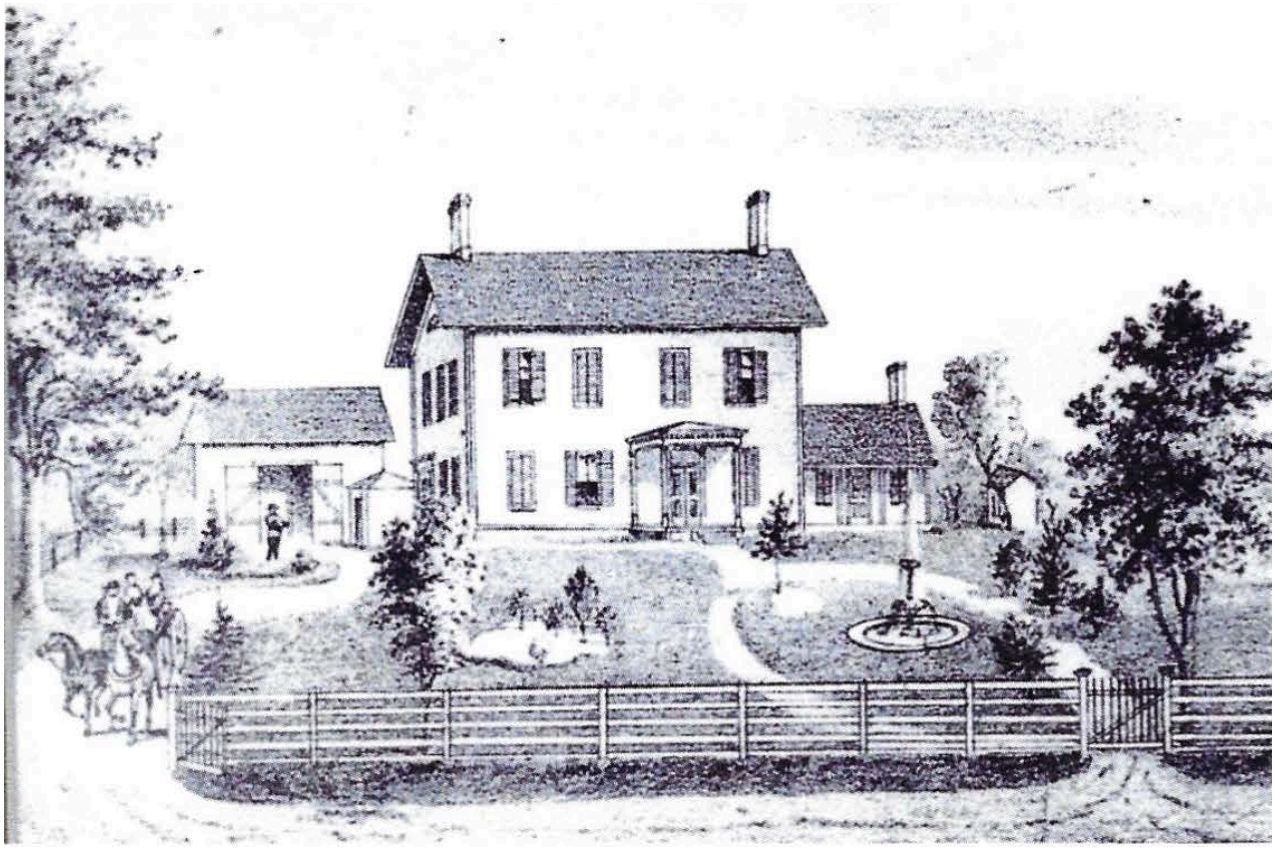
The Lathrop House

1850-Present

With portions representative of the 1850s

Weekend Checklist

- ☐ Please arrive **15 minutes** before the start of open hours
- ☐ Opening
    - ☐ Unlock the main basement door handle
    - ☐ Turn on the lights and turn off the Security System
        - ☐ Enter the code: _____
        - ☐ Then hit the off button
    - ☐ Make sure the main door handle is unlocked from the outside
    - ☐ Double-check that all lights are on
        - ☐ Every switch near the main door (some of these have dimmers built in, and the dimmer slider may be slid down)
        - ☐ The switch behind the door that leads to the Kitchen
        - ☐ The switch on the stairway wall
    - ☐ Place the “Lathrop House is Open” a-frame at the top of the hill
    - ☐ If needed:
        - ☐ The broom and dust pan are located in the front equipment closet
        - ☐ Extra restroom supplies are in the white cabinet in the bathroom
        - ☐ Turn off the de-humidifier in the bathroom
            - ☐ If it is full and you can empty the water reservoir, please do. If not, leave the humidifier off, and we will empty it on Monday.
- ☐ Closing
    - ☐ Return sign from the top of the hill
    - ☐ Turn on the humidifier if the water reservoir is not full
    - ☐ Double-check that the main door handle is locked
    - ☐ Turn off all of the lights
    - ☐ Set the alarm by entering the code and pushing away



History of the Lathrop House

In the 1830s, Toledo merchant Elkanah Briggs came to Sylvania and purchased a parcel of land on Maumee Road (now Main Street) from Elijah Rice. Briggs built a home on the site in 1835. Lucian Lathrop purchased the home in 1847 and moved there with his family. Around 1850, he built the two-story Greek Revival Home quite possibly including parts of the original Briggs home in the new structure. The Lathrop Family would live in the home through the 1870s.
Over the ensuing decades, the home was known by many different names including the Old Colonial House, the Vogt Home, the Bischoff House, Fallis House and Maple Grow Tea Room. The house underwent many renovations during the next 170 years, including a major one in the 1930s, which uncovered the hidden room behind an old oven in the basement where escapees were hidden. Amazingly, the room still had beds in it. The final owner was Marie Vogt, the founder of the Toledo Ballet. After the home was purchased by St. Joseph's Church, a grass roots effort worked to save the house from demolition. In 2004,

through fundraising efforts by the Toledo MetroParks and the volunteer Friends of the Lathrop House, the home was moved from its original location to its current location in the adjacent Harroun Park. Prior to the move, two archeological digs were done around the site with dozens of artifacts unearthed. Work to stabilize the structure was done and the lower level was turned into a museum featuring an exhibit room and a recreation of the basement kitchen and hidden room. In 2014, the Lathrop House was rededicated and opened as the only Underground Railroad site open to the public in Northwest Ohio.
The home is owned by the City of Sylvania and managed by Heritage Sylvania.

Lucian Lathrop

(1800 - 1873)

Lucian Bonaparte Lathrop was born in Royalton Vermont on July 18, 1900. He lived there with his parents John and Azubha Putnam Lathrop, until he married Pamelia Cleveland in 1822. The couple moved to Pike, New York, shortly after their marriage and had eight children. Lucian operated a hotel to support his growing family. In addition, he served as deputy sheriff for the twelve years he lived in New York. His professions there proved an interesting irony for his work later in life. Managing a hotel, Lucian offered his guests a safe and comfortable place to stay for the night. Later in life, as a conductor on the Underground Railroad, he again offered visitors a safe place to rest during long journeys. On the other side, Lucian spent more than a decade upholding the law as a deputy sheriff. In the next stage of his eventful life, he spent years willfully breaking the law to help escaping slaves. Lathrop was the law-man whose conscience turned him into an outlaw.

In 1834, Lucian's brother Pliny moved to Richfield Township, Ohio. Later that year, Lucian and another brother Arunah followed Pliny to Ohio. For fourteen years, Lucian and his family lived in Richfield Township where he farmed the land. Their closest neighbor resided more than four miles away. During this time, Lucian served as a trustee, treasurer school director and postmaster of Berkey, Ohio. In 1841, he was chosen as a delegate to the Democratic State Convention. In 1844, Pamelia, Lucian's wife of over 20 years died at the age of 42. Four years later, Lucian and his new wife Larissa Titus moved to the village of Sylvania and lived

in a small home they purchased from the Widow Briggs at 5362 Main Street. Around 1850, they built the stately two-story Greek Revival home that stands today. Lucian kept busy during his time in Sylvania. In 1848 he acted as a promoter for the first plank road in Ohio. He was also ordained a minister of the Universalist Church and actively preached for 10 years. He also served as the Worshipful Master of the Sylvania Masonic Lodge when it was chartered in 1856.
In 1852 and 1853, he was elected as a representative to the Ohio State Legislature. In this position, he pushed to revise Ohio School laws so that African American children could receive an education. Furthermore, Lucian worked to establish laws that gave enslaved people the right
to appear in court and other legal protections. During this time, he, Larissa and their children secretly operated a station on the Underground Railroad as part of a local network that also included David and Clarissa Dodge Harroun whose barn was at the eastern end of the ravine that ran behind the Lathrop Home.
Lucian Lathrop died in May 1873 and is buried in the Berkey Cemetery. Larissa died in 1878

The Harroun Property 1835 to 1961

The Harroun property totaled 160 Acres and was owned by David Harroun and eventually Edwin Harroun. The first structure he put on this land was a log cabin and a rickety barn, which as told by Alice Harroun Shaw, David's great-granddaughter,

“You could hear the wind sail through the cracks and misaligned boards of the tool barn.”

In the 1850s Lucians’ son, Edwin came back from California with $10,000 after digging for Gold. With this money they constructed 2 barns and a house. Most of which is still seen today in some capacity.

The North Barn was used as the Cow Barn and the South Barn was the Horse Barn. The house built was what we refer to as the North House.

Today, portions of the North house are still visible on the Flower Hospital Campus.

In 1900 even more was added to the Harroun Family Farm including additions to the existing Barns. At it’s peak The Harroun Farm had 2 Barns, 2 Houses, a Silo, Chicken Coops, a Tool Shed, and an Orchard.

By the 1850s the property was in the hands of Edwin, the property was transferred to Edwin upon his return or shortly after his return from California

In 1939 the property was no longer in the hands of the Harroun Family, it was here that we begin to see sweeping changes to the property and her structures. The Barns the turrets and windows added. And one of the houses had garages added on and even another house was built on the property, it was in 1961 that the property was transferred not to an individual but a company, Crestview. This is the beginning of Flower Hospital and the subsequent large scale developments

on the property. At this time one house was remodeled to be the home of the administrator Mr. Bjork and many garages were added to the Barns for parking for residents.

Abolotionists

ab·o·li·tion·ist

/ˌabəˈliSHənəst/

noun

> a person who favors the abolition of a practice or institution, especially capital punishment or (formerly) slavery.
> "the abolitionist movement"

There were those who had stood against enslavement of human beings since the first Africans were brought to North America in 1619. Many early antislavery believers were members of the Society of Friends Church also known as Quakers. Quakers were against war and believed that all men and women were equal in the sight of God. The beliefs of many early antislavery advocates and supporters were often based on their religious beliefs. Methodists and Presbyterians were also against slavery. Those who were believed that slavery was wrong wanted to 'abolish' it. Abolish means to do away with or end something. A person who worked to end slavery was called an abolitionist. Abolitionists could be anyone ... male or female, black or white or Native American. The goal of the Abolitionist movement was to end slavery, not to help individual slaves escape but many abolitionists were part of the Underground Railroad . But not all Quakers and not all people of faith were abolitionists and even those who were differed on how best to deal with the issue of slavery. It is important not to make broad statements about any one group. Not all northerners were against slavery and not all southerners were in favor of it.

A large number of former slaves and free blacks were abolitionists, many risking the threat of being taken back into slavery by speaking out or being caught helping others escape.
The following is a list of some prominent Abolitionists that we discuss at the Lathrop House.

Biographies of them are found in the green book located in the Basement of the Lathrop House

- Susan B. Anthony

- John Brown
- Levi Coffin
- Ellen and William Craft
- Alexander Crummell
- Martin R. Delany
- Frederick Douglass
- James Forten
- Abby Kelley Foster
- Amos Noe Freeman
- Henry Highland Garnet
- William Lloyd Garrison
- Sarah Grimke
- Laura Smith Haviland
- Harriet Ann Jacobs
- William King
- Chauncy Langdon Konapp
- Elijah P. Lovejoy
- Lucretia Coffin Mott
- Robert Purvis
- John Rankin
- Gerrit Smith
- Lucy Stanton Sessions
- Elizabeth Cady Stanton
- Harriet Beecher Stowe
- Charles Turner Torrey
- Harriet Tubman
- Nat Turner
- Sojourner Truth
- Angelina Grimke Weld
- Theodore Dwight Weld

The Underground Railroad in Sylvania

(compiled by the Toledo MetroParks)

Early in its history, Sylvania, Ohio proved itself a city friendly to African Americans and strongly opposed to the institution of slavery. In 1849, the Toledo Blade proclaimed "Sylvania was the headquarters of Free Soilism in the County". The Free-Soil Party was the first major political party to denounce slavery. The following year, when the Fugitive Slave Act of 1850 was enacted, a meeting opposed to this controversial legislation attracted over 200 Sylvania residents. Slavery was far and away the most divisive issue in the United States in the first half of the nineteenth century and Sylvania, Ohio clearly opposed the institution.

While slavery was not permitted in 'free' states like Ohio, the Fugitive Slave Act of 1850
required that all runaways be returned to their owners. For this reason, escapees were not truly free until they could reach Canada, which as a part of the British Empire, had abolished Slavery in 1834. Northern port cities in Ohio like Toledo became critical launching points for runaway slaves but also critical monitoring points for slave catchers seeking the bounty on apprehended runaways. For this reason, smaller nearby towns developed into important stops on the Underground Railroad.
Close to Toledo but still small enough not to attract too much attention, Sylvania became a part of a major branch of the Underground Railroad in Ohio which passed through Perrysburg to Maumee and then out to Sylvania. From here, runaways were secreted to Adrian, Michigan and then through Ypsilanti, Detroit and on over the border into Canada.

Important geographic features played a role in the successful operation of the Underground Railroad. Ten Mile Creek served as a path runaways could follow to safely pass through the area. According to historian Gayleen Gindy, several area men who attended anti-slavery meetings owned property with ravines connected to the creek. Lucian Lathrop and David Harroun are two of these men who are repeatedly mentioned in oral histories and family accounts as having participated actively in helping enslaved peoples escape. The two families' properties border each other with the ravine running between, offering a natural and protective pathway for fugitives to go from one safe house to the next. The Harroun family

came to Sylvania in 1834. Runaways at the Harroun farm stayed hidden in the family's attic or hayloft. When it was deemed safe, they would be moved on to Michigan. The descendants of David Harroun related that he used to transport runaway slaves in a farm wagon with a secret compartment at the bottom. This compartment was covered by wood planks and hay, looking like any other farm wagon of its day. Inside the compartment, however, several runaways could be hidden. In 1957, the former Harroun property was purchased by the Trustees of Crestview of Ohio, Inc, who, recognizing the significance of the barn, preserved it when they built their new healthcare facility. Today the barn stands on the property of Flower Hospital, ProMedica facing Harroun Road.

Lucian and Larissa Lathrop assisted moving fugitive slaves as well. The runaways who sought refuge in their home, found sleeping quarters in the basement of the Lathrop House. A large fireplace used for cooking in the summer months contained two ovens used for baking. One of the two ovens however concealed an entrance into a secret room. Runaways coming from the ravine could be brought through an outside stairway and door that led directly to the basement and then crawl through the entrance into the hidden space. There they would wait until it was safe for them to travel further north.
It is almost certain that the Harrouns and Lathrops were not the only families in Sylvania to participate in the Underground Railroad. Because helping any enslaved person escape was breaking federal law, those caught doing so were subject to severe punishment. This meant that conductors and station masters and others who were part of this effort had to maintain the strictest secrecy. Because of this, there are very few written accounts from the time of those who participated and most information we have today comes from oral tradition, family history and physical evidence. Most names of those who risked everything to help enslaved peoples escape will never be known .

Terms of the Underground Railroad

The Underground Railroad was not underground and not a railroad. It was a term given to an intricate series of safe house and pathways and people who help

enslaved people find freedom. Slavery was legal in the United States from the first arrival of captured Africans in 1619 until the passage of the 13th amendment in 1865. The Fugitive Slave Act passed in 1850 made it illegal to help slaves escape. Due to this, those working to help runaways reach freedom had to employ a great deal of secrecy in their work. The term Underground Railroad was coined in 1840 and using the language of the actual railroad, became a type of code for those who were actively helping runaways escape. Below are some common terms employed by those helping with the Underground Railroad.

Underground Railroad terms/codes

Agent - Coordinator who plotted the course for escape and made contacts
Baggage - Escaping Slaves
Conductors - Those who helped transported fugitive slaves
Load/Parcels/Bundles - Code for freedom seekers. A number attached to them told the
conductors and station masters how many slaves were coming.
Station - place of safety and temporary refuge. The Lathrop House would be an example of a station
Station Master - The owner/keeper of the safe house "station"
Stockholders - Donors of money, clothing and Food to the fugitive slaves.

The Underground Railroad in Toledo

James Ashley:

*ASHLEY, James Mitchell, (great-grandfather of **Thomas William Ludlow Ashley**), a Representative from Ohio; born near Pittsburgh, Pa., November 14, 1824; instructed himself in elementary subjects while employed as a clerk on boats operating on the Ohio and Mississippi Rivers; editor of the Dispatch, and afterwards of the Democrat, in Portsmouth, Ohio; studied law; was admitted to the bar in 1849 but never practiced; moved to Toledo, Ohio, and engaged in the wholesale drug business; elected as a Republican to the Thirty-sixth and to the four succeeding Congresses (March 4, 1859-March 3, 1869); chairman, Committee on Territories (Thirty-seventh through Fortieth Congresses); unsuccessful Republican candidate for reelection in 1868 to the Forty-first Congress; delegate to the Philadelphia Loyalists' Convention in 1866; Governor of the Territory of Montana in 1869 and 1870; constructed the Toledo, Ann Arbor & Northern Railroad, and served as president from 1877 to 1893; died in Alma, Gratiot County, Mich., September 16, 1896; interment in Woodlawn Cemetery, Toledo, Ohio.*

James Ashley was also a strong proponent and initial drafter of the 13th Amendment that would serve to outlaw the practice of Slavery in the United States.

Richard Mott:

MOTT, Richard, a Representative from Ohio; born in Mamaroneck, Westchester County, N.Y., July 21, 1804; attended the Quaker Seminary in Dutchess County, N.Y.; engaged in banking in

New York City; moved to Toledo, Ohio, in 1836 and engaged in the real estate business and other enterprises; mayor of Toledo in 1845 and 1846; elected as an Opposition candidate to the Thirty-fourth and reelected as a Republican to the Thirty-fifth Congresses (March 4, 1855-March 3, 1859); was not a candidate for renomination in 1858; returned to Toledo, Ohio, and engaged in banking and the real estate business; served as chairman of the citizens' military committee during the Civil War; died in Toledo, Ohio, January 22, 1888; interment in Mount Hope Cemetery, Rochester, Monroe County, N.Y.

From the Biographical Dictionary of the United States Congress:
https://bioguide.congress.gov/search/bio/M001042

Timeline of Slavery in the United States

1619-1865

1619
The first (20 or so) Africans arrive in Jamestown, Virginia aboard a dutch sailing ship, The *White Lion*. They were classified as “indentured Servants”.

1640
John Punch was the first African to be enslaved for life after receiving a servitude for life sentence.

1662
A Virginia law passed in 1662 stated that the status of the mother determined if a black child would be enslaved.

1705
The Virginia Slave Code entrenched the legal status of slavery and defined the rights of slave holders.

1775
The Pennsylvania Society for the Abolition of Slavery was founded.

1776
The Declaration of Independence is adopted

1808
The Atlantic Slave Trade is outlawed in the United States

1831
Nat Turner's Rebellion. The deadliest slave revolt in United States history.

1839

An enslavement revolt aboard the *Amistad* resulted in the 1841 United States Supreme Court decision affirming that the schooner's African captives were free individuals with the right to resist "unlawful" slavery.

1850
The fugitive slave act is passed as part of the Compromise of 1850

1852
Uncle Tom's Cabin, a prominent Anti-Slavery novel, is published. Written by Harriet Beecher Stowe.

1854
The Kansas-Nebraska Act is passed.

1857
Dred Scott v. Sandford decision rules that black people are not citizens of the United States.

1860
Abraham Lincoln is elected president

1861
Southern States Secede

1865
The 13th amendment is ratified, outlawing slavery

“Slavery in America.” *Jim Crow Museum*, jimcrowmuseum.ferris.edu/timeline/slavery.htm. Accessed 30 Apr. 2025.

Slavery and the South

Between the 1830s and the start of the Civil War, the Southern United States cemented the role of slavery in its society and reaped newfound reward in its revival. During this period, the American South became a key global player thanks to its exports of cotton. Southern plantations helped fuel the Industrial Revolution with the raw material needed to produce garments and other fabric-based products.
The American South was producing cotton as early as the mid-1700s, but primarily southern exports were rice, tobacco, and indigo. The first exports of American cotton were to Liverpool in 1785. This was the start of the South's rise to significance. Southern plantations had an in in the European luxury market with long staple cotton that grew on sea islands off the coast of Georgia, Florida, and the Carolinas. The scarcity of places to grow this type of cotton meant that scale was not possible. And because of the lack of scale and the difficulty in producing usable cotton, the need for slavery in the United States was on the decline. It wasn't until the development of 'petit gulf' cotton in 1833 and the invention of the Cotton Gin in 1794 that southern plantations became an integral part of the global market. Petit Gulf cotton was able to be grown almost anywhere, it produced more usable cotton, and slid through the cotton gin easier than any other form of cotton.

Thanks to the Cotton Gin, an invention intended in part to decrease the need for Slave Labor. The need for slave labor began to increase!

Slavery was on the decline before the invention of the Cotton Gin. It was deemed to costly to grow cotton before Eli Whitney's invention, one could pick 50 lbs of cotton in a day, but then spend 3 weeks de-seeding the cotton. After 1794, growing cotton became profitable, and the value of slave labor to pick the cotton rose enormously. Instead of spending weeks de-seeding picked cotton, it could now be done in a day. Profitability now rested on picking; the more cotton picked, the more one could make.

The introduction of Petit Gulf cotton came at a time when more land was up for purchase after the forced removal of Native tribes. Due to the Indian Removal Act. Land that was just cleared of tribes of people was being sold for as low as 40 cents an acre. Everyone could now own their own farm and plantation and start growing the miracle strand of cotton. Banks from cities like New York and London were offering loans and lines of credit to anyone looking to purchase this newly opened land.

Before this miracle strain of cotton was introduced, the American South exported roughly 6 million pounds of cotton. In 1835, that number had risen to over 500 million pounds of cotton. Cotton was now for everyone, everywhere.

It was a never-ending cycle, though, the wealthier one became, the more they spent to maintain that wealth. The more cotton grown meant more loans, more enslaved laborers, more land, more everything.

The United States, in particular the Southern United States economy, was dependent on slave labor and cotton. As cotton production expanded, so did Slavery in the United States. You can not separate the rise of cotton, the U.S's new global position, and the expansion and solidification of slavery; they all rode hand in hand.

"In 1834, Joseph Ingraham wrote that 'to sell cotton in order to buy negroes—to make more cotton to buy more negroes, 'ad infinitum,' is the aim and direct tendency of all the operations of the thorough going cotton planter; his whole soul is wrapped up in the pursuit.'"

Slavery in the South was not limited to Cotton production or to rural plantations, slavery was a societal norm engrained in urban and rural parts of the American South. The cotton trade did not stop after production. Major cities like Atlanta and New Orleans became trading hotspots that required enslaved laborers to work the ports, warehouses, and markets.

Southern society could not imagine the end of slavery. It was noted by Thomas Jefferson long before the dominance of cotton production that
“the enslaved should be freed, but then they should be colonized to another country, where they could become an “independent people.” White people’s prejudices, and Black people’s “recollections . . . of the injuries they have sustained” under slavery, would keep the two races from successfully living together in America. If freed people were not colonized, eventually there would be “convulsions which will probably never end but in the extermination of the one or the other race.””

There was fear that even if there was a desire to end the practice of race-based slavery that it would surely result in bloodshed.

Many justified the practice with racist ideas about what would happen if Africans and African Americans were freed. There was the notion of “peace and security” that slavery provided, and the sense of duty and purpose that could not otherwise be fulfilled without the practice of slavery.

In the end, the Civil War was in part about the moral issue of Slavery and the divisions this caused between slave and non-slave states. Southern slave holding states desired to maintain control and influence, especially over federal laws regarding the issue of slavery. After the election of Abraham Lincoln, a member of the Republican Party(which campaigned on the moral anti-slavery position), Southern States felt that all influence had been lost and resorted to secession in order to maintain the economic and cultural lifestyle they were currently enjoying.

“The Cotton Revolution.” *The American Yawp*, Stanford University Press, 7 June 2013, www.americanyawp.com/text/11-the-cotton-revolution/.

Myths of the Underground Railroad

Like many parts of history, myths and misunderstandings related to what happened have found their way into the public narrative of the Underground Railroad. It is a fine balance to both acknowledge the guest's information as a myth without making the guest feel uncomfortable or uninformed. Some good steps include:

- Acknowledge that the story the guest presented is one many people believe
- Although history doesn't change, our knowledge of history is always growing as we uncovered more information. So, often something we once accepted as truth, we now know was either incorrect or not as prevalent as once thought.

Myth 1:

Most of the "workers" on the Underground Railroad were white abolitionists.

Truth:

In fact, many people who helped escaping slaves were free blacks or former slaves. Even though the whites who helped runaways were abolitionists who wanted to end slavery, not all abolitionists supported the Underground Railroad. Many in fact were against helping slaves escape as they did not believe in breaking the law. They wanted to work to find a legal way to end slavery.

Myth 2:

The first "stops" along the Underground Railroad were found in the South.

Truth:

The Underground Railroad did not exist as an organization in the South. Slaves rarely received any help until they reached a free northern state. They had to reach freedom on their own which they usually did on foot.

Myth 3:

Many slaves escaped from the Deep South.

Truth:

Because runaway slaves could not expect any help until they got to a free state, it was more difficult for slaves in the Deep South like Alabama and Louisiana to make it to freedom. Slaves in the Deep South had much further to go and they had to do most of the traveling on foot. As a result, most slaves who successfully escaped were from states in the Upper South (or border states adjoining the North) like Kentucky and Virginia . From here, they had a better chance of making it to a free state like Ohio and receive help from members of the Underground Railroad.

Myth 4:

There were distinct routes along the Underground Railroad which the slaves followed.

Truth:

The Underground Railroad was a loose network of houses and people, and slaves reached these
destinations in different ways. If there had been one main route that was used regularly, the slave catchers would have known about it and would have shut it down. There were likely as many different routes as there were escaping slaves.

Myth 5:

Most people in the North supported the Underground Railroad and welcomed runaway
slaves into their states.

Truth:

Only a small minority of people in the North worked on - and even supported- the Underground Railroad. In fact, many did not welcome fugitives into their states. In 1804, Ohio passed a law prohibiting runaway slaves from entering the state.

Myth 6:

Most slaves knew the term "Underground Railroad".

Truth:

Although slaves had been escaping since they were first brought to the New World in 1619, the 'loose' network of routes and houses that became known as the Underground Railroad didn't emerge until the 19th century. The term "Underground Railroad' was not coined until about 1840, but this term was used mainly in the North. Most slaves in the South would not have been familiar with that term.

Myth 7:

Enslaved Africans depended on others, like Harriet Tubman coming to their plantation to
help them escape.

Truth:

Enslaved Africans were not passive in their escapes. They planned and carried out their own escapes usually alone.

Myth 8:

Slaves made quilts that had specific symbols or codes that helped them escape. Because so many were slave were illiterate, they used the quilts as a road map of sorts to guide them to freedom.

Truth:

The story of the hidden quilt code began with a book entitled "Hidden in Plain View" published in 1999. Before then, there was no talk of a 'secret quilt code'. In all of the interviews with freed slaves done in the 1930s, no one mentioned the code, and since 1999, many historians have disputed the truth to that story. It is unrealistic to expect that slaves could gather the material and make a quilt fast enough to help them escape. Escaping slaves certainly did not carry quilts with them in their escape to freedom - they would have been too heavy.

Myth 9:

Enslaved African Americans had many spirituals like "Follow the Drinking Gourd" that
contained coded information that helped them escape.

Truth:

While spirituals were passed orally from slave to slave, there is no evidence that songs helped others escape. If a song had given slaves a route to follow to freedom, like "Follow the Drinking Gourd" was supposed to have done, slave owners and bounty hunters would easily learn of it and promptly shut this route down. The truth is the lyrics and chorus of "Follow the Drinking Gourd" were written by Lee Hayes and first published in 1942 - long after the Civil War ended.

Myth 10:

Quakers were heavily involved in the Underground Railroad because slavery was against
their religious beliefs.

Truth:

There were Quakers involved in the Underground Railroad, the most famous being Levi Coffin who later called himself the "Father of the Underground Railroad". However, not all Quakers were involved in the Underground Railroad. Many did not believe that breaking the law to help fugitive slaves was a solution to slavery. Some Quakers had even been slave owners themselves.