

**NORTHAMPTON ASSOCIATION OF EDUCATION AND INDUSTRY.**

The following Preamble and Articles of Association were adopted by the Northampton Association of Education and Industry, at the annual meeting, and agreeably to its Constitution, on the 18th of January, 1843, as a modification for the present year, of the former Constitution.

THE subscribers, members of the NORTHAMPTON ASSOCIATION OF EDUCATION AND INDUSTRY, desirous of a better development of the true principles of association than is practicable under existing arrangements; believing, at the present time when conviction is spreading over the world of the falsity and corruption of social institutions and when earnest and truthful minds are ready every where for a higher state, that it is especially necessary for all who raise the banner of reform and separate from existing evils, to assert and maintain clearly and energetically, in their fullest extent and purity, the principle of equal brotherhood, an all-embracing law of love so emphatically taught by true Christianity; and desiring to realize in their organization a beauty and truthfulness it has never before known; believing in this principle, and in the equality of no distinction of rights or rewards between the strong and the weak, the skilful and unskilful, the man and the woman, the rich and the poor, asking only of all honest effort according to ability; that they never accord to property peculiar privileges, but seek only to bring mankind into harmony and union, to make the earth with its countless products the common equal heritage of the race; and to prepare this family by an enlightened and never-ending education to be peaceful, happy and contented; and to prevent the monopolizing of skill to appropriate selfishly, by welcoming the equal participation of all in the benefits of their industry.

Believing further that the best and most equitable division of all the products of the soil is just and convenient that such equal division should be under individual control as property, thereby to furnish liberty for individual management, taste, appropriation and economy, yet nevertheless, by the principles of true association, all capital whatever contributed by individuals to stock should come under the exclusive management of the body thus associating, subject to no other interference, and all having an equal voice in its regulation as partners fully united by one common enterprise, and each contributing to such enterprise in proportion to his or her individual contribution to the stock.

Finally, believing that in our united plan of life it should be our especial aim to appeal to and rely upon the highest principles of our nature, and to avoid the fostering of that spirit of selfish accumulation which cannot but be stimulated by the register and payment of each particular hour of service; and also that we should in no case delegate to any board or officer duties and responsibilities the constant exercise of which belongs properly to ourselves; it is necessary for our own self education and the maintenance of a watchful interest on the part of all, and believing that the power of receiving new members into our Association, and an equal voice in the management of its funds, are especially necessary in this respect:—Therefore, we do adopt for the better realization of the principles herein expressed and for our mutual convenience and regulation the following rules, suspending the operation for the present year of eighteen hundred and forty-three, of whatever articles of the Constitution may conflict with them.

1. All matters pertaining to the Stock of the Association, the appropriation or disposition of funds or sale and purchase of property, real and personal, shall be decided by the annual meeting and management of the Association, and all admitted members shall be interested in the same, and shall be bound by the same in their business of the Community.

2. The Industrial Directors of all the Departments shall be chosen by ballot by the Community at large in public meeting, the Director of each Department being chosen by the members belonging to that Department, and the funds of each Department shall be under the power and sole management of the Association.

3. The members and families of members of the Association shall receive food, lodging, necessary furniture, fuel, oil, and clothing, in addition to what is provided by article 29th of the Constitution, at the common expense, which in order that they may be equally shared by all shall be provided in following way. The Industrial Directors shall provide suitable tenements or rooms and necessary furniture for every individual or family, none being disposed of rooms or tenements once assigned to them without their consent and those furnishing their own rooms being credited with a fair rent for its use. Provisions and other articles shall be supplied from the Store Department at a price to be determined by all members and their families at a public meeting, and the same shall be credited, and fuel shall also be supplied by the Lumber Department at a proper rate for use. To meet the charge for assistance and clothing, every member shall be credited with a sum equal to the amount obtained to be the actual expense of the member, and the same shall be paid at the Community boarding house for each individual, and the Industrial Directors shall also fix upon a suitable equal allowance for clothing to be credited alike to all members over the age of eighteen without distinction, and also a suitable allowance for members and children under that age, being equal to those of same age, a proper deduction being made by them from all allowances credited, for all absence not on Community business.

4. In the annual settlement of the accounts of the Association after paying first the subsistence of members and all necessary expenses, the net profits, after deducting the expenses of the Association, shall be divided as follows: one per cent interest on all stock paid in by members of the Association. After these payments, the remaining nett profits shall be divided equally among every adult member of the Association over the age of sixteen years, suitable deductions being made for the Industrial Directors, and for absence not on Community business, and for the same reasons that three per cent shall be paid to the stock of the Association, and each member in the Stock of the Association and not be withdrawn until after four years from the time of its investment.

5. The power of admitting new members shall be with the Industrial Community alone, all applications for admission to be reported by the Secretary or any officer of the Association at the next succeeding regular business meeting of Industrial members, with whatever information may be had concerning such application, which shall then be submitted to the two following weekly business meetings and be finally acted upon at the last, the affirmative vote of two-thirds of the members voting being requisite for admission; provided that the second of the three business meetings shall be held on the first of the month, and the unanimous vote dispense with the right of voting on all business of the Association shall be restricted to those over the age of eighteen years.

6. The right of voting on all business of the Association shall be restricted to those over the age of eighteen years. We are convinced that the true principle of association and brotherhood which we all profess, and which we all profess to be all to a cheerful and hearty co-operation, we do agree most cordially and heartily to labor to the best of our ability for the common benefit of our Community, devoting when not prevented by necessary family and other duties at least sixty hours each week to active employment in the Departments where our services will be most advantageous, and striving always to promote our mutual advancement in good fellowship, knowledge and skill.

The following persons were elected as officers of the Association for the present year: ADAM, Secretary; S. L. HILL, Treasurer. Northampton, February 1, 1843.

**“We Are Here  
to Honor  
Liberty and to  
Denounce Slavery”**

**An Interactive Middle and  
High School Curriculum**

**David Ruggles Center  
for History & Education**



massHUMANITIES

Inclosed is a Book mark I bought at the Hoan hospital

Available as a download from our website:

*[www.davidrugglescenter.org](http://www.davidrugglescenter.org)*

This curriculum guide was made possible through a grant from MassHumanities ([masshumanities.org](http://masshumanities.org))

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## Introduction

“We are here to honor liberty and to denounce slavery. To assert the right of man to testify against oppression. To invigorate the love of freedom and deepen the detestation of Tyranny, to proclaim the dictates of eternal justice and to rebuke the wrongs done by man to man.”

These words belonged to Stephen C. Rush, who fled slavery in Maryland and joined the Northampton Association of Education and Industry (NAEI) in 1843. When Rush arrived here he could not read or write; a year later he published this letter in William Lloyd Garrison’s *The Liberator*. The Association was a utopian experiment closely aligned with Garrisonian principles: the immediate, unconditional abolition of slavery and equal rights of citizenship for African-Americans, including women.

The David Ruggles Center interprets the history of the NAEI and its significance both locally and nationally. This is local history with national significance. The Association attracted key players in the movement to end slavery, and it created a model society that drew world-wide attention.

Our museum is dedicated to bringing this history to young learners. We host visiting school groups with walking tours around the village of Florence followed by discussions of our exhibits. This curriculum represents a new approach to introducing students to what we offer.

The new curriculum is made up of eleven Source Packets. Each packet contains edited documents along with guiding questions. Students work collaboratively to draw the information out of the documents they need to create short biographies of key figures connected to the Association. Each biography is in turn connected to a theme, or strand in the larger story of the significance of the NAEI. Themes are found as questions at the top of each packet. Each biography is also connected to a physical location within walking distance of the museum. Students work in small groups to create short spoken presentations on their profiles and themes that are given at the sites where that history happened. This is active, “hands-on” learning: students use the same original documents we did to piece together this history, and they lead their own walking tour. This is also a giant “jigsaw” lesson: each group adds an important piece to the class’s collective understanding of the significance of what happened in Florence.

The curriculum is designed to make complex history and abstract concepts accessible to students. We use biographies of compelling figures who were clustered in this one place at one time to help make the abstract concrete. The original sources students use are edited and arranged to be more useful.

Students are immersed in primary sources and in the language of the nineteenth century. Sources include personal letters, newspaper accounts, memoirs, official records and images.

Perspectives in the eleven packets include blacks and whites, men and women, rich and poor, national figures and local heroes. All were people who valued one another equally, making them “radicals” in their day.

Students get a front row seat onto the greatest struggle in U.S. history. Not only to end slavery, but to grant African-Americans, indeed all Americans, full rights of citizenship under the Constitution. It opens onto the next great struggle between industrial workers and owners following the Civil War. Young people are often inspired by the example of these committed individuals who bonded together against all odds to make the world a better place.

This curriculum is free source, un-copyrighted material or for which we have received permission for this packet. Anyone is free to use it as they wish. It is designed to culminate in a school visit to Florence, but other arrangements are possible. Another option is for a Ruggles Center scholar to visit the classroom to help introduce students to this material. Please share your questions and ideas with us at [info@davidrugglescenter.org](mailto:info@davidrugglescenter.org).

Tom Goldscheider  
Education Coordinator, David Ruggles Center  
March, 2020

## Massachusetts Curriculum Frameworks

Our curriculum covers key concepts, skills and subject matter for middle and high school students included in the revised state frameworks:

- The concept of “rights and responsibilities of citizens” [8.T4] is directly addressed by the abolitionists’ response to slavery – the tension between majority rule and minority rights. Life at the Northampton Association was an example in microcosm of the responsibilities that go along with democratic governance.
- Working with their Source Packets develops students’ literary skills outlined in [RCA-H]. Students are reading, summarizing, citing and analyzing primary sources to get at central ideas. They are gathering information, organizing their ideas and developing and introducing topics of discussion [WCA]. And they are giving spoken word presentations based on their research [SLAC].
- Students are introduced to the economic forces that propelled slavery in the South and industrial development in the North, and the social consequences of each [USI.T3]. They read slave narratives and see the effects of the Fugitive Slave Act. They also learn about the abolitionist response to slavery as part of a larger reform movement [USI.T4].

## Notes to Teachers: Using Sources and Scaffolding

The Stanford History Education Group rubric for using primary sources in the classroom is useful here: sourcing, contextualizing, corroborating and close reading. Is this a reliable source? Who wrote it, when, where and for what purpose? What historical developments were taking place at the time? Do varying accounts of the same event differ or support one another? What position is the writer taking and what is the writer's perspective and use of language? Students must learn to evaluate evidence before they can effectively use it to support a larger narrative. Students are creating narratives based on a pastiche of other people's stories from the past. Close attention and critical thinking make their narratives credible.

This curriculum is designed to make complex history using original sources accessible to more students. Abstract concepts are attached to concrete people and places and are organized into discrete categories. Documents are edited and placed alongside specific questions that guide students toward the information they need. This process of scaffolding may be extended as the teacher sees fit. For example, you can create a word bank for unfamiliar terms. Or you can create worksheets in which students fill in the blanks with answers to specific questions. Each packet is divided into several guiding questions: you may assign one question to each student in the group. Some packets are more abstract and challenging than others so you may assign them accordingly. You are free to pare down and reconfigure this curriculum to meet your students' needs. Please share your ideas with us so we can pass them on to other teachers.

Deciphering original texts from the 1800s will challenge some of your students. Consider this approach: Think of reading Shakespeare – the words are often the same, but meanings and usages may differ. Find phrases you understand and build out from there. Confer with others. Look up unfamiliar terms and always keep in mind the context in which the document was written. Don't get frustrated if something doesn't make sense – move on.

One way to consider the curriculum is as a one week unit of study:

- Day 1: Introduce students to the topic and key terms they will need to make better use of their packets. This could include a classroom visit by a DRC scholar.
- Day 2: Put students into groups and explain the project to them.
- Days 3 and 4: Students work in small groups to prepare their presentations.
- Day 5: Students lead their own walking tours around Florence.
- Day 6 (optional): Concluding discussion or presentations to other students in school.

## Suggested Introductory Lesson

### Purpose:

Introduce students to the utopian community in Florence and put its founding into historical context.

### Materials:

Document 1 – Slave Auction Price List (1860)

Document 2 – Northampton Association of Education and Industry (NAEI) Constitution (1842)

### Plan of Instruction:

When school groups visit the museum, we introduce them to the NAEI and give them necessary historical context using these two documents. Since students are now creating their own walking tours before they get to Florence, it is useful to give them this information before they start work. How long this takes depends largely on how much of this is new material versus review.

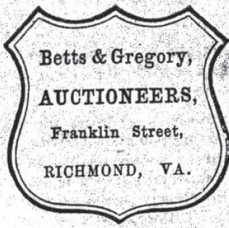
This is not a structured lesson plan. It puts two primary source documents into teachers' hands along with suggestions on how to use them to cover important points. Key terms that warrant further discussion are underlined. It is left to the teacher to decide how to present this material. Another option is to invite a DRC scholar to visit the classroom and co-teach this unit.

### Document 1: Slave Auction Price List (1860)

This document serves as a stark reminder of the conditions of enslaved persons in 1842, almost 20 years before this particular auction was held. Slavery was a firmly entrenched economic and political institution, thanks to "King Cotton" and the so-called "Slave Power." One in seven Americans, or 2.5 million persons, were "Slaves for Life" in 1842. Slavery was a system of institutionalized terror and torture that reaped enormous profits for a few. Slavery was not disappearing, it was growing and becoming even more cruel. This document is evidence of family separation that was integral to the "Second Middle Passage."

The United States was divided between "Slave States" and "Free States". Northern states were deeply complicit in the economics of slavery, making the cause to end it deeply unpopular everywhere. An important shift occurred in 1831 when William Lloyd Garrison began publishing his weekly anti-slavery newspaper *The Liberator*. He staked out a position as a "radical abolitionist" that attracted a small, but fiercely committed group of followers.





Richmond, August 27<sup>th</sup> 1860.

Dear Sir:

We beg leave to give you the state of our Negro Market, and quote them as follows.

Extra Men,	- - - - -	\$ 1550	to \$	1625
No. 1 do.	- - - - -	\$ 1450	to \$	1550
Second rate or Ordinary do.	- - - - -	\$ 1100	to \$	1250
Extra Girls,	- - - - -	\$ 1375	to \$	1450
No. 1 do.	- - - - -	\$ 1300	to \$	1350
Second rate or Ordinary do.	- - - - -	\$ 900	to \$	1100
Boys 4 feet high,	- - - - -	\$ 500	to \$	600
Boys 4 feet 3 inches high,	- - - - -	\$ 600	to \$	700
Boys 4 feet 6 inches high,	- - - - -	\$ 800	to \$	900
Boys 4 feet 9 inches high,	- - - - -	\$ 1000	to \$	1100
Boys 5 feet high,	- - - - -	\$ 1100	to \$	1250

Girls of same height of boys about the same prices.

Good young woman first child \$1300 to \$1450 -

The market is dull this week owing to the fact that there are but few Southern buyers in the market. - ~~we do not feel that~~

~~due to the~~

Wm. R. Gregory,  
Betts & Gregory

## Document 2: NAEI Constitution (1842)

This is a very rich document that can open onto a host of different discussions. In the spring of 1842, a small group of committed Garrisonian abolitionists decided to join forces and buy a property in Florence with the intention of starting a utopian community. Their first act was to draft and ratify this constitution. It combined elements of the Declaration of Independence and the U.S. Constitution. The first part articulated core principles that the organizers believed in, while the second part laid out procedures of governance that reflected their values.

We primarily focus on the opening paragraphs and Numbers I-V of the preamble. Interestingly, the issue of slavery is never directly addressed. Instead, the founders of the NAEI focused on the effects of growing socio-economic inequality in the rapidly industrializing North. They wished to create an alternative “moral economy” to the emerging “market economy”. They were reformers on a mission to improve themselves and the lives of others. They were “non-resistants”, pacifists who rejected the coercive nature (as they saw it) of government and organized religion. Their form of religion favored reason over dogma and “free expression” over subservience to ordained power.

Most strikingly, their constitution removed structural barriers to full participation as members of the NAEI in Number V. Everyone received equal treatment regardless of race, gender, class or religion. This experiment in “radical equality” set them apart from existing social norms and from other utopian communities. They were unique in this.

A number of broad, rather abstract concepts are introduced here (see underlined). It is useful to touch on them at the outset to help orient students toward learning more about individual members of the Association. These concepts will make better sense to them as they get into their work with the Source Packets.

The Articles and By-Laws laid out very specific procedures of governance. Like the U.S. Constitution, this was essentially a “power-sharing” agreement. This was especially apparent in Article 7, which apportioned decision-making power between workers and investors.

At this point it’s fun to ask students what issues they would address if they were writing constitutions for their own planned communities, and list them. Some issues might include: How are decisions made? Do you want leaders? If so, how are they chosen and held to account? How do you become a member? Are there rules everyone has to follow? How does the community support itself? Does everyone have to work? What about kids? Do you get to keep what you earn?

This gets very complicated very quickly but students like it. This exercise serves as a graphic example of “voluntary association”, the principle where the individual is willing to cede rights in the interest of the greater good and her own long-term interests. We also see that rights come with responsibilities, that you earn the former by willingly taking on the latter. You also protect your own inherent, or human rights, by respecting and protecting the rights of others.

# NORTHAMPTON ASSOCIATION OF EDUCATION AND INDUSTRY.

It is impossible to survey the present condition of the world, the institutions of society, the general character of mankind, and their prevailing pursuits and tendencies, without perceiving the great evils that afflict humanity, and recognizing many of them as the direct consequences of existing social arrangements.

Life is with some a mere round of frivolous occupations or vicious enjoyments, with most a hard struggle for the bare means of subsistence. The former are exempted from productive labor while they enjoy its fruits: upon the latter it is imposed as a task with unreasonable severity and with inadequate compensation. The one class is tempted to self-indulgence, pride, and oppression: the other is debased by ignorance and crime, by the conflict of passions and interests, by moral pollution, and by positive want and starvation.

The governments of the world are systematically warlike in their constitution and spirit, in the measures they adopt, and in the means they employ to establish and support their power and to redress their real and alleged grievances, without regard to truth, justice, or humanity; and political parties are notoriously and characteristically destitute of all principle except the love of place and the influence and emoluments which it bestows, without consideration for the true advancement of society.

Religion, whose essence is perfect spiritual liberty and universal benevolence, is prostituted into a device for tyrannizing over the minds of men by arraying them into hostile sects, by substituting audible and visible forms for the inward power of truth and goodness, and by rendering the superstitious fear and irresponsible dictation of men paramount to the veneration and authority that belong only to God.

For these evils, viz. extreme ignorance and poverty in immediate juxtaposition with the most insolent licentiousness; adverse and contending interests; war, slavery, party-corruption, and selfishness; sectarian exclusiveness and spiritual tyranny, society as at present constituted affords no remedy. On the contrary, it has sprung out of these evils, is maintained by them, and has a direct tendency to re-produce them in a constantly increasing progression; and the human mind is driven to the conclusion either that the infinitely Wise and Benevolent Creator of the world designed to produce a state of things subversive of moral goodness and destructive to human happiness, which is a contradiction in terms; or that man, necessarily imperfect and therefore liable to err, has mistaken his path by neglecting the light which Nature and Religion were intended to afford for the attainment of Truth and Righteousness, Purity and Freedom.

No believer in God can doubt that it is not He who has failed in his purpose, but man who has wandered from his true course, and after the perception of this truth and of the insufficiency of existing institutions to correct the manifold evils of society and promote its further progress, it is the duty of all to endeavor to discover and to adopt purer and more salutary principles, and to apply them individually and collectively to the regulation of their conduct in life. The vices of the present forms and practices of civilization are so gross and palpable that no apology is required for the honest attempt to escape from them, even although it should not be accompanied with the pretence of peculiar wisdom and virtue and should not be followed by the complete success which is both desirable and attainable. The following principles indicating dangers to be avoided, duties to be performed, and rights to be maintained, are adopted as a bond of union and basis of co-operation.

I. Productive labor is the duty of every human being, and every laborer has the exclusive right of enjoying and disposing of the fruits of his labor.

II. The opportunity of self-improvement in all knowledge is the right of every human being.

III. It is the right of every human being to express the dictates of his conscience on religious and all other subjects and to worship God under any form or in any manner agreeable to his convictions of duty, not interfering with the equal rights of others.

IV. Fair argument is the only legitimate means of controlling the opinions or belief of another, and no praise or blame, no merit or demerit, no reward or punishment, ought to be awarded for any opinions or belief, for which every human being is responsible to God alone.

V. The rights of all are equal without distinction of sex, color or condition, sect or religion.

VI. The family relation, the relation between husband and wife and between parents and children, has its foundation and support in the laws of Nature and the will of God, in the affections of the heart and the dictates of the understanding. Other and wider relations may be formed for the purposes of social improvement, but none that are inconsistent with this which is sacred and permanent, the root and fountain of all human excellence and happiness.

VII. The combination of individuals and families is an evil or a good according to the objects to which it is directed. To combine for the purpose of inflicting an injury is evil: to combine for the purpose of protecting from injury or conferring a benefit is good. To combine for the purposes of war, aggression, conquest, tyranny, and enslavement is evil: to combine for the purpose of living in peace and amity towards all, and in the exercise of mutual benevolence and friendly offices is good. To combine for the purpose of spreading speculative doctrines and ceremonial observances, forms of religious worship and discipline, is injurious to the welfare of mankind, because belief is constantly changing in every individual mind according to the fresh accessions of light and knowledge which it receives, and because a fixed profession is not and cannot be the true index of a varying belief, and because such combinations therefore necessarily tend to produce habits of insincerity, to restrain freedom of thought and expression on the most momentous subjects, to cause the outward show of religion to take the place of its practical and spiritual influences, and to afford an instrument to priests and tyrants to enslave the mind and the body. On the other hand, to combine for the purpose of counteracting, within a greater or less sphere, the causes which have produced ignorance and vice, oppression and crime, bigotry, fanaticism, and intolerance; of raising labor to its true dignity and giving to it its just rewards; of economizing labor and increasing its productiveness by means of machinery, of co-operation, and of a wise division of the departments of industry; of securing the full enjoyment of liberty in thought, in word, and in action; and of promoting the progressive culture and full development of all the capacities of human nature by the union of spiritual, intellectual, and practical attainments, is conducive to the happiness and improvement of the world, promotes the cause of freedom, of truth, and of goodness, and according to their means and opportunities is the right, the duty, and the interest of all.

Such are the principles and objects of the Northampton Association of Education and Industry, and it is in the full and distinct recognition of their truth and obligation and with the view of applying them in practice that the following regulations are adopted.

## ARTICLES OF ASSOCIATION.

1. The name of this Association is and shall be the Northampton Association of Education and Industry.

2. The Association shall consist of families and individuals uniting to constitute it.

3. New members shall be admitted by a vote of two-thirds of full members present at the meeting at which the application for admission is considered.

4. No one under the age of 18 shall be eligible as a full member.

5. Every full member shall have an equal right of voting and shall be entitled to an equal apportionment of allowances and net proceeds.

6. The members of the Association shall annually elect by a ballot vote of two-thirds of the full members present at the meeting, a President, Secretary, and Treasurer.

7. The President, Secretary, and Treasurer shall be *ex officio* Trustees of all the property of the Association and an Executive

Council invested with authority by the Association to constitute departments of industry, to distribute the members amongst the different departments according to their habits, talents, and dispositions, to appoint directors of departments, to make appropriations of funds, and to attend to all other business whatsoever.

8. Every officer of the Association shall at all times be removable by a majority of two-thirds of the Association, and on the death, resignation, or removal of any Trustee or other officer, he or his legal representative or representatives, shall, on being suitably indemnified, be bound to convey to his successor in office, at the expense of the Association, all its property which had been previously held by or vested in him.

9. It shall be the duty of the Secretary to call the annual meeting of the Association, by giving ten days previous written or printed notice of the time and place thereof to all the members, the meeting to be held on any day in the month of January, and in any convenient building within the limits of the property of the Association; and meetings at which special business may be transacted shall be called in the same manner on the requisition of any five members of the Association, addressed to the Secretary; the requisition in every instance to state the special business for which the meeting is to be convened.

#### B Y - L A W S .

1. Meetings of the Association for the reception of applications and the admission of new members shall be held on the last Saturday of every month, and at such meetings the President, Secretary, and Treasurer shall not bring forward any applications for admission to be acted on without being prepared to give the fullest information regarding all the circumstances of the case and to pronounce collectively or individually, for reasons assigned, a definite opinion of the propriety or impropriety of compliance with the application under the actual circumstances of the Association.

2. The President, Secretary, and Treasurer shall present to the Association written quarterly reports of all the departments and of all the transactions in which they have been engaged on behalf of the Association, exhibiting the condition of the Association on the 31st of March, the 30th of June, the 30th of September, and the 31st of December, at meetings expressly called for that purpose with the least practicable delay after each of those dates respectively; and it is further required that the report of the 31st of December shall include a view not only of the operations of the preceding quarter, but of the past year in comparison with preceding years and an estimate of ways and means for the ensuing year.

3. No stock shall be received or held except under the condition that it shall not be liable to be withdrawn until the expiration of four years from the date of its original investment: Provided, that 90 days previous notice shall in all cases be required; and that if

10. The President, Secretary, and Treasurer as Trustees, shall have the right to sell and convey in fee simple or for other less estate any or all of the real or personal property which is or may be in their hands, on such terms as they shall think proper, without any obligation on the part of the purchaser to see to the application of the purchase money, and thereupon the Trustees shall either re-invest the proceeds of such sale, or employ them in carrying on or extending the industrial pursuits of the Association, or after discharging all just claims against the Association, divide the proceeds or any part thereof among the stockholders.

11. The litigation in a Court of Law of any question in dispute between parties belonging to the Association, shall be deemed an act of withdrawal of membership from the Association, by the offending member.

12. The Association may establish By-laws not inconsistent with the spirit and intent of these Articles of Association.

13. The provisions of these Articles of Association may be altered at any annual meeting by a vote of two-thirds of the full members, with the concurrence of two-thirds of the stockholders voting as such, provided that notice of the proposed alteration shall be given in the manner prescribed in Article 9th.

shall always be at the option of the Association to repay stock at any period before the expiration of four years.

4. Any member who shall engage in any traffic, trade, or exchange with persons not belonging to the Association for his or her own individual profit, shall be deemed by such act to have withdrawn from the Association, and to have ceased to be entitled to any of its advantages: Provided, that any purchase or exchange for personal or domestic use or consumption shall not be deemed hereby to be prohibited, and that members shall have full power to adjust and close the business in which they were engaged before becoming members, without contravening this by-law.

5. Children under the age of 18 shall, without formal admission, in virtue of the membership of one or both of their parents, be entitled to subsistence and education from the Association, and after they have attained the full age of 18 years, they shall, at their own request, be balloted for as members, in their own individual names. In the event of the parents or parent of such children withdrawing from membership, before they have attained the full age of 18, they shall cease to be entitled to subsistence and education from the Association: Provided, this shall not be so construed as to prevent orphans or unprotected children under 18 years of age from being admitted to enjoy the advantages of the Association, under circumstances which warrant their reception.

“How do you know all this stuff?”

## **Introducing Students to Their Source Packets**

### Purpose

To give students the information and guidance they need to successfully engage in their group research projects using their Source Packets.

### Materials

Eleven separate packets with excerpts from primary and some secondary source materials along with guiding questions. Each packet is focused on a different person and represents a facet of a larger story.

### Plan of Instruction

1. Students are now prepared to begin work on their research projects. The architecture of the larger project needs to be explained to them. The students are going to visit Florence and the David Ruggles Center where this history happened. The principle way we share this history at the Center is by walking around the village to important sites and explaining who lived there or what happened there. We call this a "walking tour". Here's the catch: you are getting off the bus and then you are leading the walking tour. How does this work?
2. We have assembled eleven packets of documents for students to use. Each packet contains documents connected to a different person and a separate stop on the walking tour. When the group arrives at the stop on the tour that is connected with your person, you will use the information contained in your packet to create a spoken presentation for the group. You will work together in small groups of two to three students. You are strongly encouraged to consult with other groups, your teachers, and outside sources to make your presentation the best it can be.
3. Here's the second catch: you are piecing together this history using the same documents that we used to create the stories we tell. You are not only the presenter, you are the historian too! Each packet contains an introduction to your person, excerpts of primary source documents connected to that person, and sets of guiding questions that will highlight points you need to include in your presentation. Your teacher will discuss how we would like you to use these documents to best advantage. Each stop on the tour tells an important piece of the story we share. This is your contribution to our collective understanding of this important history.

# George W. Benson

1808 – 1879



“What did the Community stand for?”

## **George Benson**

### Introduction:

We stand before 615 Riverside Drive, the home of George and Catherine Benson and their seven children. They were the first family to move here with the intention of starting a community in 1841. They lived here for ten years. He was always an important leader in the Community. He was an original investor who put up his own money (along with other partners) to purchase the property that became the Northampton Association of Education and Industry (NAEI). He was elected President of the Association in 1842.

### “Who was George Benson?”

- What kind of family did he come from? Briefly describe its connection to the abolitionist movement. (Doc. A)
- What kind of work did he do before moving to Florence? (Doc. A)
- Famed “radical abolitionist” William Lloyd Garrison described two important events in his recent life here: he married George’s youngest sister Helen and was welcomed into the Benson family; and he helped found the American Anti-Slavery Society. What was this? Does this sound like dangerous work? Do you think the two men were close friends? What effect do you think this had on the Association George helped found? (Doc. B)

### “How did he help form the Community?”

- How did he raise the money to help buy the property that became the Community? Do you think this was a risky thing to do? (Doc. C)
- He found a small group of partners to help him buy the property. They bought the Northampton Silk Company from Mr. Whitmarsh. Why do you think Whitmarsh was “obliged to sell”? Did this mean they got a good price? What did they buy? Describe. (Doc. D)
- What is meant by a “nucleus”? This is a term used in biology. What kind of people were attracted to join? What were they looking for? (Doc. E) Describe “reformers” for us.
- What was the one cause that everyone who moved there supported? What were other causes supported there? Describe “non-resistance” and “temperance” for us. (Doc. F)

### “Who were the ‘Come-Outers’?”

- Many other young families followed the Bensons and sold their farms and businesses and moved to Florence. They left behind financial security, extended family, and the institutions most important to them – their churches. Except that many had already left their churches before they left home. Some were expelled. Why? (Doc.F)
- Many Community members “resigned their membership in the churches”. Why? Was it

because they were not religious? What were their churches doing or not doing that made “come-outers” so angry? (Doc. G)

—Members felt deeply betrayed by their ministers and congregations. Why do you think they felt so strongly? (Docs. G,H)

—How did the regular church-goers living in Northampton look upon the “come-outers” living in the Community? What do you think “lower region” referred to? (Doc. G)

### “How did they practice religion in the Community?”

—“No religious creed” meant that there was no religious test for joining the Community. This meant that families who were members of any religious sect could join. This was very unusual for a utopian community. Why do you think? “Trammels of sect” (Doc. E) referred to the fact that most sects, or religious denominations, did not get along at this time. How did members of these various sects living together in Community work out their differences? (Doc. I)

—Community members were free to practice, or not practice religion as they wished. A situation arose when a young couple living in the Community wanted to get married and Massachusetts law required the presence of a state official or an ordained minister. How did Benson react to this situation? Describe his feelings about the “true nature of marriage” and religion in general. What did he think about the ordained clergy? What about the church building itself? Where was the wedding ceremony held? (Docs. J,K)

### NOTES ON SOURCES

- A A family history of the Benson Family. Adapted from *The Communitarian Moment* by Christopher Clark (1995).
- B Letter from William Lloyd Garrison to George Benson, September 12, 1834.
- C Letter from William Lloyd Garrison to George Benson, January 7, 1841.
- D From “Community Life,” in *Dolly Witter Stetson*, by Kate DeNormandie Wilson, 1907.
- E Former Community member Frances Judd writing in American Socialisms (1870).
- F Frances Judd memoir (1894).
- G Memoir by Arthur Hill, who grew up in the Community (1912).
- H Frederick Douglass, London Address (1846).
- I See E.
- J *Hampshire Gazette*, June 14, 1844.
- K Letter from Community member Almira Stetson to her father James, June 3, 1844.



**A** **George W. Benson** came from a family of abolitionists. His father, George Benson, Sr. (1752-1836) was part of the old anti-slavery movement that started right after the Revolutionary War. He was made an honorary member of America's first anti-slavery society in Pennsylvania and was named president of the New England Anti-Slavery Society in 1834.

Father and son were both successful wool and leather merchants in Rhode Island. They sold their businesses and turned to farming in the small village of Brooklyn, Connecticut. George W. married Catherine Stetson in 1833 and they had six children, the last three born at the Northampton Association.

**B**

Freedom's Cottage, }  
Roxbury, Sept. 12, 1854. } 50

My dear George:

A year ago, I was just about half way across the Atlantic, between England and the United States, as little dreaming that I should be a married man within twelve months, as that I should occupy the chair of his holiness the Pope. At that time I knew nothing of ~~Sturtevant's~~ <sup>Freedom's</sup> Cottage, and my acquaintance with Helen was too slight to authorize me to hope that a union for life might take place between us. [It has been the most eventful year in my history. I have been the occasion of many up-  
roars, and a continual disturber of the public peace. As soon as I landed, I turned the city of New-York upside down. Five thousand people turned out to see me tarred and feathered, but were disappointed. There was also a small hubbub in Boston on my arrival. The excitement passed away, but invective and calumny still followed me. By dint of some industry and much persuasion, I succeeded in inducing the abolitionists in New-York to join our little band in Boston, in calling a National Convention at Philadelphia. We met — and such a body of men, for zeal, firmness, integrity, benevolence and moral greatness, the world has rarely seen in a single assembly. Inscribed upon a Declaration which it was my exalted privilege to write, their names can perish only with the knowledge of the history of our times. A National Anti-Slavery was formed, which astonished the country by its novelty, and <sup>it</sup> by its boldness. In five months its first annual meeting was held in the identical city, in which, only seven antecedent months, abolitionists were in peril of their lives! — In ability, interest and solemnity, it took precedence of all the great religious celebrations which took place at the same time. During the same month, a New-England Anti-Slavery Convention was held in Boston, and so judicious were its measures, so eloquent its appeals,

**B**

TO GEORGE W. BENSON

Freedom's Cottage,

Roxbury, Sept. 12, 1834.

My dear George:

A year ago, I was just about half way across the Atlantic, between England and the United States, as little dreaming that I should be a married man within twelve months, as that I should occupy the chair of his holiness the Pope. At that time I knew nothing of Freedom's Cottage, and my acquaintance with Helen was too slight to authorise me to hope that a union for life might take place between us. It has been the most eventful year in my history. I have been the occasion of many uproars, and a continual disturber of the public peace. As soon as I landed, I turned the city of New-York upside down. Five thousand people turned out to see me tarred and feathered, but were disappointed. There was also a small hubbub in Boston on my arrival. The excitement passed away, but invective and calumny still followed me. By dint of some industry and much persuasion, I succeeded in inducing the abolitionists in New-York to join our little band in Boston, in calling a National Convention at Philadelphia. We met-and such a body of men, for zeal, firmness, integrity, benevolence and moral greatness, the world has rarely seen in a single assembly. Inscribed upon a Declaration which it was my exalted privilege to write, their names can perish only with the knowledge of the history of our times. A National Anti-Slavery was formed, which astonished the country by its novelty, and awed it by its boldness. In five months its first annual meeting was held in the identical city, in which, only seven antecedent months, abolitionists were in peril of their lives! In ability, interest and solemnity, it took precedence of all the great religious celebrations which took place at the same time. During the same month, a New-England Anti-Slavery Convention was held in Boston, and so judicious were its measures, so eloquent its appeals, so unequivocal its resolutions, that it at once gave shape and character to the anti-slavery cause in this section of the Union. In the midst of all these mighty movements, I have wooed "a fair ladye," and won her — have thrown aside celibacy, and jumped, body and soul, into matrimony—have sunk the character of bachelor in that of husband—have settled down into domestic quietude, and repudiated all my roving desires — and have found that which I have long been yearning to find, a home, a wife, and a beautiful retreat from a turbulent city.



TO GEORGE W. BENSON

Boston, Jan. 7, 1841.

My dear George:

So! you have sold yourself out of house and home! Then "the world is all before you where to choose" another abode, as it was to Adam when he was expelled from Paradise. Now, your name is not Adam, but Benson and Brooklyn is not Paradise, though it is certainly a very pleasant country town. You may shed "some natural tears," as our first parent did, (so Milton says,) at the thought of parting but, never mind it - a thousand years hence, it will be a very trifling matter to us and to the world. I hope the seller and buyer of your estate have both traded to good advantage, and are both equally satisfied with the transfer. Where do you intend to locate yourself? I say, you must come somewhere in this vicinity. Do you hear? What say you to a little social community among ourselves? Bro. Chace is ready for it; and I think we must be pretty bad folks if we cannot live together amicably within gunshot of each other. My Garrisonian battery shall not harm any of you, unless you new organize, go for a third party, or apologize for slavery. In that case, look out!

Boston, Jan. 7, 1841.

My dear George:

73 So! you have sold yourself out of house and home! Then "the world is all before you where to choose" another abode, as it was to Adam when he was expelled from Paradise. Now, your name is not Adam, but Benson - and Brooklyn is not Paradise, though it is certainly a very pleasant country town. You may shed "some natural tears," as our first parent did, (so Milton says,) at the thought of parting - but, never mind it - a thousand years hence, it will be a very trifling matter to us and to the world. I hope the seller and buyer of your estate have both traded to good advantage, and are both equally satisfied with the transfer. - Where do you intend to locate yourself? I say, you must come somewhere in this vicinity. Do you hear? What say you to a little social community among ourselves? Bro. Chace is ready for it; and I think we must be pretty bad folks if we cannot live together amicably within gunshot of each other. My Garrisonian battery shall not harm any of you, unless you new organize, go for a third party, or apologize for slavery. In that case, look out!

**D** The opportunity to purchase just the right place for such an undertaking came when Mr. Whitmarsh, who spent a fortune in the mulberry craze, was obliged to sell a valuable property in the western part of Northampton, called Broughton Meadows, consisting of beautiful land on both sides of Mill river. There were a four-story brick silk factory, two or three farmhouses, a boarding house, and several other buildings ready for occupancy on the estate. Sam'l L. Hill and George W. Benson and others bought this property and conceived the idea of making a community after the Fourier plan.

They induced several families and some single people to join them, all of fine moral and intellectual character, who were willing to make sacrifices in order to benefit the world.

There were reformers, idealists. liberalists and some cranks. Education was one great object, there were schools with all the newest methods, including a kindergarten, and the finest teachers.

⑤ “*By Mrs. Judson, for me, through G. W. Benson, Williamsburg, February 14 1853.*”

MEMOIR.

“The Northampton Association of Education and Industry had its origin in the aspiration of a few individuals for a better and purer state of society—for freedom from the trammels of sect and bigotry, and an opportunity of carrying out their principles, socially, religiously, and otherwise, without restraint from the prevailing practices of the world around.

“The projectors of this enterprise were Messrs. David Mack, Samuel L. Hill, George W. Benson and William Adam. These, with several others who were induced to unite with them, in all ten persons, held their first meeting April 8 1842, organized the Association, and adopted a preamble, constitution and by-laws.

“This little band formed the nucleus, around which a large number soon clustered, all thinking, intelligent persons; all, or nearly all, seeing and feeling the imperfections of existing society, and seeking a purer, more free and elevated position as regards religion, politics, business, &c. It would not be true to say that *all* the members of the Community were imbued with the true spirit of reform; but the leading minds were sincere reformers, earnest, truthful souls, sincerely desiring to advance the cause of truth and liberty. Some were young persons, attracted thither by friends, or coming there to seek employment on the same terms as members, and afterwards applying for full membership.

**F** The association was formed. New people constantly came, drawn by sympathy of views on one subject or another; all were earnest in the anti-slavery cause; many were deeply interested in non-resistance; all were temperance people and some had suffered expulsion from the churches for their course on anti-slavery or other matters. They came together, and the former inhabitants of this rural hamlet looked on with suspicion and distrust at this new order of things. These people, who had invaded their formerly quiet domain, had such strange notions; many of them imbued with Quaker ideas and thinking all days alike holy. Some did not reverence the church and priesthood; some were advocates of vegetarianism, discarding animal food and all stimulating drinks. No wonder we were "past finding out." I do not know that any of our people were immoral, or that their neighbors could accuse them of dishonesty in their dealings, or anything worse than their disregard of outward religious observances.

## ANTI-SLAVERY DAYS IN FLORENCE

by Arthur G. Hill

Ⓔ The churches of the North, of each denomination, being affiliated with those of the South, would have nothing to do with the Anti-Slavery work and proved a great stumbling block in the pathway of the reformers, opposing and denouncing them as disturbers.

The minister of eleven denominations generally refused to let the subject of slavery be discussed in the churches, and endeavored in every way, by word and action, to suppress the agitation. For this suppression by the religious teachers of free speech in a great moral issue, contrary to their profession of being followers of their great humanitarian leader, led one of the Anti-Slavery speakers to declare in each of his discourses, that "the American Churches were the bulwark of American slavery." Certainly it did so seem, for by their opposition, so un-Christlike, the mobs were incited and encouraged to do deeds of violence against the apostles of freedom, and the life of the curse of slavery was greatly prolonged. Judged by the action of the churches at that time, if Jesus were to appear again upon earth, he would be likely to be again crucified, without their interference, if he were to preach humanitarian doctrines contrary to their set notions.

Many members of different churches, however, had their consciences awakened and courageously resigned their membership in the churches, preferring to worship alone rather than with sympathizers with slaveholders. They were then stigmatized by their late associates as "come-outers" and "infidels". To escape the neighbors that thus made it unpleasant for them, many sought new homes and associates.

About 1840, a number of families of come-outers, brought together in sympathy by correspondence, gathered from several towns in Connecticut, from New Hampshire, from Cambridge and Boston in this state, from New York and other places, came to this place, then called Warner District in Northampton, seeking, as did our forefathers, a haven where God would be worshipped in their conscience-awakened way, bearing testimony against slavery and doing what they were able to do in arousing the country to the enormity of holding fellow beings in bondage.

These come-outers were all deeply religious people, feeling aggrieved at the un-Christian thoughts and acts of their former fellow-worshippers. They held weekly religious meetings, and led pure and honest lives, earning the respect of the citizens of Northampton for their honesty and reliability, but sentenced by them to seats in the lower region.

**H** I love the religion of our blessed Saviour, I love that religion that comes from above, in the “wisdom of God, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” I love that religion that sends its votaries to bind up the wounds of him that has fallen among thieves. I love that religion that makes it the duty of its disciples to visit the fatherless and widow in their affliction. I love that religion that is based upon the glorious principle, of love to God and love to man (cheers); which makes its followers do unto others as they themselves would be done by. If you demand liberty to yourself, it says, grant it to your neighbours. If you claim a right to think for yourselves, it says, allow your neighbours the same right. If you claim to act for yourselves, it says, allow your neighbours the same right. It is because I love this religion that I hate the slave-holding, the woman-whipping, the mind-darkening, the soul-destroying religion that exists in the southern states of America. (Immense cheering.) It is because I regard the one as good, and pure, and holy, that I cannot but regard the other as bad, corrupt, and wicked. Loving the one I must hate the other, holding to the one I must reject the other, and I, therefore, proclaim myself an infidel to the slave-holding religion of America. (Reiterated cheers.)

**I** “As might be inferred from what has been said, there was no religious creed, and no particular form of religious worship enjoined. A meeting was sustained on the first day of the week most of the time while the Association existed, in which various subjects were discussed, and all had the right and an opportunity of expressing their opinions or personal feelings. Of course a great variety of views and sentiments were introduced. As the religious sentiment is strong in most minds, this introduction of every phase of religious belief was very exciting, producing in some dissatisfaction ; in others, the shaking of all their preconceived views ; and probably resulting in greater liberality and more charitable feelings in all.”



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1

**MARRIED**—At the Northampton Association, on Sunday, the 21<sup>st</sup> inst., George Ashley and Eliza Forward. This occurrence, though not wholly divested from the interference of the State, was nevertheless an interesting one. The parties, together with most of the members of the Community, assembled in their *summer church*—in Nature's own temple—under the spreading branches of a large pine tree. George W. Benson commenced the services, by stating that the parties had come there for the purpose of making a public acknowledgement of their union in marriage. He proceeded to speak at some length of the interesting, important and responsible relation of husband and wife, and of the duties devolving on each. He set forth the true nature of marriage, as an institution of heaven, and said that the union of true souls in that relation was registered on high, and that it is indissoluble. He regarded the intermeddling of human authority with the holy connexion as usurping a prerogative of Deity. He presumed that the parties who had come before that audience to make public declaration of their connexion, had duly considered the subject, and that they were *really* united; and, disclaiming any feeling of disrespect for the magistrate then present, who he trusted was acting conscientiously, he said that he regarded them as *one*—as *already married*—and that their obligations to each other were now *mutual and perpetual*. The scene was deeply impressive, and it was evidently felt by those who witnessed it, that the legal ceremony which was about to follow was but a useless form. The magistrate proceeded, in a summary way, to exact the customary pledge of fidelity, and then pronounced them *legally* married. An appropriate song from the young people, followed by hearty congratulations, closed the scene.—*Communicated.*

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K

Almira B. Stetson and Mary Stetson to James A. Stetson

Monday Evening. [June 3, 1844]

To my father,

The bundle of silk has not gone yet and so I thought that I must acknowledge the receipt of your short letters today by Giles. We of course were very glad to have them. I trust that in your excitement of Temperance processions Antislavery meetings and shop keeping, you will not forget our little festiveitis

Yesterday George Ashley was married up under the "pine tree". Uncle George Benson, got up and said some few things among others that Mr Warner's the justice of peace that he considered it an emblem of a corrupt state of public opinion that he was present and that his presence was necessary in order to have this brother and sister married. Tuesday Uncle George came with Grandmother Saturday night and he staid untill Monday morning He seemed to like the place very well, and seemed entertained at the meetings, and wedding. I believe that all the people are well in Brooklyn. Lincoln Martin is dead. died about 10 days ago. We had quite an arrival last night only ~~evt~~ eleven, to be accomidated. It is astonishing how this factory streches. we were crouding full before last night, and we took in 6 strangers and might have accomidated 12 more just as well as not But this is not a priming to the Convention I suppose but if all the Convention people come to stay a fortnight as some have I shall give up.

We are trying as hard as we can to get things put up and get to looking neater. they are painting the old boarding house inside and white washing it out side so there is a new house. I am in the cocoonery to work I like it very well this crop of worms ~~are~~ will be off in about three weeks. and then I am going to reeling I think it will be a very pleasant part to reel, (compared to what it was last summer) as the warter to be heated by steam so no heat will be in the room. Lorenzo Nickerson has come and says he must return this week so that wedding will come off this week. Oh did you ever see such a time Mr Wells has gone to Conneticut to be married. Oh ----- I can not possibly write more of this stuff so I have nothing else to write I may as well stop. All send love to you from your daftur.

Almira

# Dolly Witter Stetson

1807 - 1883



“What was life in the Community like?”

## **Dolly Stetson**

### Introduction

We stand before the site of the Association’s factory/boardinghouse. Unfortunately, this historic building was torn down. The Community bought the four-story brick factory from the Northampton Silk Company. They continued to manufacture silk there, but also used it for other purposes. Dolly and James Stetson left Brooklyn, Connecticut (the same small town where the Benson Family lived) to join the Community in 1843. They were accompanied by their six children aged 1-14 years old. The family moved into the fourth floor of the factory.

### “Who was Dolly Stetson?”

- Dolly Witter was born in 1808 and married James Stetson in 1827. Starting in the early 1830s, the young couple became social activists. Can you describe the work they did? Dolly helped create a role for herself as a female activist. What was that? Female abolitionists living in the North paid particular attention to one aspect of Southern slavery. What was that? (Doc. B,C)
- What did Prudence Crandall, from the neighboring town of Canterbury, Connecticut, do to get arrested and put in jail? What was Dolly’s involvement? A majority of people living in the area responded violently to what Crandall did. How do you think this made Dolly feel about her hometown? Do you think this might be a reason why she agreed to leave home and move to Florence? (Doc. B) Tell us more about Prudence Crandall.
- Dolly, like most women of her generation, had very little formal education. Did this stop her from matching wits with a college-bound student living at the Association? Describe the scene. Dolly may have been self-taught, but would you consider her un-educated? (Doc. D)

### “What was life like in the factory/boardinghouse?”

- Dolly moved her six children, including a baby, into the fourth floor of the silk factory. This was a factory, not designed as a living space. Why did the Community have to house families this way? (Doc. E)
- Describe the layout. How did the Association make use of all four floors of the factory building? (Doc. F)
- How would you describe living conditions there? What do you think living at “common table” meant? What services could they expect living there? What rules did they have to follow? (Docs. G,H)
- How do you think living in the factory/boardinghouse compared to living in her own farmhouse in Connecticut? What does this tell us about Dolly’s commitment to the Community and all it stood for? (Docs. E,G)

“What were some pros and cons of living in the Community?”

- When the Stetsons joined the Community, James agreed to take the job of selling the silk they produced as a travelling “agent”. This meant he was on the road, away from home, most of the time. This was an unusual circumstance at the Community. It must have been hard on the family, but it’s great for historians. Can you guess why?
- In reading Dolly’s letters to James, how do you think she felt about living there? What about her workload and working hours? Was it easier or harder than living on the farm? Or was it just different? What were some distinct advantages of living in the Association? Give us a picture. (Docs. E,I,J,K) What did it mean to “keep boarders” (Doc J)?
- In this letter, Dolly wrote to James to persuade him why the family should stay in the Association. What were her reasons? (Doc. L) “Our race” refers to the human race.
- Dolly worked in the Household Department and was paid the same rate men were paid working at other jobs. She could speak and vote at Community meetings. Equality of the sexes was unheard of outside the Association. Do you think Dolly liked this aspect of living there?

“What was all the fuss over ‘amusements’?”

- Community members successfully put their religious differences aside and lived in relative harmony. A lot of religious denominations were represented there. The Stetsons remained practicing Unitarians and occasionally went to services in Northampton. Talk to your partners in the “George Benson Group” about this. What they could not agree on was the issue of “amusements”, or what people did in their spare time, particularly young people. What amusements were they referring to? What was Dolly’s position on this as the mother of two teenaged daughters in a communal living arrangement? Do you agree with Dolly? Give us your reasons. What were some consequences to the association? (Docs K,M)

NOTES ON SOURCES

- A. List of Northampton Association members. Note that families are listed under the name of the father. Published by the Association.
- B. (Top) From a family history written by Dolly’s granddaughter in 1907.
- C. Notice in a local newspaper from the time (1830s).
- D. From a memoir written by a boarding student living at the Association, published 1894.
- E. From “Reminiscences” written by former Community member Frances Judd in 1894.
- F. From History of Florence (1894).
- G. From an account written by former Community member Frances Judd in 1870.
- H. Northampton Association By-Laws.
- I. Letter written by Dolly to her husband James, April 22, 1844.
- J. Letter from Dolly to James, May 25, 1844.
- K. Letter from Dolly to James, October 6, 1844.
- L. Letter from Dolly to James, April 13, 1845.
- M. Frances Judd account (1870).



Silk mill of the Northampton Association that stood opposite the David Ruggles Center on Nonotuck Street in Florence. Dolly Stetson and her family lived here along with approximately eighty other members of the Community. (Courtesy Historic Northampton)

A

NAMES.	FROM.	ENTERED.	WITHDREW.
William Adam, wife, 4 children,	Cambridge,	April 8, 1842.	Jan. 2, 1844.
James D. Atkins,	Old Cambridge,	Sept. 28, 1842.	March 6, 1847.
George Ashley,	Chaplin, Ct.,	Jan. 13, 1844.	Dec. 28, 1845.
George Benson, wife, 4 children,	Brooklyn, Ct.,	April 8, 1842.	Oct. 1, 1845.
*Frances P. Birge,	Colebrook, Ct.,	May 28, 1842.	
Samuel Brooks, wife, 7 children,	Hadley,	April 9, 1842.	March, 1843.
Samuel A. Bottum, wife,	Mansfield, Ct.,	April 8, 1842.	Oct. 13, 1843.
†Roxey A. Brown,	Bloomfield, Ct.,	Nov. 12, 1842.	
James Boyle, wife,	Boston,	June 5, 1842.	
Wm. J. Bumstead, wife, 3 children,	Bloomfield, Ct.,	Nov. 16, 1842.	
Luther Brigham, 4 children,	Worcester,	Nov. 29, 1843.	
Susan Byrne,	Willimantic, Ct.,	Nov. 4, 1843.	July, 1844.
William Bassett, wife, 4 children,	Lynn,	Feb. 24, 1844.	Nov. 18, 1844.
Cyrus Bradbury,	Boston,	April 4, 1844.	Dec. 2, 1844.
Elizabeth Ely Bradbury,	"	April 4, 1844.	
Sarah Elizabeth Bradbury,	"	April 4, 1844.	
Bailey Birge, wife, 3 children,	Colebrook, Ct.,	Jan. 31, 1846.	
Joseph Conant, wife,	Mansfield, Ct.,	April 8, 1842.	Oct. 8, 1842.
Orwell S. Chaffee, wife, 1 child,	"	April 24, 1842.	Oct. 22, 1842.
George Cooper,	"	April 15, 1843.	Sept. 12, 1843.
†Octavia M. Damon,	Chesterfield,	Sept. 30, 1844.	March 6, 1847.
Sophia Foorde,	Dedham,	April 15, 1843.	June 12, 1845.
Emily Farwell,	Cambridge,	June 17, 1843.	1843.
Gustavus Gifford,	Nantucket,	Nov. 29, 1842.	
Roswell K. Goodwin,	"	Nov. 25, 1843.	
Caroline M. Gove,	Lynn,	June 25, 1844.	
Erasmus G. Hudson, wife, 2 children,	Bloomfield, Ct.,	April 8, 1842.	Sept. 16, 1843.
Rhoda Hudson,	Wolcottville,	Feb. 11, 1843.	May 13, 1843.
Romulus Fowler Hudson,	Bloomfield, Ct.,	April 8, 1842.	
Samuel L. Hill, wife, 3 children,	Willimantic, Ct.,	April 8, 1842.	
Sally Hill, 4 children,	Northampton,	April 8, 1842.	Sept. 23, 1842.
Josiah Hayward, wife, 3 children,	Salem,	March 8, 1843.	July 2, 1844.
William Haven, wife, 7 children,	Windham, Ct.,	May 4, 1843.	
Matilda Hill, 4 children,	Willimantic, Ct.,	Jan. 13, 1844.	
Lucy Charlotte Hayden,	Bath, Me.,	April 10, 1844.	
*Harriet W. Hayden,	"	April 10, 1844.	
Elisha L. Hammond, wife,	New Ipswich, N.H.,	May 16, 1844.	Nov. 1, 1846.
Hall Judd,	Northampton,	May 28, 1842.	
William Larned,	Boston,	Oct. 15, 1842.	Aug. 2, 1843.
David Mack, wife, 2 children,	Cambridge,	May 15, 1842.	Sept. 5, 1845.
Charles May,	Benton, Ala.,	Jan. 13, 1843.	
Abner S. Meade,	Danvers,	Dec. 6, 1842.	
Littleton T. Morgan,	Cambridge,	July 28, 1843.	
Moses K. Meader,	Nantucket,	April 15, 1843.	April 3, 1844.
George W. Miller,	Boston,	July 22, 1843.	
A. Menkin, M. D.,	"	Jan. 13, 1844.	March, 1844.
Joseph C. Martin, wife, 4 children,	Chaplin, Ct.,	April 9, 1844.	
Lorenzo D. Nickerson,	Boston,	April 15, 1843.	Nov., 1843.
Enos L. Preston, wife, 1 child,	Brooklyn, Ct.,	Sept. 3, 1842.	July, 1843.
William F. Parker, wife, 2 children,	Nantucket,	Oct. 22, 1842.	
Susan F. Parker,	"	Jan. 14, 1843.	
Oliver D. Paine,	Chesterfield,	April 10, 1842.	June 16, 1845.
George Prindle,	New Haven, Ct.,	May 13, 1843.	May, 1845.
Fortune R. Porter,	New York,	Aug. 19, 1843.	Jan. 31, 1844.
Lydia B. Pierce,	"	Feb. 25, 1843.	
Nancy Richardson, 4 children,	Waltham,	Sept. 24, 1842.	
David Ruggles,	New York,	Nov. 30, 1842.	
Stephen C. Rush,	"	Nov. 4, 1843.	April 23, 1846.
Lucius F. Reede,	Cummington,	May 20, 1843.	Nov., 1843.
Austin Ross, wife,	Chaplin, Ct.,	Mar. 29, 1845.	
Ezra Rosbrooks,	Cicero, N. Y.,	Jan. 26, 1844.	
Polly Rosbrooks,	"	Jan. 26, 1844.	
Louisa C. Rosbrooks,	"	Jan. 26, 1844.	
Francis O. Rosbrooks,	"	Jan. 26, 1844.	
Three Rosbrooks children,	"	Jan. 26, 1844.	
Theodore Scarborough, wife, 1 child,	Brooklyn, Ct.,	April 8, 1842.	
Jason Sulloway, wife,	Canton,	April 17, 1842.	
Pamela Small, 1 child,	Norwich, Ct.,	April 8, 1842.	May 31, 1845.
Earle Dwight Swift, wife,	Mansfield, Ct.,	April 8, 1842.	Oct., 1842.
Herbert Scarborough,	Brooklyn, Ct.,	Jan. 14, 1843.	
Mary Ann Smith,	Bloomfield, Ct.,	Jan. 8, 1843.	
Calvin Stebbins, wife, 2 children,	Wilbraham,	May 7, 1843.	May 16, 1844.
William Stearns, wife, 1 child,	Waltham,	March 25, 1843.	Nov., 1843.
James A. Stetson, wife, 6 children,	Brooklyn, Ct.,	April 20, 1843.	March 16, 1846.
Laura Stebbins,	Springfield,	July 8, 1843.	Jan. 30, 1844.
George Washington Sullivan,	Baltimore, Md.,	Nov. 3, 1843.	
Sidney Southworth,	Boston,	Jan. 27, 1844.	
George Thurber, wife, 1 child,	"	April 17, 1842.	Aug. 19, 1843.
Hiram Wells, wife, 1 child,	Mansfield, Ct.,	April 8, 1842.	
Joseph S. Wall, wife,	Worcester,	April 10, 1842.	Aug. 8, 1845.
Wm. G. Wilson,	Vergennes, Vt.,	Feb. 4, 1843.	July 8, 1843.
James Willey,	Hartford, Ct.,	Mar. 16, 1843.	April 8, 1843.
Lyman F. Wight,	Easthampton,	Aug. 19, 1843.	1843.
Thomas Whitmarsh,	Northampton,	Nov. 25, 1843.	Dec., 1843.

**B** The Anti-slavery Reform excited much bitter opposition, but my grandparents were among the first anti-slavery people in the country. Grandfather helped runaway slaves to escape by carrying them to Woodstock, the next station on the underground railroad. A female Anti-slavery Society was formed in 1832. Grandmother was one of the first Board of Managers, and was President of the Society for four years. It was given up in 1840 because many members had gone away and they had all become so firm in their belief it was not considered necessary to continue the meetings.

In May, 1833, at the time of the excitement occasioned by Miss Prudence Crandall who admitted colored girls to her school in Canterbury, and in consequence was imprisoned in the jail, in a cell just occupied by a murderer, grandfather and grandmother spent the evening with her, and Miss Benson remained during the night. In the morning she was bailed out by Mr. May and Mr. Benson. Grandmother said : "We were never afraid or ashamed to show our colors in all these controversies. It is a -happiness that we were in them and shared the society of such earnest, disinterested people."

**C** *Constitution of the Female Anti-Slavery Society of Brooklyn and vicinity.*

**Preamble.**—Whereas the system of slavery which exists in a portion of this land is contrary to every principle of humanity, honor, and religion, is derogatory to the character of our country abroad, and injurious to its peace and prosperity at home, and renders us obnoxious to the righteous condemnation of the Most High.

And whereas more than a million of our own sex are now groaning under the yoke of an insupportable and most degrading bondage, unprotected by law, or by any sense of manly shame, from merciless stripes and cruel outrage, are subjected by a traffic in the bodies of human beings, more dreadful than death, to the sudden and cruel sundering of the most sacred relations of domestic life, are deprived of knowledge, and as far as the power of their oppressors extends, of the hopes of the blessed gospel.





## A YOUNG MAN IN THE COMMUNITY.

BY GILES D. STEBBINS, DETROIT, MICHIGAN.

It is sometimes well for a young man to find out how little he knows. It takes away self-conceit and leads to deeper thinking. I was at the age when self-esteem is active. A Massachusetts youth, who was a Whig, a Unitarian, and a prospective clergyman, might naturally have a fair share of complacent self-satisfaction. I had a room in a house partly occupied by James Stetson and family from Brooklyn, Conn. Mrs. Stetson was a superior woman, a personal friend of S. J. May, and other early antislavery leaders. One evening, in their room, the talk was of anti-slavery, and she quoted some Bible texts favoring freedom for all. Gravely and with oracular air, I spoke of Paul and Onesimus, and of the Apostle sending back the slave to his master. I can see still the shade of amused pity that spread over her fine face as she heard me through. Then she took up the matter and expounded the Scriptures in the light of liberty. As she expounded I was confounded,—that I, one of the lords of creation, who hoped, like Walter Scott's Dominie Sampson, to "wag my pow in the pulpit "in due time, should be so utterly humiliated by a person unlearned, as I supposed, in clerical lore, and that person a woman ! She was kind, but that made it worse. There really seemed nothing left of me, I did not sleep for half the night, for thinking of my mental and moral confusion. But at last it dawned on me that the lesson was needed as well as right, and I went to her in the morning and heartily thanked her. We became cordial friends, and, having come into a teachable mood, I learned much from her.

**E**

Houses were scarce, and to accommodate all who wished to join us, part of the brick factory was fitted up as a boarding house. The quarters were rude and plain, and the fact that the members were willing to submit to the many inconveniences, and to forego all luxuries and many of the comforts to which they had been accustomed, showed how dear to their hearts was the cause they had espoused.

The "labor question" was, even then, stirring earnest and philanthropic souls, and the fact that the employees in the silk factory were confined twelve hours a day led some of our zealous members to express themselves earnestly against it, and to advocate a reduction of the hours of labor. That the immediate consequences of this proceeding were injurious to the financial interests of the association, there is no doubt, but the final result was satisfactory, especially to those who gained an hour a day for rest and recreation by the change from twelve to eleven hours.

**F**

During this month the brick building (later known as the Greenville Cotton Factory) was fitted up and the "factory boarding house" established. In the basement was the laundry; on the floor above or second story, besides two rooms given to silk manufacturing, was a room fitted up with "bunks" in which several men slept. On the third floor at one end was the kitchen and long dining room, and at the other end were several sleeping rooms. The "finishing room," where the silk was



BRAID MILL—FORMERLY THE COMMUNITY BOARDING HOUSE.

skeined and packed, and the "Community store" were on this floor also. The fourth story was divided into sitting and sleeping rooms for families and single persons. All the partitions were of plain boards. Mr. and Mrs. Hiram Wells were appointed to take charge of the new department, and they were instructed to entertain only such boarders as the stock directors might sanction. All supplies were obtained at the Community store.

**G** “The accommodations for families were extremely limited and many times serious inconvenience was experienced, in consequence of small and few apartments. For the most part it was cheerfully sustained; at least , so long as there was any hope of success—that is, of paying the debts and obtaining a livelihood. Most of the members had been accustomed to good, spacious houses, and every facility for comfortable living.

“To obviate the difficulty of procuring suitable tenements for separate families, a community family was instituted, occupying a part of the silk-factory. Two stories of this building were appropriated to the use of such as chose to live at a common table and participate in the labor of the family. This also formed the home of young persons who were unconnected with families.

“There was always plenty of food, and no one suffered for the necessaries or comforts of life. All were satisfied with simplicity, both in diet and dress.”

**H** 1st. All boarders are required to retire to their sleeping apartments for the night at one half past nine o'clock, and to extinguish their lights at ten o'clock.

2nd. It is left exclusively to the discretion and judgment of the superintendents of the Boarding House to make provision for the table and generally for the comfort and convenience of the boarders, and in the event of any dissatisfaction of the boarders they are requested to first make known their wishes to the superintendents, and finally, if necessary, to the Board of Industrial Directors.

3rd. Washing is included in “Board and Lodgings” to be furnished by the Association, but should any boarder appear at the end of the year to have occasioned disproportionate expense on this account he will be debited with the excess.

4th. Mending is not included in “Board and Lodging,” and the boarders are left to provide for their own wants in this respect, either through the Department of Domestic Economy, in which the charges will be as moderate as will compensate for the labour, or in any other way that may be preferred.

Monday Evening

I have now tried another day in my new home and am sure that for the present I am sure I shall like very much—after almost seventeen years of more or less care of housekeeping concerns it is a great change to have no responsibility about what we shall eat and what we shall drink—It seems as if I was visiting only that I cannot make out whose guest I am—Almira is nearly well to day—Aunt Mary has got quite rested and has gone to stay to day with Aunt Ruth—the rest of us are as well as usual. All desire very much to have you get home and see how you will like it I am very much disappointed about the noise here I think I can truly say I have not spent so quiet a Sunday since I have been in the Association a[s] I did yesterday—I hope you will be able to effect] some arrangement by which you can stay at home and that by our past experiences disappointments and trials we may grow to be a better and a happier family here and be prepared for a reunion with those of us who have gone in their innocence and purity to the world “where there shall be no more sorrow or crying and where all tears shall be wiped from every eye.”

I have been very busy to day in fixing clothes for Thomas to go to Boston on Wednesday I will leave the rest of the sheet to be filled tomorrow evening—

I have not even been able to make you any shirts or collars but if you need them very much I will make them my first business—but I have constant applications to make this blouse and mend that and cut this dress and sew on this button so that unless you need them I shall be likely to neglect them for the wants that are constantly pressing me—I am glad that I am in the family here for I do not see how I could ever get along with my own family if I was expected to keep boarders and take care of my baby too—I want you to write where you board—how you succeed in business how your business agrees with your health and every thing that you think will interest me—the letters that you send to George or Mr Bassett I never see—they are too much engaged in their own business to think that a woman can ever want to hear from her husband.

**K** My Dear Husband

I am happy to seat myself to talk to you thro my pen for a few moments—

... I think the tendencies are to improvement Our Sunday meetings are more interesting and they have commenced the formation of Voluntary classes for every evening in the week— Sunday Evening Bible Class, Monday Evening Singing, Tuesday Evening Grammer, Wednesday Lyceum, Thursday Mathamatics, Frday Readings, Saturday I have forgotten I wish you were here to help to sustain them and keep alive a spirit of improvement among us I think that Instruction and Amusements in their proper places would save our young people from the follies that have been so much complained of—I cannot oppose innocent amusements for the young for I do not believe that utility in a sense confined to the making of money ought ever to be the governing principle or even the acquireing of knowledge without relaxation

I think I can look back to my past life and see where I may have been saved from what might have been far worse by a game of whist—and I had much rather my daughters should be dancing or playing cards (as wicked as that sounds, in a mixed company of boys and girls than in the language of Sojourner to be lolling on each other squeezing each others hands or sitting in each others laps—Now mind I do not say that Dancing and cards are the best way that young people can spend their time but I say that where they are often together they will be apt to spend it much worse—

Mr Bassett has come home quite in love with the Roxbury community the principle advantage of that over this that I have heard him speak of is that they have a change of plates & knives at the dinner table some times three changes—this is a great matter truely—he says while our women are so much occupied in manufacturing we can never have proper domestic arangements for ease and comfort—this is somewhat true-

Sunday Evening April 13'5-45

**L** My Dear Husband

While most of the family have gone into town to listen to the “eloquent fugitive” I sit down between the cradle and the secretary to talk with you—And in the first place your letter made me quite sad—I fear you are acting rashly in making up your mind to lieve the Association I have always noticed when you came home the longer you stayed the better you liked, and you certainly was very happy the summer that you lived at home all the time—now it seems to me that you had better come home and stay a few months before you decide to lieve and perhaps you may feel differently—I think I know that if we were to go to the farm our situation would be far less desirable than here—We should look in vain for society for ourselves and children such as we enjoy here—we could never place our children under the care of such accomplished teachers as they are now under—I say accomplished because I think Mrs Mack one of the most accomplished women I ever met and one whose influence over girls as far as education and manners is concerned is most salutary—But we ought not to be looking for our own good alone Can we do as much good to our race to return to our isolated condition where whatever of moral power we may possess will be rendered powerless because we have not the wealth and station to render us worthy of notice.

Ⓜ

“The carrying out of different religious views was, perhaps, the occasion of more disagreement than any other subject : the more liberal party advocating the propriety and utility of amusements, such as card-playing, dancing, and the like ; while others, owing perhaps to early education, which had taught them to look upon such things as sinful, now thought them detrimental and wholly improper, especially in the impoverished state of the Community. This disagreement operated to general disadvantage ; as in consequence of it several worthy people and valuable members withdrew”.

“Labor was remunerated equally; both sexes and all occupations receiving the same compensation.”

“The whole number of persons ever resident there, as nearly as can be ascertained, was two hundred and twenty; while probably the number of actual members at any one time did not exceed one hundred and thirty.”

# Almira Stetson

1828 - 1916

Northampton March 4<sup>th</sup> 1845.

Ever dear Father.

There is a box to go to your day after to-morrow. and I thought I would commence at this early period to the care of having something for you for I can scarcely make any calculation of my time. as I have found it best to take time when it is going. and for another reason I will not. I feel, you know that I ought to disclose all my plans of life to those who have thus far been one of the means of keeping life in me. Now know that it has always been one the greatest wish of my existence. to be a thoroughly and highly educated girl. to this purpose have I laid all my plans of life. and <sup>my</sup> hopes for the future. have been to this purpose end. I never have said a great deal about it. but enough as I thought to have those around me know what my dearest wishes were. I have said little but thought all the more.

I have from a ~~time~~ necessity for a while past given up all hopes of pursuing such a course of study. but I have been reading and hearing a good deal within a few days of Margaret Fuller the author of "Woman in the Nineteenth century;" (which is a very superior work) She is an almost entirely a self educated woman. Her father was once a wealthy man but failed in business and being honest he gave up almost everything. but Margaret was very ambitious and she went on with her education alone. and it is the opinion of all who are acquainted.

“What was it like to grow up in the Community?”

## **Almira Stetson**

### Introduction

We stand before the oldest mulberry tree in the village of Florence. Growing mulberry trees was integral to producing silk, which was how the Community largely supported itself. Making silk was how many members spent their working hours, including children as young as five-years-old. One of those children was Dolly and James Stetson’s teenaged daughter, Almira. She was fourteen when her family moved to the Association in 1843 and lived here until 1848.

### “Who was Almira Stetson?”

- Almira was born to Dolly and James Stetson in Brooklyn, Connecticut in 1829. She was the oldest of six siblings. Your partners in the “Dolly Stetson Group” can tell you more about her family.
- Do you think she was one of many children living in the Community? Was this part of a national trend at this time? (Docs. A,B)
- Were children considered members of the Community? What were their economic rights? What were their political rights? Also refer to your copies of the NAEI Constitution under “By-Laws.” (Doc. C)
- Do you think Almira liked living in the Community? If so, what do you think she liked about it? (Docs. D,E)

### “What was Almira’s work in the Community?”

- Community members got to choose which Department they wanted to work in. These were like separate businesses owned and operated by the Association. Children had less choice, they were usually assigned to work where they were needed. Silk production was so important that it was divided into two Departments. Most children worked in the Silk Growing Department. Briefly describe some of the other Departments Community members worked in. (Doc.F)
- There were a lot of steps that went into producing raw silk, almost all of them done by children. Can you describe them in basic terms? Almira and her younger brother George had very different jobs in this Department. What were they? Boys and girls generally had different jobs. What were they? Almira became one of the best reelers in the Association. Can you describe what she did? (Docs.G,H middle)
- Almira’s father James sold the silk they produced all over New England. The letters we have from Almira addressed to her father were included inside boxes of silk they shipped to him to sell. Do you think she understood the business and played an important role in it? (Doc.I)
- Can you think of some reasons why the Association might have chosen silk production as its main business?



“Did Almira get an education living in the Community?”

- There was an Educational Department led by highly qualified teachers, both men and women. Children worked in the morning and attended classes in the afternoon. Sometimes work and school overlapped. Can you find an example of this? Why do you think they combined work and schooling in the way they did? (Docs.H (bottom),J)
- As with everything else, educating children became an opportunity for experimentation in the Community. Unlike other schools, classes were co-educational and boys and girls did everything together from sewing to gym exercises. Teachers pioneered the use of “object lessons” in the classroom. Can you describe how this worked and how it differed from methods used in most schools at the time? (Doc.H (top))
- Did Almira value her own education? Who was Margret Fuller and why did Almira admire her? Do you think Almira sounded frustrated in this letter? If so, what do you think was getting in her way? (Doc.K)

“Did Almira benefit from living in the Community?”






















- The Stetson Family withdrew its membership from the Association in 1846, just months before the whole experiment came to a close. The family moved back to Brooklyn, Connecticut while Almira stayed in Florence where she taught school. She eventually moved back to Brooklyn, married, and started a family of her own.
- Do you think Almira had a good experience living in the Community? What about children overall? Would you like to live, work, and go to school in a place like this?

NOTES ON SOURCES

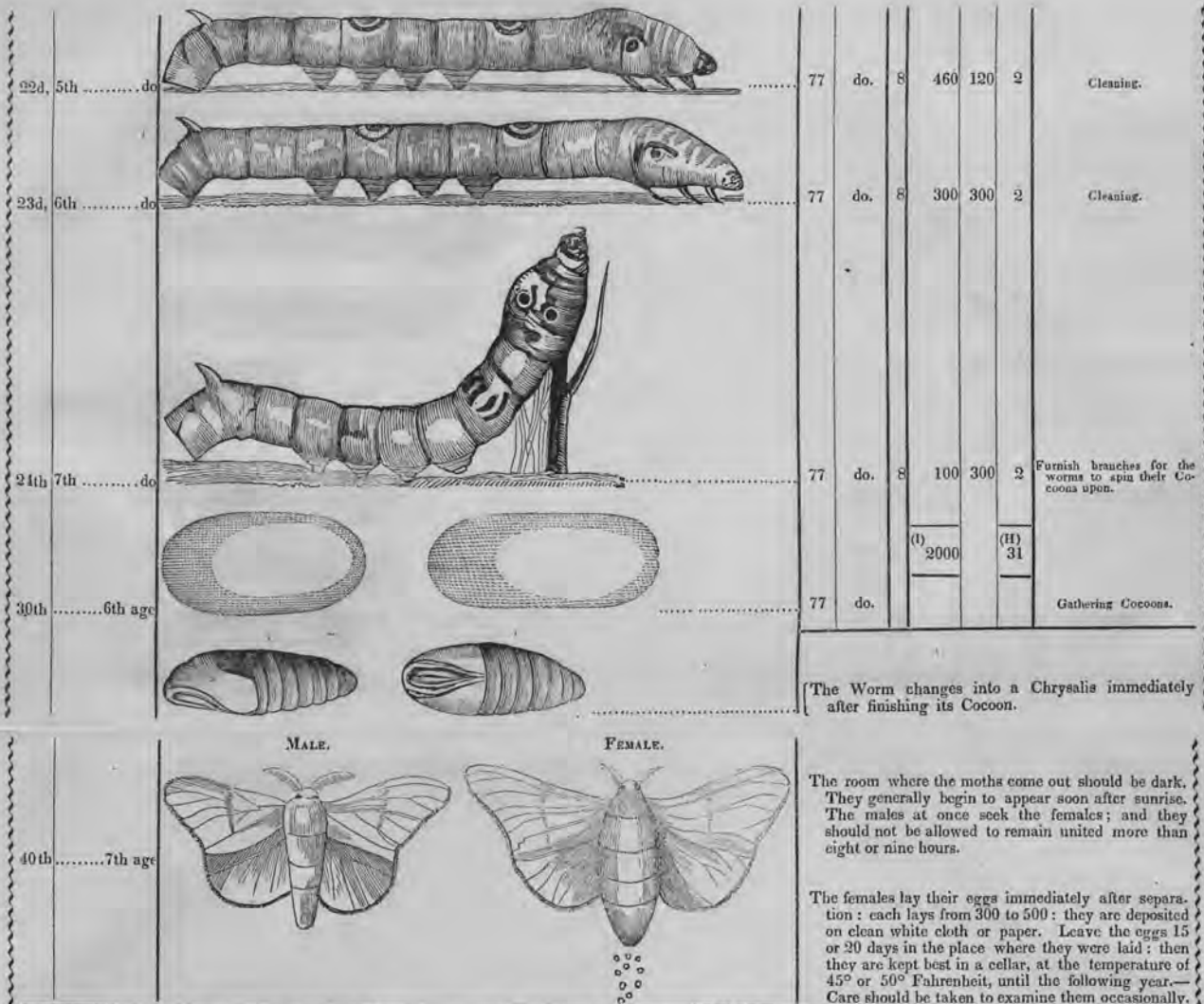
- A. List of Northampton Association members, published by the Association.
- B. Prepared by the David Ruggles Center (2020).
- C. From “The Northampton Association of Education and Industry” by Hope Hale Davis in *The Northampton Book: Chapters from 300 Years in the Life of a New England Town*, 1954
- D. Letter from Almira to her father, James, May 26, 1844.
- E. Letter from Almira to James, June 19, 1844.
- F. List of Departments, or places of work, printed by the Association.
- G. From a short biography of Almira created by the Ruggles Center.
- H. From a memoir by George Stetson, Almira’s younger brother (1894).
- I. Letter from Almira to James, May 22, 1845.
- J. From an account written by former Community member Frances Judd (1870).
- K. Letter from Almira to James, March 4, 1845.

# THE SILK WORM.

**A SYNOPTICAL TABLE, Showing the rapid rearing according to the method of M. CAMILLE BEAUVAIS, and the process of Ventilation of M. DARCEY.  
BY M. BRUNET DE LAGRANGE, PUPIL OF M. BEAUVAIS.**

Day of Rearing.	AGE OF THE WORMS.	PROGRESS OF THE WORMS.	TEMPERATURE OF COCOON-Y.		Number of Feedings.	FOR ONE OZ. EGGS, (about 40,000 worms.)			DAILY ATTENTIONS.	
			Thermometer Fahrenheit.	Hygrometer Saussure.		From 70 to 85	Pounds	Sq. ft.		No. of persons employed.
1st, 1st day, 1st age		.....	86	70	24	(a)	1	2	The worms are taken from the hatching room to the Cocoonery.	
2d, 2d.....do.		.....	84	do.	24		2	2		
3d, 3d.....do.		.....	82	do.	24	(b)	4	2		
4th, 4th.....do.		.....	79	do.	24	(d)	1	10	1	
5th, 1st day, 2d age		.....	77	do.	18	(e)	8	10	1	Cleaning.
6th, 2d.....do.		.....	77	do.	18		11	10	1	Cleaning.
7th, 3d.....do.		.....	77	do.	18		1	20	1	Cleaning.
8th, 1st day, 3d age		.....	77	do.	12		7	20	1	Cleaning and separating.
9th, 2d.....do.		.....	77	do.	12		15	20	1	Cleaning and separating.
10th, 3d.....do.		.....	77	do.	12		40	20	1	Cleaning.
11th, 4th.....do.		.....	77	do.	12		30	20	1	Cleaning.
12th, 5th.....do.		.....	77	do.	12		3	50	1	Cleaning.
13th, 1st day, 4th age		.....	77	do.	12	(f)	40	50	1	Cleaning.
14th, 2d.....do.		.....	77	do.	12		65	50	1	Cleaning.
15th, 3d.....do.		.....	77	do.	12		100	50	1	Cleaning and separating.
16th, 4th.....do.		.....	77	do.	12		67	50	1	Cleaning and separating.
17th, 5th.....do.		.....	77	do.	12		5	120	1	Cleaning and separating.
18th, 1st d., 5th age		.....	77	do.	8	(g)	70	120	2	Cleaning.
19th, 2d.....do.		.....	77	do.	8		130	120	2	Cleaning.
20th, 3d.....do.		.....	77	do.	8		200	120	2	Cleaning and separating.
21st, 4th.....do.		.....	77	do.	8		340	120	2	Cleaning.

Stages in the growth of the silk worm from *The Silk Culture in the United States, 1844*



The Worm changes into a Chrysalis immediately after finishing its Cocoon.

The room where the moths come out should be dark. They generally begin to appear soon after sunrise. The males at once seek the females; and they should not be allowed to remain united more than eight or nine hours.

The females lay their eggs immediately after separation: each lays from 300 to 500: they are deposited on clean white cloth or paper. Leave the eggs 15 or 20 days in the place where they were laid: then they are kept best in a cellar, at the temperature of 45° or 50° Fahrenheit, until the following year.—Care should be taken to examine them occasionally.

**SUMMARY.**—Success is probable according as the several changes in the existence of the Worm take place, with the greatest possible uniformity as to time. In order to this, it is necessary to maintain in the Cocoonery: 1st, a high temperature, sufficiently moist and uniformly diffused; 2, a brisk and regular ventilation; 3d, A light, frequent and regular supply of food; 4th, the most particular cleanliness; 5th, an active and unremitting superintendence.

**HATCHING...**In a heated room or stove.

First Day.....	70 to 72° F...	
Second Day .....	75°.....	
Third Day.....	77°.....	
Fourth Day .....	79°.....	
Fifth Day .....	82°.....	
Sixth Day.....	84°.....	
Seventh Day...	HATCHED. 86°.....	

**OBSERVATIONS.**

- (a) During the first three ages the leaves should be cut very fine; and much time would be saved, and the distribution be more equal, by using, instead of the hand, wire sieves, with meshes about three-quarters of an inch square.
- (b) Between the Moultings there is always an increased appetite, called during the first four ages Little Confidence, in the fifth age Great Confidence.
- (c) The Cleaning consists in removing the litter from under the Worms, and spreading them so as to leave a space between them equal to their own size. During the last ages the worms on one handle are put on two.
- (d) At the approach of each change or moulting, the worms raise and toss about their heads, and their appetite diminishes: it is not necessary then to supply leaves except to those which are not quiet; and when all are at rest the supply may cease entirely.
- (e) After moulting or the change, increase gradually the quantity of nourishment in proportion to the appetite of the worms.
- (f) During the fourth age the leaves are to be cut, but less fine than before.

- (g) At the fifth age cease cutting the leaves.
  - (h) The number of days' work does not augment in proportion to the number of ounces of eggs; because for 70 oz. 200 days are sufficient, and 1100 days for 100 oz.
  - (i) In 1837, M. Beauvais obtained 185 lbs. of Cocoons from 2000 lbs. of leaves, (1000 kil) not assorted.
- The worms are known to be preparing to spin their Cocoons by the following signs: 1st. They discharge all the excrementitious matter contained in them... 2d. Their skins, and especially their feet, become transparent, and of the color of the Cocoon they are to spin... 3d. They wander about on the leaves without eating, and try to climb upon every thing they meet with, dragging after them slimy drosses of Silk.
- Each worm requires but three days to wind its Cocoon; but it is not well to remove them until six or eight days, so that the worms which moult latest may have 72 hours, at least, to wind. The best formed Cocoons should be chosen to produce eggs—(one pound of Cocoons will produce an ounce of eggs)—the rest placed on hurdles until the suffocation of the Chrysalis, which should take place as soon as possible.

A

NAMES.	FROM.	ENTERED.	WITHDREW.
William Adam, wife, 4 children,	Cambridge,	April 8, 1842.	Jan. 2, 1844.
James D. Atkins,	Old Cambridge,	Sept. 28, 1842.	March 6, 1847.
George Ashley,	Chaplin, Ct.,	Jan. 13, 1844.	Dec. 28, 1845.
George Benson, wife, 4 children,	Brooklyn, Ct.,	April 8, 1842.	Oct. 1, 1845.
*Frances P. Birge,	Colebrook, Ct.,	May 28, 1842.	
Samuel Brooks, wife, 7 children,	Hadley,	April 9, 1842.	March, 1843.
Samuel A. Bottum, wife,	Mansfield, Ct.,	April 8, 1842.	Oct. 13, 1843.
†Roxey A. Brown,	Bloomfield, Ct.,	Nov. 12, 1842.	
James Boyle, wife,	Boston,	June 5, 1842.	
Wm. J. Bumstead, wife, 3 children,	Bloomfield, Ct.,	Nov. 16, 1842.	
Luther Brigham, 4 children,	Worcester,	Nov. 29, 1843.	
Susan Byrne,	Willimantic, Ct.,	Nov. 4, 1843.	July, 1844.
William Bassett, wife, 4 children,	Lynn,	Feb. 24, 1844.	Nov. 18, 1844.
Cyrus Bradbury,	Boston,	April 4, 1844.	Dec. 2, 1844.
Elizabeth Ely Bradbury,	"	April 4, 1844.	
Sarah Elizabeth Bradbury,	"	April 4, 1844.	
Bailey Birge, wife, 3 children,	Colebrook, Ct.,	Jan. 31, 1846.	
Joseph Conant, wife,	Mansfield, Ct.,	April 8, 1842.	Oct. 8, 1842.
Orwell S. Chaffee, wife, 1 child,	"	April 24, 1842.	Oct. 22, 1842.
George Cooper,	"	April 15, 1843.	Sept. 12, 1843.
†Octavia M. Damon,	Chesterfield,	Sept. 30, 1844.	March 6, 1847.
Sophia Foorde,	Dedham,	April 15, 1843.	June 12, 1845.
Emily Farwell,	Cambridge,	June 17, 1843.	1843.
Gustavus Gifford,	Nantucket,	Nov. 29, 1842.	
Roswell K. Goodwin,	"	Nov. 25, 1843.	
Caroline M. Gove,	Lynn,	June 25, 1844.	
Erasmus G. Hudson, wife, 2 children,	Bloomfield, Ct.,	April 8, 1842.	Sept. 16, 1843.
Rhoda Hudson,	Wolcottville,	Feb. 11, 1843.	May 13, 1843.
Romulus Fowler Hudson,	Bloomfield, Ct.,	April 8, 1842.	
Samuel L. Hill, wife, 3 children,	Willimantic, Ct.,	April 8, 1842.	
Sally Hill, 4 children,	Northampton,	April 8, 1842.	Sept. 23, 1842.
Josiah Hayward, wife, 3 children,	Salem,	March 8, 1843.	July 2, 1844.
William Haven, wife, 7 children,	Windham, Ct.,	May 4, 1843.	
Matilda Hill, 4 children,	Willimantic, Ct.,	Jan. 13, 1844.	
Lucy Charlotte Hayden,	Bath, Me.,	April 10, 1844.	
*Harriet W. Hayden,	"	April 10, 1844.	
Elisha L. Hammond, wife,	New Ipswich, N.H.,	May 16, 1844.	Nov. 1, 1846.
Hall Judd,	Northampton,	May 28, 1842.	
William Larned,	Boston,	Oct. 15, 1842.	Aug. 2, 1843.
David Mack, wife, 2 children,	Cambridge,	May 15, 1842.	Sept. 5, 1845.
Charles May,	Benton, Ala.,	Jan. 13, 1843.	
Abner S. Meade,	Danvers,	Dec. 6, 1842.	
Littleton T. Morgan,	Cambridge,	July 28, 1843.	
Moses K. Meader,	Nantucket,	April 15, 1843.	April 3, 1844.
George W. Miller,	Boston,	July 22, 1843.	
A. Menkin, M. D.,	"	Jan. 13, 1844.	March, 1844.
Joseph C. Martin, wife, 4 children,	Chaplin, Ct.,	April 9, 1844.	
Lorenzo D. Nickerson,	Boston,	April 15, 1843.	Nov., 1843.
Enos L. Preston, wife, 1 child,	Brooklyn, Ct.,	Sept. 3, 1842.	July, 1843.
William F. Parker, wife, 2 children,	Nantucket,	Oct. 22, 1842.	
Susan F. Parker,	"	Jan. 14, 1843.	
Oliver D. Paine,	Chesterfield,	April 10, 1842.	June 16, 1845.
George Prindle,	New Haven, Ct.,	May 13, 1843.	May, 1845.
Fortune R. Porter,	New York,	Aug. 19, 1843.	Jan. 31, 1844.
Lydia B. Pierce,	"	Feb. 25, 1843.	
Nancy Richardson, 4 children,	Waltham,	Sept. 24, 1842.	
David Ruggles,	New York,	Nov. 30, 1842.	
Stephen C. Rush,	"	Nov. 4, 1843.	April 23, 1846.
Lucius F. Reede,	Cummington,	May 20, 1843.	Nov., 1843.
Austin Ross, wife,	Chaplin, Ct.,	Mar. 29, 1845.	
Ezra Rosbrooks,	Cicero, N. Y.,	Jan. 26, 1844.	
Polly Rosbrooks,	"	Jan. 26, 1844.	
Louisa C. Rosbrooks,	"	Jan. 26, 1844.	
Francis O. Rosbrooks,	"	Jan. 26, 1844.	
Three Rosbrooks children,	"	Jan. 26, 1844.	
Theodore Scarborough, wife, 1 child,	Brooklyn, Ct.,	April 8, 1842.	
Jason Sulloway, wife,	Canton,	April 17, 1842.	
Pamelia Small, 1 child,	Norwich, Ct.,	April 8, 1842.	May 31, 1845.
Earle Dwight Swift, wife,	Mansfield, Ct.,	April 8, 1842.	Oct., 1842.
Herbert Scarborough,	Brooklyn, Ct.,	Jan. 14, 1843.	
Mary Ann Smith,	Bloomfield, Ct.,	Jan. 8, 1843.	
Calvin Stebbins, wife, 2 children,	Wilbraham,	May 7, 1843.	May 16, 1844.
William Stearns, wife, 1 child,	Waltham,	March 25, 1843.	Nov., 1843.
James A. Stetson, wife, 6 children,	Brooklyn, Ct.,	April 20, 1843.	March 16, 1846.
Laura Stebbins,	Springfield,	July 8, 1843.	Jan. 30, 1844.
George Washington Sullivan,	Baltimore, Md.,	Nov. 3, 1843.	
Sidney Southworth,	Boston,	Jan. 27, 1844.	
George Thurber, wife, 1 child,	"	April 17, 1842.	Aug. 19, 1843.
Hiram Wells, wife, 1 child,	Mansfield, Ct.,	April 8, 1842.	
Joseph S. Wall, wife,	Worcester,	April 10, 1842.	Aug. 8, 1845.
Wm. G. Wilson,	Vergennes, Vt.,	Feb. 4, 1843.	July 8, 1843.
James Willey,	Hartford, Ct.,	Mar. 16, 1843.	April 8, 1843.
Lyman F. Wight,	Easthampton,	Aug. 19, 1843.	1843.
Thomas Whitmarsh,	Northampton,	Nov. 25, 1843.	Dec., 1843.

**B**

*The U.S. birthrate shot up in the decades following the Revolutionary War. Based on U.S. Census records, the population (not including enslaved persons) rose from four million in 1790 to seventeen million in 1840. The average free American woman bore seven children in her lifetime. One half of Americans lived in households containing eight or more members. As a result, the average American in the 1830 Census was 16-years-old. Contrast this with the 2010 Census. Children were everywhere and made up an important part of the workforce on farms and in factories.*

*Sources:*

*Jack Larkin, *The Reshaping of Everyday Life* (New York: Harper and Row, 1988)*

*Eric Foner (editor), *The Reader's Companion to American History* (Boston: Houghton Mifflin Company, 1991)*

© Children above the age of five years may become members," the by-laws concede, and may engage in the industrial pursuits of the community, and receive compensation for their labour; but they shall not vote "until they have attained the full age of sixteen years."

The compensation turned out to be one cent an hour for those under 12, though the typical small Northampton wage-earner could carry home to his parents two cents for each of the long hours he worked. The community rate was 4 ½ cents an hour for youngsters between 16 and 20, and 6 cents for adults, a wage other Northampton employers reserved for women while lavishing all of ten cents an hour on men.

Though their pay seems low, the members made out pretty well by their own account, since the association charged them only 50 cents a week for board and lodging. They would have had to pay a private landlady 75 cents or even a dollar. Rising prices forced the community to raise the charge to 80 cents a week for adults, with a bargain rate of 40 for children under 10.

Almira B. Stetson to James A. Stetson

Northampton May 26<sup>th</sup> 1844.

**D** My Dear Father,

We received your last letter by Mr Fuller. He seems to be a very pretty young man His trade is the tailors but he only cuts, does not sew at all. Now I am going to write you a real community letter, and tell you all about every thing. ...

Mr Hammonds family has come and got settled in Mr Adam's house they expect Mr Whipple in about a week I like them very much. I went over and help them some and have got quite well acquainted with them. He is by profession a portrait painter but he does almost any thing He has been white washing the rooms at the Factory, and the next job is the old Boarding house which is to be whashed on the outside. Mrs Hammond has a piano and is quite a singer. I spent the evening there Friday and we had "dreams of future bliss" Mr Hammond wants to have the swamps in front of the factory and by his house drained and all the trees and brush in the swamp dug out with the stumps and a handsome fence round it and plant fruit trees in clusters and have a gravel ride round it and then have a flight of steps go from the foot of the hill through the woods up to the new community house, and have that beautiful spring in the woods brought to the middle of the garden and there have a fountain. Oh—when shall we see all this. But I feel assured that we shall see it some time. I mean to bring all my energies together to accomplish it. Mr [Kerr?] has come and has settled down with Uncle George.

June 19<sup>th</sup> 1844.

**E** Dearest Father,

I was very glad indeed to receive your letter as I had indulged myself in feeling quite hurt that you said nothing about the reception of mine in either of yours letters to Mother. Father I do not feel one bit like writing to you or any one else to night for I have the blues as bad as ever a person can have them.

I suppose that Mother told you about our meetings and about the talk of giving up the Association so you must know with my love for this Community I am almost as unhappy as I can comfortably be. There cannot be any thing connected with my life here that will throw a gloom over my spirits as much as talking of this dear community going to break up. But if I cannot tell you something more interesting than this I will not trouble you with it. Most of the people here are strong in the faith of sucess and think that it is almost an impossibility for it [to] seprate, but Uncle George's faith seems shaken and I cannot have one bit of hope. If every one else had have given up but him I could have beleived all would have been well but now it is all all gone. Uncle seems rather more hopeful now I believe, but my feelings are not at all changed. Oh you will say I wish such stuff might be kept at home so good bye from your daughter Almira

**F**

“1. Agricultural Department, including all farming operations, and all standing wood and timber. Theodore Scarborough, Director. E. D. Hudson, Assistant Director in Horticulture.

“2. Lumber Department, including sawing lumber, cutting shingles, care of lumber yard, and sale of lumber. G. W. Benson, Director.

“3. Silk Manufacturing Department, including the manufacture of Silk and Flax, and the direction of the machine shop. E. L. Preston, Director.

“4. Cutlery Department, including all kinds of blacksmithing and cutlery. H. Wells, Director.

“5. Mechanical Department, including all carpentry, the planing machine, and the manufacture of shoes. W. F. Parker, Director.

“6. Silk Growing Department, including the culture of mulberry trees, the feeding of silk-worms, and the reeling of cocoons. O. D. Paine, Director.

“7. Domestic Department, including the providing of females with work, the superintendence and care of domestic labour and of the community boarding house. Roxie Brown, Director. Nancy Richardson, Assistant Director of the Table. S. L. Hill, Assistant Director of the Household.

“8. Store Department, including the purchase and sale of supplies and the care of the Daily Express. Hall Judd, Director.

“9. Accountant’s Department, including charge of the book and accounts of the Association. W. Larned, Director.

“10. Educational Department, including the direction of the studies, labours, and amusements of all members under the age of eighteen, in consultation with parents, guardians, teachers, and industrial directors. W. Adam, Director.

“11. Secretarial Department, including charge of the correspondence of the Association, keeping copies of letters sent and recording the transactions of all business meetings. W. Adam, Director. G. W. Benson, Financial Assistant in the Treasurer’s Department.”

**G**

Beginning in the summer of 1843, Almira was one of several older girls at the Community engaged in the process of making silk thread out of silkworm eggs and mulberry leaves. As her brother George later wrote: “We gathered the mulberry leaves for the silkworms, being watched over and directed by a member appointed for that purpose.” Community members picked mulberry leaves, chopped them into small pieces and sprinkled them on the worms day and night. As the eggs changed into large white silkworms, the silkworms converted the mulberry leaves into a liquid protein, found a bundle of straw or twigs on which to spin and spun liquid silk and sericin into a nearly watertight cocoon. The cocoon, once softened would be unwound, or reeled, and after processing, used as thread. Almira became an experienced reeler. Seated before a reeling machine, she tossed about two dozen cocoons into a pot of simmering water. Using a piece of broom straw, she stirred the pot until the silk unraveled and clung to the straw. Once the threads of 16 cocoons were gathered, Almira guided the filaments through the plates, holes and eyelets of the reeler as one of the Community children turned the reeling machine’s handle. After Almira and the other older girls reeled the cocoons, other Community members doubled, twisted and dyed the raw silk to make “all varieties of sewing silk and twist”.



H

The educational methods were original and our instructors were among the first in this country to use object lessons. While the children of my age had lessons from books, the lessons taught through the oral and practically illustrated methods are the ones I now remember. A class of which I was a member was under the instruction of Miss Sophia Foorde. Our schoolroom was frequently the plain back of the present braid factory. On the banks of the river we were taught to build the different geographical formations, miniature islands, capes, promontories, peninsulas, and isthmuses. I have frequently noticed that I have a much clearer idea of these formations than others of my age, who were my superiors in memorizing lessons.

Work was interspersed with our lessons. We gathered the mulberry leaves for the silkworms, being watched over and directed by a member appointed for that purpose.

One department of industry was raising silkworms for raw silk. Extensive fields of mulberry bushes were already planted, a cocoonery was built, and the eggs imported. The children did the work, under the supervision of a couple of men to keep us in order, and see that it was not all play and no work. The long, rather low cocoonery had shelves on each side of a passageway, running lengthwise with it, upon which the eggs were hatched, and the boys brought the leaves in baskets, while the girls distributed them over the shelves, and worms soon devoured them. The work was clean and wholesome, done at regular times, between school hours, and really enjoyable. Some of us were sorry when it had to be abandoned after a full trial, it proving cheaper to obtain the silk from China.

When the cold weather drove us indoors, our work differed in many points. We were taught sewing, braiding straw, knitting silk and beaded purses, and other useful things. And while we worked our teacher read the classics to us,—Shakespeare's plays, Scott's novels, Prescott's "History of the Conquest of Mexico," "Undine," and many other charming books, both prose and poetry; so that while our minds were the most receptive, all the beauties of the literature were pointed out and impressed upon us.

Letter from Dolly to James, May 25, 1844.

1

Dear Father The box is about being closed to send to you, and I must say a few words I think you will find the silk superior to any thing yet from Northampton especially the hundred skeins of blue black. we compared it with the Italian and could scarcely tell the difference (Oh what a lie) We are getting off 50 pounds, like what you told James you wanted so that you could take it and throw it across the room and have it as it fell. We might throw it to Boston and ha[ve?] it land safely at 228 Wash—St. and not a skein would be tangled. It is exactly like the Italian in this respect. The silk is done up nicely. I shall write a good long letter by Isaac and Lucy and so will Mother. I wish you could witness the connubial bliss that is enjoyed so there—it is enough to—make me wish my self in the same place bah—

I expect the six dollar silk velvet bonnet from Mother Swazey will cut a dash in Boston through Winter and Wash—Sts—I wish I was going to spend the winter in the city. Consider my case yours ever for I do not see much prospect of ever being any bodies else—Pray excuse mistakes for I am almost to late Almira

Addressed: Our Father Stetson / Boston. / some where // By silk box

We have just got off our first crop of worms they have come off first rate, excellent cocoons and very few sickly worms. ... You enquired about the report I suppose mother has told you about I was not present at the reading of them it so I cannot tell you any thing. We had 25 bushels of cocoons of the first best quality they came off very well indeed much better than we feared having so much unfavorable weather and new hands put on to feed, and all other things considered we went beyond of best expectations. We have a larger crop on now and very ~~unfa~~ bad weather indeed I do not know what will be the effect but we are rather fearful that they will not do as well as the first crop.

J

A department of education was organized, in which it was designed to unite study with labor, on the ground that no education is complete which does not combine physical with mental development. Mr. Adam was the first director of that department, and was an able and efficient teacher. He was succeeded by Mr. Mack and his wife, who were persons of much experience in teaching, and of superior attainments. A boarding-school was opened under their auspices, and several pupils were received from abroad, who pursued the same course as those belonging to the Association.

Almira Stetson to James A. Stetson

Northampton March 45.

K

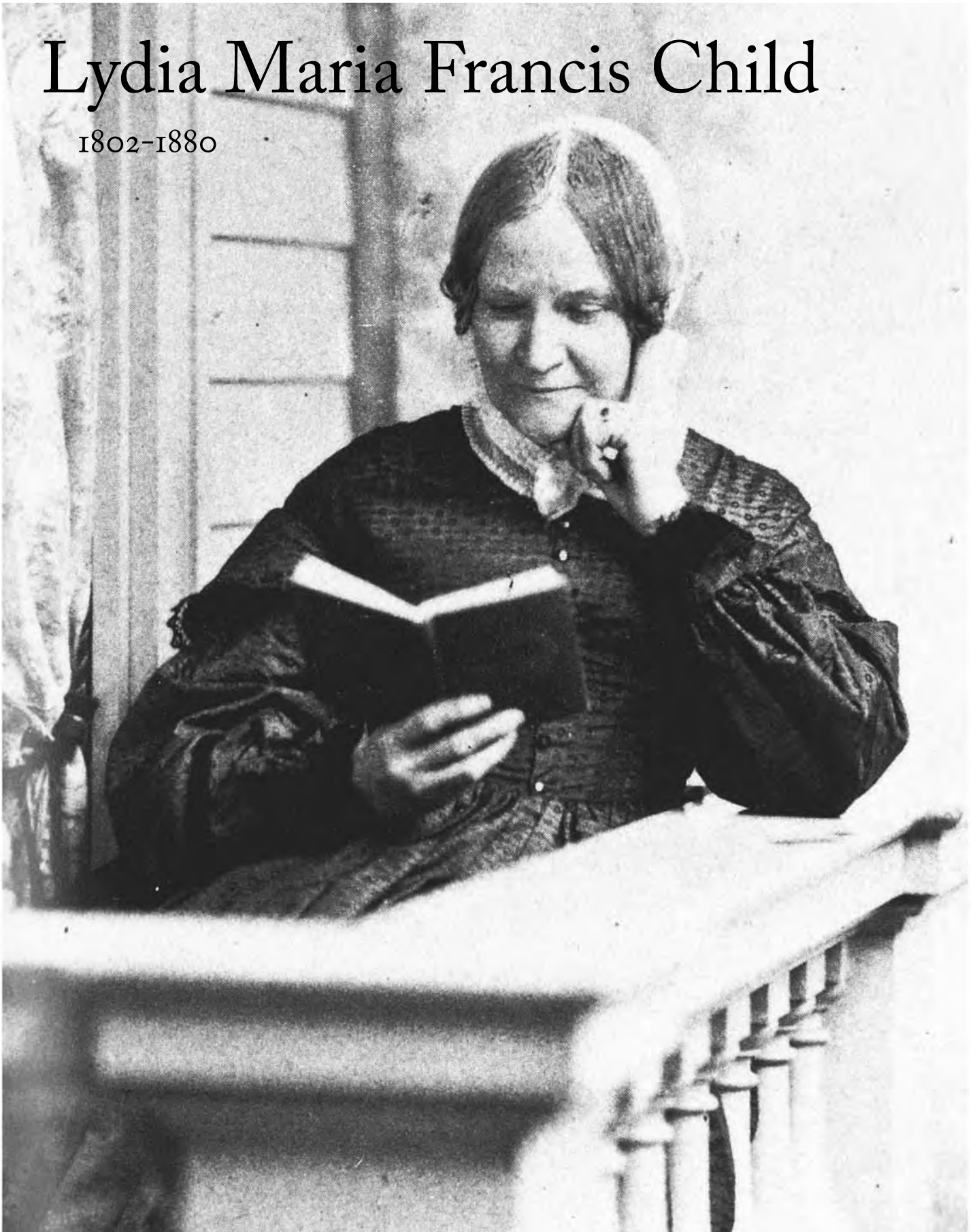
Ever dear Father.

There is a box to go to you day after to morrow and I thought I would commence at this early period to be sure of having something for you for I can scarcely make any calculation of my time so I have found it best to take time when it is going and for another reason I write too. I feel, yes know that I ought to disclose all my plans of life to those who have thus far been one of the means of keepin life in me. You know that it has always been m the greatest wish of my existence to be a thouroughly and highly educated girl, to this purpose have I laid all my plans of life and my hopes for the future have been to this purpose end. I never have said a great deal about it but enough as I thought to have those around me know what my dearest wishes were. I have said little but thought all the more.

I have from a ~~life~~ necessity for a while past given up all hopes of pursuing such a course of study, but I have been reading and hearing a good deal within a few days of Margret Fuller the author of "Woman in the Ninetheenth century," (which is a very superior work) She is an almost entirely a self educated woman. her father was once a wealthy man but failed in business and being honest he gave up almost every thing, but Margret was very ambitious and she went on her with education alone, and it is the opinion of all who are acquainted with her that she is a very superior woman. Mr Mack knows her and he says that he "never saw a woman with such a mind and so complete an education". I do not expect to come up to her however in talents but I can do my best for it. I can attain as near as possible to my ideal. But I find that as a general thing those that educate themselves, and are obliged to make some sacrifice (if you please to call it so, no sacrifice to me) to attain to a thourough education are generally the best learned and use their learning to the best advantage.

# Lydia Maria Francis Child

1802-1880



“Who was Lydia Maria Child and what was she doing in Florence?”

## Lydia Maria Child

### Introduction

We stand before the site of Florence’s first business, a mill that harnessed the power of the flowing river to press seeds and make vegetable oil. Lydia Maria and David Child moved to this sleepy village in 1838 – four years before the Association opened its doors. They rented use of the mill to process a new crop that had never been grown in the U.S. before. These were not typical farmers – both were dedicated abolitionists and Maria (this is what she called herself) was one of the most famous women of her time.

### “Who was Lydia Maria Child?”

- Maria was born to a family without much money and things got harder when her mother died when she was twelve-years-old. Very few young women went to high school and none went to college. How did she get her education? (Doc. A)
- List some things Maria did in her twenties including her personal life. (Doc. A)
- What was *The Juvenile Miscellany* and what was Maria’s job there? (Docs. A, B)
- In 1829 she published The American Frugal Housewife, a self-help guide for women that included cleaning tips and recipes. How many years did it take to go through twelve editions? Does this mean that the book sold well? Other books like this were written by and for wealthy women. What made this book different? (Docs. A,C,J)
- At the height of her fame as a young, successful author, she met William Lloyd Garrison. Remind us who he was. What influence did he have on her? What did “Reforms” refer to? What did she have to “sacrifice”? Ask your partners in the “George Benson” group about how anti-slavery work was generally received in the North. (Docs. A,D)
- Maria went public with her strong views on slavery when she published An Appeal in Favor of that Class of Americans Called Africans in 1833. What was bold about the title itself?
- In the book she described many different effects of slavery. We have three examples here: the “chattel principle”, the effects on enslaved women, and the Middle Passage. Briefly describe these. Do you think Americans were used to being confronted with descriptions like this? How do you think they reacted? Discuss your answers with your teachers and your classmates. (Docs. E,F)

### “What was Northampton like before the Community arrived here?”

- Following the publication of the Appeal, Maria lost her job at *The Juvenile Miscellany* and people stopped buying her best-selling books. Friends and even family stopped talking to her. She and her husband David decided to leave Boston and find another way to make a living. They chose Northampton.

- Maria was disappointed by what she found here. She was particularly disappointed by the abolitionists who lived in Northampton. Why was that? Why did the Minister not speak out against slavery? (Docs. G,I)
- This is a long letter Maria wrote to another very famous abolitionist about her impressions of Northampton. It appears very detailed and complex but it made one very simple point. What was it? What did all the Northampton residents described here have in common? Why was this important? What effects do you think this had on peoples' views on the subject of abolishing slavery? Discuss your answers with others. (Doc. H)

“What were the Childs doing in Florence?”

- David and Maria moved to Florence to become farmers – to grow sugar beets. Why did they choose to grow this crop? Look up and tell us the significance of the “Free Produce” movement. Why was sugar such an important consumer item? (Docs. J,M)
- Making sugar from beets was a new process in 1838. It was developed in France and David was one of the first to bring this idea to the U.S. Describe some of the steps involved. Does this sound simple? Was David recognized for his efforts? (Docs. I,K,L)
- David gave up on his experiment after five years of hard work. Can you think of some reasons why he did not succeed? (Doc, M)

NOTES ON SOURCES

- A. Chronology of Lydia Maria Child.
- B. Title page of *The Juvenile Miscellany*, the nation’s first magazine for children.
- C. Front cover of Child’s best-selling book.
- D. Letter from Child to Anne Whitney, May 25, 1879.
- E. From An Appeal in Favor of that Class of Americans Called Africans (1833).
- F. See E. These devices were used aboard ships during the Middle Passage. They are hand and ankle shackles used to fasten prisoners together. A thumb screw, a torture device. And a speculum used to force feed prisoners who stopped eating.
- G. Letter from Child to Lydia B. Child (David’s sister), August 7, 1838.
- H. Letter from Child to Theodore Weld for his book Slavery As It Is, December 18, 1838. From Letters of Theodore Dwight Weld, Angelina Grimké Weld, and Sarah Grimké, 1822–1844, 1934
- I. From History of Florence, Massachusetts (1894).
- J. Prepared by the David Ruggles Center (2020)
- K. Hampshire Gazette, 1839.
- L. Copy of award.
- M. Open Letter published in *The Liberator* (1843).

**A****LYDIA MARIA CHILD CHRONOLOGY**

- 1802 Born Lydia Francis in Medford, Massachusetts.
- 1814 Her mother dies; she moves in with her sister and begins reading the Classics.
- 1822 Moves in with her brother and gets access to his large library; adds Maria to her name.
- 1824 First book is published, *Hobomuk*.
- 1826 Starts a private school for girls; edits the *Juvenile Miscellany*, America's first children's magazine.
- 1828 Marries newspaper editor David Lee Child.
- 1829 *The American Frugal Housewife* is published.
- 1832 David is a founding member of the New England Anti-Slavery Society.
- 1833 *An Appeal in Favor of that Class of Americans Called Africans* is published.
- 1834 Leaves her job at the *Juvenile Miscellany* and begins anti-slavery work.
- 1838 David and Maria move to Northampton to grow sugar beets.
- 1841 Moves to New York City to be the first woman editor of a national newspaper, the *National Anti-Slavery Standard*.
- 1843 Resigns as editor; Northampton sugar beet farm declares bankruptcy.
- 1850 Childs move back to the Boston area; Maria continues writing and activism.
- 1874 David Lee Child dies.
- 1880 Lydia Maria Child dies.

B

THE

# JUVENILE MISCELLANY.



“The child is father of the man ;  
And I could wish my days to be  
Bound each to each by natural piety,”  
WORDSWORTH.

—NEW SERIES—

VOL. III.

BOSTON :

PUBLISHED BY PUTNAM & HUNT.

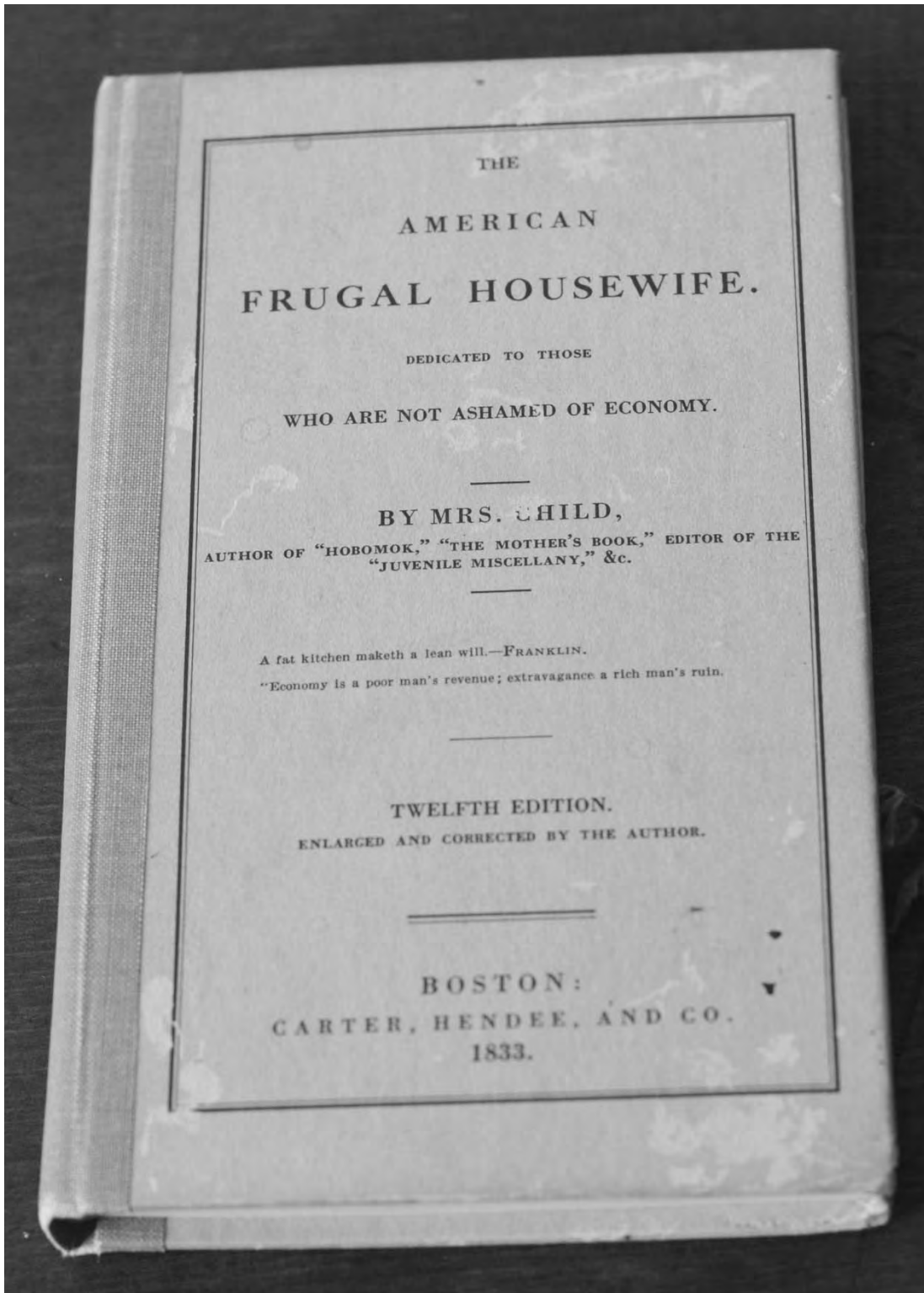
.....

1829.





©



- D** Lydia Maria Child to Anne Whitney, May 25, 1879 on her first meeting with William Lloyd Garrison, after his death the previous day.

It is wonderful how one mortal may affect the destiny of a multitude. I remember very distinctly the first time I ever saw Garrison. I little thought then that the whole pattern of my life-web would be changed by that introduction. I was then all absorbed in poetry and painting, soaring aloft, on Psyche-wings, into the ethereal regions of mysticism. He got hold of the strings of my conscience, and pulled me into Reforms. It is of no use to imagine what might have been, if I had never met him. Old dreams vanished, old associates departed, and all things became new. But the new surroundings were all alive, and they brought a moral discipline worth ten times the sacrifice they cost. But why use the word sacrifice? I was never conscious of any sacrifice. A new stimulus seized my whole being, and carried me whithersoever it would. "I could not otherwise, so help me God"!

Anne Whitney Papers, Wellesley College

*From An Appeal in Favor of That Class of Americans Called Africans (1833)*

Lydia Maria Child

**E** When this evil had once begun, it, of course, gathered strength rapidly; for all the bad passions of human nature were eagerly enlisted in its cause. The British formed settlements in North America, and in the West Indies; and these were stocked with slaves. From 1680 to 1786 two million, one hundred and thirty thousand negroes were imported into the British colonies!

In almost all great evils there is some redeeming feature—some good even where it is not intended: pride and vanity, utterly selfish and wrong in themselves, often throw money into the hands of the poor, and thus tend to excite industry and ingenuity, while they produce comfort. But slavery is all evil’--within and without—root and branch,—bud, blossom and fruit!

In order to show how dark it is in every aspect—how invariably injurious both to nations and individuals,—I will select a few facts from the mass of evidence now before me.

Arrived at the place of destination, the condition of the slave is scarcely less deplorable. They are advertised with cattle; chained in droves, and driven to market with a whip; and sold at auction, with the beasts of the field. They are treated like brutes, and all the influences around them conspire to make them brutes.

“Some are employed as domestic slaves, when and how the owner pleases; by day or by night, on Sunday or other days, in any measure or degree, with any remuneration or with none, with what kind or quantity of food the owner of the human beast may choose. Male or female, young or old, weak or strong, may be punished with or without reason, as caprice or passion may prompt. When the drudge does not suit, he may be sold for some inferior purpose, like a horse that has seen his best days, till like a worn-out beast he dies, unpitied and forgotten! Kept in ignorance of the holy precepts and divine consolations of Christianity, he remains a Pagan in a Christian land, without even an object of idolatrous worship—‘having no hope, and without God in the world.’

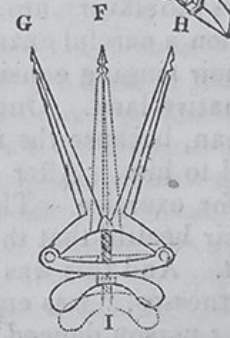
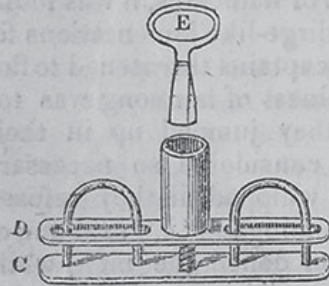
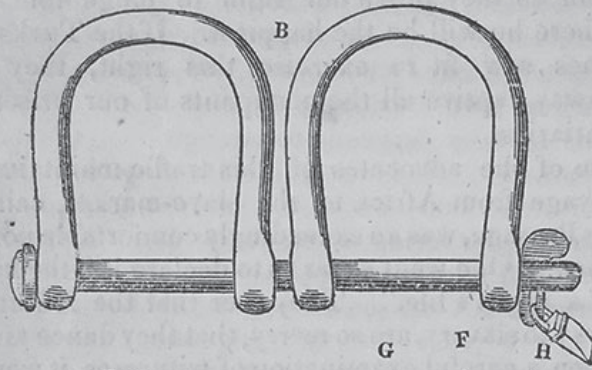
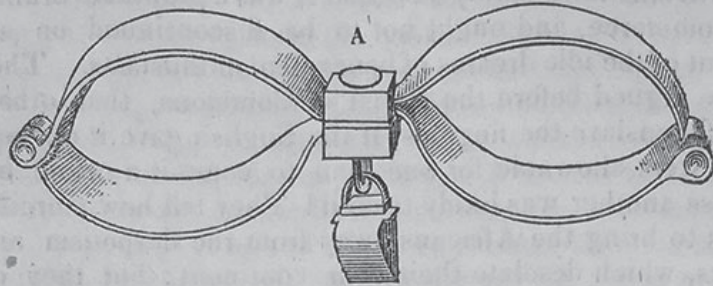
There is another view of this system, which I cannot unveil so completely as it ought to be. I shall be called bold for saying so much; but the facts are so important, that it is a matter of conscience not to be fastidious.

The negro woman is unprotected either by law or public opinion. She is the property of her master, and her daughters are his property. They are allowed to ‘have no conscientious scruples,’ no sense of shame, no regard for the feelings of husband, or parent; they must be entirely subservient to the will of their owner, on pain of being whipped as near unto death as will comport with his interest, or quite to death, if it suit his pleasure.

Those who know human nature would be able to conjecture the unavoidable result, even if it were not betrayed by the amount of mixed population. Think for a moment, what a degrading effect must be produced on the morals of both blacks and whites by customs like these!

Considering we live in the nineteenth century, it is indeed a strange state of society where the father sells his child, and the brother puts his sister up at auction! Yet these things are often practised in our republic.

F





Miss Lydia B. Child, West Boylston, Mass. Northampton Aug. 7 1838

Dear Sister

Concerning our worldly prospects, we can say nothing as yet, for the beets must first be grown before they can be manufactured, but the season has been highly favorable to us. David hired about an acre, which he planted with sugar beets. He has worked in it like a dog. I have been down a great many times and helped him weed, three or four hours at a time. I must boast a little. I have cut out and made a thin woolen frock-coat for him. I can't say it looks as if done by a tailor; but it is really quite passable. The prices of tailoring, and indeed of all kinds of labor, are very high here. I think steady and industrious laboring people could hardly fail to get ahead fast here. We have been treated with much politeness, especially by some among those called the upper classes. But the kind of welcome we expected, viz. from abolitionists, has been very scanty. I was told that two thirds of the town were abolitionists. It may be so, but they keep it wonderfully to themselves. As a general rule, they evidently consider abolition as secondary to the advance of sectarian doctrines, and the respect due to the clergy. I have seen but two who seemed to me real abolitionists.

Directly under our windows is the handsome mansion of Mr. Napier from S. C. He made his fortune by selling slaves at auction & still continues in partners at the South. He is fiery irascible on the subject of Anti-slavery; and I am afraid the citizens here are generally too much afraid of offending him. He is deemed a very pious man, for he pays two hundred dollars a year to support a pro-slavery, Calvinist minister, always goes to Monthly Concerts of Missions, prays loud enough to be heard all round the neighborhood, and is diligent in Sunday school, when he teaches that the Africans are descendents of Ham, and that God has expressly ordained them to perpetual slavery.



To Theodore Dwight Weld

Northampton. Dec. 18th 1838

Dear Friend & Brother,

Though almost a stranger here, I have been deputed to answer the interrogatories in your letter to Mr. Williston. The result of my inquiries is as follows.

Miss Margaret Dwight, Prinbipal of the Gothic Seminary for young ladies, has resided considerable at the South. She generally has 5 or 6 Southerners among her pupils; and she is engaged to educate a constant supply of teachers for a similar school, established under her auspices, in Georgia. She is very fond of the Southern institution, and strongly prejudiced against abolitionists. Her situation entitles her to influence the young a good deal.

Sarah Brackett, Lucy Dewey, and Harriet Clark have gone from here to teach in Georgia. Roxana Hunt went to teach in Alabama. Thankful Wright went as teacher to Virginia, and married a slave-holder there.

Mr. Sheldon went from here for his health, and now teaches in S. Carolina. Says he acts on the strictly non-committal system. He was however rejected in one school, because he would not go quite so far as to say he should be willing to *buy* slaves.

Mr. H. A. Dwight is a teacher in Georgia.

Elizabeth Long married Stebbins Lathrop, a N. England man, who now keeps store in Savannah, Georgia. Her half-brother Joseph Stebbins is in the same store.

Frances Dickenson married Mr. James Lyman, both of Northampton. He now keeps store (at Fort Gibson, Mississippi.) in St. Louis, Missouri. Her brother is in the same store. His partner is a slave-holder: whether he is or not. is unknown. He is quite furious on the subject. Told Mr. Williston "he was glad Lovejoy was shot—he deserved death."

Deacon Luther Clark's daughter married Wm Wells, both of Northampton. He now keeps store at Fort Gibson, Mississippi. Her brother is in the store with him. He began by buying a woman from compassionate motives, as he said, to prevent her from being separated from her husband. Has since increased his stock of slaves, and speculated in Texas lands. Hates abolitionists, and has mightily influenced his own and his wife's relations against them.

David Jewett is in business in Vicksburg, Mississippi. His father here is perfectly furious against abolitionists.

Dr. Legur of this place has a son in Vicksburg. According to his own story, he was active in the mob there—boasted of having shot the first gambler that was filled.

King Hunt, son of the late Doctor Hunt, a drinking, bad-tempered young man? More than suspected of setting fire to his uncle's barn, and breaking open his store. He ran off, and became a slave-overseer somewhere South.

John Stoddard, nephew of Arthur Tappan, married a Georgian lady, rich in slaves. He carries on a large plantation near Savannah. His influence on this subject is very pernicious. He brought on two slaves, (not his own, but hired) and was parading the streets, with them walking behind him, all last summer. One, of these slaves was a pert, wanton woman, evidently trained to go about in the shops and taverns, preaching up the exalted merits of slavery, telling how she pitied and despised free negroes, how easily she could make her \$12 a week &c. The other slave appeared sad and unhappy, and was very vigilantly guarded. John Stoddard told his sister-in-law that they had serious scruples about bringing her to the North, because she looked so discontented. His lordship was in a high state of excitement after visiting the High School here. He could not become reconciled to the monstrous fact that the children of *poor people* were allowed to learn chemistry, botany, &c.

Lyman Hinkley, grandson of Judge Hinkley, married a South Carolinian, rich in slaves. They reside here. All the family connexions have a bitter hostility to abolitionists.

The son of Judge Lyman edits the Brunswick Advocate in Georgia.

Edward Lyman, merchant in Natchez

Mr. Whitney, merchant in Alabama.

James Greenwood, merchant, Alabama. He was a poor orphan helped along by William Stoddard, by whom he was treated like a very brother. I lately heard a most insolent letter from him to Mr. Stoddard, forbidding him to write or send anything to him about emancipation 1<sup>4</sup>

Lyman Clapp, in a Bank at Natchez.  
Mr. Parsons, dentist in Natchez.  
Edward Storrs clerk in Georgia.  
Eli Lovel & wife, cabinet maker, Georgia.  
Franklin Parsons, d'o do

Mr. Thomas Napier, formerly a slave-auctioneer in Charleston S.C. Owns a large establishment here; and having the name of being a good, pious man, dons the more mischief on this subject. Very irritable on the subject of slavery. Rose and answered Arnold Buffum with a good deal of warmth when he first lectured here. Being about to go South on business, he published a letter assuring his friends that he was uncontaminated by Northern abolition. Said to have sold all his slaves, when he came here. Holds landed property at the South, and was concerned in a Rice business between Northampton & Charleston; but that failed. Has a great deal of Southern company at his house. Deacon of Mr. Mitchell's church, and Sunday School teacher. He teaches his class that the negroes are descendants of Ham, (fore)ordained by God to be forever "servants of servants." There are many abolitionists in the same church and Sunday school; but they keep as whist as a mouse, when a cat is about the premises. Deacon Napier admired and patronized Gurley greatly, during his late visit here.

Mr. Hibbins, son-in law of Mr. Napier, resides here. Was formerly a slave-holder in S.C. Said to have sold his slaves when he came away. Said to have come North because he did not like to educate his children in a Southern state of society. Less irritable upon the subject than Napier, but contrives to slip smoothly over it. Deacon at Mr. Mitchell's, and Sunday School teacher.

Mr. Mitchell has a salary of \$800; of which \$250 was formerly paid by Messrs Napier & Hibbin. In consequence of pecuniary losses, they now pay him but \$100. Mr. Mitchell opposed to all reforms; but seldom comes out in any form that can be met by open discussion. Refuses to sign petitions; makes inuendoes in his sermons; thinks slavery wrong in the abstract, but finds something very lovely in slave-holding Christians— (refuses to sign petitions,) and diligently circulates Dr. Wayland's Limitation. When Moses Breck, one of his parishioners, tried to get leave for Mr. Colver to lecture in his pulpit, after starting various objections, he at last said, "Why Mr. Breck, if such things are done, it will drive Mr. Napier and Mr. Hibben out of town." He was not even willing that Mr. Colver should preach for him on Sunday, though he promised to say nothing about abolition. Mr. Mitchell replied he was afraid his people would not like his exchanging so often; but a very few weeks after, Dr. Leland of S. Carolina, who was staying at Deacon Napier's, preached for him all day.

Mr. Church, who resides on Round Hill, was formerly a slave-holder in Kentucky. Said to have sold his slaves when he came North. Has a son now a slave-holder, and owns landed property at the South. Attached to the Southern institution; but a timid, quiet man, who says little.

The Hotels here full of Southern travellers, attracted by the beauty of the scenery. Landlords have no love for abolitionists. Partridge, of the Mansion House, was quite angry with Mr. Child for asking a colored man there if he were free. "I dislike slavery as much as you do," said Mr. Partridge; "but then I get my living by slave-holders."

Since the Rice-Hulling manufactory failed, I know of no establishment here connected with the South. Mr. Whitmarsh of the Silk Factory, has a good many Southern customers in the way of eggs and mulberries; but I never heard of anything like partnership."

Of the numbers who have gone from here to the South, I have *heard* of but two, who do not apologize for slavery, and dislike abolitionists. Two of the female teachers write to their friends that they think worse of slavery than ever; but what they say there I know not.

If any individuals here know cases of cruelty by their own observation, they are not those who choose to tell.

So endeth my testimony. Disgusting as the picture is, we are probably freer from the pollution than most large towns in N. England, because little business is done here, and manufactories are small and few.

Very Respectfully,  
L M Child

Before closing this chapter mention should be made of two families afterwards noted in the literary world, who at this time were residents of Florence. While the mulberry fever was raging, another enterprise was also being discussed, namely, the making of sugar from beets. Mr. Child had been in France, where the culture of the beet for this purpose was quite extensive, and, on returning in the spring of 1838, he came to Northampton, determined to make sugar from beet roots. The first year he cultivated a few acres, and in 1840 he invented a "beet cutter" and an improved process for



CHILD PLACE ON EASTHAMPTON ROAD.

obtaining the sugar. Soon after he bought a farm on the road to Easthampton, near the peat swamps, and here Mrs. Child wrote some of her works. Mr. Child had twenty acres of sugar beets planted at the "Silk Factory Farm," and some machinery was put in the oil mill. Another of his schemes was to press peat that it might be used for fuel. Although he spent considerable money on both these enterprises, neither proved successful, and about 1847 Mr. Child moved from town.

Mrs. Child was not pleased with this region. In her "Letters" she says: "I have never been so discouraged about abolition as since we came into this iron bound valley of the Connecticut." And again: "If I were to choose my home, I certainly would not place it in the valley of the Connecticut. It is true, the river is broad and clear, the hills majestic, and the whole aspect of outward nature most lordly. But, oh! the narrowness, the bigotry of man!" At this time the influence of Jonathan Edwards was still felt, and the old time theological spirit had not been supplanted by the broader religious toleration of to-day.



1

*Sugar went from being an expensive luxury item reserved for rich people to being common and affordable by the early 1800s. Sugar cane plantations in the Caribbean and the Southern U.S. used slave labor to produce molasses in large quantities that was offered at low prices. This was difficult, grueling and dangerous work for enslaved persons that resulted in high mortality rates. Molasses could be refined to make crystallized sugar that was added to coffee, tea and cocoa, all newly available to the majority of Americans. People quickly became accustomed to sweetened drinks and foods and the demand for sugar skyrocketed.*

*The American Frugal Housewife was the right book that came along at the right time – hence its success. Married men at that time were increasingly leaving their work on the farm to work in factories and shops. Women were expected to raise families and manage the household alone with limited means and little hired help. Married men and women now operated in separate spheres for the first time – each with important jobs to do. Child's book was a “how-to” manual for middle-class women who were “not ashamed of economy”. It included practical tips for cleaning and cooking on a budget. It encouraged American housewives to embrace their new roles and create welcoming homes using “good sense” and hard work.*

*Sources:*

*Jack Larkin, The Reshaping of Everyday Life (New York: Harper and Row, 1988)*

*Daniel Walker Howe, What Hath God Wrought (Oxford, U.K.: Oxford University Press, 2007)*

K

**BET. SUGAR.—MR. HAWLEY.**—Since the mulberry fever has subsided and political aspirants are, for a while, reclining upon their oars, allow me to call your attention to the labors of our indefatigable citizen, David L. Child.

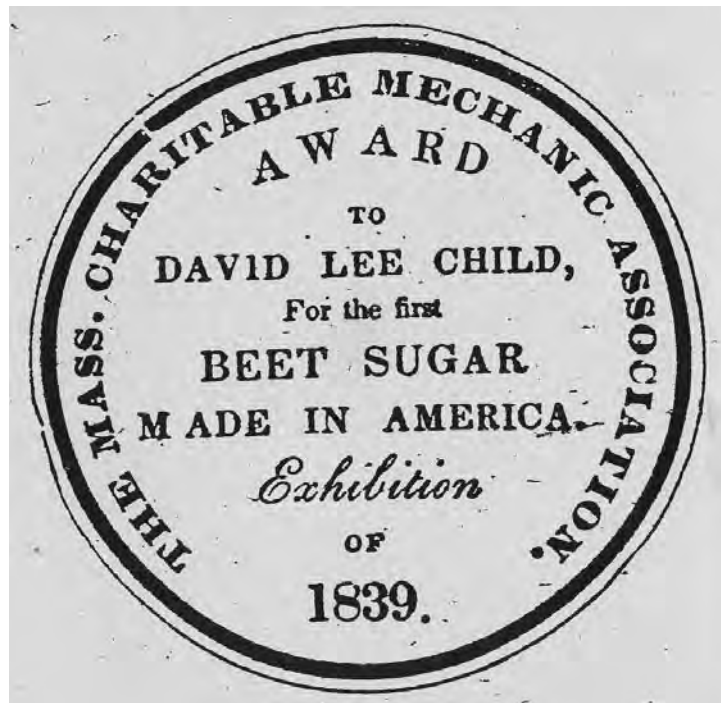
I have watched the the progress of his experiments with no small degree of interest, while the remark has come from almost every quarter, 'The beet sugar humbug has exploded.' In view of the result of these experiments, I am thoroughly convinced of the practicability of manufacturing Sugar from the beet, in New England; and doubt not, that the time is near at hand, when beet sugar will be put down as an important item among the productions of the United States.

Mr. Child has made some valuable improvements in the process of manufacturing, such as will doubtless diminish very much the labor and expense. A machine for cutting the beets, invented by him, I think is vastly superior to any now in use.

After being cut, the beet is dried so thoroughly that it may be converted by grinding, into an impalpable powder. For this purpose, an article has also been invented by Mr. Child, which, by using steam, will save expense and give to the sugar a far better color. (This powder may be kept for any length of time, without injury.) The next step in the process is to dissolve the soluble parts of this powder, and cause the liquid to filtrate through animal carbon. Lime is also used, to neutralize the acidity of the beet.

Mr. Child of this town exhibited two samples of Beet Sugar of his own manufacture. The sample of refined is supposed to be the first specimen of refined native Beet Sugar, of considerable size, ever presented to the American public.

L



M

To the Liberator

NORTHAMPTON, July 14, 1843.

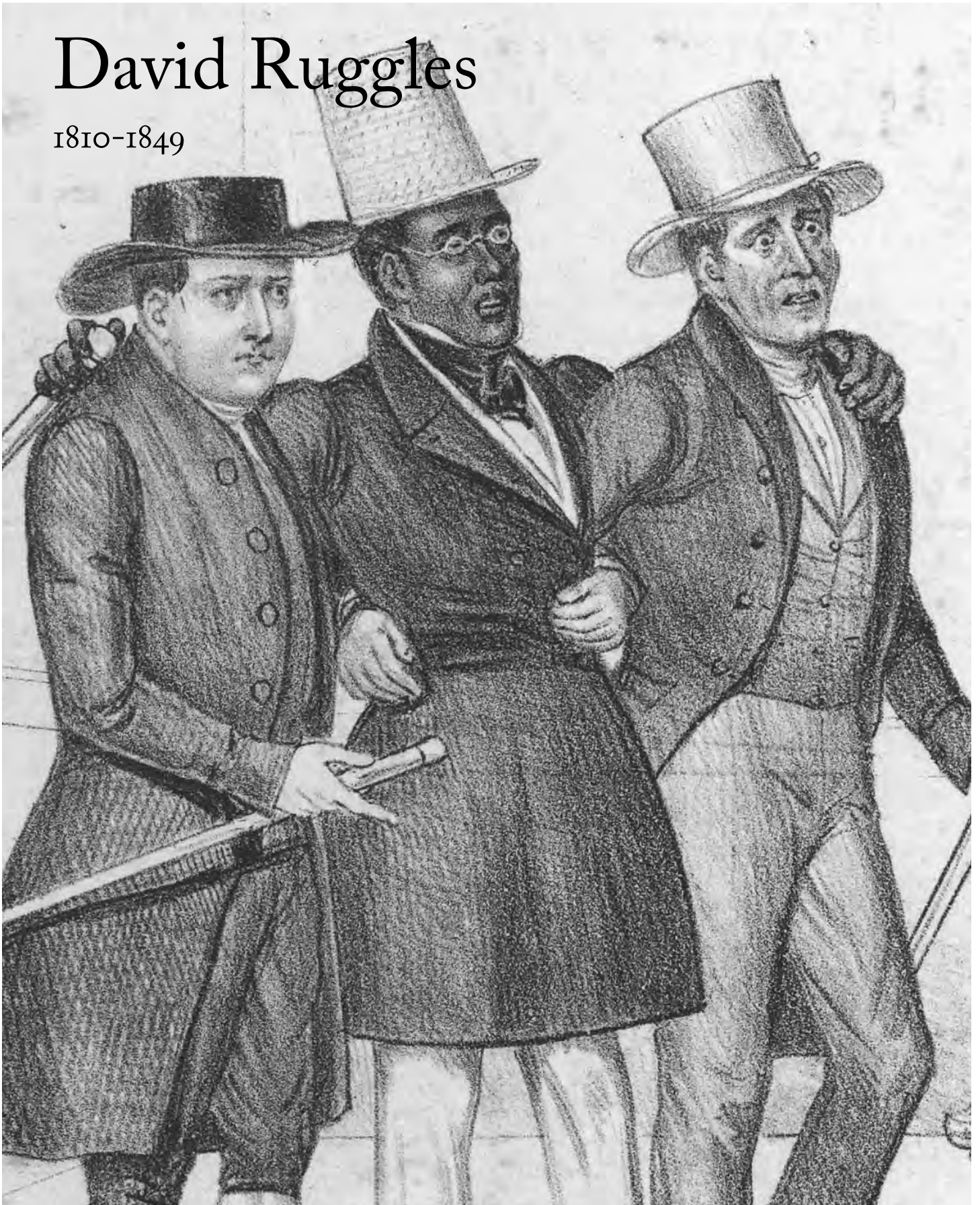
My Dear Friend,

Our able and vigorous anti-slavery coadjutor, D. L. CHILD, is still here, but expects to leave for New York (via Boston) in all next week, to assume the editorial management of the Standard. Success has not crowned his efforts in the sugar-beet cultivation, but he has probably done all that any one could have done, in his circumstances, and deserved something more than success. He has toiled early and late, in season and out of season, not 'like a slave,' but like a freeman and 'with a will,' and far more severely than a human being ought to toil. He has exhibited immense energy and resolution, and, especially for one 'bred to the law,' and fond of literary pursuits, astonishing industry. The location of the land which he has tilled is very pleasant, and he has made some substantial improvements on it. I regret, for the sake of humanity, as well as for his own sake, that his experiment has failed; for an additional blow would be given to slavery, if free sugar could supplant that which is raised by slave labor—as it will, unquestionably, at a day not far distant. The Standard, under his care, cannot fail to be an ably conducted journal. He has great qualities of mind, and has been identified with the anti-slavery cause from an early period.

Wm. Lloyd Garrison.

# David Ruggles

1810-1849



“Who was David Ruggles and what was he doing in Florence?”

## **David Ruggles**

### Introduction:

You stand before the site of the first facility built in the United States specifically as a hydropathic hospital. This alternative medical treatment was practiced by David Ruggles, a member of the Association. He first learned the cure in order to heal himself, since he arrived in Florence with serious health problems. Ruggles’ ailments were the result of difficult and dangerous work he did assisting fugitives from slavery on their way North. He was another important hero in the fight for freedom and dignity for all African-Americans who made his home in Florence.

### Who was David Ruggles?

- Briefly describe David Ruggles’ anti-slavery work in New York City before he moved to Northampton. He merged two distinct roles as a journalist and an activist. What were some of the things he did and how did he merge those roles successfully? How were anti-slavery workers like Ruggles treated at that time? (Docs. A,B,D,E)
- Why was Frederick Douglass always grateful to Ruggles and why did he remain a lifelong friend? How did Ruggles assist Douglass as he had hundreds of others? (Doc. E)
- Why did Ruggles leave his work in New York City and move to Northampton? Why do you think he chose to settle here? (Docs C,E)

### Did Ruggles continue his anti-slavery work in Northampton?

- In spite of his physical ailments, we have evidence that Ruggles was still a writer and activist against slavery while living here. What do you see?
- The abolitionists in Northampton were celebrating the anniversary of “West India Emancipation”. What were they referring to and why was this so significant? This answer will require outside research. (Doc. G)
- Describe the event for us. How was it received by the people of Northampton? What was Ruggles’ role in it? (Doc. F)
- David Ruggles did not stop writing after he arrived in Florence. We have a public letter of support addressed to his friend Frederick Douglass soon after the latter started his own abolitionist newspaper, the *North Star*. What point was he making? Who was he addressing? What was he calling on them to do? What do you make of Ruggles’ writing style? (Doc. H)

### What was the Water-Cure?

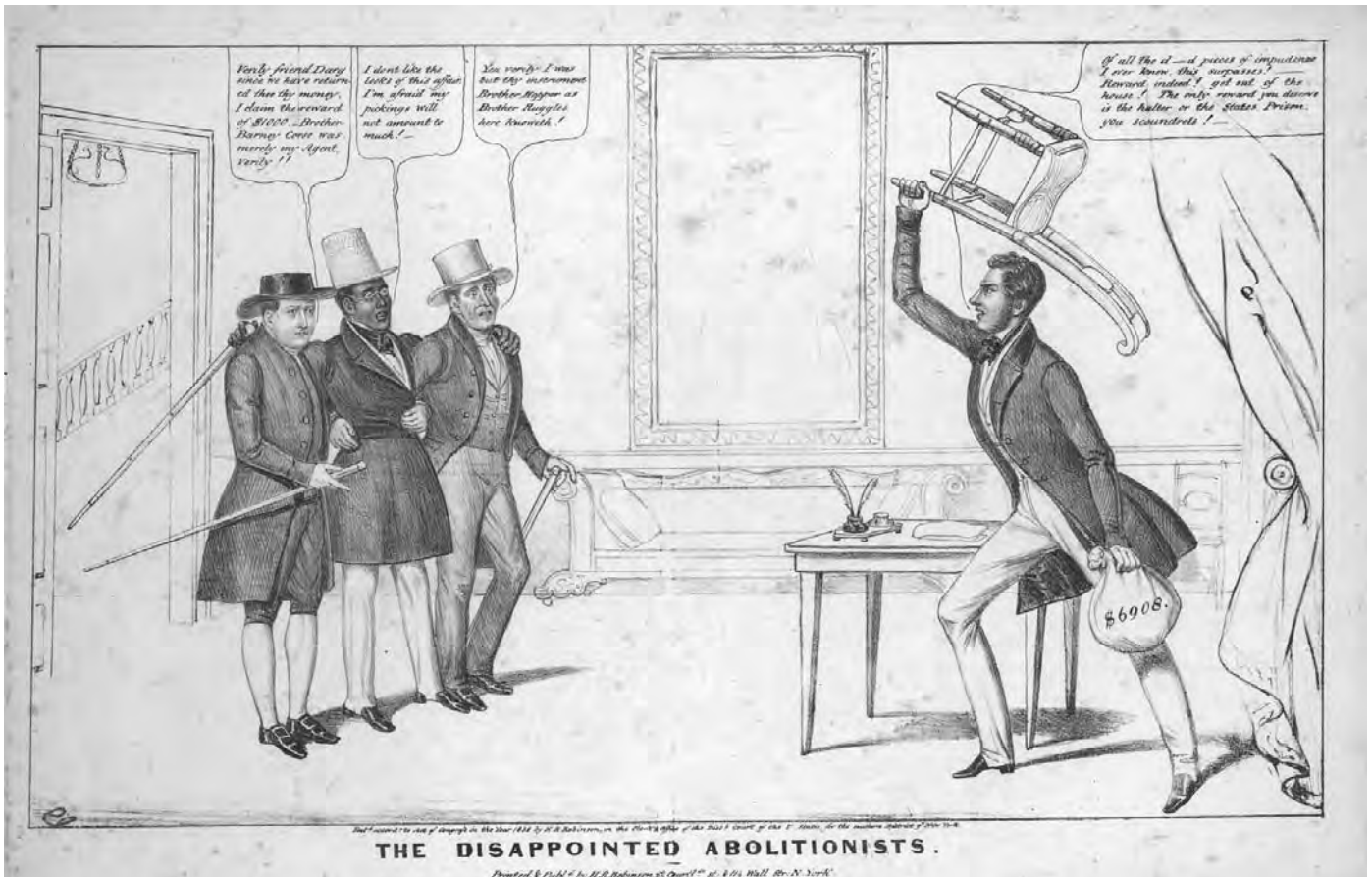
- As we have seen in Documents C and E, Ruggles arrived in Northampton a very sick man and

was offered care in the Community. Before he left New York City, Ruggles underwent a series of “conventional” medical treatments that left him even weaker and sicker. Why do you think? Can you describe some of these treatments? (Doc. I)

- Ruggles arrived here eager to try an “alternative” cure that was offered to him. The treatment helped him so much that he learned how to administer it himself and he opened his own Water-Cure establishment. He needed help to do this. What was he asking for in this public letter he had printed in a newspaper? Who was it addressed to? (Doc. J)
- Can you describe the Water-Cure for us? How were patients treated? What made for the full experience including bathing, drinking, accommodations, diet and exercise? Does this sound like a relaxing Day-Spa experience to you? (Docs. J,K)
- Ruggles wrote about his own “passage through the crisis”. Austin Ross also described his son’s “painful crisis” as a critical moment in his treatment. Describe this for us. What do you make of this? Would you try it? (Doc. L)
- Dr. Ruggles established the first Water-Cure in the United States here. Many prominent abolitionists, like William Lloyd Garrison, took the cure with him. He developed a national reputation for helping patients with a large variety of ailments. Unfortunately, his own symptoms returned and he was unable to cure himself a second time. David Ruggles died in Florence, aged 39.

#### NOTES ON SOURCES

- A. Chronology of David Ruggles’ life and work.
- B. From The Rising Sun by William Wells Brown (1882).
- C. From “The Hazards of Anti-Slavery Journalism” by Graham Hodges (2000).
- D. From “What I Found at the Northampton Association” by Frederick Douglass (1894).
- E. From My Bondage, My Freedom, by Frederick Douglass (1855).
- F. Open Letter published in *The Liberator* (1843).
- G. Notice published in the *Hampshire Gazette*, July 25, 1843.
- H. Letter to the Editor published in the *North Star* (1848).
- I. From The Reshaping of Everyday Life, by Jack Larkin (1988).
- J. Open Letter printed in *The Liberator* (1844).
- K. Letter from William Lloyd Garrison to his wife, Helen, July 18, 1848.
- L. Letter to the Editor written by Community member Austin Ross, published in the *Hampshire Gazette* (1847).



The Disappointed Abolitionists, cartoon by Edward W. Clay, 1838 (courtesy www.periodyssey.com)

**A**

## DAVID RUGGLES CHRONOLOGY

- 1810 Born in Norwich, Connecticut
- 1827 Left Norwich for New York City
- 1833 Began abolitionist work as travelling agent for the Liberator and the Emancipator
- 1834 Opened first African-American owned bookstore/reading room
- 1835 Appointed Secretary of the New York Vigilance Committee
- 1838 Assisted Frederick Douglass, one of over 600 fugitive slaves he helped
- 1838 Published first African-American magazine, *Mirror of Liberty*
- 1842 Moved to Northampton Association
- 1846 Opened the Northampton Water Cure
- 1849 Died in Florence

**B**

### DAVID RUGGLES.

OF those who took part in the anti-slavery work thirty-five years ago, none was more true to his race than David Ruggles. Residing in the city of New York, where slaveholders often brought their body servants, and kept them for weeks, Mr. Ruggles became a thorn in the sides of these Southern sinners. He was ready at all times, in dangers and perils, to wrest his brethren from these hyenas, and so successful was he in getting slaves from their masters, and sending them to Canada, that he became the terror of Southerners visiting northern cities. He was one of the founders of the celebrated underground railroad.

Harassed by the pro-slavery whites, and betrayed and deserted by some of his own color, David Ruggles still labored for his people.

He was deeply interested in the moral, social, and political elevation of the free colored men of the North, and to that end published and edited for several years the "Mirror of Liberty," a quarterly magazine, devoted to the advocacy of the rights of his race.



- C** “He was a whole-souled man, fully imbued with a love of his afflicted and hunted people, and took pleasure in being to me, as was his wont, ‘Eyes to the blind, and legs to the lame.’ This brave and devoted man suffered much from the persecutions common to all who have been prominent benefactors. He at last became blind, and needed a friend to guide him, even as he had been a guide to others. Even in his blindness, he exhibited his manly character. In search of health, he became a physician. When hope of gaining his own was gone, he had hope for others. Believing in hydropathy he established, at Northampton, Massachusetts, a large ‘Water Cure’, and became one of the most successful of all engaged in that mode of treatment.”

Frederick Douglass, *My Bondage, My Freedom*, 1855

- D** David Ruggles, an African-American printer in New York City during the 1830s, was the prototype for black activist journalists of his time. During his twenty-year career, Ruggles poured out hundreds of articles, published at least five pamphlets and operated the first African-American press. His magazine, *Mirror of Liberty*, intermittently issued between 1838 and 1841, is widely recognized as the first periodical published by a black American. Ruggles also displayed unyielding courage against constant violence, which eventually destroyed his health and career. His story reveals the valor required of a black editor struggling against the pitiless hatred of the pro-slavery forces and the yawning indifference of most Americans. He was an agent, printer, publisher and subject. He was in fact America’s first black working journalist. His career epitomized the fusion of professionalism and activism, so characteristic of later black journalists, that would propel him to the center of racial conflict.

**E** My impressions of the Community are not only the impressions of a stranger, but those of a fugitive slave to whom at that time even Massachusetts opposed a harsh and repellent side. The cordial reception I met with at Florence, was, therefore, much enhanced by its contrast with many other places in that commonwealth. Here, at least, neither my color nor my condition was counted against me. I found here my old friend, David Ruggles, not only black, but blind, and measurably helpless, but a man of sterling sense and worth. He had been caught up in New York city, rescued from destitution, brought here and kindly cared for. I speak of David Ruggles as my old friend. He was such to me only as he had been to others in the same plight. Before he was old and blind he had been a coworker with the venerable Quaker, Isaac T. Hopper, and had assisted me as well as many other fugitive slaves, on the way from slavery to freedom. It was good to see that this man who had zealously assisted others was now receiving assistance from the benevolent men and women of this Community, and if a grateful heart in a recipient of benevolence is any compensation for such benevolence, the friends of David Ruggles were well compensated. His whole theme to me was gratitude to these noble people. For his blindness he was hydropathically treated in the Community. He himself became well versed in the water cure system, and was subsequently at the head of a water cure establishment at Florence. He acquired such sensitiveness of touch that he could, by feeling the patient, easily locate the disease, and was, therefore, very successful in treating his patients.

**F** To the Liberator

NORTHAMPTON, August 2, 1843.

Yesterday was the anniversary of a day that has given birth to the most extraordinary and glorious event of the present century, the celebration of which will doubtless be observed until not a slave be left to clank his chain in any part of the world. I wanted to be at the great gathering of anti-slavery spirits at Dedham – at the convention in Lowell-and wherever jubilee meetings were held on that day; but I could only be in one place, and at one meeting and found it more convenient to be here than any where else. We made application, through a large committee, for the First Congregational meeting-house – one of the most commodious in the Commonwealth – with very little hope of success; but our request was granted, (not without hesitancy and fear on the part of the parish committee,) and we accordingly occupied it all day. Our meetings were not thronged, as they ought to have been, and as they would have been, if the clergymen of the place had exerted themselves to induce the people to attend; but, though few of the village residents were present, a respectable number convened from the neighboring towns, the members of the Industrial Community turned out *en masse*, in true abolition style. Our widely and worthily known colored friend, DAVID RUGGLES, was called to the chair, and presided in a very satisfactory manner. Until he was afflicted with ophthalmy, he devoted himself to the task of breaking the fetters of his oppressed countrymen with indomitable courage and unconquerable zeal. His sight is somewhat better, but far from being restored, the loss of which affects not only himself, but very seriously the cause of the hunted fugitive.

William Lloyd Garrison

⑥

### GLORIOUS JUBILEE!

The friends of humanity in Northampton and towns adjoining, without distinction of party or sex, are requested to meet in Northampton on the **FIRST OF AUGUST**, to celebrate the thrilling event of the West India Emancipation of **EIGHT HUNDRED THOUSAND** of our fellow creatures from the thralldom of slavery and their restoration to manhood.—An event pregnant with interest to the whole human family; showing the progress which humanity has made over oppression, and the prospect of a coming better age. Let the humane, philanthropic, and christian—all unite in celebrating this blessed event, as the harbinger of the jubilee to be proclaimed to the 2,500,000 bondmen in the United States.

The services will be commenced in the **FIRST CONGREGATIONAL CHURCH**, at 10 o'clock, A. M., with an Address on Emancipation in the West Indies, by Professor Adam, to be continued by William Lloyd Garrison and others.

*George Benson,  
Isaac Clark,  
John Bridgman,  
William Adam,  
Sophia Ford,*

*Oliver Warner,  
E. D. Hudson,  
Frances P. Judd,  
David Ruggles,  
Eliza B. Wall,  
Stephen Rush,*

July 25.

Committee of Arrangements.

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 COMMUNICATIONS.
 

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NORTHAMPTON, Jan. 1; 1818.

DEAR FRIENDS DOUGLASS & DELANY :—

The specimen number of the *North Star*, is just what it should be—a beacon light of liberty, to illuminate the pathway of the bleeding, hunted fugitive of the South; and to arouse our disfranchised fellow countrymen and women of the North, who are lulled to sleep by the siren song of Liberty, while we are *slaves*, to all intents, purposes, and constructions, in any State within this SLAVEHOLDING UNION. Let it be seen and felt, that while our brethren and sisters of the South are slaves to *individuals*, we, of the North, are slaves to the *mass*. Let the whole truth in regard to our real condition be so clearly shown, that our colored brethren, who believe themselves free, may understand, that in the United States of America, there are no “*free colored men*,” and that there never can be, so long as there is no concert of action; and our *neutrality* continues to clog the wheels of the car—EMANCIPATION. On this subject, may the light of the North Star be like that of the inflexible Sirius, that never waxes nor wanes, until our brethren, who are sleeping in calm security, shall awake to the dangers which surround them, and take such observations from the beacon-light as shall point them to the haven where they should be, in the full enjoyment of freedom, not slavery; rights, not privileges.

Ever yours for Human Freedom,  
 DAVID RUGGLES.

1

*“Bleeding and blistering purging and puking” were the remedies that American-physicians, and many other healers, offered their patients. The most dramatic was bleeding or venesection. The practitioner opened one of his patient’s veins with a sharply pointed lancet and let the blood flow into a basin until he judged that a therapeutic amount had been withdrawn. For localized injuries and infections patients were “blistered”; a caustic substance was applied to the skin to raise a blister and produce a serous discharge. Some physicians reached even deeper into tradition and bled by applying leeches—bloodsucking invertebrates—to the skin. The most common remedy of all was “purging”—administering massive doses of cathartics, or powerful laxatives. Almost as frequent was “puking,” or dosing heavily with emetics to induce copious vomiting. Other drugs produced different forms of fluid emission like salivation, sweating or frequent urination. Blood, pus, vomit, feces, sweat or urine were the tangible evidence that the dose had “operated.” In describing illnesses and their treatment, ordinary Americans sometimes went into graphic detail about the copiousness and consistency of the patient’s discharges.*

**Letter from David Ruggles.**

We trust a sympathy will be awakened in behalf of this deserving brother, when his situation, disclosed by the following letter, is generally known.

NORTHAMPTON ASSOCIATION OF EDUCATION AND INDUSTRY, July 22, 1844. }

DEAR GARRISON:

I send this, to communicate my grateful acknowledgments to yourself, Wm. C. Nell, J. B. Smith, B. Weedon, J. T. Hilton and other friends in Boston, who contemplate holding a special meeting of the friends of freedom, to secure the pecuniary means to sustain me through the water cure,—and to suggest that I doubt the necessity of such a meeting, as I shall need but a small sum. Being now successfully progressing in a six months' course of hydropathy, which rationally requires an uninterrupted series of swathing, fomenting and bathing, by showering, plunging and dashing, it will be impossible for me to be in Boston until after a passage through the crisis.

Please to say to friend Frederick Douglass, that he would oblige me as he is travelling from place to place, to inform Anti-Slavery of my whereabouts, and what I am endeavoring to accomplish—that having been to a considerable expense in constructing a bathing-house where I could obtain a douche from a spring of pure water, and for other necessary conveniences, I am quite out of funds, and that I want about one hundred dollars as soon as it can be conveniently furnished, with the understanding that it will be my pleasure to return the same, should hydropathy restore my vision, that I may enjoy the blessed privilege of wearing out in the service of humanity.

Your friend,

DAVID RUGGLES.

K

TO HELEN E. GARRISON

Northampton, July 18, 1848.

Dear Helen:

Of course, I spent the night at the Infirmary. Dr. Ruggles was rather desirous of giving me a "half bath" before I went to bed, but I preferred to begin in the morning, and start, if not go through, "by daylight." My bed is a Single one, and being composed of straw, did not feel quite natural; but I shall soon get used to it, though I should prefer a good solid mattress. I awoke as early as 3 o'clock, and heard the packers stirring about, preparatory to packing their patients; and though I knew I was not to be packed, yet I lay expecting every moment to be summoned to my "half bath." It was not till 6 o'clock, however, that my turn came, and the interim I spent in dreaming that I had already gone through the process, and also of many other things. The bath was refreshing, and after taking it, I had a fine ramble, from which I have returned to write this hasty epistle to you. In half an hour, I am to be rubbed down with a wet sheet. There will be very little time allowed either for reading or writing. Indeed, the Dr. enjoins abstinence from both, as much as possible. Our breakfast was made up of wheat and rye bread, cracked wheat boiled like hominy, stewed prunes, milk, and cold water. The Dr. does not wish me to use much milk, as he says it is not good for my humor. He has now eighteen patients in all.

Ever yours,

Wm. Lloyd Garrison.



**L** Hydropathy.

Mr. Editor:--Although many of your readers have been made acquainted with Dr. Ruggles' skill in detecting the symptoms of disease by the sense of touch and of the happy results that have attended his application of the water treatment in remarkable cases, I should deem it a privilege, to be allowed, through the columns of your paper, to state, for the information and encouragement of such as may be suffering from scrofulous humor, the result of his treatment in the following case. My son, ten years of age, inherited this debilitating disease from his mother. From his infancy I resorted to the remedies of the regular physicians, and the various quack medicines in use, without avail. In the summer of 1845, his symptoms became more alarming. Nausea, vertigo, inflammation of the bowels, and extreme weakness of the nervous system, were among the symptoms which deeply concerned the family for his future prospects. At this time he was examined by Dr. Ruggles, who considered him a good case for the cure. I at once placed him under his care, where he remained about seven months; during which time he had a painful crisis, which commenced on the trunk of his body and extended down the legs, to the feet and toes, which became inflamed and swollen to more than twice their ordinary size; the color of his feet changing alternately, from a red to a purplish hue. They finally became suppurated, in which state they continued about six weeks, the humor exuding from the sides of his feet, and the ends of his toes, leaving the system entirely free from disease. Since leaving the Cure he has grown as fast as could be desired, and continues in the enjoyment of good health.

Austin Ross. Northampton, Dec. 16, 1847.



Sarah Lloyd Askin

1818-1906

Luther Askin

1844-1929

Henry Anthony

~1785-1888

Laura Knowles Washington

1813-1888

“What was life like for the ‘Free Black’ population living in Florence?”

## **Henry Anthony, Laura Knowles-Washington, Sara and Luther Askin**

### Introduction:

You stand near several houses that were owned by African-American families before the Civil War. These families were not members of the Association, but they likely settled here to be nearby. They felt safe and welcomed in Florence, and by 1850, African-Americans accounted for ten percent of the population. In looking at the lives of Henry Anthony, Laura Knowles-Washington, and Sara and Luther Askin, we get a picture of what life was like for “Free Blacks” living in the North, and what made the village of Florence a special place.

### What was life like for “Free Blacks” living in Massachusetts in the 1840s?

- Frederick Douglass wrote that “even Massachusetts opposed a harsh and repellent side” toward African-Americans at this time. Blacks living in the Commonwealth were called “free” citizens because they were allowed to vote. But at the same time they were not allowed to serve on juries or in the militia. Public schools and transportation were segregated by law. What about the right to marry the person of one’s choosing? (Doc. B, top)
- What about the right to pursue economic opportunities? What kinds of jobs were open to black people and what better-paying jobs were closed off to them? How did employers justify not hiring African-Americans into those positions? How did Child respond to them? (Doc. B (bottom)).
- Fugitives from Southern slavery living in Massachusetts were always in danger. In fact, all African-Americans, whether born free or enslaved, lived in a perpetual state of fear. What were they afraid of? (Doc. A)

### Who was Henry Anthony?

- Use the documents we have to create a picture of Henry Anthony’s life in Florence. It is usually best to work in chronological order. When was he first seen living here? Where did he come from? What can we infer from this? How did he support his family, including when he got older? How old was he? Tell us about his family life. What was unusual about it for the time? What did he contribute to community life? Can you tell us where his house was and still stands? (Docs. C,D,E,F,G,H)

### Who was Laura Knowles Washington?

- Use the documents we have to create a picture of Laura Knowles-Washington’s life in Florence. It is usually best to work in chronological order. What are the years we know she lived here? Where did she come from? What does this tell us about her legal status? What can we piece together about her family life?

- Washington had to work to support herself. Describe her work and her relationship with the people she worked for. What about her personal relationships?
- It was not easy for an African-American woman to support herself at this time and she succeeded. List some of her other accomplishments.
- What do you make of the biographical description included here? Remember when it was written – general attitudes and writing styles have changed since then. Do you find the tone respectful or not? Does it sound honest? Give examples. (Docs. I,J,K)

#### Who was Sara Askin?

- Use the documents we have to create a picture of Sara Askins' life in Florence. It is usually best to work in chronological order. What years do we know she lived in Florence? Where did she move here from and what does that tell us about her legal status? Describe her family life. How did she support her family? Was she an active member of the community? What do you see as some of her accomplishments? (Docs. L,M,N,O,P)

#### Who was Luther Askin?

- Sara Askins' son Luther lived nearly his entire life in Florence. He became a full-fledged member of the community of Florence in the years after the Civil War. Where do we see this? Describe his work and family life and the volunteer opportunities he pursued here? Why was this significant? Remember that most small American cities and towns were strictly segregated at this time. (Q,R,S,T)

#### Why do we tell their stories?

- None of these men or women were famous or even belonged to the Northampton Association. So why do we tell their stories? It was highly unusual for a New England village to have such a large African-American population in the 1840s. We, as historians, are left to speculate why this was. We have no definitive answers, only educated guesses. Our best evidence lies in recreating the lives of individual African-Americans who settled here at that time. Were they drawn to live and remain in a village dominated by the presence of the Association? Do you think they felt more safe and respected here? Share your thoughts based on what you have learned.

## NOTES ON SOURCES

- A. Recollections of Arthur Hill, who grew up in the Community (1912).
- B. Bottom paragraph taken from An Appeal in Favor of That Class of Americans Called Africans, by Lydia Maria Child (1833).
- C. See A.
- D. Federal Census form, 1850.
- E. Federal Census form, 1880.
- F. Register of Deaths in Northampton, 1888.
- G. Map of Florence (1854).
- H. Obituary in *Hampshire Gazette*, September 4, 1880.
- I. State Census form, 1855.
- J. Federal Census form, 1870.
- K. Short biographies of members of the Free Congregational Society, from People Who Attended Cosmian Hall, handwritten mss. (~1920).
- L. Photo of Sara Askin.
- M. Federal Census form, 1850.
- N. Federal Census form, 1860.
- O. Register of Deed to house.
- P. See K.
- Q. Obituary in *Springfield Republican*, April 10, 1929.
- R. History of Florence (1894).
- S. See R.
- T. See R.

### “Note on Using Census Forms”

Census forms can be difficult to read. Instead of just looking for your person’s name, try looking under the column marked “Color” and look for those marked “B” for Black or “M” for Mulatto. What did this term mean? Or look under “Place of Birth” for people born out of state. What country did many of their neighbors come from? What was happening there at the time?

Florence the <sup>Sanctuary</sup> Mecca of the Colored  
Race.

The North and the South of the United States battled long over the right to hold the colored people in slavery. Many people, politicians, statesmen and clergymen alike weakly knuckled to the arrogance of the South, while the colored fugitives from barbaric treatment found little comfort or safety in Northern towns or cities. Even individuals who had never been slaves were kidnapped and sent South to find the yoke of bondage mercilessly placed upon their necks.

When the Bensonville associates reached their field of cooperative labors, each one of them feeling that the brotherhood of man included all of whatever color or shape of head, early made it known that here at any rate was a house of refuge for the ill-treated wanderer whether from Southern slavery or Northern barbarity. Many residents of color therefore made this their home and were fraternally greeted and guarded.

The first comers, as I remember them were Sojourner Truth, whose real name was Isabella Van Wagner and Lucinda Johnson

A

## FLORENCE THE MECCA SANCTUARY OF THE COLORED RACE

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**B** "An unjust law exists in this Commonwealth, by which marriages between persons of different color is pronounced illegal... A man has at least as good a right to choose his wife, as he has to choose his religion. His taste may not suit his neighbors; but so long as his deportment is correct, they have no right to interfere with his concerns."

Lydia Maria Child, *An Appeal in Favor of That Class of Americans Called Africans* (1833)

"My impressions of the Community are not only the impressions of a stranger, but those of a fugitive slave to whom at that time even Massachusetts opposed a harsh and repellent side. The cordial reception I met with Florence, was, therefore, much enhanced by its contrast with many other places in that commonwealth."

Frederick Douglass, "What I Found at the Northampton Association" (1894)

The state of public feeling not only makes it difficult for the Africans to obtain information, but it prevents them from making profitable use of what knowledge they have. A colored man, however intelligent, is not allowed to pursue any business more lucrative than that of a barber, a shoe-black, or a waiter. These, and all other employments, are truly respectable, whenever the duties connected with them are faithfully performed; but it is unjust that a man should, on account of his complexion, be prevented from performing more elevated uses in society. Every citizen ought to have a fair chance to try his fortune in any line of business, which he thinks he has ability to transact. Why should not colored men be employed in the manufactories of various kinds? If their ignorance is an objection, let them be enlightened, as speedily as possible. If their moral character is not sufficiently pure, remove the pressure of public scorn, and thus supply them with motives for being respectable. All this can be done.

Lydia Maria Child, *An Appeal in Favor of That Class of Americans Called Africans* (1833)



## FLORENCE THE MECCA OF THE COLORED RACE

By Arthur Hill

Mrs. Sarah Askins brought up a Family of six children by hard work, three of whom survive her; two surviving daughters following their mother's example, joined this society [Free Congregational Society] and are well known to us all.

Laura Knowles, who afterward married Thomas Washington, became a well-known resident. By careful management and oversight over her husband's idiosyncrasies she became the owner of considerable real estate property... near the silkmill dam. After the death of her husband, Richard Cole became enamored of her, but was driven from the competition by George W. Hodestia from New York who in the struggle broke Mr. Cole's leg. Mr. Hodestia became the sexton of the Park Street Cemetery and upon dying was buried therein.

Henry Anthony should have been mentioned earlier in this chronicle as he earlier... became a resident here, living on Spring Street in the house now occupied by Lawrence Coughlin. He supported himself by what he raised on his land and what he earned now and then with his fiddle, playing for dances. He became quite blind in his last years and did not know one note from another, playing entirely by ear.



D

76

SCHEDULE I.—Free Inhabitants in Northampton in the County of Hampshire State  
 of Mass enumerated by me, on the 10th day of Aug 1850. Cornelius Nelson Ass't Marshal.

Dwelling-house number order of visitation.	Family numbered in the order of visitation.	The Name of every Person whose usual place of abode on the first day of June, 1850, was in this family.	DESCRIPTION.			Profession, Occupation, or Trade of each Male Person over 15 years of age.	Value of Real Estate owned.	PLACE OF BIRTH. Naming the State, Territory, or Country.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.			
			Age.	Sex.	White, black, or mulatto.				10	11	12	13
439	449	Henry Newcomb	18	M		Physician	Mass					
		M. Reed	30	F			"					
		Phlana Chapin	19	F			"					
		Ann Edwards	25	F			"					
		Saura Robinson	18	F			"					
		Septator N. Smith	24	M		Physician	"					
		H. C. Standen	72	M		Black	"					
		Maria Gittfield	32	F	B		"					
		Saura B. Cordes	22	F	B		"					
		Catharine Freeman	18	F	B		"					
440	550	Boyley Bigg	56	M		Black	Mass					
		McCree "	48	F			"					
		Mertza "	19	F			"					
		Edward "	16	M		Black	"					
		Sarah "	10	F			"					
		Francis P. Judd	30	F			"					
		Catharine "	3	F			Mass					
		Hall "	1	M			"					
441	551	Henry Anthony	38	M	B	Farmer	800	Mass				
		Mary "	32	F				Ireland				
442	552	William Warner	55	M		Joiner	1100	Mass				
		Reanna "	51	F				"				
		Susan A. "	12	F				"				
443	553	Margaret Maher	28	F			600	Ireland				
		Michael "	1	M				Mass				
		Henry Martin	31	F				Ireland				
		Bridget "	13	F				"				
		Thompson Moody	17	M		Farmer		"				
444	554	Francis Hinkley	28	M			950	Mass				
		Louisa "	26	F				"				
445	555	Jozeph Sears	30	M		Physician		"				
		Catharine "	30	F				"				
		Franklin Westbrook	26	M		Sawyer		"				
		Orin Stack	23	M		"		"				
		Christie McDaniel	26	M		"		Ireland				
		Stephen Sears	28	M		Joiner		Mass				
		Francis -	22	M		"		"				
		Seth Damon	18	M		"		"				
		Ann Morrison	30	F				"				
		Maria Benjamin	20	F				"				
		Lyndea Jones	21	F				"				
		Emeline "	25	F				"				

E

Page No. 17  
Operator's Dist. No. 60  
Enumeration Dist. No. 345

Note A.—The Census Year begins June 1, 1870, and ends May 31, 1880.

Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.

Note C.—Questions Nos. 13, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

SCHEDULE I.—Inhabitants in Northampton (Florence Village), in the County of Northampton, State of Massachusetts, enumerated by me on the 8<sup>th</sup> day of June, 1880.

W. F. Arnold  
Enumerator.

Table with columns: Name, Sex, Age, Marital Status, Occupation, Birth, Education, Nativity. Rows include families like McLean Patrick, William Dennis, Robert Richard, and others.

Note D.—In making entries in columns 9, 10, 11, 12, 16 to 21, an affirmative mark only will be used—thus /, except in the case of divorced persons, column 11, in which the figure "D" is to be used.  
Note E.—Question No. 12 will only be asked in cases where an affirmative answer has been given either to question 10 or to question 11.  
Note F.—Question No. 14 will only be asked in cases where a gainful occupation has been reported in column 12.  
Note G.—In column 7 an abbreviation in the name of the month may be used, as Jan., &c., Dec.

F

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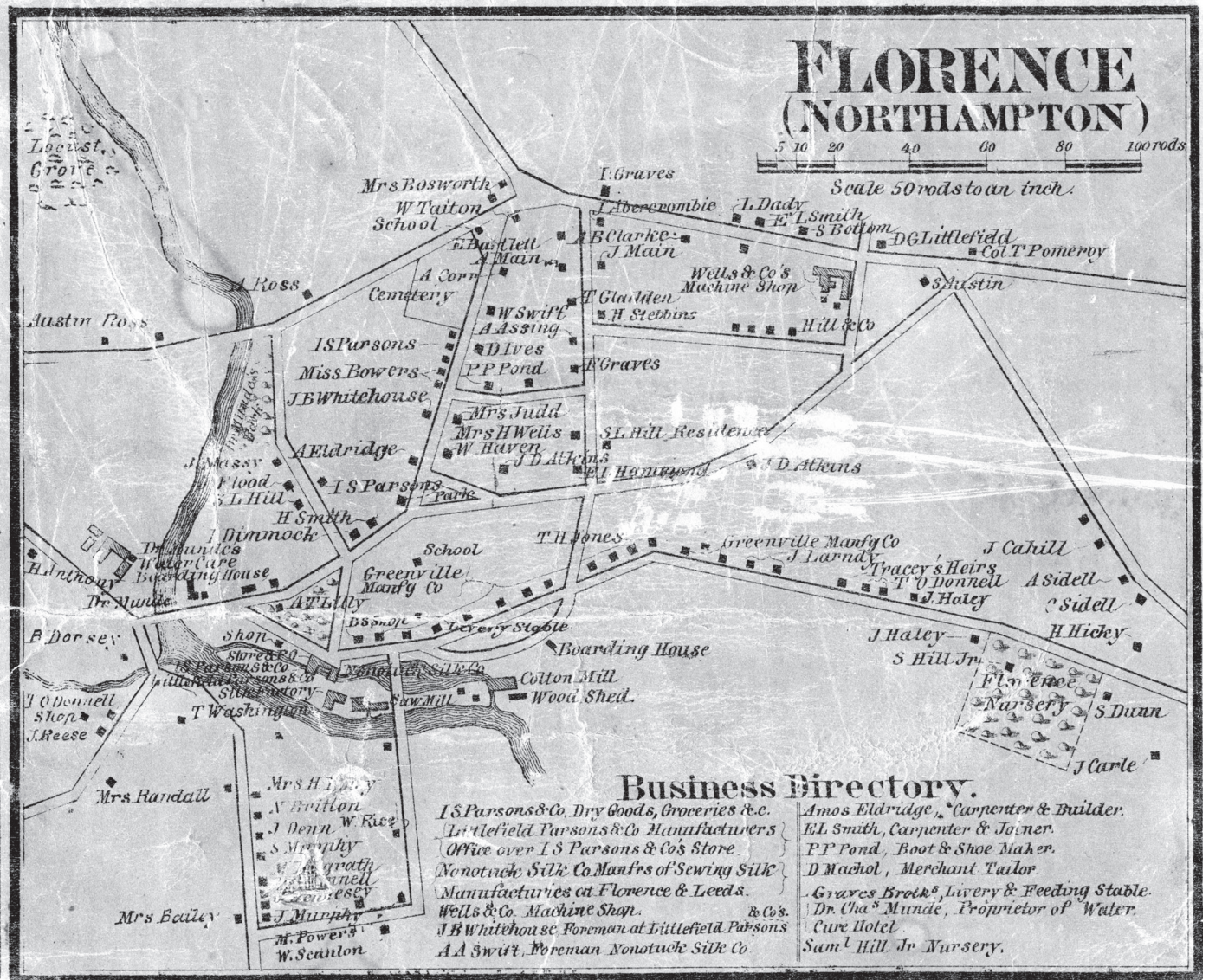
DEATHS REGISTERED in the Town of Northampton [PAGE 3] for the Year eighteen hundred and eighty-

NO.	DATE OF DEATH.	NAME AND SURNAME OF THE DECEASED.	SEX and COLOR (White, Black, or mixed.)	CONDITION (Whether single, married, or widowed.)	AGE			DISEASE, OR CAUSE OF DEATH.	RESIDENCE AND PLACE OF DEATH.	OCCUPATION.	PLACE OF BIRTH.	NAMES AND BIRTHPLACE OF PARENTS.	
					Years.	Months.	Days.					FATHER.	MOTHER.
136	Sept 1	Sophia (Harriet) Sney	F	S	52	11	1	Old Age	Northampton		Northampton	John & Mary Lewis	Irish
137	" 1	" " Coffey	"	S	"	"	"	Unknown	"		Northampton	John & Mary Lewis	Ireland
138	" 1	Maria E. Pears	"	S	"	"	"	Unknown	"		"	James & Maria (Cotton)	Worcester
139	" 3	William F. Proulx	M	S	53	6	"	Heart Disease	"	Painter	"	John & Catherine	Ireland
140	" 3	William Richard	M	S	"	"	"	Unknown	"		"	Joseph & Mary	Canada
141	" 21	Mary Anthony	(W) F	"	95	"	"	Old Age	"	Farmer	Mayland	"	"
142	" 6	William Scogg	M	S	1	"	"	Unknown	"		Northampton	Charles & Harriet	Ireland
143	" 12	Joseph Moore	M	S	1	"	"	Unknown	"		Canada	David & Elizabeth	Canada
144	" 14	Margaret M. Lewis	F	M	44	"	"	Cancer	"		Northampton	Timothy	Ireland
145	" 20	George Keschich	M	S	"	"	"	Unknown	"		"	"	"
146	" 20	Frank Hill	M	S	5	"	"	Marasmus	"		"	"	"
147	" 20	Mary Roberts	F	M	85	1	27	Complication of Brain	"	Bank	Amherst	Charles & Elizabeth	Amherst
148	" 22	John Richardson	M	S	66	"	"	Unknown	"		Ireland	Michael & Mary	Ireland
149	" 26	Mary Anthony	F	S	9	"	"	Unknown	"		Northampton	"	"
150	Oct 1	Arthur W. Crombie	M	M	33	3	23	Unknown	at St. John's	Army Surgeon	Quebec	John & Sarah	Canada
151	" 3	Butler Kempsey	M	S	20	"	"	Unknown	Northampton	mill operator	Ireland	Edward & Mary	Ireland
152	" 4	Edouard Montague	M	S	51	"	"	Unknown	"	Farmer	St. Lawrence	"	"
153	" 5	James A. Conway	M	M	33	"	"	Unknown	"	Labourer	Canada	"	"
154	" 7	Thomas (Wm.) Wardell	M	S	72	2	11	Unknown	"	Labourer	"	"	"
155	" 7	George L. Bell	M	M	35	6	"	Unknown	"	Merchant	Northampton	James & Mary	Ireland
156	" 8	James R. Davidson	M	S	2	"	"	Unknown	"		"	Edward & Letitia	Ireland
157	" 11	John E. Young	M	S	"	"	"	Unknown	"		"	"	"
158	" 13	Thomas F. Gomez	M	M	55	"	"	Unknown	"	Farmer	"	William & Edna	Canada
159	" 15	Thomas Stewart	M	S	9	"	"	Unknown	"		"	James & John	Canada
160	" 16	Thomas O'Brien	M	S	1	6	5	Unknown	"		"	John & Maggie	Ireland
161	" 26	Mary F. Roberts	(W) F	"	52	"	"	Unknown	"	Nurse	Northampton	William	"
162	" 23	Harriet Brandon	F	"	75	"	"	Unknown	"		Northampton	"	"
163	" 31	John M. Campbell	M	S	63	"	"	Unknown	"		Northampton	"	"
164	Nov 10	Josephine Beland	F	S	3	3	25	Unknown	"		Northampton	James & Matilda	Canada
165	" 11	Peter Delany	M	S	1	3	"	Unknown	"		"	John & Catherine	Ireland
166	" 13	James H. Delany	M	S	59	8	22	Unknown	"		Ireland	William & Sarah	Ireland
167	" 17	John J. Leary	M	S	9	2	22	Unknown	"		Northampton	Patrick & Bridget	Ireland
168	" 19	William J. Conroy	M	S	12	"	"	Unknown	"	mill operator	Ireland	James & Margaret	"
169	" 22	John Sheehan	M	S	22	"	"	Unknown	"	Clerk	Ireland	James & Ann	Ireland
170	" 23	Thomas O'Connell	M	S	1	2	"	Unknown	"		Northampton	John & Maria	Northampton
171	" 27	John Ryan	M	M	44	"	"	Unknown	"	Ship worker	Canada	"	"
172	" 27	William O'Connell	M	S	1	"	"	Unknown	"		Northampton	William & Ann	Ireland
173	" 29	Mary Ann Sullivan	F	S	11	"	"	Unknown	"		"	Michael & Mary	Ireland
174	" 30	John M. O'Connell	M	S	11	"	"	Unknown	"		Northampton	John & Elizabeth	Ireland
175	Dec 11	Frederick W. Smith	M	S	72	"	"	Unknown	"		Northampton	Charles & Elizabeth	Canada
176	" 3	Ellen Sullivan	F	S	6	"	"	Unknown	"		"	Michael & Mary	Ireland
177	" 8	Elizabeth J. Turner	F	M	63	7	25	Unknown	"		Spice St	John & Elizabeth	Canada
178	" 8	William J. Morgan	M	S	12	"	"	Unknown	"		Northampton	John & Elizabeth	Ireland
179	" 10	William H. Kelly	M	S	22	11	23	Unknown	"	Labourer	"	James & Ann	Ireland
180	" 11	Mary J. O'Connell	F	S	12	9	"	Unknown	"		Northampton	Charles & Elizabeth	Ireland

I hereby certify that the above return is correct, according to the best of my knowledge and belief.

John Sullivan Town Clerk

G



**H** The death of Henry Anthony, the aged mulatto, last Saturday, removes not only the oldest inhabitant of the village, but one whose long residence in this locality, had rendered a familiar associate and neighbor to all the earlier and more permanent inhabitants of this section. It is said that he has been a resident of Florence upwards of half a century—one stating that he has lived here between sixty and seventy years—and that he was evidently somewhat advance in life at the date of his location in the village. Those who have known him the longest, testify that he appeared nearly as aged fifty years ago as at the time of his death, and it is their conviction that he must have reached a hundred years of age, perhaps more. He had been united to four wives, one previous to his escape from slavery and three since, his last wife dying within the present year. He buried two children and one wife in the Florence cemetery nearly forty years ago. Naturally he was of a remarkably social nature, and enjoyed the companionship of his kind with a peculiar zest to the last day of his long and eventful life. Playing on the violin was his favorite musical recreation, and so well did he retain his faculties for performing on that instrument, that he furnished music for small private dancing parties with much acceptance, even during the last year of his life. Born to slavery in the state of Maryland, he escaped from bondage after having attained to years of manhood, and as all record of his nativity was left behind, the date of his birth is a matter of uncertainty. He had reached the years of manhood at the time of the war of 1812–1815 and having active connection as a drummer with the military events of that period, he held a vivid remembrance of his own personal record, at least, of that crisis. There are but few people in Florence whose absence would be more sensibly realized than that of this venerable mulatto. He had a cheerful word and a most cordial greeting for everybody he met, and although he possessed no book knowledge, his conversation was rendered spicy and interesting by that intelligence, which a long life of observation and experience so fully conferred. His funeral services were held last Sunday afternoon at the house of the friend where he died and where he had lived since the death of his wife, the Rev. E. G. Cobb and Theodore D. Weld conducting the exercises. His remains were buried in the Florence cemetery.

INHABITANTS in *Northampton* in the COUNTY of *Hampshire* STATE OF MASSACHUSETTS,  
 enumerated by me, the *21<sup>th</sup>* day of *August* 1855. *Olive Warner*

1	2	3	4											5	6	7	8	9	
			Under...5	5 to 10	10 to 15	15 to 20	20 to 30	30 to 40	40 to 50	50 to 60	60 to 70	70 to 80	80 to 90						90 to 100
		<i>Joanna Brown</i>														<i>F</i>		<i>Ireland</i>	
		<i>Thomas Mahan</i>														<i>M</i>	<i>Labourer</i>	<i>"</i>	
		<i>Ellen</i>														<i>F</i>		<i>"</i>	<i>2</i>
		<i>Catharine</i>	<i>1</i>													<i>F</i>		<i>Mass</i>	
<i>433</i>	<i>503</i>	<i>Thomas Jones</i>														<i>M</i>	<i>B. Whiggan</i>	<i>D.C.</i>	
		<i>Mary</i>														<i>F</i>		<i>D.C.</i>	
		<i>Mary C</i>														<i>F</i>		<i>Mass</i>	
		<i>John</i>														<i>M</i>		<i>"</i>	
		<i>Alexander</i>														<i>M</i>		<i>"</i>	
		<i>Thomas Washington</i>														<i>M</i>	<i>"</i>	<i>Farmer</i>	<i>Maryland</i>
		<i>Laura</i>														<i>F</i>		<i>Conn</i>	
<i>434</i>	<i>505</i>	<i>Edwards Connell</i>														<i>M</i>	<i>Labourer</i>	<i>Ireland</i>	
		<i>Margaret</i>														<i>F</i>		<i>"</i>	
		<i>Mary Ann</i>														<i>F</i>		<i>"</i>	
		<i>James</i>														<i>M</i>		<i>"</i>	
		<i>Alice</i>														<i>F</i>		<i>"</i>	
		<i>John</i>														<i>M</i>		<i>"</i>	
		<i>Patrick</i>														<i>M</i>		<i>"</i>	
		<i>Nicholas</i>														<i>M</i>		<i>"</i>	
<i>435</i>	<i>506</i>	<i>Michael Powers</i>														<i>M</i>	<i>Labourer</i>	<i>"</i>	
		<i>Joanna</i>														<i>F</i>		<i>"</i>	
		<i>William</i>														<i>M</i>		<i>"</i>	
		<i>James</i>														<i>M</i>		<i>"</i>	
		<i>Bridget</i>														<i>F</i>		<i>"</i>	
		<i>Michael</i>														<i>M</i>		<i>"</i>	
		<i>Julia Whalen</i>														<i>F</i>		<i>"</i>	
<i>436</i>	<i>507</i>	<i>John Hesley</i>														<i>M</i>	<i>Labourer</i>	<i>"</i>	
		<i>Mary</i>														<i>F</i>		<i>"</i>	
		<i>Patrick</i>														<i>M</i>	<i>Labourer</i>	<i>"</i>	
		<i>Joseph</i>														<i>M</i>	<i>Labourer</i>	<i>"</i>	
		<i>Michael</i>														<i>M</i>		<i>"</i>	
		<i>John</i>														<i>M</i>		<i>"</i>	
		<i>Catharine</i>														<i>F</i>		<i>"</i>	
		<i>Ann</i>														<i>F</i>		<i>"</i>	
		<i>Mary</i>														<i>F</i>		<i>"</i>	
		<i>Stephen</i>														<i>M</i>		<i>"</i>	
<i>437</i>	<i>508</i>	<i>John Landy</i>														<i>M</i>	<i>Labourer</i>	<i>"</i>	
		<i>Catharine</i>														<i>F</i>		<i>"</i>	
		<i>James</i>														<i>M</i>	<i>Labourer</i>	<i>"</i>	
		<i>Catharine</i>														<i>F</i>		<i>"</i>	
		<i>Thomas</i>														<i>M</i>	<i>Labourer</i>	<i>"</i>	
		<i>Ellen Joyce</i>														<i>F</i>		<i>"</i>	

SCHEDULE I.—Inhabitants in Northampton, in the County of Hampshire, State of Mass, enumerated by me on the 1 day of August, 1870.

Post Office: Northampton A. P. Pruitt, Ass't Marshal.

1	2	3	4			7	8		10	11		13	14	15		18	19	20	
			4	5	6		8	9		11	12			15	16				17
Description		The name of every person whose place of abode on the first day of June, 1870, was in this family.			Profession, Occupation, or Trade of each person, male or female.	Value of Real Estate owned.	Place of Birth, naming State or Territory of U. S.; or the Country, if of foreign birth.	Parents.	Marriage.	Education.	Whether deaf and dumb, blind, insane, or idiotic.	Color of hair and eyes.	Color of skin.	Whether deaf and dumb, blind, insane, or idiotic.	Color of hair and eyes.	Color of skin.	Whether deaf and dumb, blind, insane, or idiotic.	Color of hair and eyes.	Color of skin.
1071	1151	Odorous Thomas	12	M	W	St Home			Mass	/	/								
1072	1152	Marshall Thomas	57	M	W	Laborer			Ireland	/	/			/	/				
		— Kate	16	F	W	Keeping House			Mass	/	/								
		— Mary	14	F	W	St Home				/	/			/					
		— Ellen	11	F	W	St Home				/	/			/					
		— Bridget	9	F	W	St Home				/	/			/					
1074	1153	Danah Schultz	40	M	W	Carpenter	500		Prussia	/	/							/	
		— Mary	38	F	W	Keeping House				/	/								
		— Henry	12	M	W	St Home			Mass	/	/			/					
		— Edmund	10	M	W	St Home				/	/			/					
		— Maria	8	F	W	St Home				/	/			/					
		— Charles	6	M	W	St Home				/	/								
		— Louise	4	F	W	St Home				/	/								
		— George	2	M	W	St Home				/	/								
1075	1154	Colgan Thomas	47	M	W	Shoemaker	1000		England	/	/							/	
		— Maria	40	F	W	Keeping House				/	/								
		— James	3	F	W	St Home			Mass	/	/								
		— Maria	1	F	W	St Home				/	/								
		— James James	20	M	W	Shoemaker			Ireland	/	/								
		— Mary	17	F	W	Worke in Silk Mill				/	/								
1076	1155	Mackintosh James	45	F	B	Keeping House	3000	5000	Conn	/	/								
		— Hodder George	49	M	B	Laborer			Maryland	/	/							/	
	1156	Brown Eugene	60	M	W	Worke in Machine Shop			Holland	/	/							/	
		— Sophia	58	F	W	Keeping House				/	/								
		— Lizzie	20	F	W	Dress Maker				/	/								
		— Sophia	16	F	W	Worke in Silk Mill			Mass	/	/								
1077	1157	Pharman James	46	M	W	Worke in Silk Mill	2000	1500	Ireland	/	/							/	
		— Ann	42	F	W	Keeping House			Ireland	/	/			/					
		— Ann	21	F	W	Worke in Silk Mill			Mass	/	/								
		— Mary	18	F	W	Worke in Silk Mill				/	/								
		— Thomas	16	F	W	Worke in Silk Mill				/	/								
		— Annie	14	M	W	Worke in Silk Mill				/	/			/					
		— James	11	M	W	St Home				/	/			/					
		— Lizzie	9	F	W	St Home				/	/			/					
		— Jennie	7	F	W	St Home				/	/			/					
		— Patrick	5	M	W	St Home				/	/								
		— Margaret	2	F	W	St Home				/	/								
1078	1158	Hall Ellen	45	F	W	Keeping House			Ireland	/	/								
		— Patrick	20	M	W	Worke in Cotton Mill			Mass	/	/								
		— Ellen	11	F	W	St Home				/	/			/					

7	No. of dwellings, 6	No. of white females, 27	No. of males, foreign born, 6	5000	5000	No. of insane, —	3538	0	121	2	3
	" " families, 7	" " colored males, 1	" " females, " 7								
	" " white males, 15	" " " females, 1	" " blind, —								

Laura Knowles Washington,  
She was born in Hampton Conn.  
She was a large boned, fleshy  
colored woman.  
Had a heavy masculine voice  
and a hearty but rather coarse  
laugh.

She lived on south street now  
the Meehan property,  
A Mr. Koderstra, who was born a  
slave boarded with her.  
He supported himself by doing  
white washing.

He died October 20-1858 and was  
buried in the same lot with her in  
the Park street cemetery.

She went out working by the day  
did washings, and collected garbage.  
She had made for herself a rather green  
large cart, built well upon the sides  
painted green, which she used to  
carry her loads of garbage or her  
basket of clothes.

One could hear her shambling  
and scuffling as she came up  
the street drawing her wagon  
behind her.

She wore loose ill fitting shoes.  
She wore a long loose wrapper  
that trailed in the dirt and the  
dust as she went around the town.



Laura Washington - continued.

doing her daily errands

In this wrapper she had two large pockets, which were there for a purpose.

When out working she always stayed to dinner.

In clearing up the table and doing the dishes, she would appropriate any morsel of food left on the plates, and slip it into her pocket.

She was seen once to take a handful of sugar and deposit it with the rest of the food.

She had in her possession some eight or ten beautiful dresses she had collected when working for rich people.

These dresses she often loaned to people taking part in plays or for masquerades or old folk's concerts.

They were usually in great demand. Children were afraid of her, as she was very dark, she would roll her eyes and show a mouthful of white teeth when laughing.

She was friendly and kind to those who were good to her, but resented any criticism or fault finding. She never forgot an injury or an

Laura Washington continued  
insult, and no amount of coaxing  
would get her to go into a house again  
where she had been insulted for  
she was very sensitive.  
She had accumulated some money  
and upon her death, she had left it  
to the Jackson Hospital for a  
free bed for the colored people but  
it was never used for that purpose.  
She died in her own home April 29-1855  
and was buried in the Park street  
cemetery, saving enough money  
to buy her own lot and stone.

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SCHEDULE I. — Free Inhabitants in Northampton in the County of Northampton State <sup>175</sup>  
of Mass enumerated by me, on the 10th day of Aug 1850. Cornelius Delane Ass't Marshal <sup>112</sup>

Dwellings numbered in the order of visitation.	The Name of every Person whose usual place of abode on the first day of June, 1850, was in this family.	SEX AND COLOR.			Profession, Occupation, or Trade of each Male Person over 16 years of age.	Value of Real Estate owned.	Place of Birth, Naming the State, Territory, or Country.	MARRIAGE.			Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.
		Age.	Sex.	Color.				Married within the year.	Married within the year.	Married within the year.	
1	2	3	4	5	6	7	8	9	10	11	12
48 546	Mary J French	2	F	B			Mass				
	William K "	1	M	B			"				
547	Henck Perkins	2	F	B			"				
	Betsy "	8	F	B			"				
	Dyman "	7	M	B			"				
	Luther "	6	M	B			"				
	Annette "	4	F	B			"				
	Lucy "	2	F	B			"				
	Emma "	7	F	B			"				
548	Henry Freeman	55	M	B	J. Farmer		"				
	Susan "	33	F	B			"				
549 549	Oliver J Burns	18	M	B			"				
	Lucy Hall	19	F	B			"				
	Sophronia "	20	F	B			"				
	Fidelia "	17	F	B			"				
	Christina Sims	19	F	B			Scotland				
	Phoebe Street	40	F	B			Mass				
	Theodilia Hoary	40	F	B			"				
	Marytha Gardner	9	F	B			"				
	Henck Thomas	20	M	B			"				
	Abby Elder	18	F	B			"				
	Mary A. Stanton	35	F	B			"				
	Mary Sumner	38	F	B			"				
	Mary Smady	20	F	B			Ireland				
	Hannah Fitzgerald	25	F	B			"				
	Isabella O'Brien	18	F	B			"				
	Margaret Croves	17	F	B			"				
	Esther "	18	F	B			"				
	Asa Young	24	M	B	Operator		Mass				
	Samuel Smith	23	M	B	"		N.Y.				
	John W. Bolcher	22	M	B	"		N.Y.				
	William O'Brien	18	M	B	"		Ireland				
	Edward McQuinn	17	M	B	"		"				
	Patrick "	18	M	B	"		"				
	Michael Connor	16	M	B	"		"				
	William Barrows	32	M	B	"		England				
	Sam J "	26	M	B	"		Ireland				
	John "	1	M	B	"		"				
	Joseph Keefe	18	M	B	"		Mass				
	Leann the Deale	20	F	B	"		"				
	Elizabeth "	18	F	B	"		"				
	Charlotte Newcomb	22	F	B	"		"				

900 - 100  
224 78

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**SCHEDULE 1—Free Inhabitants in** Northampton **in the County of** Hampshire **State**  
**of** Mass **enumerated by me, on the** 6<sup>th</sup> **day of** July **1880.** Oliver Nash Ass't Marshal.  
**Post Office** Northampton

Dwelling-house— number of habitation, order of valuation.	Parcel number in the valuation.	The name of every person whose usual place of abode on the first day of June, 1880, was in this family.	Description.			Profession, Occupation, or Trade of each person, male and female, over 15 years of age.	VALUE OF ESTATE OWNED.		Place of Birth, Naming the State, Territory, or Country.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.			
			Age.	Sex.	Color {White, black, or mulatto.		Value of Real Estate.	Value of Personal Estate.		Married within the year.	Attended School within the year. If not, state kind of work done during the year.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
288	300	John Bradley	26	M		operative	80		Eng				
		Lane	22	F					"				
		Henry	5- 72	M					Mass				
289	301	Leopd Hooker	30	M		"	55		"				
		Artimatin	27	F		"	50		"				
		Julia Frances	20	F		operative	57		"				
300	302	Edwin Atkins	30	M		Mason	1	400	"				
		Demuelin	34	F					"				
		Gertrude	8	F					"				
		Sarah	4 70	F					"				
301	303	Reed Atkins	42	M	Pa			1000	200	"			
		Lyman	18	M	1 <sup>st</sup>	operative	50		"				
		Luther	16	M	1 <sup>st</sup>	"	59		"				
		Annett	14	F	1 <sup>st</sup>				"				
		Lucy	13	F	1 <sup>st</sup>				"				
		Emma	10	F	1 <sup>st</sup>				"				
302	304	James Hancock	40	M		Fireman	1	200	Ireland				
		Ann	30	F					"				
		Edlen	12	F					Mass				
		Mary	10	F					"				
		Ann	8	F					"				
		Thomas	4	M					"				
		James	2	M					"				
303	305	George W. Kennedy	23	M		overseer silk room		400	Ireland				
		Mattie	28	F					Mass				
		Walter	12	M					Ireland				
		Eleanor	18	F		operative	90		"				
		Elus Howard	17	M		"	91		Mass				
304	306	Miss Loveland	34	M		Laborer	20	400	"				
		Mary	24	F					"				
		Lucia	6	F					"				
		Isabell Smith	20	M		operative	92		"				
305	307	Wm. Rice	32	M		Lawyer		600	200	"			
		Prudis	28	F					"				
		H. W.	14	M					"				
		Michael Jones	44	M		operative	93	200	100	Ireland			
		Levannah	42	F		"	94		"				
		William	19	M		"	93		"				
		James	16	M		"	92		"				
		Richard	14	M					"				

No. white males, 24 No. colored males, 1 No. foreign born, 1 No. blind, 0  
 No. white females, 19 No. colored females, 1 No. deaf and dumb, 0 No. insane, 0

2100 1900

0

167 Know all Men by these Presents, That

I Samuel L. Hill of the town of Northampton

in the County of Hampshire,

and Commonwealth of Massachusetts,

In consideration of the sum of Eight Hundred Dollars Samuel L. Hill paid by Sarah Astins of said town of Northampton

the receipt of which is hereby acknowledged; do hereby give, grant, bargain, sell and convey unto

the said Sarah Astins her heirs and assigns. A certain tract or parcel of land situate in the Village of Florence in said town of Northampton: on the Northernly side of the road leading past the Factory Building of the Monotuck Silk Company: bounded and described as follows. viz: Commencing at the point of intersection of the West line of land belonging to the Greenville Manufacturing Company and the line of said highway; Thence Westward along the line of said highway: six (6) rods to land of this Grantor; Thence N 16° 15' E. Eight (8) rods to the School House Lot of the Warner School District in said town of Northampton; thence Eastward along the line of said School House Lot four (4) rods to land of said Greenville Manufacturing Company; Thence Southward on the line of said Greenville Company's land to the place of beginning;

Sarah Astins  
Northampton

To Have and to Hold the before granted premises, with the privileges and appurtenances

Mrs. Sara Askins.

Mrs Askins was a jolly good natured colored woman.

She was friendly kind and sociable. She was fleshy, was a splendid house keeper and was noted for her cooking.

She belonged to the Ladies Industrial Union and was an active member.

She usually served at the head of all public suppers given in the Hall.

Her husband deserted her when her children were small.

She had six children, two dying when very young.

She supported her family by doing washings, and working out by the day. By frugality and self denials she saved enough to buy a home of her own on Nonotuck street.

It was a double house, and after her son Luther married he lived on the other side.

It was very hard for her to do her laundry work, as she had an inflected limb.

She would put a cushion in a chair, knee on that, and in that way managed to do her washings. A young man interested in the

Mrs. Askins - continued.

Silk Mill took advantage of her good nature and hospitality.

He had her do his laundry work and she would mend his clothes also. He frequently would appear at meal time.

A thank you and a praising of her food was all the pay she ever received.

This party died a millionaire.

Many people in the town were kind to her, and helped her to carry on.

Her husband leaving her as he did embittered her so, she did not want her children to marry though two did, her son Luther and daughter Nettie. Lucy and Emma always remained at home, and cared for her in her old age.

She lived in Pittsfield before coming to Florence, and some of her children were born there.

She and her family were constant attendants at the Sunday meetings.

She had six grand children that she was very fond of.

She died in her own home on Nonotuck street and was buried in the Park street cemetery.



Q “One of the oldest citizens of Florence, Luther B Askin, passed away in his 86th year, on Saturday morning, April 6th, in Brooklyn NY, whither he had moved a few months ago. Mr Askins was born in Pittsfield, Mass., on December 26th, 1843, and came to Florence when he was six years old. For 80 years he lived in the same house, 251 Nonotuck street, and for 56 years was employed in the Brush shop. He was an ardent baseball enthusiast, having been a member of the Florence baseball club in 1860, of the Emit baseball club in 1864, and of the Florence Eagle baseball club in 1865. He outlived all his fellow members on the last-named team. In the year 1870 he joined the first fire company organized in Florence, and was a member for twenty years. Mr Askin was also very musical and played in several orchestras: the Orcutt orchestra in 1872, the Union orchestra in 1874, and the Addis orchestra in 1876, outliving all but one member Of the three organizations. For many decades Mr Askin was a faithful member of the Florence Congregational church. When he came to this place the population of Florence was 220; there was no church, and the only store was on Nonotuck street. The town during the years of his residence has had three names – Bensonville, Greenville, and finally its present name. His father, Nelson Askin, ran the first livery stable in town. This and the post office were both on Nonotuck street. Mr Askin has left an enviable record as an honorable, diligent, and respected citizen. His wife, Mrs Alice Newman Askin, died on May 7, 1928. For several months after her death, he and his daughter, Miss Sadie L Askin, continued to live in the old home, but in December moved to Brooklyn to make their home with his other daughters. He is survived by three daughters, Mrs Maud Byrd, Misses Sadie and Nancy, and two sons, Luther B Jr and William, all of New York.

Funeral services will be held in the Florence Congregational church on Tuesday afternoon, April 9th, at three o'clock, Rev Basil Douglas Hall officiating. The interment will be in Spring Grove cemetery. (*Daily Hampshire Gazette*, Monday 8 April 1929, p 10)

The funeral of Luther B Askins was held this afternoon at the Florence Congregational church, Rev B D Hall officiating. A quartet comprising F A Orcutt, George Ely, Mrs Philip Tower and Miss Grace Smith sang, accompanied by Mrs F M Readio on the organ, and Mrs George Ely on the piano. The bearers were Alexander Caird, F A Orcutt, Clifford Morse, George Ely, W H Leadlie and Richard Zschiesche. Burial was in Spring Grove cemetery.

(*Springfield Republican*, Wednesday 10 April 1929, p 11)

## THE EAGLE BASE BALL CLUB.

By ONE OF THE PLAYERS.

The ball players that brought renown to Florence attained their skill in the days of round ball, the game from which the more scientific base ball was evolved, or in the early associations known as the Florence, Emmett, Active, and Bay State Clubs.

In the summer of 1865, the Twentieth Massachusetts Volunteer Infantry returned from the war with a glorious record for bravery and endurance. One of its members who had his home in this neighborhood wrote to a friend here that a nine from the regiment had successfully competed with nines from other regiments in adjoining camps, and it claimed the championship of the Army of the Potomac. He challenged his friend to find a nine that could defeat the champions. To accept this challenge, the Eagle Base Ball Club was organized with H. H. Bond as president and E. S. Bottum, secretary. Fred W. Clark, a player of recognized ability, was elected captain, and, while awaiting the return of the regiment, active practice was commenced.

The game was played August first, 1865. Captain Clark played left field, H. H. Bond pitcher, Jonas Polmatier catcher, W. M. Kingsley short stop, Luther Askins, John Metcalf, and Frank Holmes tended the bases, while J. B. O'Donnell and Patrick Whalen were in right and center fields, respectively. The score, thirty to three, gave to the Eagles the first of a long series of championships. Clark, Kingsley, Metcalf, and Holmes did not again appear in the nine, while Bond and Polmatier did not return to the club until the next year.

The Eagle Club suffered six defeats only in its three years' career, two by the Hampden Club of Chicopee (this club was beaten three times by the Eagles, and the sixth game of the series was a drawn game), two by the Unions of Lansingburgh, and one each by the Atlantic and Excelsior Clubs of New York city. These, with the game given to the Trimountain Club by the tournament committee, are the only records which can be found against the Eagle nine. Only the important games have been mentioned here.

The individual members did not apparently suffer in their morals by their frequent trips from home. Good discipline was maintained, and the younger members were well looked after by the older ones. The warmest feeling always existed between the members, no bickerings or unpleasant scenes ever transpired.

The scores were large in those days as the balls were largely composed of rubber. There was a charm about good amateur playing which the present collections of professional players do not furnish; a Florence Club meant a club of Florence players, and a local pride in the nine was felt by each inhabitant of the village.

Askins at his best was a good player. "Old Bushel Basket" was his pet name, for, until his sickness, the balls seemed to drop into his fingers and stay there as if a basket held them.

**S**

NONOTUCK FIRE COMPANY—FROM PHOTO TAKEN JULY 31, 1878.

## THE FIRE DEPARTMENT.

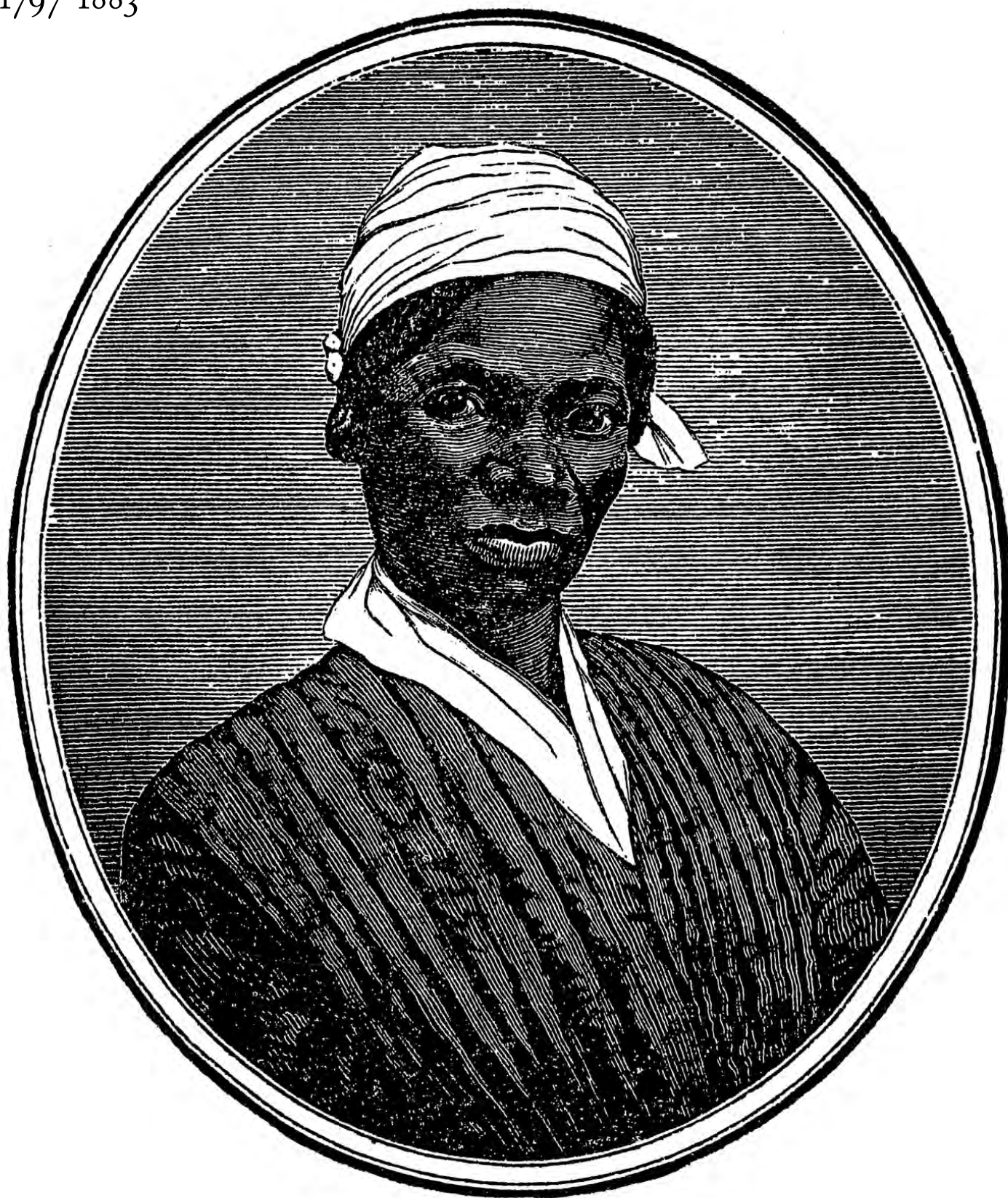
By Clayton E. Davis.

**T** FLORENCE has always prided herself on her fire department. Although less than twenty-five years old, it has taken rapid strides and today our engine house contains the latest of fire apparatus, and the members of the department are fully versed in the art of fire fighting. In 1870, at the annual town meeting it was voted to purchase three new "self-acting fire extinguishers." These were delivered to the city in July, and were to be stationed at Florence. The first company was organized with A. C. Estabrook, foreman, and Nonotuck No. 1 was chosen for its name. The original members were D. A. Hemenway, George Ballow, Patrick Dady, N. P. Abbott, David Remington, C. Fairbanks, Joseph Huxley, L. B. Askins, W. H. Riley, Nicholas VanSlike, William VanSlike, Cornelius VanSlike, D. A. Ross, L. H. Ranney, and A. C. Estabrook. The company met at a small wooden building in the rear of the Congregational chapel.

Soon after a second company was formed which had its headquarters in a small building on Chestnut street, then owned by the Florence Sewing Machine Company. In 1872, hose reels were placed here, which were drawn by hand. In those days when a fire alarm was sounded the firemen had to run to their respective engine houses and drag, oftentimes through the mud or snow, a reel weighing thirteen hundred pounds, and, when the fire was reached, the men were generally ready to drop from exhaustion.

# Sojourner Truth

1797-1883



“Who was Sojourner Truth and what was she doing in Florence?”

## **Sojourner Truth**

### Introduction

You stand before a statue that commemorates the life and work of Sojourner Truth and the fact she lived in Florence for fourteen years. Her home, which we visit next, is nearby. Sojourner Truth was born into a life of unspeakable hardship as an enslaved woman. She eventually became a national spokesperson for the abolition of slavery and the rights of women. Her transformative years were living here as a member of the Northampton Association. She “found her voice” here and used it to inspire audiences across the country and become a living symbol of freedom.

### Who was Isabella and how did she become Sojourner?

- Isabella Baumfree was born a slave about the year 1797. Unlike most enslaved persons, she lived in the North, in New York State. Her owners spoke Dutch, “Belle’s” first language. She was sold away from her parents at age eleven and had five different owners. Isabella’s early life was marked by cold, hunger, hard work, and physical, sexual and emotional abuse.
- New York State abolished slavery in 1827 and Belle’s owners were forced to free her. She moved to New York City where she got a good job that included housing and a savings account. Then she had a religious experience that moved her to leave everything behind in search of a higher calling. Can you describe that experience for us and how she took on the name “Sojourner”? What does the word mean? Describe her life on the road. (Doc. B)
- After months of travelling, winter started closing in. Sojourner heard about the Association and went to visit. What were her first impressions? What changed her mind and made her decide to stay? (Doc. C)
- Sojourner joined the Association and led important meetings and events with her speaking and singing. She also ran the Laundry Department. Do you think this was an easy job? She stayed with the Community until it closed and then remained in Florence another eleven years.

### How did Sojourner Truth change during her years in Florence?

- Sojourner Truth arrived in Florence as an itinerate preacher who shared the “good news” of religion with small audiences. She left here as a speaker on the national circuit on behalf of enslaved persons’ and women’s rights. Something changed during her years here.
- Sojourner had a transformative experience at a religious meeting held in the woods outside of Florence. Can you describe the scene for us? Do you think an experience like this helped set her on a course toward great achievements? Tell us why. (Doc. D)
- Samuel Hill lent Sojourner his horse and wagon and encouraged her to give abolitionist

lectures in the area. What else did Community members do to help her get started as a professional speaker? Sojourner never went to school and never learned to read or write.

- What could children, like Arthur Hill, do to help? (Doc. E)
- Sojourner met many important abolitionists while she was living at the Association. She made a strong impression on one in particular. Who was that? Do you think they got along? (Doc. F)

#### What did Sojourner Truth accomplish during her years in Florence?

- When the Association disbanded in 1846, Sojourner moved in with the Benson Family. In 1850, she bought her own house in Florence. Whom did she buy it from? How much did she pay for it? Can you figure out where her house is? (Docs. G,H)
- Sojourner now supported herself by travelling on the lecture circuit. She made money by selling merchandise at her talks. What did she sell? Using this money, she paid off her mortgage on the house in less than five years. (Docs. E,I)
- She now had a home-base to return to after travelling to speaking engagements all over the country. Where did she go? How did she get there? Who did she stay with? (Doc. J)
- Sojourner talked about abolishing slavery and also about women’s rights. What were her reasons for why women and men deserved to be treated as equals? (Doc. K)

#### NOTES ON SOURCES

- A. A short chronology of Sojourner Truth’s life and work.
- B. From the *Narrative of Sojourner Truth – A Northern Slave* (1850).
- C. See B.
- D. See B.
- E. From an account written by Arthur Hill, who grew up in the Community (1912).
- F. From “What I Found at the Northampton Association” by Frederick Douglass (1894).
- G. Register of deed to house (1850).
- H. Early map of Florence (1854).
- I. “Carte de Visite” (1860)
- J. Letter from Sojourner Truth to Amy Post, May 29, 1851. (The Isaac and Amy Post Family Papers, University of Rochester Library)
- K. A newspaper account of Truth’s speech given in Akron, Ohio in 1851.



## SOJOURNER TRUTH CHRONOLOGY

- 1797 Born Isabella Baumfree in Ulster County, New York
- 1827 Freed from slavery as part of New York State emancipation
- 1829 Successfully sued for her son Peter's freedom / Moved to New York City
- 1842 Peter was confirmed lost at sea
- 1843 Followed her calling to leave the city and change her name to Sojourner Truth
- 1844 Joined the Northampton Association
- 1846 Northampton Association disbanded
- 1847 Lived with the Benson Family on Nonotuck Street
- 1850 Granted a mortgage for her house on Pine Street
- 1850 Published her Narrative and became a travelling public speaker
- 1851 Gave her famous "Ar'n't I a Woman?" speech in Akron, Ohio
- 1857 Moved to Battle Creek, Michigan
- 1864 Began work with the Freedman's Bureau in Washington, D.C.
- 1883 Died in Battle Creek

**B** Her next decision was, that she must leave the city; it was no place for her; yea, she felt called in spirit to leave it, and to travel east and lecture. She had never been further east than the city, neither had she any friends there of whom she had particular reason to expect any thing; yet to her it was plain that her mission lay in the east, and that she would find friends there. She determined on leaving; but these determinations and convictions she kept close locked in her own breast, knowing that if her children and friends were aware of it, they would make such an ado about it as would render it very unpleasant, if not distressing to all parties. Having made what preparations for leaving she deemed necessary,-which was, to put up a few articles of clothing in a pillow-case, all else being deemed an unnecessary incumbrance,-about an hour before she left, she informed Mrs. Whiting, the woman of the house where she was stopping, that her name was no longer Isabella, but SOJOURNER; and that she was going east. And to her inquiry, 'What are you going east for?' her answer was, 'The Spirit calls me there, and I must go.'

She left the city on the morning of the 1st of June, 1843, crossing over to Brooklyn, L.I.; and taking the rising sun for her only compass and guide, she 'remembered Lot's wife,' and hoping to avoid her fate, she resolved not to look back till she felt sure the wicked city from which she was fleeing was left too far behind to be visible in the distance; and when she first ventured to look back, she could just discern the blue cloud of smoke that hung over it, and she thanked 'the Lord that she was thus far removed from what seemed to her a second Sodom.

She was now fairly started on her pilgrimage; her bundle in one hand, and a little basket of provisions in the other, and two York shillings in her purse-her heart strong in the faith that her true work lay before her, and that the Lord was her director; and she doubted not he would provide for and protect her, and that it would be very censurable in her to burden herself with any thing more than a moderate supply for her then present needs. Her mission was not merely to travel east, but to 'lecture,' as she designated it; 'testifying of the hope that was in her'-exhorting the people to embrace Jesus, and refrain from sin, the nature and origin of which she explained to them in accordance with her own most curious and original views. Through her life, and all its chequered changes, she has ever clung fast to her first permanent impressions on religious subjects.

Wherever night overtook her, there she sought for lodgings-free, if she might-if not, she paid; at a tavern, if she chanced to be at one-if not, at a private dwelling; with the rich, if they would receive her-if not, with the poor.

But she soon discovered that the largest houses were nearly always full; if not quite full, company was soon expected; and that it was much easier to find an unoccupied corner in a small house than in a large one; and if a person possessed but a miserable roof over his head, you might be sure of a welcome to part of it.



**C** She did not fall in love at first sight with the Northampton Association, for she arrived there at a time when appearances did not correspond with the ideas of associationists, as they had been spread out in their writings; for their phalanx was a factory, and they were wanting in means to carry out their ideas of beauty and elegance, as they would have done in different circumstances. But she thought she would make an effort to tarry with them one night, though that seemed to her no desirable affair. But as soon as she saw that accomplished, literary, and refined persons were living in that plain and simple manner, and submitting to the labors and privations incident to such an infant institution, she said, 'Well, if these can live here, I can.' Afterwards, she gradually became pleased with, and attached to, the place and the people, as well she might; for it must have been no small thing to have found a home in a 'Community composed of some of the choicest spirits of the age,' where all was characterized by an equality of feeling, a liberty of thought and speech, and a largeness of soul, she could not have before met with, to the same extent, in any of her wanderings.



Sojourner Truth supervised the laundry department at the NAEI. She is shown at work in a later pencil sketch by Charles Burleigh, Jr. (courtesy Historic Northampton).

**D****ANOTHER CAMP MEETING.**

When Sojourner had been at Northampton a few months, she attended another camp-meeting, at which she performed a very important part.

A party of wild young men, with no motive but that of entertaining themselves by annoying and injuring the feelings of others, had assembled at the meeting, hooting and yelling, and in various ways interrupting the services, and causing much disturbance. Those who had the charge of the meeting, having tried their persuasive powers in vain, grew impatient and tried threatening.

The young men, considering themselves insulted, collected their friends, to the number of a hundred or more, dispersed themselves through the grounds, making the most frightful noises, and threatening to fire the tents. It was said the authorities of the meeting sat in grave consultation, decided to have the ring-leaders arrested, and sent for the constable, to the great displeasure of some of the company, who were opposed to such an appeal to force and arms. Be that as it may, Sojourner, seeing great consternation depicted in every countenance, caught the contagion, and, ere she was aware, found herself quaking with fear.

Under the impulse of this sudden emotion, she fled to the most retired corner of a tent, and secreted herself behind a trunk. saying to herself, 'I am the only colored person here, and on me, probably, their wicked mischief will fall first, and perhaps fatally.' But feeling how great was her insecurity even there, as the very tent began to shake from its foundations, she began to soliloquise as follows:-

'Shall I run away and hide from the Devil? Me, a servant of the living God? Have I not faith enough to go out and quell that mob, when I know it is written-"One shall chase a thousand, and two put ten thousand to flight"? I know there are not a thousand here; and I know I am a servant of the living God. I'll go to the rescue, and the Lord shall go with and protect me.

'Oh,' said she, 'I felt as if I had three hearts! and that they were so large, my body could hardly hold them!'

She now came forth from her hiding-place, and invited several to go with her and see what they could do to still the raging of the moral elements. They declined, and considered her wild to think of it.

The meeting was in the open fields-the full moon shed its saddened light over all-and the woman who was that evening to address them was trembling on the preachers' stand. The noise and confusion were now terrific. Sojourner left the tent alone and unaided, and walking some thirty rods to the top of a small rise of ground, commenced to sing, in her most fervid manner, with all the strength of her most powerful voice, the hymn on the resurrection of Christ-

It was early in the morning-it was early in the morning, Just at the break of day- When he rose-when he rose-when he rose, And went to heaven on a cloud.'

All who have ever heard her sing this hymn will probably remember it as long as they remember her. The hymn, the tune, the style, are each too closely associated with to be easily separated from herself, and when sung in one of her most animated moods, in the open air, with the utmost strength of her most powerful voice, must have been truly thrilling.

As she commenced to sing, the young men made a rush towards her, and she was immediately encircled by a dense body of the rioters, many of them armed with sticks or clubs as their weapons of defence, if not of attack. As the circle narrowed around her, she ceased singing, and after a short pause, inquired, in a gentle but firm tone, 'Why do you come about me with clubs and sticks? I am not doing harm to any one.' 'We ar'n't a going to hurt you, old woman; we came to hear you sing,' cried many voices, simultaneously. 'Sing to us, old woman,' cries one. 'Talk to us, old woman,' says another. 'Pray, old woman,' says a third. 'Tell us your experience,' says a fourth. 'You stand and smoke so near me, I cannot sing or talk,' she answered.

'Stand back,' said several authoritative voices, with not the most gentle or courteous accompaniments, raising their rude weapons in the air. The crowd suddenly gave back, the circle became larger, as many voices again called for singing, talking, or praying, backed by assurances that no one should be allowed to hurt her-the speakers declaring with an oath, that they would 'knock down ' any person who should offer her the least indignity.

**E**

## FLORENCE THE MECCA OF THE COLORED RACE

By Arthur Hill

Sojourner could neither write nor read but had an unusual mind and voice and could speak with great force and power of the wrongs and sufferings endured by members of her race. She was deeply religious and seemed to be divinely inspired in prayer when over-powered by her emotions. She often lectured here and in surrounding towns, breaking suddenly into singing the negro songs. She finally reached a national reputation by her lectures in Boston and other large places. While yet I was a boy, arrangements were made with my father for one to write for her. Memoranda of her life struggles and incidents jotted down from her lips by a kind lady in another town were copied and put into shape by me for the printing of a little pamphlet. This little pamphlet had her full-length picture on the cover with the motto "I sell the shadow to support the substance". It was sold in great numbers at her lectures at twenty-five cents each. She was frequently referred to in the newspapers as the "African Sibyl". She was over six feet in height, gaunt and somber looking. The house on Park Street, now occupied by Mr. Waits, was built for her. About the time of the war for secession she was invited to spend her last days with a wealthy lady of Battle Creek, Michigan. She claimed to have lived 112 years, but probably 100 years or nearly would be nearer right.

**F**

"David Ruggles was not the only colored person who found refuge in this Community. I met here for the first time that strange compound of wit and wisdom, of wild enthusiasm and flint-like common sense, who seemed to feel it her duty to trip me up in my speeches and to ridicule my efforts to speak and act like a person of cultivation and refinement. I allude to Sojourner Truth. She was a genuine specimen of the uncultured negro. She cared very little for elegance of speech or refinement manners. She seemed to please herself and others best when she put her ideas in the oddest forms. She was much respected at Florence, for she was honest, industrious, and amiable. Her quaint speeches easily gave her an audience, and she was one of the most useful members of the Community in its day of small things."

G

Saml. L. Hill  
To  
Isabella Vanwagner  
Lot # 11 Eaton's Village  
Lots  
Northampton

Know all men by these presents, that I Samuel L. Hill, of Northampton, in the County of Hampshire and Commonwealth of Massachusetts, in consideration of three hundred dollars paid by Isabella Vanwagner of said Northampton, and sometimes called "Gyourses South", the receipt whereof, I do hereby acknowledge, do hereby give, grant, bargain, sell and convey unto the said Isabella, her heirs and assigns. A certain lot of land, with dwelling house thereon, situated near Ben souville, in said Northampton, being lot numbered eleven on a plan of Eaton's Village Lots, which is recorded in Hampshire Records, Book 116. and Page 360. reference to which may be had to find its particular location and boundaries; it being on the Easterly side of the "old oil mill road", so called, and bounded thereon six rods fifteen links, and extending from said road, nearly at right angles and of same width nine rods, containing nearly sixty square rods of land more or less. The above described lot was conveyed to the said Hill, by deed, from Edwin Eaton August 31. 1849.

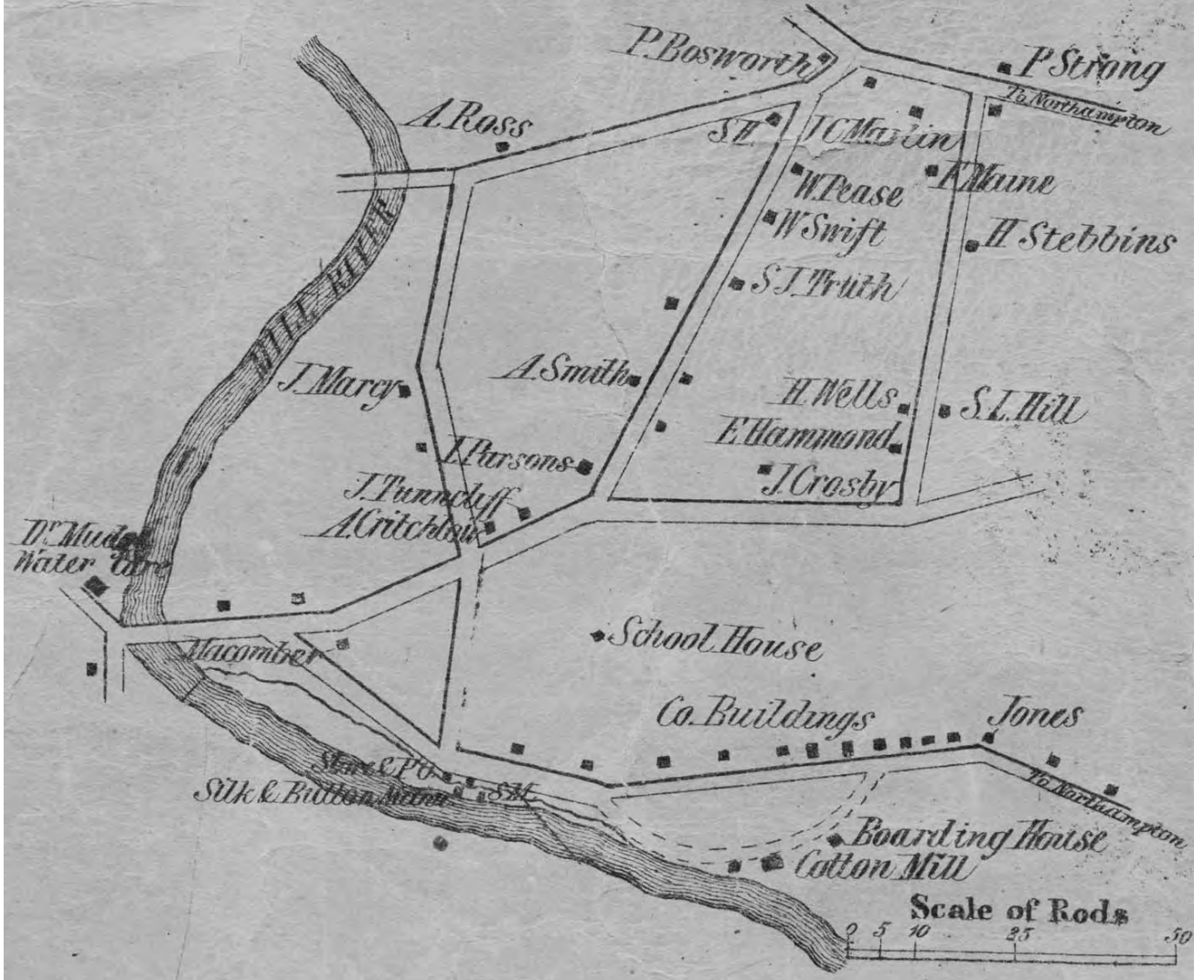
To have and to hold, the beforegranted premises, with the privileges and appurtenances thereto belonging, to the said Isabella, her heirs and assigns, to their use and behoof forever: And I do, for myself, my heirs, executors, and administrators, covenant with the said Isabella her heirs and assigns, that I am lawfully seized in fee of the beforegranted premises: that they are free of all incumbrances, that I have good right to sell and convey the same, to the said Isabella, and that I will warrant and defend the same premises, to the said Isabella her heirs and assigns forever, against the lawful claims and demands of all persons. In witness whereof, I the said Hill, have hereunto set my hand and seal, this fifteenth day of April, in the year of our Lord, one thousand eight hundred and fifty.

Signed, sealed and  
delivered in presence of  
Harvey Kirkland  
Hampshire, April 15. 1850. Then the above named Hill  
acknowledged the above instrument to be his free act  
and deed, before me,

Samuel L. Hill Seal

Harvey Kirkland Justice of the Peace  
Hampshire, April 18. 1850. 4 o'clock 55 minutes P. M.  
The foregoing is a true copy of the original, received, re-  
corded and compared by

# FLORENCE



1



I SELL THE SHADOW TO SUPPORT THE  
SUBSTANCE.  
SOJOURNER TRUTH.

**J** Letter from Sojourner Truth to Amy Post

Dear Mrs. Post

I have arrived safe in Ohio. I got to Buffaloe on the evening of the same day I left you. I left Buffalo Friday night and arrived in Cleaveland on Saturday. Had a beautiful passage up the lake. Stopped among the colored friends and was treated with great kindness until Tuesday. Attended a meeting and sold three dollars worth of books. And on Tuesday went to Akron to the Convention where I found plenty of kind friends just like you & they gave me so many kind invitations I hardly knew which to accept of first. But I left Akron this morning and got to Hudson in time to take the cars for Ravenna where I came to the house of Mrs Skinner who was at the convention and invited me to her house to remain until Mrs Treat comes to make arrangement for me. The Lord has directed me to this quiet fam- ily, and here I shall probably remain some days. If there are any letters there for me direct them to Mrs Mary Ann B. Skinner Ravenna Portage Co. Ohio

I sold a good many books at the Convention and have thus far been greatly prospered—Tell dear Abby Fair [i. e., Thayer] I wish she was here and she must come in the fall with Garrison and friends

With love you and all kind friends Abby especialy and her dear mother and sister I remember all your kindness

This from your friend Sojourner Truth

To Mr Post I would say I have found some kind spirits like you. Dear Edmund I remember you still bathing you with water spiritually.

Sojourner

(The Isaac and Amy Post Family Papers, University of Rochester Library)

**K**

*I am a woman's rights. I have as much muscle as any man, and can do as much work as any man. I have plowed and reaped and husked and chopped and mowed, and can any man do more than that? I have heard much about the sexes being equal. I can carry as much as any man, and can eat as much too, if I can get it. I am as strong as any man that is now. (Anti-Slavery Bugle)*

# Charles Calistus Burleigh

1811-1878





“Why was ‘Free Speech’ so important to Florence?”

## **Charles Burleigh**

### Introduction

We stand before the grave markers for Charles and Gertrude Burleigh. Their house still stands on the other side of Main Street, a little out of our way. We need to remind ourselves that the struggle to abolish slavery lasted over forty years. One of those at the forefront, decade after tumultuous decade, was Charles Burleigh. He was a travelling field agent for the American Anti-Slavery Society (AAS). He delivered anti-slavery lectures across the North, organizing converts to the cause into new chapters of the Society. Slave-owners clearly saw open dialogue and the free expression of ideas as their enemy: they censored the mails in their home states and forbade any discussion on slavery in the U.S. Congress – the notorious “gag rule”. Burleigh fully embraced “free expression” as the cornerstone of democracy and of “true” religion. In this, he was in full accord with bedrock principles held at the Northampton Association, which is why he made Florence his home.

### Who was Charles Burleigh?

- He was raised in eastern Connecticut, not far from where the Bensons, Stetsons and Hills lived before they moved to Florence.
- What career did he give up as a young man in order to work full-time for the abolitionist cause? Why did he do it?
- What talents did Burleigh bring to the work of convincing people that slavery needed to end?
- He refused to cut his hair or trim his beard until slavery was abolished in the U.S. This was a highly unusual look for the time. What impression do you think this made? Why do you think he did it? (Doc. A)

### What was Burleigh’s work as a field agent for the AAS?

- Burleigh made Florence his home-base but continued almost constant travel on the lecture circuit. What were some of the hazards he faced as a travelling field agent? Why do you think he encountered so much hostility to his message and to himself personally? (Doc. B)
- Describe your impressions of Burleigh’s effectiveness as a speaker. (Doc. C)
- He described slavery as “the great question of the age”. Describe his reasons for why slavery was the critical issue facing the U.S. and why it was so harmful. What was the Society’s overall strategy for winning the struggle to end slavery? (Docs. C,D) Describe what “moral suasion” is.

### What did “Free Expression” look like in Florence?

- The free expression of ideas was a cornerstone principle at the Association. Members and invited guests were encouraged to openly speak their minds on religion, politics, social arrangements, or any subject that concerned them. The hitch was that anyone who spoke out then had to be prepared to defend her position using sound arguments. The Associationists

loved nothing more than a robust debate on an important topic. A skilled debater was expected to collect and organize evidence to support her position; to use logic to form a cohesive argument using that evidence; and to apply rhetorical skills in presenting that argument most effectively.

- The tradition of the free expression of ideas continued in Florence after the Association folded. Burleigh played an important role in this. He was considered by many to be the most skilled debater and public speaker living in America at the time. (Doc. E)
- His “Anti-Slavery Tracts” give us a sample of his strategy in debating issues surrounding slavery. Can you describe his overall strategy for us? He attacked (with his words) what he saw as pro-slavery’s use of what we today call “circular reasoning”. Explain this for us. Work with your teacher on these answers. (Doc. F)

### What did Burleigh do in Florence?

- Former members of the Association who remained in Florence founded the Free Congregational Society (FCS) and Burleigh was its first “resident speaker.” In 1873 with donations from members Samuel L. Hill and Alfred T. Lilly, Cosmian Hall was built. An imposing structure that sat over 600 people in its upstairs auditorium, it was called a “Temple of Free Speech.” What did the FCS stand for? What was Burleigh’s role there? (Doc. G)
- The Florence Lyceum continued a tradition that was started at the Association. What was that? (Doc. H)
- In 1878, Charles Burleigh was struck and killed by a streetcar in Florence. His funeral service, held at Cosmian Hall, was unlike any other event in Florence history. Can you describe it for us? (Doc. K)

### NOTES ON SOURCES

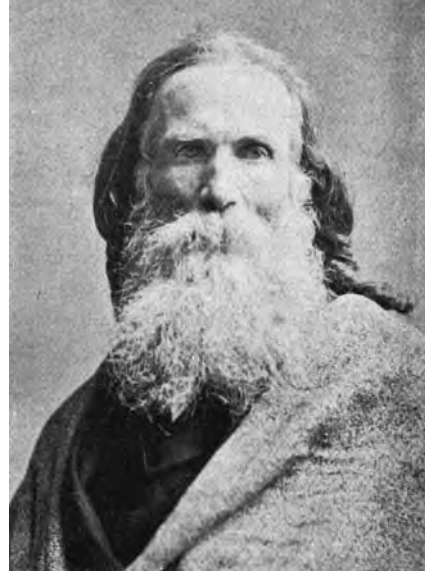
- Excerpted from a short biography written by another Northampton abolitionist who knew him well (1894).
- From “Anti-Slavery Days in Florence”(1912), by Arthur Hill, who grew up in the Community. (top) William Lloyd Garrison’s Eulogy to Burleigh, delivered at Cosmian Hall, Florence (1878) (bottom)
- From “An Anti-Slavery Agent: C.C. Burleigh in Pennsylvania, 1836–1837”, by historian Ira Brown (1981).
- From “Anti-Slavery Tracts – Slavery and the North”, by Charles C. Burleigh (1856).
- From “Reminiscences” (1894) by former Community member Frances Judd.
- See D.
- “Articles of Agreement” (1863) drawn up at the formation of the Free Congregational Society in Florence.
- History of Florence Massachusetts (1894).
- Map of Florence, 1873.
- Photo of Cosmian Hall in Florence.
- Newspaper article in the *New York Tribune*, June 17, 1878.

A

CHARLES C. BURLEIGH.

By Seth Hunt,

As a logical thinker and an eloquent public speaker, Charles C. Burleigh probably surpassed any one that ever lived in Northampton. Few men, anywhere, could so readily and ably extemporize in a public speech as that brave champion of civil and religious freedom. Some of his most brilliant and effective speeches were made on the spur of the moment. In discussing any question he was noted for stating the strongest points of his opponents, and effectually answering them, so that when he had finished it seemed that nothing more could be said. The arguments on both sides would be exhausted. His diction was clear and finished.



Mr. Burleigh had early fixed upon the legal profession for his life vocation. When he was admitted to the bar in Windham County, Conn., in January, 1835, his examiners were surprised at the extent of his acquirements, and he was pronounced the best prepared candidate that had been admitted to the bar in that county within the memory of those then practicing there. But, notwithstanding all his bright prospects of success and fame in his chosen profession, when he was asked to engage as lecturer in the anti-slavery cause, and while fully aware of the hardships and persecutions that would befall him, he replied: "This is not what I expected or intended, but it is what I ought to do; I will accept the invitation."

His personal appearance was striking. He had a fine, animated countenance, mirroring an active mind and a great soul. He was tall and his frame bore the impress of great physical strength and endurance. Of no one could it be more truthfully said, that "he had the courage of his convictions." What he deemed proper to do, whether in matters of dress, of personal appearance and habits, or in regard to political, social, or religious concerns, he unhesitatingly carried out, however strange his course might appear to those with whom he came in contact. I remember his wearing a full beard, long before such a practice was considered becoming or proper. He also wore his hair long and in ringlets.

**B** Charles C. Burleigh came here to live and made this place his headquarters, starting out from here on his many anti-slavery pilgrimages. He had the usual exciting experiences of a reformer, being mobbed and assaulted with over-ripe eggs. On one occasion, he wiped the mess from his clothes calmly, saying, "Friend, your arguments are unsound." On another occasion the schoolhouse in which he was speaking in Westfield West Farms was burned over his head, he escaping with his life. After holding a meeting in Springfield, he walked from there on the railroad to Northampton, not having money to pay his fare in the cars. He fell into a cattle-guard hole in Northampton meadows and was rendered insensible, being found there the next morning. He was struck and killed by a locomotive at Florence depot.

WILLIAM LLOYD GARRISON'S EULOGY TO BURLEIGH,  
delivered at Cosmian Hall, Florence (1878)

"For more than forty years he was almost constantly in the lecturing field, during which period he travelled many thousands of miles, addressed hundreds of thousands of hearers, cheerfully encountering every hardship, serenely confronting mobocratic violence, shrinking from no peril, heedless of unescapable ridicule (stimulated and intensified by the non-conformity of the outward man in the matter of dress, the wearing of his hair and beard); yet evincing such a mastery of his subject, such powers of argument and persuasion, such force of intellect and breadth of mind, such copiousness of speech and fertility of illustration on every question discussed, as made it an easy task for him to confront and vanquish all opponents. Indeed, he never found 'a foe worthy of his steel'... At the bar, before a jury, he would hardly have found his peer; in the judicial bench he would have been chief."

**C** In the issue of December 31, 1836, the National enquirer took special note of the work of Charles C. Burleigh, who had been “a short time in this city” and had delivered seven lectures, all except the first and second to “overflowing houses.” Since leaving Philadelphia he had lectured more than thirty times in rural communities in the counties adjacent to Philadelphia. Lundy remarked that Burleigh was “an able and popular speaker—in fact he is a ‘thunderer’.” He was not only drawing large audiences, wherever sufficient advance notice of his lectures was given, but he was also “generally and emphatically greeted with the expressive approbation of his hearers.” His lectures averaged nearly two hours in length—“every minute of which is usefully employed.” Lundy advised all proslavery advocates, especially “ultra colonizationists” to keep away from his meetings unless they were prepared to be converted to abolitionism.”

**D** SLAVERY—WHAT IT DOES.

The question of slavery is undeniably, for this country at least, the great question of the age. On the right decision of it depend interests too vast to be fitly set forth in words. Here are three millions of slaves in a land calling itself free; three millions of human beings robbed of every right, and, by statute and custom, among a people self-styled Christian, held as brutes. Knowledge is forbidden, and religious worship, if allowed, is clogged with fetters; the sanctity of marriage is denied; and home and family and all the sacred names of kindred, which form the dialect of domestic love, are made unmeaning words. The soul is crushed, that the body may be safely coined into dollars. And not occasionally, by here and there a hardened villain, reckless alike of justice, law and public sentiment; fearing not God nor regarding man; but on system, and by the combined strength of the whole nation. Most men at the North, and many even at the South, admit that this is wrong,—that it is a gross injustice to the slave, a serious evil to the master, a great calamity to the country; that it belies the nation's high professions, brings deep disgrace upon its character, and exposes it to unknown perils and disasters in the time to come.

**E** Perhaps no place of its size has had so much of interest in its history as Florence. The best speakers on every subject have been heard here. There has always been a platform to which all reforms have been welcomed, and an opportunity given to all to hear the best thought on every subject. This opportunity has been well improved. Those who have enjoyed the rich treats which have been provided have been strengthened and enriched thereby. The seed thus sown has not been lost. Not all fell upon good ground, but enough did to make Florence the home of free thought, and of great tolerance of the diversity of views which necessarily prevail in such a community.

F

ANTI-SLAVERY TRACTS. No. 10.

SLAVERY AND THE NORTH.

CHARLES C. BURLEIGH.

SLAVES NOT UNFIT FOR FREEDOM.

They are ignorant and stupid, it is said; a brutish race, not fit for freedom. True, —in part—and partly false. No doubt the slaves are ignorant and degraded. So any race would be, if wronged as they have been, and through so many generations. What else could be expected from men weighed down by ages of oppression, forbidden to use the key of knowledge,—letters—allowed no hope of bettering their state, nor any motive to exert their minds or to improve their morals? But it is not true that they are only fit for slavery; fit only to be kept under the very influences which now debase them. The bad effect is no good reason for continuing the cause, but rather shows the need of its immediate removal. What!—shall we enslave men, because slavery makes them base? Keep the burden on their backs because they stoop beneath its weight; the fetter on their limbs because their gait, with it, is awkward; their dungeon closely locked because its darkness dims their sight? Is this manly?—just—or wise?

Published for gratuitous distribution, at the Office of the AMERICAN ANTI-SLAVERY SOCIETY, No. 138 Nassau Street, New York. Also to be had at the Anti-Slavery Office, No. 21 Cornhill, Boston, and No. 31 North Fifth Street, Phila.

**G** "We, the undersigned, inhabitants of Florence and its vicinity, in the town of Northampton, wishing to avail ourselves of the advantages of associate effort for our advancement in truth and goodness, and for the promotion of general intelligence, good morals, and liberal, religious sentiments, do hereby agree to form ourselves into a body corporate, under the name of the ' Free Congregational Society of Florence.

"Respecting in each other—and in all—the right of intellect and conscience to be free, and holding it to be the duty of every one to keep his mind and heart at all times open to receive the truth and follow its guidance, we set up no theological condition of membership, and neither demand nor expect uniformity of doctrinal belief ; asking only unity of purpose to seek and accept the right and true, and an honest aim and effort to make these the rule of life. And, recognizing the brotherhood of the human race and the equality of human rights, we make no distinction as to the conditions and rights of membership in this society, on account of sex, or color, or nationality."

For some years previous to the organization of the society, Mr. C. C. Burleigh was a regular lecturer, supported by private enterprise, and he remained the resident speaker after its organization, for ten years.

The minister is not, like the minister or pastor of most religious societies, pledged to advocate and defend a formal statement of faith. He is under no intellectual bonds. He is at liberty to express freely his latest thought, and it is understood he speaks only for himself.

**H**

## THE FLORENCE LYCEUM.

By JUDGE DANIEL W. BOND.

No history of Florence would be complete without an account of the Florence Lyceum. It was not uncommon at this period, during the winter months, for nearly every school district to have its debating society. Everybody attended, and the old men and young took part in the exercises. Some districts were more favored than others with resident debaters, but every district contained some who had ideas upon the various questions discussed and were sufficiently interested to prepare themselves for the debates, and who could express their thoughts with force and oftentimes with elegance. After the debate by the debaters who had selected, or been appointed upon, the affirmative or negative of a question, an opportunity was given for "volunteers." The time from seven to ten and sometimes till eleven o'clock was occupied. For days after the meetings they were the topic of conversation throughout the district,—the weight of the argument, the methods and manners of the speakers, the merits of the question, all came in for a share of attention and were talked over. No old time singing school could "hold a candle " to the village lyceum, for the general interest the meetings created.

NORTH PART OF

# FLORENCE

TOWN OF NORTHAMPTON

Scale 600 Feet to the Inch.





J



Cosmian Hall



Photographs courtesy Florence History Museum

## MR. BURLEIGH'S FUNERAL.

TRIBUTES OF RESPECT TO THE MEMORY OF AN OLD  
ABOLITIONIST AND EARNEST WORKER.

[BY TELEGRAPH TO THE TRIBUNE.]

FLORENCE, Mass., June 16.—More than a thousand persons attended the funeral of the Rev. Charles C. Burleigh, this afternoon, at Cosmian Hall, coming from many adjoining towns. Hundreds lingered outside, unable to get in. Addresses were made by the Rev. Samuel May, William Lloyd Garrison, Elizabeth Powell Bond and others. Liberal and orthodox men and women united in tributes to his pure, broad life. Fresh laurel and other flowers were abundantly contributed. Mr. May sketched his characteristics as shown to him during a long acquaintance; Mr. Garrison dwelt upon Mr. Burleigh's qualities of head and heart, as exhibited in his private and public life. Letters of regret were read from Edward M. Davis, the Rev. John W. Chaswick, Theodore D. Weed and John G. Whittier, the last referring to Mr. Burleigh's work with him, and to the fast thinning ranks of old abolitionists.

In speaking of the deceased, Mr. Garrison said:

He came often to my home; we felt that he was a part of our household. He made a great sacrifice at twenty-five years of age, in leaving the profession of law, with the promise of a brilliant career. My mind follows him from village to village, always laughed at, called fanatic, lunatic, and everywhere receiving brickbats, rotten eggs, etc. But he was always confident that his cause would triumph. We abolitionists had no one so able to disentangle the sophistries of our opponents, and we regard him as one of the ablest men the country has produced. I doubt if any other man has spoken so many times for the cause. His character bore no stain.

Mr. Whittier wrote:

One of the ablest and most self-sacrificing of the number, now sadly depleted, who compelled the reluctant people to see the sin and danger of slavery. \* \* \* As a debater, I have rarely seen his equal. He seemed in his best moments to combine the impetuous eloquence of a Henry with the severe logic of a Calhoun. One after another, in rapid succession, the pioneers of the great movement are passing on—remember William Goodell and Judge Suttleff, who just preceded him.

"Like clouds that rake the mountain summit,  
Like waves that know no guiding hand,  
So swift has brother followed brother  
From sunshine to the sunless land."

# Frances Birge Judd

1820-1894



Mrs. FRANCES JUDD

“Who joined the Community?”

## **Frances and Hall Judd**

### Introduction

We stand before the house of Frances and Hall Judd. They joined the Association soon after it started in 1842 and remained until it closed its doors four and a half years later. Then they built this house and chose to live in this neighborhood filled with former Community members for the rest of their lives. By telling the Judds’ story, we get a picture of what kind of people joined the Association, why they joined, and who was invited to join. Any organization is only as strong as its members and must attract and retain the right people to survive and prosper.

### Who were Frances and Hall Judd?

- The Association admitted its first members on April 8, 1842 (see founders Benson and Hill). When did Frances Birge and Hall Judd join? Why do you think they joined on the same day under separate names? (Doc. A, see bottom)
- Frances and Hall joined the Community as a young couple. She, like many other members, was born and raised in Connecticut. He was from Northampton. Can you describe their first impressions and how they came to join the NAEI? (Doc. B)
- Can you give us a rough demographic sketch of who joined the Community? Where did they come from? How many were married or single? How many had children? How many children were there? Most parents at that time were between the ages of 20-40. What does this tell us about the average age of members? How long did most people stay at the Association? (Doc. A)
- The Association had three African-American members listed here, not including Sojourner Truth whose name does not appear for some reason. The three came from New York City and Baltimore, Maryland. Who were they? (Doc. A)

### What kind of people joined the Community?

- The people who uprooted their lives to join this uncertain experiment came from a variety of places and circumstances, but they all had one thing in common: they were ardent reformers. Reform at that time took on many different shapes with the same underlying principle: people should do everything in their power to improve themselves and the society they live in. Reformers challenged the status quo – what most people at the time thought and did. The very act of living communally challenged the idea that people did best living individually or in isolated family units.
- What two political causes did all Community members support? What did “non-resistance” refer to? Additional reading is needed here. Some members “did not reverence the church”, which meant they wished to reform their own churches. Speak to your partners in the “Benson Group” about this. Again, the very act of people from different churches living together peacefully was a challenge to the status quo. Give us a picture of who joined. (Doc. C)

### What kind of people were admitted to the Community?

- Hall Judd was elected Secretary of the Association in 1845. One of his jobs as Secretary was to lead the “Regular Monthly Meeting for the admission of members”. We read at the bottom of the page that Austin and Fidelia Ross “were unanimously admitted as permanent members”. This tells us that all the members got to vote on who could join; and that new people moved to the Community as temporary members for a time before they could get full membership. Only full members could vote at meetings (like this one). Why do you think they chose new members this way? (Doc. E)
- The Association received many more applications for membership than space allowed. What did they look for in new members? They wanted their fellow members to share their commitments to reform principles. But they also believed in the free expression of ideas and therefore imposed no “Articles of Faith” upon prospective members. Explain for us. (Doc. D)
- New members also had to “be useful to the Association” because it had to support itself economically. What were some jobs that needed to be done? They needed a mixture of people who worked with their hands and who worked with their heads. Did they all get along? Did it help that they were all “middle class”? What does this term mean to you? (Docs. F,G top)

### What kind of people remained in the Community?

- Once you were admitted to live in the Community, you had to accept a very simple lifestyle. This was both for moral and economic reasons. We see that members paid 50 cents a week for room and board when the going rate in Northampton was one dollar. (Doc. G bottom)
- Most simplicity was self-imposed – a moral choice members made for themselves. This choice was at the heart of what it meant to be a reformer. They believed they had to purify their own minds, bodies and spirits before they could take on the challenge of purifying society. They also believed in self-control, that true discipline comes from within.
- This was a big reason why “all were temperance people” at the Association. Describe the Temperance movement for us. Paul Strong’s Tavern was the second oldest business in the village. Contrast an evening there with Dolly’s description of a social event at the Community. Why do you think Community members objected to what was going on at the tavern? (Docs. H,I,J,K)
- Many members, like the Judds, also embraced dietary reforms. They became “Grahamites”, following the teachings of Northampton’s Sylvester Graham. Describe this for us. (Doc. L top)
- Hall Judd took things a step further and embraced “asceticism”. This was a form of extreme self-denial that included a comfortable place to sleep and warm clothes in winter. Describe. (Docs. L bottom, M)
- It took a certain kind of person to willingly live without comforts many took for granted. We can also imagine what it was like for people with strongly held beliefs on everything from religion to diet living and working together every day. Could this be why many chose to leave the Association?

## NOTES ON SOURCES

- A. List of Northampton Association members, published by the Association.
- B. "Reminiscences" by Frances Judd (1894).
- C. See B.
- D. Frances Judd interviewed for the book American Socialisms (1870).
- E. Northampton Association meeting records, March-April 1846.
- F. Association list of Departments, or areas of work for members.
- G. Samuel Hill, Association co-founder, interviewed in American Communities (1908).
- H. Prepared by the David Ruggles Center (2020).
- I. From History of Florence Massachusetts (1894).
- J. Detail of the 1831 map of Northampton showing what is now Florence.
- K. Letter written by member Dolly Stetson to her husband James, March 18, 1845.
- L. See H. Family member describing Hall's lifestyle (bottom).

NAMES.	FROM.	ENTERED.	WITHDREW.
William Adam, wife, 4 children,	Cambridge,	April 8, 1842.	Jan. 2, 1844.
James D. Atkins,	Old Cambridge,	Sept. 28, 1842.	March 6, 1847.
George Ashley,	Chaplin, Ct.,	Jan. 13, 1844.	Dec. 28, 1845.
George Benson, wife, 4 children,	Brooklyn, Ct.,	April 8, 1842.	Oct. 1, 1845.
*Frances P. Birge,	Colebrook, Ct.,	May 28, 1842.	
Samuel Brooks, wife, 7 children,	Hadley,	April 9, 1842.	March, 1843.
Samuel A. Bottum, wife,	Mansfield, Ct.,	April 8, 1842.	Oct. 13, 1843.
†Roxey A. Brown,	Bloomfield, Ct.,	Nov. 12, 1842.	
James Boyle, wife,	Boston,	June 5, 1842.	
Wm. J. Bumstead, wife, 3 children,	Bloomfield, Ct.,	Nov. 16, 1842.	
Luther Brigham, 4 children,	Worcester,	Nov. 29, 1843.	
Susan Byrne,	Willimantic, Ct.,	Nov. 4, 1843.	July, 1844.
William Bassett, wife, 4 children,	Lynn,	Feb. 24, 1844.	Nov. 18, 1844.
Cyrus Bradbury,	Boston,	April 4, 1844.	Dec. 2, 1844.
Elizabeth Ely Bradbury,	"	April 4, 1844.	
Sarah Elizabeth Bradbury,	"	April 4, 1844.	
Bailey Birge, wife, 3 children,	Colebrook, Ct.,	Jan. 31, 1846.	
Joseph Conant, wife,	Mansfield, Ct.,	April 8, 1842.	Oct. 8, 1842.
Orwell S. Chaffee, wife, 1 child,	"	April 24, 1842.	Oct. 22, 1842.
George Cooper,	"	April 15, 1843.	Sept. 12, 1843.
†Octavia M. Damon,	Chesterfield,	Sept. 30, 1844.	March 6, 1847.
Sophia Foorde,	Dedham,	April 15, 1843.	June 12, 1845.
Emily Farwell,	Cambridge,	June 17, 1843.	1843.
Gustavus Gifford,	Nantucket,	Nov. 29, 1842.	
Roswell K. Goodwin,	"	Nov. 25, 1843.	
Caroline M. Gove,	Lynn,	June 25, 1844.	
Erasmus G. Hudson, wife, 2 children,	Bloomfield, Ct.,	April 8, 1842.	Sept. 16, 1843.
Rhoda Hudson,	Wolcottville,	Feb. 11, 1843.	May 13, 1843.
Romulus Fowler Hudson,	Bloomfield, Ct.,	April 8, 1842.	
Samuel L. Hill, wife, 3 children,	Willimantic, Ct.,	April 8, 1842.	
Sally Hill, 4 children,	Northampton,	April 8, 1842.	Sept. 23, 1842.
Josiah Hayward, wife, 3 children,	Salem,	March 8, 1843.	July 2, 1844.
William Haven, wife, 7 children,	Windham, Ct.,	May 4, 1843.	
Matilda Hill, 4 children,	Willimantic, Ct.,	Jan. 13, 1844.	
Lucy Charlotte Hayden,	Bath, Me.,	April 10, 1844.	
* Harriet W. Hayden,	"	April 10, 1844.	
Elisha L. Hammond, wife,	New Ipswich, N.H.,	May 16, 1844.	Nov. 1, 1846.
Hall Judd,	Northampton,	May 28, 1842.	
William Larned,	Boston,	Oct. 15, 1842.	Aug. 2, 1843.
David Mack, wife, 2 children,	Cambridge,	May 15, 1842.	Sept. 5, 1845.
Charles May,	Benton, Ala.,	Jan. 13, 1843.	
Abner S. Meade,	Danvers,	Dec. 6, 1842.	
Littleton T. Morgan,	Cambridge,	July 28, 1843.	
Moses K. Meader,	Nantucket,	April 15, 1843.	April 3, 1844.
George W. Miller,	Boston,	July 22, 1843.	
A. Menkin, M. D.,	"	Jan. 13, 1844.	March, 1844.
Joseph C. Martin, wife, 4 children,	Chaplin, Ct.,	April 9, 1844.	
Lorenzo D. Nickerson,	Boston,	April 15, 1843.	Nov., 1843.
Enos L. Preston, wife, 1 child,	Brooklyn, Ct.,	Sept. 3, 1842.	July, 1843.
William F. Parker, wife, 2 children,	Nantucket,	Oct. 22, 1842.	
Susan F. Parker,	"	Jan. 14, 1843.	
Oliver D. Paine,	Chesterfield,	April 10, 1842.	June 16, 1845.
George Prindle,	New Haven, Ct.,	May 13, 1843.	May, 1845.
Fortune R. Porter,	New York,	Aug. 19, 1843.	Jan. 31, 1844.
Lydia B. Pierce,	"	Feb. 25, 1843.	
Nancy Richardson, 4 children,	Waltham,	Sept. 24, 1842.	
David Ruggles,	New York,	Nov. 30, 1842.	
Stephen C. Rush,	"	Nov. 4, 1843.	April 23, 1846.
Lucius F. Reede,	Cummington,	May 20, 1843.	Nov., 1843.
Austin Ross, wife,	Chaplin, Ct.,	Mar. 29, 1845.	
Ezra Rosbrooks,	Cicero, N. Y.,	Jan. 26, 1844.	
Polly Rosbrooks,	"	Jan. 26, 1844.	
Louisa C. Rosbrooks,	"	Jan. 26, 1844.	
Francis O. Rosbrooks,	"	Jan. 26, 1844.	
Three Rosbrooks children,	"	Jan. 26, 1844.	
Theodore Scarborough, wife, 1 child,	Brooklyn, Ct.,	April 8, 1842.	
Jason Sulloway, wife,	Canton,	April 17, 1842.	
Pamelia Small, 1 child,	Norwich, Ct.,	April 8, 1842.	May 31, 1845.
Earle Dwight Swift, wife,	Mansfield, Ct.,	April 8, 1842.	Oct., 1842.
Herbert Scarborough,	Brooklyn, Ct.,	Jan. 14, 1843.	
Mary Ann Smith,	Bloomfield, Ct.,	Jan. 8, 1843.	
Calvin Stebbins, wife, 2 children,	Wilbraham,	May 7, 1843.	May 16, 1844.
William Stearns, wife, 1 child,	Waltham,	March 25, 1843.	Nov., 1843.
James A. Stetson, wife, 6 children,	Brooklyn, Ct.,	April 20, 1843.	March 16, 1846.
Laura Stebbins,	Springfield,	July 8, 1843.	Jan. 30, 1844.
George Washington Sullivan,	Baltimore, Md.,	Nov. 3, 1843.	
Sidney Southworth,	Boston,	Jan. 27, 1844.	
George Thurber, wife, 1 child,	"	April 17, 1842.	Aug. 19, 1843.
Hiram Wells, wife, 1 child,	Mansfield, Ct.,	April 8, 1842.	
Joseph S. Wall, wife,	Worcester,	April 10, 1842.	Aug. 8, 1845.
Wm. G. Wilson,	Vergennes, Vt.,	Feb. 4, 1843.	July 8, 1843.
James Willey,	Hartford, Ct.,	Mar. 16, 1843.	April 8, 1843.
Lyman F. Wight,	Easthampton,	Aug. 19, 1843.	1843.
Thomas Whitmarsh,	Northampton,	Nov. 25, 1843.	Dec., 1843.

\* Married Hall Judd, June 1, 1842.

† Married A. R. Nickerson, June 8, 1844.

‡ Married James D. Atkins, Sept. 30, 1844.

**B** I came from Northampton one beautiful Sunday in spring, a friend driving in to bring me and another, to see the place which we hoped would be to us a paradise. We came out by Prospect street, then down what is now Pine street, and across the lot to the back door of the house that was occupied by Mr. Benson and his large family. This house was at the corner of what is now Maple and Nonotuck streets. It seemed to be in a wilderness. A pine grove and ravine were west of it, and the land to the east was covered with mulberry bushes. Indeed, the side hill and plain above were given up to the "morus multicaulis."

The only names I had heard in connection with the new enterprise . were those of Benson, Hill, Adam, and Mack. The matter of our joining the "Northampton Association" was discussed that day, and when we returned to Northampton the question was put to me, "Shall we take what little money we have and cast in our lot with these people, who everybody says are visionary, fanatical, and foolish, or shall we go elsewhere to make our home and get our living?" I said, "We will join them." In a short time we married, and came here. This was in 1842, and here my home has since been.

**C** The association was formed. New people constantly came, drawn by sympathy of views on one subject or another; all were earnest in the anti-slavery cause, many were deeply interested in non-resistance; all were temperance people and some had suffered expulsion from the churches for their course on anti-slavery or other matters. They came together, and the former inhabitants of this rural hamlet looked on with suspicion and distrust at this new order of things. These people, who had invaded their formerly quiet domain, had such strange notions; many of them imbued with Quaker ideas and thinking all days alike holy. Some did not reverence the church and priesthood; some were advocates of vegetarianism, discarding animal food and all stimulating drinks. No wonder we were "past finding out." I do not know that any of our people were immoral, or that their neighbors could accuse them of dishonesty in their dealings, or anything worse than their disregard of outward religious observances.

**D** It could nor be expected that so many persons, bound by no pledges or 'Articles of Faith,' should agree in all things. They were never asked when applying for membership, "Do you believe so and so?" On the contrary, a good life and worthy motives were the only tests by which they were judged. Of course it was necessary, before they could be admitted, to decide the question, "Can they be useful to the Association?"



E

1846

March 16. 1846. Received a written notice from James A. Stetson, dated this day, of the withdrawal of himself and family from membership in the Association.  
Hull Judd,  
Secretary.

March 28<sup>th</sup> 1846. Regular Monthly Meeting for admission of members. Met at the rooms occupied by J. C. Martin. The President in the chair. There was no business to transact, & the meeting, on motion, adjourned.  
Hull Judd,  
Sec'y.

April 23<sup>d</sup> 1846. Stephen C. Rush gave verbal notice that he did this day withdraw his membership in the Association.  
Hull Judd,  
Sec'y.

April 23. 1846. Regular Monthly Meeting for admission of members. Met at sitting room of the Boarding House; the President in the Chair. Letter from Mrs. C. Darrows of New Haven, Conn. was read, proposing to unite with us if we had room, and needed a man of <sup>his</sup> qualifications &c. He states he has a wife & one child, is a tailor by trade, his wife a tailoress, has good health &c. See letter on file. George Prindle writes on the same sheet, & says his friend Darrows was just such a man as we need in our Association, & is practically acquainted with the tailoring business in all its branches.

The meeting decided the Secretary should write him that they thought favorably of his application & wished he would visit us, that we might learn more of him & his family, & they of us, but could not at present decide to receive them, even if both parties were satisfied, as our accommodations are limited.

Fred Doane of Charlton, Mass. (brother-in-law of Francis Hinckley) who had been with us a few weeks past, requested to remain with us for a year, with a view to become a permanent member. Said his wife would come by and by if he remained.

The ballots were circulated, & there were 14 yeas, & 1 Nay. H. Judd did not vote. So he was admitted for one year.

Austin Rofs & wife, Fidelia Rofs, who were admitted for one year March 24<sup>th</sup> 1845, were unanimously admitted as permanent members. For Austin, 14 yeas; no nays; for Fidelia, 15<sup>th</sup> do. do. do.

The meeting then, on motion, adjourned. Hull Judd, Sec'y.

**F**

"1. Agricultural Department, including all farming operations, and all standing wood and timber. Theodore Scarborough, Director. E. D. Hudson, Assistant Director in Horticulture.

"2. Lumber Department, including sawing lumber, cutting shingles, care of lumber yard, and sale of lumber. G. W. Benson, Director.

"3. Silk Manufacturing Department, including the manufacture of Silk and Flax, and the direction of the machine shop. E. L. Preston, Director.

"4. Cutlery Department, including all kinds of blacksmithing and cutlery. H. Wells, Director.

"5. Mechanical Department, including all carpentry, the planing machine, and the manufacture of shoes. W. F. Parker, Director.

"6. Silk Growing Department, including the culture of mulberry trees, the feeding of silk-worms, and the reeling of cocoons. O. D. Paine, Director.

"7. Domestic Department, including the providing of females with work, the superintendence and care of domestic labour and of the community boarding house. Roxie Brown, Director. Nancy Richardson, Assistant Director of the Table. S. L. Hill, Assistant Director of the Household.

"8. Store Department, including the purchase and sale of supplies and the care of the Daily Express. Hall Judd, Director.

"9. Accountant's Department, including charge of the book and accounts of the Association. W. Larned, Director.

"10. Educational Department, including the direction of the studies, labours, and amusements of all members under the age of eighteen, in consultation with parents, guardians, teachers, and industrial directors. W. Adam, Director.

"11. Secretarial Department, including charge of the correspondence of the Association, keeping copies of letters sent and recording the transactions of all business meetings. W. Adam, Director. G. W. Benson, Financial Assistant in the Treasurer's Department."

Ⓒ The great majority of the members belonged to the middle classes of society; there were many farmers and mechanics; the educated classes were also well represented. Wm. Adams had been a college Professor of Languages; David Mack and wife were persons of literary taste and capacity; James Boyle had been a Congregational minister, lecturer and editor; Dr. Hudson, Mr. Benson and others were also educated people.

The leaders were for the most part workers with their hands as well as with their heads, and the members were generally industrious.

There never was serious objection to any kind of labor however menial.

There may have been an occasional manifestation of jealousy on the part of the hard-workers toward the more intellectual class, but it led to no serious altercations.

In the management of the affairs of the Association everything was conducted in quite a democratic way; all were invited, including the women, to propose measures and discuss the measures proposed by others. There were from 130 to 140 members.

There was no unitary building for all the members, but accommodations were provided in one of the buildings for 60 or 70 persons, who ate at a common table and had a common home.

In this common boarding-house the cost of food and lights was about 50 cents a week; in private houses from 75 cents to \$1.00. There was very little grumbling about the fare, plain and inexpensive as it was. A few were disposed to drop off meat and live after the Graham system.

The evenings were spent in social gatherings; often in discussions relative to the advancement of the Association.

## H

*The first generation that emerged out of the Revolutionary War were heavy drinkers by today's standards. The average American adult consumed seven gallons of hard liquor (hard cider, whiskey and rum) every year in 1825. In the year 2000, that same average American drank two gallons of mostly wine and beer annually. Most people drank with every meal and during multiple work breaks throughout the day.*

*Things began to change rapidly in 1826 with the formation of the American Temperance Society. Many were fed up with the "American Way of Drunkedness" and called for moderate use of alcohol, and increasingly, total abstinence. Clergymen led a movement that called on storekeepers to stop selling spirituous liquors and on towns and cities to stop issuing tavern licenses. They organized speaking tours of reformed drinkers to warn of the dangers of "demon rum". Their efforts paid off as thousands of Americans took "Temperance Pledges" and overall consumption dropped off by two-thirds by 1840.*

*This was the first major reform movement in the U.S. that called on individuals to apply moral discipline in their own lives with an eye toward improving society for everyone.*

*Sources:*

*Jack Larkin, *The Reshaping of Everyday Life* (New York: Harper and Row, 1988)*

*Daniel Walker Howe, *What Hath God Wrought* (Oxford, U.K.: Oxford University Press, 2007)*

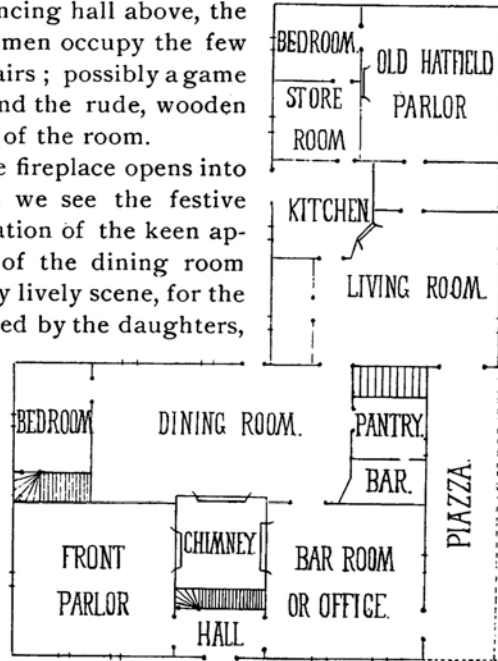
I



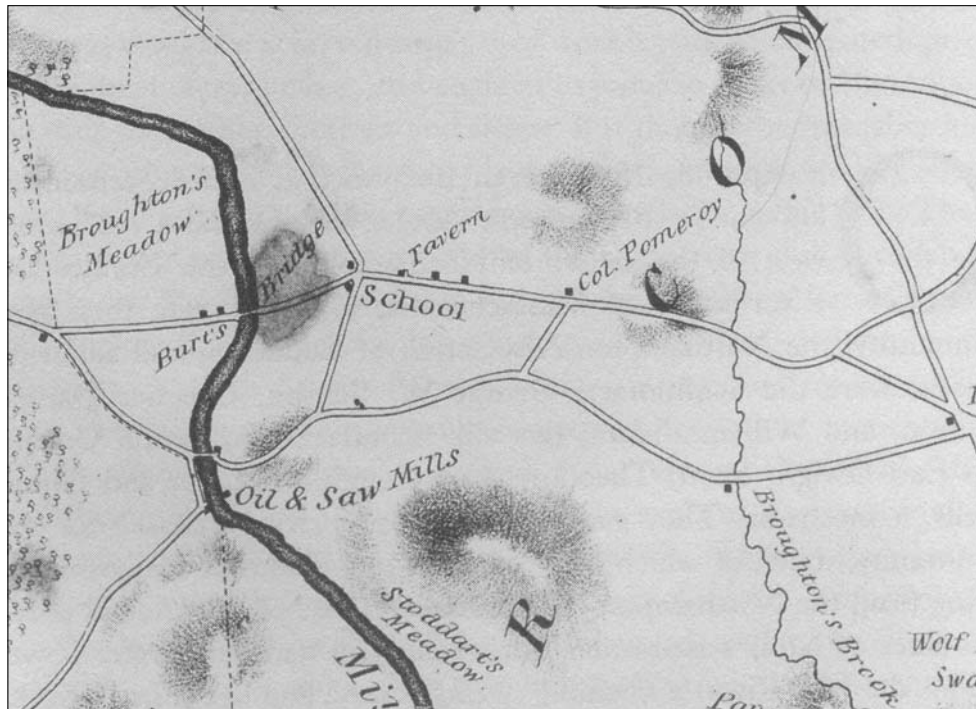
PAUL STRONG TAVERN SIGN.

We have completed the inspection of the tavern surroundings, so now let us step inside. If the winter has set in and the genial host is entertaining a sleighing party, the sight will be a gay one. Entering the side door (the front door was used for state occasions only), we find ourselves in the office, or, as it was known in those days, the barroom. This room was the center of the social and political life of the village. On the opposite side of the room the huge open fire blazed brightly on the hearth. To the right was the bar, and on the wall back of it were shelves holding rows of large bottles, conspicuously labeled "New Rum," "Old Whiskey," "Jamaica Rum," etc., etc. If the sleighing party has just arrived, the young ladies are warming themselves before the fire, but if they have adjourned to the dancing hall above, the driver and one or two other men occupy the few straight-backed homemade chairs; possibly a game of cards has been started around the rude, wooden table that stands in the center of the room.

The door to the right of the fireplace opens into the dining room, and within we see the festive board heavily laden in anticipation of the keen appetites of the guests. Back of the dining room is the kitchen, presenting a very lively scene, for the tidy wife of the landlord, assisted by the daughters, is busily preparing the feast. Passing through the front hall we enter the parlor, called the "front parlor," to distinguish it from the one in the rear of the house, and named "Old Hatfield" because it was so far away.



J





Dolly W. Stetson to James A. Stetson

Tuesday Evening 18th March-45

Dear Husband

I suppose you would be as much disappointed to open the box and not find a letter, as I should be to have it return without one for me—so alltho I have nothing more to say than how much we love you and how much we wish you could be home with us, all of which you know without its being repeated; still I will write. Ah! I have some news to tell you.

Our new kitchen and dining room are completed the latter of which was formily dedicated last Tuesday Evening we had a Pic Nic to which all of the Association were invited and most of them came After supper we had a speech from Sojourney on the beauties of the room—and trully it did look beautifully decorated with evergreens and brilliantly illuminated with hanging lamps borrowed for the occasion from the silk room. the room extends across the entire east end of the factory and is large enough to seat the whole community comfortably at table—next a speach from G.W.B. upon ingratitude and complaining when we were surrounded by so many comforts and luxuries next followed Mr Mack upon order in all things and temperance in eating—next Mr Hill upon rational enjoyments and occupations that become rational beings Mr Kerr closed by hoping that the hall would be dedicated to free speech and that it might never be disgraced by chairmen and secretaraies to keep folks in order—Mrs Hammond had her piano removed to the hall with the intention to have dancing but as it was understood that Mr Hill intended to bear his testimony against it there seemed a general reluctance to commence but at last Mrs Mack Mrs Whipple Sophia Ford and a few other independent ones danced a figure and were just forming another set among which was your wife when Mr Hill entered and anounced the astounding fact that it was 9 oclock and asked who would act like reasonable beings and go home and go to bed?—Mr Hammond perswaded his wife to lock the piano—and thus ended the matter not so either because there was a great deal of grumblng that they were not permitted to dance-

**L**

*American reform movements began with a focus on the consumption of alcohol, but they soon turned to address eating habits in the new nation. Sylvester Graham, of Northampton, became a national figure as a spokesperson for dietary reform. He said Americans ate too much of the wrong foods. At that time, the typical household ate meat with nearly every meal, either smoked, salted, fried, boiled or roasted. He called on his followers, called "Grahamites", to moderate their total intake and to cut out meat and "stimulants", such as coffee, tea, sugar and tobacco, altogether. Most famously, Graham called on people to stop using refined and sifted white flour being turned out of new processing plants, and return to the use of traditional, coarsely milled wheat flour. The staple item in his diet was known as "Graham Bread", the inspiration for today's "Graham Cracker". His recommended regimen also called for rigorous exercise, cleanliness, daily cold-water baths, and the choice of a hard sleeping surface.*

*Sources:*

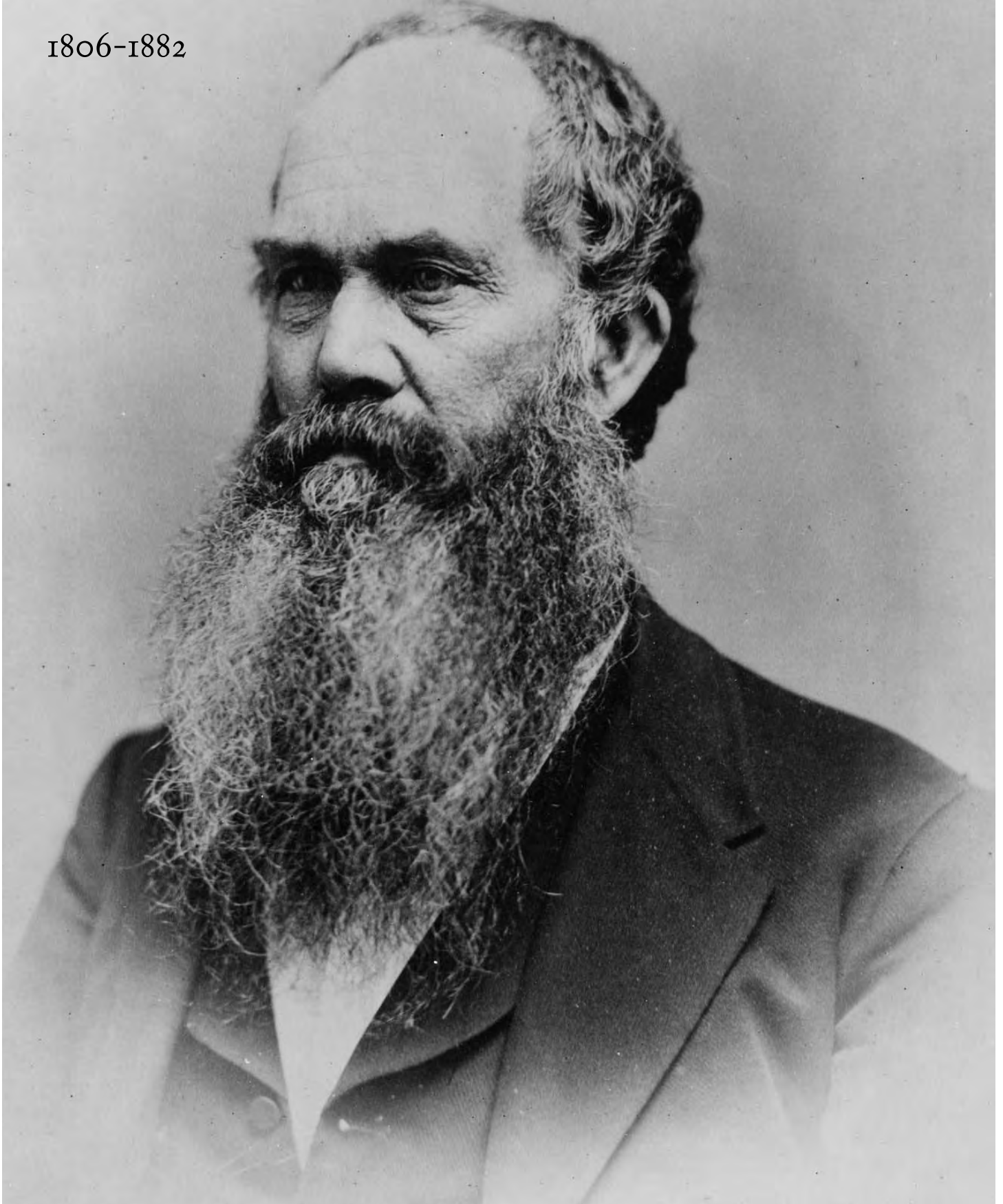
*Jack Larkin, The Reshaping of Everyday Life (New York: Harper and Row, 1988)*

*Christopher Clark, The Communitarian Moment (Amherst: University of Massachusetts Press, 1995)*

One of Hall Judd's brothers stayed over while Hall was away and slept on his bed, "if bed it might be called... 'the soft side of a Plank' would be Down compared to it." Hall's mother brought pies to their house for a special occasion, but her son, "as usual, denounced all living except on Faith and Sawdust." Hall's mother also said of Frances, his wife: "She can turn her hand to any kind of work, she is a good sewer, is economical, is healthy, a thorough Grahamite, her views of dress, and of fashions, and of things which belong to the world perfectly agree with Hall's."

# Samuel L. Hill

1806-1882





“Did the Association have a lasting effect on Florence?”

## **Samuel Hill**

### Introduction

We stand before the house of Samuel and Roxanna Hill. He was widely considered the founder of the village of Florence. He was a principle founder of the Association and managed its finances for the duration. He then made a remarkable transition from a fully committed Community member to a highly successful businessman. He saw to it that the ideals held by the Association left a lasting imprint on the village as it grew into a thriving industrial center.

### Who was Samuel Hill?

- Hill was born and raised in eastern Connecticut. He was trained as a carpenter but soon moved on to managing factories as New England industrialized. He had a head for numbers and a knack for business dealings. He was also a deeply religious man with a strong moral sense of what was right and wrong. He left his church over the issue of slavery (a “come-outer”) and moved to Florence to help found a Community based on anti-slavery principles.
- Hill was one of the original investors who helped buy the property that became the Association. He was elected Treasurer of the Association, put in charge of managing its finances. He oversaw the Stock Company, while the Industrial Association ran day-to-day operations at the various working Departments that supported the entire Community. Can you give us a picture of how this worked? How do you think this arrangement differed from how most businesses were run? (Docs. B,D)
- Briefly describe what the Association bought and how this was broken down into smaller businesses, or Departments, within the larger organization. (Doc. C,D top)
- How did they raise the money needed to buy out the former owners of the property? This led to a major problem that resulted in the Association folding four and half years later. Describe. (Docs. E,F)
- After the Association folded, Hill went on to start a new, privately-owned company that manufactured silk sewing thread. This company made him a very wealthy man and brought prosperity to the entire village of Florence. Tell us why the Nonotuck Silk Company he founded was so successful. (Doc, G)

### What was the “Neighborhood Community”?

—The Association could no longer pay its debts and support itself and so it closed its doors. But Community members were still committed to reform ideals and to the free expression of ideas. Hill used his wealth and influence to offer cheap mortgages on houses to former Community members so they could continue to live near one another in what became the village of Florence. They called this their “Neighborhood Community”. How did Hill do this? Can you identify former Community members with houses on the map? (Docs. H,I,J top)

### How did Hill help create the village of Florence?

—Hill also offered affordable housing opportunities to people who worked at his silk thread company. How did this work? What else did he offer his workers? Why do you think he did this?  
-Hill headed a small group of businessmen that financed new enterprises in the village. One of them still exists. Can you describe them? (Docs. J,K)

### How did Hill keep the spirit of the Community alive in Florence?

—Hill was driven to succeed as a businessman, but he lived modestly and never lost sight of the ideals that drew him to the Community in the first place. What were those ideals and how did he support them? Describe Cosmian Hall for us. (Doc. L)  
—Education, especially for young people, was very important to the Association – hence its name. Why do you think? How did Hill help provide access to quality education for young children living in the village? Did the philosophy behind that education accord with Community principles? (Doc. M)

### Did the “Underground Railroad” operate in Florence?

—At the same time that Hill was building up his businesses, he was also intentionally breaking the law. This was a law he did not support. It forbade sympathetic Northerners from assisting fugitives from Southern slavery. Hill’s house became a “station” on the so-called Underground Railroad. Explain for us how this worked. What proof do we have that Hill was a “conductor”? Why do you suppose proof of this work is hard to find for historians? (Docs. N,O)

### NOTES ON SOURCES

- A. Stereo card of the silk factory purchased by the Northampton Association in 1842.
- B. From a “Preliminary Circular” drawn up by the Association founders (1842).
- C. A list of Departments, or places of work for members, printed by the Association.
- D. See B. (top) Prepared by the David Ruggles Center (bottom)
- E. From Community member Frances Judd in the book American Socialisms (1870).
- F. See E.
- G. From Northampton’s Century of Silk, by Marjorie Senechal (2004).
- H. List of Northampton Association members, listed by family. Published by the Association.
- I. Map of Florence (1854).
- J. “Biographical Sketch” of Samuel Hill written by his son Arthur in 1894.
- K. *Hampshire Gazette*, August 21, 1866.
- L. A description of the Free Congregational Society, written by a member in 1894.
- M. History of Florence Massachusetts (1894).
- N. Written by Samuel’s son ,Arthur Hill, in 1911.
- O. Letter written by Arthur Hill (1893). From “Anti-Slavery Days” by Arthur Hill (1912).

A

CONNECTICUT VALLEY VIEWS.



KNOWLTON BROS., PHOTOGRAPHERS,  
Northampton, Mass.

**B**

ARTICLE I. The name and style of this association shall be The Northampton Association of Education and Industry.

ART. II. The management of the affairs and undertakings of this Association shall be conducted by two distinct companies: 1st, a Stock Company; 2d, an Industrial Association.

ART. III. The Stock Company shall be first formed by obtaining a subscription of \$100,000, to be paid in money or some equivalent at the option of the Stock Directors. As soon as \$50,000 are secured by binding subscriptions, \$30,000 of which, at least, shall be paid by the first of April next, the company shall be organized by choosing a President, Secretary and Treasurer, who together shall, as Trustees, hold all the property of the Association in trust, until their successors shall be appointed by the Company.

ART. IV. The President and Secretary shall sign all contracts and papers binding the Company, and the Treasurer shall give security to the satisfaction of the Company for the safe keeping of its money and papers; but the Trustees shall not have power to buy or sell, as agents of the Company, on credit.

**C**

"1. Agricultural Department, including all farming operations, and all standing wood and timber. Theodore Scarborough, Director. E. D. Hudson, Assistant Director in Horticulture.

"2. Lumber Department, including sawing lumber, cutting shingles, care of lumber yard, and sale of lumber. G. W. Benson, Director.

"3. Silk Manufacturing Department, including the manufacture of Silk and Flax, and the direction of the machine shop. E. L. Preston, Director.

"4. Cutlery Department, including all kinds of blacksmithing and cutlery. H. Wells, Director.

"5. Mechanical Department, including all carpentry, the planing machine, and the manufacture of shoes. W. F. Parker, Director.

"6. Silk Growing Department, including the culture of mulberry trees, the feeding of silk-worms, and the reeling of cocoons. O. D. Paine, Director.

"7. Domestic Department, including the providing of females with work, the superintendence and care of domestic labour and of the community boarding house. Roxie Brown, Director. Nancy Richardson, Assistant Director of the Table. S. L. Hill, Assistant Director of the Household.

"8. Store Department, including the purchase and sale of supplies and the care of the Daily Express. Hall Judd, Director.

"9. Accountant's Department, including charge of the book and accounts of the Association. W. Larned, Director.

"10. Educational Department, including the direction of the studies, labours, and amusements of all members under the age of eighteen, in consultation with parents, guardians, teachers, and industrial directors. W. Adam, Director.

"11. Secretarial Department, including charge of the correspondence of the Association, keeping copies of letters sent and recording the transactions of all business meetings. W. Adam, Director. G. W. Benson, Financial Assistant in the Treasurer's Department."

D

BROUGHTON MEADOWS, NORTHAMPTON, February 15, 1842.

At a meeting of the owners of the property known as the Northampton Silk Factory Estate, held this 15th day of February, 1842, Joseph Conant was voted President, and William Adam, Secretary. Whereupon, it was unanimously

Resolved, That, approving of the principles and objects developed in the preceding Declaration and Articles of Association, we, the owners of the aforesaid Estate, consisting of about four hundred and twenty acres of land; six dwelling houses; a large brick factory, nearly new, four stories high, measuring one hundred and twenty by forty feet, with water-wheel, gear, and shafting fit for operation, and situated on a durable stream of water called Mill River, having from twenty-seven to twenty-nine feet fall; a dye-house, with necessary apparatus; a wooden building about thirty feet square, formerly used for manufacturing purposes, with water-wheel, in good condition; a saw-mill; a Raymond's shingle mill, with patent right secured for the town of Northampton, capable of cutting ten thousand shingles per hour; a planing machine for planing and jointing boards, planks, and timber; turning lathes, circular saws, &c., &c., together with machinery in the factory adapted to the manufacture of silk, and sundry other articles of personal property: also a lot of pine timber, containing about fifty acres, about a mile and a half from the saw-mill:—the whole estimated to be worth about thirty thousand dollars,—are willing and ready to place it at the disposal of the projected Northampton Association of Education and Industry, at a fair valuation, whenever fifty thousand dollars of stock shall be subscribed, and thirty thousand dollars paid up, as specified in the Articles already referred to.

[Signed]

*W. Adam*

*Secretary.*

*Joseph Conant*

*President.*

In conformity to the preceding Declaration of Sentiments and Articles of Association, and in consideration of the foregoing proceedings of the proprietors of the Northampton Silk Company Estate, We, the undersigned, do severally subscribe to the Stock Company therein set forth the number of shares set against our names, the amount of which we promise to pay as herein specified to the Treasurer of said Company; the said Stock property to be forever holden and managed in all respects according to the principles and provisions of the aforesaid Declaration and Articles.

At its beginning, the Northampton Association, as a working business, was run by two separate groups. A "Stock Company" managed the financial side. A small group of investors, including Samuel Hill, pooled their money to buy the property. This group became the Stock Company that technically owned all the property belonging to the Association. They decided how money should be used to support the various businesses that supported the Association. They also managed the debt that was incurred when the Community was formed. New members could join the Stock Company if they invested in the Community and lived there.

A second group, called the "Industrial Association", ran those businesses from day to day — what to make, how much to make, who to hire, etc. Stock Company members could attend meetings of the Industrial Association but they could not vote on what was proposed there. The Industrial Association elected its own leadership and decided who should run each individual business and how much workers were paid.

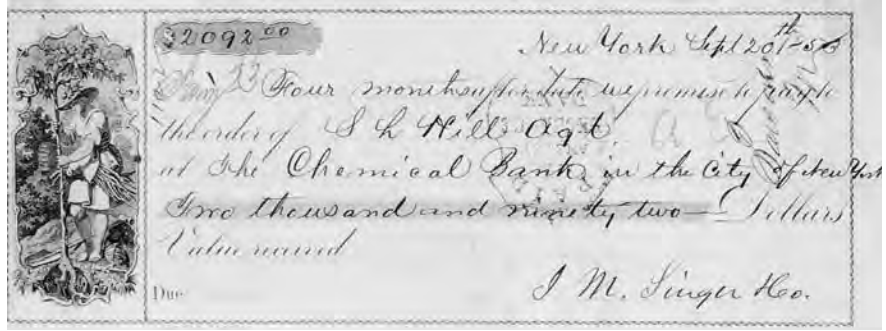
**E** The Association was located about two and a half miles from the village and center of business of Northampton. The estate consisted of five hundred acres of land, a good water-privilege, a silk factory four stories in height, six dwelling-houses, a saw-mill and other property, all valued<sup>1</sup> at about \$31,000. This estate was formerly owned by the Northampton Silk Company; afterwards by J. Conant & Co., who sold it to the persons who originated the Association. The amount of stock paid in was \$20,000. This left a debt of \$11,000 upon the Community, which, in the enthusiasm of the new enterprise, they expected soon to pay by additions to their capital stock, and by the profits of labor. But by the withdrawal of members holding stock, and also by some further purchases of property, this debt was afterwards increased to nearly four times its original amount, and no progress was made toward its liquidation during the continuance of the Association.

**F** In the course of the third year a subscription was opened, for the purpose of relieving the necessities of the Association; and people interested in the object of Social Reform were solicited to invest money in this enterprise, no subscription to be binding unless the sum of \$25,000 was raised. This sum never was subscribed, and of course no assistance was obtained in that way.

Many troubles were constantly growing out of the pecuniary difficulties in which the Community was involved. Many sacrifices were demanded, and much hard labor was required, and those whose hearts were not in the work withdrew.

**G**

“The sewing by hand, and the simple needle then in sole use demanded a far less perfect thread than that now required for machine-sewing,” explained the Judges of Group IX (Wool and Silk Fabrics, Including the Materials and the Machinery) of the Centennial International Exhibition in the historical section of their final report. “The proprietors of an establishment in Massachusetts, now famous, knowing the difficulties attending the use of silk threads, as then made, upon the newly-invented sewing-machine, devised the plan of twisting the silk in a direction opposite to that of common or skein sewing-silk. Winding a pound of three-cord silk, thus twisted, upon spools containing one-half ounce each, they submitted it, in 1852, to Mr. Singer, who was then experimenting upon his newly-invented sewing-machine, with which he met difficulties that he could not overcome.”\*



*The Singer Company papers are archived in the Wisconsin State Historical Society in Madison. After a three-day search through Singer's early (1850s) folders, Smith College student Alena Shumway found a bundle of cancelled checks, wrapped in paper and fastened with a pin, several checks from Isaac Singer to Samuel Hill among them.*

Upright Samuel Hill and lowdown Isaac Singer, both dark-haired men in their forties, each in his own way a man of his time, shook hands, one presumes, and got down to business. “The silk was handed to Mr. Singer with the request that he would try it,” the judges continued. “He put a spool upon his machine, threaded up, and commenced sewing. After sewing sufficiently to enable him to judge of its merit, he stopped, and after examining the work it had done, exclaimed, ‘Can you make any more like this? I shall want all you can make’—a prophecy literally fulfilled. The new fabric assumed the name of ‘machine-twist;’ and from that time to the present the amount of silk consumed upon sewing-machines is marvelous.”

Isaac Singer wrote checks for thousands of dollars to Samuel Hill—a large fortune at the time. To honor the community’s great good fortune and the prospect of more, the residents of Northampton’s mill district met and renamed it “Florence” after “the great silk emporium of Italy.” A second motion, to rename the Mill River “the Arno,” did not pass.

### ***Improved Machine for Doubling and Twisting Silk***

Messrs. **Joseph Conant** and **Lucius Dimock**, of Northampton, Mass., have invented a valuable and improved machine for doubling and twisting silk.

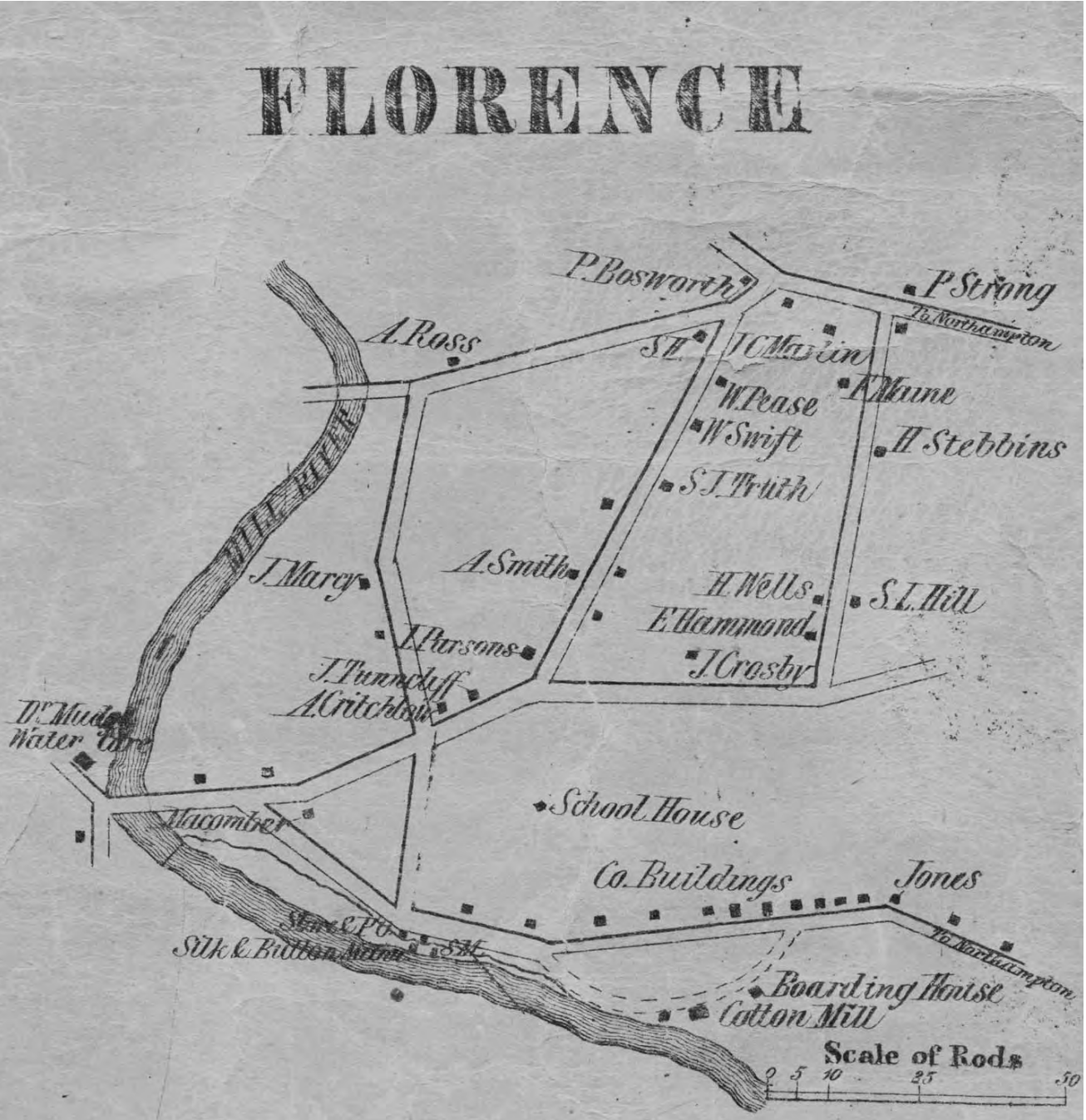
A great difficulty has always been experienced in doubling and twisting silk to make a fine smooth thread, owing to the fact that the doubling, in machinery heretofore used for that purpose, has always been accomplished by twisting together the threads of separate spools, which are rarely alike in texture. This must make an uneven thread. **This improvement doubles each thread from a single spool and does it with speed and uniformity.** Measures have been taken to secure a patent.

**H**

NAMES.	FROM.	ENTERED.	WITHDREW.
William Adam, wife, 4 children,	Cambridge,	April 8, 1842.	Jan. 2, 1844.
James D. Atkins,	Old Cambridge,	Sept. 28, 1842.	March 6, 1847.
George Ashley,	Chaplin, Ct.,	Jan. 13, 1844.	Dec. 28, 1845.
George Benson, wife, 4 children,	Brooklyn, Ct.,	April 8, 1842.	Oct. 1, 1845.
*Frances P. Birge,	Colebrook, Ct.,	May 28, 1842.	
Samuel Brooks, wife, 7 children,	Hadley,	April 9, 1842.	March, 1843.
Samuel A. Bottum, wife,	Mansfield, Ct.,	April 8, 1842.	Oct. 13, 1843.
†Roxey A. Brown,	Bloomfield, Ct.,	Nov. 12, 1842.	
James Boyle, wife,	Boston,	June 5, 1842.	
Wm. J. Bumstead, wife, 3 children,	Bloomfield, Ct.,	Nov. 16, 1842.	
Luther Brigham, 4 children,	Worcester,	Nov. 29, 1843.	
Susan Byrne,	Willimantic, Ct.,	Nov. 4, 1843.	July, 1844.
William Bassett, wife, 4 children,	Lynn,	Feb. 24, 1844.	Nov. 18, 1844.
Cyrus Bradbury,	Boston,	April 4, 1844.	Dec. 2, 1844.
Elizabeth Ely Bradbury,	"	April 4, 1844.	
Sarah Elizabeth Bradbury,	"	April 4, 1844.	
Bailey Birge, wife, 3 children,	Colebrook, Ct.,	Jan. 31, 1846.	
Joseph Conant, wife,	Mansfield, Ct.,	April 8, 1842.	Oct. 8, 1842.
Orwell S. Chaffee, wife, 1 child,	"	April 24, 1842.	Oct. 22, 1842.
George Cooper,		April 15, 1843.	Sept. 12, 1843.
†Octavia M. Damon,	Chesterfield,	Sept. 30, 1844.	March 6, 1847.
Sophia Foorde,	Dedham,	April 15, 1843.	June 12, 1845.
Emily Farwell,	Cambridge,	June 17, 1843.	1843.
Gustavus Gifford,	Nantucket,	Nov. 29, 1842.	
Roswell K. Goodwin,		Nov. 25, 1843.	
Caroline M. Gove,	Lynn,	June 25, 1844.	
Erasmus G. Hudson, wife, 2 children,	Bloomfield, Ct.,	April 8, 1842.	Sept. 16, 1843.
Rhoda Hudson,	Wolcottville,	Feb. 11, 1843.	May 13, 1843.
Romulus Fowler Hudson,	Bloomfield, Ct.,	April 8, 1842.	
Samuel L. Hill, wife, 3 children,	Willimantic, Ct.,	April 8, 1842.	
Sally Hill, 4 children,	Northampton,	April 8, 1842.	Sept. 23, 1842.
Josiah Hayward, wife, 3 children,	Salem,	March 8, 1843.	July 2, 1844.
William Haven, wife, 7 children,	Windham, Ct.,	May 4, 1843.	
Matilda Hill, 4 children,	Willimantic, Ct.,	Jan. 13, 1844.	
Lucy Charlotte Hayden,	Bath, Me.,	April 10, 1844.	
*Harriet W. Hayden,	"	April 10, 1844.	
Elisha L. Hammond, wife,	New Ipswich, N.H.,	May 16, 1844.	Nov. 1, 1846.
Hall Judd,	Northampton,	May 28, 1842.	
William Larned,	Boston,	Oct. 15, 1842.	Aug. 2, 1843.
David Mack, wife, 2 children,	Cambridge,	May 15, 1842.	Sept. 5, 1845.
Charles May,	Benton, Ala.,	Jan. 13, 1843.	
Abner S. Meade,	Danvers,	Dec. 6, 1842.	
Littleton T. Morgan,	Cambridge,	July 28, 1843.	
Moses K. Meader,	Nantucket,	April 15, 1843.	April 3, 1844.
George W. Miller,	Boston,	July 22, 1843.	
A. Menkin, M. D.,		Jan. 13, 1844.	March, 1844.
Joseph C. Martin, wife, 4 children,	Chaplin, Ct.,	April 9, 1844.	
Lorenzo D. Nickerson,	Boston,	April 15, 1843.	Nov., 1843.
Enos L. Preston, wife, 1 child,	Brooklyn, Ct.,	Sept. 3, 1842.	July, 1843.
William F. Parker, wife, 2 children,	Nantucket,	Oct. 22, 1842.	
Susan F. Parker,	"	Jan. 14, 1843.	
Oliver D. Paine,	Chesterfield,	April 10, 1842.	June 16, 1845.
George Prindle,	New Haven, Ct.,	May 13, 1843.	May, 1845.
Fortune R. Porter,	New York,	Aug. 19, 1843.	Jan. 31, 1844.
Lydia B. Pierce,		Feb. 25, 1843.	
Nancy Richardson, 4 children,	Waltham,	Sept. 24, 1842.	
David Ruggles,	New York,	Nov. 30, 1842.	
Stephen C. Rush,	"	Nov. 4, 1843.	April 23, 1846.
Lucius F. Reede,	Cummington,	May 20, 1843.	Nov., 1843.
Austin Ross, wife,	Chaplin, Ct.,	Mar. 29, 1845.	
Ezra Rosbrooks,	Cicero, N. Y.,	Jan. 26, 1844.	
Polly Rosbrooks,	"	Jan. 26, 1844.	
Louisa C. Rosbrooks,	"	Jan. 26, 1844.	
Francis O. Rosbrooks,	"	Jan. 26, 1844.	
Three Rosbrooks children,	"	Jan. 26, 1844.	
Theodore Scarborough, wife, 1 child,	Brooklyn, Ct.,	April 8, 1842.	
Jason Sulloway, wife,	Canton,	April 17, 1842.	
Pamelia Small, 1 child,	Norwich, Ct.,	April 8, 1842.	May 31, 1845.
Earle Dwight Swift, wife,	Mansfield, Ct.,	April 8, 1842.	Oct., 1842.
Herbert Scarborough,	Brooklyn, Ct.,	Jan. 14, 1843.	
Mary Ann Smith,	Bloomfield, Ct.,	Jan. 8, 1843.	



1



**J**

Upon the breaking up of the association, Mr. Hill interested his brother-in-law, Edwin Eaton, of Chaplin, Conn., in joining him in the purchase of the flat table-lands which form the center of Florence. This land was plotted, streets laid out, building lots sold as they were needed by the gradually increasing population, and financial assistance given to the worthy settler, to enable him to make a home of his own. It was a strong desire of Mr. Hill that every man of family should own his little



HILL RESIDENCE IN 1869.

home place, and his influence was thus extended. He had great pleasure in seeing the growing number of houses that owed an existence to his encouraging words and sympathetic money loans. The faithfulness with which the loans were regularly paid in the small amounts, from time to time, as they could be saved for this purpose, kept alive in him his great faith in the people.

FLORENCE SAVINGS BANK was incorporated February twelfth, 1873, on the petition of Samuel L. Hill, George A. Burr, A. T. Lilly, A. L. Williston, and Isaac Parsons. To Rev. F. W. Bishop, the first pastor of the Methodist church, is due the credit of starting the bank, he having proposed the undertaking to several business men. The first president, A. T. Lilly, remained in office till his death in 1890, when Samuel Porter was elected. H. H. Bond, the first secretary and treasurer, in whose law office in Davis block the first meeting of trustees was held, and where the banking was conducted for several years, was succeeded in 1880 by his sister, Mary W. Bond, who was the first woman to hold the office of treasurer of a savings bank in Massachusetts, and who continued to perform with skill and fidelity the duties of the office until her death in September, 1891. The office of the bank remained in Davis block until 1891, when it was moved to the present quarters of the bank. Miss Mary E. Gould succeeded Miss Bond, and Miss Emilie M. Plimpton was appointed bookkeeper.

FLORENCE SEWING MACHINE COMPANY.—An old shop, now surrounded by new buildings, built about 1844, on the site of the Oilgas Stove plant, was used as a dyehouse, and afterwards for the manufacture of silk, by Valentine & Sowerby. The buildings were afterwards used for the manufacture of circular sawmills and various kinds of machinery job work, by Hiram Wells & Company. It was while at work in this shop, that L. W. Langdon experimented, while busied with his invention of the Florence sewing machine. D. G. Littlefield and S. L. Hill joined with Mr. Langdon, and, after spending considerable money in experiments, perfected and brought out the first machine in the year 1861. In 1861 the first company was formed, with a capital of \$125,000. In 1862 it was increased to \$200,000, and in 1864 the first building was erected. In 1866 the capital was increased to \$500,000.

**K***Hampshire Gazette, August 21, 1866*

The population of Florence has grown up about the silk mills of Samuel Lapham Hill. When I visited the mill I found evidence that the evening schools, held for the factory hands, were conducted as wisely as the best foreign effort of the kind. I observed that Mr. Hill encouraged the women, who worked for him, to save their earnings, by giving them interest on their money, and finally investing it for them. I was present at more than one interview in which he discussed with such persons the best way to manage their affairs. In one corner of his office was a set of book-shelves filled with books, papers and periodicals of a liberal kind; underneath was printed in large letters, "For free distribution; help yourself."

Around the mills is quite a little village of white cottages, each with its own lot of land, properly fenced in. When a man saves five hundred dollars towards the price of a land lot, Mr. Hill immediately loans him money toward building, and this little village, in which each house is worth from two to three thousand dollars, is the result.

**L**

## from THE FREE CONGREGATIONAL SOCIETY.

By Henry S. Haven.

It was decided to build a hall, not only adequate for all the uses of the society, for its Sunday services, Sunday-school, and social gatherings, but of a capacity and design suitable for all general public meetings liable to be called for in a village of the size, enterprise, and public spirit of Florence. The result is Cosmian Hall, a noble edifice, built in a commanding location, with ample arrangements for the general uses of the public in its main hall, with a seating capacity of nearly seven hundred, with large stage and abundant stage appointments, including organ and grand piano. This hall has been opened on all occasions of general public interest, celebrations, and anniversaries, for the people's use, without any expense to them or the town.

Cosmian Hall was dedicated in 1874, and cost about forty thousand dollars,—Mr. S. L. Hill contributing much the larger part, Mr. A. T. Lilly, about ten thousand dollars, and the balance by subscription in the society. In 1893, a platform for the choir was built to the right of the stage, and the capacity of the organ was nearly doubled. One tower story contains lower Cosmian Hall, and connecting recitation rooms for use of Sunday-school and other purposes, also double parlors, with adjoining kitchen accommodations for use of the Industrial Union.

The position of the society cannot be better stated than from an extract from its executive committees' reports. "This society believes that in this free interchange of thought and ideas, and in the hospitality that is willing to listen to diverse religious theories, is the surest promise of the truth that maketh free, which Lord Bacon pronounces 'the sovereign good of human nature.'"

The minister is not, like the minister or pastor of most religious societies, pledged to advocate and defend a formal statement of faith. He is under no intellectual bonds. He is at liberty to express freely his latest thought, and it is understood he speaks only for himself.

ONE of the institutions which has given to Florence a more than local fame is the kindergarten. Established in 1876, it was one of the pioneer institutions of the kind in the country. At a time when in our large cities such an institution existed only for the favored few, the children of wealth, and occasionally in connection with mission work for the very poor, the little village of Florence enjoyed the distinction of having a well equipped kindergarten which was thoroughly democratic, knowing no high and no low, no rich and no poor.

In 1884–86 Mrs. Leland Stanford opened, in San Francisco, six kindergartens as memorials of her beloved son, Leland Stanford, Jr., but it was not until 1891 that they were endowed, so that up to that time the Florence institution was probably the only endowed kindergarten in the country. It is still one of the few kindergartens with a building of its own, planned with special reference to its needs, and having spacious lawn and playgrounds.

To speak of the Florence kindergarten is to be reminded of Samuel L. Hill, whose generous benefaction to the village it is, and whose memorial it will long remain.

From the early days of Florence, Mr. Hill was deeply interested in all efforts for the mental and moral advancement of its people, supplying from his own means needed appliances for the schools, special teachers, and even a school building. After his retirement from active business, he gave much thought to educational problems, and pondered deeply the question how best to help the youth of Florence to true and noble manhood and womanhood. The more he pondered the subject, the stronger grew his conviction that "the seed sown in life's early springtime takes deepest root" In those days, Elizabeth P. Peabody was one of the few enthusiastic preachers of the kindergarten idea, and to her Mr. Hill went for counsel. At his solicitation she came to Florence, and in a lecture at Cosmian Hall set forth the Froebelian philosophy. Whatever may have been the effect upon the minds of the majority of her hearers, Mr. Hill, whose mind, by long consideration of the subject, was prepared to apprehend the truth that was in her discourse, decided to make trial of this new educational idea, and, with his usual promptness, he set about perfecting the necessary arrangements. A few weeks later, in January, 1876, he opened in the parlors of his own house a kindergarten. A brief trial was sufficient to convince him that he had made no mistake and plans were made for a permanent home for the institution.

Meantime the numbers, fifteen at first, increased beyond the limits of his parlors, and for a short time, pending the completion of the new building, the sessions were held in lower Cosmian Hall. In December, 1876, the building was ready for occupancy, and there the children gathered about their first kindergarten Christmas tree, laden with the simple gifts which they had prepared for their friends.

The growth of the kindergarten has been slow but steady. There was at first a strong prejudice against it, in the minds of many, because it was supposed to be a place where the children were allowed "to do as they pleased," but this prejudice gradually vanished as it came to be recognized that they did as they pleased because they pleased to do right.

N

from FLORENCE THE MECCA OF THE COLORED RACE

By Arthur Hill

Many other members of the colored race came here, lived for a short time, and then departed after being frightened by Judge Taney's celebrated decision which sent back to slavery the fugitive Dred Scott. Justice Taney said that "the black man has no rights that the white man was bound to respect".

This decision in the United States Supreme Court and the remanding of Dred Scott back to slavery, frightened the fugitives who had been drawn here by the anti-slavery sentiment of the place, so that they soon after migrated to Canada in which country the Dred Scott decision had no power.

This place then became a station on the so called underground railroad for transporting the fugitives toward Canada. Southampton held the station south of us while Cummingtön and Whately were the stations between Florence and Canada.

The fugitive slave brought here from Southampton in the nighttime, put to bed and to sleep for the next day and transported north the night of the next day.

Before the decision of Justice Taney and its results, Wilson, a fugitive arrived here. He decided to remain here, became a laborer, lived on Nonotuck Street, got together a little money and tramped back to Virginia to try to rescue his son. Leaving him he went back to get his daughter. He was captured and kept in slavery again for several months. He again escaped and arrived here with his daughter when the three started for Canada to happily breathe the air of freedom.

FLORENCE, MASS., January 31, 1893.

① Dear Mr. Marsh,—

Although I saw a good many passengers who were on the underground railway, bound north, I remember few of the incidents that occurred. A good many passengers stopped “five minutes for refreshments at my father’s, and conductors were often changed here. On a few trips I was either conductor or assistant conductor. Quite a number of the through passengers temporarily took up their abode in Florence, the balmy anti-slavery climate here proving very attractive to them. After the forced return of Anthony Burns from Boston to the Southern tyrants, the sojourners here became alarmed and pushed on to their original destination, Canada. Father Henson, one of the originals that furnished particulars for Harriet Beecher Stowe’s “Uncle Tom,” came by this line on one of his trips to Canada. I think that it was not his first trip, but that he had been south again after some of his friends.

William Wilson was landed here, remained a few months, worked and earned some money, returned south secretly, was gone quite a while, but finally reached here again with a grown-up son, that he had been able to guide from slavery to freedom. The two men hired a small tenement, were industrious, and worked for an object. After they had saved money enough they went south to rescue their daughter and sister. After a long absence the younger man returned, the older one having been captured and returned to slavery. The younger was confident that his father would again escape and decided to wait for him here. Sure enough, in a little while the old gentleman and daughter came, and after a short stay to rest and get a little money the whole party moved north to the queen’s dominions.

Many of the refugees, who were intelligent enough, became the talking centers for our neighbors and sympathizers to gather around. I heard many a thrilling story of brutality, suffering, and exciting adventures in the “leap for freedom.” Father’s most frequent trip as conductor ran to the Kingman’s in Cummington, but occasionally our living freight was delivered at a Mr. Crafts’ house in Whately.

Sincerely yours,  
Arthur Hill

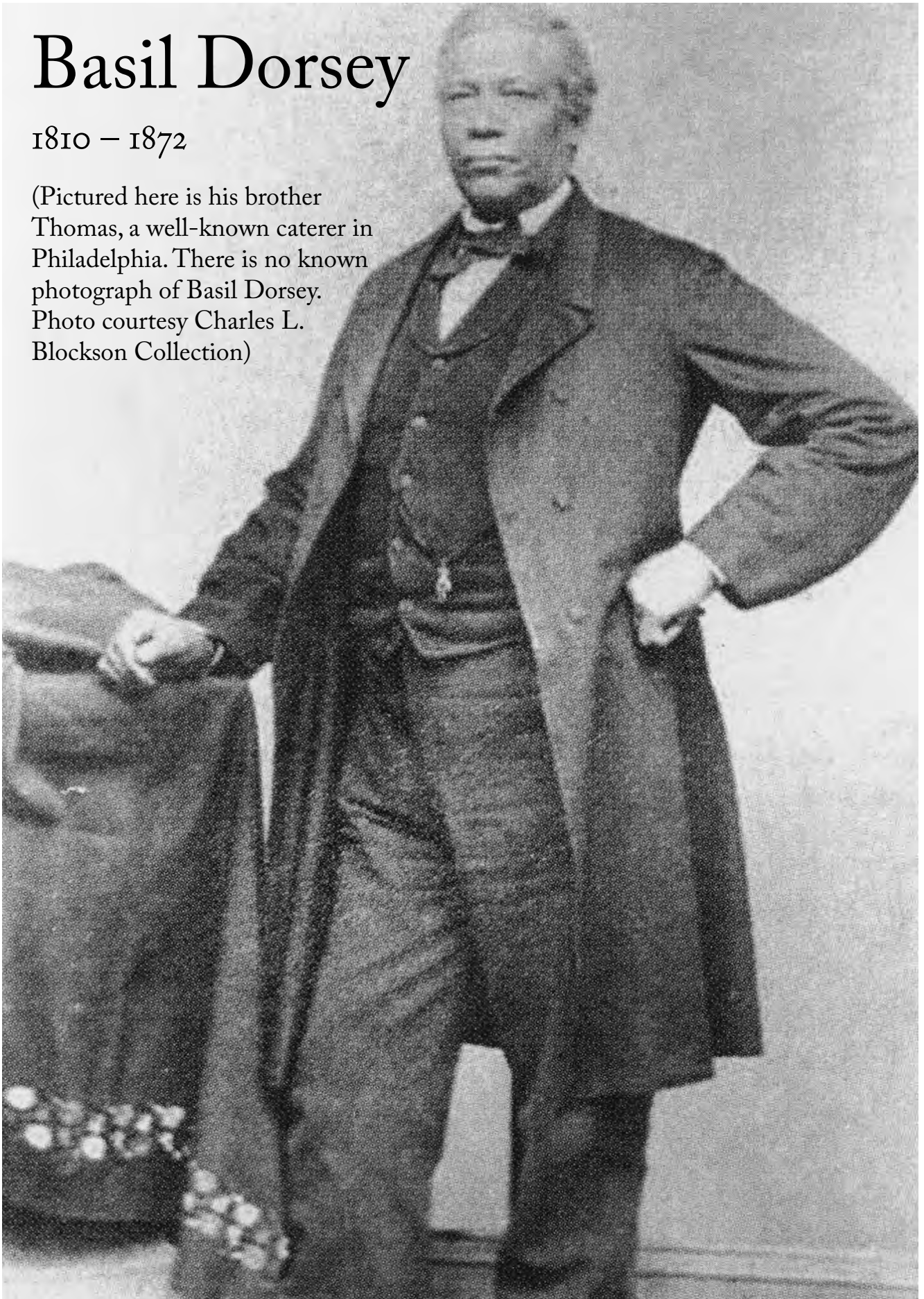
Florence was one of the Stations on the so-called underground railroad, where fugitive slaves were secretly housed and assisted on their way to Canada, from which place they could not be sent back to slavery. The Dred Scott decision of the Supreme Court of the United States declared that runaway slaves found anywhere in the country must be returned to their masters. On account of this decision, many of the abolitionists refused to vote or to recognize the government of the country in any way. Until the Emancipation Proclamation of President Lincoln, Samuel Hill, altho participating in all town matters, especially those relating to schools, did not vote at any Unites States election.

The fugitives were brought from Southampton, the nearest station south of us, during the night or early in the morning, were fed and put to bed. The next evening they were sent to the next station north, sometimes to Cummington, sometimes to Whately.

# Basil Dorsey

1810 – 1872

(Pictured here is his brother Thomas, a well-known caterer in Philadelphia. There is no known photograph of Basil Dorsey. Photo courtesy Charles L. Blockson Collection)



“Who travelled the ‘Underground Railroad’?”

## **Basil Dorsey**

### Introduction

We stand before Basil Dorsey’s first home, built in 1849 on a lot he had purchased for \$35. He was born into slavery in Maryland and made a heroic journey to freedom that ended in Florence. He overcame numerous obstacles and made a good life for his family here. Dorsey always spoke up for himself and his fellow freedom-seekers, including after the passage of the dreaded Fugitive Slave Law. He represented the courage, determination and skill that drove the so-called Underground Railroad.

### Who was Basil Dorsey?

- We know from Federal Census records that he lived in Florence between 1850–1870. He moved here with his three children after his first wife died. He re-married almost as soon as he arrived here. What was his new wife’s name? How many more children did they have together? (Docs. B,C,D)
- What kind of work did he do to support his family? Describe his job for us. Were good jobs like this generally open to black men living in Massachusetts at this time? Ask your partners in the “Sara Askin” group. Do you think this was an important reason why Dorsey settled in Florence? (Doc. A)
- What did his children get growing up in Florence? Was this another reason Dorsey settled here? (Doc. A)

### How did Basil Dorsey get to Florence?

- In the Census, Dorsey’s “Place of Birth” was listed as Maryland, a slave state. He was born a “slave for life” and by law it was up to his owner whether he remained a slave or not. What happened that finally pushed him to run away? Describe the situation for us. (Doc. F)
- He successfully escaped to the free state of Pennsylvania and settled down to work in the town of Bristol. Somebody told his owner in Maryland where he was living and Dorsey was arrested and forced to stand trial. What happened next? What advantage did Dorsey have over his opponent in the courtroom? Describe the scene for us. (Docs. F,G,H)
- Dorsey, in effect, escaped slavery a second time. He went north where he was safer from slave-catchers. Where did the Underground Railroad take him? Describe his journey. Who assisted him in New York City? (Docs. E,F)

### What effect did the Fugitive Slave Law of 1850 have?

- We see in the Federal Census that on August 10, 1850, Basil and his new wife Cynthia were settled on Nonotuck Street. Two months later the Fugitive Slave Act was signed into law. From



one day to the next, life became much more dangerous for fugitives from Southern slavery living in the North. In your own words, can you describe some of the provisions in this new law? (Doc. L)

- How did Dorsey’s neighbors respond to this crisis? No one, including Dorsey himself, was happy about the solution they arrived at. Why not? Remember that he and Sollers, the man who “owned” him, had a long history when it came to money. (Docs. I,K)
- Like it or not, Dorsey was now safe. His children were safe because they were born to a “free” woman. Most formerly enslaved persons living in Florence fled to Canada in 1850-51. Basil Dorsey remained in Florence and is buried in the Park Street Cemetery.

#### What did Dorsey and others do to challenge this unjust law?

- Basil Dorsey was a leader in his community. This is why his name appeared first on a list of men who printed an open protest letter. What were they protesting? What did the men whose names are listed have in common? (Doc. M)
- African-Americans were a small, vulnerable minority in Massachusetts in the 1850s. They needed support from their white neighbors at this time. What were the petitioners asking for? What was their argument for why they deserved support? (Doc.M)
- Do you think printing this letter in the newspaper was an effective strategy? What other options were open to them? What were the risks involved? (Doc. M)

#### NOTES ON SOURCES

- A. Written by Arthur Hill, who was raised in the Community (1911).
- B. Federal Census form, 1850.
- C. Federal Census form, 1860.
- D. Federal Census form, 1870.
- E. Map created by the Ruggles Center.
- F. *Hampshire Gazette*, April 2, 1867.
- G. From a letter written by Robert Purvis, a leading Underground Railroad operative.
- H. Newspaper account of Dorsey’s trial in Doylestown, Pennsylvania (1837).
- I. See F.
- J. Bill of Sale for Basil Dorsey (1851).
- K. Excerpts from the Fugitive Slave Law (1850).
- L. Public letter printed in the *Hampshire Gazette* following the passage of the Fugitive Slave Law (1850).

## FLORENCE THE MECCA OF THE COLORED RACE

By Arthur Hill

**A** Basil Dorsey, an intelligent and genial man, came here early and after became the teamster for the cotton mill which succeeded the silk mill.... He married his second wife, daughter of Almon Jones, and raised a large family. He occupied the house at the foot of the junction of West and South Streets now in the possession of Mr. Coughlin. He brought the cotton bales from the Northampton railroad station and took thither the finished cloth for shipment to the wider world. He had a powerful pair of lungs and on the road from Northampton with a load of bales, he would commence yelling at the eastern slope of Nonotuck Street when the people at the mill would open doors and prepare to receive his load.

He had two sons by his first wife, Robert and John. Robert was a strong, healthy young man with a good common school education. He became a stone mason and contractor, removed to New York as a contractor, bought a freight steamer for his work and finally died there. His brother John of a different makeup, slender and dandyish, became a barber and died later of consumption.



Basil Dorsey had this house built on Nonotuck Street by 1850. In 1852, he and his family moved to another house in Florence. Thomas H. Jones, formerly enslaved in North Carolina, lived here with his family between 1854 and 1859.

B

**SCHEDULE I.—Free Inhabitants in** *Northampton* **in the County of** *Gloucester* **State**  
of *Mass* enumerated by me, on the *10th* day of *Aug* 1850. *Cornelius Deland* Ass't Marshal. **111**

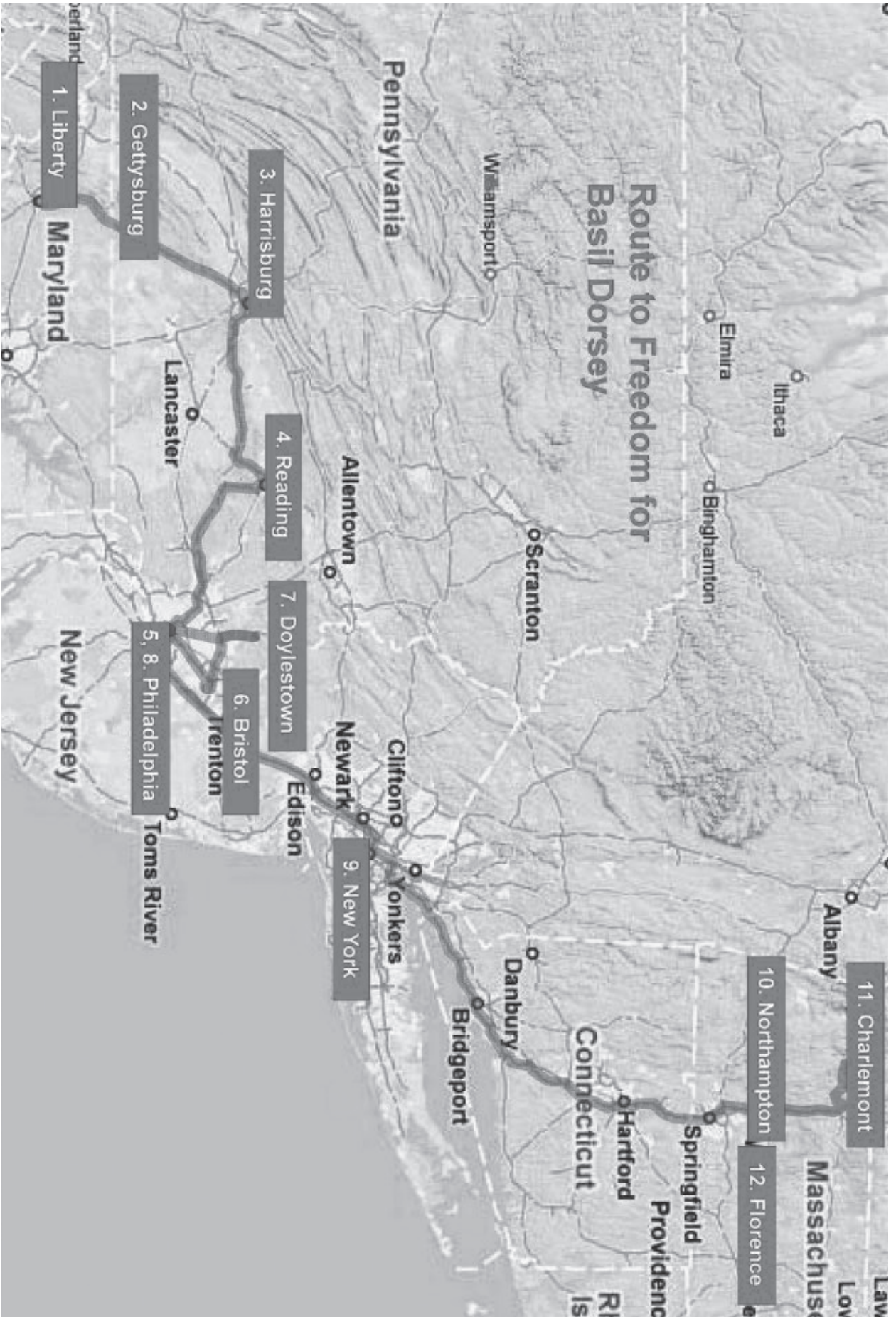
Dwellings, houses, numbered in the order of visitation.	Families numbered in the order of visitation.	The Name of every Person whose usual place of abode on the first day of June, 1850, was in this family.	DESCRIPTION.			Profession, Occupation, or Trade of such Male Person over 15 years of age.	Value of Real Estate owned.	PLACE OF BIRTH. Naming the State, Territory, or Country.	Married within the year.	Attended School within the year.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.	
			Age.	Sex.	White, Black, or Native.							
1	2	3	4	5	6	7	8	9	10	11	12	13
426	531	Abda Austin	43	F				Map				
		Helen M "	20	F				"				
		Nancy A "	17	F				"				
		Olivia Frances "	8	F				"	/			
427	532	Michael Gleason	40	M		Operative Fac		Ireland		/		
		Bridgett "	44	F				"		/		
		Phillip "	19	M		Operative Fac		"				
		Catherine "	14	F				"				
		Mary "	16	F				"				
		Bridgett "	14	F				"				
		Thomas "	11	M				"		/		
		Margaret "	11	F				"		/		
		John "	9	M				Map		/		
		Patricia "	6	F				"				
428	533	Phineas Tracy	40	M		Salver		Ireland				
		Mary "	38	F				"				
		Mary "	18	F				"				
		Julia "	16	F				"		/		
		Timothy "	12	M				"		/		
		Patric "	10	M				"		/		
		John "	7	M				Map		/		
429	534	Brian Dorsey	44	M	B	Carriage	1100	Map				
		Levitha "	19	F	B			Map				
		Denise "	42	F	B			"				
		Charles R "	13	M	B			"				
		John "	14	M	B			"				
535		Jacob Benson	50	M	B			Map				
		Eliza "	32	F	B			"				
		Anna "	1	F	B			Map				
430	536	Charles & Shaw	28	M		Merchant		"				
		Abby "	21	F				Conn				
		Charles H "	12	M				Map				
		Jamette Gilmore	25	F				Scotland				
431	537	John Hyland	40	M		Salver		Ireland				
		Mary "	36	F				"				
		Bridgett "	13	F				"				
		William "	11	M				"				
		Catherine "	7	F				"				
		James "	12	M				Map				
		Mary "	15	F				"				
		Patric Dagan	44	M		Salver		Ireland				
		James Garrison	16	M		Quaker		Penn				

16m  
18f  
21

SCHEDULE 1.—Free Inhabitants in Norhampton in the County of Hampshire State of Mass enumerated by me, on the 7th day of July 1860. Wm. Wash Ass't Marshal.  
Post Office \_\_\_\_\_

1	2	3	DESCRIPTION.			7	VALUE OF ESTATE OWNED.		10	11	12	13	
			4	5	6		8	9					
Dwelling-house, the number in the street or location.		The name of every person whose usual place of abode on the first day of June, 1860, was in this family.	Age.	Sex.	Whether blind, deaf, idiotic, insane, or pauper.	Profession, Occupation, or Trade of each person, male and female, over 15 years of age.	Value of Real Estate.	Value of Personal Estate.	Place of Birth, Naming the State, Territory, or Country.	Married within the year.	Attended School within the year.	Whether deaf and dumb, blind, insane, idiotic, pauper, or convict.	
384	385		Laurence Shea	30	M			operative					400
		Mary	30	F									
		Michael	7	M					Mass				
		Peter	2	M									
		James	4 1/2	M									
385	386	Basile Parrey	50	M	B	Teacher	1800	500	MD				
		Cynthia	10	F					Mass				
		Lois	11	F									
		Uriah	9	M									
		Julia	8	F									
		Anna	6	F									
		William	4	M									
		Edward	3	M									
		Charles	4 1/2	F									
		John	24	M		Barber			MD				
		Charles	22	M		Laborer			Mass				
386	387	John Franzen	60	M		Laborer	400	100	Germany				
		Kate	52	F									
		Bertrude	14	F					Mass				
		Ellen	16	F									
		Louisa	9	F									
		Peter	16	M									
		Daniel	15	M									
		Frederick	8	M									
		Emma	18	F		operative			Germany				
387	388	Thomas Keenan	50	M		Laborer	600	100	Ireland				
		Brigit	55	F									
		Kate	22	F									
		Mary	20	F									
		Michael	17	M									
		Johnanna	14	F									
		Brigit Keenan	13	F									
		Brigit Whelan	10	F									
388	389	John Drumm	28	M		Laborer	400	100					
		Mary	36	F									
		Michael	15	M					Mass				
		John	12	M									
		Willie	6	M									
		Ann	10	F									
		Kate	8	F									
No. white males, <u>14</u> No. colored males, <u>6</u> No. foreign born, _____ No. blind, _____ No. white females, <u>15</u> No. colored females, <u>5</u> No. deaf and dumb, _____ No. insane, _____ <u>29</u> <u>11</u>										No. Metic, _____ No. paupers, _____		No. convicts, _____	





**E**

From *Hampshire Gazette*, April 2, 1867

Any sketch of Florence would be incomplete, that did not embrace an honorable notice of its colored teamster, Basil Dorsey. For 23 years he has been a citizen of the village, and is known to the residents of all the adjoining region. He was a slave in the town of Liberty—God have mercy on the man who gave the place its name!—in Frederick County, Maryland. His grandfather was an Englishman, who married a colored woman in Maryland; therefore Dorsey claims that he was by law as well as by right, a free man. But in Maryland, under the slave-code, not much attention was paid to law or right; so Basil was compelled to come under the yoke. To a man of his high spirit and pluck, the yoke was grievously heavy, and he continually longed to be a free man. His master—Tom Saulers—had agreed to sell him his freedom for \$350, and Dorsey found a man named Richard Cole—to his honorable memory be the act credited—who agreed to become his bondsman for that amount, but when Saulers was confronted with this security for his “property,” he refused to accept it, declaring that he could get \$500.

This act of treachery so enraged Cole that he advised Dorsey to his legs and try their virtue. He did so. On the 14th of May 1836, before anti-slavery became very popular, even in Massachusetts, Dorsey, in company with two other slaves, turned his back upon his master and set out for the land of freedom. They travelled in the night and reached Gettysburg to safety. From thence they went to Harrisburg and then to Reading. He found employment in Bristol, Penn., where he worked nearly a year. While there, an attempt was made to recapture him. He was arrested and taken before Judge Fox. Friends rallied to his aid, who secured ample legal counsel, and after lying in jail, two weeks, a flaw in the proceedings was found and he was set at liberty. His wife, who was a free woman, and their children joined him in Pennsylvania in August, but in consequence of his arrest he determined to set his face northward for better security.

He went to New York, where he met Dr. David Ruggles, the founder of the well known water cure in Florence, who assisted him. Gentlemen connected with the Anti-Slavery Standard sent him to Northampton. He first stopped at the house of Haynes K. Starkweather, in South street, and after a day or two Capt. Samuel Parsons—whose heart, always beat in sympathy with the fugitive—harnessed one of his horses and with one of his boys for driver—this was the “underground railroad”—took Dorsey and carried him to Charlemont, where he was cared for by Dea. R. H. Leavitt; with whom he lived about five years. His wife died and was buried at that place, leaving him with three children. In January, 1844, he came to Florence, where he has ever since resided, working as a teamster, first as an employee of the cotton-mill company, and latterly as a general jobber. He has always done the teaming for the cotton mill.

**G** The day of trial came, and the slave-holder was there, bringing with him additional proof in the persons of his neighbors, to swear as to the identity of the man. Armed with the bill of sale, the victory seemed an easy one. The claimant at one time was willing to take five hundred dollars for his slave which we agreed to give, yielding to the earnest entreaty of Basil, although it was in violation of our principles, as we have always denied the right of property in man.

He advanced his price to eight hundred at Doylestown, and when that was agreed to declined taking less than one thousand dollars. Basil then said, no more offers, if the decision goes against me, I will cut my throat in the Court House, I will not go back to slavery." I applauded his resolution; horrible as it might be, it seemed better than his return to a living death. Then for the first time I unfolded our plans for his liberation.

**H**

**BASIL DORSEY DISCHARGED !**

The man-catchers are again defeated!—"Shylock" has lost his "pound of flesh!!" It seems almost like an interposition of Providence—and so it would be esteemed, by a Christian missionary, should the same thing occur to *him* in any "heathen land."—But to the point.

Basil Dorsey, the colored man that was arrested and taken to Doylestown, as a "fugitive slave," and was to have his trial on the first inst., (*see last week's National Enquirer,*) was discharged, soon after the opening of the court. The case was an extraordinary one. We shall have particulars next week: but at present we can only say, it was done through the *confusion of his counsel!* We learn that the claimants were upon the spot, with their papers, and witnesses, and chains, and bludgeons:—but not a respectable, able lawyer would advocate their cause, and they confided the business

to one wholly inexperienced, who very soon became totally confused in the presence of older and more able counsel opposed to him. He requested a postponement for an hour or two, while he might examine his books and arrange his ideas; but this could not be granted, and the man was discharged!!!

He was instantly borne off by his friends, amid the congratulating shouts of a numerous assemblage, before any measure could possibly be taken to renew his arrest, and is now free from the clutches of the harpies who thought themselves secure in the possession of their prey.

What course he has taken to avoid their pursuit, *we do not know!*—but we believe he passed through the northern part of this city, on the afternoon of the same day:—and we suppose that he will seek an "asylum" in a land more "democratic," or less "monarchical," than this!!



1 In Dea. J. P. Williston he has ever found a firm and faithful friend, and his gratitude for his kindly assistance is strong and heartfelt. Soon after settling in Florence, Mr. Dorsey married again, and by his present wife has had eleven children, making in all fourteen—all of whom are now living. He has always been industrious, and a hard-worker, and has succeeded in buying and paying for a homestead. In 1850, his friends in Florence and Northampton contributed \$150, and he added \$50 from his own earnings, making \$200 in all, with which he purchased his freedom. This was done against the wishes of many of his friends, who didn't like to buy with money that freedom which God had endowed all men with; but as he sometimes visited Boston, Providence, and other cities, in his teaming business, it was feared he might, when away from home be made a subject for the fugitive slave law, and be hurried back to slavery. So it was deemed best to pay the price demanded and thus make his freedom secure. In January last, desiring once more to see the "sacred soil" whose dust he had shaken from his feet thirty-one years ago, he revisited Maryland. His old master was gone and family nearly broken up. A look of desolation pervaded the entire country. He found not many that he knew but one man loomed up conspicuous amid the general strangeness, with whom and whose business he was familiar. This was a professional slave-catcher and the owner of trained blood-hounds.

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## THE BILL OF SALE FOR BASIL DORSEY.

Referred to in Dr. Magill's Address, on the Underground Railroad  
(See INTELLIGENCER of Third month 12.)

KNOW all men by these presents, That I, Thomas E. Sollers, of Frederick County and State of Maryland, for and in consideration of the sum of one hundred and fifty dollars lawful money of the United States, in hand paid by George Griscom, of the city of Philadelphia, in the State of Pennsylvania, attorney at law, at or before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged : Have granted, bargained, and sold, and by these presents do grant, bargain, and sell, unto the said George Griscom, his executors, administrators, and assigns, one mulatto man, named Ephraim Costly, otherwise and now called Basil Dorsey, aged about forty-three years, a slave for life. [The said Ephraim Costly, otherwise and now called Basil Dorsey, as aforesaid, having been born a slave for life of Sabrick Sollers, late of said Frederick County, in the State of Maryland, and raised by the said Sabrick Sollers, and owned by him as such slave for life until the decease of said Sabrick Sollers, after which he became the property, as such slave for life, of the said Thomas E. Sollers, (who is a son and one of the heirs at law of said Sabrick Sollers, deceased,) and is now a fugitive from service from said State of Maryland.]

To have and to hold the said described Mulatto man named Ephraim Costly, otherwise and now called Basil Dorsey, a slave for life as aforesaid to the said George Griscom, his executors, administrators, and assigns forever, and he the said Thomas E. Sollers, for himself, his heirs, executors, and administrators, the said Mulatto man Ephraim Costly, otherwise Basil Dorsey, unto the said George Griscom, his executors, administrators, and assigns, against him the said Thomas E. Sollers, his executors and administrators, and against all and every other person or persons whatsoever, shall and will warrant and forever defend by these presents.

In witness whereof, I have hereunto set my hand and seal, this fourteenth day of May, eighteen hundred and fifty-one. Signed, sealed, and delivered.

THOMAS E. SOLLERS, [SEAL]

In the presence of  
P. GORSUCH.

STATE OF MARYLAND, }  
CITY OF BALTIMORE. } s. s.

Be it remembered, That on this fourteenth day of May, 1851, before the subscriber, a Justice of the Peace for said, appears Thos. E. Sollers and acknowledges the above instrument of writing to be his act and deed, according to the true intent and meaning thereof, and also at the same time personally appeared George Griscom and made oath on the Holy Evangels of Almighty God that the consideration set forth therein is true and bona fide as set forth. P. GORSUCH.



## Excerpts from The Fugitive Slave Act 1850

Full title:

**An Act to amend, and supplementary to, the Act entitled 'An Act respecting Fugitives from Justice, and Persons escaping from the Service of their Masters,' approved February twelfth, one thousand seven hundred and ninety-three.**

**Sections 1, 2, 3** are concerned with the formal provisions for appointing commissioners, who 'are hereby authorized and required to exercise and discharge all the powers and duties conferred by this act.'

**Section 4** invests the appointed commissioners with 'authority to take and remove such fugitives from service or labor ... to the State or Territory from which such persons may have escaped or fled.'

**Section 5** specifies the penalties for failure to comply with warrants issued under the provisions of the act:

Should any marshal or deputy marshal refuse to serve such warrant, or other process, when tendered, or to use all proper means diligently to execute the same, he shall, on conviction thereof, be fined in the sum of one thousand dollars. Furthermore, should an arrested fugitive manage to escape from custody, the marshal or deputy would be liable to prosecution, and could be sued for 'the full value of the service or labor of said fugitive in the State, Territory or District whence he escaped.'

Commissioners were also empowered 'to summon and call to their aid the bystanders,' and any failure to co-operate with such a summons would be a violation of the law:

All good citizens are hereby commanded to aid and assist in the prompt and efficient execution of this law, whenever their services may be required.

**To the Citizens of Northampton.**

The undersigned, fugitives from Southern Slavery, respectfully call your attention to the law recently enacted by the Congress of the United States, and approved by the President, which requires the officers of Government, aided and assisted by all good citizens, to seize upon, and convey back, those persons guilty of no crime, save their love of liberty, to a state of bondage worse than that existing in any part of the known world; denying its victims all social, political, and religious rights, reducing them to chattelism, and articles of merchandise, mercilessly separating families, and refusing them the Bible, and the attainment of all knowledge.

Aided and directed by a kind Providence we have effected our escape from this deplorable servitude and fled to Massachusetts for an asylum and refuge, confidently believing she would not betray the wanderer, nor deliver up the oppressed.

For our orderly, peaceful, and quiet behavior in our adopted State, we fearlessly challenge investigation; by our industry and sobriety we have many of us accumulated property, and under the free, fostering, and liberal policy of this noble commonwealth, have become citizens, and eligible to any office in the gift of the people. The enactment of this cruel and unrighteous law has thrown us into a state of alarm and consternation, for fear we may be torn from our families and friends and again doomed to a tyranny far worse than death.

We therefore respectfully invite the inhabitants of the town of Northampton, irrespective of party, or sect, to assemble in public meeting in the Town Hall, on Wednesday eve, the 23d inst., at 6 1-2 o'clock, to express their opinions and adopt such measures as they may deem proper to prevent Massachusetts from being made slave hunting ground,—the purity of the Judiciary from being soiled by legal bribes, and the public Treasury from being robbed to perpetrate these gross and enormous wrongs.

BASIL DORSEY,  
WM. C. RANDELL,  
JOSEPH WILSON,  
GEORGE WRIGHT,  
LOSENBERRY,

JOHN WILLIAMS,  
LEWIS FRENCH,  
WM. HENRY BOYER,  
HENRY ANTHONY,  
WM. WRIGHT.