CONNECTICUT Freedom Trail
TRAVEL the Freedom Trail!

CHECK our website where you can find details about every site on the Trail.

LOOK at the calendar to see Freedom Trail events going on throughout the state during September, Connecticut’s Freedom Trail Month.

STAY TUNED to our Site of the Month, which highlights a different Freedom Trail site each month.

FIND OUT how to get your property listed on the 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 Connecticut’s African American citizens, in 1995, the Connecticut General Assembly authorized that these locations be developed into a Freedom Trail.

The Connecticut Freedom Trail is proof of the rich historic spirit that is alive and well in the beautiful state of Connecticut. The Freedom Trail is home to over 120 heritage sites in nearly 50 towns including: 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 embody the struggle toward freedom and human dignity and celebrate the accomplishments of the state’s African American community.

In the following pages, please find a brief guide to many of the sites on the Freedom Trail. For easy reference, the last page contains information on sites open to the public as museums.

So go on and travel the Freedom Trail, escape on the Underground Railroad, sail the Amistad and explore the concept of freedom! It’s a great ride to freedom and you are free to take it!

We hope you enjoy traveling the Freedom Trail!

Administration of the Connecticut Freedom Trail is the responsibility of the Connecticut Commission on Culture & Tourism (CCT) and the Amistad Committee, Inc. of New Haven.

PRIVATE PROPERTY [PP]
Some of the sites described herein are private property and can only be observed from a public road. Grounds of a private property should not be entered or an owner approached. A property owner can have anyone arrested on his/her property, whether or not a “No Trespassing” sign is posted.
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connecticut.state.library@ct.gov

Shaker Village, Enfield
National Register of Historic Places, CCT
The Amistad Case

On June 18, 1839, the Spanish ship *La Amistad* left a port in Havana, Cuba with 49 men, 1 boy and 3 girls kidnapped from Mendeland, Africa, modern-day Sierra Leone. They were being taken to Puerto Principe, Cuba for a lifetime of slavery. Before the ship reached its destination, the Mende Africans seized control and forced the Spanish owners to sail towards Africa, using the sun as a guide. At night, however, 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 vessel was towed into New London harbor and moored at Lawrence Wharf, near the U.S. Custom House.

The Mende 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 the Mende 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 Mende Africans before the U.S. Supreme Court, and in February 1841, they were declared free.

In March 1841, the Mende Africans were sent to Farmington to live while funds were raised for their return home to Sierra Leone, Africa. In November, the 37 surviving Mende 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.
Amistad SITES in Connecticut

FARMINGTON
The Farmington Historical Society, 138 Main Street, offers guided tours of those sites associated with the Amistad Case.

Austin F. Williams House and Carriage House
127 Main Street [PP]
The carriage house on this property was the primary home for the Mende Africans during their stay in Farmington. This site is privately owned and not open to the public.

Canal House and Pitkin Basin
128 Garden Street
The Pitkin Basin is the location where Foone, one of the Mende Africans, drowned while swimming. At the canal house, the Mende Africans embarked on the Farmington Canal to other towns to give exhibitions and raise money for their return to Africa.

First Church of Christ, Congregational
75 Main Street
The First Church supported the Mende Africans through its members who provided clothing, housing, education and Christian teaching to them while they lived in Farmington.

Norton House
11 Mountain Spring Road [PP]
John Treadwell Norton (1795-1869) was a major supporter of the Mende Africans and was also a founding member of the Farmington Anti-Slavery Society in 1836. This home is privately owned and not open to the public.

Reverend Noah Porter House
116 Main Street [PP]
Noah Porter (c. 1782-1866) was the minister of the First Church of Christ, Congregational and an abolitionist. One of the Mende African girls, Margru, stayed with his family. This home is privately owned and not open to the public.

Riverside Cemetery
Garden Street
Riverside Cemetery is where Foone, one of the Mende Africans, is buried. Notable abolitionists interred here include Austin F. Williams, John Treadwell Norton and Samuel Deming.

Samuel Deming Store
2 Mill Lane
When the Mende Africans arrived in Farmington, Samuel Deming (b. 1798) provided second-floor quarters at his store. The space was later set up as a school where they attended classes.

Union Hall
13 Church Street [PP]
Church women met here in 1841 to sew clothing for the Mende Africans when they came to town. This property is privately owned and not open to the public.

[^] Indicates a site open to the public as a museum.
[PP] Indicates private property.
**HARTFORD**

Old State House  
800 Main Street [*]

One of several trials that involved the fate of the Mende Africans was held here. At the gate to the entrance on Main Street, there is a statue of Cinque, the leader of the kidnapped Mende Africans, at the top of a flagpole. The building is a National Historic Landmark.

**LITCHFIELD**

Tapping Reeve Law School  
82 South Street [*]

It was here that the first curriculum for practicing common law was established. Defending attorney for the Mende Africans, Roger Sherman Baldwin (1793-1863), studied law at this school.

**NEW HAVEN**

Battell Chapel  
Elm and College Streets [PP]

Battell Chapel represents the role that Yale Divinity School faculty and students played in assisting the Mende Africans. This property is privately owned and not open to the public.

Center Church on the Green  
250 Temple Street

Center Church had a congregation that was involved in developing support for the Mende Africans.

Freedom Schooner Amistad  
389 Long Wharf Drive [*]

The Freedom Schooner Amistad is a replica of the historic cargo ship and travels as an educational ambassador, teaching lessons of history, cooperation and leadership in the many ports it visits. Long Wharf is the replica's home port.

New Haven Museum  
114 Whitney Avenue [*]

The New Haven Museum contains many artifacts related to the Amistad trial, including a portrait of Joseph Cinque, the leader of the Mende Africans who revolted on La Amistad.

Roger Sherman Baldwin  
Law Office  
123 Church Street [PP]

Roger Sherman Baldwin (1793-1863), New Haven lawyer and abolitionist, represented the Mende Africans before the U.S. Circuit and District Courts in Connecticut, 1839-1840. With John Quincy Adams, he won freedom for the Mende Africans before the U.S. Supreme Court in 1841. This building is privately owned and not open to the public.

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 assisted New Haven’s free black community. They included Roger Sherman Baldwin, Nathaniel and Simeon Jocelyn and the Reverend Samuel Dutton.

**NEW LONDON**

Custom House Maritime Museum  
150 Bank Street [*]

The U.S. Custom House, built in 1833, was where the cargo of La Amistad was auctioned in October, 1840. The Custom House is a museum as well as a working Custom House.
Abolitionism and the Underground Railroad in Connecticut

Abolition

The abolitionist movement in Connecticut and elsewhere involved both white and African American individuals, free and enslaved, male and female, famous and not famous who committed themselves to work together to eradicate slavery. In 1837, in its Fourth Annual Report, the American Anti-Slavery Society identified 19 anti-slavery societies in Connecticut. To accomplish their goal, abolitionists employed various methods including colonization schemes, legal and political action, emphasizing slavery as a sin and “moral suasion” or appealing to the ethical principles of the public to convince them that slavery was wrong. The weapons used included anti-slavery publications, conferences, public speeches, purchases, legal challenges, petitions to the General Assembly and the U.S. Congress, Underground Railroad activity and even armed rebellion. Unpopular even among some who opposed slavery, abolitionists were often viewed as “fanatics” who jeopardized the stability of the country.

Underground Railroad

Slavery existed in America from the earliest period of colonial settlement at the beginning of the 17th century until it was abolished in 1865 by passage of the 13th Amendment. While some slaves became free through legal means, many who wanted freedom chose to escape from their owners and find a safe location. This practice 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 underground 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 on the Underground Railroad, 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 survived only in oral tradition.

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. Slaves escaping on the Underground Railroad would sometimes choose to settle in communities along the way. There are several examples of these communities on the Freedom Trail, including “Little Liberia” in Bridgeport, Jail Hill in Norwich and the William Winters Neighborhood in Deep River.

Some of the buildings listed cannot be documented with precision. Their inclusion on the Freedom Trail, however, is based on written histories, studies and traditions.
BLOOMFIELD
Francis Gillette House
545 Bloomfield Avenue [PP]
Francis Gillette (1807-1879), a prominent abolitionist and politician, sheltered slaves on the Underground Railroad in his home during the early years of the movement. This home is privately owned and not open to the public.

BROOKLYN
Friendship Valley
60 Pomfret Road [PP]
This was the home (built c. 1795) of abolitionist George Benson (1752-1836) and family, staunch supporters of Prudence Crandall and her school in Canterbury. During her trial, Crandall and some of her students stayed the night here. Abolitionist and editor of The Liberator, William Lloyd Garrison was married to Benson’s daughter, Helen Eliza Benson, in the parlor of Friendship Valley in 1834. This home is privately owned and not open to the public.

Old Windham County Courthouse
(Brooklyn Town Hall)
4 Wolf Den Road
The Prudence Crandall trial was held here on August 23, 1833. Crandall was jailed for one night in the basement of the courthouse following her trial. Mary, one of George Benson’s daughters, voluntarily spent the night with Crandall in her cell.

[PP] Indicates private property.

[PP] Indicates a site open to the public as a museum.

CANTERBURY
Prudence Crandall Museum
1 South Canterbury Road [*]
In 1833, Prudence Crandall (1803-1890) opened this 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. Crandall’s effort to provide equal education in this house was a rarity for the times. Her actions helped solidify attitudes against slavery. In 1995, Crandall was designated as Connecticut’s State Heroine.

Samuel May House
73 Pomfret Road [PP]
Reverend Samuel May (1798-1875) was one of the first members of the National Anti-Slavery Society. When Prudence Crandall wanted to open a school for black girls in nearby Canterbury, Samuel May came to her aid and was also a great supporter of Crandall through her trial. This home is privately owned and not open to the public.

Unitarian Meeting House
7 Hartford Road
Samuel May became the church’s first Unitarian pastor in 1822. He was a reformer, organizing a temperance society, the Windham County Peace Society and speaking out against slavery. He supported Prudence Crandall and spoke for her at a Canterbury town meeting since at that time it was not considered appropriate for women to do so.

DEEP RIVER
William Winters Neighborhood
Winter Avenue and Mitchell Lane
Making his way from South Carolina to Philadelphia, Daniel Fisher (c. 1808-1900) was assisted by Underground Railroad agents. Fisher walked from New Haven to Deep River. Once settled in the town, he changed his name to William Winters and wore a wig to avoid capture and return to enslavement in South Carolina. Winters later owned property around Winter Avenue, a street named for him. A small but stable African American community was established in this area as family, friends and others migrated from the South. Winters is buried in the Fountain Hill Cemetery nearby.

ENFIELD
Shaker Village
Shaker Road near Taylor Road [PP]
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. This property is privately owned and not open to the public.

GLASTONBURY
Kimberly Mansion
1625 Main Street [PP]
The Smith family used this house as a base for its anti-slavery activities throughout the 19th century. 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. This home is privately owned and not open to the public.

Samuel Deming House
66 Main Street [PP]
This was the home of Samuel (b. 1798) and Catherine (b. 1801) Deming. Samuel was an outspoken abolitionist. Catherine was among many Farmington women who raised money and signed petitions to help the abolitionist cause. Their home was an Underground Railroad station. This home is privately owned and not open to the public.

Smith-Cowles House
27 Main Street [PP]
Horace (1782-1841) and Mary Ann (1784-1837) Cowles were Underground Railroad stationmasters who hid fugitive slaves here. This home is privately owned and not open to the public.

FARMINGTON
Elijah Lewis House
1 Mountain Spring Road [PP]
Elijah Lewis (b. 1810) was an abolitionist in Farmington and the home he lived in has been identified as an Underground Railroad station. Lewis sheltered fugitive slaves in a space at the base of his chimney. This home is privately owned and not open to the public.
Theodore Dwight Weld House
77 Parsonage Road [PP]
Theodore Dwight Weld (1803-1895) was born in this house and lived here until 1825. In February 1834, students and faculty of the Lane Seminary in Cincinnati, Ohio held the first major public debates to answer the question: “Ought the People of the Slaveholding States to abolish Slavery immediately?” Weld masterminded the idea of debates on slavery and was the key force behind the Lane Debates. This home is privately owned and not open to the public.

West Burying Ground
Washington and Vine Streets
Many residents of the Leverett Beman Historic District, a 19th century neighborhood made up of free blacks, are buried here. Among them are the graves of several 29th Regiment soldiers and local homeowners such as Isaac Truitt. Fanny Beman, mother of black abolitionists Leverett and Amos Beman, is buried here as well.

Joshua Hempsted House
11 Hempstead Street [*]
The 1678 Joshua Hempsted House, owned by Connecticut Landmarks, is open to the public and contains a family archive of early abolitionist papers. In the 19th century, a school was established in the house and among the students were several African American children.

David Ruggles Gravesite
Yantic Cemetery
Lafayette and Williams Streets
David Ruggles (1810-1849) was born in Norwich Connecticut and made a name for himself in New York City as a bookseller, journalist, abolitionist, Underground Railroad conductor and founding member of the Vigilance Committee.

John Randall House
41 Norwich-Westerly Road (Route 2), North Stonington [PP]

Steven Peck House
32 Lyme Street, Old Lyme [PP]

Washband (Washburn) Tavern
90 Oxford Road, Oxford [PP]

James Davis House
111 Goose Lane, Guilford [PP]

Hart Porter House and Outbuilding
465 Porter Street, Manchester [PP]

John Randall House
41 Norwich-Westerly Road (Route 2), North Stonington [PP]

Steven Peck House
32 Lyme Street, Old Lyme [PP]

Washband (Washburn) Tavern
90 Oxford Road, Oxford [PP]

Asa Seymour Curtis House
2016 Elm Street, Stratford [PP]

Isaiah Tuttle House
4040 Torringford Street, Torrington [PP]

Uriel Tuttle House
3925 Torringford Street, Torrington [PP]

The Ovals
36 Seeley Road, Wilton [PP]

[PP] Indicates private property.

*Indicates a site open to the public as a museum.

**The buildings listed above are privately owned and not open to the public.**
Throughout American history, black churches have been at the forefront in the battle for social progress and equality. Many African American congregations were formed in response to discrimination by white congregations. Foremost among these were the African Methodist Episcopal (A.M.E.) Church (1794) and the African Methodist Episcopal Zion (A.M.E.Z.) Church (1796).

The following churches have always played a valuable role as religious, intellectual and political centers in the African American community.

*There are four churches on the Connecticut Freedom Trail that are listed in the Amistad section of this brochure because of their important contributions in aiding the Mende Africans.*

**A. M. E. and A. M. E. Zion Churches**

In 1794, in Philadelphia, Richard Allen and his followers left St. George’s Methodist Church, assembled in Allen’s house and organized Bethel African Methodist Episcopal Church. It was not until 1816, however, that Bethel was declared to be an independent church by the Pennsylvania Supreme Court. Similarly, in 1796, black members of the John Street Methodist Church in New York City, led by Peter Williams, left that church and organized a separate African chapel. In 1801, the chapel was incorporated as the African Methodist Episcopal Zion Church of New York City. Determined to distinguish themselves from the A.M.E. Church based in Philadelphia, the Zionists, with representatives from New York, Pennsylvania and Connecticut, convened their first annual conference in June 1821 in New York City. This conference marked the official beginning of the African Methodist Episcopal Zion denomination. The A.M.E. Zion denomination became known as “The Freedom Church” because of its work with the Underground Railroad and the abolitionist movement. Among its membership were noted abolitionists Sojourner Truth, Harriet Tubman, Frederick Douglass, Catherine Harris and Reverends Jermain Louguen and Thomas James.
First Baptist Church
10 Northfield Street
Located in Greenwich’s historic Fourth Ward neighborhood and founded in 1897, the First Baptist Church is the second of two African American congregations established in Greenwich during the 19th century.

MIDDLETOWN
Cross Street A.M.E. Zion Church
160 Cross Street
The congregation began in 1823, and a building was erected in 1830 under the leadership of Reverend Jehiel Beman, who led the congregation in the antislavery cause. The church continued to be a community leader during the Civil Rights movement of the late 1950s and 60s. The congregation participated in protest marches and was witness to numerous visits and speeches by Dr. Martin Luther King, Jr. In 1965, to help black students go to college, the Reverend William Davage founded the Greater Middletown Negro Youth Scholarship Fund.

HARTFORD
Faith Congregational Church
2030 Main Street
This church was established in 1819 when Hartford’s African Americans, rejecting seating in the galleries of white churches, began to worship in the conference room of the First Church of Christ. Today, this congregation is known as Faith Congregational Church. Reverends James W. C. Pennington and Amos Beman are also associated with this church.

Metropolitan A.M.E. Zion Church
2051 Main Street
This church was established in the early 1830s. The first pastor was Hosea Easton, an 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. In 1929, the church moved to its present location on Main Street.

Union Baptist Church
1921 Main Street
Union Baptist Church leaders and members have made significant contributions to the state’s early Civil Rights movement by helping to establish influential organizations. Members included the first African Americans in the city to teach in the public school system and to serve on the school board, the welfare board and the police department.

Varick A.M.E. Zion Church
242 Dixwell Avenue
Varick African Methodist Episcopal Zion Church was organized in 1818 when African Americans left the Methodist Church to form their own congregation. The church was affiliated with the Zionist movement of James Varick, who helped lead a separation from white Methodism because African American preachers were not permitted to be ordained. It was here that Booker T. Washington made his last public speech before his death in 1915.

NEW HAVEN
Dixwell Avenue Congregational Church
217 Dixwell Avenue
Dixwell Avenue Congregational Church was founded in 1820 under the direction of Simeon Jocelyn. James W. C. Pennington was the first African American minister of this church. Amos Beman (son of Jehiel Beman) was also a pastor here. Both were well-known African American leaders in the state.

Plainville
Redeemer’s A.M.E. Zion Church
110 Whiting Street
Organized in 1903, the congregation built its church structure a year later. Throughout the 19th century members have been leaders in Plainville and have provided a voice for the black community.

WINDSOR
Archer Memorial A.M.E. Zion Church
321 Hayden Station Road
Archer A.M.E. Zion Church proved to be an important institution in the lives of Windsor’s African American citizenry. This was particularly true for those who settled the Hayden Station area during the 19th century.
The following women worked throughout their lifetimes to break the color barrier. As African Americans and as women, they often faced discrimination on two fronts. These powerful black women have challenged the inequities of society and worked toward equality for all people.

**BRIDGEPORT**

**Mary & Eliza Freeman Houses**
352-54 and 358-60 Main Street [PP]

These buildings are the last two houses to survive of “Little Liberia,” a settlement of black freedmen that began in 1831. Sisters Mary (1815-1883) and Eliza (1805-1863) Freeman were African American women of prominence who used these properties as rentals while they lived and worked in New York City. As property owners and respected members of the community, the Freeman sisters overcame significant obstacles. These homes are privately owned and not open to the public.

**DANBURY**

**Marian Anderson House**
Marianna Farm Road [PP]

Marian Anderson (1897-1993) was a world-renowned opera singer and the first African American artist to perform at the Metropolitan Opera in New York City. Perhaps her most famous concert took place on the steps of the Lincoln Memorial in 1939, after she was denied permission to sing at Constitution Hall. The concert was attended by 75,000 people. A year later, she purchased property in Danbury, which became known as “Marianna Farm,” where she and her husband lived. This home is privately owned and not open to the public.

**DANBURY**

**Marian Anderson Studio**
Danbury Museum & Historical Society
43 Main Street [*]

Marian Anderson’s husband, architect Orpheus H. Fisher (1899-1986), designed and built her an acoustic rehearsal studio, at Marianna Farm. The studio was donated to the Danbury Museum & Historical Society and moved to the museum’s Main Street property in 1999.

**HARTFORD**

**Marietta Canty House**
61 Mahl Avenue [PP]

Marietta Canty (1905-1986) was an actress who received critical acclaim for her performances in theatre, radio, motion pictures and television, but was limited to portraying domestic servant roles throughout her professional career. In accepting such roles and performing them with dignity, Canty, like other African American actors and actresses of her day, maintained a presence for minority performers in the entertainment industry. Her involvement in social activism in Hartford, following her retirement further increased her status as a pioneer in advancing opportunities for women and minorities. This home is privately owned and not open to the public.

[*] Indicates a site open to the public as a museum.

[PP] Indicates private property.

Portraits and images are as follows:
- Portrait of Nancy Toney, Windsor
  The Loomis Chaffee School Archives
- Anna Louise James, Old Saybrook
  Private Collection
- Ann Petry, Old Saybrook
  Private Collection
- Marian Canty, at her home in Hartford
  Connecticut Historical Society
Mary Townsend Seymour Gravesite
Old North Cemetery
North Main Street
Mary Townsend Seymour (1873-1957) was a leader and an activist in early 20th century Hartford who battled for equal rights. Her numerous accomplishments include co-founding the Hartford Chapter of the National Association for the Advancement of Colored People (NAACP), campaigning for women’s suffrage and running for the Connecticut State Assembly in 1920, making her the first African American woman to run for a state office.

MERIDEN
Martha Minerva Franklin Gravesite
Walnut Grove Cemetery
817 Old Colony Road
Martha Minerva Franklin (1870-1968) founded the National Association for Colored Graduate Nurses (NACGN) in New York City in 1908. At the time, the American Nursing Association (ANA) did not accept women of color. After years of dedication, Franklin saw her goal of integration realized when the NACGN merged with the ANA in 1951. Franklin was posthumously inducted into the ANA Hall of Fame in 1976.

OLD SAYBROOK
James Pharmacy
2 Pennywise Lane
Anna Louise James (1886-1977) 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. This site is also the birthplace of James’ niece, Harlem Renaissance writer Ann Petry (1908-1997), whose most famous work was the novel, The Street.

NEW LONDON
Flora Hercules Gravesite
Antientist Burial Ground
Hempstead and Granite Streets
Offering evidence of the existence of Black Governors in Connecticut during the 18th century, the headstone of Flora Hercules (c. 1689-1749) notes that she was the wife of Hercules, “Governor of the Negroes.”

NEW HAVEN
Hannah Gray House
235 Dixwell Avenue [PP]
Hannah Gray (c. 1803-1861) was a laundress and seamstress who used part of her income to promote the antislavery movement and support her church. Through her will, Gray donated her house at 158 Dixwell Avenue (no longer standing) to be used as a refuge for “indigent colored females.” The present Hannah Gray Home at 235 Dixwell Avenue, acquired in 1911, continues operation in accordance with its founder’s goals. This home is privately owned and not open to the public.

WINDSOR
Nancy Toney Gravesite
Palisado Cemetery, Palisado Avenue
When Connecticut passed its full emancipation law in 1848, many freedmen continued to live with their former owners. It is believed that Nancy Toney (c. 1775-1857), a former slave of the Chaffee/Loomis family of Windsor, was the last survivor of this group.

Constance Baker Motley (1921 -2005)

Constance Baker Motley was a trailblazing lawyer in the forefront of many major civil rights cases throughout the mid-20th century. After graduating from Columbia Law School in 1946, Motley was hired by Thurgood Marshall to work as a law clerk for the National Association for the Advancement of Colored People. In 1950, Motley wrote the draft complaint for the landmark case, Brown v. Board of Education (1954), which ended segregation in schools. Over the following decade she successfully argued numerous other civil rights cases before the U.S. Supreme Court, becoming the first African American woman to do so. In 1964, Motley was the first woman elected to the New York State Senate and in 1965, the first woman to become president of the Borough of Manhattan. In addition to her accomplishments as an attorney, Motley was the first African American woman to be appointed a federal judge of the United States in 1966. She became a chief judge in 1982 and served the Southern District of New York as a senior judge for the rest of her life. Motley made outstanding strides in the movement for social justice and equality during the 20th century. Constance Baker Motley is an inspiring reminder of what is possible in a few short decades. Motley’s childhood home is in New Haven at 8 Garden Street. The home is privately owned and not open to the public.
The following sculptures and memorials recognize heroic soldiers and historic events in African American history. All of the sites are publicly accessible.

**GROTON**
Fort Griswold Battlefield State Park
57 Fort Street
Two African American defenders fought in the 1781 Battle of Fort Griswold, one of few locations in Connecticut where a Revolutionary War battle took place. A special plaque, dedicated at a ceremony in 1911, depicts the heroic act of one of the black citizens, Jordan Freeman, as he helped spear a British officer.

**HARTFORD**
African American Memorial
Ancient Burying Ground
60 Gold Street
During three years of archival research, middle school students in Hartford and their teacher uncovered evidence that over 300 African Americans, as well as five Black Governors of Connecticut, were buried here in unmarked graves. To commemorate these forgotten souls, this large slate monument is inscribed with documented names and interment dates.

**Soldiers and Sailors Monument**
Bushnell Park
31 Pratt Street
The Soldiers and Sailors Monument (Memorial Arch) of 1886 honors those from Hartford who served in the Civil War. A marker noting the contributions of African Americans in the war was added to the monument during a restoration in 1988. A sculpture of a black man breaking the chains of bondage and holding a book is also featured.
Connecticut 29th Colored Regiment Monument

Criscuolo Park in 1863 was a very different place than it is today. In the fall of that year, in the midst of the Civil War, more than 900 black recruits for the 29th Regiment of Connecticut Volunteers mustered and trained to fight for their country on those grounds. One year earlier, the governor opposed enlisting black troops, but as the war wore on, it became difficult to meet enlistment demands. As the first all-black regiment in Connecticut, the troops of the 29th endured racism and discrimination. They received lower pay than white troops and were often ordered to the back of the corps. Still, the Regiment fought valiantly in several engagements in Virginia and the men of the 29th were the first infantry units to enter Richmond after it was abandoned by the Confederate Army. A few days later, they witnessed history when President Lincoln visited the city and the bloody war was over. Dedicated in 2008, the monument at Criscuolo Park commemorates the soldiers of the Connecticut 29th Colored Regiment C.V. Infantry. The memorial was designed by sculptor Ed Hamilton, who also created the Amistad Memorial in downtown New Haven.
Connecticut Freedom Trail ctfreedomtrail.org

Based on an historic map of Connecticut, delineated & engraved by A. Doolittle
Connecticut Historical Society
BARKHAMSTED
Lighthouse Archaeological Site
People’s State Forest
106 East River Road [*]

COLCHESTER
Benjamin Trumbull House
80 Broad Street [PP]
Old District Schoolhouse for Colored Children Site
Town Green
98 Hayward Avenue

EAST HADDAM
Venture Smith Grave
First Church Cemetery
489 Town Street

ENFIELD
Paul Robeson House
1221 Enfield Street [PP]

GRISWOLD
Glasgo Village
Route 201 and 165

HARTFORD
Boce W. Barlow, Jr. House
31 Canterbury Street [PP]
Frank T. Simpson House
27 Keney Terrace [PP]
Freedom Trail Quilts
Museum of Connecticut History, Connecticut State Library
231 Capitol Avenue [*]
Lemuel R. Custis Gravesite
Cedar Hill Cemetery
453 Fairfield Avenue
Old North Cemetery
North Main Street
Wadsworth Atheneum
600 Main Street [*]
Wilfred X. Johnson House
206 Tower Avenue [PP]

HEBRON
Cesar and Lowis Peters Archaeological Site
150 East Street [PP]

LITCHFIELD
Solomon Rowe House
121 North Lake Street [PP]

MANCHESTER
Walter Bunce House
34 Bidwell Street [PP]

MERIDEN
George Jeffrey House
66 Hillside Avenue [PP]

MIDDLETOWN
Leverett Beman Historic District
Cross and Vine Streets

MILFORD
Soldiers Monument
Milford Cemetery
Prospect Street

NEW HAVEN
Goffe Street School
Prince Hall Masonic Temple
106 Goffe Street [PP]
Grove Street Cemetery
227 Grove Street
Long Wharf
389 Long Wharf Drive
The People’s Center
37 Howe Street [PP]
Trowbridge Square Historic District
City Point Area
Westville Cemetery
Whalley Avenue
William Lanson Site
Lock Street at Canal

NEW LONDON
Hempstead Historic District
Area around 11 Hempstead Street

NORFOLK
James Mars Gravesite
Center Cemetery
Old Colony Road

NORTH CANAAN
Milo Freeland Gravesite
Hillside Cemetery
Route 44

NORWALK
Village Creek Historic District
Dock Road

NORWICH
Boston Trowtrow Gravesite
Old Burying Ground
69 Main Street
Jail Hill Historic District
Fountain and Cedar Streets

PLAINVILLE
West Cemetery
Route 177

PUTNAM
Thomas Taylor Gravesite
Grove Street Cemetery
247 Grove Street

STONINGTON
Charles W. Morgan
Mystic Seaport
75 Greenmanville Avenue [*]

TRUMBULL
Nero Hawley Gravesite
Riverside Cemetery
Daniel’s Farm Road

VERNON
Charles Ethan Porter House
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Porter Family Plot
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22 Cemetery Avenue

WATERBURY
Hopkins Street Center
34 Hopkins Street [PP]

WEST HARTFORD
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Old Center Burying Yard
28 North Main Street

WESTPORT
Green Farms Burying Ground
Green Farms Road
Henry and Lyzette Munroe House
108 Cross Highway [PP]

WETHERSFIELD
Ancient Burying Ground
Main and Marsh Streets

WINDSOR
Joseph Rainey House
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East Street

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William Best House
377 Hayden Station Road [PP]

[ *] Indicates a site open to the public as a museum.
[ PP] Indicates private property.
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545 Bloomfield Avenue [PP]

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Mary and Eliza Freeman Houses
352-54 and 358-60 Main Street [PP]

BROOKLYN
Friendship Valley
60 Pomfret Road [PP]

Old Windham County Courthouse
Brooklyn Town Hall
4 Wolf Den Road

Samuel May House
73 Pomfret Road [PP]

Unitarian Meeting House
7 Hartford Road

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COLCHESTER
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231 Capitol Avenue [*]

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Martha Minerva Franklin Gravesite
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[*] Indicates a site open to the public as a museum.
[PP] Indicates private property.
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U.S. Custom House
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Hempstead Historic District
Area around 11 Hempstead Street

Joshua Hempstead House
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Village Creek Historic District
Dock Road

NORWICH
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STAMFORD
Jackie Robinson Park
Hatch Field
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STONINGTON
Charles W. Morgan
Mystic Seaport
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Green Farms Burying Ground
Green Farms Road

WETHERSFIELD
Ancient Burying Ground
Main and Marsh Streets

WILTON
The Ovals
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WINDSOR
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320 Hayden Station Road

Joseph Rainey House
299 Palisado Avenue [PP]

Palisado Cemetery
Palisado Avenue

Riverside Cemetery
East Street

William Best House
377 Hayden Station Road [PP]
The Connecticut Freedom Trail Quilts are on permanent display at the Museum of Connecticut History in the Connecticut State Library, 231 Capitol Avenue, Hartford, Connecticut.

September is Connecticut Freedom Trail Month. For more information on events planned for the month, check our website at ctfreedomtrail.org.

Administration of the Trail is the responsibility of the Connecticut Commission on Culture & Tourism and the Amistad Committee, Inc. of New Haven.

The Connecticut State Library is free and open to the public year-round: Monday-Friday: 9:00am-4:00pm, Saturday: 9:00am-2:00pm, Closed Sunday and State Holidays

The Amistad Committee, Inc.
P.O. Box 2936
Westville Station
New Haven, CT 06515
Tel 203.387.0370

Connecticut Commission on Culture & Tourism
One Constitution Plaza
Second Floor
Hartford, CT 06103
Tel 860.256.2800
September is Connecticut Freedom Trail Month

“The work to be done is not to be completed in a day or a year; it will require a long time to remove the evils which slavery and habit have so deeply engraven upon the very foundation of everything.”

– Reverend Amos G. Beman, Middletown, Sept. 6, 1862, letter to the editor of The Weekly Anglo-African newspaper

ctfreedomtrail.org