

decided. There are many other settlements which are considerable; and, indeed, the colored population is scattered over a territory which does not fall far short of three hundred miles in extent, in each direction, and probably numbers not less than twenty thousand persons in all. We look to the school, and the possession of landed property by individuals, as two great means of the elevation of our oppressed and degraded race to a participation in the blessings, as they have hitherto been permitted to share only the miseries and vices, of civilization.

My efforts to aid them, in every way in my power, and to procure the aid of others for them, have been constant. I have made many journeys into New York, Connecticut, Massachusetts, and Maine, in all of which States I have found or made some friends to the cause, and, I hope, some personal friends. I have received many liberal gifts, and experienced much kindness of treatment; but I must be allowed to allude particularly to the donations received from Boston—by which we have been enabled to erect a saw-mill, and thus to begin in good earnest the clearing of our lands, and to secure a profitable return for the support of our school—as among those which have been most welcome and valuable to us.

Some of the trips I have made, have led to some incidents and observations which must be the theme of a future chapter.

SOURCE: "FATHER HENSON'S STORY OF  
HIS OWN LIFE"  
PREFACE BY HARRIET BEECHER STOWE  
B. 1811 - D. 1896 - ANDOVER MASS, APRIL 5, 1898

## CHAPTER XIX.

### LUMBERING OPERATIONS.

INDUSTRIAL PROJECT.—FIND SOME ABLE FRIENDS IN BOSTON.—PROCURE FUNDS AND CONSTRUCT A SAW-MILL.—SALES OF LUMBER IN BOSTON.—INCIDENT IN THE CUSTOM HOUSE.

The land on which we settled in Canada was covered with a beautiful forest of noble trees of various kinds. Our people were accustomed to cut them down and burn them on the ground, simply to get rid of them. Often as I roamed through the forest, I was afflicted at seeing such waste, and longed to devise some means of converting this abundant natural wealth into money, so as to improve the condition of the people.

Full of this subject, I left my home on a journey of observation through the State of New York, and New England. I kept my purposes to myself, not breathing a word of my intentions to any mortal. I found in New York, mills where precisely such logs as those in Canada were sawed into lumber, which I learned commanded large prices. In New England I found a ready market for the black walnut, white wood, and other lumber, such as abounded and was wasted in Canada.

On reaching Boston, Mass. I made known these facts and my feelings to some philanthropic gentlemen with whom I had become acquainted. It cannot be improper for me to mention the names of these gentlemen, who lent so ready an ear to my representations, and placed so much confidence in my



judgment, as to furnish me with the means of starting what has since proved a very profitable enterprise.

Rev. Ephraim Peabody introduced me to Samuel Eliot, Esq., who was kind enough to examine carefully into all my representations, and to draw up a sketch of them, which was afterwards presented to Amos Lawrence, Esq., and others. By means of this a collection of money to aid me was made, to which many of the leading gentlemen of Boston contributed, amounting to about fourteen hundred dollars.

With this money I returned to Canada, and immediately set myself about building a saw-mill in Camden (then Dawn). The improvement in the surrounding section was astonishing. The people began to labor, and the progress in clearing up and cultivating the land was quite cheering.

But after the frame-work of my mill was completed and covered, my scanty funds were exhausted. This was a trying time. I had begun the work in faith, I had expended the money honestly, and to the best of my judgment, and now should the whole enterprise fail? I immediately returned to my Boston friends. Amos Lawrence, H. Ingersoll Bowditch, and Samuel A. Elliot, Esqs., listened to me again, and gave me to understand that they deemed me an honest man. They encouraged me in my business enterprise, and the approval of such men was like balm to my soul. They endorsed a note for me and put it into the bank, by which I was enabled to borrow, on my own responsibility, about eighteen hundred dollars more. With this I soon completed the mill, stocked it with machinery, and had the pleasure of seeing it in successful operation. I ought here to add, that the mill

was not my own private property, but belonged to an association, which established an excellent manual-labor school, where many children and youth of both sexes have been educated. The school was well attended by both colored children, whites, and some Indians.

This enterprise having been completed to a great extent by my own labor and the labor of my own sons, who took charge of the mill, I immediately began to consider how I could discharge my pecuniary obligations. I chartered a vessel, and loaded it with eighty thousand feet of good prime black walnut lumber, sawed in our mill, and contracted with the captain to deliver it for me at Oswego, N. Y. I entered into a contract there with a party to have it delivered at Boston, but the party having forwarded it to New York, failed to carry it any farther. There great efforts were made to cheat me out of the lumber, but, by the good friendship of Mr. Lawrence, of Boston, who furnished me the means of having it re-shipped, I succeeded in bringing the whole eighty thousand feet safe to Boston, where I sold it to Mr. Jonas Chickering for forty-five dollars per thousand feet. The proceeds paid all expenses, and would have cancelled all the debts I had incurred; but my friends insisted that I should retain a part of the funds for future use. After that, I brought another large load of lumber by the same route.

The next season I brought a large cargo by the river St. Lawrence, which came direct to Boston, where, without the aid of any agent or third party whatever, I paid my own duties, got the lumber through the Custom House, and sold it at a handsome profit. A little incident occurred when paying the duties, which



has often since afforded me a great deal of amusement. The Fugitive Slave Law had just been passed in the United States, which made it quite an offence to harbor or render aid to a fugitive slave. When the Custom House officer presented his bill to me for the duties on my lumber, I jokingly remarked to him that perhaps he would render himself liable to trouble if he should have dealings with a fugitive slave, and if so I would relieve him of the trouble of taking my money. "Are you a fugitive slave, Sir?" "Yes, Sir," said I; "and perhaps you had better not have any dealings with me." "I have nothing to do with that," said the official; "there is your bill. You have acted like a man, and I deal with you as a man." I enjoyed the scene, and the bystanders seemed to relish it, and I paid him the money.

I look back upon the enterprise related in this chapter with a great deal of pleasure, for the mill which was then built introduced an entire change in the appearance of that section of the country, and in the habits of the people.

## CHAPTER XX.

### VISIT TO ENGLAND.

DEBT ON THE INSTITUTION.—A NEW PECUNIARY ENTERPRISE.—LETTERS OF RECOMMENDATION TO ENGLAND.—PERSONAL DIFFICULTIES.—CALLED AN IMPOSTER.—TRIUMPHANT VICTORY OVER THESE TROUBLES.

My interest in the Manual Labor School in Dawn, was the means of my visiting England. No one who has never engaged in such business can have any idea of the many difficulties connected with so great an enterprise. In spite of all the efforts of the Association, a debt of about seven thousand five hundred dollars rested upon it. A meeting of its trustees and friends, in the year 1849, was called to consider its condition, and to devise, if possible, some means for its relief. After a long discussion of the matter, it was finally determined to separate the concern into two departments, and put it under the charge of two parties, the one to take the mill and a certain portion of the land for four years, and to pay all the debts of the institution in that time; and the other party to take the other buildings and land, and to conduct the school.

A certain party was found willing to assume the school. But who would be enterprising enough to take the mill for four years encumbered with a debt of seven thousand five hundred dollars was a very important question.

On consideration, having a secret project in my own mind, I concluded to do it, provided that Mr. Peter B. Smith would assume an equal share of the



responsibility, and attend to the business of the mill. He readily consented.

My project was to go to England, carrying with me some of the best specimens of black walnut boards our farm would produce, and to exhibit them in the great World's Industrial Exhibition, then in session at London, and perhaps negotiate for the sale of lumber. I accordingly left for England, being readily furnished with very complimentary letters of introduction to such men as Thomas Binney, Samuel Gurney, Lord Brougham, Hon. Abbot Lawrence, then American Minister to England, from Rev. John Rolfe, of Toronto, Chief Justice Robinson, Sir Allen McNab, Col. John Prince, Rev. Dr. Duffield, of Detroit, Michigan, Judge Conant, of the same city, Hon. Ross Wilkinson, U. S. Judge, residing also in Detroit, Hon. Charles Sumner and Amos Lawrence, Esq., of Massachusetts. From the gentlemen above mentioned I had in England a most cordial reception, and was immediately introduced to the very best society in the kingdom.

I regret exceedingly to make any allusions to personal difficulties, or to individuals that have pursued an unjust and unchristian course towards me or others, but I cannot give anything like a correct view of this part of my history without, at least, a brief allusion, which shall be as delicate as I can make it, to some difficulties.

It was undoubtedly the plan of certain individuals of the party who assumed the care of the school, probably from unworthy sectarian feelings, to obtain entire possession of the property of the association, or

certainly, completely to destroy my influence over it, and connection with it.

Much to my astonishment, therefore, when I had arrived in England, and had been cordially received by the men above mentioned, and had preached in the pulpits of such men as Rev. Messrs. Thomas Binney, Baptist Noel, William Brock, James Sherman, George Smith, Dr. Burns, in London, and had already introduced my enterprise before a portion of the British public, I was confronted by a printed and published circular, to the following effect: "That one styling himself Rev. Josiah Henson was an impostor, obtaining money under false pretences; that he could exhibit no good credentials; that whatever money he might obtain would not be appropriated according to the wish of the donors, and that the said Josiah Henson was an artful, skilful, and eloquent man, and would probably deceive the public." This was a severe blow, but fortunately I had already requested my friends to appoint a committee of twelve persons to examine carefully into the merits of my enterprise, which committee should appoint a sub-committee of three, and a treasurer, to receive every farthing contributed to me by the public, and to appropriate it only as they should deem proper. This committee had been appointed, and consisted of Samuel Gurney, Samuel Gurney, Junior, Samuel Marley, Esq., George Hitchcock, Esq., Rev. James Sherman, Rev. Thomas Binney, Rev. John Branch, Eusebius Smith, Esq., John Scobell, Secretary of the British and Foreign Anti-slavery Society, Lord Ashley (now Earl of Shaftsbury), George Sturge, and Thomas Sturge. The sub-committee of three were, John Scobell, Rev. John Branch, and Eusebius Smith, who appointed Samuel

BROTHER'S



Gurney, Junior, treasurer. Many of the above names are known throughout the world.

When the above attack was made upon me, a meeting of those interested in my cause was called, and my accuser, who was in the country, was requested to meet me face to face.

I forbear to mention his name, or to describe particularly the sources of this trouble, because I do not wish to injure the feelings of any person. The name, however, I can at any time give. I believe all the difficulty arose from little petty jealousies, fostered, perhaps, by the unworthy influences of slavery, over the misguided people who were for a time misled by false representations.

We met before a company of English gentlemen, who heard all that my accuser had to say. They asked me for a reply. I simply re-stated to them all the facts I had previously made known. I reminded them that a man who devotes himself to do good, must and will be misunderstood and have enemies. I called their attention to the misinterpretation of their own motives made by their enemies. I then related to them the parable of Christ about the wheat and the tares. My commendatory letters were re-read—a sufficient reply to the allegation that I was an impostor.

They were pleased to assure me of their entire satisfaction; but to give perfect quiet to the public they determined, at their own expense, to send an agent to Canada, to make a full inquiry into the matter, and advised me to accompany him. Accordingly John Scobell and myself started for Canada immediately. I had already collected nearly seventeen hundred

dollars, which, of course, remained in the hands of the treasurer.

A mass meeting, of all interested in the matter, was called in the institution on the premises. A large assemblage met, and Rev. John Rolfe of Toronto, presided. A thorough examination into the records of the institution was made. The originator of the slander against me denied having made it; it was proved upon him, and the whole convention unanimously repudiated the false charges. Mr. Scobell remained in Canada about three months, and before leaving, sent me a letter, informing me that whenever I should see fit to return to England, I should find in the hands of Amos Lawrence, Esq., of Boston, a draft to defray the expenses of the journey. Accordingly, in the latter part of 1851, I returned.

The ground was now prepared for me, and I reaped an abundant harvest. The whole debt of the institution was cancelled in a few months, when I was recalled to Canada by the fatal illness of my wife. Several very interesting occurrences happened during my stay in England, which I must relate in another chapter.



Wilson and a silent partner (probably Fuller), he purchased 200 acres in Dawn Township, Upper Canada, "for the alone purpose . . . of Education Mental Moral and physical of the Coloured inhabitants of Canada not excluding white persons and Indians"; he also purchased 200 adjoining acres for himself to which he moved his family in 1842. The Canada Mission, a group originally composed of Wilson's friends in Ohio and later of philanthropists in upstate New York, provided continuing support.

Central to Dawn, as a living and working community, was the British-American Institute. Established in 1842 as a manual labour school for students of all ages, it was designed both to train teachers and to provide a general education "upon a full and practical system of discipline, which aims to cultivate the *entire being*, and elicit the fairest and fullest possible development of the physical, intellectual and moral powers." Throughout Dawn's existence, the institute remained its principal focus.

Until 1868 Henson served regularly on the institute's executive committee, which not only directed the school but oversaw the farms, grist-mill, sawmill, brickyard, and rope-walk which the settlement undertook. Yet he was never the community's official administrative head, a role always filled by a white man: first Wilson (1842–47), then Samuel H. Davis of the American Baptist Free Mission Society (1850–52), and finally John Scoble\*, former secretary of the British and Foreign Anti-Slavery Society (1852–68). Throughout, however, Henson functioned as patriarch of Dawn and as a spokesman for Canada's growing black population. In both capacities, he raised funds by tours of the American Midwest, New England, and New York between 1843 and 1847 as well as England in 1849–51 and 1851–52.

Henson was also persistently involved in Dawn's internal dissensions and consequent investigations of the institute's effectiveness and financial management. In 1845 William P. Newman was appointed secretary of the executive committee to reorganize the management and he soon charged the committee, Henson included, with maladministration. Although two years later a Negro convention at Drummondville (now part of Niagara Falls, Ont.) cleared Henson of wrongdoing, in 1848 the trustees of the institute condemned the whole executive committee as "unfit" to direct the affairs of the school. Similarly, investigations in Britain in 1849 and 1852 produced equivocal findings which nourished doubts about Henson's aptitude.

Much of the tension was generated by conflicts between Henson, as spiritual and symbolic leader, and the official administrators. Spreading throughout the community, these dissensions racked Dawn and nearby centres of black settlement. They caused the resignation of Wilson in 1847, the failure of an attempt to rule by committee from 1847 to 1850, and the brevity of Davis' tenure. Even Scoble, who stayed at Dawn for 16 years, tangled increasingly with Henson over property sales and in subsequent lawsuits Scoble emerged victorious. In 1868, when the institute closed and after Scoble had left Dawn, the assets of the school were used to establish the Wilberforce Educational Institute in nearby Chatham. After this time the settlement died



out and Henson, though he stayed on in Dresden until his death, had lost his role as a black leader.

In 1849 Henson had published his autobiography, which underwent numerous editions and modifications during his lifetime. Three years after the first edition appeared, Harriet Elizabeth Beecher Stowe's *Uncle Tom's cabin; or, life among the lowly* (2v., Boston and Cleveland, Ohio, 1852) was published. Stowe acknowledged that she had met Henson and read his book; thereafter, Henson was the putative prototype of the fictional "Uncle Tom." For some years he made lecture tours as the "real life Uncle Tom" and in 1876 he returned to England to raise funds to support himself, his resources having been depleted in his long court battle with Scoble. He also returned to his old slave home in Maryland briefly in 1877-78, but thereafter spent his last years quietly.

Although Josiah Henson had been a participant in abolitionist activity in the United States, his importance in Canadian history lies in his work at Dawn. It was here that he contributed significantly to Canada's role in the North American anti-slavery crusade.

WILLIAM H. PEASE and JANE H. PEASE

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Josiah Henson's autobiography was published under the title: *An autobiography of the Rev. Josiah Henson ("Uncle Tom") from 1789 to 1881 . . .*, ed. John Lobb (rev. ed., London, Ont., 1881; repr., intro. R. W. Winks, Reading, Mass., 1969).

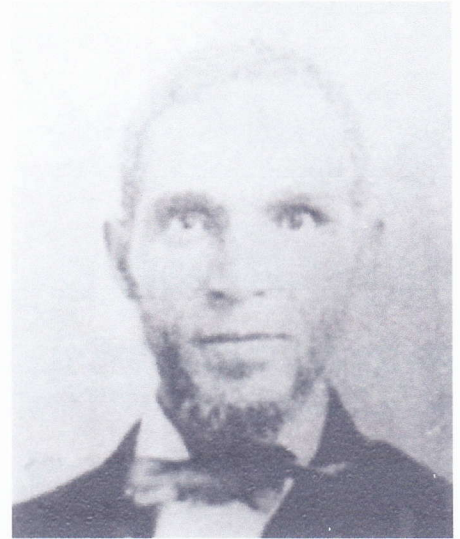
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# William P. Newman

**William P. Newman** (1810/1815–1866) was a fugitive slave who escaped from Virginia, moved north and obtained an education at Oberlin College. Becoming an ordained Baptist minister, he pastored for a few years at the Union Baptist Church of Cincinnati, Ohio. He made numerous mission trips to Canada, founding schools and preaching. He was known for writing on abolitionist themes. After the Fugitive Slave Act of 1850 passed, he settled his family in Ontario, where they remained until 1859. Leaving Canada, he first immigrated with his family to Haiti, but came into conflict with the Catholicism he found there. After trying to immigrate again to Jamaica, he returned to the United States after the outbreak of the Civil War and re-established his pastorate at the Union Baptist Church. He died in a cholera epidemic in 1866.

**William P. Newman**



|                    |                                   |
|--------------------|-----------------------------------|
| <b>Born</b>        | 1810-1815<br>Richmond, Virginia   |
| <b>Died</b>        | 1866<br>Cincinnati, Ohio          |
| <b>Nationality</b> | American                          |
| <b>Occupation</b>  | Baptist minister,<br>abolitionist |

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## Early life

William P. Newman was born as a slave in Williamsburg.<sup>[1][2][3]</sup> Virginia in the period between 1810 and 1815. He escaped and made his way north,<sup>[3]</sup> arriving at Oberlin College in 1839. From the beginning of his studies, Newman was active in the school, working on behalf of emancipation. He was one of the chosen speakers for the black students at Oberlin and published fiery essays in the black press in favor of the abolition of slavery. He was one of six delegates selected from Lorain County to attend the 1843 State Convention in Columbus and was elected chair of the business committee. He was also said to be one of the first black voters in the county.<sup>[4]</sup> In 1843, Newman left Oberlin<sup>[5]</sup> and the following year he married Nancy D. Brown, with whom he would have at least four children, the youngest of whom was Lucretia.<sup>[6][7][8]</sup>

## Career

When he left school in 1843, without money to his name, he intended to establish schools in Canada West. By 1844, with the support of the Ladies Education Society of Ohio, he was lecturing in Canada raising funds for the society and scouting for teachers.<sup>[9]</sup> By 1848, he returned to Cincinnati to become pastor of the Union Baptist Church, succeeding Rev. Charles Satchell.<sup>[5][10]</sup> Newman remained in Cincinnati until the enactment of the Fugitive Slave Act of 1850, when he returned to



Canada with his family.<sup>[3][11]</sup> The lived in Chatham, Kent County, Ontario and when Newman was not preaching and teaching, he operated a sawmill at Dawn.<sup>[12][11][1]</sup> Nancy may have died, as on August 15, 1859, Newman married Sarah Clegget, who became step-mother to his children.<sup>[2][13][Notes 1]</sup>

Later in 1859, Newman, with his wife and six children, left Canada went to Haiti in an attempt to find missionaries interested in working in Africa.<sup>[5][15]</sup> Clashing with the Catholic Church in Haiti, Newman moved on to Jamaica before returning to Cincinnati in 1863. In 1864 he served as a delegate to the National Black Convention in Syracuse, New York and by the end of the year, returned to his pastorate at Union Baptist.<sup>[12]</sup>

## Death and legacy

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Newman died in a cholera epidemic in 1866. The church erected a monument to his memory in their new cemetery and gave \$1000 to his widow to establish a home near her relatives in Appleton, Wisconsin.<sup>[12][13]</sup>

## Notes

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1. The records of the British American Institute Cemetery, of Dresden, in the Chatham-Kent Municipality, Ontario, Canada show a Nancy D. Newman, who died in 1859.<sup>[14]</sup>

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3. Jackson & Cooper 2014, p. 107.
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6. Ohio Marriage Records 1844, p. 143.
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From the American Baptist.

### JOSIAH HENSON. — CAUTION.

We learn that the individual above named is in England, professing to have been sent there by the Trustees of the Dawn (C. W.) School to collect funds.—The Anti-Slavery Reporter for January says, 'Mr. Henson has been sent hither to appeal to the friends of education to enable the Trustees to complete the arrangements begun some time since.' This a mistake. Mr. Henson has no authority from the Trustees to solicit funds in England. Neither is he authorised, as we are informed, by any act of the colored refugees in Canada, to collect moneys for their aid. Mr. Newman, our Missionary in Canada, writes us under date of March 12, that the colored citizens of Chatham have held a public meeting, and passed strong resolutions against Mr. Henson and his mission, which were published in a Chatham paper, and which, together with a certificate of the Sheriff of Kent County, will be found below :

### MEETING.

Whereas the impression is abroad in the United States and in England, that Mr. Josiah Henson, of Dawn, Canada West, has colonized and settled a community of Fugitive Slaves, and that he is sent out as their Agent to collect funds for them, and the fugitives generally in this country :

Therefore, Resolved, That we deem it due to ourselves—the fugitives generally in Canada, and especially to our friends in the United States, and in England, to declare positively that Mr. Josiah Henson has never colonized or settled a community of Fugitive Slaves in this country, and that he is not the agent of any public Society in Canada, and has no *rightful authority* to collect funds in the name of the colored people of this Province.

And as it is stated in the public newspapers friendly to us, that Mr. Henson has credentials from the colored people, and gentlemen of high authority in this country :

Be it further Resolved, That the public should know, and are hereby informed, that he has no *such credentials*, so far as the colored people of this country know.

And Resolved, That we earnestly request all newspapers, in this and other countries, friendly to the right, and opposed to the wrong, to publish the above resolutions.

Resolved, That we consider it a duty of necessity to inform the benevolent of England, Ireland and Scotland, that Josiah Henson is a totally unworthy medium through which, to transmit their donations for the poor fugitive slaves arriving in Canada, as he has proved false ; and we warn all concerned, that his statements are gratuitous and utterly without truth ; that he has no credentials worthy of credit, as will be seen by the subjoined certificate from the worthy Sheriff of Kent, J. Waddell, Esq., ; and it is greatly to be desired that contributions for the poor fugitives should be sent to some individuals of known good character, for distribution, and that Henson should be deprived of any opportunity of acquiring moneys, which once in his possession, no law in this colony could force from him.

R. S. CRONWELL, *Chairman.*

S. O. GRIFFIN, *Secretary.*

### CERTIFICATE.

This is to certify that an article which appears to have been copied from the 'Christian Register' into a newspaper published in Sandwich in this Province, called 'Voice of the Fugitive,' under date of the 1st of January last, wherein reference is made to a person of color designated Father Henson as the bearer of sundry testimonials from persons resident in this colony, and particularly one document from 'the Sheriff of the county where he [Father Henson] resides,' is quite untrue as regards this certificate or testimonial, as I never gave Mr. Henson such a paper as this is represented to be in the article in question.

J. WADDELL,

Sheriff, County of Kent, Canada.

Chatham, 8th of February, 1851.



and Canada will see to it that she shall derive from her daily toil, at least her daily bread.

Of the Dawn Settlement, we have heard much, especially while it was under the management of that very enterprising, but I fear not very judicious, man, *Father Henson*. It is situated some sixty-five miles N. N. E. from Detroit, at the head of navigation, on Sydenham River, a tributary of the St. Clair. The lands are high, rich and fertile, and the location is a healthy and advantageous one. The settlement was commenced about twenty-five years ago, by several white and several colored families. But it was first brought into notice about twelve years since, by the late lamented James Canning Fuller, of Skaneateles. He had obtained from sundry benevolent persons in England, \$1700, to be expended, as he might deem advisable, for the benefit of the fugitives in Canada. He determined upon the establishment of a school. He selected this location, purchased two hundred acres of land, and erected a school-house and some other buildings for the accommodation of teachers and pupils. Believing it to be the dawn of a brighter day for a much injured class of his fellow-beings, he called it *Dawn School*, and the school has given its pleasant name to the whole town. There are now about five hundred colored people there. For several years, it was principally under the management of Josiah Henson, a somewhat remarkable self-emancipated man, whose biography has been written by Hon. Samuel A. Eliot, of Boston. The colony and school did not flourish under his direction; and a year ago, the property of the school was transferred to the care of 'the Board of the American Baptist Free Mission Society.' We may reasonably hope that, under their auspices, this institution will be revived, and become a great blessing to those people, colored and white, who may settle themselves near to it. Immediately upon receiving this charge, the above-named Society sent thither the Rev. Samuel H. Davis, who is reputed to be a man of experience, ability and piety. As soon as practicable, he re-opened the school, and kept through the winter with increasing success, until my last advices, when there were about sixty pupils. Sixteen of these are promising young persons, of both sexes, who are to be sustained there for four years, on condition that they devote themselves assiduously to study, and afterwards to instruction, if

## Dawn settlement

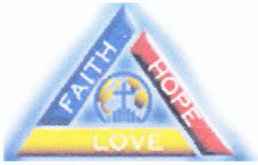
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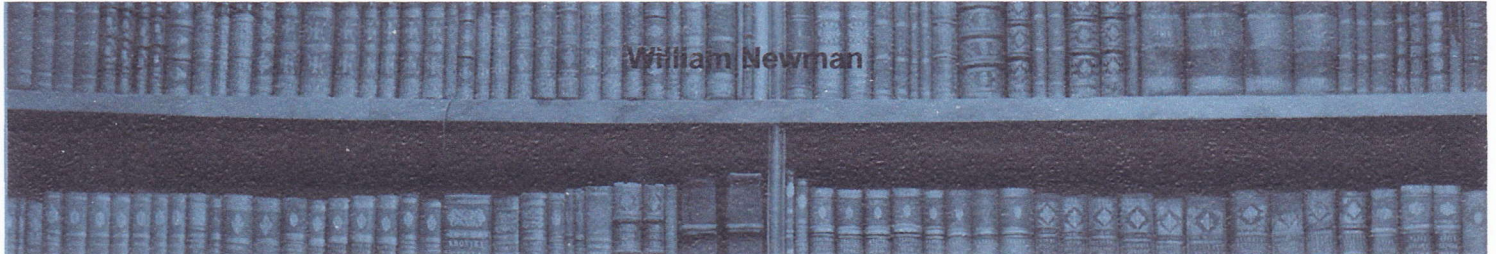
Sun, Oct 30, 2016





(<https://www.union-baptist.net/site>)

## Menu



William Newman<sup>1</sup> (1815-1866) was born a slave in Richmond, Virginia, but escaped in the 1830s. He eventually settled in Ohio, and attended Oberlin College between 1842 and 1843, where he was made a Baptist clergyman. Within the next two years, he was a pastor for the Union Baptist Church in Cincinnati. He was also involved in Ohio anti-slavery activities, attended two state conventions, and served as a subscription agent for David Jenkins' *The Palladium of Liberty*, a short-lived, civil rights paper devoted to the interests of African Americans.

In 1845, Newman was offered an appointment in Canada West from the *American Baptist Free Mission Society*. He arrived in the Dawn Settlement in June of that year, and was given secretarial duties within the settlement's executive committee. Eventually, financial accountability issues led to confrontations with Hiram Wilson and Josiah Henson, who were both agents of the Dawn Settlement. Newman resigned in 1846 due to frustrations he had with these men. He went on to criticize the conduct of Hiram Wilson and Josiah Henson and brought the condition of the Dawn Settlement to the public's attention. Afterward, he returned to Cincinnati, served their congregation, and briefly aided the *Colored Orphan Society*. The *British Committee of a Meeting of Blacks* eventually took responsibility for the Dawn Settlement in 1850, and Newman returned to Canada West to assist Reverend Samuel H. Davis in managing the *British American Institute*. Newman's work at the Dawn Settlement ended in 1852, when John Scoble, a British abolitionist, took control of the settlement.

Newman settled in Toronto and pastored Baptist congregations for the next seven years. He was also involved in anti-slavery and civil rights work, and served as secretary of the *Canadian Anti-Slavery Baptist Association* and the *Provincial Union Association* and helped lead the movement for equal access to provincial public schools. In 1855, he became the editor of the *Provincial Freeman*, which allowed him to express his political conservatism, opposition to begging practices, and militant abolitionism. Sadly, he became pessimistic of the abolitionist movement in the 1850s. Black minority status, persistence of racial prejudice, and the Canadian climate, convinced him that African Americans would benefit more beyond the North American continent. He looked to the Caribbean and travelled to Haiti as a member of the *American Baptist Foreign Missionary Society* in 1859 to



Sir Wilfrid Laurier

Sir George-Étienne  
Cartier

Sports

The Fenians

Women in the  
DCB/DBC

Winning the Right to Vote

The Charlottetown and  
Quebec Conferences of  
1864

Introductory Essays of  
the DCB/DBC

The Acadians

For Educators  
Exploring the Explorers

The War of 1812

Canada's Wartime  
Prime Ministers

The First World War

REV. EDWARD MATHEWS  
AS OF MAY 15, 1851 WAS  
AN AGENT OF SAID SOCIETY

Scoble was drawn to Canada by the affairs of the British American Institute of Science and Industry near Dresden in Dawn Township, Canada West. The institute had opened in December 1842 as an academic and vocational school for blacks, especially fugitive slaves, but it did not exclude whites and Indians. The sale of agricultural and timber products from its 300 acres, in addition to contributions, was expected to provide financial support. Interest in the institute was rekindled in 1851 by the visit to England of Josiah Henson\*, a fugitive slave and manager of the institute. The success of Henson's visit seeking funds for the institute was hampered by charges made by Edward Mathews, a Baptist minister, Samuel J. May, and Hiram Wilson, both original trustees of the institute, that he did not speak for the trustees and that his financial management was faulty. Scoble visited Canada in 1851 on behalf of a London committee of antislavery philanthropists who shared membership in the BFASS to investigate the situation for them and find ways of helping Henson and the institute. The trustees in Canada agreed to surrender their trust to the London committee on the understanding that the committee would meet the institute's liabilities to \$7,000 and pursue its educational aims. The committee requested Scoble, who moved to Canada, and John ROAF of Toronto, another of the original trustees, to act for them in settling most of the institute's heavy liabilities at the rate of 63 cents to the dollar. They accomplished this settlement by the end of 1853, and, despite rumours to the contrary, Scoble received no pecuniary advantage from the settlement of accounts. Attempts at incorporation of the institute in Canada to end the liability of individuals in the event of bankruptcy were frustrated by James C. Brown, a trustee who refused to surrender his trust to the London committee.

Further disputes between former and current trustees throughout the 1850s hampered Scoble's efforts to achieve financial stability for the institute and to erect buildings and provide schooling from primary to college levels. Despite his understanding that the school was racially integrated and supported by voluntary funds, Scoble learned in 1852 that it received government support as a coloured separate school. He paid the school taxes and did not interfere with its operation, though he was relieved when it moved to Dresden in 1855. He discouraged donations until there could be proper guarantees against any such misappropriation of funds as had occurred before 1851, and because he believed local financial support must come first. The property produced little revenue because of difficulties with tenants, previous poor management, and the expense of clearing and fencing the land; these problems were compounded by the petty obstructions of Brown and serious disagreements with Henson. The American Baptist Free Mission Society, tenants on the land from 1851 to 1853, resented Scoble's control and in 1853 its agents departed with everything portable. Unable to find a suitable tenant and faced with extensive repairs, Scoble himself farmed the property. Henson was the tenant from 1857 to 1860; disagreements between him and Scoble over rents, improvements to the property, and payment for services as manager resulted in a series of lawsuits between 1861 and 1863. Henson hoped to gain control of the property because he was convinced that Dawn could achieve its educational goals. Scoble had resigned his trusteeship in December 1861 and requested in 1863 that the court appoint a receiver and reimburse him for certain expenses and legal costs. The court accepted Scoble's suggestion, but the property under court management did not produce sufficient revenue. Interest in the institute among black settlers in the area waned, and when incorporation was granted in 1868 the institute and lands were sold, with the revenues from the sale intended to endow the Wilberforce Educational Institute, an integrated school in Chatham.

AN AGENT OF THE BAPTIST FREE MISSION SOCIETY



## EMIGRATION OF COLORED PEOPLE TO JAMAICA.

Wm. Wells Brown writes to Frederick Douglass, from London, under date of September 1st, that he had recently had interviews with West India Agents and Proprietors, who are not only willing but desirous to secure the emigration of colored citizens to Trinidad and Jamaica. He says :—

Knowing that there were many proprietors and agents dissatisfied with the abolition of slavery in the West Indies, and that a species of slavery had been carried on under the name of emigration, I frankly told these men upon what conditions I thought our people would go to the West Indies.

But as to going there to be bound or fettered in any way, I assured him that no fugitive slave would ever consent to. And although I was assured that the utmost freedom would be enjoyed by all who might consent to go, I understand that a secret move is on foot in London to induce our unsuspecting people in Canada to go to the West Indies; and that agents are already in Canada for that purpose. The Rev. Josiah Henson is said to be one of these.

As my letter in the *Times* first brought this subject before the people, and fearing that some might be entrapped by this new movement, I take the earliest opportunity of warning all colored men to be on their guard, how they enter into agreements, no matter with whom, white or colored, to go to the West India Islands, lest they find themselves again wearing the chains of slavery.

A movement that is concocted in secret, and that, too, by men, many of whom would place the chains upon the limbs of the emancipated people of the West Indies to-morrow, if they could, and which is kept from the knowledge of the abolitionists of this country, should find no countenance with our oppressed people. He who has made his escape from the cotton, sugar and rice fields of the Southern States is ready to finish his life among the cold hills of Canada, and, if needs be, to subsist upon the coarsest of food; but he is not willing to enter into a second bondage.

Then I would say again, Beware lest you are entrapped by the enemy!

Yours, for our people,  
W. W. BROWN.



From the Canada Provincial Freeman

**EXPOSED AT LAST.**

Many among the people of Canada, of all classes, know full well that there is not a Manual Labor School existing at Dawn in this county, and has not been for several years, the old school having been long ago discontinued, and yet, during the present week, citizens of this town have been startled by a statement *incidentally* made by some respectable emigrants from Springfield, Massachusetts, who will testify when called upon, that Rev. Josiah Henson, of Dawn, has been begging for the refugees in Canada, and that he did, during the past winter, collect money in the Methodist Church (white) of that city—some \$17, more or less,—for the MANUAL LABOR SCHOOL at Dawn, after having collected over \$100 more in the same town, for the same purpose, from the representation that he had ‘been the making of the fugitives here,—that many now came in that he was providing for, and they needed help on arriving, and that the school needed the same.’ On the strength of these and other equally false representations, the large sums here named were contributed. Mr. Henson’s friends hereabouts have been offering as a justification for his begging, that *he WAS BEGGING FOR HIMSELF*. We regard this exposure as providential, in view of the great injury done to the colored people, by Mr. Henson’s self-assumed character of a public benefactor and authorized beggar for them. Will anti-slavery papers pass him round, and thus prevent much evil to the Refugees?

M. A. S. C.



#### A GRATEFUL ACKNOWLEDGMENT.

*To the Editors of the Boston Daily Advertiser:—*

The piece that you have been good enough to insert in your newspaper under the head of "Uncle Tom," while more flattering to myself than I deserve, is not so to my Boston friends, mostly the sons of my older friends of forty years ago. When I came here recently, and told them that my working days were mostly over, and that I wanted to clear the debt of \$1300 off my little farm for the benefit of my wife and grandchildren, they handed me \$700 forthwith.

Rev. Dr. Lothrop, my early helper, wrote a paper for me to show to all to whom I chose to go. But my sudden sickness put an end to all this, and though I should go home without the remaining \$600, it will not trouble me much. For it is not possible that my homestead will be sold away from my family for that sum. God has been kind to me always, though I have been called to endure hardship; and he has promised to be kind to the widow and the fatherless.

This writing seems to be due to those friends who have helped me now. It would give me pleasure to give their names; but I know they do not like to have their good deeds published any more than did their fathers, who helped the poor fugitives from slavery, while they themselves obeyed the laws. When the United States Constitution declared that "all persons bound to service in one State and fleeing into another, shall be given up," there were many kind souls here in Boston who were willing to speed the fugitives on their way to that country where the demand would never be made, and where it could not be enforced, or to assist them after they reached there.

If any who read this should pass near to Dawn, Canada West, it will give me satisfaction to show them how happy and contented the colored people are, even in so cold a country. If I should not be there, but shall have passed on to a better country (as I hope in God's time), they will still be able to see the good effects of Boston benevolence.

I have seen Rev. Dr. Lothrop and Mr. A. A. Lawrence, and they have agreed to receive any money that may be sent to them for me.

Yours truly,

JOSIAH HENSON.



### THE ORIGINAL "UNCLE TOM."

Josiah Henson, who resides at the Gore of Camden, Dresden, and who was the original of Mrs. Harriet Beecher Stowe's "Uncle Tom's Cabin," has been attending the annual conference of the Methodist Episcopal Church held in this city during the past week. In a few days he intends to leave for England, accompanied by his wife. Last evening he stated that he was born on the 15th of June, 1789, in Maryland and was sent to Kentucky, where he was shifted from one house to another. When sold by one master to another, his pedigree was given the same as that of a horse. He was described as a No. 1 negro, and had the recommendation attached that his master could trust his life with him. He bought his freedom, but his master took him back into slavery again, which disheartened him and made him stubborn. The second year after this he was sent to New Orleans, and separated from his wife and children. He then made up his mind to escape, and, having got his family about 250 miles below Louisville, traveled to Canada in 1830 on foot, with two of his children in a pack on his back. In speaking of the injuries he sustained through the inhuman treatment of his master, he said that the latter, while drunk, often wanted to strip and whip him, but finding that he could not do it, called three others to his assistance. His master then cut a stick from the fence and broke both of his shoulders and arm, and injured him so that he could never afterward dress himself. A year ago last spring he had a slight attack of paralysis. A young lady asked him during the evening if he knew of the presence in town of his grandchildren, when he said he did not, as he had forty-four grandchildren and six great grandchildren, and could not remember all their names.—*Toronto Mail*.

SOURCE: CHICAGO DAILY INTER OCEAN, JUNE 16, 1876



### THE ORIGINAL UNCLE TOM.

#### Mr. Henson Describes His Interview with Queen Victoria.

A London paper has the following interesting report of Mr. Henson's remarks upon the interview noted above: "The Rev. Josiah Henson (Uncle Tom), addressing a meeting in Edinburgh, referred to his interview with the Queen. He said that when he saw the Queen she met him very gracefully, and they might rely on it that he endeavored to meet her as gracefully. [Laughter.] She was neatly dressed, so was I. [Laughter.] She came and made a very polite bow to me, and so did I. [Laughter.] She said that she had long read of me and heard a great deal about me, and was happy to see me, indeed. I did not say ditto—[laughter]—but I thought ditto—[renewed laughter]—and said this, that I had had for a long time a great desire to see her Majesty in person, that I might have the honor of presenting to her Majesty private thanks for the honor which she had conferred upon herself by granting United States slaves an asylum from the hand of the cruel oppressor. I said whenever a slave struck the soil of Great Britain he was a man, and a free man. [Applause.] At every sentence her Majesty would make a polite bow, and so would I—[laughter]—and I told her how our petitions had been ascending to God in prayer and thankfulness for the privilege which she had given us in Canada from the armed hand of the oppressor. [Applause.] I said that we would be always an honor to the Crown, and the greatest blessing we could confer on her Majesty would be to hope that all her subjects should behave themselves. [Laughter and applause.] The Queen, he said, then turned round to one of her ladies in attendance and got something, and walking back to me, asked if I would have this as a token from her. It was a beautiful—what do you call it?—[laughter]—portrait. Here it is. [Mr. Henson here exhibited the portrait amid loud applause.] I was not (he proceeded to say) very nervous, for I had just one of the finest dinners I ever had—[laughter]—and I must say that both I and Mr. Bowden enjoyed it very much. [Laughter.] There were three or four men bowing around us, and I thought I had got to a very fine place, as indeed I had. [Laughter.] The Queen then sent for my better-half and Mr. Bowden, and when they came up I found that he had found out the knack of bowing and scraping as well as myself. [Laughter.] And so we kept up bowing and backing to our fill. [Laughter.]

SOURCE: (ST. LOUIS GLOBE DEMOCRAT, MARCH 27, 1877, 2)



**"Uncle Tom" No One in Particular.**

We are permitted to publish the following correspondence, which should set at rest all controversy with regard to the identity of "Uncle Tom." It will be seen that the Rev. Josiah Henson was not "Uncle Tom," neither was any other one person:

"CINCINNATI, April 20, 1877.—Mrs. Harriet Beecher Stowe: MY DEAR MADAM—At the risk of trespassing upon your valuable time, I have resolved to write to you in order that a little matter in dispute may be settled by the highest authority. *Harper's Weekly* of April 21 contains a picture of the Rev. Josiah Henson, now in Europe, who is represented as the original 'Uncle Tom' of your celebrated story. A friend insists that there is some mistake about this, and that the 'Uncle Tom' of 'Uncle Tom's Cabin' died many years ago in Indiana at an advanced age.

"Have the goodness to decide this question. Is the hero of your great story the Rev. Josiah Henson? or, if another and he is dead, what was his real name, and where did he die?

"By answering this at your earliest convenience, you will greatly oblige many of your warmest admirers. Yours, most respectfully,

"HENRY I. KING."

"MANDARIN, FLA., May 18, 1877.—Henry I. King: SIR—No one person is described as in biography. Traits and incidents of various people are combined. The life of Rev. J. Henson furnished many of these, but not all. He was not Uncle Tom, neither was any other one person that I know of.

"I never heard of any such person as you speak of in Indiana. Yours, truly,

"H. B. STOWE."



## A Chat With the Hero of "Uncle Tom's Cabin."

[From the London (Ont.) Advertiser.

On Thursday afternoon, 13th inst., your correspondent had the pleasure of half an hour's chat with Rev. Josiah Henson, the subject of Mrs. Harriet Beecher Stowe's "Uncle Tom's Cabin," who was a fellow-passenger on board the popular Hiawatha, outward bound from Sarnia. Uncle Tom freely answered all questions, and proved his identity by referring to Mrs. Beecher Stowe's "Key-Book to Uncle Tom's Cabin," in which his name and address are given.

Correspondent. Were any of the characters of Mrs. Stowe's book fictitious, or did they exist in reality?

Uncle Tom. They existed in reality, sir, every one of 'em. Lagree, the slave-driver, was named Bryce Lytton. He was an overseer for George Riley, who was a brother of my master, Isaac Riley. My master's plantation was situated near Rockville, Montgomery County, Md. I knew Mrs. Stowe at that time, sixty years ago. I have been living in Canada for the past forty-eight years, and I will be eighty-nine years of age on Saturday, 15th inst., if I am spared.

C. What about Eva and Topsy? I suppose these are assumed names?

Uncle T. Eva, you remember, was St. Clair's child. Well, this St. Clair's proper name was Samuel St. Clair Young. I was frequently hired to him by my master, Isaac Riley. George Harris and Eliza Harris made their escape on the ice, as represented, the only difference being that their names were Louis Clarke and Eliza Clarke—man and wife. Topsy's proper name was Diana and she was known as "Uncle Robin's daughter." She was a wild, crazy thing, and no mistake.

C. You must have endured trying hardships, Mr. Henson?

Uncle T. Yes, sir, I have. I have never been the same man since both my arms were broken by that tyrant (meaning Lagree). I came from Sandusky to Buffalo, and from thence to Fort Erie, in 1830, bringing my wife and four children with me. I carried two of the little ones about 700 miles through the woods in a knapsack! No one knows what we suffered; and I received all the cruelty as written.

C. You stated that you were acquainted with Mrs. Stowe about that time. How did she come to write the book?

Uncle T. I got our sufferings put into print and Mrs. Stowe got hold of a copy of it. That's where she first got the idea.

C. You had an interview with her Majesty, Mr. Henson. How did the good lady receive you?

Uncle T. O, splendidly! It was in March, 1877. I suppose I had half an hour's talk with her. Her Majesty told me she had heard I was dead. I told her I had often heard so, too, but that I didn't believe it! (Here the old gentleman indulged in a hearty laugh, shared by the party.) Her Majesty presented me with her photograph, set in gold; it weighs one pound and fifteen ounces altogether! But you ought to have seen the style! The maids-in-waiting, the dukes and lords, all shook hands with poor Uncle Tom. I thanked her Majesty for the blessing enjoyed in her domains. She is an unassuming lady, and asked me many questions about my family. In answer to her inquiry as to how many of a family I had—ten—she replied, "Well, you must be a patriarch!"

Mr. Henson is a jovial old man, and, considering his age, is pretty active. He resides on a farm near Dresden, Ont. He stated that he visited the home of his childhood last March, and found his old mistress still living. The place he describes as a wreck, and said everywhere the footprints of distress are discernible. In answer to a question, Uncle Tom admitted that he believed there was more distress among the Southern colored men now, but that it was preferred to slavery. Wages average from \$5 to \$10 per month, with board; but many planters have their work done on shares, not caring to pay the colored men money, as they once were slaves.

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SOURCE: ST. LOUIS GLOBE DEMOCRAT, JULY 8, 1878.



THE "ORIGINAL" UNCLE TOM.

Mrs. Stowe Testifies that there  
Wasn't any such Person.

Indianapolis Times.]

It has long been rumored, and by many believed, that Mrs. Stowe, author of "Uncle Tom's Cabin," drew the character of Uncle Tom from an old negro who formerly lived here, and whom she met during her visits to her brother, the Rev. H. W. Beecher, while he resided in this city. In order to verify the story, if true, the editor of the *Times* wrote to Mrs. Stowe calling her attention to the matter and asking for a statement of facts in regard to the origin of the character of Uncle Tom. Following is her reply:

Saco, July 27, 1882.

DEAR SIR: In reply to your inquiries, I will say that the character of Uncle Tom was not the biography of any one man. The first suggestion of it came to me while in Walnut Hills, Ohio. I wrote letters for my colored cook to her husband, a slave in Kentucky. She told me he was so faithful his master trusted him to come alone and unwatched to Cincinnati to market his farm produce. Now this, according to the laws of Ohio, gave the man his freedom, since if any master brought or sent his slave into Ohio he became free, *de facto*. But she said her husband had given his word as a Christian to his master that he would not take advantage of the law—his master promising him his freedom. Whether he ever got it or not I know not. It was some four or five years after, when the fugitive slave law made me desirous of showing what slavery was, that I conceived the plan of writing the history of a faithful Christian slave. After I had begun the story I got, at the anti-slavery rooms in Boston, the autobiography of Josiah Henson, and introduced some of its most striking incidents into my story. The good people of England gave my simple, good friend Josiah an enthusiastic welcome as the Uncle Tom of the story, though he was alive and well and likely long to live, and the Uncle Tom of the story was buried in a martyr's grave. So much in reply to your inquiries. I trust this plain statement may prevent me answering any more letters on the subject.

Yours truly, H. B. STOWE.

SOURCE: (LOS ANGELES DAILY TIMES, AUG. 27, 1882)



## THE "ORIGINAL" UNCLE TOM.

MRS. STOWE TESTIFIES THAT THERE WASN'T  
ANY SUCH PERSON.

*From the Indianapolis Times, Aug. 3.*

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H. B. STOWE.

## Indianapolis Times, 8/8/1882 - The "Original" Uncle Tom

Response by H.B.S.

Clipped By:



danielleoceanblue  
Sun, Aug 13, 2017



*The New York Times*

Unsigned Reprint

5 August 1882

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H. B. STOWE



### OBITUARY.

The late Rev. Matthew Harvey Buckland, of Laleham, near Chertsey, whose death was recorded in *The Times* yesterday, was a man who will be much regretted in scholastic and educational circles. A son of the late Rev. John Buckland, of Laleham, and a nephew of Dean Buckland, he succeeded to the inheritance of a large and flourishing private school, which owed its first celebrity to the association of Laleham with the names of Buckland and Arnold. Mr. Buckland himself graduated at Corpus Christi College, Oxford, in 1844. He was ordained deacon in 1846, and priest in the following year, by Dr. Blomfield, Bishop of London, and held for a short time the curacy of Laleham. Mr. Buckland married, in 1853, Frances Eliza, youngest daughter of the late Mr. William Robertson, Assistant Commissary-General.

Mr. James Stirling, of Rockend-house, Lanarkshire, formerly returned as M.P. for Dumbartonshire, died at Glasgow at the close of last week, aged 78. The deceased was the eldest son of the late Mr. William Stirling, of Cordale-house, Dumbartonshire, by his marriage with Margaret Hamilton, daughter of Mr. James Ritchie, of Bustie, N.B., and he was born in the year 1805. Mr. Stirling was educated at the High School of Edinburgh and at the University of Gottingen. He was a magistrate and deputy lieutenant for Dumbartonshire, and at the General Election in 1865 he was returned, together with Mr. Patrick B. Smollett, by a double return, as member for that county, the votes given for each being equal; but Mr. Stirling not desiring to defend his seat before a Parliamentary Committee, Mr. Smollett became entitled to it and was declared the sitting member.

Major-General Thomas Craufurd Longcroft, late Deputy Adjutant-General of the Madras Army, died yesterday in Wimpole-street, Cavendish-square, aged 63. He entered the Army in 1839, obtained a lieutenancy in 1842, was promoted to a captaincy in 1854, became Major in 1861, Lieutenant-Colonel in 1865, Colonel in 1870, and Major-General in 1877.

The Rev. Josiah Henson died recently at Dresden, Ontario, aged 93. His sufferings as a slave in Kentucky about half a century ago made him the original of Uncle Tom in Mrs. Beecher Stowe's story. Coming to England at a comparatively recent period, he was presented to the Queen, who gave him her photograph. The cause of his death was paralysis, aggravated by the cruel treatment he experienced in slavery. His arms were once broken with a cudgel by his master, who has obtained a painful immortality as "Legree."

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danielleoceanblue

Sun, Aug 13, 2017

YOU WOULD THINK THAT HIS DEATH WOULD HAVE ENDED HIS SCAM. BUT 136 YRS LATER HE IS STILL SCAMING!