

# The TOWN of BOSTON

IN  
New England

by  
Cap. John B. ...

*I have examined this plan and find it to be  
copy of the original  
Boston July 2 1835 -*

*Stephen P. ...*



# EMANCIPATION TRAIL™

CIVIL RIGHTS FOR ALL



The *Emancipation Trail* is also available on the Web at [UnityFirst.com](http://UnityFirst.com) (a national distributor of diversity-related e-news). At the top of its home page, choose the *DiverseCity* pull-down menu, then click "Tours."

For more information about the *Emancipation Trail* – or to inquire about publicizing your organization by funding this booklet – please call or email Vincent Licenziato at: 617-720-2839 / [Licenziato@aol.com](mailto:Licenziato@aol.com)

*Emancipation*, created in 1913 by African American artist Meta Vaux Warrick Fuller, commemorates the 50th anniversary of the Emancipation Proclamation. It would be 86 years before the monument was finally cast in bronze and placed in Harriet Tubman Square in Boston's South End.



Emancipation

Courtesy of the Museum of the National Center of Afro-American Artists and the Museum of African American History, Boston and Nantucket

### Emancipation Group



After learning of the assassination of President Abraham Lincoln, the black community donated all of the money for the original statue, which is located in Washington, D.C. Since its unveiling in April 1876, on the 11th anniversary of Lincoln's death, the image has prompted debate regarding its appropriateness. Formally named *Freedmen's Memorial Monument to Abraham Lincoln* or *Freedmen's Monument in Memory of Abraham Lincoln*, it is commonly called *Emancipation Group*. In 1879 Moses Kimball gave a replica of the statue, located in Park Square, to the city of Boston.

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## EMANCIPATION TRAIL™



These two statues have similar names, but different – and some would say conflicting – stories to tell.

This self-guided trail takes its name from these two statues associated with the Emancipation Proclamation, issued by Abraham Lincoln (1809–1865) on January 1, 1863. The *Emancipation Trail* explores the stories behind 23 statues, sculptures, and monuments in several Boston neighborhoods that have relevance to African American history.

Each site on the *Emancipation Trail* has its own story, but together the sites tell the story of the African American experience in America; and the experience of African Americans exemplifies America's story – *a struggle for freedom, equality, and justice*. The trail includes women and men of both African and European descent. The *Emancipation Trail* asks you to reflect on ways in which the people and events depicted have relevance to today: politically, socially, personally.

According to David W. Blight – a scholar on slavery, resistance, and abolition – there are three periods of United States history associated with emancipation:

- *American Revolution*: the thirteen original colonies are emancipated from England.
- *Civil War*: after 246 years in bondage, enslaved Americans are emancipated by the bloodiest war in American history.
- *Civil Rights Act of 1964*: conceived to protect African Americans, this act emancipated all people of color – and women, regardless of color – from the de jure (by law) and de facto (by custom) segregation and discrimination in schools, public places, and employment resulting from the failure of Reconstruction following the Civil War. Ultimately, this act opened doors for all marginalized groups.

Given Boston's unique place in American history, the *Emancipation Trail* includes each of these periods. The sites are grouped together in such a way as not only to tell the story of emancipation in the past, but to understand how it continues today. Many consider the Civil War to be the "last battle" of the American Revolution and the "first battle" of the modern Civil Rights era, so it is not surprising that most of the sites on the *Emancipation Trail* relate to the Civil War.

The guiding principle of the trail comes from Maya Angelou (1928–2014):

*History, despite its wrenching pain,  
cannot be un-lived, but if faced with  
courage, need not be lived again.*

The American Revolution established the political United States, but it took the Civil War to make the dream of "we the people" a dream for ALL the people. However, the African American community still faced another form of bondage: Jim Crow. It took the Civil Rights Act of 1964 to break the back of racial segregation and discrimination in the United States. It was this Act which paved the way for other groups to claim their civil rights.

Safeguarding human rights is an ongoing process. America's story of emancipation is a continuing story. As stated by Senator Edward Kennedy (1932–2009):

*For all those whose cares have been  
our concern, the work goes on, the  
cause endures, the hope still lives and  
the dream shall never die.*

The *Emancipation Trail* poses a variety of questions. At some sites, you are asked: What do you see? How do you feel? At others, you are asked how the people and events represented inspire you today. Hopefully, these questions will inspire you not only to discuss the social justice issues of today, but to work for a more peaceful world, with equal rights and justice for all.

# CIVIL RIGHTS TO CIVIL WAR

The African American community of the 1800s on the northern slope of Boston's Beacon Hill was influential in the struggle to make America honor its promise of "liberty and justice for all." This community's unwavering demand for "civil rights for all" ultimately helped to plunge this nation into its Civil War.

These two sites highlight the importance of recognizing all those who contributed to the Union's success in the Civil War. Robert Gould Shaw's family insisted that the monument commissioned for him also include the black troops of the Massachusetts 54th Regiment who served with Colonel Shaw. Similarly, the *Soldiers and Sailors Monument* recognizes all those who made sacrifices during the war – men and women.

## 1. ROBERT GOULD SHAW/54TH MASSACHUSETTS REGIMENT MEMORIAL



**BRONZE RELIEF: AUGUSTUS SAINT-  
GAUDENS, FRAME/TERRACE: CHARLES  
McKIM, BOSTON COMMON, BEACON  
STREET, OPPOSITE STATE HOUSE (1897)**

This memorial recognizes the courage and sacrifices of Robert Gould Shaw (1837–1863) and the men of the 54th Massachusetts Infantry Regiment, the first group of black soldiers from the North to fight in the Civil War. With urging from abolitionists such as Frederick Douglass (1818–1895) and Governor

John Andrew (1818–1867) of Massachusetts, a clause in the Emancipation Proclamation allowed black men to bear arms and participate in the military. Although African Americans had fought in every American war, including the Revolution, there was great opposition to letting black men bear arms. Once allowed to serve, these men served honorably. The Civil War ended with close to 200,000 African American men having fought for the Union cause.

On July 18, 1863, the 54th earned national recognition for its bravery when it spearheaded an assault on Fort Wagner near Charleston, South Carolina. As a result of this battle, Colonel Shaw and 64 members of the 54th Regiment died; with over 200 men wounded or missing in action. The valor shown by the 54th in this single engagement helped with the further enlistment of black troops, many of whom were formerly enslaved. President Lincoln acknowledged that the African American troops were a key factor in the Union's final victory.

Enlisting African American men to fight in the Civil War was a significant milestone in the long march for civil rights for the black community in the United States. As Frederick Douglass avowed, "Once let the black man get upon his person the brass letters U.S.; let him get an eagle on his button, and a musket on his shoulder, and bullets in his pocket, and there is no power on the earth or under the earth which can deny that he has earned the right of citizenship in the United States."

## 2. SOLDIERS AND SAILORS MONUMENT



SCULPTOR: MARTIN MILMORE, ARCHITECT: JOSEPH MILMORE, BOSTON COMMON, BEACON STREET, FLAG STAFF HILL (1877)

On April 12, 1861, shortly after President Lincoln's first inauguration, the Confederacy attacked the Union at Fort Sumter in Charleston, South Carolina – and the Civil War began. During this bloodiest of all wars in American history, Massachusetts sent over 100,000 troops to defend the Union, resulting in more than 13,000 casualties. These men and women fought – on land and sea – to protect the Union and ultimately abolish the institution of slavery. Shown here are members of the United States Sanitary Commission (USSC), a relief agency providing medical care and education to the Union Army. Besides providing direct services to sick and wounded Union soldiers, women were actively involved in the establishment and management of the USSC. This monument commemorates the Massachusetts soldiers and sailors who paid the greatest price by sacrificing their lives for the equality and rights of all Americans.

### SOMETHING TO THINK ABOUT

- What is the significance of having a memorial which shows that not only whites but blacks participated in the Civil War?
- Why did blacks, free and fugitives, feel the need to fight in the Civil War?
- While women are clearly represented in the *Soldiers and Sailors Monument*, why do we not know more about their critical role in the Civil War?
- What is the difference between “civil” rights and “human” rights?
- In the Civil War, slavery was a key reason why many were fighting. Equality is what sparked the Civil Rights Movement. What do people fight for today?

# FIRST TO DIE FOR AMERICA'S FREEDOM

Next is a tribute to the men who died in the Boston Massacre. They are considered the first people to have given their lives for America's Independence and included Crispus Attucks (c.1723–1770), a fugitive slave whose father was black; his mother was Native American.

## 3. BOSTON MASSACRE MEMORIAL/CRISPUS ATTUCKS



BY ROBERT KRAUS, BOSTON COMMON, TREMONT STREET (1888)

On the snowy evening of March 5, 1770, a group of civilians upset with the presence of British Army soldiers in Boston began throwing snowballs filled with stones and sticks at the troops. Without orders to fire, the soldiers began shooting into the crowd, injuring many and killing five men: Crispus Attucks, Samuel Gray, James Caldwell, Samuel Maverick, and Patrick Carr. Attucks, a sailor, was the first to die. The Boston Massacre and Attucks' death are among the key events leading to the Revolutionary War, America's fight for independence from England.

Even though America had won its independence, slavery did not end. In 1852 Frederick Douglass took offense at being asked to commemorate the signing of the Declaration of Independence. Instead, on the 5th of July, he gave a fiery speech "The Meaning of July Fourth for the Negro" stating, "Your high independence only reveals the immeasurable

distance between us. The blessings in which you, this day, rejoice are not enjoyed in common. The rich inheritance of justice, liberty, prosperity, and independence bequeathed by your fathers is shared by you, not by me."

## SOMETHING TO THINK ABOUT

- What is the significance of Crispus Attucks being among the first to die in this war?
- Called "mulatto" in his time, Attucks could also be called biracial, mixed race, or multiethnic. What is "race"? What does "ethnicity" mean?
- Native Americans are the original inhabitants of the United States; all others have come from somewhere else. What does it mean to be an American?

# ONE BONDAGE ENDS, ANOTHER BEGINS

People of African descent first arrived in the thirteen original colonies at Jamestown, Virginia, in 1619, one year before the Pilgrims arrived in Massachusetts. The first slave ship the *Desire* arrived in Massachusetts in 1638 making Boston a major port for slave ships. American slavery lasted almost 250 years, and although there were many success stories of blacks buying their freedom, or escaping to the northern states and Canada, millions remained enslaved. Even the Civil War failed to bring true freedom to the African American community. After the war, African Americans were denied their rights to full citizenship. Harshly enforced sharecropping and segregation became the way of life for the vast majority of African Americans, North and South. It took another 99 years before the African American community had full protection under the federal government, with the passage of the Civil Rights Act of 1964.

## 4. EMANCIPATION GROUP



BY THOMAS BALL, PARK SQUARE (1879)

**AS YOU APPROACH THIS STATUE, THINK ABOUT THESE TWO QUESTIONS: WHAT DO YOU SEE? HOW DO YOU FEEL?**

When Charlotte Scott, recently freed, learned of President Lincoln's assassination, she wanted to honor his role in emancipation. With her first earnings as a free woman, Scott gave \$5 (around \$75 in today's dollars) to start a fund for the original statue in Washington, D.C. Lincoln is shown standing tall, while a black man – wearing only a loincloth and broken shackles – is kneeling at his feet. Even though all funds for the original statue came from the black community, the organization managing the money and the design competition was run by whites. The statue depicts President Lincoln as a great “father” to enslaved people, with blacks seen as “children” unable to take responsibility for themselves. This paternalistic view – though popular at the time – was rejected by many African Americans because it did not acknowledge, much less respect, their own role in securing their own freedom.

Frederick Douglass gave the keynote address at the dedication of the original statue in Washington. “Although Douglass later wrote that he was greatly honored to have been chosen orator of the day, observers heard him remark at the ceremony that

the statue, ‘showed the Negro on his knees when a more manly attitude would have been indicative of freedom.’” (The Frederick Douglass Papers, Series One: Speeches, Debates and Interviews, Volume 4: 1864-80, page 428; Yale University, 1991)

Lincoln's role in emancipation will forever be debated. He would have stopped slavery's expansion into any new states – but, to preserve the Union, he would have allowed it to continue in the 15 slave states. Even so, regarding this statue's design Lincoln himself offered insight as to what he might have thought. Just ten days before his assassination and two days after the leaders of the Confederacy and the Confederate troops fled Richmond, Virginia, Lincoln visited the now former capital of the Confederacy. Recognized by those who were newly free, some knelt at Lincoln's feet. Embarrassed, the president said, “Don't kneel to me. That is not right. You must kneel to God only, and thank him for the liberty you will hereafter enjoy.” (“Civil War/Black Soldiers/Entering Richmond” Mr. Lincoln and Freedom © 2002-2013 The Lincoln Institute, a project founded by The Lehrman Institute; <http://www.mrlincolinandfreedom.org/>)

### SOMETHING TO THINK ABOUT

- How would you change this statue so it shows African Americans with more dignity? What story is being told with the existing design?
- What is the difference between referring to someone as “enslaved” instead of “a slave”?
- What is the difference between “being emancipated” and “securing freedom”?
- Do you believe President Lincoln deserves the title of “Great Emancipator”?
- What is the relationship between the “bondage” that the Civil War ended and the “bondage” ended by the modern Civil Rights Movement? Is there a form of “bondage” that exists today?

# ACTIVISTS & ALLIES

While many people contribute to the success of any cause, only a few get publically acknowledged. Here are six white men who spoke out for, and fought for, the people of African descent who were denied their freedom in the “land of the free.”

## 5. WILLIAM ELLERY CHANNING



**BY HERBERT ADAMS, PUBLIC GARDEN, ARLINGTON AND BOYLSTON STREETS (1902)**

In 1803, William Ellery Channing (1780–1842), a Rhode Island native, was called as the minister of the Federal Street Church in Boston. While in Boston, he studied theology at Harvard and became one of the most influential thinkers of his time. Living in an era of extremists on both sides, Channing delivered articulate and passionate speeches and sermons taking a moderate position. As a prominent Unitarian, Channing spoke out against society’s imposed limitations on freedom, especially regarding the institution of slavery. He did not agree with slavery, but he also did not believe in complete emancipation. He thought people should be released from slavery, but that once freed, they would need overseers. He never claimed to be an abolitionist, but in his book *Slavery* Channing criticized the moral evils of the slave system as a form of corruption – imposed both on the enslaved, and on the masters. He argued that human rights derive not from the laws society imposes, but from our own

individual moral nature. Channing’s speeches, along with his book, helped give the anti-slavery cause a new respectability it had previously lacked.

## 6. CHARLES SUMNER



**BY THOMAS BALL, PUBLIC GARDEN, BOYLSTON STREET (1878)**

An unwavering abolitionist, Massachusetts Senator Charles Sumner (1811–1874) also served as a leader of the Radical Republicans in Congress. He was largely responsible for U.S. recognition of Haiti,



which had won its own war of independence in 1804 against France. Sumner’s near death in 1856 from an assault on the Senate floor ranks

among the most infamous episodes in the history of Congress. In attacking his colleague, South Carolina Representative Preston Brooks claimed the “right” to avenge supposed insults against the honor of his cousin, Senator Andrew Butler – insults Butler perceived in Sumner’s speech two days earlier, “Bleeding Kansas.” Sumner was working at his desk in the nearly deserted Senate chamber when Brooks approached and then beat his skull with a gold-tipped cane. Unconscious and close to death, Sumner survived only because Brooks’ cane finally splintered from the blows. Three years later Sumner returned to the Senate and continued to fight for

African American rights, pushing for a civil rights bill that specifically prohibited racial discrimination in public accommodations.

## 7. TADEUSZ KOSCIUSZKO



**BY THEODORE RUGGLES KITSON, PUBLIC GARDEN, BOYLSTON STREET (1927)**

In 1776 a young and skilled engineer, Tadeusz Kosciuszko (1746–1817), left Poland for America to help in its fight for independence. Only 30 years old, Kosciuszko became the first foreign officer to receive pay from the Continental Congress for serving in General George Washington’s Continental Army. With his extensive experience and knowledge, Kosciuszko was appointed to serve as the Army’s Colonel of Engineers; he designed the defenses for the West Point garrison and then later wrote a textbook for the newly established West Point Military Academy. The Continental Congress granted him \$15,000 (roughly \$350,000 in today’s dollars) and 500 acres of land in Ohio for his service. But as a firm believer in equality for all – and in his total lack of understanding of how some Americans could fight for freedom while enslaving others – Kosciuszko, in his will, requested that the money and land be devoted to a greater purpose: freeing and educating enslaved people. While a school for African Americans was built from his legacy, funds to free people were never used as intended.

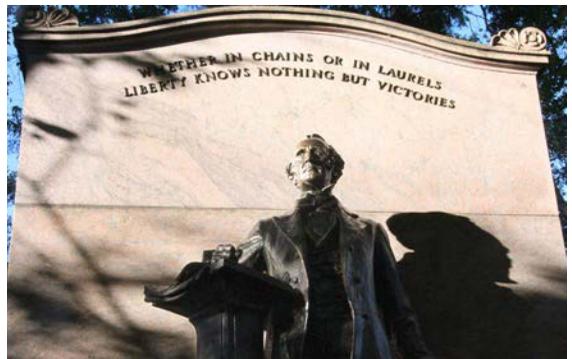
## 8. THOMAS CASS



**BY RICHARD E. BROOKS, PUBLIC GARDEN, BOYLSTON STREET (1899)**

Born in Queens County, Ireland, Thomas Cass (1821–1862) immigrated to the United States with his parents. The family settled in Boston, where Cass became a businessman and a member of the Boston School Committee. In 1861 Massachusetts Governor John Andrew asked Cass to help in the war effort against the Confederacy and Cass obliged by establishing the “Fighting Ninth,” serving as the Colonel of this volunteer regiment of mainly Irish immigrants. Colonel Cass died from wounds received during the Battle of Malvern Hill in Virginia.

## 9. WENDELL PHILLIPS

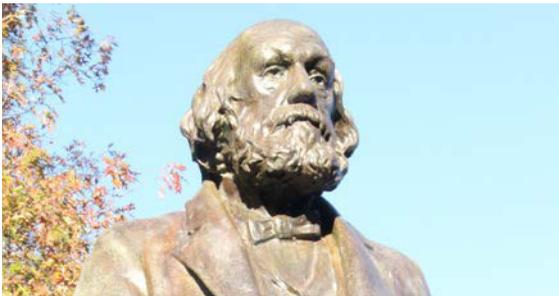


**BY DANIEL CHESTER FRENCH, PUBLIC GARDEN, BOYLSTON STREET (1915)**

Wendell Phillips (1811–1884), “prophet of liberty” and “champion of the slave,” became a celebrity

before and during the Civil War for his strong speeches against slavery. Born in Boston to a prominent family, Phillips attended Boston Latin School and graduated from Harvard College and Harvard Law School. In 1835, two years after graduating from law school, Phillips heard a fiery speech by William Lloyd Garrison to the Boston Female Anti-Slavery Society demanding the *immediate emancipation* for all enslaved people in America. That speech – along with witnessing a mob’s attempt to lynch Garrison after the speech – motivated Phillips to join the abolitionist cause and to give his own spirited speeches. For a number of years, Phillips served as President of the American Anti-Slavery Society. Phillips even opposed President Lincoln’s re-election based on Lincoln’s willingness to allow slavery to continue in the South for the sake of the Union. Besides being a firm abolitionist, Phillips also advocated for the equal rights of Native Americans, women, and prisoners. As he eloquently stated, “I love inexpressibly these streets of Boston over whose pavements my mother held up tenderly my baby feet and if God grants me time enough I will make them too pure to bear the footsteps of a slave.”

## 10. EDWARD EVERETT HALE



BY BELA L. PRATT, PUBLIC GARDEN,  
BEACON STREET (1913)

Edward Everett Hale (1822–1909), a man destined for greatness, enrolled at Harvard College at the age of 13 and graduated second in his class. This Boston native grew up to be a talented writer and humanitarian. Hale founded two newspapers – *Lend a Hand* and *Old & New* – as a means to promote

social reform, including the abolition of slavery. He studied at Harvard Divinity School and was licensed to preach as a Unitarian minister. His passion for equality and helping others made him a natural social reformer. His kindness extended far beyond the pages of his newspapers, as he opened his home to anyone in need, regardless of color, disability, or economic status. The inscription on the base of his statue honors a “Man of Letters, Preacher of the Gospel, Prophet of Peace, Patriot.”

## SOMETHING TO THINK ABOUT

- Can you name those who speak out for others today? Who speaks out for you? Why do they do it? How do they show their support? What do they say? What is their message?
- Who do you believe risked more: black abolitionists or white abolitionists?
- How do you reconcile differences of “opinion” with those with whom you agree on the “fundamentals”? For example, Channing opposed slavery but felt that, once freed, people of African descent would need “overseers.”
- Senator Sumner personalized his attack on slavery by insulting a fellow Senator. Do you feel that Sumner was “taking it too far”? Do politicians today “take it too far”?

# FIGHTING INJUSTICE

Throughout history people have had to decide how they would fight against injustice – by armed force or civil disobedience. The next two sites honor both viewpoints. One is dedicated to those who fought in battle, while the other honors a man who battled slavery with the printed word. The memorial bench for the Grand Army of the Republic honors a group established after the Civil War for all Union veterans – black and white. Further on, William Lloyd Garrison, editor of the abolitionist newspaper *The Liberator*, sits quietly in a chair.

## 11. GRAND ARMY OF THE REPUBLIC

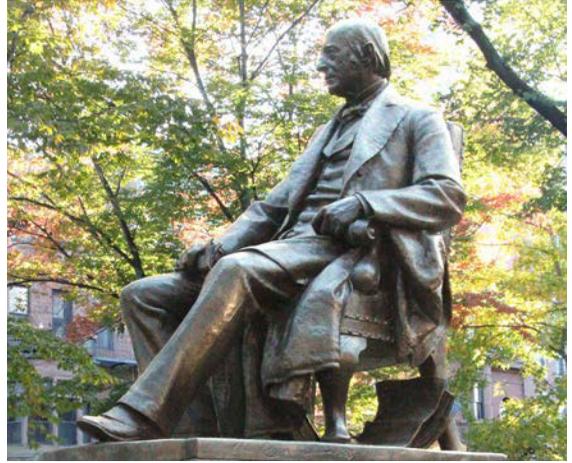


**INSTALLED BY MASSACHUSETTS DEPARTMENT, DAUGHTERS OF UNION VETERANS OF THE CIVIL WAR 1861-1865, COMMONWEALTH AVENUE MALL AT ARLINGTON STREET (1931)**

While difficult to see, the inscription on this bench states: IN MEMORY OF OUR FATHERS / THE GRAND ARMY OF THE REPUBLIC

Founded in 1866 in Decatur, Illinois, the Grand Army of the Republic (GAR) was a brotherhood of veterans of the Union Army, Navy, Marines, and Revenue Cutter Service (now the U.S. Coast Guard). Based on the principles of “fraternity, charity, and loyalty,” this organization united both blacks and whites through one common experience, fighting in the Civil War. Beginning with a single post, the GAR grew to more than 490,000 members, and appealed to veterans with its racially inclusive policy. The group achieved even more diversity with the admittance of Sarah Emma Edmonds, who had disguised herself as a man in order to fight. As the largest integrated veterans group of its time, the GAR was among the first advocacy groups to promote voting rights for blacks and encourage Congress to establish pensions for veterans. The GAR’s powerful political influence meant it was impossible for any Republican presidential candidate to win nomination without its endorsement. The group ended with the death of its last member in 1956, and most states across the nation maintain a public memorial to the tireless veterans of the Grand Army of the Republic.

## 12. WILLIAM LLOYD GARRISON



**BY OLIN LEVI WARNER, COMMONWEALTH AVENUE MALL, BETWEEN DARTMOUTH AND EXETER STREETS (1886)**

William Lloyd Garrison (1805–1879), a Massachusetts native, is considered one of the most radical abolitionists of the 19th century. He joined the movement at the age of 25 when he began writing for an anti-slavery newspaper in Baltimore, Maryland. Upon returning to Massachusetts in 1831, he made his biggest contribution to the anti-slavery movement by founding his own abolitionist newspaper, *The Liberator*.

Garrison published controversial sermons, speeches, debates on women’s rights, and poems depicting the hardships of those enslaved. The main message of *The Liberator* always remained Garrison’s demand for the immediate and unconditional emancipation of all enslaved people. On July 4, 1854, in one of his most defiant public acts, Garrison burned a copy of the U.S. Constitution for condoning slavery. In both word and action, Garrison served as a model for many abolitionists in the 1800s.

While Garrison brought Frederick Douglass into the Abolitionist movement, and the two worked together for some time, eventually they parted ways. Their fundamental disagreements involved the political process and the use of violence.



*The Liberator* maintained its strong political stance of “end slavery now,” and Garrison chose not to join forces with any political party. Douglass, however, was willing to work with Lincoln and

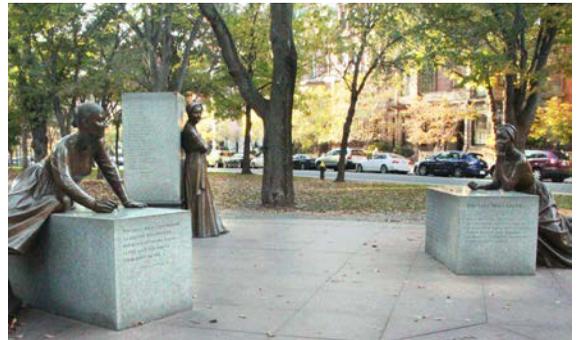
Sumner’s Republican Party. Regarding the use of violence, Garrison eventually came to believe that an anti-slavery war was a better choice than peace with slavery. Douglass arrived at this conclusion earlier than Garrison, declaring, “Where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is an organized conspiracy to oppress, rob and degrade them, neither persons nor property will be safe.” But in the end, at a memorial service for Garrison, Douglass remembered Garrison as “the brightest and steadiest of all the shining hosts of our moral sky.” While difficult to read, there are two quotes by Garrison which appear on the pedestal of this statue that illustrate why Douglass said what he did: 1) “I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch. And I will be heard.” 2) “My country is the world. My countrymen are all mankind.”

## SOMETHING TO THINK ABOUT

- When you have the same goal as someone else (Garrison and Douglass both wanted to end slavery), but differ on how to achieve that goal (Garrison and Douglass differed on strategies and methods), how can you work together?
- Wendell Phillips reached many people with his outstanding public speaking skills, and the written words of Garrison in *The Liberator* reached many more. Today many new technologies enable people to communicate instantly. How can you verify the “truth” or “justice” of what you now read, see, and hear? How accurate and reliable are these ideas and opinions being expressed?
- Is the use of armed force ever justified?

# LIBERTY & JUSTICE FOR ALL

## BOSTON WOMEN’S MEMORIAL



**BY MEREDITH BERGMANN,  
COMMONWEALTH AVENUE MALL,  
BETWEEN FAIRFIELD AND GLOUCESTER  
STREETS (2003)**

The *Boston Women's Memorial* honors three patriots who knew firsthand that the statement in the Declaration of Independence that “all men are created equal” needed to go beyond the wealthy, white, male landowners. These women went beyond self-interest to champion human rights, embodying the belief of the Reverend Dr. Martin Luther King Jr., “Injustice anywhere is a threat to justice everywhere.”

## 13. PHILLIS WHEATLEY

Phillis Wheatley (1753–1784) was born a free person in Africa. At the age of seven, however, she was sold into slavery and brought to North America on the *Phillis* – the slave ship after which she was eventually named. Purchased by John Wheatley upon her arrival in Boston as a servant for his wife, the girl received a rare opportunity: the family taught her

to read and write. These skills served as a catalyst for her poetry. The Wheatleys noticed her immense talent and even granted her the privilege of working at her poetry instead of performing domestic chores. Her writings cover a variety of topics, from her views on slavery to the ideas of rebellion promoted by Revolutionary colonists.



Wheatley published her first poem at age 12. Many did not believe that an enslaved female could write poetry of such intelligence, but she proved them wrong. With the release of *Poems on Various Subjects, Religious and Moral*, Wheatley became the first African American woman to publish a book. Freed in 1778 after the death of John Wheatley, she struggled to achieve balance in her new life, but, nonetheless, she continued to write poetry. Wheatley’s statue is a tribute to the power of her spirit . . . in addition to the power of the pen!

#### 14. ABIGAIL ADAMS



Abigail Adams (1744–1818) is most often known simply as the wife of our second president, John Adams, and mother of the sixth, John Quincy Adams – but her achievements and influence embrace so much more. Educated at home, Adams became an advocate for equal education of girls and boys, the abolition of

slavery, and women’s rights. In a letter to her husband, she urges him to “remember the ladies, and be more generous and favorable to them than your ancestors. Do not put such unlimited power into the hands of

the Husbands. Remember all Men would be tyrants if they could. If particular care and attention is not paid to the Ladies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation.” Unquestionably a woman ahead of her time, Adams also stressed her opposition to slavery: “I wish most sincerely there was not a slave in this province. It always appeared a most iniquitous scheme to me – to fight ourselves for what we are daily robbing and plundering from those who have as good a right to freedom as we have.”

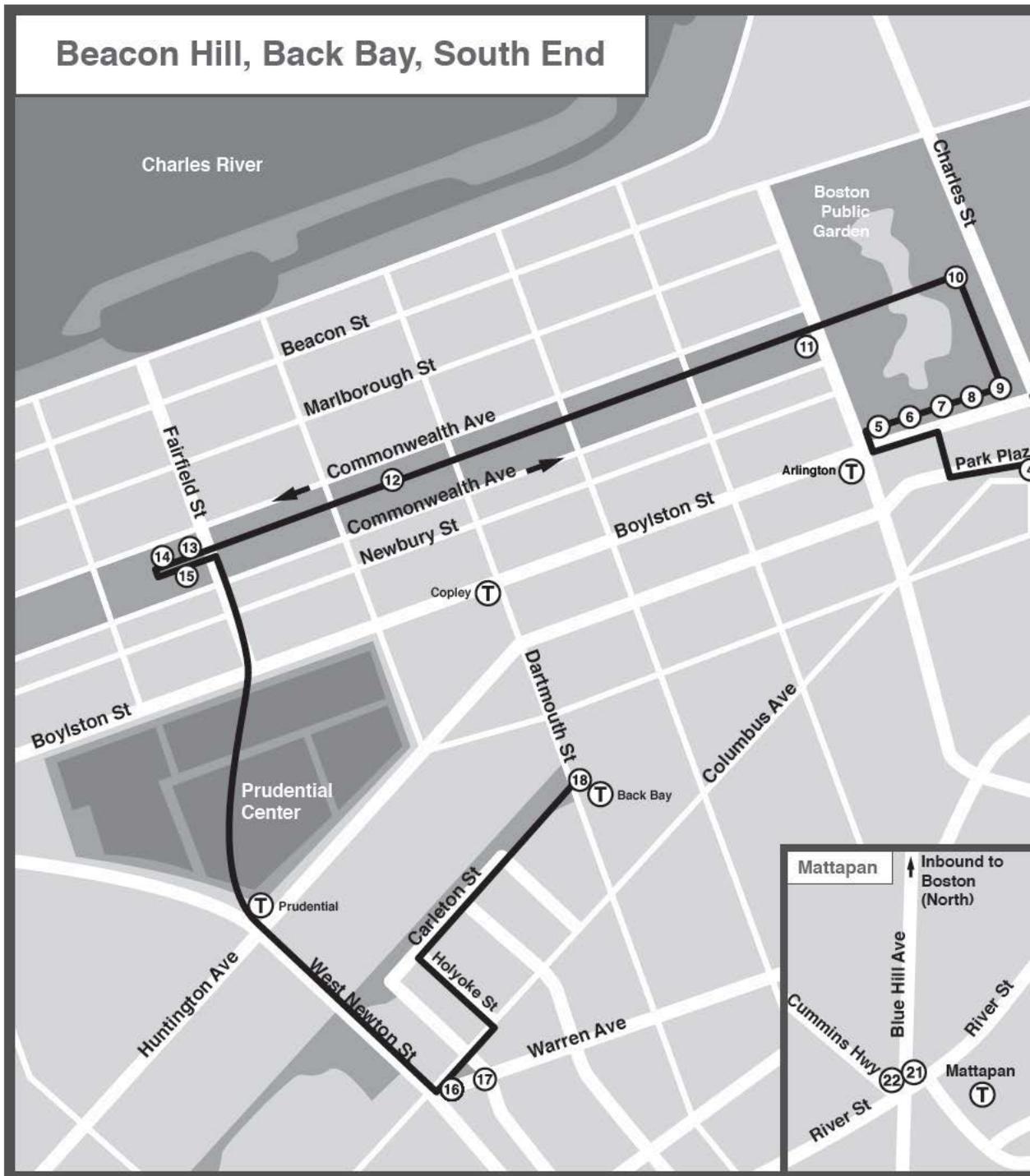
#### 15. LUCY STONE



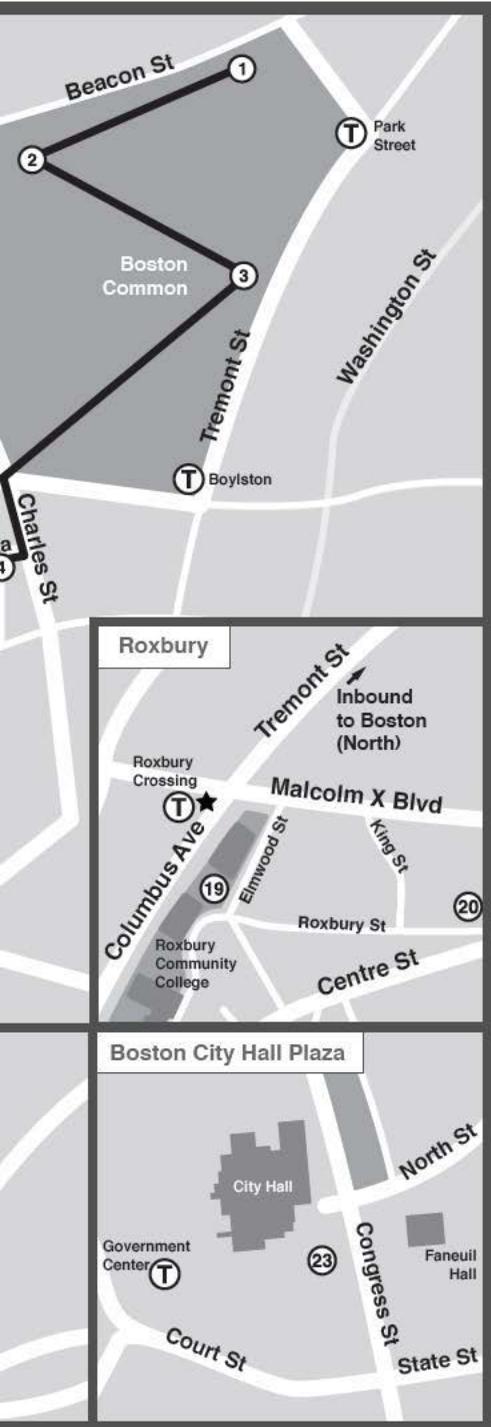
An early feminist and outspoken abolitionist, Lucy Stone (1818–1893) became one of the first woman from Massachusetts to graduate from college, in 1847, with a bachelor’s degree from the Oberlin Collegiate

Institute (Oberlin College). She was born into a farming family in Brookfield, Massachusetts, where her parents instilled in all nine children their ardent abolitionist views. Founder of *The Woman’s Journal* (among the best-known suffrage newspapers of its era), Stone became a much-sought-after orator. Her passion for equality won the attention of newspaper readers and audiences alike. She delivered speeches across the country advocating for abolitionist and feminist causes. “Let woman’s sphere be bounded only by her capacity,” Stone said in an 1851 speech at the National Women’s Rights Convention in Worcester, Massachusetts. In 1855 she married Cincinnati, Ohio businessman Henry Blackwell, but continued using her birth name. After marrying Blackwell, she went on to found the Women’s Loyal National League during the Civil War. The League sought emancipation for all African Americans. Later Stone founded the American Equal Rights Association, a woman’s suffrage organization.

# Beacon Hill, Back Bay, South End



# EMANCIPATION TRAIL



## Civil Rights to Civil War

1. Robert Gould Shaw/54th Massachusetts Regiment Memorial
2. Soldiers and Sailors Monument

## First to Die for America's Freedom

3. Boston Massacre Memorial/Crispus Attucks

## One Bondage Ends, Another Begins

4. Emancipation Group

## Activists & Allies

5. William Ellery Channing
6. Charles Sumner
7. Tadeusz Kosciuszko
8. Thomas Cass
9. Wendell Phillips
10. Edward Everett Hale

## Fighting Injustice

11. Grand Army of the Republic
12. William Lloyd Garrison

## Liberty & Justice for All

13. Phillis Wheatley
14. Abigail Adams
15. Lucy Stone

## Personal Power & Commitment

16. Step On Board/Harriet Tubman Memorial
17. Emancipation

## People of Action

18. A. Philip Randolph

## Boston Today

19. Father and Child Reading
20. The Value of a Life
21. Rise (Mattapan's People: Past & Present)
22. Rise (Looking to the Future)
23. William "Bill" Felton Russell

★ Mural of Melnea Cass

## SOMETHING TO THINK ABOUT

- A portion of Phillis Wheatley’s poem “On Imagination” appears on the pedestal where her statue rests. After reading it, imagine for yourself what the world can become.
- Abigail Adams and Lucy Stone believed in human rights for all; they understood the connection between the liberation of those enslaved and liberation for the Colonies and women. What are the “human rights” issues of today? Who today shows the same understanding as the women honored here?
- What inequalities exist today between men and women?

*The quickest route to the next site is through the Prudential Center. You will pass a Food Court – this is a good opportunity to get some refreshment and to use the rest rooms located there.*

# PERSONAL POWER & COMMITMENT

HARRIET TUBMAN SQUARE, SOUTH  
END; WEST NEWTON STREET AND  
COLUMBUS AVENUE

As you approach the statue, think back to *Emancipation Group*, where Lincoln is standing over an emancipated man, and answer the same questions:  
**WHAT DO YOU SEE? HOW DO YOU FEEL?**

The two statues in Harriet Tubman Square are testaments to the remarkable courage displayed by individuals who, when found in a horrific situation, refused to be defined by it. Compared

with *Emancipation Group*, where a paternalistic white president is shown freeing enslaved people, these sculptures show individuals actively involved in securing their own freedom. Meta Vaux Warrick Fuller noted that, “It was not Lincoln alone who wrote the Emancipation but the humane side of the nation.”

## 16. STEP ON BOARD/HARRIET TUBMAN MEMORIAL



BY FERN CUNNINGHAM (1999)

Harriet Tubman (1822–1913), born into slavery in Maryland as Araminta Ross – and known as “Minty” – did not let her slave status stop her from being one of the most famous “conductors” on the Underground Railroad and a humanitarian who was still fighting for social justice in the early part of the 20th Century! While enslaved, Tubman experienced much cruelty, including brutal beatings that would damage her for life. In 1844 she married John Tubman, a free black man, taking his last name and in due course changing her first name to Harriet, her mother’s name. In 1849, fearful of being sold further south and adamant that slavery not be her fate, she made the brave decision to escape to freedom in the north. Tubman’s courage in returning south numerous times and helping others gain their freedom – at great risk of being enslaved again herself – earned her a new name: Moses. Given the danger involved, for both blacks and whites, the exact number of trips and number of people who made it to the “promised land of freedom” via the Underground Railroad is not known. According to Kate Larson, however, in *Bound for the Promised Land: Harriet Tubman, Portrait of an American*

*Hero*, Tubman personally “made approximately thirteen trips, spiriting away roughly seventy to eighty slaves, in addition to perhaps fifty or sixty more to whom she gave detailed instructions.” Tubman’s courage came from her strong faith in God, family, friends, and supporters. This unwavering faith enabled her to rescue many family members, including her mother and father – both of whom were in their 70s at the time of their risky journey to Canada. The start of the Civil War opened a new chapter in Tubman’s heroic life. Tubman would again go south, but this time as a Union spy; recruited for this job by Massachusetts Governor John Andrew. With Colonel James Montgomery, Tubman helped plan – and lead – a raid along South Carolina’s Combahee River in June 1863, freeing nearly 750 enslaved people and leaving many plantations destroyed. Barely six weeks later, she was with the 54th Regiment on the morning of their famous battle of July 18, 1863. Later that day, and for many more weeks, she helped nurse the wounded. Although never learning to read or write, Tubman expressed herself beautifully with the spoken word. Recalling the 54th’s battle on July 18, she said, “And then we saw the lightning, and that was the guns; and then we heard the thunder, and that was the big guns; and then we heard the rain falling, and that was the drops of blood falling; and then we came to get the crops, it was the dead that we reaped.” Clearly Tubman earned the respect of many Union officers, as they supported her claim against the U.S. government seeking back pay for work as a scout and spy. But even with recommendations from generals and Abraham Lincoln’s Secretary of State, William H. Seward (1801–1872), Congress refused her request – because she was a woman! However, after much campaigning by her friends and supporters she did receive a nurse’s pension. Additionally, after her second husband Nelson Davis, a Civil War veteran, died in 1888 she received a small widow’s pension. Tubman earned international recognition for her efforts before and during the Civil War; and after the war she continued fighting for racial and gender equality – especially for a woman’s right to vote.

On the reverse side of *Step On Board*, a map traces Tubman’s many escape routes through Maryland, Delaware, Philadelphia, New York City, Albany, Syracuse, Rochester – and farther north into Canada, since even the northern states were not safe after the passage of the Fugitive Slave Act of 1850. She had many friends in Boston, however, and visited the city for a number of reasons. Both before and during the Civil War she met with black and white abolitionists on Beacon Hill. After the war, in her continuing activism, she established a home and hospital for elderly and ill African Americans in Auburn, New York and was in Boston “trying to secure funds to build a home.” (The Sentinel: Sunday Morning, May 2, 1897, Boston, MA) As well, she talked about having had brain surgery here in the late 1890s, most likely at Massachusetts General Hospital.

Tubman lived the last 50 years of her life in Auburn, New York. Wanting to bring her parents home to the United States for health reasons, in 1859 Tubman bought a farm in the Finger Lakes region of New York for \$1,200 from William H. Seward, who was then in the U.S. Senate. With the Fugitive Slave Act still in effect, this sale put both Tubman and Seward in danger. Seward, who was thinking about a run for president, was selling property to a person who, in the eyes of the law, was a “fugitive slave.” Tubman is an inspirational hero – especially for African Americans – representing the power of activism in securing one’s freedom against all odds.

## 17. EMANCIPATION



Courtesy of the Museum of the National Center of Afro-American Artists and the Museum of African American History, Boston and Nantucket

**BY META VAUX WARRICK FULLER (1913)**

The impetus for *Emancipation* may have come from a personal tragedy in the life of Meta Vaux Warrick Fuller (1877–1968), one of the leading artists of the New Negro Era (a term popularized in the 1920s during the Harlem Renaissance). In 1910, before shipping 16 years' worth of her paintings, sculptures, and work-tools from Philadelphia, Pennsylvania to Framingham, Massachusetts, Fuller lost it all in a devastating warehouse fire. The fire also destroyed her desire to create art, and Fuller put all of her energies into her work as a wife and mother – she had wed Dr. Solomon C. Fuller in 1909. While studying sculpture in Paris from 1899 to 1903, Fuller had become a protégé of August Rodin (1840–1917) and met W. E. B. Du Bois (1868–1963). In 1913 Du Bois asked her to recreate *Man Eating His Heart* (a statue lost in the fire) for the Emancipation Proclamation Exposition, to be held in New York, marking its 50th anniversary. In response Fuller decided instead to create something original. Not only did this new sculpture, *Emancipation*, revive Fuller's artistic career – it expressed her conviction that African Americans would go forward to secure their freedom by their own actions, character, and courage. The statue not only honors the people liberated by the Emancipation Proclamation, it is a brave social commentary on race relations in the United States. Two quotes by Fuller express the spirit of emancipation that her statue conveys: 1) “The Negro has been emancipated from slavery but not from the curse of race hatred and prejudice.” 2) “Humanity weeping over her suddenly freed children, who, beneath the gnarled fingers of Fate, step forth into the world, unafraid.”

While the original plaster cast was sculpted in 1913, *Emancipation* was not cast in bronze until 1999 – especially for this park. Interestingly, it may not be chance but destiny that Harriet Tubman and Meta Vaux Warrick Fuller have come together here. Harriet Tubman Square was named for its proximity to the original locations of the Harriet Tubman House on Holyoke Street. In 1904, using the settlement house model, the first location of the Harriet Tubman House was opened in a

rented brownstone through the efforts of a group of Tubman's friends and admirers assisting young women coming to Boston for work or school since they were not welcomed in the city's college dormitories and rooming houses. In its next location at 25 Holyoke Street – the home of Julia Henson, who donated the site as a permanent location in 1909 – there was a room named in Fuller's honor where some of her best-known works were on display. (In the 1960s the Harriet Tubman House merged with six other settlement houses to create the United South End Settlements; its current location is 566 Columbus Avenue.) On your way to the *Emancipation Trail's* next site you walk along Holyoke Street – look for the sign on the fence at number 25. There is also a sign on the home of Susie King Taylor (1848–1912) at 23 Holyoke Street, who, like Tubman, had been enslaved and then supported Union troops in a variety of ways during the Civil War. Harriet Tubman did visit the house on Holyoke Street named in her honor . . . you are walking along a street where Harriet Tubman herself once walked!

## SOMETHING TO THINK ABOUT

Sit quietly on the benches surrounding *Emancipation* and reflect on what you have learned and discovered along the *Emancipation Trail*.

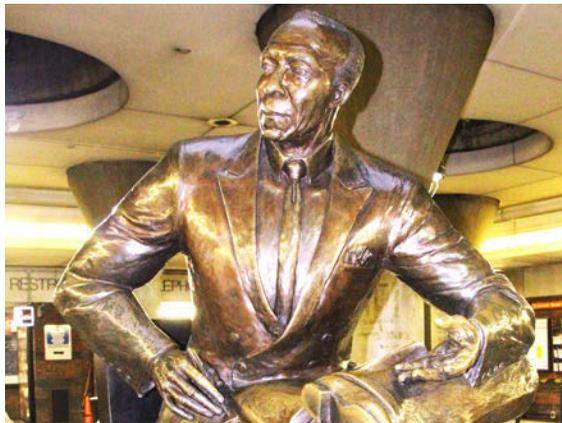
It took a lot of courage for Harriet Tubman to return repeatedly to the south and lead people to freedom. It took a lot of courage for Meta Vaux Warrick Fuller to create emotion-packed art expressing strong social commentary.

- Where do you think they got their courage?
- Harriet Tubman risked her own life and freedom to help others. Who today shows this kind of bravery?
- What do you do – or say – when you hear words used to insult or “put down” others? For example, when you hear the “n-word” being used; or “That's so gay”; or when someone uses the “b-word” to refer to a woman; or you hear “That's so retarded.”

# PEOPLE OF ACTION

It takes action by many individuals, along with their leaders, for true change to happen. Many dedicated people within the Civil Rights Movement, including some of its leaders, have been overshadowed by such well-known figures as Martin Luther King Jr. and Malcolm X. But the cause of racial justice in America could never have advanced without the work of many less prominent individuals who advocated – and continue to advocate – for change.

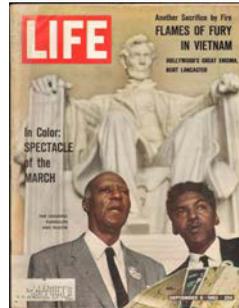
## 18. A. PHILIP RANDOLPH



BY TINA ALLEN, BACK BAY T STATION, DARTMOUTH STREET (1988)

Asa Philip Randolph (1889–1979) was a leader in the African American socialist, labor, and Civil Rights movements. In 1925 black railroad workers invited him to organize and lead what became the Brotherhood of Sleeping Car Porters, the first predominantly African American labor union. At the beginning of World War Two, Randolph proposed a march on Washington, the threat of which convinced President Franklin D. Roosevelt in 1941 to issue Executive Order 8802, banning discrimination in the defense industries. After the

war, Randolph led the effort persuading President Harry S. Truman to issue Executive Order 9981, ending segregation in the armed services in 1948. He believed firmly that economic security is the source of true freedom for African Americans. Look for the nearby information panels about Randolph and the African American Railroad Workers.



The 1963 March on Washington for Jobs and Freedom – known mainly for Dr. King’s extraordinary “I Have a Dream” speech – placed Randolph more fully in the national spotlight. For decades *Life* enjoyed immense influence as the nation’s most popular weekly magazine. In 1963 the issue of September 6, covering the “Spectacle of the March,” featured on its cover the event’s two acknowledged leaders: A. Philip Randolph and, at his side, Bayard Rustin (1912–1987). Rustin was overshadowed in part because – besides working as a leader of the Civil Rights Movement – he fought for gay rights as an openly gay man, at a time when such self-respect was not remotely popular or even safe. Thus Rustin never won full acceptance as a person or the recognition befitting his work for peace and justice. But this never deterred Rustin, who clearly stated, “The proof that one truly believes is in action.”

## SOMETHING TO THINK ABOUT

The women and men highlighted along this trail were people of action. Loretta J. Williams, educator and activist, states, “Our goal is social transformation – changing society for the betterment of all, rather than transforming individuals one by one.”

- What will your action be to ensure that America’s emancipation story continues?
- What will your action be for the betterment of all?



At the Roxbury Crossing T stop is Roberto Chao's mural honoring Melnea Cass (1896–1978), a community and Civil Rights activist from the South End and Roxbury. Melnea Cass Boulevard, between Tremont Street and Massachusetts Avenue, is named in her honor.

# BOSTON TODAY

During the first half of the 1800s, the African American community on Beacon Hill worked with strength and spirit, challenging America to make its ideals a reality for all. After the Civil War, that community gradually moved away to settle in other Boston neighborhoods, including Roxbury and Mattapan. Those neighborhoods now have sculptures that focus on today, with a promise of a better tomorrow. The final site of the *Emancipation Trail* is the statue celebrating Boston Celtics' Bill Russell, an athlete for the ages, but also a dedicated activist for human rights and a mentor to youth.

# ROXBURY

## 19. FATHER AND CHILD READING



BY JOHN WILSON (1990)

Safe within his father's embrace, a boy is absorbed within the world of a book, held open for him by the man's strong hands. They read together, an affectionate pair – although the father seems to study his son even more closely than the book. Quietly, faithfully, he pursues the work of a loving parent: to inspire in his child a lifelong love of learning. This tender and uplifting work has its home, fittingly enough, on the campus of Roxbury Community College.

## 20. THE VALUE OF A LIFE



BY FERN CUNNINGHAM (2012)

Tragically, many of Boston's youth are threatened daily with overwhelming obstacles . . . street violence being the most devastating. *The Value of a Life*, at Clarence "Jeep" Jones Park, creates a space where healing and hope can occur. A girl kneels to focus all her attention on the books open before her, with their messages of peace and hope. Above these open pages of promise, a boy opens his arms joyfully to release the legendary Phoenix – the colorful bird of Greek myth that rises from the ashes of its own death to soar once more in a life renewed.

# MATTAPAN MORE THAN BASKETBALL

21. & 22. RISE/GATEWAY TO BOSTON



BY FERN CUNNINGHAM AND KAREN EUTEMEY (2005)

*Rise/Gateway to Boston* greets people as they enter the city from neighboring Milton at Mattapan Square. It comprises two sculptures, each created by a former Mattapan resident; the two artists are also cousins. Fern Cunningham's depicts the diversity of Mattapan, past to present. Besides the young family at the top, representing Mattapan's current population – which includes many African Americans and people from the Caribbean – the work also features images of a Native American; a soldier of the 54th Massachusetts Regiment; and German, Irish, and Jewish immigrants. Karen Eutemey's sculpture is more abstract, representing hope for the future as symbolized by a rising sun.

23. WILLIAM "BILL" FELTON RUSSELL



BY ANN HIRSCH (2013)

Bill Russell (b. 1934) holds a secure place in American athletic history. From 1956 to 1969 he played center for the Boston Celtics, building a legendary reputation both for himself and the team. Russell wanted the stature in his honor on Boston's City Hall Plaza to also focus on his work as a mentor of youth. The sculpture itself offers this description: "The first African American to coach in the NBA, Bill Russell is an impassioned advocate of human rights. He marched with Dr. Martin Luther King Jr. and has been a constant advocate of equality, with a special focus on the next generation." At the statue's unveiling in November 2013, Russell was asked what he would want his legacy to be. He replied, "That I cared about the children and the country in a meaningful way."



## FOR MORE INFORMATION ON TRAIL SITES...

Robert Gould Shaw/54th Massachusetts Regiment Memorial: **Boston African American National Historic Site** / 617-742-5415 / [nps.gov/boaf](http://nps.gov/boaf)

Soldiers and Sailors Monument – Boston Massacre Memorial/Crispus Attucks – William Ellery Channing – Charles Sumner – Tadeusz Kosciuszko – Thomas Cass – Wendell Phillips – Edward Everett Hale – Grand Army of the Republic – William Lloyd Garrison: **Friends of the Public Garden** / 617-723-8144 / [friendsofthepublicgarden.org](http://friendsofthepublicgarden.org)

Emancipation Group: **Standing Soldiers, Kneeling Slaves: Race, War, and Monument in Nineteenth-Century America**, by Kirk Savage, Princeton University Press, Princeton, NJ, 1997, Chapter Four

Boston Women's Memorial – Phillis Wheatley, Abigail Adams, Lucy Stone: **Boston Women's Heritage Trail**; c/o Boston Educational Development Foundation / 617-945-5639 / [bwht.org](http://bwht.org)

Step On Board/Harriet Tubman Memorial: **Bound for the Promised Land: Harriet Tubman, Portrait of an American Hero**, by Kate Clifford Larson, Ballantine Books, New York, 2004

Emancipation: 1) **Statue's original plaster and additional works by M.V.W. Fuller**: Museum of the National Center of Afro-American Artists, 300 Walnut Avenue, Roxbury, MA / 617-442-8614 / [ncaaa.org](http://ncaaa.org) 2) **Meta Vaux Warrick Fuller Collection**, Danforth Art, 123 Union Avenue, Framingham, MA / 508-620-0050 / [danforthmuseum.org](http://danforthmuseum.org)

A. Phillip Randolph: **From mbta.com** click on "About the MBTA" then click on "Art Collection"

Father and Child Reading: **Roxbury Community College Library homepage** ([rcc.mass.edu/lib](http://rcc.mass.edu/lib)) click "Original Art at Roxbury Community College"

The Value of a Life – Rise/Gateway to Boston: **Boston Art Commission** / 617-635-3911 / [publicartboston.com](http://publicartboston.com)

William "Bill" Felton Russell: **Bill Russell Legacy Project** / [billrusselllegacy.org](http://billrusselllegacy.org)

## OTHER PLACES YOU MAY WANT TO VISIT...



**Eternal Presence**, by **John Wilson (1987)**  
*Museum of the National Center of Afro-American Artists, 300 Walnut Avenue, Roxbury, MA / 617-442-8614 / [ncaaa.org](http://ncaaa.org)*

**African American Heritage Sites in Salem**, *self-guided trail highlighting the black community during the 1800s, Salem Maritime National Historic Site, 2 New Liberty Street, Salem, MA / 978-740-1650 / [nps.gov/sama](http://nps.gov/sama)*

**Boston's Black Heritage Trail®**, *walking tour that explores the history of Boston's 19th century African American community; information on guided tours by National Park Service Rangers at 617-742-5415 / [nps.gov/boaf](http://nps.gov/boaf)*

**Cambridge's African American Heritage Trail**, *Cambridge Visitor Information Booth, 0 Harvard Square, Cambridge, MA / 617-497-1630 / [cambridgema.gov/historic/aahtrail.html](http://cambridgema.gov/historic/aahtrail.html)*

**Camp Meigs**, all that remains of the Civil War training camp where the 54th Infantry, 55th Infantry and 5th Cavalry trained is the parade ground for the camp – a marker in the center of the park honors the men who trained here; Stanbro Street between Hyde Park Avenue and Clifford Street, in the Readville section of Hyde Park, Boston, MA.

**Claypit Cemetery**, very likely the final resting place of Barzillai Lew (1743–1822), an African American soldier who served with distinction during the American Revolution at Bunker Hill and Fort Ticonderoga. A headstone (the name is broken off) reads, “He was a soldier of the revolution.” This cemetery, forgotten and lost to the woods for many years, is now being cleared by area volunteers; access is through an open field located between 647 and 705 Pawtucket Boulevard, Lowell, MA.

**Confronting Our Legacy: Slavery & Antislavery in the North**, an exhibit at the Jackson Homestead and Museum, part of Historic Newton, 527 Washington Street Newton, MA / 617-796-1450 / [historicnewton.org](http://historicnewton.org)

**David Walker** (c.1797–1830), in 1829 this courageous leader, activist, and member of Boston’s African American community wrote *Appeal to the Coloured Citizens of the World*. A seminal publication that not only influenced abolitionists of his day, but future generations of leaders as well, including W.E.B. Du Bois, Martin Luther King, and Malcolm X. He is buried in an unmarked grave at Hawes Burying Ground, located between 295 and 307 Emerson Street, South Boston, MA (prior to visiting, call 617-635-7361 to have the gate unlocked); *The David Walker Memorial Project* / 617-522-4219 / [www.davidwalkermemorial.org](http://www.davidwalkermemorial.org)

**Framingham, MA: Peter Salem / Harmony Grove**

- **Peter Salem** – During the American Revolution, both sides promised freedom to enslaved Africans in exchange for serving in the army. Peter Salem was granted his freedom by Lawson Buckminster for joining the Continental Army. Noted for his bravery, it is believed he killed British Major John

Pitcairn in the Battle of Bunker Hill on June 17, 1775; he also fought at the battles of Saratoga and Stony Point. His grave and a stone marker are in the Old Burying Ground, off Buckminster Square, at the intersection of Union Avenue and Main Street.

- **Harmony Grove** – A natural amphitheater with seating for several thousand people, it was the site for many 19th-century gatherings: African Americans celebrating Emancipation Day on August 1 (when the British Empire abolished slavery in 1834); abolitionists protesting slavery instead of celebrating the 4th of July (William Lloyd Garrison famously burned a copy of the U.S. Constitution here in 1854); Julia Ward Howe inviting women to a suffragette rally in 1871. While Harmony Grove no longer exists as a meeting place, a memorial plaque marks the original entrance, at the corner of Henry and Franklin Streets.

**Grimké Sisters**, Sarah (1792–1873) and Angelina (1805–1879); these two daughters of a prominent slaveholding family from Charleston, SC embraced and energized the abolitionist movement through their writings and speeches. Defying public pressure to stop addressing “mixed” audiences (men and women), the Grimkés also helped create the women’s rights movement. Along with Angelina’s abolitionist husband, Theodore Weld (1803–1895), they are buried at Mount Hope Cemetery (Evergreen Walk, Lot 924), 355 Walk Hill Street, Mattapan, Boston, MA / 617-635-7361

**Horatio Julius Homer** (1848–1923), Boston’s first African American police officer appointed in 1878, but then forgotten in an unmarked grave; in 2010 this oversight was corrected. Evergreen Cemetery, 2060 Commonwealth Avenue, Brighton, Boston, MA / 617-635-7359 / After entering the cemetery, take the first left, then, after going over a small rise in the road, in the 8th row on your left you will see his headstone.

**Major Taylor** (1878–1932), American cyclist and the first African-American athlete to become an international superstar; a statue by Antonio Tobias Mendez

honors Taylor at the Worcester Public Library, 3 Salem Square, Worcester, MA; Major Taylor Association, Inc. / [majortaylorassociation.org](http://majortaylorassociation.org)

**Martha's Vineyard, African American Heritage Trail**, many sites – with descriptive plaques at each – dedicated to the formerly unrecognized contributions made by people of African descent to the history of the island / [mvafricanamericanheritagetrail.org](http://mvafricanamericanheritagetrail.org)

**Mount Auburn Cemetery's African American Heritage Trail**, 580 Mount Auburn Street, Cambridge, MA / 617-547-7105 / [mountauburn.org](http://mountauburn.org)

**Museum of African American History, Boston and Nantucket**, dedicated to preserving, conserving and accurately interpreting the contributions of African Americans in New England from the colonial period through the 19th century / [maah.org](http://maah.org)

- **Boston Campus:** 46 Joy Street (corner of Smith Court, Beacon Hill) Boston, MA / 617-720-2991
- **Nantucket Campus:** 29 York Street, Five Corners, Nantucket, MA / 508-228-9833

**New Bedford's Black Heritage Trail**, City of New Bedford Office of Tourism & Marketing, Waterfront Visitor Center - Wharfinger Building, 52 Fisherman's Wharf – Old City Pier #3, New Bedford, MA / 508-979-1745 / [newbedford-ma.gov/Tourism/DestinationNB/BlackHeritage.html](http://newbedford-ma.gov/Tourism/DestinationNB/BlackHeritage.html)

**Prince Hall** (c.1735–1807), tireless abolitionist and patriot, who compared the governing of the American colonies by England to the enslavement of blacks, founder of the first African American Lodge of Freemasons.

- **Gravesite**, Copp's Hill Burying Ground, North End, Boston, MA / one of the sites along Boston's Freedom Trail®, Hall's headstone and monument are marked (D-16 and D-17) on the map at the cemetery's entrance.
- **Prince Hall Monument**, five stone tablets highlighting Hall's life, with quotes by both Hall and historical and contemporary activists; Cambridge Common, Garden Street between Appian Way and Mason Street, Cambridge, MA.

**Readville Civil War Memorial**, erected by the state of Massachusetts to honor soldiers who died at Camp Meigs in Readville (now part of Boston) during the war. More than half of the 64 names engraved in stone belong to men of African descent – 38 soldiers who served in the 54th Infantry, 55th Infantry, or 5th Cavalry. The Village Cemetery in Dedham, MA is behind St. Paul's Episcopal Church (59 Court Street). From the church parking lot, follow the cemetery path to the end, where the Monument stands on the left.

**Royall House & Slave Quarters**, in the 1700s the home of the largest slaveholding family in Massachusetts and the enslaved Africans who made their lavish way of life possible; a museum bearing witness to the intertwined stories of wealth and bondage, set against the backdrop of America's quest for independence; 15 George Street, Medford, MA / 781-396-9032 / [royallhouse.org](http://royallhouse.org)

**Sojourner Truth Memorial Project** (c. 1797–1883), born into slavery Truth escaped with her infant daughter to freedom in 1826; a well-known abolitionist and women's rights activist. A statue by Thomas Jay Warren of Truth is located in a small park at the intersection of Pine and Park Streets, Florence, MA / [sojournertruthmemorial.org](http://sojournertruthmemorial.org)

**Springfield, MA: Pan African Historical Museum USA / African American Heritage Trail / Resisting Slavery**

- The museum is one of Tower Square's best-kept secrets, 1500 Main Street, Springfield, MA. Call for an appointment to visit the museum and for a guided tour of the African American Heritage Trail, 413-733-4823 / [pahmusa.mysite.com](http://pahmusa.mysite.com)
- "Our Plural History" (project of Springfield Technical Community College) examines the idea of pluralism in the United States:
  - ▶ [ourpluralhistory.stcc.edu/maps/aaht.html](http://ourpluralhistory.stcc.edu/maps/aaht.html)
  - ▶ [ourpluralhistory.stcc.edu/resistingslavery/index.html](http://ourpluralhistory.stcc.edu/resistingslavery/index.html)

**The Sentinel**, by Fern Cunningham, “the wise old woman of Africa,” Contemporary Sculpture Path, Forest Hills Cemetery, 95 Forest Hills Avenue, Boston, MA / 617-524-0128 / foresthillscemetery.com

**Theodore Parker (1810–1860)**, was a radical reverend and staunch abolitionist who influenced both Abraham Lincoln and Martin Luther King Jr. with his writings. “The arc of the moral universe is long, but it bends toward justice,” is a quote by King, but is based on Parker’s foreseeable success of the abolitionists. From 1850 to the start of the Civil War only two men were returned to slavery from Boston, largely due to Parker’s efforts; additionally, he was one of John Brown’s Secret Six. He is honored with a statue by Robert Kraus at the Theodore Parker Unitarian Universalist Church, 1859 Centre Street, West Roxbury, MA.

**Underground Railroad Station**, Lawrence, MA: freedom seekers before the Civil War came here to Daniel Saunders’ home after stopping in Andover at the home of William Poor, who made wagons with false bottoms to smuggle people along the route, and from here they headed to a place in Salem, NH, known as Mystery Hill. Most “stationmasters” only knew the stops before and after their house to keep the route secret and secure; while Saunders’ house has been torn down, a memorial plaque at 215 South Broadway honors what happened here.

**Upper Housatonic Valley African American Heritage Trail Guide**, 48 sites in 29 Massachusetts and Connecticut towns in the Upper Housatonic Valley National Heritage Area celebrating African Americans in the region who played pivotal roles in local, national and international events / [uhvafamtrail.org/AAHTBrochure.html](http://uhvafamtrail.org/AAHTBrochure.html)

**Zipporah Potter Atkins** (c.1645–1705), in 1670 became Boston’s first African American landowner – indeed, one of the first black homeowners, man or woman, in the colonies. Slavery in Massachusetts allowed for the freedom of a child, like Zipporah, born of enslaved parents. An engraved historic marker, located in Boston’s North End, indicates the site of her

home; when you enter the Rose Kennedy Greenway while on the Freedom Trail® (intersection of Hanover Street and Surface Road) the engraving is on top of the wall to your left.



**Free at Last**, by Sergio Castillo (1975) Boston University, 735 Commonwealth Avenue, Boston, MA

*In recognizing the humanity of our fellow beings we pay ourselves the highest tribute.*

– Supreme Court Justice Thurgood Marshall (1908–1993)

# THANKS TO...

The idea for what would become the *Emancipation Trail* first occurred to me, some years ago, as I enjoyed my brown-bag lunch near the *Emancipation Group*, quietly pondering that “problematic” statue. My idea, however, could never have become reality without the generous help of many individuals and organizations. First and foremost, I give my utmost thanks to the Beacon Hill Scholars – your enthusiastic support and forthright feedback have been invaluable. Additionally, my deepest thanks go to:

- Lyda Peters for your initial encouragement while enrolled in *Social Justice and Citizenship* – and the trail’s name
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Thank you,



Vincent Licenziato  
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The *Emancipation Trail*, by Vincent G. Licenziato, draws upon his love of teaching; his interest in history and the visual arts; and his passion for social and economic justice. Vincent earned his Master of Education degree from Cambridge College in 2008. He is a member of the Beacon Hill Scholars, a diverse group of individuals who research, interpret, and help to preserve the history associated with Beacon Hill’s 19th-century community of free African Americans. The Scholars honor that courageous community by continuing to work for freedom, equality, and justice.

