

"Forgotten Voices" ©
Shoreline Unitarian Universalist Society, Madison, CT
The Rev. Jeanne Lloyd
Amy Buckley, DFF
January 19, 2020

Sounding of the Gong

Gathering Music *I'm Here*, Russell, Willis, & Bray Nick Stanford, Pianist

#Welcome & Introduction Mary Strieff, President
Board of Trustees

Rev. Lloyd

Two years ago, Drew Gilpin Faust, Harvard's 28th president said, "Only by coming to terms with history can we free ourselves to create a more just world."¹

Today our service is drawing on the work of the Witness Stones Project, here in Guilford/Madison, and in other parts of the state. It seeks to promote an accurate interpretation of a history too long denied, namely that New England, was not slave-free and was complicit in the slave trade. If we can own our own history, then perhaps we can achieve racial justice and reconciliation in this new century.

Dennis Culliton is the Chair, and Co-Founder of Witness Stones, a project that teaches school students how to research and write about those who were enslaved in this area. Part of this process includes setting a witness stone (such as you see on your order of service) in our towns where people were enslaved.

Having studied Anthropology, Economics, and Teaching, Dennis initially worked for several years in government positions and then began teaching middle schoolers. After 25 years of teaching, he retired. He then started the Witness Stones Project.

After the service, we will offer two workshops. One workshop will be multigenerational, designed to bring our children and adults into dialogue about those who were once enslaved here. The other workshop will be led by Dennis, to elaborate on their work.

With his blessing, today, we offer you a number of stories about those enslaved in this area, as well as reflections on the circumstances that established slavery in Connecticut.

PAUSE

¹ <https://witnessstones.org/what-is-the-witness-stones-project/> January 18, 2020

As many of you will recognize, today's prelude is an instrumental version of the song, Old Man River, most often sung by Paul Robeson, an African-American and fierce advocate for human rights. When singing this song in concerts, Robeson always changed the lyrics to "shift the portrayal of [the character, Joe] away from a resigned and sad character who is susceptible to the forces of his world, to one who is timelessly empowered and able to persevere . . ." ²

As but one example of how he did this, instead of singing the original lyrics, "Ah gits weary / An' sick of tryin'; / Ah'm tired of livin' / An skeered of dyin' ", Robeson sang "But I keeps laffin'/ Instead of cryin' / I must keep fightin'; / Until I'm dyin' ". ³

Prelude *Old Man River, Robeson*

Chalice Lighting *(The flaming chalice is the symbol of our free faith)*

Opening Words/Chalice Quest

Rev. Lloyd

We are in the midst of our 7-week Chalice Quest. Thus, we invite you to return home or to some other special place, to light a chalice and reflect on each Sunday's chalice words. To help you get started with this chalice quest, you will find chalices made by our children in the foyer and fellowship hall.

Light Chalice

Our chalice words, this week, are written by Julianne Lepp. They reinforce our third principle: "That we may accept one another and encourage spiritual growth in our congregations."

We seek our place in the world

and the answers to our hearts' deep questions.

As we seek, may our hearts be open to unexpected answers.

May the light of our chalice remind us that this is a community of warmth, of wisdom, and welcoming of [new] truths.

This week's chalice quest questions, are . . . *What are some of your hearts' deep questions? And, when have you grown from unexpected answers?*

This reflection will be posted on our homepage under "This Week's Chalice Quest".

² https://en.wikipedia.org/wiki/Ol%27_Man_River January 18, 2020

³ https://en.wikipedia.org/wiki/Ol%27_Man_River January 18, 2020

#*Opening Hymn 1054 *Let This Be a House of Peace, v. 1, 2, 4*

There are hymnals in the seats in front of you if you need them.

Honoring Our Joys and Sorrows

In the coming moments, we will share with one another our joys and sorrows. We do so in two ways.

(1) You may come forward to the mic to briefly speak (or, if needed we will can bring a mic to you).

(2) Afterwards, you may also come forward to drop a stone in the water, symbolizing this community of faith into which you may release your joys and sorrows.

Verbal Expression

If there are those among us who would like to share their joy or sorrow from the microphone, please come forward now (or raise your hand as needed).

Silent Expression

And, now let us enter into a time of quiet reflection.

[Bell]

In these moments, ground your feet on the floor (as you are able), relax your body . . . breathe deeply. Reflect in silence on that voice longing to be heard . . . acknowledge it . . .

Silence

As the spirit moves you, you may come forward to drop a stone in the water, for that which is on your mind or in your heart.

Musical Meditation *Improvisation, Nick Stanford*

Let us remember with reverence the joys and sorrows spoken and unspoken today.

[Bell]

I. *The Rev. Dr. Martin Luther King, Jr. & the Children's Voices*

Ava Partch & Amy Buckley, DFF

The Children's Crusade

By Kate Rhode

From *What if Nobody Forgave? and Other Stories*, by Kate Rhode, edited by Colleen McDonald (Boston: Skinner House, 2003). Used with permission.

AMY: "What are we going to do?" asked Martin Luther King, Jr., the well-known American civil rights leader, as he sat with his friends at a meeting in the 16th St. Baptist Church in Birmingham, Alabama. King, who was trying to lead the black people of Birmingham in their struggle to end segregation, was worried that he and his friends were going to fail in their mission. Nevertheless, he rose from his chair at the front of the group.

"Who will demonstrate with me tomorrow in a brave attempt to end segregation? Who will risk going to jail for the cause?"

Often, four hundred people would show up for meetings like this one, but only 35 or so would volunteer to protest and not all those volunteers would actually show to protest. Those who did would gather downtown and parade through the streets, carry signs, chant, and sing, sending the message that segregation had to end.

In King's day, segregation meant that black people were not allowed to do the same things or go to the same places as white people. Black people couldn't go to most amusement parks, swimming pools, parks, hotels, or restaurants. They had to go to different schools that weren't as nice as the schools for white kids. They had to use separate drinking fountains, and they could and did get in trouble for breaking this rule. They weren't allowed to use the same bathrooms; many times, there were no public bathrooms at all that they could use. They weren't allowed to try on clothes before they bought them, like white people could.

Black people didn't think this was fair. Some white people didn't think it was fair either. In the 1950s and 1960s, many thousands of people worked to end segregation. But in many places, especially in the southern part of the United States, segregation was the law, and if black people tried to go somewhere they weren't supposed to go, they could and did get arrested, beaten, and even killed. In the spring of 1963, Martin Luther King, Jr. went to Birmingham, Alabama, one of the largest and most heavily segregated cities in America, to bring people together to change the law.

You see, the people were very scared. The sheriff in Birmingham was named Bull Connor. And black people didn't know what Bull Connor might do to them if he caught them protesting. Martin Luther King had already been in jail once, and others were afraid to follow him. Besides, they weren't sure protesting would do any good.

Dr. King, seeing that no one answered his call, again tried to inspire the group. "The struggle will be long," he said. "We must stand up for our rights as human beings. Who will demonstrate with me, and if necessary, be ready to go to jail for it?"

There was a pause, and then a whole group of people stood up. Someone gasped. All the people who stood up were children.

(Invite all the children in the room to stand up, as they are able.)

The adults told them to sit down but they didn't.

Martin Luther King thanked the children and told them he appreciated the offer but that he couldn't ask them to go to jail. They still wouldn't sit down. They wanted to help.

That night, Dr. King talked with a close group of friends about the events of the day. "What are we going to do?" he asked. "The only volunteers we got were children. We can't have a protest with children!" Everyone nodded, except Jim Bevel. "Wait a minute," said Jim. "If they want to do it, I say bring on the children."

"But they are too young!" the others said. Then Jim asked, "Are they too young to go to segregated schools?"

"No."

"Are they too young to be kept out of amusement parks?"

"No!"

"Are they too young to be refused a hamburger in a restaurant?"

"No!" said the others.

"Then they are not too young to want their freedom." That night, they decided that any child old enough to join a church was old enough to march.

AVA: The children heard about the decision and told their friends. When the time came for the march, a thousand children, teenagers, and college students gathered. The sheriff arrested them and put them in jail. The next day even more kids showed up—some of their parents and relatives too, and even more the next day and the next day. Soon lots of adults joined in. Finally, a thousand children were locked up together in a "children's jail." And there was no more room for anyone else.

Sheriff Connor had done awful things to try and get protesters to turn back. He had turned big police dogs loose and allowed them to bite people. He had turned on fire hoses that were so strong the force of the water could strip the bark off of trees. He had ordered the firefighters to point the hoses at the children and push them down the street. People all over the country and all over the world saw the pictures of the dogs, the fire hoses, and the children, and they were furious.

Now the white people of Birmingham began to worry. All over the world people were saying bad things about their city. Even worse, everyone was afraid to go downtown to shop because of the dogs and hoses. So they decided they had to change things. A short time later, the black people and white people of Birmingham made a pact to desegregate the city and let everyone go to the same places.

Today when people tell this story, many talk about Martin Luther King, Jr. We should also remember the thousands of brave children and teenagers whose courage helped to defeat Bull Connor and end segregation in Birmingham and the rest of the United States.

AMY: Thank you for standing. You may now return to your seats.

Reflection

Forgotten Voices

Rev. Lloyd

II. Forgotten History: Enslavement in Connecticut

Adapted from a Hartford Courant article (2002), I offer you these thoughts . . .

The State that Slavery Built⁴

"Connecticut was a slave state. Does that sound wrong? Does it feel wrong? It shouldn't. Connecticut has a history to confront as much as any Southern state."⁵

When we think about how deeply rooted racism is in our country, and our capacity for reparations and reconciliation, it is, like any member of an Alcoholics Anonymous group will tell you, important to stop the denial and admit the truth. Connecticut was a slave state. It was "[complicit] in the institution of slavery."⁶

The wealth of this state, now, is in part, "stained with the blood of slaves."⁷

Truth is complex, people are complex, countries are complex. And, just like any person or family or community this state has admiral truths, like lobbying for the abolition of slavery and fighting in the civil war to end the institution of slavery. So, too, this state has truths that are not honorable, truths that have been hidden for over a century.

"[Politically], . . . socially and economically, Connecticut was as much a slave state as Virginia or Mississippi."⁸ The major distinction between the north and the south, is that the north could get away with pretending to be better. It could, like a shell game promote our best attributes while concealing our worst. We continue this legacy. We have focused on "The South", rather than on our own back yards and the parts we played in this country's institution of slavery.

What parts did we play? A few examples.

- Connecticut farmers and merchants, and therefore our economy, profited from growing and shipping food to West Indies plantations to feed those enslaved.

⁴ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

⁵ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

⁶ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

⁷ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

⁸ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

- Our 19th century mills that spurred Connecticut’s growth relied on the “cotton grown by hundreds of thousands of slaves in the South.”⁹
- The elephant tusks that two of our towns imported from Africa to sell for profit, not only threatened the species, but was possible only through the slavery “or death of more than a million people in Africa.”¹⁰

And, as Dennis knows all too well, it wasn’t just about commerce.

In “the 17th and 18th centuries, thousands of enslaved people lived in Connecticut. They were nearly all of African origin, although we began by enslaving [Native Americans]. At the height of slavery in Connecticut, half of all ministers, lawyers and public officials owned slaves. Slaves were bought and sold and traded, often between friends. [The enslaved] lived under laws designed to control and terrify them.”¹¹

Likewise, “Connecticut was the last state in New England to free its slaves. [When given the opportunity to end slavery in Connecticut, [at a] Constitutional Convention, Connecticut delegates brokered [an . . .] agreement to extend the importation of Africans by 20 years.”¹²

To paraphrase, Harriet Beecher Stowe, Hartford’s most famous abolitionist, “this was slavery [just] the way Northerners [liked it], all of the benefits and none of the [torment].”¹³

Hymn 1053 How Could Anyone?

⁹ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

¹⁰ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

¹¹ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

¹² <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

¹³ <https://www.courant.com/news/special-reports/hc-newintro.artsep29-story,amp.html> January 18, 2020

III. Guilford, CT: Those Enslaved

Through the work of Witness Stones, the lives of seven slaves held in Guilford have emerged. (I remind you that Guilford and Madison were one town, under the name of Guilford, until 1826.)

[Display Map of Location of Witness Stones](#)

Student, Cole Vashel, tells us that "The first African slaves came to the United States in 1619, and the first [arrived in] New England . . . in 1638. From here, slavery thrived in the United States for generations."¹⁴

Those enslaved in Guilford/Madison, now known to us now are: The family of **Montrose & Phillis**, and their children. Also known to us are Dinah and Jouachim, whose stories I will tell later.

Student Ava Pascarella, tells us that **Montrose's** family was owned by David and Ruth Naughty. "The Naughtys were merchants who sold, bought, and traded property, such as furniture, supplies, and . . . people. Thus, in 1728, they purchased two young slaves, a . . . boy and . . . girl, named Montros and Phillis for 190 pounds."¹⁵ They worked for them for many years. Later in life, David Naughty, wrote in his will that, "his slaves had been good servants and that he wished for the family to be freed [after] Ruth's death."¹⁶ "He [further] promised [to build them a house] on Nut Plains Rd. [Instead, what happened was that Montros and Phillis were freed when Ruth died, but their children were willed to other Guilford citizens.]"

[Montros received the property promised, living there for a number of years, and died in 1785.]¹⁷

Hana Greif tells us that Montros's wife, **Phillis**, was born in 1710 and died in 1794.^{18 19} ". . . Phillis worked as a spinner and a cook. It is likely that she had other jobs at the house, but the spinning wheels and cooking utensils left to her in Ruth Naughty's will [support] that these were her two main occupations."²⁰

¹⁴ <https://witnessstones.org/2019/01/07/biography-of-pompey/> January 18, 2020

¹⁵ <https://witnessstones.org/2019/01/07/remembering-the-life-of-montros/> January 18, 2020

¹⁶ <https://witnessstones.org/2019/01/07/biography-of-pompey/> January 18, 2020

¹⁷ <https://witnessstones.org/2017/11/14/biography-of-candace/> January 18, 2020

¹⁸ <https://witnessstones.org/2017/11/14/biography-of-phillis/> January 18, 2020

¹⁹ <https://witnessstones.org/2019/01/07/remembering-the-life-of-montros/> January 18, 2020

²⁰ <https://witnessstones.org/2017/11/14/biography-of-phillis/> January 18, 2020

"[When] Ruth Naughty died, [their oldest son], **Pompey** was willed to Ebenezer Dod, and later to his final owner, Benjamin Chittenden. [One thing that Pompey said has been passed down through history. There was a day that] ". . . when Pompey became exasperated with the demands of his master, [and] he made the following remark: '[Master] Ben, ah [sure] won' be sorry when ah see [you] goin' [over] Clapboard Hill on [four] men's shouldah's'" . Going over Clapboard Hill on four men's shoulder's means going to the cemetery in a coffin, so Pompey is saying that he won't be sorry when Ben is dead . . . When he was being overworked, he didn't back down . . . He voiced his opinion as a human being should."²¹ He died in 1819.

Dominik Dadak, tells us that another son, **Moses**, was willed to Rev. Amos Fowler, upon Ruth's death.²² During his life time Moses showed great industry and became known as ["King Moses,"] for such things as "[managing] farms, . . . [ringing] church bells, [paying] bills, and [sending the] a son of his owner. . . to college . . . Black kings and governors were people that were highly respected by their community, and acted as mediators between the black and white communities. . ."²³ Moses earned the honorific title, "King".

From student Theo Freeman, we learn that Montros & Phillis' daughter, **Candace** was born in Guilford, in 1751. When the Naughtys died, she was willed to the Parmalees. We know this of her: When moving to the Parmalees, she brought with her, "bedding, pillows, sheets, iron pots, iron skillets, plates, [a] spinning wheel and more. [We thus infer] that Candace cooked and [spun to makes clothes]." She was freed, when the Parmalees died, at the age of 38. Afterwards, it appears she made a living by doing other peoples laundry and making wedding cakes. In 1793, at the age of 42, she married Tombo, a servant. She died in 1826, at the age of 75.²⁴

Hymn 1053 How Could Anyone?

²¹ <https://witnessstones.org/2019/01/07/biography-of-pompey/> January 18, 2020

²² <https://witnessstones.org/2017/11/14/biography-king-moses-first/> January 18, 2020

²³ <https://witnessstones.org/2017/11/14/biography-king-moses-first/> January 18, 2020

²⁴ <https://witnessstones.org/2017/11/14/biography-of-candace/> January 18, 2020

IV. Dinah and Jouachim.

As far as we know, neither were related to Montros and Phillis. But, like them they helped build Guilford/Madison.

The story of Dinah Gardner was written by Dennis Culliton.²⁵

Dinah was an enslaved girl, a free Black, a wife, a widow, a landowner, and a person of color who lived her life fully, but [for whom most of the records of her life have disappeared.]

We first discover Dinah in an intriguing document [from 1792] . . . [when] the Board of Selectmen of Guilford . . . purchased from Elias Cadwell of Guilford (. . . at 65 Water Street), "a certain Negro Girl named Dinah" for "twelve pounds . . ." for "the term of four years; . . . after which time said Girl shall become free..."

Dennis says,

Even for those of us familiar with slavery, [Northern slavery], and slavery in Guilford, this evidence that the governing body of . . . Guilford . . . purchased . . . [a] woman to be owned by the town for four years is shocking. It shows both the prevalence and commonality of the institution of slavery . . .

[Later, after gaining her freedom in] 1799[,] in the North Guilford Congregational Church records [there is listed] the marriage of Dinah and Peter, "free negroes of Guilford". It appears Peter and Dinah, after their marriage, are living [independently] . . .

[Then in 1828, records name . . . Dinah Gardner as] the widow of Peter Gardner. Through tradition and/or kindness, Dinah Gardner was [then] given a "Widow's Dower" which allowed her to keep [their] house as well as a small plot of property [for a while]. [In 1830], we find [that for the first time] Dinah's name is [recorded as 'head of household'.]

[In] 1833 [she sells her property] for \$125 . . . [Her death is recorded in 1842.] . . . Although it [may] not seem like a lot, the fact that she

²⁵ https://docs.google.com/document/d/13zbSErVDed31Z99_5X82e1Szky5Zz6mmgJiPDuli9mQ/edit
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and her husband were able to live freely, and mostly in their own household from 1800 to 1833 shows their hard work and agency . . .

Julia Schroers tells us about Juoachim²⁶

Juoachim belonged to Nicholas Loyselle, a Frenchman from Guadeloupe who was involved in the [West Indies trade] . . . [Juoachim] was enslaved alongside another man by the name of Joissin. . . .

. . . The trade between the Northeast and the West Indies began with the increased demand for sugar . . . Seven to nine million slaves were brought from Africa to the West Indies to produce the sugar that was desired . . . Not only did enslaved people produce the sugar that was traded, but many were brought to America through the [slave trade]. Because the market for sugar was so strong, the West Indies produced it at a rapid rate. This left no time or space to grow crops or raise livestock on the islands. So, people from Connecticut would load their ships with livestock, wood products, and [vegetables] to trade it for sugar, rum, and molasses in the West Indies. Jouachim's owner . . . [is] believed to be one of these merchants.

In 1796 [as] . . . Loyselle embarked on [yet another] voyage to the West Indies . . . he made a promise to Joissin . . . He promised that if he returned safely from the trip he would free Joissin and after his death, Joissin would receive 120 pounds . . . [It is speculated that] Loyselle made a similar promise to Jouachim, though this document has not [yet] been found . . . We do know . . . that in 1797 [a year later] Jouachim was emancipated. [It is recorded] that Jouachim was freed [at the age of 45] for "the consideration of past services, fidelity, and good behavior." . .

Jouachim's life represents the story of many enslaved Africans . . . We [can imagine] how hard Jouachim worked for his freedom, and how many others worked [just] as hard but were not emancipated. His life was almost completely out of his control, yet he didn't argue or fight back . . . It requires a great deal of strength to put up with oppression. With every step you take around Guilford be reminded of this bravery and strength. Jouachim's [witness] stone acts as recognition [of] the struggles he [and many others] overcame and the resilience [they] showed . . .

Hymn 1053 How Could Anyone?

²⁶ <https://witnessstones.org/2019/01/07/jouachims-story/> January 18, 2020

Offertory Words

January Share the Plate: Fuel Assistance

Here, we share with generosity what treasure we have with others whose needs are greater than our own. Each week we donate half of our total cash offering to a non-profit program that serves others. This month your cash contributions will go for Fuel Assistance on the Shoreline. The days may be getting longer, but winter has just begun. Many in our towns are struggling to keep their heat on.

Please give generously.

Offering & Offertory *Make Them Hear You*

V. Truth & Reconciliation

Rev. Lloyd

The first step toward healing an open wound, or any disease, is to stop denying its existence, and to start integrating the truth, even if it's hard to do. With these stories, we acknowledge the truth that New England was complicit and participated in the slave trade, not only commercially, but also by enslaving people in our own towns. The facts exist. They can no longer be denied.

Where do we go from here? After we acknowledge, dare I say, 'integrate'?, the truth, into our own identities, what is left for us to do? Well, we can share the stories, so that others may learn. And, we can acknowledge that these truths are indeed part of our identities, part of the New England identity, part of the identity of "The North". We may be somewhat different from the South, but not so very different. This knowledge humbles us.

We all are born in the same way and all die in the end. How we treat one another in between those milestones makes all the difference. We all deserve to have our truth told. We all deserve freedom from oppression. The first step toward the dignity of freedom is to walk in the light of a higher calling:

- one that calls us to remember those whose existence we've denied;
- one that calls us to walk in the light of a higher moral purpose;
- one that calls us to treat each other, even after all these centuries of denial, as equals.

Nothing less is acceptable. The spirit of our souls, the Spirit that is Life, the Spirit that some call G*d, calls us to free each other from the wounds of the past, and to walk forward, together, toward freedom and life.

May we all walk in the light of G*d, in truth and, with time, in reconciliation.

May it be so.

***Hymn 1.030** *Siyahamba*

***Closing Words & Extinguishing the Chalice**

Please remain standing as you are able. In this season of flu and respiratory illnesses, instead of joining hands, I invite you to touch elbows as you are willing.

We extinguish this flame, but not the light of truth, the warmth of community, or the fire of commitment. We extinguish this flame, but not our obligation to know and to tell the truth, and to work for justice that binds old wounds and heals this nation. These we carry in our hearts until we are together again.

Let the congregation say, Amen.

Please be seated to sing our closing song.

Closing Song 55 *Dark of Winter, v. 1*

Silent Reflection

Let us sit together in silence as we absorb the message and meaning of today's service.

