

# CONNECTICUT **FREEDOM** TRAIL



*In recognizing the importance to Connecticut of numerous sites in the state that are associated with the heritage and movement towards freedom of its African American citizens, the Connecticut General Assembly in 1995 authorized that these locations be developed into a Freedom Trail.*

## THE **FREEDOM** TRAIL

*Included on the trail are buildings reported to have been used on the Underground Railroad, sites associated with the Amistad case of 1839-1842, and gravesites, monuments, homes, and other structures that represent the concept of freedom so cherished in the American mind. It is hoped that those who visit some or all of the locations on the Freedom Trail will gain a greater appreciation for the experiences and contributions of Connecticut's African Americans.*



Amistad Memorial,  
New Haven

On this site, the Amistad Memorial stands as a testament to the courage and resilience of the African American people who fought for freedom and justice. The Amistad Memorial is a bronze statue of a man standing, holding a rifle, and is a symbol of the struggle for freedom and justice.

On June 28, 1839, the Spanish ship Amistad left a port in Havana, Cuba, with 53 Africans who had been kidnapped from their homeland. They were being sent to another part of Cuba for a lifetime of slavery. Before the ship reached its destination, the Africans seized control and forced the Spanish owners to sail towards Africa, using the sun as a guide.

## THE AMISTAD CASE

However, at night the owners sailed northward, hoping to come ashore in a Southern slave state in America. Instead, the ship entered the waters of Long Island Sound where the U.S. Navy took it into custody.

The Africans were eventually placed in jail in New Haven while their fate became a major legal case that took two years to resolve. Although the primary issue was whether these Africans were to be considered slaves or free, the long process led the public's attention to focus on the rights of African Americans in the United States, and on moral, social, religious, diplomatic, and political questions. Former President John Quincy Adams successfully defended the Africans before the U. S. Supreme Court, and in February 1841 they were declared free.

In March 1841 the Africans of the Amistad were sent to Farmington to live while funds were raised privately for their return to an area that is now Sierra Leone in Africa. In November the 37 surviving Africans sailed towards their homeland as free individuals. Along with them were five missionaries who were sent under the auspices of the newly formed Union Missionary Society, a forerunner of the American Missionary Association. The group reached Sierra Leone in January 1842.



Joseph Cinque

## SITES IN CONNECTICUT

### FARMINGTON

The Farmington Historical Society offers guided tours of those sites associated with the Amistad case. Please call 800-678-1645 for more information.

**First Church of Christ, Congregational**  
Main Street - supported the Amistad case through its members who provided clothing, housing, education, and Christian teaching to the Africans while they lived in Farmington awaiting funds to return to Africa. The church is a National Historic Landmark.

### Union Hall

Church Street - is now the Art Guild; its upper floor was rented to both abolitionists and anti-abolitionist groups for meetings. It was originally located at the present site of the Porter Memorial on Main Street and is now owned by the First Church of Christ Congregational.

### Reverend Noah Porter House



116 Main Street - belonged to the minister of the Congregational Church and provided a home for one of the three African children in the Amistad group. The American Board of Commissioners for Foreign Missions was organized here. It is a private residence and not open to the public.

### Austin F. Williams House/ Carriage House



127 Main Street - was the location of the primary home for the Amistad Africans during their stay in Farmington. Austin F. Williams, a leading abolitionist in town, had a building constructed as a residence for the Africans. Shortly after this he built his own home, and later converted the first structure to a carriage house. The property is privately owned and not open to the public.

### Riverside Cemetery

Garden Street - is where Foone, one of the Africans, is buried. He drowned while swimming in Pitkin Basin. Beyond the Indian obelisk was the Farmington Canal and an open meadow where the Africans raised crops.

### Canal House and Pitkin Basin

128 Garden Street - is the location where Foone lost his life. It was also here that the Africans embarked to other towns to give exhibitions and raise money for their return to Africa.

### Samuel Deming Store

2 Mill Lane - provided second-floor quarters for the Africans on their arrival in Farmington, but the space was later set up as a school where they attended classes for five hours a day, six days a week. Although the property is privately owned, it is operated as Your Village Store.

### Barney House

11 Mountain Spring Road - was built in 1832 by John Treadwell Norton who was a major supporter of the Amistad Africans.

### HARTFORD

#### Old State House



800 Main Street - when it was Connecticut's Capitol, hosted one of several trials that involved the fate of the Africans of the Amistad. The building is a National Historic Landmark and open to the public.

### NEW HAVEN

#### Amistad Memorial

165 Church Street - was dedicated in 1992 and pays tribute to Joseph Cinque and the other Africans who escaped slavery in 1839 by commandeering the Spanish ship Amistad. The memorial was created by Ed Hamilton, and stands where the New Haven Jail was located at the time the African captives were housed there.

#### The United Church on the Green

323 Temple Street - This building was originally known as the North Church (Congregational), which merged with the Third Church (Congregational) in 1884 to create the United Church. Several members of the two earlier congregations were abolitionists who also assisted New Haven's free black community. They included Roger Sherman Baldwin, Nathaniel and Simeon Jocelyn, and the Reverend Samuel Dutton. Baldwin, a lawyer, was active in the defense of the Amistad Africans and is commemorated by a plaque inside the church. The church is included in the New Haven Green National Historic Landmark District.

#### New Haven Colony Historical Society



114 Whitney Avenue - is a Colonial Revival-style building that contains many New Haven artifacts, including a portrait of Joseph Cinque, the leader of the Africans who revolted on the Amistad.

#### Yale University, Divinity School, Battell Chapel

Elm and College Streets - represents the role that Yale Divinity School faculty and students played in assisting the Amistad Africans, and offers an exhibition of relevant materials maintained by Yale.

#### Long Wharf

Long Wharf Drive - Long Wharf, built by William Lanson, an African American, was the longest pier in New Haven at the time it was constructed. It was part of New Haven's port system before the steamship changed the way goods were brought into the United States. The pier is the designated home port for the Amistad replica.

See map on page 6 for locations

Private Property not for public showing.  
 Open to the Public

Slavery existed in America from the earliest period of colonial settlement at the beginning of the seventeenth century until it was abolished in 1865 by passage of the Thirteenth Amendment. While some slaves became free through legal means, many who wanted freedom chose to escape from their owners and find a safe location.

## THE UNDERGROUND RAILROAD

This system began during America's colonial period and led to laws that penalized persons who assisted runaway slaves. In 1793 the United States government passed its Fugitive Slave Act that allowed for the capture and return to slavery of any runaway slave living in a free state. As it developed over the years, the Underground Railroad, which was neither under the ground nor a railroad, provided a series of safe havens, or stations, for fugitive slaves who were making their way to the Northern states, Canada, or other locations.

The North Star was a guide for runaway slaves leaving the South, but once in the Underground Railroad system the participants were conducted by foot, wagon, horse, or boat to a private house, barn, or church where they would be hidden until it was possible to send them to the next northward-bound location. This operation required the cooperation of free African Americans, Native Americans, and whites. It

also required secrecy since free participants could be charged with breaking the law in helping slaves escape their owners. This secrecy has made it difficult to document fully what buildings in Connecticut were used in the

Underground Railroad, and often this information has survived only in oral tradition.



HarU/Porter House, Manchester



Benjamin Douglas House, Middletown

## IN CONNECTICUT

Fugitive slaves entered Connecticut at a number of points. Some passed through the state by way of Stamford, New Haven, or Old Lyme, often traveling on to Farmington, the "Grand Central Station" in Connecticut. From there they headed north to Westfield or Springfield, Massachusetts. Some traveled to Springfield by way of Middletown, Hartford, and other communities along the Connecticut River. Those who passed through the state by way of New London or Westerly, Rhode Island, went north to Norwich and Putnam, and then to Worcester, Massachusetts. A western Connecticut route included Waterbury, New Milford, Washington, Torrington, Winchester, and Winsted.

Some of the buildings listed on the following page cannot be documented with precision. However, their inclusion on the Freedom Trail is based on written histories, studies, and traditions.

# THE UNDERGROUND RAILROAD & AMISTAD LOCATIONS

## BLOOMFIELD

Francis Gillette House  
545 Bloomfield Avenue

## FARMINGTON

Elijah Lewis House  
1 Mountain Spring Road

## Austin F. Williams

House/Carriage House  
127 Main Street

## Samuel Deming House

66 Main Street

## Smith-Cowles House

27 Main Street

## Timothy Wadsworth House

340 Main Street

## GUILFORD

Sachem Country House  
111 Goose Lane

## MANCHESTER

Hart Porter  
Homestead/Outbuilding  
465 Porter Street

## MIDDLETOWN

Benjamin Douglas House  
11 South Main Street

## NEWINGTON

Brace/Stephen House  
1349 Main Street

## NEW LONDON

Joshua Hempstead House  
11 Hempstead Street

## NORTH STONINGTON

Randall's Ordinary Landmark  
Inn & Restaurant  
Route 2

## NORWICH

Verney Lee House  
118 Washington Street

## OLD LYME

Steven Peck House  
Lyme Street and Beckwith Lane

## OXFORD

Washburn Tavern  
90 Oxford Road

## TORRINGTON

Uriel Tuttle House  
3925 Torrington Street

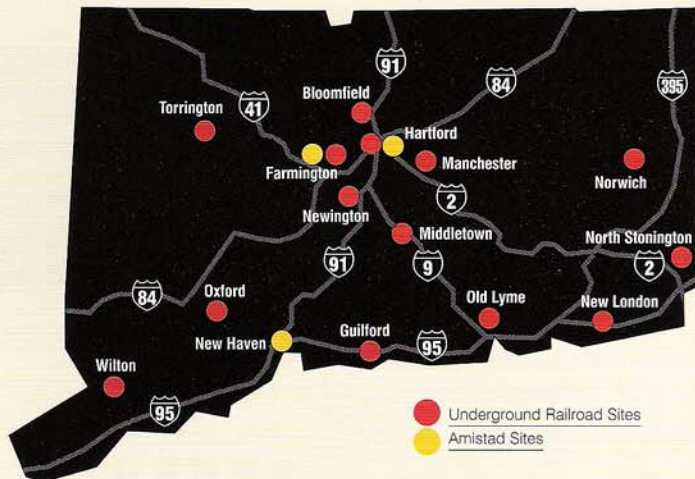
## Isaiah Tuttle House

4040 Torrington Street

## WILTON

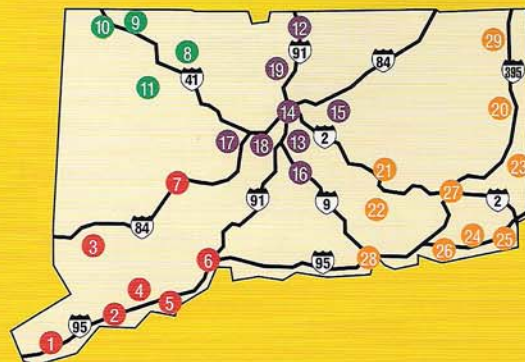
The Ovals  
36 Seeley Road

**[PP]** With the exception of the Joshua Hempstead House and Randall's Ordinary Landmark Inn & Restaurant, the buildings listed here for the Underground Railroad are privately owned and are not open to the public.



SITES  
THAT  
REPRESENT  
THE  
CONCEPT  
OF

**FREEDOM**





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not for public showing.

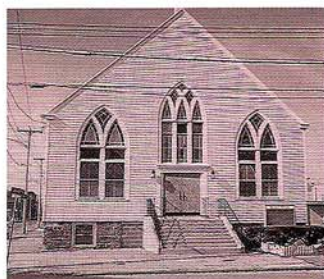
**OP** Open to the Public

## 1 STAMFORD

### Jackie Robinson Park of Fame

Jackie Robinson Way, West Main Street  
Prior to 1947, two separate baseball leagues in America pursued their dreams and, more regrettably, two distinct audiences for them flourished. When Jack Roosevelt Robinson stepped onto Ebbets Field in Brooklyn, New York, on Tuesday morning, April 15, 1947, he forever changed major league baseball and delivered a resounding lesson on race relations in America. Jackie's heroism supported him through a whirlwind of controversy, allowing him to weather difficulties and maintain his course. For more than 20 years, Jackie Robinson lived with his family in Stamford, demonstrating pride in his heritage. He represented tolerance, educational opportunity, and the confidence that inspires personal achievement and success. A life-size bronze statue of Jackie Robinson with an engraved base bearing the words "COURAGE," "CONFIDENCE," and "PERSEVERANCE" stands in the park located on West Main Street, the

gateway to downtown Stamford. The educational programming associated with the park serves as a gateway to the future of the nation's youth. The Jackie Robinson Park of Fame is dedicated to inspiring them with the vision of an American hero and a role model who also happened to be a legendary sports figure. The Jackie Robinson Park of Fame, Phase Two, scheduled for Spring 2001, includes landscaping with trees, flower beds, and lighting; a decorative lit fountain spraying a cascade of water into the air; benches commemorating role models and leaders of local and national prominence; and a Walk of Honor with commemorative bronze plaques in tribute to outstanding national role models and leaders.



## 2 BRIDGEPORT

### Walters Memorial A.M.E. Zion Church

423 Broad Street  
Walters Memorial African Methodist Episcopal Zion Church has been located at this site since 1882. When its original structure was destroyed by fire in 1951, the current building was erected on the surviving foundation. The building is one of few remaining reminders of an earlier African American community known as "Little Liberia." Made up of free blacks, former slaves and their descendants, and migrants from the South, this community supported two churches, a school, and a number of individual homes. The two Freeman houses are the only remaining homes.

## 3 DANBURY

### Marian Anderson House

46 Joe's Hill Road

Marian Anderson was born in Philadelphia in 1902 and as a young woman was noted for



her singing ability. Finding few opportunities to perform in the United States, she won recognition

in Europe. After her return to America, she sang in concerts in New York City and at the White House. When she was denied permission to sing at Washington, D.C.'s Constitution Hall in 1939, the government arranged for her to perform at the Lincoln Memorial before some 75,000 listeners. A year later she purchased her home in Danbury, known as "Marianna Farms," where she and her husband raised livestock. She lived here for some 50 years. Near the house is a small building that she used as her rehearsal studio. Named a delegate to the United Nations in 1958, Anderson received the Presidential Medal of Freedom in 1963. She retired from concert performances in 1964, but continued to be active in various issues and causes. Her autobiography, *My Lord, What a Morning*, was published in 1956. The property is privately owned and not accessible to the public.

## 4 TRUMBULL

### Nero Hawley Grave

Riverside Cemetery, Daniel's Farm Road (off Route 127, one mile from exits 49 and 50, Merritt Parkway)

Nero Hawley was one of numerous slaves in Connecticut who joined the Continental Army during the American Revolution and were freed at the end of the war. He served at Valley Forge, and his life is featured in the book *From Valley Forge to Freedom*, which also notes other areas of Trumbull associated with Hawley's life. Hawley died in 1817 at the age of 75. Riverside Cemetery is a short walk off Daniel's Farm Road and near Route 127. Hawley's grave is in the center row, near the far end of this small cemetery.

## 5 MILFORD

### Milford Cemetery

Prospect Street

### First Baptist Church,

28 North Street

Located throughout Connecticut are graves of African Americans who fought in the American Revolution. However, stones or markers seem to exist for few of them. In the town cemetery in Milford, to the right of the long driveway, is a monument dedicated to American Revolutionary War prisoners whom townspeople tried to save when the prisoners were abandoned by the British. At the foot of this monument is a large white stone listing the names of Milford's soldiers who served in that war, including six blacks: Job Caesar, Pomp Cyrus, Juba Freeman, Peter Gibbs, William Sower, and Congo Zado. Another memorial to these six soldiers, dedicated at a special ceremony in 1976, is displayed in front of the First Baptist Church, which is an African American congregation.

## 6 NEW HAVEN

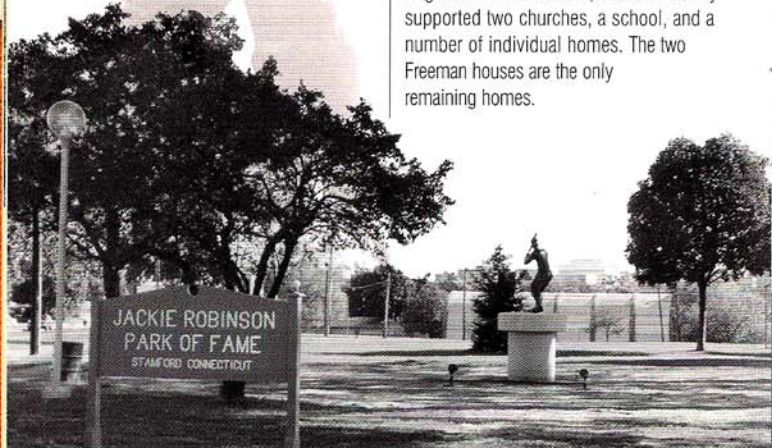
### Trowbridge Square Historic District (City Point Area)

The noted abolitionist Simeon Jocelyn developed Trowbridge Square in the 1830s in partnership with architect and builder Isaac Thompson. The area was established for New Haven's low-income working-class population and was meant to be a model egalitarian residential community populated by African Americans and whites. Restrictive covenants on the sale of alcohol and racial discrimination sought to improve the residents' quality of life. A school for African Americans was built on Carlisle Street to further encourage them to move to the area, and by 1845 African Americans made up almost 58 percent of the Trowbridge Square population. The district is on the National Register of Historic Places.

### Grove Street Cemetery

227 Grove Street

This cemetery opened in 1796 and replaced the Old Burial Ground located on the New Haven Green. Many New Haven residents who were well known in American life are buried here. The cemetery includes the graves of those active in the abolition movement, as well as those associated with African American history.



## Prince Hall Masonic Temple 106 Goffe Street

The former Goffe Street School was built in 1864 to provide a much-needed facility for African American children. It closed ten years later after Connecticut ended racially segregated education, and many of its former students attended predominantly white public schools. Subsequently used by a number of organizations working with the African American community, the building was purchased in 1929 by the Grand Lodge of Prince Hall Masons of Connecticut. The building is on the National Register of Historic Places and known as Widow's Son Lodge #1.

PP



donated her house at 158 Dixwell Avenue (no longer extant) to be used as a refuge for "indigent Colored Females." Because her will did not include funding to administer the home, it was almost sold for delinquent taxes in 1904. It was saved by the Women's Twentieth Century Club, an organization of African American women which took responsibility for maintaining it. The present Hannah Gray Home at 235 Dixwell Avenue, acquired in 1911 and accommodating more residents than the original structure, continues in operation in accordance with its founder's goals. The building is included in the Winchester Repeating Arms Company National Register Historic District.

### Varick A.M.E. Zion Church

242 Dixwell Avenue  
Varick African Methodist Episcopal Zion Church was organized in 1818 when more than 30 African Americans left the Methodist Church to form their own congregation. In 1820 it became officially affiliated with the Zionist church movement of James Varick, who helped lead a separation from white Methodism because African American preachers were not permitted to be ordained. By 1841 the church had a building on Broad Street, but it relocated in 1872 to Foote Street. In 1908 the present building was constructed, and it was here that Booker T. Washington made his last public speech before his death in 1915. The church is included in the Winchester Repeating Arms Company National Register Historic District.

### Center Church

250 Temple Street  
The church had a congregation that was involved in developing support for the Amistad captives. It was founded in 1639, and beneath the present 1812-1814 building is a cemetery dating back to colonial times. The property is a National Historic Landmark.

## Dixwell Avenue Congregational Church

217 Dixwell Avenue

Dixwell Avenue Congregational Church was founded in 1820 under the direction of Simeon Jocelyn. In 1829 it affiliated with the Congregationalists and became known as Temple Street Congregational Church. Its first African American minister was James W.C. Pennington, and from 1841 to 1858 Amos Gerry Beman was the pastor. Both were well-known African American leaders in the United States. During Beman's ministry the growth of the church made it necessary to relocate the congregation to a new building. By 1896 the church moved to Dixwell Avenue, where it developed numerous community programs under the Reverend Edward Goin. These programs later became associated with the Dixwell Community House. The present structure was built in 1968.

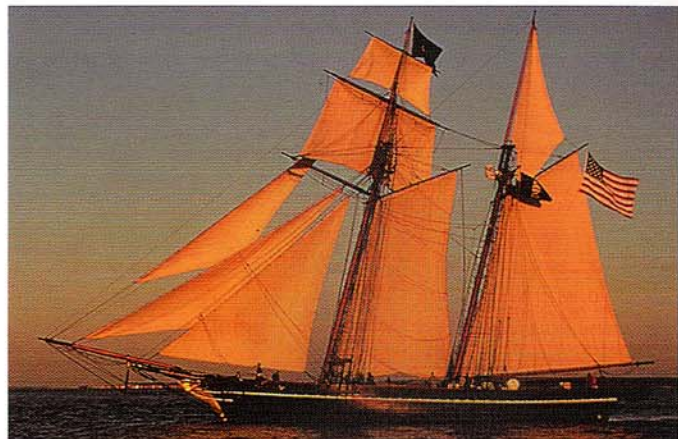


## Hannah Gray Home

235 Dixwell Avenue

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Hannah Gray was a laundress and seamstress who used part of her income to promote the antislavery movement and support her church. Through her will Gray



## The People's Center

37 Howe Street

Constructed in the 1850s, this building was acquired in 1938 by Jewish immigrant workers and used as a social and cultural center for community groups, including African Americans. New Haven's first interracial drama group and first integrated basketball team were started here. During its early years, the Center succeeded in getting African Americans admitted to some craft unions in the city; it also attempted, without success, to force the Connecticut Bus Company to hire black drivers. Activities of the Center on behalf of African Americans were forerunners of initiatives which, 25 years later, ended some racial injustices in society.

## Edward A. Bouchet Burial Monument

Evergreen Cemetery, 92 Winthrop Avenue

With a major in physics, Dr. Edward A. Bouchet was the first African American to obtain a doctorate in any discipline and the first to be inducted into Phi Beta Kappa. He was the sixth person awarded a doctoral degree in the Western Hemisphere. As a youngster he attended the Artisan Street Colored School and graduated *summa cum laude* in 1874 from Yale University. The monument to Dr. Bouchet in Evergreen Cemetery was unveiled in October 1998.

## Freedom Schooner Amistad

Long Wharf Pier, 389 Long Wharf Drive

The freedom schooner Amistad (which is a replica of the original Amistad vessel) was launched in mid-May 2000 and participated in OpSail 2000 in New York City and New London before sailing to its homeport of New Haven. The Amistad travels as an educational ambassador, teaching lessons

of history, cooperation, and leadership to Americans of all ages, interests, and cultural backgrounds in the many ports it visits.

## Roger Sherman Baldwin

Law Office Site

123 Church Street

Roger Sherman Baldwin (1793-1863), New Haven lawyer and abolitionist, represented the Amistad captives before the U.S. Circuit and District Courts in Connecticut, 1839-1840. With John Quincy Adams, he won freedom for the captives before the U.S. Supreme Court in 1841. Baldwin was the grandson of Roger Sherman (1721-1793), a signer of the Declaration of Independence and the author of the Connecticut Compromise at the Constitutional Convention. Roger Sherman Baldwin served terms in the Connecticut Senate, the Connecticut House of Representatives, and the U.S. Senate; he was also Governor of Connecticut from 1844 to 1846.

7

## WATERBURY

### Hopkins Street Center

34 Hopkins Street

Located at the corner of Hopkins and Pearl Streets, this building was once known as the Pearl Street Neighborhood House. It served as a settlement house for Waterbury's African American community, particularly migrants arriving from the South after the First World War. It continued to be a settlement house and community center from the 1920's into the 1980's and is now used for cultural events in conjunction with its owner, the Zion Baptist Church. The Waterbury NAACP was founded in this building in 1942, and it was once the home of the city's Urban League.

## FREEDOM NORTHWEST



**PP** Private Property  
not for public showing.

**OP** Open to the Public

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### BARKHAMSTED

#### Lighthouse Archaeological Site

People's State Forest, East River Road  
At this site was a village made up of Native Americans, African Americans, and whites who in their time were considered outcasts. The village was established ca. 1740 by Molly Barber, a white woman from Wethersfield, Connecticut, and her husband, James Chaugham, a Narragansett Indian from Block Island in Long Island Sound. They moved to the northwestern Connecticut wilderness to escape the wrath of Molly Barber's father. The community was abandoned around 1860 after nearly 120 years of occupation. Today, as an archaeological site inside People's State Forest, it commemorates people who lived on the margins of society. They were ordinary individuals who created an extraordinary multicultural community. The site is listed on the National Register of Historic Places.

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### NORFOLK

#### James Mars Grave

Center Cemetery, Old Colony Road  
(off Route 272)

James Mars was born into slavery in Connecticut in 1790 and became free through the gradual emancipation law enacted by the state in 1784. Mars wrote a pamphlet about his experiences which can be found in the book *Five Black Lives*. Mars was freed at the age of 21 and spent much of his life in Hartford and Norfolk, Connecticut. Always active in the church, he became a deacon of Talcott Street Congregational Church in Hartford. Mars helped organize meetings to promote freedom for slaves and to improve conditions for free African Americans. In 1842 he petitioned the Connecticut General



Assembly in an effort to gain the right to vote, which was denied African Americans in the state's constitution. Mars lived his later years in Norfolk and supplied information on the history of that town which appeared in the 1900 publication *History Of Norfolk*, written 20 years after his death. Mars is buried alongside his father, Jupiter Mars, who served in the American Revolution. Nearby are graves of the Freedom family, who are also mentioned in the above town history. These stones are located to the rear and left of the first entrance into the cemetery. To the right of this entrance, and near the wall next to Old Colony Road, is the grave of Alanson Freeman, who served in the all-black Connecticut Twenty-Ninth Regiment of the Civil War.

10

### NORTH CANAAN

#### Milo Freeland Grave

Hillside Cemetery, Route 44, East Canaan

Milo Freeland is credited with being the first African American to volunteer for the Union Army during the Civil War. He did this as a member of the 54th Massachusetts Regiment, the subject of the film, *Glory*. His picture appears in the book, *A Brave Black Regiment* by Luis F. Emilio. Originally a resident of Sheffield, Massachusetts, Freeland died in 1883 while living in East Canaan. The stone that now marks his grave was placed there in 1996 following a rededication ceremony in his honor and is located in Lot B8 to the rear of the cemetery, immediately to the right of the center driveway.

11

### TORRINGTON

#### John Brown Birthplace

John Brown Road. (Route 4 west of 272, take University Drive one mile)

One of the most famous abolitionists in America was John Brown, whose armed raid on the U.S. arsenal at Harper's Ferry, Virginia, in 1859 for the purpose of ending slavery foreshadowed the government's war two years later to achieve the same end. Brown was born in Torrington, Connecticut, in 1800 at this site. The house was destroyed by fire in 1918, but the property is maintained by the John Brown Association. The image of



Brown's house is incorporated in the City of Torrington's seal. Pikes used by John Brown and his men in the Harper's Ferry raid were made by the Collins Company, located in the Collinsville section of Canton. The Canton Historical Museum has one of these spikes on display.

## FREEDOM CENTRAL



**PP** Private Property  
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**OP** Open to the Public

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### ENFIELD

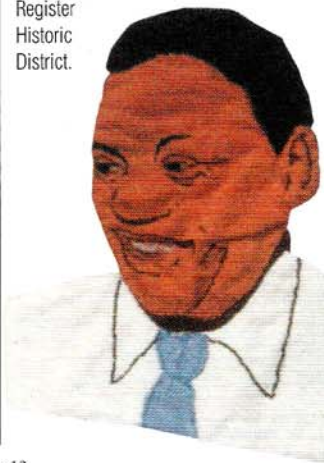
#### Paul Robeson House

1221 Enfield Street

Paul Robeson was an All-American football player, a Phi Beta Kappa scholarship student at Rutgers University, and a graduate of the Columbia University Law School. An African American of extraordinary artistic gifts, he later became an internationally known actor and singer, and he was an activist in civil rights causes. Robeson purchased this house during the height of his popularity and used it to entertain his guests. His family owned it from March 1940 until December 1953. Robeson's refusal to remain silent about racism in the United States, along with his ardent desire for full human justice, resulted in his being



ostracized by American society. He was barred from appearing at concert halls, had his passport revoked, and saw his name removed from the football records he had established. He spent the last 15 years of his life in exile abroad or as a recluse in Philadelphia, dying in January 1976. In 1995 Robeson was posthumously inducted into the National Football Foundation's College Football Hall of Fame. The house is privately owned and not open to the public. It is included in the Enfield National Register Historic District.





## Shakers Village Shaker Road

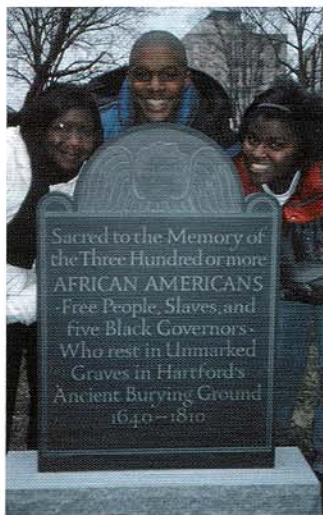
This area was once occupied by the only Shaker settlement in Connecticut. Dissenting from many activities of American society, the Shakers were associated with reform movements, including feminism, pacifism, and abolitionism. The diary of one member records the visits of fugitive slaves to the settlement, including Sojourner Truth, who spoke at the Meeting House on Shaker Road. Now owned by the State of Connecticut and administered by the Department of Correction, the Meeting House was built in 1827 and is sited adjacent to Shaker Road. The entire Shaker complex is on the National Register of Historic Places.



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## HARTFORD African American Memorial in Hartford's Ancient Burying Ground

During three years of archival research, middle-school students in Hartford and their teacher uncovered evidence that over 300 Americans of African descent were interred in one of the oldest cemeteries in Connecticut. The students' researched shed light on the fact that African Americans helped settle the Connecticut Colony. They discovered that the first enslaved person in the country to sue for freedom and five of the Black Governors were buried here in unmarked graves. To commemorate these forgotten souls, this upright marker and a large slate set in the ground inscribed with documented names and interment dates were dedicated in 1998 with the assistance of The Ancient Burying Ground Association and The Connecticut Historical Commission.



## Metropolitan African Methodist Episcopal Zion Church

2051 Main Street  
When the first African American church in Hartford separated into two churches in the early 1830s, one became the Talcoft Street (now Faith) Congregational and the other the Colored Methodist Episcopal (now Metropolitan). The first pastor of the Methodist church was Hosea Easton, an early African American protest writer, who raised funds to replace the church building when it

burned in 1836. The new structure on Elm Street also provided a school for African American children. By 1856 the church was located on Pearl Street and known as the African Methodist Episcopal Zion Society. In 1924 the church building was sold to the City of Hartford. The congregation relocated to Main Street by 1929 and was later incorporated as the Metropolitan African Methodist Episcopal Zion Church.



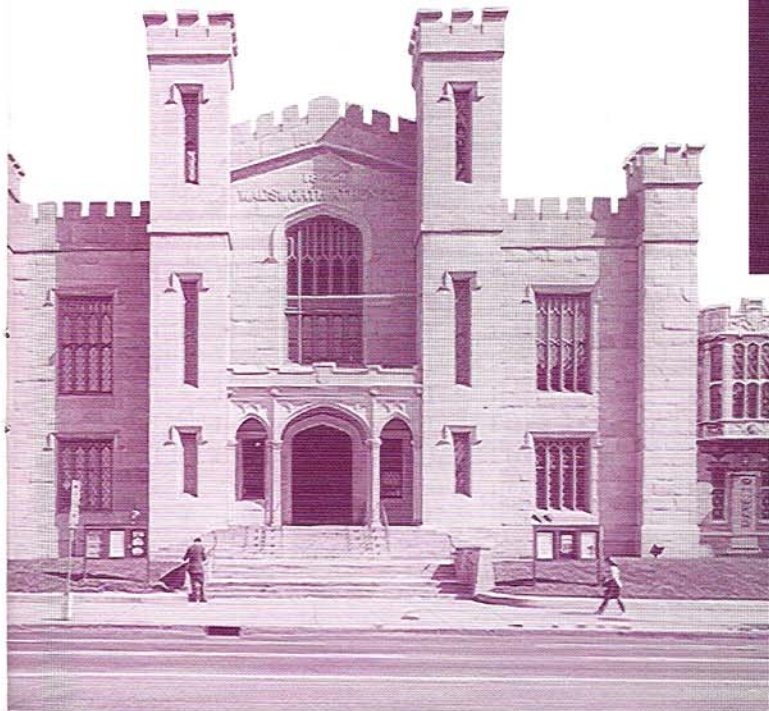
## Harriet Beecher Stowe Center

71 Forest Street  
Harriet Beecher Stowe, author of *Uncle Tom's Cabin* (1852), an antislavery novel of enormous impact in the United States, had lifelong associations with Hartford. She permanently moved to the city in 1864 and resided at 73 Forest Street from 1873 until her death in 1896. Her home is operated as a museum by the Harriet Beecher Stowe Center, which maintains a significant research library with collec-

tions that focus on nineteenth-century literature and social history, with particular emphasis on race relations, women's issues, architecture, and decorative arts. The Stowe House is listed on the National Register of Historic Places and open to the public.

## Wadsworth Atheneum

600 Main Street  
The Wadsworth Atheneum, which is the nation's oldest continuously operating public art museum, houses the Amistad Foundation African-American Collection. This unique collection of Americana is comprised of over 6,000 art objects, posters, broadsides, photographs, memorabilia, and rare books that evidence the many contributions of African Americans to American culture. The Amistad Foundation provides for public access to this collection, along with changing exhibitions and special interpretive programs, including scholarly and public forums and cultural performances, during the year. The Wadsworth Atheneum also maintains the Fleet Gallery of African-American Art to complement exhibitions in the Amistad Gallery and to further illuminate the role of African American visual artists in American art and culture. The Atheneum is on the National Register of Historic Places and open to the public.



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## GLASTONBURY Kimberly Mansion

1625 Main Street  
The Smith family used this house as a base for its antislavery activities. The five Smith sisters and their parents hosted abolitionist meetings, permitted anti-slavery lectures on the lawn, distributed literature, and obtained signatures on anti-slavery petitions. At this site the family worked with African American anti-slavery leaders and sought not only the end of slavery, but also improved conditions for free blacks as well. Julia and Abby Smith involved themselves wholeheartedly in the abolitionist cause. With their mother, Hannah, they circulated an anti-slavery petition among the women of Glastonbury, obtained 40 signatures, and sent the petition to U.S. Senator John Quincy Adams to present to Congress. Historians often suggest that this was the first petition to receive such a hearing. The property is a National Historic Landmark.



**Soldiers and Sailors Monument**  
Bushnell Park/State Capitol

The Soldiers and Sailors Monument (Memorial Arch) honors those from Hartford who served in the Civil War. A marker noting the contributions of African Americans in that conflict has been added to the monument. On display inside the nearby State Capitol are two banners that were used by Connecticut's all-black Twenty-Ninth Regiment. The Capitol is open to the public.

**Frank T. Simpson House**  
27 Keney Terrace



Dr. Frank T. Simpson was born in Alabama in 1907, graduated from Tougaloo College, and moved to Hartford in 1929. He was active in social work in the city and in January 1944 became the first employee of the Connecticut Inter-Racial Commission, one of the first state civil rights organizations in the United States. Simpson eventually became executive secretary, and during his years with the agency, now known as the Connecticut Commission on Human Rights and Opportunities, he worked to end discrimination in education, housing, unions, and employment. Simpson purchased this house in 1952 and resided there until his death in 1974. Built in 1913 near Keney Park (then under construction), the house is on the National Register of Historic Places and is privately owned and not open to the public.

**Union Baptist Church**  
1921 Main Street

Through its leaders and members, Union Baptist Church has made significant contributions to the early civil rights movement on the local and state levels. The Reverend John C. Jackson, who began his ministry at the church in 1922, worked tirelessly to open up employment



opportunities for African Americans, especially for teachers and social workers. C. Edythe Taylor, a member of the church, was the first African American teacher in the Hartford public school system. Other members were the first African Americans in the city to serve on the school board, on the welfare board, and with the police department. In 1943 Jackson helped establish the Connecticut Inter-Racial Commission, now the Commission on Human Rights and Opportunities. The church is a life member of the National Association for the Advancement of Colored



People (NAACP) and created the local chapter of the Urban League. The building is on the National Register of Historic Places.

**North Cemetery**  
North Main Street

Located in the center of this cemetery are the graves of a number of African Americans who served in the Civil War. These can be found by taking the entrance next to the building on Main Street and following the paved drive to a path. Between this path and another located a short distance to its right are stones marking the burials of six or more men who served in Connecticut's all-black Twenty-Ninth Regiment. There are also graves here of African Americans who served in other Civil War units. Nearby is the stone of James Law, with the inscription: "Born a slave in Virginia, Died in Hartford 1881, the Freedman of the Lord."

**Faith Congregational Church**  
(Talcott Street Congregational Church),  
2030 North Main Street

In 1819 Hartford's African Americans, rejecting being seated in the galleries of white churches, began to worship by



themselves in the conference room of the First Church of Christ. Later established as the African Religious Society, the group built a church at 30 Talcott Street in 1826 and soon became associated with the Congregational denomination. By 1860 it was known as Talcott Street Congregational Church. In 1840 the church opened one of only two district schools in the city where African American children could study free of harassment by white students and teachers. Hartford poet Ann Plato and photographer Augustus Washington were among the teachers at the church's school. Also associated with it were Amos Beman and James Pennington, two of the most prominent African American leaders in the United States. On November 19, 1953, Talcott Street Congregational Church merged with Mother Bethel Methodist Church to become the present Faith Congregational Church. The building at 2030 Main Street was purchased and renovated, with the dedication taking place on June 13, 1954. The church is on the National Register of Historic Places.

Photo courtesy John E. Rogers  
African American Cultural Center

**Marietta Canty House**  
61 Mahl Avenue

Marietta Canty (1905-1986) was an American of African descent who, although she received critical acclaim for her performances in theatre, radio, motion pictures, and television, was limited to portraying domestic servant roles throughout a professional career spanning the 1930s, 1940s, and 1950s. Movies in which Canty appeared included *The Spoilers*, *Father of the Bride*, and *Rebel Without a Cause*. In accepting such roles and performing them with dignity, Canty, like other African American actors and actresses of her day, maintained a presence (although circumscribed by prejudice) for minority performers in the entertainment industry. She assisted in paving the way for successful future African American artists of radio, stage, and film. Canty's political and social activism in the 1960s, 1970s, and 1980s following her retirement from the entertainment industry further increased her status as a pioneer in advancing opportunities for women and minorities. This building is on the National Register of Historic Places.

**15**  
**MANCHESTER**  
**Walter Bunce House**  
34 Bidwell Street



While there are many structures in the Southern states which are attributed to the craftsmanship of African Americans, few such buildings exist in New England. One example, however, is the Walter Bunce House, constructed





by Alpheus Quicy. Born in June 1774, Quicy dealt in real estate in southeastern Connecticut along with his father and brother. As a stonemason he built several fieldstone houses for prominent citizens and numerous dams in Manchester. The Walter Bunce House is the only fieldstone dwelling constructed by Quicy that still stands today.

16

### MIDDLETOWN

#### West Burying Ground

(Washington Street Cemetery),  
Washington and Vine Streets

To the rear of this cemetery are the graves of local African Americans, including Fanny Beman, the mother of Amos Beman, one of Connecticut's best known African American civil rights leaders of the nineteenth century. There are also graves here of men who fought in the Connecticut Twenty-Ninth Regiment and other African American units of the Civil War. Among them is James Powers, who is listed on the Civil War monument located on the green at South Main Street near the Benjamin Douglas House.

#### Cross Street African Methodist Episcopal Zion Church

160 Cross Street

This church originated in 1823, although a building was not erected until 1830 under the leadership of Jehheil Beman. Beman, the son of a Revolutionary War soldier and the father of Amos Beman (see Dixwell Avenue Congregational Church, New Haven), led the congregation in the antislavery cause. The church became known as the Freedom Church for its abolitionist activity. Women of the church, under the leadership of Clarissa Beman, created one of the first women's abolitionist societies, known as the Colored Female Anti-Slavery Society of Middletown. Its goal was not only to bring an end to slavery, but also to improve the condition of free African Americans. The church was rebuilt in 1867, was moved about a quarter mile in the 1920s, and underwent renovation in 1978.

17

### PLAINVILLE

#### Redeemer's A.M.E. Zion Church

110 Whiting Street

The Redeemer's African Methodist Episcopal (A.M.E.) Zion Church represents a movement also evident elsewhere in Connecticut: the joining together of African Americans who were members of various denominations in town to establish a church which nurtured black leadership and generated community support. Organized in 1903, the congregation built its church structure a year later. Throughout this century members have been leaders in Plainville and have provided a voice for the black community.



#### West Cemetery

Route 177, and Norton House Site,  
109 Main Street

The West Cemetery on Route 177 (next to exit 33 off Route 72) contains the graves of John C. and Harriet H. Norton. The Nortons hid escaping slaves in their Plainville house, which was demolished in the 1960s but is commemorated by a marker at the Ideal Machinery Company, 109 East Main Street.

*Etched in Memory* by Charles Norton contains recollections of the family's antislavery activities. The Norton graves are midway back between the two driveways. Also located in the cemetery are the graves of five African American soldiers who fought in the Civil War with the all-black Connecticut Twenty-Ninth and Thirty-First Regiments and the Massachusetts Fifty-Fourth Regiment.



18

### WETHERSFIELD

#### Ancient Burying Ground

Main and Marsh Streets

Quash Gomer, who purchased his freedom in 1766 from John Smith for 25 pounds, is interred in the Wethersfield Ancient Burying Ground. The inscription on his stone reads: "In memory of Quash Gomer a Native of Angola in Africa, brought from there in 1748 and died June 6, 1799. Aged 68 years." Burials of Americans of African descent in the Wethersfield Ancient Burying Ground were segregated.



19

### WINDSOR

#### Joseph Rainey House

299 Palisado Avenue

pp

This property was purchased by Joseph Rainey on May 20, 1874, and it was owned by him for the remainder of his life. It was used by his family as a summer residence. Rainey is best known for being the first African American elected to the U. S. House of Representatives, serving for the State of South Carolina. He was elected to five terms, holding office from 1870 to 1879, and during this period introduced petitions for the passage of civil rights legislation that would guarantee African Americans their full constitutional rights. He dramatized his stand on the issue of access to public accommodations by his refusal to leave the dining room of a hotel in Suffolk, Virginia, forcing the owners to remove him from the premises. The Rainey family was active in the First Church of Windsor, and in 1876 Rainey spoke at the town's observance of the American Centennial celebration. The house is privately owned and not open to the public. It is included in the Palisado Avenue National Register Historic District.



#### Palisado Cemetery

Palisado Avenue

Only a few slaves remained in Connecticut by the time the state passed its full emancipation law in 1848. Apparently, several of these individuals were determined too aged to care for themselves and therefore continued with their former owners. It is believed that Nancy Toney, a former slave of the Chaffee/Loomis family of Windsor, was the last survivor of this group in Connecticut. When she died in 1857, she was buried in Palisado Cemetery. The grave is at the rear of the cemetery, located on the left side of the road in an area with few markers. The cemetery is included in the Palisado Avenue National Register Historic District.

#### Archer Memorial A.M.E.

#### Zion Church

321 Hayden Station Road

A community of African Americans developed in the Hayden Station area during the nineteenth century. One of the religious and social centers for this community was the Archer Memorial African Methodist Episcopal (A.M.E.) Zion Church. Its first building was constructed under the guidance of the Reverend Dennis Scott White, who received financial assistance from a local philanthropist, Frederick Thrall. The church was located next to a pine grove north of Hayden Station Road and Pond Road; the Reverend White conducted popular camp meetings in the grove during the 1880s and 1890s. The pond nearby was used by the town for swimming and ice-skating, and by the congregation for baptis-  
tismal services. The present church building was erected in 1982.





**PP** Private Property  
not for public showing.

**OP** Open to the Public

20

## CANTERBURY Prudence Crandall House

Routes 14 and 169

This imposing late Georgian-style house was purchased by Prudence Crandall in 1831 to be a private academy for local young women and men. When she admitted Sarah Harris, an African American student, Crandall found that parents of white students objected. In April 1833 she opened her house as a boarding school for young African American women, an action which led to harassment by neighbors, passage of a state law against her work, and her being jailed for one night. Through two court trials and an appeal to the state's Supreme Court of Errors, Crandall continued to operate her school. Only after a violent



attack on the house on the night of September 9, 1834, did she agree to close the school and send her students home. In the United States during the years leading up to the Civil War, the Crandall incident was one of many that helped solidify attitudes against slavery. However, Crandall's effort to provide integrated and equal education in this house was a rarity for the times. In 1995 Prudence Crandall was designated as Connecticut's State Heroine. The Crandall House, a National Historic Landmark, is a museum open to the public.

21

## COLCHESTER Town Green

During 1803-1804 the "Old District School House for Colored Children" was established behind the Congregational Church near Colchester's town green, predating any other attempt in Connecticut to provide educational opportunities specifically for African American youth.

Although racially segregated in that white children attended a district school inside Bacon Academy, the African American school was nonetheless famous throughout the state for the uniqueness of its mission. It attracted students from outside the bounds of Colchester. One of its graduates was Amos Beman, who was later associated with Hartford's Talcott Street Congregational Church and New Haven's Temple Street Congregational Church, both of which are included on the Freedom Trail. The school closed in 1848 as its students found acceptance at Bacon Academy and other local schools. While no longer extant, the school is depicted in the sketch of Colchester's green in John Warner Barber's *Connecticut Historical Collections* (1835).

## Benjamin Trumbull House

80 Broadway Street

Lyman Trumbull, a grandson of Benjamin Trumbull, was born and reared in this house, which is still on its original site.

Later a United States senator from Illinois, Lyman Trumbull was one of the founders of the Republican Party and in 1865 helped author the Thirteenth Amendment to the United States Constitution that ended slavery in the nation. The house is included in the Colchester Village National Register Historic District.



22

## EAST HADDAM Venture Smith Grave

First Church Cemetery, (Route 151 Little Haddam Section)

The cemetery located next to the First Church contains the graves of Venture Smith (1729-1805) and several members of his family. Smith was captured as a child in Africa and brought to Connecticut, where he was sold as a slave. He dictated a pamphlet about his experiences that can be read in the book *Five Black Lives*. Despite being a slave, Smith was able to work at other jobs so that he earned money to buy his freedom and that of his wife and children. One of his sons served in the American Revolution. His wife is buried next to him, and nearby is the grave of another son, Solomon, who served in the War of 1812. Venture's granddaughter, who died in 1902, is buried here as well. These stones are located near the wall that is next to the church, about halfway back from Route 151.

23

## GRISWOLD Glasko (Mill Village)

Intersection of Routes 201 and 165

This village was named for Isaac Glasko, a man of mixed Native American and African American heritage, who purchased land in 1806 and established a blacksmith shop in what is now the center of Glasko. He harnessed waterpower to a triphammer and produced farming and carpentry tools. When the whal-

ing industry was at its height, Glasko specialized in whaling implements for which he held several patents. His harpoons, lances, spades, and mining knives were well-known in the ports of New England. Glasko's daughter, Eliza, attended the Prudence Crandall School in Canterbury in the 1833-1834 period. His house still stands, although it has been considerably altered. The graves of Isaac Glasko and his wife are in a nearby but not easily accessible cemetery.

24

## GROTON Fort Griswold Battlefield State Park


Monument Street

Fort Griswold is one of the few locations in Connecticut where a Revolutionary War battle took place. The American defenders, greatly outnumbered, were local militia for the most part and included two African Americans: Jordan Freeman and Lambert Latham. During the battle Freeman had to spear a British officer, an incident depicted on a marker inside the fort. Freeman was later killed in the fighting. When the Americans surrendered, the enraged British began to massacre the unarmed defenders. Before the British officers could halt their troops, Latham and a number of other Americans had died. Fort Griswold is on the National Register of Historic Places and open to the public.

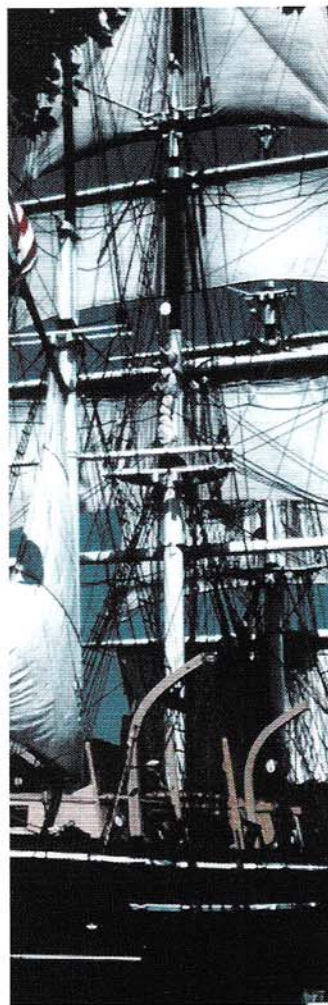


25

MYSTIC

**Charles W. Morgan, Mystic Seaport**  
75 Greenmanville Avenue (Route 27) 

Among the many displays at Mystic Seaport, renown for its maritime village and working craftspeople, is the ship Charles W. Morgan, last of the nineteenth-century wooden whaling vessels. Connected with this ship are information and displays noting the role of Connecticut's African Americans in the state's important maritime industries. Studies have shown that in addition to African Americans, Native Americans and other diverse groups made up 50 percent of whaling crews in the 1840s. The Charles W. Morgan is a National Historic Landmark, and Mystic Seaport is open to the public.




26

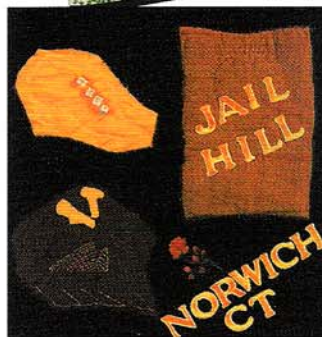
NEW LONDON

**Hempstead Historic District**

Located in the center of New London and surrounding the seventeenth-century Joshua Hempstead House (see Underground Railroad section), the Hempstead Historic District includes houses that were purchased by free African Americans in the 1840s. These properties were sold by Hempstead descendants, who were abolitionists, to Savillion Haley, who believed that African Americans deserved adequate housing as well as whites. African Americans of colonial New London had already lived in this area, and with these new purchases and later home building by African Americans, organizations important to the community's interests developed. One of these is Shiloh Baptist Church, which is now located on Garvin Street, named for early twentieth-century African American leader Albert Garvin. The Joshua Hempstead House is one of two historic houses in the district open to the public. Owned by the Antiquarian and Landmarks Society, it contains a family archives of early abolitionist papers. The district is on the National Register of Historic Places.

**U.S. Custom House**  
150 Bank Street 

The U.S. Custom House, built in 1833 from a design by architect Robert Mills, was where Africans were brought from the Spanish slave ship *Amistad* by the U.S. Coast Guard on August 27, 1839. Although the ship remained in New London for more than a year, the captives stayed for less than a week and were then transferred to the New Haven jail. One African youth who died during the brief New London stay was buried in an unmarked grave in the city's Third Burying Ground. A marker on the front of the U.S. Custom House highlights a separate case in which an escaped slave won his freedom in 1850 through the legal efforts of Augustus Brandegee and the custom collector, John Mather. When asked if he wanted to be slave or free, the man replied, "Free!" The U.S. Custom House is on the National Register of Historic Places and open to the public under the direction of the New London Maritime Society.



27

NORWICH

**Jail Hill Section**

Fountain, Cedar, and School Streets

In the 1830s a new county jail was built in Norwich between Cedar and Fountain Streets north of the business district, an event which made the area less appealing to wealthier families. Because of lower property values and proximity to businesses and employment, a number of African American families built houses in what became known as Jail Hill. Among these families were the Williamses, Harris, Spelmans, and Smiths. Members of these families were active in the antislavery movement in Connecticut, and after the Civil War they provided teachers in the North as well as the South. Several daughters from these families attended Prudence Crandall's school in Canterbury. The Underground Railroad was active in Norwich, although there is little information available on how Jail Hill residents worked in this endeavor. One escaped slave who resided here was James L. Smith, who wrote an autobiography in 1881 (see *Five Black Lives*). Two of Smith's daughters graduated from Norwich Free Academy and were teachers in Washington, D. C. The black community remained in the Jail Hill area into the early 1900s.



28

OLD SAYBROOK

**James Pharmacy**  
2 Pennywise Lane 

Anna Louise James (1886-1977), licensed in Connecticut as a pharmacist in 1911, operated her pharmacy from that year until 1967, when she retired. James was the first African American woman, and one of the first women, to become a pharmacist in the state. She was also among the first women who registered to vote when women's suffrage was passed in 1920. In 1974 the Old Saybrook Veterans of Foreign Wars gave James its Citizen of the Year award. This site is also the birthplace of James' niece, Harlem Renaissance writer Ann Petry (born 1908), whose most famous work was the novel *The Street*. The building is on the National Register of Historic Places and privately owned and not open to the public.

29

PUTNAM

**Thomas Taylor Grave**  
Grove Street Cemetery

A simple rectangular marble gravestone marks the resting place of Thomas L. Taylor, an African American sailor who served with the U. S. Navy on the Union's ironclad ship U.S.S. Monitor when it fought the Confederate ironclad Merrimac during the Civil War. Taylor is recorded as being the last survivor of that famous battle. He died on March 7, 1932, at age 84.

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6

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14

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20

### CANTERBURY

**Prudence Crandall  
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Routes 14 and 169  
Feb 1 to Dec 14, Wed-Sun  
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For more information on the Freedom Trail call  
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59 South Prospect St., Hartford, CT 06106  
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24

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**Fort Griswold Battlefield  
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Monument Street

Year-round. Free.  
Tel 860-445-1729

25

### MYSTIC

**Mystic Seaport**  
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Spring and Fall, Daily  
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26

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11 Hempstead Street

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# THE CONNECTICUT FREEDOM TRAIL QUILTS

## NORTHWESTERN REGION



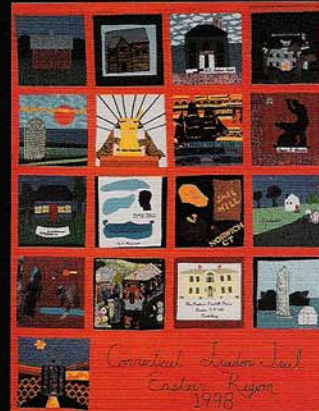
## NORTH CENTRAL REGION



## SOUTHWESTERN REGION



## EASTERN REGION



The Connecticut Freedom Trail Quilts are on permanent display at the  
Raymond Baldwin Museum of Connecticut History  
231 Capitol Avenue, Hartford, Connecticut  
Year-round Monday - Friday 8:30 a.m. - 4:30 p.m.  
Saturday & Sunday 12:30 p.m. - 4:30 p.m., closed major holidays

**September is Connecticut Freedom Trail Month.**  
For information on events planned for the month contact:

Connecticut Historical Commission  
59 South Prospect Street  
Hartford, CT 06106  
(860) 566-3005

The Amistad Committee, Inc.  
P.O. Box 2936  
Westville Station  
New Haven, CT 06515  
(860) 387-0370

# CONNECTICUT CONNECTICUT FREEDOM TRAIL FREEDOM TRAIL

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