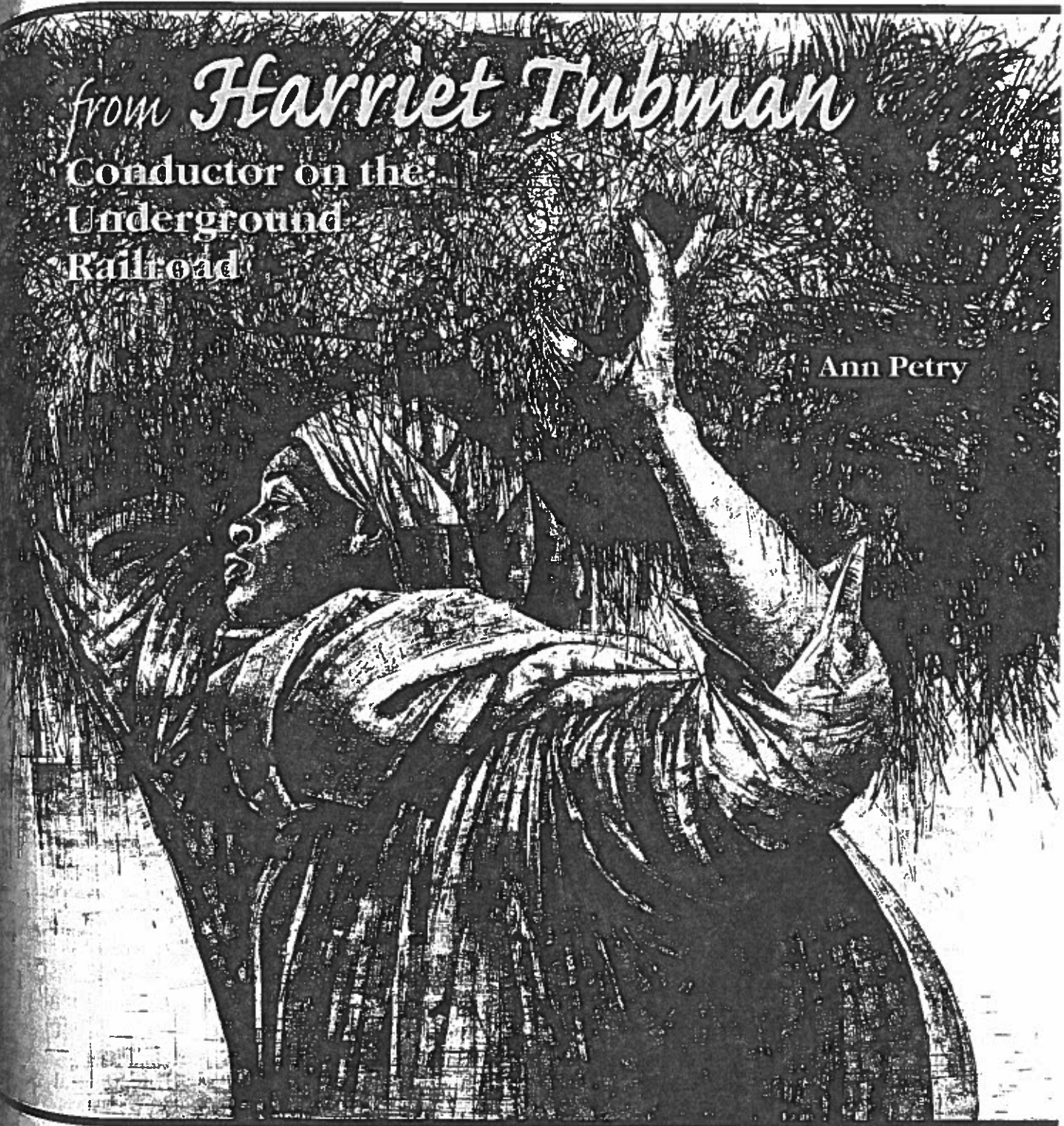


from Harriet Tubman

Conductor on the
Underground
Railroad

Ann Petry



Roots (1964) by Charles White. Chinese ink.



The Railroad Runs to Canada

Along the Eastern Shore of Maryland, in Dorchester County, in Caroline County, the masters kept hearing whispers about the man named Moses, who was running off slaves. At first they did not believe in his existence. The stories about him were fantastic, unbelievable. Yet they watched for him. They offered rewards for his capture.

They never saw him. Now and then they heard whispered rumors to the effect that he was in the neighborhood. The woods were searched. The roads were watched. There was never anything to indicate his whereabouts. But a few days afterward, a goodly number of slaves would be gone from the plantation. Neither the master nor the overseer had heard or seen anything unusual in the quarter.¹ Sometimes one or the other would vaguely remember having heard a whippoorwill call somewhere in the woods, close by, late at night. Though it was the wrong season for whippoorwills.

1. quarter: area in a plantation where enslaved Africans lived. It consisted of windowless, one-room cabins made of logs and mud.

CAUTION!!

COLORED PEOPLE

OF BOSTON, ONE & ALL,

You are hereby respectfully CAUTIONED and advised, to avoid conversing with the

**Watchmen and Police Officers
of Boston,**

For since the recent ORDER OF THE MAYOR & ALDERMEN, they are empowered to act as

KIDNAPPERS

AND

Slave Catchers,

And they have already been actually employed in KIDNAPPING, CATCHING, AND KEEPING SLAVES. Therefore, if you value your LIBERTY, and the Welfare of the Fugitives among you, Shun them in every possible manner, as so many HOUNDS on the track of the most unfortunate of your race.

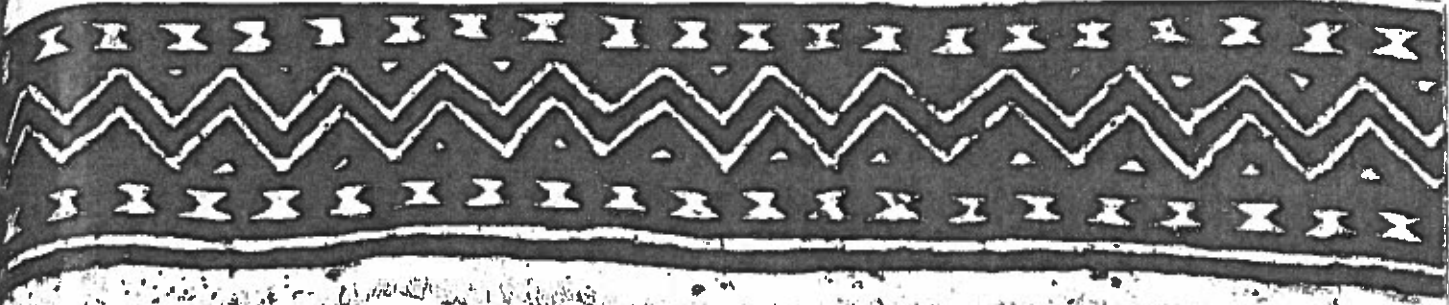
**Keep a Sharp Look Out for
KIDNAPPERS, and have
TOP EYE open.**

APRIL 24, 1851.

THOMAS PARKER'S PLACARD

Sometimes the masters thought they had heard the cry of a hoot owl, repeated, and would remember having thought that the intervals between the low moaning cry were wrong, that it had been repeated four times in succession instead of three. There was never anything more than that to suggest that all was not well in the quarter. Yet, when morning came, they invariably discovered that a group of the finest slaves had taken to their heels.

Unfortunately, the discovery was almost always made on a Sunday. Thus a whole day was lost before the machinery of pursuit could be set in motion. The posters offering rewards for



the fugitives could not be printed until Monday. The men who made a living hunting for runaway slaves were out of reach, off in the woods with their dogs and their guns, in pursuit of four-footed game, or they were in camp meetings saying their prayers with their wives and families beside them.

Harriet Tubman could have told them that there was far more involved in this matter of running off slaves than signaling the would-be runaways by imitating the call of a whippoorwill, or a hoot owl, far more involved than a matter of waiting for a clear night when the North Star² was visible.

In December 1851, when she started out with the band of fugitives that she planned to take to Canada, she had been in the vicinity of the plantation for days, planning the trip, carefully selecting the slaves that she would take with her.

She had announced her arrival in the quarter by singing the forbidden spiritual³—“Go down, Moses, 'way down to Egypt Land”—singing it softly outside the door of a slave cabin, late at night. The husky voice was beautiful even when it was barely more than a murmur borne on the wind.

Once she had made her presence known, word of her coming spread from cabin to cabin. The slaves whispered to each other, ear to mouth, mouth to ear, “Moses is here.” “Moses has come.” “Get ready. Moses is back

again.” The ones who had agreed to go North with her put ashcake⁴ and salt herring in an old bandanna, hastily tied it into a bundle, and then waited patiently for the signal that meant it was time to start.

There were eleven in this party, including one of her brothers and his wife. It was the largest group that she had ever conducted, but she was determined that more and more slaves should know what freedom was like.

She had to take them all the way to Canada. The Fugitive Slave Law⁵ was no longer a great many incomprehensible words written down on the country's lawbooks. The new law had become a reality. It was Thomas Sims, a boy, picked up on the streets of Boston at night and shipped back to Georgia. It was Jerry and Shadrach, arrested and jailed with no warning.

She had never been in Canada. The route beyond Philadelphia was strange to her. But she could not let the runaways who accompanied her know this. As they walked along, she told them stories of her own first flight; she kept painting vivid word pictures of what it would be like to be free.

But there were so many of them this time.

4. **ashcake:** cornmeal bread baked in hot ashes.

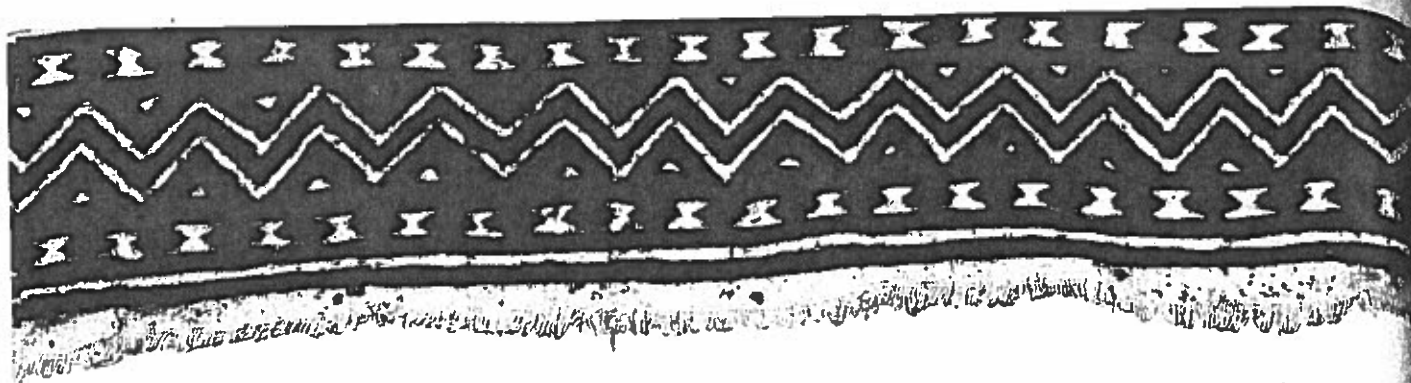
5. **Fugitive Slave Law:** harsh federal law passed in 1850 stating that slaves who escaped to free states could be forced to return to their owners. As a result, those who escaped were safe only in Canada. The law also made it a crime for a free person to help slaves escape or to prevent their return.

2. **North Star:** Runaways fleeing north used the North Star (Polaris) to help them stay on course.

3. **forbidden spiritual:** Spirituals are religious songs, some of which are based on the Biblical story of the Israelites' escape from slavery in Egypt. Plantation owners feared that the singing of spirituals might lead to rebellion.

WORDS TO OWN

fugitives (fyoo'ji·tivz) *n.*: people fleeing from danger.
incomprehensible (in'käm'prē·hen'sə·bəl) *adj.*: impossible to understand.



She knew moments of doubt, when she was half afraid and kept looking back over her shoulder, imagining that she heard the sound of pursuit. They would certainly be pursued. Eleven of them. Eleven thousand dollars' worth of flesh and bone and muscle that belonged to Maryland planters. If they were caught, the eleven runaways would be whipped and sold South, but she—she would probably be hanged.

They tried to sleep during the day but they never could wholly relax into sleep. She could tell by the positions they assumed, by their restless movements. And they walked at night. Their progress was slow. It took them three nights of walking to reach the first stop. She had told them about the place where they would stay, promising warmth and good food, holding these things out to them as an incentive to keep going.

When she knocked on the door of a farmhouse, a place where she and her parties of runaways had always been welcome, always been given shelter and plenty to eat, there was no answer. She knocked again, softly. A voice from within said, "Who is it?" There was fear in the voice.

She knew instantly from the sound of the voice that there was something wrong. She said, "A friend with friends," the password on the Underground Railroad.

The door opened, slowly. The man who stood in the doorway looked at her coldly, looked with unconcealed astonishment and fear at the eleven disheveled runaways who were standing near her. Then he shouted, "Too many, too many. It's not safe. My place was

searched last week. It's not safe!" and slammed the door in her face.

She turned away from the house, frowning. She had promised her passengers food and rest and warmth, and instead of that, there would be hunger and cold and more walking over the frozen ground. Somehow she would have to instill courage into these eleven people, most of them strangers, would have to feed them on hope and bright dreams of freedom instead of the fried pork and corn bread and milk she had promised them.

They stumbled along behind her, half dead for sleep, and she urged them on, though she was as tired and as discouraged as they were. She had never been in Canada, but she kept painting wondrous word pictures of what it would be like. She managed to dispel their fear of pursuit so that they would not become hysterical, panic-stricken. Then she had to bring some of the fear back, so that they would stay awake and keep walking though they drooped with sleep.

Yet, during the day, when they lay down deep in a thicket, they never really slept, because if a twig snapped or the wind sighed in the branches of a pine tree, they jumped to their feet, afraid of their own shadows, shiver-

WORDS TO OWN

incentive (in-sent'iv) *n.*: reason to do something; motivation.

disheveled (di-shev'ald) *adj.*: untidy; rumpled.

instill (in-stil') *v.*: gradually put in (an idea or feeling).

Stilla is Latin for "drop"; *instill* literally means "put in drop by drop."

dispel (di-spel') *v.*: scatter; drive away.

ing and shaking. It was very cold, but they dared not make fires because someone would see the smoke and wonder about it.

She kept thinking, eleven of them. Eleven thousand dollars' worth of slaves. And she had to take them all the way to Canada. Sometimes she told them about Thomas Garrett, in Wilmington.⁶ She said he was their friend even though he did not know them. He was the friend of all fugitives. He called them God's poor. He was a Quaker⁷ and his speech was a little different from that of other people. His clothing was different, too. He wore the wide-brimmed hat that the Quakers wear.

She said that he had thick white hair, soft, almost like a baby's, and the kindest eyes she had ever seen. He was a big man and strong, but he had never used his strength to harm anyone, always to help people. He would give all of them a new pair of shoes. Everybody. He always did. Once they reached his house in Wilmington, they would be safe. He would see to it that they were.

She described the house where he lived, told them about the store where he sold shoes. She said he kept a pail of milk and a loaf of bread in the drawer of his desk so that he would have food ready at hand for any of God's poor who should suddenly appear before him, fainting with hunger. There was a hidden room in the store. A whole wall swung open, and behind it was a room where he could hide fugitives. On the wall there were shelves filled with small boxes—boxes of shoes—so that

6. **Wilmington:** city in Delaware.

7. **Quaker:** member of the Society of Friends, a religious group active in the movement to end slavery.



Wanted Poster Series #17 (1971) by Charles White.
Oil wash.

Flint Institute of Art/Courtesy Heritage Gallery, Los Angeles, California.



The Underground Railroad runs to Canada.

you would never guess that the wall actually opened.

While she talked, she kept watching them. They did not believe her. She could tell by their expressions. They were thinking. New shoes, Thomas Garrett, Quaker, Wilmington—what foolishness was this? Who knew if she told the truth? Where was she taking them anyway?

That night they reached the next stop—a farm that belonged to a German. She made the runaways take shelter behind trees at the edge of the fields before she knocked at the door. She hesitated before she approached the door, thinking, suppose that he too should refuse shelter, suppose— Then she thought, *Lord, I'm going to hold steady on to You and You've got to see me through*—and knocked softly.

She heard the familiar guttural voice say, "Who's there?"

She answered quickly, "A friend with friends."

He opened the door and greeted her warmly. "How many this time?" he asked.

"Eleven," she said and waited, doubting, wondering.

He said, "Good. Bring them in."

He and his wife fed them in the lamp-lit kitchen, their faces glowing as they offered food and more food, urging them to eat, saying there was plenty for everybody, have more milk, have more bread, have more meat.

They spent the night in the warm kitchen. They really slept, all that night and until dusk the next day. When they left, it was with reluctance. They had all been warm and safe and well-fed. It was hard to exchange the security offered by that clean, warm kitchen for the darkness and the cold of a December night.



“Go On or Die”

Harriet had found it hard to leave the warmth and friendliness, too. But she urged them on. For a while, as they walked, they seemed to carry in them a measure of contentment; some of the serenity and the cleanliness of that big, warm kitchen lingered on inside them. But as they walked farther and farther away from the warmth and the light, the cold and the darkness entered into them. They fell silent, sullen, suspicious. She waited for the moment when some one of them would turn mutinous. It did not happen that night.

Two nights later, she was aware that the feet behind her were moving slower and slower. She heard the irritability in their voices, knew that soon someone would refuse to go on.

She started talking about William Still and the Philadelphia Vigilance Committee.⁸ No one commented. No one asked any questions. She told them the story of William and Ellen Craft and how they escaped from Georgia. Ellen was so fair that she looked as though she were white, and so she dressed up in a man's clothing and she looked like a wealthy young planter. Her husband, William, who was dark, played the role of her slave. Thus they traveled from Macon, Georgia, to Philadelphia, riding on the trains, staying at the finest hotels. Ellen pretended to be very ill—her right arm was in a sling and her right hand was bandaged be-

8. **Philadelphia Vigilance Committee:** group that offered help to people escaping slavery. Still, a free African American, was chairman of the committee.

cause she was supposed to have rheumatism.⁹ Thus she avoided having to sign the register at the hotels, for she could not read or write. They finally arrived safely in Philadelphia and then went on to Boston.

No one said anything. Not one of them seemed to have heard her.

She told them about Frederick Douglass, the most famous of the escaped slaves, of his eloquence, of his magnificent appearance. Then she told them of her own first, vain effort at running away, evoking the memory of that miserable life she had led as a child, reliving it for a moment in the telling.

But they had been tired too long, hungry too long, afraid too long, footsore too long. One of them suddenly cried out in despair, “Let me go back. It is better to be a slave than to suffer like this in order to be free.”

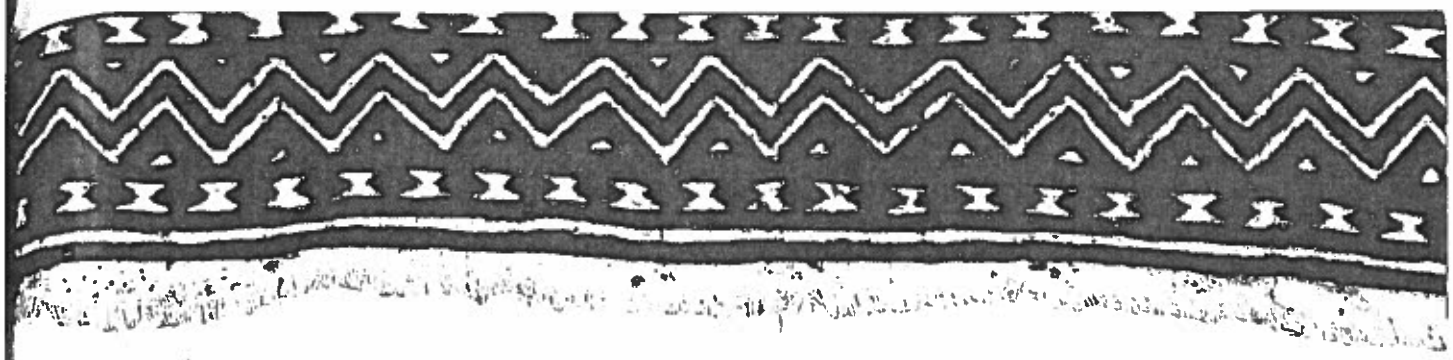
She carried a gun with her on these trips. She had never used it—except as a threat. Now, as she aimed it, she experienced a feeling of guilt, remembering that time, years ago, when she had prayed for the death of Edward Brodas, the Master, and then, not too long afterward, had heard that great wailing cry that came from the throats of the field hands, and knew from the sound that the Master was dead.

9. **rheumatism** (rĕŭ'mā·tiz'əm): painful swelling and stiffness of the joints or muscles.

WORDS TO OWN

mutinous (myŭōt'n·əs) *adj.*: rebellious. *Mutiny* usually refers to a revolt of soldiers or sailors against their officers.

eloquence (el'ə·kwəns) *n.*: ability to write or speak gracefully and convincingly.



One of the runaways said again, "Let me go back. Let me go back," and stood still, and then turned around and said, over his shoulder, "I am going back."

She lifted the gun, aimed it at the despairing slave. She said, "Go on with us or die." The husky, low-pitched voice was grim.

He hesitated for a moment and then he joined the others. They started walking again. She tried to explain to them why none of them could go back to the plantation. If a runaway returned, he would turn traitor; the master and the overseer would force him to turn traitor. The returned slave would disclose the stopping places, the hiding places, the corn stacks they had used with the full knowledge of the owner of the farm, the name of the German farmer who had fed them and sheltered them. These people who had risked their own security to help runaways would be ruined, fined, imprisoned.

She said, "We got to go free or die. And freedom's not bought with dust."

This time she told them about the long agony of the Middle Passage¹⁰ on the old slave ships, about the black horror of the holds, about the chains and the whips. They too knew these stories. But she wanted to remind them of the long, hard way they had come, about the long, hard way they had yet to go. She told them about Thomas Sims, the boy picked up on the streets of Boston and sent back to Georgia. She said when they got him back to Savannah, got

him in prison there, they whipped him until a doctor who was standing by watching said, "You will kill him if you strike him again!" His master said, "Let him die!"

Thus she forced them to go on. Sometimes she thought she had become nothing but a voice speaking in the darkness, cajoling, urging, threatening. Sometimes she told them things to make them laugh; sometimes she sang to them and heard the eleven voices behind her blending softly with hers, and then she knew that for the moment all was well with them.

She gave the impression of being a short, muscular, indomitable woman who could never be defeated. Yet at any moment she was liable to be seized by one of those curious fits of sleep, which might last for a few minutes or for hours.¹¹

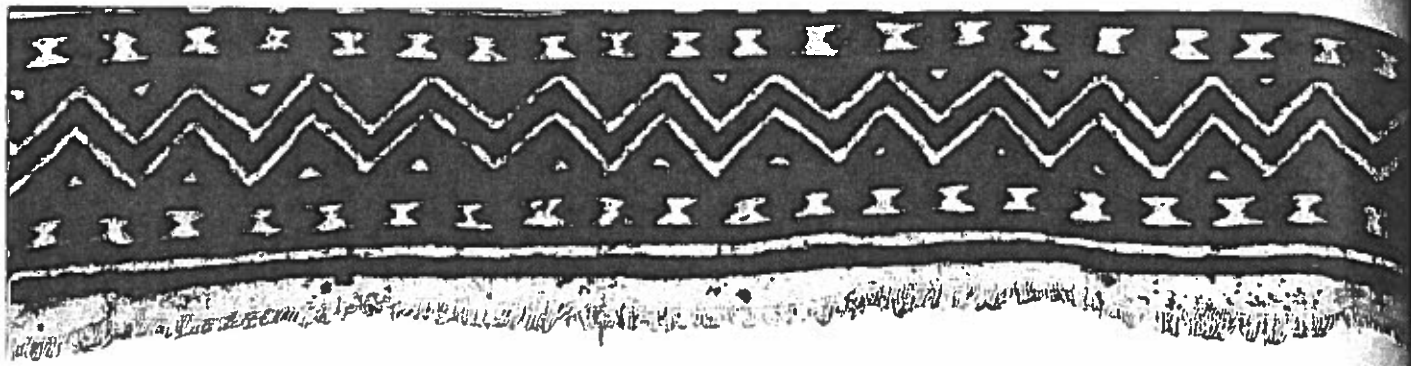
Even on this trip, she suddenly fell asleep in the woods. The runaways, ragged, dirty, hungry, cold, did not steal the gun as they might have and set off by themselves or turn back. They sat on the ground near her and waited patiently until she awakened. They had come to trust her implicitly, totally. They, too, had come to believe her repeated statement, "We got to go free or die." She was leading them into freedom, and so they waited until she was ready to go on.

11. Harriet's losses of consciousness were caused by a serious head injury that she had suffered as a teenager. Harriet had tried to protect another slave from punishment, and an enraged overseer threw a two-pound weight at her head.

10. **Middle Passage:** route traveled by ships carrying captured Africans across the Atlantic Ocean to the Americas. The captives endured the horrors of the Middle Passage crammed into holds, airless cargo areas below decks.

WORDS TO OWN

cajoling (kə-jōl'in) v. used as *adj.*: coaxing.



Finally, they reached Thomas Garrett's house in Wilmington, Delaware. Just as Harriet had promised, Garrett gave them all new shoes, and provided carriages to take them on to the next stop.

By slow stages they reached Philadelphia, where William Still hastily recorded their names, and the plantations whence they had come, and something of the life they had led in slavery. Then he carefully hid what he had written, for fear it might be discovered. In 1872 he published this record in book form and called it *The Underground Railroad*. In the foreword to his book he said: "While I knew the danger of keeping strict records, and while I did not then dream that in my day slavery would be blotted out, or that the time would come when I could publish these records, it used to afford me great satisfaction to take them down, fresh from the lips of fugitives on the way to freedom, and to preserve them as they had given them."

William Still, who was familiar with all the station stops on the Underground Railroad, supplied Harriet with money and sent her and her eleven fugitives on to Burlington, New Jersey.

Harriet felt safer now, though there were danger spots ahead. But the biggest part of her job was over. As they went farther and farther north, it grew colder; she was aware of the wind on the Jersey ferry and aware of the cold damp in New York. From New York they went on to Syracuse,¹² where the temperature was even lower.

12. Syracuse: city in central New York.

In Syracuse she met the Reverend J. W. Loguen, known as "Jarm" Loguen. This was the beginning of a lifelong friendship. Both Harriet and Jarm Loguen were to become friends and supporters of Old John Brown.¹³

From Syracuse they went north again, into a colder, snowier city—Rochester. Here they almost certainly stayed with Frederick Douglass, for he wrote in his autobiography:

"On one occasion I had eleven fugitives at the same time under my roof, and it was necessary for them to remain with me until I could collect sufficient money to get them to Canada. It was the largest number I ever had at any one time, and I had some difficulty in providing so many with food and shelter, but, as may well be imagined, they were not very fastidious in either direction, and were well content with very plain food, and a strip of carpet on the floor for a bed, or a place on the straw in the barn loft."

Late in December 1851, Harriet arrived in St. Catharines, Canada West (now Ontario), with the eleven fugitives. It had taken almost a month to complete this journey.

13. Old John Brown (1800–1859): abolitionist (opponent of slavery) who was active in the Underground Railroad. In 1859, Brown led a raid on the federal arsenal at Harpers Ferry, Virginia, in hopes of inspiring a slave uprising. Federal troops overpowered Brown and his followers, and Brown was convicted of treason and hanged.

WORDS TO OWN

fastidious (fas·tid'ē·əs) *adj.*: fussy; hard to please.



MEET THE WRITER

“A Message in the Story”

A native of Old Saybrook, Connecticut, **Ann Petry (1908–1997)** was the granddaughter of a man who escaped from slavery on a Virginia plantation and came north by way of the Underground Railroad. As a young woman she worked as a pharmacist in her family’s drugstores before moving to New York, where she became a writer of books for young people and adults. About her writing she said:

“ My writing has, of course, been influenced by the books I’ve read but it has been much more influenced by the circumstances of my birth and my growing up, by my family. . . .

We always had relatives visiting us. They added excitement to our lives. They brought with them the aura and the customs of a very different world. They were all storytellers, spinners of yarns. So were my mother and my father.

Some of these stories had been handed down from one generation to the next, improved, embellished, embroidered. Usually there was a message in the story, a message for the young, a message that would help a young black child survive, help convince a young black child that black is truly beautiful. ”

More by Ann Petry

Tituba of Salem Village (HarperCollins) is based on the true story of another heroic woman of African descent, who was accused of witchcraft in 1692.