

Video Profiles

ARNOLD GRAGSTON (1840-1938)

Arnold Gragston—who was born a slave—helped many slaves escape to freedom while still in bondage himself. His main motivation was simply that he liked helping others gain freedom. He was so committed to this purpose that he did it for almost four years, sometimes rowing several slaves at a time across the Ohio River, and making up to three to four trips in a month by the “black nights of the moon.”

The first time he made the trip by rowboat from one side of the river—in Mason County, Kentucky—across to Ripley, Ohio, he was scared. Nevertheless, he took advantage of the fact that his master allowed him to travel to other plantations by day and by night. He turned that permission to travel into an opportunity to help others cross the Ohio River to freedom.

The conditions were harsh. It was cold and dark. The river’s current could be terribly strong. If caught, they risked being beaten or killed by their master. Because of the dangers surrounding such a journey, Gragston could not openly ask people if they were running away or inquire where to take the freedom seekers once he crossed the river. He had to follow a protocol to ensure his and his passengers’ safety.

He met his passengers in the dark, but out in the open. He could only determine whether they were legitimate by asking them, “What you say?” If they responded with the password, “Menare,” then he knew he could help them. After they rowed across the river, they had to find the station. This involved looking for a signal: a lighted lantern burning in the window of the home of John Rankin in Ripley, Ohio. Rankin’s home was a station where freedom seekers could be sheltered and safely rest and eat. While arriving in the free state of Ohio was exciting, they still had to land quietly. This aspect of the procedure was not only to ensure the safety of the passengers, but also to make sure that those who were doing the transporting, like Arnold Gragston, could continue to operate the system safely and secretly for many more trips.

There was always the chance that the boat could have been followed. If this were true, the slave owners would be able to catch their slaves and shoot at those who were trying to help rescue them. After the first trip, the risky conditions and dangers were still present, but Gragston had managed to put his fears and worries aside to help others attain what he did not have: freedom. He accepted nothing in return for his help.



One night, upon returning the boat to the Kentucky side, his own safety was put in jeopardy. He was discovered and pursued, which ultimately stopped him from being able to continue his work on the Underground Railroad. No longer able to be effective for others while under heightened scrutiny, he decided to use the skills and courage that had enabled him to help others, to obtain freedom for his wife and himself. They headed for “Mr. Rankin’s bell and light.”

At the time, Gragston chose not remain in Ripley out of his fear of being recaptured. He and his wife moved on to Detroit, Michigan, and made their home there. They had 10 children and 31 grandchildren.

For more information:

<http://memory.loc.gov/mss/mesn/030/149146.tif>
<http://memory.loc.gov/ammem/snhtml/snhome.html>
<http://www.kypost.com/2002/jun/21/slave062102.html>
<http://www.rootsweb.com/~kybchs/historicalmarkers.html>

JOHN RANKIN (1793–1886)

Born February 4, 1793, in East Tennessee, John Rankin was home-schooled and supplemented his education with books from his parents’ library. As a teenager, he studied hard, memorizing passages from the Bible. He decided that he wanted to preach and felt called to work to eliminate unjust social institutions, like slavery, that went against the Bible’s teachings. He later enrolled at Washington College in Jonesborough, Tennessee, where he continued to study hard, his goal firmly set on becoming an ordained minister.

While still a student, he married Jean Lowry on January 12, 1814. They went on to have a family of 13 children.

John Rankin finished his studies and became a Presbyterian minister. He developed his skill in public speaking through experience gained as he moved from church to church. After giving a sermon condemning “all forms of oppression,” including slavery, church elders suggested that he leave the state of Tennessee, if he wanted to continue to preach on the subject. Unable to keep silent about his passionate antislavery beliefs, he decided to move his family to Ohio, where he had heard there was more antislavery sentiment. He and his family made the difficult journey toward Ohio, but ended up stopping in Kentucky. This gave their horse some rest and allowed the Reverend Rankin to earn some money from preaching. What was intended to be a temporary stay became an extended one, and John Rankin became the pastor of Concord Presbyterian Church, near Carlisle, Kentucky. That church’s stance against slavery allowed him to practice delivering antislavery speeches at the church as well as at abolition meetings. He was able to find ways to respect the law while educating slaves.



John and Jean Rankin

He engaged in writing and speaking as an advocate against slavery as he worked for a change in the laws and minds of people who supported it. He stayed in Kentucky for four years as his reputation developed.

Finally, he and his family reached Ripley, Ohio, where they built a two-story house on Front Street. They lived in part of the building and rented part to tenants. While there, he received a letter from his brother, Thomas, informing him that he had purchased slaves. John Rankin's letters responding to his brother on the subject of slavery were published in the newspaper, called *The Castigator*, that was run by one of his tenants. In the letters, John Rankin not only described the system's physical evils, but also analyzed its personal, social and national impacts. After the 21st letter appeared, the letters were published in a book, *Rankin's Letters on Slavery*.

Because his work and views against slavery were so well known, his Front Street home was becoming too easy for slave owners to locate during their searches for fugitive slaves. So the Rankin family moved to the top of a hill that overlooked Ripley and the Ohio River, with a view of the Kentucky shore. In their front window, the Rankins hung a lantern whose light could be seen from great distances, which helped freedom seekers find the house in the dark.

Rankin's devotion to the antislavery movement also included helping to found the Ohio Antislavery Society in Zanesville, Ohio, in 1835. At the Zanesville convention, he faced angry mobs for the first time. On one occasion people threw rotten eggs at him and on another they threw stones.

Public perception about his extreme abolitionist commitment affected his position as a minister in the Presbyterian Church. After 24 years, he resigned in 1846 from the Ripley Presbyterian Church. He later started the Free Presbyterian Church with some followers from his Ripley congregation.

In addition to being a minister and abolitionist, Rankin was an educator, and founded Ripley College. The college drew students from Ripley, other parts of Ohio, Kentucky, Mississippi, Louisiana and Tennessee. It was also open to free black men and women.

From the Front Street home in the early 1820s and then from their hilltop home from 1829 until 1865, John Rankin and his wife provided a safe refuge for freedom seekers, often hiding many at one time. During this period they were threatened and their house was searched for runaways many times. One of the most notable cases of assistance they provided was helping create a plan for the freedom seeker who inspired the character of "Eliza" in Harriet Beecher Stowe's *Uncle Tom's Cabin*. Their aid enabled her family to be rescued from Kentucky so that she and her daughter and her grandchildren could travel north to freedom together. Rankin died at age 93 after a long bout with facial cancer.

For more information:

<http://www.ohiohistory.org/plces/rankin/>

<http://medicolegal.tripod.com/rankin1823.htm>

<http://www.ripley.k12.oh.us/ripley/historicripley/johnrank.htm>

<http://sdss4.physics.lsa.umich.edu:8080/~mckay/amckay/presbior.htm>

JOHN P. PARKER (1827-1900)

Son of a white father and a slave mother, John Parker entered life in Norfolk, Virginia, as a slave, but led his life as a hero, an inventor and a businessman in Ohio. He hated the brutality of slavery and worked tirelessly to help victims escape from it.

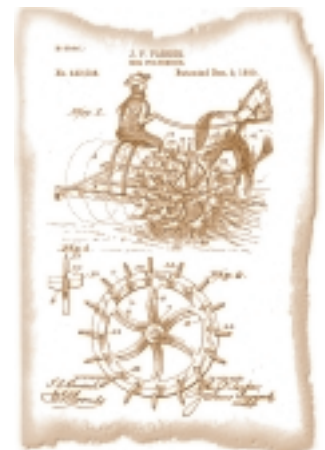
At age eight, in Richmond, Virginia, Parker was sold to a slave caravan. The caravan made the long, arduous walk from Richmond, Virginia, to Mobile, Alabama. When the young John Parker arrived at the end of his journey as part of the slave chain, he was sold to a physician. The relationship that he developed with the physician's sons led to them secretly teaching him how to read and write and supplying him with books. He learned the trade of plasterer but had difficulty working with his boss. He attempted to escape from Mobile on a steamer headed for New Orleans. Fate caused him and his master to meet up again, and Parker was returned to Mobile. Upon his return, he apprenticed in an iron foundry, where he became an iron molder. Although he was a skilled laborer in this area, he did not get along with his bosses. He decided to figure out a way to buy his freedom. He worked out the details with a widow, who was one of his master's patients, "for the payment of \$1,800 with interest, to be paid at the rate of \$10 per week."

He left the South a free man in 1845, at the age of 18. He traveled north to Jeffersonville, Indiana, in search of work in the foundries, but left for Cincinnati a short time later. When he arrived in Cincinnati, he found work in a foundry as an iron molder. He married a Cincinnati native, Miranda Boulden, and they moved a year later to Ripley, Ohio, where they started a family.

Parker viewed Ripley as "the real terminus of the Underground Railroad." He believed that blacks and whites in Ripley collaborated more in their efforts to help runaway slaves, leading to more efficient results than those he had found in the Cincinnati Underground Railroad.

At night, Parker worked as a daring conductor on the Underground Railroad. He helped freedom seekers through the most dangerous part of the journey: the "borderlands," the area between the North and the South that stretched along the Ohio River. By leaving Ohio to help others escape, he risked losing his own freedom as a free black with each journey he made. Nevertheless, he excelled at making nightly crossings into Kentucky, locating slave parties, helping them to orchestrate a plan of escape and guiding them across the Ohio River to safety. In spite of his bold style, and the occasional close calls, he was instrumental in rescuing countless numbers of freedom seekers between 1845 and 1865. Being a well-known conductor among slave hunters increased suspicion and escalated the demand for his capture dead or alive, but it did not have a negative impact on his business.

During the day, Parker worked in a foundry as an iron molder. He eventually became an owner of a foundry and blacksmith shop near Ripley, Ohio. The business survived, thrived, diversified and then declined because of the economy and



an over-extension of financial resources. Following a fire, the foundry was rebuilt and was called the Phoenix Foundry. One of the few blacks to receive patents before 1900, Parker held several patents associated with the iron industry, but is best known for inventing a portable screw tobacco press. Many of these presses bearing the Parker name can be seen in the Ripley and Maysville areas today.

During the Civil War, John Parker actively recruited blacks for the Union Army. After the Civil War ended and the slaves were emancipated, Parker focused on running his foundry business until his death in 1900.

For more information:

<http://www.princeton.edu/~mcbrown/display/parker.html>

http://www.ohioarchaeology.org/genheimer_10_2001.html

http://www.aaregistry.com/african_american_history/1227/

[John_P_Parker_abolitionist_and_inventor/](#)

<http://www.duke.edu/~njb2/history391/parker/parker.html>

LEVI COFFIN (1798–1877)



Perhaps it was because of his Quaker upbringing, or perhaps it was because of his parents' and grandparents' strong opposition to slavery that Levi Coffin sympathized with the oppressed slaves' condition and believed that slavery was unjust. In North Carolina, at the age of seven, he saw slaves, linked by chains and handcuffs, on their way to be sold to different states, and to be forever separated from their families. This moment moved him emotionally and motivated him to fight against slavery.

As a teenager, he began to help slaves escape. When he was about 15, he helped a black man regain his freedom. The man had been born free but was sold into slavery, then kidnapped and was about to be sold again for a higher price. Coffin enlisted the aid of a trustworthy slave he knew and his father to help this man be liberated. Levi Coffin also helped set up a Sunday school for slaves and used the Bible to teach them to read. Slave owners discovered these efforts and shut the school down, but Coffin was determined and continued to help slaves.

After he married Catherine White in 1824, Coffin joined his family and moved to Newport (now Fountain City), Indiana, in 1826, where he established a mercantile business. In 1836, he built an oil mill and manufactured linseed oil. His prosperity enabled him to offset the increasing expenses required to help a large number of fugitive slaves escape to freedom through the Underground Railroad.

In 1847, Levi Coffin left Newport and opened a wholesale store in Cincinnati that sold goods produced by free labor. This concept was based on an idea that had been initiated and funded by a Quaker convention in Salem, Indiana, the previous year. The Coffins

remained very actively involved with the Underground Railroad and quickly became known for their committed desire to help fugitive slaves. They hid freedom seekers in their large home in a secret upstairs room. They were so good at hiding them without arousing suspicion that close family friends and visitors who were staying at their home were unaware of the fugitives' presence at the residence. The Coffins had to conduct their activities routinely but carefully in their antislavery work, always aware that someone could be watching. Perhaps because slave hunters were unable to locate slaves on the premises, Levi Coffin was called "The President of the Underground Railroad."

As the Civil War approached and the number of freedom seekers increased, their need for basic assistance to guarantee their survival also rose. During the Civil War, Coffin's mission shifted toward providing relief for displaced blacks, including education and shelter. As a general agent for The Western Freedmen's Aid Commission, he traveled through the United States and Europe soliciting donations and support. Although he considered himself more of a worker for the antislavery cause than a speaker on its behalf, his European trip resulted in the donation of \$100,000 worth of supplies and money. He was dedicated and committed not only to helping slaves become free but also to having a plan for gaining equality in society after gaining freedom. Coffin often hired blacks, helped them to purchase their families, and tended to those who were sick and poor. Occasionally he made trips north to make sure that those he had assisted at the beginning of their journeys for freedom were provided with the basics.

After the Fifteenth Amendment to the U.S. Constitution was adopted and former slaves were given the right to vote as U.S. citizens, Levi Coffin was able to retire from his abolitionist work.

Levi and Catherine Coffin worked together helping an annual average of more than 100 freedom seekers for 33 years, bravely opening their home to strangers, without knowing if the escapees had been followed. The Coffins took in these frightened strangers, provided them with clothes, food and a temporary shelter because they saw helping those in need, regardless of race, as their duty according to the teachings of the Bible.

Levi Coffin wrote an autobiography entitled *Reminiscences of Levi Coffin* (Cincinnati, 1876). He is buried in Cincinnati's Spring Grove Cemetery.

For more information:

<http://www.indianahistory.org/heritage/levic.html>

<http://famousamericans.net/levicoffin/>

<http://docsouth.unc.edu/nc/coffin/coffin.html>

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

<http://www.spartacus.schoolnet.co.uk/USAScoffin.htm>

http://www.indianahistory.org/library/manuscripts/collection_guides/sc1316.html#BIO

<http://www.mariettaleader.com/111500/notesfromtheunderground.htm>

HARRIET BEECHER STOWE (1811-1896)

Born in Litchfield, Connecticut, in 1811, the daughter of a Congregational minister, Harriet Beecher Stowe grew up in the intellectual atmosphere of a community filled with accomplished professional men. Her father's profession and her environment contributed to her developing a high moral standard and becoming a well-educated young woman. She loved books and excelled at writing from an early age. Her first publication, in 1833, was a geography book for children.

When her father became president of Lane Theological Seminary in Cincinnati, Ohio, she moved west to be with her family in 1832. She taught at the Western Female Institute, a school her sister started in Cincinnati, but was unsure at the time whether she preferred teaching or writing. She met her future husband, Calvin Ellis Stowe, the widower of a recently deceased good friend of hers. He was also a professor at Lane. With him she had seven children, three of whom survived. Throughout their marriage, she helped to supplement her husband's earnings by writing for magazines. She also wrote poems, travel books, short stories, biographical sketches, children's books and several adult novels.



Harriet Beecher Stowe

Harriet Beecher Stowe is most famous for writing *Uncle Tom's Cabin*. This novel not only brought her financial success, but also spoke out against the institution of slavery. The book was first published in weekly installments in an anti-slavery publication called the *National Era*, from June 5, 1851, through April 1, 1852. Despite the publication's target audience of a small but sympathetic group of abolitionists, word spread about her shocking story of slavery and her touching characters, which increased interest from Northerners and Southerners.

At the time she wrote *Uncle Tom's Cabin*, Harriet Beecher Stowe was a mother who had recently lost a child to death. She sympathized with slave mothers who lost their children to the auction block. For 18 years she lived in Cincinnati, where one could find the growing anti-slavery movement and the Underground Railroad just across the river from the slave state of Kentucky. When her husband was appointed to Bowdoin College in Brunswick, Maine, in 1850, Harriet Beecher Stowe moved to the Northeast while her husband finished teaching the fall term at Lane. Through this experience she could empathize with the feelings of homesickness that slave families must have felt when they were separated from one another and sent someplace new. However, as a 19th century Northerner and as a woman, she had few firsthand experiences with the tragedies suffered by slave families. She drew ideas from what she read about slaves' lives in order to make the story "graphic and true to nature." In 1834, she had stayed on a Kentucky plantation for a few days. She had been to the South once. The experienced, well-educated male members of her family, who believed in social change, were a source of information about the planter's perspective. She consulted blacks, like Frederick Douglass, about places she was describing, and based parts of the character of "Uncle Tom" on the narratives of escaped slaves, such as Josiah Henson, so the book remained more realistic and persuasive.

When it was published as a book in 1852, *Uncle Tom's Cabin* broke sales records. Harriet Beecher Stowe gained international fame and celebrity as a result. She traveled throughout America and Europe. She was introduced to President Lincoln in 1862. When he met her, he reportedly remarked, "So you're the little woman who wrote the book that started this great war!" Because some critics doubted her depiction of slavery was factual, she wrote *A Key to Uncle Tom's Cabin*, in which she presented facts, documents and corroborative statements as proof of her slave story's truth.

Although she claimed that she "wrote as a woman, a mother, a Christian and a lover of her country," she took a risk as a woman and a writer, given the political climate of the time, by creating a novel that justified the beliefs of the antislavery cause. Harriet Beecher Stowe managed to make her place in history as a successful writer before writing was looked on as a profession for a man or a woman. She made history by writing about slavery in a way that helped a nation of readers to become aware of it and to examine its evils. Harriet Beecher Stowe died in 1896, 10 years after her husband.

For more information:

<http://womenshistory.about.com/cs/stoweharriet/>

<http://washingtonkentucky.com/museums/beecherstowe.html>

<http://digital.library.upenn.edu/women/stowe/StoweHB.html>

<http://xroads.virginia.edu/~MA97/riedy/welcome.html#hbs>

<http://www.uwm.edu/Library/special/exhibits/clastext/clspg149.htm>

<http://americancivilwar.com/women/hbs.html>

<http://guweb2.gonzaga.edu/faculty/campbell/enl311/stowe.htm>

<http://www.kirjasto.sci.fi/hbstowe.htm>

JOSIAH HENSON (1789-1883)

Josiah Henson was born the son of slaves in Charles County, Maryland. He knew the cruel side of slavery. His mother had been attacked by an overseer. His father was publicly whipped for trying to defend her and later sold to someone in Alabama. Young Josiah never saw his father again. Members of his family were sold away. All of this happened when he was just a young boy. Later, as a young man of about 19 or 20, he defended his master during a fight after he and some other white men had been drinking at a tavern. The man that Josiah Henson hit, an overseer on his master's brother's plantation, sought revenge. The man crippled him for life with a blow that caused his head to bleed, broke one of his arms and broke both of his shoulder blades. Never again would Josiah Henson be able to raise his hands above his head. It was only with great difficulty that he managed to learn how to use his maimed arms for work again. Nevertheless, Josiah Henson was a dutiful slave and did not consider seeking freedom until much later in his life.



Josiah Henson

During his life as a slave, Josiah served as a slave overseer and as a “market-man,” selling produce at the town market. When his master fell upon financial hard times, he begged Henson to take his slaves from Maryland to his brother’s farm in Kentucky. The master painted an awful picture that his slaves would be sold off and potentially treated with greater cruelty—for instance, if they were sold to Deep South states like Alabama, Georgia or Louisiana. Josiah Henson obeyed. When he and the other slaves reached Cincinnati, Ohio, local citizens told them they were free if they chose to be. Josiah Henson instead chose to fulfill his promise to deliver the slaves to the Kentucky relative. The slaves, having led a life of obedience, did not challenge his command. Despite having followed his master’s wishes, the promise was not realized. All of the slaves were sold to other planters except for Josiah Henson, his wife and children. Josiah began to despise the cruel institution that was responsible for his considering the master’s interests above the long-term effects and horrible conditions for the slaves. However, he was not yet ready to challenge it. He now wanted freedom for himself, his wife and children, but he only thought of buying it from his master as opposed to running away.

He used his time in Kentucky and the opportunities there to advance. He became a preacher of the Methodist Episcopal Church. On his way back to his master in Maryland, he earned money by preaching in different pulpits in Ohio. Unfortunately, after some slave owners who respected his work and loyalty negotiated a freedom agreement for him, his master tricked him. He took the \$350 that Josiah Henson had been able to save from preaching, and increased the price for his freedom to \$1,000. Even worse, now that his master knew of his desire to be free, he attempted to sell him in New Orleans. Josiah Henson’s duty and loyalty saved him once again. He was not sold, but returned to Maryland because he took care of his master’s relative when the relative became ill during the journey south. Josiah Henson knew then that his master would try to sell him again despite all his loyalty. This was the turning point and the Henson family escaped to Indiana, then through Cincinnati, across Sandusky and aboard the schooner of a captain bound for Canada. They arrived there in 1830 and were free. In Canada, the family settled on a tract of land on the Sydenham River. While working as a farm laborer, his eldest son taught him how to read, passing on the knowledge that the farm owner’s two quarters of schooling had given him.

While in Canada, Josiah Henson and his family eventually moved to Chatham, Ontario, where he helped to establish the Dawn Settlement, a place that would enable former slaves to have a new beginning. He helped to found a manual labor school, called the British American Institute, with the goal of furthering black independence, social and intellectual progress and attainment of physical property. On his land in Ontario he raised black walnut trees, whose wood he exhibited at the World’s Fair in London, England. While there, he met Queen Victoria, who saw his exhibition. He also spoke about slavery at various public meetings and churches in England, Canada and the northeastern states of America. By this point, his narrative of his experiences had been published as an autobiography. In Harriet Beecher Stowe’s book *A Key to Uncle Tom’s Cabin*, she referred to Josiah Henson’s life story as a true example of the cruelties she described. “From that time to the present, I have been called ‘Uncle Tom,’ and I feel proud of the title. If my humble words in any way inspired that gifted lady to write such a plaintive story that the whole community has been touched with pity for the sufferings of the poor slave, I have not lived in vain; for I believe that her book was the beginning of the glorious end,” Henson wrote of being known for having inspired the famous character.

For more information:

<http://afroamhistory.about.com/cs/josiahhenson/>
<http://famousamericans.net/josiahhenson/>
<http://www.uncletomscabin.org/>
<http://docsouth.unc.edu/neh/henson/menu.html>
<http://docsouth.unc.edu/neh/henson/henson.html>
<http://www.spartacus.schoolnet.co.uk/USAShenson.htm>
http://www.kudzumonthly.com/kudzu/dec01/Josiah_Henson.html
http://www.suite101.com/article.cfm/canadian_tourism/88635
http://www.aaregistry.com/african_american_history/954/Josiah_Henson_a_true_abolitionist/

MARGARET GARNER (1833-1858)

Like many other slaves, Margaret Garner chose to escape slavery and pursue freedom. What made her notorious was not the fact that she and her family got caught, but the awful act that she committed.



The escape plan was a brave, yet basic one. Margaret Garner, her husband, four children and other freedom seekers stole a horse-drawn sleigh and fled to Covington, Kentucky. Upon arriving, they left the sleigh behind and crossed the frozen Ohio River on foot at night to Cincinnati, Ohio. They traveled to the home of Margaret Garner's free black cousin. Their master, however, found them and had the place surrounded by deputy U.S. marshals from Cincinnati and Covington.

A story from the January 29, 1856, edition of *The Cincinnati Enquirer* gives a sense of the shocking and brutal nature of what occurred when the captors discovered the runaways. "Stampede of Slaves. A TALE OF HORROR! An Arrest by the U.S. Marshal. A DEPUTY U.S. MARSHAL SHOT. A Negro Child's Throat Cut from Ear to Ear by its Father or Mother, and others wanted: CORONER'S INQUEST. Writ of Habeas Corpus Taken Out. GREAT EXCITEMENT!"

When she knew they had been discovered, Margaret Garner had taken a butcher's knife and almost completely cut off her two year-old daughter's head. The slave catchers entered the premises just before she had the chance to cause serious injury to the rest of her children.

The article describes her in roles that at first make her seem familiar to the reader. She is a wife and a mother. Her name is "Peggy." She is also called a "good-looking, hearty negress." The article stresses that this woman is very different. She is a slave who broke

the law. She is a fugitive because she escaped from slavery. She is called a thief because she took part in stealing the horses and sleigh that they used in their escape. She becomes a prisoner. She is viewed by abolitionists as a heroine because she claimed she would rather see her children die than be returned to slavery in Kentucky. Others found her “deed of horror” difficult to understand and irrational. For the rest of society, she remained the vicious murderer of her child.

She was put on trial. The trial lasted two weeks and created much excitement throughout the nation. The Commissioner conducting the trial did not sympathize with her or see her as a mother who had acted out of frantic desperation against an unbearable social situation. He did not even consider her to be a human being, but viewed her in the same way as the law of the time did: as nothing more than someone’s piece of property. As such, she was condemned by a legal system that condoned her bondage and afforded her no freedom or rights under the law. Her trial was also significant because it demonstrated how profoundly slavery impacted women slaves and revealed its violent, far-reaching effects on the slave family. She was returned to Kentucky and later sold to another master in the deep South.

Margaret Garner was not fortunate enough to secure freedom for herself in her lifetime. Her escape from the cruelties of slavery came when she died of typhoid fever.

Margaret Garner’s horrifying story inspired Toni Morrison’s Pulitzer Prize-winning novel *Beloved* and a movie version of the novel starring Oprah Winfrey.

For more information:

http://www.coax.net/people/lwf/mar_gar.htm

http://www.enquirer.com/editions/1998/10/02/loc_slave02.html

<http://www.uchicago.edu/research/jnl-crit-inq/v29/v29n1.reinhardt.html>

<http://www.luminarium.org/contemporary/tonimorrison/muckley.htm>

<http://www.state.ky.us/agencies/khc/maple.htm>

http://www.coax.net/people/lwf/mar_gar2.htm