

20

**FOLLOW**

19

**THERE IS MORE**

**FREEDOM CENTER  
LEADER GUIDE**

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### INTRO

The Wesleyan Church was born out of the declaration from young men and women that slavery was wrong. In the 1830s, Methodist minister Orange Scott chose to stand against slavery rather than safeguard his position as a presiding elder and his probable future election as a bishop. On November 8, 1842, three prominent Methodist abolitionists—Orange Scott, LaRoy Sunderland, and Jotham Horton—announced that they were withdrawing from the denomination. Within weeks they were joined by two others, Luther Lee and Lucius Matlack. They had come to believe, Scott said, that it would be a sin for them to remain in a church that seemed so intent on betraying its antislavery heritage.

In February of 1843, the first Wesleyan Anti-Slavery Convention was held in Andover, Massachusetts. Attendees included both ministers and laymen and laywomen in favor of forming a new Wesleyan Methodist Church free of episcopacy and slavery. On May 31, 1843, delegates representing more than ten church affiliations attended a convention held in Utica, New York, for the express purpose of establishing a new church that would fairly represent all its members as well as confront the moral evils of the day. The business was opened by the reading of the official call, which declared the purpose of the convention was: to form a Wesleyan Methodist church...free from Episcopacy and Slavery, and embracing a system of itineracy, under proper limitations and restrictions, with such disciplinary regulations as are necessary to preserve and promote experimental and practical godliness (Conscience and Commitment).

As Wesleyans, we celebrate our history as abolitionist and also acknowledge that we haven't always fully lived into our abolitionist roots. As we walk the Freedom Center together, take your time as you read the stories, feel the pain, see the hope, and seek to discover your place in living out social holiness. Allow yourself and your students to feel the wide range of emotions and seek the Holy Spirit's wisdom, peace, and love.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### INTRO CONTINUED

Below you can read about the specific stories, people, and churches that we will see at the Freedom Center Experience. We recommend that you share these stories with your students. Consider reading them out loud on your way to Follow to give them a glimpse of what they will experience. Encourage them to work together to find these stories as you walk the halls.

For many years there was a struggle between what some called immediatists and gradualists. For immediatists, the desire was to end to injustice and evil like slavery immediately. For gradualists, they felt it would be too abrupt socially and economically to end it quickly, so they believed small changes over a long period of time was the solution. It is honestly still a tension we live in today in how we approach issues facing our society.

Although there is a rich history in our Wesleyan movement of social holiness, we admit that there is another real tension we encounter as we look at our absence as a denomination during the Civil Rights movement. Our internal focus on personal holiness did not connect to our need to be involved in social injustices of that time period. We missed it there. However, we can learn from our history, and we can try to build on our strengths and not repeat our mistakes. We stand on wide and broad shoulders of pioneers who came before us. Let's learn from them and apply those principles to what we see today in our modern-day context.

After your Freedom Center Experience, you will receive some reflection questions for your walk back. Below you will also find some additional questions to help prompt conversation. We hope that this discipleship experience will call a new generation of Wesleyan Youth to find their role navigating social holiness and standing up for today's Kingdom justice.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### WHAT IS THE NATIONAL UNDERGROUND RAILROAD FREEDOM CENTER?



The National Underground Railroad Freedom Center is a museum of conscience, an education center, a convener of dialogue, and a beacon of light for inclusive freedom around the globe. Our physical location in downtown Cincinnati is just a few steps from the banks of the Ohio River, the great natural barrier that separated the slave states of the South from the free states of the North. Since opening in 2004, we have filled a substantial void in our nation's cultural heritage. Rooted in the stories of the Underground Railroad, we illuminate the true meaning of inclusive freedom by presenting permanent and special exhibits that inspire, public programming that provokes dialogue and action, and educational resources that equip modern abolitionists.

### THE NATIONAL UNDERGROUND RAILROAD FREEDOM CENTER MISSION STATEMENT

Our mission is to reveal stories of freedom's heroes, from the era of the Underground Railroad to contemporary times, challenging and inspiring everyone to take courageous steps of freedom today.

#### Special Thanks:

National Underground Railroad Freedom Center Rev. Santes Beatty, Mosaic Midtown, Multiethnic Multiplication Catalyst The Wesleyan Church Professor Bob Black, Southern Wesleyan University The Story of The Wesleyan Church by Black & Drury

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

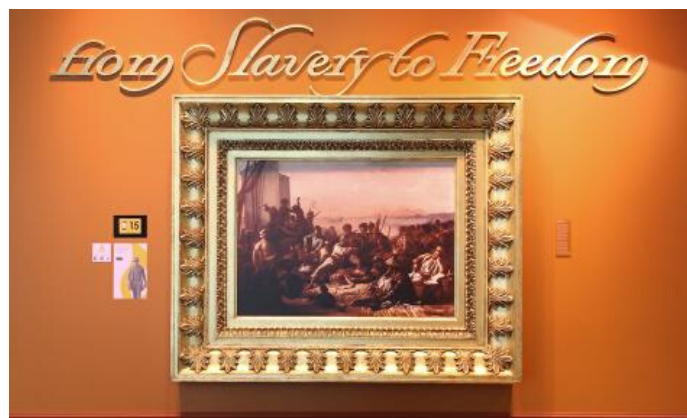
### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### FROM SLAVERY TO FREEDOM

Men and women opposed to slavery achieved freedom in at least two ways. First, they changed and enlarged the language of American life, giving a voice of the human desire for freedom. Their words about freedom are still remembered today. Second, antislavery activists wrote pamphlets, books, and newspapers arguing freedom was indivisible and slavery morally wrong. Abolitionists organized public marches, demonstration, economic boycotts, supported legal suits in courts, elected antislavery representatives in Legislatures, and helped escaping slaves on the Underground Railroad. Some even gave their lives to achieve freedom for all. Eventually, the civil war put an end to slavery in the United States. This exhibition answers questions about how the slave trade began, how and why enslaved labor became the engine of American economic growth, and how American abolitionists fought against slavery. This exhibit also explores the impact of American conquest and expansionism on Indigenous people.

#### Some questions to consider...

- How were slave ships packed with enslaved people?
- What crops were grown across primarily the South?
- Which Presidents owned slaves?



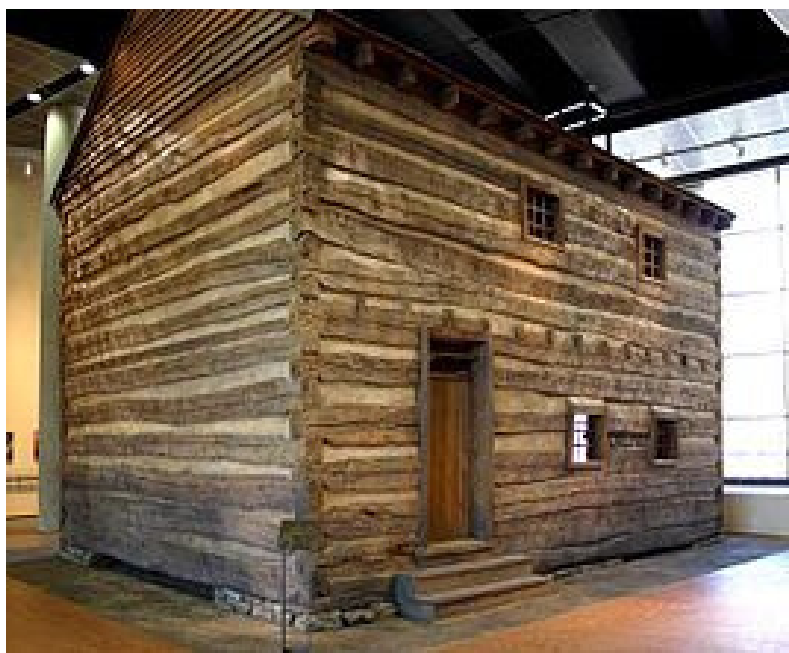
Abolitionists wanted to end Slavery - Many people became abolitionists because of their religious views. In the 1680s, the Religious Society of Friends (Quakers) in Pennsylvania declared that slavery was morally wrong. Religious groups, including the Wesleyan Church, held meetings, formed abolitionist organizations, published newspapers, flyers, raised money, became conductors, petitioned Congress, wrote books, and much more. Be sure to look for the banner that share a few of the Wesleyan Churches that were a part of the Underground Railroad. We don't know for sure how many churches participated but we know many heard the call and took action.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### SLAVE PIN



The Anderson Slave Pen served a dual function during his tenure at the farm. Enslaved persons were held or “warehoused” on the second floor. They used the large fireplace to prepare meals both for the Anderson family and for fellow slaves. Thousands of fragments of plates, cups, food storage bowls, and other dishes confirm this. Mr. Anderson made his living buying and selling men and women through auctions, area sales, and estate sales. After attending these sales, he would bring his newly acquired slaves to this slave pen.

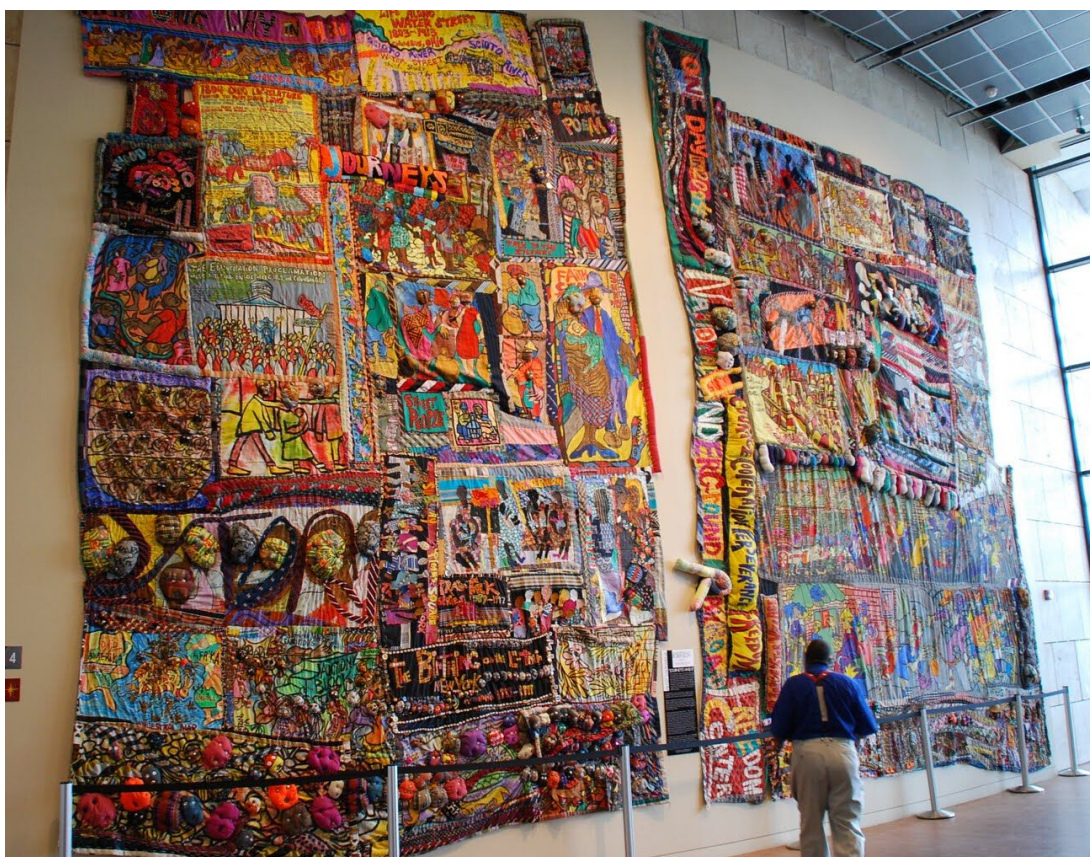
He would keep approximately 30-70 people in this building, and when it was time to sell them, he would take them to Mississippi to auction. Following Anderson’s death, his widow and family continued to use the Slave Pen as a kitchen where enslaved women cooked and worked until 1857. Many artifacts such as plates, bowls, teapots, and storage dishes date from this time period. After this time, a tobacco barn was built over this structure, which helped preserve the wood beneath as you see it today.

As the descendants of the enslaved it once contained, this building is a survivor. Hidden away with surrounding structure, it has come through the passing decades since serving its terrible purpose as a Slave Pen. And now it has come to us, to all of us. A gift from the Raymond Evers family from their Pinecrest Farms in Mason County, Kentucky, located only 57 miles from Cincinnati. A school for some ... a house of pain for others ... a sacred place for all. The Evers hope that this can be a place of truth, understanding and healing for all the victims of slavery – whatever their race.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH



#### **RAGGONNON**

The RagGonOn is a work of art created by Aminah Brenda Lynn Robinson of Columbus, Ohio. In 1968 she began creating the work of art from found objects such as beads, shells, fabric, twigs, and handmade paper. Sections or panels in this piece chronicle trips to Africa and her father's home in Georgia. Other historical references include New York City and Israel, but most noticeably, she highlights Columbus, Ohio.

Influences of oral history handed down through the elders of her family have made this work a unique representation of her spirituality. She says that this work connects her to her ancestors and the Divine and tells a story of humans that stretches back further than anyone can remember and moves forward farther than we will ever know.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### ESCAPE! FREEDOM SEEKERS & THE UNDERGROUND RAILROAD

The Underground Railroad was a network of people who helped runaway slaves find shelter, food, rest, and whatever else they needed to move a little closer to freedom. Sometimes this network was organized; often, it was spontaneous and relied on quick thinking and gutsy actions. This activity took place primarily in the regions bordering slave states, with the Ohio River at the center of much of the activity of crossing from a slave state to a free state.



Of course, the Underground Railroad activity did not literally take place underground or via the railroad, nor was it an official organization. It was a network of people who attempted to move enslaved individuals escaping from slavery to and from safe places in a quick and largely secretive manner.

Blacks tried to escape from slavery from the very first slave ships that came to the Americas. The Underground Railroad period is generally thought of as from the 1830s to the start of the Civil War in 1861. After 1850, true freedom was outside the U.S. borders. The United States federal government had passed Fugitive Slave Laws that allowed slave catchers to come north. Some free-born blacks were kidnaped and sold as slaves. And by not turning in a runaway, a U.S. citizen could be jailed and fined heavily. It wasn't safe for black people anywhere in the United States. Runaways didn't only head north. Some also went south into Mexico and the lands held by the Seminole Indians. Others headed for new territories in the West. Many fled to be with their families, wherever they were. And some tried to blend into the background, living in cities with large numbers of free blacks.



# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### **ESCAPE! FREEDOM SEEKERS & THE UNDERGROUND RAILROAD- CONTINUED**

The Underground Railroad was more organized in some places than in others. For example, Thomas Garrett in Delaware worked closely with William Still in Philadelphia to send runaways to free states or further North to Canada. In Ripley, Ohio, John Rankin and his family worked with other local residents, including the Collins brothers and John Parker.

Together, they helped runaways move to Ohio towns such as Red Oak and Sardinia, where others sheltered them and sent them further along. Most of the time, when slaves escaped, they did so on their own or with the help of free blacks or other slaves. Sometimes whites and Native Americans helped, too. Osceola, a leader of the Seminole nation, refused to surrender runaway slaves who found refuge among the Seminoles. People involved with the Underground Railroad developed their own terminology to describe participants, safe places, and other codes that needed to be kept secretive. Example: Conductors: People who guided slaves from place to place.

Safe Houses or Stations: Locations where slaves could find protections, food, or a place to sleep. Station Masters: Those who hid fugitive slaves in their homes, barns, or churches. Code words were also used to help fugitive slaves find their way North. The Big Dipper, whose handle points towards the North Star, was referred to as the “drinking gourd.” The Ohio River was frequently referred to by a biblical reference, the River Jordan. Canada was one of the final safe havens for many fugitive slaves and was called the “Promise Land.” These terms allowed people to communicate about the Underground Railroad without being obvious about their true intentions.

Inside this gallery you can find exhibits like Henry “Box” Brown. He was a Virginia slave who escaped to freedom at the age of 33 by arranging to have himself mailed in a wooden crate in 1849 to abolitionists in Philadelphia, Pennsylvania. He spends 27hrs hiding in that small box trying to gain freedom.

Contemplate what it must have been like for Henry Brown to spend 27 hours in a box this size to gain his freedom. What would you willing to do for your freedom? And just as important, what are you willing to do to make sure others share in the same freedom and opportunity you have?

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### WESLEYANS AND THE UNDERGROUND RAILROAD

The Fugitive Slave Law of 1850 made it illegal to harbor an escaped slave. Slaves found anywhere in the United States, even in the North, were to be returned to their owners. Wesleyan leaders publicly and unapologetically announced their intentions to disobey that law.

It was a dramatic display of civil disobedience. When Wesleyans gave notice that they would continue to help escaping slaves in any way possible, they saw it as an application of Acts 5:29 – “We must obey God rather than men.”

A church that had been active in the Underground Railroad from its earliest days was not about to stop, despite the very real possibility of federal penalties. Writing about the law in his later years, Luther Lee, one of the denomination’s founders, minced no words: “I never would obey it. . . . If the authorities wanted anything of me, my residence was at 39 Onondaga Street” (in Syracuse). No one challenged him, and what he called “locomotive emancipation” rolled on at full speed through his church, which was located just across the street from City Hall.

In the face of a fearsome federal law, the Underground Railroad continued to run on schedule through Wesleyan stations. Several of those stories are told in the National Underground Railroad Freedom Center’s “Escape Gallery”.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### WESLEYAN CHURCHES AS PART OF THE UNDERGROUND RAILROAD 'SAFE PLACES'

“Safe Places” on the Underground Railroad took many different forms for Wesleyans. At Freedom’s Hill in North Carolina an escaping slave would be hidden in a hollow tree near the small church with bullet holes in its door. At Laotto, Indiana, slaves were hidden in the Wesleyan church’s attic. Here too, the church’s doors were riddled with bullets fired by angry slaveholders unable to reclaim their “property.”



At the Wesleyan Church in Harrison, Ohio, a church member named Ephraim Eastman hid slaves in his barn. Once, when authorities notified Eastman that they were going to search the premises, he insisted that they wait until the family’s devotions had ended! By the time the search team finally reached the barn, the slave who had been hiding, there had found a safer “safe place.”

No Wesleyan church had a greater role in the Underground Railroad than Luther Lee’s congregation in Syracuse, New York, where hundreds of slaves a year were helped on toward Canada and freedom. Hidden in a secret tunnel beneath church property, they carved faces in the clay of the tunnel walls while waiting for nightfall. The slave carvings are now in the local historical society.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### **LAURA SMITH HAVILAND- "SHE BELONGS TO HUMANITY"**

Laura Smith Haviland--“She Belongs to Humanity” Wesleyans were active in the Freedmen’s Bureau after the Civil War. Even though slavery had finally been abolished, freed slaves needed a helping hand in areas like education, vocational training, and health care. Laura Smith Haviland, the Quaker-turned-Wesleyan who had labored so effectively on the Underground Railroad, continued to make a difference by serving as national Inspector of Hospitals for the Freedmen’s Bureau in Washington, DC. She also tried to integrate the city’s transportation system.

The story involves Sojourner Truth, whose life is saluted elsewhere in this room. Once a slave herself and then a legendary antislavery activist, she loved to recount an incident when she and Haviland were traveling through the nation’s capital together. The conductor stopped the segregated streetcar they were riding and physically tried to force Sojourner Truth off the trolley. Haviland boldly stopped him. “Does she belong to you?” the conductor demanded. “No,” Haviland replied, “she belongs to humanity.”

#### **RUNNING WITH THE RUNAWAYS**

“At least two of the thrilling stories of runaways in the “Escape Gallery” have ties to Wesleyan abolitionists, and both involve books.

(1) As the exhibit says, the dramatic scene in Uncle Tom’s Cabin of “Eliza” fleeing across the frozen Ohio River with her baby in her arms and slave catchers close behind was inspired by an actual event. The Reverend James Gilliland, in whose home she found safety was a Wesleyan pastor. (In some accounts, his name is recorded as “James Sullivan.” The names sound very similar when passed along by oral tradition.) Local lore also says she was led to his home by another Wesleyan, an antislavery agent named William Lacy.

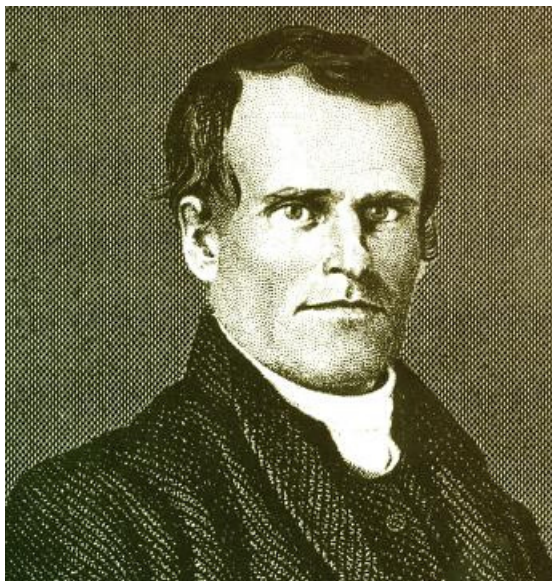
(2) Another influential book from pre-Civil War days, *Twelve Years a Slave*, is also highlighted in this room. It’s the true story of Solomon Northup (not “Northrup” as it is sometimes spelled), a free-born African American from New York who had been kidnapped and sold into slavery. Prominent Wesleyan minister Edward Smith paid for its publication because Smith believed it would energize antislavery sentiment, and he was right. (The film based on this book won the Academy Award for Best Picture in 2014.)

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### ORANGE SCOTT- "CAN YOU GIVE YOUR LIFE TO THE CAUSE?"



“Everyone agreed that Orange Scott had a bright future ahead. A sharp young district superintendent in the Methodist Church at age 33, he was destined to become a bishop one day, people said . . . if he would just stop rocking the boat on abolitionism, the movement to end slavery in the United States. Abolition was a divisive issue in many denominations, as well as in the nation as a whole.

Orange Scott made his decision. Slaves must be freed, no matter the cost. The cost to him and those who stood with him was great. They left the Methodist Church that they loved because Methodism decided to remain silent on the most important moral issue of the day.

The new denomination they founded in 1843 was called the Wesleyan Methodist Connection, a name chosen because John Wesley, founder of Methodism a century earlier, had been one of the first in England to call for an end to slavery.

Within two years, these Wesleyan abolitionists numbered 20,000 members, and within four years, they had planted a church in the slave-holding South. Adam Crooks, 23 years of age and newly ordained, came from Ohio to North Carolina to pastor a group of antislavery Southerners who had heard about the Wesleyans. Almost immediately, the pastor and people of Freedom’s Hill, as they named their church, began to suffer persecution. Crooks was assaulted, poisoned, and eventually jailed for his abolitionist views. A member of his congregation – a white man – was lynched. A Wesleyan family nearby lost three sons, killed by vigilantes for their abolitionist convictions.

In his journal, Adam Crooks asked himself a question any of his fellow Wesleyans would understand: “Can you give your life for the cause?” You’ll find the answer in this exhibit, which pays tribute to many in our Wesleyan family tree who played a significant role in the journey “From Slavery to Freedom.”

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### THE ROLE OF WOMEN IN THE WESLEYAN TRADITION

Visitors to the Women’s Rights National Historical Park are told that the abolitionist struggle and the women’s rights movement in America were linked. Many who supported one also supported the other, a fact confirmed by this exhibit in the Freedom Center.

Two women with Wesleyan ties are mentioned at the Freedom Center. Laura Smith Haviland was a Quaker, as her profile in the exhibit indicates, but she left the Quakers to join the Wesleyans because they were more active in the abolitionist cause. She became one of the Underground Railroad’s most famous “conductors,” and despite having a price on her head, she was never caught. Two towns are named in her honor, and a statue was erected in tribute to her in her hometown of Adrian, Michigan.



Antoinette Brown was a Congregationalist, not a Wesleyan, but a Wesleyan played a key role in her story. When she sensed a call to the ministry, it created quite a stir. There were no women ministers. Since no Congregationalist would preach her ordination sermon, she turned to a friend from her work in abolitionist circles – Luther Lee, one of the founding Wesleyans. When Antoinette Brown became the first woman in America ordained to the Christian ministry, a Wesleyan was standing by her side.

\*By the way, the location of that Women’s Rights National Historical Park is the site of the first women’s rights convention in U. S. history at Wesleyan Chapel in Seneca Falls, NY.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### **DANIEL WORTH- DANIEL IN THE LIONS' DEN**

As fugitive slaves made their way north, 62-year-old Daniel Worth was heading south from Indiana to advance the Wesleyan work in his home state of North Carolina. (His tribute in this section of the exhibit is a “page” in the wooden flip book at the Lyman Beecher panel near the pulpit.)

Like Laura Smith Haviland (see her display in “Escape!” gallery), his passion for abolition had Quaker roots; also like her, he joined the Wesleyans because their commitment to the cause was more proactive.

Arrested in December 1859, he spent the winter in an unheated cell and suffered third-degree frostbite on both feet, resulting in permanent disability. Still, he refused to yield. Even his reluctant decision to “jump bail” and return to the North was at the urging of the same friends who had raised the money for his bond and were willing to suffer the financial loss when it was forfeited.

Daniel Worth returned to the North a hero, applauded in the press, and eagerly sought after for speaking engagements. Any gifts he received were laid aside as repayment for his bondsmen, and within six months, he had paid them back in full.

Henry Ward Beecher, America’s most famous preacher at the time and brother of Harriet Beecher Stowe, hosted Worth at his Brooklyn church and told his congregation that he was unworthy to loosen the ties of the great man’s shoes – the shoes on frozen feet.

# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

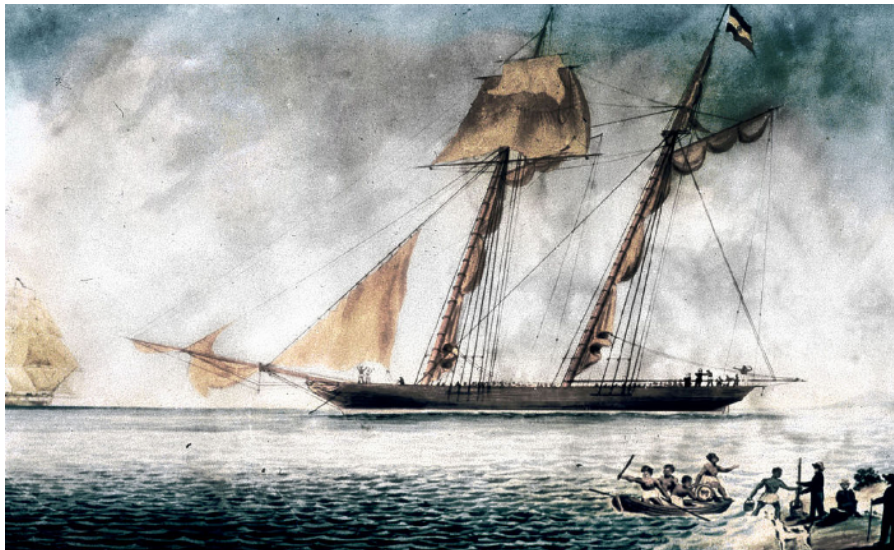
### STORIES, PEOPLE AND CHURCHES OF THE UNDERGROUND RAILROAD AND THE WESLEYAN CHURCH

#### LA AMISTAD

An early win for the antislavery movement came when the Supreme Court decided, in a landmark ruling, that the Africans on board that ship were not guilty of murder in the deaths of crew members killed when the slaves revolted at sea and took over the vessel. Wealthy abolitionist Lewis Tappan had contributed a large sum to fund their legal defense, but it had been worth every penny.

Now that the trial was over, what should be done with the money that remained in the La Amistad defense fund? Sensing momentum for the abolitionist cause, Tappan decided to channel it to an agency that supported antislavery missions around the country, including Freedom's Hill and other Wesleyan churches in the South. Once again, our heritage as Wesleyans is reflected in the historical exhibits of the Freedom Center.

Many of the freed slaves from La Amistad returned to their homeland of Kaw Mendi on the west coast of Africa, an area that eventually became part of the nation of Sierra Leone. Several Wesleyan missionaries served in Kaw Mendi under the American Missionary Association. Later, when Wesleyans established their own missions' agency, their first overseas mission field was Sierra Leone.





# THERE IS MORE

## FREEDOM CENTER LEADER GUIDE

### REFLECTION & GROUP QUESTIONS

#### PERSONAL OR SMALL GROUP REFLECTIONS

- How would you capture this experience in one or two words?
- What did the Holy Spirit say to you while you walked through the Freedom Center?
- How much of our Wesleyan history was new to you? What struck you the most about our involvement in the abolition of slavery?
- How can we use this experience to be more than a brief look at history, but translate it into what we can be doing today?
- What do you plan to do about what the Holy Spirit said?
- The issue the Freedom Center represents is slavery and how the abuse of power and not seeing people in the image of God can evolve into something evil. What is the issue or issues of our day that we need to address as followers of Jesus?
- Two sections of the Freedom Center seem to garner more of a reaction from participants, the Slave Cabin and the Slave Ship experience. What was the most impactful part for you, and why?
- How can we use this experience to be more than a brief look at history, but translate it into what we can be doing today?

#### FOR THE YOUTH PASTOR/LEADER

- How can we help or pray for you so that you can respond in obedience to what God is saying when we get back home?
- Often people have different reactions to being in the Freedom Center and taking this tour. Why would you think people would respond differently, and how do we manage those differences in our group?
- Is there anything you've been processing that you'd like to ask the staff of the Freedom Center or our denominational leaders about this experience?