

7/26/2020

## Rev. Jonathan Cable

Jonathan Cable came from a hard working background. Born June 15, 1799, Hartford Co., New York, his family moved near Sacket's Harbor, Jefferson Co., New York in 1803. His father, also named Jonathan, owned a potash furnace, a mill, a farm, and a store. He was modestly successful and his motto was "Ill gotten economy and industry won't last" according to an autobiography written years later by his son. His mother, Apphia Brown, was one of nineteen children that her father, John Brown, had from two marriages.<sup>1</sup> Jonathan Cable Sr. also had two marriages. Jonathan, his namesake, was one of ten children, seven living to adulthood.

With such a large family, his father could only provide a common education. Jonathan had an aptitude for learning and clerked in a store and studied law to further his instruction. He might have become a lawyer had his family not moved to Ohio in 1817 to Athens Co., Ohio. There he attended Slocomb's Academy, Point Harmar in neighboring Washington Co.

Slocomb's Academy was founded by William Slocomb. Raised a farmer he was thwarted in his dreams to attend college; he then turned his future towards educating other young men who wished to study yet had limited funds, especially those wanting to become ministers. He opened a school, which along with a few other similar organizations became the American Education Society in Boston in 1816. The next year he moved to Marietta, OH and opened one of three schools sponsored by the Moral Society of the Congregational Church (although he was a Presbyterian). These schools were open mainly on Sunday to all regardless of sex, race, and age. The curriculum was mainly reading of the Bible, and committing portions to memory. These "Sabbath Schools" were later folded into the Marietta school system.

While Jonathan was at Slocomb's school, he attended a revival held in Harmar and/or Marietta and it changed his life. This was during the time that the

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<sup>1</sup> No connection to John Brown of Harper's Ferry fame.

Presbyterians held outdoor tent revivals, sometimes lasting for days. Revivals were a hallmark of the “Second Great Awakening” which refers to the rise of evangelical Protestantism. Mostly Methodists and Baptists, they used an informal liturgy and placed an emphasis on personal salvation by seeking God’s forgiveness, what today is the hallmark of the “born again” movement. These “New Lights” had emotional revivals characterized by shouting, singing, speaking in tongues and falling to the ground which was in stark contrast to the more conventional, staid and structured church services of the Episcopal, Calvinistic and Presbyterian faiths of the “Old Lights.” The New Lights welcomed enslaved people to the revivals. Their religious experiences had a more physical component of worship and this encouraged the other attendees to worship in a freer, less formulistic manner than before.<sup>2</sup> The New Lights also believed in societal improvement such as immediate abolition, temperance and equal rights for women.

Of his own conversion Cable wrote “My sense of guilt was just in view of a holy and just God that I could find no rest day or night...I had great confidence in my teacher and I concluded to lay my case before him...I stopped and told Mr. Slocum how I felt and asked him what I should do to be saved. He told me he could do nothing, it was up to me.”<sup>3</sup>

Fully converted at this revival, Cable decided on the ministry. After leaving Slocumb’s Academy in 1823, he graduated from Athens University in 1827. He worked and paid his own way through university. Cable may have made his first connections to the Underground Railroad while still in Marietta.

Cable once wrote “I was early convinced of the Sin of Slavery & that total abstinence was the only remedy for Slavery. Hence I became an Abolitionist. I did what I could to overthrow Slavery in Church and State.”<sup>4</sup>

In 1829 he attended the Union Theological Seminary. About his time there he later said; “I have lived eight years in a slave State, (Virginia), and received a

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<sup>2</sup> Edward E. Baptist, *The Half Has Never Been Told*, (New York: Basic Books, 2014), p 200-203.

<sup>3</sup> Jonathan Cable Autobiography, ca. 1870, Courtesy of Mrs. Sylvia Rummel.

<sup>4</sup> *Presbyterian Church in the U.S.A.*, Presbytery of Iowa, Minutes and biographies 1763-1958, p. 88.

theological education at the Union Theological Seminary, near Hampden, Sydney College. Those who know anything about slavery know that the worst kind is *jobbing slavery* – that is hiring out slaves from year to year, while the master is not present to protect them. It is the interest of the one who hires them to get the worth of his money out of them, and the loss is the master's if they die. What shocked me more than anything else was the *Church* engaging in this jobbing of slaves. The College Church, which I attended, held slaves enough to pay the pastor, Mr. Stanton, one thousand dollars a year, of which the Church members, as I understand, did not pay a cent. There were four churches near the college that supported the pastor in whole or in part in that same way..."<sup>5</sup> In 1835 the clergy of Richmond Virginia met and passed resolutions denouncing the Abolitionists."<sup>5</sup> Cable graduated from Union Theological Seminary in 1831 with a bachelor in Divinity. His eight years in a slave state deeply affects his commitment to uncompromising, immediate abolition.

He furthered his education, graduating in 1830 with an Artium Magister (MA) degree from Ohio University in Athens, Ohio.<sup>6</sup> After leaving college, he traveled. "My tour has been through the Eastern and Northern States, a part of Canada, and the great Western Valley."<sup>7</sup>

Described as an evangelist, he founded the First Presbyterian Church in Babylon, Long Island, N. Y. in 1833.<sup>8</sup> Failing health caused his resignation a few months later. The following year he was the first Presbyterian minister to preach at Kirkersville, Licking Co., OH. He founded the Hebron Church, Licking Co., OH during the same period. At all of them, through revivals, meetings, Sabbath schools, Bible classes and inquiry classes, Cable increased memberships. There were times he had three congregations and there was not the money to pay him, so he received assistance from the American Home Missionary Society. He preached the gospel of temperance alongside his message of Presbyterianism. He was a long time correspondent to the A.H.M.S. publications and the newspaper,

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<sup>5</sup> "The New York Bible Society and its Preacher," *National Era* (Washington, DC), August 4, 1853

<sup>6</sup> *Catalogue of the officers and those who have received any degrees in the Ohio University at Athens*, 1848.

<sup>7</sup> "Revivals in Ohio," *Religious Intelligencer*, June 1834.

<sup>8</sup> James W. Eaton, *History of the First Presbyterian Church of Babylon, Long Island*, (Babylon, N.Y.: Babylon Publishing Co., 1912).

*Religious Intelligencer*. He also sold newspaper subscriptions to various other anti-slavery publications which paid him a small amount. As a traveling minister he was perpetually underpaid.

Jonathan Cable married Sarah E. Booth, daughter of David Booth and Margaret Colton. on March 23, 1834 in Richmond, Virginia. They moved to Ohio in October of 1834, the start of a life-time of relocations. Of their six children, four lived to adulthood.

The General Assembly of Ohio, in an act to incorporate in the state of Ohio a teacher's seminary at Fairmont, Licking Co., OH, April 1, 1837, to be known as the "Teacher's Institute," had as one of the petitioners Rev. Cable. It does not appear that the Fairmont Teachers Institute ever existed but it was the first attempt by Cable to found a school, a pattern repeated in his life. Cable was the first pastor of the Hebron Church and one in Jacksontown, both in Licking County.

The Presbyterian Church underwent a major split in 1837 into two factions: New School and Old School. Old School clung to Calvinist ideas and rejected revivals while New School eschewed the fundamental predestination guilt beliefs of Calvin in favor of a modified Calvinism with a more modern understanding of man's relation to God. The New School was evangelistic, promoted revivals and was more interdenominational in its missionary work. Causing further irritation was polarization on the questions of slavery, abolition, colonization or emancipation. Pro-abolition later became a central tenet of New School thinking.

By 1839 Cable is a missionary in Reynoldsburg (Franklin/Fairfield/Licking Cos.) OH and Jefferson (Ashtabula Co.) OH. Again, he is persuasive orator in both church and revival. It is in 1840's at Reynoldsburg, that Cable is first mentioned as being a "director"<sup>9</sup> for the Underground Railroad,<sup>10</sup>

The Lower Liberty Presbyterian Church, Plain City, Union County, OH invited Cable to labor part of his time with them. Known as the "Old Red Church" because it

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<sup>9</sup> A. B. Gillett, Lancaster, OH, Letter to Wilbur H. Siebert, Aug. 20, 1894, Wilbur H. Siebert Collection (Columbus OH: Ohio Historical Society).

<sup>10</sup> John Rees, Lima Township, Franklin Co., OH. July 18, 1895. Interview, Wilbur H. Siebert Collection (Columbus OH: Ohio Historical Society).

was built from brick, the pews had a high back board with latched doors to keep the children together with their family. Since there was not enough hymnals, “the leader would “line out” two lines of the hymn, then lead the singing and repeat this until the song had been completed.”<sup>11</sup> Known for his enthusiastic evangelical style, so many people converted in 1840-1841 it was known as the “Cable revivals.”<sup>12</sup>

Jonathan proposed to Rev. Jonathan Blanchard to start a school based on anti-slavery principles and under the control of New School Presbyterians.<sup>13</sup> He suggested the area around Reynoldsburg, Franklin County, OH for “within a mile of this place there is a lot of 400 acres...which can be had for 11 dollars an acre.” The land had springs, stone quarries and a forest, all which were necessary for building. Near the national road and not far from Columbus students would have easy access to the school. In a plan he later repeats, Cable suggest two possible funding models. One is through the purchase of “subscriptions” which is a share in the institution which can be redeemed, or not, for tuition. Along with the school a village with small farms and out lots would be built. The second way of funding is to form a company. The cost to acquire the property would be divided into shares of \$100, with half going to the school’s purchase price and the remaining half to indemnify the purchasers. While Oberlin already was established and abolitionist; Cable objected to their theology. I think it was more a philosophical difference than a theological one concerning Oberlin’s willingness to take on debt. Cable believed in being unencumbered by debt be it a school or personally. He was proven right when the Civil War was starting. Many schools lost their students who joined the army and debt overwhelmed educational establishments.

Cable was a local minister at the New School Presbyterian Church in Sharonville 1840 – 1843, commuting from Reynoldsburg. An anti-abolitionist newspaper<sup>14</sup>

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<sup>11</sup> “Plain City to Recall Church’s Bench Days,” *The Union County Journal*, (Union County, OH), Nov. 20, 1933.

<sup>12</sup> Col. W. L. Curry, “Pioneer Work in Ohio,” *Herald and Presbyter* (Cincinnati, OH), Feb. 1, 1992, Vol. XCIII No. 5, p 6.

<sup>13</sup> Letter from Rev. Jonathan Cable to Rev. Jonathan Blanchard, April 30, 1841 Jonathan Blanchard Papers: Wheaton College Archives and Special Collections.

<sup>14</sup> “A. K. N. Delegate to the 13<sup>th</sup> of July Convention from Hamilton County,” *Spirit of the Times*, (Ironton, OH), July 10, 1855.

said this of him after he was elected as a delegate to an abolition meeting in Columbus, OH : “We have known the Rev. Mr. Cable for about fifteen years. At the time we first made his acquaintance he was pastor of the N. S. Presbyterian Church in Sharonville, Hamilton County Ohio. He succeeded, in the course of a year or two, in distracting his hitherto quiet and peaceable congregation, and in dividing them upon the slavery question. Having run the question entirely underground, he was given to understand in very plain terms that his incendiary services were no longer desired. ...We have frequently heard his name coupled with dark, under-ground transactions. We know that he will pass where known as a first-chop Abolitionist, of the Garrison<sup>15</sup> school.” Cable was ever forceful about his beliefs. He was a rabble-rouser and could be a gadfly, traits which both endeared him to some and were criticized by others.

By the early 1840’s anti-slavery conventions are held in “free” states. Cable becomes a delegate to many of these conventions both in and out of Ohio. Near College Hill, the meetings were held at Mt. Pleasant (Mt. Healthy), the home of the short lived Liberty Party. In time these meetings fall into two categories, secular and religious. Those secular formed a political party and those religious shaped church policies. The synods and presbyteries adopted stricter rules about barring slave holders from their churches. Internal power struggles between liberals who viewed politics as undesirable and conservatives who wanted to politicize abolition, split anti-slavery believers into smaller and more entrenched factions.

Jonathan belonged to the Liberty Party, and spoke on its behalf in Hamilton County in 1843. One such afternoon meeting was held at Mt. Pleasant. There were several speakers, among them were Cable, Salmon P. Chase, John Jolliffe, Flamen Ball (Chase’s law partner), Charles Cheney from Mt. Healthy, William Birney, Gamaliel Bailey, and William H. Brisbane among others.<sup>16</sup> Abolitionists all.

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<sup>15</sup> William Lloyd Garrison (1805-1879) was a prominent abolitionist, journalist, editor of *The Liberator* newspaper and one of the founders of the American Anti-Slavery Society. While he espoused immediate emancipation, he was against violence. His critics however, painted him as a violent radical. Garrison was an early supporter of equality for women.

<sup>16</sup> “Liberty Meetings for Hamilton County,” *Philanthropist*, Sept. 6, 1843.

Cable was also a delegate to the Salem Indiana State Liberty Convention four years later.<sup>17</sup>

Writing from Oberlin in 1841, Cable bemoans that he doesn't have the time that he would like to write to his friends, in this case Rev. Jonathan Blanchard, because of his "connections to the colored schools."<sup>18</sup> Rev. Cable is boarding with Prof. Charles G. Finney and Cable comments that "Many threats had been made by our surrounding pro-slavery neighbors that Oberlin would be burned when the Kentuckians returned here..."<sup>19</sup>

A few days later he again writes Rev. Blanchard; "I was highly pleased at an idea in the *Philanthropist* a few weeks since "that Abolitionists should take the front rank in schools & Seminaries." I have thought for some time that we as Anti-Slavery men were to succeed by training the youth. Those who are now in School will soon wield the destiny of this nation...My object in addressing you at this time is to support a plan for starting an institution of learning upon Antislavery principles..."<sup>20</sup>

Cable purchased in 1841 nearly 78 acres in the "district lands" of Des Moines Co., Iowa from the General Land Office. Next to him is his father-in-law, Joseph Booth's land and his brother John Cable is nearby. Iowa becomes the place many abolitionists migrate to. Salem, Henry Co., is about 25 miles away and was founded by abolitionist, come-outer Quakers from Indiana.

Cable attended the Synod in Newark, OH on Oct. 6, 1842. He made an appeal to the gathering, "Will the Synod decide whether a slaveholder, one who voluntarily holds his fellow beings as goods and chattels, and deprives them of the privilege of the word of God, and holding them liable to be sold, and the ties of kindred

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<sup>17</sup> "Indiana Liberty Convention," *The National Era* (Washington, D.C.) Oct. 7, 1847.

<sup>18</sup> Letter from Rev. Jonathan Cable to Rev. Jonathan Blanchard, from Oberlin OH, April 26, 1841. Jonathan Blanchard Papers: Wheaton College Archives and Special Collections.

<sup>19</sup> Ibid.

<sup>20</sup> Letter from Rev. Jonathan Cable to Rev. Jonathan Blanchard, from Reynoldsburg, OH April 30, 1841, Jonathan Blanchard Papers: Wheaton College Archives and Special Collections.

broken, should be received as a communicant in our churches, or as a minister in our pulpits.” His appeal was sustained.<sup>21</sup>

Because of the Anti-Slavery conventions whose delegates and executive committee names were published in the newspapers, we know that Cable knew John Van Zandt, John Rankin, Levi Coffin, Salmon P. Chase, Samuel Lewis and Jonathan Blanchard –all well documented and very visible abolitionists. One such convention held in Cincinnati on Nov. 10, 1842 when these men presided over the meeting. These conventions shaped opinions of the population at large and formed an Abolitionist consensus as to what was going to be tolerated within the church itself. For example this meeting resolved that “no preacher can take the pastoral charge of a church where he knows that he will not be permitted to rebuke slaveholding...”<sup>22</sup>

The following year Cable is listed as part of the Presbytery of Cincinnati<sup>23</sup> whose members were Rev. Lyman Beecher, Rev. Jonathan Blanchard, Rev. D. H. Allen, Rev. Andrew Benton,<sup>24</sup> Rev. Calvin E. Stowe, Rev. Horace Bushnell, James B. Walker and Epaphras Goodman.<sup>25</sup>

The dissention in the Presbyterian Church continued according to the letter Mrs. Blanchard sent her husband in London. “The doings of the general assembly this year have mortified and distressed me... They have done nothing & worse than nothing and Mr. Rankin & other are now advising to withdraw from that body entirely. The anti slavery convention was an excellent one five hundred were present and all the Presbyterian ministers there were to a man in favor of withdrawal so Mr. Melendy tells me.”<sup>26</sup>She wrote about another rising religious sect that has given her concern. “The Millerities are going on making converts every day Mrs Henry Miller just gone over. Mr. Cook former Pastor of the Enon

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<sup>21</sup>“More Ecclesiastical Anti-Slavery action in the West,” *Emancipator & Republican*, (Boston, MA), Dec. 22, 1842.

<sup>22</sup> Ibid.

<sup>23</sup> *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, (New York, NY, 1843), p. 56-57.

<sup>24</sup> Minister of the Mt. Pleasant (Mt. Healthy) Presbyterian church

<sup>25</sup> These latter two were the founder and the editor of *Watchman of the Valley* (Cincinnati, OH) newspaper.

<sup>26</sup> Letter to Rev. Jonathan Blanchard, London, England, June 26, 1843, Jonathan Blanchard Papers. Wheaton College Archives & Special Collections.



Church is preaching the doctrine in public and his wife in private their ministers preach frequently in the anti sla(ve) Baptist and Methodist churches & I fear it will be an injury to them some of the most respectable and intelligent people in the city have embraced the doctrine they do all not say now that the end will come this year but that it is at hand even at the door..."<sup>27</sup>

Cable and his family spent several years (1844 – 1847) in Decatur Co., IN. At the church in Kingston, "his wife kept a private school at their home. Mr. Cable was an energetic farmer as well as minister, and an earnest anti-slavery advocate."<sup>28</sup> He had an additional congregation at Sand Creek, 30 miles away from Kingston. At this time Cable was a travelling agent selling subscriptions for the openly abolitionist newspaper, *Watchman of the Valley*, printed in Cincinnati.

The New School Presbyterians further divided in May 1847 into a Free Presbyterian splinter, founded by Rev. John Rankin. It expressly excluded slaveholders from its ranks.<sup>29</sup> By 1850, Rev. Cable joined.

The New School Presbyterian Synod of Indiana, to which Cable belonged to while in Decatur Co., declared in December of 1847 "against Slavery by resolving unanimously that it should be made a disciplinary offense by the church. This noble decision on the part of that body may be credited to the indefatigable labors of the Rev. Jonathan Cable, the only minister we ever knew, belonging to a Pro-Slavery Church that dare serve God by serving humanity."<sup>30</sup>

As an agent of the American Missionary Association, Cable requested of Dr. Gamaliel Bailey to publish in *The National Era* Cable's comments about the scope

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<sup>27</sup> Millerites followed the teachings of a Baptist preacher, William Miller, who predicted his believers would ascend into heaven for the Second Advent of Jesus Christ on Oct. 22, 1843. Locally his followers gave away their possessions, quit their jobs, donned white robes and trekked up to Brighton Hill (Fairview Park hill) where they would ascend. They assembled on a large platform built at the top of the hill. The day came and went. This was followed by the Great Disappointment. Miller claimed he miscalculated by a year. Oct. 22, 1844 saw 2,000 waiting again on Brighton Hill, another 2,500 in a temporary tabernacle downtown. This was followed another Great Disappointment. Afterwards some followers became Shakers, others went back to their original religions and some persisted as the Seventh Day Adventists of today.

<sup>28</sup> *Seventy five years: anniversary proceedings of the founding of the Presbyterian Church, Kingston, Indiana, held in the church edifice, December 17<sup>th</sup> and 18<sup>th</sup>, 1898.*

<sup>29</sup> Larry G. Wiley, "John Rankin, Antislavery Prophet, and the Free Presbyterian Church," *Journal of Presbyterian History*, Vol. 72, No. 3 (Fall 1994) p 157-172.

<sup>30</sup> *Liberator*, (Boston, MA), Dec. 31, 1847

and need of A.M.A.'s anti-slavery gospel propagation. He concluded "Any person wishing to contribute to this Association will please send their money to J. Cable, Agent A. M. A., care of Rev. E. Goodman, Cincinnati, Ohio. Boxes of clothing may be sent to Levi Coffin, corner of 9<sup>th</sup> and Walnut streets, Cincinnati, Ohio, which will be thankfully received and duly acknowledged."<sup>31</sup> Levi Coffin moved to Cincinnati in 1847 from Fountain City (Newport) IN.

During this time Cable makes his home in Greenfield, Hancock Co., IN. He has a small farm that Rev. Jonathan Blanchard describes during a stay as "a snug little brick house – melons and apples to your hearts content..."<sup>32</sup> Cable continued to be the pastor to the church at Kingston. He is part of a large body of ministers and elders of the Presbyterian Church that approach their General Assembly to back up the Church's condemnation of slavery with decided action against slavery.<sup>33</sup> Should nothing happen this group would dissolve its association with the General Assembly. Horace Bushnell, E. Goodman and elder M. C. Williams, among others, sign this resolution.

Cable and his family have lived in many Indiana and Ohio towns. Through the UGRR he already knows Levi Coffin and other Cincinnati abolitionists. He purchases property in College Hill on Sept. 1, 1849; 15 70/100 acres, paying \$3,700 to Charles J. and Susanna Ryan. This is on the grounds of 6011 Belmont Ave. today, next to the Witherby property. He writes to George Whipple that he has purchased a house "This is a fine location for me. Near Farmers' College & a Female College where I can have my children educated & their facilities for traveling to all parts of the west."<sup>34</sup> He later writes to Whipple that he has "a house & lot near to Cin. so as to be in the centre of my field."<sup>35</sup>

William Harned, New York publisher and abolitionist, received a letter from Cable listing S. F. Cary as a contributor to the American Missionary Society. He says that

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<sup>31</sup> "American Missionary Association," *The National Era*, (Washington, D.C.), May 17, 1849.

<sup>32</sup> Letter to Mary A. Blanchard, Orchard Street, Cincinnati OH from Rev. Jonathan Blanchard, Aug. 9 or 10, 1844  
Jonathan Blanchard Papers: Wheaton College Archives and Special Collections.

<sup>33</sup> "Memorial to the General Assembly of the Presbyterian Church, *The National Era*, (Washington, D. C.), May 24, 1849. Reprinted from the *Cincinnati Globe*.

<sup>34</sup> Letter from Jonathan Cable to George Whipple, Aug. 20, 1849.

<sup>35</sup> Letter from Jonathan Cable to George Whipple, Feb. 12, 1850.

Cary is “The Grand Patriarch of the Sons of Temperance. I intend he shall educate a Son in Africa. Please answer this in your paper it may induce some to adopt children – I have told some it could be done for \$20.00 a year.”<sup>36</sup>

In the same letter he is scouting for missionaries to send to New Mexico. Cable nominated professors Silsby and Ormsby of Farmers College.<sup>37</sup> Neither one is interested; he finally offers Brother Kephart<sup>38</sup> as a candidate in a subsequent letter.<sup>39</sup>

A letter from Rev. Cable was published in *The National Era*, Feb. 7, 1850 stating that he no longer was part of the Presbyterian church that is connected to the General Assembly over its position on slavery because “they virtually declare that slaveholding is not to be made a disciplinable offence...” This letter was written from Carey’s (sic) Academy.<sup>40</sup>

Become a Come-outer!<sup>41</sup> Cable and Coffin<sup>42</sup> worked together to organize the Convention of Christians composed of “prominent abolitionist churchman” to condemn the religious fellowship with slaveholders. While 2,000 people responded to the invitation, 150 attended.<sup>43</sup> Among the invited were non-Garrisonian abolitionists. New School Presbyterians praised abolition but had no enthusiasm for “coming out” government that allowed slavery. “And I can see no way of purifying the chr (church) but by coming out from them & organizing anew.”<sup>44</sup>

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<sup>36</sup>Letter from Rev. Jonathan Cable to William Harned, Aug. 2, 1849

<sup>37</sup> Letters from Rev. Jonathan Cable to William Harned, July 10, 1849, Aug. 20, 1849, Jan. 24, 1850

<sup>38</sup> Rev. William G. Kephart, a Free Presbyterian, accepted the call and was a missionary in New Mexico 1850-1853, mostly around Santa Fe. He wrote “*Antislavery in the Southwest*” about his experiences. During the Civil War he was a Chaplain in the 10 Regiment, Iowa Infantry. He was sponsored by the American Missionary Association and the Foreign Antislavery Society.

<sup>39</sup> Letter from Rev. Jonathan Cable to William Harned, Feb. 12, 1850

<sup>40</sup> The Free Presbyterian church lasted as a separate body until 1863 when they merged with the New Presbyterian church.

<sup>41</sup> This curious phrase derived from II Corinthians 6:17, “Wherefore come out from among them, and be ye separate, said the Lord, and touch not the unclean thing; and I will receive you.”

<sup>42</sup> Held on April 1850.

<sup>43</sup> John McKivigan, *The War against Pro-slavery Religion*, (Ithica, NY: Cornell University Press, 1984), p. 352.

<sup>44</sup> Letter from Rev. Jonathan Cable to George Whipple. Feb. 12, 1850.

“The come-outer movement supported a radical flank that was willing to defy the Fugitive Slave Law and helped move large numbers of freedom seekers... Conventions, such as the Convention of Christians and the Christian Anti-Slavery Convention in Chicago in 1851 helped form the Cincinnati based American Reform Track & Book Society. These conventions facilitated a network to be formed that united anti-slavery “Come outer” Quakers, Wesleyan Methodist, Free Presbyterians who worked with Zion Baptist and Detroit 2<sup>nd</sup> Baptist church to create multiple safe, interracial routes from Cincinnati to Detroit.”<sup>45</sup>

In July of 1850 a Federal census along with an agricultural census was taken which shows the College Hill property had about 15 acres of improved land, the farm was worth \$3,000 cash value and there was a small amount of livestock. This is the only census enumerating Cable in College Hill. Living on the property were two other families, Henry Miller, a hatter, and Frank Woolensneider, laborer. Henry S. Miller & Co. manufactured and sold caps and hats in its “Cheap Hat and Cap Store, 37 Main St., between Front and Columbia streets”<sup>46</sup> according to an advertisement.

Money pressures were never far from Cable’s mind. A minister’s salary was small, especially since he did not have a fixed church and traveled many miles between his parishes. To bring in extra income, he was sometimes paid for articles he wrote, received a small amount for collecting donations and dues for the American Missionary Society and he was a travelling agent, personally collecting the cost of subscriptions to various abolitionist newspapers such as *Watchman of the Valley* or *The Oberlin Evangelist* as far away as northern Illinois. He complained to George Whipple how his income didn’t cover all of his costs of living saying “I cannot do justice to the cause unless I live in or near Cincinnati. But living here is dear or quite as dear as in N. Y. City...I travel mostly on my own horse – If you send me to distant places where I take public conveyances it will necessarily be more.” He proposed that the American Missionary Society fund him for \$600/year, including his horse, with AMS funding other travel expenses. He had been offered \$600/year and traveling expenses to collect for an unnamed

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<sup>45</sup> Correspondence from Diana Porter, May 12, 2018

<sup>46</sup>“Hat & Cap Manufactory,” *Indiana American*, Vol. 13, #43, Brookville, Franklin County (IN), Oct. 24, 1845

college whose president was pressing him for an answer.<sup>47</sup> To put this in perspective, Prof. Ormsby at Farmers' College was making \$600/year although he did not travel or have associated costs.

The abolitionist event in which Cable is specifically mentioned by name is the largest "slave stampede" from Northern Kentucky. The "Escape of the Twenty-eight" was recounted by Levi Coffin in his *Reminiscences*.<sup>48</sup> The flight of twenty-eight enslaved people primarily from the Terrill, and Parker family farms of Petersburg, Boone County, KY. They had been planning an escape and were led by the radical abolitionist John Fairfield,<sup>49</sup> born in Virginia but who eschewed slavery, and became a prominent conductor for the Underground Railroad. Paying him for his help, he organized their escape.

On the rainy night of Saturday April 2, 1853 the freedom seekers slipped away and assembled at the Bullittsburg Baptist church, about 6 miles from their cabins. They probably met Fairfield at the mouth of Garrison Creek where it flows into the Ohio River. There on the banks were tied three skiffs in a wood yard.<sup>50</sup> They all crowded aboard the stolen skiffs and were poled across the fast moving, swollen and debris filled waters of the Ohio River. On the way across, the overcrowded skiff containing Fairfield sank. He led those from his boat, wading with them through the remainder of the distance in waist high water to the Indiana bank, where they were joined by the others. The group followed the bank of the Ohio River from east of Lawrenceburg, Indiana into Cincinnati, about 22 miles. Following the towpath of the Cincinnati & Whitewater Canal that ran parallel to the River Road though the western Cincinnati suburb of Sedamsville, the delay had cost them time. When daylight came they could not enter Cincinnati, for their appearance would give them away. Fairfield hid them in the steep muddy ravines carved into the banks west of the mouth of the Mill Creek, while he went into Cincinnati to request aid.

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<sup>47</sup> Letter from Rev. Jonathan Cable to George Whipple, April 9, 1850.

<sup>48</sup> Levi Coffin, *Reminiscences of Levi Coffin* (Cincinnati, OH: Robert Clarke & Co., 1880), 304-311.  
<http://docsouth.unc.edu/nc/coffin/coffin.html>

<sup>49</sup> John Fairfield was a Virginian who although he grew up around slavery, despised the institution. He was one of a small number of abolitionists that was willing to go into southern states to bring out slaves. In the end it cost him his life in Tennessee. At the time of this escape he had a \$500.00 bounty on his head, dead or alive.

<sup>50</sup> The American Anti-Slavery Society also kept skiffs at crossing points.

Fairfield went to a friend of his, John Hatfield,<sup>51</sup> a free, mixed race barber and steamboat steward, whose home was on 5<sup>th</sup> Street between Race and Elm. A deacon of the Zion Baptist church, Hatfield and his family were involved with the sheltering and moving of those fleeing slavery. Fairfield and Hatfield shared being on the local Vigilance Committee of Zion Baptist church. Hatfield sent for Levi Coffin, who came quickly, as the fugitives were in danger of discovery even though it was rainy. Food, coffee, blankets and dry clothes were provided by Hatfield's wife, daughter and others in the African-American community of "Little Africa." A buggy was sent with these supplies to the fugitives over the 6<sup>th</sup> Street bridge over the Mill Creek.

Coffin and the others formed this plan – that two coaches be hired while the fugitives were taken from their hiding places in buggies. A procession was to be formed with the buggies and coaches, as if going to a funeral, and slowly move north along the road that was west of the Mill Creek and crossing Walker's Mill bridge near Brighton over to Colerain Avenue, travelling to Wesleyan Cemetery in Cumminsville, the first integrated cemetery.<sup>52</sup> Once there, they were to skirt the edge of the cemetery and take Colerain Pike until they reached the road going up into College Hill.<sup>53</sup> There on the hillsides and in College Hill they would find families to hide among. This route bypassed the toll gate on Hamilton Avenue, operated by a pro-slavery sympathizer.<sup>54</sup>

Rev. Cable lived west of this drovers track (Kirby Ave., Highland Ave.) leading up the hill to today's Belmont Ave. John Hatfield's buggy was to leave the funeral procession in Cumminsville and go to Cable's house to notify him that a group was coming. All proceeded as planned with the cortege. Everyone made it safely

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<sup>51</sup> John Hatfield was a free Black born in Pennsylvania in 1804. The Hatfield family left Cincinnati in 1855, settling in Amherstburg, Canada, across from the mouth of the Detroit River. See, Nikki M. Taylor, "Frontiers of Freedom: Cincinnati's Black Community, 1802-1866".

<sup>52</sup> Wesleyan Cemetery, National Underground Railroad Network to Freedom, National Park Service, 2014. [www.nps.gov](http://www.nps.gov)

<sup>53</sup> Kirby Avenue Corridor (Escape of the 28), National Underground Railroad Network to Freedom, National Park Service, 2014. [www.nps.gov](http://www.nps.gov)

<sup>54</sup> Harriet N. Wilson, Letter to Wilbur H. Siebert, April 14, 1892, Wilbur H. Siebert Collection (Columbus: OH, Ohio Historical Society).

up the muddy College Hill road, except for an infant who had died along the way. The baby was buried in a College Hill cemetery<sup>55</sup> the next day.

In the meantime, some of the ladies of College Hill had gotten together with Rev. Cable and decided what clothing and shoes would be necessary. Rev. Cable drove his buggy to Levi Coffin's house, which was a storeroom for the Anti-Slavery Sewing Society, and picked up the necessary clothing.<sup>56</sup> Coffin and Cable went to purchase shoes and conferred upon the best route to leave College Hill. The anti-slavery families of College Hill donated whatever extra clothing was needed.

The fugitives were split up and hidden. The route to Canada was decided. First they would go to Hamilton, then West Elkton, Eaton, Paris, and finally to Newport (Fountain City), IN where Coffin had previously lived. Word went out from Coffin and three two-horse covered wagons were sent from West Elkton, the next station on the route. Before the group left College Hill, they were crowded into the house of the well respected Black college janitor where Dr. Rev. Robert Hamilton Bishop of Farmers' College<sup>57</sup> prayed and blessed them. That night they left and arrived at West Elkton.<sup>58</sup> The following night they were on their way to Newport, Indiana.

In pursuit were three men, slave catchers, from Boone Co. A reward of \$9,000. had been offered for the group - \$1,000. to anyone that could give them a lead. The slave catchers narrowly missed them at Newport having lost their trail in

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<sup>55</sup> There were two cemeteries across the township line from College Hill at that time, Gard Cemetery on North Bend Rd. and Cary Cemetery at the corner of Hamilton and North Bend Road (where Kroger stood). Probably the infant was buried at Cary Cemetery, since the Cary's were abolitionists. It was against the law to have a cemetery within the village limits.

<sup>56</sup> This group of fifty or more women was organized by Sarah Otis Ernst and included Katy Coffin, Margaret Bailey, Margaret Blanchard (wife of Rev. Jonathan Blanchard), and Mary Donaldson.

<sup>57</sup> Letter from Harriet N. Wilson to Wilbur Siebert, 4/14/1892. Dr. Rev. Robert H. Bishop was a Scottish Presbyterian minister who had been a president of Miami University and was a member of the Lane Seminary Board of Trustees during the time of the Lane Debates. He was forced to resign from Miami University in 1845 because his opinions on slavery and state's rights were in sharp contrast to those of Miami's governing body. When he left Miami University Bishop came to Farmers College founded by a former pupil of his, Freeman G. Cary. Dr. Rev. John Witherspoon Scott, a close friend of Dr. Bishop's who shared his views, also left Miami at the same time and came to Farmers' College.

<sup>58</sup> At West Elkton the station keepers were Jesse and John W. Stubbs and John Maddock.

A. T. Maddock Letter to Wilbur H. Siebert, Sept. 10, 1894, Wilbur H. Siebert Collection (Columbus: Ohio Historical Society).



*This rare photograph was provided courtesy of Sylvia Rummel, a descendant of Rev. Jonathan Cable (standing in the back row). Levi Coffin in his top hat is seated in the back row along with a group of unidentified freedom seekers, probably part of this escape. They are holding Bibles.*



Eaton; that night the fugitives went to Cabin Creek, Randolph Co., Indiana<sup>59</sup> near the Ohio border.

Each night they were further along their way, at a different station with fresh horses and a new conductor. On through Indiana, into Michigan,<sup>60</sup> where they spent the night among Wesleyan Methodists at Coldwater. At Cambridge, MI they were met by station keeper Fitch Reed. The group had with them guns, pistols, clubs and knives plus 52 rounds of ammunition acquired along the way because Fairfield wanted those he was responsible for to be willing to fight to the death if they were threatened by capture, which he was will to do for them. Four wagons departed from Reed's house at sunset, and arrived at Ypsilanti before morning. At Ypsilanti the group stayed with Asher Aray, an African-American conductor, and William W. Harwood.<sup>61</sup> That night Aray drove them to Detroit.

Alerted to their arrival by John M. Coe who went by train, they were welcomed to breakfast in a boarding house by the Detroit River – along with two hundred abolitionists. As they were loaded on boats and pushed off from the banks of the Detroit they sang with joy “I am on my way to Canada where colored men are free”<sup>62</sup> and shot off their firearms on that Sunday April 18.

Their arrival at Winsor was witnessed by Laura Haviland,<sup>63</sup> a dedicated worker of the Underground Railroad who was serving as a mission teacher for the Refugee Home Society from 1852-1853 in a school 8 miles from Windsor.<sup>64</sup> A dinner, reception and celebration were held in Fairfield's honor at a local Black church; although it is unlikely he risked attending with a price on his head.

Some of the names of the freedom seekers have been located by the research of Bridget Striker and Hillary Delaney from the History Department of the Boone

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<sup>59</sup> Wilbur Siebert papers, “The Underground Railroad in Darke County, Ohio,” Wilbur H. Siebert papers, pg. 322-325, Wilbur H. Siebert Collection (Columbus: Ohio Historical Society)..

<sup>60</sup> Approximately 338 miles from Lawrenceburg, Indiana to Ypsilanti, Michigan

<sup>61</sup> W. W. Harwood Farm, National Underground Railroad Network to Freedom, National Park Service, [www.nps.gov](http://www.nps.gov)

<sup>62</sup> Poem by Joshua McCarter Simpson (1820-1876) an abolitionist songwriter, herbal doctor and UGRR conductor. He was born free in Morgan Co., OH and attended Oberlin College.

<sup>63</sup> Wilbur H. Siebert, “The Underground Railroad from Slavery to Freedom,” (New York, 1898) p. 154, 1898.

<sup>64</sup> Ibid.

County Public Library.<sup>65</sup> Parkers and Terrills lived in Winsor and Chatham according to the 1861 Canada census. Some names have been reconstructed from wills, census and tax documents, but others can't be determined at this time.

Jonathan didn't stay in College Hill for very long. His family remained in the village while his son David finished his education at Farmer's College but Cable was called to the cause of the Albany Manual Labor University and went on the road for a fundraising campaign.

David Booth Cable graduated from Farmers' College on Aug. 1, 1856. By then the Cable family had moved on to Albany, OH. In that year Jonathan wrote: "We formed a free Synod and members of the Old and New school that were opposed to slavery were invited to unite. Wm. Lewis and a few Abolitionists from Oberlin school started a school at Albany, Athens County, Ohio, that was to be open to all without distinction on account of caste, color or sex, on the manual labor plan. A number of Free Presbyterians united in the enterprise. They bought 300 acres of land on credit, and I was invited to act as agent. I approved of the principles of the School, but not the running in debt. The Board of Trustees thought the debt could be met as they had a long time to pay it in, by paying 10 percent interest. I accepted the invitation to act as general agent. Rev. Joseph Gordon was appointed Pres. His brother was one of the professors and Rev. Kephart was editor of the paper. These three and I were members of the Free Synod. Dr. Bingham and myself soon raised about \$10,000 to build a house for the school..."<sup>66</sup>

"...The property of this Institution is vested in shares of \$25, each. These shares have been taken by Anti-Slavery men of different denominations, and of different parts of the country. All persons of good moral character may hold shares, and are eligible to office. Slave-holders not being men of good moral character are not permitted to hold shares in this institution..."<sup>67</sup> Both students and teachers performed manual labor for at least 2 hours/day.

When the school started in 1855, Cable was listed in the catalogue as principal, and David B. Cable as being on the faculty. Salmon P. Chase was a vice president

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<sup>65</sup> Enslaved Persons of Boone County Kentucky: Genealogy Research Database, Boone County Public Library, Kentucky. [www.bcp.ent.sirsi.net/client/en\\_US/search/asset/30293/0](http://www.bcp.ent.sirsi.net/client/en_US/search/asset/30293/0)

<sup>66</sup> Autobiography of Jonathan Cable, Sylvia Rummel

<sup>67</sup> *The Herald of Freedom* (Wilmington, OH), April 15, 1853.

and trustee.<sup>68</sup> For years Cable had corresponded with Salmon P. Chase and was a delegate with the Hamilton County Republican Party nominating Chase for Governor of Ohio in 1855. After being elected Governor, Chase continued to financially support the school.

Tuition ranged from \$2.50 to \$4.00/term with there being four terms. The manual labor component was farming, making bricks and operating their own saw mill. Cable's wife and daughters gave private lessons in melodeon or piano, drawing, painting and needlework for additional fees. Board was \$1.00-\$2.00/week.<sup>69</sup> There were 185 students at this time.

In this first catalogue Marcia Lincoln, who was to later become David's wife, was listed studying as chemistry, math and natural philosophy.<sup>70</sup> The pupils came from Ohio, Virginia, Louisiana, Pennsylvania, and Indiana. The Holland brothers William, Johnson, and Milton, came from the vicinity of Houston, Texas.

The three brothers were the natural sons of Capt. Bird Holland and were enslaved on the farm of his brother, Spearman Holland. Capt. Holland purchased his sons from his brother and brought them to the Albany Manual Labor University for education.<sup>71</sup> Milton became the school's most notable alumnus.

Milton and other Black men wanted to enlist in the military to fight in the Civil War but were not permitted. As a result across the country Black men formed voluntary private militia companies known as the Attucks Guard when the Civil War was declared. Their name came from Crispus Attucks, a Black man who the first person killed in the American Revolution. On May 15, 1861 the Albany Attucks Guards, headed by Capt. Julius Hawkins, attaché of the U. S. District Court from Cincinnati, marched to the home of Rev. Cable. There they were presented with a flag sewn by the local Black ladies to fly over their unit. The Cable's held a reception for all those attending.

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<sup>68</sup> *Annual Catalogue of the Officers and Students of the Albany manual Labor University 1855-1856*, (Athens, OH: George S. Walsh, Printer, 1856), [www.ancestry.com](http://www.ancestry.com). John G. Fee was also a trustee.

<sup>69</sup> Albany Manual Labor, June 17, 1857, Colored Convention Project Digital Records, accessed July 7, 2020, <https://onmeka.coloredconvention.org/items/show/1501>

<sup>70</sup> They married March 31, 1858. David went with his family to Iowa and was a successful farmer, stockman and writer.

<sup>71</sup> Myra H. McIlvian, "Former Texas Slaves Serve in the Civil War," [www.myrahmcilvain.com/tag/attucks-guard/](http://www.myrahmcilvain.com/tag/attucks-guard/) May 27, 2016.

Milton was 16 years old in 1861. It was not until the following year that Blacks could serve in the Civil War, and only then in separate units. It took until July 1863 for Milton and William to officially join the Civil War. Before that date Milton worked as a shoe maker in the quartermaster's office with the skills he learned at Albany. He joined the 5<sup>th</sup> United States Colored Troops, and William went with the 16<sup>th</sup> United States Colored Troops. Milton was a sergeant major and was awarded the Congressional Battle of Honor for his participation in the Battle of Chaffin's Farm, Sept. 29, 1864 in Virginia. He had been offered a battlefield commission as captain but was denied because of his race. Ohio Governor David Tod offered him the commission if he would "go in front of the board as a white man and be reassigned to another regiment. Holland refused to deny his racial identity and declined the offer from the Governor."<sup>72</sup>

Cable describes his ascension to becoming Albany's president as "The Pres. Resigned and the other Free Presbyterians became discouraged and left. I thought it my duty to persevere in the enterprise. The Board elected me as President, and although the Board had not a dollar to pay my salary, or the salary of any of the teachers, I accepted the honor of the station. I kept up the school and in vacation raised money to pay myself, what little I had, and pay the other teachers...."<sup>73</sup> He sent a letter to Governor Salmon P. Chase requesting introductions to members of Congress to raise support for the school, which was \$6,000 in debt. Cable also wanted to establish a \$50,000 endowment for the school.<sup>74</sup>

Cable wrote that "The school prospered wonderfully. We had the last year I taught, 260 scholars, about half were colored and we made no distinction on account of color and we had no difficulty in carry out the principal. The rebellion commenced and every able bodied man in the school enlisted. Mr. Brown wanted his money for the land, and foreclosed the mortgage."<sup>75</sup> The Board of Trustees became discouraged and sold out the school to the Campbellites, against my admonition. The Trustees supposed that the Campbellites would conduct the school on the same principles upon which it had been conducted, but they

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<sup>72</sup> Connie Perdreau, "A Biographical Sketch of Master Sergeant Milton Holland," General Charles H. Grosvenor Civil War Round Table, [www.grosvenor-cwrt.org/our-moh-recipients/more-about-master-sergeant-milton-holland/](http://www.grosvenor-cwrt.org/our-moh-recipients/more-about-master-sergeant-milton-holland/)

<sup>73</sup> Jonathan Cable Autobiography, ca. 1870.

<sup>74</sup> Letter from Rev. Jonathan Cable to Salmon P. Chase, Dec. 27, 1858, Library of Congress

<sup>75</sup> At this time Cable was no longer associated with the school.

changed every feature of the school, which friends of the school considered important. They prohibited the colored people from having any share of it, and omitted the manual labor feature. The Campbellites soon found out they could not enlist the sympathies of the people in such a school as they tried to establish, and they sold out to the Free Will Baptist.”<sup>76</sup> Ultimately the school produced many teachers who were anti-slavery and influenced others in the communities they worked in.

When the school was sold to the Campbellites, they chortled “...The experiment proved to the satisfaction of the colored people themselves, that “ the mingling together of the two races in the same institution of learning is derogatory to the interests of both, and that schools established upon this principle cannot be of any advantage to the colored people.”<sup>77</sup>

Cable was given control of the school’s endowment fund in trust. In 1863 he wanted to establish another school following the same principles. To do so, he needed to get permission from the contributors of the fund, of which Salmon P. Chase was one. Jonathan envisioned free education for the children of African Americans that enlist in the Civil War.<sup>78</sup>

Jonathan wrote to Chase the following year while he was in Philadelphia congratulating him on his appointment to Chief Justice. Explaining that a large number of freedmen had moved into his neighborhood after the war, Cable wished to start a school to educate freemen. He envisioned they could become teachers that would go into the South and educate. He requested Chase’s help by giving him letters of introduction to start this endeavor.<sup>79</sup> One prospective donor was James Pollock, who at Chase’s behest came up with the phrase “In God We Trust” for our coinage; another was to Jay Cook who is considered the financier of the Civil War.

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<sup>76</sup> Jonathan Cable Autobiography, ca 1870.

<sup>77</sup> “The Millennial Harbinger conducted by Alexander Campbell,” Series V, Vol. VII, Bethany W. V., 1864

<sup>78</sup> Letter from Rev. Jonathan Cable to Salmon P. Chase, Oct. 7, 1863, Library of Congress.

<sup>79</sup> Letter from Rev. Jonathan Cable to Salmon P. Chase, Dec. 9, 1864, Library of Congress.

In September of 1864, Cable sold his College Hill property to Thomas B. Witherby. He moved with his family from Albany, Ohio to the 78 acres he purchased back in 1841 in Danville, Des Moines Co., Iowa.

Tabor (Fremont Co.)IA is about 251 miles west of Danville. Rev. John Todd, a Congregational minister and abolitionist was instrumental in founding the town of Tabor as well as Tabor College. He was educated at Oberlin College as was his wife Martha Atkins. Both abolitionists, they moved to Iowa after an unsatisfying stint at John's first church assignment at Clarksfield, Ohio. A group from Oberlin, including George Gaston and Samuel H. Adams, decided to relocate to Iowa where slavery was forbidden. The need for the Underground Railroad was great because of the proximity to slave holding states. These men were associated with the Congregational church. Because the area they eventually chose for a community sat on a hill above a plain, it was named for the biblical Mt. Tabor in 1852. The college they wanted to found was to be the "Oberlin of the West" and for a time it was.

Rev. Todd's home became a station on the Underground Railroad<sup>80</sup> and the village as a whole was anti-slavery in belief, while the immediate surrounding county was pro-slavery. Being in the south western part of the state, it was close to the Nebraska and Kansas Territories, as well as Missouri. The Taborites couldn't ignore "bleeding Kansas." John Brown frequented Tabor and was welcomed there. Todd worked with Brown, concealing in his basement crates of Sharps rifles that were marked "Beecher Bibles," because Rev. Henry Ward Beecher believed the abolitionists of Kansas had a right to defend themselves. Todd also stored the necessary ammunition in the barn, two cannons and shells.<sup>81</sup> All had been sent from Boston (1858) by wagon from the New England-Kansas Aid Society. Brown and his sons would hide in Tabor and would go there for recuperation when wounded. Brown's welcome was much cooler in early 1859 after he and his men entered Missouri and freed a dozen of the enslaved by force, killing an enslaver in

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<sup>80</sup> The Todd House is listed as part of the Tabor Anti-Slavery District, National Park Service Underground Railroad Network to Freedom, [www.nps.gov](http://www.nps.gov)

<sup>81</sup> James Patrick Morgans, *John Todd and the Underground Railroad*, (Jefferson, N. C.: McFarland & Company, 2006), p 7.

the process.<sup>82</sup> When the freedom seekers reached Tabor, they were told by Brown to take whatever they needed, including horses. This was more than the Taborites had agreed to. The Sharps rifles from the Todd's arsenal were used in this raid, and afterwards the munitions were shipped by Brown back east. After the failure of the Harper's Ferry raid, Brown was hung Dec. 2, 1859.

Jonathan continued travelling east. He had been hired in the fall of 1867 by Tabor College to fundraise for them in some of the larger Eastern cities. This he did, as well as try to raise monies for his freedman school, an enterprise which never happened. Surely an important moment in his life was when he led the House of Representatives, Washington, D.C. in prayer.<sup>83</sup> Still attending conferences, he read a statement about Tabor College in Providence, R.I. two months later.

He was not successful in finding funding for Tabor College among the Congregational members even though he carried letters of recommendation from Chief Justice Chase, Rev. Henry Ward Beecher and others.<sup>84</sup> He was offered books and a Wheeler & Wilson treadle sewing machine but much less money than what was needed. Money was tight after the Civil War and there was another Congregational college in Grinnell, Iowa (Iowa College). While the colleges were 200 miles apart, it had been mentioned to Cable, that Dr. Magoun of Iowa College had already suggested to Congregational donors back East that only Iowa College should receive their donations.<sup>85</sup> This proved to be an insurmountable barrier to Cable's fundraising.

The 1870 Iowa agricultural census has the Cable farm with 20 wooded acres, and 60 acres cleared. His crops were spring wheat, Indian corn and oats. He had a small number of animals: 3 horses, 2 cows, 4 pigs and 4 other cattle. His real estate and farm possessions have a cash value of \$4,500. And he is taxed for owning a pocket watch and a melodeon.

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<sup>82</sup> Dec. 20, 1858

<sup>83</sup> April 27, 1868.

<sup>84</sup> Letter from Rev. Jonathan Cable, Providence, R. I. to Rev. John Todd, June 6, 1868.

<sup>85</sup> James Patrick Morgans, p. 150-151.

Letter from Rev. Jonathan Cable to Rev. John Todd, undated.

Catherine Grace Barbour Farquhar, "Tabor and Tabor College," Iowa Journal of History and Politics, Vol. XLI, October, 1943, The State Historical Society of Iowa, Iowa City, Iowa.

In the later years of his life he wrote for a biographical essay: "... I did what I could to overthrow Slavery in Church and State. I assisted in forming a Free Synod, Free Missionary Society, Free Tract & Book Society & Anti Slavery Schools ie schools where all could be educated without regard to sex or color. I did what I could for all these objects & I rejoice to learn that all these objects have been triumphant. Slavery has gone howling down to the bottomless pit. Intemperance has been driven at least from the church. Tobacco has been driven from the pulpit & we hope will soon be among the thing that were. I have lived in an important period of the world history. Many important changes have taken place. The most I hope for the better. To God be all the Glory. Aug. 30, 1873."<sup>86</sup>

Rev. Cable died on June 13, 1883 and is buried in Danville. His will contains the usual bequests but he also gives advice to his children David Booth, Sarah Elizabeth, Mary Jane and Jonathan Henry. He gave to them three rules concerning worldly matters – they live within their income, never let a man ask a second time for any money they owe him and that they never endorse as security for a man unless they make the debt their own and make calculations to pay it.<sup>87</sup>

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<sup>86</sup> Presbytery of Iowa, "Presbyterian Church in the U. S. A , Minutes and biographies 1763-1958," p.88.

<sup>87</sup> Last Will & Testament of Jonathan Cable, probated July 12, 1884