



The Cesar & Sym Peters Site: A Multidisciplinary Collaboration building awareness of Racial Diversity, Inclusion, and Equity in Hebron, Connecticut

Teacher Resources

Note –District #8 reconstituted in the 20th century what had been much of the historical bounds of Hebron in the 18th century. Historically much of what is now Marlborough which became a separate township in 1803 and Andover which became a separate town in 1848 were part of Hebron. When the designation of “Hebron” is used in reference to the 18th century, it should be understood that Marlborough and Andover were included in this designation.

Before We get Started—

Check any statement you think is true

The first African Americans to live in Connecticut came after the Civil War.

Slavery was a Southern institution and did not exist in New England.

The first African Americans to live in Hebron came as part of the Great Southern Migration after the Civil War.

Unlike the American South, New England was not involved in the slave trade.

___ The greatest concentration of African Americans during Connecticut's colonial period were in Hartford, one of the Connecticut's capitals.

___ Connecticut did not trade with other British colonies because it had nothing to exchange.



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Hebron's First African Americans

Researching Native and African Americans is not easy. There are very few first-hand accounts written by these individuals. However, references appear in town and state records and compiled in Black Roots in Southeastern Connecticut, 1650-1900, Barbara W. Brown and James M. Rose, 1980. Black Roots in Southeastern Connecticut 1650-1900 provides a well-researched compilation of historic records of the role Native and African Americans played in Hebron, Marlborough, and Andover from its first settlement in the early 18th century until 1900.

Hebron's history of an African American presence begins on a sad note and is worth considering given the sparse historical facts of what factors might have led to the event.

This is the earliest reference to slavery in Hebron (John Talcott as referenced to the 1744 Isaac Pinney map lived in the section of Hebron that would become Marlborough)

Pg 484 " Cuff, Negro man of John Talcott of Hebron, committed suicide 25 Feb. 1754, (Hartford County Superior Court, Inquests) from Black Roots in Southeastern Connecticut, 1650-1900, Barbara W. Brown and James M. Rose, 1980

Finding the Facts – Using the reference from page 484, answer the following questions.

Who is the African American referenced?

What is the event?

When did it occur?

Where did it happen?

Personalizing History

What does it mean to be alone while surrounded by others?

We will probably never know why Cuff decided to take his own life during the winter of 1754. It was a tense time, war between Britain and France threatened. However, Cuff may have faced his own battles. Records indicate there were very few African Americans in Hebron at the time. It is possible that Cuff may have been the only one and he was enslaved living on a farm that would eventually become part of Marlborough. It is not known if Cuff was born free in Africa and survived the Middle Passage to be sold in New England or if he had been born in New England and sold from his mother when he was very young. What we do know is that he was subject to the total control of his owner John Talcott.

Points for discussion

If Cuff had been born in Africa and transported to Hebron, he was completely surrounded by a foreign culture and may not have understood English? How would you react if you were in a place where you didn't understand the language and were expected to follow someone else's orders?

If Cuff were born in New England and had been separated from his mother as a young child and sold from owner to owner what would you hope for in your future?

Treatment – Houses in Hebron around 1750 were generally small with large families. Privacy as we know it did not exist. If the Talcott house was large enough, Cuff may have slept in the garret with John Talcott's children. Cuff might have been housed in the barn or a shed or even the cellar of the house. None of these spaces would have been warm in winter and some would be hot during the summer and Cuff probably didn't have a lot of clothes. Yet, Cuff would be expected to interact with the family each day?

How would you feel if you were an outsider in a family? How would you cope with this?

It is not known if Cuff would have been hobbled with a chain as he worked or chained at night when he slept. Have you ever had a sprained ankle or broken leg? How did this affect how you went about your day? How did you feel?

Essential Questions:

What could Cuff do to remain an individual and not become a piece of property?

Why didn't Cuff run away?

Why do you think Cuff took his own life?



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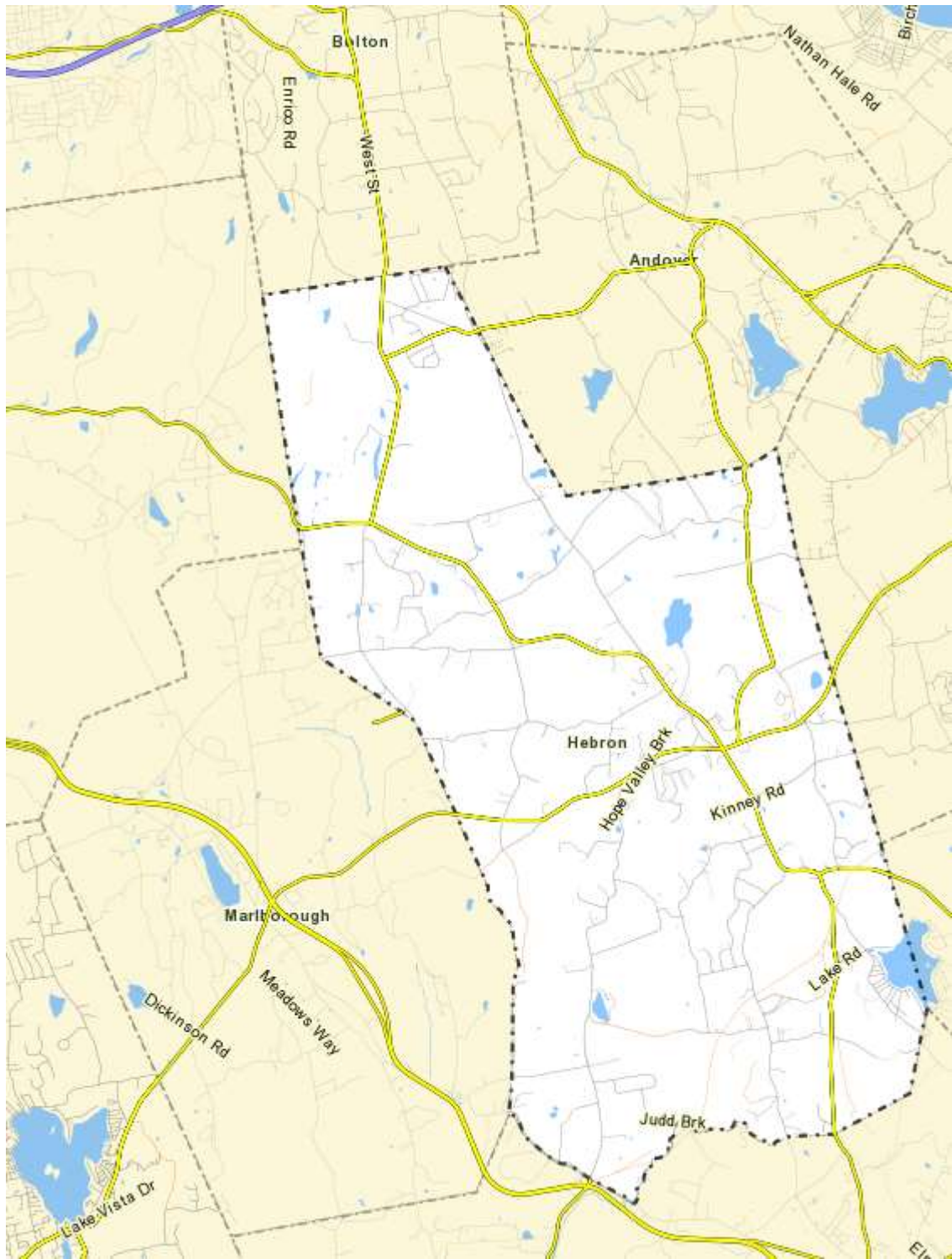
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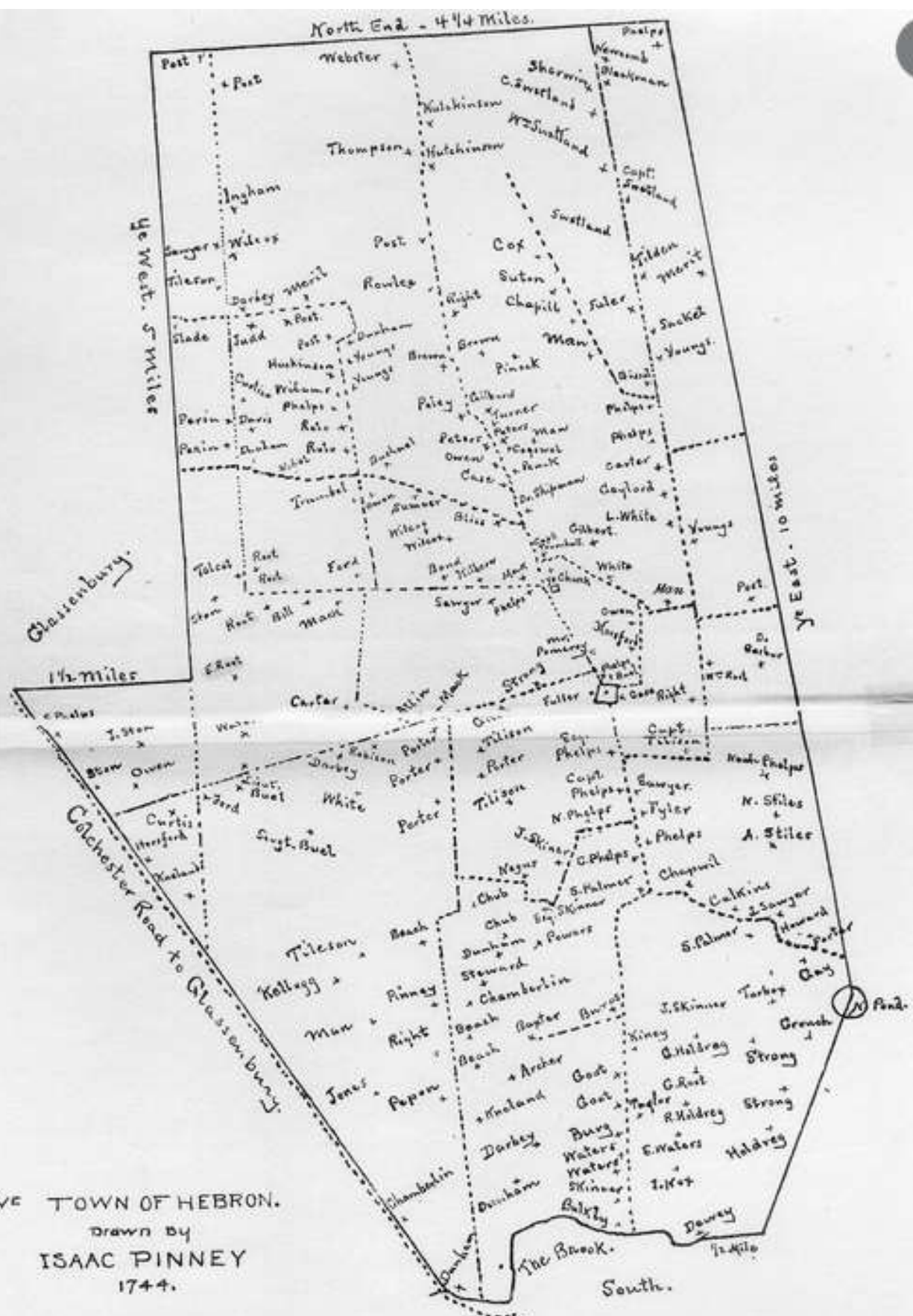
“The Past is a Foreign Country” – Using a Map to find out where you are. Working in small groups,

- * trace the boundary of Marlborough, Andover and Hebron on the 21st century map.
- * Identify using google maps the major highways that run through these towns
- * Identify as many of the lakes and ponds as you can
- * Put a star where you think your house is located.

Compare your map to the 1744 map. It’s similar but different because parts of Andover and Marlborough are included as Hebron. The Square with the dot is Hebron Center. N Pond is Amston Lake. “Ye Church” is the cemetery about a mile north of Hebron Center on Route 85 across from Slocum Road.

- * Free hand draw the modern highways you identified on your first map on the 1744 map. It probably won’t be exact.
- * Compare your map with others and see if you can develop a classroom map that shows modern roads that might appear on the 1744 map





VE TOWN OF HEBRON.
 Drawn by
 ISAAC PINNEY
 1744.

Original in State Library
 Ecclesiastical
 VOL VII.

Connecting with the past

Cuff lived on the John Talcott farm. Put a circle around the Talcott farm.

* Try to locate where you live. (Note it may be within the bounds of Hebron in 1744 or outside.)

In 1744 John Talcott's family were probably members of the Hebron Congregational Church not St. Peter's Anglican (Episcopal) Church. At that time there were no other churches in Hebron. So if Cuff was allowed to attend a church service, he would travel with the family to Hebron Center each Sunday. However, Cuff may have been the only African American in all of Hebron and would have sat at the back of the church not with the Talcott family.

John Talcott had married Luce (Lucy) Burnham in 1731. Only one child of theirs is recorded in the Hebron vital records. His name was John born in 1732. He married Abia Phelps in 1752. If John Junior established his own farm when he married, his father may have acquired Cuff to provide for the labor he would lose when his son started to farm on his own. John and Abia Phelps Talcott had two children, a son named John born in 1753 who died in 1771 and a daughter Lucy born in 1755. The Elder John Talcott died in 1760. It is not clear if Cuff was owned by John Talcott senior or junior.

Essential Question: How might owning a slave play into the plans for either John Talcott senior or junior?



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Teacher Resources

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Finding Native and African Americans in Official Records

In 1756 during the French and Indian War Connecticut took its first official census of people living in the colony. It listed three categories –“Whites, Negroes, Indians”. Only white males who owned property could vote. However, of Connecticut’s total population of 130611 whites made up 97.2% of the population, Negroes constituted 2.3%, and Indians .47%. Through slavery Native and African Americans constituted part of the work force that would shape Connecticut. Concentrations of these two groups represent the difference between how Connecticut Yankees viewed the two groups. “Indians” were marginalized or not entered into consideration. Only New London County reported any “Indians” (617) which would represent members of the Mohegan, Pequot, Nehantic and Narragansets on a reservation. While Litchfield County had been recently settled and certainly had a Native American population, the Connecticut Government took the attitude expressed by Laura Ingalls Wilder in the Little House on the Prairie books – “there were no people around, only

Indians” and did not record any. At the same time the Swetland family of Andover ran an academy for Native Americans and Hebron minister Benjamin Pomeroy supported the establishment of Moore’s Indian School in Columbia, CT which later became Dartmouth College. All of this makes the figures for the Native American presence in Connecticut suspect. Communities of African Americans suggest the characteristics of northern slavery. Much of Connecticut’s economy was tied up in the West Indian trade whereby lumber, foodstuffs, and livestock were sent to the West Indies for sugar products and slaves. Thus, African American slaves labored on Connecticut farms enslaving only one or two African Americans producing raw materials for the West Indies, while individuals like William Browne of Salem employed over 50 slaves on his plantation. Wealthy merchants like Joseph Webb of Wethersfield had some house servants while others of his slaves were involved in working in his warehouses and businesses for trade. The pattern of living that was generally established was not that representative of segregated sections of towns. African Americans might be segregated in individual households, but did not leave their owners property to live in segregated communities at night such as might occur in the American south.

An ACCOUNT of the Number of Inhabitants as return'd in 1756, Viz
Hartford County

Town	Whites	Negroes	%	Indians	%
Bolton	755	11			
Colchester	2228	84			
East Haddam	1913	65			
Enfield	1050				
Farmington	3595	112			
Glastenbury	1091	24			
Haddam	1223	18			
HARTFORD	2926	101			
Hebron	1855				
Middletown	5446	218			
Symsbury	2222	101			
Somers	900				
Stafford	1000				
Suffield	1414	24			
Tolland	902	15			
Wethersfield	2374	109			
Willington	650				
Windsor	4170	50			
Total	35714	854			

New Haven County

Town	Whites	Negroes	%	Indians	%
Branford	1694	106			
Derby	1000				
Durham	765	34			
Guilford	2263	59			
Milford	1633				
NEW HAVEN	5085				
Wallingford	3713				
Waterbury	1802	27			
Total	17955	226			

New London County

Town	Whites	Negroes	%	Indians	%
Groton	2532	179		158	
Lyme	2762	100		94	
Killingworth	1442	16			
NEW-LONDON	3171				
Norwich	5317	223			
Preston	1940	78			
Saybrook	1898	33			
Stonington	2953	200		365	
Total	22015	829		617	

Fairfield County

Town	Whites	Negroes	%	Indians	%
Danbury	1509	18			
FAIRFIELD	4195	260			
Greenwich	2021				
New Fairfield	713				
New Town	1230	23			
Norwalk	2956	94			
Reading					
Ridgefield	1069	46			
Stanford	2648	120			
Stratford	3508	150			
Total	19849	711			

Windham County

Town	Whites	Negroes	%	Indians	%
Canterbury	1240	20			
Coventry	1617	18			
Pomphret	1677	50			
Killingly	2100				
Lebanon	3171	103			
Mansfield	1598	16			
Plainfield	1751	49			
Ashford	1245				
Voluntown	1029	19			
Union	500				
WINDHAM	2406	40			
Woodstock	1336	30			
Total	19669	345			

Litchfield County

Town	Whites	Negroes	%	Indians	%
Barkhemsted	18				
Canaan	1100				
Colebrook					
Cornwall	500				
Goshen	610				
Hartland	12				
Harwinton	250				
Kent	1000				
LITCHFIELD	1366				
New-Hartford	260				
New-Milford	1121	16			
Norfolk	84				
Salisbury	1100				
Sharon	1198	7			
Torrington	250				
Winchester	24				
Woodbury	2880	31			
Total	11773	54			

In the several COUNTIES

Town	Whites	Negroes	%	Indians	%
Hartford	35714	854			
New-Haven	17955	226			
New London	22015	829		617	
Fairfield	19849	711			
Windham	19669	345			
Litchfield	11773	54			
Total	126975	3019		617	

Using Math to “do” history

Doing history doesn’t always yield perfect answers

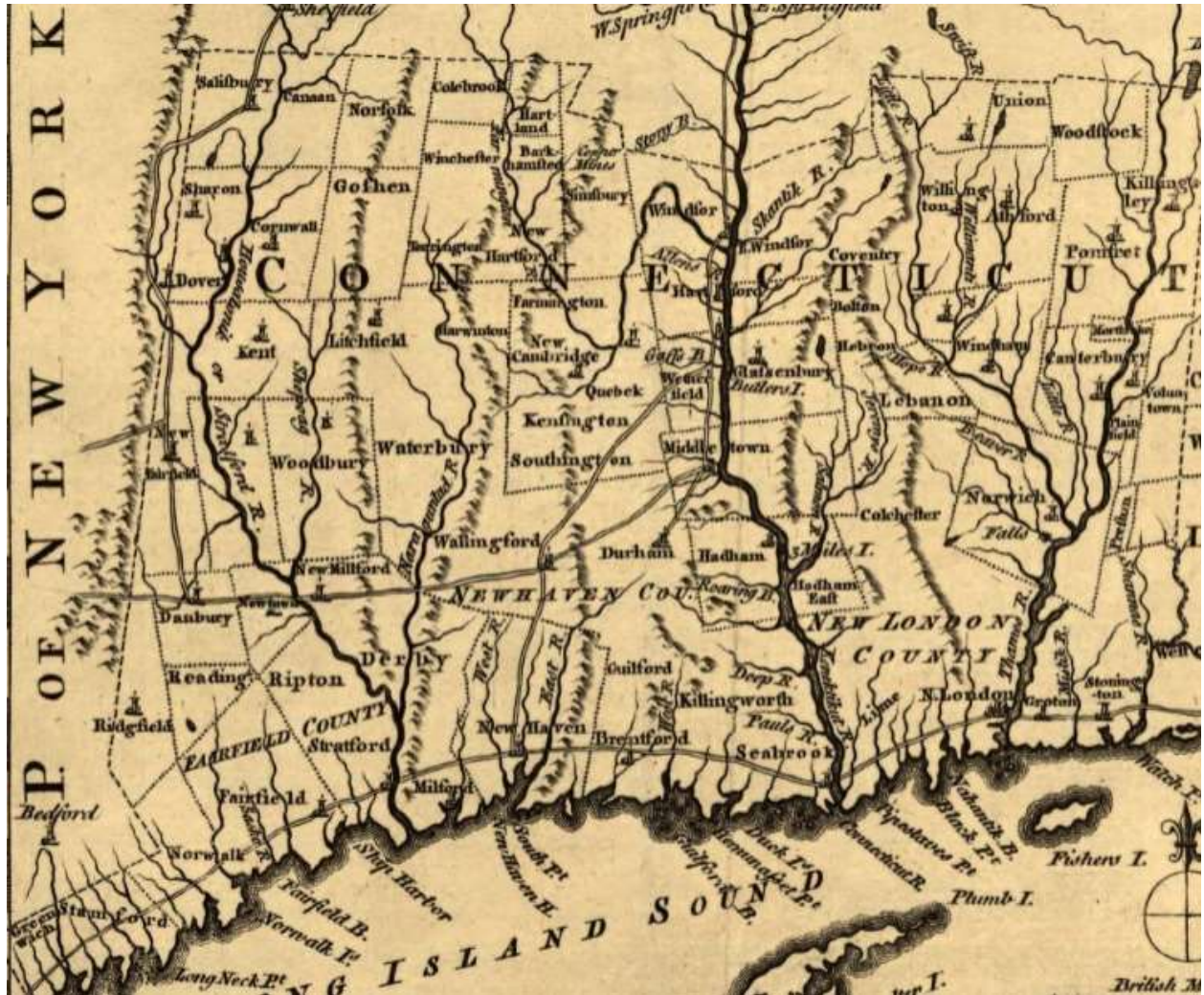
A census can provide historians with a way to compare towns to develop a somewhat accurate view of the past. The 1756 Connecticut census is not perfect, but it is the earliest and best resource available to historians for tracking the increase number of African Americans in Connecticut.

According to the data supplied in 1756 which county had the largest percentage of African Americans in it?

Rank order the counties by percentage

- 1
- 2
- 3
- 4
- 5
- 6

Now look at the 1758 Kitchin's map of Connecticut. How many of the counties with the largest number of African Americans had access to large river systems and seaports?



Essential Question – Do you think access to ports and the West Indian trade was a factor in giving rise to slavery in Connecticut?



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Teacher Resources

What do the numbers say?

In 1774, two years before the Declaration of Independence was written, Connecticut took another census. In 18 years the colony had changed.

Discussion – what historical events had happened between 1756 and 1774? Make a list. How might these events affect life in Connecticut?

The following chart compares Connecticut’s population by county in 1756 and 1774

County	white 56	white 74	black 56	black 74	Ind 56	Ind74
Hartford	35714	50679	854	1093	0	122
NewHaven	17955	25896	226	838	0	71
N London	22015	31542	829	1204	617	842
Fairfield	19849	28936	711	1153	0	61
Windham	19669	27494	345	476	0	158
Litchfield	11773	26845	54	331	0	109
Total	126975	191392	3019	5095	617	1363

Rank order the total population for each county for 1756

Rank order by African American Pop and percentage of total pop

It should look like this

1	Hartford	36568	854	2.3%
2	New London	23461	828	3.5%
3	Fairfield	20560	711	3.4%
4	Windham	20014	345	1.7%
5	New Haven	18181	226	1.2%
6	Litchfield	11827	54	00.45%

1774

1	Hartford	51894	1093	2.1%
2	New London	33588	1204	3.5%
3	Fairfield	30150	1153	3.8%
4	Windham	28128	476	1.6%
5	Litchfield	27285	331	1.2%
6	New Haven	26805	838	3.1%

Looking at the numbers Use the above information to answer the following questions:

Which two counties consistently had the largest percentage of slaves per capita?

Which two counties remain essentially the same in percentage of slaves from 1756-1774?

Which two counties showed the greatest increase in slave percentage?

Comparing the 1756 figures for Native Americans with the 1774 figures, what explanation might you come up with to explain the difference in numbers?

Essential Question: Was slavery dying out in Connecticut or on the rise at the time of the American Revolution?

In 1774 African Americans, most of them enslaved made up 2.5% of Connecticut's population having risen from 2.3% in 1756.

However certain towns had a much higher percentage of African Americans than other towns.

	White population	Black Pop	Black % of total pop
New London	5366	522	9.7%
Colchester	3057	201	6.6%
Wethersfield	3347	142	4.2%
Middletown	4680	198	4.2%
Glastonbury	1992	79	4%
Hartford	4881	150	3%
Lebanon	3841	119	3%
Hebron	2285	52	2.3%
Coventry	2032	24	1.1%
Mansfield	2443	23	1%

Willington, Stafford, Enfield, Union, Somers and Bolton each recorded 7 or fewer Blacks.

Discussion –In which towns was the percentage of African Americans compared to Yankees greater than average? Where was it less? How did Hebron rank?

What factors might explain this?

Side Bar—Racism and the American Revolution

In July of 1776 the Declaration of Independence would boldly declare that “all men are created equal”. If you were an African American living in Connecticut would you agree or disagree with this based on the 1774 census assuming that most were enslaved?

Thomas Jefferson may have had a reserved opinion of the term “all men” as seen from the following

Thomas Jefferson’s Racism, 1788

American racism spread during the first decades after the American Revolution. Racial prejudice existed for centuries, but the belief that African-descended peoples were inherently and permanently inferior to Anglo-descended peoples developed sometime around the late eighteenth century. Writings such as this piece from Thomas Jefferson fostered faulty scientific reasoning to justify laws that protected slavery and white supremacy.

The first difference which strikes us is that of color. Whether the black of the negro resides in the reticular membrane between the skin and scarf-skin, or in the scarf-skin itself; whether it proceeds from the color of the blood, the color of the bile, or from that of some other secretion, the difference is fixed in nature, and is as real as if its seat and cause were better known to us. And is this difference of no importance? Is it not the foundation of a greater or less share of beauty in the two races? Are not the fine mixtures of red and white, the expressions of every passion by greater or less suffusions of color in the one, preferable to that eternal monotony, which reigns in the countenances, that immoveable veil of black which covers all the emotions of the other race? Add to these, flowing hair, a more elegant symmetry of form, their own judgment in favor of the whites, declared by their preference of them, as uniformly as is the preference of the orangutan for the black women over those of his own species. The circumstance of superior beauty, is thought worthy attention in the propagation of our horses, dogs, and other domestic animals; why not in that of man? Besides those of color, figure, and hair, there are other physical distinctions proving a difference of race. They have less hair on the face and body. They secrete less by the kidneys, and more by the glands of the skin, which gives them a very strong and disagreeable odor. This greater degree of transpiration renders them more tolerant of heat, and less so of cold, than the whites. Perhaps too a difference of structure in the pulmonary apparatus, which a late ingenious experimentalist has discovered to be the principal regulator of animal heat, may have disabled them from extricating, in the act of inspiration, so much of that fluid from the outer air, or obliged them in expiration, to part with more of it. They seem to require less sleep. A black, after hard labor through the day, will be induced by the slightest amusements to sit up till midnight, or later, though knowing he must be out with the first dawn of the morning. They are at least as brave, and more adventuresome. But this may perhaps proceed from a want of forethought, which prevents their seeing a danger till it be present. When present,

they do not go through it with more coolness or steadiness than the whites. They are more ardent after their female: but love seems with them to be more an eager desire, than a tender delicate mixture of sentiment and sensation. Their griefs are transient. Those numberless afflictions, which render it doubtful whether heaven has given life to us in mercy or in wrath, are less felt, and sooner forgotten with them. In general, their existence appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep when abstracted from their diversions, and unemployed in labor. An animal whose body is at rest, and who does not reflect, must be disposed to sleep of course. Comparing them by their faculties of memory, reason, and imagination, it appears to me, that in memory they are equal to the whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid; and that in imagination they are dull, tasteless, and anomalous. It would be unfair to follow them to Africa for this investigation. We will consider them here, on the same stage with the whites, and where the facts are not apocryphal on which a judgment is to be formed. It will be right to make great allowances for the difference of condition, of education, of conversation, of the sphere in which they move. Many millions of them have been brought to, and born in America. Most of them indeed have been confined to tillage, to their own homes, and their own society: yet many have been so situated, that they might have availed themselves of the conversation of their masters; many have been brought up to the handicraft arts, and from that circumstance have always been associated with the whites. Some have been liberally educated, and all have lived in countries where the arts and sciences are cultivated to a considerable degree, and have had before their eyes samples of the best works from abroad. The Indians, with no advantages of this kind, will often carve figures on their pipes not destitute of design and merit. They will crayon out an animal, a plant, or a country, so as to prove the existence of a germ in their minds which only wants cultivation. They astonish you with strokes of the most sublime oratory; such as prove their reason and sentiment strong, their imagination glowing and elevated. But never yet could I find that a black had uttered a thought above the level of plain narration; never see even an elementary trait of painting or sculpture. In music they are more generally gifted than the whites with accurate ears for tune and time, and they have been found capable of imagining a small catch. Whether they will be equal to the composition of a more extensive run of melody, or of complicated harmony, is yet to be proved. Misery is often the parent of the most affecting touches in poetry. — Among the blacks is misery enough, God knows, but no poetry. Love is the peculiar oestrus of the poet. Their love is ardent, but it kindles the senses only, not the imagination...

... I advance it therefore as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind. It is not against experience to suppose, that different species of the same genus, or varieties of the same species, may possess different qualifications. Will not a lover of natural history then, one who views the gradations in all the races of animals with the eye of philosophy, excuse an effort to keep those in the department of man as distinct as nature has formed them? This unfortunate difference of color, and perhaps of faculty, is a powerful obstacle to the emancipation of these people. Many of their advocates, while they wish to vindicate the liberty of human nature, are anxious also to preserve its dignity and beauty. Some of these, embarrassed by the question 'What further is to be done with them?' Join themselves in opposition with those who are actuated by sordid avarice only. Among the Romans emancipation required but one effort. The slave, when made free, might mix with, without staining the blood of his master. But

with us a second is necessary, unknown to history. When freed, he is to be removed beyond the reach of mixture.

Thomas Jefferson, *Notes on the State of Virginia* (Richmond: 1853), 149-152, 155.



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Teacher Resources

Local Lore and Local Lessons

The following Hebron story was recorded in Andover on Feb 25, 1930 by Charlotte Morgan Mann Phelps and was passed down in her family.

The Story of Elijah Mann's Gun

Enoch Perkins Mann ("perk") came nearly every pleasant day across lots to my father's house (Cyrus Mann father of Charlotte Morgan Mann Phelps).

Sometimes he would tell the children about the little foxes he had watched playing at the mouth of the den, like little puppies.

In setting down his gun one day, he remarked, "That is the gun that killed the little (negro)."

I asked Griswold Burnham, step-son of the widow of Enoch "Elijah" Mann to tell me the story. Mr. Burnham was nearly 90 years old at the time he told it. The following is almost as he told it.

One day when General Training was on the Hebron Green, Elijah Mann, with true Yankee thrift thought of a way of making a little saving by keeping his powder in his pocket. He felt sure that in the firing of so many guns, no one would notice that his did not flash.

All day he snapped his gun with the rest. After the drill was through and the crowd no doubt feeling the effects of plenty of cider and apple jack, he snapped the gun in sport at "Landlord" Fuller several times.

On starting for the mile and half walk home, a neighbor's son, John Porter begged the privilege of carrying Mr. Mann's gun, which Mr. Mann willingly granted.

When they reached Mr. Mann's house, a colored boy, Sam Bowman popped his head over the opposite wall. "Do that again and I will shoot you" said John Porter. Up came the head, John fired and Sam dropped dead.

No legal action was taken"

Using oral history, according to the above narrative answer the following questions:

Who was shot? Who shot him?

What evidence is there from the narrative that the gun was not loaded?

When (approximately what year) did this event take place?

Where did this event take place?

How in your opinion was it possible for the gun to fire?

Why in your opinion was no legal action taken?

The story above is in reality a moral lesson.

Discussion: Have you ever been playing around and caused some one to be injured?

What do you think the moral of this narrative is?

Who was in the wrong? Sam Bowman for taunting John Porter or John Porter for aiming the gun?

The new 1818 Connecticut Constitution limited voter rights formerly enjoyed by free Connecticut African Americans to a white only citizenry. Although African Americans had fought in the Revolutionary War and War of 1812, they were after 1818 categorized as non- citizens and were not required to serve in the local militia. The narrative of Elijah Mann's gun takes on a new meaning in this light. John Porter, a white Yankee considered carrying Elijah Mann's gun as a symbol of the responsibility he would have as a future citizen. Sam Bowman, due to the

color of his skin, would never have this option. His teasing of John Porter may have been the only avenue available to him, to help him accept the fact that he would never under Connecticut law be John Porter's equal.

The following web site provides background information on African American voting rights before and after the 1818 Connecticut Constitution was adopted

<https://www.ctexplored.org/constitution-of-1818-rights-for-all/>

Essential Question – How often have voting and citizenship rights been denied Native and African Americans based on the color of their skin?