

The Totoket Historical Society, Inc.

**Dick Negro**  
**and**  
**The Dick Lot**

by

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The author would like to thank Mr. Otto E. Schaefer for his assistance in ferretting out the history of The Dick Lot. His knowledge of New Haven Water Company history and his keen interest in this subject has been of incalculable value. In addition I would like to thank Mr. John Triana, Real Estate Manager, South Central Connecticut Regional Water Authority, for his interest in the subject and knowledge of the “Dick Lot” and also for arranging for the three of us to visit the site and search for evidence of habitation. In addition Mr. Triana was instrumental in persuading the Water Authority to allow the author to search the Dick Lot with a metal detector in hopes of locating the site of Dick Negro’s homestead.

A presentation on the title subject was given on Monday, November 3, 2014 at the Northford Congregational Church. Included in that slide show was a short discussion of slavery in Connecticut and North Branford in the period 1750-1847. Rather than repeat that information here the reader can view the document “Remembering Gad Asher” on our website, [www.totokethistoricalsociety.org](http://www.totokethistoricalsociety.org). All of the pertinent material and more is included there. Click on the header “Research Documents 1.”

While transcribing various documents and digitizing others the author has come across several references to “Dick Negro” and “The Dick Lot.” Dick Negro, a slave, or former slave, was reported to have led the old men, women and children to the safety of Totoket Mountain when the British invaded New Haven on July 5-6, 1779. As a reward for his brave act he is said to have been given his freedom and a lot on Totoket Mountain henceforth called The Dick Lot.<sup>1, 2</sup> The author has for some time wondered whether this is an accurate historical fact, a legend or perhaps simply local folklore. According to A. Lauretta Plumley<sup>3</sup>, Dick Negro was formally owned by a Dr. Linsley of Northford and was given his freedom at the beginning of The Revolutionary War. One must take what Ms Plumley says with a grain of salt as her History of North Branford as well as her other writings are all without references. Indeed she has Dick Negro killed in battle during the Revolutionary War, although she does not give a death date.<sup>4</sup> A “Dick Negro” *is* listed on the monument placed on the Northford Green in 1920 by the Society of Northford “in honor of her sons who answered their country’s call.” Records of the Northford Congregational Church show that a Dick Negro died in 1777 at age 22,<sup>5</sup> two years prior to the Battle for New Haven. Therefore, there was a second “Dick Negro” who did indeed fight in the Revolutionary War. This Dick Negro died as a result of his service. See photo below.



<sup>1</sup> History of North Branford by A. Lauretta Plumley, 1965, page 10, Totoket Historical Society Acession # 2012-072-001. This document is available in both Town Libraries and on our website

<sup>2</sup> The History of North Branford and Northford by Herbert C. Miller, M.D., Bacon Printing Co., Derby, CT, 1982, page 24.

<sup>3</sup> See Appendix 4

<sup>4</sup> Ibid, History of ---, A. Lauretta Plumley, page 21, 22

<sup>5</sup> Northford Connecticut Congregational Church Records 1750-1926, Volume 1, Connecticut State Library, 1927

While searching through documents maintained by the Totoket Historical Society, Inc., the author serendipitously came across a copy of a letter which shed some light on the subject. According to this letter written by The Reverend Jonathan Maltby on October 27, 1847:

“Again in May, 1776, Ambrose Baldwin, Sergeant Benjamin Norton, Corporal Thaddeus Maltby and Dan Bartholomew, Peter Farnum, Factor Monroe and Dick Negro, seven men from that little village marched to the Northern Army. Four of these free born sons fell victim in the cause of their country, Thaddeus Maltby, Dan Bartholomew, Factor Monroe and Dick Negro and two of the militia to New York, Edwin Foote and Dan Page.”<sup>6</sup>

Further along in that letter Rev. Maltby states:

“The whole mass were engaged in emergencies and Northford left destitute of male inhabitants. When the enemy came to New Haven some of the dear patriot ladies for fear, fled to the mountain with bed and bedding, assisted by a faithful colored man.”

These statements were composed by a man who at the time of the British invasion of New Haven, July 5-6, 1779, was a first year student at Yale College. As the Dick Negro who fought in the Revolution died in 1777 and the Dick Negro who led the men and women to the safety of Totoket Mountain did so in 1779 it is evident that there were two Dick Negros. It is now also apparent that A. Lauretta Plumley has confused the two Dick Negros.

The Dick Lot is also mentioned in one of the articles Ms Plumley wrote for the New Haven Register between 1933 (or earlier) and 1940.<sup>7</sup> Ms Plumley states:

“When the village was first settled many of the families owned slaves. There was never any trading of slaves in the village and before the Revolutionary war "Dick Negro," one of the last black men to be enslaved, was freed by his master and given a plot of land on Totoket Mountain for a farm and a home. The Dick Lot is one of the scenic places of the village and although the house has tumbled in ruins the old cellar hole marks the dwelling place of the old colored man.”<sup>8</sup>

It is now evident that the story of Dick Negro is a true and historical fact. He did indeed perform a valiant act in the service of his fellow man.

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<sup>6</sup> Copy of a letter titled “1775” by Rev. Jonathan Maltby, Oct. 27, 1847. Archives of The Totoket Historical Society, Inc.

<sup>7</sup> The Collected Articles of A. Lauretta Plumley, page 15, Totoket Historical Society Accession # 2013-003-002. This document is available in both town libraries and on our website.

<sup>8</sup> Ibid, The Collected ---, A. Lauretta Plumley, page 7,

Ms Plumley also mentions that Dick Negro is buried in the Old Northford Cemetery with a marker reading “Richard, A Gentleman of Color.”<sup>9</sup> The author has made several unsuccessful attempts to find that marker. There are many unreadable markers in the older section of that cemetery and Dick Negro’s marker may be one of them. As was the custom in those days a black man would almost certainly have been buried in “The Negro Section” of the cemetery. Exactly where that might be is unknown although it is probably in the northwest corner where there are *no* markers. Ms Plumley’s article was written in 1933, yet all of the readable tombstone inscriptions in The Old Northford Cemetery were recorded in 1934.<sup>10</sup> That tombstone was not mentioned in the reference. The Totoket Historical Society, Inc. possesses a document<sup>11</sup> prepared in 1977 listing all the deaths registered in the Northford Congregational Church records for which there are no tombstones. Both Dick Negros are listed here.

Dick Negro is again mentioned in a document written by Anna Dowaliby,<sup>12</sup> former librarian at the Atwater Library. In that article she declares that Dick Negro was given his freedom *after* leading the men and women of Northford to the safety of Totoket Mountain. Unfortunately that document is also without references.

Very little is known about Dick Negro other than he was born about 1722 (inferred from his death record) and probably served as a slave from that time until his brave act in 1779. He married an Indian woman, Mary Lattomore, on February 23, 1774.<sup>13</sup> As the younger Dick Negro was alive in 1774 it is possible that it was this Dick Negro who married Mary Lattomore although he would only have been 19 years old. Dick Negro died in October of 1782, reportedly at the age of 60. He probably attended the Northford Congregational Church as it is assumed that only attendees of the church would have their vital statistics recorded there. He was probably forced to sit in the “Negro Pew” of the church also. In many churches the “Negro Pew” had high walls so that the white members would not have to view them. This of course made it hard for the Black and Indian members to see and hear the minister.<sup>14</sup>

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<sup>9</sup> Ibid, The Collected---, A Lauretta Plumley, page 7, 15.

<sup>10</sup> Headstone Inscriptions, Town of North Branford, Connecticut, Received from The Connecticut State Library. Archives of The Totoket Historical, Inc. These stones were read in 1934

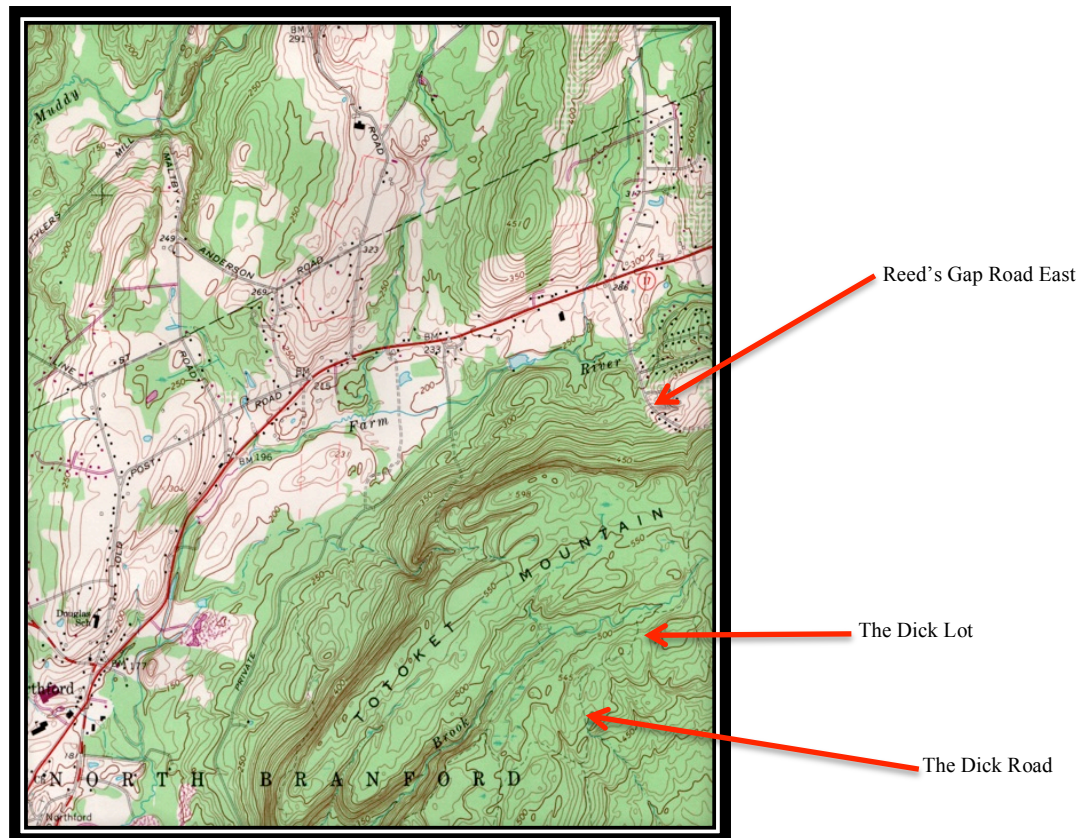
<sup>11</sup> Northford Congregational Church, Records of Deaths to 1800 of 237 Names Without Monument Stones, 1750-1799, North End, Old Cemetery, Totoket Historical Society, Inc. Archives

<sup>12</sup> Historical Sketch of North Branford by Anna Dowaliby, The Totoket Historical Society, Inc. Accession # 1970-002-001, May 1966. This document is available in both Town Libraries.

<sup>13</sup> Ibid, Northford Connecticut Congregational---1750-1926

<sup>14</sup> Incidents in the Life of Jeremiah Asher, Pastor of Shiloh (Coloured) Baptist Church, Philadelphia, U.S., London, 1850

The Dick Lot is known to representatives of the South Central Connecticut Regional Water Authority<sup>15</sup> and the “Dick Lot” is marked on several water company maps from the 1920s on. See below. That name has apparently been passed down from Revolutionary War times. The Dick Lot comprised about “60 acres more or less” and was acquired by The New Haven Water Co. from Charles R. Brock<sup>16</sup> in 1931 when the New Haven Water Company obtained the land on Totoket Mountain as watershed.



The Brock mentioned above was related to the well-known local Brock-Hall Dairy. Brock purchased the land in 1920 from Harvey Bartholomew of Wallingford<sup>17,18,19,20</sup>. The Bartholomews owned the land since at least 1882.

<sup>15</sup> Private communication with Otto Schaefer, former Senior Agent for Land, South Central Connecticut Regional Water Authority.

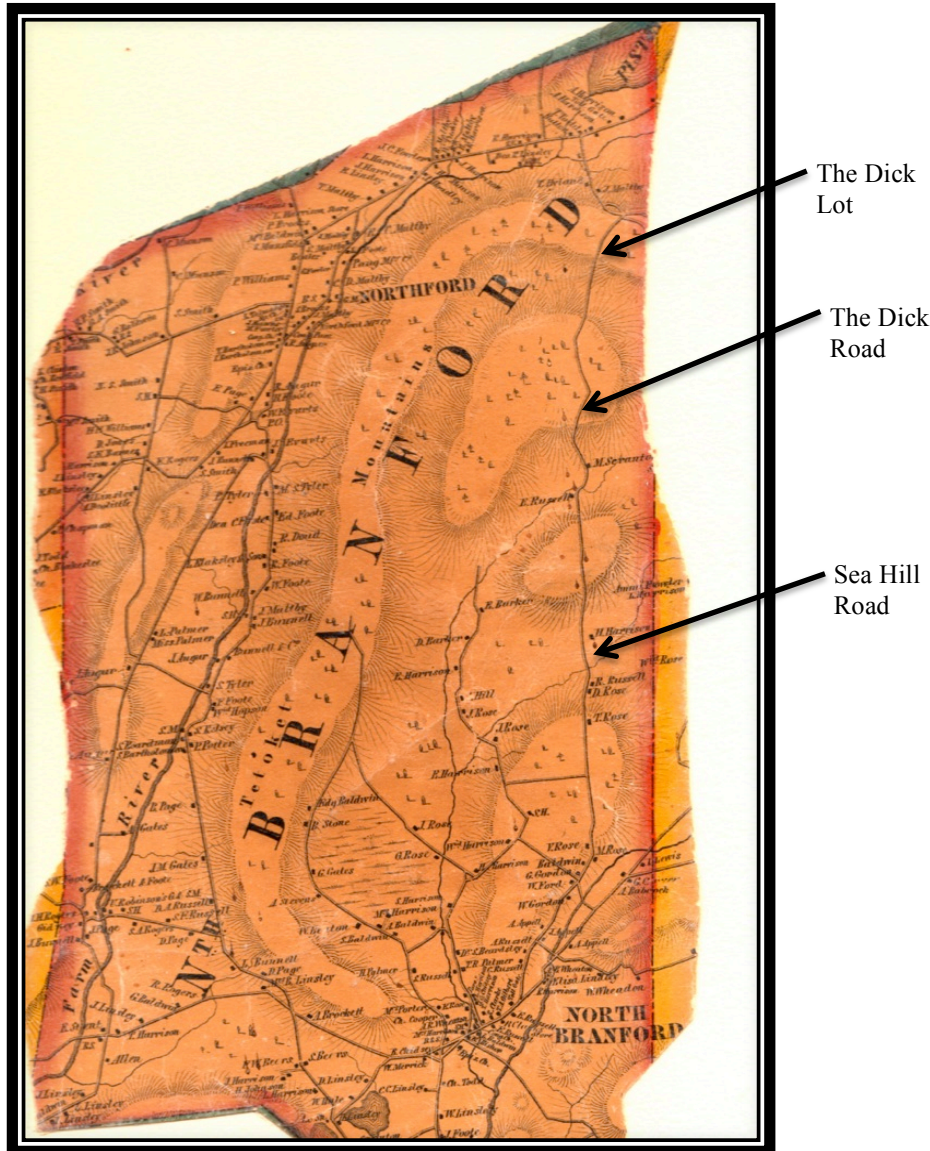
<sup>16</sup> North Branford Town Land Records, Vol. 19, page 289, 6/22/1931, Brock to The New Haven Water Co.

<sup>17</sup> Ibid, North Branford \_\_\_\_\_ Records, Vol. 15, page 166, 11/12/1920, Harvey Bartholomew to Charles Brock.

<sup>18</sup> Ibid, North Branford \_\_\_\_\_ Records, Vol. 13, p. 209 and Vol. 13, p. 256, 11/22/1919 James D. Bartholomew to Harvey Bartholomew

<sup>19</sup> Ibid, North Branford \_\_\_\_\_ Records, Vol 11, p. 11, 4/38, 1898, William & Charles Bartholomew to James D. Bartholomew

<sup>20</sup> Ibid, North Branford \_\_\_\_\_ Records, Vol 8, p. 138, 7/24/1882, Augustus H. Bartholomew to James., William H. and Charles F. Bartholomew



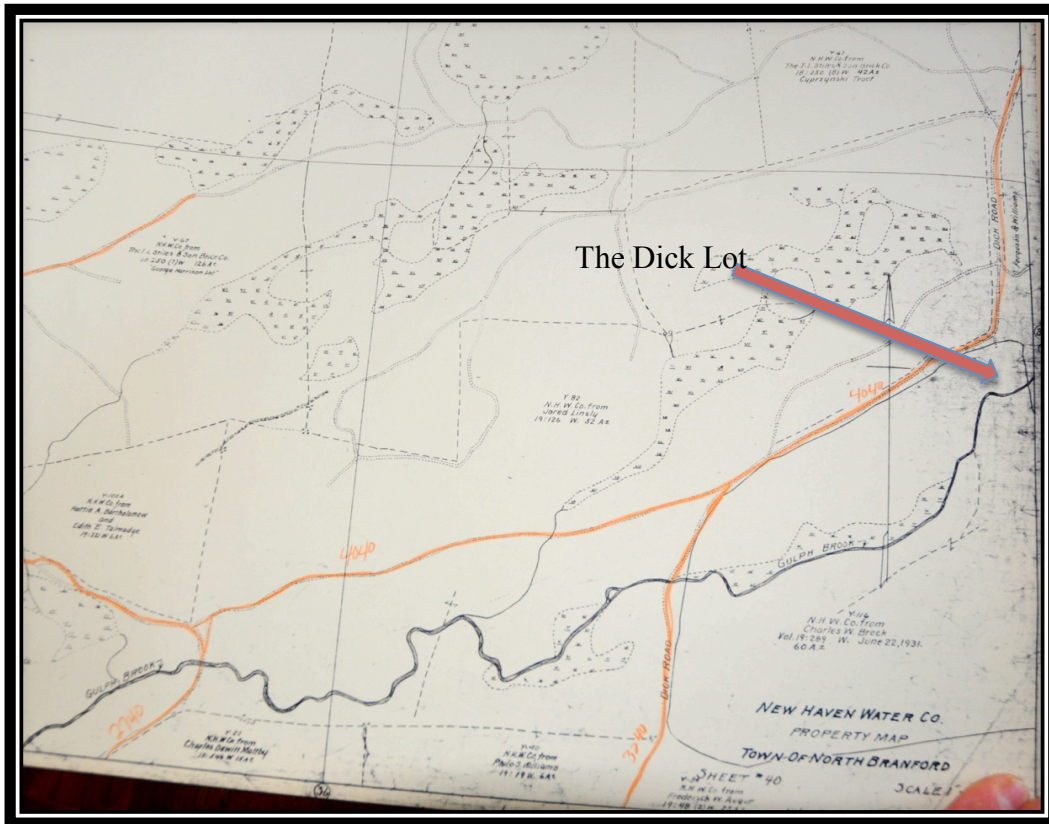
1856 Map of North Branford

The Dick Road is accessed from Reeds Gap Road East about  $\frac{3}{4}$  of a mile from Route 17 in Northford. The road runs generally south and eventually connects to the end of Sea Hill Road in North Branford. This can be clearly seen in the 1856 map<sup>21</sup> of North Branford shown above.

A more detailed map containing the Dick Lot and Dick Road is shown below.

<sup>21</sup> Totoket Historical Accession # 1973-010-001

Note that the lot just to the west of the Dick Lot was acquired from Jared Linsley. Jared Linsley was a North Branford Selectman during the period 1926 to 1931. This Jared Linsley was the brother of Eunice Linsley. Eunice's son, Randolph



Linsley Simpson, possessed family documents concerning financial support for an African American woman going back as far as the very early 1800s.<sup>22</sup> At that time if a slave owner freed a slave he would still be financially responsible for that individual if he or she became indigent. If a white person became indigent the town would support them. There are numerous examples of this in old town reports. It may well be that it was Randolph Simpson's ancestors on his mother's side who originally owned Dick Negro. Randolph Simpson was a world-class collector of African American art and artifacts. He possessed countless photograph, pictures, sculptures, and documents related to black history. His photograph collection was given to the Beinecke Library at Yale. His collection of more than 7000 artifacts is now known as the Amistad Collection and is exhibited at The Wadsworth Atheneum in Hartford.

<sup>22</sup> The Totoket Historical Society possesses a video taken in 1991 where Randolph Simpson related that information. Totoket Historical Society, Inc. Accession # 2011-006-008.



## Details of the Dick Road and the Dick Lot

The author has not yet found any evidence that Dick Negro actually *owned* the plot. The author has searched Land Records in Branford which covered the period of Dick Negro's life and found no record of a land transaction involving a Linsley (Linsly, Linslee, Linly, Linsay, Linsey, etc.) and Dick Negro. Note that North Branford was a part of Branford until 1831. He may have been given use of the land for as long as he lived. Dick Negro died in October of 1782, only three years after the Battle of New Haven. Alternatively he may have been given his freedom and given use of the land prior to July 5, 1779.

There is no obvious evidence of a "cellar hole" as described by Ms A. Laretta Plumley on the plot, at least on the portion of The Dick Lot which we examined on January 17, 2014. There is a depression in a certain area about the size of a small cabin and right next to it is a giant maple tree. There is no reason to believe that a former slave would have owned a house with a cellar. Dick Negro was undoubtedly quite poor and would have had only the simplest dwelling. We found no well hole either. Dick Negro would have needed to be close by a water source and Gulf Brook runs very near the "cabin site." In the area we also found several apple trees perhaps indicating the remains of an orchard although there are other possibilities as to the origin of the apple trees. Grape vines abound, some 8 inches or so in diameter. There is no remaining evidence that any of this is related to Dick Negro. Needless to say others farmed this plot long after Dick Negro was dead. Water Company aerial maps from 1934 show that the area was largely pasture. An interesting sidelight of the investigation of the Dick Lot is the following: After the New Haven Water Company took possession of the land in 1931 the area was clear-cut. Acres of Ponderosa Pine were planted and later harvested. Of the thousands of trees which grew there, a single Ponderosa Pine remains.

# The Entrance to “The Dick Lot” from “The Dick Road”

January, 2014





Large Maple Tree  
Lat. 41.3977N  
Lon. 72.7509W



Apple Tree



Piles of Stones From Clearing Pasture



Ponderosa Pine

Ponderosa Pines can live up to 300 years<sup>23</sup>

In mid-July of 2014 the author returned to the Dick Lot, specifically the area of the large maple tree, to see if evidence of habitation could be detected. The Water Authority was kind enough to allow the author to search the area with a metal detector although digging was not allowed. Many “hits” were found in that area, both ferrous material (iron) and non-ferrous metal. In the photos below red flags represent ferrous material and yellow flags represent non-ferrous material.



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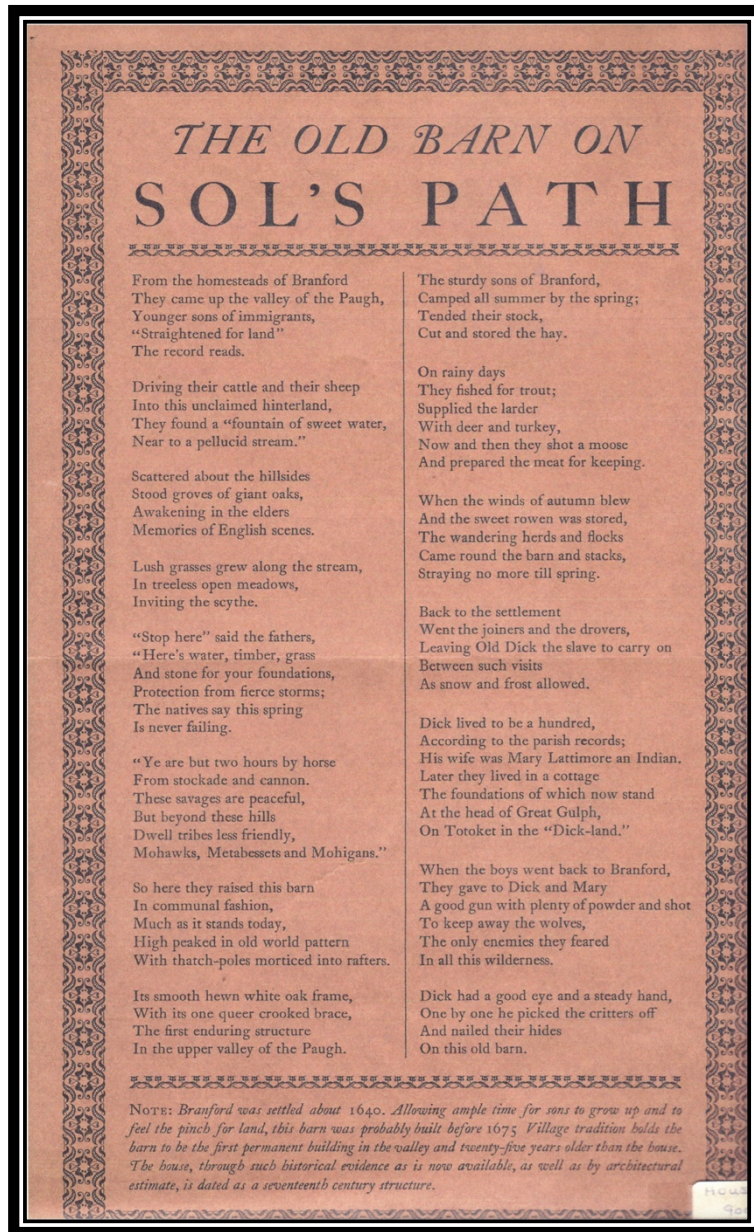
<sup>23</sup> The New York Times, Tuesday, February 25, 2014, Science Times Section, page D-6, Secrets of the Ages.

In the photo below one can see a line of red flags probably representing a wire fence line. This ran for more than 50 feet. It is very doubtful that Dick Negro used wire fencing and if true the wire comes from a period long after Dick Negro had passed on.



It became fairly obvious that there were a large number of “hits,” 68 ferrous and 23 non-ferrous, in that localized area of perhaps an acre. This could possibly indicate habitation in the past or it may simply be that the entire area is loaded with small metal objects. The area was cleared, planted and harvested after The New Haven Water Company acquired it. With that in mind we returned to the Dick Lot on August 14, 2014 and surveyed an area of approximately the same size about 100 feet east of the large maple tree and south of the road through the Dick Lot. We found many fewer “hits” for the same size area, 5 ferrous and 1 non-ferrous. This would tend to indicate that the area around the large maple tree has some special significance.

An additional piece of “evidence” was discovered while inventorying articles in the Reynolds-Beers House, the home of The Totoket Historical Society, Inc. We came across the poem shown below.<sup>24</sup>



The poem is titled “The Old Barn On Sol’s Path” and refers to the structure on the right as you enter Sol’s Path in Northford. The building, now a home,

<sup>24</sup> The Old Barn On Sol’s Path, The Totoket Historical Society, Inc. Accession # 1971-023-001



1950s



2013

is the oldest structure in North Branford dating back to ~1679. It was originally built as a barn with a thatched roof. Lines within the poem state the following:

Back to the settlement  
Went the joiners and the drovers,  
Leaving Old Dick the slave to carry on  
Between such visits  
As snow and frost allowed.

Dick lived to be a hundred,  
According to the parish records;  
His wife was Mary Lattimore, an Indian,  
Later they lived in a cottage  
The foundations of which now stand  
At the head of Great Gulf,  
On to Totoket in the "Dick Land."

When the boys went back to Branford,  
They gave to Dick and Mary  
A good gun with plenty of powder and shot  
To keep away the wolves,  
The only enemies they feared  
In all this wilderness.

Dick had a good eye and a steady hand  
One by one he picked the critters off

And nailed their hides  
On this old barn.

Although the poem tends to substantiate what we have learned of Dick Negro there are some inaccuracies. The Dick Negro who lived to be 100 died in 1755. Mary Lattomore married in 1774. The Dick Negro who married Mary Larromore died at age 60 according to the records of The Northford Congregational Church. The above document places Dick Negro's home near the head waters of Gulf Brook. The author of the poem is unknown although the probable source of the document is Rev. Morris E. Alling who lived on Sol's Path across the lane from The Old Barn. Rev. Alling was a member, if not pastor of The Congregational Church in Northford. The document was printed at Yale University and writing in the lower right hand corner of the document states "Rev. Morris E. Alling, 1930." This is three years before A. Laretta Plumley's newspaper article. This document may have been written by Rev. Alling. The location described above which we searched in January, July and August of 2014 is *very* near the headwaters of Gulf Brook. Obviously Dick Negro and his wife would need water to survive there and Gulf Brook was probably their source.



# Appendices

# Appendix 1

Rev. Jonathan Maltby's Letter, October 27, 1847

"1775"

"In time of the Revolution" 1253? Vetrill  
(Copy of article written by Rev Jonathan  
Maltby (Benjamin, Daniel, Will.)

"Northford was a village of true patriots, only three Tories. The Whigs were ardent and forward in the service of their country and persevered to obtain their Liberties and Independence. They fell and died in the good cause. Some of the first young men, the flower of Northford, fell in the contest, much lamented May, 1775. Capt. William Douglas commanded a warlike band. Sergeant Levi Mumson, Corporals Josiah Fowler, Jun; and Benjamin Henshaw, privates Nathaniel Burns, Burns, Beunonel, Caleb Cooke, John Ewell, Samuel Cook, Joseph Hawkerie, Abner Tharp. [? Tharp] from Northford. He marched to New York, thence to the capture of St. John's, Canada. The capture of that place occasioned a thrill of joy. A brother of Gen. Allen brought the good news to New Haven.

Col. Fitch ordered out the canon, thirteen thunders, one for each State echoed to the shouts of the warm hearted freemen. The gallant Allen, soldier-like, leaped on to a canon at the last fire, waving his hat, and cried: "God save the Continental Congress! Three cheers!" O, it was done to the life

It was my first term in Yale College. January 17, 1776, another detachment under Major Douglas,

"1775"

3

three months men, was ordered to New York. Ensign Titus Monson [died on Long Island, March, 1776] Joseph Buel, Solomon Linley and my brother Thaddens Matthy were a part. again in May, 1776, Ambrose Baldwin, Sergeant Benjamin Norton, Corporal Thaddens Matthy and Dan Bartholomew, Peter Farmum, Factor Monroe and Dick Negro, seven men from that little village marched to the Northern Army. Four of these free born men fell victims in the cause of their country, Thaddens Matthy, Dan Bartholomew, Factor Monroe and Dick Negro and two of the militia to New York, Edwin Forté and Dan Page. Col. Douglas commanded the regiment of leather caps (caps of his invention). It was said to be the first regiment of the Connecticut troops.

In August the militia were ordered to New York and Col. Douglas acts as General of Brigade. After his decease, May, 1777, the regiment was commanded by Col. Weigs during the War. The regiment was always a terror to the enemy. Sargt. Levi Munson and Sargt. Benjamin Norton, early entered the Army and retired 1783. Lieut. Sargt. Munson was captured with General Allen and was in prison with him, two years in England. On his exchange, he was told: "You have seen enough, you will never fight us again." "I will fight you the first opportunity" was his reply.

"1775"

3

He was appointed Lieutenant and served during the war. Capt. Isaac Fote was a warm and active officer, commanded a detachment of the troop to New York, 1776.

Jonathon Walthy and Solomon Talmage of the same troop, with others, were dispatched under Capt. Treat of Milford to the capture of Burgoyne. His sons were in many battles.

Mr. Josiah Fowler and others were with Major Kleigs at the expedition to Long Island when ninety of the enemy were captured.

They were guarded one night in the Episcopal Church in Northford on their way to Hartford. Mr. Elisha Fowler was at the battle at White Plains [Was a marksman] and he had many fair shots at the enemy as he em had at a squirrel. Jonathon Fitch served during, and Peter

Lyon were at the taking of Cornwallis, and in many other parts of the Revolution.

The whole mass were engaged in emergencies and Northford left destitute of male inhabitants. When the enemy came to New Haven some of the dear patriot ladies for fear, fled to the Mountains with bed and bedding, assisted by a faithful colored man. Capt. Jonathon Munson, Capt. Solomon Talmage, Mr. Elisha Foot, Squire John Potter and Mr. James Limb are pensioners. The War of the Revolution was a time that tried men's souls and women's too, sometimes vile characters would tell frightful stories that the enemy were coming, & frighten the women, & amuse themselves. Blessed be the God of love and peace; we live in the time of

"1775"

4

tranquility and in the Land of Freedom.

Northford has furnished a large proportion of Teachers of Church Music. Rev. Samuel Tyler of Preston, Conn. taught in Fairfield and in Fishkill, N. Y.; Dr. Augustine Williams of Canandaigua, N. Y. taught in Newburyport, Mass. Gen. Isaac Matthey and Col. Stephen Matthey were eminent teachers, were much employed at home and abroad. Wm. Solomon Fowler and Wm. Levi Fowler were teachers. Wm. L. Fowler taught in Pennsylvania and many years in Northford. There has ever been a little band of vocal and instrumental music. For more than sixty years church music has been cultivated first by Rev. Andrew Low. Since then taught by him and their descendants. There has been a large proportion of district and high school teachers. Men and women at home and abroad have been much employed. Hence probably the remark: "The village exhibits a scholastic appearance" (The underlining is Rev. Jonathan's)

"New Haven, Oct. 27, 1847 Here it is worthy of remark that all the Pensioners [with one exception] are (aid in the dirt, and every one who taught church music, and of the 31 educated at Yale College, twenty-two deceased of my class Hon. Elizer Goodrich and myself are all that I know of living.

"Soon will the guardian angel cheer  
My spirit from this world of care"  
Jonathan Matthey"

## Appendix 2

Transcription of the October 27, 1847 letter from Reverend Jonathan Maltby

Northford was a village of true patriots, only three Tories. The village was ardent and forward in the service of their country and persevered to obtain their liberties and Independence. They fell and shed in the good cause. Some of the first young men, the flower of Northford, fell in the contest, much lamented. May 1775, Capt. William Douglas commanded a warlike band. Sergeant Levi Munson, Corporal Josiah Fowler Jun. And Benjamin Henshaw, privates Nathaniel ~~Bunna~~ Bunnell, Caleb Cooke, John ---- Samuel Cook, Joseph Hawkins, Abner, Tharp [Thorp] from Northford. They marched to New York to the capture of St. Johns' Canada. The capture of that place occasioned a thrill of joy. A brother of Gen Ethan Allen brought the good news to New Haven.

Col Fitch ordered out the canon, thirteen thunders, one for each state echoed to the shouts of the warm hearted free men. The gallant Allen, soldier like, leaped on to a canon at the last fire, swung his hat, and cried, "God save the Continental Congress! Three cheers"! O, it was done to the life.

It was my first term in Yale College, January 17, 1776, another detachment under Major Douglas, three months men, was ordered to New York. Ensign Titus Munson [died on Long Island March 1776] Joseph Bunell, Solomon Linley and my brother Thaddeus Maltby were a part. Again in May 1776, Ambrose Baldwin, Sergeant Benjamin Norton, Cpl. Thaddeus Maltby, and Dan Bartholomew, Peter Farnum, Factor Munroe and Dick Negro, seven men from that little village marched to the northern army. Four of these freeborn sons fell victims in the cause of their country, Thaddeus Maltby, Dan Bartholomew, Factor Munro and Dick Negro and two of the militia to New York, Edwin Foote and Dan Page. Col. Douglas commanded the regiment of leather caps (caps of his invention]. It was said to be the first Regiment of the Connecticut troops.

In August the militia were ordered to New York and Col. Douglas acts as General of Brigade. After his decease, May 1777, the Regiment was commanded by Col. Meigs during the war. The regiment was always a terror to the enemy. Sergt. Levi Munson and Sergt. Benjamin Norton early entered the Army and retired 1783. Lieut. Sgt. Munson was captured with Gen. Allen and was in prison with him, two years in England. On his exchange, he was told "You have seen enough, you will never fight us again." "I will fight you the first opportunity", was his reply. He was appointed lieutenant and served during the war. Capt. Isaac

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They were guarded one night in the Episcopal Church in Northford on their way to Hartford. Mr. Elias Fowler was in the battle at White Plains [was a marksman] said he had many fair shots at the enemy as he even had at a squirrel. Jonathan Fitch served during and Peter Lyon were at the taking of Cornwallis and in many other perils of the Revolution.

The whole mass were engaged in emergencies and Northford left destitute of male inhabitants. When the enemy came to New Haven some of the dear patriot ladies for fear, fled to the mountains with bed and bedding, assisted by a faithful colored man. Capt. Jonathan Munson, Capt. Solomon Talmage, Mr. Eli Foot, Squire John Potter and Mr. James Linly were pensioners. The War of the Revolution was a time that tried men's souls and women's too, sometimes. Vile characters would tell frightful stories that the enemy were coming, and frighten the woman, to amuse themselves. Blessed be God of love and peace; we live in the time of tranquility and in the Land of Freedom.

Northford has furnished a large proportion of Teachers of Church Music. Rev. Lemuel Tyler of Preston, Connecticut taught in Fairfield and in Fish Kill, N.Y. Dr. Augustus Williams of Canandgua, N.Y. taught in Newburyport Mass. Gen. Isaac Maltby and Col. Stephen Maltby were eminent teachers, were much employed at home and abroad. Mr. Solomon Fowler and Mr. Levi Fowler were teachers. Mr. L. Fowler taught in Pennsylvania and many years in Northford. There has even been a little band of vocal and instrumental music. For more than sixty years church music had been cultivated. First by Rev. Andrew Law. Since, those taught by him and their descendants. There have been a large proportion of district and high school teachers. Men and women at home and abroad have been much employed. Hence probably the remark: "The village exhibits a scholastic appearance". (The underlining is Rev. Jonathan's)

"New Haven, Oct. 27, 1847. Here it is worthy of remark that all the Pensioners [with one exception] are laid in the dust, and every one who taught church music, and of the 31 educated at Yale College, 22 deceased. Of my class Hon. Elizur Goodrich and myself are all that I know of living.

“Soon will the guardian angel cheer  
my exit from this world of care”

Jonathan Maltby”



## Appendix 3

### A Transcription of the Poem, The Old Barn on Sol's Path

From the homesteads of Branford  
They came up the valley of the Paugh,  
Younger sons of immigrants,  
"Straightened for the land"  
The record reads.

Driving that cattle and their sheep  
Into this unclaimed hinterland,  
They found a "fountain of sweet water,  
Near to a pellucid stream."

Scattered about the hillsides  
Stood groves of giant oaks,  
Awakening in the elders  
Memories of English scenes.

Lush grasses grew along the stream,  
In treeless open meadow,  
Inviting the scythe.

"Stop here" said the fathers,  
"Here's water, timber, grass  
And stone for your foundations,  
Protection from fierce storms;  
The natives say this spring  
Is never failing.

"Ye are but two hours by horse  
From stockade and cannon.  
These savages are peaceful,  
But beyond these hills Dwell less friendly,  
Mohawks, Metabessets and Mohigans."

So here they raised this barn  
In communal fashion,  
Much as it stands today,  
High peaked in old world pattern  
With thatch-poles mortised into rafters.

Its smooth hewn white oak frame,  
With its one queer crooked brace,  
The first enduring structure  
In the upper valley of the Paugh.

The sturdy sons of Branford,  
Camped all summer by the spring;  
Tended their stock,  
Cut and stored the hay.

On rainy days  
They fished for trout;  
Supplied the larder  
With deer and turkey,  
Now and then they shot a moose  
And prepared the meat for keeping

When the winds of autumn blew  
And the sweet rowen was stored,  
The wandering herds and flocks  
Came round the barn and stacks,  
Straying no more till spring

Back to the settlement  
Went the joiners and the drovers,  
Leaving Old Dick the slave to carry on  
Between such visits  
As snow and frost allowed.

Dick lived to be a hundred,  
According to the parish records;  
His wife was Mary Lattimore, an Indian,  
Later they lived in a cottage  
The foundations of which now stand  
At the head of Great Gulf,  
On to Totoket in the "Dick Land."

When the boys went back to Branford,  
They gave to Dick and Mary

A good gun with plenty of powder and shot  
To keep away the wolves,  
The only enemies they feared  
In all this wilderness.

Dick had a good eye and a steady hand  
One by one he picked the critters off  
And nailed their hides  
On this old barn.

## Appendix 4

The Totoket Historical Society, Inc. possesses a second document written by the Reverend Jonathan Maltby. This document is titled *A Sketch of the Pilgrims of Branford, Also Northford Graduates of Yale College by Reverend Jonathan Maltby, April 24, 1844.* This document is available on our website. This letter was written by Rev. Jonathan Maltby to his friend, Dr. Jared Linsley originally of Northford. The letter was in the possession of Mr. Randolph Simpson, whose mother was Eunice Linsley. It is possible that it was this Linsley family whose ancestors owned Dick Negro prior to 1779. The author has no specific evidence to substantiate this speculation. Dr. Jared Linsley was a friend of Rev. Jonathan Maltby. Eunice Linsley was a descendant of Dr. Jared Linsley.

A. Laretta Plumley has stated that Dick Negro was owned by a Dr. Linsley of Northford. The Dr. Linsley who was a friend of the Reverend Jonathan Maltby graduated from Yale College in 1826. Dick Negro died in 1782, a difference of 44 years. It is unlikely therefore this Dr. Linsley was the master of Dick Negro. He probably was born after Dick Negro had passed. Indeed census records show that he was born in 1805.

Eunice Linsley Simpson was a founding member of the Northford Historical Institute, the forerunner of The Totoket Historical Society, Inc.

## Appendix 5

Adelaide Loretta Plumley, was born in Springfield, Massachusetts, November 6, 1894. Her father was a cabinet maker from Guilford, Connecticut. She was a former teacher and had taught in several one-room schoolhouses in New Haven and Middlesex Counties. She was also an author and lecturer on Connecticut history and legends. She wrote a series of articles for the New Haven Register describing little known places of interest in the State of Connecticut. These articles date from 1933 and possibly earlier to at least 1940. She lived on Clintonville Road in Northford until 1966 when she moved to Westbrook.

She was appointed Postmistress of The Clintonville, North Haven Post Office in July 1942 and served in that capacity until the office was discontinued in 1954. Ms Plumley was also the librarian at the Northford Library in 1943. That library was The Little Red School House. Her name also appears on numerous North Branford Town Reports as an auditor.

In the 1940 Federal Census she listed her occupation as “playwriter and authoress.” She had written a play produced for the 1935 Connecticut Tercentenary Celebration in Northford.

Ms Plumley died in 1985 and is buried in the New Section of The Northford Cemetery.

In 1965 Ms Plumley wrote a “History of North Branford”<sup>25</sup> and submitted it to the North Branford Selectmen to be the official history of North Branford. It was rejected as there were NO REFERENCES. To the best of the author’s knowledge Ms Plumley left only 1 reference, shown below.



Not all of the articles written by Ms Plumley are available in the archives of the Totoket Historical Society. Inc.

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<sup>25</sup> Ibid, History of \_\_\_\_\_, by A. Laretta Plumley, Totoket Historical Society, Inc. Accession # 2012-072-001