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HP
2006**HISTORICAL
PERSPECTIVES INC.**

USF 6945 06 DME 010Q Ø Flushing Commons

USF 1788 86-337 Q Municipal Parking Lot

Addendum: USF 267 95 DCP 052Q 5/1/06 Ø Downtown Flushing Re Zoning

**Review of Flushing Center Archaeological Evaluations (1986 and 1988) as per
Revised LPC Review Regulations (2002) and Current Research Issues**Introduction

The Flushing Commons project in Queens, New York involves the rezoning of Block 4978, the reconfiguration of Lots 25 and 46 on this block, and construction of a mixed-use project on a portion of consolidated Lot 25. In the 1980s, another mixed-use project, called Flushing Center, was proposed for the project site. This development resulted in the preparation by Historical Perspectives, Inc. (HPI) of a DRAFT Phase 1A Archaeological Assessment (CEQR 86-337Q), followed by a Topic Intensive Research Report, in 1986 and 1988, respectively. These two technical reports outlined the historic nature of this downtown, multi-lot community, focusing on three archaeological resource types, a school, a church, and 19th century homelots. The Flushing Center project was never realized, however, and further archaeological investigations were not undertaken.

At a January 6, 2006 meeting concerning the Flushing Commons project, Amanda Sutphin, Director of Archaeology at the New York City Landmarks Preservation Commission (LPC), asked HPI to revise their 1980s conclusions and recommendations in accord with the revised project boundaries, proposed soil borings, current archaeological research issues and available comparative data, and updated LPC evaluation guidelines (2002). Specifically, for the historic home lots and the Flushing Female Association School, LPC requested that determinations of sensitivity and testing recommendations be revised to reflect New York City data that have been published in the last 18 years.

The boundary of the project site has changed since 1988. See Addendum Figure 1 for the current project site. It is HPI's understanding that the A.M.E. Church¹ on Lot 46, located on the east side

¹ The church on Lot 46 has been referred to most often in the historical records as the Macedonia AME [African Methodist Episcopal] Church. However, it is identified on some maps as the Zion Church, the Bethel AME, or the African Church.

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decipherable maps from 1841 and 1859 (Appendix B) have been located that corroborate and add to some of the earlier findings in terms of names of residents. In addition, the Queens Historical Society has collected records that may identify the ethnicity of most residents along Liberty Street (later Lincoln Street and 38th Avenue) at the time of the 1841 and 1859 maps, based on the census enumerator.² It is HPI's understanding that the Queens Historical Society is also attempting to identify possible connections of individual Flushing residents (both Quakers and non-Quakers), as well as the A.M.E. Church, with Underground Railroad (UGRR) activities. It is recommended that this and other newly available resources such as the 1886 Sanborn, attached as Appendix C, be incorporated into the testing phase of the project.

Historic Lot Summaries³

[Refer to the attached 1917 Sanborn, Addendum Figure 3, for the individual lot locations. The lot designations refer to the City Tax Lots of 1917. The street addresses also correspond to the 1917 time period.]

- Lot 20 - 119 Washington Street (37th Avenue)
The lot was occupied by the Mannings, an Irish American family, for at least 39 years from approximately 1878 to 1907.
- Lot 65 - 124 Lincoln Street (Liberty Street, 38th Avenue)
The lot was occupied by two African American families (Brown and Willard or Willert) for many years. Henry Brown purchased the lot in 1835 and his name appears on the 1841 map. By 1859 and until at least 1912 the Willard or Willert family members were residents of the lot.

Note: The above two lots share backyard lot lines, making the Irish American and the African American families immediate backyard neighbors for several decades.

- Lot 27 - 133 Lincoln Street (Liberty Street, 38th Avenue)
The first map found for this lot, dated 1859, associates M. Luyster with the parcel. By 1887 and until at least 1912, the lot was inhabited by one or more of the African American Andrew S. Barney family.

Note: This homelot is contiguous to the Flushing Female Association School property.

- Lot 57 - 144 Lincoln Street (Liberty Street, 38th Avenue)
The lot was first owned by P. Helm as shown on the 1841 and 1859 maps, but was occupied in 1860 and until 1900-1901 by the Van Nostricks (Van Notwick, Vannortrick),

² J. Driscoll and R. Hourahan of the Queens Historical Society, Flushing, met with HPI historian Nancy Dickinson to review the Society's archive collection related to publication of the 1999 Angels of Deliverance: The Underground Railroad in Queens, Long Island, and Beyond.

³ The full text related to each homelot may be read in the 1988 Topic Intensive Report on file with LPC.

an African American family.

- Lot 53 - 152 Lincoln Street (Liberty Street, 38th Avenue)
The early owners or residents of this lot were named Smith and Titus on the 1841 and 1859 maps respectively, but it was acquired by an Irish American family called Devine by 1868, who lived there until at least 1907.

Thus, the five selected lots represent long-term occupancy by two ethnic groups (African American and Irish American) on a block where available documents argue that indoor sanitation facilities were not present. See 1988 Topic Intensive Report, Home Lots, pages 2 and 3. This one-block neighborhood was in existence prior to 1820 and included the A.M.E. Church, a Roman Catholic Church (for a short time), the African Union Society, and a co-educational, interracial grammar school, run initially by Quaker women for the area poor.

Research and statistical analysis of demographic shifts in the 19th century, completed since 1988, have contributed additional topical issues to shape archaeological field investigations of Block 4978. Based on census data, correlated with the 1798 Emancipation Law, there was a marked increase in the African American population of Flushing between 1800 and 1810. Between 1810 and 1830, Flushing's overall population increased by 40.6 percent while the non-white population increased 43.4 percent (Driscoll, et al, 1999:42). There is no question that the Quaker's early support for abolition and their local provisions for free education attracted a core African American community. Burrows and Wallace discuss, in *Gotham: A History of New York City to 1898* (1999: 854), African American communities in the outer boroughs that organized around black churches such as the A.M.E. Church in Flushing. These supportive and close-knit communities gained in import as white immigration increased and job opportunities decreased.

After 1830 there is a demographic shift in Flushing. By 1830, a Roman Catholic Church had been built only two lots west of the Colored School (i.e., the Flushing Female Association School). The census records indicate an increase in Irish surnames. The flood of Irish immigrants - many of them poor - during the 19th century led to their eventual disbursement throughout the boroughs, so it is not surprising that some of these members of the working class were residents of the block as the century evolved.

The political climate of the mid-19th century undoubtedly contributed to the decrease in the percentage of the African American population in Flushing, as well as census enumeration refinements. "There is historical evidence which suggests that around 1840 Quaker enthusiasm for Abolition began to wane" (Driscoll, et al, 1999:43). The Fugitive Slave Law of 1850 further contributed to the decreasing numbers of African Americans listed in federal census records. However, Block 4978 continued to support African American residents even as Irish American occupation increased. Examination through material remains found in shaft features such as privies or wells could allow us to contrast and compare the lifeways of these two groups as they shared a neighborhood.

Hard evidence of the amount of disturbance caused by the demolition of the houses on this block and the construction of the parking lot is not available; only "ground truth" obtained by excavation can ascertain current conditions as regards survival of shaft features. Although it should be noted that shaft features might be present on lots other than the ones selected, the five lots chosen represent excellent research potential according to documentary sources, as outlined above and in the two 1980s reports.

This Addendum reviews several New York City homelot archaeology projects as described in Cantwell's and Wall's *Unearthing Gotham* (2001) and presentations at various archaeological conferences. Current research of social historians, James Driscoll et al, in their *Angels of Deliverance*, also informs this Addendum. HPI finds that New York City homelot archaeology projects have contributed to a further understanding of the lifeways of various ethnic and racial groups as New York City shifted from a colonial town to a federal entrepot and then a complex city. In many cases, the home lots that started out as single-family dwellings and work places in time became tenement houses occupied by multiple family groups. These multiethnic and multiracial kinship groups may have both lived and worked on the project sites.

Archaeologists working on home lot sites in New York City have contributed to our understanding of urban behaviors of and attitudes toward such things as daily life, childhood, foodways, personal hygiene, general health, and sanitation in the absence of access to public utilities. New York City archaeologists have been able to interpret these lifeways by examining material evidence from cisterns, wells, and privies from single-family dwellings, such as the ones on Washington Square South, as well as the tenement houses on Amity Street that backed up to the single-family dwellings that faced Washington Square Park. Using empirical data from the shaft features of wells, cisterns, and privies, New York City archaeologists have also been able to describe city lifeways for the multiethnic residents and workers in the multiple-occupancy tenement dwellings at the Courthouse (better known as the Five Points) project in Foley Square, lower Manhattan.

Drawing on Cantwell and Wall's syntheses of the archaeological and documentary data from the Sullivan Street (both the Washington Square South and Amity Street sides of the block) and Courthouse sites, HPI finds that there is the potential to compare and contrast the homelots in Manhattan with the homelots on the project site in Flushing, Queens. Cantwell and Wall's typology of New York City home lot shaft features, such as wells, cisterns, and privies, provides a context in which to compare and contrast the potentially similar deep shaft features in the Liberty/Lincoln Street neighborhood in Queens. Even when deep shaft features are truncated, archaeologists are able to glean valuable information from "all the best rubbish," as Ivor Noel-Hume titled one of his books.

In addition to comparing homelot resources between Manhattan and the burgeoning outlying town centers, the Flushing Commons project block provides a unique opportunity to investigate life in a particular neighborhood in Flushing during the 19th century. More importantly, due to the extended and known occupation by two distinct ethnic groups, it will be possible to compare

and contrast individual families through a period of cultural transition and urbanization.

The Flushing Commons site can benefit from the successes and the ongoing questions posed by New York City archaeologists, particularly by examining and identifying/recognizing ethnic and racial markers in the empirical record. There is also the potential to incorporate local history research and to consider social historian Richard Hourahan's suggestion upon citing a contemporary local newspaper. The 1856 *Flushing Journal* article he cited referred to a black man constructing a house in "Black Dublin." Hourahan posited that it "is possible that the Irish and the Blacks were consigned to the same neighborhood in Flushing because of prejudice."

Ongoing research to establish profiles of potential UGRR-associated sites could possibly be addressed through research into these homelots. If features, e.g., privies, wells, and cisterns, as well as chronologically significant (pre-Civil War) artifacts are recovered from homelots that had once been occupied by African-American families, further research could be done to determine if the residents had been members of the A.M.E. Church and/or were Quakers and/or were associated with abolitionist organizations. However, the archaeological record for conclusive UGRR associations is not extensive, and ante-bellum artifacts that could be interpreted as possessing abolitionist iconography, i.e. smoking pipes, commemorative tokens, and dishes, might represent an abolitionist ideology but would not necessarily prove that a plot of land was a link, or station on the UGRR.

Thus, any archaeological work on the homelots within the APE can take advantage of a rich documentary record as well as scholarly local history publications, to add to the growing body of interdisciplinary, interpretive archaeological research concerning living and working in New York City in the 19th and 20th centuries.

Flushing Female Association School

The main concern of the Flushing Female Association, founded in 1814 by a group of local women, all members of the Society of Friends, was the lack of education for the poor children of Flushing (FFA, n.d.:3). In April of that same year, the Association opened a school in rented quarters, but this temporary location is unknown. In ca. 1820, the Association built a frame school building on property it had purchased on Liberty Street (38th Avenue). In 1862 the frame building was replaced with a brick structure, whose footprint changed over the years, yet the rear schoolyard remained an open area through out the school period (until 1887) and into the mid-twentieth century. Between 1887 and 1952, when the one-story, red brick former schoolhouse was demolished in preparation for the municipal parking lot presently on the site, the building served as home to civic and social organizations. At various times there were sewing, knitting, and industrial arts classes held on site, as well as a Sunday School, a free non-sectarian inter-racial nursery school, and the Paragon Club, which sponsored a baseball and basketball team, a band, and social gatherings for the neighborhood youth. Girl, Cub, and Boy Scouts held meetings in the building. A local chapter of the Veterans of Foreign Wars leased the building from 1925 until 1933 (Murray 1967: 10). HPI's earlier archaeological reports documented the Association's

role in building and supporting the school on 38th Avenue, which later became a part of the public school system (and was called the Colored School). The location of the School within Block 4978 can be seen on Addendum Figure 3.

Research for this Addendum did locate an additional historic photograph from the Armbruster Collection of the Long Island Division, Queens Boro Public Library that strongly suggests severe topographic changes in the project block during the 20th century. (Appendix A) Also, highly detailed manuscripts in the form of meeting minutes of the Association, by the Association and based on their meeting minutes were also reviewed. These archives will assist in interpreting any further analysis of potential school resources within the APE. The names of the founders of the Association are provided, as well as teacher payments, expenditures for cords of wood for heat, expulsions from the school, and various non-school uses of the Association's building. The review states: "it seems that education of head, hand, or heart has been carried on uninterruptedly for a hundred years, tho' terror among the children at the time of the Draft Riots in New York in 1863 scattered the school for a while" (Murray, 1967: 5).

An extensive review of schoolyard archaeological reports, both published and unpublished, was undertaken in 1987 to determine the potential for significant archaeological resources in a schoolyard. As noted in the 1988 Topic Intensive Report, there was no clear indication that archaeological testing within a schoolyard would necessarily recover a collection of artifacts that would help define students, teachers, and/or school activities. Subsequent to that earlier search for comparative sites, a number of schoolyard archaeology sites have been investigated and reported.

This Addendum reviews two New York City schoolyard archaeology projects (Bankoff and Winter 1987; HPI 1986; HPI 1988). HPI finds that other New York City schoolyard archaeology projects have turned up material correlates of student and teacher activities as well as board of education policies and regulations. These New York City schoolyards have been the locations of several phases of schoolhouse and schoolyard development. Although each successive change to the schools' landscapes has had the potential to have an adverse impact on archaeological resources, in the case of New York City, truncated shaft features and disturbed schoolyard surfaces have yielded school- and play-related artifacts.

On the campus of Erasmus Hall High School in Brooklyn, Brooklyn College archaeologists found "the presence of well-preserved and extensive sub-surface archaeological remains on the site" (Bankoff et al 1987:17). A preliminary review of the archaeological "material indicated that there were materials from all phases of the school's history" (Ibid.). Particularly pertinent to the possible FFA School site conditions, one trench excavation at the Erasmus school site identified a truncated feature at 0.85 to 0.90 m beneath the 1987 ground surface, indicating that site grading had truncated a cellar wall, yet did not eliminate the archaeological remains on the site.

At Brooklyn's Public School 1, later Public School 20, and most recently the parochial girls' school, Beth Rivka, the most prolific and undisturbed feature at the site was a truncated brick-

lined privy vault found along a lot line and uncovered by HPI archaeologists in 2001. Excavated to a depth of 115 inches (290 cm) below the top course of brick, the privy contained not only school-related items (slate pencils and slate tablets), but also play-related items (dolls and marbles) in addition to clothing (buttons, leather belts or shoe fragments, and bits of textiles). Additionally, ceramics (sturdy vessels, tea wares, and cosmetic-style jars) and glass bottles (soda, condiment, perfume, and patent medicine) turned up along with an occasional liquor bottle and ceramic smoking pipe fragments. Even oval-shaped, wire-rimmed eyeglasses were lost or deposited in the deep vault.

Like the schoolyards at Erasmus Hall and Public School 1 (later Public School 20 and Beth Rivka), the open area at the rear of the Flushing Female Association School building has the potential to have deep shaft features, such as cisterns, wells, and privies, that could provide archaeologists with collections of artifacts – the detritus of daily school life. In all likelihood, the 19th century school play yard surface has been compromised by the grading and construction for the parking lot between 1952 and 1954 and later alterations to the parking lot in circa 1965; however, as evidenced by the Brooklyn schoolyard sites, shaft features and school-related artifacts could still be extant. Seemingly disturbed schoolyard sites have the potential to host deep shaft features that, while sometimes truncated, often contain archaeological material that expands our knowledge about the activities of the students and their parents as well the teachers.

Both Erasmus Hall and the former PS 1/20 / Beth Rivka are or were Brooklyn schools. The Flushing Female Association School in Queens had a history similar to the two Brooklyn schools, yet there are important differences as well. All three began as co-ed and interracial private schools, and all came under the aegis of the two counties' separate boards of education ca. 1841. While Erasmus Hall continues to this day as a secondary school, and a public school or a private parochial school stood next door and continued into the 1990s, however, the former Flushing Female Association School became a racially segregated neighborhood public school (known as the Colored School), despite having stood on a block where prominent, anti-slavery African Americans lived and where the A.M.E. Church was located. The Flushing Female Association School went out of existence at the site in 1887. For more than 60 years, on Liberty/Lincoln Street (38th Avenue) in Flushing, schoolyard activities took place and private amenities such as privies, cisterns, and wells were used and then filled. (Public utilities, that is, water, became available only some 30 years after the school closed.)

In the 18 years since HPI conducted an archaeological literature search on the topic of schools and schoolyards, much work has been done by archaeologists. What in many cases had been archaeological testing *in* a schoolyard has become *The Archaeology of a Schoolyard*, and the discussion has been about activities, attitudes, and behaviors having to do with changing concepts of education rather than being primarily about archaeological site formation. Schoolyard archaeology is coming of age, so much so that regional perspectives and entire sessions at archaeological conferences are devoted to the archaeology *of* schoolyards (e.g., the Society for Historical Archaeology, 38th Annual Conference, January 5-10 2005, York, England: General Session: Taverns and Schoolhouses, and the Society for Historical Archaeology, 35th

Annual Conference, January 2002, Mobile, Alabama: Learning Cast Up from the Mire: Archaeological Investigations of Schoolhouses in the Northeastern United States).

For the former schoolyard within the project site, there is an added advantage for the potential archaeological field work. Extant are period maps with surnames or organization names attached to the individual lots as well as lot dimensions; photographic evidence of the brick schoolhouse through time; and insurance maps noting the changes in the building's footprint and the open schoolyard spaces. Meeting records of the Flushing Female Association and the Flushing Board of Education also are available. Not only that, there is 150 years of collective memory for the project block and area as well as research conducted by local history scholars. Thus, any archaeological work in the former schoolyard within the project site can take advantage of a rich documentary record and add to the growing body of interdisciplinary, interpretive work about schools, schoolyards, and education in America.

African Methodist Episcopal Church

The 1811 land grant for the A.M.E. Church lot, now Lot 46, measured approximately 105 ft. x 60 ft. with frontage on what was to be known over time as Liberty Street, Lincoln Street, and 38th Avenue. See Amendment Figure 3. As noted in HPI's earlier reports, the first church building was not erected until 1837, and the Lot served as a burial ground for at least part of its history.

For many years, the A.M.E. Church was tightly confined to a limited space, bounded on one side by an active street and on two sides by private residences. The Church had active use of a 15-foot-wide parcel on its east lot line before official purchase of this area in ca. 1929. By 1988, two 20th century acquisitions of land to the east of the original plot had enlarged the A.M.E. Church holdings to an area of the following size: 104.56 ft. on the west x 94.64 ft. on the north x 109.53 ft. on the east x 109.24 ft. on the south). As discussed above, the proposed project will further increase the A.M.E. Church property to varying degrees in all directions.

As noted in the 1988 Topic Intensive Report, there are extensive interviews, newspaper articles, and maps that have provided a rich history of the A.M.E. Church, including information on interments, rumored interments, and re-interments which have occurred in the churchyard over time. Although new interviews were conducted with A.M.E. members, little additional information on the Church plot was collected for this Addendum. However, the Driscoll et al publication (1999) did include a picture of one of the mid-19th century ministers of the Church, Edward Africanus. See Appendix D. In addition, revisions to the Queens Historical Society's "Freedom Mile" document of 1987, now posted on their web site (<http://www.queenshistoricalsociety.org/freedom.html>), include a reference to the A.M.E. Church as a possible station on the Underground Railroad, though it is unclear whether this potential association is documentable or simply part of local oral tradition. Further, the Society's web site states "In the years before the Civil War, members of the [A.M.E. Church's] congregation and its pastor Edward Africanus were active in the early struggle for African-American civil rights." As noted above, support for—and even physical involvement in—UGRR activities, which were

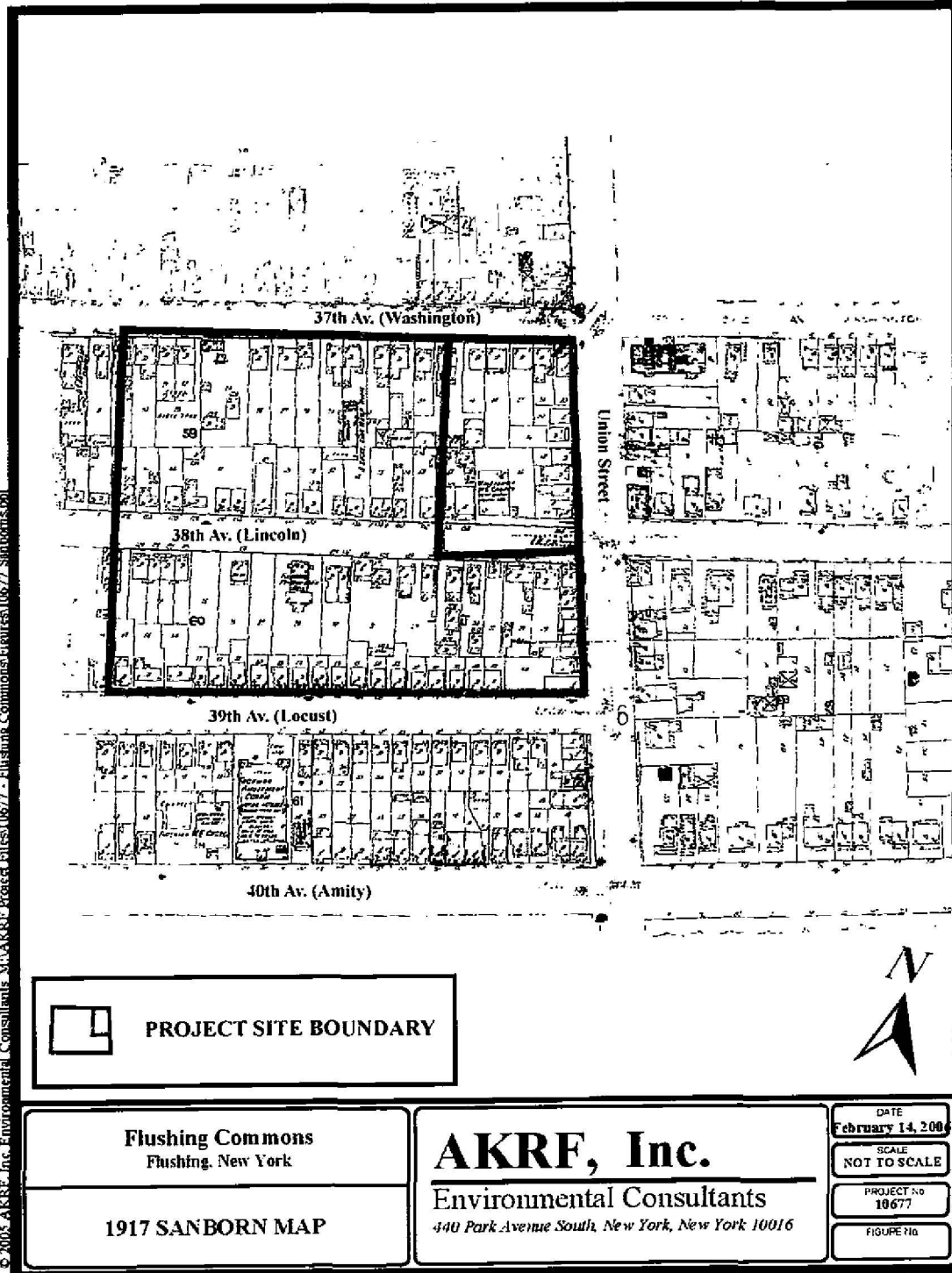
intended to be clandestine, would not necessarily be reflected in the archaeological record. The possibility, however, of addressing ongoing research into the potential connection between the UGRR and the A.M.E. Church would be a consideration in any future testing of the church lot.

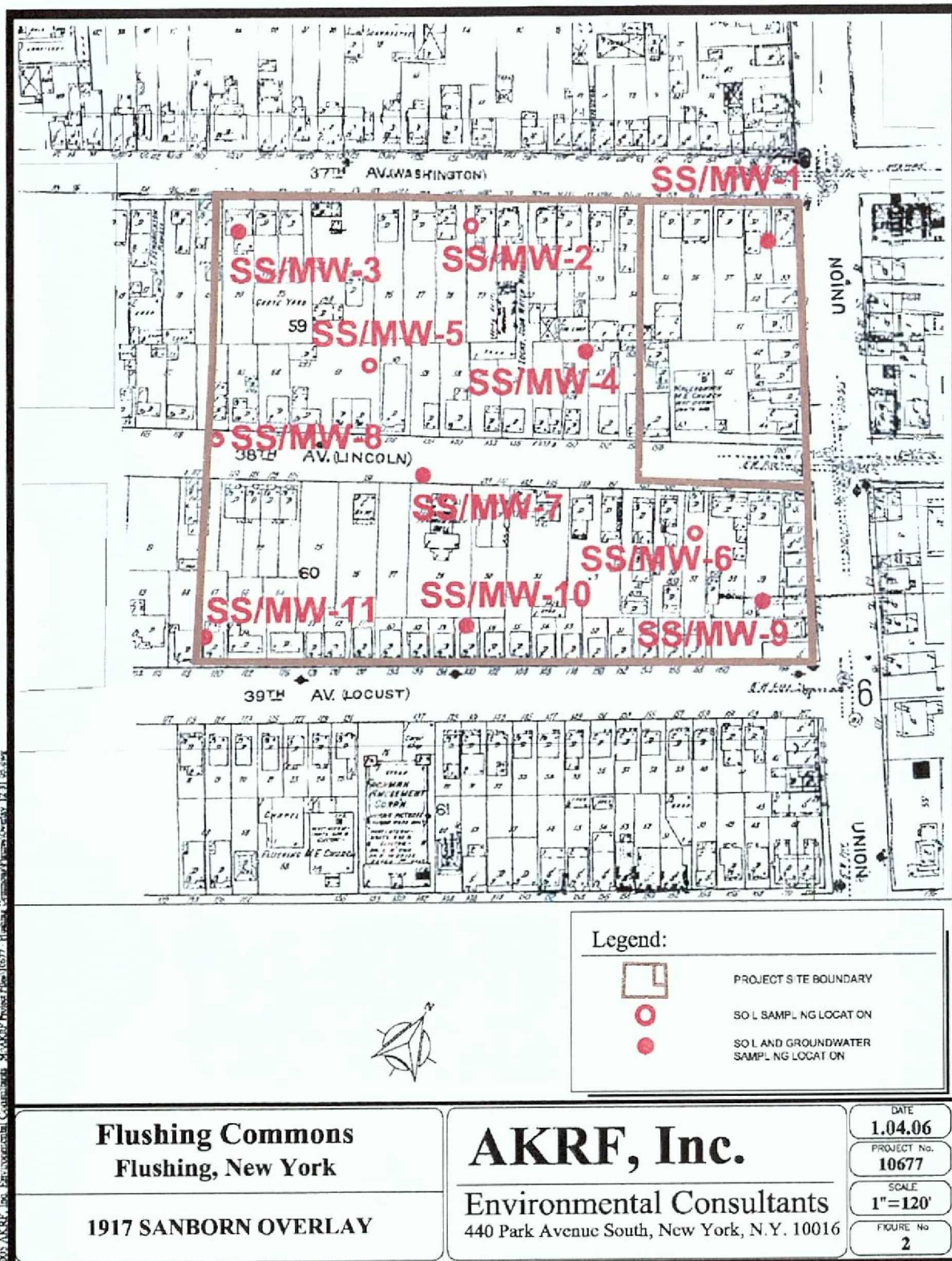
Although the series of construction excavations for the extant, enlarged building which covers virtually the entire parcel, has more than likely destroyed any in situ burials that may be associated with the earliest church history, the current A.M.E. Church property must be considered sensitive for possible human remains. HPI's 1988 "Report on the A.M.E. Macedonia Church Graveyard Buffer Zone Research for the Flushing Center Project, New York" detailed the realistic concerns for possible human remains on Lot 46—and the immediate, 15-foot perimeter surrounding Lot 46—based on comparable churchyard sites in the Northeast and Philadelphia. No new information has been collected to alter the original recommendations for future action.

As noted in the 1988 study, the concern for Lot 46 perimeter sensitivity must extend to at least a portion of the former Liberty Street/Lincoln Street/38th Avenue roadbed. This active and public roadway was regulated and probably widened over time, possibly encroaching on original A.M.E. Church lands. Documents indicate early interments in the front of the church, which possibly lie under the de-mapped section of a widened 38th Avenue. Research has been unable to document the actual dates/extent of road improvements in the 38th Avenue corridor, although there are records for the installation of a 12" combined storm/sewer at a depth of approximately 10 feet beneath the 1918 curb. There does not appear to be any research avenue available to accurately map any such utility installations and infrastructure impacts with certainty. Utility installations in city streets routinely deviate from the conceptual plans on a block to block basis, depending on the exigencies of actual field conditions.

HPI continues to recommend a no-impact zone of at least 15 feet around the west, north, and south perimeters of the extant A.M.E. Church lot prior to and during construction activities for the proposed project. If this no-impact zone cannot be observed, HPI recommends coordination with LPC on the appropriate archaeological testing prior to impacts. However, if any project-related subsurface excavations are necessary in that portion of the 38th Avenue roadbed that is being deeded to the A.M.E. Church, archaeological monitoring procedures may be appropriate as an alternative and should be discussed with LPC.

ADDENDUM - FIGURE 1










2003 AKRF, Inc. Environmental Consulting, MAXXSF Project File 10677, Flushing Commons/Flushing Commons, 12.31.06



ADDENDUM - FIGURE 3



-  PROJECT SITE BOUNDARY
-  SENSITIVE HISTORIC HOMELOTS
-  A.M.E. CHURCH PROPERTY (2005)
-  FLUSHING FEMALE ASSOCIATION SCHOOL
-  STREET NUMBER



Flushing Commons
Flushing, New York

1917 SANBORN MAP

AKRF, Inc.

Environmental Consultants

440 Park Avenue South, New York, New York 10016

DATE
February 14, 2004

SCALE
NOT TO SCALE

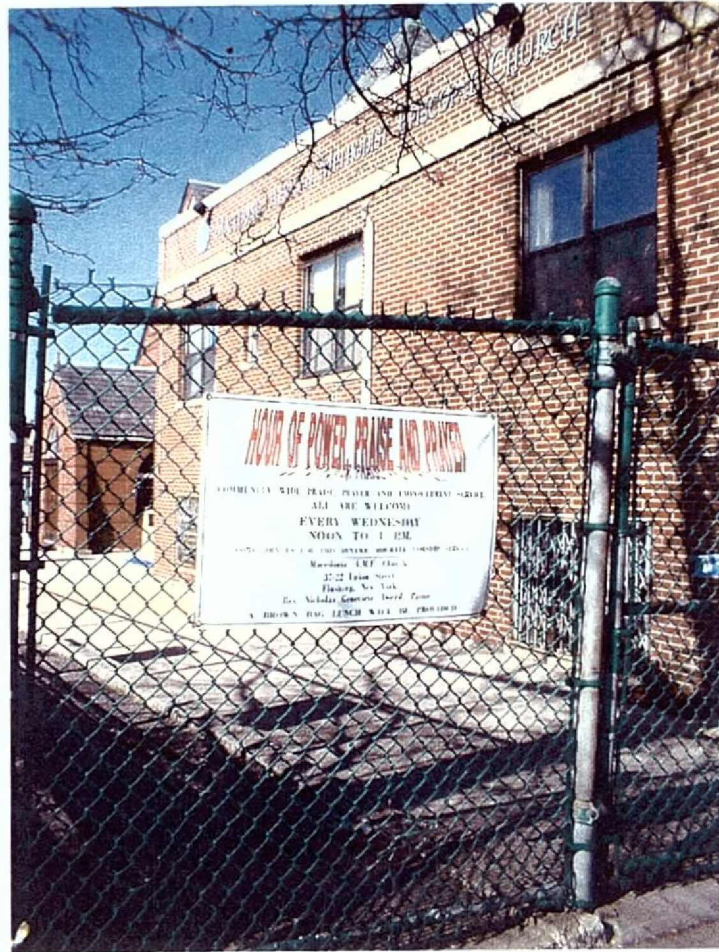
PROJECT No
10677

FIGURE No





Photograph 1. A.M.E. Church (Lot 46), Union Street façade. View: southeast to northwest. Note the de-mapped 38th Avenue roadbed on the extreme bottom left of photograph.



Photograph 2. A.M.E. Church (Lot 46), south elevation.
View: east to west.



Photograph 3. A.M.E. Church (Lot 46), north elevation of most recent addition to church building. View: east to west from Union Street sidewalk.



Photograph 4. A.M.E. Church (Lot 46), west wall of oldest part of the church complex. View: north to south. Note: This strip of land, covered with large pavement blocks, is between the church building and the municipal parking lot.



Photograph 5. A.M.E. Church (Lot 46), west elevation. View: west to east with municipal parking lot in the foreground.



Photograph 6. A.M.E. Church (Lot 46), North façade. View: northwest to southeast. Note the minimum space between the wall of the church and the abutting municipal parking lot.



Photograph 7. A.M.E. Church (Lot 46), south façade. View: south to north. Note the former 38th Avenue roadbed fronting the older section of the extant church building.



Photograph 8. Municipal Parking Lot (Lot 25), south side of Lot with tiered parking ramp paralleling 39th Avenue. View: east to west from the eastern edge of the parking lot. Multi-story new construction in the background of photo is on the west side of 138th Street.



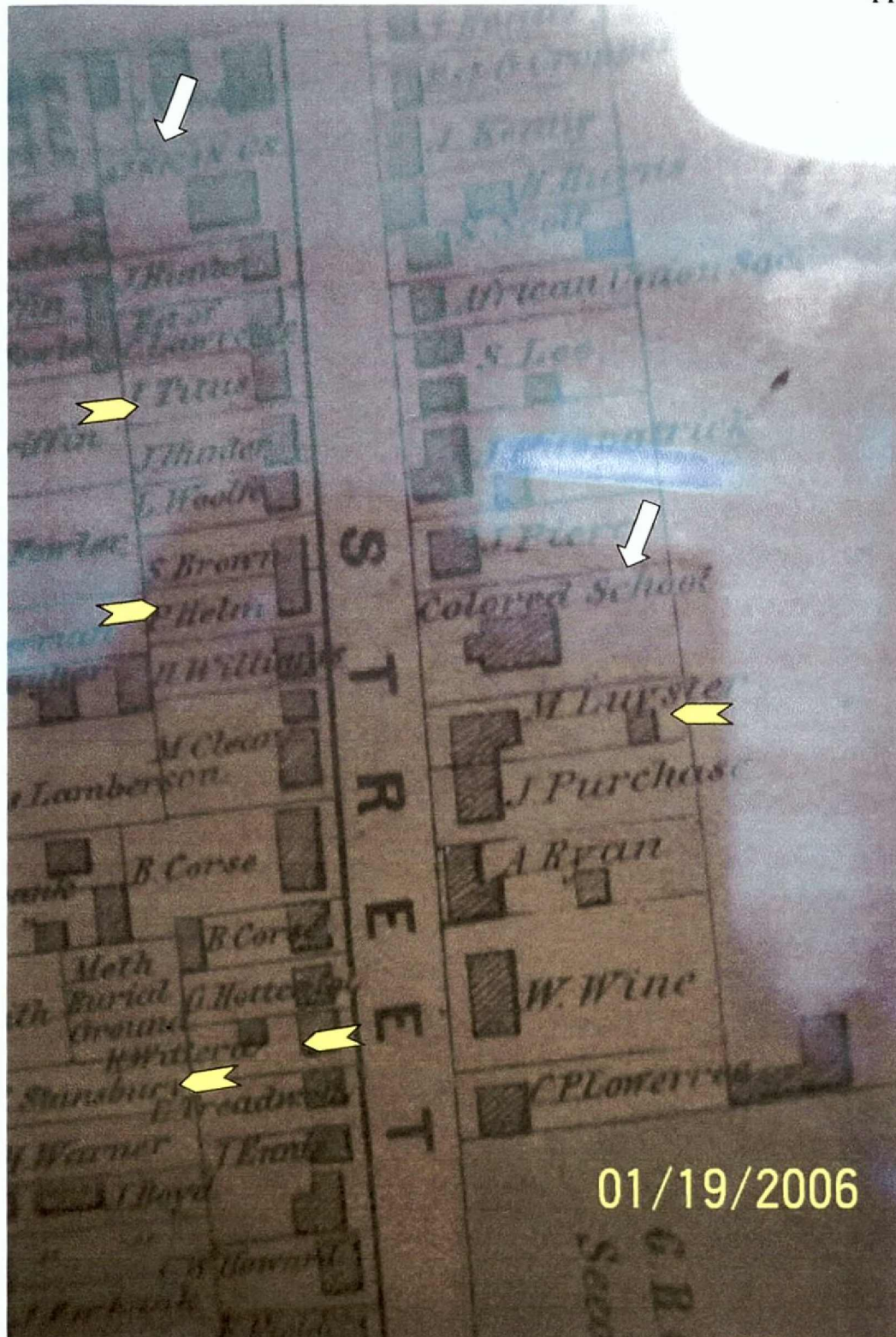
Photograph 9. Municipal Parking Lot (Lot 25), corner of 37th Avenue and 138th Street. View: northwest to southeast from the 37th Avenue roadbed.

Appendix A

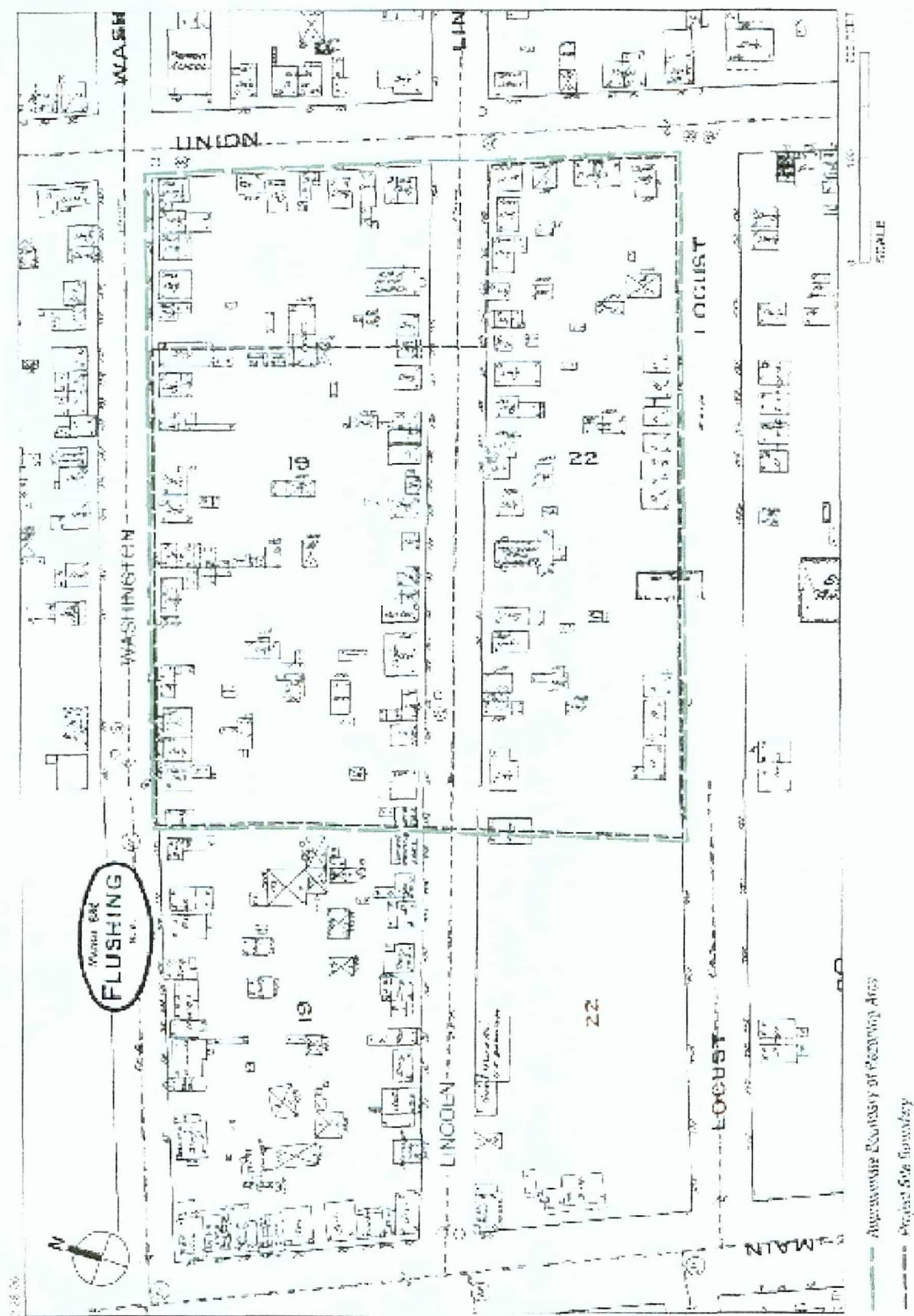


Flushing Female Association, founded in 1814, established a free school. The above school building was erected in 1862 by the Association. Subsequently the building served as a public school.

Archival Photograph: #7495, EA-QC-FL-108, "Colored School" south side Lincoln Avenue (now 38th AVE) between Main and Union Streets. (Courtesy of The Queens Borough Library, Long Island Division, Eugene Armbruster Collection).



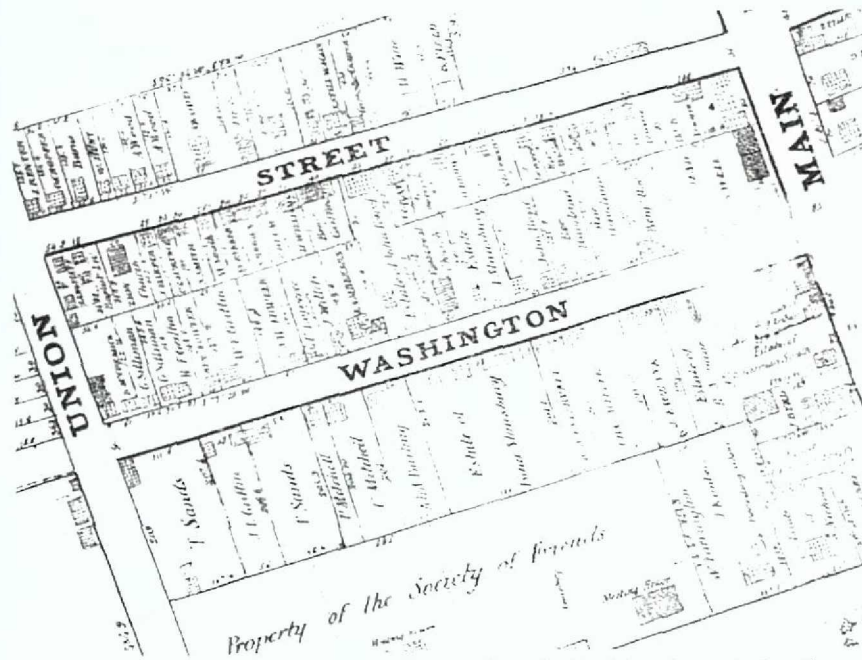
Project site as mapped in 1859 (C.Rease). Both north and south sides of Liberty/Lincoln Street (38th Avenue) are depicted. Note the "Colored School" (the FFA School) and the "African Ch." (the A.M.E. Church). Five sensitive home lots are identified with yellow arrows. [Framed map photographed at the Queens Historical Society.]



1886 Sanborn Map
Figure 1

Flushing Commons

African Americans in Flushing, New York: 1800 to 1860



1841 map of an African-American Neighborhood in Flushing. Note the locations of the church, school and Quaker Meeting House



Edward C. Africanus, Pastor of Macedonia AME Church, 1850-1853