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Oberlin was accused of being all talk and theory; and though as an Institution she did not favor direct rescuing of slaves from their masters on slave territory, still there were men within her portals who believed that God called them to do this very thing. And they obeyed their conscience, though by so doing they broke the laws of the Government, were imprisoned, beaten, starved. Some did this before entering Oberlin, others after being matriculated in the Institution. Still others suffered simply for their convictions.

Rev. Amos Dresser, Oberlin Seminary, 1839, though having no intention to assist the slaves, yet suffered merely for his belief. On July 1, 1835, he left Cincinnati, Ohio, for a trip into the Slave States in order to raise money so that he could complete his education. He had for sale a book called the "Cottage Bible". In packing his books he used pamphlets and papers to prevent the books from rubbing. These papers were old religious newspapers, anti-slavery publications, temperance almanacs, etc.

He arrived at Nashville July 18. On the way down most of his publications regarding anti-slavery had been distributed at Danville, Kentucky, where there was an anti-slavery society. With the aid of a man, he carried his books into the Nashville Inn; but in so doing forgot the few remaining papers used as wrappers. The buggy in which he journeyed needing repair, was sent to a man to be mended. This man discovered the abolitionist papers. He spread the news, and the excitement grew more and more intense; for the people feared that Dresser was giving the negroes printed matter in hopes of stirring up an insurrection, the horrors of which would be indescribable. Mr. Dresser was arrested and brought to trial before the Committee of Vigilance. The trial lasted from between 4 and 5 o'clock P. M. till about 10 P. M. Further evidence brought against him were some letters, found in his trunk, from friends mentioning slavery; and this together with the fact that he had been a member of Lane Seminary, as well as of the Anti-Slavery Society formed there, convinced the Committee that he was guilty. Although absolutely innocent, he was taken out doors, the crowd forming a ring in the center of which Dresser was

placed. There, in the wavering light of the torches with a multitude of hostile faces peering at him from every side, this Oberlin man received 20 lashes on his bare back, given with a heavy, cow-hide whip. He was then taken to his lodgings. Next morning, due to the excitement still prevailing he left the city in disguise. Unable to bring anything along in his flight, he abandoned \$300.00 worth of unsold books, and was obliged to sell his horse and buggy at a \$200.00 loss. Neither did he ever again hear of his trunk or any of his personal property. Glad to escape with his life, his sole possessions, only those clothes he wore, Dresser made his way toward the North.³²

George Thompson, at one time a student in Oberlin, during July, 1841, with two men, Alanson Work and James E. Burr, made an attempt to take slaves from Missouri across the river and start them on the road toward freedom. Thompson waited in the row-boat while his comrades went ashore to get the negroes. They were gone some time. At last Thompson heard men approaching. The next he knew, he was covered by the rifles of several Missourians. The slaves whom they had come to aid had turned traitor, informed their masters of the plot to rescue them, and the capture of the three Abolitionists was the result. After a trial before a magistrate, which proceeding was a farce, they were cast into prison to await the sitting of the court, two and one-half months distant. Here they were chained to the walls of their cell like dangerous wild beasts. At last their final trial took place. The outcome was that they were sentenced to 12 years in the penitentiary. While imprisoned in the penitentiary, Thompson and his fellow sufferers did much good to their companion prisoners by preaching to them and also helping them to become better men. Work and Burr were released before their term was completed, and left Thompson behind them in prison. Shortly after, he also was pardoned, after being in confinement 4 years, 11 months and 12 days. During this period he was treated with comparative respect; he was never beaten, though one of his comrades received a flogging for not conforming to a certain prison regulation which his conscience forbade him to do on the Sabbath. (34); (41).

And now we come to a man whose career reads like some