

Chandler Center for the Arts welcomes you to the school-day performance of **NORTH: The Musical**.



NORTH follows the journey of a precocious teenage boy and Lawrence and his mother, Minnie, as they escape the Deep South and travel North through the Underground Railroad to seek freedom. Their route through the Louisiana's bayous, the bustling city of New Orleans, and the young town of Lawrence, Kansas introduces Lawrence, Minnie, and the audience to the diverse, multi-faceted lives of Black Americans during this time.

Set in the 1850s, NORTH is based on actual accounts of slave escapes through the Underground Railroad network, as well as creator Ashli St. Armant's personal family history of overcoming slavery in Louisiana. While acknowledging the realities of slavery, both the script and original musical compositions by Ms. St. Armant bring out the full experience of freedom-seekers: optimism, bravery, playfulness, wonder, suspense, and mystery.

These keynotes provide information, discussion topics, activities, and resources to use both before and after the performance. The materials are designed to help you integrate the show with learning objectives in many areas of the curriculum, including Social Studies, Music, and Theater.

During this performance, NORTH strives to introduce listeners to the following topics to stimulate discussion and participation:

Culture and Cultural Diversity | People, Places, and Environments
Time, Continuity and Change | Individual Development and Identity

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GLOSSARY

(Please note to students that in earlier times some of these words were an acceptable term for referring to African Americans. While not offensive in the past, today the term like “Negro” or “Mulatto” are outdated and inappropriate, unless one is reading aloud directly from a historical document.)

ABOLITIONIST – a person who sought to end the practice of slavery in the United States during the 19th century. Most early abolitionists were white, but the most prominent leaders of the movement were escaped or freed black men and women, such as Frederick Douglass and Harriet Tubman. Other famous abolitionists include William Lloyd Garrison, Harriet Beecher Stowe, and John Brown.

BORDER RUFFIANS – a group of proslavery Missourians who used to cross the border into Kansas to vote illegally, raid towns and intimidate anti-slavery settlers. The term originated after the passage of the Kansas-Nebraska Act in 1854, which allowed local voters to decide whether Kansas would be a free or slave state. Border ruffians, or “bushwhackers,” clashed with anti-slavery groups through the outbreak of the Civil War, prompting the name “Bleeding Kansas” due to years of violent civil disturbances.

CONDUCTOR – a person who guided runaway slaves from place to place along the routes of the Underground Railroad. Perhaps the most famous conductor was Harriet Tubman, an escaped slave who helped hundreds to freedom over the course of eight years.

FREE PEOPLE OF COLOR – people of black heritage who were born free or escaped the bonds of slavery before its practice was abolished in 1865. The rights of these individuals varied by state, but many enjoyed a high level of acceptance and prosperity, though still set apart from their white neighbors.

FREEDOM SEEKERS – an enslaved person who takes action to obtain freedom from slavery, either by attempting escape on their own or through the Underground Railroad. Another common term is a “runaway slave.”

MAROONS – formerly enslaved black people and their descendants who gained their freedom by fleeing for cover in remote mountains or dense tropical terrains, particularly in the marshes of the lower South. They developed their own culture, government, trade and as ranks grew, often took to guerrilla warfare against their oppressors.

MULATTO – a person of mixed white and black ancestry, usually the first-generation offspring of black and white parentage. While this was a common term used during the time of the Underground Railroad, today the term mulatto is a dated and offensive term with many preferring to identify themselves as biracial, mixed or simply “other.”

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NEGRO OR COLORED – a term historically used to denote a person of black heritage, usually classified according to black ancestry and physical traits such as dark skin pigmentation. In the past these words were commonly used, though in the late 1900s there was a push toward a preference for “black” and “African American.” In 2016, President Barack Obama signed a law pushing to modernize some 1970s-era laws and calling for the removal of these terms on federal forms.

PLAÇAGE – a contract relationship between a white man and a free woman of color, in which the man agrees to take care of the young woman and any children she may bear him by providing housing and a form of income.

PLANTATION OWNERS – a person who owned an estate in the American South on which crops such as coffee, sugar and tobacco were generally cultivated by the exploitation of slave or indentured labor. Prior to the Emancipation Proclamation, most plantation owners owned 20 or more slaves.

QUADROON – a person of one-quarter black ancestry and three-quarters white ancestry. Following the accomplishments of the civil rights movement in the 1950s and ‘60s, this term is now considered to be a dated and offensive term.

“SOUND ON THE GOOSE” – a phrase used during colonial America to signify commitment to the pro-slavery cause in Kansas.

STATIONS – the places on the Underground Railroad that sheltered freedom seekers; often these were homes, barns, churches and businesses of anti-slavery sympathizers.

UNDERGROUND RAILROAD – a network of routes, places and people that helped enslaved people in the American South escape to the North. The name was used metaphorically as it was not located underground nor was it an actual railroad; instead, operated through “safe houses” and properties of anti-slavery sympathizers. Routes took freedom seekers in many directions and were often not a direct line to northern states. Between 1810 and 1850, the Underground Railroad is estimated to have helped guide 100,000 slaves to freedom.

For deeper understanding, here are a few resources that discuss the “language of slavery.”

National Parks Underground Railroad – Language of Slavery

<https://www.nps.gov/subjects/undergroundrailroad/language-of-slavery.htm>

Chicago Tribune column, “Language matters: The shift from ‘slave’ to ‘enslaved person’ may be difficult, but it’s important” <https://www.chicagotribune.com/columns/eric-zorn/ct-column-slave-enslaved-language-people-first-debate-zorn-20190906-audknctayrarfijimpz6uk7hvy-story.html>

TELLING THE STORY

Inspired by true accounts of escape through the Underground Railroad, the story begins in Vacherie, Louisiana in the middle of the 19th century. To save her son Lawrence, Minnie realizes that they must seek their freedom by finding their way through the intricate network of the Underground Railroad. Their travels take them to Lawrence, Kansas with the hope of finding John Brown and eventually finding freedom in Canada.

Ms. St. Armant’s own ancestors were enslaved in Vacherie, Louisiana. During her research, she discovered incredible connections to her own family and experiences. Many of those findings influenced the final story, including characters like Tham the Brave, a real-life leader in a Maroon community who had been enslaved on the same plantation as Ms. St. Armant’s family members in the 1780’s. The set design and the song “Oh What These Trees Have Seen” come from her personal experience visiting the area where this plantation had been located.

“This play is bigger than me, and it’s a part of me,” says St. Armant. “I hope the audience feels the humanity in these characters because they’re alive. For myself, the creative team, and the actors, we’ve all said that being part of creating this piece has changed us — we’ve all grown as people. I hope the audience feels this too.”

Over a period of four years, Ashli St. Armant has developed this project alongside a team of prolific musicians, visionary artists, and awe-inspiring performers.



ABOUT ASHLI ST. ARMANT

Ashli St. Armant is a jazz vocalist, composer, musician, and musical theater playwright. She is known for her award-winning work in children's education and entertainment, including her band, Jazzy Ash and The Leaping Lizards, and her Audible mystery series, Viva Durant, which includes New York Times bestselling story, Viva Durant and the Secret of the Silver Buttons.

CREATIVE TEAM

Ashli St. Armant | Composer/Lyricist/Director

Isaiah Johnson | Creative Producer

Rodrigo Varandas | Assistant Director

Christopher Scott Murillo | Scenic Design

Jojo Siu | Costume Design

Tim Swiss | Lighting Design

Monik Jones | Choreographer

Tristan Dolce | Sound Engineer

Alex Sadnik | Music Arranger, Alto Saxophone

Chris Schlarb | Music Producer, Big Ego Studios

Devin O’Brien | Engineer

Doug Carter | Piano

Danny Frankel | Drums/Percussion

Philip Glenn | Fiddle/Mandolin/Organ

Ramsey Hampton | Trombone

Steve Lorentzen | Guitar

Anthony Shadduck | Bass

ABOUT THE MUSIC



Nat King Cole

Musical Inspiration

To complement the story, the musical genres in *NORTH* are equal parts jazz, musical theatre, and St. Armant's own signature style. For inspiration she drew from an array of musical heroes, including Nat King Cole, Mahalia Jackson, Fela Kuti and Stephen Sondheim. Songs include "Never," "Git on Board," "Oh What These Trees Have Seen," "On the Run," "Head Straight, Shoulders Back" and more.

As a result, the score of *NORTH* covers a wide breadth of musical genres including worker songs, the blues, traditional pop, Afrobeat, musical theatre and of course, jazz! Jazz is a foundational building block of *NORTH*, as jazz represents a culmination of many early Black American experiences, and their musical expressions.



Mahalia Jackson

What are Spirituals?

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



Fela Kuti

Spirituals were songs born from black churches during the 1700s and 1800s. Although lyrics often carried religious themes, spirituals also spoke to the Black experience in the Antebellum South and the quest for freedom. It is also said that freedom seekers use spirituals as codes to navigate the Underground Railroad.

Spirituals like "Wade in The Water" and Black American folk songs like "All the Pretty Little Horses" are woven through *NORTH* as musical interludes.



Stephen Sondheim

LISTENING LINKS

The Superpower of Singing: Music and the Struggle Against Slavery:

<https://www.nps.gov/articles/000/the-superpower-of-singing-music-and-the-struggle-against-slavery.htm>

NORTH'S "All The Pretty Little Horses":

<https://www.dropbox.com/s/hgme7zk6pu3aef0/18%20All%20The%20Pretty%20Horses.wav?dl=0>

"All The Pretty Little Horses" by Jazzy Ash (aka Ashli St. Armant):

<https://www.dropbox.com/s/s7klalz9gg9ejkd/13%20All%20The%20Pretty%20Little%20Horses.mp3?dl=>

NORTH'S "Wade in the Water":

<https://www.dropbox.com/s/tvje46n4m1fwt2/07%20Wade%20In%20The%20Water.wav?dl=0>

"Wade In The Water" performed by Ella Jenkins:

<https://www.dropbox.com/s/y7own5yimo5c4jf/Ella%20Jenkins%20-%20Wade%20in%20the%20Water.mp3?dl=0>

CAST & CHARACTER BREAKDOWN



Alyssa Holmes is a Los Angeles native and a graduate from Howard University, where she earned a BFA in Theatre Arts with an emphasis in Dance. This is her first production post-graduation, and she is very excited to be a part of this show.

CHARACTER PLAYED: MINNIE

Life on the plantation is all Minnie knows, and Lawrence’s young mother has a steadfast strategy for survival - just keep your head down and be grateful. After making an earth-shattering discovery, she’s forced to consider other plans. Now the real question is, will Lawrence be a trustworthy partner on this journey of life-or-death, or will he be a burden?



Jordan Crawford is a professional dancer/choreographer, singer-songwriter, and actor. In 2022, he graduated from the American Musical and Dramatic Academy with a Bachelor of Fine Arts. Jordan's credits include Off-Broadway shows 'Revelation: The Musical' and 'A Soulful Christmas', the Super Bowl LVI Halftime Show, television shows, music videos and many more.

CHARACTER PLAYED: LAWRENCE

Young Lawrence is clever, quick, and hopelessly naive. Perhaps his zest for life and quest for something more will carry him through the darkness and into free land. Lawrence is also on a journey of self-discovery. As he navigates the wilderness and strange lands, he must also navigate the power struggle between mother and nearly adult son.



Jazmine Chappel is a singer/songwriter from Decatur, Georgia. She started singing in church at the age of five, when her passion for music began. She fell in love with theatre after being cast in her first role as Fairy Godmother in Cinderella. After graduating from Cosmetology school in 2015, her passion for the arts has continued and flourished. She recently wrapped up a tour with Kirk Franklin and Company. She is grateful for her family and friends for pushing her to pursue her dreams and looks forward to what's to come.

CHARACTERS PLAYED: ALTHEA, MAROON, BOATMAN, BORDER RUFFIAN

Althea, Minnie’s best friend and confidant, has co-conspired a plan for her son to escape slavery by faking his death - and it worked! Now Minnie must trust her friend’s instinct and wisdom as she helps Minnie and Lawrence concoct a plan of their own. Learn more about how real people escaped slavery in the “Historical People and Places” section, starting on page 12 of this study guide.

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Maroons were people who escaped slavery but didn't travel far. Instead, they settled in the hinterlands of the forests and bayous near their point of escape. This was usually a temporary solution, but some Maroons lived in communities for up to ten years. Learn more about maroon communities in the "Historical People and Places" section, starting on page 12 of this study guide.

Boatman - The Underground Railroad was a massive operation, hidden in plain sight. Often, abolitionists and freedom seekers disguised themselves in ordinary jobs and moved through ordinary means. For example, Frederick Douglass escaped slavery by pretending to be a sailor and boarding a sailboat with falsified papers. Learn more about Frederick Douglass in the "Historical People and Places" section, starting on page 12 of this study guide.

Border Ruffians were pro-slavery vigilantes who patrolled, raided, and intimidated abolitionists and their anti-slavery operations near the border of Missouri and the Kansas Territory. These self-organized groups worked outside of the law and were often violent. Learn more about border ruffians in the "glossary" section, starting on page 12 of this study guide.



Ethan Williams is an actor hailing from Dallas, Texas. Inspired by Pop and R&B, he is also an established 1st Tenor vocalist. He began his career in the arts during his junior year in high school then went on to attend the American Academy of Dramatic Arts, in Los Angeles California training in musical theater, dialects, sketch comedy, and drama. With a wide variety of skills when he isn't studying his craft, he swims competitively and practices two forms of martial arts.

CHARACTERS PLAYED: THAM THE BRAVE, NEWSOME, BOATMAN, WILLIAMS, GEORGE DEBAPTISE

Tham the Brave is based on a distant relative of playwright Ashli St. Armant. "Tham the Brave" is an almost-mythical character who emerges from the forest and introduces Minnie and Lawrence to his community of Maroons. This accidental meeting has the potential to change the course of their path - and lives - forever. Learn more about Maroon communities in the "Historical People and Places" section, starting on page 12 of this study guide.

Newsome (seen in silhouette) is a plantation owner who enslaved Minnie and Lawrence.

Williams is a carpenter in a wagon wheel shop, and an agent of the Underground Railroad. He's an assistant to John Brown, renowned abolitionist.

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George DeBaptiste was a real Underground Railroad conductor who used his steamboat, the T. Whitney, to move freedom seekers from the shores of Detroit, Michigan in the United States to Whistler, Ontario in Canada, where slavery was illegal. Learn more about George DeBaptiste in the “Historical People and Places” section, starting on page 12 of this study guide.



Josh Howerton is a singer/songwriter from Phoenix, AZ now setting his sights on the stage. The dream of acting seemed unrealistic growing up in small town Missouri, but with North: The Musical being his first production, he feels excited to finally be stepping into a creative field he has always wanted to pursue.

CHARACTERS PLAYED: BOUDREAUX, WALTER WETHERBY, ‘CELIA” BOAT CALLER, JOHN BROWN, STEPHENS

Boudreaux (seen in silhouette) is a plantation owner who strikes a sickening deal with Newsome.

Walter Wetherby is inspired by real-life abolitionist, William Still. Walter Wetherby is a conductor on the Underground Railroad, and Minnie and Lawrence’s guide to freedom. But can Minnie trust this unusual man with a mysterious past?

“Celia” Boat Caller – see Boatman description on page 8.

John Brown was an infamous, real-life abolitionist who was known for taking matters into his own hands in the name of anti-slavery. His tactics were often unconventional, violent, and sometimes deadly. It begs the question: was John Brown a good guy or a bad one?

Stephens is a Quaker, farmer, and an agent on the Underground Railroad. Although Stephens is a fictional character, real-life Quakers held religious beliefs that aligned with anti-slavery ideology. Many Quakers served as conductors and agents on the Underground Railroad. Learn more about Quakers in the “Historical People and Places” section, starting on page 12 of this study guide.



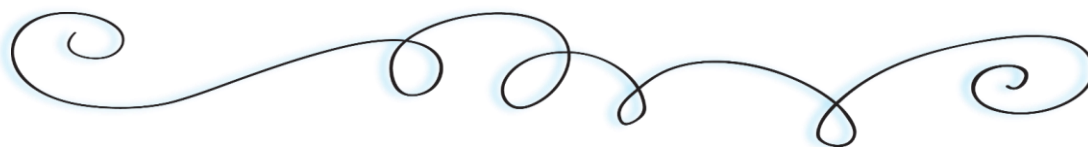
Reyna Papotto is an aspiring model, singer, and actor. She is currently studying Performing Arts at Savannah College of Arts and Design (SCAD) in Savannah, Georgia. Her professional credits include work behind the camera with companies like Netflix, and center stage with performances like “BAM!”, a celebration of Black artists in music. NORTH: The Musical is Reyna’s first national tour.

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CHARACTERS PLAYED: GENEVIEVE LEGRANGE, MAROON, BOATMAN, BORDER RUFFIAN

Genevieve Legrange is a free woman of color - poised, well-dressed, and eloquent. This agent of the Underground Railroad was born free and lives in a Creole cottage, which she owns. She's a complete anomaly to Lawrence and Minnie, but they'll have to learn to trust her if the plan is going to work. Genevieve represents a unique society of mixed-race women who lived freely and lavishly, often because of a *plaçage*, or a non-legal partnership with a white man. These women were sometimes referred to as *quadroons*, meaning they were a quarter black (or less).

PLEASE NOTE: *Both terms are now considered derogatory.* Learn more about Quadroons in the "Historical People and Places" section, starting on page 12 of this study guide. Learn more about Maroons and Maroon Communities on page 18 of the study guide.



HISTORY

The Underground Railroad

Objectives

Students will be able to:

- define the Underground Railroad
- identify the journey of freedom seekers on the Underground Railroad
- discuss the dangers of the journey of the freedom seekers as they traveled on the Underground Railroad
- realize the significance of the conductors on the Underground Railroad
- use a map to create an escape route for freedom seekers

Focus Questions

- What states did the freedom seekers travel through as they moved through the Underground Railroad?
- What dangers did they face as they traveled on the Underground Railroad? How did they travel safely from one "station" to another?

Key Concepts

Conductors, Stations, Geography, Transportation

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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. Freedom seekers 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 freedom seeker 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 enslaved people and those who helped them to freedom. Therefore, railroad terminology was used to maintain secrecy and confuse the slave catchers.

The code words often used on the Underground Railroad were:

TRACKS – routes fixed by abolitionist sympathizers

STATIONS or **DEPOTS** – hiding places

CONDUCTORS – guides on the Underground Railroad

AGENTS – sympathizers who helped the enslaved people connect to the Railroad

STATION MASTERS – those who hid freedom seekers in their homes

PASSENGERS, CARGO, FLEECE, or FREIGHT – escaped enslaved people

TICKETS – indicated that freedom seekers were traveling on the Railroad

STOCK HOLDERS – 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

THE DRINKING GOURD – the Big Dipper constellation; a star in this constellation pointed to the North Star, located on the end of the Little Dipper’s handle

The enslaved people 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 freedom seekers would run through the woods at night and often hide by day. They did this 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 if 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. 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 freedom seekers 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 to confuse the slave catchers.

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The freedom seekers 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 freedom seekers had to hunt, forage, and use creative means to find food and sustenance. Along the Underground Railroad journey, the freedom seekers 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 people 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 for 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.



HISTORICAL PEOPLE AND PLACES

NORTH was inspired by the lives and experiences of real people and places.

Bleeding Kansas

Between roughly 1855 and 1859, Kansans engaged in a violent guerrilla war between pro-slavery and anti-slavery forces in an event known as Bleeding Kansas which significantly shaped American politics and contributed to the coming of the Civil War.

In May 1854, Congress passed the Kansas-Nebraska Act which formally organized the territory west of Missouri and Iowa (Kansas and Nebraska) and opened this space up to settlers. In a departure from previous territorial and state organization bills, Congress did not explicitly designate these territories to be either free or enslaved. Rather, the Kansas-Nebraska Act adhered to popular sovereignty a principle where the people residing in Kansas and Nebraska would determine if the territory shall be free or enslaved either by a popular referendum or through the election of

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pro-slavery and anti-slavery representatives to draft a constitution. Consequently, free state and slave state proponents rushed to Kansas to try to stake their claim in their efforts to either legalize or prohibit slavery there. There was not the same flurry in Nebraska as it was largely assumed that it would become a free state without much debate. However, Kansas was a different story. Located directly west of Missouri, under the Missouri Compromise, slavery would be prohibited in the Kansas territory; however, the passage of the Kansas-Nebraska Act opened up the possibility for slavery to exist in this territory and many southerners remained committed to take advantage of this opportunity and make Kansas a slave state.

For additional information, please visit:

<https://www.history.com/topics/19th-century/bleeding-kansas>

<https://www.battlefields.org/learn/articles/bleeding-kansas>

The Lawrence Massacre

Lawrence, Kansas was established with a political agenda of seeing that Kansas joined the Union as a “free state.” Lawrence was burned to the ground in 1863 and most of its men and young boys were massacred when Quantrill’s raiders sacked the town.

For additional information, please visit:

<https://www.blackpast.org/african-american-history/quantrills-raid-on-lawrence-kansas-1863/>

Fugitive Slave Law of 1850

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

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

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

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

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

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

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

For additional information, please visit:

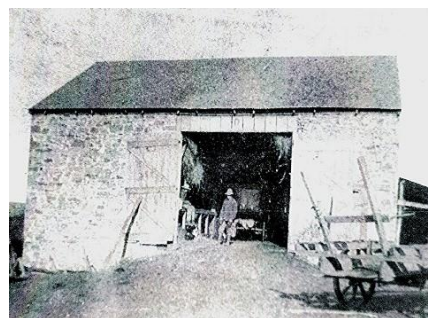
<https://socialwelfare.library.vcu.edu/federal/fugitive-slave-act-of-1850/> - Social Welfare History Project

<https://www.accessible-archives.com/2017/02/manstealing-law-explained/> - Accessible Archives

<https://nationalcenter.org/FugitiveSlaveAct.html> - National Center - Text of the law itself

Grover Barn

Grover Barn is a historic stone barn, built in 1858 by abolitionists Joel and Emily Grover to serve their farm. The barn played a significant role in the Underground Railroad in pre-Civil War Kansas. It is also one of the nation’s best-documented stations on the Underground Railroad and one of the best-preserved Underground Railroad sites still standing in Lawrence, Kansas. Because of this, the Grover Barn is designated as an Underground Railroad site on the National Park Service’s Underground Railroad Network to Freedom.



For additional information, please visit:

<https://guardiansofgroverbarn.com/history/>

<https://ffnha.oncell.com/en/grover-barn-261579.html>



John Brown

https://www.cleveland.com/metro/index.ssf/2013/02/john_brown_the_barber_early_se.html - Cleveland.com

John Brown was a 19th-century militant abolitionist known for his raid on Harpers Ferry in 1859. Brown was born to free parents in Virginia around 1798 and moved to Cleveland in 1828, taking up barbering — a trade common for Blacks, according to the Encyclopedia of Cleveland History. He married the widow of an established barber and ran a barbershop in one of the city’s best hotels, the New England House, until fire destroyed it in 1854.

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

When Jim Daniels, an enslaved person in Missouri, found that his owner had died, he feared that he and his family would be sold and separated. Daniels contacted John Brown for help. Brown brought Daniels and his family out of Missouri to the Grover farm near Lawrence. The “cargo” of 12 people stayed several nights in the Grover’s new stone barn, including a new free-born baby. They then began a journey on the Underground Railway that would take them north and east through Nebraska, Iowa, Illinois, and Michigan, enroute to freedom in Canada. The Grovers defied federal law by harboring the fugitives, risking fines and imprisonment. This was Brown’s last trip through Lawrence, Kansas.

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

For additional information, please visit:

<https://www.nps.gov/people/john-brown.htm>

<https://www.historynet.com/john-brown/>

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Quindaro, KS

Named after the daughter of the Wyandotte chief who sold the land to abolitionist, Abellard Guthrie, Quindaro was settled by abolitionists in late 1856, with construction starting in 1857. The boomtown population peaked at 600, rapidly settled by migrants. They were aided by the New England Emigrant Aid Company, who were trying to help secure Kansas as a free territory. One of several villages hugging the narrow bank of the Missouri River under the bluffs, the town was a free state port-of-entry for abolitionist forces of Kansas. It was established as part of the resistance to stop the westward spread of slavery. Quindaro's people also aided escaped slaves from Missouri and connected them with the Underground Railroad.

For additional information, please visit:

<https://civilwaronthewesternborder.org/encyclopedia/quindaro-kansas>



Harriet Tubman

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

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

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

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

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

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

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

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

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

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

For additional information, check these websites:

<http://www.harriet-tubman.org/underground-railroad-secret-codes/> - Harriet Tubman Historical Society

<http://www.american-historama.org/1829-1841-jacksonian-era/underground-railroad-symbols.htm> - American Historama

<http://www.harriet-tubman.org/songs-of-the-underground-railroad/> - Harriet Tubman Historical Society



William Still

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

Biography of William Still

William Still (1821 - 1902) was a prominent abolitionist and coined the term Underground Railroad. Still was also one of the chief conductors of the Underground Railroad in Pennsylvania.

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

Early Life

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

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

Abolitionism

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

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

During one of his interviews, Still realized that he was questioning his older brother, Peter, who had been sold to another slaveholder once their mother escaped. Still documented the lives of more than 1,000 former enslaved people and kept this information hidden until slavery was abolished in 1865.

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

After 1865

Following the abolition of slavery, Still published the interviews he conducted in a book entitled, "Underground Railroad." Of his book, Still said, "we very much need works on various topics from the pens of colored men to represent the race intellectually."

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To that end, the publication of *Underground Railroad* was important to the body of literature published by African Americans documenting their history as abolitionists and former slaves. Still's book was published in three editions and went on to become the most circulated text on the Underground Railroad. In 1876, Still placed the book on exhibit at the Philadelphia Centennial Exposition to remind visitors of the legacy of slavery in the United States.

African American Civic Leader

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

By 1859, Still began the fight to desegregate Philadelphia's public transportation system by publishing a letter in a local newspaper. Although Still was supported by many in this endeavor, some members of the African American community were less interested in gaining civil rights. As a result, Still published a pamphlet entitled, "A Brief Narrative of the Struggle for the Rights of the Colored People of Philadelphia in the City Railway Cars" in 1867. After eight years of lobbying, the Pennsylvania legislature passed a law ending segregation of public transportation.

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

Businessman

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

Death

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

For additional information, please visit:

<http://stillfamily.library.temple.edu/exhibits/show/william-still/historical-perspective/william-still---s-national-sig> - Still Family

<http://underground-railroad.lunchbox.pbs.org/black-culture/shows/list/underground-railroad/home/> - PBS

<https://aaregistry.org/story/william-still-philadelphia-abolitionist/> - African American Registry



Henrietta Duterte

Henrietta Duterte was born to an affluent, free black family and raised in Philadelphia. She was a funeral homeowner, philanthropist, and abolitionist and was the first American woman to own a mortuary. Her mortuary also served as a stop on the Underground Railroad. Henrietta would hide enslaved people in coffins and move them through the city, disguised as part of a funeral profession.

Henriette DeLille

Henriette was born a "free person of color". Technically, she was a quadroon, meaning she was believed to be one-fourth black. Though her parents and siblings listed themselves as white in the census, DeLille used the label "free person of color", which applied to all biracial people. She was a feminist, social worker, and an educator. Alongside her friend, Juliette Gaudin, she worked to teach religion to the enslaved people and encouraged free quadroon women to select men of their own class and have their unions blessed by the church. Although their primary work was in education, DeLille made it possible for the order to build a home for the sick, aged, and poor Black residents of the city. They took into their home elderly women who needed care and visitation, which became America's first Catholic home for the elderly of its kind.



Border Ruffians

One of a group of pro-slavery Missourians during the period from 1854 until the beginning of the Civil War who used to cross into Kansas to vote illegally, make raids, and intimidate the anti-slavery settlers.

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Maroons & Maroon Communities

Maroons are defined as Blacks that escaped enslavement. Maroon communities were bands of fugitive slaves that established their own societies and were common along the slave colonies. These communities extended from The Great Dismal Swamp (located near Virginia and North Carolina), to the island of Jamaica, to Louisiana. The maroons of Louisiana would escape from their master's plantation to the outskirts of the city and seek refuge in the swamps. It was common for one family member to remain on the plantation, not only as a lookout, but to steal food and weapons and pass it off to the maroons. Maroons would escape far enough to hide, but close enough to where they could return to the plantations to access what they needed.

Jean St. Malo

By the late 1700's, Spain gained control of Louisiana from France, with Esteban Rodríguez Miró as the Governor of Louisiana at the time. However, French was still the predominant language of the land. Before Nat Turner's Slave Rebellion in 1831 and Charles Deslondes' Slave Revolt in 1811, a maroon from the New Orleans area had every European in the colony shaken by his audacity.



By the Spaniards, he was known as *Juan San Malo*, with "malo" meaning "bad" in Spanish. To the French, he was *Jean Saint Malo*, after the city of Saint-Malo, a slave port located in Brittany, France. He lived on the plantation of Pierre Frederick d'Arensbourg near New Orleans, with little to no documentation about his life as a slave. His physical appearance or when and how he escaped is unknown. What is known is that after running away, St. Malo emerged as the leader of a group of nearly fifty maroons (called *cimaroones* by the Spanish) that escaped from neighboring plantations. This group consisted of men and nearly half of women, including St. Malo's wife, Cecilia. This high percentage of women was unheard of in other maroon societies.

For additional information, please visit:

<https://www.noirnnola.com/post/2018/07/30/jean-saint-malo-the-man-the-maroon-the-martyr>



Frederick Douglass

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

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

Slavery and Escape

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

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

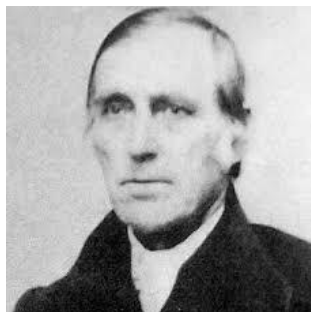
When Frederick was fifteen, his slaveowner sent him back to the Eastern Shore to labor as a fieldhand. Frederick rebelled intensely. He educated other enslaved people, physically fought back against a "slave-breaker," and plotted an unsuccessful escape. Frustrated, his slaveowner returned him to Baltimore. This time, Frederick met a young free black woman named Anna Murray, who agreed to help him escape.

On September 3, 1838, he disguised himself as a sailor and boarded a northbound train, using money from Anna to pay for his ticket. In less than 24 hours, Frederick arrived in New York City and declared himself free. He had successfully escaped from slavery.

For additional information, please visit:

<https://www.restoreclevelandhope.com/wp-content/uploads/Underground-Railroad-Assignment-Topics.pdf>

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Levi Coffin

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

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

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

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

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

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

For additional information, please visit:

<https://www.waynet.org/levicoffin/> - Waynet (Wayne County, Indiana)

<https://docsouth.unc.edu/nc/coffin/bio.html> - Documenting the American South

<https://docsouth.unc.edu/nc/coffin/menu.html>

- Reminiscences of Levi Coffin, the Reputed President of the Underground Railroad

Quakers

The Quaker campaign to end slavery can be traced back to the late 1600s, and many played a pivotal role in the Underground Railroad. In 1776, Quakers were prohibited from owning slaves, and 14 years later, they petitioned the U.S. Congress for the abolition of slavery. A primary Quaker belief is that all human beings are equal and worthy of respect.



Thomas Garrett

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

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

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

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

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

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

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

For additional information, please visit:

<http://www.quakersintheworld.org/quakers-in-action/122/Thomas-Garrett> - Quakers in the World

<http://web.tricolib.brynmawr.edu/speccoll/quakersandslavery/commentary/people/garrett.php> - Bryn Mawr College

<https://www.nps.gov/nr/travel/underground/de2.htm> - National Park Service

<http://www.harriet-tubman.org/letter-by-thomas-garrett/> - Harriet Tubman.org



Isaac Hopper

Anti-slavery sentiment was particularly prominent in Philadelphia, where Isaac Hopper, a convert to Quakerism, established what one author called "the first operating cell of the abolitionist underground." In addition to hiding freedom seekers in his own home, Hopper organized a network of safe havens and cultivated a web of informants to learn the plans of fugitive slave hunters. Though a tailor by trade, he also excelled at exploiting legal loopholes to win enslaved people's freedom in court. Hopper moved to New York City in 1829. There, he continued helping escaped enslaved people, at one point fending off an anti-abolitionist mob that had gathered outside his Quaker bookstore.

Ellen and William Craft

William (1824-1900) and Ellen Craft (1826-1891) were born enslaved in Georgia. Once they were married, both William and Ellen knew that their union was not recognized by the eyes of the law, and they were susceptible to be sold and separated at any time. They resolved to escape and ingeniously hatched a plan: Ellen appeared to resemble a white woman, so she cross-dressed as a male plantation owner, with William posing as her slave. Since enslaved individuals were not allowed to read or write, Ellen bandaged her right arm and pretended she had damaged it if any papers were required to be signed.



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After taking several trains (with one hair-raising moment when Ellen recognized a man sitting opposite her as a guest at their master's table) they managed to escape to Boston via the Underground Railroad. In Philadelphia, Ellen and William Craft stayed with free Blacks and Quakers. Legally, both William and Ellen were still fugitives, and were in great danger when the Fugitive Slave Act of 1850 was passed. Fugitive slave catchers were sent from the South to retrieve them, but William and fellow black activist Lewis Hayden met them at the door of Hayden's house, threatening to blow them all up with dynamite if they crossed the threshold. For their safety, the Crafts sailed to England and lectured against American slavery.

For nineteen years, they lived in England, and they toured the country speaking about life in chattel slavery. They returned to the United States in 1868 and set up a farm in Georgia.

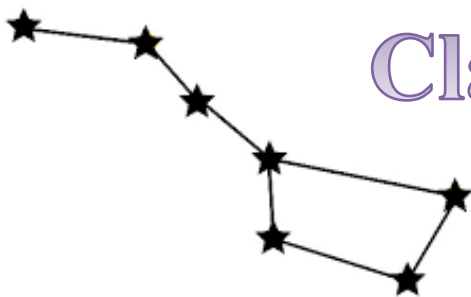
George DeBaptiste

George DeBaptiste was a prominent Black conductor on the Underground Railroad in southern Indiana and Detroit, Michigan. Born free in Virginia, he moved as a young man to the free state of Indiana. In 1840, he served as valet and then White House steward for US President William Henry Harrison, who was from that state. In the 1830s and 1840s, DeBaptiste was an active conductor in Madison, Indiana, located along the Ohio River across from Kentucky. A slave state, this town was a destination for refugee enslaved people seeking escape from slavery.

DeBaptiste moved to Detroit, Michigan in 1846. While Michigan was a free state, refugee enslaved people often preferred to continue to Canada to get beyond the reach of United States fugitive slave laws. DeBaptiste was considered the president of the local Underground Railroad group. During this period, he purchased a lake steamboat for carrying fugitives across the Detroit River to Amherstburg, Ontario. Historians have estimated that DeBaptiste and close collaborator William Lambert secured passage of hundreds of slaves of the estimated 30,000 slaves who settled in Canada.



Proceed to the next page for
Classroom Activities.



PRE-SHOW CLASSROOM ACTIVITIES

1. Using the maps provided at the end of the study guide, have the students imagine that they are enslaved people and plot out their escape route to Canada. Draw an arrow line of the path of a fugitive freedom seekers escaping from a plantation in Mississippi, stopping in Philadelphia (where William Still resided), and on to Canada.

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?

2. There were four main routes that the freedom seekers 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 to confuse the slave catchers.

Have the students work in groups; using the blank map provided at the end of the study guide. After a brief overview of plotting routes, have the students plan their escape route. So that they differ somewhat, provide these routes.

Start in Montgomery, Alabama; go through Philadelphia, Pennsylvania, stopping in Toronto, Canada.

Car: 23 hours, 15 minutes, 1,408 miles **Foot:** 458 hours, 1,388 miles

Start in Richmond, Virginia; go through Philadelphia, Pennsylvania, stopping in Montreal, Quebec, Canada.

Car: 12 hours, 6 minutes, 696 miles **Foot:** 243 hours, 736 miles

Start in Savannah, Georgia; go through Philadelphia, Pennsylvania, stopping in St. Catharines, Ontario, Canada.

Car: 18 hours, 42 minutes, 1,122 miles **Foot:** 385 hours, 1,165 miles

Start in Jackson, Mississippi; go through Detroit, Michigan, stopping in Windsor, Ontario, Canada.

Car: 14 hours, 43 minutes, 991 miles **Foot:** 334 hours, 1,021 miles

Discuss approximately 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.

3. 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 choose and write two paragraphs explaining why you chose that thing.
4. 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'd 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

POST-SHOW CLASSROOM ACTIVITIES

1. WRITE A REVIEW

Ask students to imagine that they are a critic for the school newspaper. They are going to write a review of NORTH: The Musical to inform others about what they experienced. They should describe the following with detail:

- What they saw
- What they heard
- How the performance made them feel
- What the performance reminded them of
- What their favorite part was and why

Remind students that they must paint a picture of the experience with their words so that others who did not see the performance can imagine it.

2. YOUR ARTISTIC IMPRESSION

Students should create their own artistic impression of the performance. Using shapes, lines, colors, patterns, and other artistic elements from their imagination, they should draw or paint a picture that expresses how the performance made them feel.

3. WRITE TO THE CAST

Once students have seen the performance and have had a chance to discuss what they saw and heard, write to the NORTH: The Musical cast.

Letters may be sent to:

NORTH: The Musical
410 Broadway St., Suite 150
Laguna Beach, CA 92618

4. WRITING PROMPTS

- Choose your favorite character from the performance. Write about what you think happens to that character five, ten, or twenty years later. You can write it in monologue form (from the character's point of view) if you choose. Use evidence from the show to support your ideas.
- With a partner, create a short scene between two of the characters from the show 5, 10 or 20 years after the last time we see them.
- Many of the characters in the show had difficult decisions to make. Pick one of the characters from the show and write about a different choice he or she could have made than the one you saw and how that would have changed the outcome for the character. The change can be positive or negative.
- Write a monologue, scene, poem, or song from the point of view of the character.

MORE TO THINK ABOUT

The Underground Railroad occurred during one of the most challenging eras in the history of the United States of America. It is presented as a dramatic event involving freedom seekers migrating toward the northern United States into Canada. While the experiences of both freedom seekers and members of the Underground Railroad are noted – the impact of the Underground Railroad beyond the Emancipation Proclamation are seldom presented.

The Emancipation Proclamation is the proclamation issued by President Abraham Lincoln on September 22, 1862, that freed the people held as slaves in those territories still in rebellion against the Union from January 1, 1863 forward.

There are several reasons why the Underground Railroad was important and should be studied.

- It was one of the most multicultural collaborative events and protests in United States history as ordinary men and women of many races, religions, and beliefs worked together for social justice.
- It is a demonstration of how African Americans could organize on their own, dispelling the myth that they did not resist enslavement.
- It provided an opportunity for sympathetic Americans to assist in the abolition of slavery.
- It demonstrates the creativity and innovation of communication systems and planned escapes.

One question your students may ask is, **“Why do we need to study the Underground Railroad today? What does it have to do with anything today?”**

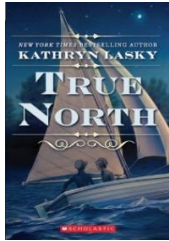
OTHER HISTORICAL EVENTS TO THINK ABOUT:



Being able to see the Underground Railroad through a more holistic lens leads to a better understanding of not only why this event is so historically significant, but how it continues to be significant in modern times. Have students think about some ways individuals and groups worked across the racial and cultural divide for greater good.

READING LIST

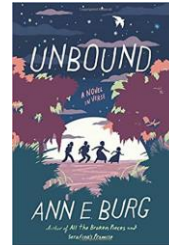
(Elementary age-appropriate chapter books)



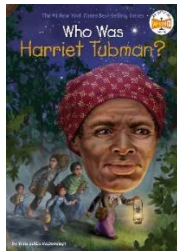
True North
Kathryn Lasky
Grades 3-8



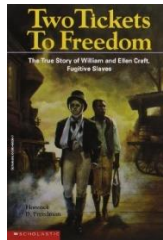
The Underground Railroad
(American Girl: Real Stories From My Time)
Bonnie Bader
Grades 3-8



Unbound: A Novel in Verse
Ann E. Burg
Grades 3-8



Who Was Harriet Tubman?
Yona Zeldis McDonough
Grades 3-8



Two Tickets to Freedom: The True Story of Ellen and William Craft, Fugitive Slaves
Florence B. Freedman, Ezra Jack Keats
Grades 3-8



Rebels Against Slavery
American Slave Revolts by
Patricia C. McKissack Fredrick McKissack
Grades 3-8

Discover numerous resources for curriculum-based experiences, lesson plans, and primary materials about the Underground Railroad: <https://www.nps.gov/subjects/undergroundrailroad/kids-and-education.htm>

For more information on the core standards for the arts, please visit:

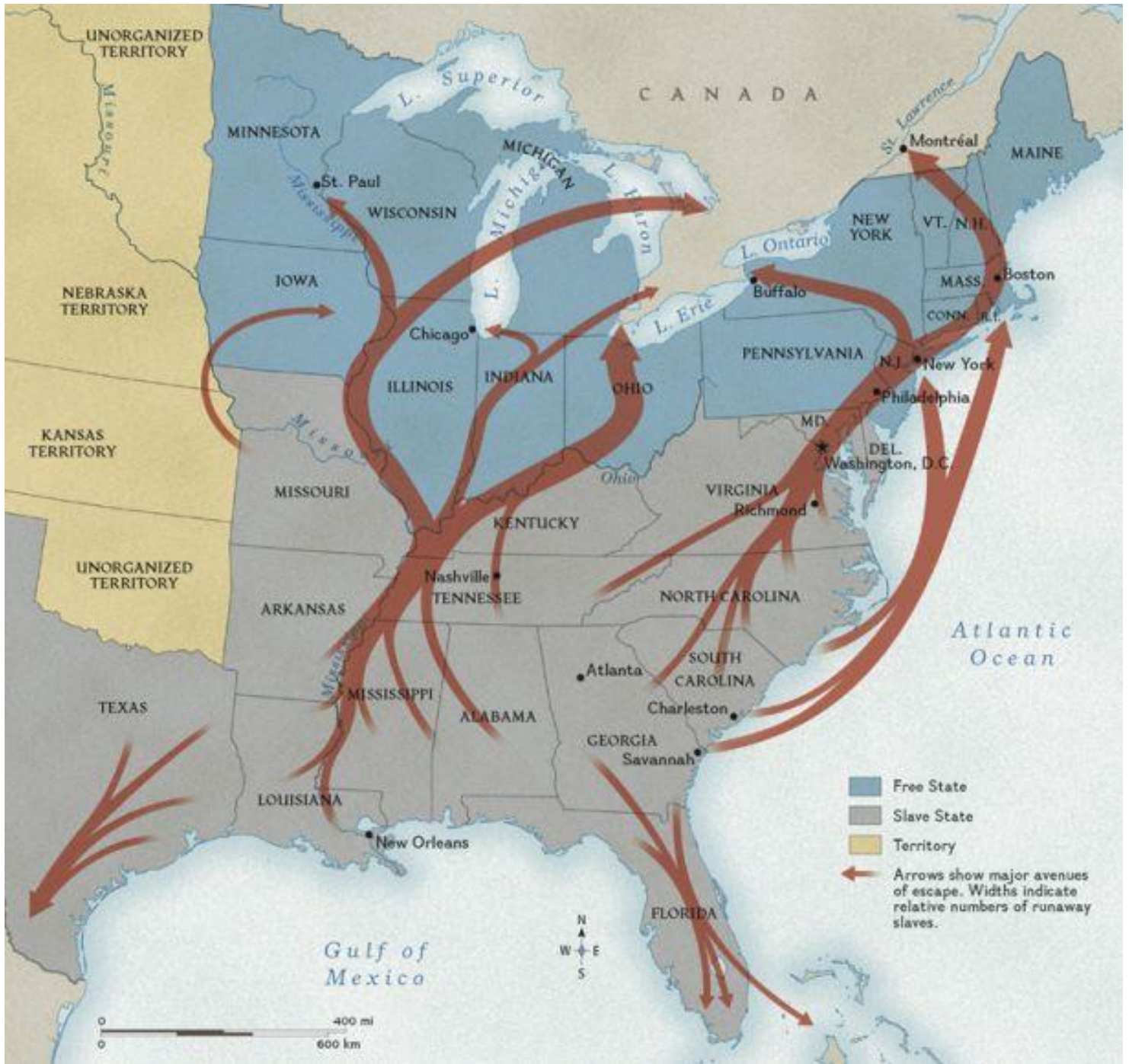
NATIONAL CORE ARTS STANDARDS

ARIZONA STANDARDS FOR THE ARTS

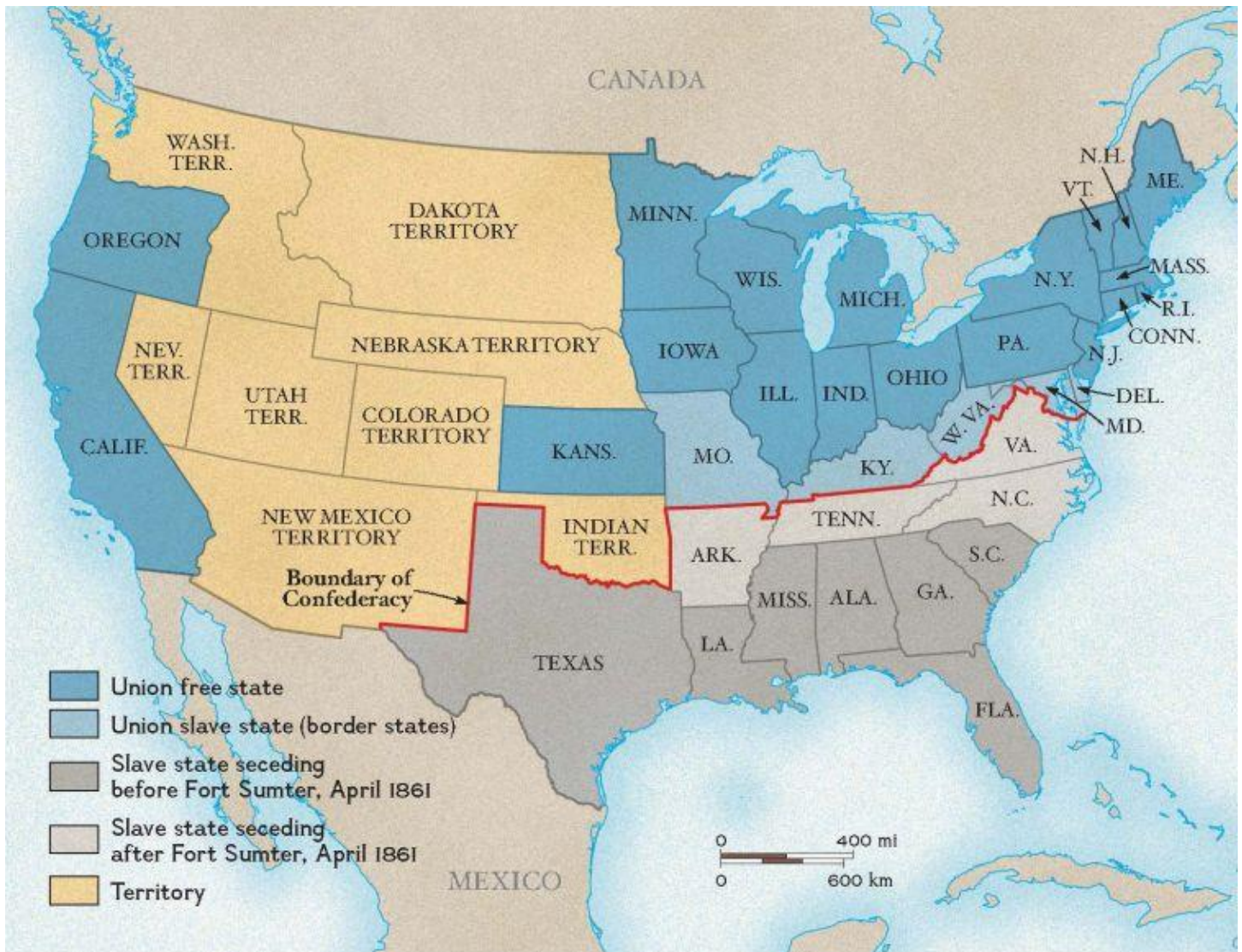
- <https://www.nationalartsstandards.org/>
- <https://www.azartsstandards.com/>

Creating - Conceiving and developing new artistic ideas and work.	Performing - Realizing artistic ideas and work through interpretation and presentation	Responding - Understanding and evaluating how the arts convey meaning	Connecting - Relating artistic ideas and work with personal meaning and external context.
Anchor Standard #1. Generate and conceptualize artistic ideas and work.	Anchor Standard #4. Analyze, interpret, and select artistic work for presentation.	Anchor Standard #7. Perceive and analyze artistic work.	Anchor Standard #10. Synthesize and relate knowledge and personal experiences to make art.
Anchor Standard #2. Organize and develop artistic ideas and work.	Anchor Standard #5. Develop and refine artistic work for presentation.	Anchor Standard #8. Interpret intent and meaning in artistic work.	Anchor Standard #11. Relate artistic ideas and works with societal, cultural and historical context to deepen understanding.
Anchor Standard #3. Refine and complete artistic work.	Anchor Standard #6. Convey meaning through the presentation of artistic work.	Anchor Standard #9. Apply criteria to evaluate artistic work.	

ACTIVITY #1 MAP



ACTIVITY #2 MAP



Boundary Between the Union and the Confederacy

South Carolina left the Union first. Other states in the Deep South (dark gray) seceded next. The debate in the Upper South (light gray) lasted longer, but by the middle of 1861, they, too, seceded. Lincoln knew that the Border States (light blue), where slavery was permitted, were crucial to the Union cause. To keep them in the Union (dark blue), he initially refused to free slaves as part of the war effort.

PLEASE READ THIS TO YOUR STUDENTS AND POST IN YOUR CLASSROOM



Please remind your students that when they are at a live performance, they are in the same room as the performers. Every sound that they make is heard just as much as the performers' sounds. The artists perform to share their work with the audience. Your students' attention, focus, and participation will ensure the best performance experience for them and for everyone. Clapping at the end of the matinee is a sure sign that the audience enjoyed what they saw and heard. The performers will appreciate their enthusiasm!

As an audience member, you are a STAR!
You play an important role in the performance community.
The artists need YOU to give you their best work.

S.T.A.R. Audiences

S

SUPPORT the artists by being attentive and focusing on the performers.

T

TUNE IN: listen and watch for understanding.

A

APPRECIATE the performers by clapping at the right time. For example, when a scene or dance ends, or when the stage lights fade to dark.

R

RESPECT to performers and other audience members. At a performance, you, the others in the audience, and the artists are sharing the experience together and are part of a performance community. Think about ways you can best support the community's performance experience.

**We know you will be a STAR today
And will help your classmates shine too!**