

Image courtesy of Lynn Estomin, Lycoming College



Riots, Rumors, and Stories:

*The Underground
Railroad Period in
Pennsylvania's
Heartland**

A Tour Guide

**Developed by the
Susquehanna Heartland
Humanities Council**

pennsylvania roadtrips 

**Note: A PA Underground Railroad Colloquium Partner*

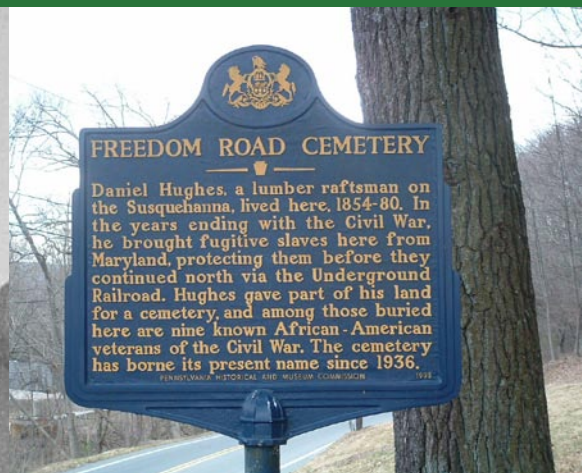




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Riots, Rumors, and Stories:

The Underground Railroad Period in Pennsylvania's Heartland

Version 1.4

Introduction

Welcome to Riots, Rumors, and Stories: The Underground Railroad Period in Pennsylvania's Heartland, a self-guided driving tour. The Underground Railroad was used to describe the informal network to aide escaped slaves moving north, and this tour highlights our region's history with stops in Lewisburg, South Williamsport, Williamsport, Pennsdale, and Muncy. Visitors will also learn about the local abolitionist movement, and disturbances related to the debate. The tour does not have to be completed in its entirety, and visitors are welcome to visit sites on the tour that are of interest to them.

For information on places to eat and other things to do while you are in the region, go to the website: www.pavalleys.com. For information on the Lewisburg area, visitors can contact the Susquehanna Valley Visitors Bureau (800) 525-7320. For information on the Williamsport area, contact the Lycoming County Visitors Bureau at (800) 358-9900. For persons interested in geocaching, some of the stops on the tour will contain a hidden geocache. To learn about geocaching, go to www.geocaching.com.

From the tour, we hope that visitors gain a greater appreciation for the sacrifices made by participants in the Underground Railroad, and the resolve of local abolitionists. After completing the tour, we believe that visitors will gain an understanding of the role that a non-urban region played as a unique part of Pennsylvania's Underground Railroad experience.

Background

Throughout the formative years of the United States, slavery was a divisive subject. Each state had to wrestle with the issue. In 1780, the Pennsylvania Legislature passed a law to gradually abolish slavery. The legislation mandated that people who were slaves at that time would remain so until freed by their owners. Also, any children of slaves would remain in bondage until they reached the age of 28. Slavery was not fully abolished in Pennsylvania until 1847.

The 1790 Census showed that slaves represented less than one percent of the population in Pennsylvania. Conversely in New York and New Jersey, six percent of the population were held as slaves. The influences of Pennsylvania Germans' cultural patterns combined with the Quakers' abolitionist leaders to promote Pennsylvania's fairly strong anti-slavery stances. As a result, Pennsylvania had a much lower percentage of slaves than its neighboring Middle-Atlantic states. I

The mid-nineteenth century's slavery controversy caused a turbulent period in American history. Newspapers of the time consistently featured stories and many current events related to the pro- and anti-slavery conflict. Newly formed states were battlefields for free and slave holding advocates. Strong pro- and anti-slavery supporter opinions were not limited to Southern and border states; citizens of states north of the Mason-Dixon Line vehemently debated the issue. The Fugitive Slave Act of 1850 permitted

the forced retrieval of runaway slaves living in northern states back to the South. In payment for Southern support for California's admission to the Union as a free state and ending the slave trade in the District of Columbia, Congress enacted the Fugitive Slave Act to assist the South with maintaining a tight rein on slaveholder property rights. The new law created a force of federal commissioners empowered to pursue fugitive slaves in any state and return them to their owners. No statute of limitations applied, so that even those slaves who had been free for many years could be (and were) returned.

The commissioners enjoyed broad powers, including the right to compel citizens to assist in the pursuit and apprehension of runaways; fines and imprisonment awaited those who refused to cooperate. A captured runaway could not testify on his own behalf and was not entitled to a court trial. The commissioners received a fee of \$10 for every slave returned; the fee was reduced to five dollars if the accused slave was released.²

The area just above Harrisburg stretching from Lewisburg to Williamsport along the West Branch of the Susquehanna River was not immune to this national controversy. In the late 1830s, traveling speakers commissioned by the Pennsylvania Abolitionist Society based in Philadelphia criss-crossed the Commonwealth with their anti-slavery message. Speakers were encouraged to live frugally, meet with abolitionists in towns they visited prior to speaking publicly, and submit reports related to their visits. Despite safeguards, violence still erupted in towns where speakers delivered their abolitionist message to sometimes hostile crowds.

The Underground Railroad operated primarily from 1830-1865 and facilitated the escape of many fugitive slaves hoping to find freedom in the northern United States or in Canada. Along the Underground Railroad routes, safe havens for the runaway slaves were run by "conductors," people who helped the escaped slaves to freedom.

Scholars estimate that thousands of fugitive slaves passed through Pennsylvania.³ One local historian believes that as many as 1,000 runaway slaves, with the aid of Underground Railroad agents, moved safely through the Freedom Road area of Williamsport—without one apprehension.⁴ Freedom seekers moved discreetly through the region by trail, rail, road, and water, heading North in search of a better life. African-American communities, Quakers, and other staunch abolitionists aided many runaways along their journey despite the risk of fines and imprisonment. In 1793, the fine for assisting a fugitive slave was \$500. This cost rose to \$1,000 in 1850, and could correspond with a six month imprisonment.

quiz question

If the fine for assisting a runaway slave was \$1,000 in 1850, approximately how much would this be today?

Answer: Approximately \$25,000

The Tour

Directions to Stop #1: From the Susquehanna Valley Visitors Bureau (at 81 Hafer Road just off of RT. 15), turn RIGHT onto US-15 S and proceed south for approximately one-half of a mile to the stoplight at RIVER ROAD. Turn LEFT onto RIVER ROAD (McDonald's is on the right). Follow RIVER ROAD around to the right and turn RIGHT onto MAGNOLIA DRIVE (the entrance to the Slifer House Museum). The Slifer House Museum is located at 90 Magnolia Drive.

Lewisburg

Ludwig Derr founded Lewisburg in 1785. Home to predominantly Dutch, English and German settlers, Lewisburg quickly became a thriving farming and manufacturing town. It gained borough status in 1823 and became the seat of Union County in 1855.

Stop 1:

Delta Place



Courtesy Albright Care Services

The Routes

For understanding the Underground Railroad activity in this area, one should begin here, just west of the banks of the Susquehanna River. Not only was the Susquehanna River instrumental to Lewisburg for economic reasons, but it also became a prominent mode of transportation for fugitive slaves, as it extends through Harrisburg south to Maryland, and north to New York. The Susquehanna River is the longest non-navigable river in the United States and runs from New York to the Chesapeake Bay in Maryland. The West Branch of the Susquehanna passes next to Lewisburg and connects with the North Branch in Sunbury. Stories exist of freedom seekers being moved by canal boat, carriage, and on foot. The Sheshequin trail, first forged by Indians, accompanies the Susquehanna on its path from Harrisburg through Williamsport, following the river along the ridge to the east. On this trail many Indian expeditions moved. Conrad Weiser, an 18th century interpreter and diplomat, often traveled the path, and later he was followed by the Moravian missionaries on their way to Onondaga, the capital of the Six Nations of the Iroquois.

The railway also assisted fugitive slaves on the route northward. When the railway from Williamsport to Elmira was completed in 1854, more fugitives used the train on their journey north. The Williamsport Elmira Railroad also roughly follows the river from Harrisburg to Williamsport through Lewisburg.

The first stop on the tour is the Slifer House Museum. During the early days of the Civil War, this country home was completed on a property known as Delta Place, on the outskirts of Lewisburg for Eli Slifer and his family. The remarkable Tuscan-style mansion was designed by eminent Philadelphia architect Samuel Sloan, and was featured in Godey's Lady's Book, a popular magazine of the day.

Eli Slifer was born in Chester County, PA in 1818, and his family moved to the Lewisburg area in 1834. At age 16, Eli was an apprentice to a hat maker, but soon turned to working in the canal boats industry on the Susquehanna River. After befriending William Frick, they launched a business building canal boats. Later he married Catherine Frick, and formed a successful company that manufactured farm equipment and machinery.

As his businesses prospered, Eli's political interests grew. He served as a member of the Pennsylvania Assembly from 1850 to 1851 and as a Pennsylvania State Senator from 1852 to 1854. In 1855, he was elected Treasurer of the Commonwealth; a second term beginning in 1860 was interrupted when Governor Andrew Curtin asked him to serve as Secretary of the Commonwealth for the duration of the Civil War. A strong abolitionist, Eli was active in local and state anti-slavery activities.

Eli lived in the house until his death in 1888, and his family continued to live there until 1908.⁵ The Slifer House Museum is now part of Albright Care Services' River Woods complex. Hours and tour information can be found here: <http://www.albrightcare.org/slifer-house/index.asp> .

quiz question

How did the term Underground Railroad originate?

Answer: Use of the term "Underground Railroad" dates to around 1831. One version states that a runaway slave, Tice Davids, crossed the Ohio River in the vicinity of Ripley, Ohio, to escape from his owner. As Davids swam the river, his owner kept him in sight as he pursued him in a small rowboat. Near the shore on the Ohio side of the river, his owner lost sight of him. The owner searched diligently around Ripley, "a town that hated slavery," but was unable to find Davids. The slave owner could only conclude that Tice Davids "must have gone on an underground road." After the incident, conspirators involved in the escape of Tice Davids, and others, began to use such terms as conductors, firemen, brakemen, stationmasters, depots/stations, and such phrases as "catching the next train" to describe their clandestine activities (Source: CUNY's Virtual Underground Railroad Experience).

Directions to Stop #2: From Magnolia Drive, turn LEFT onto RIVER ROAD. Follow RIVER ROAD back to the traffic light at HIGHWAY 15S and Turn LEFT. Follow HIGHWAY 15S for approximately one mile to the traffic light at ROUTE 192/BUFFALO ROAD and TURN LEFT. Follow BUFFALO ROAD as it veers left and becomes ST ANTHONY ST. Follow ST. ANTHONY ST. to N. WATER STREET and turn RIGHT. From N. WATER STREET, turn RIGHT onto MARKET STREET and proceed east a few blocks to the first stoplight at SOUTH SECOND STREET. Turn LEFT onto SOUTH SECOND STREET. Drive straight past the four-way stop and the Union County Courthouse is on the right (South Second and St. Louis Streets).

Stop 2:

Union County Court House

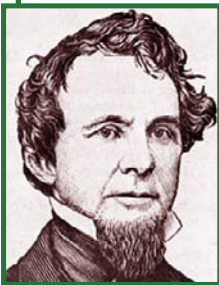


Troubled Times

We gather at the Union County Courthouse because inside there is a wealth of relevant information on the history of this period. A few years prior to the Civil War, the local meeting place for abolitionist activists to gather was the Lewisburg Independent Hall. Independent Hall was dedicated in 1857, and was located near South Front and St. Louis Streets.⁶

Throughout the 1800s, abolitionist activists hosted numerous lectures and social events, many of a political nature. In July of 1859, the hall hosted a Presbyterian minister and member of the American Anti-Slavery Society, a national abolitionist advocacy coalition, named James Miller McKim (also spelled M'Kim). The *Union County Star and Lewisburg Chronicle* of 1859, in an article titled "The World Does Move," provides an account of this visit. Paraphrasing McKim, the article provides a description of some of the main points of his speech. Speaking of the Underground Railroad, McKim said, "It is a great institution to restore stolen men to liberty, to the rights of which they have been robbed." The article paraphrases McKim's sentiments towards Lewisburg by saying that "among all the changes in this changeable world, few had gratified him so much as the prosperity so apparent in Lewisburg. The article stated that McKim "had been set down in our streets, utterly ignorant of where he was, he would not have recognized the thriving town, then a small village." McKim hoped that "our moral progress kept pace with our literary advancement and our expansion in buildings."

Beyond mere facts of McKim's visit to Lewisburg, the article provides a primary account of the community sentiments of the time. Though the paper clearly supports anti-slavery sentiments--as the title of the article suggests--it also highlights the pervasive pro-slavery opinions that also existed even in the north at that time. The paper's editors did not support all of McKim's ideas, stating, "We do not agree with him in all his views, yet his spirit is so amiable, and his aim so excellent, we can but bid him God-speed."⁷ Overall, Lewisburg was relatively tolerant of abolitionist sentiments; however, this does not mean it was a community in which free blacks were unconditionally accepted and supported.



James Miller McKim -
National Archives

Born in Carlisle, Pennsylvania, James Miller McKim began lecturing for the American Anti-Slavery Society in 1836. He became involved with publishing the *Pennsylvania Freeman*, and became corresponding secretary for the Pennsylvania Anti-Slavery Society, settling in Philadelphia. He was present when freedom-seeker Henry "Box" Brown, with the help of abolitionists, had himself sealed in a three foot wooden crate and mailed 27 hours to Philadelphia from Richmond, VA. A minister as well, he frequently defended fugitive slaves brought before the Federal slave commissioner in Philadelphia. McKim was also with Mrs. John Brown to claim her husband's body at Harper's Ferry following the October 1859 raid on that place and Brown's subsequent trial and hanging.

Troubled Times

Little information is available regarding James Miller McKim's initial visit to Lewisburg in the late 1830s. The controversial speaker was turned away from several neighboring communities. Local newspapers record that a riot broke out when McKim tried to publicly express his abolitionist ideas and local anti-slavery supporters had to protect the speaker until he left town.

A historical marker on the St. Louis Street side of the building describes the Courthouse further. Also, the Union County Historical Society, containing additional information about local abolitionists, is located on the first floor of the Courthouse.

quiz question

Were quilts secretly used as maps to guide escaped slaves to safety?

Answer: Underground Railroad historians have not found any evidence to support the theory that quilts were used as maps by runaway slaves. Despite the claims in the best-selling book *Hidden in Plain View*, the author later conceded that her work was based primarily on oral tradition and theory. (Source: Article by Leigh Fellner).

Directions to Stop #3: From SOUTH SECOND STREET, go southeast to the four-way stop at ST. CATHARINE STREET and turn RIGHT. Go one block and turn LEFT at the stop onto SOUTH 3RD STREET. Go one block to the stop sign at the intersection of SOUTH 3RD STREET, UNIVERSITY AVENUE, and ST. GEORGE STREET and veer DIAGONALLY RIGHT onto UNIVERSITY AVENUE. Park street-side (facing the opposite direction) on University Avenue; near the historical marker at 63 University Avenue.

Stop 3:

*Bucknell University, The Barn Historical Marker**



Courtesy
Ben Marsh

**Note: The “Barn” adjacent to the historical marker is private property and is not open for tours.*

Abolitionist Fervor

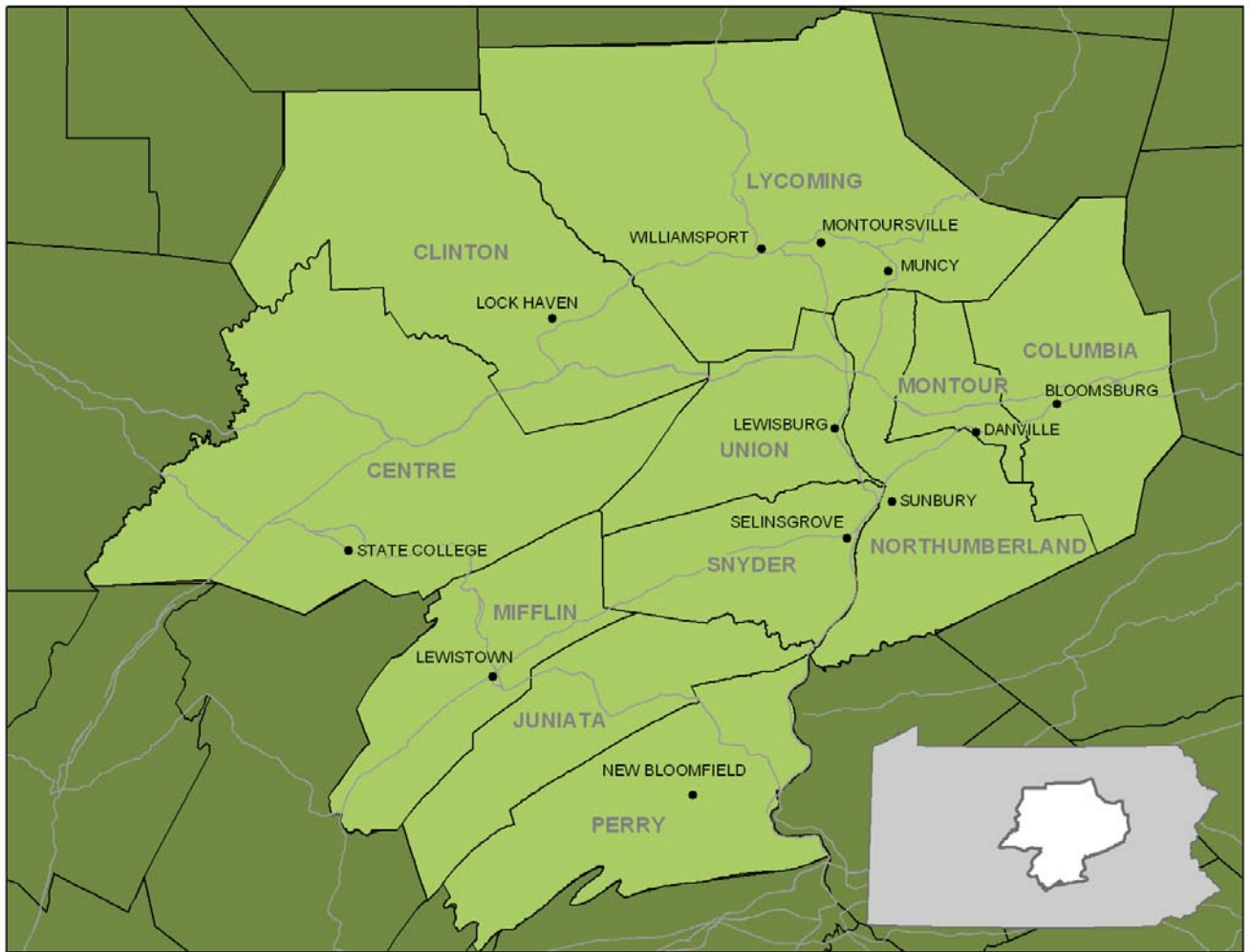
The area on both sides of this part of University Avenue features buildings for Bucknell University. Since its formation as the University at Lewisburg, Bucknell University’s community has been a vocal proponent of abolition. The first president, Howard Malcolm, resigned from his previous position in order to vocally support abolitionist causes in Lewisburg. During the Civil War, Bucknell’s President Justin Loomis, seven faculty members, and almost every male student enlisted in the army, effectively shutting down university operations to fight against slavery.

Faculty involvement in the Underground Railroad also existed. George Bliss, a Bucknell University president, was so active in the Underground Railroad that a historical marker now designates his former property. Bliss, who was president of Bucknell University during the 1850’s, and then again during the 1870’s, is credited along with Bucknell faculty Thomas Curtis and Howard Malcolm, with assisting fugitive slaves and providing housing for them in the stable on his property.⁸ Primary source information about the Bliss house and the Old Stable--as it has been named--can be found in the diary kept by George Bliss’ daughter, Lucy. Lucy “well remembers making up beds in this barn for fugitive Negroes, with bedding kept for that purpose. So dangerous was it to harbor runaway slaves that she never knew whence they came or whither they went. Mostly these fugitives traveled at night, usually concealed under a load of hay or other material.”⁹

On University Avenue in Lewisburg, the Pennsylvania Historical and Museum Commission has erected a historical marker with the following information: “From this meager account one gets an idea of the extent of the Underground Railroad as it developed in Union County. Only by piecing together the scattered historical information and that information gleaned from oral tradition can one trace stations and routes.”

Although research has provided what is believed to be an accurate account of Underground Railroad activity in Union County, this quote strikes at the heart of the matter surrounding such a clandestine subject. Scant primary sources about assisting runaway slaves can be discovered, as providing aide to the fugitives was a crime even in Pennsylvania. Since few written accounts exist written by people directly involved in the Underground Railroad, arguments inevitably arise about the accuracy of many modern claims.

Pennsylvania's Heartland



Directions to Stop #4: From UNIVERSITY AVENUE, walk south towards campus, cross LOOMIS STREET, and stop in the park-like area facing the large brick building (Roberts Hall) on the hill to the south.

Stop 4:

Bucknell University, Area Near Roberts Hall



Roberts Hall, Courtesy
Ben Marsh

One Man's Triumph

Roberts Hall, previously known as Old Main, is the second oldest building on campus. In the mid 1800s, Old Main housed a chapel, library, and meeting rooms, as well as a large hall on the third floor that was the early site of commencements!¹⁰ The area you are now standing in was the site of a photograph of Charles Bell who successfully escaped slavery and settled in the Lewisburg area after the Civil War.



Charles Bell, Courtesy of
the Bucknell University
Archives.

Charles Bell, born in West Virginia in 1827, managed to escape slavery with his wife, make it to Canada, and return to Union County, where he found employment as a janitor and gardener with Bucknell University. His obituary in 1912 provides us a chillingly detailed first-hand account of his journey.

Story: A Flight to Freedom

Charles Bell's Story: "I wasn't born a slave. My master was Mr. Inship, a West Virginia planter. I had never known what it was to be a slave, for my master was very kind to me and treated me just as a servant... Just as I was reaching manhood my master died. At the time I was away at work, having been 'farmed out'. In order to settle his estate, the slaves had to be sold. Accordingly, I was sent back to my master's plantation for appraisal. The appraiser said that on account of a broken jaw, which I had received in an accident, I was worth \$800. However, at the sale I brought \$1050. After the sale, my new master, a Mr. Marner, took those of us he had purchased away to his plantation. Then, for the first time in my life I fully realized I was a slave. I shall never forget how my mother looked when I said to her 'goodbye, mother,' I said to her 'goodbye,' she answered, turned away. As she covered her face with her hands, I heard her say, 'my poor boy is gone.' That was the last time I saw her 'till after the war. [My new master] was very harsh with me, allowing no liberties whatsoever. When he found out I could write, he was at first very much astonished, and then very angry... That night a Sunday in August, 1849, my wife and I left Romney. We walked thirty miles to the Potomac River. We followed the river until we came to a bridge and before daylight were outside of the state of West Virginia. We made straight for the mountains, never stopping until we reached them. Rain had been falling all day. For a week it poured. We had no shelter nor a way to keep ourselves dry. During the day we rested as best we could under some thick tree or overhanging rocks, which sheltered us a little from the rain. At night we traveled. As soon as it was dark we worked

our way down to the highway, and all night long we stumbled along in the mud. Alone either of us would have given up. However, we encouraged each other, and although we were wet and hungry, and foot-sore, we never lost our determination. We knew that if we went back or were captured, we should be sold down the river. For four weeks we kept to the mountains. After we had been traveling for a week or two, we came down to the highway, but almost the first thing we saw was a poster, nailed to a dead tree, Describing me and offering a reward for my return. That frightened us so we never again ventured on the highway in the daytime. Only once in all four weeks did we speak to anybody. One day we came in sight of a little farmhouse in a clearing. We were very hungry and decided to try and go down to the house and get something to eat. There were two women there. We asked for some food. The women looked us over and said they had nothing to give us then, but if we came back a little later they would have something for us. That made me suspicious at once. My wife and I went back among the trees and hid ourselves. Presently we saw one of the women leave the house and hurry over to some men on the hillside. She talked to them for a minute and then the men dropped their tools and came over to the house. We knew they intended to catch us and we hurried away as fast as we could go. By this point we were so used to traveling in the woods that we could go very fast. The farmers never overtook us... They made it to Pittsburgh and an abolitionist provided Charles Bell and his wife with shelter and work for the season. Bell then traveled north towards Canada. Once nearing the border, "The driver of the stage-coach guessed that we were runaway slaves and at the middle of the bridge turned to me and said quietly, 'now you are in Canada and as free as anybody'. Thus ended my journey to the freedom." (The Orange and Blue, December 16th, 1912) Upon arriving in Canada, Mr. Bell was forced to leave his wife to seek employment. As a newly free man, Bell ventured south again to Lewisburg, where he was employed by Bucknell University for over 40 years. During this time, Bell managed to reunite with his wife, and they lived together in a house on neighboring St. George Street. Charles Bell died in 1912 and was believed to be buried in Lewisburg cemetery; however, his grave has not been identified.

Directions to Stop #5: From the parking area on UNIVERSITY AVENUE, return the direction that you came. Veer DIAGONALLY LEFT at the stop, drive north on SOUTH THIRD STREET through a couple of stops to the stoplight at MARKET STREET—turn LEFT onto MARKET STREET. Follow MARKET STREET through several traffic lights to the stoplight at the intersection of US HIGHWAY 15 (Lewisburg High School will be on your left). Turn RIGHT onto US HIGHWAY 15 and drive north to the stoplight at HIGHWAY 192. Turn LEFT at the light. Proceed approximately 1.6 miles west on HIGHWAY 192 to STRAWBRIDGE ROAD and turn RIGHT (look for brown sign); the Dale/Engle/Walker House is approximately 1.5 miles on the left (building is down a short lane).

Stop 5:

Dale / Engle / Walker House



Dale/Engle/Walker House

Facts and Legends

A common assumption about slavery is that it was confined to southern states, but local researchers have determined that slaves lived in the Lewisburg area as late as 1840, seven years before the total abolition of slavery in Pennsylvania and 60 years after the total abolition of slavery in the Commonwealth. It is now known that from 1790-1840, nearly 50 families in the Union and Snyder county area (Lewisburg is now located in Union county) owned slaves. Most slave-holding families were from the British Isles and owned one or two slaves, who lived in the house with the family, but a few owned five or more slaves. The original owner and builder of the Dale/Engle/Walker House, a Scots-Irishman named Samuel Dale, owned a dowry slave named Dinah. After his death in 1804, Samuel willed Dinah to his wife and, it appears that Dinah was still living in the Dale household as late as 1834.

Since the 1810 Census did not show slaves in Union/Snyder counties, it was once thought that Samuel's son James may have freed Dinah. However, in the 1830 census, James Dale was listed as owning one older female slave, while county tax records in the early 1830s show him owning a mulatto slave. Researchers are unsure if this information relates to the same slave (Dinah) or multiple slaves. At that time, the census did not record specific ages or names other than head of the household, so it is possible that Dale had another slave, or perhaps Dinah had a child who was then a slave.

Research on the free black families in present Union County during the 19th century has led to the development of a database. Inside the house, lists of about 150 family names and information about them is on display. Evidently, families clustered in Union and Hartley townships around the local furnaces and in the town of Lewisburg in particular. Researchers have found residents to have held occupations such as barber, cooper, laborer, and foundrymen. Some of the families were struggling to survive, as their children appear on official assistance records.

Built of local quarried limestone in the late 18th Century, the Dale/Engle/Walker House was bequested to the Union County Historical Society in 2001. Visitors to the site will see the original kitchen in the house, where Dinah worked, interpretive audio stations on Dinah's world and the Underground Railroad, as well as a framed letter written in the home by James Dale in the winter of 1839, which refers to the visit to Lewisburg of abolitionist McKim earlier in the fall of 1838. In his letter, Dale remarks to his brother in Lancaster County that "there has been much speechifying on the topic [of abolition]."

The Dale/Engle/Walker house has been rumored to have connections with the Underground Railroad. The house's close proximity to the Susquehanna River, the Sheshequin Trail, and the Quaker populations would make the location a plausible site for providing cover to fleeing freedom seekers, but there is no evidence to support these theories.¹¹

Rumor: A Black Face in the Window

Adding to the speculation of the house as a stop on the Underground Railroad was the local legend of the “Black Face in the Window.” Around the time of the Civil War, a black man is supposed to have died in the house, and afterward, his image is reported to have appeared in a window on the second floor. Curiosity seekers continued coming to see the image in the window. Knowing more about the home’s history, was this face evidence of Underground Railroad activity or of an elderly former slave? Years later, to discourage unwanted foot traffic at the home, one previous owner remodeled the upstairs of the home and dismantled the window where the black face was rumored to be.

quiz question

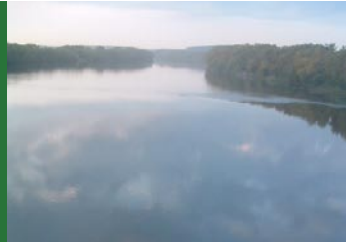
What was the average market price of a slave in 1860?

Answer: \$1,650

Directions to Stop #6: Backtrack and return to US 15 North using the directions listed in Stop #5. From Hwy. 192 and US 15, turn LEFT onto on US 15 North and drive for approximately 35 minutes, look for signs to a scenic overlook on your right for the next stop. Approximately two miles south of South Williamsport, turn RIGHT from US 15 into the parking area of the overlook.

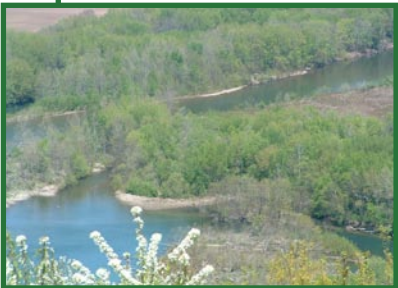
Stop 6:

South Williamsport Scenic Overlook



*West Branch of the
Susquehanna River*

On top of Montgomery Pike on Bald Eagle Mountain, the vast river valley below dominates the landscape from 1,083 feet. From the overlook, the West Branch of the Susquehanna meanders south. Adjacent to the river basin, the ancient Sheshequin Trail allowed for the passage of foot traffic through the dense forest. Even today, it is easy to imagine the task of moving slowly north through the geographic challenges that the region's terrain offers.



*Looking toward Loyalsock
Creek*

Looking out at the panorama, Loyalsock Creek also is visible. Historians claim that Indians living near the river in the 1850s assisted freedom seekers as the escapees moved north.



*Looking toward
Williamsport and
Montoursville*

To the north, the community of Williamsport is visible. Williamsport's population is 28,000, and historically was a very wealthy community because of the local lumbering industry. In the distance to the east are the communities of Montoursville, Muncy, Pennsdale, and Hughesville.

Directions to Stop#7: Follow US 15 N. through South Williamsport and CROSS OVER the bridge into Williamsport. Continue straight and the road will turn into MARKET STREET. Continue straight (north) to the third stoplight, and turn RIGHT onto LITTLE LEAGUE BLVD. Go to the stop sign and turn LEFT onto MULBERRY STREET. Parking is available in the lot to the immediate left.

Stop 7:

Lycoming College



View from Lycoming College

Williamsport

Note: Visitors are welcome to explore the campus at Lycoming College and downtown Williamsport. The tour guide describes nearby sites, the community, and the campus as it was in the 19th century.

The Lumber Capital and a Seminary

From Lycoming College, imagine Williamsport--a bustling community of the mid-nineteenth century. Sometimes referred to as the "Lumber Capital of the World" during the mid-1800s, Williamsport produced 350 million board feet per day during peak production, one of the highest levels of production of lumber in the world. As a result of the logging industry many millionaires evolved. As their millions allowed, blocks of majestic homes were built.

During this time, communities linked by the Pennsylvania Canal System benefited from the accessibility of goods, economic activity, and people. The West Branch Division of the Susquehanna Canal, which was part of a statewide canal system, reached Williamsport in 1833. The canal was instrumental in the development of Williamsport as a lumbering center. As for passenger transport, this was provided by packet boats which were introduced sometime around 1838. These boats were towed by horses, relays of which were provided at certain points.

In Williamsport, packet boats docked at the Exchange Hotel located on Market Street and their arrival always generated a great deal of excitement. The Exchange Hotel (at Third and Mulberry Streets) was a busy hotel frequented by guests arriving to town by canal boats. Escaped slaves were reportedly hidden in barns and warehouses near the hotel.¹²

quiz question

In the late 1800s, what city in Pennsylvania had one of the highest millionaires per capita ratio in the country?

Answer: Williamsport, PA

Story: A Close Call on Jefferson Street

"On one occasion, in 1864, a party, consisting of a man and wife, and half-grown lad, arrived in Williamsport consigned to Thomas Updegraff. They were hidden in his barn, which stood at the corner of State and East Jefferson Streets. The woman of the party, on the second evening after her arrival, set out singly to explore, just as the evening packet boat brought her old master and over seer, who stopped at the Exchange Hotel, corner of Market Street and the canal. As luck would have it, the master spied his missing slave and set off in hot pursuit. She ran up Jefferson Street, passing Abraham Updegraff who stood in his doorway on Market Street. He recognized her at once, having seen her the night before, and saw her enter Woodward's barn. A consultation was quickly held by the abolitionists, and in the evening they

got her husband to go to her hiding place and by signs which she understood she quickly found she was among friends. A warm supper was provided at the home of C. W. Scates, nearby, and a conductor was engaged to take the party to the Roderick house (located on the street known now as Freedom Road), with written instructions to conduct them that same night to Trout Run through Blooming Grove.” (Lloyd, History of Lycoming County)

Person of Interest: Charles Scates

Charles Scates was born in Milton, New Hampshire in 1817. He was educated at Phillips Exeter Academy, and graduated Harvard College in 1838. Shortly after completing his education he had obtained a position to teach in South Carolina, where he studied law and was admitted to the bar in 1844. About this time he had an offer to remain there and practice law. He refused the position because he had been so affected by the injustice and cruelty of slavery. Initially indifferent on the subject of slavery when he first went there to live, Scates became a strong anti-slavery man. He then resolved not to live in a slave State, and became a vocal abolitionist. He moved to Williamsport in the mid-1800s where he spent the remainder of his life engaged in the legal profession. Scates died March 17, 1873 (Anspach, History of the Lycoming County Bar).



View of Lycoming College

This site now occupied by Lycoming College opened in 1812 as the lone school for the lumber port. The Methodist Church purchased the property and buildings in the fall of 1848. The school then became the Williamsport Dickinson Seminary, a preparatory school for Dickinson College in Carlisle, PA, another Methodist School. The institution officially changed its name to Lycoming College in 1947. Lycoming is a derivative of “Iacomie,” an Indian word meaning “great stream.”

Unlike Bucknell University’s overwhelming abolitionist stance in the years preceding the American Civil War, Dickinson College in Carlisle featured strong pro-slavery and abolitionist voices on campus. The college’s student body was composed of many young people from the South, some of whom enlisted and fought as Confederates during the Civil War. Longtime trustee Walker Peyton (1848-1865) was a prominent Virginia slaveholder, and three Dickinson presidents were said to have held pro-slavery sentiments.¹³

The role, if any, of abolitionist and pro-slavery feelings provided by Dickinson College to their affiliate Williamsport Dickinson Seminary, as well as Underground Railroad activity is unknown. One noteworthy fact about the seminary that could shed light on anti-slavery voices on campus: local abolitionist A. Updegraff (for information on the Updegraff family see the description listed under the Thomas Taber Museum) served as a trustee for the seminary for more than 20 years.

Directions to Stop #8, Thomas T. Taber Museum: Turn right back onto MULBERRY STREET and then right again on LITTLE LEAGUE BOULEVARD. At the stoplight, turn LEFT onto MARKET STREET, proceed to the stoplight at FOURTH STREET, and turn RIGHT. The Taber Museum is approximately two miles on the right at 858 West Fourth Street. Parking is available behind the museum or on the street.

Stop 8:

Thomas T. Taber Museum



Note: The Museum does charge for admission. For specifics go to: www.lycoming.org/lchsmuseum/.

The Past and Present

The Thomas T. Taber Museum of the Lycoming County Historical Society allows visitors to “discover the American frontier epic in Northcentral Pennsylvania.” While learning more about life in the 1800s, visitors can view exhibits on the history of the valley, the lumber industry, the Williamsport/Elmira Railroad, and see the Shempp collection of model trains. Visitors can also learn more from historical exhibits on the local African-American communities.

Note: The Doeblner House and the Long Reach Farm are two places that were located near the museum, but have been lost to expansion. The museum offers a better environment for discussing the stories and people that make these sites historically significant.

The Doeblner House

The Doeblner House (was at West Fourth and Pine streets) was a hotel owned by suspected Underground Railroad activist Charles Doeblner. Doeblner had previously owned the U.S. Hotel on West Third Street.¹⁴

Person of Interest: Frederick Douglass



Frederick Douglass

In 1867, famous abolitionist orator Frederick Douglass gave a speech at the Doeblner House. “A brilliant speaker, Douglass was asked by the American Anti-Slavery Society to engage in a tour of lectures, and so became recognized as one of America’s first great black speakers. He won world fame when his autobiography was publicized in 1845. Two years later he began publishing an anti-slavery paper called The North Star. Douglass served as an adviser to President Abraham Lincoln during the Civil War and fought for the adoption of constitutional amendments that guaranteed voting rights and other civil liberties for blacks” (from a Douglas’ biography by Sandra Thomas).

Long Reach Farm

The Long Reach Farm/Thomas Lightfoot Inn (formerly located at 2887 South Reach Road) once was the site of a family farm purchased by Derek Updegraff and settled by his brother Thomas in 1789. In a family memoir, Thomas and his relatives were cited as Underground Railroad activists and that a tunnel and other buildings that stood on the property were used to hide runaway slaves. From the Life of Thomas Updegraff, the author writes: "Father was for many years the agent at this station of the U.G.R.R., and as this railroad failed to make annual reports, we shall add a short description of its workings. Although there has (sic) been several very narrow escapes, this station never lost a passenger. No slave was ever reclaimed after once reaching here by this route."

Later, the home was converted to an inn to accommodate canal travelers. The inn had 10 rooms, five bathrooms and a kitchen. In recent times, the property was converted to the Thomas Lightfoot Inn, but was destroyed by a fire several years ago.

Updegraff's log granary, circa 1792, still stands at the site and also has a tunnel that once led to the West Branch Canal. In the 1830s, the granary became a stable where fresh mules for towing canal boats were housed.¹⁵



Courtesy Muncy
Historical Society

Abraham Updegraff was born in Williamsport, June 17, 1808. At the age 11, he was put to work in his father's tannery to learn the trade, a business he followed for some 16 years. On April 1, 1837, he bought out the interest of a local retail store and continued the business for some 24 years. Upon the organization of the West Branch Bank in 1836, Mr. Updegraff was elected a director, a position he held till 1847 (with a year intermission). On June 6, 1848, he became the president of the institution, and served as such till January 1, 1856, when he resigned. A strong advocate for education, Updegraff served as a trustee for the Williamsport Dickinson Seminary for 20 years. He died in 1884.

Directions to Stop #9 Freedom Road Site and Cemetery: Turn LEFT and go EAST on W. FOURTH STREET toward downtown. At the first stoplight, turn LEFT onto CAMPBELL STREET. Go through several intersections to the stop sign at HAWTHORNE STREET and turn RIGHT onto Hawthorne. Go several blocks to ELMIRA STREET and turn LEFT onto Elmira (next to last street before Hawthorne Streets ends at Market Street). Drive through several intersections until the stop sign where Elmira Street ends, and then cross BLOOMINGROVE ROAD—the road then changes to FREEDOM ROAD and the cemetery is on your left. Limited roadside parking is available.

Stop 9:

Freedom Road Site and Cemetery



Many Great Things and Etched in Stone

This area has traditionally been an African-American community, and was renamed Freedom Road in the 1900s. It is also a well-documented area of Underground Railroad activity during the 1800s. Much of this activity was led by a man named Daniel Hughes, who is remembered on the historical marker bordering the cemetery.

Daniel Hughes

Hughes was a physically impressive man; standing somewhere between 6 foot 7 inches and 6-foot 10-inches tall and weighing more than 300 pounds. Hughes moved to the Williamsport area, though not necessarily into Freedom Road, in 1828 where he worked as a lumber river rafts man on the Susquehanna River between Williamsport and Baltimore. This occupation allowed him to easily become involved with transporting and harboring fugitive slaves, as well as gave him the financial resources to provide aid. Hughes not only used his house on Freedom Road to aid freedom seekers, but legend also holds that he utilized the nearby caves when space was limited or slave catchers were heavily searching. Despite this tale, one of Daniel Hughes' sons, Robert Hughes, directly denies his father's use of the caves, but was a small child during his father's slave assisting days and remembers some of the hardships involved.

"Our original house was burned some years ago... There fugitive slaves were brought. My father took charge of them. They came from Northumberland, the station to the south and usually spent two or three days in hiding, resting for the trip ahead... I never heard of them going by railroad, they went by paths and roads through the Alleghenies... We would hide them out in the woods, in brush houses... I remember very well carrying meals to them out in the woods. They usually traveled in groups of two or three men. I only remember one woman... Often patrollers would come to our house looking for them. They usually came on horseback, but they never caught anyone at our place that I know of. From our house, the slaves started out at night for New York state... Rich people and good church people in Williamsport, mostly the Quakers, helped in the work. They helped the runaways out to our place and provided the money to buy food for them."

Sometime during the Civil War, Hughes showed his compassion in another way by giving an acre of his land to the city for a public cemetery, which is now remembered with a historical marker. Hughes died in 1880 at the age of 76, and was buried in an unmarked grave in accordance with his beliefs. Unfortunately, the historic home of Daniel Hughes in the area was destroyed in a fire several years ago.

This is an excerpt on the cemetery from an upcoming work by archaeologist and author Robin Van Auken:

"The 'Forgotten Men' of Freedom Road Cemetery are black Civil War veterans. Their only decorations were "the lilies of the valley and the violets that nature planted over the sunken graves and around the fallen tombstones scattered among the trees" a 1934 Grit article reports. Once members of Fribley Post of the Grand Army of the Republic, organized by black Civil War veterans, they would march to the tune of the fife and drum to honor the war dead every Decoration Day.

Reno Post GAR imitated improvements for and investigated the names of those buried. They are Jacob B. Anderson, James Haywood, J.H. Johnson, David Briggs, John Monroe, Hiram Armstrong, J.C. O'Brien and S.J. Johnson."

Rumor: Traps

It has been reported that Daniel Hughes and his helpers used resourceful and interesting methods to deter possible slave catchers, one of which was tying horsehair or vines across paths to trip horses, sending the rider to the ground (Lycoming College's Underground Railroad website).

quiz question

When did the slave trade begin in America?

Answer: The slave trade began in America in 1619 when twenty Africans were brought to the continent aboard a Dutch ship bound for Jamestown, VA.

Pennsdale and Muncy

Directions to Stop #10, Society of Friends Meeting House: Follow FREEDOM ROAD back to the stop sign and turn LEFT onto BLOOMINGGROVE ROAD then proceed south to HIGHLAND TERRACE and turn LEFT (going east). Follow the road as it changes into GRAMPIAN BOULEVARD and then FOUR MILE DRIVE. The road ends at a stop sign. Turn RIGHT towards Montoursville (onto PA 2039/WARRENSVILLE ROAD) and go approximately 0.7 miles. Turn RIGHT following the signs to I-180 (onto BROAD STREET/147) and then MERGE RIGHT onto I-180 E/US-220 N (labeled "Milton"). Go 7.6 miles and then Take EXIT 15 toward HALLS/PENNSDALE. Turn LEFT onto US-220. Continue to follow US-220 for approximately 0.5 miles. Turn LEFT onto VILLAGE ROAD. The Meeting House historical marker is on the left at the corner of QUAKER CHURCH ROAD and VILLAGE ROAD (address is 443 Village Road).

Stop 10:

*Historical Marker: Society of Friends Meeting House**



**Note: The Society of Friends Meeting House adjacent to the historical marker is private property and is not open for tours without special permission. The Society of Friends does hold worship services twice a week and encourages anyone interested to attend.*

Believers

Pennsdale, a village in Muncy Township, was settled by the members of the Society of Friends or Quakers who built a church there in 1799 (a historical marker on Village Road denotes this site). In 1780, Pennsylvania Quakers passed "An Act for the Gradual Abolishment of Slavery." Quakers represented a driving force in the abolitionist movement of the 19th century. Many historians believe Quakers in Pennsdale were very active in the Underground Railroad moving freedom seekers north, and stories of hidden rooms and tunnels in the area are plentiful!⁶ Others theorize the established free African-American community in the Muncy area was a critical resource for runaways moving through the area.

In the rear of the building is a small cemetery that is open to the public. Note: the cemetery is not handicapped accessible.

Rumor: Haunted Pennsdale



"A superstition that was encouraged by the conductors of the Underground Railroad spread the notion that the area around the Meeting House was haunted. Strange, unearthly groans had been heard in the area of the graveyard of the Meeting House late at night. Travelers would often journey out of their way and go around the Meeting House to avoid the allegedly-haunted area. It turns out that there was a sheep pasture in the area of the Meeting House and, on one occasion, a hungry sheep got caught on the fence around the pasture while trying to get at some tasty tidbit beyond the fence. This sheep moaned and groaned fearfully while trying to free itself. Apparently, some traveler happened by and could not determine what the creepy sound was and, therefore, spread the rumor that the area was haunted. The Quakers helping with the Underground Railroad did nothing to dispel the rumor as a way of keeping superstitious slave catchers at bay." (Historic Williamsport website)



Francis Ellen
Watkins Harper

In 1859, local Quakers hosted poet and anti-slavery lecturer Frances Ellen Watkins Harper. Frances Harper was born into a free family in 1825 in Baltimore, Maryland, but she nevertheless suffered from the oppressive slave laws and rampant discrimination of the time. Her mother died when she was 3, so she fell into the care of her aunt and uncle. Until the age of 13, she attended the free school for black children in which her uncle, the Rev. William Watkins, taught. Despite the many trying times that she underwent and survived, her natural curiosity and gift for writing distinguished her from her peers.

In her early adult life, she moved around in the free states of Ohio and Pennsylvania where she worked as a teacher. While teaching at Little York, she was greatly bothered by the inequities and sufferings that her people had to suffer under the slave laws and resolved to take part in the effort to abolish slavery. She became active in the Anti-Slavery movement in the 1850s by using her gift for language as lecturer. At one time in her career, she made her home in Philadelphia "at the station of the Underground Rail Road, where she frequently saw passengers and their melting tales of suffering and wrong, which intensely increased their sympathy in their behalf." Even during the Civil War, she wrote prolifically, hoping to contribute to the cause of freedom. The writing she produced during the Emancipation Proclamation and Lincoln's assassination further reveals her eloquence in expressing her hopes and disappointments with the progress of the fight for equality. She continued arguing for freedom, equality and reforms in her lectures and writings until her death (University of California-Davis website).

The Slave Mother By Frances Ellen Watkins Harper

Heard you that shriek? It rose
So wildly on the air,
It seemed as if a burden'd heart
Was breaking in despair.

Saw you those hands so sadly clasped--
The bowed and feeble head--
The shuddering of that fragile form--
That look of grief and dread?

Saw you the sad, imploring eye?
Its every glance was pain,
As if a storm of agony
Were sweeping through the brain.

She is a mother pale with fear,
Her boy clings to her side,
And in her kirtle vainly tries
His trembling form to hide.

He is not hers, although she bore
For him a mother's pains;
He is not hers, although her blood
Is coursing through his veins!

He is not hers, for cruel hands
May rudely tear apart
The only wreath of household love
That binds her breaking heart.

His love has been a joyous light
That o'er her pathway smiled,
A fountain gushing ever new,
Amid life's desert wild.

His lightest word has been a tone
Of music round her heart,
Their lives a streamlet blent in one--
Oh, Father! must they part?

They tear him from her circling arms,
Her last and fond embrace.
Oh! never more may her sad eyes
Gaze on his mournful face.

No marvel, then, these bitter shrieks
Disturb the listening air:
She is a mother, and her heart
Is breaking in despair.

Directions to Stop #11, Muncy Historical Society:

Go back (EAST) on VILLAGE ROAD and then turn RIGHT back on US 220. Follow US 220 back to I-180. Turn LEFT onto I-180E, go approximately two miles, and take the MUNCY/HUGHESVILLE Exit (RT. 405). After exiting I-180, turn RIGHT onto RT. 405 heading south. Follow RT. 405 into Muncy and the road changes to WATER STREET. At the stoplight, turn RIGHT onto MAIN STREET. The Muncy Historical Society's parking lot is on the left at 30 North Main Street (across from the Ford dealership).

Stop 11:

Muncy Historical Society



One Community's Story

Visit the museum at the Muncy Historical Society to learn about the area's local history, as well as see artifacts from the 19th century.

Muncy Township was established in 1772; the first township in what is now Lycoming County. For additional information on Muncy, go here: www.muncyhistoricalsociety.org.

Between 1836 and 1838, mob violence directed toward abolitionists increased. In 1838, Pennsylvania Hall in Philadelphia was burned--an overt attack on an abolitionist meeting and an abolitionist site. Philadelphia was not the only example of mob violence. Abolitionist speaker William Lloyd Garrison was attacked in Boston and dragged through the streets. Other abolitionists were attacked on trains and thrown off of railroad cars. One of the most famous examples of violence was when Elijah Lovejoy, an abolitionist in Alton, Illinois, was attacked and assassinated, and became, in effect, the first great martyr of the anti-slavery movement.¹⁷

This period in the history of abolitionism is significant because it demonstrates that the anti-slavery movement of the late 1830s had, in the perception of many Northern whites become a threat to the established social order. Abolitionists now were seen by many whites as radicals who were going to create disorder.¹⁸

Abolitionist groups were bringing women to the platform and having them speak in public, which was new and a threat to the order as people understood it. These groups also brought black abolitionists on to platforms, speaking in public, telling their own stories, in their own voices. To many white Northerners, this was a threat to their interpretation of the social order.¹⁹

"Anti-abolitionist violence is a very interesting turning point for the abolitionists themselves -- black and white -- because they now realize they're not only up against a deep Southern intransigence and an increasingly organized defense of slavery from the South. They've been reading that and hearing that since the 1820s. Now what they realize is that they are faced with violent reaction to their movement within their own Northern communities."²⁰

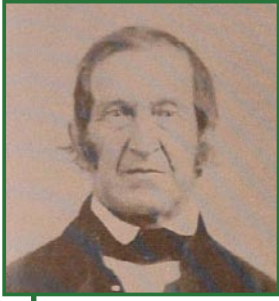
While at the Museum, visitors can learn about the McCarty House.*

*Note: The McCarty House is private property and is not open for tours.

Built in 1789, the McCarty house was the first residence constructed in Muncy. Owners William and Mary McCarty raised 13 children in the two-story log home. A son named John McCarty occupied the home during much of the slavery period and it was long rumored to be involved in Underground Railroad activity.²¹

Visit the museum's exhibits and also ask about additional information regarding the Underground Railroad in Muncy and Penns Dale.

Riot: Muncy 1842



Enos Hawley, Courtesy
Muncy Historical Society

In April of 1842, local tanner and abolitionist Enos Hawley invited an unknown abolitionist speaker to present at a town schoolhouse. The presentation was interrupted when a large group of pro-slavery supporters began pelting the building with rocks and other projectiles. During the disturbance, the windows of the schoolhouse were broken and Hawley and the speaker sustained some injuries. Hawley and the speaker fled the location, an angry crowd throwing eggs in pursuit, and went to Hawley's home in Muncy at the corner of Main and High Streets. Once inside the home, the disturbance, including the egg throwing, continued until after midnight.

A short time later, 18 accused rioters were indicted on charges of rioting and disturbing the peace and went on trial in September of that year. One of the jurors for the case happened to be Abraham Updegraff who recorded the contentious proceedings in a memoir. Updegraff stated that the initial vote of the jury had 11-1 (he being the only guilty or "to convict" vote) to dismiss the charges. Updegraff discovered that three of the jurors could barely speak English and he persuaded them using their native tongues to reconsider the evidence. After much debate by the remaining jurors and three vote tallies, the jurors recommended to convict 13 of the rioters.

Shortly after the trial, Governor David Rittenhouse Porter pardoned the convicted defendants. His pardon message stated that the content of the abolitionist's speech was inciteful and designed to bring out the breach of the peace. As a result of the pardons, Governor Porter was given the nickname "Previous Pardon Porter" ("An Account of the Muncy Abolition Riot of 1842," Marshall Reid Anspach, Now and Then, April/1942).

Rumor: The McCarty House - Haven or Hindrance?

Owned by a family of Quaker descent, "the house has long been called a haven for runaways, who were sheltered in the basement behind thick stone walls during the daylight hours before being moved onward at night... In the basement of the McCarty House, there is a tunnel next to an ancient fireplace that once ended at an exterior wall and is big enough for a person to fit through it. On one side of the house are a porch and a fake entrance. Some speculate that the fake front door which does not open and leads nowhere, was designed to slow down slave catchers..." (Lycoming College's Underground Railroad website)

Also, it is rumored that there were once shackles on the walls of the basement. If the shackles were there, could they have been used to temporarily hold captured slaves or were they decoys to allow freedom seekers a safe refuge? (Lycoming College's Underground Railroad website)

In Closing

The Muncy Historical Society is the final stop on our tour. We hope you have enjoyed learning about the people, places, and stories that compose our region's Underground Railroad experience.

For further information on the Underground Railroad in our region, go to Lycoming College's interactive website at: www.lycoming.edu/underground.htm.

Please complete our online feedback form at www.forum4future.org, or send comments to sduncan@seda-cog.org.

This document, with references included, can be downloaded at www.forum4future.org.

Endnotes

- 1 Information from research provided by Jeannette Lasansky of the Union County (PA) Historical Society.
- 2 United States History website, <http://www.u-s-history.com/pages/h137.html>
- 3 Switala, William. *Underground Railroad in Pennsylvania*. Stackpole Books, 2002.
- 4 The Pennsylvania State University Press Release, dated April 14, 2004.
- 5 Albright Services and the Slifer House Museum website, <http://www.albrightcare.org/slifer-house/index.asp>.
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- 7 "The World Does Move." *Union County Star and Lewisburg Chronicle*, July 22, 1859. Page 1.
- 8 Switala
- 9 Thesis, Lewis Edwin. *Centennial History of Bucknell University*. Grit Publishing, 1946.
- 10 Marsh, Ben. "A Walking Tour: Evaluation of the Built Environment at Lewisburg, Pennsylvania." Bucknell University, 2006.
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- 13 Unitarian Universalist Association website, <http://www.uua.org/uuhs/duub/articles/moncureconway.html>.
- 14 Lycoming College's Underground Railroad website, <http://www.lycoming.edu/underground/intro.htm>.
- 15 Information from research provided by archeologist Robin Van Auken.
- 16 Lycoming County's Underground Railroad website, <http://www.lycoming.edu/underground/intro.htm>.
- 17 Public Broadcasting's Africans in America website, Dr. David Blight interview, <http://www.pbs.org/wgbh/aia/part4/4i2985.html>.
- 18 Public Broadcasting's Africans in America website, Dr. David Blight interview, <http://www.pbs.org/wgbh/aia/part4/4i2985.html>.
- 19 Public Broadcasting's Africans in America website, Dr. David Blight interview, <http://www.pbs.org/wgbh/aia/part4/4i2985.html>.
- 20 Public Broadcasting's Africans in America website, Dr. David Blight interview, <http://www.pbs.org/wgbh/aia/part4/4i2985.html>.
- 21 Lycoming County's Underground Railroad website, <http://www.lycoming.edu/underground/intro.htm>



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