

Slavery in Wilton, A Hidden Legacy

Prepared for the Wilton Historical Society

Meaghan Downey, Eve Mandel, Nina Mellin,
Kyle Nash, Ian Sanders

June 16, 2017

Haggar. Tonquin, Cato Green, Black Betty, Onesmus Brown: these are just some of the names of the more than fifty people who were enslaved in the quaint town of Wilton, Connecticut over the course of a century. There are no monuments, no tombstones, and few traces of these men and women who contributed meaningfully to the development of the town. Similar to many other locales in the surrounding area, Wilton has a long, but mostly unrecognized relationship with slavery. From the first slaves who arrived in the parish in the mid-18th century, to the final captive freed by 1840, the heritage of slavery runs surprisingly deep in Wilton. Many of the most well-known Wilton families — Comstock, Lambert, Keeler, and Middlebrook — possessed slaves. These unpaid Wilton residents lived as property, providing domestic housework, forced labor, and an effective workforce. While slavery in Wilton did not resemble the large plantation system usually associated with slavery in the South, Wilton's enslaved populace faced difficult lives and, with some exceptions, a profound lack of recognition. Even as the rest of the North became the center of the abolitionist movement, Fairfield County and Wilton remained surprisingly reluctant to provide acceptance of the African-Americans within the town. Change came only through the action of brave souls in both Wilton and the rest of America.

Slavery, though often thought a phenomenon mostly found in the Southern United States, was also common in the North, especially prior to 1800. The parish of Wilton, which before the year 1802 was part of Norwalk, had numerous slaves. Enslaved people were brought to the ports along Connecticut's coast such as New Haven, and sold to the upper and middle class farmers and traders in the area. Slaves in the North were mostly intended to act as house servants if female, and unpaid day laborers if male. Most of the

families that owned slaves in the town of Wilton were wealthy families that owned multiple slaves or even a whole family. Frequently inspired by church leaders and the words of former enslaved people, public sentiment began to swing towards abolition by the early 1800's. After peaking around the turn of the 19th century, the population of slaves in Connecticut began to decrease significantly. In Wilton, there were sixteen slaves in the year 1810, and by 1820 only seven remained. By the time the 1850 census was taken, slavery had been legally outlawed by the Connecticut Legislature, and while this shameful era of Wilton's heritage ended, it's legacy left lasting effects.

A Brief History of Slavery in Connecticut and Fairfield County

Slavery in Connecticut dates back to the 1600s, when the colony was first settled. Early colonists attempted to enslave Native Americans, particularly after the end of the Pequot War in the 1630's. However Native peoples were extremely susceptible to European diseases, and many perished soon after colonial contact. The few that remained were sold outside of their homelands. According to David Van Hoosier, a 19th-century Wilton historian, "Connecticut in 1715...forbid the bringing in of Indian slaves". Much like the rest of New England, there were very few black slaves in Connecticut arrived in the 18th-century. As the population and economy of the colony grew, many Connecticut businessmen, ministers, and farmers turned to the trans-Atlantic slave trade to expand the labor force. On the eve of the Revolution, there were 6,464 slaves in Connecticut, more than in any other New England colony. Ownership of slaves was highest in cities and towns like Fairfield, New London, New Haven, and Hartford. Enslaved people were used as farm laborers, domestic servants, or in some cases as skilled artisans. Within Fairfield

County, the town of Fairfield had the highest percentage of slaves, with one in every seven households. Individual slaveholders in Connecticut typically owned a small number of enslaved people at any given time, contrasted with the large plantation estates in the south. Slave owning Fairfield families were typically the most prestigious: half of all ministers, lawyers, and public officials owned slaves and a third of all doctors owned slaves. Some notable slave owners in Fairfield were Caleb Brewster, Thaddeus Burr, and Gold Selleck Silliman. The slave quarters at Sillman's home at 506 Jennings Road still stand.

The town of Wilton, Connecticut had a small but prominent slave presence and has detailed records of families and their slaves in the 18th-and 19th- centuries. According to Van Hoosear, Wilton was not a wealthy enough community to have a large slave presence, and there were probably no more than ten families who owned slaves. The Keelers were one such family. Captain Samuel Keeler gave his son, Matthew Keeler, a slave called "Hone" in 1744. Another Wilton man, Blackleach Jessup, a wealthy landowner on Harris Ridge, also owned slaves. Jessup came from Fairfield in 1757 to build the "Sturgis Mansion" and most likely brought his slaves with him. Church records show that one of his female slaves married Deacon Andrews' slave "Amos" in July 1777. In 1781, Richard, son of Jessup's slave Tom, was baptized in the same church. Matthew Marvin of Stratford moved back to his mother's home in Wilton and purchased two young slaves, "Dick" and "Phyllis", who worked in the store and tavern he opened in Wilton. Other Marvin slaves were "Cato Green" and "Black Harry", who married one of Colonel William Belden's slaves.

After the Revolution, the practice of keeping slaves became more widespread. The Belden family owned a Native American slave named Bill Tonquin. He married a black slave named Haggar Tonquin who was owned by Samuel Belden II, born in 1770, and the last slave in Wilton. Bill and Haggar Tonquin lived in the Belden store at the corner of Ridgefield Road and Danbury Pike and had three children, “Prince”, “Nancy”, and “Black Jack”. “Prince”, born in 1795, married a slave from Long Island who lived with Captain Belden’s son, Colonel William Belden. “Nancy” married the previously mentioned “Black Harry”. “Black Jack” married three times and was notable figure in Wilton, known and liked by all. According to his obituary, by the time of his death, he was “nearly blind” and had been “supported by the town for several years”.

The Life of a Wilton Slave

The daily labor of a female slave in the North commonly consisted of domestic chores such as cooking, washing and ironing, while male slaves did manual labor, working the grain producing fields of Fairfield County. The slavery practiced in Connecticut, especially in Wilton, was known as “family slavery”, meaning that slaves were often left in charge of running a household or a farm, while the white slave masters went about their own personal duties. In some cases, enslaved Africans of Wilton achieved their freedom well before slavery was outlawed in Connecticut. The Keeler family emancipated their slave in 1747, leaving him with a house and garden. Other slave owning families took much longer. Charles O.H. Middlebrook, as late as 1832 started to leave \$100 per year to his slave, “Pompey Caesar.”

Wilton's Shift to Abolitionism

The first abolitionist movement in Wilton began in November 1838 when Reverend Nathaniel Colver arrived in Georgetown to give a sermon about slavery and abolitionism at the Baptist Society of Georgetown. Colver himself was an organizer for the Connecticut Anti-Slavery Society, and he aimed to establish a smaller group in Fairfield County. Some sections of the town responded favorably to his sermons and he was invited to stay several days longer to deliver more speeches. On the second and third days, he was again favorably received and intended to give a fourth sermon. However, early in the morning on the fourth day, pro-slavery radicals snuck into the church and blew it up with gunpowder. Colver immediately left Wilton, thoroughly disliking his experience. He later referred to Fairfield County as “Georgia of Connecticut, the dark part of the state, full of intemperance and the spirit of slavery.” (*Wilton, Connecticut by Robert Russell, 193*) Nonetheless, the first abolitionist society in Wilton persisted in their efforts, and continued to hold meetings in spite of the recent violence. In December 1838, only a month later, the windows of their meeting house were again blown out with gunpowder, putting an end to their efforts.

Many individuals in Wilton were active abolitionists, taking a personal role in the fight against slavery. In Wilton there were two stops on the Underground Railroad for some slaves escaping from the South. Two families, the Chichesters and the Wakemans, are confirmed to have hosted stops upon the Underground Railroad. William Wakeman was an important abolitionist, who hosted meetings for the Georgetown abolitionist movement after their first meeting house was blown up. He was a driving force in the Underground Railroad in Wilton, acting as both a station keeper and a conductor, bringing escaped slaves between destinations as well as sheltering them in his home on

Seeley Road. Wakeman would send coded messages to the next destinations, informing them of parties of escaping slaves, which could number as many as six to a group. He would make long and dangerous trips to carry escaping slaves to safety, going to stops up to fifty miles away.

Like the shift in attitude regarding slavery, the laws that ended slavery in Wilton were also gradual. In 1783, Connecticut passed a law that slaves born after 1784 would become emancipated at the age of twenty one, with the stipulations that they be in good physical health and under the age of forty six (so that the state would not have to provide for many disabled or elderly former slaves). By 1820, there were only seven slaves remaining in the town of Wilton. In 1848, Connecticut passed legislation to formally end slavery throughout the entire state, but all slaves had been freed in Wilton by that point. After a little more than a hundred years, slavery was finally gone from Wilton.

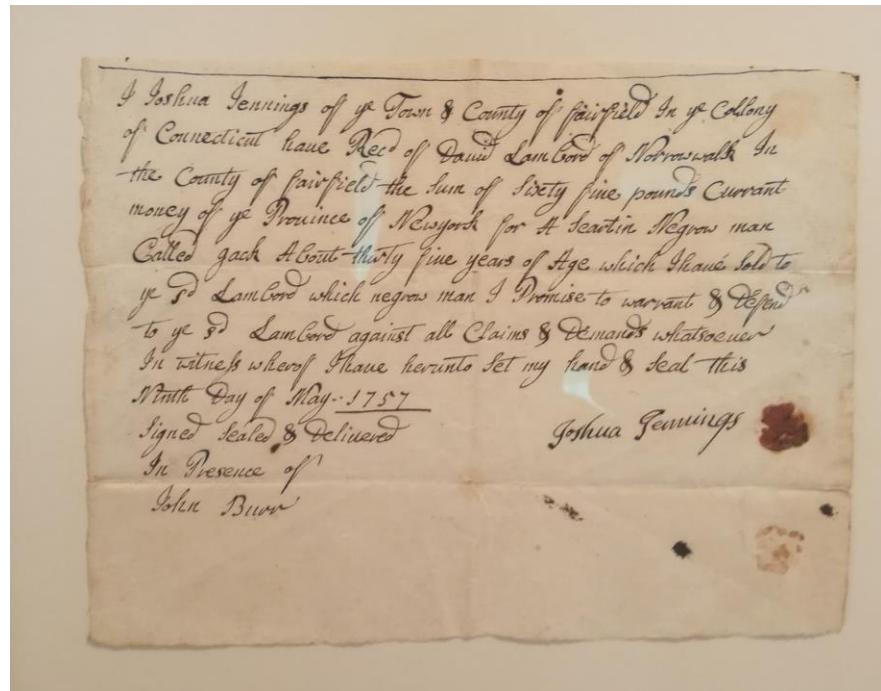
Remembering Wilton's Checkered Relationship with Slavery

Wilton was never a large part of the slave trade, and slavery was not an enormous presence in this small town. Wilton's brief period of slavery is preserved in a number of different ways. One example is in the Wilton Historical Society where a deed from the sale of a slave is prominently hung in the front foyer. This slave, who remains unnamed in the deed, was sold by Joseph Monrow, a man from Norwalk, to David Lambert, a wealthy man from Wilton, for forty two pounds and ten shillings. This deed is just one of the remnants of slavery left in Wilton.

There are also opportunities to learn about Wilton's history with slavery. The main example of this is the Ambler Farm Field Trip that all fifth graders in the Wilton Public School systems attend. They get a glimpse of what it was like to be a slave on the

Underground Railroad. The field trip presents the sobering reality of the lives of slaves through a simulation of a slave auction where the students are the slaves being auctioned off. Later, the students are told about a house on Seeley Road close to the Cannondale train station that was a stop on the Underground Railroad. The Ambler Farm field trip acknowledges that the barbaric practice of slavery permeated all aspects of societies, even the quiet New England town of Wilton.

Like many other towns in the area, the history of slavery in Wilton is not preserved enough to present a complete and adequate picture of slavery to the members of the community. With the passage of time, records are lost and artifacts disappear. Although there is no certainty, people likely tried to conceal their family records of slaves when the abolitionist movement became popular in Wilton. There are records that indicate that a slave cemetery -- “Spruce Bank” -- existed by the Norwalk River, but it has most likely been washed away by repeated floods and by the expansion of the river. People have searched repeatedly for the slave cemetery, but its precise location remains a mystery.



Deed for the sale of "Jack" from Joshua Jennings to David Lambert, May 9, 1757.

Permanent Collection, Wilton Historical Society



Black Jack Tonquin (1812 -1893), a slave in Wilton who was owned by the Belden family. Permanent Collection, Wilton Historical Society.



An Unnamed Wilton Slave. ND, Permanent Collection, Wilton Historical Society



The tunnel at The Ovals, the house originally owned by the Wakeman family, which was used for the transportation of slaves through the Underground Railroad. 2000, Connecticut Commission on Tourism and Culture



Harriet Tubman, played by Adrienne Reedy, looks out for runaway slaves in a reenactment during the Ambler Farm field trip. Photo by Jeannette Ross. The Wilton Bulletin, April 28, 2017.



Lambert House, built in 1724 and owned by David Lambert, an early slave owner in Wilton, was home to many slaves. Owned by the Wilton Historical Society

Bibliography

- "The Hour." *Google News Archive Search*. Google, n.d. Web. 16 June 2017.
- Ross, Jeannette. "Students Walk in a Slave's Steps." *Wilton Bulletin*. 27 Apr. 2017.
- Russell, Robert H. *Wilton Connecticut*. Wilton, Connecticut: Wilton Historical Society, 2004. Print.
- Hinks, Peter. "Enslaved Africans in the Colony of Connecticut." *Citizen ALL African-Americans in Connecticut*. N.p., n.d. Web.
- Hayes, D.H. "Slaves Fled to Freedom through Wilton." *Google News Archive Search*. Google, n.d. Web. 14 June 2017.
- "Slavery and Abolition." *Connecticut History*. Connecticut Humanities, n.d. Web. 14 June 2017.
- "Slavery in Connecticut." *Slavery in the North*. N.p., n.d. Web. 14 June 2017.
- Van Hoosear, David Herman. "Families of Freedmen, Former Slaves." *Fulton History*. N.p., n.d. Web. 14 June 2017.