

**Phoebe Myers:**  
**A Woman Time Left Behind**

**By Brenda Mira**

It is undeniable that among the most heinous crimes committed in the history of the United States, slavery is one of them. It is perhaps the most morally despicable period in our history that is rivaled only by the inhumane acts against the Native Americans. Many times over the course of our relatively short history, the United States has made horrible decisions for the greater good of nation. For the sake of development and prosperity the rights of a minority have been forfeited in the pursuit of economic development and liberty for the majority.

Humanity was able to dole out good as well as evil and in the midst of all this treachery beacons of hope rose out. Heroes came in many forms and some of the most notable heroes of the 1800's were the conductors of the Underground Railroad. These men and women rendered a powerfully staunch commitment to liberation, they symbolized hope, and above all they were individuals who placed the lives of other enslaved Africans Americans on a much grander scale than that of their own.

These unnamed men and women died quietly with the knowledge that they fought against social injustice, and against the human degradation and depravity that this country was built on, even if it was covertly. Out of those lost memories came Phoebe Myers. Born in 1803, Phoebe Myers led a silent life in Queens Anne's county in Maryland. Myers left behind courageous marks in this world to show us that whether big or small, efforts to help other human beings in a time where most people dare not go against the grain, makes profound ripples in our society. Her acts did not garner the attention we bestow on other people in her time because she was not regarded as a conductor even though Myers took the same calculated risks that other conductors took. The existing laws in the early 1800's incentivized people both black and white to report and return slaves back to their "rightful" owners and punished those considered to be aiding or harboring fugitives. Myers was in clear violation of many laws and yet she took the risk. Upon capture the legal system was not in favor of Africans Americans free or enslaved, let alone for women. This makes her papers on her subsequent pardon quite remarkable. Although Myers was imprisoned for a short time, her pardon marked a pivotal time in history as the changes in American history was beginning to clearly see that the injustice that African Americans were exposed to was morally reprehensible.

The Underground Railroad was a system of routes, transportation, meeting points, and safe houses that were supported by many groups of people, both black and white that guided African American people that were held in slavery to free States. The system relied on secrecy and the entire route and plan were not made available to all those involved; instead they were given their small piece of the puzzle that migrated people to the North. The conductors, such as Harriet Tubman, were people who would guide

enslaved people safely from station to station. Tubman herself was born into slavery in 1819 and freed herself thirty years later when she was first introduced to the Railroad system.<sup>1</sup> She returned to Maryland to free her family and was perhaps the most famous conductor most known best for her accounts of helping approximately 300 African Americans held in slavery to freedom using the Underground Railroad. Tubman claimed, "I never ran my train off the track, and I never lost a passenger."<sup>2</sup> The system relied on people committed to the cause both generous in their resources and secrecy and as well as their compassion to humanity and their commitment against slavery. The destinations varied from the free states of the North, to Canada, to Spanish Florida and into Spanish Mexico and the subsequent Mexican Republic.<sup>3</sup> As the history of slavery unfolds it can be noted that although there were many parts that were played in history: the villainous greedy slaveholders, the disenfranchised African American men and women, and the steadfast freedom fighters of both races, much is left unsaid and understudied about the supporting cast.

The glory goes to the individuals that were readily accessible with accounts of their stories, those who had the means and methods to get out and vehemently talk of the atrocious environment they were living in. William Still, often called "The Father of the Underground Railroad"<sup>4</sup>, Thomas Garrette, Samuel D. Burris: these people both African American and white are studied in history and celebrated for their experiences. The highly publicized accounts of these missions, by way of memoirs or speeches of the more

---

<sup>1</sup> "The Life of Harriet Tubman." [myhistory.com](http://www.nyhistory.com/harriettubman/life.htm). Available from <http://www.nyhistory.com/harriettubman/life.htm>. Internet; accessed 27 November 2007.

<sup>2</sup> Tubman, Harriet. "Passenger Quotations." [brainyquote.com](http://www.brainyquote.com/words/pa/passenger199942.html). Available from <http://www.brainyquote.com/words/pa/passenger199942.html>. Internet; accessed 12 October 2007.

<sup>3</sup> "Researching and Interpreting the Underground Railroad." [nps.gov](http://www.nps.gov/history/history/online_books/ugrr/exugrr2.htm). Available from [http://www.nps.gov/history/history/online\\_books/ugrr/exugrr2.htm](http://www.nps.gov/history/history/online_books/ugrr/exugrr2.htm). Internet; accessed 12 October 2007.

<sup>4</sup> "Biographies." [whispersofangels.com](http://www.whispersofangels.com/biographies.html). Available from "Biographies." [whispersofangels.com](http://www.whispersofangels.com/biographies.html). Available from <http://www.whispersofangels.com/biographies.html>. Internet; accessed 27 November 2007.

famous conductors brought attention to the system of migrating people. The people who openly talked about this system and their many trips were the only ones considered to be, or at least call themselves, conductors.

The actions of the quiet liberators, the ones that upheld the secrecy of the Underground Railroad, were left behind in the shadows of history. The obscurity that the Underground Railroad was dependent on left many people out of the history books. Phoebe Myers was left out of the history books with the exception of her court documents proving she was accused and convicted of assisting and harboring runaway slaves in Queen Anne's County, Maryland. Presumably this was her first time assisting a person or people held in slavery only because it was the first and only time any documentation dates her alleged crime. Whether sympathetic to abolitionists or a deeply resistant to slavery, people were nonetheless very weary of taking the risks associated with aiding enslaved people to freedom. It was very unlikely that a person free or enslaved, black or white would take the kinds of risks required in trekking and navigating thru this network. The communication of the Railroad Underground was quite complex and without the aid of the many resources this system provided, it was very likely that a person acting independently would find it quite difficult to operate successfully. Many accounts show that there was spontaneity in help but in order to be successful and to endure the physical and psychological strain, one had to be organized.

The docket lists Myers as having been caught in the act of harboring two families: the Johnsons and the Tildens, however, it does not elude to the fact that she was suspected of this type of act before nor are there any documented accounts that she had

successfully completed any other attempts to guide people to freedom.<sup>5</sup> Myers was more than likely aiding these families to their next destination. This in relation to the year and geographical location of Maryland, the likeliness of them travelling towards Canada was high. Despite being caught by authorities, there is no indication as to how or why they were tipped to her plan. She was definitely not operating by herself since there is no evidence of her being a well off free African American thus enabling her to finance a complete trip by herself with six adults and one infant nor was there any testimony from the two fleeing families that indicate they had paid for their passage. The details surrounding Myers foiled attempts remain a mystery and the one thing that remains certain is that no one can tell for sure if this was a spontaneous effort to free two families or a planned routine run that went wrong. After all, a successful conductor operated in secrecy to maintain the anonymity of the helpers involved and the route secure so to name one self overtly or otherwise was not advisable.

Although technically free, free African American had a lot to worry about: being careful not to incense slaveholders that thought them a nuisance to their enslaved people for flaunting their freedom, being careful not to be kidnapped back into slavery, and being mistaken for a runaway slave or be thought to be aiding runaway slaves.

Myers had a lot at stake because she was born free in Queen Anne's County.<sup>6</sup> In 1662<sup>7</sup> the laws were changed to allow status to travel thru maternal lines to determine whether the child was born free or enslaved so her mother had most likely either served

---

<sup>3</sup>"Primary Source Documents: Phoebe Myers." [Pathwaysthinkport.org](http://pathways.thinkport.org/pdf/docket.pdf). Available from <http://pathways.thinkport.org/pdf/docket.pdf>. Internet; accessed 12 October 2007.

<sup>6</sup> "Primary Source Documents: Phoebe Myers." [Pathwaysthinkport.org](http://pathways.thinkport.org/pdf/1850census.pdf). Available from <http://pathways.thinkport.org/pdf/1850census.pdf> . Internet; accessed 12 November 2007.

<sup>7</sup> Horton, James Oliver. *Slavery and the Making of America*. New York: oxford University Press, 2005.

her indentured time or she was bought out of service because Myers was never bound out as a child as it was very common in the 1700's to early 1800's for children to be sold to plantations as bound children to serve until the age of twenty one for boys and eighteen for girls.<sup>8</sup> Myers was a free African American woman and she lived in a time when there were many means of profiting from either inducing people held in slavery to runaway to report them back for money or to capture free African American and sell them into slavery. It was also a time where fake conductors extorted money from enslaved African American men and women and the profession of "slave catcher" was quite profitable.

The Fugitive Slave Act of 1793 was a Federal law which enforced a section of the United States Constitution that required the return of runaway slaves to their rightful owners.<sup>9</sup> The law was rarely enforced. In 1842, a case came before the Supreme Court that greatly weakened the Fugitive Slave Act of 1793. In *Prigg vs. Pennsylvania*, a case involving a previously enslaved woman that was emancipated without documents from her slave owner. The heirs of an old slave master tried to come back several years later after the death of the slave owner to reclaim the woman through a last will and testament.<sup>10</sup> The new owners hired a slave catcher who found and returned not only the slave, but also her children and tried to sell them back into slavery. Prigg was convicted as a kidnapper but appealed his case to the Supreme Court. The Supreme Court ruled that Federal law superseded State law. It ruled that the original the argument that entitled

---

<sup>8</sup> Peters, Joan W. "Friends of the Thomas Balch Library." [balchfriends.org](http://www.balchfriends.org). Available from <http://www.balchfriends.org/Glimpse/JPetersIntroBkLaws.htm>. Internet; accessed 20 October 2007.

<sup>9</sup> "Fugitive Slave Act of 1793." [academic.udayton.edu](http://academic.udayton.edu). Available from <http://academic.udayton.edu/Race/02rights/slave02.htm>. Internet; accessed 01 November 2007.

<sup>10</sup> "Prigg V. Pennsylvania." [Wikipedia.com](http://en.wikipedia.org/wiki/Prigg_v._Pennsylvania). Available from [http://en.wikipedia.org/wiki/Prigg\\_v.\\_Pennsylvania](http://en.wikipedia.org/wiki/Prigg_v._Pennsylvania). Internet; accessed 01 November 2007.

Prigg to capture and return these individuals in fact stood because of the injunction in Article IV of the U.S. Constitution that:

No person held to service or labor in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up, on claim of the party to whom such service or labor may be due.<sup>11</sup>

It dealt the blow to the Fugitive State Act that although the Act was to be upheld, thereby clearing Prigg, in the judicial opinion it stated that the states were not mandated to help aid in the return of enslaved people to their owners. In response to this waning Act, the Fugitive Slave Law of 1850<sup>12</sup>, dubbed "The Bloodhound Bill",<sup>13</sup> made any Federal Marshal or other official who did not arrest an alleged runaway slave liable to a fine of \$1,000. Essentially law-enforcement officials everywhere had orders with penalties for non-compliance if they did not arrest anyone suspected of being a runaway. The South finally had a way to coerce Northern law enforcement into returning fugitive slaves. Not only did they have to report and return them but also the only evidence they needed was the testimony of the claimant's ownership.

Border States like Maryland and Virginia kept a tight grip on their enslaved population and especially in Maryland, the local government resurrected laws that kept control of those prosecuted for aiding slaves. The authorities that caught Myers in the act would certainly have returned the two families to their owner out of civic duty but also

---

<sup>11</sup> Murrin, John M.. *Liberty, Equality, Power: A History of The American People*. Boston: Thomas Wadsworth, 2008.

<sup>12</sup> "Fugitive Slave Act of 1850." [Wikipedia.com](http://en.wikipedia.org/wiki/Fugitive_Slave_Act_of_1850). Available from [http://en.wikipedia.org/wiki/Fugitive\\_Slave\\_Act\\_of\\_1850](http://en.wikipedia.org/wiki/Fugitive_Slave_Act_of_1850). Internet; accessed 12 October 2007.

<sup>13</sup> "Renewing the Sectional Struggle." [apnotes.net](http://apnotes.net). Available from <http://apnotes.net/ch18.html>. Internet; accessed 07 November 2007.

because authorities were entitled to compensation for returning enslaved people that ran away. In addition any person aiding a runaway slave by providing food or shelter was subject to six months' imprisonment and a \$1,000 fine. The Fugitive Slave Act incentivised any American citizen to return any fugitive slave back to their rightful owner. The worth of a slave as a commodity in 1850 was approximately \$2500 and was as surely felt as if a piece of land itself was stolen from a proprietor. Southerners thought they were being deprived of their property and would pay to have their slaves brought back to them because of the equity involved. A person in the system of slavery would pay back whatever fee was paid to bring them back many, many times over with the amount of work he or she would do in a lifetime of servitude.

Stepping outside the normal bounds of society is a quite an undertaking but when you live in a climate that fosters racism, thrives on dehumanizing conditions as an acceptable means to acquire wealth, and when you are simply born into the wrong skin color for the times, it is hardly a likely decision that you will step out of bounds to give others a chance at freedom. Myers was born into a time in society when it was acceptable to believe that Africans Americans free or enslaved were inferior and they were predestined by the word of God himself that the only place for an African American life was in servitude to the white man. The only reprieve Africans Americans had was what they provided for themselves in the culture of their own personal lives which they created in response to the violence and dismal conditions they were forced to live out in the real world. Myers was in not in a position to take her freedom for granted as her status was sought after by many and deplored by an even greater quantity. Myers had absolutely no

logical reason to jeopardize her own freedom but it was clearly a choice she made having weighed out her risks and tested her compassion for humane conditions.

Free African Americans were under intense scrutiny. When enslaved people were away from home they were required to carry passes from their masters and free African American had to have papers that described them clearly and stated that they were not slaves. Typically this meant they had to be described by name, whoever their slave master was at the time, approximate height, weight, skills, measurements, and in the some cases the descriptions included lash marks from whips that had disfigured their bodies. The use of borrowed, stolen, rented, forged passes or free papers was common and owners would state this when looking for people that had fled slavery as a means of capture. Courage, determination, and a flair for acting were required because timid, introverted, less daring slaves could not pull off a questioning.

Many times both black and white people would take money and aid an African American person trying to flee the system only to report their whereabouts for the rewards to their owners. Fees varied starting from twenty five dollars, but the real exploiters which were literate Africans Americans, white males and sometimes free African Americans would extort \$300 to \$400 dollars from enslaved people and what the paying men and women did not realize was that if the slave hunters offered a higher reward, they would be returned to their slave masters. Death or near death would be waiting.

Other enslaved or free African Americans were able to earn a living by assisting slave owners and reporting or returning runaway slaves instead of supporting the fugitives. The breaking of a human spirit fosters behavior that from the outside looking in

seems inconceivable. Economics was everything in this industry of exploitation and as it pertained to many of the impoverished people involved in the return of fugitives for the ransom money, the argument can be made that desperate times called for desperate measures. Any means of attaining money when a person didn't have any marketable skills, any type of miniscule education, any means of earning money, and any methods by which to pick up a trade, unfortunately was viewed as an opportunity. Myers was caught in the act and since there is no evidence that money exchanged hands between the two families and Myers, the news of her traveling with these people had to have been leaked out or sold to authorities. The slave owner of the two families she was assisting didn't offer a reward for their return and there was no evidence of any monetary gains from the return of the enslaved families.

Women are a source of wealth in our communities today but in that culture at that time, that wealth we know of now was quite different. It was one thing to be an African man, but the lowest rung on the ladder was an African woman. That is until they discovered in a crude way that an African woman able to bear children was asset and a well of wealth to the slave-owners. Enslaved woman were regarded as a reproductive source of future labor. Women were means to acquire more able-bodied slaves without having to purchase them outright. Thomas Jefferson once said "I consider a woman who brings a child every two years as more profitable than the best man of the farm".<sup>14</sup>

---

<sup>14</sup> "No Small Courage: A History of Women in the United States." [books.google.com](http://books.google.com). Available from [http://books.google.com/books?id=wH81buiDNIMC&pg=RA2-PA166&lpg=RA2-PA166&dq=thomas+jefferson+%22i+consider+a+woman+who+brings+a+child+every+two+years+as+more+profitable+than+the+best+man+of+the+farm%22&source=web&ots=wYCK3\\_9JaR&sig=10kxIDK4jK5IKHXhPZov29\\_kRvM](http://books.google.com/books?id=wH81buiDNIMC&pg=RA2-PA166&lpg=RA2-PA166&dq=thomas+jefferson+%22i+consider+a+woman+who+brings+a+child+every+two+years+as+more+profitable+than+the+best+man+of+the+farm%22&source=web&ots=wYCK3_9JaR&sig=10kxIDK4jK5IKHXhPZov29_kRvM). Internet; accessed 28 November 2007.

A woman, more so than a man, was an investment with residual income. A young African American woman with many childbearing years ahead of her were desirable to slave owners as they were viewed as being the wisest investment. The changing of the slave status to keep the child with the maternal line insured that successful reproduction of a slave owner's chattel would reap an economically productive benefit unlike what was seen in the past. Slave owner's would also take advantage of their position of power and create unions with their enslaved women and in adhering to the laws and their greed; they essentially enslaved their own children. Women in slavery became money trees and proved to be equitable in expanding estates. Yet as valuable as these women were they were simply breeders and anytime a woman, white or black, stepped out of the Southern societal guidelines, her actions were viewed as a tumbling fall from grace and were punishable far more severely than men. The African American woman was not held up to the same standard that society regarded the white woman, but when it came to punishment, the two races were not so unequal.

At that time to be caught in the act of stealing or aiding a person held in slavery was a treasonable offense. You might as well be stealing a piece of land. The penalties were stiff for people doing this but for women, in a time when it was considered practically a perverse degradation of pure spirit, to be considered a criminal was the worst evidence of social deterioration. Not only was she punished as a criminal but also she was punished as a woman. As a woman it was a sign of deeper depravity that sometimes would require a stricter penalty. What many men were able to get away with were precisely the same crimes that women served time for. In fact according to the Fugitive Slave Act the offence of aiding, providing food or shelter was punishable of up

to six months' imprisonment and a \$1,000 fine but according to court documents Myers received a sentence of six years and six months on the first charge and six years for each of the other charges - a total of 42 yrs., 6 mos. in all. She was punished severely in the case and was sentenced at the age of 52 to live out the next 42 years in Baltimore at the Maryland Penitentiary, the first maximum-security prison in Maryland, and only the second in the United States.

The prison records checked her in as prisoner number 4967: "Free Negro female aged 52, black skin, black eyes, wooly hair, 5 1/2 feet, spinner by trade, and no distinguishing marks."<sup>15</sup> She began her sentence at the Maryland Penitentiary on December 20, 1855, and was not due to be released from prison until 1898. The person who petitioned her pardoning was Richard Bennett Carmichael, the slave-master to the Johnsons and Tildens. The man that was viewed as the victim of someone aiding his enslaved people in fleeing his estate was the least likely to help a person of color be released, yet he was named on the pardon documents themselves as a petitioner for Myers.<sup>16</sup> He petitioned the Secretary of State, and was at the forefront of the attempt to get the Governor Thomas Watkins Ligon to pardon Myers.

Mr. Carmichael was a native of Queen Anne's County where in 1850 Africans outnumbered whites and, among Africans themselves; enslaved people outnumbered the free by less than one thousand. He attended Princeton, where he graduated in 1828. He subsequently studied law and opened a practice in his hometown in 1830. Immediately after starting his legal career, he was elected to the Maryland House of Delegates and two

---

<sup>15</sup> "Primary Source Documents: Phoebe Myers." [Pathwaysthinkport.org](http://pathways.thinkport.org/pdf/prison.pdf). Available from <http://pathways.thinkport.org/pdf/prison.pdf> . Internet; accessed 01 October 2007.

<sup>16</sup> "Primary Source Documents: Phoebe Myers." [Pathwaysthinkport.org](http://pathways.thinkport.org/pdf/pardon.pdf). Available from <http://pathways.thinkport.org/pdf/pardon.pdf> . Internet; accessed 12 October 2007.

years later, was elected to the United States Congress as a Jacksonian Democrat.<sup>17</sup>

Carmichael, a slaveholder, found himself at the heart of a trial in which his slaves had been assisted in an attempt to flee his estate to their freedom with the help of Phoebe Myers.

The juxtaposition of slaveholder and later as a petitioner of an accused woman is indicative of his position on the legality of what Phoebe Myers was accused and convicted of. This was a wealthy white slave owner with no ties to Phoebe Myers yet he took it upon himself to petition for her release. This is not a normal occurrence at this time. Unless a person is so moved by the racial and political climate he is in, why else would he have helped? Of course as a politician who considered himself a Jacksonian Democrat and as a slave-owner himself, the trial essentially made him a co-conspirator in this case of flagrant misuse of the penal system and the punishment they administered unless he actively sought justice for Myers. The very fact that he put himself at the forefront of her petitioning shows a shift in what was considered the normal behavior of wealthy, white, politician in a position of power. A few years later he was literally dragged out of his courtroom where he presided as judge and pistol-whipped because he opposed arbitrary arrests and abuse of civil liberties because he continued to stand up for what he believed in. Although society does not go at the speed that individuals sometimes wish it could progress at, eventually people move it to action.

Carmichael's history shows a break in between 1843 and 1856 during which he seemingly worked at his private practice and could afford to work pro bono if he chose. This was the time in which he helped petition the Maryland governor for pardon. In order

---

<sup>17</sup> "Richard Bennett Carmichael (1807-1884)." [chronicles.dickinson.edu](http://chronicles.dickinson.edu). Available from [http://chronicles.dickinson.edu/encyclo/c/ed\\_carmichaelRB.htm](http://chronicles.dickinson.edu/encyclo/c/ed_carmichaelRB.htm). Internet; accessed 01 October 2007.

to receive a pardon, a petition to request an application was required from the Secretary of State's office. Carmichael, along with other prominent figures in Queen Anne's County, petitioned for Myers's pardon and having served less than five months Governor Thomas Watkins Ligon granted Myers a pardon on May 6, 1856. Even though on her criminal docket she entered a plea of not guilty, a pardon is essentially an admission of guilt in exchange for freedom. But she walked out of the Penitentiary as well the history books because her documented journey ended with her pardon.

The mid to late 1800's marked a significant time for the nation and it was a pivotal time to live as an African American. As the religious sects increasingly viewed slavery as a national sin and the nation started to divide deeply as the political struggle continued to drive the line further and further apart, prolific abolitionists spoke out on a national stage making it more evident that slavery was doubly wrong: it was sinful and it was unconstitutional. The South continued to show no signs of atonement, but was undoubtedly using violence against the enslaved force in their everyday life until the breaking point came with the North.

The nation had been deeply at odds throughout most of the 1850s on questions of states' rights and slavery in the territories, and with the succession of the slave states from the Union, there was no doubt that a civil war would be the only remedy to a broken nation. Tension and conflict drew out both sides of the country, the North and the South, and one way or another a victor would emerge and the questions of expansion, social economics, and slavery would be settled by the civil war. Maryland remained in the Union during the Civil War and because Maryland was a Union state, Lincoln's emancipation proclamation did not free Maryland slaves. Technically only the slaves in

the seceded states were declared free and it wasn't until a new state constitution took effect on November 1, 1864 that people held in slavery were considered free in Maryland. By the end of the war, almost 200,000 black soldiers and sailors had fought for the Union and freedom. The war based on politics and expansion concluded with emancipation of slaves as the byproduct.

All of this, a mere five years after Phoebe Myers received her pardon. The act of pardoning was a clear sign that the issues surrounding slavery and the moral responsibilities that humans possessed when administering justice and equality was on the brink of a new day and that liberty was on the horizon. It was no longer a time where it was customarily accepted and justified to keep on with the nefarious methods that this country was thriving on.

Myers was a recorded case in which we can now see that the laws and the people were turning a corner. Whether she was a conductor who kept the secret a secret or she performed a single heroic act that was immortalized on paper, evidence shows she stepped out of her box against stringent odds to help others achieve what every person's birthright entitles them to: freedom. A hero in her own right, there is evidence that a woman in a time when African Americans had very little to gain and a great deal to lose still risked her life and freedom so that others would be free. Myers could have just accepted slavery as a fact of life, but the climate at the time was just right to produce and nurture thoughts that salvation was coming. Granted it was not coming overnight but it was hope and that hope is what mobilizes people to move forward in small steps either under the radar and or out in the open with other freedom fighters.

It is people like Myers that fight against society and systems of imprisonment that show us a person can take a stance against social injustice and inequities. You can be a part of a movement and contribute in ways that make a difference in our communities. With history as our guide, we can develop good solid platforms free of interpretation by some perceived higher authority and concessions to make equality, which is still denied to many people today, tangible. With our country in war, immigration and healthcare issues on the line, and the oppression of many groups still alive and well today in our country, **we cannot and should** not take our voices for granted. We should not and cannot accept what politicians tell us is in our best interests. Passive complaints and grumblings are inaudible but the collective voice of a group of people that demand change is undeniable, it is proven: it will change the masses. It starts with having courage in the face of adversity. It grows with historical education and examinations of cases like this one. Phoebe Myers changed the world in her small role. Even if she was never studied or celebrated, through this paper she was brought back to life.

## Bibliography

"Fugitive Slave Act of 1793." [academic.udayton.edu](http://academic.udayton.edu). Available from <http://academic.udayton.edu/Race/02rights/slave02.htm>. Internet; accessed 01 November 2007.

"Fugitive Slave Act of 1850." [Wikipedia.com](http://en.wikipedia.org/wiki/Fugitive_Slave_Act_of_1850). Available from [http://en.wikipedia.org/wiki/Fugitive\\_Slave\\_Act\\_of\\_1850](http://en.wikipedia.org/wiki/Fugitive_Slave_Act_of_1850). Internet; accessed 12 October 2007.

Horton, James Oliver. *Slavery and the Making of America*. New York: oxford University Press, 2005.

"The Life of Harriet Tubman." [myhistory.com](http://www.nyhistory.com/harriettubman/life.htm). Available from <http://www.nyhistory.com/harriettubman/life.htm>. Internet; accessed 27 November 2007.

Murrin, John M.. *Liberty, Equality, Power: A History of The American People*. Boston: Thomas Wadsworth, 2008.

"No Smal Courage:A History of Women in the United States." [books.google.com](http://books.google.com). Available from [http://books.google.com/books?id=wH81buiDNIMC&pg=RA2-PA166&lpg=RA2PA166&dq=thomas+jefferson+%22i+consider+a+woman+who+brings+a+child+every+two+years+as+more+profitable+than+the+best+man+of+the+farm%22&source=web&ots=wYCK3\\_9JaR&sig=10kxIDK4jK51KHXhPZov29\\_kRvM](http://books.google.com/books?id=wH81buiDNIMC&pg=RA2-PA166&lpg=RA2PA166&dq=thomas+jefferson+%22i+consider+a+woman+who+brings+a+child+every+two+years+as+more+profitable+than+the+best+man+of+the+farm%22&source=web&ots=wYCK3_9JaR&sig=10kxIDK4jK51KHXhPZov29_kRvM). Internet; accessed 28 November 2007.

"Prigg V. Pennsylvania." [Wikipedia.com](http://en.wikipedia.org/wiki/Prigg_v._Pennsylvania). Available from [http://en.wikipedia.org/wiki/Prigg\\_v.\\_Pennsylvania](http://en.wikipedia.org/wiki/Prigg_v._Pennsylvania). Internet; accessed 01 November 2007.

"Primary Source Documnets: Phoebe Myers." [Pathwaysthinkport.org](http://pathways.thinkport.org/pdf/1850census.pdf). Available from <http://pathways.thinkport.org/pdf/1850census.pdf> . Internet; accessed 12 November 2007.

"Primary Source Documents: Phoebe Myers." [Pathwaysthinkport.org](http://pathways.thinkport.org/pdf/docket.pdf). Available from <http://pathways.thinkport.org/pdf/docket.pdf>. Internet; accessed 12 October 2007.

"Primary Source Documents: Phoebe Myers." [Pathwaysthinkport.org](http://pathways.thinkport.org/pdf/prison.pdf). Available from <http://pathways.thinkport.org/pdf/prison.pdf> . Internet; accessed 01 October 2007.

"Primary Source Documents: Phoebe Myers." [Pathwaysthinkport.org](http://pathways.thinkport.org/pdf/pardon.pdf). Available from <http://pathways.thinkport.org/pdf/pardon.pdf> . Internet; accessed 12 October 2007.

"Renewing the Sectional Struggle." [apnotes.net](http://apnotes.net). Available from <http://apnotes.net/ch18.html>. Internet; accessed 07 November 2007.

"Researching and Interpreting the Underground Railroad." [nps.gov](http://www.nps.gov). Available from [http://www.nps.gov/history/history/online\\_books/ugrr/exugrr2.htm](http://www.nps.gov/history/history/online_books/ugrr/exugrr2.htm). Internet; accessed 12 October 2007.

"Richard Bennett Carmichael (1807-1884)." [chronicles.dickinson.edu](http://chronicles.dickinson.edu). Available from [http://chronicles.dickinson.edu/encyclo/c/ed\\_carmichaelRB.htm](http://chronicles.dickinson.edu/encyclo/c/ed_carmichaelRB.htm). Internet; accessed 01 October 2007.

Tubman, Harriet. "Passenger Quotations." [brainyquote.com](http://www.brainyquote.com). Available from <http://www.brainyquote.com/words/pa/passenger199942.html>. Internet; accessed 12 October 2007.