the next 125 years, four generations of the Bowen family spent holidays and summer vacations there.

The last family member to live in Roseland Cottage was Henry's granddaughter, Constance Holt, who never married and lived there for more than 40 years until her death in 1968.

Many long-time town residents remember "Miss Holt" as a dignified and caring woman who was interested in town affairs and also entertained many friends regularly at Roseland Cottage.

It was Constance Holt whose preference for the color pink became legendary in Woodstock. She added furnishings and other touches to carry out the color scheme in the interior of the Pink House.

Graduates of the Woodstock Academy through the 1960's recall attending Miss Holt's Senior Class Tea, a fancy affair where students were served pink cakes and pink lemonade.

The museum continues this tradition in the 1980's for Academy seniors, but the occasion is much less formal.

The Society acquired Roseland Cottage two years after Constance Holt's death in 1968 and has done extensive renovation work on the house.

Editor's Note: Charlene Brown, Museum Administrator at Roseland Cottage for the Society for the Preservation of New England Antiquities, contributed information for this article.

President Ulysses S. Grant planted a tree on the Woodstock Academy's lawn when he visited Woodstock on July 4, 1876.

Our Thanks to Area Contributors

The Woodstock Tercentenary Committee is grateful for the generous response of individuals and businesses to the appeal for financial contributions to the town's 300th anniversary celebration. Names of all those whose donations arrived before the **Woodstock Recorder's** deadline are listed below.

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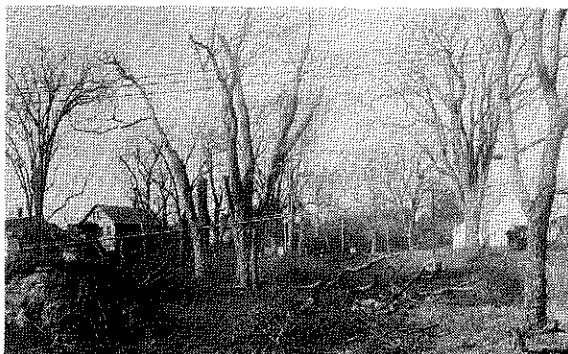
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Note: Throughout 1986 the Tercentenary Committee will be happy to accept additional donations for official Tercentenary activities. If you would like to contribute, mail your check to the Woodstock Tercentenary Committee, P.O. Box 123, Woodstock, CT. 06281.



E.R. Rollins (Wetherell Collection)
Woodstock Historical Society
South Woodstock Common following the 1938 hurricane.

WOODSTOCK, CONNECTICUT

Compiled by Laura Schmid from the **Connecticut Register and Manual** and records in the Woodstock Town Hall.

Settled 1686; named New Roxbury or Quatosett. Name changed March 1690 to Woodstock. Annexed to Connecticut in May 1749. (31st town settled in Connecticut. Named for Woodstock in Oxfordshire, England.)

Population: estimated 5210 (July 1, 1983). 659 children between the ages of 7 and fifteen; 373 children between 4 and 16 in 1899; 345 children between 4 and 16 in 1940.

Area: 61.6 square miles; 41 miles to Hartford (1984); 60 miles to Hartford (1899); as estimated by the General Assembly. Second only to New Milford, CT in area.

- 1 voting district
- 4 post offices (there were 6 in 1899)
- 3 Volunteer Fire Departments
- 6 churches
- 1 elementary school and 1 secondary school
- 4 libraries

Earliest birth record - April 18, 1689 Sam Rice. Earliest marriage record - April 9, 1690 - John Holms and Hannah Newel. Earliest death record - November 13, 1689 - Sarah Lyon.

Muddy Brook Fire Department Simply Won't Extinguish Itself

Once upon a time, Woodstock had its difficulties in getting a volunteer fire department started. Now its beginning to look as if the town had one fire department too many and can't do much of anything about it.

Several months ago a group of public spirited citizens succeeded, after no little labor, in organizing the Woodstock Volunteer Fire Association, Inc. All went well until a few weeks ago when a second group, comprising citizens of the Chandler District, English Neighborhood, East and North Woodstock, convened and formed a second department to serve their respective sections. The second department was dubbed, rather humorously, the "Muddy Brook Fire Department." And now, according to one of the Observer's good friends in Woodstock, "the Muddy Brook Fire Department simply won't extinguish itself" despite the efforts of what might be termed the parent organization in that direction.

Officials of the Woodstock Volunteer Fire Association, Inc., called a public meeting last week at the Woodstock Community House in an

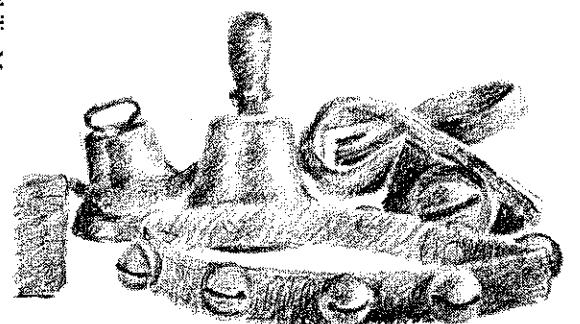
effort to get the Muddy Brook personnel to forget their plans for a second department and join the Woodstock Hill organization for the common good of all. But to little avail for, according to our Woodstock friend, "the recently organized Muddy Brook Fire Department stuck to its guns." During the meeting, our friend writes, it came to light that the Muddy Brook executive committee had just recently advised withdrawal from the Woodstock Hill Company and the setting up of an independent company in North Parish.

J. Albert Anderson, Chief of the original department, conducted the meeting which was largely attended. According to our friend, he kept the interest high in the questions before the house and although nothing was accomplished, an evening of entertainment and merriment was enjoyed by citizens of West Woodstock, Sprucedale, the Red-White district and New Sweden "until the meeting was finally declared dissolved and everyone departed in the best of spirits."

Courtesy of Robert Frink Jr., Woodstock Volunteer Fire Association, Inc.
From the Windham County Observer, October 3, 1934.



Miranda Holt Smith
Philip Munroe
Cultural Center at Data General Corporation, South Woodstock. This theater complex on the campus of the former Annhurst College is used frequently for town meetings and community events. Campus and buildings serve as the Massachusetts corporation's training center.



Woodstock Tercentenary Celebration

Calendar of Events 1986

March 15	Woodstock Academy Tercentenary Dance	July 4	Tercentenary Parade • 11:00 A.M. — 1:00 P.M. Tercentenary Jamboree at Fairgrounds immediately following parade
March 19	Earlham College Concert Dan Graves • Conductor	July 12 & 13	Senior Golf Tournament Harrisville Golf Course
April 2	Publication of Tercentenary Newspaper	July 18	Pre-exhibition Party • open to the public
April 4 & 5	Woodstock Academy Musical "The Music Man" • 8:00 P.M.	July 19 through August 3	Tercentenary Exhibition Unveiling of Tercentenary Quilt
April 10 through October 10	Tercentenary Postal Cancellation available at Woodstock Hill Post Office	July 20*	North Woodstock Congregational Church Centennial Pops and Lawn Concert Quasset School Open to Public 1:00 P.M. — 4:00 P.M.
April 13	Tercentenary Opening Ceremonies and Plaine Hill Historical Marker Installation	July 27	Quasset School Open to Public 1:00 P.M. — 4:00 P.M.
April 19	Tercentenary Rose Petal Ball 8:00 P.M. — 1:00 A.M.	August*	American Legion Band Concert
May*	Senexet Grange • Old Folks Concert and Supper on the Common	August 3	Quasset School Open to Public 1:00 P.M. — 4:00 P.M.
May 4	Red/White Schoolhouse Historical Marker Installation	August 30, 31, September 1	Tercentenary Booth at Woodstock Fair Commemorative Items on Sale
May 26	Memorial Day Road Race and Special Tercentenary Race for Children	September*	Pulpit Rock Road Historical Marker Installation
June 7	Garden Tour • 10:00 A.M. — 4:00 P.M. Junior Golf Tournament • Roseland Golf Course Co-sponsored by Cub Scout Pack 27	October 21	Historical Marker Installation Time Capsule placement at South Woodstock Common
June*	Tercentenary Junior High Awards Woodstock Public School Graduation	November 23***	Tercentenary Community Thanksgiving Service
June 22	Installation of Woodstock Academy Historical Marker • Tercentenary Scholarships to be awarded at Woodstock Academy Graduation	December 14	Woodstock Historical Society Production of Bowen's Victorian Christmas
July 3**	Roseland Cottage Garden Party		

*date to be announced

**time to be announced

***time and place to be announced

Woodstock Tercentenary Committee
P.O. Box 123
Woodstock, CT 06281

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