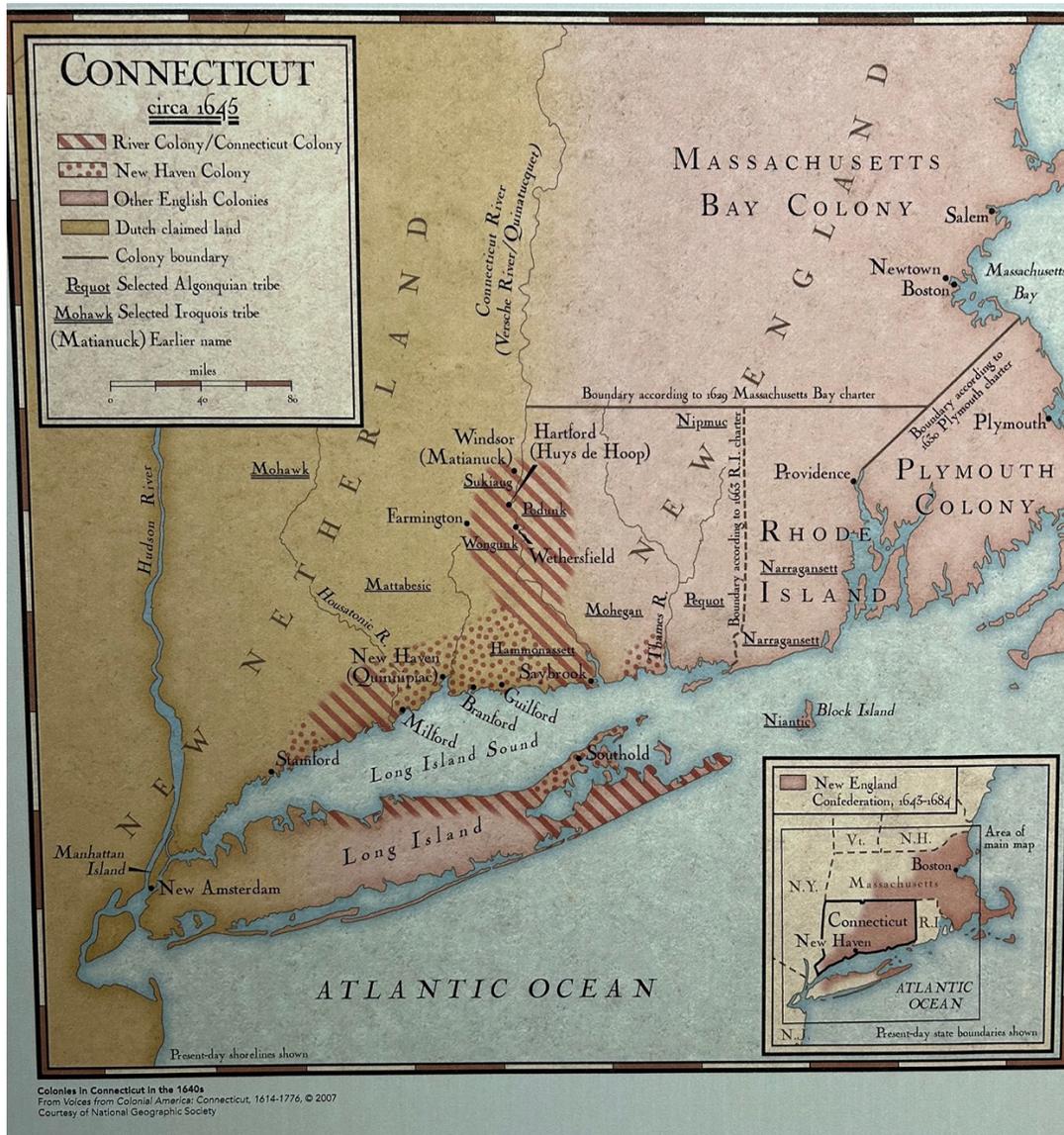


Discovering the Historic Complicity of Racism



Colonies in Connecticut in the 1640s
from *Voices from Colonial America: Connecticut, 1614-1776* ©2007 National Geographic Society

From “People of the Shell” to the Tonquin Family

Research and compilation by Sharon Ely Pearson with the assistance of Dr. Julie Hughes as well as the support and collaboration of St. Matthew's Racial Healing & Social Justice group and St. Paul's on the Green's Parish History Group.

Names, dates, and stories of individuals from the Norwalk/Wilton area were assembled by putting together and comparing the following documentation by Julie Hughes in "Black Wiltonians, 1710s to 1930s: Enslaved Persons & Immediate Descendants" (February 2022) and "Slave Owner Residents and/or Proprietors of Wilton, with Known Enslaved Persons, 1713-1840s" (February 2022) alongside Robert Russell's *Wilton Connecticut*, U.S. Census records, St. Matthew's cemetery records & maps, *A History of St. Matthew's Church: 1802-2002* by David Close, 2003 (which is a personally written, undocumented account of St. Matthew's history), and numerous articles and documents published by the Wilton Historical Society.

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Preface

In 2020, the annual convention of the Episcopal Church in Connecticut (ECCT / Diocese) adopted Resolution #7 “Acknowledging & Confronting Systemic Racism, White Supremacy, & Anti-Black Bias.” Among the mandates of this resolution were the following:

Resolved, that the 236th Convention declare that social and racial justice are core values rooted in the Gospel and central to furthering God’s mission in and through the Episcopal Church in Connecticut (ECCT), and that God calls us to acknowledge, confront, and dismantle racism, white supremacy, and anti-Black bias in our nation and in ECCT; and be it further

Resolved, that this Convention pledge to respect the dignity of all individuals, and to work to create inclusive environments within our Parishes, our Worshipping Communities, our Intentional Episcopal Communities, and the wider ECCT that nurture and allow all of God’s children to succeed, grow, be respected and valued, to contribute to the building up of the Body of Christ, and to share in the benefits and rewards of those contributions; and be further

Resolved, that this Convention direct each Parish, Worshipping Community, and Intentional Episcopal Community to take steps to discover and document historic complicity in racism in their parish and communities.

During the pandemic, St. Matthew’s Social Justice & Racial Healing (SJRH) group participated in several online presentations given by the Wilton Historical Society, including those based on the extraordinary research of Dr. Julie Hughes, Archivist of The Carol & Robert Russell Wilton History Room in the Wilton Library. In hearing her stories of individuals enslaved in Wilton, we recognized several names of early founders of St. Matthew’s from the 18th and early 19th centuries. In December 2021 we had an opportunity to learn more when St. Matthew’s was invited to be part of an application to receive an ECCT Entrepreneurial Grant with several other Episcopal churches in Connecticut to participate in the Witness Stones Project. The SJRH discerned that this project would allow us to learn more about St. Matthew’s history while honoring those who might have been enslaved in Wilton, including those with connections to St. Matthew’s, fulfilling some of the ECCT 2020 resolution.

We have learned a lot. We are appreciative of all the work and time Julie Hughes has spent with us – leading adult forums, double-checking our research, and being our primary source in honoring John C. Wally, whose Witness Stone lays on the grounds of the Wilton Historical Society.

On Sunday, January 14, 2023, a service was held at Christ Church Cathedral in Hartford focused on lamentation, confession, and healing. It was also a time to recognize and celebrate in Bishop

Jeffrey Mello's words, "our diocese's commitment to address the historical and ongoing impact of slavery, including systemic inequalities that persist in our society."

St. Matthew's Social Justice & Racial Healing group continues to research and discover the history of St. Matthew's in terms of its complicity in racism. This report takes us from the 1600s up to the 1840s when all who had been enslaved in Connecticut had died or had been emancipated in previous years due to The Act of Gradual Abolition of 1784.

From “People of the Shell” to the Tonquin Family

Long before European colonization and American rebellion created the state of Connecticut, diverse Indigenous communities called the land home. They worked its soil, traveled its reaches to trade, and established cultures rich in political, artistic, technological, spiritual, and environmental legacies that continue to evolve today.

People of the Shell



Called “People of the Shell,”¹ coastal Munsees descended from the Lenape People of the Delaware Tribe were living in our area when the Europeans came. They were one of the western bands of the Wappinger (Mattabessec) Confederacy, part of the Algonquin group that lived across the land from Canada to the Carolinas. The Lenape who lived here in the 1600s were mostly clustered along Long Island Sound and its inland rivers.² Seventeen subdivisions called sachemdoms comprised The Wappinger Confederacy. The Siwanoy (“Siwen” shells and “og or aug” place)³ sachemdom’s territory, led by a sachem, extended beyond the Connecticut River and deep into Dutch territory (present New York State). They had major settlements in the Norwalk and Saugatuck (Westport) areas.

In New England the first slaves were Native Americans, captured as war prisoners during the conflicts between the indigenous population and European settlers. Perhaps the most well-known conflict in Connecticut was the Pequot War (1636-1638) which had its roots in Connecticut Colony’s confrontations over land, trade, and livestock with the Pequot in southeastern

Connecticut. Numerous tribes fought on both sides across the Connecticut Colony and parts of Rhode Island. The war culminated with the 1638 Treaty of Hartford, which outlawed the Pequot language and name, seized tribal lands, and disbanded the surviving Pequot, who were given to the victors as spoils of war or sold into slavery. The women and children were enslaved in New England, and the men and boys were carried to the West Indies (Sugar Islands) and sold into slavery.



Thus the practice of enslaving captured peoples was well-established. In 1638, New Englanders began to import Africans, initially by exchanging Native Americans captured in the Pequot War for black slaves in the West Indies. That year, William Pierce, a Boston ship captain, took several captive Pequot Indians to the West Indies to sell into slavery. In exchange for these captives, Pierce brought back salt, cotton, tobacco, and Africans.⁴

David Hackett Fischer has researched how these Africans came to be in the West Indies in *African Founders: How Enslaved People Expanded American Ideals*. It would seem Barbados was the major exporter to Connecticut in the mid- to late-1600s. From 1715 to 1775, records show that most of New England's slaves came from Barbados via one African region, the Gold Coast. The shipping records also indicate that the geographic concentration was also an "ethnic pattern of origins from Akan-speaking cultures, mostly Fante and Asante."⁵

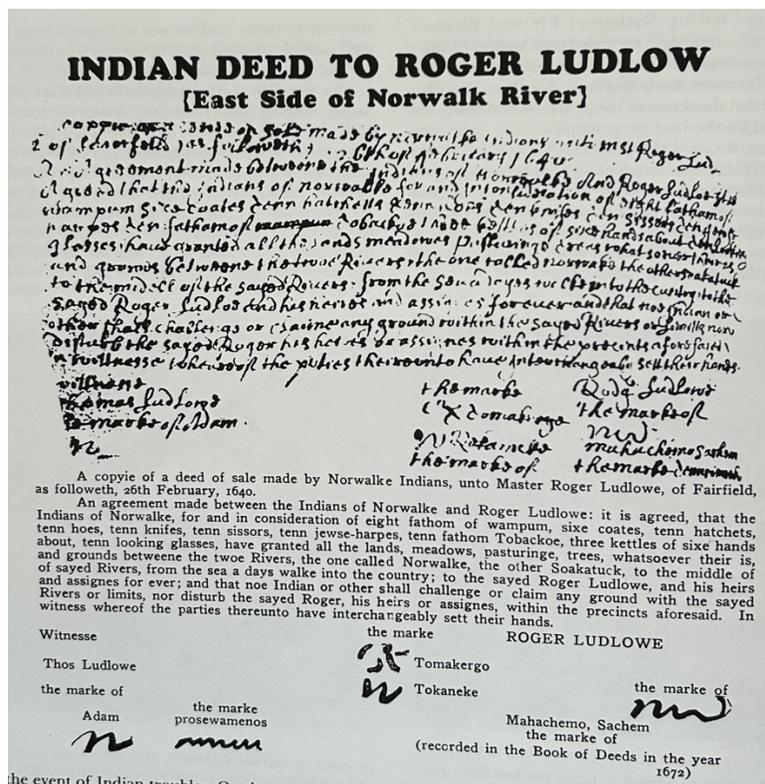
The Purchase of Norwalk

It is in the context of the Pequot War that Daniel Patrick (1605-1643) came to Connecticut from Massachusetts. Most likely he had been relieved of his high military command in that colony from what today might be called “conduct unbecoming an officer.” His arrival in Connecticut helped the English defeat the warring Pequots. Commanding forty soldiers, he and his company were notable for executing the “fighting age” Pequot male prisoners captured near present-day Ledyard, Connecticut, on July 5, 1637.⁶

On April 20, 1640, Patrick “purchased” some land to the west of the Norwalk River from the local inhabitants of Norwake and Makentouh, for wampum, hatchets, hoes, glasses, pipes, knives, needles, and other objects.

... the said Daniell Patricke hath bought of the sayed three indians, the ground called Sacunyte napucke, also Meeanworth, thirdly Asumsowis, Fourthly all the land adjoininge to the aforementioned, as farr up in the cuntry as an indian can goe in a day, from sun rising to sun settinge; and two islands neere adjoininge to the sayed carantenayueck, all bounded on the west side with noewanton o the east side to the middle of the River of Norwake... for him and his forever, ...⁷

In July he moved on to the Mianus River area (now Greenwich) and bought land from Owenoke, son of the Siwanoy sachem, Ponus and lived there for several years.

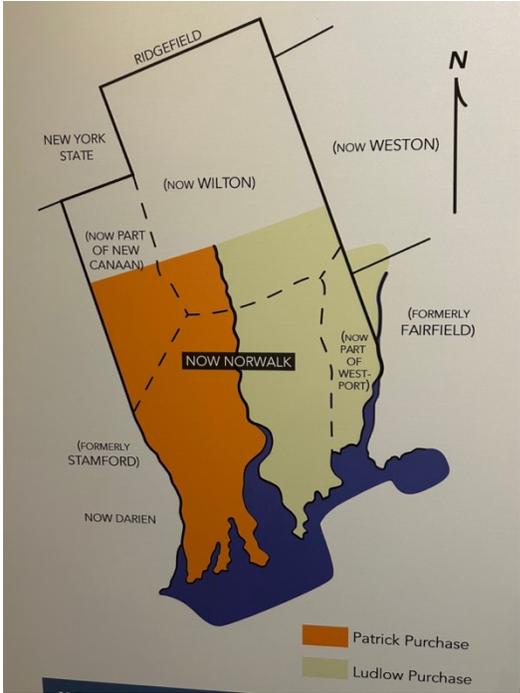


Daniel Patrick was not the only person to claim Norwalk land. Also in 1640, Roger Ludlow purchased land between the Norwalk and Saugatuck Rivers. Both Patrick and Ludlow may have obtained these lands in part on behalf of the colonial government in Hartford to stop the expanding colony of the Dutch in New York. Ludlow, residing in Fairfield and one of the eight commissioners appointed to administer Connecticut's first government, purchased the land...

*...from Mahachemo and some lesser sachems in Norwalk "all the lands, meadow, pasturings, trees, whatsoever there is, and grounds between the two Rivers, the one called Norwalke, and the other Soakatuck ... from the sea a days walke into the country." For this acquisition Ludlow agree to give the Indians about the same mixture of wampum, tools, and trinkets that Patrick had given as well as "tenn jewse-harpes."*⁸



By 1640, the Siwanoy's territory (known as *Wykagyl*) extended from Hell Gate in The Bronx to Norwalk, Connecticut, and as far inland as White Plains, New York. As the English and Dutch began to settle the area, these peoples became pawns at the mercy of the colonists, with Siwanoy territory claimed and fought over. In February 1644, the Dutch forces slaughtered between 500 and 700 indigenous people, including women and children, who were forced into their homes and burned alive during a large native corn festival gathering in Pound Ridge, New York.⁹



In 1650, farmers living on the Fairfield side of the Saugatuck River wished to expand their "exceedingly fruitful" land. A group of men from other river towns (Hartford, Wethersfield, and Windsor) were led by Nathaniel Ely and Richard Olmstead to purchase Ludlow's tract, signing a deed on June 19, 1650 to use the land for farming, bringing at least thirty families to settle along with a Congregationalist clergyman. It is also recorded that this land may have been thought of as a "buffer" for Fairfield settlers, as the Stamford Indians had killed a white settler and there was fear of another Indian war.¹⁰ While colonists may have believed they were purchasing land outright, the Siwanoy's viewed the deal differently: they were granting the right to use their territory. In subsequent years, ownership of the land¹¹ was often in dispute: Indians claimed they had not been paid as promised, parcels of land were divided, new deeds written.

From Norwalk's Mill Hill Museum

At a Towne meetinge the 18th of April, 1655, voted and ordered Leeiftenant Olmsted and Thos. Fitch are to take care and look after the Indians mitted to

*plant butt such as properly belongs to the towne ; that those that doe plant doe speedily make up the fence, and so allso keep it up sufficient, and allso that noe Indian within a quarter of a mile of the towne.*¹²

The largest groups of Indians lived at Wilson Point in a village called Naramake (named after the sachem who resided there and from whose name Norwalk is said to have been derived).¹³ In recent years it was confirmed that an Indian fort was located on the east bank of the Norwalk River.¹⁴ Between 200 and 300 native men, women, and children occupied the coastal area and islands of Norwalk.

Thirty years after Mahackemo's sale, Native Americans were still living within Norwalk's boundaries. As late as 1669, laws in the Norwalk Town Records show that English proprietors were renting out their personal allotments to Native Americans for planting. By the 1670s numerous problems arose between the Indians and the settlers. Hogs were always getting into "the negligently fenced plantings of the Indians" and "frequent damage claims resulted."¹⁵ In 1671 a decision was made to remove the Indians to the "Indian Field" in the Chestnut Hills of what is now Wilton, north of the developed settlement and above the recognized Sequest Line that divided the community of Norwalk from its frontier. There was no apparent resistance from the Indigenous people, even though this removed them from their primary source of food that came from fishing on Long Island Sound.

Despite the settlers' incipient attempts and as their demands for land intensified, they continued to contain Native Americans to more restricted territories.¹⁶ Within a few years, more crop land was needed to feed the growing population of Norwalk and in 1687 the Indians were moved again, this time to Ely's Neck (current Wilson's Point) on Long Island Sound. Numerous stories of Indians that did remain in the Wilton area shared in Robert H. Russell's book: *Wilton Connecticut: Three Centuries of People, Places, and Progress* (Wilton Historical Society, 2004) on pages 8-11.

From Norwalk Town Records:¹⁷

1669. *"It was voted that Mr. Fitch and Matthew Marvin, junior, are desired and apointed, and it is left to their discretion , to treat with the Indians touching the lands between the West branch of Norwalk river and Saketuk river ; to git it to be marked out and bounded twelve miles up the contery at the least , and that it may be dun and finished according to law, and being so bounded and marked, the Indians are to have their 4 coates."*

Dec. 25, 1669. *"Voted and concluded that Mamachimon shall have fowre cotes paid to him by the towne, when he shall have settled the bounds of the land up the country, 12 miles at the leaste, against all claims whatsoever."*

"At the same town meeting voted and ordered, that until such time as ye Indian fence be made up so as to serve the feild, their shall not any of our inhabitants let any Indian have any parte of his property neither less or more to plant upon, eyther

on this side or the other, upon the penalty of 20 % an acre so sett; and so proporsionaly for every greter or lesser quantity; and the same order to stand in force against any person that shall either hier or exchang any land of the Indians for the futor; and this to stand in force from yere to yere until it be repealed”.

“At a town meting in Norwalk, June the first, 1670, it was voted and ordered that Lieutent Olmsted and John Gregory, senr. are to be joyned with Mr. Fitch and Mathu Marvin Jun. to git the bounds marked out between Norwalk river and Saketuk river as is expressed in a former order; and being so done to such satisfaction as their is exprest in that former order, the Indians are to receive six cotes at the town's charg.”

December 12, 1687. *“Voted and agreed that three acres of land shall be sequestered for the Indians on the other side of the river, lying on the left hand of the roade leading towards Stamford. Division of Over River Land. [Dec. 12, 1687]. All common land Over the River, leaving sufficient for highways, to be laid out by lot, to the inhabitants, according to their estates. Three score acres of the same sequestered for the Indians.”¹⁸*

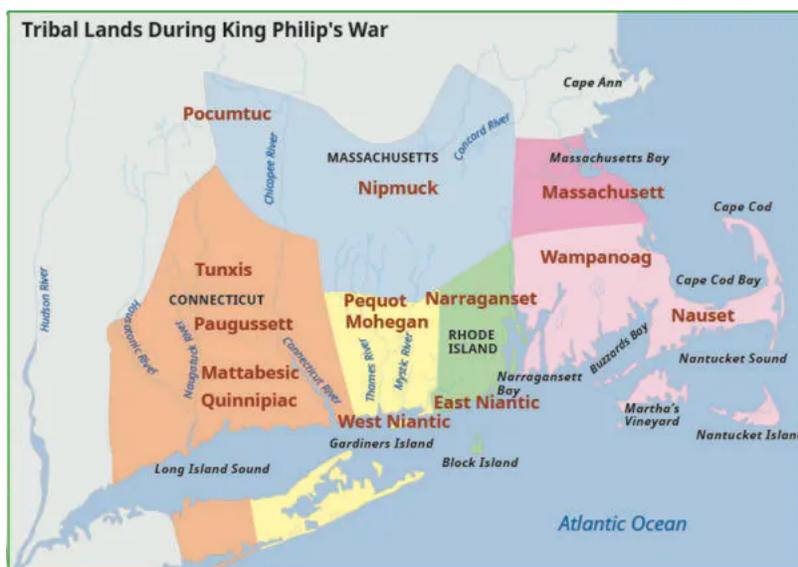
1697. *“I, Winnipank, Indian Sagamour of Norwalk do freely give to my beloved friend Thomas Hanford, senior, Minister of Norwalk in the County of Fairfield in the Colony of Connecticut my island of land containing 20 acres.”¹⁹*

As more proprietors settled the land, they assumed ownership. The principal part that was settled with homes were along today’s East Avenue and along the eastern portion of the Norwalk River. Original proprietors who became town leaders included Olmstead, Marvin, and Ely, later joined by Thomas Benedict, Thomas Fitch, Matthew Campbell, and Christopher Comstock (all with homes near the Congregational meetinghouse).

King Philip’s War

Colonist hunger for land and their heavy-handed treatment of Natives led to one of the most disastrous wars in American history. Upon the death of Alexander (Wamsutta), the son of Massasoit (of Pilgrim fame) and chief of the Wampanoags in 1662, the Wampanogs suspected the English of murdering him. His brother, Philip (Metacom), became sachem and maintained peace with the colonists for several years. Hostility eventually developed over the steady succession of land sales forced on the Indians by their growing dependence on English goods as well as the “conversion” of native peoples to Christianity by the Puritans. From 1675 to 1676 a devastating war, also known as the Great Narragansett War, erupted between the colonists and the Indians in New England. The Mohawk joined the British against King Philip and the Wampanoag were joined by the Nipmuck and by the Narragansett (after the latter were attacked by the colonists) raiding white settlements mainly in Rhode Island and Massachusetts, but also into southern Maine and Simsbury, Connecticut. Soon all the New England colonies were involved, including Connecticut.

While the colonists of Connecticut did not suffer much from hostile Indians during the war, they furnished men and supplies as well as utilized Indian allies to fight with them. Each Connecticut town was asked to furnish troops to fight in eastern Connecticut; Norwalk provided twelve soldiers.²⁰ By September 1676 the colonists had decimated the Narragansett, Wampanoag, and many smaller tribes, killing or wounding thousands of Native Americans and selling many into slavery and indentured servitude, paving the way for additional English settlements. Connecticut claimed most of the southern part of the colony by right of conquest for having defeated the Narragansetts. Decades after the Wampanoag helped the English survive their lands, they were now enslaved by those very people.



The aftermath of King Philip’s War revived the commerce of slavery. Initially New Englanders drew a distinction between purchasing enslaved Africans and trafficking in the slave trade. By the end of the 17th century, that distinction was lost and Massachusetts ships began to embark for West Africa on the quest for Africans to sell in the trade. Ports in Rhode Island and Connecticut soon followed suit, supplying livestock and foodstuff to the islands from colonial farms to feed the slaves working the sugar cane fields. They returned with molasses – and as time went on – human beings in bondage.

Establishment of The Congregational Church in Norwalk

In colonial New England, there was little distinction between faith and community. Legally, congregations were “ecclesiastical societies” established under the general laws of the colony. The societies were operated by lay leaders – deacons and a clerk – with important decisions, such as hiring a minister, made by a vote of the entire membership that consisted of families within a certain geographic area. Meetinghouses were built by the societies, usually but not always through taxes collected by the local government; they were used for both religious services and civil purposes, such as town business. They were the central focus of the community and were an

important point of contact for all. To become full members of the church, men and women had to recount their sinfulness in some detail and to “own the covenant,” meaning to formally agree with the written beliefs that the congregation adopted. Remember, in the first half of the 1700s, most were Puritans who regarded the essence of human nature as depraved sinfulness.

Christians and the established Church believed that God called people to this land as it was open for settlement and fertile for spreading the Gospel. To fulfill the promise that a clergyman would be part of the Norwalk colony, in the autumn of 1652 the Reverend Thomas Hanford of New Haven arrived and in 1653 a home was built for him and his family; the house also served as a first meetinghouse. A congregational minister was hired and paid for by its members and its chief laymen (the deacons) kept track of church contributions, purchased sacramental wine, made sure that no one took the sacrament unless fully qualified to do so, and guarded the town’s morals. Families of stability and substance provided deacons for the Norwalk Congregational Church generation after generation. Between 1665 and 1806 four generations of the Benedict family served in this prestigious post.²¹

After Hanford, in 1695 the Reverend Stephen Buckingham was hired as the next minister. It appears that from 1652 until 1723 the meetinghouse served as a church and a place for town meetings to occur. When it was declared that no town meeting would be held in the new meetinghouse as it was now devoted only to the service of God in 1723, the town meetings moved to the North School House. In December 1726 the town agreed to build a house for town meetings. In January 1727, at the town meeting, the difficulties with Rev. Buckingham were discussed (including that he was facing charges of improper conduct with the wife of a certain Mr. Lines²²) and a committee was formed to represent the council when convened. “Soon after this date some drew off to the Church of England as a missionary had been preaching in the area. The First Congregational Society was reorganized under the style of ‘The Prime Ancient Society,’”²³ divorcing itself from civic manners and focusing on the management of ecclesiastical affairs.

At first each town had just one church society, so one meetinghouse and usually one burial ground. However, as the population increased, separate church societies were set up by the colonial legislature for outlying parts of town. Each church society would hire a minister and build its own meeting house. On December 7, 1725, Norwalk voted that “the inhabitants of Kent, Belden’s Hill, and Chestnut Hill [may] become a parish by themselves if the General Court shall approve”²⁴ after thirty-two families petitioned for a separate parish with the town of Norwalk. Wilton received its name in 1726, forming the “upper parish” who with a committee from Norwalk settled the boundaries, creating a dividing line between the parish and town.

Other religions were becoming established in Congregational Connecticut. Baptists, Quakers, and other “sober dissenters” had secured rights to attend their own churches and in 1729 were allowed to contribute only to their own churches. Prior to that, everyone had to pay a tax to support the Congregational Church, the only authorized denomination in Connecticut.

The Founding of St. Paul's Anglican Church

As late as 1675 there were probably less than fifty priests in the English colonies, and no Anglican church existed in New England. England's interest in missions to the New World was promoted by various pious societies, forerunners of a far greater one, created especially to promote colonial missions — the Society for Promoting Christian Knowledge ("SPCK"), founded in 1698. A seal symbolized their work — a ship approaching land, with a priest standing at the prow and holding an open Bible toward people standing expectantly on the shore. The Latin motto, *Transiens Adjuva Nos* (Come over and help us), was repeated in many appeals from Connecticut.²⁵



For SPCK (later to becoming "SPG," The Society for the Propagation of the Gospel), missionaries were to visit neglected places and preach basic Christian doctrines, stressing baptism, Holy Communion, and "the Duties of a sober, righteous, and godly Life."²⁶ Their duties included teaching catechism, converting adults, evangelizing the Indians and Negroes, and frequently visiting parishioners. All teachers and missionaries were told to keep in constant touch with the secretary, and to report every six months on their work. The missionary's most important duty was to minister to British colonists, especially the multitude of lapsed or nominally loyal Anglicans. The Society clearly "foresaw the future greatness of Anglo-America and resolved to make it a bulwark of Christian and classical culture."²⁷



The Reverend Henry Caner, a missionary of the SPG was part of the establishment of another denomination known as the Professors of the Church of England prior to 1726. His mission was to preach from Fairfield to Greenwich, Connecticut. In February 1733/34, Norwalk permitted Caner to collect funds from his local followers and a few years later granted the Anglicans acreage for a church and burying ground. In 1737, Caner became the first clergy to officiate in the Parish of St. Paul's Church. More land was granted in 1750 and in 1760 a deed from the proprietors to the Wardens of St. Paul's Church and the rest of the professors of the church were given more land for use and benefit of a burying yard.²⁸ For a few years the Society supported a school in Fairfield by appointing the Rev. Richard Caner as a teacher, at the request of his brother (Henry). Richard served for about six years in the 1740's, until he was appointed as a missionary elsewhere, and taught many poor children in Fairfield and had a catechism class at Norwalk.²⁹

Other Anglican clergy associated with St. Paul's who helped "propagate the Gospel" through SPCK in Connecticut were Jeremiah Leaming,³⁰ Samuel Seabury,³¹ and Jackson Kemper³² who later became the first missionary bishop of the Northwest. (Note: The Episcopal Church was formally

separated from the Church of England in 1780 so that American clergy would not be required to accept the supremacy of the British monarch; a revised American version of the Book of Common Prayer was produced for the new Church in 1789.)

By 1757 St. Paul's was strong enough to have a full-time clergyman and hired the Reverend Dr. Jeremiah Leaming. In 1761 Leaming reported to the Church of England that in the preceding six months he had baptized "19 white and 6 black children and one negro adult, after proper instruction."³³ During this period there was a tithingman in the Congregational church who acted as the enforcer of behavior of the children during services and who, if the children continued to fidget would "present them to their parents or masters."³⁴ If the term "masters" refers to slave owners it suggests the children of slaves attended the services as does the baptism of black children in Leaming's report.

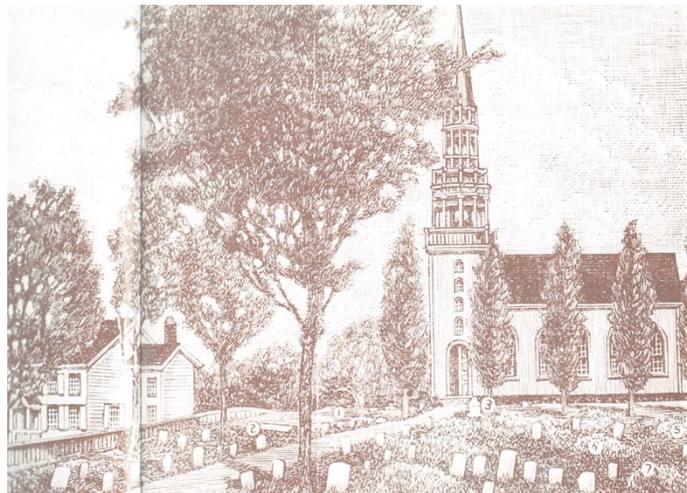
In Wilton, there was no Episcopal church until 1802. Because of its remoteness and rural character, there was more conservatism and individualism than marked the town of Norwalk. However, even in Wilton, there was a substantial group of members of the Norwalk Anglican Church of St. Paul's at the outbreak of the Revolution. The Beldens had been strong adherents of St. Paul's since that society was organized in 1742. The first record appears in 1771 of "collecting the rate" for the minister at St. Paul's in Norwalk from members living in Wilton. Captain Joseph Ketchum of Wilton was a Warden and Samuel Belden was a collector that year,³⁵ followed by David Lambert, Jr. in 1773, David Hurlbutt in 1775, Joseph Platt Fitch in 1784, and John Cannon in 1786³⁶ as collectors. Other Wiltonians active at St. Paul's Church before 1775 were James Betts, Nathan Olmsted, Benjamin Keeler, and David Whelpley (Petition of 1738) and Lt. Josiah Marvin, David Tuttle, and Barnabas Marvin (Vestrymen 1737-1779).³⁷ Although unhappy with the recent taxes and other activities of the British, many were still reluctant to break free from King George. Many Church of England (Anglican) members, significant landowners, and merchants with long-established businesses favored staying with the British. This included Norwalk/Wilton merchants David Lambert, Jr. and Samuel Belden, both members of St. Paul's Anglican Church in Norwalk as well as officers in the Wilton Society. Many lost their position in town affairs, including their "collecting" roles.³⁸

On July 11, 1779, General Tryon of the British forces descended on Norwalk. Knowing that the British were coming, wives and children were evacuated to Silvermine and Wilton Parish. Whether Tryon's troops retreated willingly or were chased back to their ships, they left homes, barns, shops, mills, and St. Paul's Anglican Church reduced to smoldering ashes. For their own safety from retribution, many Loyalists (Tories) withdrew with the British soldiers, including Rev. Leaming of St. Paul's. Many resettled on Long Island or Canada.

Controversy remains over Leaming's mysterious departure. Was he captured by some Hessians and temporarily imprisoned? Or did he leave voluntarily as some townspeople assumed? However he left, he lost all his personal belongings and papers in the fire and did not make provisions for his remaining property, including his slave, Pomp.³⁹

The Reverend Dr. Jeremiah Leaming (d. 1804) and his wife *Ann Thompson Leaming* (1731-1752) enslaved a man named Pomp. Pomp petitioned the General Assembly of Connecticut on October 20, 1779 for his freedom. At that time, Pomp was married to a free woman and had one child. He argued that as Reverend Leaming was “now absconded and with the enemy at open war in the United States of America,” and because his entire estate had been forfeited to the State of Connecticut, that Pomp’s own fate was now in the hands of the General Assembly. Legally, in fact, he was the property of the State and the Selectmen of Norwalk. Because he had remained loyal to the United States and had been “unwilling to go with his said master over to the enemy,” Pomp believed “he should have obtained his freedom from slavery.” Samuel Grumman was appointed administrator of Leaming’s estate, and he testified that the estate was more sufficient to meet all of its debts: any funds obtained by selling Pomp were superfluous. The Selectmen of Norwalk (Stephen St. John, Matthew Marvin, Ozias Marvin, and David Comstock) furthermore testified that Pomp was “a proper person to have his freedom” and would not become a burden on the Town. The General Assembly granted Pomp’s request.⁴⁰ Pomp and his family stayed in the Norwalk area and appear in the 1800 census.⁴¹

Following the War, the (soon-to-be) Episcopalians gathered with the Hon. Thomas Belden as moderator on October 27, 1780. They appointed a committee to rebuild St. Paul’s Church comprised of David Lambert (a vestryman), Captain Samuel Belden, Samuel Fitch, and James Fillow, all of Wilton, and ten others. From 62 subscribers only £24 could be raised. The times were hard and the members of the Church of England were generally unpopular. The church could not be completed until after the peace.⁴²



St. Paul’s Episcopal Church - 3rd building completed in 1785

Samuel Seabury was born in Groton, Connecticut, educated at Yale University, and the University of Edinburgh. He became an Anglican priest in 1753 and served congregations in New Jersey and New York. Prior to the Revolution and before he was consecrated a bishop in Scotland, Seabury was President of the Connecticut colony’s “Loyalist Committee.” After the burning of St. Paul’s, a temporary church was built in 1780, followed by the erection of the third church in 1785 on the foundation of the former building. This church was pewed and furnished in 1786, and was consecrated by the Right Reverend Samuel Seabury, on July 15 of the same year.

The Rt. Rev. Samuel Seabury (November 30, 1729—February 25, 1796) grew up in a colony and family shaped by the slave economies and human enslavement.

Seabury's father owned at least one slave, named Newport, whose existence is marked in his father's will. Two weeks before Seabury married Mary Hicks on October 12, 1756, his eventual father-in-law gifted Mary the slave who had served and would continue to serve as her personal servant. The Seabury-Hicks marriage, therefore, meant that yet again Samuel Seabury lived—and this time managed—a household bound to human enslavement.

There is no record that Seabury supported anti-racist or even antislavery principles. Indeed, at some point in a 1760s legal dispute over money with father-in-law Edward Hicks, Seabury obtained ownership of four enslaved men. These men moved into Seabury's home, as did his father-in-law. After Edward Hicks died, as part of the ongoing financial disagreement, Seabury transferred ownership of three of these men back to the Hicks estate while continuing to claim a man named Charles as property. Comfortable dealing with human collateral, Seabury disrupted the lives of the enslaved in untold ways as he and members of the Hicks family shuffled around roughly £200 of bonded humans. Seabury's ownership and contact with enslaved individuals did not stop in the 1760s. According to the 1790 census, Samuel Seabury in New London County, Connecticut, had three enslaved persons in his household. Two of the three slaves documented in the census are likely the ones named in the probate inventory from Seabury's estate on his 1796 death. This document names among Seabury's property the 38-year-old Nell and the 9-year-old Rose. Lastly, Seabury's journal states that his daughter, Maria, lived with him in the parsonage house supplied by St. James's Church in New London. The Seaburys occupied this property from 1785 until Seabury's death. Here, Maria directed the household, which included one servant and the enslaved woman Nell.⁴³

It should be noted that Seabury was the first American Episcopal Bishop (consecrated in Aberdeen, Scotland in 1783), the first Bishop of Connecticut (1784-1795), and the second Presiding Bishop of the Episcopal Church (1789-1792),

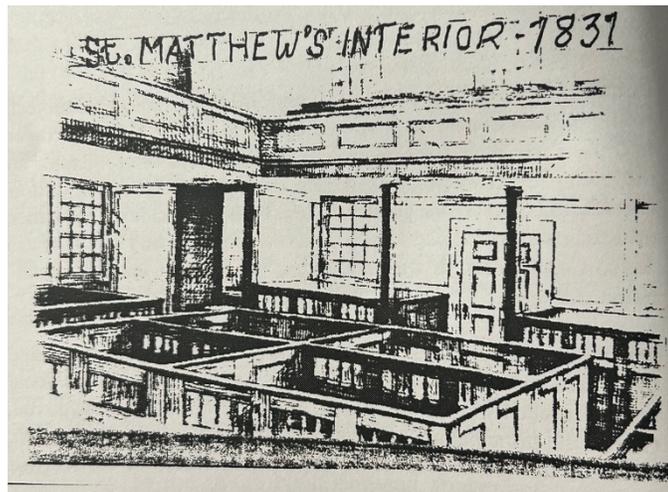
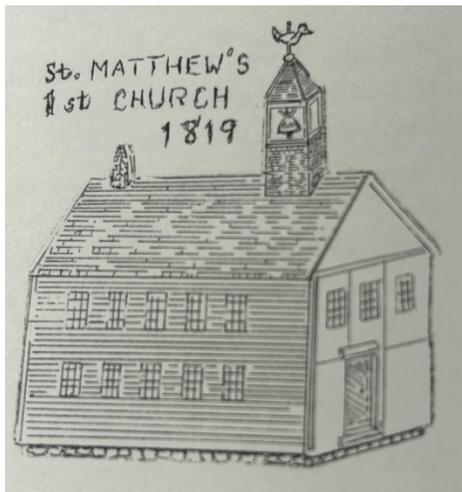
The Founding of St. Matthew's Parish

At the turn of the 17th century about two-thirds of the present Wilton was privately owned by Norwalk proprietors and others, but none of it was occupied by permanent residents. As generations began to populate Norwalk, there was a desire for land above the Sequest Line, notably in what is today Wilton and New Canaan. At least a dozen families settled in Wilton between 1700 and 1720. However, living north from the Norwalk meetinghouse became a burden to attend town affairs, including worship. Thirty-one "hardy pioneer families" petitioned Norwalk (and Connecticut's General Court) for a separate parish with the town of Norwalk and Wilton Parish was established in 1726. A meetinghouse was built and seated to include 42 men.⁴⁴

Anglicans who were living (or owned property) in Wilton were unhappy with the Congregational taxation on all who could not present a certificate from another denomination. Dr. Samuel

Belden, living in Wilton 1741-1746 and a son of John Belden, a Norwalk merchant, was the first moderator of the St. Paul's Society of 1742. Other Wilton Anglicans were Moses Beers, Joseph Bettys, Samuel Fitch, Jr. (nephew of Governor Fitch), Benjamin Keeler (of Hop Meadow), Josiah Marvin, Amos Monroe, Uriah Scribner, Samuel Stewart, and David Whelpley. In addition, Azor Belden, businessman Alexander Resseguie Jr., and weaver Alexander Sloan had strong Anglican connections.⁴⁵

On June 21, 1802, a notice was posted for the organization of an Episcopal Society in Wilton. The sponsors were the leading Episcopalians of Wilton: Samuel Belden, David Lambert Jr., Daniel Church, Stephen Keeler, Samuel Marvin, and William Sterling, along with sixty-one signatures, representing fifty-five families and six unmarried people. Most were already members of St. Paul's in Norwalk. Their first meeting was held on July 1 and Daniel Church was selected as senior warden, Samuel Belden as junior warden, and David Lambert Jr. as clerk. A few months later, on December 20, 1802, it was decided to build a church structure on a plot of land (50' by 65' plot) owned by Captain Samuel Belden across from his tavern (Old Highway Road).



Drawings from David Close's *A History of St. Matthew's Church 1802-2002*

Once the church had been built, the Wilton Episcopal Society voted to free its ties to St. Paul's in December 1815, terminating their sharing of a rector.⁴⁶ St. Matthew's Episcopal Church on Danbury Road was consecrated by the Right Reverend John Hobart, Bishop of New York and Connecticut on August 18, 1819.

Slavery in Connecticut, including Norwalk and Wilton

Chattel slavery was legalized in Connecticut in 1643 under the Articles of the New England Confederation – five years after the first African is said to be in the colony.⁴⁷ Initially enacted in 1662 in Virginia, *Partus Sequitur Ventrem* was adopted by all the colonies, effectively holding that children born to any enslaved woman would be enslaved as well. Jackson Turner Main, surveying Connecticut estate inventories, found that in 1700 one in 10 inventories included slaves, rising to one in 4 on the eve of the Revolution.⁴⁸

In 1690, the Connecticut Colony forbade Blacks and Indians to be on the streets after 9:00p.m. Black “servants” were forbidden to wander beyond the limits of the towns or places where they belonged without a ticket or pass from their masters or the authorities. A law of 1708, citing frequent fights between slaves and whites, imposed a minimum penalty of thirty lashes on any Black who disturbed the peace or who attempted to strike a white person. Even speech was subject to control. By a 1730 law, any Black, Indian, or mulatto slave “who uttered or published, about any white person, words which would be actionable if uttered by a free white was, upon conviction before any one assistant or justice of the peace, to be whipped with forty lashes.”⁴⁹

Connecticut slavery may have lacked the “paternalism” (see page 23) that characterized Southern slavery, but even from the early days the colony had a problem with masters who simply turned out their slaves when they got too old or worn-out to work. Their descendants later would treat factory hands that way, but masters who cast off old slaves made for a burden on the towns, so that by 1702 Connecticut passed a law that made masters or their executors or heirs liable for freed blacks, should the ex-slaves become indigent. This evidently was not enough, and in 1711 the law was revised to make it incumbent on masters to support their former slaves.⁵⁰ Perhaps an example of this is the story of Wilton’s David Lambert II being brought to court by the town of Weston over Peg, his formerly enslaved woman (see page 26).

By 1726, most Native Americans remaining in Norwalk and the newly formed Wilton Parish were either indentured or enslaved. In 1744, Alexander Hamilton noted that Norwalk’s “servants

[were] chiefly bound or indentured Indians” rather than enslaved Black people. Among these Native Americans were Will and Elizabeth; their “master” was John Belden II, a major property owner in what is now Georgetown. In 1750, one Stephen Rogers accused them of breaking into his store, stealing liquor, and spilling thirty-six gallons of rum. Belden testified that Will and Elizabeth had been in his house all night. Despite Will’s instinct to confess – convinced that no one would believe a pair of enslaved Indians – they pled not guilty. Belden’s testimony and evidence that an indentured white woman had committed the crime (and pinned it on Will and Elizabeth) led to their exoneration.⁵¹

The Connecticut Colony held 4,000 slaves out of a total population of close to 130,000 in 1755, growing to the largest number of enslaved Africans in New England by 1774 – 6,464, mostly in Fairfield County – and was the last to free them by law.⁵² All the principal families in colonial times of largely populated areas enslaved one or two Africans and 50 percent of all ministers,

[3]

SCHEDULE of the whole number of PERSONS within the several Districts of the UNITED STATES, taken according to “An Act providing for the Enumeration of the Inhabitants of the United States;” passed March the 1st, 1790.

DISTRICTS.	Free white Males 16 years and upwards, including heads of families.	Free white Males under sixteen years.	Free white Females, including heads of families.	All other free persons.	Slaves.	Total.
Vermont	22435	22328	40505	255	16	85539
New Hampshire	36086	34851	70160	635	158	141885
Maine	24384	24748	45870	538	NONE	96540
Massachusetts	95453	87489	100782	5463	NONE	378787
Rhode Island	18019	15799	32652	3407	948	68825
Connecticut	60523	54491	117448	2808	2764	237946
New York	83700	78122	152320	4654	21324	340120
New Jersey	45281	41116	81387	2762	11423	184139
Pennsylvania	110788	106948	205363	6537	3737	434373
Delaware	11783	12143	22384	3809	8887	59094
Maryland	55915	51339	101395	8643	103036	319728
Virginia	110356	116135	215046	12866	292627	747610
Kentucky	15154	17057	28922	114	12430	73677
North Carolina	69988	77500	140710	4975	100572	393751
South Carolina	—	—	—	—	—	—
Georgia	13103	14044	25739	398	29264	82548
S. Western territory	6271	10277	15365	361	3417	35691
N. Ditto	—	—	—	—	—	—

Truly stated from the original Returns deposited in the Office of the Secretary of State.

TH. JEFFERSON.

October 24, 1791.

⁵⁰ This return was not signed by the Marshal, but was enclosed and referred to in a letter written and signed by him.

lawyers, and public officials owned an enslaved individual; one-third of all doctors in the state were enslavers. Between 1756 and 1774, the same year the Colonial General Assembly passed a law prohibiting importation of any additional slaves into the colony, the proportion of slave to free in Connecticut increased by 40 percent.⁵³ Connecticut's large slave population apparently was based in the middle class. More people had the opportunity to own slaves than in Massachusetts or Rhode Island, so more did so. "The greater prosperity of Connecticut's inhabitants and their frugal and industrious habits were responsible for this situation. The wealth of the colony was also more equally distributed, with few extremes of riches or poverty."⁵⁴

State	Mass	NH	NY	Conn	RI	PA	NJ	VT
European settlement	1620	1623	1624	1633	1636	1638	1620	1666
First record of slavery	1629?	1645	1626	1639	1652	1639	1626?	c.1760?
Official end of slavery	1783	1783	1799	1784	1784	1780	1804	1777
Actual end of slavery	1783	c.1845?	1827	1848	1842	c.1845?	1865	1777?
Percent Black 1790	1.4%	0.6%	7.6%	2.3%	6.3%	2.4%	7.7%	0.3%

TABLE: Society and Economy in Colonial Connecticut (177)

Slave Owner's Name	Number of Enslaved People	Slave Owner's Name	Number of Enslaved People
Church, Ebenezer	2	Gregory, Jabez	1
Fitch, Thomas	2	Isaacs, Isaac	1
Raymond, Josiah	6	Hoyt, Gould	2
St. John, William, Jr.	1	Rogers, Hezekiah	1
Burnet, Rev. Matthew	2	Ketchum, Isaac	1
Bertram, Job	1	Gregory, Dolly	1
St. John, William	2	Cannon, John	1
Belding, Thomas	1	St. John, Anna	1
Oglesby, Rev. Geo	1	Marvin, Barna	1
Abbott, Ebenezer	3	Jesup, Blackledge	3
Belding, Samuel	2	Chapman, Dr. Joseph	1
Marvin, Matthew	1	D'Mill, Joseph	1
Cannon, John, Jr	2	Dibble, Rev. Ebenezer	2
Hanford, Moses	1	Webb, David	1
Benedict, Caleb	2	Davenport, John, Jr	6
Silliman, Samuel C.	1	Davenport, James	10
Betts, Stephen	1	Baul, Dr. J.	1
Burral, Samuel	1	Holly, John W.	1
Belding, John	2	Hubbard, Mary	2
Benedict, Thomas	3	Quntard, Peter	2
Crummon, Samuel, Jr.	1	Jarvis, Samuel	2
Phillips, Ebenezer	1	Fitch, William	2
Benedict, Nathaniel	3	Clock, Jonas	1
Brooks, Lemuel, Jr	1	Brooks, Anna	1
Nash, Nathan	2	Waterbury, John, IV	1
Fitch, Stephen	1	Shepherd, Rev. John	1
Carter, John	1	Brown, Isaac	2
St. John, Caleb	2	Andres, John	1
Smith, Samuel	1	Selleck, Mary	2
Comstock, Sarah	1	Wilson, John	2
Comstock, David	1	Selleck, Jesse	2
Raymond, Jesse	2	Bates, James	1
Marvin, Maj. Ozias	1	Belding, Benjamin	2
Selleck, James	2		

There are records of enslaved people arriving in Wilton in 1734. The census of 1790 showed twelve enslaved in Wilton and by 1810 there were sixteen out of a total population of 1,728, all owned by wealthy families such as the Marvins, Abbotts, Comstocks, Middlebrooks, St. Johns, and Beldens.⁵⁵ Most of the enslaved men in Connecticut, including the Norwalk/Wilton area, were used as farm laborers – manual labor tending animals and working the grain producing fields, while women were domestics – cooking, washing, and ironing.

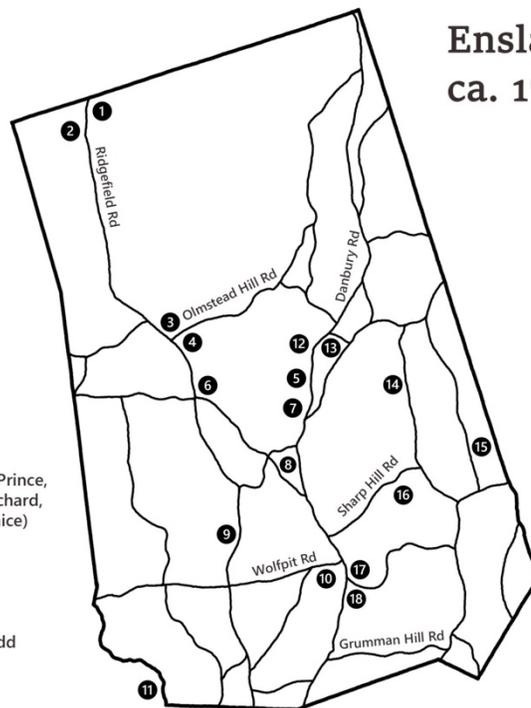
Most of the enslaved men in Connecticut, including the Norwalk/Wilton area, were used as

EXHIBIT: Mill Hill Museum, Norwalk

farm laborers – manual labor tending animals and working the grain producing fields, while women were domestics – cooking, washing, and ironing. The slavery practiced 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.⁵⁶

From our area, food grown from farms was shipped to Caribbean plantations to feed enslaved people; cotton came to the North to “feed” our textile mills; and much more – and Connecticut’s shipping industry transported it all. There’s a reason we are called “The Nutmeg State;” Connecticut had its own triangle trade in miniature, providing foodstuffs and manufactures to West Indian sugar plantations in exchange for molasses, the raw material of a thriving distilling industry in the colony, including Wilton (when it was part of Norwalk), which became known for its production of spirits.⁵⁷ In the 1810 census that showed Wilton with a population of 1,728, Wilton had five distilleries, producing 1,680 gallons of rye whiskey and rum per year, almost one gallon of spirits for every man, woman, and child. And that did not include hard cider, which is not a distilled beverage.⁵⁸ Connecticut’s economy was tied to the slave economy.

- 1 Nash Family, 1780s
Lucy and Time
- 2 Keeler Family, 1740s
Hone and Harry Lukas
- 3 Resseguie Family, 1750s
Venice, unidentified woman and child
- 4 Hickox Family, 1730s–1750s
Lew, Peter and unidentified woman
- 5 Betts Family, 1780s–1790s
Nanny, Cato, Bill and Pomp
- 6 Middlebrook Family, 1770s–1810s
Eliakim, Phebe and Pompey Cesar
- 7 Betts Family, 1790s
Dorcas
- 8 Belden Family, 1770s–1830s
Ben, Ona, Tonquin Family (Bill, Hagar, Prince, Aner Smith, John, Grace, Catherine, Richard, Henry, Rhoda, Nancy, Lucinda and Eunice)
- 9 Gregory Family, 1750s
Leah and Phillis
- 10 Betts Family, 1780s–1800s
Andrew, Kemirah and Amos, Chloe, Jedd and their mother
- 11 Comstock Family, 1720s–1790s
Cesar Comstock, Dover, Dorcas, Grace, Belinda, Rose, John and Bett



Enslaved Wiltonians ca. 1720 to 1830s

- 12 Marvin Family, 405 Danbury Road, 1760s–1800s
Dick, Phillis, Dorcas, Betty, Cato Green and Harry Marvin
- 13 Cannon Family, 1770s–1780s
Cato Cannon, unidentified woman and boy
- 14 Raymond Family, 275 Hurlbutt Street, 1760s–1790s
Benjamin Curtis and mother, Ned, Chloe, Chloe Jr. and three unidentified
- 15 Jessup Family, 1750s–1790s
Harry, Chloe, Richard, Tom and Presence
- 16 Abbott Family, 51 Shadow Lane, 1780s–1820s
Clois, Dorcas, Philes Abbott, Thomas, John C. Wally and Philes (Eliza) Manning Treadwell
- 17 Gaylord Family, 1730s
Ham, unidentified man and woman
- 18 Lambert Family, 150 Danbury Road, 1750s–1810s
Coffee, Jack, Peg and Charles D. King

50 additional known enslaved Wiltonians cannot be mapped.
Research by Julie E. Hughes, 2022

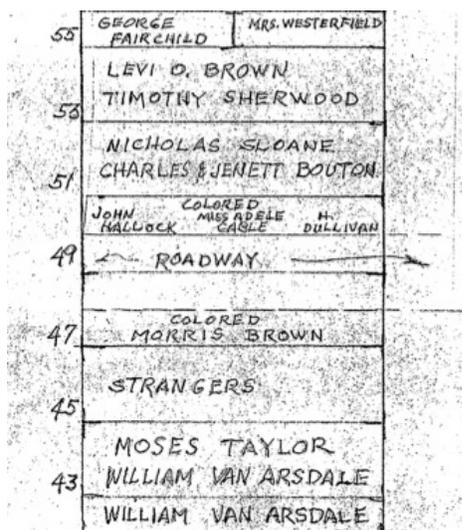


By 1774, the state census identified only nine Native Americans in Norwalk and Wilton. Unknown numbers of the 136 Black people recorded that year, however, surely had mixed African and Native American ancestry. Possibly among these was Prince Tonquin, son of Hagar, an enslaved Black woman and Bill Tonquin, an enslaved Native American. Fathering a large family in Wilton, Prince ensured his legacy of mixed Native American and African American ethnicity and culture

would continue in town for at least another generation. His last known descendant died in 1893 and is buried at St. Matthew's Cemetery.⁵⁹

There were eight enslavers listed on the 1790 census that appear in Norwalk's town records. On December 5, 1774, six of these men were appointed to a committee for the purpose of the 11th article from the Continental Congress. They were John Canon (Cannon) Sr., John Canon Jr., Nathaniel Benedict, Col. Thomas Fitch, Jabez Gregory, and Blackleach Jesup. In February two men, John Canon and Thomas Benedict, were appointed to receive donations for relief of the poor. In June two of them were also chosen as a committee of inspection whose charge was to enforce a boycott of British goods. These men were Nathaniel Benedict and Blackleach Jesup, along with Jesse Raymond. Many of these men were Anglicans associated with St. Paul's in Norwalk.

Wilton had a "slave cemetery" known as Spruce Bank, located at 331 Danbury Road near the bridge over the railroad, north of Pimpewaug Road. Daniel Belden had bought three acres from the Town of Norwalk in 1749 at this location for a mill site, with a deed that stated: "reserving within said bounds one rood (one-quarter acre) of land where the burial place now is, with liberty for persons to pass and repass to said burial ground." Dr. Julie Hughes and Wilton Historical Society Executive Director Nick Foster recently announced the findings of a forensic study that confirmed this property was a burial ground for at least eight individuals.⁶⁰



St. Matthew's Cemetery, located on 242 Danbury Road (not far from the "old" St. Matthew's and the former home/property of John C. Wally on 232 Danbury Road) is the resting place of numerous people – some once enslaved, but all now free. In an early plot map of the cemetery there is a section called "colored" and a section called "strangers." These unmarked (yet marked on a map) graves are besides several Black Wiltonians who are named, including Morris Brown who was a neighbor of John C. Wally; Mr. Brown also rang the bell, swept the floor, and stoked the fire to prepare it for worship at St. Matthew's in the early 19th century.

The action of Connecticut in ending the slave trade, like that of the other colonies in New England, was a product of several motives including a new humanitarian idealism, a recognition of the unprofitableness of the system, and the desire to follow England's (the mother country) abolishment of slavery. New England states passed new laws forbidding citizens to engage in the trade of human trafficking. The Connecticut laws of 1784 and 1788 showed the state's determination to end slavery within its borders, although it was the last state in New England to do so. The provision of The Act of Gradual Abolition in 1784 stated:

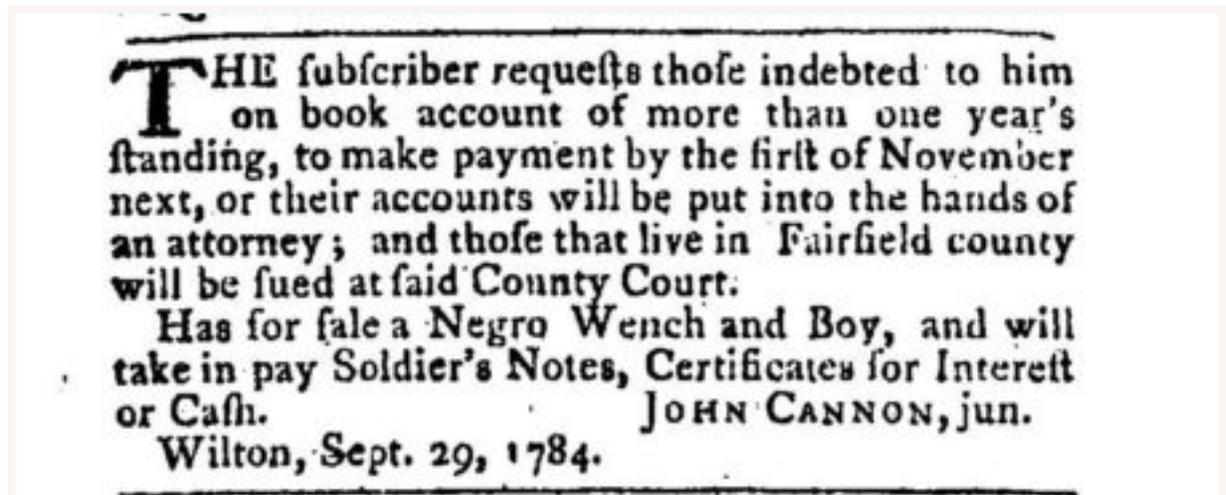
Whereas sound policy requires that abolition of slavery should be effected as soon as may be, consistent with the right of individuals, and the public safety and welfare, Therefore, Be it enacted, That no negro or molatto child, that shall after

the first day of March, one thousand seven hundred and eighty-four, be born within this State, shall be held in servitude, longer than until they arrive to the age of twenty-five years, notwithstanding the mother or parent of such child was held in servitude at the time of his birth; but such child, at the age aforesaid, shall be free: any law, usage, or custom to the contrary notwithstanding.⁶¹

In 1797, the age of manumission was placed at 21 instead of 25. Thus Connecticut sought to wipe out the stain of slavery on its soil and at the same time avoid confiscation of property (i.e.: their enslaved persons). Emancipation would begin in 1809, but their older siblings, parents, and grandparents would remain enslaved until they died. However, some Connecticut slaves were voluntarily released and Wilton Town Records show Samuel Middlebrook emancipating Phebe in 1810 and Matthew Marvin VI doing the same for a black woman named Betty, 29, in 1812.

Themes of Slavery

There were five key themes that played out in keeping slavery alive in the United States. The dehumanization of an individual person takes away their humanity. Slaves were named by their enslavers and listed as property in their record books. They were separated from their homeland and/or family members and sold at a price to the highest bidder.



Advertisement from "The Hartford Current"

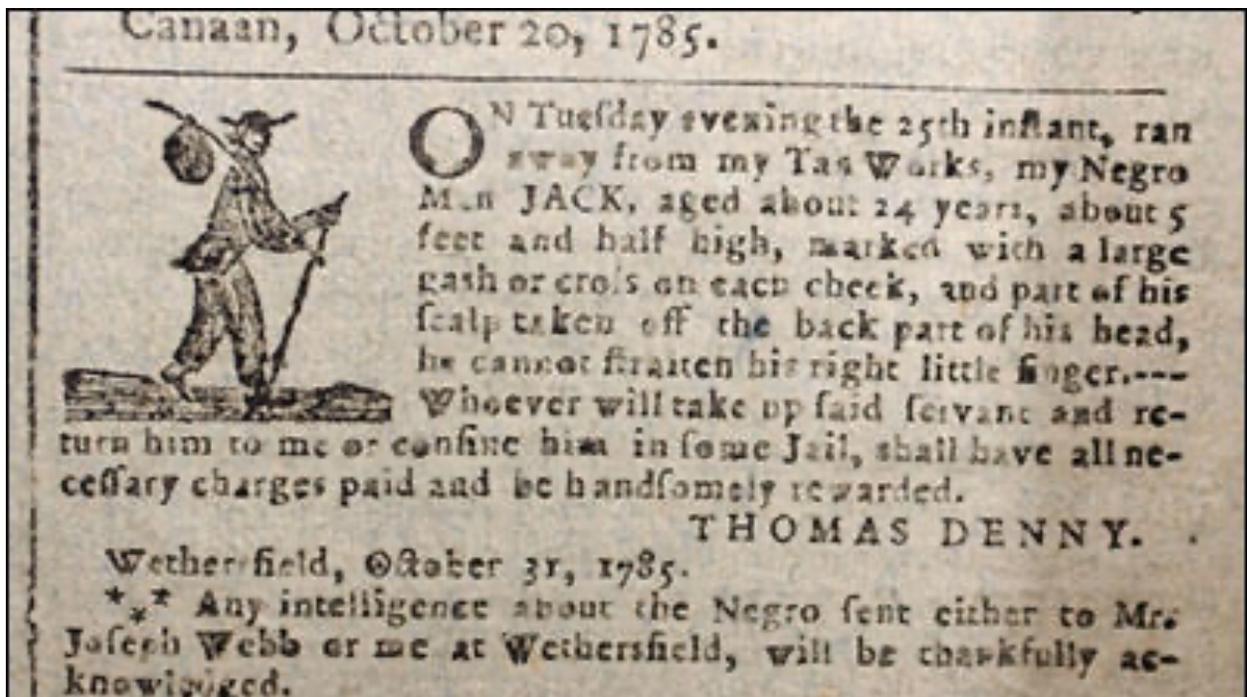
The treatment of enslaved persons was inhumane; they were treated as property. They were punished for not working fast enough, for being late getting to the fields, for defying authority, for running away, and for many other reasons. The punishments took many forms, including whippings, torture, mutilation, imprisonment, and being sold away or separated from family members.

Paternalism treats someone as though they are a child rather than adult. An enslaver behaves in a "father knows best" manner, often disregarding the wants and ideas of those being told what to do. In terms of slavery, the enslaver believes that "keeping" a person (or their

children) for their own good is an explanation as to why not to give someone their freedom. This is often seen in property wills in which individuals are “kept” because their enslaver felt they would be better off living in a Christian home/oversight. From the Will of Ruth Naughty of Guilford, 1771:

*... Moses, Aaron & Candance thinking it much better for them to Live in some good Regular & Religious families as servants than to enjoy Freedom.*⁶²

Economics⁶³ is at the root of slavery, to use humans to make money. Why pay someone to do work when you can “own” someone to do it for free? As the number of indentured servants decreased in the 1660s and into the 1700s, the desire for enslaved laborers rose dramatically. Colonists attempted to enslave Native Americans, but diseases brought by Europeans sharply reduced their numbers, and many others moved further west to avoid or limit contact. Colonists turned to Africans to meet their needs. In Virginia and Maryland, tobacco and wheat production required the work of many hands. Along the southeastern coastline, rice was difficult but profitable. Growers benefitted from the knowledge of Africans who brought rice cultivation skills with them across the ocean. Further inland in South Carolina, indigo was labor intensive and needed many bodies. The goods these regions produced, and the wealth that came from them, were almost entirely dependent upon the work of enslaved men, women, and children.



Finally, we know that those who were enslaved showed agency⁶⁴ – the power of decision-making and the ability to act, with chances to claim some control over one’s time and labor. This could be shown by being slow or ill, thus avoiding work. Acting stupid so less would be

expected of them. And ultimately – running away. People of African descent resisted their enslavement in a variety of ways, by saying “No” to certain things and “Yes” to others. They resisted before they landed upon the shores of British North America, and well before the Revolutionary Era. They experienced hope and fear and frustration, and displayed bravery and resilience, as they sought opportunities to secure a moment, or perhaps a lifetime, of freedom or a freer experience.

St. Matthew’s Complicity

Thanks to the public accessibility of primary documents we now can learn about these things. Through primary documents such as census data, property deeds, and early church records as well as researchers like Dr. Julie Hughes, we can now update “our” history books, including the history of St. Matthew’s.⁶⁵ Many of the founders of Wilton were enslavers, including two leading families of St. Matthew’s⁶⁶: The Beldens and the Lamberts.

The Belden Family

An enslaved woman name Hagar, born c. 1770 was owned by Captain Samuel Belden I (d. 1824), a general store and tavern owner. His son, Major Samuel Belden II (d. 1850) inherited Hagar upon Captain Samuel’s death; Major Samuel was also St. Matthew’s first junior warden. Hagar was married to Bill Tonquin, a Native American, who was enslaved by another branch of the Belden family. Hagar and Bill had a son named Prince (aka John Belden), who had several children, all born into slavery.⁶⁷ Reports of Samuel II’s treatment of Jack Tonquin (son of Prince) as an enslaved child included physical punishment such as: being slapped on the cheeks, hitting him on the head with a stick, and dropping him off of a bridge into a stream in late winter when the water was deep and fast.

Hagar is documented as being the last slave in Wilton, listed in the 1840 census (she is not actually named, but it is assumed it is her) in the Belden home. Her children were enslaved but were born with the promise of freedom, as they would have been freed at age 21 by the 1797 amendment to the Gradual Abolition Act of 1784. However, the legislation did not free either Hagar or Bill; not until 1848 did the state free all the remaining slaves. It is believed Hagar and several of her descendants are buried in St. Matthew’s cemetery in unmarked graves; other relatives may be in Spruce Bank Cemetery.

The Lambert Family

On May 9, 1757 David Lambert (1700-1784) took possession of an enslaved African man named Jack (b. ca. 1722) for £42 and 10s from Joshua Jennings of Fairfield.⁶⁸ Coffee, aka Cuff, Cuffee (b. ca. 1749), age 11 was enslaved by David Lambert and his wife Lurany Bill Lambert (d. 1775) having purchased him from Lemuel Rogers of Kent, Connecticut for £50 in 1760.⁶⁹

I Joshua Jennings of ye Town & County of Fairfield In ye Colony
 of Connecticut have Recd of David Lambord of Norwalk In
 the County of Fairfield the sum of Sixty five pounds Currant
 money of ye Province of Newyork for A certain Negro man
 Called Jack About thirty five years of Age which I have sold to
 ye sd Lambord which negro man I Promise to warrant & Defend
 to ye sd Lambord against all Claims & Demands whatsoever
 In witness whereof I have herunto set my hand & seal this
 Ninth Day of May 1757
 Signed Sealed & Delivered
 In Presence of
 John Burr

Joshua Jennings

Slavery became a generational practice: Peg was enslaved by David Lambert II (1740-1815) and his wife Susannah Rogers Lambert (1752-1829). In March 1778 David gave Peg to a free Black man named Jacob Cams (or Carns) who is suspected of being part Native American, living in Wilton. With David's blessing, Jacob married Peg that March, and the couple moved to Weston. When "Jacob Negro" died in 1804, Peg fell into "an indigent state and destitute of the necessities of life" and soon after "fell sick and became helpless." A court case ensued in which Lambert was sued by the Town of Weston for not fulfilling his obligation to support Peg who was still (in their view) his property. The courts sided with Lambert.⁷⁰

David II was the first person from Wilton to graduate from college in 1761 from Yale. His wife Susannah came to the marriage with considerable property in 1769. She was the daughter of the late wealthy merchant Nehemiah Rogers and his widow Elizabeth Fitch, niece of former Governor Thomas Fitch (all enslavers). Susannah and her mother, when visiting would "drive through the countryside in state, in a fine carriage drawn by four handsomely caparisoned horses



Susannah Lambert⁷¹

and served by a cadre of liverymen.”⁷² David II was elected to the Society School Committee in 1782 and 1783. After the Revolution, the Lambert family spent some time in St. John, New Brunswick, Canada until the hard feelings melted away, and then returned to the states (note: they were most likely Tories). Lambert served as clerk when Wilton citizens met in 1800 and 1801 to prepare a petition for separation from Norwalk. After separation in 1802, David was elected a Lister (Assessor) and later served as a Wilton selectman. He was also an organizer of St. Matthew’s Episcopal Church in that year and served as clerk and collector for the church.⁷³

The sons of David Lambert II (David R., Henry B., Samuel F., and John James) led interesting lives, including what we might call considerable influence of St. Matthew’s due to their wealth from the New York cotton factoring, shipping, and insurance business. Church records show that the Lambert family through several generations either paid a good portion of the salaries of the early rectors or contributed greatly to the construction of the church’s first building on Danbury Road in 1819.⁷⁴ The Rev. Charles Smith was hired as the second rector in 1818 and was allowed to give one-fourth of his time to Ridgefield where he preached once a month “provided he shall meet the approbation of the Lambert family.”⁷⁵ John James Lambert donated 1 acre of land in 1815 that became St. Matthew’s Cemetery;⁷⁶ he grew up in a house of at least four enslaved individuals; it isn’t clear if he personally enslaved anyone.⁷⁷ The work of finishing the church building was pushed, with the aid of the Lamberts, so that the parish could be fully organized.

Some accounts have reported that an Underground Railroad station existed at the Lambert house but no definitive proof has been found and they do not seem to have had any attachments to the abolition cause. Handcuffs found in the basement of the Lambert house may have been used to restrain their own slaves and an apparent tunnel may have been a root cellar.⁷⁸

Following the Revolution, in Connecticut the proportion of African Americans in slavery fell to 49 percent in 1790, then 16 percent by 1800, and less than one percent by 1830.⁷⁹ Small communities of freed Blacks began to grow in urban neighborhoods in large towns in New England. Examples in Connecticut were New Guinea and New Liberia in New Haven, Hog River in Hartford, “The Triangle” of about ten houses in Middletown,⁸⁰ and Little Liberia in Bridgeport.⁸¹ Some were segregated by race and some integrated.

In Connecticut, the cause of the abolition of slavery in the United States was spearheaded by a combination of Quakers, Methodists, Baptists, and “free-thinkers.”⁸² Congregationalists and Episcopalians were more conservative and reluctant to change as well as descendants of the founding citizens of their towns. Many were merchants with ties to the southern cotton trade, who were willing to aid in humanitarian reforms but frowned on the radical ideas of abolition. The first abolition movement in Wilton started in Georgetown, coinciding with the formation of the Baptist Church there in 1833. A great deal of the Abolitionist movement as well as its opposition, plus the Underground Railroad’s presence in Wilton, can be learned in Robert

Russell's *Wilton Connecticut: Three Centuries of People, Places, and Progress* as well as from the Wilton Historical Society.

St. Matthew's Welcome Yesterday and Today

Despite the influence of many of St. Matthew's founders who were enslavers, there are also signs that freed Blacks were welcome at St. Matthew's – at least by the clergy. From church records we learn that many formerly enslaved people were baptized, confirmed, and welcomed as members in the early years of the parish. Many of their descendants are buried in St. Matthew's cemetery – a few are acknowledged with markers while others most likely buried unmarked in a “colored” section noted on old cemetery maps (see page 22). All contributed to the life of our parish community. St. Matthew's must have been a haven for those who were on the margins of society in Wilton in the early 19th century.

These early clergymen of St. Matthew's are recorded as having married, baptized, or buried enslaved or free persons of color, including the Rite of Confirmation (leading to membership) during their tenure while slavery still existed in Connecticut.

1817-1823	The Rev. Charles Smith (ministry shared with St. Stephen's, Ridgefield)
1823-1833	The Rev. Charles J. Todd
??? 1830 ???	The Rev. Origen P. Holcomb (performed Wally-Brush marriage)
1833-1836	The Rev. William Barlow
1836-1837	The Rev. Bethel Judd D.D.

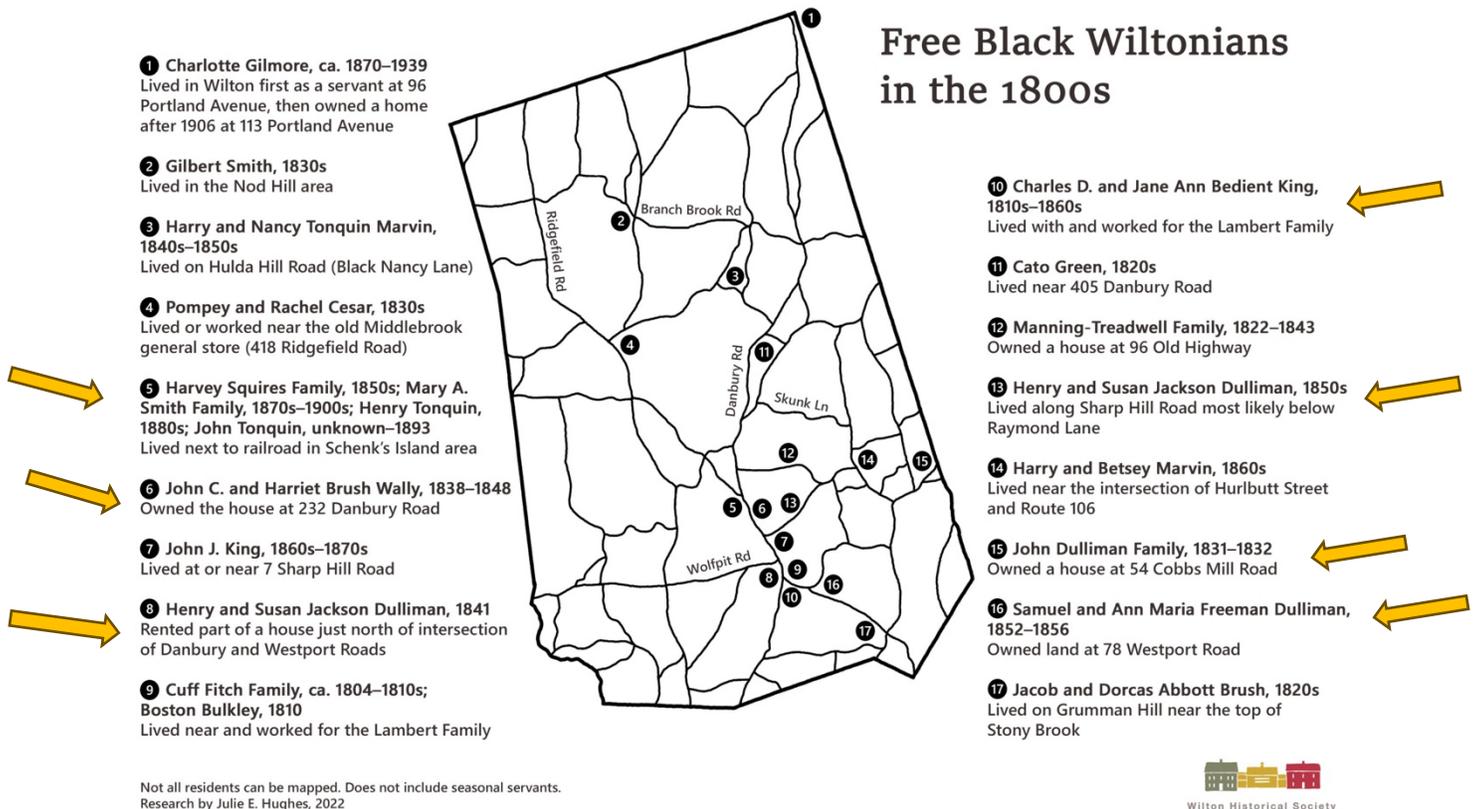
Beginning in 2021 and culminating in June 2023, St. Matthew's was able to memorialize and acknowledge the life and contribution of John C. Wally (formerly enslaved with the name “Lazarus” by Ebenezer Abbott II who was a member of Wilton's Congregational Parish) with a Witness Stone. John and his wife Harriet Brush were married at St. Matthew's on January 3, 1830 by the Rev. Origin P. Holcomb. In November 1841, their son Samuel Solomon Wally was baptized at St. Matthew's. They also had a daughter named Betsey, discovered through burial records in Bridgeport recently.



St. Matthew's paid John C. Wally an annual salary of \$9 for ringing the bell, sweeping the floor, and lighting the fire; today he would have been called the parish's sexton. Captain Daniel Betts, a member of St. Matthew's and on the Building Committee, was a benefactor of Wally, employing him and selling him property with a house on it that is still standing at 232 Danbury Road. You can learn more about Mr. Wally and his accomplishments in the “Installation Ceremony Honoring John C. Wally” Program Book (June 10, 2023), including a great biography of him written by seventh-grader Doug Gubner. John C. Wally's Witness Stone is located at the Wilton Historical

Society and a plaque in his honor hangs below the bell that is rung before worship in the narthex at St. Matthew’s Episcopal Church, now located at 36 New Canaan Road in Wilton.

Following Emancipation, former enslavers of St. Matthew’s employed many free Blacks, did business with them at their stores, and cared for them medically. Many Blacks fought in the early wars of our country including the Revolution and Civil War. As we continue to research St. Matthew’s history beyond the early 1800s, we know we have additional records of Black families associated with St. Matthew’s to share such as the Brown-Hicks, Dulliman, and King-Bedient families. (The arrows below designate families who are noted in St. Matthew’s records.)



Telling the story of St. Matthew’s is not over. Moving forward, other questions to be clarified include: What effect did Reconstruction have on Wilton? Jim Crow? Segregation and the Civil Rights movement? We welcome more to join in our research efforts using the resources that we already have on hand and others located in the History Room at the Wilton Library.

We can’t individually solve every problem, correct every injustice, or teach every truth. But as each of us are different parts of the Body of Christ, we can recognize the belovedness of all humanity, created in the image of God at St. Matthew’s, in Wilton, and beyond. In the words of Bishop Mello, “As we commemorate the abolition of slavery in our state, we cannot ignore the fact that our forebears were complicit in a system that perpetuated grave injustice and suffering. It is a moment for us to repent and to recommit ourselves to the Gospel call of love, justice, and equality.”⁸³

ADDENDUM A

Early Wilton Anglicans from St. Paul's in Norwalk (founded 1737) who were founders and early members of St. Matthew's Episcopal Church (founded 1802).

Note: Most of the founders and members of these congregations did not enslave others.

<p style="text-align: center;">Key</p> <p>documented enslavers enslaved persons if not highlighted it is assumed they were free Blacks</p>

<p>Names obtained from Julie Hughes' "Slave Owner Residents and/or Proprietors of Wilton, with Known Enslaved Persons, 1713-1840s"</p>
--

The Resseguie Family

Alexander Resseguie (1679-1752) (St. Paul's Norwalk), wife Sarah Bontecou Resseguie (1681-1894), son Alexander Resseguie, II. (St. Matthew's, Wilton)

- Venice
- Unknown, woman (may be Venice)
- Unknown, child (may be Venice)

The Belden Family

Capt. Samuel Belden (c. 1824) and sons: Col. William Belden (d. 1830) & wife Rebecca; Maj. Samuel Belden, II (d. 1850) & wife Lurany Lambert Belden & family; Thomas Belden. They enslaved at least 9 individuals.

- Aner Smith Tonquin
- Catharine Tonquin Smith (later freed)
- Eunice Belden Smith (enslaved by William, later freed)
- Grace Tonquin (enslaved by William; sold to Hiram Betts (d. 1838), wife Phebe Betts & family in 1824)
- Hagar Tonquin (enslaved by William or Samuel Belden II)
- Henry Tonquin (later freed)
- John "Jack" Tonquin (son of Hagar & Bill, later freed)
- Laura Tonquin (later freed)
- Lucinda Tonquin (later freed)

The Fitch Family

Samuel Fitch, Jr. (d. ca. 1717), wife Susannah Fitch & family (#15 wealthiest in Wilton)

- Sarah

The Lambert Family (#13 wealthiest in Wilton)

David Lambert I (1700-1784) & wife Lurany Bill Lambert (d. 1775); son David Lambert II (1740-1815) & wife Susannah Rogers Lambert (1752 -1829) & family

- Jack
- Coffee
- Peg (later freed)
- Charles D. King (b. ca. 1810; enslaved vs. free status is unclear)

- Son of Harry Reed (enslaved) and Lucretia (free) of Redding
- If his mother was free, he should have been legally born free, too – however...
- He worked for the Lambert family and was “given” as a boy to either Elizabeth or Julia Lambert.
- From her research, Julie Hughes offers interesting stories about his life and the false stereotyping that often occurred about black males
- Elizabeth Lambert names him in her will of 1829
- Had most likely been emancipated by 1829 (age 19)
- Married Jane Ann Bedient at St. Matthew’s on Nov. 27, 1834 by Rev. William Barlow.
- Became a member of St. Matthew’s in 1834.
- In 1840 he was head of a four-person household in Wilton.

APPENDUM B

Free Blacks and Their Descendants with connections to St. Matthew's

All this information is gleaned from Julie E. Hughes' research as described in *Black Wiltonians, 1710s to 1930s: Enslaved Persons & Immediate Descendants* (February 2022).

BROWN / HICKS FAMILY

- **Morris Brown** (possibly born into slavery but a free man by 1815)
 - Confirmed at St. Matthew's June 22, 1835
 - Worked at St. Matthew's (1833, 1834, 1836): ringing the bell, sweeping, and making the fire; earned \$10 in 1836
 - Listed as a communicant ("removed, returned")
 - Worked for Samuel Lambert and appears purchasing items from Lambert
- **Susan Brown**
 - Wife of Morris
 - Confirmed at St. Matthew's June 22, 1835
 - Listed as a communicant ("removed")
 - Supported by a grant made to the church in her later life)
- **Dinah Brown** (1808-Nov. 20, 1835)
 - Daughter of Morris & Susan
- **Susan Brown Hicks** (d. Jan. 21, 1835 in childbirth?)
 - Daughter of Morris & Susan
 - St. Matthew's communicant
 - Buried at St. Matthew's cemetery
- **George Hicks**
 - husband of Susan Brown Hicks
- **Susan Hicks** (d. Jan. 27, 1835)
 - Daughter of George and Susan
 - Presumably buried at St. Matthew's cemetery (soon after birth?)

BRUSH/WALLY FAMILY

- **Harriet Brush** (aka Harriet Abbott) (d. Aug. 18, 1854)
 - Married John C. Wally by Rev. Origen P. Holcomb on Jan. 3, 1830
- **John C. Wally** (b. ca. 1804-Jan. 22, 1859)
 - (aka **Lazarus** enslaved by Ebenezer Abbott II, then his son Nathan Abbott both of Wilton Congregational Church)
 - Married Harriet Brush by Rev. Origen P. Holcomb on Jan. 3, 1830
 - Worked as a free man for Daniel Betts of St. Matthew's
 - Purchased land and a dwelling house from Daniel Betts (adjacent to Bett's own land) near St. Matthew's at (now 232) Danbury Rd. on Mar. 10, 1838; sold the property 10 years later for four times the original purchase price.
 - Early 1830s, worked at St. Matthew's ringing the bell, sweeping the floor, and lighting the fire earning \$9 for a year
- **Samuel Solomon Wally**
 - Son of John C. and Harriet Wally
 - Baptized at St. Matthew's November 1841

- Betsey Wally (b. ca. 1839-Mar. 4, 1852)
 - Daughter of John C. and Harriet Wally
 - Buried with her mother in Mountain Grove Cemetery, Bridgeport

DULLIMAN (DULLIVAN) FAMILY

The extended Dullivan family left their mark in Wilton with a paper trail of many activities, showing what life was like for a free Black family living in Wilton.

- Susan Jackson Dulliman (b. ca. 1820)
 - Married Henry Dulliman at St. Mark's Episcopal Church, New Canaan on May 30, 1841)
 - Buried in St. Matthew's cemetery (headstone determined)
 - Her documented story (by Julie) shows the determination as well as difficulty she faced raising a family and being married (and widowed) by a Civil War soldier.
- Henry Dulliman (b. 1819 in Wilton)
 - Headstone in St. Matthew's cemetery, but buried in Beaufort National Cemetery (died between May 25 and May 29, 1864 from typhoid, etc. in Beaufort, South Carolina)
- Samuel Douglas Dulliman (b. Jan. 24, 1841)
 - Son of Henry and Susan Dulliman
 - Recorded as being baptized Nov. 1841 (error in the books?) and in 1842 at St. Matthew's
 - Worked as a laborer in 1860.
 - Other details of his life beyond Wilton are also recorded.
- Mary Dulliman (b. ca. 1843)
 - Daughter of Henry and Susan Dulliman
 - Possibly the "Molly" who was baptized at St. Matthew's in 1842
- Sarah Ann Dulliman (b. ca. 1848)
 - Daughter of Henry and Susan Dulliman
 - Attended school in 1860.
 - Buried as a teenager on March 13, 1865, St. Matthew's
- Susan C. Dulliman (b. Feb. 7, 1853 in Wilton or b. March 20, 1848 in Wilton)
 - Daughter of Henry and Susan Dulliman
 - Was attending school in 1860.
 - May also be buried at St. Matthew's
- Adaline Dulliman (b. ca. 1823)
 - Married to Samuel Dulliman
 - Baptized at St. Matthew's Oct. 21, 1852 by Rev. Levi Stimson
 - Buried Oct. 30, 1852 by Rev. Levi Stimson (from childbirth?)
- John Jacob Dulliman (d. May 8, 1863)
 - Son of Samuel and Adaline Dulliman
 - Buried in St. Matthew's Cemetery

PHILLIPS-SEBRING FAMILY

- James Phillips (resident of Norwalk) and Nancy Vandike (of New Milford)
 - Married on Dec. 4, 1825, in an evening ceremony performed in Wilton by Rev. Origen P. Holcomb. Given this early date, it is possible both were once enslaved.
- Harriet Phillips (resident of New York) and Henry Sebring
 - Were married on Sept. 15, 1822, performed by Rev. Charles Smith. Given this early date, it is possible both had once been enslaved.

KING FAMILY

- Charles D. King (b. ca. 1810)
 - See Lambert family for more details
- Jane Ann Bedient King (b. Norwalk, d. Dec. 12, 1848)
 - Born into slavery in the household of Jesse Bedient of Cranbury Plain
 - Married Charles D. King at St. Matthew's on Nov. 27, 1834 by Rev. William Barlow
 - A communicant of St. Matthew's by 1834
 - Buried at St. Matthew's
- John James King (b. May 3, 1844 – either this date or his baptism date are in error)
 - Son of Charles and Jane Ann King
 - Baptized July 19, 1840 at St. Matthew's
 - Julie Hughes shares a story involving John James and other Black Wiltonians regarding the practice of finding Black substitutes to serve for three years in the Civil War in their stead as well as his injuries suffered due to his service.
 - Became a Private in Company A, 30th Regiment, Connecticut Colored Infantry in late November through December 1863 and discharged on May 17, 1865.
 - Married Henrietta "Nettie" Reddick of Norwalk on Nov. 25, 1872 at St. Matthew's.
 - Told a reporter in 1912 he helped build St. Matthew's, drawing "the first load of stone from the ledge back of the church." (cornerstone was laid June 17, 1862)

INDIVIDUALS

- Jane Connell
 - Confirmed at St. Matthew's in 1842
- Henrietta King
 - Confirmed at St. Matthew's in 1877
- John Smith (b. ca. Feb. 1868)
 - Son of Mary S. Smith, died at 10 months old and was buried at St. Matthew's, Nov. 5, 1868

ADDENDUM C

St. Matthew's Episcopal Church Wilton Milestone Dates

- July 1, 1802 – six “substantial” Episcopalians (along with 61 signatures) chose to establish a Wilton Episcopal Parish
- December 20, 1802 – it was decided to build a church structure on a plot of land (50' by 65' plot) owned by Captain Samuel Belden across from his tavern (Old Highway Rd)
- 1815 – the Wilton Episcopal Society votes to free its ties to St. Paul's and seek its own minister
- August 18, 1819 – St. Matthew's Episcopal Church on Danbury Rd. was consecrated by the Rt. Rev. John Hobart, Bishop of New York and Connecticut

Ministers-in-Charge and Rectors

1803-1811	The Rev. Henry Whitlock (1/6 time given from St. Paul's, Norwalk)
1811-1816	The Rev. Bethel Judd D.D. (1/4 time given from St. Paul's, Norwalk)
1816-1817	The Rev. Reuben Sherwood (3/4 time at St. Matthew's / 1/4 time at St. Stephen's Ridgefield)
1817-1823	The Rev. Charles Smith+ (ministry shared with St. Stephen's, Ridgefield)
1823-1833	The Rev. Charles J. Todd+
??? 1830 ???	The Rev. Origen P. Holcomb+ (performed Wally marriage)
1833-1836	The Rev. William Barlow+
1836-1837	The Rev. Bethel Judd D.D.+
1837-1838	The Rev. R. C. Shimcall
1838-1840	The Rev. Abel Nichols
1840	The Rev. William C. Heyer+
1841-1844	The Rev. John Purvis+ (services held in the summer only)
1848-1849	The Rev. Timothy Wilcoxin
1849-1851	The Rev. Abel Ogden
1851-1860	The Rev. Levi B. Stimson, deacon+
1859-1863	The Rev. Simon G. Fuller, deacon then priest+
1864-1867	The Rev. Albert U. Stanley
1867-1870	The Rev. William L. Bostwick+
1872-1879	The Rev. Jeremiah E. Walton+
1879-1882	The Rev. Francis W. Barnett
1882-1884	The Rev. H. G. Broadwell
1884-1892	The Rev. James E. Coley
1892-1906	The Rev. William E. Hooker
1906-1919	The Rev. Charles A. Marks
1919-1922	The Rev. O. Stewart Michael
1923-1935	The Rev. James L. Strong
1935-1940	The Rev. Howard Jacobson
1940-1952	The Rev. Charles W. Wilding

1953-1966	The Rev. Robert Green
1966-1977	The Rev. Roger Owen Douglas
1977-1978	The Rev. Dr. Nelson Back (Interim)
1978-1992	The Rev. Stephen D. Parker, Jr.
1993	The Rev. William Opel (Interim)
1994-2000	The Rev. William Sachs
2000-2001	The Rev. Canon Curtis Zimmerman (Interim)
2002	The Rev. Hugh Tudor-Foley (Interim)
2002-2016	The Rev. Mary Grace Williams
2017-2018	The Rev. Alon White (Interim)
2018-	The Rev. Marissa Rohrbach

+ recorded as having married, baptized, or buried enslaved or free colored persons, including confirmation during their tenure

ADDENDUM D

Samuel Seabury (November 30, 1729—February 25, 1796)

First American Episcopal Bishop

First Bishop of Connecticut

Second Presiding Bishop of the Episcopal Church

The place where Seabury worked and lived for most of his life, the Connecticut Colony (and then the State of Connecticut), featured a robust maritime trade with intimate ties to the transatlantic slave economy. As one historian notes, “when the great city of Hartford was little more than a raw fort, a ship from Wethersfield was already ferrying onions and a horse down to Barbados, where African slaves worked the sugar plantations.” The sugar cane produced by enslaved men and women in the West Indies was brought to Connecticut, where some 21 distilleries in Hartford County alone turned it into rum. The wealth of many early British colonists in Connecticut was tied to slave labor. Human slavery in the Connecticut Colony was legal and, by the time of the American Revolution, Connecticut had the most enslaved individuals (about 5,100) in all New England. Slaves represented about 3% of the colony’s population in the eighteenth century, but in larger towns like New Haven, Middletown, and New London, slaves made up nearly 10%. Most Connecticut slave owners, except for those on a few plantations in the eastern part of the colony, enslaved one or two, and at times up to six, individuals.

Samuel Seabury grew up in a colony and family shaped by the slave economies and human enslavement. Seabury’s father owned at least one slave, named Newport, whose existence is marked in his father’s will. Two weeks before Seabury married Mary Hicks on October 12, 1756, his eventual father-in-law gifted Mary the slave who had served and would continue to serve as her personal servant. The Seabury-Hicks marriage, therefore, meant that yet again Samuel Seabury lived—and this time managed—a household bound to human enslavement.

There is no record that Seabury supported anti-racist or even antislavery principles. Indeed, at some point in a 1760s legal dispute over money with father-in-law Edward Hicks, Seabury obtained ownership of four enslaved men. These men moved into Seabury’s home, as did his father-in-law. After Edward Hicks died, as part of the ongoing financial disagreement, Seabury transferred ownership of three of these men back to the Hicks estate while continuing to claim a man named Charles as property. Comfortable dealing with human collateral, Seabury disrupted the lives of the enslaved in untold ways as he and members of the Hicks family shuffled around roughly £200 of bonded humans.

Seabury’s ownership and contact with enslaved individuals did not stop in the 1760s. According to the 1790 census, Samuel Seabury in New London County, Connecticut, had 3 enslaved persons in his household. Two of the three slaves documented in the census are likely the ones named in the probate inventory from Seabury’s estate on his 1796 death. This document names among Seabury’s property the 38-year-old Nell and the 9-year-old Rose. Lastly, Seabury’s journal states that his daughter, Maria, lived with him in the parsonage house supplied by St. James’s Church in New London. The Seaburys occupied this property from 1785 until Seabury’s death. Here, Maria directed the household, which included one servant and the enslaved woman Nell.

ADDENDUM E

(2023) Resolution 6: Acknowledging the 175th Anniversary of the Abolition of Slavery in the State of Connecticut and Creating an Episcopal Church in Connecticut (ECCT) Reparations Fund

Resolved, That the 239th Convention of ECCT acknowledge the 175th anniversary of the abolition of slavery in the State of Connecticut; and be it further

Resolved, That this Convention acknowledge the pain and the injustice of Connecticut's more than 200-year legacy of slavery, and the complicity of The Episcopal Church, its leadership and its members, in it; and be it further

Resolved, That this Convention appropriate the sum of \$2.5 million from unrestricted endowed funds as initial funding to generate investment income for an ECCT Reparations Fund; and be it further

Resolved, That Mission Council will appropriate a sum equal to 10% of the annual draw from unrestricted endowed funds and 3% of Common Mission Support assessments annually until the Reparations Fund exceeds \$12 million; and be it further

Resolved, That this Convention encourage additional contributions to the Reparations Fund by congregations, organizations, and individuals; and be it further

Resolved, That the Reparations Fund be administered by a Board consisting of the Bishops, and a representative each of Mission Council, the Reparations Task Force, The Task Force on Racism, Misogyny, and Homophobia Within the Title IV Disciplinary Process, the Racial Healing, Justice and Reconciliation Ministry Network, and Donations and Bequests for Church Purposes, Inc. (the "Reparations Fund Board") for a three-year term; and be it further

Resolved, That the Reparations Fund Board organize and hold a series of meetings, over the next eighteen (18) months, to educate and seek input from ECCT clergy and laity regarding: (1) the need for and purposes of the Reparations Fund; (2) the total amount to be contributed to the Reparations Fund; (3) how monies from the Reparations Fund will be employed to achieve the goals of racial reconciliation, justice, and healing of the wounds caused by chattel slavery and its continuing impact on people of color in the State of Connecticut; and be it further

Resolved, That the Reparations Fund Board develop approval criteria and a set of policies and procedures to govern the life-cycle of funded initiatives, including but not limited to: approval, periodic impact assessment, and termination; and be it further

Resolved, That the 239th Convention encourage the participation of all members, congregations, and other organizations of ECCT in an ECCT-wide observance of the 175th anniversary of the abolition of slavery in Connecticut, to be held at Christ Church Cathedral, in conjunction with the observance of the Rev. Dr. Martin Luther King, Jr. holiday on Sunday,

January 14, 2024, to be conducted and designed by the sponsors of this resolution, the office of the Canon for Mission Advocacy, Racial Justice, & Reconciliation, and the Dean of Christ Church Cathedral.

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Public Records of the Colony of Connecticut (vol. 7, 9)

[https://www.cga.ct.gov/hco/books/The Public Records of the Colony of Connecticut 1665.pdf](https://www.cga.ct.gov/hco/books/The_Public_Records_of_the_Colony_of_Connecticut_1665.pdf)

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¹ Deborah Wing Ray and Gloria P. Stewart. *Norwalk: Being an historical account of that Connecticut town* (Norwalk, CT: Norwalk Historical Society, Inc., 1979), 11.

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⁴

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⁵ David Hackett Fischer. *African Founders: How Enslaved People Expanded American Ideals* (NY: Simon & Schuster, 2022), 41-42.

⁶ <https://mosergenealogy.wordpress.com/my-paternal-ancestors/captain-daniel-patrickc-1605-1643/> (accessed January 11, 2024).

⁷ Ray, 3.

⁸ Ray, 4.

⁹ <https://www.siwanoynation.org/tribal-history> (accessed January 10, 2024).

¹⁰ Ray, 5. Other men who signed the deed, but not necessarily became residents of Norwalk were: Richard Webb, Nathaniel Richards, *Matthew Marvin*, Richard Seamer, Thomas Spencer, Thomas Hales, Nathaniel Ruskoe, Isaac Graves, Ralph Keeler, John Holloway, Edward Church, John Ruskoe, and "some others."

¹¹ The original boundaries of Norwalk included today's Wilton and parts of New Canaan and Westport.

¹² Edwin Hall. *Ancient Historical Records of Norwalk, Connecticut with a Plan of the Ancient Settlement and of The Town in 1847* (New York: Ivison, Phinney, Blakeman & Co., 1865), 48. Hall was a pastor of the First Congregational Church.

¹³ Samuel Weed. *Norwalk After Two Hundred and Fifty Years* (Norwalk, 1902), 102.

¹⁴ <https://www.ancient-origins.net/news-history-archaeology/native-american-fort-connecticut-0010632> (accessed January 18, 2024).

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- ¹⁵ Hubbard, 2.
- ¹⁶ Julie Hughes. "First Residents: Uncovering Native American History" *068 Magazine* (November 16, 2023).
- ¹⁷ Hall, 55-56.
- ¹⁸ Hall, 82.
- ¹⁹ Hall, 93.
- ²⁰ Ray, 16.
- ²¹ Ray, 25.
- ²² Ray, 34.
- ²³ Hall, 121.
- ²⁴ Robert H. Russell. *Wilton Connecticut: Three Centuries of People, Places, and Progress* (Wilton Historical Society, 2004), 17.
- ²⁵ Nelson Rollin Burr, PhD. *The Story of the Diocese of Connecticut: A New Branch of the Vine* (Hartford: Church Missions Publishing Company, 1962), p. 13, 14.
- ²⁶ Burr, 6.
- ²⁷ Burr, 15.
- ²⁸ Hall, 123.
- ²⁹ Burr, 83.
- ³⁰ <https://www.episcopalchurch.org/glossary/leaming-jeremiah/>
- ³¹ <https://www.episcopalchurch.org/glossary/seabury-samuel/>
- ³² <https://www.episcopalchurch.org/glossary/kemper-jackson/>
- ³³ Ray, 41.
- ³⁴ Ray, 25.
- ³⁵ Hubbard, 292.
- ³⁶ Russell, 151.
- ³⁷ Hubbard, 292.
- ³⁸ Russell, 113.
- ³⁹ Ray, 64.
- ⁴⁰ RW1 37-235a, 235b – Connecticut State Library, RG001_010, Connecticut Archives, Revolutionary War, 1st series, 1763-1789 as documented by Dr. Julie Hughes in *Black Wiltonians 1710s to 1930s: Enslaved Persons & Immediate Descendants* (Wilton, CT, February 2022), 53.
- ⁴¹ FC 1800-198 – Federal Censuses as documented in Hughes, 53.
- ⁴² Hubbard, 266.
- ⁴³ Excerpts of a reflection given by the Reverend Canon Harlon Dalton at the 175th Observance of the Abolition of Slavery in Connecticut, Christ Church Cathedral, Harford. January 14, 2024. The full "story" can be found in Addendum D.
- ⁴⁴ Russell, 21-22.
- ⁴⁵ Russell, 48.
- ⁴⁶ Russell, 153 and 180.
- ⁴⁷ Peter Hinks. "Enslaved Africans in the Colony of Connecticut" (Citizens All: African-Americans in Connecticut 1700-1850), 2007. <https://glc.yale.edu/citizens/about> (Accessed January 17, 2024).
- ⁴⁸ Jackson Turner Main. *Society and Economy in Colonial Connecticut* (Princeton University Press, 1983), 177.
- ⁴⁹ Lorenzo Johnston Greene. *The Negro in Colonial New England, 1620-1776* (N.Y.: Columbia University Press, 1942), 138.
- ⁵⁰ Edgar J. McManus. *Black Bondage in the North* (Syracuse University Press, 1973), 169-70.
- ⁵¹ Julie Hughes. "First Residents."
- ⁵² Yale MacMillan Center / Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition <https://glc.yale.edu/sites/default/files/files/Citizens%20All%20Doc2.pdf> (accessed January 17, 2024).
- ⁵³ Main, 177.
- ⁵⁴ Greene, 74-75.
- ⁵⁵ Russell, 56.
- ⁵⁶ Meaghan Downey, Eve Mandel, Nina Mellin, Kyle Nash, and Ian Sanders. "Slavery in Wilton: A Hidden Legacy" (Wilton Historical Society, June 16, 2017).

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- ⁵⁷ Forbes, Robert Pierce Forbes. "Grating the Nutmeg: Slavery and Racism in Connecticut from the Colonial Era to the Civil War" *Connecticut History*, Vol. 52, No. 2 (Fall 2013), 105.
- ⁵⁸ Russell, 160.
- ⁵⁹ Hughes, "First Residents."
- ⁶⁰ <https://wiltonhistorical.org/wiltons-lost-colonial-era-spruce-bank-black-cemetery-found/> (accessed March 9, 2024).
- ⁶¹ The Tercentenary Commission of the State of Connecticut. *Slavery in Connecticut* (New Haven: Yale University Press, 1935), 13.
- ⁶² From a primary document shared by The Witness Stone Project in March 2023.
- ⁶³ <https://www.amrevmuseum.org/finding-freedom-big-ideas/big-idea-3-slavery-in-american-life>
- ⁶⁴ <https://www.amrevmuseum.org/finding-freedom-big-ideas/big-idea-4-agency-and-resistance>
- ⁶⁵ All these facts were assembled by putting together and comparing documentation by Julie Hughes in "Black Wiltonians, 1710s to 1930s: Enslaved Persons & Immediate Descendants" (February 2022) and "Slave Owner Residents and/or Proprietors of Wilton, with Known Enslaved Persons, 1713-1840s" (February 2022) alongside Robert Russell's *Wilton Connecticut*, US Census records, St. Matthew's cemetery records & maps, *A History of St. Matthew's Church: 1802-2002* by David Close, 2003 (which is a highly undocumented and a personally opinionated account of St. Matthew's), and numerous articles and documents published by the Wilton Historical Society.
- ⁶⁶ On June 21, 1802, a notice was posted for the organization of an Episcopal Society in Wilton. The sponsors were the leading Episcopalians of Wilton: Samuel Belden, David Lambert Jr., Daniel Church, Stephen Keeler, Samuel Marvin, and William Sterling. Their first meeting was held on July 1 and Daniel Church was selected as senior warden, Samuel Belden as junior warden, and David Lambert Jr. as clerk.
- ⁶⁷ Downey, etc.
- ⁶⁸ WHS 2016.1.1 Wilton Historical Society; Hughes, "Black Wiltonians," 32.
- ⁶⁹ David H. Van Hoosear, "Slavery" in "Research notes for History of Wilton," 974.69 Van Hooser, Wilton History Room (research by Julie Hughes).
- ⁷⁰ RG3 II-1, Hughes, "Black Wiltonians," 50.
- ⁷¹ Russell, 88.
- ⁷² Russell, 87.
- ⁷³ Russell, 89.
- ⁷⁴ Russell, 180-181.
- ⁷⁵ Russell, 180.
- ⁷⁶ Russell, 58.
- ⁷⁷ Hughes, "Slave Owner Residents"
- ⁷⁸ Russell, 194.
- ⁷⁹ Fischer, 87.
- ⁸⁰ Fischer, 92.
- ⁸¹ <https://freemancenterbpt.org/little-liberia/> (accessed March 14, 2024).
- ⁸² Russell, 192.
- ⁸³ Observance of the 175th Anniversary of the Abolition of Slavery in Connecticut held at Christ Church Cathedral, Hartford on January 14, 2024.