

William P. Newman

10 March, 1846

Hamilton Hill Esquire

Oberlin Institute

Lorain County Ohio

Via Detroit

Dawn Institute, March 10<sup>th</sup>, 1846

Dear Brother Hill,

Your letter was duly received and would have been answered before this, had I not been very sick with the yellow fever. I wrote you on the receipt of your letter containing the \$25, and can not account for you not getting it.

In answer to your first letter I can only say that we have no particular interest here on the subject of religion, but there are some who are going onward and upward "in the good old way". In regard to the success of our agents; it was poor; brother Wilson went to the West and got about \$100 and brother Henson to the South and did not get enough to pay his expenses. Brother Wilson is now at the east and brother Henson goes in a few days.

The Executive Council are talking of having brother Henson go to England after next harvest but there is no certainty of his going; but should he go, I will let you know in time, so that you may write by him. The colored man who is collecting money in England is a Mr. Dorsey, sent out by M. E. Church of London. He is a man of good character and was regularly delegated by his church to get aid, but since he left this country the church had been divided and gone to nothing and their meeting house is sold, so that now he is responsible to no one for what he does, and I think should be stopped in his efforts.

We were glad to hear that the O.C.I. is out of debt. We trust that she will now flourish indeed. Please affectionately remember me to all the dear brothers and sisters. Accept the same for yourself from your brother in the Lord Jesus Christ

William P. Newman

## **Notes and annotations:**

### **William P. Newman**

*the Devil do well to rent out hell and move to the United States - Newman to Frederick Douglass*

William Newman was born into slavery in Richmond Virginia in 1815. Sometime in his mid-teens he escaped slavery and fled to Ohio. He made his way to Oberlin where he attended college and became a Baptist minister. He became involved with the anti-slavery scene in Ohio which is how he eventually became involved with the Dawn Settlement.

He was given the appointment of running the British American Institute by the American Baptist Free Mission Society. However he had a tenuous relationship with both Josiah Henson and Hiram Wilson which led to his leaving, then returning then ultimately leaving the mission.

After leaving Dawn, Newman settled in Toronto where he pursued his career as a minister and continued to work within the anti-slavery cause. It was here in Toronto that Newman took over the editorship of the *Provincial Freeman and Weekly Advertiser* which promoted general literature, temperance and antislavery. It was during Newman's time as editor that the paper moved to Chatham. Newman was strongly opposed to the Fugitive Slave Law of 1850 and called for militant resistance. After the passage of the Law he would move back to Ohio to pursue more direct means of confronting the slavery problem.

sources:

Ripley, C.P. ed. *The Black Abolitionist Papers vol. IV*. Chapel Hill: University of North Carolina Press. 1991

### **Josiah Henson**

*I graduated at the University of Adversity - Henson to the Archbishop of Canterbury*

Josiah Henson was born June 15th, 1789 in Maryland. Henson proved to be a loyal and trustworthy slave. He had opportunities to escape but did not. In one specific instance he was put in charge of transporting a group of slaves from Maryland to Kentucky and he completed his task faithfully. Henson at first attempted to buy his freedom, but when his master decided to raise the price above the previously agreed upon sum he fled to Canada with his wife and four of their twelve children. It is here that he ended up settling in Dawn where he came into contact with William P. Newman while Newman was in charge of the Industrial School there.

In the letter sent by Newman on March 10, 1846, he discusses the idea of sending Brother [Josiah] Henson to England. Henson did end up journeying to England in order to raise funds for the Dawn Settlement and the Industrial School, which had accrued a debt of some seven and a half thousand dollars. Henson decided that he would take up the burden of this debt himself along with a partner, Peter B. Smith. Prior to setting out Henson was given letters of introduction from well connected figures and abolitionists including Charles Sumner, Amos Lawrence of Massachusetts, Rev. John Rolfe of Toronto and Rev. Duffield of Michigan.

Henson's first visit to England was met with difficulty. Although he was greeted warmly and fairly by the anti-slavery supporters in England, an enemy of the cause had put out an advertisement proclaiming that this Josiah Henson was actually a fraud. Henson was forced to return to Canada where he was cleared of charges of deception and the man responsible was proven to have committed slander.

Although this visit was short lived, Henson was able to secure nearly seventeen hundred dollars in support.

On his second journey, Henson displayed some of the lumber produced at the Institute with the goal of securing buyers. The goods were to be displayed at the Great Exposition of 1851 in London, where Henson happened to be the only black exhibitor.

Sources:

Henson, Josiah. *AN Autobiography of the Reverend Josiah Henson*. (London ON: Schuyler, Smith and Co., 1881)

"Josiah Henson." *Encyclopedia of World Biography*. 2nd ed. Vol. 7. Detroit: Gale, 2004. 311-312. *Gale Virtual Reference Library*.

<http://go.galegroup.com/ps/i.do?id=GALE%7CCX3404702923&v=2.1&u=lond95336&it=r&p=GVRL&sw=w&asid=c96f53f13005d44fb685d42051c9cd35>

### **Hiram Wilson**

Note: You can read a large collection of Hiram Wilson letters [here](#), transcribed by HIST3801E at Huron, 2010-12

Hiram Wilson was a congregational missionary from Massachusetts. Wilson joined with Josiah Henson for an anti-slavery conference in London, Upper Canada in June 1838. It was at this conference that Wilson and Henson resolved to set up the Dawn Settlement with the industrial school.

Prior to Wilson's interaction with Newman and Henson at the Dawn Settlement he had been a graduate of the Oneida Institute which later became known as Whitestown Seminary. The Oneida institute was founded by Rev. George Washington Gale as a combination of a seminary and an industrial school which focused on classical education, agriculture and mechanical education. The students who attended Oneida were those who had been converted by the preaching of Charles Grandison Finney during his revival circuits throughout the 'burned over district'.

24 men defected from the Oneida Institute for the Lane Seminary where they attempted to debate the slavery issue. The community wanted nothing to do with such political action and the 'Lane Rebels' left for Oberlin College which in later years would become a rival to the Oneida Institute in terms of interracial higher learning. Oberlin College succeeded in luring Charles Finney away from the revival preaching and was recruited as a professor of theology. It was at Oberlin College where William P. Newman was educated. In the letter sent by Newman on March 10th, 1846 he mentions that Brother [Hiram] Wilson had been sent to the East with the mission of raising funds. The document here shows that Wilson took out an advertisement in a Boston paper to attract donations. It is here in Boston that he met William Lloyd Garrison whom he sent a letter to (which is included here) outlying the difficulties he has experienced in collecting money.

Sources:

Serrett, Milton C. *Abolition's Axe: Beriah Green, Oneida Institute, and the Black Freedom Struggle*. (Syracuse: Syracuse University Press 1986)

### **William Lloyd Garrison**

### *No union with Slaveholders*

William Lloyd Garrison was a Quaker and because of this relied on persuasion rather than politics. It was through this idea that Garrison perfected his own gift for oratory that was described by some as being a man 'who knew just where to strike every time'. Garrison started his anti-slavery paper the *Liberator* in Boston on January 1st, 1831. It was so reviled by southerners that it was banned from U.S. mail lists in the slave holding states. One of the reasons for this southern hatred was that Garrison was a proponent of immediate and complete abolition.

Garrison before founding the *Liberator*, which he did with the assistance of fellow abolitionist Benjamin Lundy, he had attempted to run his own paper, which had failed. Garrison did not believe in violent liberation and admired *Uncle Tom's Cabin* as a work of 'Christian non-resistance'. Of course it was Dawn's very own Josiah Henson that provided the inspiration for Harriet Beecher Stowe's book.

#### Sources:

Hume, John F. *The Abolitionists: Together with Personal Memories of the Struggle for Human Rights, 1830-1864*. New York: G.P. Putnam and Sons, 1905

"William Lloyd Garrison." *Encyclopedia of World Biography*. 2nd ed. Vol. 6. Detroit: Gale, 2004. 226-228. *Gale Virtual Reference Library*.

<http://go.galegroup.com/ps/i.do?id=GALE%7CCX3404702399&v=2.1&u=lond95336&it=r&p=GVRL&sw=w&asid=8623df0d98b5cf004a1ce31b44bb08c3>