

Mission Statement

"To preserve, restore, and operate the farm as a historical, educational, and recreational resource for the public."

President's Corner

A Message from Bill Black

Well, all good things must come to an end and, as such, this will be my last President's message as my six-year reign as president of the Dudley Foundation comes to an end in October. Maria Trumpler is the nominee for the President's position and I know under her guidance the Farm will flourish going forward.

My six years have been a most rewarding experience and I've enjoyed helping the Farm make its mark on the community. By the time you read this, the Quinnipiac Dawnland Museum will be up and

running and if you haven't checked it out you need to put it on your must-see list. The committee has spent endless hours planning and creating a most memorable experience for all who enter the building.

The Farm has come a long way since the death of David Dudley, who, in his wisdom, unknowingly set the wheels in motion to create all that you now enjoy at the Farm. But that was only the beginning. There have been countless volunteers who have really made the Farm what it is today. There are, of course, too many to list, and by doing that you always miss someone, so it's safe to say that without them all we would have just moved forward at a snail's pace, just maintaining what was left to the Dudley Foundation.

However, not to point out any particular volunteer, but there is

one person who has been with the Farm since the beginning, sharing his expertise on many topics, and that's Doug Williamson. Doug has decided to retire from the board of directors and spend some relaxing, and well-deserved time on his 42-foot, 100+ year old wooden boat in Mystic. Doug has seen board members come and go and all through that time he has stayed strong in his volunteer efforts to maintain the Farm as close to how it was in the 1800's as possible. I've learned a great deal from Doug and I know although he's moving on he'll always be just a phone call away if we need an answer or help for something. Best of luck Doug.

And, as usual, please stay safe and healthy.

The Nineteenth-Century Wordsmith

Beth Payne



“I like good strong words that mean something...”

— Louisa May Alcott, *Little Women*

A group of elementary-aged children visited the Farm for a tour with their moms. Homeschooled, the moms were also their teachers. But as a group freed for the morning from the confines of their homes, and outnumbering the adults 3 to one, it was a pretty unruly gathering. Before long pandemonium had ensued! Wild and unruly chaos prevailed! but soon with effort order was restored and the field trip was successful.

But – pandemonium. Has it always meant confusion, chaos, and uproar? No, not really. Originally its meaning was far more intense with very dark beginnings. In 1901 the Contemporary Review, a British magazine, wrote, “These slums have become a pandemonium of drunkenness and social evil.” At that time “pandemonium” referred to the *place* of chaos, rather than chaos and confusion itself. And that place had connotations of evil, iniquity, and confusion. Derived from an earlier meaning, “pandemonium” represented hell. Shelley’s *Frankenstein* (1816) writes: “But I was enchanted by the appearance of the hut: here the snow and rain could not penetrate; the ground was dry; and it



Officers and Directors

President – Bill Black

Vice-President – Maria Trumpler

Treasurer – Susan Torre

Assistant Treasurer – Bill Black

Recording Secretary – Jerri Guadagno

Corresponding Secretary – Dorothy Crampton

Board Members - Ray Guimont, Don Homer, Kendrick Norris, Tom Leddy, Jim Powers, Doug Williamson, Buster Scranton, Laurie Caraway, Maria Trumpler

Museum Director – Beth Payne

Newsletter Staff – Bill Black, Beth Payne

Website – www.dudleyfarm.com

Facebook -

www.facebook.com/dudleyfarmmuseum

Email – info@dudleyfarm.com

Dudley Farm Office – 203-457-0770

The Dudley Foundation is a 501 (c)(3) non-profit organization and contributions are tax-deductible.

presented to me then as exquisite and divine a retreat as Pandæmonium appeared to the dæmons of hell after their sufferings in the lake of fire.”

The origins of this rather fearful interpretation go back to John Milton, and 19th-century writers were very familiar with the work of this 17th-century writer. Milton invented the word “pandemonium” by combining the word “pan”, meaning “all” with “daemonium”, meaning demon – so all the demons. Milton’s poem goes on to say a solemn Council is to be held at “ Pandemonium, the high capital of Satan and all his peers”... Hell’s capital city. So – no wonder we use it to describe unmanaged gatherings – such as chaotic field trips!

I think Louisa May Alcott would agree that “pandemonium” is a “good strong word that means something.”

October is Membership Renewal Month

The Dudley Foundation continues to grow and has come a long way since its beginnings in 1994. Won’t you be a part of it by renewing your membership today?

Notice of Annual Meeting and Call for Nominations for the Board of Directors and Officers: October 19th



The Annual Meeting of The Dudley Foundation and Pot-Luck dinner is

scheduled for Thursday, October 19th.

The Nominating Committee presents the following slate for the Officers and Board of Directors for next year.

Officers: (1-year term from October 2023 to October 2024)

President:	Maria Trumpler
Vice President	Jim Powers
Secretary	Jerri Guadagno
Cor. Sec.	Dorothy Crampton
Treasurer	Bill Black
Ass’t Treas.	Sue Torre

Board of Directors (Nominated for 3 years term October 2023 to October 2026)

Bill Black	(2023-2026)
Sharon Bloom	(2023-2026)
Kendrick Norris	(2023-2026)
Oliver Scranton	(2023-2026)

(1-year term from Oct 2023 to Oct 2024)

Mary Norris	(2023-2024)
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If you are interested or know someone interested in volunteering to help guide and run our operations, please contact our office at 203-457-0770 or email director@dudleyfarm.com.

Nominations will be accepted until October 10th.

Perhaps you are not interested in joining the Board, but would like to contribute in some other ongoing way (there are lots of jobs needing to be done!) - Let us know and we'll pass on your name to the appropriate Committee.

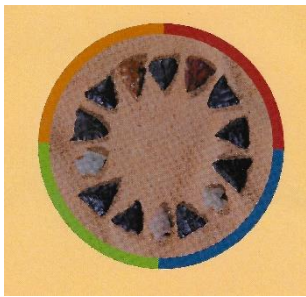
With your support, we can assure The Dudley Farm Museum will continue *"To preserve, restore, and*

operate the farm as a historical, educational, and recreational resource for the public.”

So Won't You Consider ---

-Giving an additional gift to our organization. As you know, there is no governmental funding, and financial contributions are needed for day-to-day operations as well as special projects, including replacing the sills under the house, reconstructing our Aermotor windmill, and funding to maintain our fencing for any future livestock.

Quinnipiac Dawnland Museum Opening



James Powers

The Dudley Farm Board of Directors is proud to announce the opening of the

Quinnipiac Dawnland Museum opposite the Munger Barn on the trail leading to the Sugar House and the Community Garden. Long a dream of Gordon “Fox Running” Brainerd who passed away in early 2021, the museum is set to open the weekend of September 9 -10. The hours are 11:00 to 2:00 on Saturdays and 1:00 to 4:00 on Sundays through October and after by appointment.

A dedicated collector of Quinnipiac artifacts, Gordon established the Quinnipiac Museum highlighting his collection in the loft of the Munger Barn in 2003 and donated his collection to the Dudley Farm with the stipulation it would be

accessible to the public. Gordon was keenly interested in sharing the history and culture of the Quinnipiac People who inhabited the Shoreline region from West Haven to Clinton and north to Killingworth, Meriden, and Cheshire.

Following his passing, the Board of Directors felt there was no better way to honor Gordon and his vision than to build a new building to house his collection that would honor the legacy of the Quinnipiac by explaining their culture and history so integral to the history of Guilford and the Shoreline. The result, after two years of hard work, research, and design, the new Quinnipiac Dawnland Museum is unique in how it presents the story of the Quinnipiac and other Indigenous people of Southern New England past and present. With the advice and guidance of Nehantic Elder David Brule, and the artistic vision of Wampanoag artists Deborah Spears Moorehead, Robert Peters, and Robert Peters Jr., the Indigenous culture of the Quinnipiac and Algonkian people of Southern New England has dramatically come to life. A haunting mural covering two walls by local artist Elizabeth Steele forms the stunning backdrop as we tell the story of the arrival of first the Dutch, then the English, and the catastrophic impact their arrivals had on the Quinnipiac and other people of Southern New England. All the displays are enhanced by the voices of Indigenous people past and present.

Thanks to a generous grant from the Summerhill Foundation that made the building possible and one from Connecticut Humanities that gave us the ability to contract two professional exhibit designers from Yale's Peabody Museum, Laura Friedman and Sally Pallotto, what you will witness when you enter the museum is truly remarkable. The Board of Directors would like to thank Doug Williamson for securing the services of the talented builder Franklin Garcia and his crew who worked tirelessly to bring the building to life, electrician Chris Costello, stone mason Charles Barth, Rte. 80 Millwork, and Tidewater Lighting for their craftsmanship and expertise. The collaborative effort by all involved has created a dynamic museum with exhibits that truly illustrate the story of the Quinnipiac People, the First People of the Shoreline. We think Gordon would be proud.

From the Dudley Farm Recipe Box

Beth Payne

*Temperance in
North Guilford*

*From the Shoreline
Times, Nov. 14,
1878*



We sincerely hope the noble band of temperance workers who braved the cold and blustering November weather of last Friday evening and came up here to endeavor to awaken an interest in the good work, will not be discouraged by the apparently cool reception which they received: for, although as far as we can learn, they received not even a word of

thanks for all their trouble, yet we believe, and more than that, we know that there are some here who are very much interested in the temperance movement, and were very glad to meet them on that occasion.

Throughout the late 1800s, the temperance movement built up political strength, and by 1919, Congress passed a Constitutional Amendment ushering in the *Era of Prohibition*. The making and sale of alcohol was prohibited. But two states refused to ratify it – and Connecticut was one of them. (Rhode Island was the other.) There were 1,500 speakeasies in the state, numerous rumrunners operating on Long Island Sound, and only a dozen federal agents assigned to enforce the ban statewide. Liquor flowed through Connecticut almost as if the ban wasn't in effect.

But a bit of history:

The colonists brought with them from Europe a high regard for alcoholic beverages. Distilled and fermented liquors were considered important and invigorating foods, whose restorative powers were a natural blessing. Wine and sugar were consumed at breakfast; at 11:00 and 4:00 workers broke for their "bitters"; cider and beer were drunk at lunch and toddies for supper and during the evening. Alcohol was regarded as a healthy, even medicinal substance with distinct curative and preventive properties. The ascribed benefits corresponded to the strength of the

drink; “strong waters,” that is, distilled liquor, had manifold uses, from killing pain to fighting fatigue, to soothing indigestion, to warding off fever.

Alcohol played an essential part in social rituals and collective activity; barn raisings and the mustering of the militia were occasions that helped associate drink with trust and reciprocity. Hired farm workers were supplied with spirits as part of their pay and generally drank with their employer. Stores left a barrel of whiskey or rum outside the door from which customers could take a dip.

Water was considered dangerous to drink and low class to serve to guests. It was weak and thin; when not impure and filled with sediment, it was disdained as lacking any nutritional value. Beer or wine or “ardent spirits” not only quenched the thirst but were also valued for being fortified. They gave those who imbibed energy and endurance, attributes vital to the heavy manual labor demanded by an agricultural society.

During the first decades of the 1800s, as people drank more and more in places designed to cater to the consumption of alcohol and as laws governing operating hours or sales to minors were regularly ignored, public drunkenness grew to be defined as a social problem. Lyman Beecher, who in 1812 organized other leading churchmen and established the Connecticut Society for the Promotion of Good

Morals, was an avowed conservative determined “to save the state from innovation and democracy. Our institutions, both civil and religious,” he wrote, “have outlived that domestic discipline and official vigilance in magistrates which rendered obedience easy and habitual. ... To this situation we are already reduced in some districts of the land. Drunkards reel through the streets day after day, and year after year, with entire impunity. The mass is changing. We are becoming a different people”. Despite Beecher's admitted anti-democratic sentiments, his perception that drunkenness was more common and more overt in its display was shared by a wide spectrum of Americans. The power of the pulpit led to Connecticut's passing a prohibition law in 1855, only to have it repealed 2 years later. According to Governor Dutton, prohibition was caused by the sabotage and greed of state attorneys and enforcement officers, “men who made use of the law for the purpose of making money”. After the Civil War, as millions of immigrants – mostly from Ireland, Germany, Italy, and other European countries – crowded into the nation's growing cities, helping to meet the growing need for labor thanks to the rapid increase in industrialization. They worked hard to assimilate while simultaneously retaining cherished habits and customs from their homelands. The brewing business boomed as German-American entrepreneurs

86. Temperance Cake, No. 1.

* Three eggs, two cups of sugar, one cup of milk, one tea-spoonful of saleratus, nutmeg, flour enough to make it pour into the pan; bake it about twenty minutes. All-spice and raisins, instead of nutmeg, make a good plum cake.

87. Temperance Cake, No. 2.

Two pounds of flour, three fourths pound of lard and butter, one pound powdered white sugar, one nutmeg grated. After the flour and butter have been incorporated, lay the sugar in, and pour upon it a small tea-spoonful of saleratus dissolved. Have six eggs well beaten, and with a spoon incorporate them well together, till it can be moulded with the hands. Roll it thin, cut with a tumbler, and bake in a few minutes, in a quick oven, without turning.

Amy and Nathan Dudley's Bible, given to them on the occasion of their marriage, included a page devoted to The Family Temperance Pledge. Interestingly, it was never signed.

Recipes are from *The New England Economical Housekeeper, and Family Receipt Book*, Esther Howland, 1845 (second 1851, The English Housekeeper)

scaled up production to provide the new immigrants with millions of gallons of beer. (Think Brewery Street in New Haven) In the 1870's

inspired by the indignation of Methodist and Baptist clergymen, and the distraught wives and mothers whose lives had been ruined by the excesses of the saloon, thousands of women began to protest and organize politically for the cause of temperance. Their organization, the Women's Christian Temperance Union (WCTU), became a force to be reckoned with, their cause enhanced by alliance with Susan B. Anthony, Elizabeth Cady Stanton, and other women battling for the vote. And In 1920, the 18th Amendment was enacted banning the sale of alcohol across the country. However, in our "land of steady habits," alcohol consumption was a habit that proved hard to break.

(Want more? *Prohibition: Connecticut Goes Dry* | CT Public TV.

<https://www.youtube.com/watch?v=0oZn6jFeypw>)

Upcoming Events at The Dudley Farm

The Dudley Farm Museum continues to plan events of interest to our members. For updates, please check our Facebook page (<https://www.facebook.com/dudleyfarmmuseum>) and our website (<https://dudleyfarm.com/blog-news-events/>).

Available anytime is a self-guided tour of The Farm grounds. The walking tour and associated aerial map are available on our website. Take a walk around our Farm and learn about the sites and structures.

September means the Guilford Fair and Parade. We'll be marching with the other museums in town, and be sure to check out our display at the fair.

Maker's Monday at the Dudley Farm returns beginning September 11th. Are you crafty? Bring your work-in-progress project to craft in community as we quilt, knit,

crochet, weave, stitch, etc. downstairs at the yellow Munger Barn. The group will meet Mondays, 1-3 PM starting September 11; outlets, tables, snacks, and fellowship provided. Can't always make it? Fear not! Drop in as you are able. Donations appreciated. Questions? Call Mary Norris, 203-415-0426.

October

What a busy month!

On Saturday, *October 14th*, we will be hosting a vintage farm equipment show and sale beginning at 9:30 AM. While there is no charge for looking, exhibiting, or telling tall tales, there is free parking and of course, an opportunity to support our Farm. The Dudley Farm will also have a large selection of vintage tools to sell as we work on developing our tool display in the Big Barn. And check out the sawmill site, which is showing slow but continuous progress.

Are you a member of The Dudley Foundation? Our annual meeting and potluck is on the evening of *October 19th*. Our guest speaker is R. Franklin Donahue, who will speak about and allow you to play with an assortment of mechanical banks from Cromwell's J&E Stevens Co. In 1869, the J. & E. Stevens Company began making iron banks that performed an action when coins were deposited into them. So join in on the fun after dining on our potluck and electing our new board.

Then there is our annual Harvest Day, *October 28th*, a fun-filled family-friendly event for all. Find our visiting pumpkin, and get your picture taken with our vintage Farmall tractor or be a part of our American Gothic display. Learn how 19th-century Guilford prepared for the coming cold weather. The New England Lace Group will return to show off their bobbin lace-making skills, and Maria Trumpler, one of our hard-working board members, will be spinning wool on the Great Wheel. The blacksmith shop will be open, and our laundry center in operation. (Kids and water – always a winning combination!) And look for the big red truck where you can drop off your donations for the Guilford Food Bank. There will be demonstrations of 19th-century skills and crafts and lunch items will be available for purchase, but the event is free. Come spend a day Down on the Farm! Mark your calendar for *October 29th* from 10 AM to 2 PM. And don't forget our Market!

December finds us getting ready for the holidays with our Open House and Market during the first three weekends in December. Specialty items from our vendors will be sold in and around our Munger Barn, while on Saturday, *December 3rd*, the Farmhouse will be decorated for the season and refreshments served.

Thanks

As Summer Ends...

We would like to thank our docents, Monique, Kate, Sharon, and Karen, for their continued enthusiastic

interest and loyal participation in The Dudley Farm Museum this summer. We had some very busy days, and those days would have been far more difficult without them! Thank you so much.

And of course, our Board of Directors worked hard this year on multiple projects. They surely deserve our thanks.

Special thanks to John Otte, Steve VanderMaalen, and Henry Young for their assistance with sorting our many tools. Henry spent many an hour cleaning our tools to prepare them for exhibition.

If you have not yet seen our Milkhouse exhibit we urge you to stop in. Thanks to Keith Bishop for funding this project.

What Old Thing is New at The Dudley Farm Museum

Yale & Towne 1896 Lions Head Brass and Iron Lock Padlock
Ah, the Victorians. Gussy it up and make it pretty. But if it is made by Yale and Town in 1896, it better work!

As we continue to organize our barns and the assorted equipment and tools stored within, we also continue to find treasures we had no idea existed. Shamrock-shaped padlocks we've got – but finding this lion's head padlock which reminds one of the door-knocker in *The Christmas Carol* was a surprise. The front of the brass shackle is stamped: "Yale & Towne Mfg. Co." and below that "Stamford Ct. U.S.A." and the number 31 near the bottom. The back is stamped:

"Patented Feb. 18 1896". Founded in Stamford in 1868 after the invention of the pin tumbler lock, Henry R. Towne and Linus Yale Jr. soon became the foremost lock makers in the world.

Who were these people?

Henry Robinson Towne (1844 Philadelphia –1924) was an American mechanical engineer and businessman, known as an early systematizer of management. He famously stated: *He who designs an unsafe structure or an inoperative machine is a bad Engineer; he who designs them so that they are safe and operative, but needlessly expensive, is a poor Engineer, and ... he who does the best work at the lowest cost sooner or later stands at the top of his profession.* (things that make you go "hmmm...")

Linus Yale Jr. (1821 –1868) was a mechanical engineer, manufacturer, and co-founder with millionaire Henry R. Towne of the Yale Lock Company, becoming the premier manufacturer of locks in the United States. He was the country's leading expert on bank locks and its most important maker. By the early 20th century, about three-quarter of all banks in America used Yale bank locks; his basic lock design is still widely distributed today and constitutes a majority of personal locks and safes. Yale died in New York in 1868, never knowing that his company would become the leading manufacturer of locks in the world.



Look around your home, and you may well find one or more “Yale” locks that are still in use!

Buster's Musings

Weathering the Weather



This year has been unusual, weather-wise, with no real winter (except for one extremely cold day), and a July with record rainfall. We're not alone; it has been crazy and miserable around most of the world. We should be grateful to have missed what a lot of people have experienced, especially when it comes to heat and conducive fire conditions. (A fire hasn't stood a chance around here.) Odd things have happened, with most of the peach crop done in by the one frigid winter day, and many strawberries lost to a late spring freeze. The grape crop in New York State suffered greatly from a late spring freeze- a big deal for that state's agriculture. And witness the flooded farmland along the Connecticut River. Believe it or not, abnormal is normal. Last summer, we couldn't get any rain, and this year we can't dry things out. Some of my corn had a foot of water running through it. No matter what the outdoor conditions, some crops love it and others fail miserably. This year,

corn thrives if not flooded (no irrigation needed!) and vine crops like squash rot away to nothing. And making hay has been a nightmare. Along with the usual wild swings, the climate does seem to be warming, as statistics will bear out. The weather has always been a big concern for The Dudley Farm, but this year, in spite of all the rain, the Saturday Farmer's Market has been largely spared. The August tag sale enjoyed a spectacularly comfortable day.

Not always so- the Halloween snowstorm several years ago and snow for Christmas markets remind us that foul conditions will bring the day's activities to a halt. Many years ago, extreme events were of great concern to the Dudleys, and the Hurricane of '38, floods of 1934 and 1955, and the ice storm in 1973 come to mind. Drought meant meager crops for the family dinner table as well as concern for feeding the livestock through the winter. An “open” winter such as we just experienced meant little or no ice to harvest for keeping farm produce cool in the warmer months. It would also mean a short maple crop. Conversely, tough weather conditions would make it difficult or impossible to care for livestock, and to get in the wood needed for heat. And hurricanes would show up without warning- no weather forecasts back then. One plus: loss of electricity didn't matter as there was none anyway.

Stop in at the Farm; we do get some pretty nice days. See how seasonal changes come here, with bountiful gardens, sheep on abundant

pasture, chickens eating who knows what, and many seasonal events.

Tag Sale

Jerri Guadagno



The Dudley Farm tag sale for the fall was held on August 20th from 10 AM to 2 PM on a beautiful day, lots of sun and no humidity, perfect.

The venders arrived early on Sunday to set up and those who wanted could pick out a spot on Saturday late afternoon.

The shoppers started arriving early too; the time of the sale was from 10 to 2, and shoppers were encouraged to wait until closer to 10:00 to purchase those special antique items from The Dudley Farm table. Everyone enjoyed the music from John Brown and accompanying players and, of course, our famous hot dogs and sauerkraut – oh yum. If you could not attend this tag sale look for our ad in the classified section of the Shoreline Times or Courier papers or Dudley Farm Doings for our spring tag sale.

Have a wonderful winter season.

Miss Manners for the 19th Century



Etiquette books. We've got 'em!

Between 1820 and 1860, over one hundred etiquette guides were published (and the Dudley Farm

has more than enough!), each offering increasingly precise advice about cleanliness and dress, public demeanor and deportment, and interactions with others at what had become genteel rituals, including dining, conversation, and theater attendance.

Jefferson's rustic farmer of the previous century was now the country bumpkin, the backward rube who, though honest, displayed bad or comic manners when faced with the novelties of town and city. In a society based on ever-changing status rather than fixed rank, the self-disciplined body became a sign of one's personal behavior. Did he eat peas with a knife rather than the newfangled fork? Perhaps his wife smoked in public, while his children yawned and coughed in front of others. As members of the urban middle class defined and redefined themselves, the farmer could not demonstrate knowledge of every new system of conduct. At the same time etiquette authors disparaged other groups: immigrants, servants, and the poor were considered incapable of improvement and thus denied membership in polite society, contributing to the elitism that developed during that period. Despite etiquette writers' repeated admonition to readers to follow the Golden Rule, they did not follow it themselves, instead codifying rules that mirrored the increasingly complex interactions of commerce.

Politeness at Home

Like etiquette guides, houses were designed to teach and reinforce “proper” behavior. By the 1840s, house plan books, household manuals, and decorating guides prescribed appropriate dwellings properly furnished for proper people. (Take a look at *American Woman's Home* by Harriet Beecher Stowe and sister Catharine Esther Beecher – a copy is at the Museum.) Specialized rooms such as the parlor and the dining room sacralized conversation and meal-taking. Middle- and upper-class women advertised “calling hours” in which they were “at home” to other women visitors of the same or higher social status. The lack of public leisure venues in which women could be included meant that heterosocial activities had to take place in the home, more often than not as a tea or dining party. These sparkling rituals were always tests: unfashionable dress, indecorous conversation, or use of the wrong spoon could be costly errors in the social competition that was gentility.

The expectations placed on women during the late 1800s were full of potential pitfalls. Women's virtue was as much a hallmark of Victorian society as materialism. As long as women functioned flawlessly within the domestic sphere (“A woman’s place is in the home”) and never ventured from it, women were held in reverence by both their

husbands and general society. But this was carried to ridiculous extremes. To protect women's purity, certain words could not be spoken in their presence. Undergarments were “unmentionables.” A leg or an arm was called a “limb.” Even tables had limbs, and in one especially delicate household, the “limbs” of a piano were covered in little trousers!

The cult of true womanhood was not simply fostered by men. The promotion of the women's sphere was a female obsession as well. Writers like Sarah Hale published magazines that detailed the behaviors of a proper



lady. *Godey's Ladies Book* sold 150,000 copies annually, while Catherine Beecher advocated taking women's sphere to the classroom. Women as teachers, she said, could instill the proper moral code into future generations.

It was a fragile existence for a woman. One indiscretion, trivial by today's standards, would be her downfall, and there was no place in polite society for a fallen woman. But a fallen woman was not alone. The great majority of women never

met the rigorous standard of “true womanhood” set by the Victorian middle class, nor could they ever hope to. Sojourner Truth drove that point home in 1851. "That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! AND AIN'T I A WOMAN?" Only a very few white women of European descent could be "True Women." For immigrant women, the wives and daughters of farmers, and the women who followed their husbands to the frontier, the necessities of daily life overshadowed the niceties. But the ideal of “True Womanhood” affected every facet of American culture in the 19th century.

The Dudley Farm Gift Shop

Jerri Guadagno

Hi everyone, well summer has passed, and the cool weather will be moving in.

As for the Dudley Farm Gift Shop this summer was a wonderful time for one and all.

All of us ladies have been sewing and knitting away, our tables are fully stocked with a wonderful selection of potholders, microwave bowls, runners and a wonderful selection of baby items

And much more.

We will also be displaying our knitted hats, scarves and small blankets.

We keep looking for different patterns to create, something for everyone.

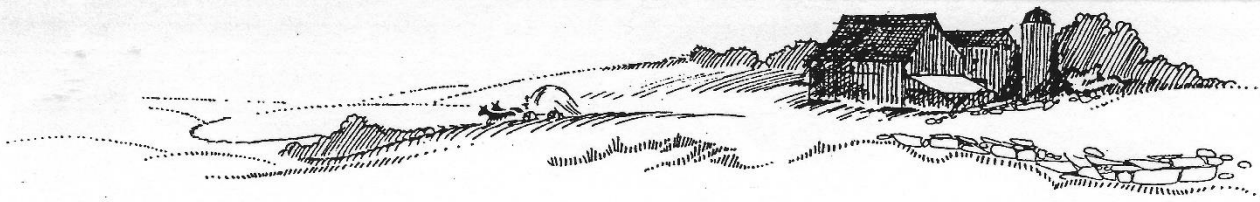
So as the holiday season approaches, stop by The Dudley Farm Farmers’ Market, look for the Dudley Farm Gift Shop, we are sure you will find that special something for you or for a friend or family member.

See you soon.

Katrina Van Tassel Wuerth

The following poem was written by Katrina Van Tassel Wuerth, describing her impressions of The Dudley Farm in 1999.

Katrina was a founder and editor of the Embers Poetry Journal from 1982 to 1995, and a founder of Guilford Poets Guild, which remains active. A prolific poet, The Dudley Farm Museum was honored to have her as our Poet Laureate during her lifetime.



Dudley Farm Summer 1999

Weary of the spinning world around me
and beyond I drive seven rolling miles
to the old white farmhouse resting
in an unpretentious setting of ancient
maples a soft hillside deep
in Queen Anne's Lace grey barns
Herb gardens white rockers moving gently
on the porch bird songs
Peace creeps into my veins
My mind finds solutions to the insoluble
My eyes adjust to blues and greens
near view and distant things to touch
a black cat crossing the driveway
things I cannot see but know exist
beyond the trees the huge car-bed
filled with the Munger Barn numbered
pieces of a gigantic puzzle await
the fitting together the raising
Then oh then what plans lie ahead
for its second lifetime
But first a barn offers its vast silence
its loftiness its fragrance its
ageless age velvet boards dotted
with old nailheads rafters bearing
such weight with seeming ease
Peace itself
Then enter the dancers poets actors
artists with them the listeners
viewers partakers gathered together
under one roof recalling the not-so-distant
lowing of cattle chitter-chatter of
chickens a dog's bark sheep bells
all awaiting lovers of country history
who make possible the dream

Katrina Van Tassel

Temperance Mindset

S	I	S	E	L	F	D	E	N	I	A	L	E	R
H	S	P	R	F	R	U	G	A	L	I	T	Y	M
O	R	I	T	S	G	R	O	T	H	E	R	S	O
G	T	E	R	A	C	J	E	S	H	A	R	E	D
E	C	I	T	S	U	J	E	E	C	E	R	R	E
S	T	O	P	A	I	C	T	E	E	A	L	I	R
G	L	L	L	E	L	I	C	T	F	S	N	O	A
H	G	I	V	E	E	N	E	F	S	E	T	S	T
G	O	D	H	U	E	D	E	T	F	S	T	S	I
U	C	O	T	D	S	O	D	T	T	I	A	W	O
O	E	D	U	T	I	T	A	R	G	E	Y	C	N
N	C	R	T	R	R	E	E	R	E	T	E	R	H
E	P	S	E	L	F	C	O	N	T	R	O	L	G
T	N	R	E	S	T	R	A	I	N	T	C	U	S

STOP
 OTHERS
 SELF-DENIAL
 PRUDENCE
 GRATITUDE
 WAIT
 MODERATION
 RESTRAINT
 SHARE
 JUSTICE
 ENOUGH
 GIVE
 SELF-CONTROL
 FRUGALITY
 CARE

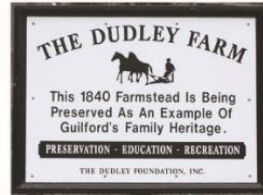
The Dudley Farm Museum

2351 Durham Road, Guilford, CT 06437

www.dudleyfarm.com 203-457-0770



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Our Vision: “The Dudley Foundation will provide leadership to the greater community in the promotion of historic awareness and interpretation of the history of the North Guilford Community.”

Autumn 2023