

THE NORTH COUNTRY LANTERN

Celebrating the Importance of Freedom to the Survival of the Human Spirit

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North Country Underground Railroad Historical Association
P.O. Box 2413 - Plattsburgh, New York 12901 (518) 561-0277 - NCUGRHA@aol.com
www.northcountryundergroundrailroad.com

Setting the Record Straight On John Brown's Timbucto Neighbors

By Don Papson

It is time to set the record straight on John Brown's black Adirondack neighbors. This year marks the 150th anniversary of his martyrdom on behalf of enslaved African Americans. On October 16, 1859, he led an armed unit of black and white men who attacked and occupied the federal arsenal at Harpers Ferry, Virginia. Brown was captured, convicted of treason and hanged. His body was buried at his North Elba farm.

Commemorative events are being held in Virginia and the Adirondacks this year to honor John Brown. But what about his black neighbors who were granted parcels of land by the wealthy abolitionist Gerrit Smith and who formed the small community Brown called Timbucto?

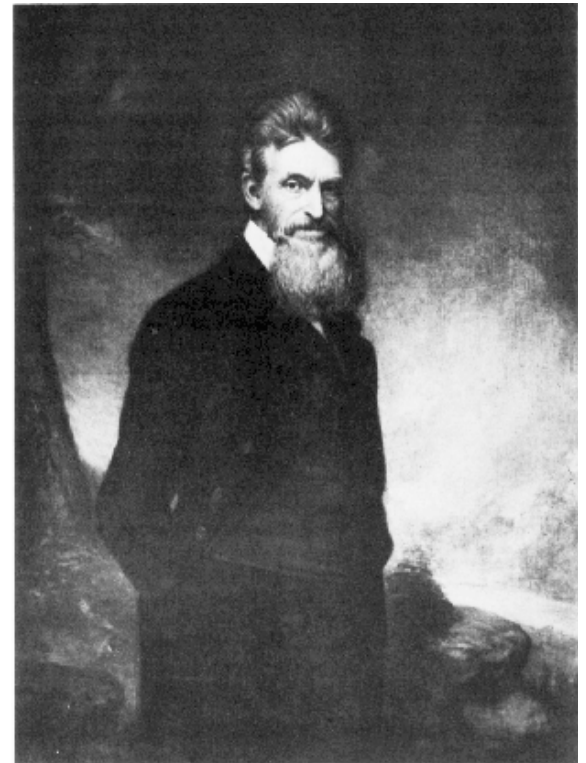
During the last century and a half, two diametrically different ideas about the Timbucto grantees emerged. Some people assumed they were fugitive slaves. Others swore they were not.

The idea that John Brown's black neighbors were not fugitive slaves was promoted by the late Edwin N. Cotter. For more than 30 years, he was the Superintendent of the John Brown Farm. Cotter wrote,

In 1846 the philanthropist and abolitionist leader, Gerrit Smith, had opened up over 100,000 acres of wild land in New York State, much of it untamed Adirondack wilderness, for the express purpose of small farms cultivation by Negroes (sic). These farms, averaging about forty acres apiece, were given for free Negroes, not escaped slaves, to settle and farm. John Brown at first sent in supplies for the North Elba colony and then decided to settle his family here and show these Negroes how to clear the land, plant crops and become self sufficient. (Edwin N. Cotter Jr.)

On another occasion, Cotter wrote, "these blacks were just ordinary citizens of the state." (Edwin Cotter letter)

Ed Cotter expressed his opinion emphatically. "In all the research I have done," he concluded, "I have never found one shred of evidence to prove that there were fugitive slaves here." The many books and articles which promoted the idea that John Brown assisted fugitive slaves in the Adirondacks were written by people who assumed that "because there were blacks living here they had to be escaped slaves and that is just not true. New York State had a large black population and they were not escaped slaves." (Edwin Cotter letter)



John Brown

150th Anniversary Harpers Ferry Commemorations

A wide range of commemorative events are taking place this year in Harpers Ferry, West Virginia. The schedule includes re-enactments, dramatic productions, art exhibits, academic lectures and special tours. See: http://www.johnbrownharpersferry.com/new_events.php

A symposium and other events are being planned for the North Country. For information, contact Coordinator, Naj Wikoff: P.O. Box 568, Keene Valley, NY 12943 naj@kvvi.net 518-576-2063 or 617-455-5758 (cell)

Ed Cotter's premise was accepted by his colleague and close friend, the late North Elba historian Mary MacKenzie. She wrote, "Gerrit Smith decided to give away 40-acre plots to free blacks of New York State who measured up to his standard of good moral character, industriousness and temperance."

The Cotter- MacKenzie thesis was reinforced in 2007 when journalist Lee Manchester edited and published MacKenzie's collected writings, *The Plains of Abraham*.

What was the basis for Cotter's argument that none of John Brown's neighbor were fugitive slaves? Was it Gerrit Smith's August 1, 1846 letter to three of New York's leading black abolitionists--Theodore S. Wright, Charles B. Ray, and Dr. James McCune Smith? They were invited to send him the names of 1,984 black men to whom he would grant 40-60 acre parcels of land. These would be the first of a total of 3,000 men to receive such grants. Land ownership might enable them to meet the discriminatory \$250 property qualification New York required. (White men were only required to own land valued at \$100.) Smith wanted to "improve the condition of our free colored brethren" and "loosen the bands of the enslaved portion of their outraged and afflicted race." (Octavius Brooks Frothingham)

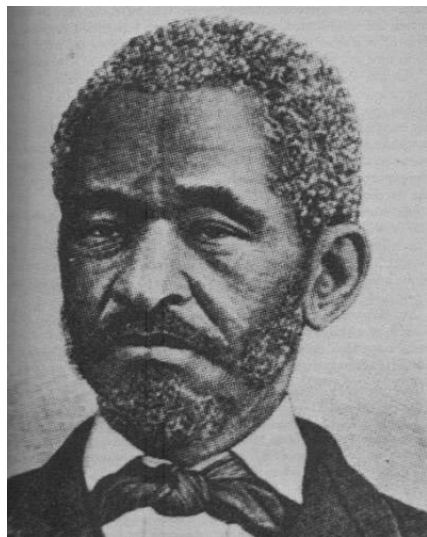
"What was Gerrit Smith's definition of a "free" black man?" He sheltered fugitive slaves in his Peterboro mansion and purchased the freedom of many enslaved individuals. He served as president of the New York Vigilance Committee and contributed substantial sums of money to its work. The Committee was most active in New York City where several thousand fugitive slaves were assisted by Rev. Charles Bennett Ray and other Underground Railroad agents. Smith was inspired by a singular conviction: once a fugitive slave set foot in the state of New York, he (or she) was free. And, although most of the fugitive slaves who escaped to the Empire State went on to Canada, some settled in New England and New York where they lived as free people.

Because Smith lived in New York state, he felt "it would be very suitable to select my beneficiaries from among the people of the State." His "only restrictions" were that the grantees be no younger than twenty or older than sixty, landless, and not drunkards.

The fact is, Gerrit Smith granted land to fugitive slaves. James McCune Smith informed him in December of 1846 that, "At Westchester several signed the tea-total Pledge. It is a sad fact, in regard to that county, that of the first seventeen Deeds delivered, but one grantee could sign his name, and he a runaway slave!" (James McCune letter)

Among Smith's Essex County grantees whose names were filed in the County Clerk's office can be found the following fugitives from slavery:

-**Lewis Hayden** was identified in his deed as "a fugitive from slavery in Kentucky." Two years earlier, Hayden, his wife, Harriet, and his 5 year old stepson had been driven into Ohio in a carriage by Rev. Calvin Fairbank of New York and Delia Webster, a school mistress from Vermont. Fairbank and Webster were imprisoned for their good deed; the Hayden family escaped to Canada before settling in Boston. Hayden would lead a group of black men in the rescue of Shadrach Minkins from the Boston Court House in 1851, and Minkins would flee through Vermont to Montreal, Canada.



Lewis Hayden

-**Lewis Clarke** was identified in his deed as "formerly a slave in Kentucky." He had "frequently been in the family" of Smith and was "an inhabitant of Peterboro." The same wording was used in the deed for Lewis' brother, Milton. Lewis and Milton were well known anti-slavery lecturers. Their brother Cyrus was identified in his deed as "an inhabitant of Detroit." (Essex County)

Ed Cotter erred seriously when he assumed that Gerrit Smith only gave land to "ordinary New Yorkers." Hayden and the Clarke brothers were anything but ordinary men, and Hayden and Cyrus Clarke didn't even live in New York!

Although these four men did not settle in Essex County, they were, nonetheless, fugitive slaves.



Gerrit Smith



Gerrit Smith's Peterboro deed for the "fugitive from slavery," Lewis Washington of Troy, identified him as "an interesting lecturer." Washington traveled with Rev. Abel Brown to the North Country in August of 1844. Three months later, Brown died of a fever in Canandaigua. As the Corresponding Secretary of the Eastern New York Anti-Slavery Society, Brown had assisted hundreds of fugitive slaves on the Underground Railroad, and had forwarded some of them into the Champlain Valley. Washington moved his family to Peterboro and later to Wisconsin where he lectured on behalf of the Liberty Party. He died in Omaha, Nebraska, in 1890.

Lewis Washington knew the Rev. Henry Highland Garnet of Troy who sheltered fugitive slaves in his Liberty Street Church. Gerrit Smith visited the church to announce his plan to grant land to black men. John Thomas, a fugitive from slavery in Maryland, attended the meeting and was granted 40 acres in Franklin Falls, Franklin County.

Although Ed Cotter knew about John Thomas, he stuck to his erroneous thesis. His collection of papers at SUNY Plattsburgh's Feinberg Library Special Collections contains his notes on Thomas and a photocopy of a letter Thomas sent to Gerrit Smith in 1872. Thomas wanted his benefactor to know that he had sold his granted parcel and purchased 50 acres in Bloomingdale which he had enlarged to 200 acres. He proudly proclaimed, "I have breasted the storm of prejudice and opposition, until I begin to be regarded as an "American Citizen." (John Thomas) Thomas' great-great grandsons, Oscar and Victor Morehouse, live in the Adirondacks today.

There is documentary proof that Gerrit Smith granted land to fugitive slaves in at least three New York counties--Madison, Franklin and Essex. A fugitive slave even signed up grantees. Smith's Central New York agent, Jermaine W. Loguen, was a fugitive from Tennessee who became Syracuse's UGRR station-master. (Jermaine W. Loguen)

Other UGRR agents were also deeded land: Stephen Myers, the "Superintendent" of Albany's UGRR operations, was awarded land in Oneida County; John Topp of Troy and Charles B. Ray of New York City were granted land in Essex County.

Were any of Gerrit Smith's Timbucto grantees fugitive slaves? James H. Henderson and his mother, Sally, may have fled from Virginia. John Brown was fond of Henderson and grieved when he got lost in the forest in a snow storm in 1852 and froze to death. Henderson is worth researching.

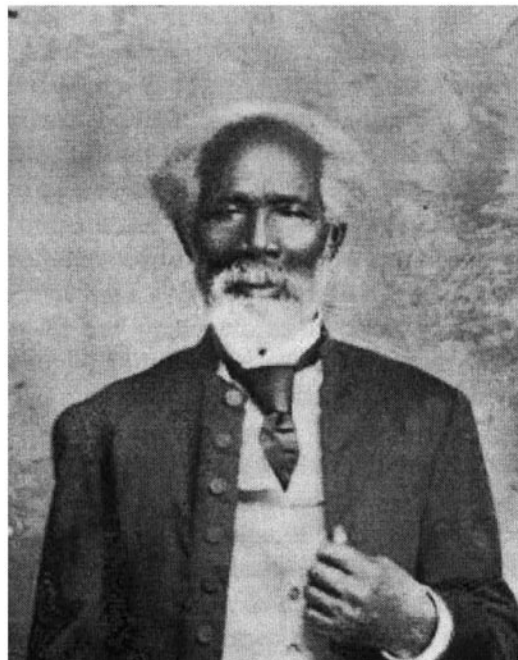
For years the story of Gerrit Smith's Timbucto grantees has been based on Ed Cotter's misguided premise. A more likely premise is: "Since it is a documented fact that Gerrit Smith granted land to fugitive slaves, some of the Timbucto settlers may have been fugitives from slavery."

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Lewis Washington

Quakerism, the Peru Quakers and the Underground Railroad

By Neal Burdick

(This is the substance of a talk delivered for the North Country Underground Railroad Historical Association in Peru, N.Y., on November 8, 2008.)

Tonight I will present a few core elements of Quaker belief; explain why those elements shaped the attitude of many Quakers toward slavery; and discuss what inspired the Quakers to be active with the Underground Railroad in the “Quaker Union,” south of Peru on the back way to Keeseville, where my great-great-grandfather Stephen Keese Smith was a station agent.

Quakerism began in the 1650s in England. This was a period of great religious ferment, out of which sprang many movements that sought to “reform the reformers” or to purify Christianity by stripping it of all the baggage that people fought over. Most of these withered on the vine; Quakerism survived. Among its fundamental beliefs, three pertain to our theme:

- 1) There is “that of God,” a divine spark, in each person. Thus it’s wrong to own a person - that would be owning “that of God.”
- 2) Women and men, young and old, white and black, slave and free, all are equal in God’s eyes. (Incidentally, the real name of the Christian denomination known as “Quakers” is The Religious Society of Friends; this comes from one of Christ’s sermons, in which he asks his followers to treat each other as friends -- as equals -- with no one more important or powerful, or blessed with more access to God, than anyone else.)

3) Tying the first two together, everyone has direct access to God, with no need for trained clergy. Everyone is considered a minister to everyone else, and “ministers to” those in need, including runaway slaves, for whom the Quakers in Clinton County were willing to risk jeopardizing their homes, their community and their lives.

Because these beliefs threatened the established order, the Quakers were from their earliest days persecuted with confiscation of their property and long imprisonments in abominable conditions. By the 1670s, they had begun to flee to the colonies. One of these was Massachusetts Bay, whose first governor, John Winthrop, persecuted them all over again because, as has been said, they failed to practice religious freedom the way he ordered them to. Quakers were mistreated in Massachusetts Bay even more harshly than they had been in England, and four were hanged for refusing to accept banishment from the colony. They may even have been threatened with bondage; in his privately-published memoirs, Stephen Keese Smith wrote that while William Penn was at sea with a band of Quakers, headed for land his family had been granted by the king (soon to be known as Pennsylvania), the Puritan cleric Cotton Mather “applied to the government of England for an order and an armed force to overhaul Penn and his Friends, and to sell as slaves and barter ye damnable Quakers and rid the world of such beings, receiving pay in tea, rum and tobacco, and make great profit to ye nation of England. Mather’s plan was defeated.” Regardless of the literalness of this proposal, Quakers knew what it was like to be denied fundamental rights and dignity.

My Keese ancestors fled persecution first in England, then in Massachusetts Bay colony, settling in the mid-Hudson Valley in the 1670s. There, Zephaniah Platt hired two Keeses to survey 12,000 of his 30,000 acres in the Lake Champlain Valley. He paid them with their choice of lots; they chose rich farmland between the lake and the Little Ausable River. Over several years following 1789, they, several relatives and other families established what they called “The Union,” a common name throughout the colonies for communities founded by Quakers who relocated en masse with the intent of settling together.

The Quakers took up the abolitionist cause very early in England. That drive carried over to America. They rejected the notion that those of African descent were not fully human, an idea that rationalized mistreatment; they refused to recognize the Three-Fifths Law, which said that each slave was only 3/5 of a person. So, all people, regardless of skin color or place of origin, are fully human and the same in every other respect; each person possesses a spark of the divine; one can’t own something that is divine; therefore one can’t own a person.

But beliefs do not always translate into action. The Quakers were people of strong convictions, willing to test laws, such as the Fugitive Slave Law, that they felt were unjust. Also, recall that they had known oppression and flight, and even possible bondage. Although many religious denominations have experienced prejudice throughout history, the Quakers were particularly adept at empathizing with those who suffered from it.



Putting his convictions into action was especially true of Stephen Keese Smith...

Putting his convictions into action was especially true of Stephen Keese Smith, a leading citizen in The Union. He endured tragedies such as fires and the deaths of some of his children throughout his life, but remained unshakable in his support of and direct personal involvement with the Underground Railroad. Periodically throughout the 1840s and 1850s he hid runaways by day behind a false wall in a barn on his farm between The Union and the village of Peru, conveying them under cover of darkness (and wagonloads of hay) to stations such as Noadiah Moore's near the Canadian border, beyond which lay freedom. He wrote in his memoirs that he estimated having spent nearly \$1,000 (in pre-Civil War dollars) in this cause. His son, Samuel, wrote of seeing, when he was a child, the frightened, silent fugitives being led into the kitchen after dark to be fed. One of the Smiths' neighbors was opposed to his activity and spied on him; the story goes that this neighbor would report suspicious movements on the Smith farm to the local sheriff, who would go to Smith and tell him, "I'm going to have to come to your place tonight and investigate," and so he was never caught.

The Quaker Union began to decline after the Civil War. The seeds were sewn in 1828, when a schism over "social action" rent the denomination nationwide. Other factors, which are emblematic of difficulties besetting rural settlements throughout history, were the growth and emergence of nearby Peru, which was on a more heavily traveled road and had more water power for mills, as the area's population and commercial center; rejection of their parents' beliefs by the younger generations; marrying into other faiths; and the Westward Migration, whose magnetism drew people away to "greener pastures" in Ohio, Iowa, and beyond, just as it had drawn earlier generations to the Champlain Valley. Today, all that remains are a few buildings, including the Keese Homestead and Stephen Keese Smith's barn; a cemetery; and lots of memories.

Neal Burdick is publications editor at St. Lawrence University and a practicing Quaker. Many of his ancestors, including the UGRR station agent Stephen Keese Smith, repose today in the Quaker Union Burying Ground. (Much to his amusement, he is also a descendant of the Quaker persecutor John Winthrop.) He gratefully acknowledges the assistance of his wife, Barbara, and his longtime friend Lita Kelly in composing this summary of his talk. He can be contacted at nealburdick@gmail.com

NCUGRHA's November program was a benefit to replace the historical marker at the Peter Keese Homestead--now owned by Lincoln and Ann Sunderland--in what was once the Quaker Union between Peru and Keeseville, NY. The program raised over \$600. The Sunderland's neighbor, John Rulfs, of Adirondack Farms, offered to cover the balance, and the Sunderlands were able to order a new sign.

Following Neal Burdick's talk, a performance by singer-songwriter Lita Kelly featured a song she composed at Burdick's request, honoring the Underground Railroad station agent Stephen Keese Smith, Burdick's great-great-grandfather.

SHORES OF THE BORDER LAND STEPHEN KEESE SMITH

©2008 Lita Kelly

Over a soft mountain skyline,
Over a clear frozen lake,
A lone Quaker man they called William Keese
Forged a path many others would take.
From one lonely home in the year '89
To church meetings, families, and farms,
With the clothes on their backs, with the will to survive,
The Peru Quaker Union was formed.

And they stood on the shores of the border land,
And the wind spoke the names of the free.
As the sun brought the morn and each new child was born,
They found peace, there was sweet harmony.

From lives filled with strong persecution,
Each one nearly sold as a slave,
The Quakers found peace in these United States,
Not forgetting, but working to save.
From within came a child filled with wonder,
With a strong sense of wrong and of right.
Stephen Keese Smith fought for women, for slaves --
In each soul found a spark of divine.

For they stood on the shores of the border land,
With souls of unquenchable fire,
He knew those growing rich on slavery's bonds
Had blood on their hands, in their eyes.

"Onward, right onward, your country to save,
From the vilest pollution and danger,
Remembering always the down trodden slave
In the spirit of him in the manger..."

Abolition became his own gospel,
Hiding slaves in his buildings and barns,
Smith put his strong words into action
To keep freedom-seekers from harm.
From a world filled with loss and misfortune,
He gave life, letting love play its part,
Asking, "When will man learn to obey the law
That's written down deep in the heart?"

"When we stand on the shores of the Border Land
With the veil of our actions torn through.
And our spirit beholds our footprints on the shore
Will we then applaud what we do?
When our spirit beholds our footprints on the shore
Will we applaud what we do?"

A Letter to the Editor

My name is Amanda Fuller. I am a student at Plattsburgh State University in Susan Mody's class. I am doing a project on the Underground Railroad and just had a few questions maybe you could answer for me. I'm writing a unit plan (not teaching it) but I just wanted a little background information, more than what was just on your website! Thank you kindly!

Dear Ms. Fuller,

Here are your questions with my answers.

1.) Could you tell me some information about this area and how it was affected by the Underground Railroad?

The abolition movement divided a lot of people. Abolitionists wanted an end to slavery and social equality. This frightened and angered some people. When the abolitionists tried to meet in Plattsburgh to form the Clinton County Anti-Slavery Society in 1837, a mob of men stopped them, called them names, threw eggs at them and threatened them. Church congregations split over the slavery issue and friendships were lost.

2.) I know there is a house in Peru, NY that was from the era, could you tell me more about the family that lived there?

Stephen Keese Smith was a "born right" Quaker. The Quakers were the first to denounce slavery in New York State. Stephen's grandfather was an abolitionist, and so was his uncle, Samuel, who was the head of the UGRR depot in Peru. Stephen was so dedicated to the antislavery cause that when he and his wife Jane were married they went to an antislavery convention in Utica on their honeymoon tour--with two of his sisters! He spent a thousand dollars to help freedom seekers. In 1850 one dollar could buy what \$25-\$26 can buy now. In today's money, that means Keese Smith spent the equivalent of about \$25-26,000! UGRR agents fed freedom seekers and gave them clothes and shoes. Some paid train and steamboat fares.

3.) Are there a lot of families in this area that housed slaves during this time?

There were many people who were abolitionists. However, it is difficult to determine how many sheltered freedom seekers. Documents are hard to come by. There are many oral histories, but they can not all be proven. These are the names of UGRR agents on the western side of Lake Champlain for whom there is documentation:

Milo Durand (Lewis), Phineas Norton (Keene), John Brown (North Elba), Wendell Lansing (Keeseville and Wilmington), Samuel and Catherine R. Keese (Peru), Stephen Keese Smith (Peru), William G. Brown (Plattsburgh), Rev. John Townsend Addoms (West Plattsburgh), Noadiah and Caroline Moore (Champlain), Major John Dimick (Malone). Jabez Parkhurst (Fort Covington). There were many others in the southern portion of our region.

4.) Did any famous people come through this area, such as Harriet Tubman?

The most famous of all abolitionist lecturers, Frederick Douglass, visited Vermont and Keeseville in 1843 on a lecture tour. He was still a fugitive slave. British abolitionists helped Douglass buy his freedom in 1847.

Aaron M. Powell, Susan B. Anthony, Charles Lenox Remond and his sister Sarah Parker Remond visited our area on a lecture tour in 1854.

Moses Roper escaped to Vermont on the Champlain Line, and Samuel R. Ward escaped to Canada. Shadrach Minkins escaped from Boston to Montreal via Vermont. Minkins' story is the most famous one of a person who passed through the Champlain Valley. Lavinia Bell escaped from Texas to Montreal via Rouses Point.

Harriet Tubman probably did not come through our area. The route she is known to have used is the Central New York route to Niagara Falls. In Troy, Tubman helped rescue Charles Nalle from U.S. Marshals. That story can be found on several websites including <http://www.pbs.org/wgbh/aia/part4/4h2947.html>

5.) If you could tell people one thing about this area of the north country and how it is so special to this era, what would it be?

Our region is important to UGRR history because we had terminal stations all across the Canadian border in Vermont and Northeastern New York. The Champlain Line of the UGRR was the most direct route to Canada from Albany and Troy. Freedom seekers were forwarded to the Capital Region from New York City and then forwarded through Central New York to Canada or directly North into the Champlain Valley.

Thank you for your thoughtful questions, and good luck with your unit.

NOTICE.

THE Citizens of Plattsburgh are respectfully invited to attend a meeting at the Court House, on Wednesday the 2nd day of May, at 2 o'clock P.M. for the purpose of organizing a Town Anti-Slavery Society.

An Address will be delivered in the afternoon by Rev. Mr. Hall.

J.T. ADDOMS.

E. MOORE.

Committee.

Plattsburgh, April 25, 1838.

Published one year after a mob prevented immediate abolitionists from meeting in the Clinton County Court House. This is a testament to their tenacity.

Plattsburgh Republican 28 Apr. 1838

We Are On The Web

NCUGRHA is now online! Find stories about the Champlain Line of the UGRR at www.northcountryundergroundrailroad.com

Jackie Madison and Beth Barnes have created a beautiful site.

Estes House Update



The opening of the Town of Chesterfield Visitors Interpretive Center at Ausable Chasm is now scheduled for 2010. We have selected Michael A. Hanke of Design Division, Inc. to create our displays.

Honored

In Talbot County, Maryland, Route 33 will be named in honor of its famous former "resident," **Frederick Douglass**. In 1838, Douglass escaped to New York City. A date for the dedication ceremony is to be announced.

During black history month 2009, Canada released a postal stamp honoring freedom fighter **Abraham Doras (A.D.) Shadd**. Born in 1801 in Mill Creek Hundred, Delaware, Shadd was a successful shoe and bootmaker. He fled to Canada with his family in 1851. In 1859, Shadd became the first black man to be elected to political office in Canada. See:

http://www.flickr.com/photos/jim_from_london/

In April, First Lady Michelle Obama unveiled a bust of **Sojourner Truth** created by the renowned sculptress, Artis Lane, a direct descendant of A.D. Shadd. This is the first sculpture in the U.S. Capitol to honor a black woman, and it graces Emancipation Hall.

In early May, Ms. Lane returned for a visit to her Canadian home town of Chatham, Ontario, for the unveiling of a bust she created to honor **Mary Ann Shadd Carey**, her great-great aunt. The eldest child of Harriet and Abraham D. Shadd, Mary Ann was the first black woman to edit a North American newspaper, Toronto's *Provincial Freeman*. The paper began publication in 1854 with Samuel R. Ward as its "nominal" editor, but Ms. Shadd did the bulk of the work and was soon recognized as the real editor. Ward had escaped to Toronto via Lake Champlain and the St. Lawrence River in 1851. For his story, visit the Lake Champlain: Doorway to Liberty section of our website. The life of Mary Ann Shadd is explored in the documentary, [Breaking The Ice: The Mary Ann Shadd Story](#). See www.whitepinepictures.com/seeds/i/5/



SAVE THE DATE!

Solomon Northup Day

A Celebration of Freedom

July 18, 2009

Saratoga Springs

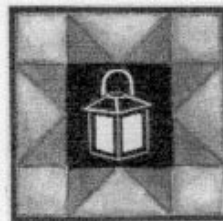
Heritage Area Visitor Center

297 Broadway

Saratoga Springs, NY 12866

For More Information, Call:

518-587-3241



The North Country Lantern

Editor, Don Papson

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Our
Fourth Annual Meeting

June 20, 2006

3-5pm

Ausable Valley Grange Hall
1749 Main Street
Keeseville, NY

* Activities Report

* Elections

* Amendments

* Lantern Award

Refreshments will be served

North Country
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A Letter to the Editor

Hope all is well up North. You are all doing a wonderful job. My purpose for writing is that I have undertaken a new personal study program. I am an avid quilter and some books about quilting history recently came to my attention. I am hooked. I have heard stories that some abolitionists used quilts as signals for the Underground Railroad system. Sadly, there is no historical evidence to substantiate that lore... I have, however, learned some very interesting facts regarding quilting and quilters from the 1800's that are very interesting to me and thought they might prove to be of interest to some of the other ladies.

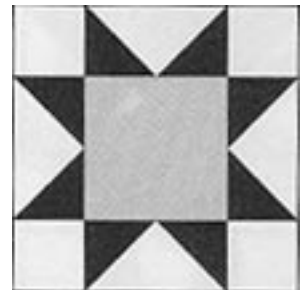
It seems the Federal government at the time of the Civil War was very low on funds and turned to the women of the North for help. They put up posts requesting the women to make bed quilts for the soldiers so they would not have to sleep on the bare ground. During the four years of the war it is estimated the women made 125 THOUSAND quilts for their soldiers...They also made uniforms and bandages. In 1863 the Sanitary Commission of the North (like the Red Cross) held a fair in Chicago and in a three day period raised approximately \$100 thousand dollars for the war effort selling their handmade items and other items of interest. That is astounding! This information was mainly obtained from Barbara Brackman's book on the Underground Railroad quilts..[in]one of the chapters in my study program [the] topic of interest is about two women, one white and one a former slave....

Keep you the good work.

God bless.

Theresa Demers (Olmstedville, New York)

Ed. Note: The women referred to were Quaker abolitionist Amy Kirby Post and Harriet Jacobs, a fugitive slave from North Carolina. Jacobs boarded with Amy and Jacob Post in Rochester, New York, in 1849. She told Amy Post how she had taken a white lover to protect herself from her master's sexual advances. After bearing two children, Jacobs escaped and hid in her grandmother's cramped attic for seven years before escaping to the North. After Post encouraged her to write down her story, Harriet Jacobs published her riveting autobiography, *Incidents in the Life of a Slave Girl*, under the pen name Linda Brent. For more on UGRR quilts, visit www.barbarabrackman.com



The North Star