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UNDERGROUND RAILROAD:

THE WILLIAM STILL STORY

Underground Railroad: The William Still Story tells compelling and lesser known stories of one of North America's greatest sagas. This documentary tells the dramatic story of William Still, one of the most important yet largely unheralded figures in the history of the Underground Railroad.

Still's records of those who passed through the Philadelphia "station" are some of the best evidence of the workings of the Underground Railroad and the freedom seekers who used it — where they came from, how they'd escaped, and the families they left behind.

It was an extraordinary risk to keep such records. Still risked losing his own freedom to tell the stories of those who had the courage to run.

But it was worth the risk. He was determined to reunite families separated by slavery after meeting his own long lost brother while working in the Pennsylvania Anti-Slavery office. Today, Still's book, a compilation of the secret notes he'd kept, is recognized as the most authentic account of some of America's most heroic stories.

Please enjoy this collection of essays and educator resources as a companion to the program *Underground Railroad: The William Still Story*.

Essay Writer Biography

Dr. Bryan Walls was born in 1946 and raised in a little farming community outside of Windsor, Ontario, Canada. He received his early education in the same one-room schoolhouse as his ancestors did, before the end of slavery in the United States. Dr. Walls attended the University of Detroit and the University of Windsor, and he went on to receive a Doctor of Dental Surgery degree from the University of Toronto. For a few years, Dr. Walls lived in Nassau, Bahamas where he published *The Road That Led to Somewhere*, the multicultural story of his enslaved ancestors and their journey from Rockingham County, North Carolina to Ontario, Canada in 1846.

Dr. Walls returned to Canada and founded the acclaimed John Freeman Walls Historic Site and Underground Railroad Museum (www.undergroundrailroadmuseum.com), located in the town of Lakeshore (near Windsor) on the twenty acres of land that have been in his family since 1846. Dr. Walls



Dr. Bryan Walls

had a friendship with the late Mrs. Rosa Parks, who brought students to the historic site to teach them Dr. Martin Luther King, Jr.'s philosophy of peaceful non-violence for change. Dr. Walls serves as a board member for the National Alliance of Faith and Justice (www.nafj.org) out of Washington, D.C. and promotes through his writings and teachings the Pen or Pencil Movement (www.penorpencilmovement.org), which inspires students to improve their behavior and make better choices. In July 2010, he lectured in Atlanta, Georgia at the annual conference of the National Alliance of Faith and Justice to both students and adults. At the conference, he was given the President's Volunteer Service Award from President Obama.

Dr. Walls is the recipient of many national and regional awards including the Order of Canada and Order of Ontario; they are the highest honors that a citizen can receive in Canada and the Province of Ontario, respectively. He is a past President of the Ontario Historical Society, founded in 1888, and a recipient of the Cruikshank Medal of Distinction from the Ontario Historical Society. Dr. Walls is supported by Anna, his loving and caring wife, as well as five children and six grandchildren.

Freedom Markers

These essays were written based on the family history and research of Dr. Bryan Walls. The stories he relates show us a number of core values that individuals had to draw upon during their Underground Railroad journeys. These values include knowledge, creativity, courage, compassion, integrity, and spirituality. For the purpose of these essays, we refer to these values as "Freedom Markers." All those involved in the Underground Railroad Freedom Movement of the 19th Century understood that the movement was not a mere ethnic story of liberation but a multicultural story of mutual respect and reconciliation. The stories about the Underground Railroad are relevant to our society and youth today. There are modern day enslavers such as drugs, hatred, violence, poor self esteem, and bullying that can threaten an individual's freedom and the achieving of his or her full potential. This documentary on William Still and Canada's role in the Underground Railroad reminds present and future generations that we must be thankful. A solid legacy of core values that we can build on has been handed down to us by our ancestors.

UNDERGROUND RAILROAD TERMINOLOGY

Freedom Marker: Knowledge

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

is the way to Canada and freedom, like my native Africa." I learned terms related to the Underground Railroad and came to understand that it was an informal network of safe houses and escape routes.

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

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

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

The code words often used on the Underground Railroad were: "tracks" (routes fixed by abolitionist sympathizers); "stations" or "depots" (hiding places); "con-

"agents" (sympathizers who helped the slaves connect to the Railroad); "station masters" (those who hid slaves in their homes); "passengers," "cargo," "fleece," or "freight" (escaped slaves); "tickets" (indicated that slaves were traveling on the Railroad); "stockholders" (financial supporters who donated to the Railroad); "Freedom Trails" (the routes of the Railroad); "terminal," "heaven," or "Promised Land" (Canada and the northern free states); and "the drinking gourd"

(the Big Dipper constellation—a star in this

constellation pointed to the North Star, lo-

cated on the end of the Little Dipper's handle).

ductors" (guides on the Underground Railroad);

The enslaved came from Africa with centuries-old knowledge of the stars; although the constellations can shift, the North Star remains still in the night sky. Thus, the escaped slaves would run through the woods at night and often hide by day. They would thirst for freedom so much that at times they would kneel down and drink rainwater from the hoof-prints of cattle. They did this in order to quench their thirst for freedom and continue along the perilous Underground Railroad to the heaven they sang about in their songs—namely the northern United States and Canada. The freedom seekers realized that

as long as that beacon of freedom in the night sky stayed stationary as they traveled, they were on course; if the North Star drifted, their course had changed. Although the enslaved were not allowed an education, they were intelligent individuals. They learned that the moss always grows on the north side of the tree. Maps made by former slaves, White abolitionists, and free Blacks would provide the freedom seekers with directions and geographical landmarks when travel was possible by day.

There were four main routes that the enslaved could follow: North along the Mississippi and Ohio rivers to the northern United States and Canada; South to Florida and refuge with the Seminole Indians and to the Bahamas; West along the Gulf of Mexico and into Mexico; and East along the seaboard into Canada. The routes were often not in straight lines; they zigzagged in open spaces to mix their scent and throw off the bloodhounds. Sometimes they would even double back on their routes in order to confuse the slave catchers.

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

Word of mouth, codes in newspapers and letters, bulletins, storytelling, and song contributed to helping the desperate travelers cross the 49th parallel to the "Canaan land" of Canada. They would learn that despite what their owners may have told them, the Detroit River was not 5,000 miles wide and the crows in Canada would not peck their eyes out.

Song lyrics like, "Swing low sweet chariot, coming fore to carry me home," informed the escaping traveler on the Underground Railroad that it was time to leave the South. These lyrics, hopefully for the Freedom Seeker, would give way to lyrics from the "Song of the Fugitive:"

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

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

HENRY "BOX" BROWN

Freedom Markers: Courage and Creativity

enry "Box" Brown was born enslaved in Louisa County, Virginia in 1815. When he was 15, he was sent to Richmond to work in a tobacco factory. His life was filled with unrewarded drudgery, although he had it better than most of his enslaved peers. The loss of freedom prevented him from living with his wife, Nancy, who was owned by a slave master on an adjacent plantation. She was pregnant with their fourth child when, in 1848, he heard the tragic news: Nancy and his children were to be sold to a plantation in North Carolina. He stood with tears in his eyes on the side of the street as he watched 350 slaves in chains walk by him, including his wife with their unborn child and three young children. He could only wish them a tearful last farewell— he was help-

less to save them.

After months of mourning his loss, Henry resolved to escape from slavery. He was a man of faith and a member of the First African Baptist Church where he sang in the choir. He acknowledged that, through his faith in God, he was given the inspiration and courage to put together a creative plan of escape.

Henry enlisted the help of his choir-member friend, James Caesar Anthony Smith, a free Black who knew Samuel Alexander Smith, a White sympathizer. (They were not related but had the same last name.) Samuel Smith liked to gamble and, for a profit, agreed to help Henry Brown with his plan. The plan that Henry envisioned was for himself to be shipped in a box by rail from Richmond to Philadelphia, a very creative, unique, and dangerous endeavour.

Samuel Alexander Smith in turn contacted James Miller McKim, a White abolitionist and seasoned member (along with William Still) of the Philadelphia Anti-Slavery Society. Samuel Alexander Smith shipped Henry by Adams Express Company on March 23, 1849, in a box 3 feet long by 2 feet 8 inches deep by 2 feet wide, and sent the box as "dry goods." Henry Brown traveled in the box lined with baize, a coarse woolen cloth, carrying with him only

one bladder of water and a few biscuits. There was a hole cut in the box for air, and it was nailed and tied with straps; in large words, "This side up" was written on the box. Brown traveled by a variety of wagons, railroads, steamboats, ferries, and finally,

for added safety, a delivery wagon that brought the box to the Philadelphia Anti-Slavery Society before daybreak.

During the 27- hour journey, the box was turned upside down on several occasions and handled roughly. Henry wrote that he "was resolved to conquer or die, I felt my eyes swelling as if they would burst from their sockets; and the veins on my temples were dreadfully distended with pressure of blood upon my head." At one point, Henry thought that he might die, but fortunately two men needed a place to sit down and, "so perceiving my box, standing on end, one of the men threw it down and the two sat upon it. I was thus relieved from a state of agony which may be more imagined than described." The box with Brown inside was

received by William Still, James Miller McKim, Professor C.D. Cleveland, and Lewis Thompson. Upon the box being opened, Brown said, "How do you do, Gentlemen?" then recited a psalm: "I waited patiently on the Lord and He heard my prayer." He then began to sing the psalm to the delight of the four men present, and was christened Henry "Box" Brown.

Samuel Alexander Smith attempted to ship more enslaved from Richmond to Philadelphia on May 8, 1849, but was discovered and arrested. In November of that year, he was sentenced to six-and-one-half years in the state penitentiary. James Caesar Anthony Smith, the free Black, was also arrested on September 25 for attempting another shipment of slaves, but he fared better. The trial that followed resulted in a divided panel of magistrates, and James Caesar Anthony Smith was released and later joined Brown in Boston.

The abolitionist movement of the day held two opposing points of view. Frederick Douglass made it clear that Henry Brown's escape should not be

made public, as others could use this same method. However, others thought that the publicity would help the movement, and that it was just too good a story to keep from the growing number of the public who opposed slavery.

Henry Brown was intoxicated with the feeling that freedom brought, and his personality would not allow him to remain quiet about his achievement. He was his own man and a working class individual. He used this miraculous event to make a

new life for himself. He also used his great imagination to support himself. In May 1849, Henry appeared before the New England Anti-Slavery Society Convention in Boston, where he left no doubt in the minds of the audience that the enslaved desired freedom. Brown also became a performer, often reciting the psalm he had sung when he first emerged from the box. In September 1849, the narrative of Henry "Box" Brown was published in Boston by Charles Stearns.

Henry "Box" Brown again showed his creativity late in 1849 when he hired artists and others to begin work on a moving panorama about slavery. In April 1850 Henry "Box" Brown's "Mirror of Slavery" opened in Boston and was exhibited throughout the summer. With the passing of the Fugitive Slave Act on August 30, 1850, it was no longer safe for Brown to remain in the Northern Free States, as he could be captured and returned to Virginia. Therefore, he sailed for England in October 1850. His panorama was exhibited throughout England. In May 1851, Brown's own "First English Edition"



of the narrative of his life was published in Manchester.

All, however, was not well for Henry "Box" Brown. He was being criticized over finances and for not trying harder to purchase his own family. Thus, Brown left the abolitionist circuit completely and embraced English show business for the next 25 years. He married in 1859, and in 1875, accompanied by his wife and daughter Annie, he returned to the United States. He performed as a

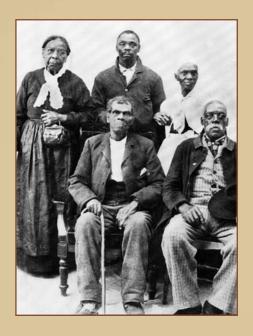
magician and continued to climb into his original box as part of his act throughout the eastern United States.

Brown's last performance is reported to have taken place in Brantford, Ontario, Canada as stated in a Brantford newspaper on February 26, 1889. No later information on Henry "Box" Brown and his family has been discovered. The date and location of his death are unknown.

What is known is that he was a symbol of the Underground Railroad Freedom Movement. He was a man who took courage and combined it with creativity. Henry "Box" Brown soon discovered that in order to survive in the free world, he had to reinvent himself. He realized also that courage is not always given to you. By an act of faith, he said to that "Higher Power" who gave him the creative idea to seek freedom in a box, "Continue to command me now as a freeman, to do the impossible!"

PETER STILL'S STORY

Freedom Markers: Compassion and Courage



William Still's book The Underground Railroad, the author expands on the story of Peter Still, a former slave, and Seth Concklin, a White abolitionist. They were strangers to each other and of different races, yet one laid down his life to help the other and his family. In the

story of my ancestors, John and Jane Walls, told in the documented novel *The Road That Led to Somewhere*, I expand on the story and relationship between Daniel Walls and John Freeman Walls. The boys were born in North Carolina on the same day in 1813. Daniel was the White son of the slave master, and John was born a Black slave; however, they were committed to each other. They grew up as true friends and expressed a brotherly love toward each other into their adult years. Daniel Walls was a prodigy as was Seth Concklin; they both resisted the popular belief held by slave owners that Blacks were inferior and should remain enslaved.

Opponents of slavery wanted to change the generational thinking that perpetuated slavery

Thomas Jefferson explained in the late 1700s how important it was to have a "prodigy" mentality and firmly fight for slavery to be abolished. Jefferson felt that slavery did more than take away liberty from the slave; it also had negative effects on the slave master and his children from one generation to the next.

In the late 1700s, Jefferson expanded on his view that parents, particularly slave masters, should be positive mentors to their children. Although Jef-

ferson owned slaves, he expressed the importance of slave masters showing kindness to the enslaved, especially in front of their children. He wrote:

The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part and degrading submissions on the other. Our children see this and learn to imitate it: for man is an imitative animal. This quality is the germ of all education in him. From his cradle to the grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self love, for restraining his intemperance of passion towards his slave, it should always be the sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of little slaves, gives loose to his worse passions, and thus nursed educated, and daily exercised in tyranny cannot be stamped out. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances.

Jefferson's words echoed what abolitionists and sympathizers of the Underground Railroad Freedom Movement felt in the 1800s.

The message of the Underground Railroad

The Peter Still story emphasizes an important message of the Underground Railroad. Through compassion and mutual respect for one another, racial harmony can come to fruition and lead to reconciliation and love among races and faiths.

In the annals of Underground Railroad history, the Peter Still and Seth Concklin story inspired other great abolitionists of the period (like Harriet Tubman, who knew William Still) to exercise even more caution and determination. Seth Concklin read the "Pennsylvania Freeman" and the story of Peter Still, "The Kidnapped and the Ransomed," and he was moved to action. Peter had been a slave for 40 years and was able to save \$500 to purchase his freedom. Assisted by a trusted Jewish sympathizer named Joseph Friedman, Peter made his way to Philadelphia where he received permission from colored churches to post notices that he was searching for his mother, whom he had not seen since he was 6 years old. Miraculously, he was interviewed by his own brother, William Still, whom he had never known. He

told William that he was looking for their parents, Levin and Sidney. After Peter experienced the joy of reuniting with his biological brother, he turned his focus to attempting to raise \$5,000 to free his wife and three children in Alabama. However, as in many southern states, the laws of Alabama utterly denied the right of a slave to buy himself. The right of slave masters to free their slaves, either by sale or emancipation, was also expressly prohibited by Alabama law. Therefore, buying the freedom of his wife and children—even for \$5,000—was not an option. Seth Concklin, despite

warnings of the extreme danger from more seasoned abolitionists, was so moved by Peter Still's story that he was determined to try to retrieve his wife and children.

Peter Still gave Seth Concklin his wife Vina's cape and other trinkets as a sign that he had approved Seth as an agent. Seth traveled to Alabama and shared his plan with Vina and her children. They were to take a steamboat to Cincinnati and from there quickly make their way to Canada. Concklin was to play the part of the slave holder and pretend that he was traveling with his slaves.

Unfortunately, the steamboat was days late, which was not uncommon, and Seth and his passengers were forced to leave by ordinary skiff. Hungry and tired, they rowed for seven days and seven nights and, despite much hardship, eventually arrived in Indiana. At one point in their escape, the desperate group traveled in daylight, and they were spotted.

A newspaper article reported: "At Vincennes, Indiana on Saturday last a white man and four Negroes were arrested." Concklin was not with the four passengers when they were first arrested and put in jail. However, with great courage and compassion, he did not abandon them; instead, Seth went to the jail to try to save them, but he was seized himself. Peter learned later that his family had been returned to the slave owner in Alabama and

papers reported that Concklin was drowned—hands and feet in chains, skull fractured, and body washed up on the river bank. He had given his life in his attempt to save the lives of others.

Peter Still and Seth Concklin, as well as Harriet Tubman and William Still himself, underscore the deeper significance of the Underground Railroad freedom movement. It was about radical justice and equality for all. Blacks are equal to Whites, women are equal to men, and all races and faiths deserve freedom and mutual respect.



From: UNDERGROUND RAILROAD: THE WILLIAM STILL STORY: Seth Concklin found dead.

Instead of asking, "If I help the enslaved and oppressed what will happen to me?" Good Samaritans of that historical period turned the question around and asked, "If I do not help the enslaved and oppressed what will happen to them?" They have sent a message to us today about the importance of compassion, mutual respect, and reconciliation.

THE ABOLITION OF SLAVERY IN CANADA

Freedom Markers: Integrity and Spirituality

he motto of the Order of Canada is "Desiderates Meliorem Patriam," Latin for "They Desire a Better Country." This motto truly applies to the hundreds of known and unknown heroes and heroines who fought and prayed for the abolition of slavery in both the United States and Canada. These abolitionists were men and women of

great integrity and faith who believed that slavery was an outrage to the laws of humanity and God.

British Lieutenant Colonel John Graves Simcoe was a passionate leader who was opposed to slavery. Simcoe argued that Christian teaching opposed slavery and the British Constitution did not allow it. As the first Lieutenant-Governor of Upper Canada (later to be called Ontario), he pledged to never support a law that "discriminates by dishonest policy be-

tween the Natives of Africa, America or Europe." To his credit Simcoe was a visionary, new-world political leader who was not afraid to speak out against slavery, even when it was not popular to take this stand.

Nine members of his advisory Legislative Council and part of the ruling class in Upper Canada owned slaves and took slavery for granted. In 1793, Simcoe learned that a young slave named Chloe Cooley had been tied with a rope and transported across the Niagara River. Despite her violent resistance, she was sold to a man in the United States. This dramatic event underscored how slaves in Upper Canada had no protection under the law. Her case was brought before Simcoe and his Executive Council in Navy Hall at Newark (now Niagara on the Lake). The resulting legislation repealed the Imperial Statute of 1790 allowing settlers to bring slaves into Upper Canada. This meant that any enslaved seeking the "Canaan Land" of Canada

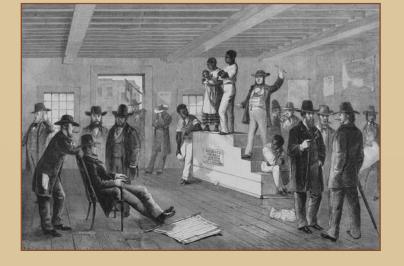
would be automatically free. Any child born to a slave mother after that legislation would become free at the age of 25.

John Graves Simcoe, Chief Justice William Osgoode, Receiver General Peter Russell and others were disappointed by this new anti-slavery law because

it was a compromised legislation and did not go far enough toward ending slavery in Canada. Simcoe returned to England in 1798, but his law helped to change public opinion toward slavery in Upper Canada. Thus, thousands of enslaved in the United States, like my great-great-grandfather John Freeman Walls, learned that if they were fortunate enough to cross the 49th parallel of latitude they would automatically be free.

In 1803, Chief Justice William Osgoode placed on the law books the ruling that slavery

was inconsistent with British law. Although this did not legally abolish slavery, 300 slaves were set free in Lower Canada (the future Quebec). Citizens who wanted to bargain in the slave trade had no protection from the courts. The decline of slavery took place in Upper Canada as well. The short growing season and cost of feeding and clothing slaves, along with abolitionist sentiment stirred by Simcoe, caused more and more slaves to be set free. Future lieutenant governors of Upper Canada, like Sir Peregrine Maitland, continued the humanitarian spirit of Simcoe and offered Black veterans grants of land. The desire to stamp out slavery in Upper and Lower Canada was so strong that an application from Washington, D.C. to allow American slave owners to follow fugitive slaves into British Territory was flatly denied. Judges who favored abolition were handing down more and more decisions against slave owners; as a result, when the British Imperial Act of 1833



abolished slavery throughout the British Empire, very few slaves remained in Upper and Lower Canada.

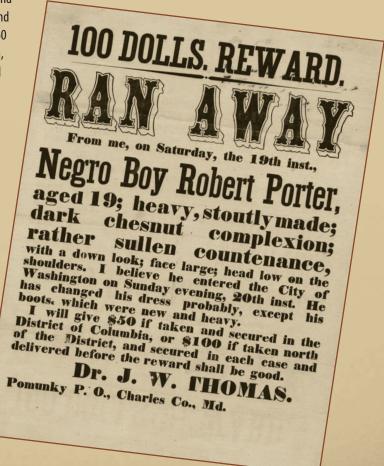
The decades after 1833 saw an increase in abolitionist sympathizers as the fugitive enslaved increased in number and found freedom in Canada. Anti-Slavery Societies also increased. George Brown, founder of the "Globe and Mail" newspaper, and Oliver Mowat, a future premier of the province of Ontario, joined the Toronto Anti-Slavery Society. At the first large and enthusiastic meeting at City Hall, it was resolved that "Slavery is an outrage to the laws of humanity and its continued practice demands the best exertions for its extinction." The Society further declared that they would raise money to house, feed, and clothe the destitute travelers. Weeks and months spent making their way to freedom took a toll on the bodies and minds of the enslaved. Many died along the way. Still, thirty thousand (a conservative estimate) reached Canada between 1800 and 1860 according to the Anti-Slavery Society. Often upon reaching freedom, former slaves would kneel down, kiss the ground, and thank the good Lord that they were free, and then they would build churches for their spiritual growth and development, as well as that of future generations.

The results of the Fugitive Slave Act of 1850

Through the encouragement of Southern slave owners, Congress passed the Fugitive Slave Act in 1850, dealing a severe blow to the abolitionist movement. This meant that slave owners and their agents had the legal right to pursue and arrest fugitives anywhere in the United States. There were many abuses to this law; bounty-hunters did not discriminate between free Blacks and runaways, and took them both off to slavery in the South. However, the Act stimulated the abolitionist cause, increasing the risks but also the number of freedom seekers fleeing to Canada. One hundred members of a Black Baptist church in Buffalo, New York and almost all of the 114 members of the Baptist Church in Rochester, New York fled to Canada. Black waiters in the Pittsburgh Hotel armed themselves and headed for the Canadian border; they were determined to die rather than be captured.

Land and water travel on the Underground Railroad was made more efficient in the 1850s. All types of boats were used by Underground Railroad agents to reach Canadian shores. The expanding railroads were generally sympathetic to the abolitionist movement. The freedom seekers traveled as regular passengers, or were hidden in freight cars, baggage cars, and even among the livestock.

Integrity and spirituality were prerequisite characteristics for the political, legal, business, and faith leaders who committed their lives and resources to the abolitionist cause.



CANADIAN SETTLEMENTS

Freedom Marker: Creativity

fter the War of 1812, American officers who had been stationed near Fort Malden (Amherstburg, Ontario) carried back to the United States stories of a country where runaway slaves were welcome. As a result, great numbers of enslaved freedom seekers made their way to Amherstburg. The famous abolitionist Levi Coffin, during a tour

of Upper Canada in 1844, described Amherstburg as the principal terminal settlement in Canada of the Underground Railroad. Ferry, later to be called Windsor and Sandwich Township, also became the first sanctuary for many of the first, large wave of fugitives to Upper Canada between 1817 and 1822. Refugees trying to find farming land and creative and honest ways to make a living in this strange new land migrated to the various villages, townships, and towns of Essex and Kent County. They established

terminal settlements in places like Anderdon, Marble Village, Union, Gambia, Haiti Village, Brion, Dawn, Elgin, Dresden, Shrewsbury, Puce, Elmstead, Little River, Gosfield, Gesto, Gilgal, New Canaan, the Matthew Settlement, Edgar, Mt. Pleasant, Rochester, Harrow, and the Refugee Home Society Settlement. This settlement is now part of the John Freeman Walls Historic Site and Underground Railroad Museum and is on land where my family and I reside today. This settlement was a place of hope for a better life, a common desire shared by Underground Railroad travelers in settlements throughout Canada.

The Refugee Home Society Settlement

My ancestors purchased land from the Refugee Home Society at the Puce River settlement. There was woodland and trees on all sides in the mid-19th century. Henry Bibb, founder of the "Voice of the Fugitive" newspaper,

From: UNDERGROUND RAILROAD: THE WILLIAM STILL STORY: William Still helps Jane escape.

proposed the Refugee **Home Society Settlement** land scheme, supported by the American Missionary Association. Lots were purchased and resold to refugees on easy terms. The settlement was located 20 miles from Windsor, which gave added peace of mind to the settlers as the distance from the border helped to discourage bounty hunters. John and Jane Walls had concerns for their own safety and that of their children. They had fled from Rockingham County, North Carolina to Canada in order to live in harmony

as husband and wife. The truth of their story was stranger than fiction. In 1861, after a conversation with John Freeman Walls, George Whipple, an American Missionary Association minister wrote:

Tuesday I returned to little River riding in a little cart drawn by a small French pony, guided by a Christian gentleman but not of this church. He is a Baptist, his story is a little peculiar. He is a very black man and was a slave in one of the southern states. After the death of his old master, his mistress came north with

her children, bringing this man with her; at length, she married him and the whole family are now living happily together in Canada. He owns a little farm and is out of debt. There is an excellent school at Little River taught by a student from Oberlin, a Mr. Wheeler. He might get a more advanced school and much better wages elsewhere but is drawn here by his sympathy for an oppressed people.

There were 60 families living in the settlement by 1861, enough to support a school and three churches (African Methodist Episcopal Zion, British Methodist Episcopal, and Baptist). The Refugee Home Society did not reach the goals of the original founders, as many policies and decisions were flawed. However, its success can be measured by the fact that many families continue to live there today in harmony with their neighbors, and several have roads named after them, such as "Walls Road."

Underground Railroad Settlements were located throughout Ontario, Canada

Daniel Hill, in the "Freedom Seekers," wrote:

Before the middle of 19th Century small Black communities were firmly rooted in six areas of Canada West: along the Detroit frontier, that is at Windsor, Sandwich, Amherstburg and their environs; in Chatham and its surrounding area, where the all-Black settlements of Dawn and Elgin were established; in what was then the central section of the province particularly London, the Queen's Bush, Brantford, and the Black settlement of Wilberforce (now Lucan); along the Niagara Peninsula at St. Catharines, Niagara Falls, Newark (Niagara on the Lake) and Fort Erie; in the larger urban centres on Lake Ontario, that is Hamilton and Toronto; at the northern perimeter of Simcoe and Grey Counties, especially in Oro, Collingwood and Owen Sound. Besides these centres of Black population, small clusters of Blacks as well as individual Black Families were settled throughout Canada West.

The Elgin Settlement / The Buxton Mission

One of the most successful Canadian settlements is at Buxton. The Elgin Settlement, which includes the Buxton Mission, was founded by Reverend William King, a Presbyterian Minister. On the death of his father-in-law, King inherited 14 slaves; he added another and then came north and freed



them all in Ohio. King was determined to set up a refuge for Blacks entering Canada. Despite the objections of Edwin Larwill, a White extremist, and other supporters, King started the Elgin Settlement with his 15 slaves from Ohio on November 28, 1849. The Elgin Association took care of secular business, and the Buxton Mission Fund supported by the Presbyterian Church took care of the community school, chapel, and Christian work. New settlers purchased 2,000 acre lots of the 360,000 acres of land in Raleigh Township. The spirit of the community was growing stronger and the settlers were eager to work for what they received. In 1850, a church and school building were built along with a post office. By 1853, there were 130 families.

The settlers at Elgin placed a high value on education and their Buxton Mission School was better by far than the government schools. Prominent businessmen from Toronto and Buffalo sent their children to the school, and half of the students in the formerly Black school were White. All were attracted by the high quality of education. The students often taught their parents, as they too were eager to taste the added freedom that education can bring. As the settlement grew and prospered, the settlers overcame the opposition and prejudice of their White neighbors. Because of education and their vote, a friend of the Elgin settlers, Archibald McKellar, easily defeated the trouble-maker Larwill as Kent County's Member of Parliament in 1856.

Education, hard work, and creativity were key then as they are today to secure freedom from slavery. Modern-day enslavers such as drugs, hatred, poor self esteem, and violence are only a few of the threats that can take freedom away today.

Lesson Plan 1

HIDDEN MESSAGES IN SPIRITUALS

Intermediate (grades 6-8)

1-2 class periods

Program Segments

Freedom's Land

NYS Core Curriculum - Literacy in History/Social Studies, Science and Technical Subjects, 6-12

Reading

Craft and Structure (meaning of words)

Writing

- Test Types and Purposes (organize ideas, develop topic with facts)
- Production and Distribution of Writing (develop, organize appropriate to task)
- Research to Build and Present Knowledge (short research project, using term effectively)

NCSS Themes

- I. Culture and Cultural Diversity
- II. Time, Continuity and Change
- III. People, Places, and Environments
- IV. Individual Development and Identity
- V. Individuals, Groups and Institutions
- VIII. Science, Technology, and Society

Objectives

Students will be able to:

- understand the concept and historical context of spirituals
- · read and listen to spirituals
- discover the meaning of the secret messages found in the lyrics of spirituals
- compose a personal spiritual that includes a line from a known spiritual

Focus Questions

- How did spirituals help to preserve African culture during slavery?
- What are some of the hidden messages in spirituals?
- How can lyrics of spirituals reflect personal meanings?

Key Concepts

Metaphor, Spirituals, Poetry, Lyrics, Interpretation, Self-Reflection

Instructional Resources

Underground Railroad: The William Still Story DVD
Computer, mp3 player or CD to play the song "Swing Low, Sweet Chariot"

Coded Lyrics Worksheet
Coded Lyrics Worksheet - Teacher Notes
Student Spiritual Lyrics (teacher should pre-cut and put in box for students to draw from)

"Swing Low, Sweet Chariot" Song video (optional) http://www.youtube.com/watch?v=Thz1zDAytzU

Procedures

- 1. Watch the *Underground Railroad: The William Still Story* segment on spirituals.
- 2. Explain how spirituals are different from hymns and psalms because they were a way of sharing the hard condition of being a slave. Be sure to discuss the significant dual meanings found in the lyrics and their purpose for fugitive slaves (codes, faith).
- 3. Play the song using an Internet site, mp3 file, or CD (stopping periodically to explain parts of the song).
- 4. Have students fill out the Coded Lyrics Worksheet while discussing the meanings as a class.
- 5. Play the song again, uninterrupted.
- 6. Ask each student to choose a unique line from a box of pre-cut Student Spiritual Lyrics.
- 7. Allow the students at least twenty minutes to compose their own spirituals offering the following instructions before students begin to write:
 - Spirituals should reflect the life of a slave and/or impending travel on the Underground Railroad
 - The students' selected spiritual lyric must be included at least once in their songs
 - Songs should be creative and engaging
 - Students should use metaphors and can include their own "code" with a key for the teacher
 - Any historical facts need to be accurate
- 8. Must meet length requirement (determined ahead of time by teacher).
- When the students are done with their poems/songs ask for a few to read or sing to the class.

Assessment Tasks

The students will identify the hidden meanings in spirituals based on class discussion and Coded Lyrics Worksheets. The students will also compose their own spiritual.

CODED LYRICS WORKSHEET

Name _____

LYRICS	LITERAL MEANING	"CODED" - SECRET MEANING
Refrain:		
Swing low,		
Sweet chariot,		
Comin' for to carry me home		
Verses:		
I looked over Jordan, and what did I see?		
A band of angels coming after me		
If you get there before I do, tell all my friends I'm coming too		
I'm sometimes up, I'm sometimes down		
But still my soul feels heavenly bound		

CODED LYRICS WORKSHEET TEACHER NOTES

LYRICS	LITERAL MEANING	"CODED" - SECRET MEANING
Refrain:		
Swing low,	Come down	Come into slaveholding states
Sweet chariot,	Heavenly vehicle	The Underground Railroad
Comin' for to carry me home	Taking me to heaven	Take me to freedom in the Northern states or Canada
Verses:		
I looked over Jordan, and what did I see?	I looked over the River Jordan, and what did I see?	I looked over the Mississippi or Ohio River, and what did I see?
A band of angels coming after me	A group of angels coming after me	Workers on the Underground Railroad coming to help me
If you get there before I do, tell all my friends I'm coming too	If you get there before I do, tell all my friends I'm coming too	If I have escaped friends or family, please tell them my escape plan
I'm sometimes up, I'm sometimes down	I'm sometimes up, I'm sometimes down	I have good days and bad days
But still my soul feels heavenly bound	But still my soul feels heavenly bound	But I know I will soon escape North on the Underground Railroad

STUDENT SPIRITUAL LYRICS

Swing low, sweet chariot	Steal away, steal away
Coming for to carry me home	l ain't got long to stay here
A band of angels coming after me	The trumpet sounds within my soul
I'm sometimes up, I'm sometimes down	Wade in the water
Follow the drinking gourd	(It) chills the body, but not the soul
The old man is awaiting for to carry you to freedom	There is a balm in (Gilead)
Go down, Moses (students name)	Sometimes I feel discouraged
let My people go	Amazing Grace, how sweet the sound
No more shall they in bondage toil	I once was lost but now am found
Oh, let us all from bondage flee	Through many dangers, toils and snares
You need not always weep and mourn	A life of joy and peace
Oh lordy, trouble so hard	Bright shining as the sun
My soul got happy and stayed all day	

Lesson Plan 2

TRAVEL ON THE UNDERGROUND RAILROAD

Intermediate (grades 6-8)

1-2 class periods

Program Segments

Sydney Still's Run for Freedom Chief Conductor Freedom's Land

NYS Core Curriculum - Literacy in History/Social Studies, Science and Technical Subjects, 6-12

Reading

- Key Ideas and Details (pull info from primary and secondary sources)
- Integration of Knowledge and Ideas (integrate information from maps)

Writing

- Text Types and Purposes (support claim and reasoning why, and formatting and multimedia use)
- Production and Distribution of Writing (use of technology, organize appropriate to task)
- Research to Build and Present Knowledge (gather information, draw evidence from support)

NCSS Themes

- I. Time, Continuity and Change
- III. People, Places, and Environments
- IV. Individual Development and Identity
- V. Individuals, Groups and Institutions
- VIII. Science, Technology, and Society
- IX. Global Connections

Objectives

Students will be able to:

- define the Underground Railroad
- identify the journey of the fugitive slaves on the Underground Railroad
- discuss the dangers of the journey of the fugitives as they traveled on the Underground Railroad
- realize the significance of the conductors on the Underground Railroad
- use Google Maps to create an escape route for slaves

Focus Questions

- What states did the fugitive slaves travel through as they moved through the Underground Railroad?
- What dangers did the fugitives face as they travelled on the Underground Railroad? How did they travel safely from one "station" to another?

Key Concepts

Conductors, Stations, Geography, Transportation

Instructional Resources

- Underground Railroad: The William Still Story DVD
- Underground Railroad Worksheet
- Blank map of North America
- Colored pencils
- Computers to access Google Maps (maps.google.com/)

Procedures

- 1. Watch the *Underground Railroad: The William Still Story* segments.
- 2. Students should fill out the Underground Railroad Worksheet while watching the segments.
- 3. When the segments are over, have a discussion based on the program and the worksheet.
- 4. Then, using the map, have students imagine that they are slaves and plot out their escape route to Canada. Draw an arrow line of the path of a fugitive slave escaping from a plantation in Mississippi, stopping in Philadelphia (where William Still resided), and on to Canada.
- 5. Engage in a class discussion:
 - Is the path the shortest route?
 - What rivers did you cross or travel near?
 - What cities would you stop in?
 - How long do you think your journey would take?
- 6. Have the students work in groups at computers. After a brief overview of plotting routes on Google Maps, have

the students plot an escape route. So they differ somewhat, provide these routes:

- Start in Montgomery, Alabama; go through Philadelphia, Pennsylvania, stopping in Toronto, Ontario, Canada.
- Start in Richmond, Virginia; go through
 Philadelphia, Pennsylvania, stopping in Montreal,
 Quebec, Canada.
- Start in Savannah, Georgia; go through Philadelphia, Pennsylvania, stopping in St. Catharines, Ontario, Canada.
- d. Start in Jackson, Mississippi; go through Detroit, Michigan, stopping in Windsor, Ontario, Canada.
- Have a discussion about how many miles each route is and how long it would take to *drive*. Point out how much longer it would take by foot and without modern day vehicles.

Assessment Tasks

The students will complete the Underground Railroad Worksheet based upon individual thoughts and class discussions. Students will complete an escape route on a blank map. Students will also create escape routes using Google Maps.

Extension Activity

Write on board or give to students in a hand out:

You are an enslaved person headed for the Underground Railroad. You can only choose one thing most special to you to escape with. On a sheet of paper draw the thing that you chose and write two paragraphs explaining why you chose that thing.

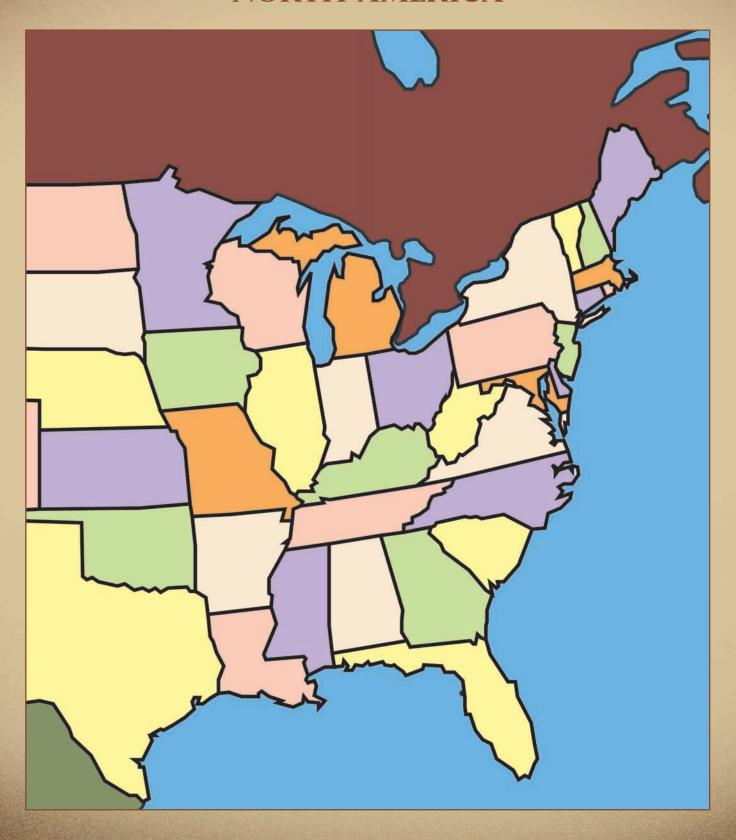


From: UNDERGROUND RAILROAD: THE WILLIAM STILL STORY: A young William Still.

UNDERGROUND RAILROAD WORKSHEET

	Name	
1.	What is the Underground Railroad?	
2.	What dangers did the slaves face as they traveled through the Underground Railroad?	
3.	How did they travel safely from one "station" to another?	
4.	What was the role of the conductors of the Underground Railroad?	

NORTH AMERICA



Lesson Plan 3

SOCIAL MEDIA AND THE UNDERGROUND RAILROAD

Intermediate (grades 6-8)

1-2 class periods

Program Segments

Epilogue

NYS Core Curriculum - Literacy in History/Social Studies, Science and Technical Subjects, 6-12

Reading

- Key Ideas and Details (primary and secondary sources)
- Craft and Structure (meaning of words)
- Integration of Knowledge and Ideas (distinguish between fact, opinion, primary, secondary)

Writing

- Test Types and Purposes (use words, phrases, and clauses)
- Production and Distribution of Writing (use of technology, internet to establish ideas)
- Research to Build and Present Knowledge (gather information and be able to paraphrase using digital sources)

NCSS Themes

- I. Culture and Cultural Diversity
- II. Time, Continuity and Change
- III. People, Places, and Environments
- IV. Individual Development and Identity
- VIII. Science, Technology, and Society
- IX. Global Connections

Objectives

Students will be able to:

- explain the significance of studying, recording, and publishing history
- recognize the dangers and benefits of personal record keeping (public vs. private sharing)
- understand social media as an effective, but sometimes dangerous, messaging tool

Focus Questions

- · Why do we study history?
- Why do we record history?
- Why was it dangerous for William Still to record, safeguard, and document his work as an Underground Railroad conductor?

- Why were William Still's journals important to the fugitive slaves he assisted?
- Why was it important for us today that William Still recorded and published his stories as an Underground Railroad conductor?
- What if social media existed at the time of the Underground Railroad?

Key Concepts

Historical Record, Personal Perspective, Social Media

Instructional Resources

- Underground Railroad: The William Still Story DVD
- Recording History Worksheet
- Public vs. Private Double T-chart

Procedures

- Watch the Underground Railroad: The William Still Story segment on the importance of recording and publishing history. Have students complete the Recording History Worksheet while watching the segment.
- 2. Discuss the Recording History Worksheet with the class. Students should make additional notes on anything they missed.
- 3. Students should complete the Public vs. Private Double T-chart as a class. Have students think about ways in which we record information personally and publicly (journals, diaries, sketchbooks, internet/social media, television, newspapers). Students should take note of those methods that would have been around in 1850 (journal, newspapers) as opposed to those around today (internet/social media, television). Discuss responses as a class.
- 4. Have a discussion based on the premise "what if social media existed at the time of the Underground Railroad?" Explain that William Still taught himself to read and write, but the majority of slaves could not read or write. For this exercise, students should imagine that slaves had the ability to read and write.
- 5. Discuss the different social media tools that exist today (blogging, Twitter, Facebook, texting).
 - Why might the use of social media have been very dangerous to an enslaved person?
 - 2. Why might the use of social media have been dangerous for William Still?

- 3. How could it affect Still personally? How could it affect those he helped?
- 4. What method of social media do you feel would be most appropriate for an enslaved person and why?
- 5. What types of things could enslaved people have "posted, Tweeted, or blogged" safely?
- 6. Who would they choose to share their "posts" with?
- 6. Have students select a method of social media that they would use as a slave. Students should write a few paragraphs, including

possible information they would share through this social media and how they would avoid danger. Part of their writing should be in the form of a few "Tweets, posts, or blog entries." Students should justify the method of social media they chose.

Assessment Tasks

The students will complete the Recording History Worksheet, Double T-Chart, and a short essay (including sample "Tweets, posts, or blog entries") on the use of social media for Underground Railroad messaging.



From: UNDERGROUND RAILROAD: THE WILLIAM STILL STORY: A night escape.

RECORDING HISTORY WORKSHEET

	Name
1.	Why do we study history?
2.	Why was it dangerous for William Still to record, safeguard, and document his work as an Underground Railroad conductor
3.	Why were William Still's journals important to the fugitive slaves he assisted?
4.	Why is it important for us today that William Still recorded and published his stories as an Underground Railroad conductor

PUBLIC VS. PRIVATE DOUBLE T-CHART

1850 Today

Public	Private	Public	Private

Lesson Plan 4

TO FOLLOW OR NOT TO FOLLOW?

Intermediate (grades 6-8)

1-2 class periods

Program Segments

The Fugitive Slave Act Freedom's Land

NYS Core Curriculum - Literacy in History/Social Studies, Science and Technical Subjects, 6-12

Reading

• Craft and Structure (meaning of words)

Writing

- Text Types and Purposes (write arguments focused on task, support claims)
- Production and Distribution of Writing (produce clear stance on point of view)
- Research to Build and Present Knowledge (draw on evidence to support argument)

NCSS Themes

- II. Time, Continuity and Change
- III. People, Places, and Environments
- IV. Individual Development and Identity
- VI. Power, Authority and Governance
- VIII. Science, Technology, and Society
- IX. Global Connections
- X. Civic Ideals and Practices

Objectives

Students will be able to:

- define the Fugitive Slave Act of 1850
- explore the claims of law on personal conscience (right vs. wrong)
- consider the relationship between individual rights and the rule of law in contemporary society

Focus Questions

- Is non-compliance of slave laws acceptable if slavery is considered immoral?
- If you lived at the time of the Fugitive Slave Act, would you abide by or ignore the law?

Key Concepts

Fugitive, Law, Morality, Civil Disobedience

Instructional Resources

- Underground Railroad: The William Still Story DVD
- Poster or sign paper

Procedures

- 1. Before the start of this lesson, place a poster or sign on one side of the room that reads "AGREE" and a poster or sign on the other side of the room that reads "DISAGREE."
- 2. Watch the *Underground Railroad: The William Still Story* segments on the Fugitive Slave Act.
- 3. Select a few of the following statements, or some of your own, that would be appropriate for your students:
 - 1. Students should have to say the Pledge of Allegiance.
 - 2. Teachers can go into a student's locker at any time.
 - 3. Metal detectors should be allowed at school entrances.
 - 4. Students should not express their opinions in school.
 - 5. Students should wear a school uniform.
- Read the statements aloud, then allow students to move to the side of the room that represents their belief. Students can share their opinions on their decisions.
- 5. Students should go back to their seats. Have a class discussion about individual rights and freedoms. Discuss school rules, or "laws," and rules/laws of society.
- 6. Have students recall the segments from the program on the Fugitive Slave Act and answer any questions they might have.



From: UNDERGROUND RAILROAD: THE WILLIAM STILL STORY: Dion Johnstone as William Still

(Guiding questions might be:)

- How do you feel about slave owners or bounty hunters traveling around the country hunting slaves?
- How do you feel about free Blacks being captured and taken to the South to be enslaved?
- Do you think you would have been a bounty hunter, sympathizer (abolitionist), or just stayed to yourself and abided the law?
- Ask students to once again choose "AGREE" or "DISAGREE" based on the Fugitive Slave Act. If students are not fairly evenly distributed, you may choose to move some students to the smaller group.
- 8. The "AGREE" and "DISAGREE" groups should assign a note taker for each group. Allow 10-15 minutes to come up with reasons why the group is for or against the Fugitive Slave Act.
- 9. Have a class discussion or debate based upon what the groups came up with.
- 10. Each student should choose what they think are the four most compelling facts for their arguments and write an essay.

Assessment Tasks

The students will participate in a class debate. The students will complete an essay describing compelling facts for their argument.

Extension Activity

Explain why each one of the following people must have been brave. Choose the one that you would MOST want to be and explain why. Choose the one you would LEAST like to be and explain why.

- An enslaved mother who must choose which children she can escape with
- A White man who has offered to help enslaved people on the Underground Railroad
- A free Black man who helps enslaved people on the Underground Railroad

HEROISM AND LEADERSHIP

Intermediate (grades 6-8)

1-2 class periods

Program Segments

Epilogue

NYS Core Curriculum - Literacy in History/Social Studies, Science and Technical Subjects, 6-12

Reading

- Integration of Knowledge and Ideas (integrate info via charts)
 Writing
 - Text Types and Purposes (support claim, establish and maintain a style)
 - Production and Distribution of Writing (clear and coherent writing)
 - Research to Build and Present Knowledge (short research projects, avoid plagiarism)

NCSS Themes

- I. Culture and Cultural Diversity
- III. People, Places, and Environments
- IV. Individual Development and Identity
- VIII. Science, Technology, and Society

Objectives

Students will be able to:

- define the term hero and identify heroic behavior
- define the term leader and identify leadership qualities
- apply the definition of hero and leader to William Still, to the fugitive slaves, and to themselves

Focus Questions

- What is a hero?
- What is a leader?
- Does a leader need to be a hero?
- How are William Still and the fugitive slaves heroes?
- How are William Still and the fugitive slaves leaders?
- Do you see yourself as a hero, leader, or both? Why or why not?

Key Concepts

Heroism, Leadership, Character Traits

Instructional Resources

- Underground Railroad: The William Still Story DVD
- Heroism and Leadership Venn Diagram
- Heroism and Leadership Worksheet

Procedures

- 1. Watch the *Underground Railroad: The William Still Story* segment regarding heroism and leadership.
- 2. Discuss as a class:
 - 1. What is a Leader? What are leader qualities?
 - 2. What is a Hero? What are hero qualities?
 - 3. Who are some past and present day leaders and heroes?
- 3. In small groups, ask the students to complete the Heroism and Leadership Venn Diagram including 3-5 examples in each category. Share their responses as a class. Record the class consensus regarding the characteristics and examples of heroism and leadership.
- 4. Ask the small groups to complete the Heroism and Leadership Worksheet based on the qualities recorded on the Heroism and Leadership Venn Diagram.
- Using the information from their Venn Diagram, worksheet and class discussion, students should write a comparison essay of a leader or hero in their life and compare them to William Still (common traits/characteristics).

Assessment Tasks

Complete and submit the Heroism and Leadership Worksheet and Venn Diagram. Students should each submit a comparison essay.

Extension Activity

Create a collage including five famous people who are heroes, another five people that are leaders, and another five people that have both qualities. The collage can be formatted as a Venn Diagram.

HEROISM & LEADERSHIP VENN DIAGRAM

Leadership List the qualities that apply to heroes, leaders, and both Both Heroism Name __

HEROISM & LEADERSHIP WORKSHEET

	Name
1.	Which heroic qualities did William Still possess?
2.	Which heroic qualities did the fugitive slaves possess?
3.	Which leadership qualities did William Still possess?
4.	Which leadership qualities did the fugitive slaves possess?
5.	Which heroic and leadership qualities do you possess? Explain:

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UNDERGROUND RAILROAD HISTORIC SITES

Historic Sites

Bethel AME Church

The Church became active in the antislavery movement, often harboring fugitive slaves en route to Canada. Their promotion of the abolitionist movement and their activities in the Underground Railroad were not well received by some members of the local community.

www.nps.gov/nr/travel/underground/in1.htm

Bethel AME Zion Church

The four founding members of the church were Jacob Ross, George Dillen, Isaac Parker, and Samuel Murray, who was primarily responsible for the construction of the church. During the years leading up to the Civil War, the congregation of Bethel was active in the Underground Railroad and members often harbored fugitive slaves escaping northward.

www.nps.gov/nr/travel/underground/pa3.htm

Dr. Nathan Thomas House

The Dr. Nathan Thomas House, built in 1835, was the home of one of Michigan's most active Underground Railroad participants, a founding member of the state's Republican Party and Kalamazoo County's first physician.

www.nps.gov/nr/travel/underground/mi1.htm

Dr. Richard Eells House

Quincy, Illinois, was the first Underground Railroad station across the border of Missouri—a slave state. An abolitionist, Eells was actively involved in the Underground Railroad. In 1842 he was caught helping an escaped slave, Charley, from Monticello, Missouri.

www.nps.gov/nr/travel/underground/il3.htm

Friends Meeting House

Like many Quaker congregations, members of the Wilmington Meeting House were active in the Underground Railroad. Delaware bordered the free state of Pennsylvania and thus Wilmington was the

last stop before freedom for many escaping with the assistance of the Underground Railroad.

www.nps.gov/nr/travel/underground/de2.htm

Harriet Beecher Stowe House

This site includes a look into the family, friends, and colleagues of the Beecher-Stowe family, Lane Seminary, and the abolitionist, women's rights and Underground Railroad movements. These historical figures and organizational efforts in the 1830's to 1860's identify important African-American history related to these movements.

www.nps.gov/nr/travel/underground/oh1.htm

Harriet Tubman Home for the Aged, Residence & Thompson AME Zion Church

The Harriet Tubman Home preserves the legacy of "The Moses of Her People" in the place where she lived and died in freedom. The site is located on 26 acres of land in Auburn, New York, and is owned and operated by the AME Zion Church. It includes four buildings, two of which were used by Harriet Tubman.

www.nps.gov/nr/travel/underground/ny1.htm

Hubbard House Underground Railroad Museum

Ashtabula County had over thirty known Underground Railroad stations, or safehouses, and many more conductors. The Hubbard House, known as Mother Hubbard's Cupboard and The Great Emporium, is the only Ohio UGRR terminus, or endpoint, open to the public.

www.hubbardhouseugrrmuseum.org/index.htm

Johnson House Historic Site

The Johnson House is Philadelphia's only accessible and intact stop on the Underground Railroad. The Johnson House was home to three generations of Quaker families who worked to abolish slavery and

improve living conditions for freed African-Americans.

www.nps.gov/nr/travel/underground/pa6.htm or johnsonhouse.org/

Levi Coffin House

A part of the legendary Underground Railroad for fleeing slaves of pre-Civil War days, this registered National Historic Landmark is a Federal style brick home built in 1839. More than 2,000 fugitive slaves were ushered to freedom through the Coffin House.

www.nps.gov/nr/travel/underground/in2.htm

Mendenhall Plantation

This home exemplifies the community of Quaker trades people and farmers who actively opposed slavery, promoted education for all, and labored to create a life of peace and simplicity during troubled times.

www.mendenhallplantation.org

Plymouth Church of the Pilgrims

Following the lead of its famed anti-slavery preacher Henry Ward Beecher, Plymouth Church played a fundamental part in New York City's underground activity.

www.plymouthchurch.org/about.php

Second Baptist Church

The church was established in 1836, when 13 former slaves decided to leave the First Baptist Church because of its discriminatory practices. Just miles away from the freedom that the Canadian border offered to escaped slaves; it soon became a stop on the Underground Railroad.

www.nps.gov/nr/travel/underground/mi2.htm

St. James AME Zion Church

An Underground Railroad station, St. James is located in a community that was an important transfer point for fugitive slaves en route to Canada. Many of these slaves, impressed by the support of

the local community, decided to stay in Ithaca and constructed homes in the area surrounding St. James.

www.stjamesithaca.org/History.htm

Uncle Tom's Cabin

Uncle Tom's Cabin Historic Site commemorates the life of Reverend Josiah Henson. Recognized for his contributions to the abolition movement and for his work in the Underground Railroad, he rose to international fame after Harriet Beecher Stowe acknowledged his memoirs as a source for her 1852 anti-slavery novel, Uncle Tom's Cabin.

www.uncletomscabin.org/homepg.htm



Museums

Charles H. Wright Museum of African American History

This museum is considered the world's largest institutions dedicated to the African-American experience. Key to the experience is And Still We Rise: Our Journey through African American History and Culture.

www.thewright.org

Frederick Douglass National Historic Site

Born into slavery, Douglass escaped to spend his life fighting for justice and equality for all people. His tireless struggle, brilliant words, and inclusive vision of humanity continue to inspire and sustain people today.

www.nps.gov/frdo/index.htm

John Freeman Walls Historic Site and Underground Railroad Museum

Built and operated by the descendants of John Freeman Walls and Jane King Walls, this historic site is located in Puce, Ontario, Canada just outside of Windsor, and was a terminal of the Underground Railroad.

www.undergroundrailroadmuseum.com

John P. Parker House

A former slave who purchased his own freedom, Parker lived in Indiana and Cincinnati before moving to Ripley in Brown County, where he helped hundreds of slaves find freedom as a conductor on the Underground Railroad.

johnparkerhouse.org/

John Rankin House

The Rankin House is a National Historic Landmark and Underground Railroad Station. The Rankin House is one of the better known sites which assisted in the Underground Railroad efforts.

www.ripleyohio.net/htm/rankin.htm

National Underground Railroad Freedom Center

The purpose of the National Underground Railroad Freedom Center is to tell the story of the struggle for freedom in the United States through exhibits and programs that focus on America's battle to rid itself of the ugly scourge of slavery and treat all its citizens with respect and dignity.

www.freedomcenter.org/

Niagara University Castellani Art Museum

The Castellani Art Museum serves as a cultural resource for Niagara University and its surrounding community and an attraction for regional and international tourists. The Harriet Tubman exhibit at the museum highlights her work in the local Underground Railroad movement.

www.castellaniartmuseum.org/

North American Black Historical Museum and Cultural Centre

Present in many of the exhibits are elements of the Underground Railroad, a vital part of Black history in North America. The Museum includes a church which was a final station on the route and the start of freedom for many.

www.blackhistoricalmuseum.org

Oberlin Heritage Center

Oberlin was the home of many ardent abolitionists, both African American and Caucasian, and many of them were active in the Underground Railroad in various ways. John Mercer Langston, the Evans brothers, and James Monroe were among the community's most prominent abolitionists.

www.oberlinheritage.org/

Ontario Heritage Trust

The *Slavery to Freedom* exhibit traces the perilous path of these 19th century Blacks as they fled to the sanctuary of the north along the silent tracks of the Underground Railroad, assisted by abolitionists and sympathizers on both sides of the border.

www.heritagetrust.on.ca/Slavery-to-Freedom/Home.aspx

St. Catharines Museum

Learn about the harrowing story of slaves in the U.S. as they traveled the Underground Railroad to freedom in Canada. Follow the path of the fugitive slaves as they fled to freedom in Canada on the Underground Railroad and the rich legacy they created as they made a new life in Canada.

www.stcatharines.ca/en/experiencein/ StCatharinesMuseum.asp?_mid_=10457

University of North Carolina at Chapel Hill - Manuscripts Department

The Manuscripts Department of the Academic Affairs Library of the University of North Carolina at Chapel Hill has a long tradition for documenting the history and culture of the American South. Because African Americans have played an integral and leading role in forming that history, records relevant to African-American life and culture constitute a prominent portion of the department's holdings of nearly 14.5 million items.

www.lib.unc.edu/wilson/index.html

Parks and Monuments

Harpers Ferry National Historical Park

During the summer of 1859, John Brown (1800-1859) developed a strategy for seizing Harpers Ferry and gathered weapons, supplies, and supporters. His plan was to liberate slaves by starting a revolution, arming the slaves, and establishing a free black stronghold in the Appalachians.

www.cr.nps.gov/NR/travel/underground/wv2.htm

Tower of Freedom, Underground Railway Monument

This monument is officially called Tower of Freedom: International Monument to the Underground Railroad — Canada. It pays tribute to Ontario's role in the Underground Railway of the early to mid-1800s.

detroit1701.org/Underground%20RR-Canada.html



UNDERGROUND RAILROAD: THE WILLIAM STILL STORY

Television Program Credits

DIRECTOR, PRODUCER & WRITER:

Laine Drewery

NARRATOR:

Sean Francis

EXECUTIVE PRODUCER:

Gordon Henderson

US EXECUTIVE PRODUCER:

John Grant

EXECUTIVE IN CHARGE OF PRODUCTION FOR WNED-TV BUFFALO / TORONTO:

David Rotterman

EXECUTIVE IN CHARGE OF PRODUCTION FOR ROGERS BROADCASTING LIMITED:

Alain Strati

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Educator Resources Credits

John Craig, Ph.D.

MANAGING EDITOR **Beth Critoph**

ESSAY WRITER & CONTENT CONTRIBUTOR **Dr. Bryan Walls**

CURRICULUM WRITER

Jason Steinagle

CONTENT CONTRIBUTORS

Rachael Haas

Suzanne Kashuba

GRAPHIC DESIGN

Carol Hammer

EDUCATION & OUTREACH John Craig, Ph.D.

WNED COMMUNICATIONS

Megan Wagner

UNDERGROUND **RAILROAD:**

THE WILLIAM STILL STORY

www.pbs.org/wned/underground-railroad





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