



The Bidwell House Museum

Newsletter

Spring 2014

The Bidwell House Museum is a New England heritage site providing a personal encounter with history, early American home life, and the Berkshire landscape through its land, house and collection. The Museum is a non-profit educational institution for the benefit of the community and today's audiences of all ages, dedicated to preservation, scholarship and enjoyment of the landmark site.

A Bidwell Beauty Comes Home to the Berkshires

December 18 was a very special homecoming day at the Bidwell House Museum. The portrait of Mary Gray Bidwell, wife of Adonijah Bidwell's son Barnabas, arrived at the Museum. It is the generous donation of John and Judy Herdeg of Mendenhall, Pennsylvania, who had owned the beautiful oil painting since the 1980s.

The Museum is thrilled to have this painting: firstly, it is gorgeous. Secondly, it tells a fascinating chapter of the Bidwell Family story; thirdly, it raises some questions that allow us to pursue a mystery and a study of early New England portraiture.

To appreciate the portrait and the sitter's beauty, you must visit the original, now hanging in the Bidwell parlor alongside a portrait of her mother, Sarah Spring Gray. The illustration at right gives you a mere glimpse. Come for a house tour this season!

The fascinating story of Mary and her husband Barnabas is told in part by Bidwell descendant Rick Wilcox in his article on page 3 of this newsletter.

Now to the mystery: who painted *Mary Gray Bidwell*? As mentioned above, the Museum owns the portrait of her mother, from the hand of the same artist. These two and a portrait of Barnabas (in a private collection) were commissioned together, likely in the 1790s. None of the portraits are signed. All three portraits were painted as ovals on a rectangular canvas. All three were cut and reframed on oval stretchers in the mid-19th century, when oval portraits in ornate frames were the fashion. This is how the portrait of Sarah Spring Gray presents today. The Herdeg's had Mary's portrait restored and remounted on a rectangular canvas.

The mystery of the artist was also pursued by the Herdeg's. With the help of curators at the Wadsworth Atheneum and the Connecticut Historical Society in Hartford, Joseph Steward was identified as a likely candidate. Steward was born in Upton, MA in 1753, graduated from Dartmouth College in 1780, and embarked on a career as a minister; he turned to portraiture by 1788. Steward painted portraits in Connecticut, Massachusetts, Vermont and New Hampshire. He lived and worked in Hampton and Hartford, CT, and travelled New England as an itinerant painter. It is known that he never signed his work. Steward is thought to have painted Mary's cousin Pamela Sedgwick of Stockbridge in c. 1792, placing him in the area and the circle of the Bidwells. And yet we have no proof.



Board and staff toasting the arrival of Mary Gray Bidwell's portrait

Another artist named in connection with the portrait is John Brewster, Jr., who studied with Steward. In fact, the Museum had long attributed the *Sarah Spring Gray* portrait to Brewster. However, Brewster's oeuvre shows far less similarity to the Mary and Sarah portraits than Joseph Steward's known work.

More research is needed, and thanks to the internet, anyone can take part. You can search for "Joseph Steward, artist" or other portraitists of the period, and let us know what you think.

In the meantime, you are invited to visit the portraits this summer, beginning on opening day, Monday, May 26th.

Why Art School Road? *By Delight Dodyk*

In the Fall of 1913, a young art professor at the Pratt Institute in Brooklyn, NY, purchased the Carrington Farm in Monterey. Raymond P. Ensign had fallen in love with the Berkshires and acquired the farm, "the old Carrington place" on the abandoned Royal Hemlock Turnpike, and its 350 acres of fields and woodland. At the time, he learned from his attorney, O. C. Bidwell of Great Barrington, that the farm was of "great historical interest and... special interest to my family as the Rev. W. Adonijah Bidwell, first pastor in Monterey, owned and occupied it about 1750."

Continued on Page 3

Spouts, Spile or Taps: Maple Sugaring in the Beginning

Sinzibuckwud or Sugaring Down

By Charles L. Flint and Andrew Flint

For centuries, Native Americans living in the Northeast tapped maple trees for their sugar-rich sap by gashing into the bark with axes and tomahawks. These cuts left V-shaped openings hewn out of the tree's vascular tissue, what we now call "taps", under which large birch bark bowls would be placed to collect the slow but steady drip of clear sap. We can tell you from experience that this sap is like water aside from its subtly sweet, refreshing taste and faint gesture toward amber color, which enters the visible spectrum only in large collections.

Early Native Americans poured the sap into hollowed birch bark logs or clay kettles, dropping hot rocks into the cooking vats until most of the water was boiled away. Later Native Americans poured sap into clay or iron kettles held over campfires, adding sap as it boiled down until the mixture reached their desired consistency. We're still running with this method, allowing a steady cooking temperature as the ever-thickening sap is rendered into syrup.

Some Native American groups referred to our period of Spring as "sugar month" or "maple moon." The significance of this association—maple sugar linked with this portion of the calendrical year—makes sense given the sap's dietary significance to some Native American groups. In fact, maple sugar (called *Sinzibuckwud* by Algonquins, meaning "drawn from the wood") is said to have comprised 12% of the diet of some Native Americans.

This source of uniquely flavored sugary water was native to the woods of a region of our modern map stretching from New England and southern Quebec out to southern Ontario and Minnesota, and all the way down to Missouri and Tennessee on the West side and to Virginia and Maryland on the East. The sap's significance as a dietary staple was reflected in the traditional beliefs and legends of numerous indigenous groups throughout the region.

Nanabozho, the spirit serving as a trickster hero, is in many traditional Anishinaabe origin stories. After his grandmother Nikomis tapped a maple tree to collect sap, Nanabozho was impressed by the water's sweetness. He felt that humans would get lazy if all they had to do was to poke the tree to collect this nectar, so he grabbed a bucket of water, climbed the tree, and poured the water into the center of the tree. This diluted the ambrosial sap to a watery mixture suspending just one or two percent sugar, thus requiring people to labor over great amounts of this liquid to create a concentrated and preserved maple syrup or sugar product.

A legend of the Iroquois of America's Northeast says that one of their youths watched a squirrel run up a maple tree and bite off a twig and then lick sap off the twig's broken end. When the Iroquois youth tried the same, he found the sap was sweet. Red squirrels have been observed running around from maple tree to



Sketch illustrating Native American women and children boiling sap in kettles over a camp fire. Note the hollowed log in the foreground and the birch bark buckets hanging on the trees.

maple tree nipping and creating deep wounds. Once the wounds have exuded some sap and it is able to dry, the squirrels return and eat freshly formed sugar crystals.

Another traditional Iroquois story tells of a chief who yanked his hatchet out of the maple tree where he'd left it and set off for a day of hunting. He didn't notice the deep gash his blade had left in the tree, but a colorless liquid had trickled from it all day and collected in a birch bark bowl that leaned against the tree. The next day, his wife took notice of the full bowl and, thinking it was water, used it to cook a venison stew. This story addresses maple curing, a common method of meat preservation practiced by Anishinaabe. Some medicines made from bitter plants were also sweetened with the local syrup to make them more appealing to kids.

The earliest Pilgrims carved troughs, spouts, and taps or spiles out of hard wood like ash or basswood. The Pilgrims cut trees and lumber in the late fall or winter, sawed trunks to custom length, split them, and hollowed sections of these halves into shallow troughs with axes and adzes. Basswood or ash trees were preferred for their tendency to split in half and quality for woodworking.

In the early spring, the hollowed troughs were stood on end against sugar maples trees with the cut side against the tree. Then these troughs only had to be put into position under the tap-hole when the time was right. Later, small holes were drilled for carved wooden taps and the hooks to hold buckets. Colonists called maple syrup *Indian molasses*, and the sugar *Indian sugar*. They also called the process of making maple syrup *sugaring down*.

For the complete story, including instructions for tapping trees and making syrup yourself, go to www.bidwellhousemuseum.org.

The Fascinating Story of Mary Gray and Barnabas Bidwell

By Rick Wilcox

The opening page of Dr. Brian Burke's 2007 article *The Grand Lottery of Life* encompasses the portraits of both Barnabas and Mary Gray in the following footnote:

"Mary Gray Bidwell was charming, intelligent and devoted. Her sudden death at age 44 changed her husband's life forever.

"Barnabas Bidwell's life didn't exactly spin out of control after his wife, Mary Gray Bidwell, died suddenly in February of 1808. But without knowing it, he had suddenly become more vulnerable to the tides of political fortune. If historians have justly appreciated the critical importance of Abigail Adams to her husband John, the same can be said for the relationship between Mary Gray and her husband Barnabas, Berkshire County's shining political star.

"When Bidwell was accused of embezzlement and forgery as Berkshire County Treasurer in 1810, Mary Gray, his dearest friend and closest confidante, was no longer at his side. At that fateful moment, when facing imminent arrest, Barnabas Bidwell, second son of Tyringham's first minister, Attorney General of Massachusetts, and the man most likely to succeed William Cushing on the United States Supreme Court, chose to flee to Upper Canada and start a new life."

Mary Gray Bidwell was born May 28th, 1764, at Stockbridge, Mass., the daughter of Col. James Gray, Jr. and Sarah Spring Gray. Little is known about Mary Gray Bidwell's early life, but either due to her father's insolvency, his illness, or his premature death, Mary was taken in by her mother's brother, Dr. Marshall Spring, and resided with his family in Watertown, Massachusetts. It seems likely that under his care she was able to receive an education that would not have been available in Stockbridge.

Mary's father, James Gray, Jr., was the nephew of Ephraim Williams, Sr. of Stockbridge. The Williams family was related to the Rev. Solomon Stoddard, one of the "River Gods" of the Connecticut River Valley, who along with the Williams family, maintained political control over all of Western Massachusetts. Ephraim Williams, Jr. was killed in 1755 during the French and Indian War. He decreed money in his will to support a free school, which later became Williams College.

Mary Gray was married to Barnabas Bidwell in Watertown on February 21, 1793, by the Rev. Richard R. Eliot, Minister of the Gospel. Yet, their Berkshire connections were already forged. In 1792 Barnabas purchased a house on Main Street, Stockbridge from Timothy Edwards, son of the Rev. Jonathan Edwards. Barnabas had also studied law under Theodore Sedgwick in Stockbridge, and Mary Gray Bidwell's mother Sarah Spring Gray was a first cousin of Abigail Williams Sergeant Dwight, whose daughter Pamela Dwight married Theodore Sedgwick. Sarah Spring Gray and Mary Gray Bidwell frequently socialized with the Sedgwick family and maintained a close friendship and family ties despite political differences between Theodore and Barnabas.

Mary's husband, Barnabas Bidwell (1761-1833) was the

son of the Rev. Adonijah Bidwell (1716-1784) and Jemima Devotion Bidwell (1727-1771). Rev. Bidwell was the first minister of Township # 1, (now Tyringham and Monterey). Barnabas Bidwell graduated from Yale College in 1785, studied law at Brown University, Providence, R.I., was admitted to the bar in 1805, and commenced practice in Stockbridge. He served in the Massachusetts State Senate from 1805 to 1807, was elected to the Ninth and Tenth Congresses and served from March 4, 1805, until his resignation on July 13, 1807. He served as Attorney General of Massachusetts from June 15, 1807 to August 30, 1810. Bidwell moved to Canada about 1815, settling in Kingston, Ontario, practiced law there, dying in 1833. Bidwell had served for a number of years as Berkshire County Treasurer, beginning in 1791, during the same period of time he held the other political offices.

Although frequent and lengthy absences, necessitated by a fast-moving political career, may have been difficult for Barnabas and Mary Bidwell, history has been blessed with a correspondence during his tenure in Boston as a State Senator, while he was in Washington as a member of Congress and as Attorney General of Massachusetts. This correspondence provided a series of vignettes of both political and home life in the early 1800s. Mary's letters to Barnabas offer news about neighbors and friends as well as domestic life, from the cost of food, to the reoccurring concerns about firewood, to her mother's health, and to the needs and education of the children, Sarah Gray Bidwell, born in 1796, and Marshall Spring Bidwell, born in 1799. Mary and Barnabas also took in one of their nephews, Josiah Brewer, later a minister, missionary and father to U.S. Supreme Court Justice David J. Brewer. As late as October 24, 1807, Mary was writing from Stockbridge to then Attorney General Barnabas Bidwell in Boston, describing her cousin's wedding that she hosted in his absence, catering to a large group of family and friends with joy and enthusiasm. Within just a few short months tragedy would strike, leaving Barnabas without the companionship and support he would need to deal with the political struggle that would soon unfold.

Mary Gray Bidwell died February 1, 1808, and her mother, Sarah Spring Gray, died in October of 1809. In 1810, just as Barnabas was being considered as a likely candidate for a seat on the U. S. Supreme Court replacing his friend Judge Cushman, questions came up about the management of funds in the Berkshire County Treasurer's office. As Brian Burke suggests in the *Grand Lottery of Life*, without the love and support of Mary, Barnabas might not have been able to find the strength to fend off the slings and arrows of political opposition and fled to Canada.

This is an excerpt. For the complete story, visit our website at www.bidwellhousemuseum.org. Richard Bidwell Wilcox is a seventh generation descendant of Rev. Adonijah Bidwell.

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In The Bidwell Gardens *By Ruth Green*

Would the Bidwells have arrived here knowing how to raise their own food? With few opportunities for trade in a rural area like Monterey in the 1760s, even wealthy families like the Bidwells would have had to learn to grow their own fruits and vegetables to provide for their family.

In the Bidwell Heritage Garden, we grow many vegetable varieties that were available to New England settlers in the 1700s.

Scarlet runner beans—pole beans that produce gorgeous red flowers as well as hefty burgundy-red beans for drying—were grown by colonists in the 1700s. They were also seen in Thomas Jefferson’s garden in the 1790s. *Vermont Cranberry* beans date from the same period and were a traditional staple of colonial bean suppers.

The Bidwells probably looked forward to fast-growing greens in the

spring to provide a fresh change from their winter diets. *Green Deer Tongue* lettuce, known at that time as *Matchless*, could have been one of their spring treats. As the season progressed, they would have had onions like *Red Wethersfield*, pumpkins like *Connecticut Field* and potatoes like *All Blue* to add to their diets. *Red Wethersfield* onions came from Wethersfield, Connecticut in the 1700s. The original onions were raised by the Wethersfield women, known as the “Onion Maidens,” and considered to be good catches by marriage-minded bachelors.

Connecticut Field pumpkins, known as *Big Toms*, and *All Blue* potatoes pre-date the Bidwells’ arrival to Township Number One by many years. Both were varieties grown by Native Americans and likely introduced to the settlers by the local tribes.

In the Heritage Garden, we focus on older regional varieties of vegetables as well as the ones available in the 1700s.

The *Danvers Half-Long* carrot is a good example. These carrots were developed by market gardeners in Danvers, Massachusetts in the 1870s. The carrots’ short roots made them easier to grow in New England’s rocky clay soils. *Abenaki Flint* corn was known as the corn that survived the freezing summer of 1816. Various climate conditions (including the eruption of Mt. Tambora in 1815) combined to produce “The Poverty Year,” but this corn

made it through. The Abenakis, part of the Algonquin tribes, gave the corn to settlers sometime in the early 1800s.

Blue Hubbards, the classic New England squash still widely grown today, have a mysterious history. According to one account, the seed arrived in Marblehead, Massachusetts in 1798 from the West Indies. Hubbard seeds were first sold in the 1850s by



seedman James J. H. Gregory, who named the squash after the woman who introduced him to it—Elizabeth Hubbard.

How do we keep our gardens going? Only one answer: the Garden Angels! This wonderful group of dedicated volunteers makes it all possible, and we owe them a huge thank you for all the work they’ve contributed over the years. Anyone can be a Garden Angel; we meet every other Saturday morning during the growing season. Come and try us out! We will keep you going with coffee and treats and lots of laughter.

This year, the Garden Angels will be replanting some of Bidwell’s flower beds, as well as working in the Heritage Garden. **Are you planning to divide any of your overgrown perennials in the spring? We’re hoping you will think of us!** Any extra plants you may have will be gratefully accepted and planted in Bidwell’s flower gardens. Thank you!

Art School Road — *continued from Page 1*

The next summer (1914) the Ensigns vacationed on their farm. They invited Ernest W. Watson, a Brooklyn neighbor and Pratt colleague, and his family to visit them. During that visit the two couples envisioned a summer art school on the property in Monterey. They purchased an adjacent 200 acres and dove into their project.

The summer of 1915, the Berkshire Summer School of Art was inaugurated. It was one of the first professional summer art schools in the country. That year some 95 artists and art teachers

from across the country were drawn to the school to hone their skills and learn new techniques and media. Ensign taught design, interior decoration, nature study and methods; Watson taught pencil sketching, posters, and commercial illustration. Eva Watson, his wife, taught stenciling and block printing. Seven other instructors taught everything from costume design and book binding to mechanical drawing. Both Ensign and Watson eventually moved on from Pratt, but the Summer School of Art continued for more than 20 years, closing finally in 1936.

YOUNG HISTORY SCHOLAR SECTION

Bidwell's Cellar

by Emily Halford '14



The Bidwell House's full cellar was considered quite large for its time, measuring 31 feet from front to back. It has a number of interesting features, including the condition of the trees used to build it. Since the trees used in this part of the house were not to be seen often, most of them still have their bark. In the back of the basement, you can see where the untreated trees have leaked resin that has resulted in amber deposits.

As shown in the picture above, the cellar's most memorable feature is not its size or unfinished beams, but rather the impressive chimney stack foundation filling much of the cellar. The central chimney was used by all four of the house's fireplaces, as well as the two bake ovens. These fireplaces featured a removable brick so that ashes could be swept easily into the chimney without having to make a trip all the way down to the cellar. The chimney foundation includes a large east-west stone arch. Although this arch looks decorative, it is a highly functional structure. This style chimney stack is very strong structurally and also provides a significant amount of storage space.

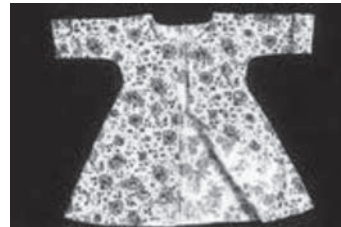
While speaking with local contractor and Bidwell House Board Member Michael White, I was informed that the extra space would have been used primarily for the storage of foods like eggs, fruits, vegetables, and cider. The arch was especially useful because its temperature could be somewhat controlled by blocking off its ends with something like a wooden door or blankets. In the summer, this would have resulted in a cooler temperature that was good for preserving food. In the winter, the arch would have remained a bit warmer due to the heat from the fireplaces. This style chimney foundation was emerging in Massachusetts around the time of the Bidwell House's construction, and there are several other similar ones in the Northeast. Since chimney foundations with arches were more common in Connecticut, and Adonijah's family was from here, he may have brought a mason from Connecticut to build his home.

18th Century Children's Clothing by Samantha Twing '16

In the 18th century, people wore clothes that were much different from what we wear today. Children wore clothes that were similar to what their parents wore. Until the age of three, both boys and girls wore a gown



that was loose because it was easier to train the children in. Toddlers also wore a type of padded cap, almost like a helmet, to protect them as they learned to walk and run. Upper class children would have had the opportunity to have stays in the back of the dress to help with posture. Between the ages of three and seven, boys would go through a period of "breeching" in which they would stop wearing dresses and begin wearing breeches or other types of pants. Boys would advance to wearing more adult clothing before girls would.



Once they reached a certain age, girls would start wearing full dresses with skirts that went down to their ankles like their mothers wore. Bodices on the dresses were worn tightly no matter what style of dress it was. The shoes that children of this time wore were made out of leather, but shoes made for girls

would have had a heel of up to two inches on it. All shoes of the time had buckles, not laces like they have today, and shoes were not made specifically to fit either the right or the left foot. Boys would wear trifoliate hats like all men of the time wore, and girls would wear bonnets or bows.

Diapers at the time were called clouts, pilchers or pilches and they were made of felted wool. There was a typical triangular pattern that was woven into a piece of fabric and that made it more absorbent. It was buttoned together into a triangular pattern. For infants, the dress would have been open in the front, and for toddlers, it would have been a closed front. Infants would normally wear stays, and they would help keep the back straight and supported as the child grew. Gowns for babies went two feet past their feet, so, when picked up, their bodies were still fully covered.

If children wanted a more adult style of clothing, they would have had to make them for themselves.

The Mohican Tribe

by Justin Makuc

In 1750, when Reverend Adonijah Bidwell arrived in Township #1, he was part of the first organized British settling of the area. However, many people had lived in the area for many years before. These people were the Native Americans, more specifically, the Mohican tribe.

There is no known answer to the mystery of when the Mohicans arrived, but it was centuries before Township #1 was created. According to Hendrick Aupaumut, a Mohican historian from the 1700s, it is recorded that the Mohican tribe came from the "north and west" and from "waters where the land nearly touched." This leads us to believe that the Mohican tribe came across the Bering Strait. It is then believed that they moved east and left some others behind to form their own tribes. The Mohican tribe settled near the Hudson River and named the river Mahi-

cannituck. They also named themselves the Muh-he-con-neok, or "the People of the Waters that are Never Still." This name has morphed through many spellings, and today, it is "Mohican". They used the Hudson River for transportation and hunted the many animals that lived in and around the river.

The Mohicans lived along the Hudson River from Lake Champlain almost to Long Island. Their territory extended east into Connecticut, Massachusetts, Vermont, and west to the Schoharie Creek.

The Mohican tribe was well aware that other tribes had come with them across the Bering Strait and would often send warriors to assist them. However, these were mostly temporary alliances and did not result in a large, powerful alliance like the Iroquois.

The Mohicans lived primarily in either wigwams, similar to the one behind the Bidwell House, or longhouses. Wigwams are circular structures made from bent saplings and are often covered with hides or bark. Usually, one family would live in a wigwam. Longhouses were very long, sometimes 100 feet, and could house multiple families. The roofs of longhouses were curved and covered with bark. The Mohicans often built these structures near the river and were therefore nicknamed "River Indians."

The arrival of Europeans drastically changed the Mohicans. When Henry Hudson sailed up the Mahicannituck River in 1609, he found otter and beaver furs were very popular. These furs were coveted by the Dutch, and he continued

upriver to set up a trading post on Castle Island (today a part of Albany) in 1614.

The Mohicans and Mohawks competed to trade with the Dutch, and it caused tensions. There were many wars that sometimes involved Natives fighting with the Dutch, French, or English. The Mohicans lost all of their territory west of the river and continued to be driven further east to the Housatonic River. Their land was taken away, and fences and borders were set up. They also changed the products that they made, because now they could get many items at the trading posts. This caused the Mohican economy to shift and made them dependent on settlers. Disease also affected and killed many Mohicans, and many tribes united just to survive.

Loyalists vs. Patriots

by Asa Cade '16

The conflict between the Loyalists and the Patriots is among the most important disputes in our country's history. The differing opinions between these two groups rose to be the spark that ignited the Revolutionary War in 1775. Ever since the New World had been colonized by Great Britain, the area had been known as the Thirteen Colonies. When colonists began to desire independence from the monarchical rule, the name Patriot came into play. The word originates from the Greek word *patrios*, which means "of one's father." To be a patriot is to be one who loves or defends their country; in this case, their country is the Colonies. Loyalists were colonists, too, but they remained loyal to the King and want to maintain the common customs with England. The Patriots and Loyalists argued over a number of other points as well.

Patriots mainly wanted to be independent, run their own government, and stop paying taxes to Britain. They did not want the British Parliament to represent them any longer. They were angered by the Quartering Act, which ensured that British soldiers would always be able to enter a colonist's home forcibly and be housed and fed as long as they wished. The British government was responsible for a series of acts much like the Quartering Act that oppressed the colonists, and this made them very angry.

Loyalists gained their name for remaining loyal to the King. They maintained a strong sense of duty towards the King and would often act on his behalf. Those loyal to the King believed there was a strong benefit from the trans-Atlantic trade and legal protection from the crown. Many Loyalists were first generation immigrants from England or had close relatives there and wanted to maintain those family ties.

These two parties are the best known, yet, there was a lesser known but very important group, nicknamed the "On-the-Fence." This group is often overlooked, because they didn't really partici-

pate in the skirmishes and battles that occurred. However, these people were the majority group; Loyalists were about twenty percent of the colonists. The exact number of Patriots is unknown, but historians have deduced that their percentage was just as small as the Loyalists. It was crucial to both well-known factions to gain the support of the "On-the-Fence" group. Whichever side could gain popular support would ultimately decide the fate of the government. If the fence-sitters leaned towards the Patriot party, that would lead to the demise of British control. However, if the fence-sitters sided with the Loyalists, the world would be much different today; our country might have stayed under British rule. Some who were not persuaded into Patriotism joined the English for personal gain or military glory. Others believed that they were still British citizens. Farmers would often join the British in order to sell their goods to them for a profit. In the long run, the Patriots attracted more support than the Loyalists.

By 1783, the Revolutionary War was over, and the Patriots had won. What they strove to achieve—their own government—could be put in place. Many Loyalists didn't stay living in the colonies; about 80,000 of them fled to Canada or back to England.

Had the Patriots not won the war, the country might be a lot different than it is today.

Stoneware

by Madelinne Pope

Today, stoneware is seen as inexpensive, but in 17th-century America, it was highly valued. It was much more valuable than redware pottery. Redware was cheap, even though it



had a vibrant red color, due to the red clay used to make it and the lead glazed use to paint it. Stoneware is made using naturally gray clay and glazed with a salt glaze. Stoneware lacks bright colors, but it was a symbol of wealth because it was so expensive. The reason for the high cost was that stoneware was only made in Europe during colonial times and therefore had to be imported. This made stoneware quite prestigious to own.

Stoneware is made by firing the clay twice, once before the clay is glazed and once after. Stoneware is fired in a very hot kiln at temperatures ranging from 1,200 to 1,400 degrees Celsius. It is common today and is often the type of pottery made in high school art classes.

In the 17th and 18th centuries in America stoneware was most often imported from England and Germany, along with other European countries. The high cost of stoneware would have led most of the colonists to buy redware for everyday use. Most wealthy colonists would have had only a few pieces of stoneware for special occasions, if they could afford stoneware at all. The lower price of redware was due to the fact that it was made locally. Stoneware was not widely made in America until after the Revolutionary War.

Stoneware replaced redware because it was safe to eat from due to its salt glaze as opposed to redware, with its lead glaze that gave people lead poisoning.

Today, early stoneware is highly valued by collectors of antique ceramics.

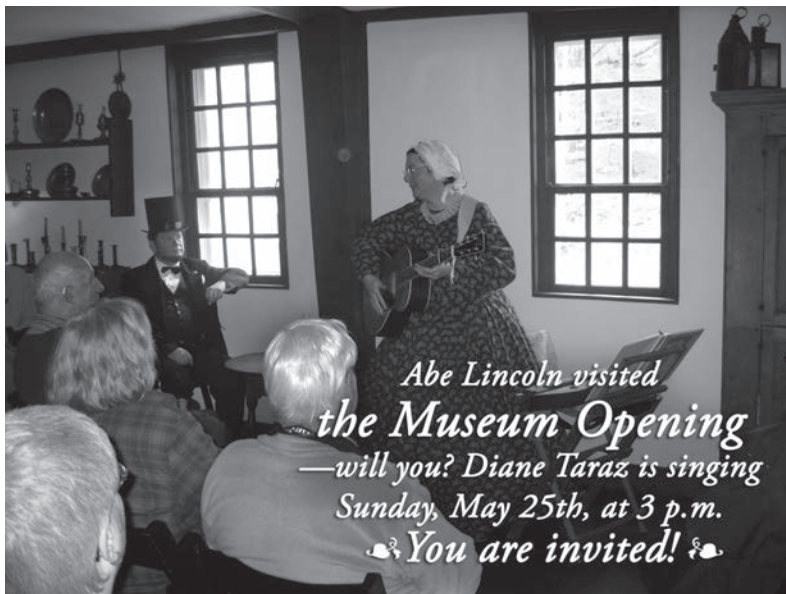
Museum Offers High School Internships

The essays on these pages were written by high school interns. Nine high school students—Asa Cade, Nora Cowherd, Emily Halford, Katherina Lister, Joe Makuc, Justin Makuc, Sheridan McAlister, Madelinne Pope and Samantha Twing—interned at the museum last summer. They contributed their talents and enthusiasm to visitors, events and scholarship. Thank you!

Thanks to the Monterey Cultural Council, the Tyringham Hop Brook Community Club and generous private donors, the museum will offer internships in Summer 2014. To learn more and to apply, please go to the museum's website. Deadline: April 30th.

The Bidwell House Museum

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*Abe Lincoln visited
the Museum Opening
—will you? Diane Taraz is singing
Sunday, May 25th, at 3 p.m.
You are invited!*

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Save the Date!

*Saturday, July 5: Township No. 1 Day
Celebration of Local History*

*Saturday, August 2nd: Summer Garden Party
Benefit for the Museum*

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