APPENDICES

i. Author’s Biography and works

Harriet Elizabeth Beecher, better know Harriet Beecher Stowe was an American author, social reformer, and philanthropist. Stowe was an intense though modest woman who would devote her life to education and good, honest, and compassionate works for others.

Harriet Beecher Stowe was born 14 June 1811 in the New England town of Litchfield, Connecticut. Her mother was Roxanna née Foote and her father was Lyman Beecher. Her father was a Calvinist preacher who spoke out against slavery and encouraged the education of his children. Harriet had three sisters and five brothers. Roxanna Beecher died when Stowe was only five years old. Her later pursuit of painting and drawing honored her mother's talents in those areas. Oldest sister Catharine became an important maternal influence. Stowe wrote at an early age: at seven, she won a school essay contest earning praise from her father.

Lyman's second wife, Harriet Porter Beecher (1800-1835), was a beautiful woman slightly overwhelmed by the 8 boisterous children she inherited. Her own children, Isabella, Thomas and James, added to the noisy household. In Litchfield and on frequent visits to her grandmother in Guilford, CT, Stowe and her sisters and brothers played, read, hiked, and joined their father in games and exercises.

**Education**

Stowe learned to make a persuasive argument at the family table. The Beechers took in boarders from Tapping Reeve's law school. Lyman Beecher taught religion at Sarah Pierce's Litchfield Female Academy and honed the debating talents of both his students and his children.

Stowe began her formal education at Sarah Pierce's academy, one of the earliest to encourage girls to study academic subjects and not simply ornamental arts.

In 1824, Stowe became first a student and then a teacher at Hartford Female Seminary, founded by sister Catharine. There, Stowe furthered her writing talents, spending many hours composing essays.

For more information on the Beecher family, see the Beecher section of this site and visit the Newman Baruch library at CUNY.

**Stowe as the Writer**

Stowe's passion for writing allowed her to publicly express her thoughts and beliefs in a time when a woman could not speak publicly, much less vote or hold office. She also contributes financially to the Stowe family household income.

Stowe's publishing career began before her marriage with the *Primary Geography for Children* (1833) her sympathetic approach to Catholicism, unusual for its time, won her the praise of the local bishop and a short story collection in 1853, *New England Sketches* (1835). Later works include numerous articles, essays and short stories regularly published in newspapers and journals.
In 1851, The National Era's publisher Gamaliel Bailey contracted with Stowe for a story that would "paint a word picture of slavery" and that would run in installments. Stowe expected Uncle Tom's Cabin or Life Among the Lowly to be three or four installments. She wrote more than 40.

*Uncle Tom's Cabin*, brought not only financial security, it enabled Stowe to write full time. She began publishing multiple works per year including the *Key to Uncle Tom's Cabin*, which documented the case histories on which she had based her novel, and *Dred: A Tale from the Swamp*, another and more forceful anti-slavery novel.

Other notable works include *The Minister's Wooing*, which helped American Protestants move towards a more forgiving form of Christianity while simultaneously helping Stowe resolve the death of her oldest son, Henry Ellis Stowe; *The American Woman's Home*, a practical guide to homemaking, co-authored with sister Catharine Beecher; and *Lady Byron Vindicated*, which strove to defend Stowe's friend Lady Byron and immersed Stowe herself in scandal.

**Marriage and children**

In 1832, 21 year old Harriet Beecher moved with her family to Cincinnati, OH, where her father Lyman became President of Lane Theological Seminary. There she met and married Calvin Stowe, a theology professor she described as "rich in Greek & Hebrew, Latin & Arabic, & alas! rich in nothing else..."

Six of Stowe's seven children were born in Cincinnati, and in the summer of 1849, Stowe experienced for the first time the sorrow many 19th-century parents knew when her 18-month old son, Samuel Charles Stowe, died of cholera. Stowe later
credited that crushing pain as one of the inspirations for *Uncle Tom's Cabin* because it helped her understand the pain enslaved mothers felt when their children were taken from them to be sold.

In 1850 Professor Stowe joined the faculty of his alma mater, Bowdoin College in Brunswick, ME. The Stowe family moved to Maine and lived in Brunswick until 1853.

**The publication of *Uncle Tom's Cabin***

The first installment of *Uncle Tom's Cabin* appeared on June 5, 1851 in the anti-slavery newspaper, *The National Era*. Stowe enlisted friends and family to send her information and she scoured freedom narratives and anti-slavery newspapers for first hand accounts as she composed her story. In 1852 the serial was published as a two volume book. *Uncle Tom's Cabin* was a best seller in the United States, Britain, Europe, Asia, and translated into over 60 languages.

**Later years**

Stowe was less than half way through her life when she published *Uncle Tom's Cabin*, and she continued to write and work to improve society for most of her days. From Brunswick, the Stowes moved to Andover, MA, where Calvin was a professor of theology at Andover Theological Seminary from 1853 to 1864.

After his retirement, the family relocated to Hartford, CT. There Harriet Beecher Stowe built her dream house, Oakholm, in Nook Farm, a neighborhood full of friends and relatives. The high maintenance cost and the encroachment of factories caused her to sell her mansion in 1870. In 1873, she settled into a brick Victorian Gothic cottage-style house on Forest Street. She remained there for 23 years.
Harriet Beecher Stowe’s works:

- *The Mayflower; or, Sketches of Scenes and Characters Among the Descendants of the Pilgrims* (1834)
- *Mark Meriden* (1841)
- *Uncle Tom's Cabin* (1852)
- *A Key to Uncle Tom's Cabin* (1853)
- *Dred, A Tale of the Great Dismal Swamp* (1856)
- *The Minister's Wooing* (1859)
- *Agnes of Sorrento* (1862) (reading online)
- *The Pearl of Orr's Island* (1862)
- *The Chimney Corner* (1866) (chapters published in Atlantic Monthly Volume 18)
- *The American Woman's Home* (1869) (with Catherine Beecher) (see summary and links to the book here)
- *Old Town Folks* (1869)
- *Little Pussy Willow* (1870)
- *Lady Byron Vindicated* (1870)
- *My Wife and I* (1871)
- *Pink and White Tyranny* (1871)
- *Woman in Sacred History* (1873)
- *Palmetto Leaves* (1873)
- *We and Our Neighbors* (1875)
- *Poganuc People* (1878)
- *The Poor Life* (1890)
ii. **Summary of the novel *Uncle Tom’s Cabin***

On a winter afternoon in the early 1850s, two white men, Shelby and Haley, discuss business in Shelby's dining room on a Kentucky farm. Shelby is preparing to sell two slaves to Haley, a slave-trader: Someone named Tom, a capable, honest, and Christian, is one. Haley demands another, and when a small boy comes into the room, Haley says he wants the child, too. The boy's mother collects the child, and Haley remarks on her marketability, but Shelby refuses to sell her. But the mother, Eliza, hears the trader offer to buy the child and tells her mistress that she fears little Harry will be sold. Mrs. Shelby, not knowing of Shelby's indebtedness, assures Eliza that Shelby would never do such a thing.

Mr. Shelby tells his wife that he has sold Tom and little Harry. Mrs. Shelby is horrified; he has promised Tom his freedom, and she has assured Eliza her child is safe. Shelby admits that Haley held a mortgage on their property and that he was forced to choose between selling those two and selling everything, including all their slaves. Mrs. Shelby says she always knew slavery was evil; now she dreads having to tell Eliza.

The next morning, Eliza is found missing. Haley arrives and the other slaves lose no time in telling him Eliza and the boy are gone; Haley is persuaded, with some difficulty, that Shelby was not an accomplice in their leaving and that he will assist in a search for them. Shelby delegates two slaves, Sam and Andy, to join Haley in searching. Sam, perceiving that Mrs. Shelby is not eager that they find the fugitives, manages to delay the search.
Eliza dreads leaving her home but prays for the strength to succeed. She carries the child all night along the main road toward the Ohio River. At daylight she hopes they will be taken for white travelers and will be safe unless someone recognizes them. She buys a meal at a farmhouse, where the white woman is not suspicious. Near sunset Eliza rents a room to wait for a boatman who will take them across the Ohio, for the river is jammed with ice and the ferry will not run.

In Ohio, there lives a state senator, Bird, and his family. The senator has come home from Columbus for a night, and his wife asks him about a law making it illegal to shelter or help a runaway slave. He admits that he voted for the law, but she tells him she will break it at her first opportunity. Their servant calls Mrs. Bird into the kitchen where he and his wife are tending to Eliza and little Harry. The senator watches while his wife and the servants make the fugitives comfortable; he then suggests some articles of clothing that they might give to Eliza. Eliza tells her story, which reduces everyone present to tears. In private, the senator tells his wife that he must take Eliza and the child to the house of a man named John Van Trompe, in a secluded woods some miles from town, where she will be safe from the searchers who are sure to come after her. They start at midnight and arrive at Van Trompe's house after a rough, muddy drive. The man says he can handle Eliza's pursuers if they appear. Senator Bird leaves to catch the stage for Columbus.

Back to Uncle Tom, when he and Chloe are about to be parted. The children are enjoying the festive meal until their parents' unhappiness demonstrates that this is an unhappy occasion. Mrs. Shelby appears to tell Tom goodbye and assure him that she will try to buy him back, but she breaks into tears before she can speak, and Chloe joins her, as do the children. Haley comes in and takes Tom to his wagon,
shackling his ankles. Shelby is not there, nor is young George; the boy, visiting at a friend's house, doesn't know that Tom has been sold. At a blacksmith shop, where Haley has stopped to have a set of handcuffs enlarged, George Shelby rides up and assures Tom that, if he were a man, this would not have happened. Tom and George make their farewells, and George gives Tom a silver dollar on a cord to wear around his neck, apparently George's cherished possession. George and Haley exchange unfriendly words, and the trader drives off with Tom.

It is a cheerful country kitchen in Indiana, where Eliza is sitting with an older white woman, Rachel Halliday, a Quaker. Rachel's husband, Simeon, arrives and tells them that George has arrived in the settlement and will be at their house that evening. Eliza faints. She awakens to find herself in bed, drifts back into sleep, and when she wakes again George and little Harry are both with her. The next morning at breakfast, Simeon Halliday tells George that he and Eliza are being pursued and that they will be taken to their next station that night.

A steamboat travels down the Mississippi, loaded with cotton bales. Tom, now unfettered, sits among the bales reading his Bible. He misses his old home and his family but finds comfort in the Scriptures. Also on the boat is a white man named Augustine St. Clare, traveling with an older woman and a little girl of five or six, his daughter Evangeline, called Eva. The girl wanders all over the boat and talks with the slaves. Tom sees her as angelic. She asks Tom where he is going, and when he tells her he will be sold, she says she will ask her father to buy him. Soon afterward, Eva falls into the water, and Tom rescues her. Her father bargains with Haley to buy Tom and soon does so.
St. Clare's opinion about slavery can be summed up as follows: I have inherited this wrong and can do nothing to right it. People with power always have and always will make unfair use of those without power, and the system of slavery in the southern United States is only one example, albeit an extreme example, of that truth. My efforts to end the system would do no good. Thus, the best I can do is to behave as humanely as possible within the system, treating the slaves I "possess" as well as possible and not blaming them for the faults that the system imposes upon them.

St. Clare brings home a small black girl of eight or nine years, whom he presents to Ophelia. His cousin is none too pleased, but St. Clare says the little girl, called Topsy, was being abused by her owners who were using her as help in their tavern. After Ophelia cleans the child up, she finds that Topsy's back is covered with scars and calluses from beatings. She dresses the child and begins to question her, only to find that Topsy knows absolutely nothing about her own history or anything else. She was raised, she says, by a speculator; the servant Jane explains that children are often taken as infants and raised for the market.

Back to the Shelby farm in Kentucky, Mrs. Shelby tells her husband that Chloe has heard from Tom, and she asks when he will be able to buy Tom back. Shelby says it is not possible. Chloe, having overheard, tells Mrs. Shelby that she knows of a confectioner in Louisville who would hire her at a good wage, and Mrs. Shelby agrees that Chloe may go.

Two years have passed; Tom has learned from the Bible to be content with what he has, and he has become closer to Eva. While the family and servants are at the St. Clare summer house on Lake Pontchartrain, Eva tells Tom she will die soon,
and he realizes she is growing pale and thin. Ophelia, too, has noticed Eva's illness, but St. Clare refuses to see or admit it. Marie, however, is oblivious to her daughter's condition.

Eva now becomes so unwell that her father is forced to call in a doctor. Eva's symptoms abate after a couple of weeks, but although St. Clare takes this for a hopeful sign, the doctor, Ophelia, and Eva herself know that she is dying. Eva tells Tom that she wishes she could give her life for all slaves. She tells her father that she wishes he would free his slaves, for, if anything should happen to him, they would be in bad hands. She makes St. Clare promise that he will free Tom as soon as she dies, and she tries to make him promise to free all his slaves and work for abolition. At last, St. Clare seems to believe that Eva is truly dying.

Eva lies longer in bed each day, her strength fading. Topsy brings Eva a bouquet of flowers, and when Marie tries to keep Topsy out of the room, Eva challenges her mother and takes the flowers. Eva tries to make her mother see that Topsy and the other slaves are children of God, but Marie isn't interested. Eva then asks Ophelia to cut off some locks of Eva's hair, which she distributes among the servants, telling them she will wait to see them in heaven. Eva speaks to her father, trying to get him to say he is a Christian, but although St. Clare recognizes the saintliness of his child, he has no such feeling in himself. Tom spends as much time as possible with Eva, but Mammy must steal opportunities to see her because of Marie's demands. At last St. Clare becomes resigned to Eva's death. Tom begins to sleep on the verandah outside Eva's room and tells Ophelia that he expects death to come soon. When it does come, Tom says, to such a child, all who are watching will have a glimpse of heaven. That night at midnight, Ophelia sees a change come over
Eva and calls for the doctor. Eva speaks once to her father; then, as she is dying, he asks her what she sees, and she answers, "O! love, — joy — , peace!"

When Eva's body lies in state in her bedroom, Topsy tries to come in and Rosa sends her away, but St. Clare corrects this, and Topsy throws herself weeping on the floor beside the bed. Ophelia comes in, tries to comfort Topsy, and at last lifts the little girl up and takes her out. St. Clare, recognizing Eva's influence, thinks his own life of little account. Marie's grief is uncontrolled, and she monopolizes the servants. She believes her husband cold; Tom knows better and stays close to St. Clare. The family and servants go back to New Orleans, and St. Clare spends as much time as he can away from home in the cafes and attending to business.

As the weeks go by, St. Clare struggles to find faith and seeks solace in Eva's Bible. He remembers his promise to Eva and begins the legal proceedings to emancipate Tom. Marie continues to be demanding of her servants; Ophelia has become gentler, especially with Topsy, toward whom she no longer feels aversion. She asks that St. Clare immediately sign Topsy over to her legally, and he agrees and gives the girl to Ophelia, who tells St. Clare that the child no more "belongs" to her than she did before; it is only that now she can protect her. She asks if St. Clare has made provisions for his servants in case of his death, and he says he has not.

In a reflective mood, St. Clare plays a piece of religious music on the piano; this surprises and touches Tom and Ophelia. St. Clare and Ophelia talk about Christianity, which he has shunned in part because he believes that most so-called Christians he has known are hypocrites. They talk again about slavery and the inevitability of emancipation, and St. Clare says that the North as well as the South must participate, when that happens, in educating the free men and women and
preparing them for self-sufficiency. At that point St. Clare goes out for a walk, and Tom awaits his return. But St. Clare is carried home; he has been stabbed while trying to stop a fight between two men in a caféd, and he is bleeding to death. A doctor comes; the family and servants gather around in grief and terror. St. Clare begs Tom to pray, and Tom does so. At last St. Clare opens his eyes, says his mother's name, and dies.

At St. Clare's death, the servants are all terrified, because they are well acquainted with Marie, who now has complete control over their lives. Their terror is justified, as Rosa soon finds, when she talks back to Marie and is ordered to go to a whipping-establishment. Rosa pleads with Ophelia to intervene with Marie on her behalf, for she and Ophelia both know that young women sent to one of these places will be raped. Ophelia tries to make Marie change her mind, but Marie will not. A few days later, Marie decides to sell the New Orleans house, furniture, and slaves, and return to her parents' house. At Tom's request, Ophelia asks Marie to give him his freedom, as St. Clare had promised, but to no avail. The next day, Tom, Adolph, and several others are taken to a slave warehouse to await their sale.

Tom, Adolph, and a number of other slaves await sale in a warehouse. A large slave tries to bully Tom without success; he does better with Adolph, whom he calls a "white nigger." Adolph tries to fight this man, and the white keeper parts them. In the women's quarters, two of the female slaves are Susan and Emmeline, mother and daughter. The mother, Susan, fears that 15-year-old Emmeline will be sold as a sex slave and tells her to comb her hair back and try to look as plain as possible.
The next morning, the sale commences. Adolph is sold to a young man who wants a valet and has said he will teach Adolph his place. Tom and Emmeline (separated from her mother) are sold to a revolting man who had earlier inspected them, as are two other men. They now belong to a Mr. Legree, the owner of a cotton plantation.

As they travel to the Legree plantation, Tom realizes that he is in the worst of hands. Legree throws some of Tom's belongings (including his hymnal) into the river and then sells Tom's trunk and its contents to the boat-hands. Legree paws Emmeline, telling her she'd better be pleasant when he talks to her. Then he shows his new slaves his fist, saying it got so hard from knocking down slaves. Later, in the boat's bar, he brags to the other white men about his treatment of slaves, saying he feels it is cheaper in the long run to use them up and buy more than it is to take care of them with good food, medicine, and so on.

The journey to Legree's plantation continues, through rough country, in a wagon. Legree orders the slaves to sing, but when Tom starts a hymn, he tells him to shut up. Another man begins a foolish, meaningless song, and the others join in. The narrator tells us that it is the only way these men can express their sorrow or pray, for the master hears only what he thinks is noisy good humor. Legree is drinking, and he paws the frightened Emmeline, obviously anxious to get home with her.

They get to the plantation house, once a fine, well-kept mansion but now a wreck among ruined grounds. Two black men, Sambo and Quimbo, Legree's overseers, come to greet the wagon with several dogs, and Legree tells the newcomers they had better behave, for the dogs would be happy to eat them. Legree presents Sambo with the older woman he has just acquired, saying he has promised
to bring him a woman; when Lucy (as her name is) protests that she has a husband, Legree tells her to shut up. He takes Emmeline into the house, and Tom sees a woman's face at the window and hears an angry voice, with Legree responding that he'll do as he likes. Tom is taken to a crude shanty without furniture, and Sambo tells him he may sleep there, not in private, as Tom had hoped, but with many others.

Tom soon becomes familiar with what is expected of him on Legree's plantation. He is quiet, diligent, and — despite his disgust with what he sees — trusting in God and hopeful of somehow escaping this life. Legree hates him, for he recognizes Tom's moral superiority and sees that he cannot be manipulated. So Legree determines to break Tom's spirit.

One morning a strange woman appears in the field, working alongside Tom. The others jeer at her for having to work, saying they hope to see her flogged, but she works easily and efficiently. That same day, Lucy is obviously ill and in need of help, so Tom puts some of the cotton from his sack into hers. Sambo, overseeing them, kicks and abuses Lucy, and as soon as he turns away, Tom gives her all of his cotton. She protests, saying he'll be punished for this, and he replies that he is more able to stand that than she is. The strange woman, hearing this, gives Tom some of the cotton from her sack but tells him that he doesn't know the place; in a month, he will not be so kind.

That evening, Sambo tells Legree that Tom is helping Lucy and will cause trouble with the others. Legree tells his overseers that they will have to break Tom in. On the pretext that Lucy's cotton basket is underweight, Legree orders Tom to flog her; Tom refuses. Legree loses his temper and asks if Tom does not belong to him, body and soul. To this, Tom replies that Legree has bought his body but could never
own his soul and says that Legree can't harm him. Legree gives Tom to Sambo and Quimbo to be punished.

Tom, injured and bleeding, lies alone in the gin-house, trying to pray. The strange woman from the field, Cassy, gives him water and dresses his wounds. She tells him he has been brave but that he must now give up; there is no God, she says, or if there is, He is set against them. The other slaves, she says, are not worth his suffering; they would turn against him in a minute. Tom says he has lost everything else, and he refuses to lose his soul. She tells Tom he will be tortured to death if he does not give up his resistance to Legree, and he replies that he will be dead then and beyond hurting. Then Cassy, thinking of Emmeline, tells Tom her own story.

Legree sits in his cluttered house, drinking punch and regretting having let Sambo talk him into punishing Tom, who now is unfit to work. Cassy hears him and sneers at him; she reminds him that he fears her, and with reason. The narrator tells us that Cassy has a sexual hold over Legree, but that he also fears her because he suspects she is insane, which in his superstitious mind amounts to possession. Cassy has taken Emmeline's side against him and has worked in the field for a day to prove to him that she doesn't fear his threat to send her there. Legree admits that he was foolish to have Tom whipped so severely but says he is determined to break Tom's spirit. Just then Sambo comes in with something he has found while flogging Tom; he says this is a charm Tom wears against feeling pain. Actually, it is the silver dollar given Tom by young George Shelby, together with the lock of Eva's hair. The lock of hair curls around Legree's finger and he screams in fear, throwing the thing into the fire.
One night, Cassy comes to Tom and says she has drugged Legree's brandy and asks him to kill Legree with an axe; she would do it herself, she says, but she feels she hasn't the strength. Tom refuses and tells her she must not kill Legree, for to do so would be to sell her soul to evil. Instead, he encourages her to take Emmeline and run away.

George Shelby has arrived at Legree's estate to buy Tom back, but he has come too late: Tom is dying. George begs Tom to live, but Tom says the Lord is taking him home — and Heaven is better than Kentucky — and he makes George promise not to tell Chloe how he has died. Then, secure in the love of Christ, Tom dies.

George Shelby returns home and tells Tom's wife that her husband is dead; as he promised Tom, he does not tell her the details of how he died. A month after returning, George gives each of his and his mother's slaves a certificate of freedom. George tells them, too, to remember Tom; it was at Tom's grave, he says, that he resolved never to own another slave.