

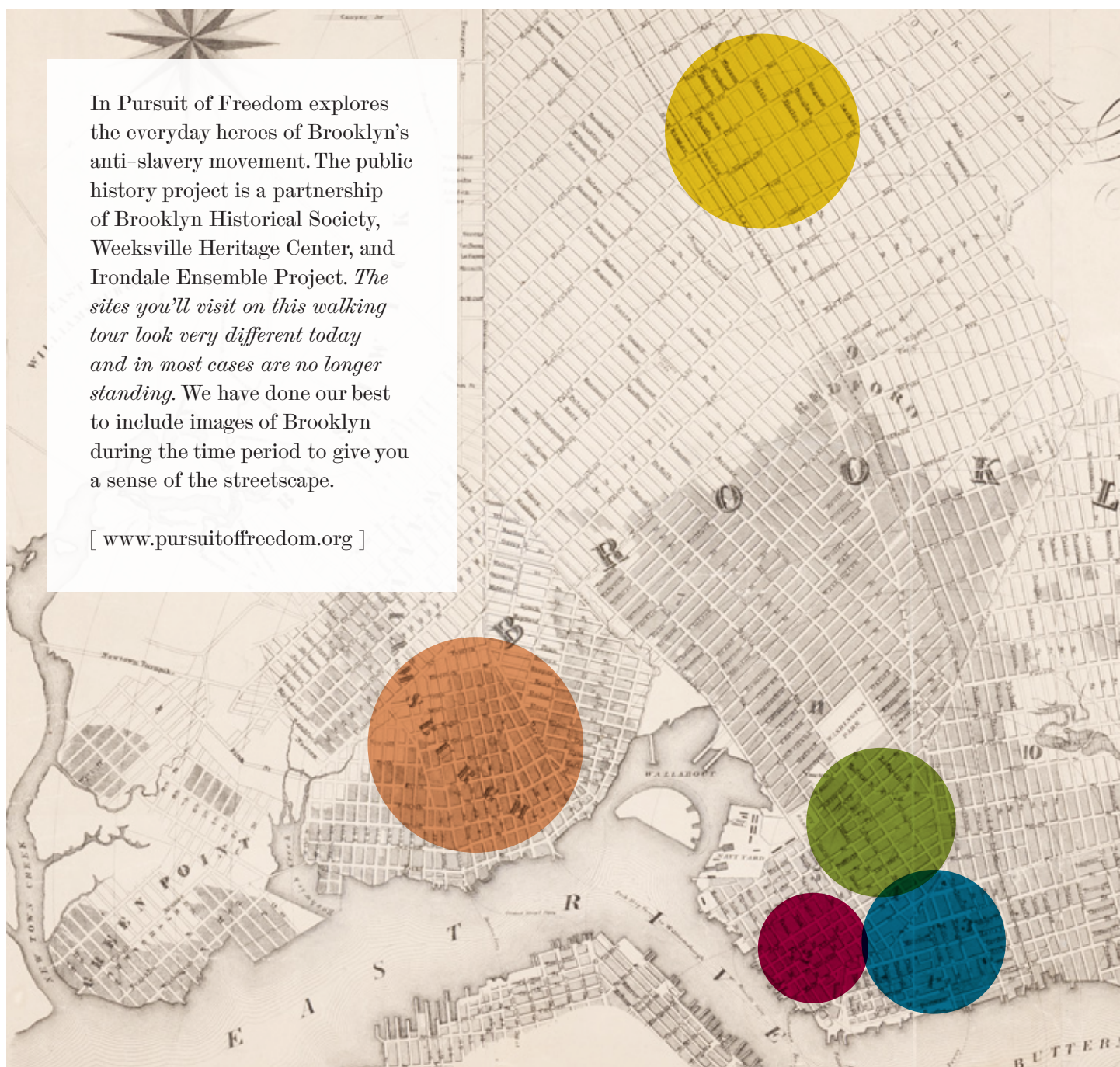
IN PURSUIT OF *Freedom*

BROOKLYN WALKING TOURS

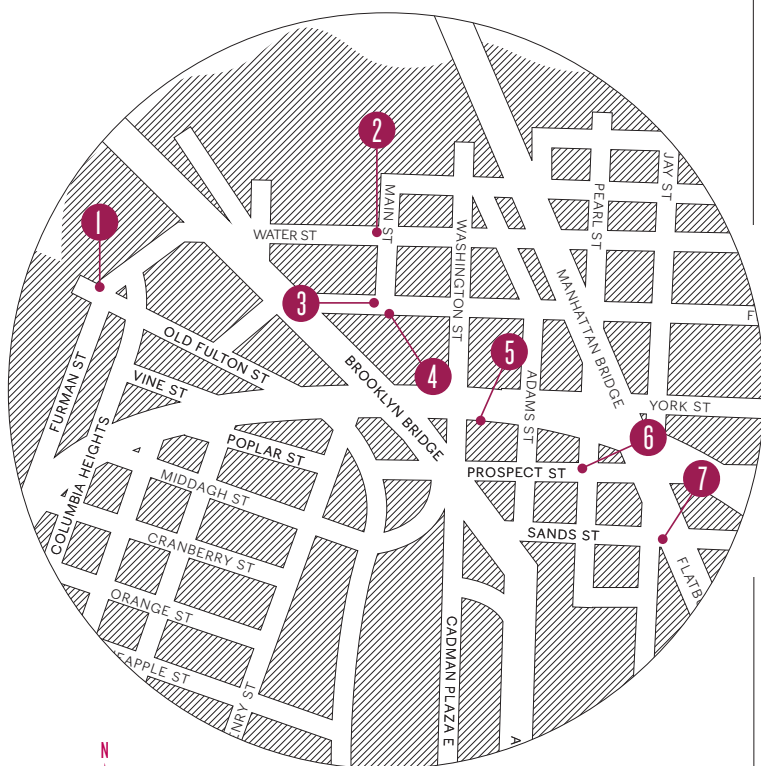
- 2 DUMBO
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In Pursuit of Freedom explores the everyday heroes of Brooklyn's anti-slavery movement. The public history project is a partnership of Brooklyn Historical Society, Weeksville Heritage Center, and Irondale Ensemble Project. *The sites you'll visit on this walking tour look very different today and in most cases are no longer standing.* We have done our best to include images of Brooklyn during the time period to give you a sense of the streetscape.

[www.pursuitoffreedom.org]



DUMBO



Brooklyn's anti-slavery movement began in the neighborhoods we now call DUMBO and Vinegar Hill. At the end of the American Revolution, this was the town of Brooklyn. It was one of six agricultural towns in Kings County until it was incorporated as the city of Brooklyn in 1834.

From 1810 onwards, this area was home to a self-determined free black community. The community built independent institutions to meet, study, pray, and combat the widespread racism around them. They established a powerful anti-slavery agenda for future generations of activists.

1 FULTON LANDING

Old Fulton Street and the East River

We are standing at one of the greatest seaports on the East Coast. In 1646, when the Dutch first settled here, this was part of the town of Breukelen, now Brooklyn. This busy area contained ships carrying imported goods and exporting produce and other commodities to neighboring New Amsterdam (now Lower Manhattan), other colonies in the Americas, and Europe. Now look across the river at the sailing ships at the South Street Seaport and imagine them unloading their cargo. That was the bustling town of New Amsterdam—the commercial and financial center of Dutch and later English colonial operations. Ferries carried goods and people back and forth. It was a busy, noisy place, strange and frightening to many of the enslaved people arriving here.

By the end of the American Revolution, in 1783, Brooklyn stretched from the DUMBO area up the hill to

present-day Brooklyn Heights. The Fulton Landing lay at the heart of the town of Brooklyn. Businesses, then houses, spread outward from here, as streets were laid, shops, taverns, and churches built. Fulton's steam ferry, which travelled between Brooklyn and Manhattan, began running in 1814. It decreased commuting times and made Brooklyn a desirable place to live for those who worked in Manhattan. This site is where the story of the emerging city of Brooklyn begins.

Let's walk along Water Street, near the river, to our next destination.



2 THOMAS KIRK'S PRINT SHOP

Main and Water Streets



The Sands family owned most of this area. Brothers Comfort and Joshua Sands were in the mercantile business, specializing in foreign trade. They also engaged in land speculation and were politically well connected. Like many other wealthy men of their day, both men were slave holders. The Sands name is important to local history, and we'll revisit them later in the tour.

Water Street was a mix of small clapboard houses, wooden warehouses, and stores. Houses lined the surrounding streets as well. Now look down Main Street, with your back to the water. Along this street stood Thomas Kirk's Print Shop and Brooklyn's district school, which opened in 1816. The school stated explicitly that "no colored children would be received."

Walk up Main Street, away from the water.

Prejudice, that monster that now stalks about
our streets, shall blush at its own deformity.
Men are created equal. Man is everywhere the
brother of men.

—JACOB TITUS

B

3 MR. MILL'S TAVERN

Main and Front Streets

Picture nothing here but wood-framed houses, taverns, and shops. Main Street once extended all the way up the hill to Old Fulton Street. But many buildings were demolished during the construction of the Brooklyn Bridge, which began in 1870.

This parking lot was the location of Mill's Tavern. In 1818, it was the starting place for a procession organized by the Brooklyn African Woolman Benevolent Society, a group of free black Brooklynites who came together to assist one another. They took the "Woolman" name in honor of Quaker abolitionist John Woolman. The march ended at the African Methodist Episcopal Church, Brooklyn's first African American denomination, in Downtown Brooklyn.

4 HENRY C. THOMPSON'S SHOE AND BOOT BLACKING BUSINESS

Main and Front Streets

South of this corner was Henry C. Thompson's boot blacking business. Thompson was an African American businessman with a busy shoe shine and repair shop. Most people during this period only owned one or two pairs of shoes. They would have relied on Thompson's crucial business to repair their shoes until they were totally worn out. As an activist, Thompson was a member of the Brooklyn African Woolman Benevolent Society, and later became an early investor in Weeksville, the African American community founded in 1838, in what is now Crown Heights.

Turn left on Front Street, then right on Washington Street. At York Street, take a left until a parking lot stands on your right.

5 SITE OF PETER CROGER'S HOME

Old address James Street
(no longer exists)

Use your imagination: instead of this modern parking lot, picture a street with small clapboard houses. This was the approximate site of Peter Croger's home, where he operated a private African School (opened in 1815). His home was originally located on James Street, which was razed when construction of the Brooklyn Bridge began.

*Walk east along York Street.
Turn right up Pearl Street to
Prospect Street.*



6 PETER AND BENJAMIN CROGER'S HOMES

Old address 89 and 91 Pearl Street

Before the Jehovah's Witnesses built these 20th-century factories to house their printing presses, this area was residential. Peter Croger moved here from James Street some time after 1820. He and his family lived only two doors away from his brother, Benjamin Croger. The Croger brothers were listed in city directories as "cleric," "preacher," and "class leader." They were among the pillars of the African American community.

Keep walking south along Pearl Street, one block to Sands Street. Walk along Sands Street until we are out from under the Manhattan Bridge.



C

7 SANDS STREET

In 1784, brothers Comfort and Joshua Sands bought 160 acres along the Brooklyn waterfront for \$12,000. As a result, the Sands family once owned most of the DUMBO and Vinegar Hill area.

Joshua Sands was a congressman and president of the Board of Trustees of the Village of Brooklyn. He also owned a ropewalk, where he manufactured shipping, rigging, and various kinds of rope. His brother, Comfort, was a founder and director of the Bank of New York and president of the New York Chamber of Commerce.

In this area, now a barren entryway to two bridges, once stood homes and shops. Sands Street was an important thoroughfare between the town of Brooklyn and the Brooklyn Navy Yard (established by the federal government in 1801). Now it runs through the neighborhood of Vinegar Hill, named after a battlefield in Ireland, by the Irish immigrants who settled here after 1820. Early Brooklynites included people of Dutch, German, English, French, Scandinavian, Belgian, Irish, and African descent.

Image Captions

A Old Brooklyn Ferry-house of 1746, 1867
N. Orr: M1988.2.2.
Brooklyn Historical Society.

B Speech by Jacob Titus at Brooklyn AME Church. Delivered to Brooklyn African Woolman Benevolent Society.

C *Winter Scene in Brooklyn*, ca. 1819–1820. Francis Guy. Oil on canvas, 58 3/8 x 74 9/16. Brooklyn Museum, transferred from the Brooklyn Institute of Arts and Sciences to the Brooklyn Museum, 97.13.

DOWNTOWN BROOKLYN

In the early 19th century, this area was the village of Brooklyn, located within the town of the same name. It was the heart of the burgeoning city. Brooklyn's anti-slavery pioneers—free African Americans—lived here from 1810 onwards. They built institutions to combat racism on behalf of all people of color, especially when the end of slavery in New York State in 1827 came without equality.

Brooklyn transformed from a small town to a busy city in the decades prior to the Civil War. This growth ushered in a thriving abolitionist movement. A wave of new white residents allied with black activists to call for the immediate end to slavery and demand political and legal equality for all Americans. Although most of the abolitionists' homes and institutions no longer stand, we hope you get a glimpse into the breadth of anti-slavery activity that once electrified this area.



1 AFRICAN METHODIST CHURCH

Corner of Jay and High Streets

In the early 1800s, Brooklyn's free black community worshipped with whites and Native Americans at Sands Street Methodist Church. Founded in 1794, it was Brooklyn's oldest Methodist church. But black Brooklynites left after being charged admission to sit in a segregated rear upper gallery and having to listen to pro-slavery sermons. In 1816, Richard Allen and others founded the independent African Methodist Episcopal (AME) Church in Philadelphia. Two years later, black Brooklynites raised enough money to build their own AME church, which once stood at this location.

Walk south on Jay Street to Nassau Street.

2 BROOKLYN AFRICAN WOOLMAN BENEVOLENT SOCIETY AND AFRICAN SCHOOL

Jay and Nassau Streets

In 1810, Peter Croger, Benjamin Croger, and Joseph Smith, all leaders of Brooklyn's free black community, established the Brooklyn African Woolman Benevolent Society. It was a mutual aid organization that provided its members with financial support, especially for widows and orphans, and was named after John Woolman, a Quaker anti-slavery activist. This was also the site of the 1831 Anti-Colonization meeting, where black abolitionists rallied against efforts to send black communities to Africa, a popular idea in some white anti-slavery circles. Finally, the African School, originally founded at Peter Croger's home on James Street, later moved to this location.

Continue South on Jay Street to Concord Street.

3 ROBERT H. COUSINS'S HOME

Jay and Concord Streets



Robert Cousins' home originally stood at 201 Jay Street, a bit south of Chapel. Cousins was a prominent member of the AME Church and the Brooklyn African Tompkins Society, a benevolent organization that helped members in need. He also fundraised for fugitives from the South and likely housed several people here on their journey from slavery to freedom.

Make a left on Concord Street and walk three blocks to the corner of Concord and Gold Streets.

4 CONCORD BAPTIST CHURCH (FIRST SITE)

194 Concord Street



This was the approximate location of Concord Baptist Church, Brooklyn's oldest African American Baptist congregation, founded in 1847. The congregation moved to a larger church building on Duffield Street in 1872. Reverend Sampson White of Abyssinian Baptist Church in Manhattan was Concord's first minister. A well-known abolitionist, he led the church and congregation in supporting and sheltering fugitive slaves in their journey to freedom.

Concord's second pastor, Reverend Leonard Black, had been previously enslaved. Fear of the Fugitive Slave Law (1850) and the possibility that he might be kidnapped and returned to slavery led him to step down.

Walk back to Flatbush Avenue and make a left and your first right in Chapel Street.

5 HENRY C. THOMPSON'S HOME

Corner of Flatbush Avenue and Chapel Street

Henry C. Thompson's home once stood halfway between Jay and Flatbush Extension, on Chapel Street. In the 1830s, Thompson and other activists spoke out against the American Colonization Society. The organization encouraged free African Americans to settle in the colony of Liberia, in Africa. Thompson, like Sylvanus Smith, was one of the original Weeksville land investors. They conceived Weeksville as a safe community for African Americans and an alternative to colonization. In 1821, an amendment to the New York State Constitution prevented black men from voting unless they owned \$250 worth of property. Thompson and Smith owned enough property to vote. Cheap land in Weeksville allowed many residents there to become homeowners with full voting rights.

Continue on Chapel to Jay Street.

6 SYLVANUS SMITH'S HOME

Corner of Chapel and Jay Streets

Pearl Street once ran through what is now the Concord Village Apartments, between Jay Street and Brooklyn Bridge Boulevard. This busy residential street was once home to Sylvanus Smith, a hog driver and a prominent anti-slavery activist. Smith was one of the original land investors in Weeksville, the second largest black community in pre-Civil War America, located in Brooklyn. He also served as a trustee for the African School or Colored School No. 1 in Brooklyn and the Citizen's Union Cemetery in Weeksville. His daughter, Susan Smith McKinney Steward, was the first female African American doctor in New York State, while her sister, Sarah Smith Tompkins Garnet, was an educator and women's suffrage activist.



A

Continue in Jay Street to Johnson Street. Make your first right onto Lawrence Street into MetroTech campus. Walk through the campus to NYU Polytechnic Student Center.



B

7 BRIDGE STREET AWME CHURCH

This is one of Brooklyn's greatest church buildings. Built in 1847 as a Congregationalist church, it was purchased by the African Methodist Episcopal Church in 1854, and renamed Bridge Street African Wesleyan Methodist Church. The church assisted newly arrived fugitives from the South, and offered refuge to black New Yorkers fleeing Manhattan's Draft Riots in 1863. In 1938, the congregation moved to Bedford-Stuyvesant. Today, the building now serves as the Student Center of NYU Polytechnic.

Continue on Bridge Street to the corner of Bridge and Myrtle Street extension.

8 AMERICAN FREEDMEN'S FRIEND SOCIETY

Long before the MetroTech complex was built, busy Myrtle Avenue consisted of shops and homes. The American Freedmen's Friend Society stood on this block, between Bridge and Duffield Streets. It was the local branch of a multicity organization, led by local residents James and Elizabeth Gloucester, whose mission was to aid newly emancipated people after the Civil War. Here, people could receive assistance in finding homes, job skills, and employment.

Continue on Bridge Street, stopping just after the corner of Willoughby Street.



C



D

9 JAMES AND ELIZABETH GLOUCESTER'S HOME

Just south of Willoughby Avenue on Bridge Street, in the old numbering system, stood 290 Bridge, the home of Reverend James Gloucester, his wife Elizabeth, and their children. James was the founder and pastor of Siloam Presbyterian Church, which stood nearby on Prince Street. Elizabeth was a brilliant businesswoman and the owner of Remsen House, an elegant boarding house in Brooklyn Heights. They were both active abolitionists and close friends of John Brown.

Continue to walk east on Willoughby to Duffield Street, turn right, walk down to 227 Duffield Street, between Willoughby and Fulton Mall.

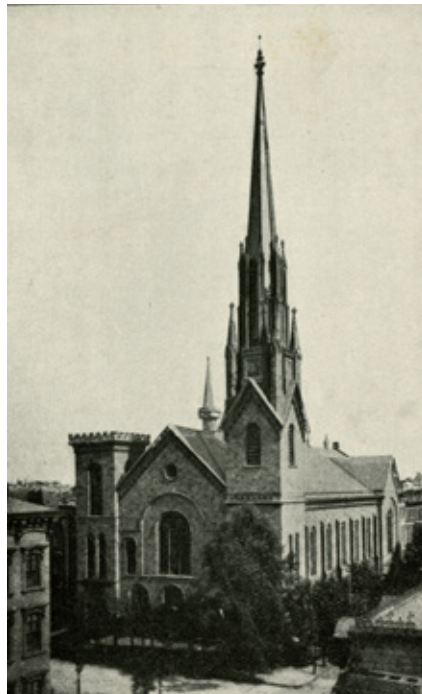
EXPLORE NEARBY

The last stop falls outside the boundaries of the Downtown Brooklyn. It is in Fort Greene/Wallabout. To reach the stop by public transportation, take the G train to Fulton Street, C train to Lafayette Avenue, or B38 Lafayette Avenue bus.

Lafayette Avenue Presbyterian Church 85 South Oxford Street

Reverend Theodore L. Cuyler was the first pastor of Lafayette Avenue Presbyterian Church, founded in 1857. Little evidence exists that Cuyler was an abolitionist, but he was certainly a temperance advocate. Still, after Lincoln's death, the pastor eulogized the late president's commitment to ending slavery. In the 1970s, the church's culturally diverse and politically conscious congregation actively sought social justice in a number of different areas, including education, housing, jobs, and women's equality.

Today, the adjoining Sunday School building on South Oxford Street is home to the Irondale Ensemble Project, a partner in the In Pursuit of Freedom Project.



E

10 THOMAS AND HARRIET TRUESDELL'S HOME

141 Duffield Street (now 227 Duffield)

The Truesdells were originally from Providence, Rhode Island, where they were active in abolitionist organizations. Thomas was a founding member of the Rhode Island Anti-Slavery Society. Harriet was treasurer of the Providence Ladies Anti-Slavery Society. The couple moved to Brooklyn some time before 1840 and lived here between 1851 and 1863. They were close friends with Bostonian William Lloyd Garrison, who founded the "Liberator," an abolitionist newspaper. Garrison stayed with the Truesdells at their Brooklyn home in 1840.

Walk back up to Willoughby, turn right, taking care to cross Flatbush Extension carefully. Turn up Flatbush Extension, towards the Manhattan Bridge, about a block to Prince Street, an almost forgotten small street behind the Toren apartment building.

11 SILOAM PRESBYTERIAN CHURCH

Old address 160 Prince Street

Siloam Presbyterian Church once stood on this street. It's hard to imagine now, but in the mid-1800s, this entire area was mostly residential. The Manhattan Bridge would not be built until the early 20th century. The church was founded by Reverend James Gloucester in 1849 and moved to this location a year later. The congregation provided clothing, food, and shelter to freedom seekers who were formerly enslaved. Like Concord Baptist and the Bridge St. AWME Church, Siloam Presbyterian moved to Bedford-Stuyvesant in the mid-20th century.

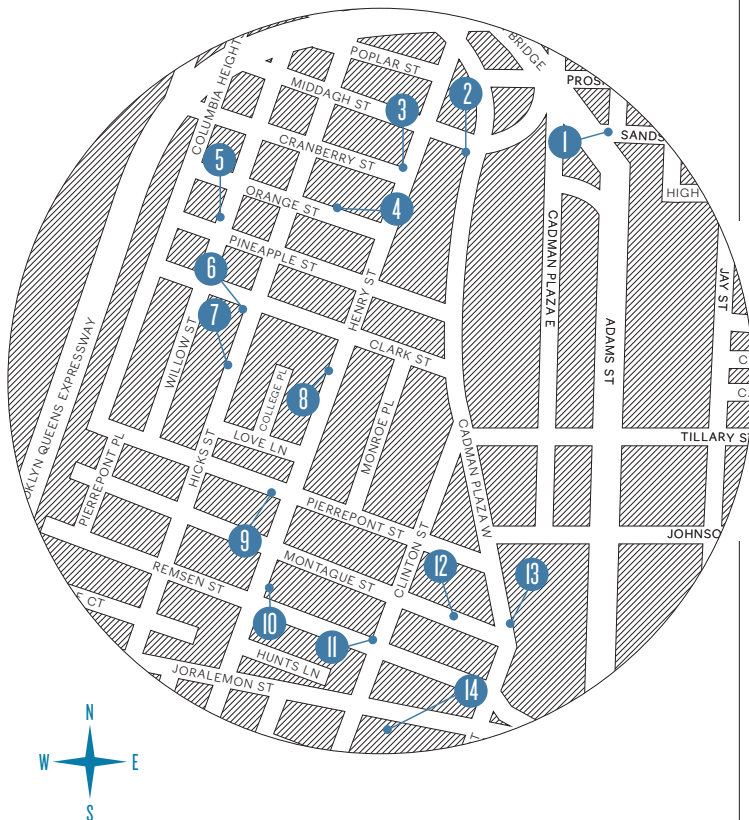
**...with best wishes for your welfare
and prosperity.**

—ELIZABETH GLOUCESTER TO JOHN BROWN, 1859

Image Captions

- A Sylvanus Smith, ca. 1870. M1989.4.1. Brooklyn Historical Society.
- B Bridge Street African Methodist Church, 1923. Eugene L. Armbruster photographs and scrapbooks. V1974.1.1342. Brooklyn Historical Society.
- C Certificate, American Freedmen's Friend Society, 1864. Collection of Brooklyn, N.Y., Civil War relief associations records, ephemera and other material. ARC.245: box 5, folder 7. Brooklyn Historical Society.
- D Borough Hall with Montague Street on right, 1880. Eugene L. Armbruster photographs and scrapbooks. V1974.1.1299. Brooklyn Historical Society.
- E The Lafayette Avenue Church, 1900. Edward B. Watson photographs and prints collection. V1976.2.52. Brooklyn Historical Society.

BROOKLYN HEIGHTS



In the 19th century, Brooklyn urbanized rapidly. What began as the small village of Brooklyn, centered around the Fulton Ferry, transformed into a bustling city. Brooklyn Heights—the first commuter suburb in the United States—signaled this change. Hezekiah Beers Pierrepont, Brooklyn's first modern land developer, sold farmland previously owned by slave holders to individual investors. Soon, Brooklyn contained paved streets, streetlights, schools, churches, homes of various styles, and a variety of businesses.

Although many of the original buildings have been demolished, pro- and anti-slavery activists once lived side by side, making Brooklyn Heights an unlikely but dynamic site of abolitionism.

1 SANDS STREET METHODIST CHURCH

Sands Street, between Fulton and Washington Streets



A

Our tour starts here, where the Sands Street Methodist Church once stood. It was founded in 1794, the first of hundreds of Methodist churches to be founded in Brooklyn. People of color attended Sands Street, but they sat in a segregated end gallery, for which they had to pay. This church site is important, as it was here that black Brooklynites began to vote with their feet. In 1818, black congregants left the church, bought a parcel of land on High Street, and formed Brooklyn's first independent African Methodist Episcopal (AME) church.

Walk south along Old Fulton Street, aka Cadman Plaza West, to the intersection of Middagh Street. Cadman Plaza was created in the late 1930s, and replaces many blocks of residential and business buildings built in the early 1800s.

2 MRS. BENTON'S INN

Middagh and Fulton Streets

The inn that once stood here on busy Fulton Street marked the beginning of a procession led by the Brooklyn African Woolman Benevolent Society. The organization marched on New Year's Day, 1819, from here to the AME Church on High Street to celebrate their efforts to promote emancipation and independence. This march took place eight years before slavery was abolished in New York State.

Head west on Middagh toward Henry Street, turn left.

3 APPRENTICE'S LIBRARY

Henry and Cranberry Streets

The Apprentice's Library was founded in 1824, under the leadership of Augustus Graham, a wealthy manufacturer of lead products. The organization allowed young men who lacked a formal

education to better themselves through the use of the library. No evidence exists that African Americans were able to take advantage of this great resource.

The Brooklyn Savings Bank, founded in 1827, operated for many years out of the basement of the Apprentice's Library. Adrian Van Sinderen was the president of the bank and also led the Brooklyn branch of the American Colonization Society. The organization sought to send black people to Africa as its members feared a culturally diverse nation with true equality.

Walk down Henry Street one block to Orange Street and turn right, going halfway down the block. Plymouth Church is on the right.



B

4 PLYMOUTH CHURCH

57 Orange Street

Plymouth Church was founded in 1847, and Henry Ward Beecher, one of the most famous abolitionists in the country, was its first minister. From the pulpit of this church, the fiery and controversial minister condemned the institution of slavery and those who practiced it. The church was built in the amphitheater style to accommodate the crowds who came to hear him. People flocked from Manhattan in such large numbers that the Fulton Ferry was apparently nicknamed “Beecher’s Boats.” Beecher also conducted “auctions,” raising funds to free enslaved girls. Reminiscent of slave auctions, they whipped up frenzied outrage and generated significant donations. Under Beecher’s direction, the church gained a national reputation as a bastion of abolitionism.

From Plymouth Church, walk west on Orange to the corner of Willow Street, a block and a half. Turn left on Willow, and walk half a block down to 70 Willow Street, on the right.

Image Captions

- A Sands Street Church, ca. 1910. Postcard collection. V1973.4.1488. Brooklyn Historical Society.
- B Apprentices Library in 1823, and 1941. Scrapbook of artists’ renderings of historic events and places in Brooklyn and New York City. V1986.21.1.9. Brooklyn Historical Society.
- C 70 Willow Street, 1922. Eugene L. Armbruster. Eugene L. Armbruster photographs and scrapbooks. V1974.32.99. Brooklyn Historical Society.
- D Portrait Lewis Tappan. William Still. 1872. Slavery pamphlet collection. PAMP StillW-1. Brooklyn Historical Society.
- E Frederick Douglass, 1865. Civil War carte-de-visite album. SCRAP.2009.19. Brooklyn Historical Society.
- F Packer Collegiate Institute, Brooklyn, 1854. Brooklyn photograph and illustration collection. V1973.5.2577. Brooklyn Historical Society.

5 ADRIAN VAN SINDEREN’S HOME

70 Willow Street

Van Sinderen was a respected and wealthy businessman and financier. He built this house in 1839. It is one of the oldest surviving houses in Brooklyn Heights.

In 1831, Van Sinderen was made the head of the Brooklyn American Colonization Society. The organization attracted some of the city’s most well-known and influential men. They proposed sending free people of color to colonies in Africa. Ironically, Van Sinderen was the employer of one of Brooklyn’s most effective and articulate black abolitionist leaders, James Pennington, who worked as his coach driver.

FYI: This house is best known as the Brooklyn home of writer Truman Capote, who had a basement apartment here between 1955 and 1965, during which time he wrote *In Cold Blood*.

From the Van Sinderen home, continue walking down Willow Street a block and a half to Clark Street. Turn left towards Hicks Street.



C

6 HENRY C. BOWEN’S HOME

Clark and Hicks Streets, exact address unknown

Henry C. Bowen, a wealthy silk and dry goods merchant, was one of the founders of Plymouth Church. Bowen was the son-in-law of Lewis Tappan, another well-known abolitionist who resided in Brooklyn Heights. In 1848, Bowen and three others founded the *Independent*, a publication designed to promote the Congregational Church’s anti-slavery stance.

Continue walking down Hicks Street, stopping at the large apartment building at 153 Hicks Street.

7 MANSION HOUSE HOTEL

Hicks Street, between Pierrepont and Clark Streets

This apartment building stands over the site of the Mansion House Hotel, a popular lodging place for travelers. In 1842, Brooklyn police arrested Edward Saxton here after he was accused of being a fugitive from Mobile, Alabama. Saxton did not receive a trial and was sent to a Baltimore jail, where he was presumably sold into slavery.

Backtrack to Clark Street and make a right, walking to Henry Street. Turn right and stop at the First Presbyterian Church.

8 FIRST PRESBYTERIAN CHURCH

126 Henry Street

Not all of Brooklyn Heights pastors were abolitionists. Reverend Henry Van Dyke at First Presbyterian Church declared that, “Abolitionism is evil and only evil.” He blamed the abolitionists for the Civil War and the dissolution of the country.

Walk down from the Presbyterian Church to the corner of Pierrepont Street. Our destination is 86 Pierrepont Street, on the SW corner.



D

9 LEWIS AND SARAH TAPPAN’S HOME

86 Pierrepont Street

Lewis Tappan was a successful Manhattan merchant, religious reformer, and ardent abolitionist. He worked closely with his brother Arthur, another Brooklyn Heights resident, in these efforts.

Lewis founded a mixed congregation church in Manhattan called the Chatham Street Chapel. Both the church and his home were attacked during the anti-abolition riots of 1834, his furniture and other personal belongings taken out into the street and burned. Tappan moved to Brooklyn Heights in the 1840s, where he lived until his death in 1873. At least one fugitive—14-year-old Ann Maria Weems—sought refuge here on her journey from slavery to freedom.

Tappan’s wife Sarah was also an active abolitionist. Their daughter Lucy Maria married Henry C. Bowen, whose home we visited earlier in the tour. Another daughter, Julianna, was an officer in the Ladies New York Anti-Slavery Society.

Continue down Henry Street two blocks to the NE corner of Remsen Street.

10 CHURCH OF THE PILGRIMS

113 Remsen Street, now Our Lady of Lebanon Maronite Cathedral

In 1844, Henry C. Bowen, a New England transplant, founded the Church of the Pilgrims. Reverend Richard Salter Storrs, the church's pastor, spoke frequently to his congregation about the sin of slavery. Storrs was also prominent at the Long Island Historical Society (now the Brooklyn Historical Society), founded in 1863.

Turn right on Remsen Street and proceed to the end of the block. Our next stop is 150 Remsen Street, the brick apartment building on the NW corner.

11 REMSEN HOUSE, BOARDING HOUSE

Remsen and Clinton Streets

This was once a fashionable boarding house that belonged to Elizabeth Gloucester. Gloucester and her husband, Reverend James Gloucester, founder of Siloam Presbyterian Church, were leaders of the anti-slavery movement. They were radical abolitionists and donated money to John Brown to raid Harpers Ferry in Virginia. They also contributed money to build Siloam Presbyterian Church and to African American institutions, such as the Colored Orphan Asylum. Elizabeth was a skilled financial investor, especially in real estate, and she died with assets worth more than \$2 million in today's money.

Now turn left and follow Clinton Street to Montague Street. Turn right and proceed halfway down the block. Stop at 186 Montague Street.

13 MONTAGUE HALL

Located opposite City (now Borough) Hall

Montague Hall was located on what is now the plaza in front of Borough Hall, approximately where the subway station stands. Built in 1845, it was a popular assembly and lecture hall, especially for reformist groups. In February 1860, Montague Hall was the site of a four-day fair, organized by Elizabeth Gloucester and other Brooklyn women, to raise funds for the Colored Orphan Asylum, an organization that supported African American children and families.

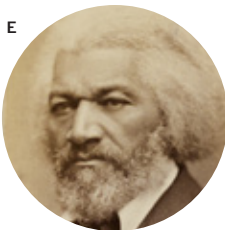
Make a right turn at the corner of Montague and Court Streets and walk down two blocks to Joralemon Street. Walk halfway up the block to Packer Collegiate Institute, on the left.

12 BROOKLYN ACADEMY OF MUSIC

Montague Street, between Court and Clinton Streets

You are standing in the middle of what was once the Brooklyn Academy of Music's great hall. The hall, which took up almost half the block, was Brooklyn's premiere venue for concerts, lectures, and rallies. On May 15, 1863, as the Civil War raged, Frederick Douglass spoke to a packed audience here. His talk was entitled "What shall be done with the Negro?" He argued that the only just solution was for African Americans to become full and free American citizens, with all of the rights and privileges enjoyed by whites. His speech, often interrupted with applause, was very well received.

Continue walking down Montague towards Court Street and Borough Hall. Stop at the corner of Court and Montague Streets.



F

Henry Bibb spoke to a full house about his experience as an enslaved person in Kentucky. He vividly described the horrors and degradation of slavery and quickly gained a national reputation as an abolitionist speaker.

14 BROOKLYN FEMALE ACADEMY

170 Joralemon Street, now Packer Collegiate Institute

The Brooklyn Female Academy was founded in 1846 to educate Brooklyn's elite young ladies.

A few months after it opened, Henry Bibb spoke to a full house about his experience as an enslaved person in Kentucky. He vividly described the horrors and degradation of slavery and quickly gained a national reputation as an abolitionist speaker.

EXPLORE NEARBY NEIGHBORHOODS

Head south towards Atlantic Avenue, between Henry and Hicks Streets.

Mary Wilson's Crockery Business

old address, 66 Atlantic Avenue, modern address, Atlantic Avenue, between Hicks and Henry Streets.

Mary's crockery shop originally stood on this block. Her shop was quite successful and reflected her capabilities as a shrewd businesswoman. Wilson was one of the many African American women who took leadership roles in Brooklyn and beyond. She raised funds for the Colored Orphan Asylum in Manhattan and after the Civil War moved with her family to Washington, D.C. to teach at a freedmen's school.

Mary's husband, William J. Wilson, was the longest serving educator at the African School in downtown Brooklyn during the pre-Civil War era. He was also the national correspondent for the *Frederick Douglass' Paper*, writing under the pen name "Ethiop."

Proceed down Hicks, past the entire hospital complex, to Amity Street. Make a left, and walk up Amity two blocks to Clinton Street. South Presbyterian Church was on the right-hand corner.

South Presbyterian Church

Amity and Clinton Streets

This church was home to the Reverend Samuel T. Spear, an abolitionist. He advocated for preservation of the Union but also questioned the morality of the Fugitive Slave Act, which allowed free men to be sold back into bondage. His congregation included high-ranking members of the Brooklyn Anti-Slavery Society.

Turn at Clinton and walk south, against traffic, down to Warren Street and turn left. Cross Court and continue along Warren to Smith Street. Our next stop is on Smith, between Warren and Wyckoff Streets.

James Pennington's Home

old address, 170 Smith Street, modern address, west side of Smith, between Warren and Wyckoff Streets

James W.C. Pennington was born enslaved in Maryland. He escaped and arrived in Brooklyn in 1829. Pennington worked as a coachman to Adrian Van Sideren, a prominent member of the American Colonization Society, which sought to send free black people to Africa. While working for Van Sideren, Pennington received an education at a Sabbath school in Newtown, Long Island. The experience liberated his mind from the oppression of slavery and inspired a lifetime of political activism. He was denied formal admission to Yale Divinity School but furthered his education by listening to lectures outside the classroom. By the end of his life, he had built a formidable international reputation as an abolitionist and civil rights activist.

From James Pennington's block, continue to walk down Smith Street one block.

William Harned Residence

Smith Street, between Warren and Baltic Streets

William Harned was a Quaker from Philadelphia. In New York, he worked as a publishing agent, and one of his pamphlets celebrated the rescue of Brooklynite James Hamlet. Hamlet was accused of being a fugitive. Under the Fugitive Slave Act of 1850, he was arrested and sold into slavery without a trial. Harned's pamphlet, entitled "The Fugitive Slave Bill: Its Unconstitutionality," was distributed throughout the city. The money earned from its sale was used to rescue Hamlet and legally emancipate him.

WEEKSVILLE

The financial panic of 1837 halted Brooklyn's rapid urban transformation. One year later, free black New Yorkers took advantage of low property prices to intentionally establish the community of Weeksville as a self-sufficient haven for African Americans. Located in Brooklyn's ninth ward, Weeksville was the most distant and secluded anti-slavery base from the city's downtown area, thus it offered safety, refuge, and freedom to its residents.

Weeksville was named after longshoreman James Weeks, one of the original land investors and the only one to live in the area. The community thrived throughout the 19th century. It was the second largest free African American community in

the United States during the pre-Civil War era and the only one to have an urban rather than rural base. Weeksville had its own independent businesses, churches, schools, newspaper, home for the elderly, and orphanage, and many residents owned their own homes. With land ownership, black men gained full citizenship with voting rights.



1 HUNTERFLY ROAD HOUSES

1698 Bergen Street, between Rochester and Buffalo Avenues

The four Hunterfly Road houses date from 1840 to 1883. The houses were continually inhabited, primarily by African Americans, from their construction until their acquisition in 1968 by the Weeksville Heritage Center.

Upon leaving Weeksville Heritage Center, walk west towards Rochester Avenue and then to 1635 Bergen Street.



A



B

2 BEREAN BAPTIST CHURCH

1635 Bergen Street, between Rochester and Utica Avenues

This is the first African American church in all of New York City to be built independently from the ground up. Previously, black churches were established in pre-existing church buildings. Black and white abolitionists founded the church as an example of interracial faith in action in 1850. The original church was located on a hill in the neighboring free black community of Carrville. When the church's location proved inconvenient for some members to travel to, the church split and the black congregation moved to this site. In 1894, the community built "Old Berean," the older building in this complex. The church continued to grow, and in 1961, the new sanctuary was built. Today, "Old Berean" is used for church functions and ministries.

At Utica Avenue, turn right, walk two blocks to Pacific Street, turn left, and walk down to Schenectady Avenue. (You may notice that the avenues in this area are named after cities in upstate New York.)

3 JAMES WEEKS' HOME

Pacific Street and
Schenectady Avenue



James Weeks was born in New York in 1790. Unlike the other original land investors

of Weeksville, he was the only one who lived here. Others followed his example, establishing Weeksville as an independent town of black residents. James Weeks' home stood here on Pacific Street, somewhere between Schenectady and Troy Avenues. He lived here with his wife and children until his death in 1864.

During the 19th century, Weeksville was a haven for African Americans, who established homes, businesses, churches, newspapers, schools, and social institutions, and shaped their own lives. In 1863, during the infamous Draft Riots, many black New Yorkers fled the chaos and racial violence of Manhattan and made their way to Weeksville, which was long established as a place of safety and refuge.

At Schenectady Avenue, walk one block south, with traffic, to Dean Street.

4 BETHEL A.M.E. CHURCH

1630 Dean Street at
Schenectady Avenue



The Bethel African Methodist Episcopal Church was

founded in Weeksville in 1849. The original church was located here on the northwest corner of the intersection, where the new church building now stands. Bethel was the third African American church to be established in Brooklyn, and has had a long and proud history in this neighborhood. In 1978, they purchased the long unoccupied PS 83 building across the street to use as a sanctuary and school. This is our next stop.

We are men, we are brethren, we are countrymen and fellow—citizens; and demand an equal share of protection from our Federal Government with any other class of citizens in the community.

—SYLVANUS SMITH

C



D

5 COLORED SCHOOL NO. 2

1634 Dean Street at Schenectady Avenue

Colored School No. 2 was founded on this site in 1839 as the African School. It was one of several independent schools founded by black educators for their children, who were not welcome in the public school system. In 1853, management of the school was taken over by the Brooklyn Board of Education and renamed Colored School No. 2, one of three segregated schools in Brooklyn. Noted educator and abolitionist Junius C. Morel served as principal for almost thirty years.

In 1882, Brooklyn Mayor Seth Low appointed Philip A. White as the first African American member of the Board of Education. White disagreed with the segregated school system and worked towards integration. Colored School No. 2 was renamed PS 68 and merged with PS 83 in 1893, when it became Brooklyn's first integrated school. This was the first and last experiment of this kind for many years. The present school building was built in the early 20th century and was called the Isaac Newton School. It was closed by the Board of Education in 1968 and sold to Bethel AME in 1978.

Walk farther down Dean Street, between Schenectady and Troy Avenues.

6 AFRICAN CIVILIZATION SOCIETY

Dean Street and Troy Avenue

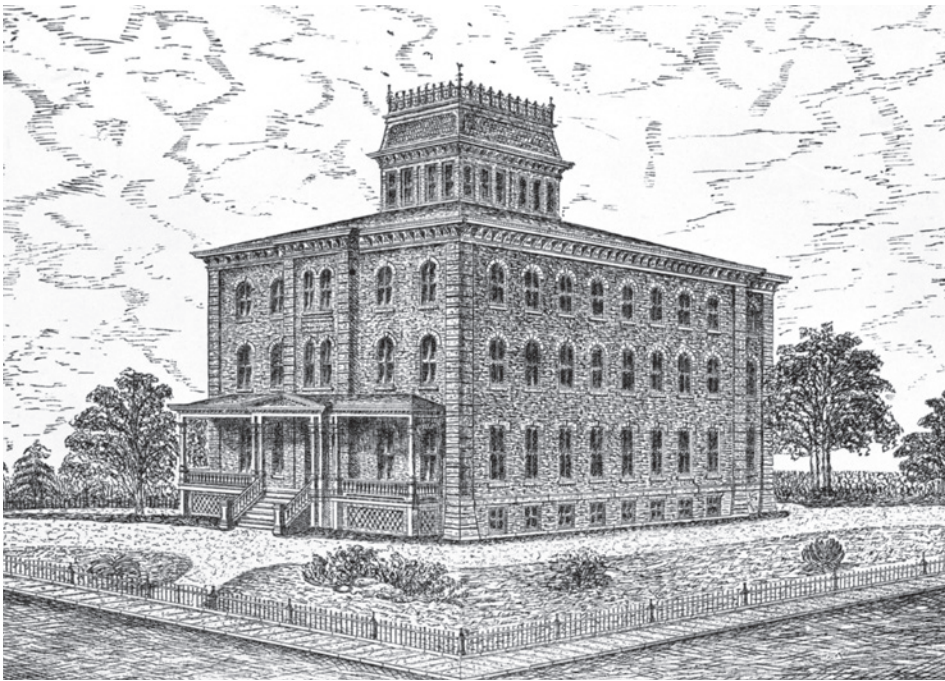
This block was the location for the African Civilization Society (ACS), founded in 1858 by activists Henry Highland Garnet and Martin Delany. The ACS held Christian beliefs and promoted cultural nationalism, that black people should establish their own political and cultural institutions. They initially encouraged African Americans to move to the African continent and establish systems of cotton production so as to compete with the cotton trade of the U.S. South. If the plan succeeded, they hoped, domestic cotton would be unnecessary and fast track the end of American slavery.

But the Civil War changed the organization's focus to education. They sent teachers to educate newly emancipated men, women, and children in the South. The ACS also sponsored two publications: *The People's Journal* and the *Freeman's Torchlight*. Unfortunately, due to a lack of funds, the organization ceased functioning in 1869.

Continue down Dean Street to the corner of Troy Avenue, by the walled MTA lot.

Image Captions

- A Hunterfly Road Houses by Scott Ellison Smith, Weeksville Heritage Center.
- B Hunterfly Road Houses, 1922. Eugene L. Armbruster: Eugene L. Armbruster photograph and scrapbook collection. V1987.11.2. Brooklyn Historical Society.
- C Notice of anti-colonization protest in Brooklyn. *The Long Island Star*, June 3, 1831. Brooklyn Historical Society.
- D Colored School No. 2 (Public School No. 68), 1892. V1974.36.17. Brooklyn Historical Society.
- E The New Building of the Brooklyn Howard Colored Orphan Asylum, ca. 1880. V1974.39.11. Brooklyn Historical Society.



7 HOWARD COLORED ORPHAN ASYLUM

Dean Street and Troy Avenue

This MTA bus lot was the original site of the Howard Colored Orphan Asylum. Founded in 1868 as the Brooklyn Howard Colored Orphan Asylum and Industrial School, it had the distinction of being founded by and for African Americans, one of the integral social service organizations established in Weeksville. Unlike its predecessor, the Colored Orphan Asylum in Manhattan, which was destroyed during the Draft Riots, this institution had a black board of directors and black staff.

The orphanage was housed in a large brownstone and brick building. In 1911, this site closed after the organization purchased a farm on Long Island, where they intended to establish an institution similar to the Tuskegee Institute. That facility closed in 1918, and the board sponsored programs and institutions that promoted black education. In 1956, this fund was renamed the Howard Memorial Fund.

The grounds here were sold to the Nassau Railroad Company, an independent street car company operating in Brooklyn and Queens. They tore down the orphanage and used the lot for trolley car storage and repair. The street car lines would eventually become part of the Metropolitan Transit Authority's bus lines, and today, the lot is used for bus storage and repair.

Our last two stops are a bit of a walk, but well worth it. Walk south on Troy Avenue, against traffic, past the park, five blocks down to Sterling Place. If you turn left, and walk four blocks east, to the corner of Rochester Avenue, you will find what once was the western boundary of the Citizens Union Cemetery. The cemetery is long gone. Today, it is a typical city block with early 20th-century apartment buildings.

8 CITIZENS UNION CEMETERY

Blocks bordered by Sterling Place, Rochester Avenue, Lincoln Place, and Ralph Avenue

We often forget that where people lived, they also died and had to be buried. In 1851, almost 30 acres of land made up the Citizens Union Cemetery, which advertised that no one would be "excluded from sepulture within its borders, on account of complexion." In spite of its integration policy, the cemetery became a burial place primarily for people of color.

The fees were minimal, with a charge for opening and closing the graves. In cases of extreme poverty, that charge was often waived. As a result, the cemetery suffered from severe financial problems. In 1869, the cemetery sold off all of its land to the city of Brooklyn, which intended to use part of it for Eastern Parkway. Citizens Union trustees bought an acre of land in Cypress Hills, and moved all of the existing graves to their new resting place. There was a public outcry when it was discovered during construction that a few bodies had not been moved and were unceremoniously dumped instead on the side of the road. The coffins were then removed to a new cemetery. Cypress Hills Cemetery now has all of Citizens Union's records.

If you've walked up to Sterling and Rochester, walk one block south to St. Johns Place, turn right and walk five blocks down St. Johns to the corner of Kingston Avenue. If you've skipped Citizens Union, you should still be on the corner of Dean Street and Troy Avenue. Walk south on Troy, past the park, to St. Johns Place, six blocks. Turn right on St. Johns, and walk down two blocks to Kingston Avenue.

9 ZION HOME FOR COLORED AGED, NOW BROOKLYN HOME FOR THE AGED

1095 St. Johns Place at Kingston Avenue

In 1869, the Zion Home for Colored Aged was founded near here, on Buffalo Avenue. The home was well supported by the black community and was also one of the favored charities of Brooklyn's white philanthropic community. By 1895, the original home was far too small, and fundraising was undertaken for this structure.

The building was designed by George Stone, a local architect, who donated his services. The cornerstone was laid in 1899, and the building finished the next year. Booker T. Washington was one of the speakers at the opening ceremonies. Today, this is the Brooklyn Home for the Aged, open to anyone

who chooses to live here. Several additions have been made to the original building, which is also used as a community gathering space for block associations and other meetings.

Dr. Susan Smith McKinney Steward, the first African American woman to receive a medical degree in New York State, served as the doctor here for the first twenty years of the institution's operation. She was born in Weeksville in 1847, the daughter of Sylvanus Smith, one of the original seven land investors in Weeksville. Her sister, Sarah J. Garnet, was the first female African American school principal in Brooklyn, becoming the principal of Brooklyn's Grammar School No. 4 in 1863. After the death of her first husband, Sarah married Henry Highland Garnet, a prominent abolitionist.

WILLIAMSBURG

In recent years, Williamsburg has experienced rapid gentrification and a changing waterfront that mix remnants of its industrial past with modern luxury condos. But in 1838, Williamsburg was merely a village or small independent town within Bushwick (one of six towns in Kings County). It quickly transformed from a village to a town to a city before it was finally absorbed by Brooklyn in 1855. During this growth, it was home to a number of German immigrants and the second largest African American community in Kings County.

In 1839, a Williamsburg abolitionist observed that he and his brother were the only two activists of color to join the local anti-slavery society. By the end of the 1850s, the mobilized black community had established Williamsburg as a hotbed of anti-slavery activism.

Our walking tour begins where much of Williamsburg's money was made: the sugar refineries on the banks of the East River. We begin at the Domino Sugar Refinery at 316 Kent Avenue.



A

1 HAVEMEYER SUGAR FACTORY

316 Kent Avenue at South 3rd Street

In the mid-19th century, Brooklyn was a hub for the domestic and international sugar markets. The city's sugar barons were not slaveholders, but they did prosper from the labor of enslaved people working on plantations in Louisiana, Puerto Rico, and Cuba. Frederick Havemeyer, who founded Havemeyer, Townsend & Co. in 1856, realized the big money was not just in storing sugar but in refining it on site. His company was the largest of an elite group of fifteen or so sugar refineries to operate in Brooklyn. By 1910, the Havemeyer company was renamed Domino Sugar. Plans to convert the former factory into condos are in the works.

Walk up Kent to South 1st, make a right and keep moving ahead to Driggs Avenue.



2 JAMES WARNER'S HOME

South 1st Street, between Bedford and Driggs Avenues

This block, now filled with tenements, empty lots, and industrial buildings, was once residential. James Warner, a hatter, lived at 99 South 1st Street (the door numbers have since changed). As one of Williamsburg's many active abolitionists, he took great interest in the formation of a new political party called the Liberty Party. Established in 1839, the Liberty Party was committed to the abolitionists' goals of ending slavery, promoting a free labor market, and opposition to colonization. The party failed to gain a foothold in American politics.

Continue down South 1st St. to Roebling Street, and then turn right, walking down Roebling until you are back at South 3rd Street. Our next two stops are across the street from each other, on S. 3rd, between Roebling and Havemeyer Streets.

3 SIMEON S. JOCELYN'S HOME

Old address 164 South 3rd Street, between Roebling and Havemeyer Streets

Before construction of these tenements in the late 19th century, this was a block of single-family row houses, including the home of Simeon Jocelyn. He came from a long line of white, New England Congregationalists who were deeply opposed to slavery. Along with Arthur Tappan and William Lloyd Garrison, Jocelyn attended the First Annual Black Convention, held in Philadelphia in 1830, and became committed to fighting for black civil rights.

Jocelyn was born in New Haven, Connecticut, and served as pastor of a black Congregational church there before moving to Brooklyn. He lived on this block with his wife and six children and made his living as an engraver. His brother Nathaniel Jocelyn was a famous artist in New England, whose sketches memorialized the African captives of the sensational Amistad trial. Both brothers, along with Lewis Tappan and James Pennington, fundraised for the successful return of the Africans to Sierra Leone.

Jocelyn was also the pastor of First Congregational Church, located farther down the street.



4 JAMES MCCUNE SMITH'S HOME

Old address 162 South 3rd Street, between Roebling and Havemeyer Streets

James McCune Smith lived directly across the street from Simeon Jocelyn. McCune Smith was an African American doctor and an active abolitionist in Manhattan prior to the Civil War. In 1843, he became the "in-house" doctor for the Colored Orphan Asylum, an organization founded in 1835 to support poor families and children. He moved to Brooklyn after the horrific Draft Riots, in which many black New Yorkers were tortured and murdered by angry white mobs.

It is a bit of a walk to our next stop. Continuing down South 3rd Street, cross under the BQE and proceed two more blocks to the corner of South 3rd and Hooper Streets. We have two stops right here.

5 FIRST CONGREGATIONAL CHURCH

South 3rd and Hooper Streets

This corner was the site of Simeon Jocelyn's First Congregational Church. From his pulpit, Jocelyn preached the gospel of abolition and was an effective behind-the-scenes organizer, whose presence at anti-slavery conventions and committees was critical.



6 JAMES HAMLET'S HOME

Old address 281 South 3rd Street, just off Hooper Street

Williamsburg resident James Hamlet became the first kidnapping victim after passage of the Fugitive Slave Act in 1850. He was working as a porter in Manhattan when Maryland businessman Gustavas Brown saw him and claimed that he was a runaway from his mother's home in Maryland. Hamlet, who lived here on 3rd Street with his wife and three children, was arrested and sent to Baltimore. Although Hamlet attempted to tell the authorities that he had been born free, his testimony was not permitted.

The anti-slavery community raised the money needed for Hamlet's release. A week later, he returned home to Brooklyn. Pamphlets telling his story were printed and circulated, and the incident was used as a rallying cry against the Fugitive Slave Law and slavery in general.

Walk one block east on South 3rd Street and turn left on Union Street.

7 COLORED SCHOOL NO. 3

270 Union Avenue

Brooklyn's three schools for African American students were led by the black community itself. The school in downtown Brooklyn, which eventually became Colored School No. 1, was founded in 1827. In the 1840s, Colored School No. 2 opened in Weeksville. And the African Free School in Williamsburg, later renamed Colored School No. 3, opened in 1841. Of the three Colored School buildings, this is the only one still standing.

The original location was on North 1st Street, between Berry Street and Bedford Avenue. This building was constructed in 1879. It became PS 69 in 1887, and although there were technically no more "Colored Schools," it remained segregated until the Board of Education closed the school in 1901. The building was used as an annex to other schools until 1934 when the Board of Education relinquished it to the city. The building was used for municipal purposes until it was sold as a private residence.

Continue down Union, one more block to South 4th Street, which becomes Meserole Street at that corner. Turn onto Meserole and proceed down a block and a half, between Lorimer and Leonard Streets.





B

8 GERMAN TURN VEREIN HALL

Old address 68 Meserole Street, between Lorimer and Leonard Streets

Today, there are modern apartment buildings at this address, but in the mid-19th century, this was the site of the Turn Verein Hall, an important German immigrant community center, gymnasium, and beer hall. Such halls began in Germany as athletic recreation centers, specifically for gymnastics. But in America, they became gathering places, where community-members could learn English, gain job skills, and celebrate German culture and heritage.

During the Draft Riots of 1863, black people fled to Williamsburg and found shelter at the Turn Verein Hall. The Germans gathered in force, guarded the entrance to the hall, and saved many lives. The Turn Verein Hall later moved to the corner of Gates and Bushwick Avenues, in Bushwick, where part of the building still stands and is now a Spanish-speaking church.

10 LEWIS H. NELSON HAIR DRESSING AND SHAVING SALOON

Old address 45 4th Street, near Bedford and Broadway

Street names and locations in this area were changed as Williamsburg grew, especially when the Williamsburg Bridge was constructed, so it is sometimes hard to pinpoint locations. Lewis H. Nelson moved to Williamsburg in 1853. His Hair Dressing and Shaving Saloon was originally located somewhere near the corner of Bedford Avenue, then 4th Street, and he lived and worked at this location.

Nelson also had a long career as an activist and reformer. He helped establish the African School in Williamsburg, and like many other African American activists, protested New York State's discriminatory voting practices.

For our last stop, walk down Bedford Avenue, away from the bridge, for one block, stopping at the corner of Bedford Avenue and South 8th Street.



C

11 WILLIAM AND WILLIS HODGES' HOME AND GROCERY STORE

Old address 80 South 8th Street, today South 8th and Bedford Avenue

William and Willis Hodges were born free in Virginia. William left quickly when he was accused of forging free papers for enslaved black people, arriving in Brooklyn in the late 1830s. After considering a farm in Carrsville, the black community next to Weeksville, he decided to buy in Williamsburg, where he purchased several lots and built a brick house on South 8th Street and Bedford Avenue.

He and Willis opened a grocery store on the ground floor of his building and helped establish the African School in Williamsburg, which would later become Colored School No. 3. Both brothers were active in advocating for black voting rights in New York and were early supporters of Lincoln's Republican Party.

William and Willis represented a new phase of African American activism—they sought to end slavery directly through political participation.

TO LET. —Part of a large 3 story brick house in Williamsburgh, L. I. near Peck slip Ferry, consisting of several well finished rooms and a store. Will be let separate or together. Enquire on the premises corner of South 8th and Fourth streets, or of Wm. J. Hodges, 84 South street. Two or three gentlemen can be accommodated with board, by applying as above.

D

This tour is the final of five walking tours that tell the history of abolitionism in Brooklyn. Please log on to pursuitoffreedom.org to learn more about the In Pursuit of Freedom project.

9 FREEMAN MURROW'S HOME

Old address 90 Meserole Street, between Lorimer and Leonard Streets

Just a few doors down the block from the Turn Verein Hall stood the residence of Freeman Murrow, an African American inventor. In the early 1850s, he invented and patented an adjustable brush for whitewashing, painting, and varnishing. He experienced significant racism and was unable to market the brush himself.

He formed the Brooklyn Brush Manufacturing Company to reflect his own capabilities as a black man. His company sought to "Cultivate, strengthen and employ our inventive genius, as authors and producers, equally with other men."

Walk back to Union Avenue, walking one block south to Montrose Avenue. Turn right along Montrose, taking the right fork (New Montrose Avenue) to Broadway. Turn right on Broadway, and continue eight long blocks to Bedford Avenue, passing the Williamsburg Bridge Plaza, the Williamsburg Savings Bank and Peter Lugar's. Stop at Bedford Avenue.

Cultivate, strengthen and employ our inventive genius, as authors and producers, equally with other men.

—FREEMAN MURROW

Image Captions

- A Havemeyers and Elder Sugar Refinery. Atlantic Publishing and Engraving Company, ca. 1870. M1979.1.1. Brooklyn Historical Society.
- B Turn Verein, ca. 1900 Eugene L. Armbruster. Eugene L. Armbruster photograph and scrapbook collection. V1974.22.1.73. Brooklyn Historical Society.
- C Diagram of Freeman Murrow's patented double adjustable paint brush. Brooklyn Brush Manufacturing Company articles of incorporation. 1978.191. Brooklyn Historical Society.
- D Advertisement to let, June 8, 1839, Colored American. Library of Congress.



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THE BAY AND PAUL FOUNDATIONS

Above Image: North Western View of Brooklyn, N.Y., from near Peck Slip, New York City, ca. 1840. Brooklyn photograph and illustration collection. V1973.6.238. Brooklyn Historical Society.

These walking tours are part of a multifaceted public history initiative in partnership with Brooklyn Historical Society, Weeksville Heritage Center, and Irondale Ensemble Project. The project includes exhibitions, public programs, an extensive on-line curriculum, an original theater piece by Irondale Ensemble Project, a website (pursuitoffreedom.org), and a memorial to Brooklyn Abolitionists that will be part of the new Willoughby Square Park opening in 2016.

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