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The underground railroad

Johanna Gleason

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THE UNDERGROUND RAILROAD

A Project
Presented to the
Faculty of
California State University
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Masters of Art
in
Education: Elementary Option

by
Johanna Gleason
September 1993
THE UNDERGROUND RAILROAD

A Project

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Approved by:

Dr. Gary Negm, First Reader

Dr. Darleen Stoner, Second Reader

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ABSTRACT

This project addresses the need to include the Underground Railroad in a fifth or eighth grade United States history curriculum. One reason to include the Underground Railroad is that it illustrates how the divisive issue of slavery lead to the clash between the laws of the land and an individual citizen's conscience. A second reason lies in the fact that United States history books have not told our nation's complete story. A third reason is the California State History Social Science Framework requires that history incorporates "a multicultural" perspective to reflect the experiences of men and women, and of different racial, religious, and ethnic groups.

The literature review answers three questions: What are the trends in teaching history? How do history textbooks portray the African-Americans and their contributions? What are the methods used to supplement existing history textbooks?

This project focuses upon enhancing the teacher's knowledge and understanding and provides materials and activities that integrate the experiences of all people who were involved on the Underground Railroad.

The project provides resource materials to supplement the social studies curriculum. Two curricular supports are formulated for supplementing the social studies textbook. The first section is entitled "Historical Information," and includes rare, out-of-print materials and first-hand accounts. The second support is entitled "Materials and Activities."
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INTRODUCTION

United States history textbooks have too often excluded the experience of other cultures, including the blacks and their positive contributions to this nation's history. "Classroom and textbook accounts of American history have too often ignored Negroes and reflected the racism which permeates our national life" (Woodson, 1928, p. 190). The reasons for resistance to include and accurately synthesize the experiences of other cultures in our social studies textbooks lie in the understanding of cultural hegemony. Hegemony is the systematic tendency of one culture to negate another. The image and interest of the dominant group—in this case, the Eurocentric culture--have been dominant (Semmes, 1982). John Dewey adds, "as if the needed intelligence to participate meaningfully were confined to a superior few" (Hill, 1991, p. 42).

The nature of hegemony dictates that only one point of view is considered important. For instance, historians who have synthesized the national experience have forgotten the nation's failures. The poor, the dispossessed, the victims of abuse--especially when the abuse seems inherent in the system itself--are notable by their absence from synthesis in textbooks (Newby, 1969). Specific to this project, especially textbooks used at the fifth and eighth grade levels in our public schools have not adequately included the contributions and achievements of blacks. These textbooks do not present
adequate material for any in-depth study of black history. It is no wonder that many Americans are unaware of the innovative methods blacks developed in their quest for freedom.

Civil disobedience or rebellion has been a cornerstone in American history since the colonists' cry of "No taxation without representation." American history books and textbooks devote chapters to the colonists' struggle for freedom, yet the later struggle for freedom of the slaves is mentioned without depth or detail. The blacks' history begins with slavery in this country. Very few attempts have been made, for instance, to include in the school curriculum the ancestral ties to African or Egyptian royalty, although students read in depth about Americans of European descent (Vann & Kunjufu, 1993).

But the interests and attitudes of the times have changed. The 1988 California State History-Social Science Framework is a positive example of this changing nature of the times as it encourages teaching American history from a multicultural viewpoint. The framework emphasizes the importance of teaching history from many cultural viewpoints, just as the nation itself has been melded by countless ethnic groups arriving on our shores. Our national heritage and history is comprised of the stories of many peoples, and these have a part in our teaching. The framework also recommends that the study of the contributions of certain religious groups and the harmony in which people of all religions live in our society be
emphasized. This innovative method in which history is framed to be taught at the elementary and secondary levels in California schools is of vital importance to students who will live their lives in the 21st century. A limited, Eurocentric perspective will not prepare students comprehensively for a successful future in what is projected to be a multicultural state (Vann & Kunjufu, 1993, p. 490). It has been determined that the white race will be in the minority in the United States in the next century. We as a nation, as a state, and as educators need to accept and teach ethnic diversity and the value and importance of seeking diverse perspectives. In the words of Queen Victoria, "Change must be accepted . . . when it can no longer be resisted" (Cortes, 1991 p. 11). The success of our students and our nation lies in the diversity of its cultural perspectives.

The desire for freedom, a central component of European immigration to North America in the 1600 to 1700's, led to a rebellion during Colonial times, resulting in our famous Declaration of Independence and Constitution. But some of the words therein, "all men are created equal," were hypocritical. Slavery was prevalent in Colonial America. Several of our founding fathers, including George Washington, Thomas Jefferson, and Benjamin Franklin, all owned slaves. The painful truth of the United States' inception is that some proclaimed freedom while maintaining others in bondage. This dichotomy led to another, internal rebellion one hundred years later, the Civil War.
One component of this later rebellion was a freedom movement focused on black slaves called the Underground Railroad. People from both white and black communities were involved in this activity to free and give aid to fugitive slaves. Abolitionists, free blacks, ex-slaves, slaves, and Quakers consistently broke the law as they embraced a wholistic concept of human rights and worked to free slaves. These people worked harmoniously side by side, without regard for consequences, defying their government's laws against aiding fugitive slaves. They risked their lives time after time, fueled by their passionate, shared belief that owning another human being was morally wrong. The Underground Railroad may well be the strongest, most widespread, and most enduring conspiracy of compassion the world has experienced. The Underground Railroad is a major, positive, and multicultural part of our national heritage.

This project helps bridge the gap between the existing incomplete social studies textbooks and the many multicultural contributions made by African-Americans as well as religious groups through the vehicle of the Underground Railroad. The project addresses the need to teach about the Underground Railroad in United States history in the fifth or eighth grade classroom. Study of the Underground Railroad provides a method of accessing African-American history. Doing so allows students to examine, through the "peculiar" institution of slavery, why the Underground Railroad was necessary. Understanding the system of slave labor in this country,
its inhuman practices, and the gradual suppression through congressional legislation of the blacks' ability to attain their own freedom deepens students' historical understanding of why the underground movement to assist the escaping slaves became absolutely necessary in order to preserve our country's moral courage and integrity. This project teaches about the value of freedom through an excellent example of social protest which included important contributors from both white and black communities.

Students discover, through this project, the efforts of anti-slavery organizations and their assistance to the fugitives as well as the activities of abolitionists and the secret operations of the Underground Railroad. The information not only provides an accurate image of whites, free blacks, and black slaves, but emphasizes the intensity of their aspirations and the depth of commitment they had toward themselves and the American ideal of freedom. Each and all were willing to risk death for freedom.

In this day of superheroes, celebrities, and sound-byte solutions, the Underground Railroad can provide an authentic alternative model of heroism. The heroes in this model were not only private, personal, discrete, and determined, but also quietly enduring until success was achieved. The Underground Railroad is a model that can promote genuine self-esteem in those who study and embrace it.
Too long have the United States history textbooks ignored the experience of other cultures, including the blacks and their positive contributions to this nation's history. "One of the great sins of general American history is that it omits the heroic deeds of the white and negro 'officials' of the Underground Railroad" (Lomax, 1962, p. 12). The movement called the Underground Railroad embodies the Eurocentric viewpoint of omission. The Underground Railroad is an epic of American heroism born of those people, both black and white, who risked their lives for freedom and brotherhood. American history books have superficially skimmed enormous amounts of historical material with little emphasis on the importance of the Underground Railroad as a representation of the fight against slavery which helped propel society into fundamental change.

Part of the problem is the fragmented material. More than 130 years after the Civil War, historians are still attempting to piece together the anecdotes, folklore, and myths which make up the history of the Underground Railroad. Historian Charles Blockson (1984) captured the essence of the difficulty in attempting to research the Underground Railroad when he stated, "I have found with a mixture of admiration and chagrin, that this atmosphere of secrecy endures. What we do know is a mere fragment of the whole" (p. 9).

But textbooks at the fifth and eighth grade level have not adequately included what we do know about the contributions or the
achievements accomplished during that historic period. Dating back to state-adopted textbooks at the fifth grade level, in 1977, *Windows On Our World: The United States*, published by Houghton Mifflin, makes no mention of the Underground Railroad. The next text adopted in 1984, *America Past and Present*, published by Scott Foresman, devotes a total of 43 words to the subject. The newly-adopted text, *America Will Be*, by Houghton Mifflin, aligns itself to the new frameworks by devoting over 200 words to the Underground Railroad. Even though this attempt at inclusion is marginal, it is a beginning. The book also includes the contributions of minorities, in a limited manner, and a literature section entitled "Carrying the Running Aways" by the renowned author, Virginia Hamilton.

But more is needed. The textbooks do not present adequate material for an in-depth study of this important historical period.

This project will supplement the textbooks as it emphasizes the diversity of perspectives involved in the Underground Railroad in order for our students to have access to a more complete story. For instance, through the use of award-winning literature in the classroom, this project will demonstrate the diversity of perspectives that existed. These heroic people who still live through literature bring their dreams, ideals, values and fears to life from the past into the relevance of the present. A more complete picture of the past is presented in order to allow students to realize that blacks and whites
worked tirelessly together to uphold the spirit of our democratic ideals. Students can examine the courage and resourcefulness of American blacks, many of whom were slaves during that important period in American history. The experiences of men, women, and children of different racial and religious backgrounds who helped shape our national identity are included. The project includes opportunities to have students make inner connections towards brotherhood and understanding.

STATEMENT OF OBJECTIVES

The textbooks presently being used in the classrooms do not reflect the African-American's contributions to our nation's history. Since the textbook is the primary instructional tool, teachers must attempt to augment the textbook's Eurocentric viewpoint. However, information regarding the Underground Railroad is not readily available. The goal of this project is to provide resource materials to supplement the social studies curriculum in a fifth or eighth grade history of the United States for the purpose of telling the story of the Afro-American's struggle for freedom through the vehicle of the Underground Railroad. This project thereby contributes to the curriculum by providing otherwise inaccessible material, thus making supplemental resources available. The project allows students to examine how the desire for personal freedom, a central component of the American culture, led people to risk imprisonment
and death. It examines the courage and resourcefulness of all citizens involved, including African-Americans. Through this project, students' awareness of black history and contributions will expand their viewpoints to include an appreciation of the struggle for freedom for all people, regardless of race, gender, ethnicity, or religion.

This curriculum project's specific objective is to make available to the teacher two curricular supports for supplementing the textbook. The first support, Historical Information, includes Rare and Out-Of-Print Publications and First-Hand accounts. The second, Materials and Activities, includes just that. This project enhances the teacher's historical understanding and knowledge as well as provides materials and activities. Teachers can thereby integrate into the existing social studies curriculum the experiences of all people who were involved on the Underground Railroad.

DESIGN OF THE PROJECT

This curriculum project indicates how to integrate information about the history of the Underground Railroad into a fifth or eighth grade social studies curriculum by using resource materials. The materials included are divided into two sections, Historical Information and Materials and Activities.
The Historical Information section includes materials for reference and direct instructions. This component has three major sections. The first section includes the following:

- Slavery As An Institution
- The Fugitive Slave Act
- The Quakers, Abolitionists, and the Emergence of the Underground Railroad
- The Routes of the Underground Railroad

In the Eyes of the Beholder: How the Underground Railroad Was Viewed by the South, North, and by Slaves

The second section, entitled Rare and Out-Of-Print Publications, includes the following:

- William Still
- Wilbur Seibert
- Levi Coffin
- Robert C. Smedley
- Laura Smith Haviland
- Marion G. McDougall
- William Cockrum
- William Wells Brown
- Stations and Station Masters
- Hiding Places
- Agents
- Escape Routes and Methods
The third section is entitled Narratives and First-Hand Accounts and includes the following:

Robert C. Smedley
Levi Coffin
H. U. Johnson
William Wells Brown

Typical Correspondence Between Station Masters
Station Master Levi Coffin
  Levi Coffin: First Experience with Slavery
  Levi Coffin: First Experience with the Auction Block
  Levi Coffin: First Experience with Assisting Slaves

The Materials and Activities section is divided into two parts.
Materials has seven sections:
  Juvenile Literature List
  Selected Annotated Bibliography
  "Children of the Amistad" (an article on slave history)
  Guided Imagery: A Slave Running Away in the Darkness
  Additional Resources
  Glossary of Terms
  Voices of Freedom: Poems of John Greenleaf Whittier

Activities has seven sections:
  Two Tickets to Freedom Lesson Plans
  Literature Lesson Plans
  "Children of the Amistad" Activities
  Research Activities
Biographies/Historical Fiction Activities
Curricular Links Activities
End of the Unit Activity
REVIEW OF LITERATURE

The literature review has seven sections. The first section reviews the status of history instruction. The second section assesses current textbook trends. The third section discusses how textbook omissions have strengthened the belief that African-Americans are not important. The fourth section focuses on how ethnic stereotypes in social studies textbooks convey the message of inferiority. The fifth section considers how textbooks ignore Afro-American's contributions. The sixth section clarifies the need for inclusion of multicultural perspectives in social studies textbooks. The final section discusses methods used to supplement existing social studies textbooks.

THE STATUS OF HISTORY INSTRUCTION

What are the trends in teaching history? What happened to history in the grade schools seems a more appropriate question. According to researcher Ravitch, she realized that a national curriculum in the social sciences exists after researching the condition of history instruction in public schools. The social studies curriculum in grades kindergarten through three is virtually content-free in most elementary schools. History is usually taught in combination with content from the social science curriculum in grades four through six. Children in grades five, eight, and eleven, study American history (Ravitch, 1987).
Matthew Downey edited a report sponsored by the National Council for the Social Studies in 1982. A formidable study, it focused in part on the question of the status of history instruction in the schools. The findings are as follows:

History is more likely to be taught in combination with other subjects at the primary and elementary levels. In social studies programs in grades one through three, history, when it appears at all, is used to illustrate the themes of family and community emphasized at those grade levels, serving as a storehouse of examples. (p. 10)

It was also found that United States history, at the fifth grade level is frequently combined with geography, Western Hemisphere countries and neighbors, physical geography, and national resources. The conclusion was that the fifth grade curriculum was not stable and varied from school to school.

Evidence of the decline of United States history in junior high schools has been documented since the 1960's (Anderson, 1964; Moreland, 1962; Weiss, 1978). In order to avoid repetition of history content in the junior high schools, many state curriculums have eliminated the study of United States history entirely until the eleventh grade.

The status of history in the American schools is in a state of crisis. So concludes Richard Kirkendall (1975) in his investigative study. As the executive secretary of the Organization of American Historians, he called attention, nationwide, to the importance of history as a school subject.
Nationally known scholars and educational researchers have revealed the alarming ignorance of American school children's knowledge of history. Textbooks have been often identified as the contributing offenders to this disgraceful level of national ignorance (Tyson & Woodward, 1989).

Numerous studies have been conducted to support the research finding that the textbook is the primary basis for history instruction in the United States schools. John Goodlad's study in 1974 documented the widespread use of textbooks throughout the United States. After examining 67 schools, Goodlad and his associates concluded "the curriculum framework for most of the schools in our sample was supplied by guides prepared at local, county, and state levels. These and textbooks provided the major sources of the schools' curricula. . ." (p. 41).

Sewall, a renowned scholar was convinced after extensive research that the social studies textbook composed the core of the curriculum and was undoubtedly the primary source of history instruction in the schools.

Mass-market history and social studies textbooks and their peripherals constitute the foundation of the taught curriculum, and that they are frequently the singular source of information about history, government, economics, global conditions, and geography for students and teachers alike. (1989, p. 15)

Shaver, Davis, and Helburn (1979) confirmed in their research findings that the dominant instructional tool continues to be the conventional textbook. They reviewed three National Science
Foundation studies on the Status of Social Studies Education. In addition to their initial findings on textbooks, they also reported that little attention was given to discussions of controversial issues directly relating to society. The studies also revealed that the dominant trend in teaching continues to be teacher controlled lecture and large group instruction based upon the textbook.

It is no wonder that students generally find social studies content and modes of instruction uninteresting. Schug, Todd, and Beery (1984) conducted a study in order to find out what elementary and secondary students think about aspects of the social studies curriculum. Their study revealed:

It appears that social studies is not perceived as being a particularly enjoyable subject, it is seldom mentioned as "important," and it is not considered especially difficult. Since anticipated career futures appear to have an effect on attitudes toward courses and since few careers are directly related to social studies, this may contribute to an unenthusiastic response to social studies. (p. 384)

In conclusion, the researchers found that most students felt that both social studies content and teaching methods used were boring. The students saw no relevance to their present lives or future lives by studying social studies. Simply put, they did not consider it to be important. This issue of relevance was addressed by Newitt (1984).

Students need to be taught how to deal with critical issues and controversies within the context of the study of social studies in order to equip themselves with tools for understanding their present.
The study of history lends itself to the development of critical thinking. History can provide the opportunity for students to begin the process of learning how to think critically. Textbook-oriented teaching diminishes the opportunities for students to become involved in critical thinking. "This view of the textbook as authoritative is one factor that stands in the way of teachers involving students in thinking. Tests typically emphasize table knowledge rather than skill objectives" (Shaver, et al., 1979).

CURRENT TEXTBOOK TRENDS

As an authority in the classroom, textbooks provide a structured approach to the study of history. It is important, however, to evaluate the content material in standard adopted social studies textbooks since teaching from the textbook is the primary tool of instruction used by many teachers. Textbooks, as well as elementary social studies texts, are in the midst of controversy. In the United States, history textbooks have undergone many changes which have reflected educational trends and climates. Current criticism, as in the past, reflects changes in our political and economic times.

In an attempt to make their product more saleable, publishers have yielded to special interest groups and the result is a textbook sanitized of any objectionable material. Rendering the text universally acceptable has altered the textbook for political rather than historical reasons.
they seem to believe that they can alter the past and shape the future toward their own interests by rewriting history textbooks. Textbook writing has thus become an extension of broader political battles. From evangelical and pentecostal organizations . . . from globalists, statists, environmentalists, and relativists of one stripe or another come demands for new political and cultural catechisms, militantly secular and often anti-capitalist and anti-nationalist. (Sewall, 1987, p. 556)

Woodward (1988) described current textbooks as dry, flashy, and devoid of voice, drama, and coherence. Sewall (1987) added that history textbooks are dull and choppy reading featuring a sanitized approach providing students with a dry analysis of history. Sewall concluded, "Most disturbing, the review panel and I concluded that the writing in social studies textbooks was wooden, lifeless, abstract, in a word, boring. Notably so at the elementary level" (p. 15).

There are commonly observed factors that limit the value of textbooks as a viable learning resource. First, textbooks cover enormous amounts of historical material superficially. The content resembles an encyclopedia. Important historical events are subjugated to a paragraph or merely a sentence. Second, the background information needed by students to make historical connections and connect patterns have been excluded.

However, the examples show that students seem to encounter the most difficulties when texts fail to take into account the students' lack of background information, and thus, seriously "underwrite" the ideas--that is, provided far too little information to allow students to integrate the text information with their prior knowledge. (Roller, 1986, p. 56)
Third, controversial issues have all but disappeared. Eliminated by publishers for political reasons, lest they offend some special group. Fourth, readability formulas, required by districts in an attempt to make the content readable by students at different grade levels, resulted in dry, unimaginative short sentences.

In an effort to assure appropriate reading levels, school districts required publishers to apply readability formulas, which determined the reading level of materials by measuring the length of sentences and the number of unfamiliar words. Rewriting materials to pass these tests often meant shortening sentences, cutting out connectives and simplifying vocabulary. When such editing was not skillfully done, the process could result in a loss of clarity and meaning and the "dumbing down" of books. (Graham, 1986, p. 54)

Fifth, information about minorities or women were either omitted entirely or added on in some superficial manner rather than being an integral part of the narrative. Sixth, authors Brophy, McMahon and Prawat (1991) found that, "excessive space is allocated to pictures and graphics that are unrelated to the text or not accompanied by enough explanation to make them effective as illustrations of key ideas" (p. 155).

A notable exception to national curriculum patterns is the new California State Framework for History-Social Science (1988) which emphasizes the teaching of history at all school levels.

The State of California has made major steps in transforming how history is taught at the elementary and secondary grade levels. The California State Framework for History-Social Science emphasizes
that a history of people, men and women, of all races, religions, and ethnicities be taught, including the struggle for social justice. The framework recognizes the critical need for students to draw a deeper understanding of the relationships human beings have with each other and the world around them. Students must be able to gain meaningful insights into their own nature by developing an appreciation for the issues that not only affect their lives, but the lives of others, both past and present.

In accordance with the California State Frameworks, this project will center upon the Underground Railroad as a vehicle to emphasize the experiences of men, women, and children of different racial, religious, and ethnic groups who helped shape our national identity and heritage in their struggle with slavery for social justice.

The State of California is one of the most highly competitive states in the country when it comes to textbook publishers. The state has over 1,000 school districts serving some 4.5 million students. Eleven percent of textbooks sold in the United States are purchased by California public schools which spend approximately 200 million dollars annually (Ficklen, 1989). When California requested from textbook publishers a significant change in the way history and social studies texts were written, the publishers listened. This framework has shaken up the traditional social studies curriculum all across the nation.

Demanding quality and not just accepting watered down texts was a priority of the California State Education Department.
Textbook companies rallied to bring their "products" up to new standards. Although a significant improvement over any history textbooks had been accomplished there were still weak areas such as the obscurity of ethnic groups, women, and the coverage of Hispanics, Asians, and American Indians (Kretman & Parker, 1986).

TEXTBOOK OMISSIONS STRENGTHENED THE BELIEF THAT BLACKS ARE NOT IMPORTANT

Obscurity or historical invisibility has certainly been the case for ethnic groups including blacks in the Eurocentric vision of history. Black people (except for slaves) were long invisible (Scott, 1984). The history textbooks used in the public schools are incomplete because "it has passed through centuries diminishing, if not erasing, the impact of Africans on American life" (Gray, 1989, p. 22). The message that blacks are not important in American history is conveyed to students by the fact that the blacks have been excluded from the Eurocentric textbook.

Carter Woodson (1933), who is considered to be the father of African-American history and a Harvard-educated scholar, realized that the American educational system was devised to benefit the dominant American white culture. This Eurocentric education found in all textbooks reinforced to children of African descent that their heritage was of little significance. It was outside the history of the United States. Woodson's classic work, The Miseducation of the
Negro, demanded inclusion into the minds and history of America but also into the curriculum.

In history, of course, the Negro had no place in this curriculum. He was pictured as a human being of the lower order, unable to subject passion to reason, and therefore, useful only when made the hewer of wood and the drawer of water for others. No thought was given to the history of Africa except so far as it had been a field of exploitation for the Caucasian. You might study the history as it was offered in our system from the elementary school throughout the university, and you would never hear Africa mentioned except in the negative. (Woodson, 1933, p. 15)

Omissions of the history of ethnic groups for centuries have been commonplace in social studies textbooks. There is nothing about the history of the Africans prior to 1600 in any classroom textbook. This omission leads students to believe that African ancestry started with the slaves who landed in Virginia in 1619. Egyptian royalty or advanced civilizations are simply not mentioned because the history of the Negro was not important to the Europeans. This is the message that is conveyed to all students, white and non-white, that the African-American is simply not important. These omissions rob young African-Americans of a full understanding of their own sense of pride and self-awareness.

Woodson carefully pointed out that the existing educational system "holds up the Western experience as the ideal universal human experience but depresses and crushes at the same time the spark of genius in the negro" (p. xiii).
Asante (1988) claims that the Europeans saw the Africans from a Caucasian perspective. He observes that these Europe-centered definitions underlie the 19th century European writers' description of the African race as having "thick lips, flat noses, kinky hair, etc."

Asante continues:

This is a game that can be played by any group interested in political and economic exploitation of other people. Had Afrocentric perspectives been applied, the definitions would have been "as compared to black, whites have undeveloped lips, pointed lips, pointed noses, limp hair, etc." (p. 96)

ETHNIC STEREOTYPES IN TEXTBOOKS CONVEY THE MESSAGE THAT BLACKS ARE INFERIOR

There have been numerous studies that have focused on the bias ethnic groups have received in social studies textbooks (Sloan, 1966, Joyce, 1973). The issue of bias in social studies textbooks is an ongoing problem. Studies have indicated that the textbook is the primary tool of instruction. This primary instructional tool is decidedly a "white" culturally based book. This is not an opportunity for ethnic children to feel as if they are a part of the history of the United States. Asante (1992) notes, "Students are empowered when information is presented in such a way that they can walk out of the classroom feeling that they are a part of the information" (p. 29).

In the recent past, social studies textbooks that portrayed black stereotypes included workers in the field picking cotton or other
farm produce, working as porters in railroad stations or airports, doing menial tasks such as housekeeping, babysitting, or cooking. "The more gross stereotypes disappeared after the textbook study of the American Council on Education in 1950" (Grambs & Carr, 1972, p. 59). Due to the objections that African-American groups have voiced, some of the classic stereotypes have been removed from social studies textbooks.

Even though there has been an increase on the visibility and inclusion of blacks in textbooks, the portrayal of blacks in our nation's past and in today's society still convey the message that blacks are inferior. According to Patton (1980), there are two areas that reflect bias in social studies textbooks. First, pictures in the textbook depicting blacks in stereotypical roles or pictures with no accompanying narrative to clarify cultural values. "Pictures are only one way of providing positive role models and building pride in ethnic differences. The textbook narrative must bring these elements into focus" (p. 50).

Such is the case in the newly adopted eighth grade social studies textbook entitled, A More Perfect Union, by Houghton Mifflin. "Establishing the New Nation" on pages 129 and 130 depicts a fourth of July celebration in Philadelphia. There is only one black pictured. The black boy that is pictured appears to be dancing to a fiddler's tune. Not only does this convey to the African-American student that blacks were "conspicuously" absent from the Independence Day celebration, but continues the stereotype of black children
entertaining (singing and dancing) their white masters. Another picture on page 253 at the beginning of chapter nine, "The North," depicts "The Bustling Canal Market in Cincinnati." Again, the only black is a small black boy. At his feet are what appears to be slices of watermelon. In addition is an aged white man behind him appearing to be looking at the boy in a disapproving manner.

The message conveyed is that no blacks were involved in the busy market place in Cincinnati but this small out of place boy. The Afro-American students' self-esteem is certainly not enhanced by this stereotype.

Another picture on page 245, "The Prairie Schooner Family," shows pioneers enjoying an evening meal on the Overland Trail. There in the middle of this white pioneer family is a black woman cooking. Surely no one believes that this black cook is a member of the all white prairie family. This picture conveys that the blacks are only fit to serve in an inferior position.

Secondly, textbooks that present members of ethnic groups without extensive information that clarifies their pictured roles or presents blacks in demeaning stereotypes reinforces the message that blacks are inferior. Thousands of children's books are published every year. A survey of children's books published between 1962 and 1964 revealed that 44 fiction and non-fiction books contained some black role models. Twelve books were picture books with no written narrative reference.
Narrative text associated with the picture is often damaging. In the section on the Underground Railroad, page 334, the picture chosen to illustrate a slave escape is incredibly demeaning. There is no caption or accompanying narrative. Of all the slave escapes that showed bravery and intelligence on the part of the escaping slave, the picture shows a huge, overweight black woman being pulled by two men (one of which is steadying himself by hanging onto a tree for support) and pushed by another man up a steep embankment (Still, 1872, p. 586). The text directly below the picture reads, "But the raids and the Underground Railroad were not enough to 'topple' slavery." The word "topple" is exactly what the reader feels is going to happen to the rather large black "mammy" in the picture directly above.

The next picture on page 388 demeans the blacks. The picture shows an adult black man in Congress. The caption states, "Black carpetbagger Robert B. Elliott, standing left, served as a Congressman from Mississippi." Below the picture and its caption is the text with the word "carpetbagger" in black boldfaced ink. The narrative reads, "Southern whites called them carpetbaggers because of their carpetbags, or suitcases. The bags seemed deep enough to hold all the loot that would be stolen from the South." This leads the reader to believe that Robert B. Elliott, Congressman from Mississippi, was nothing short of a thief. The Congressman was actually from South Carolina, not Mississippi (Meltzer, 1963).
In *The Necessity of History and the Professional Historian*, Lerner (1982) tells us that the striving for community, the necessity of history is felt by those

. . .who have been denied a usable past. Slaves, serfs, and members of subordinate racial or national groups have all, for longer or shorter periods of time, been denied their history. . . . Groups so deprived have suffered a distortion of self-perception and a sense of inferiority based on the denigration of the communal experience of the group to which they belong. (pp. 11-12)

The sense of inferiority is reinforced in the fifth grade social studies text, *America Will Be*. Similar stereotypical images are apparent. In the picture on page 406, several people are huddled in the woods. Their faces are grotesquely characterized. The caption reads, "Nat Turner, an educated slave shown preaching in this 19th century engraving, led the most famous slave rebellion in United States history. The Virginia militia captured and hanged Turner and 20 of his fellow rebels." This engraving had to be the work of a white engraver. The figures shown representing black men take on a gruesome, almost surreal effect. Nowhere in the text does it mention the bravery it took for Turner and his followers to rise up and rebel against their capturers. A few chapters previous to this one, the colonists were heralded as true heroes for rebelling.

On page 452 in the lesson entitled, "The Growing Conflict," several pictures and insets illustrate different aspects of the Underground Railroad. As a signal or code for escaping slaves, "a lawn sculpture holding a lit lantern signals to Adam that it is safe to
come into the house." The lawn sculpture was none other than a black boy holding a lantern. There is nothing in the text that explains to the reader that today we consider the sculpture discriminatory, but we do well to recall its past usefulness by the Underground Railroad.

The African-American child sitting in our classrooms can not positively identify with the material presented in the textbooks. Their cultural heritage and pride is not properly represented in the nation's historic record as presented.

**TEXTBOOKS DO NOT ACCURATELY REFLECT AFRICAN-AMERICAN CONTRIBUTIONS**

Hundreds of words have been written by historians and educators, both black and white on the fact that the history of the African-American has been distorted and remains incomplete. According to Krug (1969) the history of the United States taught in elementary and secondary schools "either ignores or distorts the history of the Negroes" (p. 2). Achievements and contributions of the African-American citizen have long been obscured from the Anglo textbooks. These citizens have been associated with the degradation of slavery as their ancestral beginnings in this country. Berry (1988) found a connection between the "identification of blackness with inferiority and subordination" (p. 6). It is no wonder that African-American's contributions have not been recognized or given the proper credit for which they are entitled.
African-Americans have made major contributions to our society and improved the quality of American life despite the incredible barriers of racial prejudice. Sims (1972) tells us that the black American has made incredible progress in many areas of human growth "In spite of slavery and servitude; and more important, that he has prevailed as a person who maintained his humanity while being treated inhumanely" (p. 71). Most textbooks, however, do not include this information. In addition to textbook omissions and ethnic stereotypes, black achievements have gone underreported. Patton (1980) found that there was some indication that ethnic groups were visible in "an increasing number of primary grade texts is in excess of the actual ratio between minorities and majority found in society" (p. 50). However, Patton does point out that their limited visibility is at times nothing more than tokenism. Publishers will insert details about ethnic groups in addendum form or give attention to groups in only one decade or historical time period and not to their development or progress in a cumulative manner.

The eminent African-American historian, John Hope Franklin (1988), noted that there was some improvement in the way in which African-Americans were treated in secondary school textbooks but "asserted that the lag between revealed and established facts and their appearance in textbooks continued to be great" (p. 170). Given that the textbook plays a dominant role in the classroom and it is an integral part of the social studies classroom, "they will continue to
function as adverse stimuli in the information of students' knowledge and values concerning others and themselves" (Patton, 1988, p. 48).

In the area of the Constitution of the United States, the founding fathers did not abolish slavery and thus excluded the blacks from equal protection under the law. It was the doctrine of exclusion and exploitation. "Today our vision of the Constitution is a continuing struggle for inclusion" (Berry, 1988, p. 6).

Black contributions during colonial days were extensive, however, the textbook ignores them and leads the student to believe that the blacks played no role in colonial America or the Revolutionary War. Free blacks were commonplace in the colonies. Tate (1988) suggests that "the institution of slavery and the racial discrimination of free blacks made all blacks suffer under the common yoke of oppression" (p. 40). According to the textbook, less than two pages are devoted to "Growth of the Free Black Community" (p. 330-331, America Will Be). Four free blacks are briefly mentioned, three of which have a one or two sentence addendum attached to a picture.

The Revolutionary period is another neglected area of the curriculum. It does not include any accounts of black valor during the war. There is a mention of a black regiment formed in Virginia but gives no details to the reader in order to establish pride in the heroic actions of the black soldiers. Nor did it reveal the fact that the black unit was formed in the British army and that Congress had
passed a resolution forbidding blacks to enlist in the Continental Army. It does not contain any information on the heroics of black sailors or the fact that Caesar Tarrant, a pilot of the Virginia Navy boat, Patriot, steered his boat with "cannon balls and bullets flying all around him" (Flemming, 1971, p. 96). Our history is rich with heroic deeds accomplished by many ethnic people including African-Americans. One only needs to look through the history of contributions of the African-Americans to realize their exclusion has been extensive.

One example of tokenism is that publishers will give attention to an ethnic group in only one historical time period. Such is the case with the African-Americans and the issue of slavery.

Another vital area to establish pride in the Afro-American would be to dispel the myth that the slaves always obeyed. There were countless uprisings, some more successful than others. There is a limited reference to slave revolts in the fifth grade text, but all were deemed unsuccessful. No details were given on the intelligence or courage it took to organize and execute such plans or any specific plan.

It is devoid of any reference to the way slaves or free blacks contributed in any way to assist others to freedom. Of the hundreds of people who risked their lives in the name of freedom, Josiah Hension, Frederick Douglass, Sojourner Truth, and Harriett Tubman are the only black contributors mentioned in the entire chapter. The text makes no mention of the devotion to family members and life
that the runaways demonstrated. Franklin (1988) reports "a study of runaways will reveal much about the talents, skills, ingenuity, initiative, personality, and commitment to family and freedom that many runaways exhibited" (p. 172).

There is no doubt that African-Americans and their specific contributions are underrepresented. The text makes little or no reference to black inventors, educators, lawyers, judges, or contributions by African-American doctors, scientists, cowboys, pioneers, explorers, or settlers. The nation's history is not the history our students read in the social studies text.

Due to the increased interest and awareness of black history, much information exists on African-American's attitudes towards slavery, the constitution, government, the Revolutionary and Civil Wars, yet the textbook is devoid of any information that shares their thoughts and feelings on these issues with the reader. Franklin (1967) found that the history of the United States "is the story of a joint enterprise, with various groups and individuals playing certain roles, however humble or exalted, have been important in the making of America" (p. 11).

African-American contributions and achievements have long been documented but are not cited in the textbooks. The teacher must assume responsibility to inform students, by the use of supplemental materials, of the rich history, remarkable contributions and achievements of the African-American.
MULTICULTURAL PERSPECTIVES NEED INCLUSION IN SOCIAL STUDIES TEXTBOOKS

History as a well-told story can no longer be told from an exclusively Eurocentric viewpoint. The distinguished historian, John Hope Franklin, believes "it is now possible to re-examine the total American past and write a new American history" (Krug, 1988, p. 1). This is a conclusion that many historians, as well as educators, realize is vital to our American democratic form of government.

In a democratic society it is important for all cultures to be recognized. In order to prepare our children to live in a society comprised of people from different religions, nationalities, ethnic groups and races, a multicultural social studies curriculum is an idea whose time has definitely arrived. Banks (1992) states, "Multicultural education is an education for freedom that is essential in today's ethnically polarized and troubled world" (p. 33). Our children need the skills of understanding and accepting other people's perspectives, and "develop positive attitudes toward different cultural, racial, ethnic and religious groups" (Bullard, 1992, p. 5).

The African-American's history is as honorable as any other races history. Vann Woodward (1969), a noted historian and president of the Organization of American Historians, said, "the white man's version of the nation's history could profit from an infusion of soul" (p. 16). Inclusion in the social studies textbooks would allow that past to be viewed with pride by all children in our classrooms.
Their history is part of the entire American experience. Krug (1969) suggests including the history of the African-American as an integral part of American history. "The inclusion of pertinent aspects concerning Negroes would make for a more accurate, more balanced and basically more sound American history" (p. 4). According to Willee (1991), students must be educated in the area of social criticism. He cites a gap between what is taught as social injustice (in the schools) and what is the reality in society. "Students need to participate in social change so that victimized and excluded ethnic and racial groups can become full participants in United States society" (p. 140).

A multicultural perspective is a curriculum more balanced and centered in truth that reflects the viewpoints of all humanity, not just those of the dominant class. O'Neil (1992) commenting on multicultural education feels that one of its goals is to recognize the contributions of all people.

The 1988 Social Science Frameworks for the State of California is a reflection of the growing concern for an adequate, responsible and accurate account of the cultural heritage and contributions that minorities have made and continue to make to the American historical landscape.

The California State Department of Education only approved Houghton Mifflin's elementary school textbook. This sent a message to all other companies that the state's standards in educating our children for a pluralistic society in the twenty-first century will not
be compromised. Although the textbook is not a perfect example of
the ideals of a multicultural curriculum, it is a sterling beginning to
integrate the history of the African-American.

SUPPLEMENTING INCOMPLETE SOCIAL STUDIES TEXTBOOKS

Social studies textbooks have all too often ignored the history
and contributions of the African-American. The California State
Frameworks emphasizes the use of literature to enrich history. This
project recommends literature that focuses on the appreciation of
entirely different perspectives, both black and white, in historical
accounts. This project's intent is to use literature, creative writing,
and drama in order to bring forward the rich history of the
Underground Railroad and its participants as a significant
contribution that is not found in the social studies textbook. The
depth of commitment made by African-Americans and white
Americans deserves more attention as one of this country's epic
struggles for freedom.

The History and Social Science Framework emphasizes the
importance of the use of literature to shed light on the contributions
of many Americans who served their country and society through
the excellence of their achievements.

In the past, history and the social studies are widely assumed
to be one of the most textbook-driven areas of the school curriculum.
Teachers depend too heavily upon textbooks and teaching methods
that tend to deaden student interest in history (Downey, 1988).
Textbooks are unable to capture the human element, the daily experiences of men and women that fight famine, prejudice, tyranny, and injustice. Literature has a way of bringing Social Science alive through the portrayal of that which is human (Robinson, 1978).

The use of literature as an integral component in the study of history is supported by both the History-Social Science and the Language Arts curricula. The union of literature and Social Science can certainly bring the past alive through the use of children's literature. Books can supplement the skeleton information presented in a basic text as in the case of the Underground Railroad. This minimal information is a result of publishers trying to include as much content as possible. Many topics are covered superficially and areas considered controversial are often avoided entirely or briefly cited without any invitation for further discussion or study (Elliott, 1985). Books provide more depth and meaning than can be found in factual materials. Children's books can enrich the Social Sciences by stimulating existing interests and creating new ones (Huss, 1961).

Another major advantage of the historical novel is that, the carefully chosen novel provides the Social Studies class with the opportunity of studying a "frozen" society at whatever pace and in whatever depth the teacher and students may find desirable (Robinson, 1978). Not only is the historical novel a flexible teaching tool, but also a device that can help meet the different ability levels of students.
If the historical novel is taught with an emphasis on relevance to their lives, students can walk away with not only a knowledge of history, but also an appreciation for reading and literature that will last forever. Teachers should be concerned with helping students learn to read and respond to literature, developing their capacity for independent reading and appreciation (Fillion, 1981).

Another advantage of using literature is it helps students become aware of the values, ethics, customs, and beliefs that contribute to our country's heritage. The story of the past, as a story well told, is of recognizable importance.

Whenever appropriate history would be presented as an exciting and dramatic series of events in the past that helped to shape the present, the teacher should endeavor to bring the past to life, to make vivid the struggles and triumphs of men and women (children) who lived in other times and places. The story of the past should be lively and accurate, as well as rich with controversies and forceful personalities. While assessing the social, economic, political, and cultural context of events, teachers must never neglect the value of good storytelling as a source of motivation for the study of history (Social Science Framework, p. 4).

This is yet another advantage of using literature in the Social Science curriculum.

A number of beneficial results have been claimed for the use of historical literature, especially historical fiction. Egan (1983) suggests that in a story with its emphasis on human response to historical events is but the beginning of historical understanding. In a historical novel, the author holds a magnifying glass up to a piece of history, providing humanizing details often left out of history.
texts. Simply, the narrative transforms chronological events into an interpretation of events. Children identify with the characters, their feelings, their hopes and fears, and thus react to historical reality as the characters do; their imagination is stimulated and the historical past in which the action of the novel occurs becomes a vivid picture, the historical content becomes significant and relevant (Cianciolo, 1981). This identification both personalizes the experience and draws the reader into the past by relating to it in the present. Stories have the power to fascinate the intellect and tantalize the emotions. Stories place the information that students must acquire in a Social Science context. The information is placed within a web of plot, situation, setting, and character, and it is this web that creates narrative unity (Common, 1987). Stories offer a three-dimensional picture that textbooks are not designed to present.

A case in point, (Lerstik, 1990) investigated the impact of literature on historical interest and understanding. A variety of literature was incorporated into the curriculum. The approach included not only the ongoing interviewing of students, but encouraging them as well to identify with positive aspects of characters in literature.

One of the most striking features of this study was the frequency of which the students demonstrated their interest in historical topics and wanting to know more about what actually happened. It also emphasized that most narratives contain the possibility of several alternative points of view. This personal
identification of students' responses to historical narratives provides the teacher with the task of carefully selecting narratives that are both historically correct and good literature.

By providing students with many opportunities to encounter a certain topic, another study found that children were able to sift through seemingly divergent viewpoints, readjust their thinking, and see history as a human enterprise made up of various interpretations subject to revision. This was accomplished by having students record their feelings, observations, opinions, and questions in journals (Bardige, 1989).

Shanklin and Rhodes (1989) found that increased comprehension exists when the responsibility of questioning shifts towards the student. When students ask questions about a text, it puts them in the position of having to decide what is important and naturally encourages students to interact with each other about the meaning.

By giving children multiple opportunities in responding to literature, through journals and response groups, history becomes an interactive process rather than something that happened to someone else a long time ago.

As a vivid example, Scott, Foresman's *America Past and Present*, the previous textbook, states:

Harriet Tubman, a runaway slave, helped over three hundred slaves escape. She was a "conductor" on the Underground Railroad. This really wasn't a railroad, and it wasn't underground. It was abolitionists who secretly hid
runaways in their 'stations', their homes and barns". (pp. 242-243)

This rather perfunctory statement is the only mention of one of our country's most historic struggles for freedom: the Underground Railroad

Conversely, in the book, Freedom Train: The Story of Harriet Tubman, the author, Dorothy Sterling (1954), paints an incredible picture:

We made arrangements last night and sent away Harriet Tubman, with five men and one woman, to be forwarded across the country to the city. Harriet and one of the men had worn their shoes off their feet. Harriet was a woman of no pretensions, yet in point of courage, shrewdness, and exertions to rescue her fellow men, she was without her equal. (p. 108)

One can easily see how the historical novel draws the reader into the text.

The objective of the historical novel in Social Science is to lead students from the narrative about someone else in another context back to themselves—to reflect upon what they have read and to refine, challenge, and overthrow their images of their worlds (Common, 1981). The students share Tubman's agony and pain, and learn about the struggle with questions about life, death, and freedom. Historical fiction focuses on the human consequences of historical events. Through the characters in these books, readers vicariously experience the past and reinterpret it on the basis of their own experiences, values, hopes, and fears. Historical fiction connects students with the human implications of historical
events, providing young readers with the seeds for later, more mature historical understanding (Freeman, 1988).

Students require numerous experiences with literature to become readers and writers; through literary connections, a fundamental goal of schooling is reached as students think and reflect. What better way to have historical periods "come alive" than through the inclusion of literature in the Social Science program.

Creative writing is another major component of the project. Good literature provides models of exemplary writing. Using literature from accomplished authors inspires children to do their own writing. By providing students with opportunities for reading literature, they begin to make the connection between reading and writing. Children learn language by imitating their parents' speech patterns. It makes sense that the qualities of good writing can be learned by taking cues from the masters (Rico, 1983).

Research has confirmed that the kind of reading material children are exposed to directly affects the kind of writing they do. When the teacher reads literature, the children become more assertive in their critical judgement of professionals and their own writing as well. They begin to realize that stories are penned by people and discover the author's craft of writing, and their writing improves. They examine story lines, plot outcomes, and character judgements. Children will later use many of the same critical tools with their own writing.
One of the ways teachers try to make the literature come alive is by reading about how authors compose and by reading statements by children's authors about how they composed their books for children. No distinction is made between the reading of children's writing and the writing of professionals. Both are treated with the same importance to remove the mystique of authorship so that children begin to realize that they too are authors. Students must learn to think and experience the joys of authorship for themselves (Graves, 1983).

Children's writing can indeed benefit from direct instruction. This was the findings of Fitzgerald and Teasley (1986) as they set out to discover whether or not children's writing could be enhanced by direct instruction. It was found that instruction in narrative structure did have a strong positive effect upon children's writing. The enhancement of overall quality of the compositions and helping students to acquire knowledge about how stories are structured suggests that direct instruction definitely assisted students to organize their writing better.

Literature and its significance in the classroom as it relates to writing was noted that the broad use of a story can produce poems, stories, play scripts, art work, and newspaper reports. Books can be used in many different ways including the story as a happy stimulus for creative writing; extracting passages from it as models for some kind of writing (Poole, 1984).
It is important to make the connections between reading and writing in the content areas, specifically social studies. Reading can help make events in history or concepts on topics such as prejudice or injustice come alive and be unforgettable for the student. Writing extensions of literature and social studies help students internalize concepts through application experiences including writing (Esmali, 1990). Creating a newspaper from the wide range of historical issues from the Underground Railroad is but one example. Editorials from different points of view is another. Writing letters to characters, from the character's point of view, or trying to persuade the character to accept another point of view is another possibility. Writing inquiries to the author is another viable extension of literature.

The literature and writing programs are intertwined. Historical themes help us to see that events are but chapters in an unfolding drama of American history. Literature makes these events come alive and writing personalizes these events for the students.

The use of guided imagery can improve student writing. By teaching students to use pictures in their minds, their thinking skills improve. Mental or guided imagery is the creation of pictures in the reader's mind prior to, during, and after reading. Its effective use depends on the purposes of the material, its relationship to the reader's experiences, and the logical relationships among the ideas expressed (McNeil, 1984).
Mental imagery is a valuable comprehension exercise. Pressley (1976) demonstrated that 8 year olds recalled more story events when taught to create mental pictures during silent reading. In another study, remedial tenth grade English students viewed a slide of a rose (Galyean, 1981). They had one minute to draw the rose and another two minutes to write about it. A guided imagery activity followed in which the students were instructed to close their eyes and picture a garden with many flowers. Then, mentally, they focused on a single rose bush with one special rose. They were to become the rose, to experience how it felt in the breeze, in the sun, and in the rain. After ten minutes, students saw the slide again and repeated the drawing and writing exercise.

Analysis of their compositions determined that the second ones showed a significant increase in vocabulary and complexity scores. Art teachers viewed the drawings and claimed that those done after the guided imagery were richer and had more depth than those done before the exercise.

Another study conducted by Gambrell and Bales (1986) engaged poor readers in mental imagery that encouraged constructive processing, continued effort, the results were clear: making pictures in your mind was positively associated with enhancing comprehension.

Guided imagery can be used to stimulate fluency in writing and enhance both descriptive and narrative writing skills. It provides students with sensory descriptive data that involves them personally.
and gives them a foundation for further writing. This technique can also be used to introduce ideas in a unit of study when the culmination of the unit is the writing of an expository essay (Sprowl, 1986).

Drama is another activity that extends and compliments literature in order to integrate the accomplishments and contributions of African-Americans as well as all the people who worked on the Underground Railroad. Drama encourages children to use language for meaningful purposes by actively involving and motivating them to read, write, listen and speak. Henderson and Shanker (1978) found that students who dramatized stories answered comprehension questions better than did students who only read the story. Graves (1983) also suggested creative drama as a way to enhance comprehension. Comprehending the degree of bravery and fortitude it took to participate in the Underground Railroad can come through the use of drama in the classroom.

Drama itself is a vehicle for communication. It is an effective tool for learning as it provides the opportunity for students not only to express themselves, but for literature, historical events, or core concepts to come alive through the imaginations of the students. It is the imagination which grows through creative drama and the understanding of an ethnic group whose remarkable history remains underreported.

In social studies, drama provides a means for learning more about the African-American and is a key for understanding the
feelings, hopes and dreams of other people and cultures different from their own. Drama provides visual pictures of people, places, and events in this part of our national history that is more illuminating than the incomplete story in the social studies textbook. Through drama, the Underground Railroad and its participants come alive with the student playing an active role. Drama creates an excitement and an emotional experience that certainly cannot be found in the social studies text. Students, in order to understand history, must embrace and comprehend the feelings of the people of the time; their fears, anxieties, indecisions, and values. Kraus (1975) emphasizes that history consists of more than just a series of battles with winners and losers. The history of the Underground Railroad is an American drama consisting of human tragedy and success.

The retelling of stories, innovations on stories, scenes, and characters, acting out a story and rewriting a story into a play, are all examples of how drama is an interactional path to the past. When students step out of their own shoes and into those of people from long ago, the past becomes part of the present. Imagine how much more alive history would be for children if they could talk with the people who lived it? Interactive drama is a technique through which they can do just that (Handley, 1989).

A mock trial is another drama activity that students can become involved in. The trial of Anthony Burns, a fugitive slave returned to his master, lends itself to this kind of drama. Students can learn a great deal about history, the legal system, the laws of the
times, and courtroom processes as they practice critical thinking and
communication skills. Drama assists in children's learning and
understanding and enhances the formal teaching in the classroom.
Drama can be used as an integral educational tool in conjunction with
the study of literature, social studies, and history.

Reader's Theater is a dramatic reading of a script. It allows the
student to transform a story into dialogue format and read it with
great attention to oral expression. Developing a script from a text
provides many opportunities for sharing and extending
comprehension. Comprehension is fostered in an environment that
recognizes and supports personal interpretation of text and extends
strategies to appreciate the extent to which knowledge is both
personally and socially construed (Hansen, 1987). This is an
interpretive reading activity. It brings characters to life through
students' voices and gestures. Reading aloud enables pupils to
understand the full meaning of literature. Sloyer (1982) suggests
that because they are reading in performance for others, the children
are stimulated to make close contact with the text. Students have
become the story, no longer are they just mere observers of the
literature or of history itself.

Reader's Theater is an effective tool to teach many aspects of
the social studies curriculum because it helps students internalize
and understand human interactions which underlie situations and
events. People and events come alive for the students. Salisbury
(1986) suggests that the most important aspect is to explore the
feelings of the various people involved and link those feelings to those of the children. In the social studies content area, the author points out essential elements in the construction of a script. Individuals' rights to have differing opinions, political and religious beliefs, and to identify significant individuals' contribution to history are essential elements to include.

The problems and feelings of the people are the heart of the drama. History is filled with dramatic events that come alive through the creative expression of drama.

"We want our students to understand how people in other times and places have grappled with fundamental questions of truth, justice, and personal responsibility and to ponder how we deal with the same issues today" (History-Social Science Framework, p. 3). Unless we understand our past history, we are destined to repeat it.
THE PROJECT
HISTORICAL INFORMATION

This section has been designed in order that the individual teacher may acquire the necessary background information on the historical significance of slavery, the effects of the Fugitive Slave Acts, the contributions of Quakers and abolitionists, the routes of the Underground Railroad, and the viewpoints held by the North, South, and the slaves towards the Underground Railroad.

Slavery As An Institution

The institution of slavery is a little older than man himself. It began in the primitive, pre-historic times not long after agriculture was discovered. Agriculture, while generating civilization, led not only to private property, but to slavery as well. In hunting communities slavery had been unknown. The hunter's wives and children did the menial work. The men alternated between the activity of hunting or war, and the inactivity that comes when the stomach is full and the area around the campground is at peace.

It is true of human nature that such organizations remain loose and spontaneous when men are working for themselves, but when they work for others, the organization of labor depends in the last analysis upon force. To quote Will Durant (1935), author of the monumental *Story of Civilization*:

The rise of agriculture and the inequality of men led to the employment of the socially weak by the socially strong; not till then did it occur to the victor in war that the only good prisoner is a live one. Butchery and cannibalism lessened,
slavery grew. Once slavery had been established and had proved profitable, it was extended. (pp. 19-20)

All throughout recorded history, slavery has been used by the people and nations of the world. Wherever people settled, slavery has become an institution. The continent of North America was to be no exception.

The first Negroes arrived as slaves in English America in 1619. Their masters were quick to proclaim that the Christianization of these heathens would not only save their souls, but enable them to enjoy the fruits of civilization. Never mind that they came from a people who "for ten thousand years had raised and destroyed empires, provided a powerful Negroid culture which dominated the Mediterranean and gave full-blooded blacks and mulatto Pharaohs to the thrones of Egypt" (Buckmaster, 1941, pp. 2-3). A small minority of Negroes came as indentured servants. usually, they were well treated and most, by the end of their servitude, became small farmers or artisans.

However, these were the exception; by the middle of the 18th century, the Negro had ceased to be a man. In this, our land, where all men have the "unalienable rights of life, liberty, and the pursuit of happiness" (Declaration of Independence, 1776, paragraph 2), these people were to become legally designated as pieces of property. They could be advertised, sold, or mortgaged like any other piece of property. Slaves were not allowed to marry. They could not become legal parents. Any child that a slave woman might have became the property of her master. By the start of the 19th
Negroes For Sale.

A Cargo of very fine four Men and Women in good order and fit for immediate service, just imported from the Windward Coast of Africa, in the ship Two Brothers.

Conditions are one half Cash or Produce, the other half payable the first of January next, giving Bond and Security if required.

The Sale to be opened at 10 o'Clock each Day, in Mr. Bourdeaux's Yard, at No. 48, on the Bay.

May 19, 1784. JOHN MITCHELL.

Thirty Seasoned Negroes
to be Sold for Credit, at Private Sale.

Amongst which is a Carpenter, none of whom are known to be dishonest.

Also, to be sold for Cash, a regular bred young Negro Man-Cook, born in this Country, who served several Years under an exceeding good French-Cook abroad, and his Wife a middle aged Washer-Woman, (both very honest) and their two Children. Likewise, a young Man a Carpenter.

For Terms apply to the Printer.
century, it was against the law in all slave states to teach them even the basic fundamentals of reading and writing. The slave was even denied religious instruction. The slaves of the South became all too familiar with the pain of the lash.

For visiting a plantation without a written pass, ten lashes; for letting loose a boat where it is made fast, thirty-nine lashes; for travelling in any other than the most usual and accustomed road when going to any place, forty lashes; for traveling in the night without a pass, forty lashes; for hunting with dogs in the woods, 30 lashes. (Buckmaster, 1941, p. 5)

Their entire waking lives were restricted. Their lives were not much different than caged animals. Is it any wonder there were slave rebellions along with a fierce desire for freedom?

There have been slave rebellions in this country as long as there have been slaves. From 1712 through 1736, five fully recorded slave uprisings occurred in the states of New York, New Jersey, Virginia, and South Carolina. A very small number of slaves actually escaped from their masters. The ruses employed and the routes used were the first tenuous outlines of what would later become the Underground Railroad (Buckmaster, 1941).

With the Declaration of Independence, many slaves in the Northern states were set free. Even the state of Virginia granted them a short period of freedom. However, the plantation aristocracy soon convinced the Virginia Legislature of the "folly" of their deed and the slave status was restored (Buckmaster, 1941).
During the time of the American Revolution, the English promised and gave freedom to the slaves. Many slaves deserted their masters and went over to the British. After the war, the British in Canada proclaimed emancipation for all slaves within their territory. As a result, for the free Negro in the North as well as the fugitive running from the South, living in Canada became the goal.

Beginning in 1791, slaves began to escape in earnest and their manner of escape formed a firmer outline for the Underground Railroad.

How exactly did the early Underground Railroad operate? Let me quote extensively from Buckmaster (1941):

In these early days it operated with great simplicity and directness. When a man emerged from slavery, weak and gasping, a friend opened his door to him, hid him from his pursuers until his fatigue and weakness were past, and then hurried him along in the protection of the night across fields, through woods, over rivers, to the house of the next friend. Or, if more than two or three needed help, loaded them into wagons, and covered them with bags of farm produce, and carried them to the next "station" in the daylight as though merely traveling on his own business. (p. 29)

Although the United States had outlawed the importation of slaves in 1807, by 1835 the slave trade had revived. The United States government ordered its Navy not to search ships that were leaving West African ports bound for the East Coast of the United States. Indeed, the Navy was careful not to station ships off the coast of West Africa. Many slave ships came to the port of New York. (p. 93)

By the 1840's the value of slaves rose very high. This forced the slave holders to increase their vigilance in
preventing escapes. The business of the Underground Railroad fell off considerably. (p.120)

However, later on in the late forties, the number of runaway slaves increased. Runaway slaves in Georgia went into the Florida Everglades and found a haven with the Seminole Indians. Other runaways lived with the Creek Indians in Georgia and Eastern Alabama (Blockson, 1987). More fugitive slaves escaped into the North from the state of Maryland used the Appalachian route. However, most escaped from towns like Hagerstown and Fredrick and counties like Elkton, Eastern Cambridge, and Hereford (Blockson, 1987).

In fact, the four border states of Maryland, Kentucky, Virginia, and Missouri annually lost more slaves than all the remaining southern states (Campbell, 1979). In an effort to stop this continual escape of slave workers, fugitive slave laws were passed. The laws proved to be ineffective, since freedom cannot be denied for long. Ironically, each new law strengthened the development of the Underground Railroad, for each new law became more repressive and at the same time more unenforceable.

The Fugitive Slave Acts

The fugitive slave acts were a series of local, state, and federal acts intended to discourage runaway slaves, to punish those who harbored such persons, and to make possible the recovery by slave owners of their slave property. Such laws existed in Colonial America and had predecessors in acts requiring magistrates to
recover runaway indentured servants by armed force and increasing the time a fugitive was required to serve. The development of the American slave system is reflected in the evolution of these laws.

Legislation in 1672 in Virginia authorized killing a runaway who resisted arrest and public payment of his value. A similar law existed in Maryland. In North Carolina by an act of 1715, a white person who swore he had killed a fugitive in self-defense while apprehending him was not held accountable. Persons harboring fugitives were required to make payments to owners. Since the Constitution of the United States recognized slavery, the federal government was able to pass legislation concerning it. The first major piece of legislation was the Fugitive Slave Act of 1793 (Drewry, 1976).

In 1793 the slaves of the Caribbean Island of Santo Domingo revolted against the French colonists and declared a black republic. This event added to the already growing southern sentiment that something had to be done by the federal government to discourage the constantly increasing numbers of slaves that were running away. The Fugitive Slave Act of 1793 authorized the person who was looking for his slave, or his agent, to arrest runaways in any state or territory and to prove orally or by a sworn statement before the magistrate that the fugitive owed service. Then the magistrate would issue a certificate to the applicant giving him permission to take the fugitive back to the state or territory from which he had attempted to escape. What really made this law, on the books, so
devastating is that the penalty for anyone knowingly giving shelter to a slave or obstructing justice IN ANY WAY was liable to a $500 fine. In those days, that was considered to be a lot of money (Buckmaster, 1941).

However, the Supreme Court decisions concerning the Prigg and Van Zandt cases which said, "in no way could the Fugitive Slave Law be interpreted to mean that the state authorities were obliged to lend a hand in returning a slave" (Buckmaster, 1941, p. 124), had the effect of giving the green light to increasing the activity of the Underground Railroad.

Fifty seven years later, Congress, recognizing that the Fugitive Slave Act of 1793 was not very effective, and listening to the pleas of the slave states who contended that they were losing 1,011 slaves yearly who were crossing over into the free states, passed in 1850 a much stronger Fugitive Slave Act (Campbell, 1970). This act was composed of 10 sections. The duties and powers conferred by the law were to be exercised by commissioners appointed by the United States Circuit Courts. United States marshalls and deputy marshalls who refused to do their duty were to be fined $1,000. What is more, if a fugitive should escape from the marshall's custody, the marshall was liable for the slave's full value. The owner of a fugitive slave, or his agent, could pursue and reclaim a fugitive either by procuring a warrant from a judge or commissioner, or by actually seizing and arresting the fugitive himself. The claimant could then take the fugitive before a judge or commissioner and if the identity of the
CAUTION!!

COLOR PEOPLE OF BOSTON, ONE & ALL,

You are hereby respectfully CAUTIONED and advised, to avoid conversing with the Watchmen and Police Officers of Boston,

For since the recent ORDER OF THE MAYOR & ALDERMEN, they are empowered to act as KIDNAPPERS and Slave Catchers,

And they have already been actually employed in KIDNAPPING, CATCHING, AND KEEPING SLAVES. Therefore, if you value your LIBERTY, and the Welfare of the Fugitives among you, SHUN them in every possible manner, as so many HOUNDS on the track of the most unfortunate of your race.

Keep a Sharp Look Out for KIDNAPPERS, and have TOP EYE open.

APRIL 24, 1851.
prisoner could be established, the judge or commissioner was authorized to grant a certificate to the claimant which would allow the removal of the slave back to the state or territory where the individual escaped. The claimant could use "reasonable force" if necessary to make sure that the fugitive would return. There could be no interference in this by anyone else "whatsoever." Fugitive slaves did not have the right of habeas corpus. Anyone who tried to evade the Fugitive Slave Law was subject to a fine of $1,000, and could be imprisoned for six months. Marshalls were to receive their usual fees, but the commissioners were to receive ten dollars extra if the fugitive was handed over to his owner, but only five dollars if the man were to go free. These fees were to be paid by the claimant. If a claimant made an affidavit that he feared a rescue attempt might be made, then the officer who made the arrest was required to return the slave to the place from which he had escaped and could employ as many men as he felt necessary to prevent a rescue. These expenses would be paid by the federal treasury.

The tenth section was the catch-all provision of the act. Whenever a slave escaped, if the owner could present "satisfactory proof" of his ownership of such slave, the court in his home state was required to issue an authenticated copy of the testimony, with a description of the fugitive, which, upon being presented to any judge, commissioner, or other officer authorized by the act, was to be held as conclusive evidence of the escape and of the claimant's right to the fugitive. (Campbell, 1979, pp. 24-25)
It was obvious that this act was designed to protect the property and rights of the slaveholders rather than to protect the personal liberty of Negroes living in the free states (Campbell, 1970).

The number of passengers on the Underground Railroad going to Canada, where freedom was guaranteed by Her Majesty's Government, reached a new high right after the passage of the Fugitive Slave Law of 1850. With the passage of the law, the right of freedom for every Negro living in the free states was placed in jeopardy. It is estimated that at least 3,000 fugitive slaves crossed into Canada within the first three months after the Fugitive Slave Law of 1850 was passed (Campbell, 1979). Needless to say, all of those who fled into Canada made good use of the Underground Railroad.

At first, the new and tougher Fugitive Slave Law seemed to be accepted by the country as a whole. Not even the Northern clergy objected. In fact, during those days the clergy of the North wouldn't even send Bibles to slaves if their owners protested (Campbell, 1970).

However, public opinion underwent a radical change in 1854. First, the repeal of the Missouri Compromise which made the effect of letting the people of a new state decide whether or not they wanted slavery, and then the case of Anthony Burns, a fugitive slave who was captured in Boston and given over to his master. These two events, turned Northern public opinion strongly against the Fugitive
Slave Act. From then on, more and more "conductors" joined the Underground Railroad.

The Quakers, Abolitionists, and the Emergence of the Underground Railroad

Historians date the "incorporation" of the Underground Railroad as happening in 1804 because of an occurrence in Columbia, Pennsylvania. In that year, a Southern spinster had walked uninvited into a household and demanded back her slave. In fact, she got hold of the woman and tried to carry her out of the house. The people of the town were so indignant that they threatened the woman with immediate death if she "didn't depart as suddenly as she had arrived" (Cockrum, 1915, p. 35).

Although much of the population of the northern states were indifferent to the plight of the Negroes, there were some men of conscience who fiercely objected to slavery.

One of them, a Reverend George Bourne of Virginia, published in 1809 his fervent indignation of slavery. His neighbors so objected to it that he was forced to flee to the northern states and become a fugitive. Seven years later, in 1816, he published the first book dealing with the abolition of slavery. It was called, The Book and Slavery Irreconcilable, in which he advocated immediate abolition of slavery as the price of saving the Union" (Buckmaster, 1941, p. 30).

Another man who must be mentioned is Issac Hooper, a Quaker and one of the earliest "conductors" of the Underground Railroad,
worked in Philadelphia and was a master when it came to knowing the law as it dealt with slaves. Southern Pennsylvania was full "of those who though not habitual lawbreakers were willing to help a fugitive who, in the dangers he endured, made a simple and impressive appeal" (Buckmaster, 1941, p. 30).

Another person whose profound influence helped determine the fate of the Underground Railroad was William Lloyd Garrison, whose newspaper, "The Liberator", first appeared on January 1, 1831. He helped found the Abolition Movement. He was not a religious man, but an independent thinker who sorely tried the patience of the men of the cloth with whom he worked. Blockson (1987) states that "Garrison expressed his opinions against slavery so strongly that he was considered fanatical. Demanding immediate and complete emancipation, he was willing to cast away the Bible, the Constitution, and the Union to that end" (p. 263).

The work of abolitionists, such as William Lloyd Garrison and Frederick Douglass, himself a fugitive slave, became extremely strong in the 1800's. Douglass began publishing a weekly newspaper, "North Star", that kindled the fervor of the abolitionists. He used his newspaper to spread information about eradicating slavery. It was another influential newspaper that helped the course of freedom.

Thomas Garrett of Wilmington, Delaware, became a legend in his own lifetime. Born a Pennsylvania Quaker, "hatred of slavery was in his blood" (Buckmaster, 1941, p. 149). When he was only 24,
he followed the kidnappers of a colored woman who worked for his family halfway across the state and rescued her. He later said that the experience had shown him the full horror of slavery and he "seemed to hear a voice telling him that his life's work must be devoted to the persecuted and the enslaved" (Buckmaster, 1941, p. 149). Working as he did in a slave state, he was nevertheless able to help smuggle through to the North and to freedom more than 2,700 fugitives. He was one of the great "conductors" on the Underground Railroad. The success of his work depended, as it did with every other conductor, on his willingness and ability to improvise:

He prescribed like a doctor according to an individual's need. Often he would give a fugitive man a scythe, a hoe, a rake, and send him onto the street with instructions to walk calmly, as though he were going to work, to a certain bridge near the outskirts of the town. There he was to conceal his implement and from that point follow implicit directions to the next station, the implement being recovered by one of Garrett's friends and used again. Several times he dressed a woman fugitive in his wife's clothes, leading her to their carriage and driving off, smiling comfortably at the stragglers who were invariably about his door. (Buckmaster, 1941, p. 150)

When Garrett was sixty years old, after a lifetime of dedication to working on the Underground Railroad, he was caught, tried, and fined so heavily that he had nothing left. Yet such was the character of the man that he was immediately able to obtain loans and even gifts to carry on his work. In fact, he was so respected and liked that, "He even performed the miracle of turning Negro-hating Irishmen into conductors, for the poor Irish of Wilmington knew that
he was their friend and if 'Father Garrett' wanted them to help a fugitive, they asked no questions" (Buckmaster, 1941, p. 152).

Levi Coffin was a cotton-buying merchant living in Cincinnati, Ohio. He made many trips into the South in order to purchase cotton from small farmers who were not slaveholders but hired men instead. (It was called "free labor" and among the slave-hating people of the North and Canada there was a real demand for free labor cotton.) He was a Quaker and an abolitionist who did not hesitate to voice his strong feelings against slavery. Levi Coffin's first recollection of slaves was seeing them driven while chained together when he was seven, living in North Carolina. As a fifteen year old, he helped a kidnapped freeman by getting his father to contact people from the North who could prove him free. Later he saw a slave, who had been captured, subjected to an iron band put on his neck. The slave was then chained to a buggy which was driven off at a fast trot. The poor Negro had to run full speed to keep up or be dragged by his neck (Coffin, 1846). He had been a conductor on the Underground Railroad for twenty years in the quiet town of Newport, Indiana, before moving to Ohio. He quickly realized that the Underground Railroad was not particularly strong in Cincinnati, and Buckmaster (1941) states:

... it took him only a short time to discover that fugitives were mainly dependent on their own endangered and exposed people. ... He organized a more successful resistance to the slave catcher as well as a lively and active station for the Underground Railroad. (p. 144)
In fact, Levi Coffin had already become so well known and so famous that it was he who later became known as the "President of the Underground Railroad." (p. 79)

A few Quaker women had the same indomitable spirit and hatred of slavery as their male counterparts. For example, take the Grimke sisters. Sarah and Angelina were daughters of Judge John F. Grimke, a plantation and slave owner. So intense was their hatred of slavery that they had to leave Charleston, South Carolina. They moved to Philadelphia, where Angelina joined The Society of Friends, the Quakers, and in 1837 became active in the abolition movement. At a time when few American women dared to speak in public, they toured New England lecturing in over 60 towns on behalf of the anti-slavery cause. Throughout the South, postmasters and other officials destroyed copies of Angelina's famous pamphlet, "Appeal to the Christian Women in the South". The citizens of Charleston were so angry at her because of her Abolitionist views that they banned her from the city of her birth (Blockson, 1987).

Lucretia Coffin Mott was a well-educated wife and mother. She agreed with many abolitionists of the day, including William Lloyd Garrison, that the slaves must be freed at once. Living in Philadelphia, she helped to organize the Anti-Slavery Society in that city. The Society was so successful in aiding the fugitives, it became the model used throughout the North and Midwest. She worked tirelessly to assist the escaping slaves find food and shelter.

Susan B. Anthony was another well known Quaker abolitionist. Women were involving themselves in the political struggle against
slavery and Susan B. Anthony was a leader among them. Harriet Tubman at one time stayed in Anthony's home in Rochester, New York.

Harriet Beecher Stowe, whose home in Cincinnati, Ohio, served as a station on the Underground Railroad, was openly recognized for her anti-slavery sentiments. She assisted the abolitionist's movement like no other with her book *Uncle Tom's Cabin*, published in 1852. Wilbur Siebert (1968) wrote in his book, *The Underground Railroad*:

> In the spring of 1852, the production of *Uncle Tom's Cabin*, a novel the great political significance of which has been generally acknowledged, brought the North face to face with slavery. The observations and experience that made possible for Mrs. Harriet Beecher Stowe the writing of this remarkable book were gained by her while living in Cincinnati, where she was able to study the effects of slavery (p. 32).

Three thousand copies were sold in a twenty-four hour period. Copies were sold in Great Britain, Germany, Italy, Russia, and France. The demand was so great in this country and all over Europe, that eight printing presses running continuously day and night could not supply the demand for copies. The scenes of brutality and violence in the book helped people to see slavery as an evil. The book was first presented to the public in the abolitionist magazine called "The National Era." Interestingly, William Lloyd Garrison had rejected her work for publication in his paper, "The Liberator". Abraham Lincoln
is credited with the statement, upon meeting Mrs. Stowe, "So this is the little woman who started the big war". Her book exploded abolitionist sentiments and involved the nation, specifically the North, in the movement to abolish slavery.

Sojourner Truth, a well-known abolitionist, was the first black woman to speak out against slavery in public. Isabella Baumfree, her given name, was freed from slavery when the state of New York passed a law in 1828 outlawing slavery. She spent the better part of her adult life in the anti-slavery movement and tried to improve the living conditions of blacks residing in our nation's capitol. Sojourner helped newly arrived fugitives to find homes and jobs. She even tried to persuade the Federal Government to provide land for the blacks but to no avail. Her efforts and heroic deeds remain well documented in African-American history.

There are many myths as to how the Underground Railroad got its name. The following is one of them. In this version, the Underground Railroad was not named as such until 1831. It came about in this manner:

A fugitive named Tice Davids crossed the river at Ripley under the expert guidance of those river operators who worked within sight of slavery. He was escaping from his Kentucky master, who followed so closely on his heels that Tice Davids had no alternative when he reached the river but to swim. His master spent a little time searching for a skiff, but he never lost sight of his slave bobbing about in the water. He kept him in sight all the way across the river and soon his skiff was closing the distance between them. He saw Tice Davids wade into shore, and then he never saw him again. He searched everywhere, he asked everyone, he
The picture of a poor Ireland is taken from The American Repository.
combed the slavery-hating town of Ripley. Baffled and frustrated, he returned to Kentucky, and with wide eyes and shaking of the head he gave the only explanation possible for a sane man, "He must have gone on an underground road." (Buckmaster, 1941, p. 59)

As can be seen from the various narratives recorded here, it was the Quakers who provided the muscle and motivation for the Underground Railroad. They were people of firm convictions who simply did not condone the enslavement of one ethnic group by another. They respect law and order and are believers in nonresistance, but they also have firm beliefs as to what is right. To the Quakers, the institution of slavery was a wrong that had to be done away with. In aiding fugitive slaves, the abolitionist was making the most effective protest against the continuance of slavery, but he was also doing something more tangible; he was helping the oppressed, he was enjoying the most romantic and exciting amusement open to men who had high moral standards. He was taking risks, defying the laws, and making himself liable to punishment, and yet could glow with the healthful pleasure of duty done. The Underground Railroad was simply a form of combined defiance of national laws, on the ground that those laws were unjust and oppressive (Mabee, 1970).

The phrase, "Underground Railroad," caught on very fast. Within a year those who helped the fugitive slaves escape to freedom were calling themselves "conductors, stationmasters, brakesmen, and firemen. They called their houses depots and stations, talked of catching the next train, and began sedulously to
cultivate a wonder and a marveling in the minds of the uninitiated" (Buckmaster, 1941, p. 59).

The stations were from three to twenty miles or more apart. The slaves learned the various stations and passed it on. The slave catchers, or bounty hunters, also learned the stations by using spies and law enforcement officers. Codes and signals were used to let the slaves know were to go. For forty years I lived within a mile of the home of "Uncle Peter" as he was familiarly called. I well remember his calls at my father's house in the small hours of the night, and we knew something about the business to be transacted before daylight. Uncle Peter was always provided with a carriage, fitted with curtains that would securely conceal what was on the inside. No move was made, save only on dark nights, and then the fugitive was only taken on short trips (Donofrio, 1940).

Stories of slaves fleeing to avoid separation, whipping, branding, mutilation, castration, and death won sympathizers.

Traffic on the Underground Railroad increased slowly until the passage of the Fugitive Slave Law of 1850. Then, suddenly, business went sky-high. Buckmaster (1941) states:

Never had the "road" seen such a boom. The passengers came at all hours of the day and night, from Maryland, Virginia, Kentucky, Tennessee, and Louisiana. They came on foot, in disguise, by rail, by boat, by hired carriage, and never failed to find a friend. (p. 185)

Bounty hunters, deputized as marshalls, prowled the Northern states constantly. The Underground Railroad gave the escapee a
chance to reach freedom. Words from a descendent of a runaway describe it well. The Underground Railroad was no actual railroad of steel and steam. It was a network of paths through the woods and fields, river crossings, boats and ships, trains and wagons, all haunted by the specter of recapture. Its stations were the houses and churches of men and women, agents of the railroad. The scholar Edwin Wolk captured the heart of the experience when he wrote that the Underground Railroad was filled with tales of crated escapees, murdered agents, soft knocks on side doors, and a network as clandestine and complicated as anything dreamed up by James Bond (Blockson, 1971).

One escape was the object of great public excitement during the 1840's. Music was even written to celebrate the escape. Henry "Box" Brown shipped himself in a box from Richmond, Virginia, to Philadelphia, Pennsylvania. Samuel Smith, the white carpenter who crated Brown, was convicted and imprisoned for eight years when he was caught in two similar attempts to deliver boxed slaves. Brown himself became an active worker on the Underground Railroad. An account of this daring escape, from William Still's "Underground Railroad Records," follows:

He was decidedly an unhappy piece of property in the city of Richmond, Virginia. In the condition of a slave he felt that it would be impossible for him to remain. Full well did he know, however, that it was no holiday task to escape the vigilance of Virginia slave-hunters, or the wrath of an enraged master for committing the unpardonable sin of attempting to escape to a land of liberty. So Brown counted
well the cost before venturing upon his hazardous undertaking. He hit upon a new invention altogether, which was to have himself boxed up and forwarded to freedom direct by express. He was crouched painfully in the packing crate which was finally opened in the Philadelphia office of William Still, a black agent on the line to liberty. (p. 81)

Another story of a daring young couples' escape from slavery in 1848 is based on their own written account. They escaped two years before the dreaded Fugitive Slave Law of 1850. The Crafts, somewhat privileged as city slaves in Macon, Georgia, had some privacy in which to plan their escape. Ellen, the daughter of a white master and a slave woman, was light-skinned enough to masquerade as a slaveowner going North for "his health". Her face and arms were bandaged so that no one would ask why she neither writes nor shaves. William, her husband, served as her "slave" on the journey northward. The married couple escaped slavery by travelling openly through public highways of the antebellum South. They journeyed from the Deep South to Philadelphia. The escape is the subject of the book, Two Tickets to Freedom, by Florence B. Freedman, and takes the reader through harrowing times in their quest for freedom.

A very few resourceful fugitives even found their way to England, but the great bulk of those who were lucky enough to escape, went to Canada, where they felt secure.

True, the white man was extremely important in the day-to-day operation of the Underground Railroad. In his book, The Underground Railroad, Charles Blockson (1987) wishes to set the record straight:
A serious distortion has been an over-emphasis on the amount of assistance rendered by white abolitionists, who wrote a great deal on the subject. This tended to make the people whom the Railroad was designed to aid the fugitive slaves seem either invisible or passive and helpless without aid from others. Slaves did not sit passively waiting to be led out of slavery, however. Once free, they often reached back to help others escape to freedom. Black courage and perseverance, along with the spirited and sympathetic help of whites, brought many men, women, and children out of slavery.

. . . These black conductors and agents had escaped earlier or had been born free in the North. They organized their own network quietly and well and were settled and ready for the surge of the 1850's. Many black ministers, in particular, felt that organized assistance to fugitives was necessary to challenge the prevailing religious dogma of many white churches that a truly religious person was patient, in passive acceptance of the will of God. (p. 4)

By 1852, the Underground Railroad had become one of the greatest powers in the entire country. Though it touched only a small percentage of slaves in the South, it did make slaveholders very insecure and allowed no slave master to relax. Three years later, in 1855, it had become a truly irresistible force; nothing could stop it. It is estimated that:

The Underground Railroad consisted of 3,000 members who, by 1861, had helped 75,000 African slaves find freedom. Traveling by night and hiding by day, slaves moved generally by foot through swamps and streams to throw off the scents of pursuing bloodhounds. (Asante, 1991, p. 73)
The Routes of the Underground Railroad

Close study of the map that accompanies this section shows that there were five main routes. Branches of the first route united in western Tennessee and then branched out into Illinois, Indiana, and Ohio. The second main route went up through Baltimore, Maryland, one branch leading to an area north of Buffalo in the west, and a second branch leading to Montpelier in the east. The third route had its roots in Georgia and Florida and went south to the Everglades and to Cuba. The fourth route was by sea. It left the coast near Savannah, Charleston, and the southern part of North Carolina and went by sea to New York, Boston, and Portland, Maine. The fifth route began near Dallas in Texas and headed south toward Mexico.

Underground conductors had to be very careful. They always had to be on the alert. They knew that they could be fined, imprisoned, and even shot for what they were doing. "Sometimes a man had to risk his entire family for what he thought was right" (Buckmaster, 1941, p. 67). This was particularly true in the states of Indiana and Illinois. In the 1850's, these two states were considered to be enemy territory for the fugitive slaves. In fact, the 1851 Indiana State Constitution "prohibited the settlement of Negroes and Mulattos" in the state. The Illinois State Constitution of 1853 also forbade Negroes from settling in the state (Campbell, 1970). If Indiana and Illinois were lacking in tolerance, Ohio and parts of
In the 1830s, Brown planned his
attack on the Fugitive Slave Act, while in Canada, f"esfled to
Scotland. In 1861, some 50,000
Africans escaped to Canada where
their families were contacted by the British government that refused to
accept their demands by U.S. and
international law.

The Underground Railroad
was a network of secret routes
that helped enslaved African
Americans escape to freedom in
the Northern states and Canada.

In the 1830s, it was estimated
that the Underground Railroad
consisted of 10,000 members who
helped 30,000 African slaves
find freedom. Tunnels dug by
Enslaved men in the night and
hiding by day, slaves moved
generally through the
Bahamas, where they bivouacked
and swamps and streams to throw off
British authorities and avoid the
cruelty of pursuing bloodhounds.

In 1833, the Fugitive Slave Act
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into hiding and desperate
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In 1861-1866, the
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Pennsylvania were very friendly and accepting. The people of Ohio even organized an Anti-Slavery League even though:

This organization was in direct opposition to the laws of the United States and its members fully understood the severe penalties which would be meted out to them if they were caught in the act of violating the law. Notwithstanding this danger, there were hundreds of men who were willing to engage in any enterprise which would defeat the swaggering Negro hunter. The organization was made and there was all the money back of it that was needed, and it was very effective in helping large numbers of Negroes to escape from slavery. (Cockrum, 1915, p. 13)

The Anti-Slavery League in Ohio was a very effective organization and had an excellent detective and spy system. In 1915, William C. Cockrum published a book called, *The History of the Underground Railroad As It Was Conducted By The Anti-Slavery League*. Even today it makes interesting reading. It is full of accounts of rescuing fugitive slaves. Until the actual fighting started, the cause of the abolitionist was never a truly popular one in the free states of the North. R.C. Smedley (1968) in his book, *History of the Underground Railroad in Chester and Neighboring Counties of Pennsylvania*, points out with considerable detail the trials and tribulations that abolitionists had to contend with in the North in general and Pennsylvania in particular. Because I think it's important for gaining the proper respect for the work of those on the Underground Railroad, I'm going to quote it at considerable length.

When we consider that from the beginning of the anti-slavery conflict until after the breaking out of the rebellion, the whole North was, by a vast majority, pro-slavery: when
abolitionists were individually reviled and persecuted, even by the churches of all denominations; when their country meetings were frequently broken up by ruffians, and their city conventions dispersed by mobs; when Faneuil Hall, the "Cradle of American Liberty," was refused by the Board of Aldermen to abolitionists for holding a convention, and afterwards used for pro-slavery purposes; when but three ministers in all Boston could be found who would read to their congregations a notice of an anti-slavery meeting; . . . when Elijah Pi Lovejoy, for the offense of editing an anti-slavery paper, was mobbed and shot to death in his office in Alton, Illinois; when Northern merchants extensively engaged in Southern trade, told abolitionists that as their pecuniary interests were largely connected with those of the South, they could not afford to allow them to succeed in their efforts to overthrow, that millions upon millions of dollars were due them from Southern merchants, the payment of which would be jeopardized by any rupture between the North and the South, and that they would put them down by fair means if they could, but by foul means if they must; . . . we must concede that it required the manhood of a man, and the unflinching fortitude of a woman, upheld by a full and firm Christian faith, to be an abolitionist in those days, and especially an Underground Railroad agent. (pp. xiii-xv)

Like many books written by former workers on the Underground Railroad, this one is not only full of anecdotal tales about rescuing fugitive slaves but also contains around 20 brief biographies of those who were instrumental in running the Underground Railroad in the area of Chester County, Pennsylvania.
In the Eyes of the Beholder: How the Underground Railroad Was Viewed by the South, the North, and by the Slaves

South

It must never be forgotten the South felt it had a legal and unalienable right to slavery. It was acknowledged and even provided for in the United States Constitution. In fact, the Constitution deals with the issue in three separate places. Article 1, Section 2 says in part:

Representatives and direct taxes shall be apportioned among the several states which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three fifths of all other persons [Emphasis supplied]. (Myers, 1991, p. 68)

The second reference to slavery comes in Article 1, Section 9, which says in part:

The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation not exceeding ten dollars for each person. (Myers, 1991, p. 69)

As can be seen, not only did the Constitution acknowledge slavery, but also intended by taxes, to enrich the government coffers. The United States Constitution also dealt with the problem of returning runaway slaves. Article IV, Section 2, says:

No person held to service or labor in one state, under the laws thereof, escaping into another, shall, in consequence of
any law or regulation therein, be discharged from such services or labor; but shall be delivered up on claim of the party, to show such services or labor may be due. (Myers, 1991, p. 69)

Since the use of indentured servants had decreased considerably by 1776, "persons held to service or labor" was a district reference to slaves. In effect, these constitutional clauses recognized the existence and legality of slavery without actually saying so. Thus, the Southerners' claim that the United States Constitution was on their side and that slavery was perfectly legal was absolutely true.

The freedoms guaranteed in the Bill of Rights did not extend to the slaves. To Southerners it was not intended that the Bill of Rights should protect the rights of slaves. In the slave states, there was a legal presumption that all Negroes were slaves; the burden rested with the Negro to prove that he was free. The slave was considered only as a piece of property, not as a person (Campbell, 1970).

The vast acreage given over to raising cotton, sugar, rice, and tobacco made the South economically dependent upon slave labor, the slave represented an investment, anywhere from $500 to $2,000 depending upon the slave's age, gender, and skills.

In the middle 1850's, it was estimated that there were around 4,000,000 slaves who were owned by 300,000 slaveholders. However, to show the disproportionate influence the slaveholders had on the economic life of the region, there were 10,500,000 non-slave owners (Buckmaster, 1941).
Fugitive slaves, using the Underground Railroad, were proving to be a substantial economic drain on the South. By 1860, a conservative figure of a million dollars worth of slaves had been escaping annually for years. At the average price of $700 per slave, this meant that about 1,429 slaves were exiting the region via the Underground Railroad. Cleveland, Ohio, a region friendly to fugitive slaves, had over a hundred arrivals per month. In Philadelphia and New York, the figures were also high (Buckmaster, 1941). Southerners were outraged because they considered the North's active acquiescence of receiving the slaves a constant drain on their economic lifeblood. The actions of the North were nothing short of obstructing the right of the Southerners to recover their property.

In order to silence the shrill criticism of the abolitionists that the slaveowners were, for the most part, treating the slaves in an inhumane manner, Southern intellectuals set out to prove that not only did scripture ordain the right of the white man to have mastery over the black, but that the black man was intellectually inferior to the white. The entire idea was to show that the black was far lower than the angels than was the white man, and indeed was not really a man at all.

A Southerner by the name of Thornton Stringfellow (1856), for example, in his Scriptural and Statistical Views in Favor of Slavery says:

I propose . . . to examine the sacred volume briefly, and if I am not greatly mistaken, I shall be able to make it appear that the institution of slavery has received, in the first place:
1st The sanction of the Almighty in the patriarchal age.

2nd That it was incorporated into the only National Constitution which ever emanated from God.

3rd That its legality was recognized duties regulated, by Jesus Christ in his kingdom. . . . (p. 56)

I will not bore the reader with the convoluted reasoning and quotations taken out of content that Stringfellow uses to justify his arguments. It will suffice to say that he was in the same league as Joseph Goebbels when it came to manipulating facts and distorting the truth.

How did the Southern scientist view the Negro? Here is an example. It was written by Samuel Cartwright in 1857 and entitled, "Natural History of the Prognathens Species of Mankind."

This was an article that appeared in a periodical called Daybook.

It is not intended by the use of the term Prognathous to call in question the black man's humanity or the unity of the human races as a genus, but to prove that the species of the genus homo are not a unity . . . that the negro is . . . anatomically constructed, about the head and face, more like the monkey tribes and the lower order of animals than any other species of the genus man.

Although so much smaller in infancy than the cranium, the face of the young monkey ultimately outgrows the cranium: so, also, does the face of the young negro, whereas in the Caucasian, the face always continues to be smaller than the cranium. (p. 42)
Note the fact that the word Negro is not capitalized but the term Caucasian is. He goes on with this kind of claptrap even extending his "scientific" discourse to include the nervous system:

The typical negro's nervous system is modeled a little different from the Caucasian and somewhat like the orangutan. The medullary spinal cord in larger and more developed than in the white man, but less to than in the monkey tribes. (p. 44)

No one escapes the logic of this man's reasoning. How can one be humane towards a creature that is less than human?

Social scientists still compare and contrast Southern slave life with that of the North. In a current commentary by Robert William Fogel (1969), Without Consent or Contract: The Rise and Fall of American Slavery. The author makes the following claims:

Food, clothing, and shelter for slaves were not good by our standards now, but they were usually better than what was available to free laborers at the time.

Slaves rarely worked on Sundays and usually had half days off on Saturday. They had holidays, complete with special feasts and parties that were prepared for them. While northern free labor worked full days on Saturdays and frequently worked Sundays also.

The diet of slaves was, on the average, better than that of northern free labor, but it may not have been adequate for the intensity with which they worked.

Gang laborers were the most rigidly worked of slaves, and they worked an average of 2,800 hours a year (54 hours a week), which is 10% less time than the free laborers of the North worked (p. 83).
As all of the above shows, the South felt thoroughly justified in keeping slavery. They truly felt that slaves were somewhat less than human and could be thought of as in the same class as work horses and other farm animals. They were property, not humans, and that's all there was to it. They violently hated the North for giving the runaways shelter and sustenance at the end of the Underground Railroad.

The North

This paper has already included a long quotation from R.C. Smedley which strongly indicated that until the outbreak of the Civil War, the North was indifferent to the plight of the slaves. The few that cared were looked upon as troublemakers and lunatics, much like those who in the early 1960's spoke out against American involvement in Vietnam. It has been previously noted that states such as Indiana and Illinois, would not allow slaves to settle within their boarders. Except for a few who practiced their Christianity, Pennsylvania was not entirely charitable towards the fugitive slave. Canada accepted them but only for political reasons. The United States was still regarded as the "enemy". It is interesting to note that while 50,000 fugitives had fled to Canada by 1861, 30,000 of them returned to the United States after the Civil War (Asante, 1991).

When the Civil War broke out, it was patriotic to help the slaves escape and to think of them as heroic people. The North eventually allowed Negro soldiers to fight for the cause, and in 1863
finally pronounced the Emancipation Proclamation. The Negro, at last, was finally and permanently freed from the bonds of slavery.

The Slave

First, the obvious argument regarding the slave's viewpoint was, if the slaves were happy being slaves, they wouldn't have tried to escape. Chronicle after chronicle recount the hardships, tortures, and downright misery they endured as slaves. If there was just one, single fear that prompted most slaves to flee for their lives it was the auction block.

William Still (1872), who was asked by the Pennsylvania Anti-Slavery Association to compile and publish his personal reminiscences and experiences relating to the Underground Railroad, interviewed hundreds of people and recorded their accounts of escape. His own reasons for escaping concurred with others and he came to the conclusion that:

The slave auction block indirectly proved to be in some respects a very acting agent in promoting travel on the U.G.R.R. [sic] . . . the horrors of the block as looked upon through the light of the daily heart-breaking separations it was causing to the oppressed, no pen could describe or mind imagine; hence it will be seen that many of the passengers ascribed their first undying resolution to strike for freedom to the auction block. (p. 2)

This monumental historic contribution of 780 pages was reprinted by the Arno Press with the New York Times in 1968 and
still makes fascinating reading today. Here, quoted in its entirety, is one small sample:

No one Southern city furnished a larger number of brave, wide-awake and likely-looking Underground Railroad passengers than the city of Richmond. Lewis and Nancy were fair specimens of the class of travelers coming from that city. Lewis was described as a light yellow man, medium size, good looking, and intelligent. In referring to bondage, he spoke with great earnestness, and in language very easily understood; especially when speaking of Samuel Myers, from whom he escaped, he did not hesitate to give him the character of being a very hard man, who was never satisfied, no matter how hard the slave might try to please him.

Myers was engaged in the commission and forwarding business, and was a man of some standing in Richmond. From him Lewis had received very severe floggings, the remembrance of which he would not only carry with him to Canada, but to the grave. It was owing to abuse of this kind that he was awakened to look for a residence under the protection of the British Lion. For eight months he longed to get away, and had no rest until he found himself on the Underground Railroad.

His master was a member of the Century Methodist Church, as was also his wife and family; but Lewis thought that they were strangers to practical Christianity, judging from the manner that the slaves were treated by both master and mistress. Lewis was a Baptist, belonged to the second church. Twelve hundred dollars had been offered for him. He left his father (Judville), and his brother, John Harris, both slaves. In view of his prospects in Canada, Lewis' soul overflowed with pleasing anticipations of freedom, and the Committee felt great satisfaction in assisting him.
Nancy was also from Richmond, and came in the same boat with Lewis. She represented the most "likely looking female bond servants." Indeed, her appearance recommended her at once. She was neat, modest, and well-behaved—-with a good figure and the picture of health, with a countenance beaming with joy and gladness, notwithstanding the late struggles and sufferings through which she had passed. Young as she was, she had seen much of slavery, and had, doubtless, profited by the lessons thereof. At all events, it was through cruel treatment, having been frequently beaten after she had passed her 18th year, that she was prompted to seek freedom. It was so common for her master to give way to unbridled passions that Nancy never felt safe. Under the severest infliction of punishment she was not allowed to complain. Neither from mistress nor master had she any reason to expect mercy or leniency—indeed she say no way of escape but the Underground Railroad.

It was true that the master, Mr. William Bears, was a Yankee from Connecticut, and his wife a member of the Episcopal Church, but Nancy's yoke seemed none the lighter for all that. Fully persuaded that she would never find her lot any better while remaining in their hands, she accepted the advice and aid of a young man to whom she was engaged; he was shrewd enough to find an agent in Richmond, with whom he entered into a covenant to have Nancy brought away. (Still, 1872, pp. 391-394)

RARE AND OUT-OF-PRINT PUBLICATIONS

Introduction

This section contains material from rare, out-of-print books not readily available. It consists of works published after the Civil War through the turn of the century. The bulk of authentic, first-hand memoirs or reminiscences began appearing on the market in the brief 35-year period following the Civil War. The focus of this
section is to provide the reader with first-hand data, written by former abolitionists, fugitive slaves, and distinguished historians of the antebellum period who lived the Underground Railroad.

The material in the sections entitled, Stations and Station Masters, Hiding Places, Agents, Escape Routes and Methods, and First-Hand Accounts was culled from autobiographies of fugitive slaves written in England and published before the end of slavery; from letters, diaries, memoirs, reports, old newspaper files, and court records. It was systematically gathered from personal experience, recorded visitations along many of the Railroad's old lines, numerous interviews and questionnaires to people who actually worked the Road. The information was first-hand experience. It came from the pen and lips of those people who lived and worked the Road.

I have chosen these particular books not only because they are an indispensable primary source, but they collectively present various perspectives to the reader. The books have been penned by blacks and whites, men and women, Quakers and abolitionists, fugitive slaves and free men. The cohesive thread of their personal involvement with the Underground Railroad allows the reader a much broader view into their living past.

The reader will do well to keep in mind that the pro-slavery people had control of the federal government. The fugitive slave clause in the Constitution justified the slave owner's argument that slavery was recognized by the newly-formed government.
The first Fugitive Slave Act of 1793 set up a system that gave all the privileges of the law to the slave owner and rendered harsh penalties to the slave and anyone who assisted him. Obstructing justice or hiding a fugitive slave was punishable by a fine of $500.

The second Fugitive Slave Act, passed by both houses of Congress and signed into law by President Fillmore on September 18, 1850, severely increased the penalties for aiding and abetting fugitive slaves. Officers of the courts could be fined $1,000 for refusing to issue a writ from the slave owner to recapture his "property". The commissioner or the judge could also be held liable for the actual monetary value of the escaped slave. The testimony of the slave was not considered admissible and he was denied the right of trial by jury. A $1,000 fine and a six-month jail term was issued to anyone helping the runaway. In addition, should the slave escape, the slave owner had the right to recover the value of his property from those caught assisting in the escape.

Under these circumstances, it is no wonder that the work had to be done under the cover of utmost secrecy. As a result, few details of the work on the Road were ever recorded.

In all transactions connected with this organization the great secrecy was necessarily observed, seldom more than two or three persons at a station being allowed any knowledge of it. In the Liberator of 1843, a notice is found cautioning people against exposing in any way the methods used by fugitives in escaping as it only helped the pursuers in the next case. The fugitives themselves were usually careful in this respect. Frederick Douglass absolutely refused until after
the abolition of slavery to reveal the methods of his escape.  
(McDougall, 1891, pp. 63-64)

Most people were not willing to keep a written account which
upon discovery could and would be used against them in a court of
law.

The risks were great. Abolitionists faced the columny of
their pro-slavery neighbors as well as the danger of court
action should their activities on behalf of the fugitive slaves
be uncovered. Generally, the train masters kept no dispatch
books or records of train schedules or of passengers. (Gara,
1961, p. 6)

The entire movement was an illegal enterprise and historians
have experienced a great deal of difficulty recovering the
Underground Railroad's inner workings.

During the years of its operation, secrecy was a cardinal, an
imperative principle of its management. . . . On the breaking
out of the War of the Rebellion, thus putting an end to its
operations, every other subject was swallowed up in the
excitement of the great struggle, and subsequently in that of
Reconstruction. Thus the Road dropped measurably out of
sight, leaving but meager reports and archives to tell the
story of its working. (Johnson, 1896, p. V)

William Still

In spite of the risk of heavy fines and long imprisonment, there
were abolitionists who did keep copious records of their
Underground work. One such person was William Still, often
referred to as the Superintendent of the Underground Railroad.

A free black working with the Philadelphia Vigilance
Committee, he documented in narrative form the story of every slave
that passed through the city headed north. In order to avoid arrest for his illegal labors, for these records were evidence of a willful effort to violate the law, he concealed his notes in the loft of Lebanon Seminary. He kept voluminous records guarding them carefully. During one stretch, he concealed them in a graveyard (Gara, 1961).

Still's motive for keeping such records came from his personal experience. He had worked for a number of years assisting runaways when they came through Philadelphia. He had not recorded any of their histories. In one interview he made the dramatic discovery that the escaped slave in front of him was none other than his own brother, sold and separated decades earlier during childhood. From that moment, Still dedicated himself to keeping exact records in order to reunite other separated families.

William Still's contribution in his book, The Underground Railroad, published originally in 1872, is decidedly his emphasis upon the slave himself as the hero rather than his rescuers. "Let the fugitive speak for themselves" is the focus of his book thus making it the only authentic, reliable record to come out of that brief 35-year period that reserved the spotlight for the fugitive. The focus of his book is on the brave fugitives rather than on the abolitionists. Although he did not slight the contribution of numerous white abolitionists, Still's hero was clearly the runaway himself. This was no accidental emphasis. Still's avowed aim was to keep green the "heroism and desperate struggles" of the Negroes; he wanted to make
the underground railroad "a monument to the heroism of the bondman under the yoke" (Gara, 1961, p. 177).

Wilbur H. Siebert

Historian Wilbur H. Siebert is considered to be the foremost authority on the Underground Railroad. His book, The Underground Railroad from Slavery to Freedom, published in 1898, was the first carefully documented history of the Underground Railroad. His exhaustive years of research was bound into thirteen volumes and placed in the Ohio Archaeological and Historical Society in Columbus, Ohio. Three more volumes, entitled The Underground Railroad in Massachusetts, Vermont's Anti-Slavery and Underground Railroad Record, and Ohio's Underground Railroads, would later be published after the turn of the century.

Siebert began teaching history at Ohio State University in 1891. Much to his surprise, he realized his students were the sons and daughters of people who actually worked on the Road. He started sending out printed questionnaires inquiring about the time, place, and activities of their experiences on the Road and any incidents that were particularly memorable. This started a flood of responses, all seemingly unconnected events, until he started grouping the letters geographically by counties. The hidden picture of the Road began to materialize. In addition to writing letters of inquiry to abolitionists and their descendents, he actually made field trips on his vacations. He travelled through the counties, connecting the narratives, getting
acquainted with old residents, local operators and agents, and tracking down leads. Siebert also collected photographs of agents while visiting old abolitionist centers and stations along the routes. He gathered any and all materials, such as then current (1890's) newspaper articles, letters of correspondence between agents and conductors, with the purpose of obtaining pertinent material while it was "still fresh in the minds of living men and women". His collection and pioneer writing gave scholarly sanction to a great mass of material and placed him in the history books. Few writers working since Siebert's book was published have dealt with the Underground Railroad without consulting its pages, and in most cases his ideas and conclusions have been borrowed as well. His is the standard work on the mysterious institution.

Levi Coffin

Levi Coffin, an abolitionist working in Indiana and western Ohio, first published his memoirs or reminiscences in 1876 when he was 78 years old. So skillful were his abilities to aid the fugitive slave, he has been commonly referred to as "President of the Underground Railroad". His book, Reminiscences of Levi Coffin, is considered to be one of the most reliable accounts by historians. Coffin, a devout member of the Quaker religion took the statement, "Love thy neighbor as thyself" into his heart. The Quaker religion did yield quite a number of active abolitionists to the cause of freedom. Friend Coffin considered his anti-slavery activity as an integral part
of his Christian duty. His account of his work on the Road reveals the dedication of other Quakers and the strength of their commitment to the fugitive slave. In the preface of the book, Coffin explains to the reader that:

most of my co-laborers have passed away, and that I must soon follow, and that these stirring anti-slavery times in which I lived and labored were a part of the history of our country, which should not be lost. . . . I have gathered up my diaries and other documents that have been preserved. (1876, p. i)

Robert C. Smedley

Robert C. Smedley's book, The History of the Underground Railroad in Chester and the Neighboring Counties of Pennsylvania, appeared in 1883 and was dedicated to the "surviving members of those households in which the fugitive slave was fed, clothed and assisted to a life of freedom." Smedley, a Quaker, began his work with the intention of only writing a newspaper article for a local paper on the workings of the Underground Railroad in Chester county, Pennsylvania. As Smedley became more involved in the research he was humbled by what he recalls in his own words:

such nobleness of purpose, such an amount of secret charity and unrecompensed labors freely given, that the idea suggested itself that the true Christian principles and commendable works of those noble philanthropists, should not be allowed to die with the times in which they lived. Many who had given largely of secret aid to the fugitive, had already passed away, and soon there would be none left but their descendants to tell of the perils and privations
they endured to relieve and set free a "brother in chains," while they were confronted by a Government, and surrounded by a people adverse to negro liberty. (p. x)

In the next six years, he set about earnestly collecting first hand accounts. Other names were furnished which he promptly investigated until the secrets of the Railroad had been uncovered. His contribution lies in his thoroughness in documented detail the operations, routes, agents, slave escapes, incidents, attempts to intercept fugitives and stations in Chester and its neighboring counties in Pennsylvania. Smedley added another piece to the mysterious road for future generations.

Smedley died six months before his book was published in June of 1883. He would have no way of knowing that his book became "one of the most frequently consulted books on the mysterious institution" (Gara, 1961, p. 175).

Laura Smith Haviland

Laura Smith Haviland, called the Quaker Pioneer, was an active abolitionist who set up the first Underground Railroad station in what is now the state of Michigan. Her autobiography, A Woman's Life-Work, was published in 1881, written from her diaries and letters of correspondence documenting her incredible work.

Although she is briefly mentioned in several reliable accounts of the Underground Railroad, it wasn't until Mildred Danforth published an account of her life, The Quaker Pioneer, in 1961 did Haviland receive any recognition. In the light of women's studies, it
has only been recently that women of achievement are being recognized.

A deficiency of much traditional history, is the absence of women from its pages. In American history as usually taught in school, virtually the only female characters were the figures of legend: Pocahontas, Betsy Ross, etc. Women otherwise were understood to be keepers of the home. (McHenry, 1980, p. ix)

Laura Haviland was station master, agent, and conductor. Her "missionary work" as she refers to it, brought her into contact with many of the well known male abolitionists of the day, including Levi Coffin and his wife. Haviland ventured deep into the South to rescue slaves, assisted in countless escapes, and constantly put her life in danger even though there was a price on her head. She also set up a school for blacks and travelled into the South during the Civil War with provisions for "freed" slaves who were living in poverty. Her first-hand account is riveting.

Marion G. McDougall

Another influential book appeared in print in 1891 entitled, Fugitive Slaves (1619-1865), by Marion G. McDougall. In 1887, the author began researching the political and constitutional development of public sentiment on the subject of the fugitive slave. Also the author's purpose was "to prepare an outline of Colonial legislation and of the work of Congress during the entire period, and to give accounts of typical cases illustrative of conditions and opinions" (p. iv).
The work was completed at Harvard University in 1891 and presents to the reader not only the evolution of the fugitive slave laws but the reasons behind the passage of such laws. Thoroughly researched, the contribution of the author lies in its focus upon the fugitive slave and raises questions of unjust inequality. The reader is privy to the aggregate of legislative history as it pertains to fugitive slaves for a period of two hundred and fifty years.

McDougall covers intercolonial and international cases and regulations dating back before the Articles of Confederation in 1781 to the Fugitive Slave Act of 1850. Also included are early cases of escapes, kidnapping, rescues, the effects of the Emancipation Proclamation to the repeal of the Fugitive Slave Acts. The Appendix contains fugitive slave laws as it pertains to each territory and state in the Union. Text of the Second Fugitive Slave Act, resolutions, bills, amendments in chronological order, a list of important fugitive slave cases, and an alphabetical list of works are also included.

William M. Cockrum

William M. Cockrum, an abolitionist, published his memoirs in 1915 entitled History of the Underground Railroad: As It Was Conducted by the Anti-Slavery League. A veteran of the anti-slavery movement in the Midwest "recounted thrilling stories of his youthful adventures with the Anti-Slavery League in Indiana, which allegedly sent spies to the South, aided fugitives, used a secret code system, kidnapped slaves, and severely whipped slave hunters"
(Gara, 1961, p. 172). However, some historians feel these aged abolitionists misrepresented the extent of their involvement and "filled in the details" as was the apparent case of H. Johnson in Dixie to Canada: Romances and Realities of the Underground Railroad.

The abolitionists who wrote historical accounts were no more capable of objectivity in the postwar years than they had been in the days before the war. For documentation they drew mostly upon their own memories. They repeated the same bitter hatreds, the same over-simplified moralistic interpretations, and even the same loyalty to whatever faction of abolitionism they had happen to join. (Gara, 1961, p. 169)

None the less, Cockrum's stories of the Underground Railroad and the Anti-Slavery League in Indiana are worthwhile. Cockrum details the organization and adds much to illuminate the workings of the Road in Indiana where he was a conductor for many years. He explains to the reader the necessity of setting up an organization to assist the "negroes" since the passage of "that obnoxious" law (Fugitive Slave Act of 1850).

Since the law came in force so many brutal acts were committed by the kidnappers that a great change came over the people. They realized that the law was passed so that the negroes could be kidnapped and sold into slavery who were free born, and this be done under the guise of obeying the forms of law. (Cockrum, p. 12).

The accounts of kidnapping slaves in his book are riveting. His intentions were to inform future generations of what it was like working as an agent on the Road during the decades that the "pro-
slavery people had control of the government." His dedication to assisting slaves is unquestionable.

**William Wells Brown**

Another book written by an escaped slave by the name of William Wells Brown significantly influenced the cause of freedom. The *Narrative of William W. Brown A Fugitive Slave*, written in London, England and published in 1847, three years before the crushing Fugitive Slave Act of 1850, had widespread sympathies.

Brown, devoid of dignity, freedom, and even his own name, tells the world in descriptive form what his life as "chattel" was like. As he said, "this little book is a voice from the prison-house of darkness called slavery." It did much to dispel the notion that blacks were ignorant and incapable beings. The reader is immediately drawn in and reels at the cruelty this man endures, as well as his mother. Injustice after injustice sends chills down the spine of the reader as this first-hand account unfolds on each page. His first escape with his mother and their capture is tremendously depressing. The day-by-day accounts of his second attempt to free himself gives the reader a detailed journey into the life and hardships of an escaped slave on the run.

**Stations and Station Masters**

Stations or depots along the routes were kept by all kinds of abolitionists: black, white, women, and men of various religious
backgrounds. Stationmasters, or conductors as they were referred to, opened up their homes and risked their own lives as well as their family's in order to assist the slave. "Farm houses were large, two story wooden affairs, with steep roofs. Ample grounds surrounded them. The typical 'station' in Pennsylvania, near the Maryland border, were farmhouses owned by Quakers. (Smedley, 1883, p. 54)

These stations were usually reached under the cover of darkness. A tap on the window or at the door would signal the stationmaster of his new arrivals. In several instances, a quilt or red shirt was hung on the clothesline to signal fugitives that it was a "safe house". Station masters often corresponded with one another using written notes. They needed to be extremely careful. "Those who came in daylight from Daniel Gibbons had a slip of paper upon which was written 'Friend Thomas, some of my friends will be with thee tonight,' or words varying, but of similar import. No name was signed" (Smedley, p. 69).

The signals employed were of various kinds, and were local in usage. Fugitives crossing the Ohio River in the vicinity of Parkersburg, in western Virginia, were sometimes announced at stations near the river by their guides by a shrill tremolo-call like that of an owl. Colonel John Stone and Mr. David Putnam, Jr., of Marietta, Ohio, made frequent use of this signal. Different neighborhoods had their peculiar combinations of knocks or raps to be made upon the door or window of a station when fugitives were awaiting admission. In Harrison County, Ohio, around Cadiz, one of the recognized signals was three distinct but subdued knocks. To the inquiry, "Who's there?" the reply was, "A friend with friends." Passwords were used on some sections of the Road. (Still, 1872, pp. 56-57)
They would then be taken to the "hiding place" for safety. Stations were also places where the slaves could stay until they were well enough to travel on. Most times they had been travelling for days or weeks and arrived in ill health and were sick.

Two of the most notorious stations were those of John Rankin and Levi Coffin. John Rankin's house in Ripley, Ohio, was situated on Liberty Hill a few miles from the shore of the Ohio River. A light was left burning at night in an upstairs "garret" to act as a beacon for fleeing slaves. A staunch abolitionist, Rankin worked tirelessly to help slaves escape. Just over the river from the slave state of Kentucky, Rankin's house was the first stop on the road to freedom. The farm house itself fitted Rankin's purpose: "a large barn was built, in which were horses, vehicles, harness, saddles and other farm equipment, also an ample cellar for concealing the fugitive slaves who could not be lodged in the upstairs rooms of the house" (Siebert, 1951, p. 71). His home was designated as a historical landmark in 1939 by the Ohio State Archaeological and Historical Society.

Levi Coffin's house in Cincinnati was equally suited for the same purpose.

In the spring of 1847 Mr. Coffin initiated a free labor store in the three-story brick building at the corner of Sixth and Elm streets. The family lived upstairs in the building, which had an attic for a part of its length. It adjoined a similar building on George Street, the upper stories communicating. As the Coffins lodged many wayfarers in the attic, these could avoid danger by moving one way or the other. Numbers of other wayfarers were hidden in the Coffin basement and dug a tunnel, five feet high and four feet
wide, through the west foundation wall and the foundations of some other buildings for a few blocks west. This tunnel joined a north and south one. The existence of the passages was unsuspected, and they provided safe retreats from pursuit. In the attic slaves sometimes remained for weeks without visitors or others discovering it. Mrs. Coffin carried food up to them in a basket, covering it with fresh laundry. (Siebert, 1951, p. 36)

Harriet Beecher Stowe and her husband were station masters. Frederick Douglass, the abolitionist was another.

Frederick Douglass, during his residence in New Bedford, Massachusetts, and later during his residence in Rochester, New York, was able to help many runaways. The Reverend J.W. Loguen, who became bishop of the African Methodist Church about 1869, settled in Syracuse, New York, in 1841, and became immediately one of the managers of secret operations there. In his hospitable home, Samuel J. May relates, was fitted up an apartment for fugitive slaves, and, for years before the Emancipation Act, scarcely a week passed without someone, in his flight from slavedom to Canada, enjoyed shelter and repose at Elder Loguen's. Lewis Hayden, for many years a prominent citizen of Boston, who owed his liberty to the self-sacrificing efforts of the Reverend Calvin Fairbank. (Siebert, 1898, p. 251)

A black station master by the name of Hamilton Everett worked out of Gettysburg, Pennsylvania, and was very active in the Underground Railroad. Blacks on the run made their way to the homes of their countrymen. The fugitive would go to the black community, if he could, in order to receive shelter. The slave hunters were fully aware of this fact and hence the danger of recapture, fines, and imprisonment was always present.

Siebert documented another black operator by the name of John Parker. Born into slavery, Parker was able to buy his freedom
for $2,000. It was a common practice for slave owners to lend their slaves out to work for someone else. Some slaves, like Mr. Parker, were given some paltry fee each year, which he saved over a number of years to buy his papers.

Parker, a shrewd manager and businessman, ended up owning a foundry in Ripley, Ohio. This put him in an ideal position to assist any escaping slave which he did without a moment's hesitation. He organized a group of Underground railroad associates that had many duties. They watched the Ohio River for escaping slaves. Parker provided them with rowboats to ferry them across, and guides to conduct the runaways to the next station. Siebert found that Mr. Parker was highly regarded in Ripley. "Mr. Parker was a large and shrewd man of impressive appearance. Dr. Campbell's son, W.R. Campbell, was acquainted with his underground activities and stated that Parker was 'the direct means of plucking over 1,000 slaves from bondage'" (Siebert, 1951, p. 77).

Professor Siebert found many former station masters willing to talk about their clandestine activities. He corresponded with them in letters and then personally visited them during his school breaks. Oftentimes due to the nature of the Underground Railroad's need for secrecy, the station master would only know the name of the next station master and only its location. Siebert would then follow the lead. In this manner he was able to reconstruct the routes of the actual Underground Railroad.
His research reveals the complexities and connections of the Road.

Mr. Ramsey related that his father, Robert Ramsey, first engaged in Underground Railroad work at Eden, Randolph County, Illinois, in 1844, and that he carried it on at intervals until the War. "The fugitives," he said, "came up the river to Chester, Illinois, and there they started northeast on the state road, which followed an old Indian trail. The stations were each in a community of Covenanters," . . . and existed, according to his account, at Chester, Eden, Oakdale, Nashville and Centralia. . . . "My father removed to Randolph Co., Ill., in 1847, and with Rev. Wm. Sloane . . . and the Covenanter congregations under their ministry kept a very large depot wide open for slaves escaping from Missouri. Scores at a time came to Sparta where they were sheltered and escorted." Mr. Hayward writes, "My cousin, Maurice Place, often brought carriage loads of colored people from North Manchester, Wabash Co., to my father's house, six miles west of Manchester on the Rochester road. . . . We would keep them . . . until sometime in the night; then my father would go with them to Avery Brace's . . . three miles . . . north, through the woods. He took them . . . seven miles farther . . . to Chauncey Hurlburt's in Kosciusko Co. . . . They (the Hurlburts) took them twelve miles farther . . . to Warsaw, to a man by the name of Gordon, and he took them to Dr. Matchett's in Elkhart Co., not far from Goshen. There were friends there to help them to Michigan." (Siebert, 1898, pp. 14-15)

Hiding Places

The creative ingenuity of the station masters was of utmost importance when it came to the issue of providing a hiding place for the fugitives. The fugitives were confined to these places during most of the duration of their stay until it was considered safe to
move on to the next station. Siebert (1951) documented several ingenious hiding places.

The best planned house in Ohio for accomplishing the disappearance and escape of slaves was the Quaker's, Joseph Morris's, near the Shaw Creek Friends' Settlement, nine miles southeast of Marion. Its exterior gave no hint of its inside devices. It was a two-story frame dwelling, with gable ends and front portico, standing on the Canaan pike in Richland township. Its garret contained a maze of halls and secret chambers, while its cellar consisted of two rooms from each of which extended a tunnel, one of the corncrib and the other to the barn. While pursuers guarded the house outside their slaves departed through these passages to their terminals to travel northward or northwest at dark. Hundreds of transients passed through the Morris house and its subways to stations in Marion and neighboring places. (p. 8)

In Joseph Roe's domicile, half a dozen miles west from Mansfield, an upstairs room was ceiled with boards pierced with a trap-door for stowing runaways in the garret. The Reverend J.R.W. Sloane, head of Geneva College, resided near the institution in Northwood, in the northern part of Logan county. His son, William M. Sloane, later a noted historian and professor, wrote in 1896 that his "first conscious memory" was of seeing slaves coming down at midnight from his father's garret to ride off toward Sandusky. In the dark loft of Joseph Harold's flour mill, on the Hocking River a little west of Athens, Negroes were harbored until summoned to be conveyed northward. (p. 9)

Another Quaker by the name of Joseph Nealy hid slaves under his haymow. It was not discovered that his house was a station until after the Civil War was over. Intricate passageways that led the slaves from the hay storage area to freedom were discovered. John
Nichols from Springfield, Ohio, had a "special" closet designed and built. To the idle observer it looked like part of the chimney.

In Cincinnati, a black man named Boyd was able to hide up to five fugitives at one time in a secret room between the kitchen and another room. A secret partition in Eli Brown's house concealed a room for aiding fugitives. He added the addition to the back of his house for just this purpose. "I had a room with its partition in panels. One panel could be raised about a half inch and then slid back. When the pannel was in place it appeared like its fellows" (Siebert, 1898, p. 64).

A true friend of the slave would make it his business to aid the fugitive in any way possible. The riverfronts were places that slaves passed through on a regular basis. John Dufour, such a man, built a four-story hotel on the riverbank at Gallipolis, Ohio. He had a secret room built in his hotel to harbor fugitives. It's difficult to imagine, but this room's only entrance was through a trap door in the ceiling of the hotel's first floor. Surely, slave hunters would never suspect slaves in the ceiling!

Cellars of houses and barns were favorite areas for harboring slaves. Root cellars, often built on the side of houses or separately, were equally as favored. Sometimes it was built below kitchens for this purpose. In one account, the barn floor was built with thick hickory planks in order to hold the weight of horses. Under this forty square foot section was a cellar used for storing runaways, apples, and root vegetables.
Garrets or roomtowers of old houses of the period were places suited to hiding slaves. While the slave was in the house, slave hunters would surround the dwelling, thus adding to the dangerous climate of such endeavors. One such encounter was related to Professor Siebert during an interview. Mr. Sidney Speed of Crawfordsville, Indiana, remembered his father's work in the following story:

In 1858 or 1859, a mulatto girl about eighteen or twenty years old, very good looking and with some education, . . . reached our home. The nigger-catchers became so watchful that she could not be moved for several days. In fact, some of them were nearly always at the house either on some pretended business or making social visits. (Siebert, 1898, p. 65)

Attics were well suited to the task. The most famous being that of the building in which William Lloyd Garrison published his anti-slavery newspaper, "The Liberator".

Other places included barns, hazel thickets, hollowed out hay stacks, out-of-the-way rooms, woodpiles with a room built in its very center, smokehouses, outhouses, hollowed out trees on friends' property, caves, cornfields, swamps, belfries and galleries of churches, coal-banks and kilns. Two of the most creative were documented by Siebert.

Fearing seizure of several slaves in his house near Morganville, Thomas Williams stowed them under the floor of an outbuilding, nailed down the boards, and scattered litter over them. Squire Hull had a similar notion as pursuers approached his place, west of Delaware. He thrust a slave woman and her children under his barn floor and set
his horses to tramping out wheat on it. The hunters did not realize that the threshing was a ruse to fool them. (Siebert, 1951, p. 10)

Caves were especially useful either on the road or when found on a friend's land. Many stationmasters used these hiding places as they were considered very reliable since the caves were usually located away from the house. The entrances were covered by with bushes and foliage to conceal runaways for extended periods when sickness was an issue. Food and other provisions were provided. Marion McDougall reports in her book, Fugitive Slaves, a cave or underground den had gone undetected for months. The cave was in full view of many neighbors and was located near roads and fields. "When discovered, on opening a trap-door, steps leading down into a room about six feet square, comfortably ceiled with boards, and containing a fireplace. The den was well stocked with food by occupants, who had been missing about a year" (McDougall, 1891, p. 56).

Agents

An underground agent or spy travelled the countryside and in quite a few instances into the deep South pretending to be on other business looking for opportunities to assist the escaping slaves. These fearless souls did whatever it took to aid the bondsmen in his journey to freedom.

According to Cockrum (1915), the Anti-Slavery League in Indiana had quite a developed detective and spy system. Their
"occupations" included book sellers, clock tinkers, map makers, singing teachers, surveyors, peddlers, and scientists. Their goal was to become familiar with the territory and get acquainted with as many people as possible, including the blacks. By establishing trade route in pro-slavery neighborhoods, these agents could on a regular basis come in contact with the blacks and be completely unobtrusive.

The peddlers carried inexpensive items, such as cheap jewelry, trinkets, colored cloth and ribbons, and many items that slaves could afford to buy, in order to pass the word. At the same time they peddled a line of expensive wares to entice the women of the plantations. These items included candles, lace tablecloths, linen dry goods, fancy handkerchiefs and dresses, hats, etc. In this way, the peddlers would get permission from the master or his lady to sell to the blacks. By visiting the plantation on a regular basis, friendships were established and it became easier to disseminate vital information to the blacks in order to assist them in an escape.

Professor Siebert (1898) discovered in his research the following people who went into the South to encourage slaves to escape while on the pretense of conducting legitimate business:

A citizen of Troy, Ohio, a bookbinder by trade, had a large wagon, built about with drawers in such a way as to leave a large hiding-place in the centre of the wagon-bed. As the bookbinder drove through the country he found opportunity to help many a fugitive on his way to Canada. Horace Hold, of Rutland, Meigs County, Ohio, sold reeds to his neighbors in southern Ohio. He had a box-bed wagon with a lid that fastened with a padlock. In this he hauled his supply of reeds; it was well understood by a few that he also hauled
fugitive slaves. Joseph Sider, of southern Indiana, found his pedler wagon well adapted to the transportation of slaves from Kentucky plantations. (p. 60)

One well-known agent was a man by the name of Ross. A citizen of Canada, he posed as an ornithologist. He travelled into the border states of Maryland, Kentucky, Virginia, and was known to journey into Tennessee. In his own words, "At Vicksburg I was busily engaged in collecting ornithological specimens. I made frequent visits to the surrounding plantations, seizing every favorable opportunity to converse with the more intelligent slaves" (Siebert, 1898, p. 182).

By making frequent trips to surrounding plantations, he was able to encourage slaves to escape, give them maps and any information regarding routes and safe houses along the way where they could take refuge. He told them that there were white, as well as black, people in the free states who were available to assist them in their flight to freedom. Dr. Ross made it clear to them that these people did not believe in slavery and were willing to break the law in order to help the fugitive.

Another intrepid agent was named Seth Concklin, who went into the South for the express purpose of rescuing the family of Peter Still, brother to William Still of the Philadelphia Anti-Slavery Vigilance Committee. He decided to pose as a slave owner and bring the Stills out as his personal servants. He initially tried to make their escape down the Tennessee River, but when he could not work it out due to the irregular schedule of the riverboats, he decided to plan an
escape on land. This plan ended in tragedy for the Stills and Concklin lost his life in the process.

They escaped and were on the run for seven days before the journey ended in tragedy. The party was captured as they made their way up river in southwestern Indiana. It was reported in a local paper that Concklin, aka Mr. Miller, was found drowned with his hands and feet in chains and a fractured skull. The risks were high but they were willing to take those chances in the face of liberty.

Another agent, named Hansen, who worked primarily in several counties in Indiana posed as a real estate salesman. He covered that territory so well he knew the lakes, streams, old trails, and caves and became a valuable assistant to the escaping slaves. By knowing the countryside he was able to direct the slaves on a route to freedom.

There were countless black agents who, once gained their freedom, could not help but go back into the South and rescue others. Their risks were obviously high as they could be kidnapped by slave hunters who roamed the countryside looking for escaped slaves. These men did not care if they captured the specific slave they were hunting. Many free blacks were kidnapped, stripped of their papers, and sold to the Southern market.

The most famous of these was none other than Harriet Tubman. She was so shrewd and elusive, plantation owners were losing valuable "property" due to her skillfulness in rescuing slaves. Bills
describing the escaped slaves, as well as a vivid description of Harriet with a reward notifying the public, were posted throughout the area. She would pay someone to take the posters down as soon as they were posted. Harriet would carry paregoric to drug babies and keep them from crying. She would often travel south, sometimes by train because she knew the hunters would be expecting her to go north.

It was no mistake that Harriet was called The General. Her discipline on the road required strict obedience by her followers. She often carried a revolver and once threatened to use it on a person who was not willing to endure anymore hardships on the Road. "Dead men don't tell tales" were her threatening words, the slave promptly continued. She had an incredible intuition, or as Harriet put it, "God talks to me." An example of this fine tuning occurred while guiding a group north. She had a feeling of danger and spontaneously decided to change her escape route on the spot. They crossed a stream and travelled in a completely different direction only to discover later that the sheriff and his officers were lying in wait on her original route.

Harriet was so formidable in her missions, she gained the respect of many of her countrymen, both black and white.

She was known to many of the anti-slavery leaders of her generation; her personality and her power were such that none of them ever forgot the high virtues of this simple black woman. Governor William H. Seward, of New York, wrote of her: "I have known Harriet long, and a nobler, higher spirit or a truer, seldom dwells in human form".
Brown introduced her to Wendell Phillips in Boston, saying, "I bring you one of the best and bravest persons on this continent--General Tubman as we call her." Frederick Douglass testified: "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 you have." (Siebert, 1898, p. 185)

In her own words, the rescuing of her aged parents was her most adventuresome journey. Both were over 80 years old at the time and were not able to walk long distances. The fact that they were hundreds of miles deep into southern territory and she had a healthy price on her head, did not deter Harriet in the slightest. She rigged up a homemade contraption composed of old wheels and an old board. Their feet rested on another board connected with rope. This little mode of transportation was pulled by an old horse and took her parents to the train station in Willmington, Delaware. Abolitionists raised money for Harriet's use and with these funds she paid for the tickets. Needless to say, her parents made it to freedom.

Another fearless agent was a black man by the name of Elijah Anderson, who worked the Road in northwestern Ohio. Unfortunately, he was captured and placed in a Kentucky state prison where he died in 1857. He knew the risks but took them anyway in the name of liberty. During his day he worked for years in the decades previous to the passage of the Fugitive Slave Law of 1850. He has been quoted as saying that over one thousand slaves passed to freedom through his efforts and that eight hundred of them were freed after the Fugitive Slave Law of 1850.
John Mason, a fugitive slave who obtained his own freedom, went back to the interior of Kentucky to rescue others still enslaved. Mason was responsible for freeing two hundred, sixty-five blacks in about nineteen months. His fate was that of many other free blacks who not only ventured into the South, but were kidnapped into slavery after the passage of the second Fugitive Slave Law of 1850.

He commenced the perilous business of going into the State from whence he had escaped and especially into his old neighborhood, decoying off his brethren to Canada . . . he was finally captured and sold. He had been towards the interior of Kentucky, about fifty miles; it was while returning with four slaves that he was captured. . . . Daylight came on them, they concealed themselves under stacks of corn, which served them for food, as well as protection from the weather and passers-by. . . . Late in the afternoon of that day, in the distance was heard the baying of negro-hounds on their track; escape was impossible. (Siebert, 1898, p. 184)

Another black agent was Josiah Henson. Born into slavery, he was determined to not only free himself, but that of his entire family. Once they reached Canada, he began tirelessly to assist fugitives newly arrived on Canadian soil. These blacks usually had only the clothes on their backs and were penniless. Henson's heroic efforts were recognized by Mrs. Harriet Beecher Stowe. She said,

With a degree of prudence, courage and address, which can scarcely find a parallel in any history. . . . In Canada he learned to read, and, by his superior talent and capacity for management, laid the foundation for the fugitive settlement of Dawn. (Stowe, 1896, p. 274-275)

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Once settled, Josiah Henson journeyed back into the South in search of relatives and friends still in bondage. At the request of James Lightfoot, Henson began his mission.

Lightfoot had a number of relatives in slavery near Maysville, Kentucky, and was ready to use the little property he had accumulated during the short period of his freedom in securing the liberation of his family. Beginning the journey alone, Mr. Henson travelled on foot about four hundred miles through New York, Pennsylvania and Ohio, to his destination. The fact that the Lightfoots decided it to be unsafe to make their escape at this time did not prevent their visitor from agreeing to come a year later for them, nor did it prevent him from returning to Canada with companions. He went nearly fifty miles, where, as he learned, there was a large party eager to set out for a land of freedom, but waiting until an experienced leader should appear. In Bourbon County he found about thirty fugitives collected from different states, and with these he started northward. Mr. Henson gives his itinerary in the following words: "We succeeded in crossing the Ohio River in safety, and arrived in Cincinnati the third night after our departure." (Siebert, 1989, p. 177)

Thomas Bessick, another black agent who worked on the Columbia Railroad, was in a strategic position to assist runaways escaping by train. He had occasion to put fugitives in the passenger car, paying for the tickets out of his own pocket. The passenger car was the last place the slave hunters, who were in town, would look.

Laura Haviland, a renowned agent, friends with fellow Quaker Abolitionists Levi Coffin and his wife Catherine, often visited them in Ohio and worked out of their station. On one occasion, while staying with the Coffins in Cincinnati, she was called to duty. This hair raising account conveys to the reader the ingenuity that was
constantly needed to assist slaves in their escape. A slave family were in trouble as they made their escape through the city. From her diary, Haviland recalls,

I called on her once, and found the house was surrounded the night before by strangers, who were followed to a hotel, and on the record the name of her master's son was found. Poor woman! She had passed through great suffering in making her escape with her two children; a third was born in Cincinnati. . . . I found her weeping, with the two youngest in her arms, the oldest sitting on a stool at her feet. I told her, arrangements were made to come for her with a close carriage, to take them out of the city to a place of safety. With my hands on her shoulders, my tears mingled with hers. In broken sentences, she referred to the separation of her husband when he was sold and taken down the river.

I left her, with a heavy heart, yet strong hope that her young master (as she called him) would be defeated. At twilight, I called to assist in getting them ready to jump into the carriage that our friend William Fuller would drive to the door within fifteen minutes; and left them in charge of an underground railway agent, who took them on his train as soon as their clothing and pocket-money were forwarded to them, to the great relief of many anxious hearts.

A little past nine o'clock, her master and his posse surrounded the house. But to their great disappointment, in searching the house, no Clara or children were there. (Haviland, 1881, p. 133-134)

Escape Routes and Methods

The slaves had basically two choices of escape routes, by land or water. No matter which route was chosen, the slaves were virtually on their own until they could get to a free state. The
Fugitive Slave Act of 1850 changed that and made it possible for slave catchers to seize "property" even in the free states. So their journey to Canada or England was imperative after 1850 and extended their escape by hundreds of miles.

Many slaves had never been off the "home" plantation and if the land route was chosen, following the North Star was their only means of direction. Countless escapes were happening along the Mason-Dixon line as the slaves who were in the border states had only a few hundred miles to travel. Being sold to a "Southern market" was a fear that most slaves dreaded as they knew escape would be virtually impossible given the mileage involved. However, many inveterate people did escape from the deep South. There is a story about one man's escape from Alabama to Cincinnati, Ohio, who travelled without assistance using only his intelligence and instincts. The journey of over one thousand miles took him an entire year.

The slave had to be very careful when approaching a farm house for food and assistance. They would lie low in the woods during the day and observe the house from a distance. Many times they would tap on the windows of the black servants and gain assistance in that manner. It was risky for all concerned. Sometimes the fugitives would be secreted in cornfields by the field hands during the day. Secret codes that were passed on by word of mouth assisted the runaways.

Escaping by water became a viable means to secure one's freedom. Once aboard the merchant vessel or steamship, the fugitive
could almost be assured of reaching a Northern port if they were not detected during the journey. All up and down the Atlantic coast into Canadian waters and on to England were routes used by the fugitive. Sea captains sympathetic to the cause would be actively involved in assisting the stowaways or, in some cases, selling them passage north. A clever way of getting women on board was to have them pretend to return the sailor's laundry. Men would wait in the woods until a steamboat would stop at a wood landing. With the help of a "friend" who worked on board, one by one, a black would pick up a pile of wood and return it to the boat, thus gaining entry.

While on board, a favorite hiding place was the cargo hold. Blacks could be secreted quite well until the vessel had reached its destination. At one time a search party came aboard and found no fugitives because the captain had his vessel outfitted with a special room in the forward quarter of his ship. Smaller trading boats were also used to ferry the fugitive north.

Philadelphia was geographically the closest free port to the South and consequently a central station for receiving blacks. There were agents who worked the waterfront ready to assist the slaves either to gain entrance on board or to secret them away to a safe house in port. There were two women agents who actually worked the waterfront marketplace for this purpose.

Rivers were operated in the same way. Abolitionists would make regular trips in the evening across the Ohio River with the purpose of picking up runaways on the opposite shore. Others left
skiffs tied up at strategic places, sometimes at old Indian trails, along the banks for fugitives to use. The skiffs would then be returned as soon as possible to the opposite shore.

One such case was a slave girl of about ten years old. An agent working the shore of the Ohio River noticed a black girl minding three white children as they splashed in the water. He approached her only to find out that she was from New Orleans! He asked her if she wanted freedom and soon the plan of escape was discussed. She would slip out of the hotel at night and hide under the root of an exposed tree. He returned at night and waited for her to slip down to the river bank. Quietly before dawn, another slave had made it to freedom.

Blacks would also cross the Ohio and other rivers frozen over in the dead of winter. Harriet Beecher Stowe's book, Uncle Tom's Cabin, illustrates this method of escape over the ice flows.

Commercial fisherman, who lived at the water's edge would be constantly on the watch for fugitives and would take them across the river to safety.

William Wells Brown, who escaped from slavery and wrote his autobiography in England, secured a position on a steamboat shortly after his own escape. He was in a perfect position to help escaping slaves cross Lake Erie to Canada. Brown even made the connections to have people waiting at the dock to assist them to the next station.

Siebert cites an exciting escape involving a slave girl who had made her way all the way from Louisville, Kentucky. Arriving at the
home of a black, he forwarded her to an Indiana abolitionist by the name of John Speed.

There she was rigged out in as fine a costume of silk and ribbons as it was possible to procure at that time, and was furnished with a white baby borrowed for the occasion, and accompanied by one of the Patterson girls as servant and nurse. Thus disguised, the lady boarded the train at the station. But what must have been her feelings to find her master already in the same car; he was setting out to watch her at the end of the line. She kept her courage, and when they reached Detroit she went aboard the ferry-boat for Canada; her pretended nurse returned to shore with the borrowed baby; and as the gang-plank was being raised, the young slave-woman on the boat removed her veil that she might bid her owner good-by. The master's display of anger as he gazed at the departing boat was as real as the situation was gratifying to his former slave and amusing to the bystanders. (Siebert, 1898, p. 66)

Other methods of escape are as varied as one can imagine. One I thought was interesting showed the spontaneous determination and bravery of the runaways. With slave catchers in hot pursuit, they hid themselves in a thicket when the sound of horses came up the road. From the thicket the slaves saw the horsemen stop and unleash the dogs. The dogs took the scent of some wild animal and treed it. The slave catchers dismounted, followed the barking dogs sure that they had come upon the escaped slaves. The slaves then proceeded to steal their horses and make a clean getaway to freedom.

Another method of escape was the steam train or railroad. This method was decidedly a much faster way than on foot. When
the Erie Canal was finished in 1845, Levi Coffin and other abolitionists would buy tickets and forward fugitives to settlements in Canada. Some captains of these canal boats were sympathizers. One party got off the Lake Erie train in Sandusky and was placed on the steamboat Arrow by conductors on their way to Detroit all in the space of one evening. A hair-raising escape was made outside of Sandusky, Ohio, involving the cooperative use of different modes of transportation.

About forty miles south of Sandusky Mr. Paden moved them very quietly into the rear car, turned out its lights, and locked its doors. At Sandusky the white passengers got off at the platform, and the train rolled back on a siding. The conductor strolled up town but returned at midnight, unlocked the car and let its occupants to George J. Reynolds' house, on Madison Avenue. Reynolds was the colored forwarder of underground passengers. Mr. Paden remained while the Negroes ate a meal and told of their adventures. As Lake Erie was then frozen over they were packed in sleighs and driven thirty miles to Canada." (Siebert, 1951, p. 21)

One man actually managed to get on top of a railroad car and ride it all night until daybreak. During the day he would secret himself in the woods and under the cover of darkness, get on another train until he reached his destination. The Crafts used the train as paying passengers disguised as a southern gentleman and "his" slave. Other escapes on trains were dependent upon disguise except for one man who managed to secure his passage in the baggage car all the way to Canada.
Henry "Box" Brown made his escape by mailing himself to the Philadelphia Anti-Slavery Committee. He arrived some twenty-four hours later, weak but decidedly free. Agents corresponded with one another and he was "the freight" expected. A. S. Smith, the man who shipped him from Richmond, Virginia, ended up in prison for his anti-slavery deeds. Another man, William Box Peel Jones, left boxed from Baltimore and arrived in Philadelphia some seventeen hours later.

The use of protection papers was another method of escape. An escaping slave would secure a freeman's papers and thus travel to freedom being his own man. This called for a great deal of intestinal fortitude. It was extremely dangerous for both parties, as if caught the freeman would certainly be returned to slavery. Frederick Douglass used this method of escape and for years would not discuss or reveal the details of his escape should it ruin this method for all that followed. Slaves obtained these protection papers when they either bought their freedom or their master's released them upon their demise as was the case with America's first President, George Washington.

Whether by land or by sea, the escaping slave needed protection during his escape. Once the fugitive had been fed, clothed, and rested, the next step was to find some method in which to forward him on to the next station. This was carried out by the use of clever disguises employed by the stationmasters or conductors.
The underground operators used various methods of disguises. The Quaker costume was a favorite. A long, black gown and a deep brimmed bonnet with a veil shielded many a fugitive both male and female. It was impossible to clearly "see" anyone's face in this disguise. Further, this was a perfect method of concealing fugitives if a day trip was necessary.

Men were dressed in women's clothing, complete with the needed wigs, and women were dressed in men's clothing. Once a mulatto's face was blackened to change his appearance, as the slave catchers were looking for a light-skinned black. If a slave had light skin, powder was applied, outfitted in the best clothes of the time, and placed on trains or boats headed north. Professor Siebert relates a story of this method of escape.

In May, 1843, Mr. Fairbank went to Arkansas for the purpose of rescuing William Minnis from bondage. He found that the slave was a young man of light complexion and prepossessing appearance, and that he closely resembled a gentleman living in the vicinity of Little Rock. Minnis was, therefore, fitted out with the necessary wig, beard and moustache, and clothes like those of his model; he was quickly drilled in the deportment of his assumed rank, and, as the test proved, he sustained himself well in his part. On boarding the boat that was to carry him to freedom he discovered his owner, Mr. Brennan, but so effectual was the slave's make-up that the master failed to penetrate the disguise. (Siebert, 1898, p. 65)

Mr. Fairbank used every disguise possible. He dressed as many of the light skinned as he could in the finest of attire, while others passed as their servants. Boys were dressed as girls, and vice versa.
He split escaping parties up as to not draw attention to the number of slaves that were sought. John Rankin's daughter carried a black woman's baby all wrapped up in a blanket through the streets and rejoined the mother on the outskirts of town. The slave catchers were combing the city searching for a woman with a baby.

Closed carriages, furniture wagons, and covered market wagons, concealing the fugitives with a load of straw, produce or grain was a method used to forward the fugitives. Levi Coffin even used the ruse of a Quaker funeral procession to convey some twenty-eight people during the day! Conductors would have special wagons built with false bottoms to conceal fugitives. They would always have fresh horses ready at a moment's notice to carry slaves onto the next station. Sometimes the distance was only a few miles and sometimes it was a great distance.

Again Siebert has documented some of the most familiar methods.

Calvin Fairbank abducted the Stanton family, father, mother and six children, from the neighborhood of Covington, Kentucky, by packing them in a load of straw. James W. Torrance, of Northwood, Ohio, together with some of his neighbors exported grain, and sometimes feathers, to Sandusky. These products were generally shipped when there were fugitives to go with the load. Mr. William I. Bowditch, of Boston, used a two-horse carryall. Mr. John Weldon of Dwight, Illinois, took negroes to Chicago concealed in wagons loaded with sacks of bran. (Siebert, 1898, p. 61)

Any means possible was used by the conductors for safe passage. Another method of escape could be called the delay and
stall method. When the slave hunters showed up at the station house, they were immediately engaged in conversation, brought to the main house and offered refreshments, even lectured by the lady of the house on the evils of slavery. All done with the expressed purpose of giving the fugitive time to conceal himself or rush out the back door into the barn or the woods. One house was being searched while the lady of the house rushed upstairs, jumped into bed and feigned sickness while hiding the slave in her feather bed!

In one case, while the slave's master was thus entertained upon the front piazza, the mistress of the house quietly conveyed the hunted negro out at the back door, and placed him under an inverted hogs-head standing by. Then, with the most unconcerned manner, she allowed the man to search until he was satisfied that there could be no fugitive in that house. (McDougall, 1891, p. 62)

Another method of disguise came in the form of decoys. Free men would be used to draw attention away from the fugitives. If the fugitives were travelling on one road, the decoys would travel on another, leading the hunters in the opposite direction. On many occasions, the slave catchers would realize their mistake. One such incident occurred in Ohio.

A slave owner and a deputy marshal asked a man of Sunbury about four slaves he happened to be harboring. Feigning ignorance, he said he would make inquiry. He reported that three colored fellows were lying in a certain stable, and led the pursuers and several of his own friends there. The fellows were found in the stable and taken to the calaboose, while the fugitives themselves were hurried to the Alum Creek Quaker Settlement. Next morning both the hunters and the citizens were present when the prisoners
came out to breakfast. They had washed the soot from their faces and hands and were clearly Caucasians. The citizens shouted while the slave owner and the deputy marshal burst out in fury. (Siebert, 1951, p. 24)

NARRATIVES AND FIRST-HAND ACCOUNTS

This section contains examples of documented slave escapes, first-hand accounts of escapes, typical correspondence between station masters, and Station Master Coffin in his own words, as well as his written account of his first experiences with slavery, the auction block, and assisting fugitives.

Robert C. Smedley

In 1828 or 1829 a fugitive slave was living with Truman Cooper, in Sadsbury, Lancaster County. One day two slaveholders who had received information of him, accompanied by a guide, entered the field where he was at work, and watching the opportunity to seize him when he could not resist, bound his hands behind him and carried him off. A boy living with Cooper saw the transaction and immediately carried word to Thomas Hood's tannery, near by, when John Hood and Allen Smith started in pursuit of them. Overtaking them at John Smoker's they engaged in a kind of easy familiar conversation until they ascertained that the party was going to put up for the night at Quigg's tavern, Georgetown. Then riding in advance they notified the colored people of that vicinity, who assembled with arms after dark, and surrounded the house in ambush. While the party were at supper, Hannah Quiggs, the landlady, secretly loosened the slave's handcuffs, when, with the bound of a liberated hare, he opened the door and fled. The slaveholders and their guide rushed out to pursue them, but a dusky phalanx of resolute men arose before their eyes, and presented a solid front, which they knew it was death to
encounter. Reaching a grove some distance off, he remained there until the following night, when by some means his pursuers got on his track and gave chase. He, however, eluded them and found a safe retreat in a wood near the residence of Jeremiah Cooper, Sadsbury, Lancaster County, whose wife carried him victuals for a week. He was then furnished with a suit of Jeremiah's plain clothes, and sent to one of the Underground stations in Chester county, whence he made good his escape from danger. (1883, p. 83-84)

Levi Coffin

There lived in Mississippi, a black woman who was poor, ignorant, and a slave, but rich in the knowledge of the truth as it is in Jesus, and strong in unwavering faith. Working in the field under the driver's lash, or alone in her little hut, she never ceased praying to God, asking him to help her to escape, and assist and protect her on the long journey to the North. She had heard there was a place called Canada, far to the northward, where all were free, and learned that, in order to reach it, she must go a long way up the Mississippi River, then cross over and steer her course by the north star. Finally, her prayers seemed to be answered, and she had perfect faith that she would be preserved through all the dangers that would menace her if she ran away.

One night, when all around were wrapped in sleep, she put a small supply of food and some clothing together, in a little bundle, and, stealing away from the negro quarters, left the plantation and plunged into the forest, which was there a labyrinth of swamps and cane-brakes. She made her way through this slowly, for several days, often hearing the bloodhounds baying on her track, or perhaps in search of other fugitives. Slaves often fled to these swamps and took refuge among the thickets, preferring the companionship of the deadly moccasin snake and the alligator, and the risk of death from starvation or exposure to the cruel treatment of their masters, and the keen cut of the overseer's lash.
This slave woman managed to evade the dogs by wading in pools and streams of water, where she knew they would lose the scent and be thrown off her trail. One time, however, she heard the deep baying of the bloodhounds coming toward her, when she was some distance from any water. There was no way of escape and she knew they would soon come up with her, and perhaps tear her to pieces before the pursuers could reach them. In this dire extremity, she fell on her knees and asked God to preserve her—to give her some sign of his protecting power; then, with all fear gone, she rose to her feet and calmly watched the dogs approach. As they came near, she took from her pocket a handful of crumbs—the remainder of the food she had brought—and held them out toward the hounds. They came up to her, but instead of seizing and mangling her, they gamboled about her, licked the crumbs from her hands, then ran off through the forest.

This remarkable preservation she felt was the sign she had asked of God, and, falling on her knees once more, she dedicated herself wholly to him, vowing that if she reached Canada, the rest of her life should be devoted solely and entirely to his service. She had a long journey after that, lasting for several months, and encountered many dangers, but was preserved safe through them all. She traveled at night and hid in the thickets during the day, living mostly on fruit and green corn, but venturing now and then to call at negro huts and beg for a little of the scanty food which they afforded. When she came to rivers and streams of water too deep for wading, she made rafts of logs or poles, tied together with grape-vines or hickory withs, and poled or paddled herself across as best she could. Reaching Illinois, she met with kind people who aided her on to Detroit, Michigan. Here also she found friends and was ferried across to Canada. A colored minister who witnessed her arrival says that, on landing, she fell on her knees and kissed the shore, and thanked the Lord for his wonderful mercy in preserving her through so many dangers and bringing her at last to the land of freedom. She then arose and jumped up and down for half an hour, shouting praises.
to God and seeming almost delirious in her great joy. We were informed that she was a devoted Christian worker, and was earnestly endeavoring to fulfill her vows and promises to the Lord. (1898, p. 254-256)

H. U. Johnson

There comes an incident from southern Ohio illustrating how cool a woman may be in case of emergency. A slave named Zach had escaped from Virginia and was resting and recuperating himself in the family of a benevolent man in one of the southern counties previously to pursuing his onward course, when one evening the house was surrounded by his owner and a number of other men, and the right of searching the premises demanded. The husband was much agitated and appealed to his wife to know what was to be done. "Why," said she, "let them in, and search the lower part of the house first, and leave Zach to me." "But I tell you, wife, the man can't be got off without being caught."

The husband took her advice, and whilst he was leading a searching party through the cellar and lower rooms of the house, she placed the fugitive carefully between the feather and straw ticks of the family bed, and by the time the posse reached the room she was composedly in bed as though nothing unusual was transpiring. The result was that the search proved a bootless one, and the whole party left, believing they had been misdirected by someone bent on deceiving them. (1896, p. 52-53)

William Still

Perry Johnson, of Elkton, Maryland

Eye Knocked Out, Etc.

Perry's exit was in November, 1853. He was owned by Charles Johnson, who lived at Elkton. The infliction of a severe "flogging" from the hand of his master awakened
Perry to consider the importance of the U.G.R.R. Perry had the misfortune to let a "load of fodder upset," about which his master became exasperated, and in his agitated state of mind he succeeded in affixing a number of very ugly stationary marks on Perry's back. However, this was no new thing. Indeed he had suffered at the hands of his mistress even far more keenly than from these "ugly marks." He had but one eye; the other he had been deprived of by a terrible stroke with a cowhide in the "hand of his mistress." This lady he pronounced to be a "perfect savage," and added that "she was in the habit of cowhiding any of her slaves whenever she felt like it, which was quite often." Perry was about twenty-eight years of age and a man of promise. The Committee attended to his wants and forwarded him on North. (1872, p. 64)

William Davis

William might be described as a good-looking mulatto, thirty-one years of age, and capable of thinking for himself. He made no grave complaints of ill-usage under his master, "Joseph Reynolds," who lived at Newton, Portsmouth, Va. However, his owner had occasionally "threatened to sell him." As this was too much for William's sensitive feelings, he took umbrage at it and made a hasty and hazardous move, which resulted in finding himself on the U.G.R.R. The most serious regret William had to report to the Committee was, that he was compelled to "leave" his "wife," Catherine, and his little daughter, Louisa, two years and one month, and an infant son seven months old. He evidently loved them very tenderly, but saw no way by which he could aid them, as long as he was daily liable to be put on the auction block and sold far South. This argument was regarded by the Committee as logical and unanswerable; consequently they readily endorsed his course, while they deeply sympathized with his poor wife and little ones. "Before escaping," he "dared not" even apprise his wife and child, whom he had to leave behind in the prison house. (p. 64-65)
Joseph Henry Camp

The Auction Block is Defeated and a Slave Trader Loses Fourteen Hundred Dollars

In November, 1853, in the twentieth year of his age, Camp was held to "service or labor" in the City of Richmond, Va., by Dr. K. Clark. Being uncommonly smart and quite good-looking at the same time, he was a saleable piece of merchandise. Without consulting his view of the matter or making the least intimation of any change, the master one day struck up a bargain with a trader for Joseph, and received Fourteen Hundred Dollars cash in consideration thereof. Mr. Robert Parrett, of Parson & King's Express office, happened to have a knowledge of what had transpired, and thinking pretty well of Joseph, confidentially put him in full possession of all the facts in the case. For reflection he hardly had five minutes. But he at once resolved to strike that day for freedom—not to go home that evening to be delivered into the hands of his new master. In putting into execution his bold resolve, he secreted himself, and so remained for three weeks. In the meantime his mother, who was a slave, resolved to escape also, but after one week's gloomy foreboding, she became "faint-hearted and gave the struggle over." But Joseph did not know what surrender meant. His sole thought was to procure a ticket on the U.G.R.R. for Canada, which by persistent effort he succeeded in doing. He hid himself in a steamer, and by this way reached Philadelphia, where he received every accommodation at the usual depot, was provided with a free ticket, and sent off rejoicing for Canada. The unfortunate mother was "detected and sold South." (p. 66-67)

William Wells Brown

In conversing with mother, I found her unwilling to make the attempt to reach a land of liberty... She said, as all her
children were in slavery, she did not wish to leave them. I could not bear the idea of leaving her . . . when there was a prospect of being able to get away from them. After much persuasion, I succeeded in inducing her to make the attempt to get away. . . .

The time at length arrived, and we left the city just as the clock struck nine. We proceeded to the upper part of the city, where I had been two or three times during the day, and selected a skiff to carry us across the river. The boat was not mine, nor did I know to who it did belong; neither did I care. . . .

We were soon at the Illinois shore . . . We took the main road to Alton, and passed through just at daylight, when we made for the woods, where we remained during the day. . . .

. . . as soon as darkness overshadowed the earth, we started on our gloomy way, having no guide but the North Star. We continued to travel by night and secrete ourselves in woods by day; and every night, before emerging from our hiding-place, we would anxiously look for our friend and leader, --the North Star. . . .

On the eighth day of our journey, we had a very heavy rain, and in a few hours after it commenced, we had not a dry thread upon our bodies. . . . On the tenth day, we found ourselves entirely destitute of provisions. . . . I had just been telling mother how I should try to get employment as soon as we reached Canada, and how I intended to purchase us a little farm, and how I would earn money enough to buy sisters and brother, and how happy we would be in our own Free Home,--when three men came up on horseback, and ordered us to stop. . . .

He said he had a warrant to take us up. The three immediately discounted, and one took from his pocket a handbill, advertising us as runaways, and offering a reward of two hundred dollar wars for our apprehension, and delivery in the city of St. Louis. . . .
While they were reading the advertisement, mother looked me in the face, and burst into tears. A cold chill ran over me, and such a sensation I never experienced before, and I hope never to again.

Mr. Mansfield, the man who owned mother... told her that he would not whip her, but would sell her to a negro-trader, or take her to New Orleans himself. I told him that as I had served him faithfully, and had been the means of putting a number of hundreds of dollars into his pocket, I thought I had a right to my liberty. He said he had promised my father that I should not be sold to supply the New Orleans market, or he would sell me to a negro-trader.

My mother... was now about being carried to New Orleans to die on a cotton, sugar, or rice plantation!

At about ten o'clock in the morning I went on board of the boat and found her there in company with fifty or sixty other slaves. She was chained to another woman. (1847, pp. 66-77)

The long looked for opportunity to make my escape from slavery was near at hand. Captain Price had some fears as to the propriety of taking me near a free State, or a place where it was likely I could run away, with a prospect of liberty. He asked me if I had ever been in a free State. "Oh yes," said I, "I have been in Ohio; my master carried me into that State once, but I never liked a free State." The love of liberty, that had been burning in my bosom for years, and had been well nigh extinguished, was now resuscitated.

The boat landed at a point which appeared to me the place of all others to start from. Taking up a trunk, I went up the wharf, and was soon out of the crowd. I made directly for the woods, where I remained until night, knowing well that I could not travel, even in the State of Ohio, during the day, without danger of being arrested. After dark, I emerged from the woods into a narrow path, which led me into the
main travelled road. But I knew not which way to go. I did not know North from South, East from West. I looked in vain for the North Star; a heavy cloud hid it from my view. I walked up and down the road until near midnight, when the clouds disappeared, and I welcomed the sight of my friend,—truly the slave's friend,—the North Star!

It being in the winter, I suffered intensely from the cold; being without an overcoat, and my other clothes rather thin for the season. I was provided with a tinder-box, so that I could make up a fire when necessary. And but for this, I should certainly have frozen to death.

On the fourth day, my provisions gave out, and then wheat to do I could not tell. Have something to eat, I must; but how to get it was the question! On the first night after my food was gone, I went to a barn on the road-side, and there found some ears of corn. I took ten or twelve of them, and kept on my journey. During the next day, while in the woods, I roasted my corn and feasted upon it, thanking God that I was so well provided for.

On the fifth or sixth day, it rained very fast, and it froze about as fast as it fell, so that my clothes were one glare of ice. I travelled on at night until I became so chilled and benumbed—the wind blowing into my face—that I found it impossible to go any further, and accordingly took shelter in a barn, where I was obliged to walk about to keep from freezing.

I have ever looked upon that night as the most eventful part of my escape from slavery. Nothing but the providence of God, and that old barn, saved me from freezing to death. I received a very severe cold, which settled upon my lungs, and from time to time my feet had been frost-bitten, so that it was with difficulty I could walk. In this situation I travelled two days, when I found that I must seek shelter somewhere, or die.

The first person that passed was a man in a buggy-wagon. He looked to genteel for me to hail him. Very soon, another
passed by on horseback. I attempted speaking to him, but fear made my voice fail me. As he passed, I left my hiding place, and was approaching the road, when I observed an old man walking towards me, leading a white horse. He had on a broad-brimmed hat and a very long coat, and was evidently walking for exercise. As soon as I saw him, and observed his dress, I thought to myself, "You are the man that I have been looking for!" Nor was I mistaken. He was the very man!

On approaching me, he asked me, "if I was not a slave." I looked at him some time, and then asked him "if he knew of any one who would help me, as I was sick." He answered that he would; but again asked, if I was not a slave. I told him I was. He then said that I was in a very pro-slavery neighborhood, and if I would wait until he went home, he would get a covered wagon for me. I promised to remain. He mounted his horse, and was soon out of sight. . . . He returned with a two horse covered-wagon, such as are usually seen under the shed of a Quaker meeting-house on Sundays and Thursdays; for the old man proved to be a Quaker of the George Fox stamp.

He took me to his house, but it was some time before I could be induced to enter it; not until the old lady came out, did I venture into the house. I thought I saw something in the old lady's cap that told me I was not only safe, but welcome, in her house. . . . The only fault I found with them was their being too kind. I had never had a white man to treat me as an equal, and the idea of a white lady waiting on me at the table was still worse! . . .

The kind friend that had taken me in was named Wells Brown. I found that my feet had been very much frozen. I was seized with a fever which threatened to confine me to my bed. But my friends soon raised me, treating me as kindly as if I had been one of their own children. I remained with them twelve or fifteen days, during which time they made me some clothing, and the old gentleman purchased me a pair of boots.
An American citizen was fleeing from a Democratic, Republican, Christian government, to receive protection under the monarchy of Great Britain. While the people of the United States boast of their freedom, they at the same time keep three million of their own citizens in chains; and while I am seated here in sight of Bunker Hill Monument, writing this narrative, I am a slave, and no law, not even in Massachusetts, can protect me from the hands of the slaveholder!

I told him that he was the first man to extend the hand of friendship to me, and I would give him the privilege of naming me. "If I name thee," said he, "I shall call thee Wells Brown, after myself." "But," said I, "I am not willing to lose my name of William. "Then," said he, "I will call thee William Wells Brown." "So be it," said I; and I have been known by that name ever since I left the house of my first white friend, Wells Brown.

After giving me some little change, I again started for Canada. In four days I reached a public house, and went in to warm myself. As soon as I was out of sight, I went into the woods, and remained there until night, when I again regained the road, and travelled on until the next day. . . .

I pushed on my way, and in three days arrived at Cleveland, Ohio. . . . While at Cleaveland, I saw, for the first time, an anti-slavery newspaper. It was the "Genius of Universal Emancipation," published by Benjamin Lundy, and though I had no home, I subscribed for the paper. It was my great desire, being out of slavery myself, to do what I could for the emancipation of my brethren yet in chains, and while on Lake Erie, I found many opportunities of "helping their cause along."

I always made arrangement to carry them on the boat to Buffalo or Detroit, and thus effect their escape to the "promised land." I would transport them without charge,
never failed to have a delegation when the boat arrived at Cleaveland. I have sometimes had four or five on board, at one time.

In the year 1842, I conveyed, from the first of May to the first of December, sixty-nine fugitives over Lake Erie to Canada. In 1843, I visited Malden, in Upper Canada, and counted seventeen, in that small village, who owed their escape to my humble efforts. (1847, pp. 90-110)

Typical Correspondence Between Station Masters

Schuylkill, 11th mo. 29th, 1855.

Dear Friend, William Still:--Those boys will be along by the last Norristown train to-morrow evening. I think the train leaves Norristown at six o-clock, but of this inform thyself. The boys will be sent to a friend at Norristown, with instructions to assist them in getting seats in the last train that leaves Norristown to-morrow evening. They are two of the eleven who left some time since, and took with them some of their master's horses. I have told them to remain in the cars at Green St., until somebody meets them.

E. F. Pennypacker

Schuylkill, 11th Mo., 7th, 1857.

William Still, Respected Friend:--There are three colored friends at my house now, who will reach the city bye the Philadelphia and Reading train this evening. Please meet them. Thine &c.,

E. F. Pennypacker

We have within the past two months, passed forty-three through our hands, transported most of them to Norristown, in our own conveyance.

E. F. P.
Wilmington, 3d Mo. 23d, 1856.

Dear Friend, William Still:—Since I wrote thee this morning informing thee of the safe arrival of the eight from Norfolk, Harry Craig has informed me that he has a man from Delaware that he proposes to take along, who arrived since noon. He will take the man, woman and two children from here with him, and the four men will get in at Marcus Hook. Thee may take Harry Craig by the hand as a brother, true to the cause; he is one of the most efficient aids on the railroad, and worthy of full confidence. May they all be favored to get on safe. The woman and three children are no common stock. I assure thee finer specimens of humanity are seldom met with. I hope herself and children may be enabled to find her husband who has been absent some years, and the rest of their days be happy together. I am as ever, thy friend,

Thomas Garrett

(Smedley, 1883, pp. 364-365)

Belpre Friday Morning

David Putnam:--Business is aranged for Saturday night be on the lookout and if practicable let the cariage come & meet the caravan. J.S.

(Still, 1872, pp. 56-57)

The agents at York had pass-words, which they used on occasions when required for the purpose for which they were intended. One was "William Penn." This name they frequently signed when addressing notes to each other.

(Smedley, 1883, p. 46)
Low Moor, May 6, 1859.

Mr. C. B. C.,
Dear Sir:—By to-morrow evening's mail, you will receive two volumes of the "Irrepressible Conflict" bound in black. After perusal, please forward, and oblige, Yours truly,
G. W. W.

The Hon. Thomas Mitchell, founder of Mitchellville, near Des Moines, Iowa, forwarded fugitives to Mr. J. B. Grinnell, after whom the town of Grinnell was named. The latter gives the following note as a sample of the messages that passed between them:--

Dear Grinnell:—Uncle Tom says if the roads are not too bad you can look for those fleeces of wool by to-morrow. Send them on to test the market and price, no back charges.
Yours,
HUB
(Still, 1872, p. 58)

Station Master Levi Coffin

It soon became known to the colored people in our neighborhood and others, that our house was a depot where the hunted and harassed fugitive journeying northward, on the Underground Railroad, could find succor and sympathy. It also became known at other depots on the various lines that converged at Newport.

In the winter of 1826-27, fugitives began to come to our house, and as it became more widely known on different routes that the slaves fleeing from bondage would find a welcome and shelter at our house, and be forwarded safely on their journey, the number increased. (1898, p. 108)

I found it necessary to keep a team and a wagon always at command, to convey the fugitive slaves on their journey. Sometimes, when we had large companies, one or two other
teams and wagons were required. These journeys had to be made at night, often through deep mud and bad roads, and along by-ways that were seldom traveled. Every precaution to evade pursuit had to be used, as the hunters were often on the track, and sometimes ahead of the slaves. We had different routes for sending the fugitives to depots, ten, fifteen, or twenty miles distant, and when we heard of slave-hunters having passed on one road, we forwarded our passengers by another.

In some instances where we learned that the pursuers were ahead of them, we sent a messenger and had the fugitives brought back to my house to remain in concealment until the bloodhounds in human shape had lost the trail and given up the pursuit.

I soon became extensively known to the friends of the slaves, at different points on the Ohio River, where fugitives generally crossed, and to those northward of us on the various routes leading to Canada. Depots were established on the different lines of the Underground Railroad, south and north of Newport, and a perfect understanding was maintained between those who kept them. Three principal lines from the South converged at my house; one from Cincinnati, one from Madison, and one from Jeffersonville, Indiana. The roads were always in running order, the connections were good, the conductors active and zealous, and there was no lack of passengers. Seldom a week passed without our receiving passengers by this mysterious road. We found it necessary to be always prepared to receive such company and properly care for them. We knew not what night or what hour of the night we would be roused from slumber by a gentle rap at the door. That was the signal announcing the arrival of a train of the Underground Railroad, for the locomotive did not whistle, nor make any unnecessary noise. I have often been awakened by this signal, and sprang out of bed in the dark and opened the door. Outside in the cold or rain, there would be a two-horse wagon loaded with fugitives, perhaps the greater part of them women and children. I would invite them, in a low
tone, to come in, and they would follow me into the darkened house without a word, for we knew not who might be watching and listening. When they were all safely inside and the door fastened, I would cover the windows, strike a light and build a good fire. By this time my wife would be up and preparing victuals for them, and in a short time the cold and hungry fugitives would be made comfortable. I would accompany the conductor of the train to the stable, and care for the horses, that had, perhaps, been driven twenty-five or thirty miles that night, through the cold and rain. The fugitives would rest on pallets before the fire the rest of the night. Frequently, wagon-loads of passengers from the different lines have met at our house, having no previous knowledge of each other. The companies varied in number, from two or three fugitives to seventeen.

Sometimes when the fugitives came to us destitute, we kept them several days, until they could be provided with comfortable clothes. This depended on the circumstances of danger. If they had come a long distance and had been out several weeks or months—as was sometimes the case—and it was not probable that hunters were on their track, we thought it safe for them to remain with us until fitted for traveling through the thinly settled country to the North. Sometimes fugitives have come to our house in rags, foot-sore and toil-worn, and almost wild, having been out for several months.

(p. 112-113)

The fugitives generally arrived in the night, and were secreted among the friendly colored people or hidden in the upper room of our house. They came alone or in companies, and in a few instances had a white guide to direct them.

One company of twenty-eight that crossed the Ohio River at Lawrenceburg, Indiana—twenty miles below Cincinnati—had for conductor a white man whom they had employed to assist them. He was a Virginian by birth and spent much of his time in the South, yet he hated slavery. It is seldom that
one hears of a person who has been brought up in the midst of slavery.

The company of twenty-eight slaves referred to, all lived in the same neighborhood in Kentucky, and had been planning for some time how they could make their escape from slavery. This white man--John Fairfield--had been in the neighborhood for some weeks buying poultry, etc., for market, and though among the whites he assumed to be very pro-slavery, the negroes soon found that he was their friend.

He was engaged by the slaves to help them across the Ohio River and conduct them to Cincinnati. They paid him some money which they had managed to accumulate. The amount was small, considering the risk the conductor assumed, but it was all they had.

John Fairfield conducted the party to the Ohio River opposite the mouth of the Big Miami, where he knew there were several skiffs tied to the bank, near a wood-yard. (p. 304)

I leased a large, convenient house on the southwest corner of Franklin Street and Broadway, near Woodward College. It was in a quiet location, and detached from other buildings, having a large open lot on the south, with shade trees. The building contained over thirty rooms, most of them large and well ventilated. Here we opened a private boarding house, receiving only such as we thought would be agreeable company, for regular boarders.

The building and locality on the corner of Franklin and Broadway made a very suitable depot of the Underground Railroad, and rarely a week passed without bringing us passengers for that mysterious road. There was no pecuniary income from that class of boarders, but a constant outlay for them. I kept a horse and wagon always on hand to convey fugitives to the next depot. My wagon was made to order for this express purpose; it was a strong spring-wagon, neatly curtained so that it could be tightly closed,
having a curtain in front, just behind the driver, and had seats for six passengers. On one occasion eight grown persons were crowded in, besides the driver; this was a heavy load for my horse, but when out of the city and beyond Walnut Hills, the men got out and walked, which they could safely do, as it was in the night. Some of my friends called my wagon the Underground Railroad car, and my horse the locomotive. (pp. 575-576)

Levi Coffin: First Experience With Slavery

I date my conversion to Abolitionism from an incident which occurred when I was about seven years old. It made a deep and lasting impression on my mind, and created that horror of the cruelties of slavery which has been the motive of so many actions of my life. At the time of which I speak, Virginia and Maryland were the principal slave-rearing States, and to a great extent supplied the Southern market. Free negroes in Pennsylvania were frequently kidnapped or decoyed into these States, then hurried away to Georgia, Alabama, or Louisiana, and sold. The gangs were handcuffed and chained together, and driven by a man on horseback, who flourished a long whip, such as is used in driving cattle, and goaded the reluctant and weary when their feet lagged on the long journey. One day I was by the roadside where my father was chopping wood, when I saw such a gang approaching along the new Salisbury road. The coffle of slaves came first, chained in couples on each side of a long chain which extended between them; the driver was some distance behind, with the wagon of supplies. My father addressed the slaves pleasantly, and then asked: "Well, boys, why do they chain you?" One of the men, whose countenance betrayed unusual intelligence and whose expression denoted the deepest sadness, replied: "They have taken us away from our wives and children, and they chain us lest we should make our escape and go back to them." My childish sympathy and interest were aroused, and when the dejected procession had passed on, I turned to my father and asked many questions concerning them, why
they were taken away from their families, etc. In simple words, suited to my comprehension, my father explained to me the meaning of slavery, and, as I listened, the thought arose in my mind—"How terribly we should feel if father were taken away from us." (pp. 12-13)

Levi Coffin: First Experience With The Auction Block

Fifty miles south of that place lies the town of Lamberton, where I arrived one day at noon, and stopped for dinner. I saw a large crown of people in the Court-House yard, and thought that it would be a good opportunity to dispose of the few horses which I had left. The landlord informed me that an auction was about to take place—that a large number of slaves were to be sold that afternoon to the highest bidders. As soon as dinner was over, I walked out to the large lot in front of the Court-House, and looked about me. The slaves who were to be sold stood in a group near the auctioneer's stand, which was a high platform with steps. They appeared intelligent, but their countenances betrayed deep dejection and anxiety. The men who intended to purchase, passed from one to another of the group, examining them just as I would examine a horse which I wished to buy. These men seemed devoid of any feeling of humanity, and treated the negroes as if they were brutes. They examined their limbs and teeth to see if they were sound and healthy, and looked at their backs and heads, to see if they were scarred by whips, or other instruments of punishment. It was disgusting to witness their actions, and to hear their vulgar and profane language. Now and then one of them would make some obscene remark, and the rest would greet it with peals of laughter, but not a smile passed over the sad countenances of the slaves. There were men, women and children to be sold, the adults appearing to be in the prime of life. When the examination was over, the auctioneer mounted the platform, taking one of the slave men with him. He described the good qualities of the valuable piece of property,--then the bidding commenced. The slave looked anxiously and
eagerly from one bidder to another, as if trying to read in their countenances their qualities as masters, and his fate. The crier's hammer soon came down, and another slave was placed upon the stand, and bid off. After several men had been sold in this way, a woman was placed upon the stand, with a child in her arms apparently a year old. She was a fine looking woman, in the prime of life, with an intelligent countenance, clouded with the deepest sadness. The auctioneer recommended her as a good cook, house servant, and field hand—indeed, according to his representation, she could turn her hand to anything, and was an unusually valuable piece of property. She was industrious, honest and trustworthy, and, above all, she was a Christian, a member of the church—as if the grace of God would add to her price! The bidding was quite lively, and she sold for a high price. I supposed that the child was included in the sale, of course, but soon saw that it was to be sold separately. The mother begged her new master to buy her child, but he did not want it, and would not listen to her pleading.

The child was sold to another man, but when he came to take it from her, she clasped her arms around it tighter than ever and clung to it. Her master came up and tore it from her arms amid her piercing shrieks and cries, and dragged her away. (pp. 126-127)

Levi Coffin: First Experience with Assisting Fugitives

The first opportunity for aiding a slave occurred when I was about fifteen years old. The neighbors assembled about dark, bringing their slaves with them for the corn husking. The negroes were assigned a place at one end of the heap, the white people took their place at the other, and all went to work, enlivening their labor with songs and merry talk.

A slave-dealer, named Stephen Holland, brought with him his band of slaves to help his neighbor husk corn. In conversation I learned that one of the negroe named
Stephen, was free born, but had been kidnapped and sold into slavery. Till he became of age he had been indentured to Edward Lloyd, a Friend, living near Philadelphia. When his apprenticeship was ended, he had been hired by a man to help drive a flock of sheep to Baltimore. After reaching that place he had been seized one night as he was asleep in the negro house of a tavern, gagged and bound, then placed in a close carriage, and driven rapidly across the line into Virginia, where he was confined the next night in a cellar. He had then been sold for a small sum to Holland, who was taking him to the Southern market, where he expected to realize a large sum from his sale. Remembering Dr. Caldwell's Tom, a trusty negro, whom I knew well, I imparted to him my wishes, and desired him, if it could be arranged, to bring Stephen to my father's the next night. They came about midnight, and my father wrote down the particulars of Stephen's case, and took the address of the Lloyds. The next day he wrote to them, giving an account of Stephen and his whereabouts. In two weeks from that time, Hugh Lloyd, a brother of Edward Lloyd, arrived by stage in Greensboro and learned that Stephen had been taken southward by the slave-dealer Holland. Next day being regular meeting day at the Friends Meeting-House at New Garden, the case was laid before the men after meeting, and two of them, Dr. George Swain and Henry Macy, volunteered to accompany Hugh Lloyd in search of Stephen.

A sum of money was made up for the expenses of their journey, and Lloyd was furnished with a horse and saddle and the necessary equipments. The party found Stephen in Georgia, where he had been sold by Holland, who had gone farther South. A suit was instituted to gain possession of him, but the laws of that State required proof, in such instances, that the mother had been free, and Hugh Lloyd was too young to give this proof. So the matter was referred to the next term of court, security being given by Stephen's master that he should be produced when wanted. Lloyd returned North, and sent affidavits and free papers giving proof in the case, and in six months Stephen was liberated and returned home. The man who had hired him to drive
the sheep to Baltimore had, in the meantime, been arrested on the charge of kidnapping, but as Stephen was the only prosecuting witness, the suit could not go on while he was absent. The man's friends took him out of jail on a writ of habeas corpus and gave bond for his appearance at court, but he preferred forfeiting his bond to standing the trial, and fled the country before Stephen returned. (pp. 15-17)

Runaway slaves used frequently to conceal themselves in the woods and thickets in the vicinity of New Garden, waiting opportunities to make their escape to the North, and I generally learned their places of concealment and rendered them all the service in my power. My father, in common with other farmers in that part of the country, allowed his hogs to run in the woods, and I often went out to feed them. My sack of corn generally contained supplies of bacon and corn bread for the slaves, and many a time I sat in the thickets with them as they hungrily devoured my bounty, and listened to the stories they told of hard masters and cruel treatment, or spoke in language, simple and rude, yet glowing with native eloquence, of the glorious hope of freedom which animated their spirits in the darkest hours, and sustained them under the sting of the lash.

These outlying slaves knew where I lived, and, when reduced to extremity of want or danger, often came to my room, in the silence and darkness of night, to obtain food or assistance. (pp. 20-21)
MATERIALS AND ACTIVITIES

Introduction

This section is divided into two parts: Materials and Activities. It includes support materials which help integrate the history, contributions, and experiences of the people involved in the Underground Railroad into the existing social studies curriculum. All Materials and Activities are intended to supplement the fifth or eighth grade curriculum.

Materials has seven sections; Juvenile Literature List, Selected Annotated Bibliography, "Children of the Amistad" (an article on slave history), Guided Imagery Sheet: A Slave Runs Away in the Darkness, Additional Resources, Glossary of Terms, and "Voices of Freedom," poetry of John Greenleaf Whittier).

Activities has seven sections; Two Tickets to Freedom Lesson Plans, Literature Lesson Plans, "Children of the Amistad" Activities, Research Activities, Biographies/Historical Fiction Activities, Curricular Links Activities, and End of Unit Activity.

MATERIALS

Juvenile Literature List


Selected Annotated Bibliography


Essential reference to teaching the Underground Railroad. Incredible amount of researched, authentic information on the Railroad, its conductors, routes, and stations.

Catagorized by state, slave narratives are detailed. Over 50 narratives including Henry "Box" Brown, Levi Coffin, Thomas Garrett, John Fairfield, Frederick Douglas, Harriet Tubman, William and Ellen Craft, Peter Still, and John Brown. Narratives are from slaves, conductors, abolitionists, and station masters. Paperback, $4.95.

Connell, Kate, Tales From the Underground Railroad, 1993, Steck-Vaughn Co., Primary/Intermediate, 68 pages.


This is a story of Frederick Douglas, a slave who would rise to the position of advising presidents and representing our nation. Narrative dialogue and song. It is a play that calls up all of the courage and spirit it took to engineer his remarkable escape to freedom.

Intermediate grade level play as a vehicle for understanding and informing the age group of the incredible story of Frederick Douglas. Easily laid out script with stage directions, descriptions of characters and scenes. Great resource.


One winter morning in 1848, Ellen Craft, a light-skinned young slave, disguised herself in men's clothing and walked into the train station at Macon, Georgia. She bought two tickets that day. One for herself and one for her "slave" who was actually her husband William. Ellen, posing as a white Southern planter, with her husband, began their dangerous journey North to freedom in Canada.

This book recounts the true story of William and Ellen Craft and their incredible journey from Macon, Georgia, to Canada, escaping in broad daylight. The reader becomes their traveling companion and experiences first-hand the complexities of the clash
between the Northern and Southern cultures, the issue of slavery, and the violation of their constitutional rights. Powerful illustrations enhance this moving testimony of courage.


Brady, a teenage white boy knew there was something going on over at Drover Hull's cabin. He thought Hull was helping runaway slaves and he just had to tell someone. When he told his father, he knew he should have kept it to himself.

When Brady discovered his father was a conductor and his farm was a station on the Underground Railroad, he knew his father wouldn't trust him to keep the secret.

A coming of age story that is filled with all the complexities of adolescence. Readers quickly identify with the main character. Issues of trust, responsibility, discovery, and self reliance are evident.


A family moves into an old house and discovers it was a station on the Underground Railroad about one hundred years ago. They discover information about the former owner, Dies Drear, and the two slaves he was hiding had been murdered. The secret of the house is revealed to the reader near the end of the book.
Spellbinding mystery about a black family caught in an atmosphere of fear and danger.


Collection of 24 American black folktales that echo the slaves and fugitives from times past. Tall tales of Bruh Rabbit filled with riddles and laughter. Tales of freedom, slave narratives, and fantasy escapes.

The illustrations done by Leo and Diane Dillion add an exciting dimension to the rhythm and rhyme of these invaluable chronicles of the American spirit. No classroom should be without this collection that adds dignity to an otherwise terrible period in American history.


Cowslip, the name given a black slave girl, is huddled into a pen with other children ready to be sold at auction. The horror immediately engages the reader's solemn empathy as she is sold, like an animal.

With a slave collar around her neck, she returned with a gang of slaves to her master's plantation. As a house slave, her life improves and she watches the children. It is during this time she first learns of the Underground Railroad and has no desire to run
away. Cowslip begins to involve herself in the secrets of the house and finally gets her freedom.

Incredible adolescent story of a young adult making decisions about personal freedom. Filled with details from a slave's point of view of the Underground Railroad and its dangers and rewards.


Biographies of 14 American women who contributed to our American culture. Their individual courage is retold beginning from 1591 through 1947.

It is a timeline of American women who reflect our nation's history. Included: Phyllis Wheatley, Harriet Beacher Stowe, and Elizabeth Blackwell.

Levine, Ellen, If You Traveled On the Underground Railroad, 1988, Scholastic, Historical Fiction, Ages 10 to 15, 63 Pages.

Descriptive information on every aspect of the Underground Railroad. Covers the issues of slavery, disguises, stations, routes, conductors, and Presidential opinions on slavery.

Straight forward question and answer format. Pictures and inserts add to the text. Mentions many famous conductors of the time. Excellent resource.

Sent home from church for misbehaving, Tommy discovers a family of fugitive slaves. This is how Tommy learns of the Underground Railroad. He becomes involved with helping his father get the fugitive slaves to the next station on the family's journey to Canada and freedom.

Realistic drawings add to the drama of the story. The Negro Spiritual, "Follow the Drinking Gourd" is printed on the first two pages. Author's note details the conditions of the times before the Civil War up to 1865. Easy reading.


Taken from the documented slave narrative of Tice Davis, this book discusses the network of groups and individuals throughout Ohio and the New England states who aided slaves escaping from their captivity during the nineteenth century. Mentions John Rankin, a renowned station master on the Ohio, John Fairfield of Virginia, Harriet Tubman, and the introduction of the Quaker's invaluable contribution to the escaping slaves.

This book informs the reader about the history of slavery from the 1600's to the Emancipation Proclamation. The actual historical details, as recorded by William Still in Philadelphia, Pennsylvania,
are included and gives the reader historical dates, names, and places. The drawings compliment the text.


Recounts the life of Harriet Tubman who was born into slavery, manages to escape, and returns many times to free her family and a total of over 300 slaves. Book recounts her strong-willed and courageous nature.

Book is filled with the details of escape, including the dangers, fears, and the trials and triumphs of one of the most notorious conductors on the Underground Railroad.


Adaption from an unidentified slave narrative, this book actually follows the Negro Spiritual, "Follow the Drinking Gourd," through the words and pictures presented in the text. The actual words in the song, as well as an explanation, are evident.

Book explains "hidden lyrics" as directions to the escape route. Very clear for the young reader. Pictures are big, vivid, and colorful, and compliment the words taken directly from the Negro Spiritual. Sheet music with words is in book.
CHILDREN OF THE AMISTAD
Four African children find themselves caught in the middle of an invention created by and for the adult world: the slave trade.

Follow their stormy voyage across the ocean to a strange new world and share in their ultimate triumph in this compelling, true tale set in the late 1830s.

Ellen Nickenzie Lawson

Long ago in West Africa, four young children lived happily with their families and friends. They lived about 100 miles from the ocean. The weather was always warm. Birds sang in the tall trees. The children liked to swim in the river and do somersaults on the land. And everyone loved to watch the sun set on the beautiful prairies.

Margru, 7 years old, was one of these children. Her name, a good name in Africa, means "Black Snake." Kali, another child, was 9 years old. His African name means "Bone." Teme was 12. Her name means "Frog."

These children lived in different villages and did not know one another. A fourth child, Kague, lived farther south in the Congo.

In the spring of 1839 these children, along with many other people from West Africa, were captured by slave traders. They were forced to march to the coast where ships lay waiting to take them to the New World. There they were to be sold to people who wanted to use them as workers on their large farms, called plantations.

Luckily, not everyone was captured. The families of the four children escaped capture. While the children were glad their parents, brothers and sisters were safe, they missed them and wished they were back in their safe, happy homes.

The children had ridden in canoes, but had never been on an ocean-going ship before. The ship was very large. There were hundreds of people on it. Everyone was fed a little rice and water. That was not enough to keep everyone healthy, and many became very sick.

Little Margru, Teme, Kali and Kague were young and strong. They survived this journey. They each had a lot of hope—that things would get better and that they would see their parents and friends again. They were at sea three months, or three moons, as the children had been taught to count time.

One moonlit night the ship stopped near Havana, Cuba. The Africans were unloaded into smaller boats and were rowed to shore. Margru was sleepy and scared, too. She wondered what was happening. She didn’t know the captain had to sneak the Africans into Cuba by night because it was against the law to bring new slaves into that country.

The next day the children and the others were put up for sale in the slave market, a dirty, dusty place in Havana where the plantation owners gathered to select the workers they wanted.

A Cuban named Pedro Montez wanted children to work in his house. For each of the children, he paid $450 to the people who ran the sale. He spoke Spanish, a new language to the children, so they couldn’t ask him any questions. They were glad, though, not to be on a rolling ship any more—solid ground felt good. But soon they would begin yet another journey.

Pedro Montez and his friend, Don Jose Ruiz, who had also purchased slaves that day, needed to get their new workers to their plantations on the other side of the island of Cuba. They hired a ship called the Amistad, a fast schooner, to carry them there.

The children huddled together on the ship. They wondered: Who was Pedro Montez? What would he do with them? Why did they have to
get back on another ship when they had just gotten off one after three months of sailing? In their hearts, they hoped maybe this ship would take them back to Africa.

Cinque, a tall brave man, was a leader of the Africans bought by Don Jose Ruiz. Cinque had a wife and children in Africa whom he missed very much. He did his best to comfort the four children on the ship because they reminded him of his own children, whom he hoped to see again some day. He also comforted the others who were bought as slaves that day. “Brothers,” he said, “we are from the same country. Keep up your spirits. We may be free men yet.”

Despite his words, most of the Africans were afraid. They knew the slave owners were not their friends. They were anxious to be free.

Believing they had no way out of their dilemma, they agreed to take over the ship and try to sail it back to their home in Africa.

So one night Cinque took a nail he had found on deck and worked himself free of his chain. Then he freed the others. The children were not chained and were sound asleep. The men let the children sleep.

There was a fight, and the captain and cook were killed. Two Africans were also killed. The rest of the crew jumped overboard and swam to shore. Only the slave owners and a young cabin boy were left onboard with the remaining Africans.

Cinque knew Africa lay in the direction of the rising sun. But, having grown up on rivers navigating canoes, he had never sailed on the ocean. So he steered the *Amistad* as best he could. He spared the two slave owners so they could sail the ship using the stars to guide them at night. They understood how to do this and he didn’t. But they tricked him and sailed north at night instead of east.

Soon the food supply began to run out. Water ran low. Cinque was careful to see the children always had enough fresh water. Whenever it rained, the men would catch the raindrops in containers and wring the water out of the soaked sails so there would be enough to drink.

For two months the ship zigzagged east by day and north by night. At the end of the summer of 1839, the ship, with its sails now tattered, was in Long Island Sound. Americans onshore in Connecticut and

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For two months the ship zigzagged east by day and north by night.

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Long Island saw the ship with one sail. Barnacles covered its sides. They wondered if it was a pirate ship. They were so concerned they called the Coast Guard to go out to investigate.

The four children were hiding on deck under the windlass when a Coast Guard ship, the *Washington*, drew up alongside the *Amistad*. The Americans jumped aboard with their guns. They did not look friendly. They were shouting in a language the children could not understand.

Suddenly Cinque jumped overboard and began swimming. Some sailors in a rowboat went after him. He did not want to be captured. Like a porpoise, he would dive below the surface and reappear far away from where he went under. Each time the sailors would have to stop and row in a different direction as they tried to capture him.

The children came out of their hiding place and watched the chase from the edge of the *Amistad*. They did not want Cinque to be caught, for he had been good to them. He was wearing a pure gold necklace, made of 300 coins, or doubloons, he had found in the captain’s trunk. The children wondered if the sailors wanted the necklace, too.

The next time Cinque, tired and weary, surfaced, Margru pointed at him, saying, “He’s not wearing the necklace.”

“*Yes,*” said Kali excitedly, “they may capture him, but he made sure they won’t get the necklace. Now it is at the bottom of the sea!”

The sailors on the *Washington* towed the *Amistad* to shore in New Haven, Connecticut. The Africans were hustled off to jail. Ruiz, one of the slave owners, was the only one on the ship who spoke English. He told the Americans that the Africans had killed the captain and cook.

Hundreds of curious people came to the jail to look at the Africans. Margru was scared. But one man in the crowd smiled at her and held out a red apple. She took it, wondering what to do with it. She had never seen an apple before. He could not speak her language, so he acted out how she was to eat it. She felt a little better knowing she had a friend in this strange new country.

This man was one of a group of Americans who did not believe slavery should exist. They called themselves abolitionists, and their goal was to abolish, or do away with, slavery. They hired lawyers to help the Africans. The lawyers insisted the children be freed from jail because they had committed no crime. So the jailer took three of the children, except Kali, into his home. Kali stayed in the jail.

The jailer ordered the children around as if they were servants. While Margru and the others did not like this, it was better than being in jail.
Other Americans befriended the Africans. College students came into the jail and to the jailer’s home to teach them English so they could tell their side of what had happened on the Amistad.

The four children learned very quickly. Margru and Kali were the best students. Many slaveowners said slaves were not smart enough to learn, and that was why they should be slaves. But these children, eager to learn and willing to work hard, proved them wrong.

Friendly American women knit scarves and socks for the Africans to wear during the cold New England winters. Margru received a warm woolen scarf. She took it and wrapped it around her head as though it were a turban. She did not know it was to go around her neck to keep out the cold. Back home in Africa, it had never been that cold!

Antislavery lawyers prepared themselves to defend the Africans in court. John Quincy Adams, the only man ever elected to Congress after serving as president, agreed to represent the Africans before the Supreme Court, the highest court in the land.

Meanwhile, Kali had learned to write some English. He was anxious to put his thoughts in a letter to Mr. Adams, even though he could not write perfect sentences just yet. But he tried his best. “We talk American language little”, Kali wrote. “We love books very much. Why do Americans keep us in prison? Dear friend, Mr. Adams, you have children. You have friends. You love them. You feel sorry if African people came and carried them all to Africa to be slaves. If Americans give us free, we glad. If they no give us free, we sorry.”

Soon after this, the Supreme Court declared the Africans free. Margru, Teme, Kali, Kagwe and the other Africans were happy. They had been away from home two years. They couldn’t wait to return to Africa to see their families and friends. Their American friends who hated slavery were happy, too. And so was Mr. Adams.

In the fall of 1841, the Africans, including the children, boarded the Gentleman, a passenger ship, in New York harbor bound for Freetown, Sierra Leone in West Africa. Missionaries accompanied them on the trip to make sure they arrived safely in Africa. This was the last these Africans saw of America, except for Margru.

In Africa, Margru continued her studies. As she grew older, she realized she wanted to go to college and become a teacher. The missionaries sent her to America to study at Oberlin College in Ohio. She was one of the first Africans to come to America for an education. She was very happy in college, making many friends and enjoying her studies. But in her heart, she knew she wanted to return to teach the children of her homeland.

She told her American friends, “Africa is my home. I long to be there. Although I am in America, my heart is there.”

In 1850, Margru, now a college graduate, crossed the Atlantic Ocean for the fourth time. She was home at last.

“Amistad” is the Spanish word for friendship. The story of those who traveled aboard it really happened. While much of what happened was sad and frightening, it is also a tale of friendship between Africans, old and young, who wanted to be free, and the Americans who helped them become free.

“Amistad” is a good word for what is needed in this world between people of all colors—friendship.
Guided Imagery Sheet: A Slave Running Away in the Darkness

Close your eyes and on the count of three take a slow...deep breath...
Remember to picture yourself breathing in the freshness of a cool ocean or lake...One...two...three...Take a slow...deep breath...hold it...now exhale with a slight sigh (pause)...Let's do this again...One...two...three...Take a slow...deep breath...hold it...now exhale any tiredness, tension or distraction you might be feeling at this time (pause)...Check out your body...what are you feeling now? (pause)...Some of you may feel a tingling...warmth...vibration...heaviness in various parts of your body...whatever you are experiencing at this time is fine...Your body is letting go of tension...Let's take another slow... deep breath...One...two...three...Take a slow...deep breath...hold it...now exhale any tiredness, tension or distraction you might be feeling at this time (pause)...Once again check out your body and see what you are feeling (pause)...(Repeat this process as many times as is needed) ...Prepare yourself to open your eyes and return to us here in the room...fully alert...refreshed and ready to work...One...two...three...Take a slow...deep breath...hold it...and as you exhale slowly open your eyes...and wiggle your feet and toes...and stretch your arms...hands and fingers (pause)...Stretch your entire body if you need to at this time and feel the gentle relaxation flowing through you...

Sit back in your chairs and relax. We are going on a long, long journey to a place that is far away, and also long ago in the past. We are going back in time.
It is very dark now. It is night time, and there is no moon. But there are millions of bright stars up in the heavens, and they are shining and twinkling like little lights. You are alone in the woods. There is no noise except the rustle of the wind in the leaves of the trees. You can hear your own heart beating and the rush of blood in your ears--thrum, thrum, thrum.

You are frightened. You are running away from home. Your skin is black and you are a slave. If the search party catches you they will whip you and make you go back to slavery. If you can get away, you can follow the Drinking Gourd to freedom way up in the North where there is no slavery.

You stand still and quiet and listen with all your might. In the distance you hear a dog bark and your heart starts beating louder and faster. Has your owner got the dogs out to chase you down?

You start walking again. You know following the brightest star will lead you to where you will find the river. Now you can hear the sound of the water ahead very faint and you are filled with joy and hope. The barking is getting louder. You are so tired. You are afraid the conductor on the Underground Railway won't be there to meet you with the rowboat.

You are at the river. You are hiding in the bushes and trying to see if a boat is there. The dogs are getting closer. A man comes toward you. It is the conductor. You go with him to the boat and get in. You are floating across the river. On the riverbank behind you you see the dogs and men with torches, but they can't get you now.
You are safe for the moment and tomorrow night you will follow the Drinking Gourd again.

When you are ready, open your eyes and write how you feel.
Additional Resources

Material in this section includes Films, Recordings, Historical Societies, Hands-On Resources, and Printed Resources.

Films

Riverside County Office of Education:

020437, Slave's Story: Running One Thousand Miles to Freedom, 29 minutes, color, 1972.

025451, Harriet Tubman and the Underground, 21 minutes, color, 1972.

PBS:

The Underground Railroad, PBS

The Civil War, Part 5, "The Slave", PBS

A Slave's Quarters, PBS

Harriet Tubman, 30 minutes, Black Americans of Achievement Video Collection, 1991.

Sojourner Truth, 30 minutes, Black Americans of Achievement Video Collection, 1991.

Frederick Douglas, 30 minutes, Black Americans of Achievement Video Collection, 1991.

Recordings

Civil War Songs, Part 3: The Changing War. WEM Recordings,
Riverside, CA, 1988,

Kingdom Come
No More Auction Block For Me
Slavery Chain Done Broke at Last
Oh, Freedom
Go Down Moses
Free At Last
John Brown's Body


Follow the Drinking Gourd
Get on Board, Children, Children
Ezekiel Saw the Wheel
Members, Don't Get Weary
Didn't My Lord Deliver Daniel
Wade in the Water
All God's Children Got Wings
Heaven Bound Soldiers
Swing Low, Sweet Chariot
Singing With a Sword In My Hand
Steal Away

Free At Last

Historical Societies

Friends Historical Association (Quakers Historians). Haverford College Library, Haverford, PA, 19041.

Old Slave Museum, Box 446, Sullivan's Island, SC, 29482, (803) 883-3797.

Prince George's County Memorial Library System, Sojourner Truth Room, 6200 Oxon Hill Road, Oxon Hill, MD, 20745.

Swarthmore College, Friends Historical Society, Swarthmore, PA, 19081, (215) 627-1852.


Wellesley College, Margaret Clapp Library/Special Collections, Wellesley, MA, 02181, (617) 235-0320.

Hands-On Resources

Harriet Tubman Game and Study Set, National Woman's History Project, p. 38, 7738 Bell Road, Windsor, CA, 95492-8518.

Printed Resources

**Cobblestone Magazine**

- Harriet Tubman, February, 1981
- Black History Month, February, 1983
- Frederick Douglas, February, 1989
- The Antislavery Movement, February, 1993

**Instructor Magazine**

- Children of the Amistad

**Slave Auction/Crisis in Human Values**, 1976 Zenger Publications,
  Gateway Stations, 802 Culver City, CA, 90230
Glossary of Terms

stations .................... places that slaves could hide on their way North.

station masters .............. people who lived at the stations and took care of them there.

depot ........................ station.

agents ........................ people who could go into the South to rescue slaves, give them maps.

conductors .................... anyone in a position to assist a slave on a regular basis. Steamboat captains, train porters or station masters who took them to the next station.

protection papers ............. papers slaves carried to show proof of a black person's freedom.

bondsman, bondman ........... an escaping slave.

fugitive ....................... an escaping slave.

abolitionist ................... person who fights against slavery.

Quaker ........................ person who belongs to the Quaker religion called the Society of Friends.

Friend ........................ a Quaker.

skiff ........................... a row boat.

Emancipation Proclamation .... document that freed the slaves on January 1, 1863.
manumission ............... a slave who could be freed by his master.

refuge ..................... to take shelter.

disguise ..................... clothing to put on to change one's identity.

Freedman ..................... a person freed from slavery.

copperheads .................. people living in the North who favored the South.

riot .......................... to disturb the peace.

slaveholder ................... a person who owns slaves.

slave catcher .................. a person who hunts down slaves, bounty hunter.

indentured servant ............. a person who has signed an agreement to work for a number of years.

packages, shipment, parcels, delivery, cargo, books, passengers ............. a fugitive.

Anti-Slavery Society ........... a group of people who aid fugitive slaves.

Vigilance Committee ............ a group of people "on the watch" for fugitives, travel the river front, woods, backroads, watching for the escaping slaves. Would guide them to safety.

carriage ....................... a vehicle pulled by horses.

Railroad business .............. assisting the fugitives.
"Voices of Freedom." Poetry of John Greenleaf Whittier

The Slave Ships

“All ready?” cried the captain;
“Ay, ay!” the seamen said;
“Heave up the worthless lubbers,—
The dying and the dead.”

Up from the slave-ship’s prison
Fierce, bearded heads were thrust;
“Now let the sharks look to it,—
Toss up the dead ones first!”

Corpse after corpse came up,—
Death had been busy there;
Where every blow is mercy,
Why should the spoiler spare?

Corpse after corpse they cast
Sullenly from the ship,
Yet bloody with the traces
Of fetter-link and whip.

Gloomily stood the captain,
With his arms upon his breast,
With his cold brow sternly knotted
And his iron lip compressed.

“Are all the dead dogs over?”
Growled through that matted lip;
“The blind ones are no better,
Let’s lighten the good ship.”

Hark! from the ship’s dark bosom,
The very sounds of hell!
The ringing clank of iron,
The maniac’s short, sharp yell!
The hoarse, low curse, throat-stifled;
The starving infant’s moan,
The horror of a breaking heart
Poured through a mother’s groan.

Up from that loathsome prison
The stricken blind ones came;
Below, had all been darkness,
Above, was still the same.
Yet the holy breath of heaven
Was sweetly breathing there,
And the heated brow of fever
Cooled in the soft sea air.
“Overboard with them, shipmates!”
Cutlass and dirk were plied;
Fettered and blind, one after one,
Plunged down the vessel’s side.
The sabre smote above,
Beneath, the lean shark lay,
Waiting with wide and bloody jaw
His quick and human prey.

God of the earth! what cries
Rang upward unto thee?
Voices of agony and blood,
From ship-deck and from sea.
The last dull plunge was heard,
The last wave caught its stain,
And the unsated shark looked up
For human hearts in vain.

Red glowed the western waters,
The setting sun was there,
Scattering alike on wave and cloud
His fiery mesh of hair.
Amidst a group in blindness,
A solitary eye
Gazed, from the burdened slaver’s deck,
Into that burning sky.

“A storm,” spoke out the gazer,
“Is gathering and at hand;
Curse on’t, I’d give my other eye
For one firm rood of land.”
And then he laughed, but only
His echoed laugh replied,
For the blinded and the suffering
Alone were at his side.

Night settled on the waters,
And on a stormy heaven,
While fiercely on that lone ship’s track
The thunder-gust was driven.
“A sail! — thank God, a sail!”
And as the helmsman spoke,
Up through the stormy murmur
A shout of gladness broke.
Down came the stranger vessel,
    Unheeding on her way,
So near that on the slaver's deck
    Fell off her driven spray.
“Ho! for the love of mercy,
    We're perishing and blind!”
A wail of utter agony
    Came back upon the wind:

“Help us! for we are stricken
    With blindness every one;
Ten days we've floated fearfully,
    Unnoting star or sun.
Our ship's the slaver Leon,—
    We've but a score on board;
Our slaves are all gone over,—
    Help, for the love of God!”

On livid brows of agony
    The broad red lightning shone;
But the roar of wind and thunder
    Stifled the answering groan;
Wailed from the broken waters
    A last despairing cry,
As, kindling in the stormy light,
    The stranger ship went by.

In the sunny Guadaloupe
    A dark-hulled vessel lay,
With a crew who noted never
    The nightfall or the day.
The blossom of the orange
    Was white by every stream,
And tropic leaf, and flower, and bird
    Were in the warm sunbeam.

And the sky was bright as ever,
    And the moonlight slept as well,
On the palm-trees by the hillside,
    And the streamlet of the dell:
And the glances of the Creole
    Were still as archly deep,
And her smiles as full as ever
    Of passion and of sleep.
But vain were bird and blossom,
   The green earth and the sky,
And the smile of human faces,
   To the slaver's darkened eye;
At the breaking of the morning,
At the star-lit evening time,
O'er a world of light and beauty
   Fell the blackness of his crime.
Our fellow-countrymen in chains!
   Slaves, in a land of light and law!
Slaves, crouching on the very plains
   Where rolled the storm of Freedom's war!
A groan from Eutaw's haunted wood,
   A wail where Camden's martyrs fell,
By every shrine of patriot blood,
   From Moultrie's wall and Jasper's well!

By storied hill and hallowed grot,
   By mossy wood and marshy glen,
Whence rang of old the rifle-shot,
   And hurrying shout of Marion's men!
The groan of breaking hearts is there,
   The falling lash, the fetter's clank!
Slaves, slaves are breathing in that air
   Which old De Kalb and Sumter drank!

What ho! our countrymen in chains!
   The whip on woman's shrinking flesh!
Our soil yet reddening with the stains
   Caught from her scourging, warm and fresh!
What! mothers from their children riven!
   What! God's own image bought and sold!
Americans to market driven,
   And bartered as the brute for gold!
Speak! shall their agony of prayer
Come thrilling to our hearts in vain?
To us whose fathers scorned to bear
The paltry menace of a chain;
To us, whose boast is loud and long
The Hunters of Men

Have ye heard of our hunting, o'er mountain and glen,
Through cane-brake and forest, — the hunting of men?
The lords of our land to this hunting have gone,
As the fox-hunter follows the sound of the horn;
Hark! the cheer and the hallo! the crack of the whip,
And the yell of the hound as he fastens his grip!
All blithe are our hunters, and noble their match,
Though hundreds are caught, there are millions to catch.
So speed to their hunting, o'er mountain and glen,
Through cane-brake and forest, — the hunting of men!

Gay luck to our hunters! how nobly they ride
In the glow of their zeal, and the strength of their pride!
The priest with his cassock flung back on the wind,
Just screening the politic statesman behind;
The saint and the sinner, with cursing and prayer,
The drunk and the sober, ride merrily there.
And woman, kind woman, wife, widow, and maid,
For the good of the hunted, is lending her aid:
Her foot's in the stirrup, her hand on the rein,
How blithely she rides to the hunting of men!

Oh, goodly and grand is our hunting to see,
In this "land of the brave and this home of the free."
Priest, warrior, and statesman, from Georgia to Maine,
All mounting the saddle, all grasping the rein;
Right merrily hunting the black man, whose sin
Is the curl of his hair and the hue of his skin!
Woe, now, to the hunted who turns him at bay!
Will our hunters be turned from their purpose and prey?
Will their hearts fail within them? their nerves tremble, when
All roughly they ride to the hunting of men?
Ho! alms for our hunters! all weary and faint,
Wax the curse of the sinner and prayer of the saint.
The horn is wound faintly, the echoes are still,
Over cane-brake and river, and forest and hill.
Haste, alms for our hunters! the hunted once more
Have turned from their flight with their backs to the shore:
What right have they here in the home of the white,
Shadowed o'er by our banner of Freedom and Right?
Ho! alms for the hunters! or never again
Will they ride in their pomp to the hunting of men!

Alms, alms for our hunters! why will ye delay,
When their pride and their glory are melting away?
The parson has turned; for, on charge of his own,
Who goeth a warfare, or hunting, alone?
The politic statesman looks back with a sigh,
There is doubt in his heart, there is fear in his eye.
Oh, haste, lest that doubting and fear shall prevail,
And the head of his steed take the place of the tail.
Oh, haste, ere he leave us! for who will ride then,
For pleasure or gain, to the hunting of men?
The Farewell of a Virginia Slave Mother to Her Daughters Sold into Southern Bondage

Gone, gone,—sold and gone,
To the rice-swamp dank and lone.
Where the slave-whip ceaseless swings,
Where the noisome insect stings,
Where the fever demon strews
Poison with the falling dews,
Where the sickly sunbeams glare
Through the hot and misty air;
Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;
Woe is me, my stolen daughters!

Gone, gone,—sold and gone,
To the rice-swamp dank and lone.
There no mother's eye is near them,
There no mother's ear can hear them;
Never, when the torturing lash
Seams their back with many a gash,
Shall a mother's kindness bless them,
Or a mother's arms caress them.
Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;
Woe is me, my stolen daughters!

Gone, gone,—sold and gone,
To the rice-swamp dank and lone.
Oh, when weary, sad, and slow,
From the fields at night they go,
Faint with toil, and racked with pain,
To their cheerless homes again,
There no brother's voice shall greet them;
There no father's welcome meet them.
Gone, gone,—sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;
Woe is me, my stolen daughters!
Gone, gone, — sold and gone,
To the rice-swamp dank and lone.
From the tree whose shadow lay
On their childhood's place of play;
From the cool spring where they drank;
Rock, and hill, and rivulet bank;
From the solemn house of prayer,
And the holy counsels there;
Gone, gone, — sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone;
Toiling through the weary day,
And at night the spoiler's prey.
Oh, that they had earlier died,
Sleeping calmly, side by side,
Where the tyrant's power is o'er,
And the fetter galls no more!
Gone, gone, — sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone.
By the holy love He beareth;
By the bruised reed He spareth;
Oh, may He, to whom alone

Gone, gone, — sold and gone,
To the rice-swamp dank and lone.
Oh, when weary, sad, and slow,
From the fields at night they go,
Faint with toil, and racked with pain,
To their cheerless homes again,
There no brother's voice shall greet them;
There no father's welcome meet them.
Gone, gone, — sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;
Woe is me, my stolen daughters!
Gone, gone, — sold and gone,
To the rice-swamp dank and lone.
From the tree whose shadow lay
On their childhood's place of play;
From the cool spring where they drank;
Rock, and hill, and rivulet bank;
From the solemn house of prayer,
And the holy counsels there;
   Gone, gone, — sold and gone,
To the rice-swamp dank and lone,
From Virginia’s hills and waters;
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone;
Toiling through the weary day,
And at night the spoiler's prey.
Oh, that they had earlier died,
Sleeping calmly, side by side,
Where the tyrant's power is o'er,
And the fetter galls no more!
   Gone, gone, — sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;
Woe is me, my stolen daughters!

Gone, gone, — sold and gone,
To the rice-swamp dank and lone.
By the holy love He beareth;
By the bruised reed He spareth;
Oh, may He, to whom alone
All their cruel wrongs are known,
Still their hope and refuge prove,
With a more than mother's love.
   Gone, gone, — sold and gone,
To the rice-swamp dank and lone,
From Virginia's hills and waters;
Woe is me, my stolen daughters!
To William Lloyd Garrison

Champion of those who groan beneath
Oppression's iron hand:
In view of penury, hate, and death,
I see thee fearless stand.
Still bearing up thy lofty brow,
In the steadfast strength of truth,
In manhood sealing well the vow
And promise of thy youth.

Go on, for thou hast chosen well;
On in the strength of God!
Long as one human heart shall swell
Beneath the tyrant's rod.
Speak in a slumbering nation's ear,
As thou hast ever spoken,
Until the dead in sin shall hear,
The fetter's link be broken!

I love thee with a brother's love,
I feel my pulses thrill,
To mark thy spirit soar above
The cloud of human ill.
My heart hath leaped to answer thine,
And echo back thy words,
As leaps the warrior's at the shine
And flash of kindred swords!

They tell me thou art rash and vain,
A searcher after fame;
That thou art striving but to gain
A long-enduring name;
That thou hast nerved the Afric's hand
And steeled the Afric's heart,
To shake aloft his vengeful brand,
And rend his chain apart.
Have I not known thee well, and read
   Thy mighty purpose long?
And watched the trials which have made
   Thy human spirit strong?
And shall the slanderer's demon breath
   Avail with one like me,
To dim the sunshine of my faith
   And earnest trust in thee?

Go on, the dagger's point may glare
   Amid thy pathway's gloom;
The fate which sternly threatens there
   Is glorious martyrdom!
Then onward with a martyr's zeal;
   And wait thy sure reward
When man to man no more shall kneel,
   And God alone be Lord!
ACTIVITIES

Two Tickets to Freedom Lesson Plans

The following nine lesson plans have been developed from the book, Two Tickets To Freedom, and intended for use at the fifth or eighth grade level. Each lesson includes a synopsis of the chapter, vocabulary words, and related activities. Small group and individual activities are also provided.

Chapter I
(Pages 7-18)

Synopsis

Ellen Craft, a light skinned young slave, disguises herself in men's clothing and walks into a train station in Macon, Georgia. The two tickets she requests are handed over to her. Posing as a white southern planter, with her husband William as her slave, their journey begins.

Ellen was fathered by her master and angered the master's wife by her very presence. When the master's daughter is married, Ellen at the age of eleven, is sent from the plantation, separated from her mother, and becomes the daughter's slave. Ellen's life improves as her kind mistress has married a wealthy doctor.

William's life was much harsher. His mother and father were sold at different times to different masters. Among his five brothers and sisters, three were sold. When William's master fails to succeed in cotton speculation, William and his sister are sold to separate owners at a slave auction.

William is bought by a man who is close to Ellen's master, Dr. Collins. Ellen and William meet, fall in love, but are not permitted to marry. Owners wanted to be able to sell their "property" and not allow any to marry. They were, however, allowed to live together.
Vocabulary

distressed tyrannical
frantically harshly
seize

Activities

1. Prepare Ellen and William's family tree.

2. Begin Slave Auction simulation

3. Read Cowslip, a first-hand account of a young girl sold at an auction.
Chapter 2  
(Pages 19-26)  

Synopsis  
Both Ellen and William long to escape, even though the stories about fearful abolitionist monsters, escaped slaves, the methods to track them down, and punishment, fills them with fear.  

Eight days before Christmas in 1848, William thinks of a clever escape plan. Ellen can disguise herself as a white gentleman and William will pass as her slave. Ellen agrees but is afraid. One obstacle after another is overcome, including the disguise and the written pass from their masters to travel. Since Ellen could not read or write, it was decided that her right arm would be in a sling. On the appointed night, they dressed, left their cabin, and went separately to the train station.  

Vocabulary  
abolitionists lurking  
lured disguise  
blundered  

Activities  
2. Have class do "Describing the Disguise".  
3. As follow up to the descriptive writing on the disguise, have each author draw the disguise using the book. Papers are then collected, shuffled, and randomly given to another class member. They, in turn, draw the disguise using the author's (class) description. Drawings are then compared for accuracy.  
Chapter 3
(Pages 27-38)

Synopsis

"Mr. Johnson" and William board the train. A passenger seated next to Ellen does not recognize her as Mrs. Collin's slave. In order to avoid him, Ellen plays deaf. Conversation in the railroad car reveals to Ellen the truth about abolitionists. Before they board the steamer, William prepares bandages in full site to make it clear his master was sick.

Ellen encounters a rough slave dealer on board who offers to buy her "boy". He warns of the dangers of runaways the further north they travel. Another passenger, an officer, suggests that Ellen go to Arkansas rather than up north to prevent her "boy" from running away.

Once in Charleston, they have quite different accommodations in a local hotel. Much to their surprise, the steamer was not running and they had to take an Overland Mail Route to a steamer in Wilmington, North Carolina, and then on to Philadelphia.

At the Customs House the next day, Ellen freezes when asked to register her name. She points to her bandaged right arm but the annoyed officer insists she register. The officer's loud tone attracts a lot of attention and both the officer and the ship's captain come to Ellen's assistance. The captain signs the register and then tells Ellen stories of fugitive slaves getting past this point.

They boarded the train for Richmond, Virginia, and once underway, Ellen encounters several interesting passengers; one of which tells about the near emancipation of several family slaves. An argument ensues between two passengers over this heart-breaking tragedy.
**Vocabulary**

persisted  obnoxious  
crises  fidelity  
encounters

**Activities**

1. List "different accommodations" on chart.


5. Chart transportation used.

6. Have students write a dialogue between the two passengers. Students will take sides and act out the argument. They can script from the chapter as well as add their own words. Have each side, with the support of their writing group, keep their dialogues secret until the scene begins.

7. Use a tape recorder to present the life of a slave on a cotton plantation.
Chapter 4
(Pages 39-49)

Synopsis

Three days after their escape on December 21, they took a carriage to the train for Baltimore, the last slave port. Traffic in and out of Baltimore was carefully watched as it was so near to Philadelphia, Pennsylvania, and freedom.

They were stopped and questioned by an official on the railroad. Every master had to show proof of ownership before they were permitted to board the train. The railroad would have to pay the rightful owner if the slave slipped through the lines. Pity was taken on the sickly "Mr. Johnson" as the former conductor testifies they've traveled together on his train.

While crossing the Susquehanna River, all first class passengers were ferried across by boat, separating the two. Ellen becomes frightened and fears the worst. William is approached by a conductor who urges him to escape while he has the chance. William meets a free Negro who recommends a boarding house in Philadelphia run by an abolitionist. Once in Philadelphia, on December 25, Ellen and her "boy" go straight for the boarding house.

Vocabulary

consoled
vouch
agitated
recommended
concealed

Activities

1. Read Story of the Underground Railroad by Conrad Stein. Use choral reading.


3. Continue with charts.
4. Continue to trace travel line on individual group maps.

5. Show film *Harriet Tubman and the Underground Railroad*.
Chapter 5  
(Pages 50-56)

Synopsis

The next day, without her disguise, the owner of the boarding house does not recognize Ellen. The abolitionist tells them about the Underground Railroad. Ellen and William have never heard of such a thing. They meet William Still and Robert Purvis.

The Crafts learn that Philadelphia is not safe and suggest they go up to Boston on their way out of the country to Canada, where the slave catchers cannot touch them.

Ellen dons her disguise to the amazement of all present. One of the people present invite the Crafts to his farm outside of the city. They accept his invitation, but Ellen fears a return to the bondage of slavery. Her fears are calmed and she learns to read and write through the kindness of the white Quakers.

Vocabulary

emancipated  prominent
harbored     ancestry
astounded

Activities

1. Read If You Traveled on The Underground Railroad by Ellen Levine.

2. Introduce the book Brady by Jean Fritz.


5. Prepare a list of all the things that a group of slaves planning a revolt would have to do before they began their rebellion. Take sides in class to discuss whether or not it was right for slaves to revolt, to kill, and to be killed in their revolts.
Chapter 6
(Pages 57-71)

Synopsis

The Crafts arrive in Boston in 1849. Although the city of refuge is far from ideal regarding its black citizens, segregated school and poor living conditions, it is a hot bed of the anti-slavery movement.


The Crafts speak at an anti-slavery rally which was reported by a local newspaper. The Macon, Georgia, Telegraph ran the story weeks later and both Ellen's and William's owners now knew where they were.

President Fillmore signed into law the Fugitive Slave Law of 1850. This law made it easier for slave hunters to kidnap free blacks or to return escaped slaves to their owners.

Abolitionists formed legal committees to protect the free blacks and escaped slaves. The abolitionists declared the new law unconstitutional. Negroes left Boston and other cities and fled to Canada.

An agent sent by their slave owners find William and Ellen in Boston. Theodore Parker thinks of a plan to help the Crafts. They escape just in time. The slave hunters are yelled at in public by angry crowds of anti-slavery supporters.

The Crafts secretly journey to Portland, Maine, to board a ship sailing to England.
Vocabulary

refuge discrimination
segregated conspicuous
inferior

Activities

1. Read excerpts from Philip Foner's Selections From the Writings of Frederick Douglass.

2. Introduce books: Frederick Douglass Fights for Freedom by Margaret Davidson and Thaddeus Stevens and the Fight for Negro Rights by M. Meltzer.

3. Charts/maps.

4. Writing Prompt: Think of a time in the Crafts' lives that was filled with conflict. Step into his/her shoes and, in the first person narrative form, write an account of what happened from start to finish, and tell how this incident changed "your" life.
Chapter 7  
(Pages 72-76)

Synopsis

Theodore Parker marries Ellen and William. He gifts William with a Bible and a Bowie Knife instructing him to protect his wife's liberty.

Parker writes a letter to President Millard Fillmore regarding the injustices of the Fugitive Slave Law. There was no response from the President.

Dr. Colllins, Ellen's master, wrote a letter to President Fillmore, which he answered. The President ordered troops to assist Dr. Collin's agents in arresting the Crafts and returning them to slavery. By the time the troops arrived, the Crafts were safely out of the country.

Vocabulary

noblest pneunonia
peril schooner
eloquent

Activities

1. Write a letter to President Fillmore expressing your feelings on slavery.

2. Introduce Anthony Burns: The Defeat and Triumph of a Fugitive Slave by Virginia Hamilton.

3. Write a dialogue between you and Theodore Parker. Use an actual scene from this chapter or invent a new scene. Remember to use quotation marks correctly. Would you like to become friends with this person? Why or why not?

4. Groups may want to review the film, The Liberators, shown earlier. Review charts.
Chapter 8
(Pages 77-91)

Synopsis

The Crafts arrive in Portland only to discover the schooner was laid up for repairs. They decided to sail up the coast to St. John's, New Brunswick, Canada, and get the ship to England from there.

The ship finally arrives, but Ellen is now sick with pneumonia. She recovers in England. They meet several people while in England who are famous and involved in the anti-slavery movement. One of them is William Wells Brown who was a conductor on the Underground Railroad. He helped over 65 fugitive slaves gain their freedom.

The Crafts began speaking at anti-slavery rallies in England and throughout Europe. William was able to buy both his mother's and sister's freedom. Comfortable in England, Ellen and William longed for their home in America.

Vocabulary

ponder intolerable
unalienable
rebuked

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Chapter 9  
(Pages 92-96)  

Synopsis  

After the Civil War was over, Ellen and William returned to Georgia and bought a plantation of 1,800 acres.  

The plantation was opened to the poor blacks and a school was soon established. The Woodville Cooperative Farm School existed through private donations and taught former slaves and their free children to read and write.  

Vocabulary  

collied                      prominence  
miserable                    

Activities  

1. Writing Prompt: Pretend you are a writer or journalist for a newspaper. One of the people from the book has just visited Moreno Valley. Make up a headline that is short but interesting as a title for your newspaper story.  

2. Review all charts. Do this through cooperative learning groups. Assign one group to each chart. Use jigsaw model to share information on all charts.
Overview Activities List

Small Groups

Maps:
Groups will chart the escape of the Crafts chapter by chapter.

Materials:
Map of the Eastern Seaboard of the United States and Canada, blank map.

Constitutional Rights Chart:
Groups will chart the constitutional rights denied to the Crafts chapter by chapter and identify the right denied.

Materials:
Bill of Rights, butcher paper.

Transportation Chart/Timeline:
Groups will chart transportation methods used by the Crafts.

Materials:
Butcher paper.

Murals:
Through art medium, students will produce a mural depicting the craft's dangerous escape.

Materials:
Butcher paper, paints, brushes.

Reader's Theater:
Underground Railroad theme.
Individual

Research/Illustration

Materials:
Research sheets, drawing paper.

Diaramas

Materials:
Boxes, paint, construction paper.

Book Models:
Use any of the eight paper book models to illustrate book read.

Biography/Historical Fiction Sheet

Reader's Theater from any book related to unit.

Journal of Slave Narrative from Charles Blockson's The Underground Railroad
Literature Lesson Plans

The following five lesson plans, which are suitable for fifth and eighth grade, include activities to introduce the students to slavery, escape, black folktales of slavery and escape, and the Underground Railroad through the use of literature. Each lesson plan is articulated for time, objective, instructional strategies, closure, evaluation, and materials.

Lesson One: Synectics (Uncle Tom's Cabin)
Lesson Two: Guided Imagery (The Drinking Gourd)
Lesson Three: Folklore (The People Could Fly)
Lesson Four: Predictions (Cowslip)
Lesson Five: Secrets (Brady)

Lesson 1 - Synectics

1. 5th/8th Grade/45 minutes.

2. Uncle Tom's Cabin by Harriet Beecher Stowe.

3. Objective: Given the term slavery students will state direct analogies, choose one, "become" the analogy, identify compressed conflicts, and describe slavery in more depth than at the beginning of the lesson. Students will be able to write and record their feelings about slavery in their journals.

4. Instruction

A. Motivation
"Today we are going to explore the idea of slavery. In order to give us a better understanding of slavery, we will use analogies. By doing this, you will be learning what a direct analogy is. You will see this is a fun way to learn."
Phase One
1. "First, what is slavery?" Record statements on chalkboard.

Phase Two
1. Let's compare slavery to something that we're familiar with."
3. "Which one should we use?"
4. "Describe a _________________."

Phase Three
1. "Close your eyes...pretend you are a _________. Where are you, what are you doing, how do you feel?"
2. Students share. Write first in journal/chalkboard.

Phase Four
1. "Look at the words you used to describe _______ and the words used to tell about yourself as _______. Can you find some words that seem to be opposites?"
2. Choose several and discuss.

Phase Five
1. "What animal/plant/non-living thing is both?"
2. "Which one should we use?"
3. Describe.

B. Reading will be done by teacher.

C. Additional Activities
1. Teacher will record on butcher paper their responses to What is slavery?"
2. Students will record in their journals how they felt about the passage read.
3. Teacher and students will list on charts slavery tenants.
4. Read Uncle Tom's Cabin by Harriet Beecher Stowe, pp. 54-64: Opens into conversation held by two white slave owners. One is interested in buying the Negro wench with or without her five-year old child who has been taught to perform for company.

5. **Closure:** "Let's look back at slavery. What can you say about it?"

6. **Independent Practice:** Students write their feelings about passage read from Stowe novel. Can write feelings if a family member was sold.

7. **Evaluation:** I will know my objective has been met when I listen to my students' responses and read their journals for precise content.

8. **Materials:** Butcher paper, chalkboard, journals.
Literature Lesson Plans

Lesson 2 - Guided Imagery

1. 5th/8th Grade/45 minutes.

2. The Drinking Gourd by F. N. Monjo.

3. Objective: Students will be able to identify the term Underground Railroad and describe how it operated. Students will be able to describe their feelings about escaping through the use of guided imagery and use writing to record in their journals.

4. Instruction
   
   A. Motivation
      "Today we are going to learn how the slaves were helped to escape."

   B. Teacher will read to the class.

   C. Guided Imagery
      1. Students will record their feelings in journals.

5. Closure: Students will share their experiences.

6. Independent Practice: Students can illustrate their experience.

7. Evaluation: I know that my objectives are met when I listen to my students' responses both orally and written in journals.

8. Materials: Journals, Guided Imagery, "Free Slave Draft".
Literature Lesson Plans

Lesson 3 - Folklore

1. 5th/8th Grade/45 minutes.

2. The People Could Fly by Virginia Hamilton.

3. Objective: Students will be able to describe the defeats, triumphs, hopes and fears that the American blacks expressed in their folktales.

4. Instruction

   A. Motivation
      "What would you do if you could fly?" Generate discussion with class on flying.

   B. Teacher reads, The People Could Fly.

   C. Write your own story and illustrate it depicting a scene from the book.

5. Closure: Students will share their stories and illustrations in cooperative learning groups. A class book of Folklore will be made.

6. Independent Practice: Additional stories can be written as a cooperative learning group.

7. Evaluation: I know my objective will be met as I listen to the children's versions of folklore from The People Could Fly and view their illustrations.

Literature Lesson Plans

Lesson 4 - Predictions

1. 5th/8th Grade/45 minutes.

2. Cowslip by Betsy Hayes.

3. Objective: Students will be able to chart and record the feelings that Cowslip had when she first heard of the Underground Railroad. Students will be able to write predictions about what they expect to happen next.

4. Instruction

A. Motivation
   "Do you remember when you found out about Santa Claus for the first time? Was it shocking? Did it surprise you? The main character in this book finds out something shocking."

B. Teacher reads pages 65-71.

C. Additional Activities
   1. Students will write their findings in their journals.

5. Closure: Class makes predictions and records on sheet and share information whether their predictions were correct.

6. Independent Practice: Interview another student about a discovery experience. Write about it.

7. Evaluation: I know that my objectives have been met when I listen to my students' responses from their journals and prediction sheets.

Literature Lesson Plans

Lesson 5 - Secrets

1. 5th/8th Grade/45 minutes.

2. Brady by Jean Fritz.

3. Objectives: Students will be able to orally share and write their experiences in common with the main character. Students will be able to identify the words conductor, station, and Underground Railroad.

4. Instruction

   A. Motivation
   "Have you ever told a secret that someone asked you not to tell? What happened? How did you feel? In this story, Brady learns of a secret he must never tell."

   B. Teacher reads pages 135-143.

   C. Additional Activities
      1. Venn Diagrams using Cowslip's and Brady's discoveries.

5. Closure: Students will record their feelings and experiences.

6. Independent Practice: Write your prediction of whether or not Brady will tell.

7. Evaluation: I know my objectives were met when I read their journals and looked for the words conductor, station, and Underground Railroad used correctly.

Children of the Amistad Activities

Discussion Questions

1. Can a person really "own" another person? How?

2. Do you think slavery exists today? Where?

3. Can you think of some examples of slavery that exist in this country, even if they aren't called that?

4. Why do you think people are afraid to be friendly to people who are "different"?

5. Is being "different" a bad thing? Why or why not?

6. Do you think the slave traders would have stolen children who could speak the same language and who acted as their children would? Why was it easier to enslave people who were different?
Children of the Amistad Activities

Word Search

X A Y C O U R T
M M C C S U N A
O A M I S T A D
D R P N R S B A
E G L Q C F T M
E R T U U L A S
R U O E B L Y X
F T E T A R I P

1. _ _ _ _ _ _ is Spanish for friendship.
2. The African leader on the ship was _ _ _ _ _ _.
3. _ _ _ _ is an island in the Caribbean where there was a slave market.
4. The Africans sailed the Amistad by day toward the rising _ _ _ .
5. Kali wrote a letter to John Quincy _ _ _ _ .
6. The case of the Amistad was finally decided in the United States Supreme _ _ _ _ .
7. People on Long Island thought the Amistad, with tattered sails was a _ _ _ _ _ _ ship.
8. The homeland of most of those on the Amistad was _ _ _ _ _ _ .
9. _ _ _ _ _ _ 's name means Black Snake.
10. The history of the Amistad is one of slavery and _ _ _ _ _ _ .
Research Activities

Choose one of the people from the list below. Research this person and write a short report. Include the following:

1. Birth/death date
2. Contribution/connection to slavery and the Underground Railroad
3. Interesting facts
4. Illustrate significant event from research.

Frederick Douglass
Harriet Tubman
Soujourner Truth
George Bourne
Issac Hooper
Thomas Garrett
Ellen and William Craft
Levi and Catherine Coffin
William Cockrum
Thaddeus Stevens
Denmark Vesey
Benjamin Banneker
Paul Cuffe
Nat Turner
William Wells Brown
Prudence Crandall
Gerrit Smith
Thomas Wentworth Higginson
Elizabeth Cody Stanton
Calvin Fairbank
Laura Haviland

William Still
Grimke Sisters
Laura Danforth
William Lloyd Garrison
Harriet Beecher Stowe
Phillis Wheatley
John M. Langston
Martin R. Delaney
W. H. Carney
Fred Scott
Crispus Attucks
Gabriel Prosser
James Forten
Anthony Burns
John Brown
Arthur Tappan
Theodore Parker
Lucretia Mott
Josiah Henson
Dr. Ross
Research Activity Worksheet

Name_________________________________________ Date_____________________

Name__________________________________________

Date of Birth____________________ Date of Death_____________________

Contribution: ____________________________________________

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

Interesting facts: ____________________________________________

_____________________________________________________________________

_____________________________________________________________________

_____________________________________________________________________

Reference Book:

1. Title:__________________________________________
2. Publisher:_______________________________________
3. Place of Publisher:_______________________________
4. Date:___________________________________________
5. Page Numbers Used:_____________________________
Biographies/Historical Fiction Activities

Read one or more of the books listed below, then do one of the following:

1. Written book report
2. Role play an incident from the book
3. Short play
4. Puppet show
5. Your choice (teacher approval needed)

List of Books


Biographies/Historical Fiction Activities Worksheet

Name ____________________________ Date __________________

Historical fiction books are stories set in the past. Readers depend on authors to write accurate descriptions because they may not know enough about the homes, food, clothing, and lifestyle during certain times in history. Characters in historical fiction usually are created by the author, but some may be actual historical figures.

Title ____________________________________________

Author ____________________________________________

Author's description of main character (use direct quotes from the book):

__________________________________________________

__________________________________________________

On the other side, draw a picture of one of the main characters. Include as many details as possible.

What does this style of clothing tell you about this period of time?

__________________________________________________

__________________________________________________

Is there another character that is dressed differently? Write the details below. Draw another picture.

__________________________________________________

__________________________________________________

__________________________________________________

How are they different? Why do you suppose they are dressed differently?

__________________________________________________

__________________________________________________

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Curricular Links

Activities in this section are divided into the following curricular areas: Language Arts, Science, Social Studies, Math, Music, and Art.

Language Arts

1. Interview main character and write a "news event". Tape record.
2. Reader's theater.
3. Quick writes.
4. Research on related people.
6. Tape record an escape to freedom.
7. Writing Prompt: List at least 10 places in your neighborhood that would be good hiding places. Tell why each would be good.
8. Writing Prompt: Pretend you have discovered a trunk of items from the slavery period. List 10 items and how each item was used or why it is important.
9. Writing Prompt: Write a letter to a main character.
10. Write a different ending or sequel to the book you're reading.
11. Listen to tape of The People Could Fly.
12. Put Two Tickets to Freedom on tape and use in classroom.
13. You're a reporter for "The Liberator". You have been asked to write a front page story on the evils of slavery.

14. Use the Prediction Chart and put it in your journal. Use it for independent reading.

15. Draw a picture of a main character.

16. Describe a character, then draw a picture. Swap with another person. Do not show your drawing. After the person has drawn a picture from your description, compare.

17. Using Venn Diagrams compare Cowslip and Brady.

18. Write a group report on the Underground Railroad.

19. Using your slave narratives, create a book as a group showing your escape routes. Illustrate.

Science

1. Research and illustrate one of the inventions of the era. Can include scientific principles involved. Devise an experiment.
   a. Steam powered tractor
   b. Fulton Steamboat
   c. Subway
   d. Cotton Gin
   e. Railroads
   f. Telegraph
   g. Hot Air Balloon
   h. Stethoscope
   i. Kaleidoscope
Social Studies

1. Make a timeline to show changes in transportation from 1816 to 1865.

2. Make a timeline showing important legislation on slavery from 1776 to 1850: The Fugitive Slave Law.

3. Research the Fugitive Slave Law. How did it affect slaves in the United States?

4. Research how other countries in North America treated slaves. Include the West Indies, Haiti, Mexico, and Canada. Show your results on a map.

5. Using a map of the United States, color the free states and territories, slave states and territories, and open states.

6. Research the Dred Scott Decision. Write a script and interview Scott, the judge, and a white Southern slave owner. Report to the class.

7. List the Bill of Rights and show how slaves did not have these rights. You may want to use a diorama or illustrate each.

Math

1. Make a bar graph showing slave populations in the United States in 1860.

2. Make up word problems involving all four functions. Pretend you are a white plantation owner who is losing slaves to the Underground Railroad.

3. Use a line graph to show the number of slaves you hid during the last ten months.
4. Using the metric system, build an imaginary hiding place in your house. Draw a blueprint showing the concealed room.

Music

1. Play Negro spirituals. Pass out words to class.

2. Play "Follow the Drinking Gourd". Have class discuss meaning and sing.

3. Using any object from home, each group invents musical instruments the way the slaves did.

4. Write your own slave song of freedom.

5. Play spirituals from "Songs of the Civil War" or "Escape to Freedom: The Underground Railroad."

Art

1. Create a large picture showing several means of transportation during the period. Include some three-dimensional figures.

2. Draw cartoons depicting slavery, bounty hunters, fugitive slaves, the Fugitive Slave Law of 1850. Be sure to do both the Northern and Southern perspectives.

3. Make a pop-up book showing major events in the book.

4. Show Winslow Homer's The Gulf Stream. Ask students to discuss the dangers of escape and illustrate an escape fraught with danger.

5. Show The Banjo Player by Henry Tanner. Plan a drawing to express some aspect of life in the 1840's. Imagine being a child of a plantation owner, a slave, or an abolitionist. Draw a sketch.
6. Show *John Brown* by John Curry. Discuss how his portrait conveys strength and conviction. Draw yourself as a stationmaster or a conductor.
End of Unit Activity

The following activity's objective is to celebrate freedom and successful escapes to Canada. The Emancipation Proclamation was issued on January 1, 1863. It was not until June 19, that slaves living in Texas found out that they were free, hence the name "June teenth." African-Americans celebrate freedom on June 19 of every year.

Title: Celebration of "Juneteenth" (the Emancipation Proclamation on June 19th).

Objective: Students will plan a celebration commemorating the Emancipation Proclamation, the Craft's journey to freedom, and the Underground Railroad.

Committees:

Food: Research, plan, and organize authentic food.

Music: Compose a song.

Games: Invent games that slave children might have played.

Play: Write a short play with the theme of the Underground Railroad.

Invitations: Design and write invitations to parents and other guests.

Entertainment

Reading of the Emancipation Proclamation.

Narration of individual slave escapes (taken from student's journals).
Overhead transparency/slide presentation of the Underground Railroad.

Plays.

Music/poetry performed.

Reader's Theater performed.

Murals introduced.

Students read their "What It Means to Be Free" stories.
References


*Juvenile Literature*


**Historical Societies**

Friends Historical Association (Quakers Historians). Haverford College Library, Haverford, PA, 19041.

Old Slave Museum, Box 446, Sullivan's Island, SC, 29482, (803) 883-3797.

Prince George's County Memorial Library System, Sojourner Truth Room, 6200 Oxon Hill Road, Oxon Hill, MD, 20745.

Swarthmore College, Friends Historical Society, Swarthmore, PA, 19081, (215) 627-1852.


Wellesley College, Margaret Clapp Library/Special Collections, Wellesley, MA, 02181, (617) 235-0320.

**Films**

Riverside County Office of Education:


Retac:


PBS:

*The Underground Railroad*, PBS

*The Civil War*, Part 5, "The Slave", PBS

*A Slave's Quarters*, PBS