CHAPTER 1

Standard 8.66 Lesson

8.66 Analyze the impact of the various leaders of the abolitionist movement, including John Brown and armed resistance; Harriet Tubman and the Underground Railroad; William Lloyd Garrison and The Liberator; Frederick Douglass and the Slave Narratives; and Harriet Beecher Stowe’s Uncle Tom’s Cabin, Virginia Hill and Free Hill, Tennessee; Francis Wright and Nashoba Commune; and Elihu Embree’s The Emancipator.

John Brown’s Raid

John Brown

https://www.youtube.com/watch?v=Ax7KjLUOt8w

and...

John Brown’s Raid in American Memory

https://www.youtube.com/watch?v=bB_kbFAui-U

( Pictured Above: Harper’s Ferry before John Brown’s raid on October 16, 1859.)

On October 16, 1859, John Brown led a small army of 18 men into the small town of Harper’s Ferry, Virginia. His plan was to instigate a major slave rebellion in the South. He would seize the arms and ammunition in the federal arsenal, arm slaves in the area and move south along the Appalachian Mountains, attracting slaves to his cause. He had no rations. He had no escape route. His plan was doomed from the very beginning. But it did succeed to deepen the divide between the North and South.

John Brown and his cohorts marched into an unsuspecting Harper’s Ferry and seized the federal complex with little resistance. It consisted of an armory, arsenal, and engine house. He then sent a patrol out into the country to contact slaves, collected several hostages, including the great grandnephew of George Washington, and sat down to wait. The slaves did not rise to his support, but local citizens and militia surrounded him, exchanging gunfire, killing two townspeople and eight of Brown’s company. Troops under the command of Lieutenant Colonel Robert E. Lee arrived from Washington to arrest Brown. They stormed the engine house, where Brown had withdrawn, captured him and members of his group, and turned them over to Virginia authorities to be tried for treason. He was quickly tried and sentenced to hang on December 2.
Brown’s strange effort to start a rebellion was over less than 36 hours after it started; however, the consequences of his raid would last far longer. In the North, his raid was greeted by many with widespread admiration. While they recognized the raid itself was the act of a madman, some northerners admired his zeal and courage. Church bells pealed on the day of his execution and songs and paintings were created in his honor. Brown was turned into an instant martyr. Ralph Waldo Emerson predicted that Brown would make “the gallows as glorious as the cross.” The majority of northern newspapers did, however, denounce the raid. The Republican Party adopted a specific plank condemning John Brown and his ill-fated plan. But that was not what the south saw.

Southerners were shocked and outraged. How could anyone be sympathetic to a fanatic who destroyed their property and threatened their very lives? How could they live under a government whose citizens regarded John Brown as a martyr? Southern newspapers labeled the entire north as John Brown sympathizers. Southern politicians blamed the Republican Party and falsely claimed that Abraham Lincoln supported Brown’s intentions. Moderate voices supporting compromise on both sides grew silent amid the gathering storm. In this climate of fear and hostility, the election year of 1860 opened ominously. The election of Abraham Lincoln became unthinkable to many in the south.

"John Brown’s Body" - Song written in his memory

https://www.youtube.com/watch?v=bSSn3NddwFQ

The Underground Railroad
The Underground Railroad was a network of secret routes and safe houses used by 19th-century enslaved people of African descent in the United States in efforts to escape to free states and Canada with the aid of abolitionists and allies who were sympathetic to their cause. [1] The term is also applied to the abolitionists, both black and white, free and enslaved, who aided the fugitives. [2] Various other routes led to Mexico or overseas. An "Underground Railroad" running south toward Florida, then a Spanish possession, existed from the late 17th century until shortly after the American Revolution. However, the network now generally known as the Underground Railroad was formed in the early 19th century, and reached its height between 1850 and 1860. One estimate suggests that by 1850, 100,000 slaves had escaped via the "Railroad".

"The Ballad of the Underground Railroad" by Armstrong School

https://www.youtube.com/watch?v=oesbsKtQx-A

( Pictured Above: Lewis Hayden escaped from slavery through the Underground Railroad, eventually becoming a "conductor" from his Boston home.)
Quilts gave secret messages to the "passengers" on the Underground Railroad. [The Secret Language of the Underground Railroad](https://www.educreations.com/lesson/view/ta-the-secret-language-of-the-underground-railroad/5503794/)

Any cause needs speakers and organizers. Any mass movement requires men and women of great ideas.

But information and mobilization are not enough. To be successful, revolutionary change requires people of action — those who little by little chip away at the forces who stand in the way. Such were the "conductors" of the Underground Railroad. Not content to wait for laws to change or for slavery to implode itself, railroad activists helped individual fugitive slaves find the light of freedom.

(Pictured Above: Harriet Tubman is sometimes referred to as the Moses of her people because of the way she led them out of slavery.)

Our Story: Slave Life and the Underground Railroad

[http://amhistory.si.edu/ourstory/activities/slavelife/](http://amhistory.si.edu/ourstory/activities/slavelife/)
The Underground Railroad operated at night. Slaves were moved from "station" to "station" by abolitionists. These "stations" were usually homes and churches — any safe place to rest and eat before continuing on the journey to freedom, as far away as Canada. Often whites would pretend to be the masters of the fugitives to avoid capture. Sometimes lighter skinned African Americans took this role. In one spectacular case, HENRY "BOX" BROWN arranged for a friend to put him in a wooden box, where he had only a few biscuits and some water. His friend mailed him to the North, where bemused abolitionists received him in Philadelphia.

( Pictured Above: This map of the eastern United States shows some of the routes that slaves traveled during their escape to freedom.)

What You Never Knew About Harriot Tubman

https://www.youtube.com/watch?v=uQ85z9vggYM

Harriet Tubman (born Araminta Ross; African-American abolitionist, humanitarian, and during the American Civil War, a Union spy. Born into slavery, Tubman escaped and subsequently made about thirteen missions to rescue approximately seventy enslaved family and friends,[1] using the network of antislavery activists and safe houses known as the Underground Railroad. She later helped John Brown recruit men for his raid on Harpers Ferry, and in the post-war era struggled for women’s suffrage.

Over eleven years Tubman returned repeatedly to the Eastern Shore of Maryland, rescuing some 70 slaves in
about thirteen expeditions, including her three other brothers, Henry, Ben, and Robert, their wives and some of their children. She also provided specific instructions to 50 to 60 additional fugitives who escaped to the north. Tubman’s dangerous work required tremendous ingenuity; she usually worked during winter months, to minimize the likelihood that the group would be seen. One admirer of Tubman said: "She always came in the winter, when the nights are long and dark, and people who have homes stay in them." Once she had made contact with escaping slaves, they left town on Saturday evenings, since newspapers would not print runaway notices until Monday morning.

Tubman’s religious faith was another important resource as she ventured repeatedly into Maryland. The visions from her childhood head injury continued, and she saw them as divine premonitions. She spoke of "consulting with God," and trusted that He would keep her safe. Thomas Garrett once said of her, "I never met with any person of any color who had more confidence in the voice of God, as spoken direct to her soul." [68] Her faith in the divine also provided immediate assistance. She used spirituals as coded messages, warning fellow travelers of danger or to signal a clear path.

Tubman also carried a revolver, and was not afraid to use it. The gun afforded some protection from the ever-present slave catchers and their dogs, however she also purportedly threatened to shoot any escaped slave who tried to turn back on the journey since that would threaten the safety of the remaining group. Tubman told the tale of one man who insisted he was going to go back to the plantation when morale got low among a group of fugitive slaves. She pointed the gun at his head and said, "You go on or die." Several days later, he was with the group as they entered the United Province of Canada.

Slaveholders in the region, meanwhile, never knew that "Minty," the petite, five-foot-tall, disabled slave who had run away years before and never come back, was behind so many slave escapes in their community. By the late 1850s, they began to suspect a northern white abolitionist was secretly enticing their slaves away. They considered that John Brown himself had come to the Eastern Shore to lure slaves away before his ill-fated raid on Harper’s Ferry in October 1859.

While a popular legend persists about a reward of US$40,000 for Tubman’s capture, this is a manufactured figure. In 1868, in an effort to drum up support for Tubman’s claim for a Civil War military pension, a former abolitionist named Salley Holley wrote an article claiming US$40,000 "was not too great a reward for Maryland slaveholders to offer for her." Such a high reward would have garnered national attention, especially at a time when a small farm could be purchased for a mere US$400. No such reward has been found in period newspapers. (The federal government offered $25,000 for the capture of each of John Wilkes Booth’s co-conspirators in Lincoln’s assassination.) A reward offering of US$12,000 has also been claimed, though no documentation exists for that figure either. Catherine Clinton suggests that the US$40,000 figure may have been a combined total of the various bounties offered around the region.

Despite the best efforts of the slaveholders, Tubman was never captured, and neither were the fugitives she guided. Years later, she told an audience: "I was conductor of the Underground Railroad for eight years, and I can say what most conductors can’t say – I never ran my train off the track and I never lost a passenger." One of her last missions into Maryland was to retrieve her aging parents. Her father, Ben, had purchased Rit, her mother, in 1855 from Eliza Brodess for 20 dollars. ] But even when they were both free, the area became hostile to their presence. Two years later, Tubman received word that her father had harbored a group of eight escaped slaves, and was at risk of arrest. She traveled to the Eastern Shore and led them north to St. Catharines, Ontario, where a community of former slaves (including Tubman’s brothers, other relatives, and many friends) had gathered

http://www.biography.com/people/harriet-tubman-9511430
Most of the time, however, slaves crept northward on their own, looking for the signal that designated the next safe haven. This was indeed risky business, because slave catchers and sheriffs were constantly on the lookout. Over 3,200 people are known to have worked on the railroad between 1830 and the end of the Civil War. Many will remain forever anonymous.

Perhaps the most outstanding "conductor" of the Underground Railroad was Harriet Tubman. Born a slave herself, she began working on the railroad to free her family members. During the 1850s, Tubman made 19 separate trips into slave territory. She was terribly serious about her mission. Any slave who had second thoughts she threatened to shoot with the pistol she carried on her hip. By the end of the decade, she was responsible for freeing about 300 slaves. When the Civil War broke out, she used her knowledge from working the railroad to serve as a spy for the Union.

Needless to say, the Underground Railroad was not appreciated by the slaveowners. Although they disliked Abolitionist talk and literature, this was far worse. To them, this was a simple case of stolen property. When Northern towns rallied around freed slaves and refused compensation, yet another brick was set into the foundation of southern secession.

Harriet Beecher Stowe — Uncle Tom’s Cabin
Who is Harriot Beecher Stowe?

https://www.youtube.com/watch?v=ijFy4RjYGbQ

(Pictured Above: Kim Wells, Domestic Goddesses Eliza is forced to flee dogs and slave-catchers in Uncle Tom’s Cabin. “So you’re the little woman who wrote the book that made this great war.”)

This was Abraham Lincoln’s reported greeting to Harriet Beecher Stowe when he met her ten years after her book UNCLE TOM’S CABIN was published. Although the President may have been exaggerating a bit, few novels in American history have grabbed the public spotlight and caused as great an uproar as Uncle Tom’s Cabin.

Across the north, readers became acutely aware of the horrors of slavery on a far more personal level than ever before. In the south the book was met with outrage and branded an irresponsible book of distortions and overstatements. In such an explosive environment, her story greatly furthered the Abolitionist cause north of the Mason-Dixon Line and promoted sheer indignation in plantation America.

(Pictured Above: Stage plays and movies were made of the controversial abolitionist novel, Uncle Tom’s Cabin, although most of the characters were played by white actors and many of the characters became stereotypical caricatures.)
Harriet Beecher Stowe was born into a prominent family of preachers. Her father, Lyman Beecher, was one of the most renowned ministers in his generation. Her brother Henry Ward Beecher was already an outspoken Abolitionist, and by the mid 1850s would become the driving force behind aiding the Free-Soil cause in "BLEEDING KANSAS" (not permitting slavery in the new territory). While living for a short while in Cincinnati, Stowe became exposed to actual runaway slaves. Her heart ached at the wretched tales she heard. She began to write a series of short stories depicting the plight of plantation slaves.

Encouraged by her sister-in-law, Stowe decided to pen a novel. First published as a series in 1851, it first appeared as a book the following year. The heart-wrenching tale portrays slave families forced to cope with separation by masters through sale. Uncle Tom mourns for the family he was forced to leave. In one heroic scene, Eliza makes a daring dash across the frozen Ohio River to prevent the sale of her son by slave traders. The novel also takes the perspective that slavery brings out the worst in the white masters, leading them to perpetrate moral atrocities they would otherwise never commit.

( Pictured Above: Harriet Beecher Stowe lost a child in infancy, an experience that she said made her empathize with the losses suffered by slave mothers whose children were sold.)

Read about the life of Harriot Beecher Stowe at the Biography Channel.
http://www.biography.com/people/harriet-beecher-stowe-9496479

The reaction was incredible. Uncle Tom’s Cabin sold 300,000 copies in the North alone. The fugitive slave law, passed in 1850, could hardly be enforced by any of Stowe’s readers. Although banned in most of the south, it served as another log on the growing fire.

The book sold even more copies in Great Britain than in the United States. This had an immeasurable appeal in swaying British public opinion. Many members of the British Parliament relished the idea of a divided United States. Ten years after the publication of Uncle Tom’s Cabin, the British people made it difficult for its government to support the Confederacy, even though there were strong economic ties to the South. In the end, Mr. Lincoln may not have been stretching the truth after all.

William Lloyd Garrison and The Liberator

( Pictured Above: Library of Congress Anti-abolitionist handbills sometimes led to violent clashes between pro-slavery and anti-slavery factions.)
William Lloyd Garrison

https://www.youtube.com/watch?v=MPldqzerLwI

William Lloyd Garrison (December 12, 1805 – May 24, 1879) was a prominent American abolitionist, journalist, suffragist, and social reformer. He is best known as the editor of the abolitionist newspaper The Liberator, which he founded in 1831 and published in Massachusetts until slavery was abolished by Constitutional amendment after the American Civil War. He was one of the founders of the American Anti-Slavery Society. He promoted "immediate emancipation" of slaves in the United States. In the 1870s, Garrison became a prominent voice for the woman suffrage movement.

Garrison was born on December 12, 1805, in Newburyport, Massachusetts, the son of immigrants from the British colony of New Brunswick, in present-day Canada. Under An Act for the relief of sick and disabled seamen, Abijah Garrison, a merchant sailing pilot and master, had obtained American papers and moved his family to Newburyport in 1806. The U.S. Embargo Act of 1807, intended to injure Great Britain, caused a decline in American commercial shipping. The elder Garrison became unemployed and deserted the family in 1808. Garrison’s mother was Frances Maria Lloyd, reported to have been tall, charming, and of a strong religious character. She started referring to their son William as Lloyd, his middle name, to preserve her family name. She died in 1823, in the town of Springfield, Massachusetts.

Read this passage from the Biography Channel’s article about William Lloyd Garriosn

http://www.biography.com/people/william-lloyd-garrison-9307251

Every movement needs a voice. For the entire generation of people that grew up in the years that led to the Civil War, William Lloyd Garrison was the voice of Abolitionism. Originally a supporter of colonization, Garrison changed his position and became the leader of the emerging anti-slavery movement. His publication, THE LIBERATOR, reached thousands of individuals worldwide. His ceaseless, uncompromising position on the moral outrage that was slavery made him loved and hated by many Americans.

( Pictured Above: Although The Liberator was Garrison’s most prominent abolitionist activity, he had been involved in the fight to end slavery for years prior to its publication.)

In 1831, Garrison published the first edition of The Liberator. His words, "I am in earnest — I will not equivocate — I will not excuse — I will not retreat a single inch — AND I WILL BE HEARD," clarified the position of the new abolitionists. Garrison was not interested in compromise. He founded the NEW ENGLAND ANTI-SLAVERY SOCIETY the following year. In 1833, he met with delegates from around the nation to form the American Anti-Slavery Society. Garrison saw his cause as worldwide. With the aid of his supporters, he traveled overseas to garner
support from Europeans. He was, indeed, a global crusader. But Garrison needed a lot of help. The Liberator would not have been successful had it not been for the free blacks who subscribed. Approximately seventy-five percent of the readers were free African-Americans.

( Pictured Above: The Liberator wasn’t the only abolitionist manifesto during the 1800s. Pamphlets like this one were disseminated widely throughout the North, although many were banned in the South.)

Garrison saw moral persuasion as the only means to end slavery. To him the task was simple: show people how immoral slavery was and they would join in the campaign to end it. He disdained politics, for he saw the political world as an arena of compromise. A group split from Garrison in the 1840s to run candidates for president on the Liberty Party ticket. Garrison was not dismayed. Once in Boston, he was dragged through the streets and nearly killed. A bounty of $4000 was placed on his head. In 1854, he publicly burned a copy of the Constitution because it permitted slavery. He called for the north to secede from the Union to sever the ties with the slaveholding south.

William Lloyd Garrison lived long enough to see the Union come apart under the weight of slavery. He survived to see Abraham Lincoln issue the Emancipation Proclamation during the Civil War. Thirty-four years after first publishing The Liberator, Garrison saw the Thirteenth Amendment to the Constitution go into effect, banning slavery forever. It took a lifetime of work. But in the end, the morality of his position held sway.

Frederick Douglass and the Slave Narratives

The best known African American abolitionist was Frederick Douglass. Douglass escaped from slavery when he was 21 and moved to Massachusetts. As a former house servant, Douglass was able to read and write. In 1841, he began to speak to crowds about what it was like to be enslaved. His talents as an orator and writer led people to question whether or not he had actually been born a slave.
Frederick Douglass (born Frederick Augustus Washington Bailey, c. February 1818[3] – February 20, 1895) was an African-American social reformer, orator, writer, and statesman. After escaping from slavery, he became a leader of the abolitionist movement, gaining note for his dazzling oratory and incisive antislavery writing. He stood as a living counter-example to slaveholders’ arguments that slaves lacked the intellectual capacity to function as independent American citizens. Many Northerners also found it hard to believe that such a great orator had been a slave.

Douglass wrote several autobiographies. He described his experiences as a slave in his 1845 autobiography, Narrative of the Life of Frederick Douglass, an American Slave, which became a bestseller and influential in supporting abolition, as did the second, My Bondage and My Freedom (1855). After the Civil War, Douglass remained an active campaigner against slavery and wrote his last autobiography, Life and Times of Frederick Douglass. First published in 1881 and revised in 1892, three years before his death, it covered events through and after the Civil War. Douglass also actively supported women’s suffrage, and held several public offices. Without his approval, Douglass became the first African American nominated for Vice President of the United States as the running mate and Vice Presidential nominee of Victoria Woodhull on the impracticable, small, but far foreseeing Equal Rights Party ticket.

A firm believer in the equality of all people, whether black, female, Native American, or recent immigrant, Douglass famously said, "I would unite with anybody to do right and with nobody to do wrong."
American Experience: The Abolitionists - Frederick Douglass and William Lloyd Garrison. This was the beginning of the friendship and work toward the abolition of slavery.

https://www.youtube.com/watch?v=6tx5DZC3X1M

Read, watch and learn about the life of Frederick Douglass

http://www.biography.com/people/frederick-douglass-9278324

At the beginning of his career as a speaker, some doubted Frederick Douglass’s claim that he had escaped from slavery. His eloquence and the fact that he would not reveal his given name (for fear that he would be captured and returned to his master) caused people to believe that Douglass had been born a free man.

Freedoms’s Story - http://nationalhumanitiescenter.org/tserve/freedom/1609-1865/essays/douglassjacobs.htm

All this attention put him at great risk. Fearful that his master would claim him and return him to bondage, Douglass went to England, where he continued to fight for the cause. A group of abolitionists eventually bought his freedom and he was allowed to return to the United States. He began publishing an anti-slavery newspaper known as the NORTH STAR. Douglass served as an example to all who doubted the ability of African Americans to function as free citizens.
From Courage to Freedom: Frederick Douglass’s 1845 Autobiography

http://edsitement.neh.gov/curriculum-unit/courage-freedom-frederick-douglasss-1845-autobiography

This is the link to the Narrative of the Life of Frederick Douglass

http://www.gutenberg.org/files/23/23-h/23-h.htm

**Virginia Hill and Free Hill, Tennessee**

Free Hill, a community near Kentucky, is located in Clay County, Tennessee. This was an African American community started by Virginia Hill, who had bought 2000 acres of land and turned it over to her freed slaves. Many runaway slaves ended up in the Free Hill area.

Free Hill (also called Free Hills) is an unincorporated community in Clay County, Tennessee, United States. It is an African American community established before the Civil War.

The original inhabitants were the freed slaves of Virginia Hill, the daughter of a wealthy North Carolina planter. After purchasing 2,000 acres (8 km²) of isolated hilly land, Hill freed her slaves and turned the property over to them. Folklore suggests that the original residents included Virginia Hill’s own mulatto children.

At its peak the community had about 300 residents and included two grocery stores, three clubs, two eating establishments, two churches, and a school.

The settlement’s Rosenwald school was one of 354 schools for African Americans built in the early 20th century with financial support from the Julius Rosenwald Fund. The Free Hills Rosenwald School was used from approximately 1925 to 1949. The structure, which is believed to be one of only about 30 Rosenwald schools still standing, was placed on the National Register of Historic Places in 1996.

A small number of residents remain in Free Hill, whose population has declined since the 1960s. In September 1993 the state of Tennessee placed an historical marker on Tennessee State Route 53 to identify the community and commemorate its history.

![FIGURE 1.16](http://www.freehillcommunity.org/History.html)

The history of Free Hill is found at the following site.

http://www.freehillcommunity.org/History.html
Read about the history of Free Hill and its founder, Virginia Hill, from www.tnhistoryforkids.com
http://www.tnhistoryforkids.org.sitemason.com/local/clay

....and still more from this site.
http://www.digplanet.com/wiki/Free_Hill,_Tennessee

Francis Wright and Nashoba Commune

Frances Wright, also known as Fanny Wright, bought land outside of Memphis, TN. Frances started Nashoba
Commune, which would become a place where whites and blacks could offer racial inequality. The commune
failed and she became a public speaker for racial equality and women’s rights.
From the Tennessee Encyclopedia of History, read the following about Frances Wright.
http://tennesseeencyclopedia.net/entry.php?rec=1538
...and this article about the settlement - Nashoba
http://tennesseeencyclopedia.net/entry.php?rec=963

**Table 1.1:**

<table>
<thead>
<tr>
<th>From Wikipedia, read the article about Frances Wright. Frances Wright, c. 1825.</th>
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| **Born** | September 6, 1795  
Dundee, Scotland |
| **Died** | December 13, 1852 (aged 57)  
Cincinnati, Ohio |
| **Occupation** | Writer, lecturer, abolitionist, social reformer |
| **Known for** | Feminism, free thinking, founded utopian community |
| **Spouse(s)** | Guillayme D’Arusmont |
| **Children** | Silva D’Arusmont |

Frances Wright (September 6, 1795 – December 13, 1852) also widely known as Fanny Wright, was a Scottish-born lecturer, writer, freethinker, feminist, abolitionist, and social reformer, who became a U. S. citizen in 1825. That year she founded the Nashoba Commune in Tennessee as a utopian community to prepare slaves for emancipation, intending to create an egalitarian place, but it lasted only three years. Her Views of Society and Manners in America
Frances Wright was one of three children born in Dundee, Scotland, to Camilla Campbell and James Wright, a wealthy linen manufacturer and political radical. Her father designed Dundee trade tokens and knew Adam Smith and corresponded with French republicans, including Gilbert du Motier, marquis de Lafayette. Both parents died young, and Fanny (as she was called as a child) was orphaned at the age of three, but left with a substantial inheritance. Her maternal aunt became her guardian and took Fanny to her home in England. Her guardian indoctrinated her with ideas founded on the philosophy of the French materialists.

Upon her coming of age at 16, Fanny returned to Scotland, where she lived with her great-uncle James Mylne, and spent her winters in study and writing and her summers visiting the Scottish Highlands. By the age of 18, she had written her first book.

Wright traveled to the United States in 1818 at the age of 23, and with her younger sister toured the country for two years before returning to Scotland. She believed in universal equality in education, and feminism. She attacked organized religion, greed, and capitalism. Along with Robert Owen, Wright demanded that the government offer free boarding schools. She was a fighter for the emancipation of slaves. She wanted free public education for all children over two years of age in state-supported boarding schools. She expressed through her projects in America what the utopian socialist Charles Fourier had said in France, "that the progress of civilization depended on the progress of women."

A hostile cartoon lampooning Wright for daring to deliver a series of lectures in 1829, at a time when many felt that public speaking was not an appropriate activity for women.

In the fall of 1825, Wright returned to Memphis and founded the Nashoba Commune near Memphis, Tennessee, where she planned to educate slaves to prepare them for freedom. Wright hoped to build a self-sustaining multi-racial community composed of slaves, free blacks, and whites. Nashoba was partially based on Owen’s New Harmony settlement, where Wright spent a significant amount of time. Nashoba lasted about three years until Wright became ill with malaria and moved back to Europe to recover. The interim managers of Nashoba took a more strict approach in terms of work requirements. In addition, they were worried about rumors of inter-racial marriage, which damaged
financial support for the community. By Wright’s return in 1828, the community had collapsed financially. In 1830, Wright freed the Commune’s 30 slaves and arranged for their transport, accompanying them to Haiti, which had achieved independence in 1804. There they could live their lives as free men and women. The modern-day city of Germantown, Tennessee, a suburb of Memphis, is located on the land of Nashoba.

She spent her last years in retirement at the residence of her daughter. She died in 1852 in Cincinnati, Ohio, from complications resulting from a fall on an icy staircase. She is buried at the Spring Grove Cemetery in Cincinnati.

"The Cause of Human Improvement":

Frances Wright and the Nashoba Community

http://www.ucs.louisiana.edu/~lxm8207/FannyWright.html

Elihu Embree’s The Emancipator

Elihu Embree, son of a Quaker minister, was an abolitionist and one of the first Tennessee iron manufacturers. He settled around Washington County in Tennessee. He began publishing The Emancipator, a publication devoted to the antislavery movement. Elihu was the financier and the editor of the paper. Articles, poetry and letters against slavery were published in the paper. His home, located in Jonesborough, Tennessee is believed to have been part of the Underground Railroad. Elihu died in 1820, which ended the papers publication.

From the Tennessee Encyclopedia of History and Culture

http://tennesseeencyclopedia.net/entry.php?rec=432
Elihu Embree was born in Pennsylvania and his parents were of the Quaker faith. At that time, most Quakers were very against slavery. After his family moved to East Tennessee, he and his brother opened an iron mine and sold items made from iron.

Elihu married Annes Williams, but she died within a few short years. He later married Elizabeth Worley who owned slaves. Embree sold all of Elizabeth’s slaves. Her slaves were members of one family and Embree later bought them back so that he could give them their freedom.

Embree became the leader of the Manumission Society. This was a group who tried to end slavery by freeing slaves. He published an anti-slavery newspaper called The Manumission Intelligencer. He later changed the name of the newspaper to The Emancipator. He wrote that the slave owners were monsters and he sent copies of all of his newspapers and articles to the governors in each slave state.

Embree spent all of his money and most of his life fighting slavery. He died at the young age of 38, just months after his wife had died. His home was in Telford, Tennessee. Many historians believe that his home was a station on the Underground Railroad.