

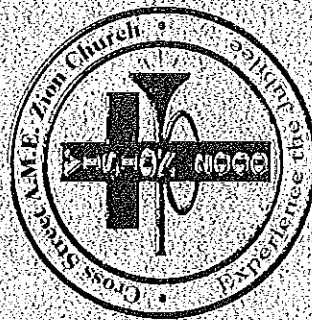
Cross Street A.M.E. Zion Church

Struggle,

Jubilee,

Vision

CROSS STREET A.M.E. ZION CHURCH
160 CROSS STREET
MIDDLETOWN, CT. 06457
(860) 344-9527



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WESLEYAN UNIVERSITY, MIDDLETOWN, CONNECTICUT
JUNE 24 THROUGH SEPTEMBER 30, 2005

A NOTE FROM THE PRESIDENT

As two of Middletown's long-standing institutions, Wesleyan and Cross Street Church have shared 170 years of complex, common history, both good times and bad. This catalog, like the exhibition it documents, tells the story of Cross Street Church's proud tradition, its roots that date back to the 1820s. It also explores the painful truth of times of struggle, particularly in the early years, when African Americans were denied opportunities for education and equal treatment. Today we celebrate together and look forward to an ongoing relationship as neighbors and friends with a common purpose. We wish Rev. Moses Harvill and all the members of Cross Street Church a happy anniversary, and many, many more.

Douglas Bennet, President
Wesleyan University

A NOTE FROM THE PASTOR

The Reverend Jehiel C. Beman, pastor of Cross Street Church, spoke on the success of the church in an Annual Conference in 1836: "The whole congregation seems to say truly this is the Lord's doing; O! that kind heaven may grant that the heavenly flame may spread till the stone that is cut out of the mountain without hands fill the whole earth; and to the only wise God be all the glory, honor and dominion."

The heavenly flame continues to fill the whole earth as Cross Street A.M.E. Zion Church celebrates 178 years of Christian Service. The A.M.E. Zion denomination and Cross Street Church were formed before the Civil War forced an end to the institution of slavery. The sole purpose for their formation was to secure a place for people of color to worship freely.

The Church has overcome many nearly insurmountable odds. We have made it by the blood, sweat, and tears of those gone on before us. Pastors from Beman to the present have served as formidable leaders of the church and in the greater Middletown community. Rev. Beman, an avid abolitionist, became an important leader in the anti-slavery and temperance movements on state and national levels. Pastors succeeding Beman picked up the mantle and continued with the struggle. Cross Street Church has produced many clergy and lay leaders who serve our community with distinction for justice and equality. Many women and men embraced the struggle, and it is to their testament that we are witnesses to their dreams, for we have endured by the power and faith in the Lord.

This is the "Season of Jubilee," a time for rejoicing in just how far we have come. We have come this far by faith leaning on the Lord. The Church marches on, building effective ministries in the new millennium. Today, we have over 40 ministries providing service for our children, youth, adults, and seniors.

The church stands as a source of spiritual strength for its congregation and Wesleyan University. Throughout the years, our paths crossed as both institutions grew and attained their goals. We celebrate the church, restoring hope to our community reaching the world through gifted and giving people. Yes, Jehiel Beman, "the whole congregation seems to say truly this is the Lord's doing ..."

Thank you for joining us as we respect our past, celebrate the present, and invest in the future.

Rev. Moses Harvill, Pastor
Cross Street A.M.E. Zion Church

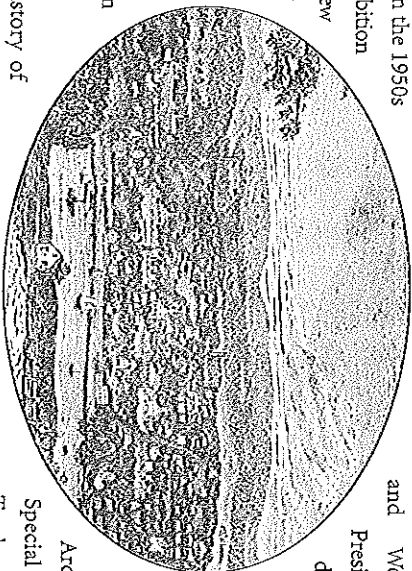
INTRODUCTION

Cross Street A.M.E. Zion Church in Middletown, Connecticut, has a rich and complex history. Founded in the 1820s, Middletown's oldest African-American church has played important roles in the history of its town; of its neighbor institution, Wesleyan University; of African Americans in New England; of the social movements of 19th- and 20th-century America. This exhibition honors the legacy of Cross Street Church and explores its early years in the historical context of Connecticut before the Civil War. We then jump nearly a hundred years to look at the church during the heyday of the Civil Rights movement in the 1950s and 1960s. The exhibition closes with a brief view of Cross Street Church today as it celebrates over 175 years since its founding and makes plans for its future in a new building.

Researching the history of Cross Street Church poses many challenges. Relatively few original sources survive.

Many of the contemporary sources which document the history of Middletown, of Wesleyan, and of the anti-slavery, colonization, and temperance movements, and the underground railroad, provide a predominantly white perspective. Secondary sources sometimes offer conflicting accounts. Even such an important date as that of Cross Street Church's founding, which is reported in some sources as 1823 and in others as 1828, is uncertain. Nevertheless, there is nothing ambiguous about the impor-

history. Jehiel Beman, the church's pastor from 1831 to 1838, and his family were dedicated activists who were important figures not only in their church, but in their town, and in the abolition movement, the underground railroad, the temperance movement and the quest for education and voting rights for people of color. The proud early history of Cross Street A.M.E. Zion Church during the time of struggle has served as a model for new generations as the church celebrates its jubilee and its vision for the future.



City of Middletown in 1835.

This exhibition has been a collaborative effort from its beginning. Cross Street A.M.E. Zion Church Pastor Reverend Moses Harvill

and Wesleyan University

President Douglas Bennett decided to honor the

178th anniversary of the church by mounting an exhibition at Wesleyan's Olin Library.

Wesleyan University

Archivist and Head of

Special Collections Suzy

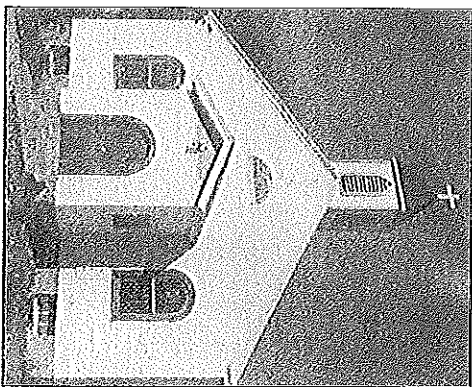
Taraba worked with Rev.

Harvill to expand, focus, and

research the initial idea.

Cross Street Church parish-

ioner Kwame Ocansey joined the exhibition team, worked with other parishioners to uncover materials related to the church's history, and contributed the essay, "What's in a Name?": Addie Battle, widow of Rev. George Battle, and Sallye V. Davage, widow of Rev. William Davage, loaned materials for the exhibition, as did Dione Longley of the Middlesex County Historical Society, Marie Clark, Ellen Cordes, Dione Longley, Jeffrey Makala, and Liz Warner provided valuable research leads. Raw



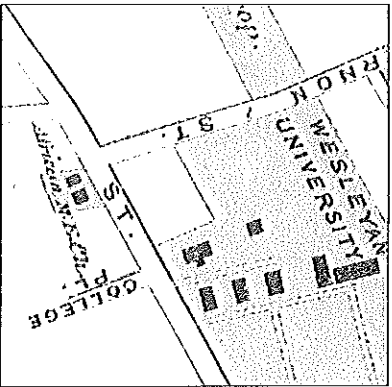
Cross Street A.M.E. Zion Church, built 1867.

re items to be exhibited. Suzy Taraba the text of the exhibition and catalog. My Makala scanned the images for it. acaruso of Wesleyan's Office of ications designed the catalog. Suzy signed and installed the exhibition.

GIN OF THE A.M.E. ZION CHURCH

an Methodist Episcopal Zion Church New York City in 1796. Just as, sever- s earlier, John Wesley founded the t Church in England in an attempt to re Church of England from within, i: Zion Church grew out of a spirit of

Despite Wesley's position to slavery championing of mistreated people, e and black, not all llowers remained s ideals. Although eople had been as worshippers in hoidist tradition as first brought to by Wesley and his harles in the 1730s, hodists were often ated by their white



"City of Middletown," Bees' County atlas of Middlesex, Connecticut, detail.

The church, by then known as the t Episcopal Church, granted preach- es to a few black men, but they were d to preach, even to other black of the church. Preaching to white s was out of the question. These black were not allowed to join the Methodist e; the church's decision-making body, Methodist churches, black worshippers gated from white members and were fit in the church gallery rather than in

In the late 18th century, two distinct groups of black Methodists, one in Philadelphia, and one in New York City, formed their own churches. Both groups initially took the name African Methodist Episcopal Church. The African Methodist Episcopal Zion Church had its origin in New York, under the leadership of James Varick, Abraham Thompson, June Scott, William Miller, and several other black men who worshipped at the John Street Church. This group of men began meeting at James Varick's home at 4 Orange Street in Lower Manhattan to worship together. They soon began to make plans to form their own church, and in October, 1796, they rented a house on

nearby Cross Street. Most of the leaders of this first A.M.E. Zion church were free men, but slavery was still legal in New York, and many church members were slaves. James Varick, Abraham Thompson, and June Scott were the first black men to be ordained Methodist ministers in New York

By 1801, the group was incorporated as the African Methodist Episcopal Church in New York. For the next two decades, they remained affiliated with the white-dominated Methodist Episcopal Church. In 1820, however, the A.M.E. Zion leaders voted to leave the Methodist Episcopal Church, and they published their first discipline, or rules and regulations for church practice. In 1848, "Zion" was added to the name of the New York A.M.E. church to honor the name of their first church, as well as to distinguish this group from the Philadelphians,

From its earliest beginnings, the A.M.E. Zion Church has been known for its spirit of reform and activism. In the 19th century, the church was in the forefront of the anti-slavery movement. Several of the best-known black abolitionists, including Frederick Douglass, Harriet Tubman, and Sojourner Truth, joined the A.M.E. Zion Church.

AFRICAN AMERICANS IN MIDDLETOWN

When Middletown's Cross Street A.M.E. Zion Church was founded, slavery was still legal in Connecticut. In 1820, 97 slaves and 7,844 free people of color lived in the state. According to the 1830 census, Middletown's population was 6,892. Of these residents, 209 were people of color, all of them free. Freedom, however, did not automatically bring basic rights. Education and voting rights were hard to come by in Connecticut in the early 19th century.

Middletown's earliest group of settlers was all white. But as early as 1661, black slaves from Barbados have been documented living in Middletown. By the mid 1700s, Middletown was Connecticut's largest city, and over 200 slaves lived here. At least two slave dealers had offices in Middletown in the 1770s. The 1790 census documents 167 African Americans in Middletown, 110 of whom were slaves, and 57 of whom were free. A series of laws offered freedom to limited numbers of black people. A 1792 law freed all Connecticut slaves between the ages of 25 and 45, and a 1797 law held that no person of color born after August 1797 would remain enslaved after the age of 21. Although there were no more slaves in Middletown by 1830, slavery was not fully abolished in the state until 1848.

THE FOUNDING OF CROSS STREET A.M.E. ZION CHURCH IN MIDDLETOWN

The A.M.E. Zion Church in Middletown may date back as early as 1823, not long after James Varick and his cohorts left the Methodist Episcopal Church for good. Many sources, however, suggest that the first meetings began five years later, in 1828. Although the exact date of its beginning is not certain, we do know that several African-American men from Middletown assembled in the Cross Street home of Asa Jeffrey, a seaman, and his son, George W. Jeffrey, a laborer. Rev. James Anderson, a Methodist minister from New Haven, served as the first preacher, and the founding trustees were Asa Jeffrey, Joseph Gilbert, John Hamilton, Ebenezer DeForest, and George W. Jeffrey. Cross Street Church was one of the earliest black churches in Connecticut and the first in Middletown. Its original church building was completed in May, 1830, on a lot purchased from Henry Paddock a year earlier. This first church was located on the South side of Cross Street, facing what was then the head of Mt. Vernon Street, on a site that is today occupied by the Wesleyan University Science Center.

Cross Street Church grew alongside its neighbor, Wesleyan University. In the early years of both the church and the University, Wesleyan students, many of them already experienced ministers, often preached or led Sunday school classes at the church. They also collected a small library for the church members. By 1867, the congregation had outgrown the original 39' by 31' church, and a new, larger church was erected on the same site. A parsonage was built next door to the church in 1889. In the early 1920s, Wesleyan expanded, adding the Hall Memorial Laboratory of Chemistry, which was

To facilitate the university's expansion, rich was moved further west on Cross In 1981, the church was rebuilt on the site, and the parsonage was torn down.

'S IN A NAME? BY KWAME OGANSEY

ave Saul, Malcom Little, Kunta Kinte, Danielovitch Demsky, Norma Jean son, Frizzell Gray, Francis Nwia-kofi ma and Caesar in common? All these al figures changed their names.

came Paul. Malcom Little became i X. Kunta Kinte refused to be called and paid dearly for his stubborn, ing nature. Issur Danielovitch Demsky Kirk Douglas. Norma Jean Mortenson, own as Norma Jean Baker, became i Monroe. Frizzell "Pee Wee" Gray is Kweisi Mfume, President and Chief ve Officer of the NAACP and former of the Congressional Black Caucus. Nwia-kofi Ngonloma became Kwame ah, the first president of Ghana, the first nation south of the Sahara to gain idence from the British. Caesar became Beaman, the first documented member necticut's Beman family.

Nkrumah was born on a Saturday in ber, 1909. Since he was born to native parents of the Akan ethnic people of old Coast (which became Ghana on the ent of independence), he was stuck e one name he could never change, . Every Akan person comes into the with the "day/gender" name which s part of his or her soul.

ne after his 23rd birthday, an epiphany i Frizzell "Pee Wee" Gray by the collar

JEHIEL BEMAN, COMMUNITY LEADER

Jehiel Beman, a free man of color from Colchester, was called to be the first regular pastor of Cross Street Church. Both of Jehiel Beman's parents, Sarah and Caesar Beman, had been slaves. In Colchester,

Jehiel Beman worked as a shoemaker and an itinerant minister. He joined the New York Conference of the A.M.E. Zion Church in 1830 and was soon appointed head of the Connecticut charges. Upon their arrival in Middletown, Rev. Beman and his family became strong leaders of the town's growing African-American community.



Jehiel Beman.

Jehiel Beman and his wife, Fanny, had seven children, Leverett, Amos, Sarah, Lydia, Harriet, Martha, and Aaron. Fanny died not long after the family moved to Middletown. Rev. Beman then married Nancy Scott. To make ends meet, Jehiel Beman operated a shop on William Street with his son, Leverett Beman. Shortly after Jehiel Beman came to Middletown, he built a house across the street from his church. The black neighborhood around the church grew. In 1847, Leverett Beman purchased several lots in the area of Cross Street, Park (now Vine) Street, and Knowles Avenue, and resold them to other black people.

In addition to his tireless work on behalf of the abolition and temperance movements, Jehiel Beman organized meetings of all "colored citizens of Middletown" to encourage them to work together for common causes, particularly

organized conventions of black people throughout the state.

A lifelong advocate of schooling for African Americans, Jehiel Beman wrote eloquently about the importance of education. In 1831, he solicited funds to found a black college in New Haven, but this plan was strongly opposed by white New Haven citizens, and the college did not come to pass.

In 1838, Jehiel Beman was called to lead Boston's A.M.E. Zion church, and he left Middletown. He became president of the Temperance Society in Boston. Throughout his life, he traveled extensively in New England and beyond, working against slavery, and helping to establish black churches and schools. Jehiel Beman returned quite often to Middletown, where his son, Leverett, remained with his family. In 1854, he moved back to Middletown, where he died in 1858.

ABOLITION, COLONIZATION, AND THE UNDERGROUND RAILROAD

Slavery was a burning issue in New England in the 1830s. In 1831, the same year that Jehiel Beman brought his family to Middletown and Wesleyan University was founded, William Lloyd Garrison began publishing his anti-slavery paper, *The Liberator*. Garrison's famous call to join the abolitionist cause appeared in the January 1st issue: "I am aware, that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth,

I do not wish to think, or speak, or with moderation. No! No! Tell a man; house is on fire to give a moderate; tell him to moderately rescue his wife the hands of the ravisher; tell the mother gradually extricate her babe from the fire which it has fallen - but urge me not to use ration in a cause like the present. I am in it—I will not equivocate - I will not - I will not retreat a single inch - and I BE HEARD!"

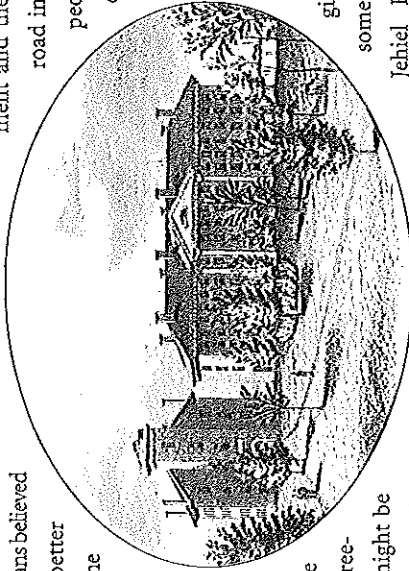
on was indeed heard in Middletown, as elsewhere. The New England Anti-Slavery Society (later known as the American Slavery Society) was founded in Boston in 1833, and the cause spread throughout the country in response to Garrison's call. Within a few years, there were twenty-nine anti-slavery societies in Connecticut alone.

on made a tour through Connecticut in 1833, where he visited his friends, the A.M.E. Zion church. He wrote, "On Wednesday morning I took the train to Middletown. I saw the Rev. J.C. Beman and a few other colored friends, and it was with much difficulty as reluctance, I tore myself from their company."

Beman was tireless in his fight against slavery. A founding member of the Middletown Anti-Slavery Society in 1834, he became one of its most active managers. Both of his sons, Amos and Samuel, were also active in the cause. Clarissa, who married Leverett in 1834, was one of the founders of Middletown's Colored Anti-Slavery Society in the same year. The group was one of the earliest women's abolitionist societies in the United States. Street Church was so closely allied with the anti-slavery movement that it was known

people from Connecticut sailed to Liberia. Between 1820 and 1857, the American Colonization Society sent fewer than 10,000 black people back to Africa. Most black Americans, including the Bemens, deplored the activities of the Colonization Society. In the summer of 1831, black people gathered at the Cross Street Church to protest colonization. Amos Beman was elected secretary of the group, and wrote, "Why should we leave this land, so dearly bought by the blood, groans and tears of our fathers? Truly this is our home, here let us live and here let us die." Although the colonization movement was largely a white cause, a few African Americans believed

in the hope of a better future in Liberia. One prominent black man from Hartford, daguerreotypist Augustus Washington, wrote eloquently about the importance of freedom, wherever it might be found. Washington emigrated to Liberia, where he used his camera to document the people who had moved there.



Wesleyan University, ca. 1853.

THE WESLEYAN CONNECTION

Despite their proximity, relations between Wesleyan and Cross Street Church were not always neighborly. The dedication of some prominent members of the Wesleyan community to the colonization movement was not the only point of contention. Amos Beman, the second son of Jehiel and Fanny Beman, aspired to a college education. But in 1833, black stu-

Charles B. Ray, who later became an activist clergyman and the editor of *The Colored American*, was the first black student to enroll at Wesleyan, in the fall of 1832. Ray was poorly treated by white students, and he left after less than two months. In reaction to this experience, Wesleyan's Joint Board of Trustees and Visitors passed a resolution on October 10, 1832 "that none but white male persons shall be admitted as students of this institution." The resolution was in force when Amos Beman wanted to study at Wesleyan.

Despite the strength of the anti-slavery movement and the underground railroad in Connecticut, black people were often denied an education. In 1831, Prudence Crandall had opened her school in Canterbury to African-American girls, to the outrage of some of her neighbors. Jehiel Beman worked to recruit students for the school. But as a result of the violent protests against it, the Connecticut Assembly enacted a law in 1833 prohibiting out-of-state black people from being educated in Connecticut. This law remained on the books until 1838.

Samuel P. Dole, a dedicated abolitionist student and a member of the Wesleyan Class of 1837, tutored Amos Beman three times a week in Dole's room in North College. Samuel Dole had come to Wesleyan from Wilbraham, Massachusetts, where he was already active in the anti-slavery movement. Writing to President Fisk before he enrolled at Wesleyan

Charles Ray. What or whether Willbur
be back is not known. Samuel Dole
e displeased again. After six months of
mos Beman received a threatening let-
a group of Wesleyan students. It read:

own, October 5th, 1833

un, Junior:

eman:—A number of the students of
versity deeming it derogatory to them-
s well as to the University, to have you
r colored students recite here, do here-
you to desist from such a course; and if
to comply with this peaceable request,
us, by the Eternal God, that we will
forcible means to put a stop to it.

OF US

Fisk was away at the time. Although
r was shown by Samuel Dole to mem-
ae Wesleyan faculty, nothing was done,
ios Beman left Middletown. The
of Us" who wrote the letter were a
it vocal minority of the seventy stu-
hen enrolled at Wesleyan. The
ty was condemned by William Lloyd
i, a wide range of abolitionist societies,
y New England Methodists. The reso-
gainst black students at Wesleyan was
d on August 25, 1835, too late for
eman. No black students enrolled at
a for nearly two decades. The first
ident to graduate from Wesleyan was
isk Burns, Class of 1860, the son of the
Methodist bishop. The first African-
n student to graduate was Thomas F.
ll, Class of 1862.

s mistreatment at Wesleyan, Amos
left for Hartford, where he taught
He later moved to New Haven, where
long and distinguished career as the

Like his father, Amos Beman devoted his life to
anti-slavery and temperance activism. His
scrapbooks, which are housed at the Beinecke
Library at Yale University, attest to his lifelong
devotion to the cause of education and voting
rights for African Americans.

TEMPERANCE

The spirit of reform that was so strong in the
1820s and 1830s extended beyond racial issues.
The temperance movement, which promoted
abstinence from alcohol, was also prominent.
As American consumption of alcohol increased
significantly at the turn of the 19th century, so
did the reaction against its negative effects.
With the founding of the American
Temperance Society in 1826, the movement
took off. Within five years, there were 2,220
temperance societies in the United States, with
170,000 members who had taken a pledge of
abstinence. Much of the activity of temperance
reformers was centered in churches of various
denominations. The A.M.E. Zion church
strongly supported temperance.

Temperance was particularly popular in New
England. Again, the Beman family was active
in the cause. In 1833, Jehiel Beman founded
the black Home Temperance Society of
Middletown. He served as the organization's
president, while his son Leverett served as
treasurer and Amos was secretary. Jehiel
Beman was nearly as dedicated to temperance
as he was to abolition. In 1836, he founded the
Connecticut State Temperance Society of
Colored People, and he later served as that
organization's president and general agent. In
part because of the efforts of the Beman fami-
ly, the temperance movement was especially
strong among black people in Connecticut.

THE CIVIL RIGHTS MOVEMENT

During the Civil Rights movement of the late
1950s and 1960s, both Cross Street Church and
Wesleyan became involved in another period of
sweeping social reform. In early 1963, the
NAACP organized a march from the North end
of Main Street in Middletown to South Green.
Black and white citizens, including those from
Cross Street Church and from Wesleyan,
marched together in support of civil rights for
African Americans. In August of the same year,
Middletown citizens, including Capt. Edward
Jackson, Middletown's first black policeman
and a Cross Street Church member, participat-
ed in the March on Washington to protest
racial discrimination and show support for
civil-rights legislation that was pending in
Congress. Rev. Martin Luther King, Jr., deliv-
ered his stirring "I Have a Dream" speech at the
March on Washington.

Rev. King visited Wesleyan several times during
the early 1960s, and spoke to audiences of stu-
dents, faculty, staff, and townspeople. In May
1964, he gave the baccalaureate address and
received an honorary doctorate. Rev. King's
ties to Connecticut dated back to his teenage
years, when he came North to work in the
tobacco fields in the summer. His ties to
Wesleyan began with his friendship with John
Maguire, a religion professor, who had been
Rev. King's assistant before beginning his
teaching career. John Maguire and David Swift,
also a religion professor and an authority on
19th century African-American activist clergy-
men, joined the Freedom Riders and traveled
to the South. On March 14, 1965, a civil rights
protest of over 400 demonstrators marched on
Middletown's Main Street. Following a three-
day conference at Wesleyan, protesters from
Congress on Racial Equality (CORE), Students

Violent Coordinating Committee (SNCC) and
the Northern Student Movement were joined
by over 100 Middletown citizens, both black
and white.

Rev. William Davage, pastor of the Cross Street
Church from 1948 to 1955, founded the
Greater Middletown Negro Youth Scholarship
Fund, a program to help black high school stu-
dents go to college. This fund, which began in
1965 and lasted for 25 years, helped about 50
students get an education. Members of the
board of directors included Wesleyan profes-
sors Edgar Beckham and Wilbert Snow, as well
as Cross Street Church members. In the same
year, Wesleyan began to recruit African-
American students actively.

CROSS STREET A.M.E. ZION CHURCH TODAY

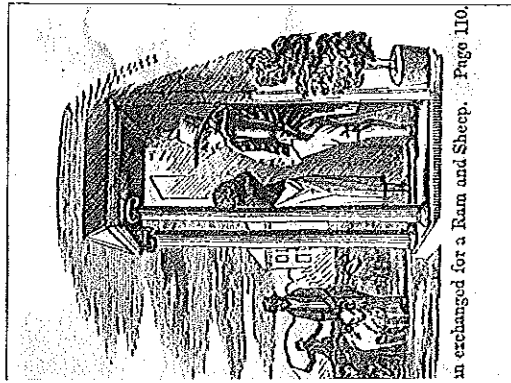
Today, Cross Street A.M.E. Zion Church is
thriving, with nearly 350 church families.
Under the leadership of pastor Rev. Moses
Harvill, the church is in a period of celebration
and renewal. Plans for a new, larger building
are underway. With a series of anniversary
events spanning several years, the church's
illustrious history is being explored and shared
and re-enacted. In 1996, the Cross Street
Players, the church's theatrical troupe, present-
ed "Judgement Day" a play adapted to include
scenes from the early years of the church in
Middletown. A history walk also helped make
earlier times come alive.

Cross Street Church remains dedicated to
being an active, central part of the Middletown
community. An extensive outreach ministry
serves Wesleyan University, Rocky Hill
Veterans, I Have a Friend Youth Center, Long
Lane School St Vincent DePaul Place

E., Inc., and many other social organizations. Church members worked on the ship recreation. From the youngest members in the Buds of Promise choir to the Colors of Culture festival to the Seniors' Ministry, from lay members to Harvill, Middletown's Cross Street Zion Church stays true to the ideals of order.

EXHIBITION CHECKLIST PRODUCTION AND BACKGROUND

lerick W. Beers. "City of Middletown" 1) from Frederick W. Beers. *County atlas*, *Connecticut: from actual surveys*, 1874. Middletown collection, Special Collections & Archives, an University. Gift of Clarence S. orth.
lerick W. Beers. "Part of the City of town" map (34) in *County atlas of*, *Connecticut: from actual surveys*, 1874. Middletown collection, Special Collections & Archives, an University. Gift of Clara Van Vleck.



in exchanged for a Ram and Sheep. Page 110.

3. Sarah H. Bradford. *Harriet, the Moses of her People*. New York: For the Author by G.R. Lockwood, 1889. Olin Library, Wesleyan University.

4. "City of Middletown in 1835" in David Dudley Field. *Centennial Address* ... Middletown, CT: W.B. Casey, 1853. Middletown collection, Special Collections & Archives, Wesleyan University.

5. Connecticut. *Acts and Laws of the State of Connecticut, in America*. New London: Printed by Timothy Green, 1784. Special Collections & Archives, Wesleyan University.

6. Photograph, ca. 1981, of Cross Street A.M.E. Zion Church, built 1867. Loaned by Cross Street A.M.E. Zion Church.

7. Frederick Douglass. *Narrative of the life of Frederick Douglass, an American slave*. Boston: Published at the Anti-slavery office, 1845. Special Collections & Archives, Wesleyan University.

8. *The New England Conference Commemorates the African Methodist Episcopal Zion Church Bicentennial Celebrations, 1796-1996*. Loaned by Rev. Moses Harvill.

9. Record of sale of land by Henry Paddock to trustees of African Methodist Episcopal Church, Middletown, March 17, 1829. Photoreproduction from town records loaned by Rev. Moses Harvill.

JEHIEL BEMAN AND ABOLITION, COLONIZATION, AND THE UNDERGROUND RAILROAD

11. *The Anti-Slavery Record*, vol. 1, No. 11, November, 1835. Special Collections & Archives, Wesleyan University.

12. Jehiel Beman. Photoreproduction of lithograph portrait.

13. Boston Female Anti Slavery Society. *Report*

WHAT CAN COLONIZATION DO?

From the Boston Daily Advertiser.
WHAT CAN COLONIZATION DO?

Having observed, with regret, an article in one of the Daily Journals, doubting the practicability of effecting the benevolent purposes of the Colonization, permit one who was long incredulous himself, to state the process which brought him to the full and unwavering confidence that this system was entitled to the co-operation of every American christian, and challenged the services of every true patriot. That the whole fabric of slavery was incompatible with the spirit as christianity, he never doubted; but as this evil had unhappily become interwoven into the very elements of our social and political system, it required but a cursory glance at our relation with the South to convince that such a measure was its only

Liberia be well satisfied with their experiment: Need I blush to acknowledge that those results have discredited all my doubts? And may not the statesman safely assume that if a feeble society, assailed from its very formation with ridicule and reproach, has been able to found and sustain young States, the patriotism, the philanthropy, and the piety of this great nation can accomplish the noble work of justice to them, and mercy to both? Not is it among the least cheering of the results achieved by this noiseless and unpretending system of practical benevolence to the black man, that it has won its way to the love, and confidence, and gratitude of benevolent proprietors—so that the Society has, from its very commencement, been discredited by offers of emancipation—discredited, because its funds have not enabled it to relieve a

Elliot Cresson. "What Can Colonization Do?" [1850].

and Subsequent to the Annual Meeting of 1835.

Boston: Published by the Society, 1836. Special Collections & Archives, Wesleyan University.

14. George Bourne. *Picture of Slavery in the United States of America*. Middletown, CT: E. Hunt, 1834. Middletown collection, Special Collections & Archives, Wesleyan University. Presented to the Philorhetorian Society by William A.M. Hand.

15. Calvin Colton. *Colonization and Abolition Contrasted*. [Philadelphia?, 183-?] In bound volume of pamphlets. Special Collections & Archives, Wesleyan University.

16. Elliot Cresson. "What Can Colonization Do?" broadside reprint from *The Boston Daily Advertiser*, [1830?]. Middletown collection, Special Collections & Archives, Wesleyan University.

17. Willbur Fisk. *Substance of an Address delivered before the Middletown Colonization Society at their Annual Meeting, July 4, 1855*. Middletown, CT: G.F. Olmsted, 1855. Middletown collection, Special Collections & Archives, Wesleyan University.

18. William Lloyd Garrison. Letter to Isaac

The Letters of William Lloyd Garrison. Cambridge, MA: The Belknap Press of Harvard University Press, c1971.

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TEMPERANCE

21. Timothy Shay Arthur. *Temperance Tales, or Six Nights with the Washingtonians*. Philadelphia: W.A. Leary, [c1848]. Special Collections & Archives, Wesleyan University.

22. Connecticut Temperance Society. *First Annual Report of the Executive Committee ... May 19, 1850*. Middletown, CT: W.D. Starr, 1850. Middletown collection, Special Collections & Archives, Wesleyan University.

23. William Dwight Franklin and the Continental Vocalists. Temperance revival



Rev. and Mrs. Davage with Julian Bond.

- 34. Letter to Amos Beman, signed "Twelve of Us," 1833. Photoreproduction from Amos Beman Scrapbooks, Beinecke Library, Yale University.
- 35. *The Wesleyan Olla Podrida*. No. 4, July, 1862. Middletown, CT: Wesleyan University, 1862. Wesleyan University Archives.
- 36. Wesleyan University. *Accounts of Alumni Record*. [Manuscript, 1869-70]. Wesleyan University Archives.
- 37. Wesleyan University. Joint Board of Trustees and Visitors. *Minutes*, Oct. 10, 1832. Wesleyan University Archives.

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- 38. Carolyn Caprioglio. "Jackson Remembers, Keeps the Dream Alive." Clipping from *Middletown Press*, August 28, 1993. Loaned by Addie Battle.
- 39. Photograph of Rev. and Mrs. Davage with Julian Bond. Photoreproduction loaned by Sallye V. Davage.
- 40. The Greater Middletown Negro Youth Scholarship Fund brochure. Photoreproduction loaned by Sallye V. Davage.
- 41. "The Greater Middletown Negro Youth [concert program]. January 6, 1966. Photoreproduction loaned by Sallye V. Davage.
- 42. Photograph of Rev. Martin Luther King preaching at Wesleyan University baccalaureate ceremony, May, 1964. Wesleyan University Archives.
- 43. *The Middletown Black Journal*, vol. 1, no. 6, June 1970. Edited and published by Rev. William Davage. Photoreproduction loaned by Sallye V. Davage.
- 44. "Reception at Honors College Sunday Evening ..." Clipping from *Middletown Press*, [Jan. 1966?]. Photoreproduction loaned by

CROSS STREET CHURCH TODAY

- 47. Ceremonial ground-breaking shovel for new church building, May 15, 1981. Loaned by Cross Street A.M.E. Zion Church.
- 48. Cross Street A.M.E. Zion Church. Flyer for Black History Month and Wesleyan University

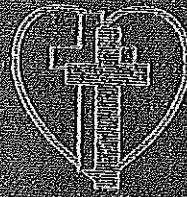
- 26. R.E. Selden, Jr. *An Address before the Middlesex Association, for the Promotion of Temperance ... February 17th, 1829*. Middletown, CT: Parmelee & Greenfield, [1829]. Middletown collection, Special Collections & Archives, Wesleyan University.
- 27. *The Sons of Temperance Offering for 1850-51*. ... New York: Nafis & Cornish, [c1849-50]. Special Collections & Archives, Wesleyan University.
- 28. Charles Yale. *The Temperance Reader, Designed for the Use of Schools*. Boston: Hilliard, Gray, 1835. Special Collections & Archives, Wesleyan University. Gift of Jacob F. Huber.

AMOS BEMAN AND WESLEYAN UNIVERSITY

- 29. Amos Beman. Photoreproduction from Amos Beman Scrapbooks, Beinecke Digital Library, Yale University.
- 30. Photograph of Wilbur Fisk Bums. Wesleyan University class album, Class of 1860. Wesleyan University Archives.
- 31. Samuel P. Dole. Letter to Pres. Willbur Fisk, Dec. 4, 1832. Willbur Fisk Papers, Wesleyan University Archives.
- 32. Samuel Dole. Manuscript document certifying his tutoring of Amos Beman. Photoreproduction from Amos Beman Scrapbooks, Beinecke Library, Yale University.
- 33. E. Jagger. Steel engraving of Wesleyan University, ca. 1853. Wesleyan University Archives.

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- Stephen Hubbard. *The Temperance Melodist: Consisting of Glees, Songs, and Pieces, Sung and Adapted ... for the Use of ... Societies, Temperance Gatherings, Meetings, and Families*. Boston: Childer & Cheever, 1852. Price Hymnology section, Special Collections & Archives, Wesleyan University. Gift of Carl F. Price.
- Middletown Temperance Society. Manuscript record book]. Loaned by Middlesex Historical Society.

THE TEMPERANCE MELODIST.
 CONSISTING OF
 GLEES, SONGS, AND PIECES,
 ARRANGED AND ADAPTED EXPRESSLY FOR THE USE OF
 "Temperance Watchmen," Sons of Temperance,
 Societies, Temperance Gatherings,
 AND FOR
 SOCIAL AND FAMILY CIRCLES THROUGHOUT THE UNION.
 BY S. HUBBARD.
 BOSTON:
 CHILDER & CHEEVER,
 No. 5 CORNHILL.
 1852.



Trust in the
Lord with
all thine heart;
and lean not
unto thine own
understanding.



In all thy ways
acknowledge
Him, and He
shall direct thy
paths.

Proverbs 3:5, 6

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