Underground Railroad Assignment Topics

Frederick Douglass

https://www.nps.gov/frdo/learn/historyculture/frederickdouglass.htm - National Park Service

In his journey from captive slave to internationally renowned activist, Frederick Douglass (1818-1895) has been a source of inspiration and hope for millions. His brilliant words and brave actions continue to shape the ways that we think about race, democracy, and the meaning of freedom.

Slavery and Escape
Frederick Augustus Washington Bailey was born into slavery on the Eastern Shore of Maryland in February 1818. He had a difficult family life. He barely knew his mother, who lived on a different plantation and died when he was a young child. He never discovered the identity of his father. When he turned eight years old, his slaveowner hired him out to work as a body servant in Baltimore.

At an early age, Frederick realized there was a connection between literacy and freedom. Not allowed to attend school, he taught himself to read and write in the streets of Baltimore. At twelve, he bought a book called The Columbian Orator. It was a collection of revolutionary speeches, debates, and writings on natural rights.

When Frederick was fifteen, his slaveowner sent him back to the Eastern Shore to labor as a fieldhand. Frederick rebelled intensely. He educated other slaves, physically fought back against a "slave-breaker," and plotted an unsuccessful escape.

Frustrated, his slaveowner returned him to Baltimore. This time, Frederick met a young free black woman named Anna Murray, who agreed to help him escape. On September 3, 1838, he disguised himself as a sailor and boarded a northbound train, using money from Anna to pay for his ticket. In less than 24 hours, Frederick arrived in New York City and declared himself free. He had successfully escaped from slavery.

The Abolitionist Movement
After escaping from slavery, Frederick married Anna. They decided that New York City was not a safe place for Frederick to remain as a fugitive, so they settled in New Bedford, Massachusetts. There, they adopted the last name "Douglass" and they started their family, which would eventually grow to include five children: Rosetta, Lewis, Frederick, Charles, and Annie.

After finding employment as a laborer, Douglass began to attend abolitionist meetings and speak about his experiences in slavery. He soon gained a reputation as an orator, landing a job as an agent for the Massachusetts Anti-Slavery Society. The job took him on speaking tours across the North and Midwest.

Douglass's fame as an orator increased as he traveled. Still, some of his audiences suspected he was not truly a fugitive slave. In 1845, he published his first autobiography, Narrative of the Life of Frederick Douglass, to lay those doubts to rest. The narrative gave a clear record of names and places from his enslavement.

To avoid being captured and re-enslaved, Douglass traveled overseas. For almost two years, he gave speeches and sold copies of his narrative in England, Ireland, and Scotland. When abolitionists offered to purchase his freedom, Douglass accepted and returned home to the United States legally free. He relocated Anna and their children to Rochester, New York.

In Rochester, Douglass took his work in new directions. He embraced the women's rights movement, helped people on the Underground Railroad, and supported anti-slavery political parties. Once an ally of William Lloyd Garrison and his followers, Douglass started to work more closely with Gerrit Smith and John Brown. He bought a printing press and ran his own newspaper, The North Star. In 1855, he published his second autobiography, My Bondage and My Freedom, which expanded on his first autobiography and challenged racial segregation in the North.

Civil War and Reconstruction

In 1861, the nation erupted into civil war over the issue of slavery. Frederick Douglass worked tirelessly to make sure that emancipation would be one of the war's outcomes. He recruited African-American men to fight in the U.S. Army, including two of his own sons, who served in the famous 54th Massachusetts Volunteer Infantry. When black troops protested they were not receiving pay and treatment equal to that of white troops, Douglass met with President Abraham Lincoln to advocate on their behalf.

As the Civil War progressed and emancipation seemed imminent, Douglass intensified the fight for equal citizenship. He argued that freedom would be empty if former slaves were not guaranteed the rights and protections of American citizens. A series of postwar amendments sought to make some of these tremendous changes. The 13th Amendment (ratified in 1865) abolished slavery, the 14th Amendment (ratified in 1868) granted national birthright citizenship, and the 15th Amendment (ratified in 1870) stated nobody could be denied voting rights on the basis of race, skin color, or previous servitude.

In 1872, the Douglasses moved to Washington, D.C. There were multiple reasons for their move: Douglass had been traveling frequently to the area ever since the Civil War, all three of their sons already lived in the federal district, and the old family home in Rochester had burned. A widely known public figure by the time of Reconstruction, Douglass started to hold prestigious offices, including assistant secretary of the Santo Domingo Commission, legislative council member of the D.C. Territorial Government, board member of Howard University, and president of the Freedman's Bank.

Post-Reconstruction and Death

After the fall of Reconstruction, Frederick Douglass managed to retain high-ranking federal appointments. He served under five presidents as U.S. Marshal for D.C. (1877-1881), Recorder of Deeds for D.C. (1881-1886), and Minister Resident and Consul General to Haiti (1889-1891). Significantly, he held these positions at a time when violence and fraud severely restricted African-American political activism.

On top of his federal work, Douglass kept a vigorous speaking tour schedule. His speeches continued to agitate for racial equality and women's rights. In 1881, Douglass published his third autobiography, Life and Times of Frederick Douglass, which took a long view of his life's work, the nation's progress, and the work left to do. Although the nation had made great strides during Reconstruction, there was still injustice and a basic lack of freedom for many Americans.

Tragedy struck Douglass's life in 1882 when Anna died from a stroke. He remarried in 1884 to Helen Pitts, an activist and the daughter of former abolitionists. The marriage stirred controversy, as Helen was white and twenty years younger than him. Part of their married life was spent abroad. They traveled to Europe and Africa in 1886-1887, and they took up temporary residence in Haiti during Douglass's service there in 1889-1891.

On February 20, 1895, Douglass attended a meeting for the National Council of Women. He returned home to Cedar Hill in the late afternoon and was preparing to give a speech at a local church when he suffered a heart attack and passed away. Douglass was 77. He had remained a central figure in the fight for equality and justice for his entire life.

For additional information, check these websites:

https://www.history.com/topics/black-history/frederick-douglass - History
http://www.eyewitnesstohistory.com/fdoug.htm - EyeWitness to History. com
https://docsouth.unc.edu/neh/douglass/bio.html - Documenting the American South
http://www.frederickdouglass.org/douglass_bio.html - Frederick Douglass.org

Fugitive Slave Law of 1859

http://www.ohiohistorycentral.org/w/Fugitive_Slave_Law_of_1850 - Ohio History Central

Fugitive Slave Law of 1850

The Fugitive Slave Law of 1850 was part of the Compromise of 1850. This law required the United States government to actively assist slave owners in recapturing their fugitive slaves. Under the United States Constitution, slave owners had the right to reclaim slaves who ran away to free states. With the Fugitive Slave Law of 1850, the federal government had to assist the slave owners. No such requirement had existed previously.

Northern abolitionists opposed this law. While the United States Congress debated the legislation, some legislators tried to insert protections into the bill for African Americans. They wanted the Fugitive Slave Law to guarantee African Americans the right to testify and also the right to a trial by jury. Other legislators refused and claimed that African Americans were not United States citizens.

The Fugitive Slave Law clearly favored the slave owners. Anyone caught hiding or assisting fugitive slaves faced stiff penalties. United States marshals had to actively seek fugitives from slavery and return them to their owners. If a marshal refused, the federal government would fine the officer $1,000. African Americans could not present evidence to a federal commissioner appointed to hear a case and determine an African American's status as a slave or free person. The slave owner was responsible for paying the commissioner. If the commissioner ruled in favor of the white man, the commissioner received ten dollars. If he ruled against the slaveholder, the commissioner earned only five dollars. Many abolitionists claimed that this portion of the Fugitive Slave Law was a means to bribe the commissioners.

Between 1850 and 1860, 343 African Americans appeared before federal commissioners. Of those 343 people, 332 African Americans were sent to slavery in the South. The commissioners allowed only eleven people to remain free in the North. Thousands of African Americans fled to Canada. Some people who had been free for their entire lives left the country. Abolitionists challenged the Fugitive Slave Law's legality in court, but the United States Supreme Court upheld the law's constitutionality in 1859.

Ohio abolitionists also opposed the Fugitive Slave Law. They encouraged people to oppose any attempts to enforce it and referred to the legislation as the "Kidnap Law." As in other parts of the United States, some African Americans in Ohio fled to Canada.

On a few occasions, Ohioans physically impeded the Fugitive Slave Law's enforcement. An example of this was the Oberlin-Wellington Rescue Case in 1858. A federal marshal captured a fugitive slave and attempted to return him to the South. Oberlin and Wellington residents helped the fugitive slaves escape once again. Thirty-seven people were indicted for violating the Fugitive Slave Law of 1850. Only two of the accused were convicted and served any time in jail.

For additional information, check these websites:

https://socialwelfare.library.vcu.edu/federal/fugitive-slave-act-of-1850/ - Social Welfare History Project
https://www.accessible-archives.com/2017/02/manstealing-law-explained/ - Accessible Archives
https://nationalcenter.org/FugitiveSlaveAct.html - National Center - Text of the law itself

Harriet Beecher Stowe

https://www.womenshistory.org/education-resources/biographies/harriet-beecher-stowe
- National Women's History Museum

1811-1896 By Debra Michals, PhD | 2017
Abolitionist author, Harriet Beecher Stowe rose to fame in 1851 with the publication of her best-selling book, *Uncle Tom's Cabin*, which highlighted the evils of slavery, angered the slaveholding South, and inspired pro-slavery copy-cat works in defense of the institution of slavery.

Stowe was born on June 14, 1811 in Litchfield, Connecticut, the seventh child of famed Congregational minister Lyman Beecher and Roxana Foote Beecher. Her famous siblings include elder sister Catherine (11 years her senior), and Henry Ward Beecher, the famous preacher and reformer. Stowe's mother died when she was five years old and while her father remarried, her sister Catherine became the most pronounced influence on young Harriet's life. At age eight, she began her education at the Litchfield Female Academy. Later, in 1824, she attended Catherine Beecher's Hartford Female Seminary, which exposed young women to many of the same courses available in men's academies. Stowe's proclivity for writing was evident in the essays she produced for school. Stowe became a teacher, working from 1829 to 1832 at the Hartford Female Seminary.

In 1832, when Stowe's father Lyman accepted the position of president of the esteemed Lane Seminary in Cincinnati, Ohio, she went with him. There, she met some of the great minds and reformers of the day, including noted abolitionists. Smitten with the landscape of the West, she published her first book, *Primary Geography*, in 1833, which celebrated the diverse cultures and vistas she encountered. In 1836, she met and married Calvin Stowe, a professor at the Lane Seminary. He encouraged her writing, they had seven children, and weathered financial and other problems during their decades-long union. Stowe would write countless articles, some were published in the renowned women's magazine of the times, *Godey's Lady's Book*. She also wrote 30 books, covering a wide range of topics from homemaking to religion in nonfiction, as well as several novels.

The turning point in Stowe's personal and literary life came in 1849, when her son died in a cholera epidemic that claimed nearly 3000 lives in her region. She later said that the loss of her child inspired great empathy for enslaved mothers who had their children sold away from them. The passage of the Fugitive Slave Act of 1850, which legally compelled Northerners to return runaway slaves, infuriated Stowe and many in the North. This was when Stowe penned what would become her most famous work, the novel, *Uncle Tom's Cabin*. Originally serialized in the *National Era*, Stowe saw her tale as a call to arms for Northerners to defy the Fugitive Slave Act. The vivid characters and great empathy inspired by the book was further aided by Stowe's strong Christianity.

Uncle Tom's Cabin was released as a book in March 1852, selling 300,000 copies in the US in the first year. It was later performed on stage and translated into dozens of languages. When some claimed her portrait of slavery was inaccurate, Stowe published *Key to Uncle Tom's Cabin*, a book of primary source historical documents that backed up her account, including the narratives of notable former slaves Frederick Douglass and Josiah Henderson. Southern pro-slavery advocates countered with books of their own, such as Mary Henderson Eastman's *Aunt Phillis's Cabin; Or, Southern Life as It Is*. This work and others like it attempted to portray slavery as a benevolent institution, but never received the acclaim or widespread readership of Stowe's.

Stowe used her fame to petition to end slavery. She toured nationally and internationally, speaking about her book and donating some of what she earned to help the antislavery cause. She also wrote extensively on behalf of abolition, most notably her "Appeal to Women of the Free States of America, on the Present Crisis on Our Country," which she hoped would help raise public outcry to defeat the 1854 Kansas-Nebraska Act.

During the Civil War, Stowe became one of the most visible professional writers. For years, popular folklore claimed that President Abraham Lincoln, upon meeting Stowe in 1862, said, "So you're the woman who wrote the book that started this great war." That quote, published in a 1911 biography of Stowe by her son Charles, has been called into question, as Stowe herself and two others present at the meeting make no reference to it in their accounts (and Charles was only a boy at the time of the meeting).

In 1873, Stowe and her family moved to Hartford, Connecticut, where she remained until her death in 1896, summering in Florida. She helped breathe new life into the Wadsworth Atheneum Museum of Art, and was involved with efforts to launch the Hartford Art School, later part of the University of Hartford.

For additional information, check these websites:

https://www.history.com/topics/american-civil-war/harriet-beecher-stowe - History
https://www.harrietbeecherstowecenter.org/harriet-beecher-stowe/harriet-beecher-stowe-life/ - Harriet Beecher Stowe Center https://www.smithsonianmag.com/history/story-josiah-henson-real-inspiration-uncle-toms-cabin-180969094/ - Smithsonian.com - "The Story of Josiah Henson, the Real Inspiration for 'Uncle Tom's Cabin'

Harriet Tubman

https://www.pbs.org/wgbh/aia/part4/4p1535.html - PBS

People & Events, Harriet Tubman c.1820 - 1913
Harriet Tubman is perhaps the most well-known of all the Underground Railroad's "conductors." During a ten-year span she made 19 trips into the South and escorted over 300 slaves to freedom. And, as she once proudly pointed out to Frederick Douglass, in all of her journeys she "never lost a single passenger."

Tubman was born a slave in Maryland's Dorchester County around 1820. At age five or six, she began to work as a house servant. Seven years later she was sent to work in the fields. While she was still in her early teens, she suffered an injury that would follow her for the rest of her life. Always ready to stand up for someone else, Tubman blocked a doorway to protect another field hand from an angry overseer. The overseer picked up and threw a two-pound weight at the field hand. It fell short, striking Tubman on the head. She never fully recovered from the blow, which subjected her to spells in which she would fall into a deep sleep.

Around 1844 she married a free black named John Tubman and took his last name. (She was born Araminta Ross; she later changed her first name to Harriet, after her mother.) In 1849, in fear that she, along with the other slaves on the plantation, was to be sold, Tubman resolved to run away. She set out one night on foot. With some assistance from a friendly white woman, Tubman was on her way. She followed the North Star by night, making her way to Pennsylvania and soon after to Philadelphia, where she found work and saved her money. The following year she returned to Maryland and escorted her sister and her sister's two children to freedom. She made the dangerous trip back to the South soon after to rescue her brother and two other men. On her third return, she went after her husband, only to find he had taken another wife. Undeterred, she found other slaves seeking freedom and escorted them to the North.

Tubman returned to the South again and again. She devised clever techniques that helped make her "forays" successful, including using the master's horse and buggy for the first leg of the journey; leaving on a Saturday night, since runaway notices couldn't be placed in newspapers until Monday morning; turning about and heading south if she encountered possible slave hunters; and carrying a drug to use on a baby if its crying might put the fugitives in danger. Tubman even carried a gun which she used to threaten the fugitives if they became too tired or decided to turn back, telling them, "You'll be free or die."

By 1856, Tubman's capture would have brought a $40,000 reward from the South. On one occasion, she overheard some men reading her wanted poster, which stated that she was illiterate. She promptly pulled out a book and feigned reading it. The ploy was enough to fool the men.

Tubman had made the perilous trip to slave country 19 times by 1860, including one especially challenging journey in which she rescued her 70-year-old parents. Of the famed heroine, who became known as "Moses," Frederick Douglass said, "Excepting John Brown -- of sacred memory—I know of no one who has willingly encountered more perils and hardships to serve our enslaved people than [Harriet Tubman]."

And John Brown, who conferred with "General Tubman" about his plans to raid Harpers Ferry, once said that she was "one of the bravest persons on this continent."

Becoming friends with the leading abolitionists of the day, Tubman took part in antislavery meetings. On the way to such a meeting in Boston in 1860, in an incident in Troy, New York, she helped a fugitive slave who had been captured.

During the Civil War Harriet Tubman worked for the Union as a cook, a nurse, and even a spy. After the war she settled in Auburn, New York, where she would spend the rest of her long life. She died in 1913.

For additional information, check these websites:
http://www.harriet-tubman.org/ - Harriet Tubman Historical Society
https://www.history.com/topics/black-history/harriet-tubman - History Channel
http://www.nyhistory.com/harriettubman/life.htm - New York History

Henry 'Box' Brown

https://www.biography.com/people/henry-box-brown-21325341 - Biography

Henry "Box" Brown Biography, Civil Rights Activist, Magician (b. 1815)
Henry "Box" Brown was an enslaved man who shipped himself to freedom in a wooden box. He developed his published slave narrative into an anti-slavery stage show.

Who Was Henry "Box" Brown?
Henry "Box" Brown was born, enslaved, on a Virginia plantation in 1815. After his family was sold, Brown committed himself to escaping from bondage. He had himself shipped in a wooden box from Virginia to Philadelphia, where slavery had been abolished. Brown was subsequently the subject of a popular slave narrative, which he adapted into a stage show. The details of his death are unknown

Early Life and Family
Henry "Box" Brown was born enslaved in Louisa County, Virginia, in 1815. The precise date of his birth is unknown. At the age of 15, he was sent to Richmond to work in a tobacco factory. Although he married and had four children, he was unable to live with his family. In 1848, his wife and children were sold to a plantation in North Carolina. This tremendous loss fueled Brown's fervor to escape from slavery.

Escape from Slavery
Brown, an active member of a local church, enlisted fellow parishioner James Caesar Anthony Smith and a white contact, Samuel Smith, to aid him in his escape. Brown's plan was to have himself shipped as cargo from R Samuel Smith shipped a box containing Brown by Adams Express Company on March 23, 1849. The box, labeled "dry goods," was lined with cloth and had a single hole cut in the top for air. 27 hours later, the box arrived at the headquarters of the Philadelphia Anti-Slavery Society. Emerging from the box, Brown recited a psalm.

Career as a Performer
Following Brown's successful escape, Samuel Smith attempted to ship more enslaved people from Richmond to Philadelphia on May 8, 1849. His plan was discovered, however, and he was subsequently arrested. James Caesar Anthony Smith was also arrested on similar charges, though he did not serve time.

Given the dangers of making Brown's escape public, some abolitionist leaders—including Frederick Douglass—argued that it should be kept confidential. Others argued that the story would inspire other innovative and daring escapes. Brown made the decision to publicize his experience. Shortly after his escape, Brown appeared before the New England Anti-Slavery Society Convention in Boston. He subsequently toured the region performing his story. Boston publisher Charles Sterns also published a version of the story, which would become one of the best-known slave narratives in American history.

Brown again developed his stage show to include a panorama on the institution of slavery. In 1850, the "Mirror of Slavery" show opened in Boston. After passage of the Fugitive Slave Act later that year, Brown moved to England with his panorama. He remained in England for the next quarter-century, marrying and fathering a daughter despite criticism that he should purchase the freedom of his first wife and four children.

In 1875, Brown returned to the United States with his English wife and child. He performed as a magician to make a living. As part of his stage act, he emerged from the original box in which he had traveled to freedom.

Later Life
Brown's last recorded performance took place in Ontario, Canada, on February 26, 1889. The date and location of his death are unknown.

For additional information, check these websites:
http://www.pbs.org/black-culture/shows/list/underground-railroad/stories-freedom/henry-box-brown/ - PBS
https://docsouth.unc.edu/neh/brownbox/brownbox.html - Documenting the American South
https://www.encyclopediavirginia.org/Brown_Henry_Box_ca_1815 - Encyclopedia Virginia

Horace Ford and Family

From Homer Uri Johnson, From Dixie to Canada; Romance and Realities of the Underground Railroad, Volume 1, Buffalo: Charles Wells Moulton, 1894. (H.U. Johnson/Orwell, Ohio) P. 124-131 (1830-1901; served during the Civil War, Methodist clergyman, referred to as Professor Johnson)

Chapter V.
HOW SOL. JONES WAS LEFT.

I. During the decade of the thirties, and for years afterward, there resided on an affluent of the Rappahannock, in Culpepper county, Virginia, one Solomon Jones. Mr. Jones was the inheritor of an estate with all that term would imply fifty years ago in the "Old Dominion" -- numerous slaves, the F.F.V. idea of domination of race, and those false conceptions of right begotten of "chattel" ownership. Though naturally possessed of many excellent traits of character, he was harsh and unrelenting towards those who sustained to him the relation of property.

On the little stream running through his domain he had erected a grist mill for his own accommodation and the profit to be derived therefrom in doing the work of his neighbors, and in supplying adjacent towns with the product of his mill; for Solomon had business tact and push far beyond his surroundings and time.

The business of distributing his merchandise was entrusted to a mulatto named Sam, who traveled far and near in the discharge of his duties, and being a shrewd, intelligent fellow, was enabled to pick up much valuable information relative to the ways of the outside world.

The estate also possessed a blacksmith in the person of a stalwart negro, Peter, who rejoiced in no drop of Caucasian blood. The wife of each of these men was respectively the sister of the other, but Dinah, the wife of Sam, for some reason history has not recorded, was a free woman, and both families were childless. This fact was not at all pleasing to the owner of the plantation, and became the source of much annoyance and abuse as the master saw less and less prospect of replenishing his coffers from the sale or labor of a second generation.

Stung by the continued upbraidings and base advances of "Old Sol," as Jones ultimately came to be called, the two families began seriously to discuss the propriety of emigrating Northward. The knowledge picked up by Sam now became available. He had heard much in his journeyings of the methods of escape, and the courses pursued, and having unlimited control of the teams about the mill and a general acquaintance for miles away was, consequently, deemed the proper person to direct the escape. Acting upon his advice the women quietly laid in such stock of provisions as would suffice them for several days, together with so much of clothing as was deemed indispensible. Thus equipped, one Saturday night, in July, 1843, the men saddled two of the best horses on the plantation and with their wives mounted behind them set out and by daylight were far away among the mountains to the northwestward. A halt was made for the day in a secluded ravine where some pasturage was found, and again at night they pushed vigorously on, putting two nights of fleet travel between them and the plantation before their flight was discovered, as the master and family were absent and none other had thought of inquiring into their whereabouts.

On returning to his home on Monday, Mr. Jones learned of the absence of Peter from the smithy, Sam from his accustomed duties and the women from the cabins, and the conviction flashed upon him that he was minus three valuable pieces of property, and when the disappearance of his best horses was ascertained, his wrath knew no bounds. A plan of search was instituted, but before it was thoroughly organized, two or three more days had elapsed.

Meanwhile, the fugitives were making their way rapidly towards the Ohio river which they crossed with little difficulty a short distance below Wheeling, and were soon threading the hill country of Southeastern Ohio. Arriving in Harrison county after the lapse of some twenty days, they thought they might safely betake themselves to the more public highway and to daylight. Here was their mistake, for on the first day of this public exhibition of confidence, when a few miles north of Cadiz, they looked back and a short distance in the rear beheld "Ol' Massa" and two or three men in pursuit. They betook themselves to the adjacent woods and all but Sam succeeded in escaping. He, poor fellow, was captured and lodged in jail at Cadiz whilst the pursuit of the others was continued, but in fain; for avoiding every human habitation and moving only under cover of night they pushed forward and reached the home of a Mr. Williams, a Quaker, residing near Massillon, where

Sam's wife learned of his capture, and bidding good-bye to the others, retraced her foot-steps slowly to her Virginian home, expecting to find her husband. Not so however.

II. Immediately a portion of the people of Cadiz found a slave had been incarcerated in the jail for safe keeping, whilst the master was in search of the others, they sued out a writ of habeas corpus, and there being none to appear against the prisoner or show cause why he should not be released, he was soon set at liberty by the judge. Grown wiser by experience, he betook himself to the cover of forests, secluded pathways and darkness and all trace of him was soon lost.

After a vain search for the others, Mr. Jones returned to Cadiz only to find that the official cage had been opened and that his bird was flown. His imprecations upon the devoted town were terrible, but no damage was done farther than shocking moral and religious sensibilities, and when the ebulitions of his wrath had somewhat subsided he returned home, where in a few days he was accosted by Sam's faithful Dinah, whom he had most impiously rebuffed when she inquired as to the whereabouts of her husband.

III. Infused with the hope of making a fortune out of the Morus morticaulus speculation which spread as a craze over the country during the later years of the decade, there came to Massillon, from the east, in 1837, Cyrus Ford, a man of progressive ideas, who soon associated himself with the Quakers of the neighborhood in acts of underground philanthropy. His hopes with regard to mulberry riches failed, but his fears with respect to the ague was more than realized, as he imbibed the dense malarial exhalations arising from the Tuscarawas to such an extent as to shake him in his boots, and in 1841 he abandoned the valley and settled himself on a purchase east of what was then known as "Doan's Corners," now East Cleveland, a short distance from where Adelbert College stands. For years he resided in an unpretentious house situated just in front of the site of the present hospitable home of his son, Horace Ford, Esq. Euclid Avenue.

One September morning, in 1843, young Horace had been started early after the cows, but scarcely had he left the door when, in the early dawn, he was hailed from the roadside. Approaching the caller he found standing at the gateway the Williams turn-out from Massillon, and on the box the old gentleman's son Ed, a young man about his own age.

"What's up, Ed?" said young Ford.

"Not much. Don't thee see the curtains are down?" was the reply.

"O, ah, I see."

"Not exactly thee don't, for them curtains are opaque, but there are two persons within for whom, as we believe, search is now being made in town yonder. Massillon was thoroughly searched, and it was not until last evening we dared to start out. Thee and thy father must now provide for the poor beings and see them off to the Queen's Dominion."

Without further ceremony Peter Jones and Mary, his wife, were bidden to alight and in a few minutes were safely secreted on the premises of Mr. Ford.

IV. On Seneca street, in that early day, near the present site of the criminal court rooms stood John Bell's barber-shop, the more euphonious term, "tonsorial parlors," being then all unknown. John was a sterling, wide awake darkie, and for years one of the principal forwarding agents in the growing city. To him during the day young Ford applied for transportation for the arrival of the morning, but was informed that matters were entirely too hot to undertake their shipment at that time, but that he should wait until the third evening and then bring them in promptly at nine o'clock and he would have everything ready for their transfer. They were taken into the city in accordance with this arrangement and in thirty minutes were out on the blue waters of Erie duly headed for Canada.

Scarcely three weeks had elapsed when the Williams' establishment again stood at the gate of Mr. Ford, this time having brought Sam who had succeeded after weary watchings in reaching the Quaker settlement at Massillon. He was anxious to tarry and wait the coming of his wife, who he thought could be duly appraised of his whereabouts by letter. To this end he gave young Horace the name of a friend to whom he could safely write and inform her of his escape from jail and safe arrival at the lake. Dr. Edwin Cowles, Jarvis F. Hanks and Cornelius Coakly were called in to advise in the matter and it was unanimously agreed that Sam should go forward, and if his wife could be found she was to be sent to him as soon as possible. In accordance with this decision Sam went to Canada, but much to the surprise of Mr. Ford returned in about

three weeks, almost frantic for the recovery of his wife. A second letter was written, advising the unknown friend of Sam's whereabouts.

Awaiting an answer, Sam went to work for Mr. Ford chopping upon the sloping hillside a short distance west of the site of the Garfield Monument. He had been engaged thus about a month when the Williams carriage again drove up, this time bringing Dinah, whose meeting with her husband was of a most emotional character, manifested in shouts and praises and thanksgiving to God, and choisest blessings called down upon the head of Horace whose second epistle had reached its destination, on receipt of which she had immediately set out on her long journey to join him. In a day or two the twain were forwarded to Canada. Immediately on their departure, the junior Ford mailed the following:

Cleveland, O., Dec. --,
1843.
Solomon Jones, Esq.

Dear Sir: -- I have seen your chattels, Pete, Mary and Sam, safe off for Canada. If I can serve you any farther, I am at your command. Truly, _____"

For additional information, check these websites:

https://thedaily.case.edu/case-western-reserve-university-dedicate-new-historic-underground-railroad-site-marker-free-public-celebration/ - Case Western Reserve University
http://dbs.ohiohistory.org/africanam/html/page1a8e.html?ID=5581 - The Ohio Historical Society

John Brown, the Barber

https://www.cleveland.com/metro/index.ssf/2013/02/john_brown_the_barber_early_se.html - Cleveland.com
By Karen Farkas, *Cleveland.com*, posted Feb. 28, 2013

CLEVELAND, Ohio—As part of Black History Month, we remember John Brown, a well-known barber who became one of Cleveland's wealthiest black residents.

Brown was born to free parents in Virginia around 1798 and moved to Cleveland in 1828, taking up barbering — a trade common for blacks, according to the Encyclopedia of Cleveland History. He married the widow of an established barber and ran a barbershop in one of the city's best hotels, the New England House, until fire destroyed it in 1854.

Known as "John Brown the barber," his customers considered him a formidable conversationalist on politics, religion and philosophy, according to the encyclopedia. Less known were his activities in the Underground Railroad. His shop was often the final stop for fugitive slaves before they crossed Lake Erie to freedom.

He helped organize a school for the city's black children. He was active in the black community's social life.

His estate was estimated at $40,000 after his death in 1869.

He was survived by two sons and two daughters. He was also survived by a stepdaughter, Lucy Stanton, who became the first black woman to complete a four-year college course when she graduated from Oberlin College in 1850.

For additional information, check these websites:
https://case.edu/ech/articles/b/brown-john - Encyclopedia of Cleveland History on Case Western Reserve University
http://www.wcfcle.org/wp-content/uploads/2018/01/Tour_Guide_Black_History.pdf - Woodland Cemetery
https://www.flickr.com/photos/timevanson/34596374304 - Flickr.com

John Malvin

https://case.edu/ech/articles/m/malvin-john - Encyclopedia of Cleveland History on Case Western Reserve University

MALVIN, JOHN (1795-30 July 1880), leader of Cleveland's black community who worked at various times as a cook, sawmill operator, carpenter and joiner, and canal-boat captain, and was a licensed and ordained Baptist preacher, was born in Dumfries, Prince William County, Va. to a slave father and free mother, making him free under the Slave Code. He was apprenticed as a carpenter, secretly taught to read, and arrived in Cleveland in 1831 after a short stay in Cincinnati.

Malvin organized a black school committee in Cleveland (1832) and a statewide committee (1835) to finance black education; the resulting School Fund Society opened schools for black children in Cleveland, Columbus, Springfield, and Cincinnati. The committees also worked to change Ohio laws prohibiting municipalities from even establishing segregated schools for blacks. Efforts of black citizens in Cleveland resulted in a limited subsidy from city council for the privately supported black school and abolishment of the state law clause limiting public-school access to white children in 1848.

Malvin and his wife, Harriet (married 8 March 1829), were charter members of First Baptist Church of Greater Cleveland in 1833 and prevented the church from segregating its members. At the onset of the CIVIL WAR, Malvin organized a black military company that joined the 54th and 55th Massachusetts regiments. Malvin lectured for the Ohio State Anti-Slavery Society and was reportedly active in the Underground Railroad. Malvin vigorously opposed Ohio's Black Laws.

Known to many as "Father John," Malvin died at his Cleveland home and was buried in Erie St. Cemetery.

For additional information, check these websites:

http://www.restoreclevelandhope.com/underground-railroad-in-cleveland/john-malvin-civic-leader/ - Restore Cleveland Hope
https://www.nps.gov/cuva/learn/kidsyouth/john-malvin.htm - National Park Service

John Rankin

http://www.ohiohistorycentral.org/w/John_Rankin - Ohio History Connection

John Rankin was a Presbyterian minister and a prominent member of the Underground Railroad network that assisted fugitives from slavery in the years before the American Civil War.

Rankin was born on February 4, 1793, in Tennessee. He attended Washington College in Virginia, and became a minister in the Presbyterian Church. Rankin dedicated his life to abolishing slavery in America. In 1818, Rankin formed an anti-slavery society in Carlisle, Kentucky. Slavery was legal in Kentucky and Rankin was criticized for his views. He eventually moved to Ripley, Ohio. Slavery was illegal in Ohio. While many Ohioans opposed the ending of slavery, the people of the state were generally more receptive to abolitionists than their neighbors in Kentucky.

In Ripley, Rankin served as a "conductor" on the Underground Railroad and opened his home to African Americans seeking freedom. His home stood on a three hundred-foot high hill that overlooked the Ohio River. Rankin would signal fugitive slaves in Kentucky with a lantern, letting them know when it was safe for them to cross the river. He kept the runaways hidden until it was safe for them to travel further north. The United States Constitution and the Fugitive Slave Law of 1850 permitted slave owners to reclaim fugitive slaves, even if the African Americans resided in a free state like Ohio. To truly gain their freedom, runaways had to leave the United States. Underground Railroad stops provided runaway slaves with safe houses all of the way to Canada. Rankin gave shelter and food to as many as two thousand runaway slaves during his career with the Underground Railroad. Harriet Beecher Stowe immortalized Rankin's efforts to help African Americans in her book, Uncle Tom's Cabin. Rankin's home was the first stop in Ohio for Eliza, one of the book's main characters, as she sought freedom in the North.

Rankin spent most of his life in Ohio as a Presbyterian minister. He helped establish the Free Presbyterian Church of America, which prohibited slave owners from becoming members. Rankin also helped form an anti-slavery society in New York and established the Ohio Anti-Slavery Society in 1835.

In 1829, he established Ripley College. At its peak, the college had 250 students. In 1831, Rankin enrolled the first African-American student in the school. Many of the college's students came from Kentucky and did not share Rankin's abolitionist views. Some students left Ripley College and did not return. Rankin also lectured across the North for the American Anti-Slavery Society. He was often the victim of mob violence. Rankin died on March 18, 1886, in Ironton, Ohio.

For additional information, check these websites:
https://www.pbs.org/video/cet-presents-john-rankin/ - PBS
https://www.nps.gov/nr/travel/underground/oh3.htm - National Park Service

Levi Coffin

http://www.ohiohistorycentral.org/w/Levi_Coffin - Ohio History Central

Levi Coffin was an important figure in the Underground Railroad network that helped thousands of fugitive slaves escape to freedom in the years before the American Civil War.

Coffin was born on October 28, 1798, in North Carolina. He was a member of the Society of Friends. Due to his religious beliefs, he became a strong opponent of African American slavery. By the time he turned fifteen, Coffin already had begun to assist fugitive slaves. In 1826, he moved to Indiana and established a pork processing business.

In 1847, Coffin moved to Cincinnati. With the aid of abolitionists in Indiana, he opened a business that sold only goods produced by free laborers. He also became an active participant in the Underground Railroad. He purportedly helped more than three thousand slaves escape from their masters and gain their freedom in Canada. Most northern states had either outlawed slavery or implemented laws to gradually end the institution. However, the United States Constitution and the Fugitive Slave Law of 1850 permitted Southern slave owners to go to free states, like Ohio and reclaim fugitive slaves.

For this reason, the sponsors of the Underground Railroad maintained safe houses in free states as well as slave states to protect African Americans. Many former slaves went to Canada, where Southern slave owners did not have the legal right to retrieve them. Coffin's active participation in the Underground Railroad caused his fellow abolitionists to nickname him the "president of the Underground Railroad."

Levi Coffin helped African Americans in other ways as well. In 1854, he helped found an African American orphanage in Cincinnati. He also pressured the federal government during the Civil War to establish the Freedmen's Bureau. In addition, Coffin helped African Americans establish their own businesses and obtain educational opportunities. He died on September 16, 1877, in Cincinnati. Several years after his death, African Americans in Cincinnati erected a monument over Coffin's grave to honor his contributions.

For additional information, check these websites:
https://www.waynet.org/levicoffin/ - Waynet (Wayne County, Indiana)
https://docsouth.unc.edu/nc/coffin/bio.html - Documenting the American South
https://docsouth.unc.edu/nc/coffin/menu.html - Reminiscences of Levi Coffin, the Reputed President of the Underground Railroad

John P. Parker

http://www.ohiohistorycentral.org/w/John_P._Parker - Ohio History Connection

John Parker was an active participant in the Underground Railroad in Ohio and helped fugitive slaves escape to freedom in the years before the American Civil War.

John Parker was born on February 2, 1827 in Norfolk, Virginia. His mother was a slave, but his father was a free white man. When Parker was eight years old, his owner sold him to a doctor who resided in Mobile, Alabama. In Mobile, Parker's new owner taught him to read and write. Many states had laws prohibiting the education of slaves. Many slave owners believed that education would encourage slaves to run away as they became more knowledgeable about the world around them. An educated slave also removed a primary justification by slave owners for slavery -- that African Americans supposedly were incapable of becoming educated. Nevertheless, Parker's owner allowed his slave to become educated. His owner even allowed Parker to become an apprentice at a local iron foundry. Parker later was owned by one of the doctor's patients, When he was eighteen years old, he purchased his freedom with money that he earned while working at the foundry.

Parker eventually moved to the North. He briefly worked in Indiana and in Cincinnati, Ohio, at several iron foundries. In 1848, Parker established a general store at Beachwood Factory, Ohio. In 1850, Parker settled in Ripley, Ohio, along the Ohio River. Here, he opened his own foundry. He also became active in the Underground Railroad. Parker commonly traveled across the Ohio River and helped fugitive slaves from Kentucky escape to the North. Parker routinely took the fugitives to John Rankin, another abolitionist who resided in Ripley. Rankin hid the fugitive slaves and assisted them in their journey. During the American Civil War, Parker served as a recruiter for the 27th Regiment, U.S. Colored Troops.

With the ratification of the Thirteenth Amendment to the United States Constitution and the end of slavery in 1865, Parker devoted his energies to his foundry business. Over the course of his life, Parker was the owner or president of the Ripley Foundry and Machine Company and the Phoenix Foundry. Parker died on January 30, 1900.

Note: no known pictures of Parker exist.

For additional information, check these websites:
https://www.pbs.org/video/cet-presents-john-rankin/ - PBS
https://blackpast.org/aah/parker-john-p-1827-1900 - BladkPast.org
http://historymatters.gmu.edu/d/6232/ - History Matters

Lucy Bagby

https://case.edu/ech/articles/b/bagby-fugitive-slave-case - Encyclopedia of Cleveland History, Case Western Reserve University

Lucy Bagby Fugitive Slave Case
The BAGBY FUGITIVE SLAVE CASE, heard in Cleveland's federal court in January of 1861, resulted in the return of one of the last fugitive slaves to the South before the Civil War.

William S. Goshorn of Wheeling, Virginia (now West Virginia) purchased Sara Lucy Bagby (ca. 1843-14 July 1906) in Richmond in 1852. Bagby escaped from her master in October of 1860 and sought refuge in Cleveland. She secured employment as a domestic servant in the households of ALBERT G. RIDDLE, a Republican congressman, and L.A. Benton, a local jeweler. Tracing her to the city, Goshorn had Bagby arrested by U.S. marshals on January 19, 1861. Before her scheduled hearing on January 21, Bagby's counsel, RUFUS SPALDING secured a habeas corpus hearing for his client. Probate Judge Daniel R. Tilden could find no reason to release her but ruled that she could not be held in the local jail. Granting Spalding a two-day recess to interview witnesses in Wheeling, U.S. Commissioner Bushnell White ordered a room fitted out for Bagby on federal property in the post office building. When the hearing resumed on January 23, White restored Bagby to Goshorn given her own admission that she was Goshorn's slave and Spalding's failure to uncover any favorable evidence.

It was widely believed at the time that the Bagby case was a test of the North's disposition to obey the Fugitive Slave Act of 1850. Both Tilden and White had cautioned that the city, as well as the alleged fugitive, was on trial. With four southern states already having seceded, even the Radical Republican CLEVELAND LEADERcounseled submission to the law for the sake of preserving the Union. The city was not entirely compliant: several skirmishes were reported during the passage of the prisoner from the local to the federal court. Precautions were taken to foil a rumored rescue attempt on the train returning Bagby to Wheeling. Although the abolition press severely criticized Cleveland, Bagby's re-enslavement proved to be short-lived. She was freed when Union forces occupied Wheeling in June 1861 and arrested Goshorn. Bagby later moved to Pittsburgh and married a Union soldier, F. George Johnson. Local abolitionists held a Grand Jubilee upon Bagby's return to Cleveland on May 6, 1863. She lived her last years in Cleveland and is buried in WOODLAND CEMETERY.

For additional information, check these websites:
https://clevelandhistorical.org/items/show/517 - Cleveland Historical.org
http://www.ohiocountylibrary.org/wheeling-history/biography-sara-lucy-bagby/4287 - Ohio County Public Library, Wheeling, WV
http://blog.cleveland.com/metro/2011/11/a_headstone_for_the_unmarked_g.html - Cleveland.com

Thomas Garrett

http://www.whispersofangels.com/biographies.html - Whispers of Angels.com

Born on August 21, 1789 in Upper Darby, PA, Thomas Garrett is one of the most prominent figures in the history of the Underground Railroad. He has been called Delaware's greatest humanitarian and is credited with helping more than 2,700 slaves escape to freedom in a forty year career as a Station Master.

A white Quaker, whose family hid runaway slaves in its Delaware County farmhouse when he was a child, Garrett credited an experience he characterized as transcendental with directing his life's work toward aiding in the escapes of slaves. The incident, in which a black servant employed by Garrett's family was kidnapped and nearly forced into slavery, was a watershed event for the young Garrett, who would devote his life to the abolitionist cause. It is thought that his move to Wilmington, Delaware from outside of Philadelphia was a strategic choice.

In 1813, he married Margaret Sharpless who died after the birth of their fifth child in 1828. In 1830, Garrett married Rachel Mendenhall, the daughter of a fellow Quaker abolitionist from Chester County, Pennsylvania (some Mendenhalls changed the second 'e' in the name to an 'i' and subsequent generations returned it to its original spelling). They had one child, Eli, together and remained married for 38 years. While maintaining an inconsistently successful hardware business, Garrett acted as a key Station Master on the eastern line of the Underground Railroad. His activities brought him in contact with Philadelphia Station Master William Still. The correspondence between the two men, preserved and published by Still, provides scholars with an intimate perspective of their struggle and those of countless Agents and Conductors on the Eastern Line of the Underground Railroad.

In 1848, Thomas Garrett and a fellow abolitionist John Hunn were tried and convicted for aiding in the escape of the Hawkins family, who had been slaves in Maryland. Both men were given considerable fines which rendered them nearly bankrupt. In his closing address, Garrett regaled those in the courtroom with a redoubled commitment to help runaway slaves. Eyewitness accounts detail the particular contrition of a slave-holding juror from southern Delaware who rose to shake Garrett's hand and apologize at the close of the impassioned speech.

Following the Civil War, Garrett continued his work for minority groups in America. In 1870, when blacks were given the right to vote by the establishment of the 15th Amendment, Garrett was carried on the shoulders of black supporters through the streets of Wilmington as they hailed him "our Moses." Less than one year later, on January 25, 1871, Thomas Garrett died. His funeral, attended by many of the black residents of the city, featured a procession of Garrett's coffin - borne from shoulder to shoulder up Quaker Hill.

- Wilmington Progressive Quaker
- Assisted at least 2700 slaves to freedom in lifetime
- Active abolitionist for over forty years
- Family hid slaves in Upper Darby farmhouse as a child
- Fined $5400 for "knowingly harboring fugitives" at trial in 1848

For additional information, check these websites:

http://www.quakersintheworld.org/quakers-in-action/122/Thomas-Garrett - Quakers in the World
http://web.tricolib.brynmawr.edu/speccoll/quakersandslavery/commentary/people/garrett.php - Bryn Mawr College
https://www.nps.gov/nr/travel/underground/de2.htm - National Park Service
http://www.harriet-tubman.org/letter-by-thomas-garrett/ - Harriet Tubman.org

William Still

https://www.thoughtco.com/william-still-father-of-underground-railroad-45193 - Thought Co.

Biography of William Still **by Femi Lewis, updated August 31, 2017**
William Still (1821 - 1902) was a prominent abolitionist and coined the term Underground Railroad. Still was also one of the chief conductors of the Underground Railroad in Pennsylvania.

Throughout his life, Still fought not only to abolish slavery, but also to provide African-Americans in northern enclaves with civil rights. Still's work with runaways is documented in his seminal text, "Underground Railroad." Still believed that "Underground Railroad" could "encourage the race in efforts of self-elevation."

Early Life
Still was born in Burlington County, NJ to Levin and Charity Still. Although his birth date is given on October 7, 1821, Still provided the date of November 1819 on the 1900 Census. Still's parents were both former slaves. His father, Levin Still, purchased his own freedom. His mother, Charity, escaped from enslavement twice. The first time Charity Still escaped she brought along her four oldest children. However, she and her children were recaptured and returned to slavery. The second time Charity Still ran away, she returned with two daughters. Her sons, however, were sold to slave owners in Mississippi.

Throughout Still's childhood, he worked with his family on their farm and also found work as a woodcutter. Although Still received very little formal education, he did learn to read and write. Still's literacy skills that would help him become a prominent abolitionist and advocate for freed African-Americans.

Abolitionism
In 1844, Still relocated in Philadelphia where he worked as a clerk for the Pennsylvania Anti-Slavery Society. While working for the Society, Still became an active member of the organization and served as chairman of a committee to help runaways once they reached Philadelphia.

From 1844 to 1865, Still assisted at least 60 enslaved African-Americans escape bondage every month. As a result Still became known as the "Father of the Underground Railroad." Still interviewed enslaved African-Americans seeking freedom by documenting where they came from, their final destination as a well as their pseudonym.

During one of his interviews, Still realized that he was questioning his older brother, Peter, who had been sold to another slaveholder once their mother escaped. Still documented the lives of more than 1000 former enslaved people and kept this information hidden until slavery was abolished in 1865.

With the passage of the Fugitive Slave Act in 1850, Still was elected chairman of a vigilance committee organized in response to the legislation.

After 1865
Following the abolition of slavery, Still published the interviews he conducted in a book entitled, "Underground Railroad." Of his book, Still said, "we very much need works on various topics from the pens of colored men to represent the race intellectually." To that end, the publication of Underground Railroad was important to the body of literature published by African-Americans documenting their history as abolitionists and former slaves.

Still's book was published in three editions and went on to become the most circulated text on the Underground Railroad. In 1876, Still placed the book on exhibit at the Philadelphia Centennial Exposition to remind visitors of the legacy of slavery in the United States.

African-American Civic Leader
In addition to Still's work as an abolitionist, he was a prominent leader of the African-American community. In 1855, Still traveled to Canada to observe enclaves of former enslaved African-Americans.

By 1859, Still began the fight to desegregate Philadelphia's public transportation system by publishing a letter in a local newspaper. Although Still was supported by many in this endeavor, some members of the African-American community were less interested in gaining civil rights. As a result, Still published a pamphlet entitled, "A Brief Narrative of the Struggle for the

Rights of the Colored People of Philadelphia in the City Railway Cars" in 1867. After eight years of lobbying, the Pennsylvania legislature passed a law ending segregation of public transportation.

Still was also an organizer of a YMCA for African-American youngsters; an active participant in the Freedmen's Aid Commission; a founding member of the Berean Presbyterian Church; and helped establish a Mission School in North Philadelphia.

Marriage and Family
Early in Still's career as an abolitionist and civil rights activist, he met and married Letitia George. Following their marriage in 1847, the couple had four children, Caroline Matilda Still, one of the first African-American female doctors in the United States; William Wilberforce Still, a prominent African-American lawyer in Philadelphia; Robert George Still, a journalist and print shop owner; and Frances Ellen Still, an educator who was named after the poet, Frances Watkins Harper.

Businessman
During his career as an abolitionist and civil rights activist, Still acquired considerable personal wealth. Still began purchasing real estate throughout Philadelphia as a young man. Later he ran a coal business and established a store selling used and new stoves.

Death
Still died in 1902 of heart trouble. In Still's obituary, The New York Times wrote that he was "one of the best-educated members of his race, who was known throughout the country as the 'Father of the Underground Railroad.'"

For additional information, check these websites:
http://stillfamily.library.temple.edu/exhibits/show/william-still/historical-perspective/william-still---s-national-sig - Still Family
http://underground-railroad.lunchbox.pbs.org/black-culture/shows/list/underground-railroad/home/ - PBS
https://aaregistry.org/story/william-still-philadelphia-abolitionist/ - African American Registry

Hubbard House - Ashtabula, OH

http://www.hubbardhouseugrrmuseum.org/about-us/ - Hubbard House Underground Railroad Museum

The William Hubbard family arrived in the Connecticut Western Reserve in the late spring of 1834.

William had been sent here from Trenton, Oneida County, New York to work as a land agent for his uncle Nehemiah Hubbard, Jr. He was one of the 39 men who formed the Connecticut Land Company following the 1795 re-division of the lands in the Ohio Territory.

He owned approximately 58,000 acres of land in this area. Because of his advanced years, he sent his brother Isaac's sons out to establish a presence for him in the Western Reserve. Only weeks after arriving in Ashtabula, William became a member of the Ashtabula County Anti-Slavery Society. His brothers Matthew and Henry, who had arrived earlier and made homes for themselves in this part of the county, were already heavily involved in the Abolitionist movement, both having helped to found the Ashtabula Sentinel, an Abolitionist newspaper.

It may never be possible to know how many slaves William's family helped on to Canada, as no written account has been located to date. However, it is known from an eyewitness account, that, at one time, there were thirty-nine slaves in hiding, as the gentleman stated, "thirty-nine slaves made short work of a barrel of pickles." Other observers made note of the fact that fugitive slaves arrived day and night, looking for William and Katharine's assistance and protection. William and Katharine purchased nearly fifty acres of land from Uncle Nehemiah in 1836. Since he thought of himself as a farmer first, and since the family was living only two blocks away at the Ohio Exchange Hotel that they were running for Nehemiah, William probably built the barn first to shelter his animals and farm equipment. This would allow him to get on with the business of farming. The Hubbard House itself was built in late 1840 – early 1841. The bricks were made of clay dug from the banks of Lake Erie. Oral tradition tells that a fugitive slave known as "Uncle Jake" did much of the masonry work. In the late1870s, after passing out of the Hubbard family, the house had been "modernized" into an Eastlake style residence with larger windows and ornate trim work. It was owned by a variety of people and groups and used for everything from a women's social club, to a temporary kindergarten, to the parks and recreation department building. The house stood empty for many years, a victim of time and weather. In 1979 it was scheduled to feel the wrecking ball, but the house was rescued through the efforts of a small group of interested persons, one of whom was, most notably, William and Catharine's great-great-grandson Thomas (Tim) Huntington Hubbard. An agreement was drawn up with the City of Ashtabula to receive the property on the condition that it be restored. The home has been returned to its 1840's elegance. The house is furnished with period pieces and some unique Ashtabula County pieces. Volunteer-guided tours are available during regular museum hours.

For additional information, check these websites:

http://www.hubbardhouseugrrmuseum.org/ - Hubbard House
https://www.nps.gov/nr/travel/underground/oh8.htm - National Park Service
https://www.midwestguest.com/2010/02/visit-the-hubbard-house-an-underground-railroad-station-in-ashtabula-ohio.html - Midwest Guest Travel

Oberlin, OH

https://www.cityofoberlin.com/for-visitors/history-of-oberlin/ - City of Oberlin website, entry on "History of Oberlin"

Oberlin was founded in 1833 by two Presbyterian ministers, John Shipherd and Philo P. Stewart. The pair had become friends while spending the summer of 1832 together in nearby Elyria and discovered a shared dissatisfaction with what they saw as the lack of strong Christian morals among the settlers of the American West. Their proposed solution was to create a religious community that would more closely adhere to Biblical commandments, along with a school for training Christian missionaries who would eventually spread out all over the American frontier. The two decided to name their community after Jean-Frédéric Oberlin (1740 – 1826), an Alsatian minister whose pedagogical achievements in a poor and remote area had greatly impressed and inspired them.

Shipherd and Stewart rode south from Elyria into the forests that covered the northern part of Ohio in search of a suitable location for their community. After a journey of approximately eight miles, they stopped to rest and pray in the shade of an elm tree along the forest, and agreed that this would be a good place to start their community. Legend has it that while they prayed, a hunter saw a family of bears climb down from a nearby tree. The bears saw the two men, but turned away without harming them. On hearing this story from the hunter, the two ministers took it to be a sign from God that they had selected the right place for their community and school.

Shipherd traveled back East and convinced the owner of the land to donate 500 acres of land for the school, and he also purchased an additional 5000 acres for the town, at the cost of $1.50 per acre. While in that part of the country, he visited many of his friends and persuaded some to join in his adventure, and others to contribute money towards the construction of the community.

The motto of the new college was "Learning and Labor". In those days the words were taken quite literally: tuition at Oberlin College was free, but students were expected to contribute by helping to build and sustain the community. This attracted a number of bright young people who would otherwise not have been able to afford tuition. Eventually this approach was deemed inefficient; the motto, however, remains to this day.

Abolitionism
Towards the middle of the 19th century, Oberlin became a major focus of the abolitionist movement in the United States. The town was conceived as an integrated community, and blacks attended Oberlin College from 1835, when brothers Gideon Quarles and Charles Henry Langston were admitted. Their younger brother John Mercer Langston, in 1888 the first black elected to the United States Congress from Virginia, also graduated from Oberlin. Many Oberlin College graduates were dedicated abolitionists who traveled throughout the South working to help slaves escape to the north.

In 1834, in response to a series of slavery debates at Lane Theological Seminary, the trustees of the Cincinnati, Ohio school voted to prohibit antislavery agitation among its students and faculty. As a result, the "Lane Rebels", a group of about 50 students, trustee Asa Mahan, and professor John Morgan, left the school. Arthur Tappan, financial agent of the Oberlin Collegiate Institute, and co-founder John Shipherd saw an opportunity to solve Oberlin's financial problems by inviting the rebels (including Mahan and Morgan) to come to Oberlin. The rebels agreed under three conditions: that Oberlin accept students regardless of color, that Oberlin respect students' freedom of speech, and that Oberlin not "interfere with the internal regulation of the school." In the fall of 1835, Oberlin opened a new theology school with Asa Mahan as President, Charles Finney as Professor of theology, and the Lane Rebels among the first theology students.

By 1852, the town of Oberlin was an active terminus on the underground railroad, and thousands had already passed through it on their way to freedom. This effort was assisted by an Ohio law that allowed fugitive slaves to apply for a writ of habeas corpus, which protected them from extradition back to the southern states from which they had escaped. In 1858, a newly elected Democratic state legislature repealed this law, making fugitives around Oberlin vulnerable to enforcement of the Federal Fugitive Slave Law, which allowed southern slave-catchers to target and extradite them back to the South.

This situation came to a head with the Oberlin-Wellington Rescue, a pivotal event described in Nat Brandt's book The Town That Started the Civil War. On September 13, 1858, a fugitive named John Price was captured by federal officials and held in neighboring Wellington, Ohio. A large group of Oberlin residents, consisting of both white and black townspeople, students and faculty, set out for Wellington to release Price from captivity.

The men took Price back from the arresting US Marshall, and eventually smuggled him to Canada, but the authorities were not content to let the matter rest. United States President James Buchanan personally requested prosecution of the group (now referred to by sympathetic parties as "the Rescuers"), and 37 of them were indicted. Twelve of those were free blacks, including Charles H. Langston. State authorities arrested the US Marshal who had captured Price. In negotiation, the state agreed to free the arresters, and the federal officials agreed to free all but two of those indicted. Simeon M. Bushnell, a white man, and Charles H. Langston were both tried and convicted by an all-Democrat jury. Langston's eloquent speech against slavery and injustice persuaded the judge to give them light sentences. They appealed to the Ohio Supreme Court for a writ of habeas corpus, but on May 30, 1859, their petition was denied.

The political ferment resulting from the case led to a number of major protests throughout the northern part of the state, and an unprecedented boost to the anti-slavery Republican party in the 1860 State elections. The governor of Ohio wrote to the new Republican President Abraham Lincoln urging him to repeal the Fugitive Slave Law. Though in point of fact, Lincoln declined this request, his decision did little to prevent a number of Southern states from seceding, and America was soon embroiled in the Civil War.

For additional information, check these websites:

https://www.oberlin.edu/underground-railroad-sculpture - Oberlin College and Conservatory
https://www.cityofoberlin.com/for-visitors/underground-railroad-center/ - City of Oberlin
https://www.cleveland.com/metro/index.ssf/2013/02/oberlin_was_key_stop_on_underg.html - Cleveland.com

Pomeroy House - Strongsville, OH

http://www.donspomeroy.com/history/ - Don's Pomeroy House

It has been said that almost half of the couples in this area have been engaged during dinner at Don's Pomeroy House, and more than half of all "good news" has been announced over drinks or dinner here. We're happy about that and we'd like to think that Mr. Alanson Pomeroy and family would be pleased to see the legacy of wonderful hospitality and an unbeatable dining experience is being exceptionally served every day in his old "Homestead."

This all started back in 1835. A young man by the name of Alanson Pomeroy was active in Strongsville's public affairs. He was Justice of the Peace, a trustee of Strongsville and was often known as "Judge Pomeroy." He was an enterprising man and his connections with the National City Bank of Cleveland led to his organizing of the Bank of Berea. In 1847, he built the large mansion home which he named "The Homestead", now known as Don's Pomeroy House. In 1850, he built the General Store next to "The Homestead" in the same style of architecture, the Patio is now located adjacent to that site.

His office was in the wing room on the South side of the house, now known to Don's Pomeroy House patrons as the Study, and it was connected to his general store by a diagonal walk. This area of Strongsville became known as Public Square chiefly because it was the central location where people always came to meet, socialize and exchange ideas. In addition to his other activities, Alanson found time to be a leader in the Congregation Church. The people who went to the Congregation Church Sunday morning services, and who lived too far away to return for the second preaching service that Sunday afternoon, were always invited over to "The Homestead" for the hospitality of an afternoon dinner. (Back then, a country mile was far in the days of the horse-and-buggy with bad roads and deep mud holes.)

President Lincoln and the Union Army were popular with the citizens of Strongsville. In fact many of those citizens, including the Pomeroys, were Abolitionists. The Pomeroys' steadfast belief in hospitality and equality led them to set up "The Homestead" as a station of the Underground Railroad. Harlan Pomeroy, one of six children of Alanson and Keziah, frequently told of catching brief glimpses of slaves when the cellar door would be opened. He would frequently see his mother going down the cellar steps with trays of fresh steaming food.

The Underground Railroad was a very secret society. Its operations were never written or recorded and, of course, kept from the children. Years later, Harlan relayed a story told to him by his father that slaves would be brought in from Oberlin by night concealed in a load of hay. They were hidden in the Pomeroy House cellar until word was received from Rocky River that the next boat would be leaving for Canada. Alanson, under cover of darkness, would then hide the slaves in his wagons and make the long journey to Rocky River leading to freedom.

For additional information, check these websites:

http://www.ohiohistorycentral.org/w/Alanson_Pomeroy - Ohio History Central
https://www.cleveland.com/goingout/index.ssf/2008/07/at_dons_pomeroy_house_in_stron.html - Cleveland.com

Rider’s Inn - Painesville, OH

http://www.ohiohistorycentral.org/w/Rider%27s_Inn - Ohio History Central

Located in Painesville, Ohio, Rider’s Inn was a stop on the Underground Railroad.

Joseph Rider opened Rider’s Inn in 1812. Over the years, the tavern expanded, providing fine accommodations and food for travelers in northeastern Ohio. During the early 1800s, Rider’s Inn served as a stop for stagecoaches traveling between Buffalo, New York and Cleveland, Ohio. During the 1840s and 1850s, the tavern’s owners also provided runaway slaves, who were traveling along the Underground Railroad, with a safe haven. Ohio was the home of many safe houses for African Americans, as runaway slaves could not truly gain their freedom unless they left the United States of America entirely. Many runaways fled to Canada, seeking freedom.

The Rider family operated the inn until 1902. George Randall eventually purchased the inn, expanding it and opening a speakeasy during Prohibition. The Lutz brothers acquired the inn in 1940, and they operated it until 1979. Rider’s Inn continues to welcome guests today.

For additional information, check these websites:

http://www.ridersinn.com/history.html - Rider’s Inn
https://www.news5cleveland.com/news/news-archives/video-vault-the-legend-of-painesvilles-haunted-riders-inn - News 5 Cleveland - “The legend of Painesville’s haunted Rider’s Inn”
http://theresashauntedhistoryofthetri-state.blogspot.com/2011/05/riders-inn-painesville.html - “Theresa’s Haunted History of the Tri-State - Rider’s Inn, Painesville”
https://www.facebook.com/pages/category/Bed-and-Breakfast/Riders-Inn-268998151055/ - Rider’s Inn Facebook page

St. John's Episcopal Church (Station Hope) - Cleveland

http://blog.cleveland.com/pdextra/2012/01/st_johns_episcopal_church_was.html - Cleveland.com. Article posted January 31, 2012

St. John's Episcopal Church was stop on Underground Railroad. As part of Black History Month, we remember St. John's Episcopal Church, once known as "Station Hope" because it helped hide slaves. Construction of the church at West 26th Street and Church Avenue was completed in 1838. It is the oldest church in Cuyahoga County. The 1937 Ohio City Directory described it as Gothic in style and "one of the best of the kind in the western country, and . . . an ornament to the young city."

St. John's stood as the last hiding place for many slaves traveling the Underground Railroad in the 1800s. Slaves would be ushered secretly into the church and told to wait for a light signaling that a boat was waiting to take them across Lake Erie to Canada. Cleveland was a well-traveled stopover for runaway slaves bound for Canada, but it was also considered dangerous because bounty hunters regularly patrolled the lakefront hoping to earn a profit by capturing slaves and returning them to their owners.

This story originally ran February 4, 2011

For additional information, check these websites:

https://clevelandhistorical.org/items/show/652 - Cleveland Historical
https://commons.wikimedia.org/wiki/File:St._John%27s_Episcopal_Church,_Cleveland.jpg - Wikimedia Commons
https://wikivisually.com/wiki/St._John's_Episcopal_Church_(Cleveland,_Ohio) - WikiVisually
https://coolcleveland.com/2017/04/clevelands-4th-annual-station-hope-unites-ohio-citys-st-johns-episcopal-church/ - Cool Cleveland

Unionville Tavern - Madison, OH

https://clevelandhistorical.org/items/show/570 - Cleveland Historical

This historic tavern was far more than a resting place for weary travelers. It held the title as the first tavern in Ohio. Additionally, it was the heart of antebellum and Civil War era merriment and suspicion. Originally built as two separate log cabins in 1798 long before Ohio was admitted as a state, it served as an inn first known as the Webster House, then New England House, before becoming known simply as the "Old Tavern." It is now named after the community wherein it resides, Unionville, though many locals know it as the "Old Tavern."

Strategically located along the County Line Road and the Cleveland-Buffalo Road, today's Route 84, Unionville Tavern benefited from frequent traffic. By 1818, as the Cleveland-Buffalo Road became a major thoroughfare and the tavern was designated as a stagecoach and mailstop on the Warren-Cleveland mail route, the log cabins were expanded into the two-story saltbox style inn. A covered carriage entrance and ballroom were added as well. The tavern enjoyed a steady stream of patrons that included travelers, revelers, and runaway slaves. Many travelers would stop here to rest as they made their way down the Cleveland-Buffalo Road or County Line Road in their covered wagons.

By the mid-nineteenth century Unionville Tavern was an active Underground Railroad Station. While lavish dances dominated the scene in the second floor parlor, the first floor was a hideout for fugitive slaves on their way to freedom. After leaving the safe house at the tavern, the slaves would be taken to the Ellensburgh docks to cross Lake Erie into Canada. It was rumored that a series of tunnels used by escaped slaves led from the tavern's basement under the Cleveland-Buffalo Road to the local Unionville cemetery. In August of 1843, the tavern witnessed a spectacle, infamously known as the "County Line Road Incident." When Lewis and Milton Clarke, two fugitive slave brothers, spoke at an antislavery rally, Milton was captured and beaten. Local abolitionists and anti-slavery proponents fought successfully to free him. They then vowed that no runaway slave would ever be captured and returned to captivity in Lake County. Years later, when Harriet Beecher Stowe lodged at the Unionville Tavern on her way to Buffalo, she heard the Clarke brothers' story of the "County Line Road Incident." Many believe that the character George Harris in her famous novel Uncle Tom's Cabin was based on Milton Clarke.

Unionville Tavern remained a functioning inn until the early-twentieth century. After a decade-long close, the tavern was restored and reopened in 1926. Sixty years later a pub was added, and the tavern functioned primarily as a restaurant and bar. Another landmark occurred in 1973 when the tavern was included in the National Register of Historical Places. Yet by 2003, the tavern was auctioned for $280,000, and in 2006 Unionville Tavern closed to the public. In 2011 after years of disrepair, the Madison Historical Society began a "Save the Tavern Campaign" to protect and preserve the historic building. The campaign evolved into the Unionville Tavern Preservation Society, which now cares for the former inn and keeps its reputation alive. The tavern is no longer open to the public, but those interested can still see the building and its historical markers.

For additional information, check these websites:

https://www.cleveland.com/metro/index.ssf/2016/08/unionville_tavern_ohios_oldest.html - Cleveland.com
https://www.cleveland.com/metro/index.ssf/2017/03/rare_look_inside_unionville_tavern.html - Cleveland.com
https://architecturalafterlife.com/2015/06/08/the-unionville-tavern-one-of-the-oldest-remaining-buildings-in-ohio/ - Architectural Afterlife

Secret Codes on the UGRR

http://www.pbs.org/black-culture/shows/list/underground-railroad/stories-freedom/underground-railroad-terminology/
- PBS; article is a companion to their program *Underground Railroad: The William Still Story*

Underground Railroad Terminology
Freedom Marker: Knowledge by Dr. Bryan Walls

As a descendent of travelers on the Underground Railroad, I grew up fascinated by what the "Griot" of my family told me. My Aunt Stella, the storyteller of our family, was termed the "Griot," an African word for "keeper of the oral history." She passed away in 1986 at 102 years of age, but her mind was sharp until the end of her life. Aunt Stella told me that John Freeman Walls was born in 1813 in Rockingham County, North Carolina and traveled on the Underground Railroad to Maidstone, Ontario, Canada in 1846. His father Hannabal told him, "If you remember nothing else that I tell you, John, remember 'the side of the tree that the moss grows on and the light of the North Star is the way to Canada and freedom, like my native Africa.'" I learned terms related to the Underground Railroad and came to understand that it was an informal network of safe houses and escape routes.

The Underground Railroad is considered by many to be the first great freedom movement in the Americas and the first time that people of different races and faiths worked together in harmony for freedom and justice. However, because it was such a secretive organization and people were risking their lives for freedom, codes were used. Escaped slaves and those who assisted them needed to have quick thinking and an abundance of wisdom and knowledge. The Underground Railroad became such an effective organization that there are still people today who think there was an actual train running underground from the south to the north, carrying people to freedom. The peak time for the Underground Railroad Freedom Movement was between 1820 and 1865. The term "Underground Railroad" is said to have arisen from an incident that took place in 1831.

Legend has it that a Kentucky runaway slave by the name of Tice Davids swam across the Ohio River with slave catchers, including his old master, in hot pursuit. After they reached the other side near the town of Ripley, Ohio (a busy "station" on the Underground Railroad) Tice eluded capture. He was probably aided by good people who were against slavery and wanted the practice ended. These freedom sympathizers were known as "abolitionists." The angry slave owner was heard to say, "He must have gone off on an underground railroad."

The need for secrecy was paramount as there were severe penalties for slaves and those who helped them to freedom. Therefore, railroad terminology was used to maintain secrecy and confuse the slave catchers.

The code words often used on the Underground Railroad were: "tracks" (routes fixed by abolitionist sympathizers); "stations" or "depots" (hiding places); "conductors" (guides on the Underground Railroad); "agents" (sympathizers who helped the slaves connect to the Railroad); "station masters" (those who hid slaves in their homes); "passengers," "cargo," "fleece," or "freight" (escaped slaves); "tickets" (indicated that slaves were traveling on the Railroad); "stockholders" (financial supporters who donated to the Railroad); "Freedom Trails" (the routes of the Railroad); "terminal," "heaven," or "Promised Land" (Canada and the northern free states); and "the drinking gourd" (the Big Dipper constellation—a star in this constellation pointed to the North Star, located on the end of the Little Dipper's handle).

The enslaved came from Africa with centuries-old knowledge of the stars; although the constellations can shift, the North Star remains still in the night sky. Thus, the escaped slaves would run through the woods at night and often hide by day. They would thirst for freedom so much that at times they would kneel down and drink rainwater from the hoof-prints of cattle. They did this in order to quench their thirst for freedom and continue along the perilous Underground Railroad to the heaven they sang about in their songs—namely the northern United States and Canada. The freedom seekers realized that as long as that beacon of freedom in the night sky stayed stationary as they traveled, they were on course; if the North Star drifted, their course had changed. Although the enslaved were not allowed an education, they were intelligent individuals. They learned that the moss always grows on the north side of the tree. Maps made by former slaves, White abolitionists, and free Blacks would provide the freedom seekers with directions and geographical landmarks when travel was possible by day.

There were four main routes that the enslaved could follow: North along the Mississippi and Ohio rivers to the northern United States and Canada; South to Florida and refuge with the Seminole Indians and to the Bahamas; West along the

Gulf of Mexico and into Mexico; and East along the seaboard into Canada. The routes were often not in straight lines; they zigzagged in open spaces to mix their scent and throw off the bloodhounds. Sometimes they would even double back on their routes in order to confuse the slave catchers.

The enslaved could not carry a lot of supplies as that would slow them down. The conductors in the safe houses could provide meals, a bath, clothes, and shelter; however, in the woods and wilderness, the runaway enslaved had to hunt, forage, and use creative means to find food and sustenance. Along the Underground Railroad journey, the enslaved used available plant life for food and healing. Knowledge of plant-based herbal remedies that had been learned in Africa and on the plantations had to at times be applied. The enslaved learned that Echinacea stimulates the immune system; mint combats indigestion; teas can be made from roots; and poultices can be made from plants even in the winter when they're dormant.

Word of mouth, codes in newspapers and letters, bulletins, storytelling, and song contributed to helping the desperate travelers cross the 49th parallel to the "Canaan land" of Canada. They would learn that despite what their owners may have told them, the Detroit River was not 5,000 miles wide and the crows in Canada would not peck their eyes out. Song lyrics like, "Swing low sweet chariot, coming fore to carry me home," informed the escaping traveler on the Underground Railroad that it was time to leave the South. These lyrics, hopefully for the Freedom Seeker, would give way to lyrics from the "Song of the Fugitive:"

> *I'm on my way to Canada a freeman's right to share; the cruel wrongs of slavery I can no longer bear; my heart is crushed within me, so while I remain a slave I am resolved to strike a blow for freedom or the grave. —I now embark for yonder shore sweet land of liberty; our vessel soon will bear me o'er and I shall than be free. No more I'll dread the auctioneer, nor fear the Master's frowns; No more I'll tremble least I hear the baying of the hounds. O, Old Master, 'tis vain to follow me; I'm just in sight of Canada where the panting slave is free.*

All those courageous individuals involved in the Underground Railroad Freedom Movement had to learn new terminology and codes. It required great skill and knowledge to reach the Promised Land.

For additional information, check these websites:

http://www.harriet-tubman.org/underground-railroad-secret-codes/ - Harriet Tubman Historical Society
http://www.american-historama.org/1829-1841-jacksonian-era/underground-railroad-symbols.htm - American Historama
http://www.harriet-tubman.org/songs-of-the-underground-railroad/ - Harriet Tubman Historical Society