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Teacher Appendix

Online Teacher Resources & Lesson Plans

The Amistad Center for Art & Culture

<http://www.amistadartandculture.org>

Chicago History Museum: Documents of Freedom

These lessons complement the primary sources of Prince and Prime's petition for freedom to the CT General Assembly in 1779. The Declaration of Independence, the Constitution and Bill of Rights, and the Emancipation Proclamation demonstrate the evolution of American democracy and freedoms.

<http://www.chicagohistory.org/education/resources/history-lab/america-s-documents-of-freedom>

Citizens All: The Right to Education

Details disputes and attitudes towards slaves in Prudence Crandall's efforts to create schools for blacks.

<http://www.yale.edu/glc/citizens/stories/module4/page1.html>

Complicity: How Connecticut Chained Itself To Slavery. Published in *The Sunday Magazine of the Hartford Courant*, September 29, 2002.

<http://www.courant.com/courant-250/moments-in-history/hc-250-complicity-story-gallery-20140603-story-gallery.html>

CT Freedom Trail

The Connecticut Freedom Trail documents and designates sites that embody the struggle toward freedom and human dignity, celebrate the accomplishments of the state's African American community and promote heritage tourism.

<http://www.ctfreedomtrail.org/>

CT History

Welcome to ConnecticutHistory.org, a project of Connecticut Humanities and your home for stories about the people, traditions, innovations, and events that make up the rich history of the Nutmeg State.

<http://connecticuthistory.org/topics-page/slavery-and-abolition/>

CT History: Nancy Toney's lifetime of Slavery

Nancy Toney of Windsor may have the distinction of being Connecticut's last enslaved person.

Nancy's mother, Nanny, belonged to Reverend Andrew Eliot, minister of the First Congregational Church in Fairfield (then called Christ's Church). Her father, Toney, belonged to Jeremiah Sherwood in nearby Green Farms. <http://connecticuthistory.org/nancy-toneys-lifetime-in-slavery/>

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Gilder Lehrman Institute of American History

<https://www.gilderlehrman.org/>

Gilder Lehrman Center’s “Citizens All” focuses on CT

The project provides a scholarly introduction to the history of slavery in Connecticut, the process of gradual emancipation, and the struggle for citizenship rights by free blacks and abolitionists both within and beyond the state's boundaries.

<http://www.yale.edu/glc/citizens/stories/index.html>

Life of James Mars, A Slave Born and Sold in Connecticut. Written by Himself

Hartford: Case, Lockwood & Company, 1864. <http://docsouth.unc.edu/neh/mars64/summary.html>

Library of Congress

Slavery in the United States: Primary Sources and the Historical Record

This lesson introduces students to primary sources, learning techniques for analyzing primary sources and applying these techniques to analyze documents about slavery in the United States.

<http://www.loc.gov/teachers/classroommaterials/lessons/slavery/>

The Life & Times of William Webb: An African-American Civil War Soldier from Connecticut

Kevin Johnson of the CT State Library portrays William Webb. He is available to visit your school, but he’s in high demand! Kevin.johnson@ct.gov / 860-757-6589

<http://www.ctstatelibrary.org/gallery/life-times-william-webb-a>

Harriet Beecher Stowe Center: Teacher Resources and Articles

Lesson Plans, Teacher Guides and Professional Development

https://www.harrietbeecherstowecenter.org/worxcms_published/school_page108.shtml

History is Central:

A collaborative project of thirteen Connecticut school districts, Central Connecticut State University, and the Connecticut Historical Society Museum, American Voices seeks to improve student learning in American history in grades 4-8. Related teacher-developed lesson plans:

<http://www.historyiscentral.org/HSI/case12/cover.html>

<http://www.historyiscentral.org/HSI/case11/cover.html>

Mattatuck Museum: Fortune’s Story www.fortunestory.org

Fortune was an African American man enslaved by Dr. Porter in the 18th century. His skeleton was preserved by the doctor and later donated to the Mattatuck Museum. This website explains his story.

Money Conversion Tool (1800 to the present)

www.westegg.com/inflation

The New York Times: DISUNION A Map of American Slavery

http://www.nytimes.com/interactive/2010/12/10/opinion/20101210_Disunion_SlaveryMap.html?_r=0

PBS: Africans in America

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For and Against Freedom: Teacher Guide & Lesson Focus
<http://www.pbs.org/wgbh/aia/tguide/4tgfocus.html>

See also:

The Growth of Slavery in America: <http://www.pbs.org/wgbh/aia/part1/1narr5.html>

Slavery and the Origins of the Civil War by Eric Foner
<http://www.pbs.org/wgbh/aia/tguide/tgsoew.html>

PBS & Frontline: God in America, The New Adam

This study guide complements lessons on the impact of New Englanders values and beliefs on slavery. Students can read *A Model of Christian Charity* by John Winthrop and *The Puritan Experiment*.

<http://www.pbs.org/godinamerica/study-guide/one.html>

Picturing U.S. History

Picturing United States History: An Interactive Resource for Teaching with Visual Evidence is a digital project based on the belief that visual materials are vital to understanding the American past.

<http://picturinghistory.gc.cuny.edu/>

Slavery – American Voices (Books List)

<http://libraryschool.libguidescms.com/content.php?pid=205947&sid=1802758>

Former slave **Venture Smith** related his life story to Elisha Niles, a schoolteacher and veteran of the Revolutionary War. It was published in 1798. <http://www.pbs.org/wgbh/aia/part2/2h5.html>

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Timeline

1619: Dutch ship carries first 20 Africans to Jamestown, VA for sale as indentured servants.

1620: First English settlement at Plimoth, Massachusetts

1627: English settle Barbados.

1633-36: First permanent European settlements in Connecticut; Windsor, Wethersfield, Hartford & Saybrook.

1638: Boston's first shipment of slaves arrives from Barbados; they had been exchanged for enslaved Pequot War prisoners from New England

1639: Stratford and Fairfield established.

1640: Norwalk purchased and establishes a charter in 1651.

1641: Rippowam (later Stamford, CT) settled by 29 Puritan families from Wethersfield. The initial settlement was part of the New Haven Colony, as was Greenwich.

1643: The New England Confederation of Plymouth, Massachusetts, Connecticut, and New Haven adopts a fugitive slave law.

1644: Connecticut prohibits servants/slaves from selling items or giving gifts without permit from owner.

1650: Connecticut legalizes slavery.

1662: Connecticut charter granted.

1664: Connecticut passes An Act punishing runaway servants and apprentices.

"Whereas many stubborn, refractory and discontented servants and apprentices withdraw themselves from their masters services, to improve their time to their own advantage, it is ordered that whatsoever servant or apprentices shall hereafter offend in that kind, before their covenants or term of service are expired, shall serve their said Masters, as they shall be apprehended or retained the treble term, or threefold time of their absence in such kind." (Public Records of Connecticut 1636-63, p. 105)

1666, May 10: Fairfield County, Hartford County, New Haven County, and New London County, the first four CT counties, established by an act of the CT General Court.

1690 – 1730: **Black Codes** enacted limiting rights of African Americans and Native Americans (including those who were free)

1690: The colony of Connecticut limits Native Americans and African Americans from travel

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beyond town borders, requiring them to carry passes.

1702: Connecticut creates An Act for Negro and Mulatto Servants to be maintained by their masters.

1703: Connecticut requires slaveholders to pay for care of elderly or disabled slaves.

African Americans, along with minors, apprentices and servants, are prohibited from drinking in taverns or inns without permission from their parents or masters.

1708: Connecticut passes An Act punishing Negro and mulatto servants or slaves who disturb the peace or threaten harm to any white persons.

1709: Connecticut restricts gatherings of slaves, servants or young people on specified days.

1723: Connecticut passes An Act establishing a 9 o'clock p.m. curfew for Negro and Indian servants or slaves.

1730: Connecticut passes An Act punishing slander by Negro, Indian or Mulatto slaves, but permits rights of legal defense.

"...that if any Negro, Indian or Mulatto slave shall utter, publish and speak such words of any person that would by law be actionable if the same were uttered, published or spoken by any free person of an other, such Negro, Indian or Mulatto slave, being thereof convicted before anyone assistant or justice of the peace...shall be punished by whipping, at the discretion of the assist ant or judge before whom the trial is, (respect being had to the circumstances of the case,) not exceeding forty stripes. And the said slave, so convict, shall be sold to defray all charges arising thereby, unless the same be by his or their master or mistress paid and answered. Provided nevertheless, That such Negro, Indian, or Mulatto slave be not debarred from making such pleas, and offering such evidences in his or their defense or justification on such trial, as any other person might make use of, being sued in an action of defamation, so far as relates to the trial before justice; anything above to the contrary notwithstanding." (Public Records, 1726-35,p.290)

1750: Israel Proctor deeds and wills his former black servants approximately 90 acres in Killingly, probably earliest farm owned by free blacks in Southern New England.

1756: Connecticut has 67 towns incorporated, with slaves living in 43 of them.

1773: Phyllis Wheatley (of Boston) has her book of poems published (in London), second by an American woman and first by a black. After being freed and married to a black grocer, she and her husband struggled with poverty and the death of their two children. Wheatley died at the age of 31.

1774: Connecticut prohibits importation of "Indian, Negro or Mulatto Slaves."
Connecticut census records indicate 5,101 enslaved people.

1775: American Revolution begins.

1776: Declaration of Independence signed.

1776: Vermont first state to abolish slavery.

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Connecticut frees owners from liability for emancipated slaves who select determine can support themselves.

1783: Treaty of Paris signed, ending the Revolutionary War.

Massachusetts Supreme Court outlaws slavery.

1784: **Connecticut passes law for gradual emancipation.** Black and mixed-race children born after March 1 to be freed at age of 25 (= 1809 if born in 1784)

1787: Constitutional Convention. The Constitution is approved, extending slave trade for 20 years.

1788: Connecticut becomes the 5th state.

Connecticut bars importation of African slaves. Also sets fines for forcibly removing free blacks or Indians from state and slave trading.

1789: U.S. Constitution ratified with clause equating slaves to 3/5ths of a white citizen and provision that international slave trade would end within 20 years.

1790: The First Federal Census

- 3,763 people held in bondage throughout New England
- 2,648 people held in bondage in Connecticut.
- 2,771 free blacks now lived in Connecticut.
- **By 1790 Connecticut was half free and half enslaved.**
- U.S. Population: 3,929,214
- Black Population: 757,208

1791: Bill of Rights becomes part of U.S. Constitution.

1792: Connecticut prohibits inhabitants from transporting or aiding transportation of slaves out of state to be sold.

1793: Congress passes first fugitive slave law, giving slaveholders the right to recover runaways.

1794: Eli Whitney granted patent for cotton gin, enabling the production of cotton to eventually become more profitable.

1797: Connecticut amends its gradual emancipation: slaves born after August 1 will be free at the age of 21 (= 1818).

1798: **Former slave Venture Smith's autobiography is published** in Haddam Neck, Connecticut where he lived as a successful and prosperous freeman. His account is among the only that includes life in Africa, slavery, and freedom.

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1801: Shipments of onions from Wethersfield, CT to the West Indies reaches 500,000 pounds, most of which are fed to slaves.

1804: Ohio passes first in series of laws restricting rights and movement of free blacks. The constitutions of Illinois, Indiana and Oregon would bar black settlers.

1807: British Parliament abolishes British slave trade.
United States prohibits importation of slaves, effective January 1, 1808.

1814: The state legislature ruled that the term "freeman" meant free *white* man, thus excluding free black men from voting.

1816: American Colonization Society is formed, favors repatriating blacks to Africa.

1818: Connecticut's new constitution specifically **bans African-Americans from voting**.
Connecticut guarantees jury trial for those accused of being fugitive slaves.

1820: Missouri Compromise

1830: Federal census shows there were about **8,000 freemen**, many of them living in cities, including New Haven, Hartford, Middletown and New London. They were tradesmen, domestic workers, mariners, tailors and dyers of cloth. Some owned land and businesses. Black women worked as seamstresses, cooks, servants and in other domestic occupations.

1833: Prudence Crandall opens a school for "young black misses." Within a year organized violence from town inhabitants of Canterbury forces the school to close.

1833: **The Black Law of Connecticut** was passed in legislation, outlawing the establishment of schools "for the instruction of colored persons belonging to other states and countries."

1848: Connecticut passes final legislation abolishing slavery, becoming the last state in New England to fully abolish slavery.

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Vocabulary

Abolish: to do away with entirely, as to abolish a law or custom.

Abolitionist: a person who believed in abolishing slavery during the 19th century.

Bill of Rights: a statement of fundamental rights and privileges (especially the first ten amendments to the United States Constitution).

Black Codes: a series of laws passed between 1690 and 1730 which described the rights and responsibilities of slave and master. Many limited the rights of African Americans and Native Americans, even if they were free.

Census: an official count or survey of a population, typically recording various details of individuals.

Constitution (U.S.): the constitution written at the Constitutional Convention in Philadelphia in 1787 and subsequently ratified by the original thirteen states.

Emancipation: the act of setting someone free.

Equality: the quality or state of being equal : the quality or state of having the same rights, social status, etc.

Freedom: 1. :the quality or state of being free: as

a : the absence of necessity, coercion, or constraint in choice or action

b : liberation from slavery or restraint or from the power of another : independence.

Freeman: originally a term describing land-owning white men who were allowed to vote, it later became a name used by free African Americans.

Indentured Servant: a person who is legally obligated to work for another person for a set length of time.

Master/Mistress: person who owns a slave; person who has indentured servants.

Middle Passage: the part of the slave trade involving the voyage across the Atlantic Ocean, from Africa to the Americas. Between 10 and 20 percent of the captives died during the voyage.

Mulatto: a person who has one white and one black parent. In colonial Connecticut, the term also applied to anyone with one Native American and one black parent.

Native American: the first people to live in the Americas. Connecticut tribes of the eighteenth century included Paugussets, Pequots, Nipmucs, Narragansetts and Mohegans. Many Connecticut laws restricting movement of Africans and African-Americans also included the Indian population, many of whom intermarried with African-Americans.

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Petition:

Shackles: metal rings or bands enclosing the ankle, wrist, or neck and fastened by a chain or strap, used to confine or restrain a person

Slave: a person who is the legal property of another person.

Triangle Trade: The Triangular Trade was a system in which slaves, crops, and manufactured goods were traded between Africa, the Caribbean, and the American colonies. The early days of the American economy were filled with trade routes stretching across the Atlantic Ocean.

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Teaching with Primary Sources

Educators should always reinforce tools and techniques with students when analyzing primary sources. Below is a short guide for review.

What are Primary Sources? Primary and Secondary Sources

People living in the past left many clues about their lives. These clues include both primary and secondary sources in the form of books, personal papers, government documents, letters, oral accounts, diaries, maps, photographs, reports, novels and short stories, artifacts, coins, stamps, and many other things. Historians call all of these clues together the *historical record*.

Historians use a wide variety of sources to answer questions about the past. In their research, history scholars use both *primary sources* and *secondary sources*.

- Primary sources are actual records that have survived from the past, such as **objects, letters and photographs, even articles of clothing**.
- Secondary sources are accounts of the past created by people writing about events sometime after they happened.

For example, your history textbook is a *secondary source*. Someone wrote most of your textbook long after historical events took place. Your textbook may also include some *primary sources*, such as direct quotes from people living in the past or excerpts from historical documents.

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Analyzing Primary Sources – A Guide

Historians analyze historical sources in different ways. First, historians think about where, when and why a document was created. They consider whether a source was created close in location and time to an actual historical event. Historians also think about the purpose of a source. Was it a personal diary intended to be kept private? Was the document prepared for the public?

Some primary sources may be judged more reliable than others, but **every source is biased in some way**. As a result, historians read sources skeptically and critically. They also cross-check sources against other evidence and sources. Historians follow a few basic rules to help them analyze primary sources. Read these rules below. Then read the questions for analyzing primary sources.

Use these rules and questions as you analyze primary source documents:

Time and Place Rule

To judge the quality of a primary source, historians use the **time and place rule**. This rule says the closer in time and place a source and its creator were to an event in the past, the better the source will be. Based on the time and place rule, better primary sources (starting with the most reliable) might include:

Direct traces of the event;

- o Accounts of the event, created at the time it occurred, by firsthand observers and participants;
 - o Accounts of the event, created after the event occurred, by firsthand observers and participants;
 - o Accounts of the event, created after the event occurred, by people who did not participate or witness the event, but who used interviews or evidence from the time of the event.
-

Bias Rule

The historians' second rule is the **bias rule**. It says that every source is biased in some way. Documents tell us only what the creator of the document thought happened, or perhaps only what the creator wants us to think happened. As a result, historians follow these bias rule guidelines when they review evidence from the past:

Every piece of evidence and every source must be read or viewed skeptically and critically.

No piece of evidence should be taken at face value. The creator's point of view must be considered.

Each piece of evidence and source must be cross-checked and compared with related sources and pieces of evidence.

Questions to Use When Using Primary Sources

Who created the source and why? Was it created through a spur-of-the-moment act, a routine transaction, or a thoughtful, deliberate process?

Did the recorder have firsthand knowledge of the event? Or, did the recorder report what others saw and heard?

Was the recorder a neutral party, or did the creator have opinions or interests that might have influenced what was recorded?

Did the recorder produce the source for personal use, for one or more individuals, or for a large audience?

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Was the source meant to be public or private?

Did the recorder wish to inform or persuade others? (Check the words in the source. The words may tell you whether the recorder was trying to be objective or persuasive.) Did the recorder have reasons to be honest or dishonest?

Was the information recorded during the event, immediately after the event, or after some lapse of time? How large a lapse of time?

Sources:

American Memory from the Library of Congress

<http://memory.loc.gov/learn/lessons/primary.html>

Gourley, Catherine. "Voices from the Past" *Writing! Weekly Reader Corporation*, Volume 21, No. 3 (1998). Pages 4 – 9.