ESSEX/KENT COUNTY AFRICAN-CANADIAN CONNECTIONS TO THE ONTARIO CURRICULUM FOR GRADES 1 TO 6 SOCIAL STUDIES, GRADES 7 AND 8 HISTORY AND GEOGRAPHY

African Canadian Roads to Freedom

INTERNATIONAL MEMORIAL TO THE UNDERGROUND RAILROAD
WINDSOR, ONTARIO, CANADA

REVISED 2016
# Table of Contents

Preface .................................................................................................................. i

Introduction to Study .............................................................................................. ii

Acknowledgements ................................................................................................. iii

Suggested Cross-Curricular Activities that can be used in All Grades to Celebrate African Canadian History .................................................................................. 1

An African Canadian Search ...................................................................................... 2

African Canadian Timeline ......................................................................................... 3

Overview Chart of African Canadian Connections to the Ontario Curriculum Social Studies/History and Geography, grades 1-8 ........................................................................ 23

Grade 1:
A. Heritage and Identify: Our Changing Roles and Responsibility ....................... 25

B. People and Environments: The Local Community ................................................. 25
   Profile of Rose Fortune
   Suggested Activities

Grade 2:
A. Heritage and Identify: Changing Family and Community Traditions .................. 28
   Emancipation Day
   Black History Month
   Kwanzaa
   McDougall Street Reunion
   North Buxton Homecoming

B. People and Environments: Global Communities ................................................ 32
   Spirituals
   African Canadian Legends
   African Canadian Food or Soul Food
   African Canadian Performing Arts
   African Canadian Religion

Grade 3
A. Heritage and Identity: Communities in Canada, 1780-1850 ............................... 39
   Hotel-Dieu Hospital
   Facts about Africa
   African Canadians as Loyalists, Enslaved People, and Settlers in Upper Canada
Definition of Slavery

Henry Bibb
Abraham Doras Shadd
John Freeman Walls
Josiah Henson
Mary-Ann Shadd
Harriet Tubman
John Ware
James L. Dunn
Robert Dunn
George Madison
Rose Fortune
Underground Railroad Routes 1860
The Common Schools Act of 1850

Grade 4:
A. Heritage and Identity: Early Societies, 3000 BCE-1500 CE.......................... 54
   Ancient African Civilization, Kingdom of Kush (Nabia)
   The Moors

Grade 5:
A. Heritage and Identity: First Nations and Europeans in New France and Early Canada… 75
   Captivity Practices among First Nations and Relationship to Slavery
   Definition of Slavery

B. People and Environments: The Role of Government and Responsible Citizenship…….. 76
   Changing Concepts of Responsible Citizenship and Activism: Abolition (1834)
   The Honourable Jean Augustine
   The Honourable Lincoln Alexander
   Ron Jones, Former Councilor, Ward 2, City of Windsor
   John Elliott, Councilor of Ward 2, City of Windsor
   Larry Mansfield Robbins, Councilor, City of Chatham
   Shelley Harding-Smith, Former Trustee, GECDSB
   Lyle Browning, Liberal Party Activist, Former Member of St. Clair Colleague
   Board of Governors
   Dan Allen, former Councilor, City of Windsor
   Mike Allen, Former Trustee with GECDSB
   Gary Baxter, Former Mayor of LaSalle
   Wayne Hurst, Former Mayor of Amherstburg
   Her Excellency The Right Honourable Michaelle Jean

Grade 6:
A. Heritage and Identity: Communities in Canada, Past and Present....................... 85
   Mathieu da Costa, Linguist, Interpreter, Explorer and Pioneer
   Melvin “Mac” & Betty Simpson, co-founders of The North American Black
   Historical Museum
Elise Harding-Davis, African Canadian Heritage Consultant, Former Curator/Administrator of the North American Black Historical Museum

Grade 7:
A. New France and British North America, 1713-1800
   - Slavery in New France
   - Definition of Slavery
   - Resistance to Slavery in New France: Marie-Joseph Angélique
   - The British and Black Loyalists
   - Black Pioneers and Guides
   - Black Brigade and Colonel Tyre
   - Slavery in Upper Canada: Chloe Cooley’s Resistance and the 1793 Act against Slavery

   Richard Gallion

B. Canada, 1800-1850: Conflict and Challenges
   - The War of 1812
   - The Decline of Slavery in Canada and British Abolition
   - British North American Blacks and the Upper Canada Rebellions
   - The Underground Railroad and Other Migration from the United States
   - William Edward Hall
   - Henry Bibb
   - The Nazrey African Methodist Episcopal Church, Amherstburg
   - Abraham Doras Shadd
   - John Freeman Walls
   - Josiah Henson
   - Mary Ann Shadd
   - Harriet Tubman
   - James L. Dunn
   - Robert Dunn
   - Rose Fortune
   - Thornton and Lucie Blackburn and the Blackburn Riots
   - Underground Railroad Refugees
   - Fugitive Slave Narrative #1 – Written by Lydia Adams
   - Fugitive Slave Narrative #2 – Written by J. F. White
   - Fugitive Slave Narrative #3 – Written by Sophia Pooley
   - Fugitive Slave Narrative #4 – Written by Allen Sydney

Grade 8:
A. Creating Canada, 1850-1890
   - The Underground Railroad in the 1850s
   - British North American Blacks and the American Civil War
   - Social and Economic Life
   - Pervasive Racial Segregation and the Common Schools Act
   - Samuel Ringgold Ward
   - Jack Burton/John Anderson
Sir James Douglas
Dr. Anderson Ruffin Abbott
Robert Sutherland
William Hall
Mifflin Wistar Gibbs
Elijah McCoy
Delos Rogest Davis
Anthony Banks

B. Canada, 1890-1914: A Changing Society
New Century, Old Systemic Attitudes
1900 - World War I and Immigration Policies
Arthur Alexander’s Letter to the Military
John Ware
Matthew Henson
African Canadian Involvement in WWI

C. Guest Speakers

D. Field Trips

Glossary of Terms
Bibliography of Reference Books
Bibliography of Student Books
Bibliography of Websites
Preface

This curriculum support document was developed to provide teachers in the Greater Essex County District School Board with information and ideas whereby the heritage, culture, and contributions of African-Canadians can be highlighted in the appropriate curriculum units.

The Windsor/Essex region is one of the most ethnically diverse communities in Canada. Our population is a wonderful mixture of peoples from around the world, both more recent arrivals and those whose ancestry is that of the aboriginal peoples of this land. Most of the population can trace their heritage to newcomers who came to this region with hope and the anticipation for a better life and future for their children.

A very unique group of people of African origin who made the Essex and Kent County areas their home were those who were escaping oppression and slavery in the United States. Although Canada itself permitted slavery until British Emancipation in 1833, the abolitionist movement was affecting Canada by the 1790s. Three key pieces of legislation resulted in Canada's appeal to enslaved Americans. In 1793 in Upper Canada (what is now Ontario), Lieutenant Governor John Graves Simcoe passed legislation that prevented new slaves from being brought into British Canada and that would free children born to female slaves once they reached age 25. Next, Great Britain abolished the slave trade in 1807 on the High Seas, although an illegal trade in Africans continued globally for many years after that. Finally, in 1833 slavery was abolished across the British Empire. Because Upper and Lower Canada were under British rule at the time, the practice of slavery was outlawed here as well.

The United States of America finally abolished slavery in 1865 throughout the nation through the Thirteenth Amendment to the Constitution. In the years leading up to that event and for some time after many people of African descent who came themselves or were the descendants of those who came to North America, sought the freedom that life in Canada promised.

Our region offers numerous sites (e.g. churches, homes, museums, cemeteries, and monuments) which bore witness to the contributions of these people to Canadian society. They are a wonderful link to the rich African descent heritage of our area.

Many residents of the City of Windsor, Essex County and Kent County are descendants of those who "followed the freedom trail north", whether they were persons of African descent who freed themselves from slavery or free persons of African descent who wanted to leave behind the oppressive atmosphere and legal codes with which they had to live. In the 150 years since the abolition of U.S. slavery, African origin descendants have also emigrated from the Caribbean, Latin America and the continent of Africa, seeking a better life in Canada. People of African descent have, both in the past and present, played an important role in the cultural, political, social, and economic progress of our community. The Ontario Curriculum offers many opportunities for teachers to explore issues of heritage and diversity throughout the elementary and secondary grades.

It is important that educators are conscious of why certain terms for people of African descent are no longer socially acceptable, primarily because the past terms had been used derogatorily or because new terms better conveyed the African heritage everyone should understand why and therefore be comfortable in providing an explanation. In this document, the terms "Black" and "African-Canadian" are used to refer to Canadians of African descent. In the past, terms such as "negro" or "coloured" were in use but are no longer acceptable. However, a student who is reading an historical document might encounter these terms and should understand them in historical context. Today, "Black" as well as "African Canadian" or "African American" or "Afro Caribbean" are considered acceptable. Also, formerly popular terms for people of mixed ancestry, such as "mulatto", should be replaced with "mixed heritage", "mixed ancestry" or "mixed culture".

i
Introduction to Study

The teaching of African-Canadian history should not be seen as an "event" but rather as an "ongoing process" taking place throughout the school year. The information in this module is intended to build teacher background knowledge on the contributions of local African-Canadians to Canadian history, and can be used as a resource for all subject areas.

Additionally, this resource is intended to provide teacher background information on African-Canadian heritage and culture connected directly to specific learning expectations in The Elementary Ontario Curriculum Social Studies/History and Geography (2013).

Historically, very few people of African descent arrived directly to Canada from Africa. Many of these early enslaved people, refugees, and immigrants to Canada came from the U.S.A. The majority of recent immigrants to Canada are from the global diaspora.

The majority of the early African-Canadian immigrants came to Canada as a result of several significant historical events: the American Revolution (1775-1783), the Act Against Slavery 1793 (Upper Canada), the War of 1812 (1812-1815), and the Canadian Rebellion of 1837-38, the Abolition of Slavery Act of 1833 (British Empire), the Fugitive Slave Law of 1850 (U.S.), and Underground Railroad Movement (late 1700s-1865). Subsequently, many newcomers of African descent from the global diaspora, including the continent of Africa, the Caribbean, and Latin America, have made Essex County their home. This module deals specifically with local African-Canadian heritage and culture.

At each grade level, the information in this module can be used as a resource for all subject areas, but is specifically aligned with the ‘revised’ Ontario Curriculum Social Studies/History and Geography curriculum. Each grade level begins with an overview of curricular strand or topic and what teachers should highlight concerning African Canadians in their lessons. Following this overview, teacher background information is provided for each specific learning expectation listed. Each grade level strand or topic concludes with a list of guest speakers and field trips that could be used to complement the study because students want to know that their learning from the curriculum connects directly to their everyday lives and has personal and local relevance. The writers of this module found the writing process in producing this module to be a great growth experience, as they read and discovered African-Canadian historical facts, recognizing the distinction between legends and folklore. They found an abundance of information in primary resources, books, interviews and on websites for both teachers and students to explore as they connect the local African-Canadian experience to the ‘revised’ Ontario Curriculum Social Studies/History and Geography.

It is the hope of the writers that this module will allow all students to develop a greater awareness of the many significant contributions local African Canadians have made to our area and to Canada as a whole. It is particularly important for students of African Canadian descent to "see themselves" and their families reflected in the social studies and history curriculum.
Acknowledgements

This document arose from a motion to the Board of the GECDSB by Trustee Shelley Harding Smith.

Thank you to the contributors of the revised (2015) African Canadian Roads to Freedom:
Christina Simmons, Professor Emeritus of History and Women's Studies, University of Windsor;
Irene Moore Davis, President, Essex County Black Historical Research Society;
Shantelle Browning Morgan, Teacher, Walkerville Collegiate Institute;
Elise Harding-Davis, African Canadian Heritage Consultant; President, Descendants of Escaped Slaves (DOES)
Shelley Harding-Smith, former Trustee of the GECDSB and Master Electrical Contractor
Thanks also to Dr. Clara Howitt, Superintendent of Education: Program Professional Learning Development for her consultation.
Jan Foy, Teacher Consultant,
and Chad Findlay, Administrative Assistant, Program Department,
for revising and editing this publication.

The following community advisors and Greater Essex County District School Board Educators were members of the original African-Canadian/Ontario Roads to Freedom Curriculum Writing Team:
Shantelle Browning Morgan, Teacher, Walkerville Collegiate Institute
Debra Laforet, Principal, West Gate Elementary School (formerly Dr. H.D. Taylor Elementary School)
Ron Mutton, Retired Teacher Consultant, Greater Essex County District School Board

Field Trips and Resource People/Guest Speaker Team
Cherie Steele Sexton, Teacher, A. V. Graham Public School
Jim Walls, Retired Principal, Greater Essex County District School Board

Advisors
David Lynn, Retired Superintendent of Education, Program and Instructional Services
Rod Peturson, Retired Superintendent of Education

Community Advisors
Nancy Allen
Daphne Clarke
Elise Harding-Davis
Shelley Harding-Smith
Lois Larkin
Leslie McCurdy
SUGGESTED CROSS-CURRICULAR ACTIVITIES
THAT CAN BE USED IN ALL GRADES TO
CELEBRATE AFRICAN CANADIAN HISTORY

1. Each student will contribute an article, photo, drawing to add to the African Canadian History Month bulletin board.
3. Students will visit the National Geographic website to participate in an online journey from slavery to freedom.
4. Students will participate in a field trip to a local site of importance to African Canadian history.
5. Students will conduct research on an African Canadians who has been awarded the Order of Canada.
6. Students will conduct research on an African Canadian who made significant contributions to the development of Canada.
7. Students will write a poem or song in which they discuss an important individual or event in African-Canadian history.
8. Students will investigate a genre of African Canadian songs (e.g. protest, spirituals, and slavery) and how they were non-violent and instrumental in empowering many people to create change.
9. Students will create a wordle related to the topic of study (e.g., synonyms for terms used in the Underground Railroad movement).
10. Students will examine the use of imagery and symbolism in various poems written by African Canadian authors.
11. Students will assume the role of an influential African Canadian in a dramatic presentation.
12. Students will examine stereotypes of visible minority groups in the media.
13. Students will explore the relationship between climate and food production in Africa and/or early African Canadian settlements.
14. Students will research African Canadian athletes.
15. Teachers will present a fact of the day in honour of Black History Month.
16. Each student will research an African Canadian History fact and present it to the class.
17. Students will participate in a Black History Month assembly.
18. Students will create a craft in honour of Kwanzaa and/or African Canadian history.
An African Canadian Search

Students will visit http://www.windsor-communities.com/ and enter the African-Canadian Community site.

1. In what year were the first Africans brought to North America for the purpose of slavery?
2. What is the name of the first enslaved African in Canada?
3. Who is the first African Canadian person on record in Canada?
4. What is the name of the first African Canadian-born lawyer?
5. In what year was the Tower of Freedom monument in Windsor dedicated?
6. Name five local African Canadian soldiers who fought during the War of 1812.
7. Which Windsorite played for the Harlem Globetrotters?
8. Who was the first African Canadian Constable to be employed by the Windsor Police Department?
9. Who was the first African Canadian-born doctor?
10. What is the name of a four-day event celebrating the freedom of enslaved people of African descent?
11. Name five local African Canadian-owned businesses that existed in the 1900’s.
12. Name an elementary school in Windsor that was named after an African-Canadian doctor.
13. Name five African Canadian politicians who served in the early period of municipal politics.
14. In what year did Dr. Martin Luther King Jr accept an award at the Cleary Auditorium in Windsor from the Emancipation Celebration?
15. When did the last segregated school close in Windsor?
16. Who established the British American Institute at the Dawn Settlement?
17. Who was the first woman of African descent to teach in an Ontario Public School Board?
18. What was the original name of the Hour-A-Day Study Club?
19. In what year was the Refugee Home Society founded?
20. Name five cemeteries which are historic sites.
21. Name the individuals featured in a mural at 307 Wyandotte Street East in Windsor.
22. Who founded the North American Black Historical Museum and Cultural Centre?
23. In what year did the Canadian Pacific Railway allow African Canadians to work as conductors?
24. Who is the first African Canadian woman to be appointed to the Ontario Provincial Court?
25. Name the only all-black church conference that was first established in Canada in 1834.
# African Canadian Timeline

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1605</td>
<td>First Black on record in Canada, Matthieu Da Costa</td>
</tr>
</tbody>
</table>
| 1628 | Slavery introduced by French
Olivier Lejeune, six year old, brought to Canada from Madagascar and sold into slavery |
| 1689 | Code Noir, passed by King Louis the Fourteenth, allows full economic use of slaves in the colonies |
| 1709 | Slavery becomes legal in New France |
| 1734 | Marie-Joseph Angélique, Black slave, is accused of setting fire to owner's Montreal home and destroyed 46 homes while attempting to escape. She was caught, tortured, and publicly hanged. |
| 1760 | Battle of the Plains of Abraham - British take over Canadian Territories from France
The British uphold the practice of slavery. |
| 1775 | Prince Hall Freemasonry African Lodge #1: The Prince Hall Masons are the oldest and largest group of Masons of African origin in the world. |
| 1775-1783 | The War of Independence/American Revolution (13 colonies) was fought by the American Rebels against high taxation and a desire to be free from British tyranny |
| 1775 | Lord Dunmore’s Proclamation: Black Loyalists were promised freedom, farmland and supplies in Canada for fighting for Great Britain. |
| 1777 | A group of enslaved Canadians escaped to Vermont, where slavery had been abolished
Lord Dunmore organized his 800 Black volunteers into the Royal Ethiopian Regiment. |
| 1775-1785 | Migration of black and white Loyalists to Canada started in 1775.
The *Book of Negroes*, created by the British in 1783, records names and descriptions of 3,000 African-American slaves who escaped to the British lines during the American Revolution and were evacuated by the British by ship to points in Nova Scotia as freed people. |
| 1783 | Colonel Matthew Elliott, a United Empire Loyalist, brought sixty enslaved Blacks to the Amherstburg area from America; he is the Indian agent to the region |

Richard Gallion Black
UEL descendant, Former OPP

---

3
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1784</td>
<td>North America’s first race riot broke out in Nova Scotia</td>
</tr>
<tr>
<td>1787</td>
<td>The U.S. Congress passed the Northwest Ordinance, which established</td>
</tr>
<tr>
<td></td>
<td>the U.S. Northwest Territory (later Ohio, Indiana, Illinois, Michigan,</td>
</tr>
<tr>
<td></td>
<td>Wisconsin and part of Minnesota). The Ordinance prohibited slavery in</td>
</tr>
<tr>
<td></td>
<td>the Territory.</td>
</tr>
<tr>
<td></td>
<td>&quot;Am I Not a Man and a Brother?&quot; 1787 medallion designed by Josiah</td>
</tr>
<tr>
<td></td>
<td>Wedgwood for the British anti-slavery campaign</td>
</tr>
<tr>
<td>1788</td>
<td>The civil history of the Village of Sandwich commenced. The British</td>
</tr>
<tr>
<td></td>
<td>Government paid to the Chiefs of the Wyandottes or Hurons, the</td>
</tr>
<tr>
<td></td>
<td>Chippewas and Ottawas, the purchase price demanded by the joint tribes.</td>
</tr>
<tr>
<td></td>
<td>Old Sandwich Town (Olde Sandwich Towne) is located along the</td>
</tr>
<tr>
<td></td>
<td>Canadian border of the Detroit River and was established in 1797.</td>
</tr>
<tr>
<td></td>
<td>It was considered one of the oldest, most historically significant</td>
</tr>
<tr>
<td></td>
<td>settlements in Ontario.</td>
</tr>
<tr>
<td>1790</td>
<td>Upper Canada was founded (Later to become Canada West and then Ontario). The Imperial Statute allowed settlers to bring enslaved persons into Upper Canada.</td>
</tr>
<tr>
<td>1791-1804</td>
<td>The Haitian Revolution lead to the elimination of slavery and the</td>
</tr>
<tr>
<td></td>
<td>establishment of Haiti as the first republic ruled by people of</td>
</tr>
<tr>
<td></td>
<td>African descent under leader Toussaint L'Ouverture.</td>
</tr>
<tr>
<td>1791</td>
<td>Loyalists, including free Black Loyalists and white Loyalists with</td>
</tr>
<tr>
<td></td>
<td>slaves, settled in Upper Canada in the Niagara frontier and Essex and</td>
</tr>
<tr>
<td></td>
<td>Kent Counties.</td>
</tr>
<tr>
<td></td>
<td>Of the Loyalists who come to Canada, more than 10 percent were</td>
</tr>
<tr>
<td></td>
<td>Black.</td>
</tr>
<tr>
<td>1792</td>
<td>The First Back to Africa Movement began by the British Anti-Slavery</td>
</tr>
<tr>
<td></td>
<td>Society and Black United Empire Loyalists. Approximately 1200 Black</td>
</tr>
<tr>
<td></td>
<td>Loyalists migrated to Sierra Leone because promises of free land and</td>
</tr>
<tr>
<td></td>
<td>equality in Canada had not been fulfilled.</td>
</tr>
<tr>
<td>1793</td>
<td>Chloe Cooley, an enslaved Black woman, was forcibly taken across the</td>
</tr>
<tr>
<td></td>
<td>Niagara River and was sold to an American.</td>
</tr>
<tr>
<td></td>
<td>Lieutenant Governor John Graves Simcoe shepherded the Fugitive Slave</td>
</tr>
<tr>
<td></td>
<td>Act/Upper Canadian Act Against Slaves through the legislative</td>
</tr>
<tr>
<td></td>
<td>assembly.</td>
</tr>
<tr>
<td>1794</td>
<td>Slavery was abolished by the National Assembly of France</td>
</tr>
<tr>
<td>1796</td>
<td>The town, dockyard, and Fort Amherstburg began construction</td>
</tr>
<tr>
<td></td>
<td>simultaneously</td>
</tr>
<tr>
<td>1796</td>
<td>The Maroons, descendants of enslaved Africans from Jamaica, arrived</td>
</tr>
<tr>
<td></td>
<td>in Nova Scotia. After assisting in building the Citadel in Halifax,</td>
</tr>
<tr>
<td></td>
<td>Nova Scotia, many Maroons departed for Sierra Leone in 1800.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1798</td>
<td>Christopher Robinson, son of Beverly Robinson, introduced a Bill to allow importation of additional slaves to Upper Canada. It was defeated.</td>
</tr>
<tr>
<td>1800’s-1820</td>
<td>Small numbers of West Indians, primarily from Jamaica, were hired as labourers for the Cape Breton mines and from Barbados to work in the coal mines in Sydney, Nova Scotia.</td>
</tr>
<tr>
<td>1807</td>
<td>British parliament passed an act to ban the Transatlantic Slave Trade (but not slavery).</td>
</tr>
<tr>
<td>1808</td>
<td>U. S. Congress created a law which forbid anyone from bringing slaves into the United States, although the internal slave trade continued until slavery was abolished.</td>
</tr>
<tr>
<td>1810</td>
<td>All but a dozen names of Black United Empire Loyalists were stricken out of the rolls. This resulted in their losing their lands and their rights.</td>
</tr>
<tr>
<td>1810</td>
<td>Slavery petered out in Upper Canada.</td>
</tr>
<tr>
<td>1810</td>
<td>Definite routes on the UGRR into Canada had been established.</td>
</tr>
<tr>
<td>1812-1814</td>
<td>The War of 1812. Four thousand Blacks, escapees and free, fought in the War of 1812. Two thousand Black refugees come from the United States to Nova Scotia, New Brunswick, Quebec, and Ontario during the War of 1812. Fighting units such as Captain Runchey’s Coloured Corps with Richard Pierpont, Lieutenant Colonel Butler’s Rangers, and Jessop’s Rangers and individuals John Hall, Fountain Thurman, and Peter Stokes enlisted in the First Essex Militia at Fort Malden. Numerous points of Black involvement were documented:</td>
</tr>
<tr>
<td>1816</td>
<td>The American Colonization Society attempted to send emancipated Blacks to a settlement in Liberia, West Africa.</td>
</tr>
<tr>
<td>1819</td>
<td>Declaration by Attorney General of Upper Canada John Beverley Robinson that Blacks residing in Canada were free and protected by British law. James Douglas, son of a Scottish father and a Creole mother, came to Canada as a clerk for North West Company (later Hudson’s Bay Company) he became Premier of B.C.</td>
</tr>
<tr>
<td>1820</td>
<td>Blacks in Nova Scotia were playing a form of hockey on the bays and inlets.</td>
</tr>
<tr>
<td>1821</td>
<td>James Douglas, a man of partial African descent, is employed by the Hudson’s Bay Company when the North West Company is absorbed by that company; the early exploratory companies do not have discriminatory hiring practices; they hire Blacks,</td>
</tr>
</tbody>
</table>
Indians, Métis - French-Indians, and Mustee - Black-Indians. Later, Sir James Douglas will serve as Governor of Vancouver Island and the Crown Colony of British Columbia.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1826</td>
<td>Reverend W. Christian, a Black preacher, establishes the First Baptist Church in Toronto.</td>
</tr>
<tr>
<td>1830s</td>
<td>Some of Amherstburg’s Black-owned businesses included an innkeeper, grocer, tobacconist, miller, shoemaker, and livery stable</td>
</tr>
<tr>
<td>1830</td>
<td>Josiah Henson (Harriet Beecher-Stowe's inspiration for <em>Uncle Tom’s Cabin</em>) escapes with wife and children to Canada West crossing Lake Erie at Sandusky, Ohio to Colchester.</td>
</tr>
<tr>
<td>1830-1865</td>
<td>Underground Railroad Movement reached its height with thousands escaping to Canada.</td>
</tr>
<tr>
<td>1833</td>
<td>British enact law abolishing slavery on August 1. The Emancipation Proclamation was made on August 19.</td>
</tr>
<tr>
<td>1834</td>
<td>First Emancipation Day celebration in Windsor, St. Catherine’s, and Owen Sound. The first Emancipation Day celebrations were held in Windsor, Owen Sound, and Niagara Falls. African Methodist Episcopal churches and schools were established in many Black communities including but not limited to Windsor, Amherstburg and Chatham.</td>
</tr>
<tr>
<td>1837-1838</td>
<td>Josiah Henson, and other African Canadians, participated in the Rebellion of 1837 as members of the loyal militia, capturing the Frigate Anne near Amherstburg.</td>
</tr>
<tr>
<td>1837</td>
<td>Blacks received the right to vote in British Canada.</td>
</tr>
<tr>
<td>1841-1842</td>
<td>Dawn Settlement in Canada West (Dresden) is established with the help of Josiah Henson founding the British American Institute, the first Trades school teaching Blacks.</td>
</tr>
<tr>
<td>1842</td>
<td>The Canada Mission established fifteen schools in such Black communities as Amherstburg, Toronto, and Oro.</td>
</tr>
<tr>
<td>1848</td>
<td>The Nazrey African Methodist Episcopal Church in Amherstburg is built by formerly enslaved and free Blacks. This Church was a station on the Underground Railroad. In 1999, Nazrey became the first National Historic Site dedicated to Black History in Canadian History.</td>
</tr>
<tr>
<td>1850</td>
<td>The Fugitive Slave Act (U.S.) is passed. Its draconian provisions and lack of legal protections make it easy for slave catchers to seize free Black people on suspicion of being runaways. This leads to an increase in Black migration northwards.</td>
</tr>
</tbody>
</table>
George Madison, born a slave in 1823 in Missouri, settled in Dresden, Ontario with his refugee family. Madison fought in the Civil War. He operated an Inn and the only Stagecoach Line serving Blacks throughout Southwestern, Ontario.

The government tacitly allows whites to exclude Black children from public schools by providing in the Common Schools Act for the creation of separate schools for Blacks.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1850-1861</td>
<td>Black population of Canada West increases dramatically. Southwestern Counties of Canada West - showing the principal stations of the free colored population, 1855. Reference Code: Pamphlet no. 41, Archives of Ontario.</td>
</tr>
</tbody>
</table>

10 September, North American Convention of Coloured Freemen meet in Toronto at the New St. Lawrence Hall, resolves to encourage American slaves to come to Canada instead of going to Africa, and determines that Canada was the best place from which to direct antislavery activity.

Mary Shadd Cary moves to Windsor, Canada West and set up a school for escaped slaves in the abandoned army barracks located near present day City Hall Square. She starts a newspaper, called the Provincial Freeman, working out of Chatham, Canada West, and becomes the first woman editor of a newspaper in North America.

1851

Harriet Tubman arrived in St. Catherine’s, Canada West, and began her work as a ‘conductor’ with the Underground Railway.

The British Methodist Episcopal denomination was organized by Rev. Willis Nazrey. The Town of Buxton was incorporated and was the only all-Black incorporated town in Canada. Reverend William King brought 15 slaves that he had inherited as a foundation of that community. The Town of Buxton was named after the British Earl of Buxton who was instrumental in passing the Slavery Abolition Act of 1833.

The U.S. considered sending skilled free Blacks to Africa so that enslaved people would not see what freedom had to offer, as well as to pacify While skilled tradesmen who felt that Blacks were taking work from them

1852 Robert Sutherland, born in Jamaica c. 1830, became the first known person of African descent to graduate from a Canadian university (Queen's.) He won 14 academic prizes in
doing so. Later, upon his death in 1878, Sutherland saved Queen's University from bankruptcy with a $12,000 bequest.

*Uncle Tom’s Cabin* was written by Harriet Beecher Stowe who based her character on Josiah Hensen. The book was said to be a major catalyst for the Civil War.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1855</td>
<td>Jamaican-born Robert Sutherland became British North America's first known Black lawyer</td>
</tr>
</tbody>
</table>
| 1856 | Formation of the British Methodist Episcopal Church Conference, an all-Black, entirely Canadian organization, to safeguard deacons, trustees, and ministers who were Conductors in the Underground Railroad.  
Reverend Josephus O’Banyon, BME Minister, formed the Jubilee Singers, who performed before Queen Victoria. He is buried in the historically Black Harrow BME Cemetery. |
| 1857 | The Dred Scott Decision: US Supreme Court ruled that enslaved Blacks were not free simply because they have moved to a free state. |
| 1858 | Dr. Anderson Ruffin Abbott was the first Canadian-born Black to graduate from medical school (Toronto School of Medicine, University of Toronto) |
| 1858 | A group of Blacks migrated from San Francisco, California, to British Columbia on the steamer *Commodore*. Their leader was Mifflin Gibbs (17 April 1823 – 11 July 1915). |
| 1859 | Abraham Doras Shadd became the first Canadian Black to be elected to public office (when elected to the Council of Raleigh Township, near Chatham)  
Chatham’s Osborne Perry Anderson was the only African Canadian from Chatham recruited to accompany anti-slavery insurrectionist John Brown and twenty others on their ill-fated yet legendary raid on the U.S. Federal Arsenal at Harper’s Ferry, Virginia (now West Virginia). Anderson was the only raider of African descent to survive Harper’s Ferry, and returned to Canada. He wrote of his experiences in *A Voice of Harper’s Ferry*, which was published by Mary Ann Shadd. |
| 1860 | The all-Black Victoria Rifle Corps is formed to defend British Columbia. This group was the only policing force in British Columbia and predated Royal Canadian Mounted Police. |
| 1861 | Several Southern Confederate States, including North and South Carolina, seceded from the Union, which precipitated the Civil War.  
The outbreak of the American Civil War saw two-thirds of the Black population of Upper and Lower Canada, including George Madison and Delos Rogest Davis, return to the United States to fight for the freedom of enslaved and oppressed Blacks. |
<p>| 1861 | Confiscation Act (prior to this event Abraham Lincoln was the President of the entire United States) |</p>
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1862</td>
<td>Antislavery legislation was passed (U.S. Territories, Washington D.C.) July 17, 1862</td>
</tr>
<tr>
<td></td>
<td>Preliminary Emancipation Proclamation (September 22) in the U.S.A.</td>
</tr>
<tr>
<td>1863</td>
<td>President Abraham Lincoln introduces an Emancipation Proclamation (freed all slaves in</td>
</tr>
<tr>
<td></td>
<td>seceded states only). Blacks are allowed to take up arms for the North.</td>
</tr>
<tr>
<td>1865</td>
<td>President Abraham Lincoln was assassinated</td>
</tr>
<tr>
<td></td>
<td>The 13th Amendment was passed by the new Government of the United States abolishing</td>
</tr>
<tr>
<td></td>
<td>slavery throughout the country. Many slaves were not notified of their freedom and did not</td>
</tr>
<tr>
<td></td>
<td>leave, but many began to migrate, in order to find family members, to leave old masters, or</td>
</tr>
<tr>
<td></td>
<td>simply to exercise their freedom.</td>
</tr>
<tr>
<td></td>
<td>&quot;Juneteenth&quot; (June 19, 1865, in Texas). Lincoln's Emancipation Proclamation (January 1,</td>
</tr>
<tr>
<td></td>
<td>1863) was an executive order of the U.S. government which changed the legal status of 3</td>
</tr>
<tr>
<td></td>
<td>million slaves in designated areas of the Confederacy from &quot;slave&quot; to &quot;free.&quot; Plantation</td>
</tr>
<tr>
<td></td>
<td>owners, realizing that emancipation would destroy their economic system, sometimes</td>
</tr>
<tr>
<td></td>
<td>moved their slaves as far as possible out of reach of the Union army. By &quot;Juneteenth&quot; the</td>
</tr>
<tr>
<td></td>
<td>Union Army controlled all of the Confederacy and liberated all its slaves. The owners were</td>
</tr>
<tr>
<td></td>
<td>never compensated, nor were the slaves.</td>
</tr>
<tr>
<td></td>
<td>The border states were exempt from the Emancipation Proclamation, but they, too, (except</td>
</tr>
<tr>
<td></td>
<td>Delaware) began their own emancipation programs. The 13th Amendment to the U.S. Constitution</td>
</tr>
<tr>
<td></td>
<td>took effect in December 1865 and finally ended slavery throughout the United States. It</td>
</tr>
<tr>
<td></td>
<td>also abolished slavery among the Indian tribes, including the Alaska tribes that became</td>
</tr>
<tr>
<td></td>
<td>part of the U.S. in 1867.</td>
</tr>
<tr>
<td>1867</td>
<td>Confederation of Canada was the process by which the British colonies of Canada, Nova</td>
</tr>
<tr>
<td></td>
<td>Scotia, and New Brunswick were federally united into one Dominion of Canada on July 1,</td>
</tr>
<tr>
<td></td>
<td>1867. Upon confederation Canada was divided into four provinces: Ontario, Quebec, Nova</td>
</tr>
<tr>
<td></td>
<td>Scotia, and New Brunswick.</td>
</tr>
<tr>
<td></td>
<td>Nova Scotian William Hall of the Royal Navy was only the 3rd person and the first Black</td>
</tr>
<tr>
<td></td>
<td>to receive the Victoria Cross at Shah Nujjiff near Lucknow, India, for his heroic actions;</td>
</tr>
<tr>
<td></td>
<td>Hall manned a 24-pounder cannon and single handedly held off enemy troops; during the</td>
</tr>
<tr>
<td></td>
<td>Crimean War, Hall served on H.M.S. Rodney and was decorated three times for bravery. In</td>
</tr>
<tr>
<td></td>
<td>2008 William Neilson Hall was declared a Person of National Historic Significance by the</td>
</tr>
<tr>
<td></td>
<td>Government of Canada.</td>
</tr>
<tr>
<td>1869</td>
<td>Mifflin Gibbs was elected to Victoria's municipal government; in 2009 Mifflin Wistar Gibbs</td>
</tr>
<tr>
<td></td>
<td>was declared a Person of National Historic Significance by the Government of Canada.</td>
</tr>
<tr>
<td>1872</td>
<td>Elijah McCoy invented the graphite lubricating cup for steam engines enabling Railway</td>
</tr>
<tr>
<td></td>
<td>scheduling. This resulted in people asking for the best patent calling it “The Real McCoy”</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1881</td>
<td>Anthony Wellington Banks was the first Black male police constable and game warden in Ontario appointed by S. S. McDonnell the Crown Attorney of Essex County. He was a school trustee in Colchester, Ontario</td>
</tr>
<tr>
<td>1882</td>
<td>John Ware, a former slave, introduced longhorn cattle into Canada and pioneered the development of the rodeo</td>
</tr>
<tr>
<td>1883</td>
<td>James L. Dunn unsuccessfully sued the Windsor Board of Education for the right to send his daughter Jane to a White school rather than to the Black school. Dunn Brothers, James and Robert, owned a varnish manufacturing company located on Goyeau Street in Windsor. The company and its formula was bought out by McDonald and White Varnish and Paint Company, which still exists today on Walker Road.</td>
</tr>
<tr>
<td>1886</td>
<td>Delos Rogest Davis, KC, teacher, fireman, Civil War veteran and lawyer (born 4 August 1846 in Maryland, died 13 April 1915 in Anderdon Township, ON). Davis was the second Black lawyer in Canada and the first Black person appointed to the King’s Counsel in all of the British Empire. After years of struggle against racist obstacles, on 15 November 1886, Davis was called to the Bar of Ontario. This was possible only because a special act of Provincial Parliament allowed him to write his professional examinations without having found a white lawyer with whom he could article (apprentice.) Davis established his practice in Amherstburg in 1887, and went on to specialize in criminal and municipal law.</td>
</tr>
<tr>
<td>1887</td>
<td>James L. Dunn became the first African Canadian elected to Windsor's Town Council</td>
</tr>
<tr>
<td>1888</td>
<td>Dean Wagner, rector of St. Alphonsus Parish in Windsor, sought funding to build an orphanage and day school for impoverished children of African descent. His project attracted the Religious Hospitallers of St. Joseph in Montreal, who agreed to join him as well as to build a hospital, which was known as Hotel Dieu de Saint Joseph and still exists as part of Windsor Regional Hospital.</td>
</tr>
<tr>
<td>1889</td>
<td>The 1889 session of the Masons' Grand Lodge in Windsor, June 19, 1889, set up the Order of the Eastern Star chapters (for women) in Ontario and Michigan.</td>
</tr>
<tr>
<td>1897</td>
<td>Robert L. Dunn ran for Mayor of Windsor, the first African Canadian to do so</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1900s</td>
<td>With the gradual integration of Windsor schools, Ethel Irene Dunn, Euphemia Moxley, and Ardella Walker were among the first African Canadian students to attend high school in Windsor, at Windsor Collegiate Institute (later Patterson Collegiate Institute)</td>
</tr>
<tr>
<td>1901</td>
<td>The Black population of Canada was 17,437. Haitians and Jamaicans were not included in this census figure.</td>
</tr>
<tr>
<td>1904</td>
<td>Birth of Charles Drew, African American doctor, and discoverer of a process for the storing of blood plasma studied at McGill University in Montreal, Quebec.</td>
</tr>
<tr>
<td>1905</td>
<td>The “Niagara Movement” started at a meeting on the Canadian side of Niagara Falls; it was headed by W. E. B. Du Bois, black American leader and writer, and demanded equality for Blacks in education, employment, justice and other areas. This meeting precipitated the NAACP. Cowboy John Ware died (famous black cowboy from western Canada)</td>
</tr>
<tr>
<td>1908-1911</td>
<td>Approximately 1,000 Blacks, mostly from Oklahoma, arrived on the Canadian Prairies</td>
</tr>
<tr>
<td>1909</td>
<td>Matthew Henson, great grandnephew of Josiah Henson, co-discovered the North Pole</td>
</tr>
<tr>
<td>1910</td>
<td>The Immigration Act of 1910 gave the Canadian government great power to select immigrants, and it used this power in racist ways to bar immigrants of African descent. Delos Rogest Davis became the first Black appointed King’s Counsel in Ontario and all of the British Commonwealth</td>
</tr>
<tr>
<td>1911</td>
<td>Canadian government deterred movement of Oklahoma African Americans to Alberta. There was a reported “Negro lynching” on the average of once every six days in the U.S.A., which created an atmosphere of fear for African Canadians. Canadian descendants of refugee slaves, some families having pioneered/settled in Canada for over 100 years, were offered citizenship by the Government.</td>
</tr>
<tr>
<td>1914</td>
<td>Blacks were initially rejected for service and told that “it is a White Man’s War.” African Canadians in St. John, New Brunswick, were refused admission to theatres and some bars. Because of their determination to fight for King and Country, African Canadians were among the first Canadian soldiers to leave for World War I.</td>
</tr>
<tr>
<td>1914-1918</td>
<td>African Canadians served in both segregated and non-segregated army units overseas.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1916</td>
<td>The No. 2 Construction Battalion was formed as a segregated unit to enlist Blacks from all over the world for service in the First World War and fought in Europe. Arthur Alexander of Buxton became a member of this Battalion.</td>
</tr>
<tr>
<td>1917</td>
<td>Citizens came to the aid of a group of Black soldiers when they were denied access to seating in a Windsor, Ontario, theatre</td>
</tr>
<tr>
<td>1919</td>
<td>The Brotherhood of Sleeping Car Porters was recognized by the Brotherhood of Railway Workers. Many Black men throughout Essex and Kent Counties purchased farms with the money made as Porters. Peter Davis of Dresden, Ontario, recounted finding a $100.00 bill tucked into a shoe he had shined as part of his duties in 1895. The Ku Klux Klan (KKK) moved into Canada and their efforts were concentrated in the four Western provinces and in Ontario. Many African Canadians were in a worse socio-economic position than their Canadian-born grandparents had been.</td>
</tr>
<tr>
<td>1920</td>
<td>Anti-Black sentiment in Canada was most intense during the first twenty years of this century. Between 1800 and 1920 a small number of Jamaicans and Barbadians immigrated as labourers to work in the Cape Breton and Sydney mines, otherwise from 1920 until the early 1960s immigration was virtually nonexistent.</td>
</tr>
<tr>
<td>1920s</td>
<td>Ada Kelly was the first woman of African Descent hired to teach in the Ontario Public School Board</td>
</tr>
<tr>
<td>1921</td>
<td>The first modern increase in the Black population in Canada was noted. Roland P. Henderson became the first inside clerk for Canada Post in Sandwich, ON.</td>
</tr>
<tr>
<td>1923</td>
<td>The Franklin versus Evans law case allowed African Canadians to be legally refused service in Canadian restaurants</td>
</tr>
<tr>
<td>1924</td>
<td>Civic-minded African Canadians led by James Jenkins of London, Ontario, and J. W. Montgomery of Toronto formed the Canadian League for the Advancement of Coloured People. Within two years, other Ontario branches were formed in Dresden, Brantford, Niagara Falls, and Toronto</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1927</td>
<td>Lawrence Samuel &quot;Larry&quot; Gains (12 December 1900 – 26 July 1983) was an African Canadian heavyweight boxer who was champion of the Dominion of Canada and the British Empire. One of the top heavyweights of his era, he was denied the opportunity to become World Champion due to the bar on black boxers competing for the title.</td>
</tr>
<tr>
<td>1929</td>
<td>The Central Citizens’ Association was established as Windsor’s first African Canadian civil rights organization. Its main successes through 1929 consisted of obtaining jobs for African Canadians in workplaces and sectors where African Canadians had not been hired before. Early presidents included businessman/former city councilor Robert L. Dunn and physician/multi-term school board trustee Dr. Henry D. Taylor.</td>
</tr>
<tr>
<td>1930</td>
<td>The KKK paraded openly in the streets of Oakville, Ontario. Nearly all Canadian newspapers scorned the Klan.</td>
</tr>
<tr>
<td>1930s-1960s</td>
<td>The Emancipation Celebration reached its zenith under the direction of Walter Perry and became known as “The Greatest Freedom Show on Earth”. An international event, the celebrations doubled the population of Windsor on August 1st weekend; people came from as far away as Japan. The parades marched up Ouellette Avenue for 2-3 hours. Many guest dignitaries, including Martin Luther King Jr. and Eleanor Roosevelt, appeared.</td>
</tr>
<tr>
<td>1932</td>
<td>Larry Gains, was announced “The Colored Heavyweight Champion of the World”.</td>
</tr>
<tr>
<td>1934</td>
<td>Mrs. L. Washington, Mrs. Kelly, Mrs G. Talbot, Mrs. (Dr.) O.P. Chatters and Mrs. P. Watkins-1957</td>
</tr>
<tr>
<td>1939-1945</td>
<td>Canadian Blacks enlisted in the armed forces during the Second World War despite discouragement.</td>
</tr>
<tr>
<td>1939</td>
<td>Black women supported the War effort, too. Cecilia Butler working in the John Inglis Company munitions plant in Toronto during the Second World War, December 1943.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1940s</td>
<td>Portia White, a Nova Scotian contralto and teacher became an international success. Ultimately she performed more than 100 concerts, including a command performance before Her Majesty Queen Elizabeth II.</td>
</tr>
<tr>
<td>1941</td>
<td>63% of Canada’s Blacks were urban dwellers African Canadian men were allowed to join the Royal Canadian Air Force.</td>
</tr>
<tr>
<td>1942</td>
<td>African American men were allowed to join the American Air Force; the group was named the “Tuskegee Airmen”. Some of their trainers were African Canadian Airmen. Alton Parker of Windsor became the first African Canadian police officer on the Windsor Police Force.</td>
</tr>
<tr>
<td>1944</td>
<td>Ontario passed the Racial Discrimination Act, which prohibited the publication or display of signs or symbols of racial, ethnic, or religious discrimination. Edward Guyan Henderson (1925-1944), RCAF, of Windsor, was the 1st African Canadian Airman killed while taking flight training during WWII.</td>
</tr>
<tr>
<td>1945</td>
<td>Jackie Robinson, an African American baseball player, signed to play with the Montreal Royals.</td>
</tr>
<tr>
<td>1947</td>
<td>The Windsor Interracial Council, later known as the Windsor Council on Group Relations, was established by Dr. J.R. Harrison, Lyle Talbot, Les Dickirson, and others, a small grassroots organization aiming to combat racism in every aspect of life with a “threelfold agenda of legislation, direct action, and education.” Members were made up of African Canadian residents as well as young labour activists of various backgrounds, Roman Catholic priests and laypeople, a Jewish rabbi and Jewish community leaders. In 1949 it changed its name to the Windsor Council on Group Relations. Successes included a 1947 comprehensive community audit revealing Windsor’s problems with racism and discrimination and a series of sit-ins and actions aimed at desegregating area restaurants, hotels and workplaces.</td>
</tr>
<tr>
<td>1950</td>
<td>James Watson became the first African Canadian City Solicitor for the City of Windsor</td>
</tr>
<tr>
<td>1951</td>
<td>The Negro Citizenship Committee, which sought to have Canada's racially discriminatory immigration laws overturned, was formed. Their lobbying led to reforms to Canada's Immigration Act, which changed the face of the country, ending preferential treatment of European immigrants.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>1952</td>
<td>Earl Walls of Maidstone Township (near Puce) became the first African Canadian heavyweight boxing title holder by defeating Vern Esco in Edmonton, Alberta; he was known as the “Hooded Terror.” <em>Earl Walls retired undefeated in 1955 at which time he was ranked third in the world and number one in the British Commonwealth. He was inducted into the Canadian Boxing Hall of Fame in 1978.</em></td>
</tr>
<tr>
<td>1953</td>
<td><em>The Canadian Negro</em>, a national newspaper, was established in Toronto</td>
</tr>
<tr>
<td>1954</td>
<td>Dresden, Ontario became the center of bitter racial controversy when African Canadians were refused service in public places. Civil rights activism combatting this discrimination led to the 1954 Fair Accommodation Practices Act, which stated that no one could deny a certain person or group the accommodation, services, or facilities usually available to members of the public. The Racial Discrimination Act of 1944, which had been largely ineffective, was repealed.</td>
</tr>
<tr>
<td>1955</td>
<td>The Brotherhood of Sleeping Car Porters won Blacks the right to be promoted to conductor.</td>
</tr>
<tr>
<td>1957</td>
<td>Earl Searles became one of British Columbia’s first black lawyers. Eugene Steele was Windsor’s first African Canadian firefighter</td>
</tr>
<tr>
<td>1958</td>
<td>Willie O’Ree became the first African Canadian to play hockey in the National Hockey League. African Canadian women were allowed to become Registered Nurses</td>
</tr>
<tr>
<td>1959</td>
<td>The great-great-granddaughter of Josiah Henson, Mrs. Barbara (Bruce) Carter, placed a wreath on the cenotaph honouring African Canadians who defended Canada during the War of 1812. Martin Luther King Jr. Civil Rights, Activist, came to the Emancipation Celebration in Windsor, ON, to discuss non-violent activism with local activists of the Windsor Council on Group Relations, including Louis Hall and Lyle Talbot</td>
</tr>
<tr>
<td>1960</td>
<td>Immigration from the Caribbean really began in significant numbers in the 1960s.</td>
</tr>
<tr>
<td>1961</td>
<td>Canadian government led efforts to exclude South Africa from the Commonwealth. The Ontario Human Rights Code was enacted. George Henderson became the first African Canadian City Planner for the City of Windsor.</td>
</tr>
</tbody>
</table>
Daniel G. Hill, an American born Black who moved to Canada in 1950, was an activist, promoted Civil Rights, and researched Black history while travelling throughout Canada. Mr. Hill donated much of his research material to the North American Black Historical Museum. He and his wife founded the Ontario Black History Society. He was made the first director of the Ontario Human Rights Commission.

Hill wrote The Freedom Seekers.

Bob Bowers was the first African Canadian announcer at CBE in Windsor hosting “Breakfast with Bob”; he also conducted a program of recorded jazz; he occasionally gave select young local African Canadian talent air time.

Ontario’s Leonard Braithwaite became the first African Canadian to be elected to a provincial legislature.

Many African Canadians participated in Martin Luther King's March on Washington.

In Ontario, segregated schools were legally abolished by an act of legislation. Members of the South Essex Coloured Community Association (SECCA), including Harvey and Vida Mulder, Morris Harding and George and Alvin McCurdy, fought vigorously to close the segregated SS#11 school which had a contaminated well.

Lincoln Alexander of Hamilton, Ontario became Canada’s first African Canadian Member of Parliament.

Melvin “Mac” Simpson, whose family had been in Canada since 1793, spearheaded his dream of a museum to educate society about the people of African origins and their role in nation building in the Americas. He, his wife Betty and 5 parishioners built an annex on the Nazrey A.M.E. Church to house the first museum.

Carrie Best and Viola Desmond were instrumental in lobbying the Nova Scotia government to repeal its segregation laws.

The KKK was said to be responsible for burning crosses in Amherstburg, Ontario.

Kwanzaa was created in 1965 by Maulana Karenga as the first specifically African-American holiday. Some African Canadians celebrate this tradition.

One of the last segregated schools in Ontario, S.S. #11 in Colchester South, Essex County, near Harrow, Ontario, closed. Teachers at that school included Dorothy Shadd Shreve, Beulah Harding Couzzens, Lois Smith Larkin, Wanda Mulder Shreve, and Hilda Carter Dungy.

Africville, a Black community in Nova Scotia was ordered destroyed by the City of Halifax.

Africville was demolished; garbage trucks were used to move residents.

The Detroit Riots lead to the cancellation of the annual Emancipation Celebration in Jackson Park.
The annual Emancipation Celebration in Windsor, Ontario, was relocated from its traditional downtown location reportedly, out of fear of race riots. The Emancipation Celebration was cancelled the year prior (1967) due to the Detroit Riots.

1968

The Honourable Lincoln MacCauley Alexander, PC CC Ont CD QC (January 21, 1922 – October 19, 2012), served in 1942 as a corporal and wireless operator in the Royal Canadian Air Force during the Second World War. While stationed in Vancouver, he was refused service at a bar because of his race, but a superior officer refused to take action. Of that incident, Alexander said: "...at that time they didn’t know how to deal with race relations of this sort of thing; they just turned a blind eye to it.” He attended Osgoode Hall Law School in Toronto and once protested the use of the "N-word" in a lecture. He graduated in 1953, became the first black Member of Parliament in the House of Commons, 1968-80s, was an observer to the United Nations in 1976 and 1978, and served as the first black federal Minister of Labour 1979-80. He was the first black Chair of the Worker’s Compensation Board, 1980 and the first black, and the 24th, Lieutenant-Governor of Ontario (1985 to 1991). He wrote an autobiography - Go to school, You’re a Little Black Boy.

1969

Canada’s first “Soul Food” restaurant, the “Underground Railroad,” opened in Toronto, Windsor Ontario’s Patterson Collegiate instituted a Black Studies course. Parent members responsible for implementing this course included Mrs. Peggy Allen, Mrs. Rosie Washington, and Mrs. Freida Steele.

1970

There are now more than 100,000 African-Canadians in Canada. The small percentage made progress difficult in civil rights matters.

1972

Rosemary Brown became a member of the British Columbia Legislature. She was the first known woman of African descent to be elected to public office in Canada.

1973

By 1973 West Indians accounted for almost 13 per cent of all immigration to Canada.
Sylvester Campbell, ballet dancer, starred at O’Keefe Centre, Toronto

1974

Dr. Monestime Saint Firmin was elected Mayor of Mattawa, Ontario, making him Canada's first African-Canadian Mayor

1976

Rev. Dr. Wilbur Howard became the first African Canadian moderator of the United Church of Canada
Kenneth B. Jacobs RCAF was promoted to Lieutenant Colonel in 1976 - the first Canadian of African descent to receive such an appointment. Lt. COL. Jacobs headed the social works department for the entire Canadian Military worldwide.

Glen Cook began Glen’s Moving and Storage, the only African Canadian Moving Company in Windsor affiliated with International Allied Van Lines.

1979-1984 Howard McCurdy served as an Alderman for the City of Windsor

1979 Lincoln Alexander, of Hamilton, Ontario, became Canada's first African-Canadian cabinet minister (Minister of Labour)

1981 The North American Black Historical Museum & Cultural Centre opened in Amherstburg, Ontario by co-founders Melvin “Mac” and Betty Simpson. Hundreds attended from across Canada and the U.S.A.

Fred Thomas, sports phenomenon, was inducted into the Essex County Hall of Fame

1984 Daurene Lewis became the first African-Canadian woman to be elected Mayor of a Canadian city (Annapolis Royal, Nova Scotia).

1984-1988 Howard McCurdy became the first African Canadian New Democratic Party Member of Parliament (MP), representing the riding of Windsor-Walkerville

1985 Lincoln Alexander became the first African-Canadian Governor of Ontario

Alvin Curling was elected to the Ontario legislature in the provincial election of 1985 as a Liberal. He was the first Black Canadian to hold a cabinet-level position in Ontario. In December 1995, he gained notoriety for his 18-hour filibuster-like protest against the Mike Harris government's Omnibus Bill 26. Curling was elected Speaker of the Legislature without opposition on November 19, 2003. The NABHM awarded him a lifetime achievement award. In 2014, he was made a Member of the Order of Ontario for having "played an important role in shaping government policy addressing youth violence"

The North American Black Historical Museum & Cultural Centre became the first African Canadian Museum granted membership and accreditation from the Ontario Museum Association making it a recognized Standardized Community Museum
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1989</td>
<td>Windsor's Dr. Howard McCurdy, MP for Windsor-St. Clair, sought the leadership of the New Democratic Party.</td>
</tr>
<tr>
<td>1990</td>
<td>Nelson Mandela, elected President of South Africa soon after being freed from Robin Island jail, visited Canada including Windsor.</td>
</tr>
<tr>
<td>1991</td>
<td>Ferguson Jenkins was the first Canadian inducted into the Baseball Hall of Fame in Cooperstown, New York. Over his 18 season professional career, he was a three-time All-Star selection and in 1971 won the <strong>Cy Young Award</strong> as the best pitcher in the National League. In 2011, Canada issued a commemorative postage stamp in Jenkins’ honor. His autobiography, <em>Ferguson Jenkins: The Quiet Winner</em> was published in 1975. The African Canadian Tour program, a partnership between Parks Canada and the National Parks System, was launched. The mandate was to partner with Black heritage sites and establish National Historic Sites for an international tour program.</td>
</tr>
<tr>
<td>1992</td>
<td>Justice Micheline A. Rawlins was the first African-Canadian woman to be appointed to the Ontario Provincial Court. African Canadian Heritage Tour launched. Signs promoting Black history site were erected on the Queen’s Highway for the first time in Canadian history. Elise Harding-Davis became the first African Canadian Curator of an Accredited museum in Canada.</td>
</tr>
<tr>
<td>1994</td>
<td>Fred Thomas was inducted into the Canadian Basketball Hall of Fame.</td>
</tr>
<tr>
<td>1995</td>
<td>Ron Jones became the highest ranking African Canadian officer on the Windsor Fire Department when he was named District Chief.</td>
</tr>
<tr>
<td>1996</td>
<td>Donovan Bailey of Oakville, Ontario, became the fastest man in the world by taking the 100 meter sprints, at the Atlanta Olympic Games, breaking both the Olympic and World records.</td>
</tr>
<tr>
<td>1997-2000</td>
<td>Wayne Hurst was elected the first African Canadian mayor of Amherstburg, Ontario as well as all of Southwestern Ontario.</td>
</tr>
<tr>
<td>2000</td>
<td>Following a $4,500,000.00 restoration, the Nazrey African Methodist Episcopal Church National Historic Site of Canada, part of the North American Black Historical Museum complex, reopened to the public on September 23 after a dedication ceremony and plaque unveiling by the National Historic Sites and Monuments Board marking its status as the first African Canadian National Historic Site in Canada’s history in 1999.</td>
</tr>
</tbody>
</table>
HERITAGE DESIGNATION of ESSEX COUNTY AFRICAN CANADIAN CEMETERIES BEGAN:

Nazrey African Episcopal Church National Historic Site of Canada Memorial Cemetery - Federal designation 1999

Shiloh Baptist Church Cemetery, 2005: Kingsville, ON-Municipal Heritage designation By-Law Number: 83-2005

Puce River Black Community Cemetery: Lakeshore ON-Provincial Heritage designation: Ontario Heritage Trust, 2007

Harrow British Methodist Episcopal Church Cemetery: Harrow, ON-Municipal Heritage designation, 2007

Puce Memorial Cemetery: Lakeshore, ON-Municipal Heritage designation, 2013

Historic Banwell Road Black Cemetery: Tecumseh, ON- Municipal designation as The Smith Cemetery-2013; Provincial designation: Ontario Heritage Trust, 2015

---

2001

On October 20, 2001, the Tower of Freedom Monument in Windsor was dedicated. It is one half of the only International Monument to the Underground Railroad with the other portion located in Hart Plaza, Detroit.

2002

Africville, the historic African Canadian settlement seized and demolished by the City of Halifax in the 1960s, is declared a National Historic Site

1st Annual McDougall Street Reunion was held at Wigle Park in Windsor.

Jamaican-Canadian Michael Lee-Chin, a philanthropist, made headlines when he donated $30 million to the Royal Ontario Museum.

2003

Shelley Harding-Smith, Canada’s first African Canadian female master electrician, was the first woman of African descent elected to the GECDSB (having been preceded by African Canadian males James L. Dunn, Robert L. Dunn, Dr. Henry D. Taylor, Michael Allen and Ron Jones)

2005

Windsor lawyer Lloyd Dean was appointed as Judge in Ontario Court of Justice and sits in both Criminal and Family Court in Windsor; he is the great grandson of Delos Rogest Davis, K.C.

2005

Michaelle Jean was sworn in as Canada's first Black Governor General
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>2007</td>
<td>David Watkins of Windsor received the <strong>Governor General’s Award for Excellence in Teaching Canadian History</strong>. His focus was Black Studies. Watkins teaches at Toronto’s Weston Collegiate Institute.</td>
</tr>
<tr>
<td>2009</td>
<td>Canada Post honours Abraham Doras Shadd and Rosemary Brown with postage stamps during Black History Month.</td>
</tr>
<tr>
<td>2009</td>
<td>Canada Post continues its Black History Month postage stamp tradition by honouring William Hall, V.C.</td>
</tr>
<tr>
<td>2010</td>
<td>City of Windsor proclaims the week of February 21-27 as James and Robert Dunn week in honour of Windsor’s first town councilors of African descent.</td>
</tr>
<tr>
<td>2010</td>
<td>The Province of Nova Scotia apologized and granted a pardon to Viola Desmond, a Black woman who was convicted for sitting in a Whites-only section of a movie theatre in 1946.</td>
</tr>
<tr>
<td>2010</td>
<td>Walkerville Collegiate Institute became the first secondary school within the Greater Essex County District School Board to offer a Ministry approved pilot African Studies course called &quot;The History of Africa and People of African Descent,&quot; featuring the rich history of Africa and the local history of the diverse Windsor and Essex County region.</td>
</tr>
<tr>
<td>2011</td>
<td>Canada Post continued its Black History Month stamp series by honouring Ferguson “Fergie” Jenkins, African Canadian baseball pitcher from Chatham, Ontario, the first Canadian to win the Cy Young Award, and Carrie Best, legendary Nova Scotia Black journalist, activist, and newspaper publisher. The Africville settlement, demolished and depopulated by the City of Halifax in the 1960s, was honoured with a park and the Seaview African United Baptist Church was rebuilt as a museum and interpretation centre.</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>2012</td>
<td>Canada Post honoured Viola Desmond and John Ware with postage stamps.</td>
</tr>
<tr>
<td>2013</td>
<td>Canada Post honoured Joe Fortes and Oliver Jones with a commemorative stamp.</td>
</tr>
<tr>
<td>2014</td>
<td>Michaëlle Jean, former refugee from Haiti who became Governor General of Canada, was elected the Secretary-General of the Organisation Internationale de la Francophonie, the first woman to hold the position, leading the global organization of French-speaking nations.</td>
</tr>
<tr>
<td>2014</td>
<td>Canada Post honoured Africville and Hogan’s Alley, two historic African Canadian settlements, with postage stamps</td>
</tr>
<tr>
<td>2015</td>
<td>Canada Post honoured Nelson Mandela with a postage stamp, a rare occurrence; he is the first foreigner of African descent to be featured on a Canadian postage stamp</td>
</tr>
<tr>
<td>2016</td>
<td>Mark Saunders became the first Black police chief in Canada when he was chosen to head the Toronto Police Service</td>
</tr>
<tr>
<td>2015</td>
<td>Canada Post honoured the No. 2 Construction Battalion. During WWI, African Canadians were refused enlistment into the Canadian military. In Nova Scotia, the No. 2 Construction Battalion, a segregated African Canadian unit, was formed by African Canadian volunteers. Many noteworthy efforts and achievements were made by African Canadians during WWI.</td>
</tr>
<tr>
<td>GRADE</td>
<td>TOPIC</td>
</tr>
<tr>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>1</td>
<td>Our Changing Roles and Responsibilities The Local Community</td>
</tr>
<tr>
<td></td>
<td><strong>AFRICAN-CANADIAN CONNECTIONS</strong></td>
</tr>
<tr>
<td></td>
<td>The students will:</td>
</tr>
<tr>
<td></td>
<td>- demonstrate an understanding that many community helpers are of African-Canadian descent</td>
</tr>
<tr>
<td></td>
<td>- experience community helpers that reflect the African-Canadian community</td>
</tr>
<tr>
<td>2</td>
<td>Changing Family and Community Traditions Global Communities</td>
</tr>
<tr>
<td></td>
<td><strong>AFRICAN-CANADIAN CONNECTIONS</strong></td>
</tr>
<tr>
<td></td>
<td>The students will:</td>
</tr>
<tr>
<td></td>
<td>- demonstrate the importance of the African-Canadian culture in our county (Emancipation Day, Black History Month, Kwanzaa, McDougall St. Reunion, North Buxton Homecoming)</td>
</tr>
<tr>
<td></td>
<td>- experience the rich oral African-Canadian culture (spirituals, legends, food, music, religion)</td>
</tr>
<tr>
<td>3</td>
<td>Communities in Canada, 1780-1850 Living and Working in Ontario</td>
</tr>
<tr>
<td></td>
<td><strong>AFRICAN-CANADIAN CONNECTIONS</strong></td>
</tr>
<tr>
<td></td>
<td>The students will:</td>
</tr>
<tr>
<td></td>
<td>- identify Africa as a country of origin of pioneers who settled in our area</td>
</tr>
<tr>
<td></td>
<td>- describe how African-Canadians came as Loyalists or slaves</td>
</tr>
<tr>
<td></td>
<td>- discuss the contributions of early African-Canadian pioneers (Henry Bibb, John Freeman Walls, Josiah Henson, Mary Ann Shadd, Harriet Tubman, John Ware, James L. Dunn, Robert Dunn)</td>
</tr>
<tr>
<td></td>
<td>- identify and trace the routes of the underground railroad</td>
</tr>
<tr>
<td></td>
<td>- describe the various roles and lifestyles of African-Canadians and the changes over time</td>
</tr>
<tr>
<td></td>
<td>- compare and contrast the lives of African-Canadian pioneers and present day children of similar ages</td>
</tr>
<tr>
<td>4</td>
<td>Early Societies, 3000 BCE-1500CE Living and Working in Ontario</td>
</tr>
<tr>
<td></td>
<td><strong>AFRICAN-CANADIAN CONNECTIONS</strong></td>
</tr>
<tr>
<td></td>
<td>The students will:</td>
</tr>
<tr>
<td></td>
<td>- identify some of the significant events that occurred during medieval times (Moors trading in Northern Africa and ancient civilizations and kingdoms during the medieval times in Africa)</td>
</tr>
<tr>
<td>5</td>
<td>First Nations and Europeans in New France and Early Canada</td>
</tr>
<tr>
<td></td>
<td><strong>AFRICAN-CANADIAN CONNECTIONS</strong></td>
</tr>
<tr>
<td></td>
<td>The students will:</td>
</tr>
<tr>
<td></td>
<td>- learn about exchanges of captives between First Nations and French and how it evolved into slavery, later including Africans as well</td>
</tr>
<tr>
<td></td>
<td>- explain what enslavement meant for people's lives</td>
</tr>
<tr>
<td></td>
<td>The Role of Government and Responsible Citizenship</td>
</tr>
<tr>
<td></td>
<td><strong>AFRICAN-CANADIAN CONNECTIONS</strong></td>
</tr>
<tr>
<td></td>
<td>The students will:</td>
</tr>
<tr>
<td></td>
<td>- identify early African-Canadian Members of Parliament</td>
</tr>
<tr>
<td></td>
<td>- identify current local African-Canadian political leaders</td>
</tr>
<tr>
<td></td>
<td>- demonstrate an understanding of how African-Canadians became Canadian citizens</td>
</tr>
</tbody>
</table>
| 6 | Communities in Canada Past and Present | Students will:  
• assess contributions of various African Canadians from past to present |
| 7 | New France and British North America, 1713-1800 | The students will:  
• describe the individuals of African descent who took part in the Loyalist migration  
• define slavery  
• explain how and when slavery was abolished in the British Empire  
• explain Canada’s involvement in the “underground railroad”  
• trace the historical development of our community and the African-Canadian contributions to it |
| 8 | Canada – 1800 - 1850: Conflict and Challenges | The students will:  
• analyse some of the challenges facing African Canadians in Canada between 1800 and 1850  
• identify key political and legal changes that occurred in and/or affected Canada during this period  
• identify factors leading to some key events and/or trends that occurred in and/or affected Canada between 1800 and 1850 |
| 8 | Creating Canada, 1850-1890 | The students will:  
• analyse some of the actions taken by African Canadians in Canada between 1850-1890  
• gather and organize information and evidence about perspectives of African Canadians on some significant events, developments and/or issues that affected Canada and/or Canadians during this period.  
• Identify key political and legal changes that occurred in and/or affected Canada during this period  
• demonstrate an understanding of the diverse groups and individuals who contributed to the formation and growth of Canada  
• identify recent African-Canadian contributions and developments in Confederation |
| 8 | 1890-1914: A Changing Society | The students will:  
• demonstrate an understanding of how African-Canadians have contributed to the historical, cultural and economic development of Canada and our community |
A. HERITAGE AND IDENTITY: OUR CHANGING ROLES AND RESPONSIBILITY

Overall Expectations:

A1. Application: describe some of the ways in which people’s roles, relationships, and responsibilities relate to who they are and what their situation is, and how and why changes in circumstances might affect people’s roles, relationships, and responsibilities as well as their sense of self (FOCUS ON: Continuity and Change)

A2. Inquiry: use the social studies inquiry process to investigate some aspects of the interrelationship between their identity/sense of self, their different roles, relationships, and responsibilities, and various situations in their daily lives (FOCUS ON: Interrelationships)

A3. Understanding Context: demonstrate an understanding that they and other people have different roles, relationships, and responsibilities, and that all people should be treated with respect, regardless of their roles, relationships, and responsibilities (FOCUS ON: Significance)

A3 Understanding Context: Roles, Relationships, and Respect

Specific Expectations:

A3.2 identify some of the significant people, places, and things in their life, including their life in the community (e.g., people: parent, teacher, Elder, doctor; places: school, friends’ homes, the library, parks or playgrounds, their place of worship; things: pets, culturally specific items in their home, toys and comfort items), and describe their purpose or the role they have.

Sample questions: “What is the purpose of our school?” “What role does your doctor play in your life?” “What role does an Elder play in your community?”

B. PEOPLE AND ENVIRONMENTS: THE LOCAL COMMUNITY

Overall Expectations:

B1. Application: describe some aspects of the interrelationship between people and the natural and built features of their community, with a focus on how the features of and services in the community meet people’s needs (FOCUS ON: Interrelationships)

B2. Inquiry: use the social studies inquiry process to investigate some aspects of the interrelationship between people and different natural and built features of their local community, with a focus on significant short- and long-term effects of this interrelationship (FOCUS ON: Cause and Consequence)

B3. Understanding Context: describe significant aspects of their community, with reference to different areas, services, and natural and built features, demonstrating an understanding of some basic ways of describing location and measuring distance (FOCUS ON: Significance; Patterns and Trends)
**Specific Expectations:**

<table>
<thead>
<tr>
<th>B1.1 describe some of the ways in which people make use of natural and built features of, and human services in, the local community to meet their needs, and what might happen if these features/services did not exist</th>
</tr>
</thead>
</table>

**Sample questions:** “Where does your family go to buy food? What might happen if the store (farmers’ market, farm) were no longer there?” “Who uses the local park? Why do they use it? Is there anywhere else these activities could take place if the park weren’t there?” “How would you feel if the playground were torn down?”

Student talk: “I like playing on the swings. I would be sad if they were not there. The other park is far away, so I wouldn’t be able to go there much.”

Teachers must be cognizant of, and make their students aware of the fact that many African-Canadians play important roles as community helpers. Classroom discussions and displayed posters should reflect the community presence of African-Canadians.

Teachers may invite community helpers into the classroom as guest speakers to discuss their various roles or plan field trips so that students are able to witness these community helpers in action. It is expected that a fair representation of African-Canadian community helpers will be represented with guest speakers and on field trips.

**Profile of Rose Fortune**

Rose Fortune was born in Virginia in the year 1774, and settled in Nova Scotia with her Black Loyalist refugee parents in 1783, at the age of ten. She was one of Annapolis Royal's most notable figures during the first half of the 19th century. A well-known image of her from a watercolour of about 1830 depicts her in middle age. Wearing men's boots, a man's overcoat over a dress and apron, and a straw hat on top of the lace cap tied under her chin, she carries a straw basket, and is every bit the picture of firm resolve.

Rose's strong sense of character elevated her to a special position within her community. By the time her portrait was painted, Rose had carved for herself a role as a luggage carrier. Using a wheelbarrow, she made collections and deliveries between the town's busy wharves and hotels. She protected her business vigorously, and any individuals attempting to infringe upon her monopoly were severely chastised. In the process, Rose appointed herself a policewoman or "sheriff", imposed curfews, and enforced them by going around the town each night sending those who violated curfew to their homes. She was deeply concerned for children and ensured that they did not hang out in the streets at night. She is credited as the first known female police officer in Canada.

Rose Fortune was a pioneer of her time, achieving many firsts during a period that did not afford equal rights to Blacks and females. By using her initiative and business sense to establish her own company and care for her community, she became a role model for many Blacks and women who came after her.
According to many sources, Rose Fortune died in 1864. Today, she is remembered for her diligence, strength of character, and determination. She exemplifies the definition of a community helper, serving as a police officer and business woman, and always looking out for the best interests of the members of her community.

For further information, please visit: http://www.annapolisheritagesociety.com/history-pers-fortune.html

**Suggested Activities:**

1. Teachers can invite African-Canadian community helpers into the classroom to deliver a presentation to the students. Guests can discuss their lives, education, and careers. Each student will be expected to ask at least one question to the guest speaker, which they will prepare in advance.

2. If there are any local Black organizations collecting clothing and/or food to help Windsorites in need, the class could participate in this event (e.g. Men United for God Clothing and Food Bank).

3. Students could attend an event being sponsored by a local Black organization, such as a book sale being sponsored by the Northstar Cultural Community Centre.

4. Students can make a class book of community helpers. Each student will choose a community helper (firefighter, police officer, mail carrier, etc.) and they will be expected to draw a picture and orally explain the role and responsibility of that person. Students are encouraged to draw pictures that reflect the cultural diversity of our community.

5. The class can host a "Community Helper Career Fair." Community helpers who reflect the cultural diversity of our community will be invited to participate. Each community helper will set up a station and students will be divided into small groups and will rotate between stations every ten-fifteen minutes. Community helpers will discuss their jobs and answer questions from the students.

6. The teacher will share the story of Rose Fortune with the students. Students will develop a list of adjectives to describe Rose Fortune and explain the reason for choosing such adjectives. Students will create a poster of Rose Fortune based on the story.

**C. POSSIBLE GUEST SPEAKERS**
See Resource People/Guest Speaker Section for contact information

**D. FIELD TRIPS**
(See Field Trip Section for site description and contact information)

<table>
<thead>
<tr>
<th>Alton Parker Park</th>
<th>Old Sandwich Walking Tour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sandwich First Baptist Church</td>
<td>Women's Enterprise Skills Training</td>
</tr>
<tr>
<td>Tower of Freedom Monument</td>
<td>Windsor Women Working with Immigrant Women</td>
</tr>
<tr>
<td>North American Black Historical Museum and Cultural Centre</td>
<td></td>
</tr>
</tbody>
</table>
Overall Expectations:

**A1. Application:** compare some significant traditions and celebrations among diverse groups and at different times, and identify some of the reasons for changes in these traditions/celebrations (FOCUS ON: Perspective; Cause and Consequence)

**A2. Inquiry:** use the social studies inquiry process to investigate some of the past and present traditions and celebrations within their own family and the communities to which they belong (FOCUS ON: Continuity and Change)

**A3. Understanding Context:** describe some of the major groups in their community, including different types of families, and some of the ways in which traditions

Specific Expectations:

A1.2 compare their family’s structure and some of their traditions and celebrations with those of their peers’ families (e.g., traditions/celebrations related to rites of passage, holidays, foods)

**Student talk:** “I sometimes stay with my dad and other times I stay with my mom. Who do you live with?” “My big sister had her bat mitzvah last month. Someday I will do that too. When you get older, will you do something like that or something different?” “My grandmother always makes kheer for Eid. Does your family have special food for holidays?” “My family went to see the dragon dance on Chinese New Year. What do you do for the New Year?”

In the study of Traditions and Celebrations, it is important to highlight local African-Canadian celebrations and cultural contributions. African-Canadians have made numerous contributions locally, provincially and federally to the Canadian culture. African-Canadians have a rich culture and a number of local community celebrations have resulted from a response to their environment.

**Emancipation Day**
On August 1, 1834, slavery was banned throughout the British Empire, including British North America. Across the British colonies, people of African descent began to celebrate August 1st as a very meaningful community holiday. Today, annual celebrations continue in such diverse forms as the Caribana Festival in Toronto and the annual Emancipation Festivals in Owen Sound and in Windsor. In 1932, a Windsor resident named Walter Perry, who eventually became known as "Mr. Emancipation," organized the first Emancipation Celebration in Windsor called "The Greatest Freedom Show on Earth." This four-day event consisted of musical concerts, feasts, beauty pageants, talent shows and parades, all paying tribute to the richness of the African-Canadian experience. It took place at Jackson Park in Windsor, Ontario. Eventually it was relocated to MicMac Park. Thousands of local African-Canadians from Windsor, Chatham, Amherstburg, North Buxton and the United States attended the event annually.
Notable individuals who participated in the Emancipation Celebration included:

- Martin Luther King Jr., a 27 year old Baptist minister who later became the Father of the American Civil rights movement
- Mary McLeod Bethune, a civil rights pioneer and one-time advisor to President
- Eleanor Roosevelt, U.S. First Lady
- Adam Clayton Powell, U. S. Congressman
- W.C. Handy, composer
- Jesse Owens, Olympic athlete
- Dorothy Dandridge, actress
- Diana Ross and the Supremes, entertainers
- Stevie Wonder, entertainer and composer

After a hiatus of several years, the annual Emancipation Celebration resumed in 2008 and has taken place at the riverfront. Participants enjoy music, dance and food in celebration of freedom.

For further information on local Emancipation day celebrations, please visit:
http://emancipationday.ca

Suggested Activity:

1. Students will learn songs that celebrate freedom. Please visit the following website for freedom songs:
   http://cocojams2.blogspot.ca/2014/10/introducing-cocojams2-offshoot-of.html

**Black History Month**

Every year during the month of February, Canada celebrates Black History Month. Canadians are invited to participate in festivities and events that recognize the legacy of Black Canadians, past and present. This month is a time to learn about the African-Canadian experience and to celebrate the numerous achievements and contributions of Black Canadians who have helped Canada develop into the prosperous country it is today.

In December 1995, the House of Commons officially recognized February as Black History Month, following a motion introduced by the Honourable Jean Augustine, the first Black Canadian female elected to Parliament. In February 2008, Senator Donald Oliver, the first Black Canadian male appointed to the Senate, introduced a motion to have the Senate officially recognize February as Black History Month. It received unanimous approval and was adopted in March 2008. This completed Canada's parliamentary position on Black History Month.

For further information, please visit:

Suggested Activities:

1. The class will create a Black History Month bulletin board. Each student will be responsible for contributing an article, a poster, a photograph, an image, a poem, a song, a map, a drawing, or vocabulary terms related to Black History Month, to the bulletin board.
2. Teachers will read a Black History fact each day. Please visit the following websites for fact ideas: http://blackhistorycanada.ca

3. The class will present a Black History Month assembly to the school, focusing on traditions and celebrations.

4. Students will discharge a library book related to the current unit of study.

5. The Early Literacy Teacher could select books related to Black History Month to read to students during the month of February.


7. Each student will receive twenty-eight small sheets of paper. Each paper will have a number on it, from 1-28. Students will be required to glue the sheets onto construction paper, in sequence, in order to create their own calendar for the month of February.

Kwanzaa
Kwanzaa is a unique African-American celebration that focuses on the traditional African values of family, community responsibility, commerce and self-improvement. It is celebrated primarily by African-Americans; however, some African-Canadians in our area celebrate Kwanzaa from December 26 to January 1. Kwanzaa, in the African language Kiswahili, means “first fruits of the harvest.” It models itself on the various African first fruits or harvest principles, and as such, is a time of Thanksgiving.

Each day of Kwanzaa is named after one of 7 principles:

- Umoja (OO-MO-JAH): unity
- Kugichagulia (KOO-GEH-CHA-GOO-LEE-YAH): self-determination
- Ujima (OO-GEE-MAH): working together and taking responsibility for the problems that afflict Black families and communities
- Ujamaa (OO-JAH-MAH): building co-operative economics
- Nia (NEE-YAH): purpose
- Kuumba (KOO-OOM-BAH): creativity
- Imani (EE-MAH-NEE): faith

There are also 7 symbols of Kwanzaa:

- The Mkeka: a placemat made of straw or fabric to represent the foundation of history and traditions.
- The Mazao: crops (fruits and vegetables) to represent the earth’s fertility and abundance.
- The Muhindi or Vibunzi: ears of corn to represent growth, life and prosperity and the number of children in the household.
• The Kikombe cha umoja: a cup to represent unity of the community.
• The Kinara: a candle holder, with 7 candles to represent the 7 principles of Kwanzaa, placed in the middle of a table.
• The Mishumaa saba: the seven candles (one black, three red, three green), representing each principle and day of Kwanzaa. The black candle in the middle of the Kinara represents the black faces of the Africans and Africa’s descended peoples. The three red candles, to the left of the black candle, symbolize the blood and energy of Africans. The three green candles, to the right of the black candle, symbolize hope and love.
• The Zawadi: gifts given to children on the day of faith (Imani). It is encouraged that the gifts be home made to express creativity (Kuumba), working together and taking responsibility (Ujima).

Suggested Activities:

1. KWL Chart - Students will share what they already know about Kwanzaa, what they want to know, and what they have learned. Responses can be shared on chart paper.

2. Students will create a traditional Kwanzaa recipe. For recipes, please visit: http://members.tripod.com/~Nancy_J/kwanzaa.htm

3. Students will create a Mkeka placemat for Kwanzaa. The following website contains a lesson plan and images related to this art project: http://www.enchantedlearning.com/crafts/kwanza/placemat/

4. Students will create a Kinara. The following website contains instructions: http://www.crayola.com/crafts/detail/folded-paper-kwanzaa-kinara-craft/ Students will also be required to explain the seven principles of Kwanzaa in their own words.

5. Students will read one or books about Kwanzaa. Most school libraries carry books on this topic.

McDougall Street Reunion
In 1998, a group of former residents of the “McDougall Street Corridor” in Windsor canvassed current and former area residents to determine the level of interest in holding a neighbourhood reunion for local African-Canadians who grew up in that area. There was a strong desire expressed not only for a reunion, but also for the need of an African-Canadian community centre.

Traditionally, that area of the city (including Goyeau Street, Windsor Avenue, Mercer Street, Highland Avenue) has been the core of the African-Canadian community which has grown into a vibrant thread within the tapestry of Windsor’s diverse multicultural community.

In 2003, a revival of this group instituted a preliminary survey to assess the depth of community commitment for the revival of this concept. A reoccurring notion expressed by many people was for the recognition of the uniqueness of this neighbourhood as the hub of the African-Canadian community since the late 1800’s until the present day. Both current and former residents
indicated that a community centre should be created in the vicinity of the McDougall Street Corridor to commemorate the pivotal roles of local African-Canadians to the history of Windsor.

The first celebration of the McDougall Street Reunion took place during the second weekend of August, 2003. This celebration brought together people who had a familiarity with that unique neighbourhood. Events included a picnic, a family swim, a talent show and children’s activities.

**North Buxton Homecoming**

North Buxton, Ontario was one of the earliest and most successful African-Canadian settlements in Canada. Enslaved Africans fled to Buxton from the United States to escape slavery. Buxton was composed of 9,000 acres and was divided into 50 acre lots which were sold for $2.50 each. The lots were sold to Blacks only.

Every year, a three-day celebration takes place during Labour Day weekend in Buxton. This celebration is called the North Buxton Homecoming. Thousands of people participate in the annual event which is one of the most popular among African-Canadian locals. Numerous Canadians and Americans, of all heritages, come to Buxton to participate in this celebration that has been held continuously since 1924. Events that take place during the Homecoming celebration include parades, family reunions, sports tournaments, reenactments of historical events, recreational activities, museum tours and the sharing of food.

**Suggested Activities:**

1. Students will compare the similarities and differences of various celebrations/traditions celebrated during the winter months (Christmas, Kwanzaa, Hanukkah, Eid Ul-Adha, Boxing Day, Chinese New Year, etc.).

2. Students will visit the Buxton National Historic Site and Museum in North Buxton, Ontario. Please visit the following website for further information on the school programs offered by the Buxton National Historic Site and Museum: [http://www.buxtonmuseum.com/school/sch-main.html](http://www.buxtonmuseum.com/school/sch-main.html)

**A. PEOPLE AND ENVIRONMENTS: GLOBAL COMMUNITIES**

**Overall Expectations:**

<table>
<thead>
<tr>
<th>B1. Application:</th>
<th>describe some similarities and differences in the ways in which people in two or more communities in different parts of the world meet their needs and have adapted to the location, climate, and physical features of their regions (FOCUS ON: Cause and Consequence)</th>
</tr>
</thead>
<tbody>
<tr>
<td>B2. Inquiry:</td>
<td>use the social studies inquiry process to investigate aspects of the interrelationship between the natural environment, including the climate, of selected communities and the ways in which people in those communities live (FOCUS ON: Interrelationships; Patterns and Trends)</td>
</tr>
<tr>
<td>B3. Understanding Context:</td>
<td>identify and locate various physical features and selected communities around the world, and describe some aspects of people’s ways of life in those communities (FOCUS ON: Significance)</td>
</tr>
</tbody>
</table>
B3. Understanding Context: Physical Features and Communities

Specific Expectations:

B3.7 describe selected communities around the world, with reference to their major physical features, wildlife, and some aspects of their culture (e.g., physical features such as mountains, lakes, rivers; native animals; cultural practices related to food, clothing, recreation, the arts)

Student talk: “In Canada, the land is mostly flat in Saskatchewan, but there are mountains in British Columbia. The Great Lakes are in Ontario. Canada has oceans on the east, west, and north.” “The Amazon is a very long river in Brazil. There are jungles near it. The river has fish that can eat animals. There are very big snakes, too.” “I like African masks. They are carved out of wood. I saw a picture of masks from Asia. They were painted different colours.”

Spirituals
Music has always played an important role in the lives of people of African descent. On plantations in the southern U.S., after being forcibly converted to Christianity, enslaved Africans created a unique form of musical expression, the spiritual, to remind themselves of key information from the Christian scriptures, to offer comfort and relief as they performed monotonous and painful labour in the fields or elsewhere, to remind themselves that they were not alone in their suffering, or to plead with God to relieve them of their plight, whether in this world or in the next. Sometimes, the songs contained secret, coded messages which told fellow slaves about the Underground Railroad or which relayed information about upcoming plans for escape.

In keeping with musical traditions in certain parts of Africa, spirituals were typically monophonic songs (having a single melodic line without accompaniment) and many of them contained coded references to freedom. They were also used to express personal feelings and as a way to pass secret messages. For example, “Follow the Drinking Gourd” was a secret map song suggesting that people could follow the Big Dipper as they headed northward. The drinking gourd refers to the Big Dipper which points to the North Star. Other examples of songs which contained important messages for enslaved Africans who were contemplating an escape included "Wade in the Water", "Steal Away", "Oh, Sweet Canaan", and "Swing Low, Sweet Chariot". These songs were oral traditions that were passed down from one generation to the next. They were not written down until the late 1800s but many of them still exist today.
Follow the Drinking Gourd

When the sun comes back,  
and the first Quail calls,  
Follow the drinking gourd,  
For the old man is waiting  
for to carry you to freedom  
If you follow the drinking gourd.

Chorus:  
Follow the drinking gourd,  
Follow the drinking gourd,  
For the old man is waiting  
for to carry you to freedom  
If you follow the drinking gourd.

The riverbank will make a very good road,  
The dead trees show you the way.  
Left foot, peg foot traveling on,  
Following the drinking gourd.

The river ends between two hills,  
Follow the drinking gourd,  
There's another river on the other side,  
Follow the drinking gourd.

When the great big river meets the little river,  
Follow the drinking gourd.  
For the old man is waiting  
for to carry you to freedom  
If you follow the drinking gourd.

For further information on spirituals, please visit: http://www.negrospirituals.com/

Suggested Activities:

Students will learn the lyrics to a spiritual. Students will also choreograph dance moves or create tableaux based on the lyrics.  
Print the lyrics to a spiritual two times. On the second version, erase some of the words featured in the song. Students will be required to use a thesaurus and dictionary in order to replace the missing word. Their final songs will be presented to the class.  
Students will compare and contrast two spirituals.
**African-Canadian Legends**

A legend is an unverified story that is handed down from earlier times, especially those that are believed to be historical. There are several African-Canadian legends that have been passed down from one generation to the next.

In particular there are many African legends about quilts that are a mixture of fact and myth. The oral tradition may not give us absolutely accurate information but it often reflects a greater truth. There are intriguing stories of how quilts were used to help the slaves escape through the Underground Railroad. A Log Cabin quilt hanging in a window with a black center for the chimney hole was said to indicate a safe house. Underground Railroad quilts, a variation of Jacob's Ladder, were said to give clues as to the safe path to freedom.

**Suggested Activities:**

1. Each student will receive a small piece of white paper (4x4 inches), which will represent their patch on the classroom quilt. On the paper, they will add images and illustrations which will include modern day clues for Black men and women who are fleeing to freedom in Canada via the Underground Railroad. For example, students may draw the maple leaf, a map, or anything else that reminds them of Canada. Their patches are aimed at helping the fleeing slaves find Canada. Once complete, the patches will be glued onto colourful bristol board, connected, and laminated to be displayed in the classroom.

2. Teachers may wish to invite a person from the “Resource People/Guest Speaker” list to discuss some of these legends with students.

3. Read books that highlight such legends many of which are found in all GECDSB libraries. These include *Sweet Clara and the Freedom Quilt* by Deborah Hopkinson and *Under the Quilt of Night* by Deborah Hopkinson.

**African-Canadian Food or Soul Food**

Prior to their arrival and enslavement in the Americas, Africans lived and flourished on the continent of Africa where their diet was primarily a vegetarian diet. A typical African meal consisted of okra, peppers, rice, milk, couscous, leafy vegetables, and occasionally poultry.

Upon their arrival to North America, the newly enslaved Africans had to adjust their eating habits to their new environment. The Africans were considered to be sub-human and were given the leftovers from their owners. Through necessity and ingenuity, the Africans adapted to the foods of their new land and created the foundations of what is known as soul food. Their new diet consisted of turnips, beets, greens (dandelion, collards, kale, cress, and mustard), corn meal, pig’s feet, ham hocks, chitlins, pig ears, hog jowl, and black molasses. From these simple ingredients, enslaved individuals created succulent and comforting meals.

The diet on slave plantations further evolved when slaves entered the plantation houses as cooks. With an array of new ingredients, the cooks would make new and delectable foods. Fried chicken began to appear on the tables along with sweet potatoes. Regional foods like apples,
peaches, berries, nuts, and grains, soon became puddings and pies. Opossum was the meat of choice.

Soon their cuisine became known as “good times” food. After long hours of working in the fields, the evening meal was a time for families to get together. The big pots of food became a meal for both body and soul, thus explaining the use of the term "soul food".

When enslaved individuals escaped the tyranny of the plantation system, many followed routes to Canada and a new tradition in soul food began. One of the earliest Black settlements in North Buxton Ontario became home to hundreds of fugitive slaves. It was here that they purchased land and were able to produce crops such as hay, oats, potatoes, and turnips. In 1855, landowners began raising cattle, oxen, horses, sheep, and hogs. On the farm, they had sweet butter and fresh milk available. They also had staples such as geese, chicken, ducks, turnips, and cabbage. They would seasonally supplement their diet with deer, raccoon, squirrels, wild turkey, woodpeckers, plums, crabapples, and gooseberries.

Throughout the entire evolution of soul food, Black cuisine was wholesome, comforting food that used everything available. Nothing was ever wasted in the Black kitchen; leftover rice became rice pudding, leftover bread became bread pudding.

Suggested Activities:

1. Students will host an African-Canadian potluck at school.

2. Students will visit a local restaurant which offers African-Canadian foods, such as Smoke and Spice on Ottawa Street.

3. Students will bake corn bread and make fresh-squeezed lemonade, both a popular food and drink during the era of slavery. For soul food recipes, please visit: http://www.soulfoodcookbook.com/

4. If the teacher desires to incorporate the cuisines of other African Diaspora regions, such as the African continent or the Caribbean, students may visit www.africaguide.com/cooking or http://www.caribbeanchoice.com/recipes/main.asp for recipes.

Alternatively, one could request a food presentation from chefs employed by one of the following Windsor restaurants, or others: Paulette's Island Palace, The Poreous Sylverspoon, Marathon World Cuisine Ethiopian Restaurant, the East African and Asian Restaurant, or Testa Congolese and African Restaurant.

African-Canadian Performing Arts
Leslie McCurdy is a playwright and performance artist from the Windsor area who starred in The Wiz on Broadway. She is an actor, dancer, choreographer, and singer who performs both in Canada and the United States. As a teacher, Ms. McCurdy has been instrumental in creating high quality performance arts activities for children of all ages. Her one-woman show, Things My Fore-Sisters Saw, based on four significant African-Canadian women, was featured on the Bravo
Canada Network. Another one-woman show, The Spirit of Harriet Tubman is based on the life and experiences of Harriet Tubman, an Underground Railroad heroine. Ms. McCurdy has adapted her one-woman show for students in the primary grades, called Harriet is My Hero. Her shows are available for performances in Windsor. For more information visit www.lesliemccurdy.ca

Jim Walls, a former elementary school principal in Windsor, is a musician who has influenced the Windsor music scene for the past 30 years. He began learning to play the piano when he was in grade 5 at Dougall Public school, where he would get up for 7 a.m. lessons twice a week. Mr. Walls was a member of Music Express in which he sang and played saxophone and he also played the piano for the Puce Baptist Church.

Tamia Washington Hill is a Windsor-born international singing star. She is the most recognized name to graduate from Walkerville Collegiate Institute's Centre for the Creative Arts. Her debut record in 1998 was produced by Quincy Jones. Her music has earned four Grammy nominations, a Soul Train Music Award nomination, and an Image Award from the National Association for the Advancement of Colored People (NAACP). In November 2002, Tamia was honoured with a star on Windsor’s Walk of Fame.

Johnnie Chase was born in Windsor but now resides in Toronto. He is a graduate of both St. Clair College and Niagara College in Advanced Technical Theatre Arts. He eventually made a transition into acting and music. Recognizable as host of the ever popular children’s tv classic The Polka Dot Door, Mr. Chase can be seen making guest appearances in many ‘Made for TV’ movies, television series and on the big screen in Canada, the United States and overseas.

Christian Vincent is a dancer, choreographer and actor who was born and raised in Windsor. He received a BFA at Butler University and now resides in Los Angeles. He has toured and performed with artists as wide-ranging as Britney Spears, Prince, Shakira, Ricky Martin, Macy Gray, Ashanti, and Madonna--for whose Drowned World Tour he was dance captain and appeared in her "Don't Tell Me" video. Vincent has appeared in several feature films and television series including a starring role in the sitcom "Noah's Arc" and has choreographed numerous commercials as well as films including the recent "500 Days of Summer." Please visit www.christianvincentonline.com for more information.

**Suggested Activities:**

1. Teachers will invite a local Black performer (theatre company, dance troupe, musical group) into the classroom to perform or deliver a lesson which reflects African-Canadian heritage. Students will then participate in a Drama and Dance group activity.

**African-Canadian Religion**

Religion was a very important part of the African-Canadian pioneer experience because the church had been the only social organization in which slave owners had allowed slaves to participate freely. When individuals of African descent first arrived in Ontario, they were not numerous or prosperous enough to build their own churches, so they attended White churches. However, often they were subjected to oppressive conditions within White churches, such as
having to sit in segregated areas. As African-Canadian communities emerged from the 1820s onward, so did the African-Canadian churches. During pioneer times, the majority of African-Canadians were Baptist or Methodist. From the Black churches often came leaders of the African-Canadian community.

**Suggested Activity:**

1. Students will visit Sandwich First Baptist Church located on Peter Street in Windsor, Ontario or The Nazrey African Methodist Episcopal Church located in Amherstburg, Ontario.

C. Possible Guest Speakers:
   (See Resource People/Guest Speaker Section for contact information)

D. Field Trips:
   (See Field Trip Section for site description and contact information)

   John Freeman Walls Historic Site and Underground Railroad Museum
   North American Black Historical Museum and Cultural Centre
   The Nazrey African Methodist Episcopal Church
   Old Sandwich Walking Tour
   Sandwich First Baptist Church
   Tower of Freedom Monument
Overall Expectations:

A1. Application: compare ways of life among some specific groups in Canada around the beginning of the nineteenth century, and describe some of the changes between that era and the present day (FOCUS ON: Continuity and Change; Perspective)

A2. Inquiry: use the social studies inquiry process to investigate some of the major challenges that different groups and communities faced in Canada from around 1780 to 1850, and key measures taken to address these challenges (FOCUS ON: Significance; Cause and Consequence)

A3. Understanding Context: identify some of the communities in Canada around the beginning of the nineteenth century, and describe their relationships to the land and to each other (FOCUS ON: Interrelationships)

In the study of Early Settlements in Upper Canada, it is important to recognize African-Canadians as pioneer settlers in Essex County. The uniqueness of their pioneer lifestyles and experiences should be highlighted and contrasted with the lives of other local pioneers.

A1. Application: Life in Canada – Then and Now

Specific Expectations:

A1.1 describe some of the similarities and differences in various aspects of everyday life (e.g., housing, clothing, food, religious/spiritual practices, work, recreation, the role of children) of selected groups living in Canada between 1780 and 1850 (e.g., First Nations, Métis, French, British, Black people; men and women; slaves, indentured servants, habitants, seigneurs, farmers; people from different classes)

Sample questions: “What were some differences in the ways First Nations and settlers viewed childhood?” “In what ways might the life of a farmer on a seigneurie in Lower Canada have differed from that of a farmer in Upper Canada? In what ways were the lives of these people similar?”

Student talk: “The Wendat lived in large villages while the Anishnawbe lived in small groups of only a few homes. The Anishnawbe moved each season; the Wendat did not

Hotel-Dieu Hospital

In 1887, Father Dean T. Wagner, pastor of St. Alphonsus Church in Windsor, was concerned about the African-Canadians, who had migrated from the southern U.S. to his parish. These new Canadians often felt neglected by the White residents of Windsor, Ontario. African-Canadian children, at that time, were not allowed to attend White schools and many of them were orphaned.

Fr. Wagner felt it was necessary to organize a mission for African-Canadian children. For this, he needed funds. After receiving permission from the Bishop, he travelled and sent out letters
requesting donations for his mission. The Bishop had given him a list of the names of people who might be approached for contributions.

One of these letters reached the Religious Hospitallers of St. Joseph (R.H.S.J.) in Montreal. Mother Bonneau, Superior of the order at the time, was so touched by his devotion that she sent him $2.50, adding that if he contemplated building a hospital in Windsor, they would be happy to help with this enterprise.

At this time in Windsor, there had been talk of building a hospital but there was a lack of interest, as well as the necessary funds, to operate a hospital. Fr. Wagner seized this opportunity to invite the R.H.S.J. to come to Windsor to establish a hospital and to teach the African-Canadian children as a secondary objective. In 1888 the Bishop and the Sisters from Montreal, Mother Bonneau, accompanied by Sr. Josephine Paquet, came to Windsor. Six lots of vacant land on Ouellette Avenue were purchased.

The orphanage and school for the African-Canadian children opened in 1890. Due to low enrollment, this type of apostolic work was not very successful and was discontinued after four years. However, it was important because the interest in this work led to the establishment of a hospital by the Sisters in Windsor. The first visiting nurses in Windsor homes were the Hôtel-Dieu nuns.

For further information, please visit: http://www.hdgh.org/Aboutus/history_mission.asp

**Suggested Activity:**

Students will create a venn diagram, comparing and contrasting the lives of African-Canadian children in our community in the 1800s and the lives of children today (family life, schooling, hobbies, beliefs, dreams).

A3. Understanding Context: Life in Colonial Canadian Communities

**Specific Expectations:**

A3.2 identify various settler communities in Canada during this period (e.g., French along the St. Lawrence River; English and Irish in Kingston, Bytown, and York/Toronto, Upper Canada; African Canadians in Grey County, Upper Canada; Scots in Nova Scotia and the Red River Valley; Mennonites in Waterloo County, Upper Canada; United Empire Loyalists in Upper and Lower Canada; Black Loyalists in Nova Scotia), and locate the areas where they lived, using print, digital, and/or interactive maps or a mapping program

**Student talk:** “Look how far west the Scottish settlement in Red River is. I didn’t think settlers lived out there then.”

A3.3 identify some of the main factors that helped shape the development of settlements in Canada during this period (e.g., the establishment of trading posts based on trade routes and the knowledge of First Nations peoples; navigable lakes and rivers for trade and transportation; climate; proximity to natural resources; the origins of settlers), and describe
how the physical features of the land (e.g., topography, proximity to water, fertility of the soil) and the availability of goods and services (e.g., mills, churches, roads) can facilitate settlement and enhance community life

**Sample questions:** “If you were going to establish a farm, what type of land would you look for? What types of resources would you want to have access to?” “Why are there a lot of settlements along the St. Lawrence River and the Great Lakes?” “Why would wealthy British settlers want to live near ports and towns?” “What impact did European settlers’ desire to have the best land for their farms have on the location of reserve lands?”

**Student talk:** “If I were going to be a farmer, I would want flat land that had a river nearby so my animals had water to drink. I would not want too many trees. It is hard to plant crops between trees.” “I would want to build my house near a town so I could buy things and have someone to talk to.”

A3.4 describe some of the major challenges facing communities in Canada during this period (e.g., challenges relating to the climate; isolation in backwoods settlements; competition for resources; European diseases among First Nations; colonial wars and other conflicts; racism)

**Sample questions:** “How were the Black Loyalists treated in Nova Scotia?” “What would you do for recreation if you lived deep in the woods and had no electricity?” “What types of challenges did settlers face as a result of the climate in Upper Canada?”

A3.5 describe the impact of some different kinds of settlements (e.g., seasonal settlements of semi-nomadic First Nations, trading posts, resource towns, large-scale farms, large towns or developing cities) on the natural environment and on any existing settlements

**Sample questions:** “How might a new settlement in the middle of a First Nation’s territory affect how the First Nation used the land during different seasons?” “How did developing towns deal with garbage and sewage?” “Who was living in Lower Canada when British Loyalists were given land grants there? What effect did the new settlers have on existing peoples?” “What are the positive and negative effects of clearing land for farms?”

**Student talk:** “In order to farm they had to cut down all the trees. Now the animals that lived in those trees do not have a place to live. Some animals died, and some went somewhere else to live, but the farmers needed to be able to grow their crops to feed their families.”

A3.6 describe some key aspects of life in selected First Nations, Métis, and settler communities in Canada during this period, including the roles of men, women, and children (e.g., with reference to diet; how food was obtained; clothing; housing; recreation; education; the division of labour between men, women, and children)

**Sample questions:** “What might a child’s responsibilities be in a backwoods settlement?” “How did men and women in some First Nations work together to ensure the survival of their families?” “How would settlers have divided the chores between men and women, boys and girls?” “What happened to families if the husband/father died or was seriously ill?”
**Student talk:** “Anishnawbe men and boys would hunt. Girls and women gathered nuts, berries, and vegetables. Men, women, and children built the wigwams.”

Africa is a large continent. It makes up approximately twenty percent of the world’s total land mass. Africa is home to many distinct and diverse regions. The environment in Africa includes snow-capped mountains, tropical rainforests, grassy savannahs, and windswept deserts. The diverse people of Africa have various skin colours, genetic features, cultures, and languages.

**Facts about Africa**
- second largest continent
- it is bounded by the Atlantic Ocean, the Mediterranean Sea, the Red Sea, and the Indian Ocean
- several islands are a part of Africa, including Madagascar which is the fourth largest island in the world
- the highest point in Africa is Mount Kilimanjaro in Tanzania
- contains the Sahara Desert, the largest hot desert in the world
- 54 countries make up the continent of Africa
- Sudan is the largest country in Africa, while Seychelles is the smallest
- there are six major language families influencing over 2,000 languages

**Suggested Activities:**

1. Students will create a Venn diagram comparing and contrasting Canada and an African country, or two African countries (languages, religions, population, etc.)


3. Students will receive a blank map of the continent of Africa. Students will be required to use an atlas to assist them with labeling the countries and directions.

4. Students will visit: [http://www.kidsgeo.com/geography-games/africa-map-game.php](http://www.kidsgeo.com/geography-games/africa-map-game.php) and play a map-match game. Their goal is to place each nation in the correct location. This game is available for all continents of the world.

5. For additional lessons, activities, and units on Africa, covering a variety of topics, please visit: [http://africa.mrdonn.org/lessonplans.html](http://africa.mrdonn.org/lessonplans.html)

**African Canadians as Loyalists, Enslaved People, and Settlers in Upper Canada**

Many of the people of African descent who came to Canada were or had been enslaved.

**Definition of Slavery:** Slavery means coerced labour. It involved capturing people, taking away their freedom, forcing them to work for a slaveholder without wages, and buying and selling them like animals or other property. Because enslaved people lacked rights and political power,
they were often severely overworked and abused. Prior to the 17th century, people had often been enslaved because they were war captives or debtors or criminals, but slavery in the Americas came to be based on race: Indigenous peoples and Africans were the ones enslaved. Their labour contributed very substantially to building the economies and empires of the New World.

After the American Revolution in the United States, many African-Americans who were loyal to Britain immigrated to Canada. (See Grade 7 section also) Some settlers of African descent came to the province of Ontario as slaves, assisting their loyalist masters in the daunting task of clearing the forest, building homes, and farming the land. Many of these Black loyalists settled around Cornwall, Kingston, York (Toronto), Newark, Brantford, North Buxton, Chatham, Windsor, Amherstburg, Colchester and Sandwich. For example, United Empire Loyalist Matthew Elliott is documented as having brought 60 enslaved Africans with him to his Lake Erie estate. While some were slaves that he had purchased himself, others were human property he had seized while conducting raids on behalf of the British side during the American Revolution. These enslaved Africans cleared the heavily forested land, much of which Elliott later sold for lots in what would become the town of Amherstburg.

In 1793, Upper Canada (Ontario) was the first British possession to legislate against people being newly forced or sold into slavery. Due to these progressive laws, Upper Canada became a haven for refugee slaves from the United States and free Blacks who faced much racial discrimination. Like other pioneers, moving to Canada was a traumatic experience for the refugee slave. It was a stern test of the fugitive slaves’ courage and determination. They had to endure the sorrow of leaving friends and relatives behind and face the danger of night time escapes through swamps and forests. There was great uncertainty at starting a new life with no worldly possessions in a distant and unknown land called Upper Canada. Similar to other immigrants, the pioneers of African descent accepted the risks and made the most of the opportunities that awaited them.

Among the earliest loyalists were soldiers of African descent who had volunteered to serve with the British forces during the Revolutionary war. Among these was James Robertson, a distinguished veteran of Butler’s Rangers, who settled in Colchester Township.

The influx of former slaves added to the original African-Canadian loyalist settlers, stimulated the growth of distinct African-Canadian communities. The largest concentration of African-Canadian settlements was in Southwestern Ontario, in the counties of Essex and Kent. Amherstburg was regarded as an important destination for those following the routes of the Underground Railroad as a result of its' location at the narrowest point of the Detroit River linking Canada to the United States. Many of these pioneers helped transform Amherstburg into a thriving tobacco farm centre.

Windsor was also an important destination for the Underground Railroad, and it began to emerge as a major industrial centre in the 1850s. Nearly 30% of Windsor's population was African-Canadian in the 1800s. Nearby Sandwich was estimated to have an African-Canadian population of 600 people in the early 1850s. African-Canadian pioneers also settled in the townships of Anderdon, Mersea, Rochester, Colchester, Maidstone, Gosfield, and Malden in Essex County.
Another large centre of African-Canadians was in the town of Chatham, in Kent County. In 1861, out of the 6,000 residents in Chatham, 1,254 or 20% were of African descent.

Just outside of Chatham, in Raleigh Township, the Elgin settlement was established in 1843 by Reverend William King. In the next decade, this African-Canadian settlement turned into a thriving village of 1,200 with its own educational and industrial facilities. It was recognized as the most successful, self-supporting Black community in Canada.

Another self-contained African-Canadian community was established by Reverend Josiah Henson in Dawn Township, where the town of Dresden is now located. In 1841, he and a group of abolitionists purchased land in Dawn Township and established the British American Institute, a vocational school for fugitive slaves.

The Refugee Home Society, established by Henry Bibb and a group of White Abolitionists, created settlements totaling approximately 2,000 acres in Sandwich and Maidstone Townships, and sold the lots at discounted prices to formerly enslaved Africans. These individuals who had vast agricultural skills were assisted to establish farms in their new country. Many descendants of these early settlers remain on former Refugee Home Society lands today, such as the Lees, Cook and Walls family whose ancestor John Freeman Walls' homestead is an important historic site in the Puce/Lakeshore area.

Religion was an important part of the African-Canadian pioneer experience because the church had been the only social organization in which slave owners had allowed enslaved persons to participate freely. When individuals of African descent first arrived in Ontario, they were not numerous or prosperous enough to build their own churches, so they attended the White churches. As African-Canadian communities emerged from the 1820s onward, so did the African-Canadian churches. During pioneer times, while some African-Canadians reported that they were Roman Catholic, Free Thinkers (Quakers) or members of other religious communities, the majority of African-Canadians were Baptist or Methodist. From these churches often came leaders of the African-Canadian community.

One of the oldest Black Baptist churches surviving from the Underground Railroad experience in Canada is the Sandwich First Baptist Church in the city of Windsor. In the early 19th century, Sandwich was a popular destination for refugees fleeing across the Detroit River. Here and at nearby Amherstburg, the growing Black community maintained its connections with friends and family in the United States. Along with the First Baptist Church in Detroit, they established the Amherstburg Regular Missionary Baptist Association. This organization fought against slavery and assisted the formation of refugee congregations in Canada. The Sandwich First Baptist congregation was established in 1840 and continues to serve its community to this day. This church, built by those who fled slavery, was designated a Historic Site in 1995.
Suggested Activities:

1. Students will study Africville, a former Black community located in Nova Scotia. Please visit the following website to find videos and lesson plans related to Africville. http://archives.cbc.ca/society/racism/dossier/96/

2. Students will visit the following website http://www.osblackhistory.com/ and study the Black settlement in Owen Sound.

3. Students will participate in a field trip to an early Black settlement.

4. As a culminating activity, students will conduct research on an early Black settlement in Canada. They will be expected to include the location, a map, when it was first established, information about the first settlers, any problems and/or solutions, a description of the climate, education, religion, jobs, foods, period of existence, traditions, and any additional aspects that the teacher may wish to include.

5. Students will conduct research on the contributions of an early Black settlement to the development of Canada.

Henry Bibb
After making several attempts to escape, he was finally successful in 1837. Six months later, he returned to help his family escape, but they were caught and sold to a plantation owner in Vicksburg, Ohio. Once again, the family attempted to escape but were captured after being attacked by wolves. Bibb was then sold to a group of Native Americans. After escaping from them, he began his long journey of trying to rescue the rest of his family. His attempts to rescue his wife and children were unsuccessful. However, Bibb's mother and three brothers were able to join him eventually in Essex County where they lived in freedom.

Bibb reached the city of Detroit, Michigan where he became a noted lecturer for the anti-slavery cause. After the passage of the Fugitive Slave Act, Bibb came to Canada and founded the newspaper, Voice of the Fugitive, in Sandwich. This newspaper was the first African-Canadian newspaper in Ontario and its first issue appeared on January 1, 1851. It was published in Sandwich and Windsor. It ceased publication in 1853.

Bibb died during the summer of 1854. In addition to publishing the first African-Canadian newspaper in Ontario, he wrote an autobiography, The Life and Adventures of an American Slave (1849) which sold many copies and inspired many North Americans to join the anti-slavery movement. He also led campaigns to persuade fugitive slaves and free African-Americans to settle in Canada.

Mary Bibb, who opened a school for African Canadian children, carried on as a land agent after his death. An Ontario Heritage Plaque honouring Henry and Mary Bibb is located at McKenzie Hall in Sandwich, ON.
**Abraham Doras Shadd**  
Abraham Doras Shadd was born in 1801 in Delaware. Though he was a free-born Black and a prosperous shoemaker, he devoted his life to the abolitionist movement. Shadd protested racism at countless abolitionist meetings and played a pivotal role in the Underground Railroad, a secret route through which slaves were guided to freedom in Canada. As “stationmaster” and “conductor” for the Railroad, he provided escaping refugees with food, shelter, clothing and guidance. In 1851, Shadd and his family moved to southern Ontario’s North Buxton area, where they joined many of those he guided to freedom. He was the first Black person to serve in Canadian public office when he was elected to the Council of Raleigh, Ontario in 1859. In 2009, Canada Post honoured Abraham Doras Shadd with a commemorative stamp.

It should also be noted that Abraham Doras Shadd was the father of Mary Ann Shadd Cary.

**John Freeman Walls**  
The story of John Freeman Walls is as unique as it is familiar. It is but one of several million stories of enslavement in the southern United States during the 1800s. John Walls left the south with his master’s widow and her four children in 1842. In 1845 they landed in Amherstburg where he claimed his right to freedom. A year later the family settled in Puce where John, a skilled carpenter, built a two-story log cabin home.

John’s life of hardship in the aptly named Troublesome Creek, North Carolina was unfortunately commonplace in those times among those of African descent. His story begins with the close friendship between John and his master’s son, Daniel, both born in 1813. It was this relationship that provided John with his first experience of interracial equality and respect – a rare gem in those troubled times. The uncommon friendship between slave and slave master’s son set the stage for this saga. Though it would not always serve to ease the burden of enslavement, in the end, this bond provided John with his freeman papers and entrusted him with Daniel’s wife and children. The circumstances that arose from Daniel inheriting the plantation, and his untimely death, would ultimately usher John onto his incredible journey.

To make John’s situation even more unusual was the fact that his future wife Jane was white and his former master’s widow. They travelled with her four white children and Corliss, a house slave from the plantation. Such an unmistakable group of sojourners would not easily go unnoticed.

The first half of the journey they navigated themselves. For weeks they travelled under the cloak of night before stumbling upon sympathetic abolitionist Quakers Ephraim and Mary Stout in Indiana. It was through them that John and Jane learned of the Underground Railroad. This secretive, unorganized movement of abolitionists – some white, some free blacks and some formerly enslaved blacks – offered food, shelter and guidance to those seeking freedom. The Walls family was not fortunate enough to have had previous knowledge of this great freedom movement when they set out on their journey from Troublesome Creek in the spring of 1842. However, they did benefit greatly from it on the remainder of their journey. It was also from their safe harbour with the Stouts, and with new knowledge of underground “stations” along the way, that Jane and Corliss were able to return to the Walls’ plantation and lead seven more toward freedom.
Their long road reached freedom in the summer of 1845 on the shores of Amherstburg. From there the Walls family would settle in Puce and build a homestead that still stands today. John and Jane raised ten children there and ingrained in them the necessity of love and harmony toward all. Their home would also become a terminal on the Underground Railroad for other African-Americans seeking salvation from slavery.

**Josiah Henson**
Many African-Canadians have served as religious leaders over the years, but none has been as famous as Josiah Henson. Born into slavery in the United States in 1789, Henson later escaped with his wife and children to Canada.

Henson was known to serve his slave-owners faithfully, and even resisted chances to run away. He saved his money in the hope of buying his freedom. Finally, however, after being cheated out of his savings by his slave owner and after learning that he was to be sold to someone else, Henson escaped one night while his owner was away. Henson, who had been living in Kentucky, loaded his family onto a small boat and crossed the Ohio River. Six weeks later, after boating, and walking at night with his two children in a pack on his back, the Henson’s arrived in Canada.

At first, Henson worked as a farm laborer in southwestern Ontario. His son taught him to read, and Henson became a preacher. He also taught other free slaves in the area about the importance of owning their own land and growing a variety of products.

Henson returned to the United States to help many slaves escape to Canada. One of his most important accomplishments was to help create a colony near Chatham, Ontario, where African-Canadians could study and live. This was known as the Dawn Settlement. At the heart of the settlement was a school called the British American Institute which was attended by children and adults, African-Canadian, Whites, and Natives. The school began in the 1840s and grew quickly. The population of the settlement grew to about 500 people, many of whom worked as farmers. Unfortunately, the British American Institute ended in 1872.

The story of Josiah Henson’s life appeared in the book called The Life of Josiah Henson, Formerly a Slave, Now an Inhabitant of Canada. After that, an American novel, Uncle Tom’s Cabin, by Harriet Beecher Stowe was published with great success. It is believed to be based on the life of Josiah Henson.

Henson lived for many years in a small house on the Dawn Settlement, and spent his life travelling and giving speeches. When he died in 1883, people came to his funeral in 50 horse-drawn wagons. He had become a major figure during his life, and he had gone through some amazing changes, from slave to a world traveler and leader of his people. Canada Post honoured him with a commemorative stamp.

**Mary Ann Shadd**
One of the earliest families to settle in Raleigh Township, in Kent County, was that of Abraham D. Shadd. Abraham Shadd was a shoemaker born in the United States in 1801. He immigrated to Canada with his 13 children in 1851 and settled near Chatham.
Mary Ann Shadd was Abraham’s oldest daughter. She was born in 1823. Already a noted anti-slavery lecturer, writer and teacher, she arrived in Windsor in 1850 at the invitation of fellow anti-slavery activists Henry and Mary Bibb and was a teacher at an African Canadian school in Windsor until 1853. Her school was located in the military barracks on the site of what is now Windsor's City Hall Square. She was one of the most widely recognized African Canadian educators. At this time in Ontario, African-Canadians were not allowed to attend the same schools as white children. Her students ranged from 4 to 45 years of age and her classes included lessons in geography, history, arithmetic, grammar, reading and botany.

In 1853, she became the publisher of the Provincial Freeman. Shadd became the first woman to publish and edit a newspaper in North America. Due to the sexism of the times, she included the names of male editors and publishers in order to lend credibility to her publication. The Provincial Freeman had correspondents in London, Chatham, Windsor, Brantford, Toronto, and St. Catharine’s and had subscribers throughout Canada and the United States. The focus of the Provincial Freeman was the life of African-Canadians and its editorials focused on bigotry, slavery and self-reliance.

Shadd, later known as Mary Ann Shadd Cary, went on to become an important Civil War army recruiter, a women's suffragist, and a lawyer (the first woman to attend Howard University's law school.) Today, this Windsor and Chatham resident's many recognitions include a school in her name in Scarborough, Ontario, a federal historic plaque in Chatham, and a place of honour in the U.S. Women's Hall of Fame in Seneca Falls, New York.

**Harriet Tubman**
Harriet Tubman's life was a monument to courage and determination that continues to stand out in history.

Harriet Tubman was born into slavery in 1820 on a large plantation in Maryland. After her escape in 1849, she made at least 19 trips into the southern United States to guide enslaved men, women, and children to freedom in Canada. In total, it is estimated that she led more than 300 people to freedom in Canada, including her elderly parents and some of her brothers. Most of these rescue missions ended at St. Catharine’s.

Working with free contacts and trusted slaves, Tubman arranged to meet in swamps and forests with small groups of slaves whom she then brought through Maryland, Delaware, New Jersey, Pennsylvania, and on to Canada. She travelled only at night with the North Star guiding her. On cloudy nights she guided herself by the moss growing on the north side of trees. Tubman and her follower’s utilized disguises and fake passes to avoid being caught by slave catchers. They took shelter in chimneys, barns, haystacks, and potato holes.

Although Tubman could neither read nor write, she was considered a military genius and a master of logistics and strategy. Slave-owners that hunted for this master of disguise put a price of $40,000.00 on her head.
Harriet Tubman is believed to have led more slaves to freedom than any other individual. In addition to guiding many individuals to freedom, she joined the Union Army and served as a nurse, a scout, and a spy. After she retired in Auburn, New York, she founded a home for the elderly. In 1897, her bravery inspired Queen Victoria to award her a silver medal.

She died on March 10, 1913 after a lifetime of courageous service to humanity.

For further information, please visit http://www.harriettubman.com/cwood.html

**John Ware**

John Ware was the best known African-Canadian on the early Canadian Prairie. He was born into slavery on a cotton plantation in South Carolina. With the end of the Civil War came freedom, so Ware left the Carolinas bound for Texas. Finding work near Fort Worth, he began his career as a cowboy and became skilled with horses and the lariat. Ware was reputed to have once stopped a cattle stampede with only a horse and six bullets. He made his way up to the area which would become the province of Alberta (Alberta did not become a province until 1905), working first at the North West Cattle Company Ranch and later at the Quorn Ranch. Ware gained quite a reputation as a rancher; he was known for his skills with the lariat (or lasso), and he was even more renowned for his legendary horsemanship. It was said that he had never been thrown by a horse.

Ware was more than 1.8 metres tall and weighed 104 kilograms. In 1892, he became the first man in Western Canada to earn the title "Steer Wrestler", a sport which he pioneered. He later performed publicly, winning objects such as an expensive saddle, for his talents. A born horseman and rider, Ware was probably the best throughout Alberta Cow country and was often called upon by other ranchers to break their wild horses.

Ware’s reputation grew further when, while courting Mildred Lewis (whom he later married), a sudden lightning storm struck the horses that were pulling the buggy. Always practical, Ware unhitched the animals and proceeded to pull the buggy and its passenger’s home by himself.

In 1905, John Ware was killed instantly when his horse tripped in a badger hole and fell on top of him. His funeral was the largest funeral Calgary had ever seen. People from all over Alberta attended his funeral to bid farewell to Alberta’s legendary Black cowboy, John Ware.

**James L. Dunn**

Born in 1848 in St. Thomas, Ontario to Black parents who had moved to Canada West from Ohio. James L. Dunn moved to Windsor with his family in the 1860s. As a gifted young man, he was able to buy the company where he worked. He renamed it the Dunn Paint and Varnish Company and is said to have invented a new varnish process. Later this company would become the Standard Paint and Varnish Company. The company established lucrative contracts with such firms as Massey Harris, providing paint that was used for farm equipment. After unsuccessfully suing the Windsor Board of Education in 1883 for the right to send his daughter to a White school rather than to the segregated Black school, Dunn surprised everyone by becoming a school board trustee, for a period of four years.
In 1887, James L. Dunn was elected to the Windsor Town Council, becoming Windsor's first Black alderman or councilor. He was re-elected in 1888. He played a pivotal role in Windsor's expansion from a small town that hugged the Detroit riverfront into a larger city which spread into the east, south and west. He worked hard to improve Windsor's infrastructure through the introduction of electricity, natural gas lines, roads, sewers and sidewalks, to attract new industries to Windsor in order to create jobs, and to encourage the city to partially fund charitable organizations that took care of the poor. The Amherstburg Echo reported that when James L. Dunn died suddenly in 1890, his funeral was among the largest ever seen in Windsor, attended by the Council and the Board of Education along with many others, in over 100 carriages.

Robert Dunn
Younger brother Robert L. Dunn was born in London, Ontario in 1857 and moved with his family to Windsor in the 1860s. He was a partner in the Dunn Paint and Varnish Company, as well as the owner of a theater in Detroit and involved in the real estate industry. He was elected to Windsor's City Council seven times, in 1893, 1894, 1895, 1897, 1898, 1902 and 1903, and ran unsuccessfully for Mayor of Windsor in 1897, becoming the first African Canadian to do so. Robert L. Dunn also served for one term as a Windsor Board of Education trustee. He was acknowledged to be the City Councilor chiefly responsible for the purchase and development of what is now City Hall Square. In Dunn's later years he was a community activist, for example serving as President of the Central Citizens' Association, one of Canada's earliest civil rights organizations. He worked hard to improve police-community relations and to secure employment for African-Canadians in places where they had never been allowed to work before.

George Madison
Born a slave in Missouri on a plantation called Egypt Mills, in 1823 was his slave masters son. George escaped and walked to Detroit Michigan where he sold fish to earn enough money to return to his home and buy his wife and four oldest children. In the winter, the refugee family crossed Belle Isle and the frozen lower tip of Lake St. Clair and settled in Dresden, Ontario in 1850. George Madison, alias George Dunn, fought in the Civil War at the Battle of Pittsburgh Landing with the 2nd Michigan Infantry for which he received a pension in his later years. Madison operated an Inn and a Stagecoach line which serviced Southwestern Ontario from Dresden to Windsor and Detroit, Michigan. He did not discriminate carrying both Black and white passengers. He worked with Albamy Janisse funeral home transporting deceased African Canadian remains throughout the region. A stanch Baptist, Madison allowed church services to be held on the upper level of his inn prior to Dresden 1st Baptist Church being built. Madison taught his offspring never to accept limitations to be proud of their African heritage, the family struggle for freedom and the lifestyle they carved out of nothing from enslavement to entrepreneurship. George Madison died in 1921 and is buried at Maple Leaf Cemetery in Chatham, Ontario.

Rose Fortune
Rose Fortune was born in Philadelphia in approximately 1774, and settled in Nova Scotia with her Black Loyalist refugee parents in 1783, when she was ten years old. She was one of Annapolis Royal's most notable figures during the first half of the 19th century. A well-known image of her from a watercolour of about 1830 depicts her in middle age wearing men's boots, a
man's overcoat over a dress and apron, and a straw hat on top of the lace cap tied under her chin. She carries a straw basket, and is every bit the picture of firm resolve.

Rose's strong sense of character elevated her to a special position within her community. By the time her portrait was painted, Rose had carved for herself a role as a luggage carrier. Using a wheelbarrow, she made collections and deliveries between the town's busy wharves and hotels. She protected her business vigorously, and any individuals attempting to infringe upon her monopoly were severely chastised. In the process, Rose appointed herself a policewoman or "sheriff" (the first known in Canada), imposed curfews, and enforced them by going around the town each night sending those who violated curfew to their homes. She was deeply concerned for children and she ensured that they did not hang out in the streets at night. According to many sources, she was the first female law enforcement officer in Canada.

Rose Fortune was a pioneer in her time. She was able to accomplish things that very few women could, or were allowed to do, during this era. By using her initiative and business sense to establish her own company, she became a role model for many Blacks and women who came after her.

According to documents, Rose Fortune was buried on February 20, 1864. Today, she is remembered for her diligence, strength of character, and determination. She exemplifies the definition of a community helper, serving as a police officer and business woman.

For further information, please visit: http://www.annapolisheritagesociety.com/history-pers-fortune.html

Suggested Activities:

1. Students will research one of the above mentioned individuals and will deliver an oral presentation or a skit based on that particular person. This could be featured in an assembly or the class could create a classroom book featuring all of their information on the various individuals.

2. Students will research one of the above mentioned individuals and make an acrostic poem using the letters of their first and last name. The words and/or phrases must reflect the life and legacy of their person of study.

Underground Railroad Routes 1860
The enslavement of millions of Africans in North America sparked a long history of resistance. Many enslaved Africans wanted an escape from their life of bondage and servitude. During the 19th century, thousands of enslaved and many free Blacks fled the United States and made their way to Mexico and Canada where they hoped to live as free citizens. The network of sympathetic Black and White abolitionists who assisted the escapees along their secret route became known as the Underground Railroad.

The Underground Railroad was neither underground nor a railroad. It was a loose association of people and safe houses. Much of a typical flight to freedom involved many miles of walking,
usually at night to avoid detection. The refugee slaves used routes, such as the Mississippi River and the Appalachian Mountains, for their escape.

Thousands of slaves arrived in Ontario (known then as Upper Canada) in the 1840s and 1850s. As a result of their arrival, African-Canadians contributed significantly to the settlement and development of the province. (See Gr. 7 British North America for additional information.)

Many of the escapees settled in Essex and Kent County, particularly in Windsor, Sandwich, Amherstburg, Buxton, Chatham, Dresden and surrounding areas. Numerous contributions were made to our city, county, province, and country, by the individuals who escaped slavery and found freedom in the North.

For maps and/or routes, please visit: [http://www.pc.gc.ca/canada/proj/cfc-ugrr/index_E.asp](http://www.pc.gc.ca/canada/proj/cfc-ugrr/index_E.asp)

For additional information, please visit: [http://www.blackhistorysociety.ca/URR.htm](http://www.blackhistorysociety.ca/URR.htm)

**Suggested Activities:**


2. Leslie McCurdy is a local actress, musician, and dancer who travels to schools and presents her educational plays which fulfill many curriculum expectations. Her one-woman shows, *The Spirit of Harriet Tubman* and *Harriet Is My Hero* can be presented to the entire student population at an assembly in honour of Black History Month.

3. Students will explore how the natural environment aided those on their journey from slavery to freedom (moss growing on trees, stars, water, forestry, darkness, etc.).

4. Students will brainstorm a list of provisions or supplies they would take with them on a long journey today. Then after learning about the Underground Railroad they will discuss what a family of freedom seekers could reasonably have brought with them on such a journey in those days. Alternatively, students will brainstorm a list of ways to make a long journey without being seen or detected by anyone, then explore the unique ways freedom seekers disguised or hid themselves during the long Underground Railroad journey.

**The Common Schools Act of 1850**
The Common Schools Act of 1850 legalized separate schools for Blacks and Catholics in Ontario. Many schools at that time would not allow African-Canadian children to attend school with White children, nor Protestants to attend school with Catholics. African-Canadian people tried, without success, to enroll their children in integrated schools. Several schools educated the children of African-Canadians until the early 1900s. Unfortunately, schools for African-Canadian students rarely enjoyed solid financial support.
In 1859, Windsor's White trustees refused the request of fugitive slave, Clayborn Harris, to admit his son to the Protestant school. Supporting Harris's action, a committee of Windsor Blacks wrote the Education Minister, who responded that there was nothing he could do as long as Black educational facilities existed for Black children. Finally, in 1862 a separate schoolhouse was at long last completed at the present City Hall Square for the Black children of Windsor. By 1864, it had 150 pupils.

James Llewellyn Dunn, the first Black Town Councilor of Windsor, sued the Windsor Board of Education for the right to send his daughter Jane Ann Dunn to an integrated school. He had a strong desire for his daughter to receive a better education. Unfortunately, in 1883, he lost the case, which remains an important case in Ontario Human Rights. Jane had to attend the coloured school, which had deplorable conditions.

Two of the most well-known local schools operated for African-Canadian students in the 1850s were those run by Mary Shadd Cary (in Windsor, roughly on the site of City Hall Square) and Mary Bibb, wife of Henry Bibb (in Sandwich). Throughout the province, wherever there were African-Canadian communities, there were schools for African-Canadian students. The last segregated school in Ontario closed down in 1965. Today, many local residents may be surprised to know that a segregated school, Colchester South's S.S. #11, existed here in Essex County until 1965. The last segregated school in Canada closed in 1983, in Nova Scotia.

Teachers and students can compare the lives of children today to the lives of children of European and African decent living in Canada in the mid-1850s through the riveting book entitled, The Last Safe House by Barbara Greenwood. This book is available in all GECDSB school libraries.

**Suggested Activities:**

1. Students will watch the movie, Ruby Bridges, about a six-year old girl who attended an all-White school and helped integrate American schools.

2. Students will identify ways in which segregated schools differ from their school.

**C. GUEST SPEAKERS**
(See Resource People/Guest Speaker Section for contact Information)

**D. FIELD TRIPS**
(See Field Trip Section for site description and contact information)

<table>
<thead>
<tr>
<th>Buxton National Historic Site and Museum</th>
<th>Fort Malden National Historic Park</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heritage Room/Wish Centre</td>
<td>Old Sandwich Walking Tour</td>
</tr>
<tr>
<td>Sandwich First Baptist Church</td>
<td>Tower of Freedom Monument</td>
</tr>
<tr>
<td>John Freeman Walls Historic Site and Underground Railroad Museum</td>
<td></td>
</tr>
<tr>
<td>North American Black Historical Museum and Cultural Centre</td>
<td></td>
</tr>
</tbody>
</table>
Grade 4

HERITAGE AND IDENTITY: EARLY SOCIETIES, 3000 BCE – 1500 CE

Overall Expectations:

**A1. Application:** compare key aspects of life in a few early societies (3000 BCE–1500 CE), each from a different region and era and representing a different culture, and describe some key similarities and differences between these early societies and present-day Canadian society (FOCUS ON: Continuity and Change; Perspective)

**A2. Inquiry:** use the social studies inquiry process to investigate ways of life and relationships with the environment in two of more early societies (3000 BCE–1500 CE), with an emphasis on aspects of the interrelationship between the environment and life in those societies (FOCUS ON: Interrelationships)

**A3. Understanding Context:** demonstrate an understanding of key aspects of a few early societies (3000 BCE–1500 CE), each from a different region and era and representing a different culture, with reference to their political and social organization, daily life, and relationships with the environment and with each other (FOCUS ON: Significance)

In grade 4 social studies, students will develop their understanding of how we study the past, as they use various methods to examine social organization, daily life, and the relationship between the environment in different societies that existed between 3000 BCE and 1500 CE. Teachers may consider highlighting ancient civilizations that existed in Africa. For thousands of years, rich and powerful empires flourished in countries throughout Africa. As in ancient civilizations in other parts of the world, the different peoples of Africa (e.g. Egyptians, Kushites, Axumites, to name a few) pursued trade and created vast empires that contributed to the accumulation of wealth and prosperity of their respective societies. Technologies, art forms, cultures, and traditions were developed by these early African societies, many of which still exist today.

A3. Understanding Context: Characteristics of Early Societies

**Specific Expectations:**

A3.2 demonstrate the ability to extract information on daily life in early societies from visual evidence (e.g., art works such as paintings, sculptures, carvings, masks, mosaics; monuments; artefacts such as household utensils, religious articles, weapons)

**Sample questions:** “What do the murals at Bonampak tell us about the life of the Maya?” “What do the Elgin Marbles show us about ancient Greece?” “What can we learn from the Book of Kells about the importance of religion to the Celts?” “Why did the Wendat make their combs out of bone? What type of bone did they use? Why?” “Why are the temples at Angkor Wat or mosques at Timbuktu such important archaeological sites? What can they tell us about the societies that built them?”

A3.6 identify and describe some of the major scientific and technological developments in the ancient and medieval world (e.g., calendars; the printing press; developments in agriculture, architecture, medicine, transportation, weaponry)
## Ancient African Civilizations: Kingdom of Kush (Nubia)

<table>
<thead>
<tr>
<th>Location</th>
<th>The Kingdom of Kush was located in the north African region of Nubia, along the Nile River (southern Egypt, northern Sudan).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time Period</td>
<td>The Kingdom of Kush emerged around 3800 B.C.E. It reached its peak between 1500 and 300 BCE.</td>
</tr>
<tr>
<td>Physical Environment</td>
<td>The fertile soils and fresh water from the Nile made Nubia the perfect location to build a city. The peoples of Nubia depended upon the river for their survival. They used the Nile to irrigate and fertilize their crops, to transport goods and even to manage sanitation.</td>
</tr>
<tr>
<td>Trade</td>
<td>Bartering cattle, gold, ivory, animal skins, hardwood, incense, and dates, Nubians traded with the Egyptians, their northern neighbours, for grains, vegetable oils, wine, beer, linen, lamps, and other manufactured goods. Elephants trained for use in warfare were also exported to Egypt.</td>
</tr>
<tr>
<td>Natural Resources</td>
<td>The Kingdom of Kush was the iron centre of ancient Africa. It was also known for rich deposits of gold. In the deserts, Nubians</td>
</tr>
<tr>
<td><strong>Work</strong></td>
<td>Many Kushites were hunters, gatherers, fishermen and farmers</td>
</tr>
<tr>
<td>---------------</td>
<td>------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Food</strong></td>
<td>Farmers grew grains, peas, lentils, dates, and possibly melons. They also had cattle, a measure of wealth and social status.</td>
</tr>
<tr>
<td><strong>Cooperation</strong></td>
<td>Most information about ancient Nubia/Kush comes from archaeological excavation and from the study of monuments and rock art found there. Ancient records from Egypt provide information about the history of Nubia, documenting a long and complex relationship between the two lands. Monuments and texts in the Egyptian language left by the Nubian kings, who became pharaohs of Egypt's 25th Dynasty around 750 BC, also provide an extensive record. The similarity in iconography and artistic style of cultural artifacts found in Egypt and Nubia suggests that Nubia and Egypt were in a great deal of contact with one another from a very early date.</td>
</tr>
<tr>
<td><strong>Writing System</strong></td>
<td>Nubians developed alphabetic writing systems around 200 BCE.</td>
</tr>
<tr>
<td><strong>Social Structure/Government</strong></td>
<td>The highest person in the kingdom was the all-powerful king or queen. The king or queen owned all of the land and controlled the people. Under the almighty king or queen were priests and scribes, followed by the average citizen. Under the average citizen were slaves and peasants. These people worked for no pay or very little and did the hard work around the kingdom. Kush kings were often succeeded by their queens. The king did not make laws, but upheld customary law that was interpreted by the priests. Outside of the pharaoh and the ruling class, the priests were the most important social class in Kush.</td>
</tr>
<tr>
<td><strong>Work</strong></td>
<td>The average Nubian citizens worked as farmers, blacksmiths, leatherworkers, merchants, and fishermen.</td>
</tr>
<tr>
<td><strong>Housing</strong></td>
<td>The people of the Kingdom of Kush lived in small, circular houses with stone foundations. Earlier cultures lived in mud-brick homes.</td>
</tr>
</tbody>
</table>
**Dress**

Excavated graves indicate that clothes were mostly made of leather and linen fibers. Loincloths, kilts, and sandals were uncovered in considerable amounts. Clothing showed signs of heavy colouration. Jewelry was found in large amounts throughout Kushite graves including: necklaces, bracelets, earrings, finger rings, ostrich feathers, and beads. Men in Kushite graves were usually accompanied with loincloths and tunics made of linen. Women were accompanied with simple long skirts but were often bare-chested.

A pastoral scene engraved in a bronze bowl dating to the second century CE, depicts men wearing tunics that were tucked under their belts and tied to their fronts. A seated women is depicted wearing a piece of cloth with tassels. The woman is also shown wearing heavy ornaments including a headband, a large bracelet, and armlets.

Pharaohs usually wore simple kilts that were sometimes adorned with coloured bands. The pharaohs wore tight skullcaps as their crowns.

Queens are depicted wearing transparent linen loose robes usually plain with little or no decorations. The robes were folded down the back of the dress. They were accompanied with broad collars and simple, but elegant, jewelry.

**Religion/Spiritual Practices**

The religious practices and beliefs of the ancient Nubians were influenced by Egypt. They believed in the afterlife, worshipped many gods, and like their neighbours to the north, they mummified their dead and placed them in pyramid tombs.

**Transportation**

Boating along the Nile River was a mode of transportation. The ancient Nubians also used donkeys and oxen as a mode of transportation.

**Structures**

The pyramids erected in Nubia are greater in number than all the pyramids of Egypt. The difference is that Nubian pyramids had flat tops.

**Conflict**

The Nubians conquered Egypt in the 25th Dynasty, which is the reason this period of Egyptian history is known as the Nubian...
The Nubian Dynasty controlled ancient Egypt for 89 years (from 760 BC to 671 BC) and under its rule restored traditional Egyptian values, religion, culture, art, and architecture. The Nubians were expelled from Egypt in 671 BC.

| Status of Women | The Kingdom of Kush had a succession of female rulers. One of the largest pyramids built for the rulers of Kush was for a woman. Unlike the rest of the world during that era, women in Nubia exercised significant control. In the Nubian valley, worship of the queen of all goddesses, Isis, was paramount. Warrior queens fought for the interests of the Nubian/Kushite empire. Throughout history, women have been portrayed in Nubian art as the bearers of the offspring of the gods. |
| Art | Nubia's kingdoms were known for producing beautiful, handmade pottery. |

**Images**

- Head of a Kushite Ruler
- Clay Jar
- Nubian Pyramids
A kneeling prince leading the tribute bearers is identified as Hekanefer, Prince of Miam [Aniba], a region of northern Nubia. Hekanefer’s dress is Nubian. Details like the ostrich feather and panther skin he wears, along with other exotic products, serve to indicate that Nubia is the geographic source of these items. Exotic goods and Hekanefer’s traditional dress emphasize the foreign nature of the Nubians in the Egyptian world.
Axum (Aksum)
100 – 940 CE

<table>
<thead>
<tr>
<th>Location</th>
<th>The ancient Axum Empire was located in the Ethiopian highlands, near the Red Sea.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time Period</td>
<td>Axum rose to power and expanded around 100 CE, reaching its peak around 350 CE. It continued to rule the region until around 940 CE.</td>
</tr>
<tr>
<td>Physical Environment</td>
<td>In addition to its advantageous position for trade, the region enjoyed an extended rainy season, making the soil very fertile. There were probably a number of streams and springs.</td>
</tr>
<tr>
<td>Trade</td>
<td>The Axumites traded gold, ivory, and animal hides to Egypt, the Middle East, and India. With the conversion to Christianity, trade networks were established with Greece. After defeating the Kingdom of Kush, Axum was able to control trade into and out of much of Africa. Cargo ships from Rome, India, Persia, and Egypt brought goods in and took ivory and other goods out to the rest of the known world.</td>
</tr>
<tr>
<td>Cultures</td>
<td>Arab traders settled alongside the African farmers and merchants of Axum, creating a culturally diverse society.</td>
</tr>
<tr>
<td>Religion</td>
<td>Traditionally, the people of Axum worshipped many gods. In the 4th century, Christianity was introduced to the people of Axum. Around 324 CE, the ruler of Axum, King Ezanza converted to Christianity. He then proclaimed Axum as a Christian state. Many were hesitant to convert and when they did, they combined their traditional beliefs and practices with Christianity. Eventually, Christianity spread throughout the region. Local temples and shrines were replaced with Christian churches and monasteries. Some people of Axum practiced Islam and Judaism.</td>
</tr>
<tr>
<td>Language</td>
<td>Learning was important in the lives of Axumites. The written language of Axum was called Ge’ez. The primary reason we know so much about Axum is because the Axumites preserved their rulers’ written documents.</td>
</tr>
<tr>
<td>Work</td>
<td>The importance of trade allowed many people to gain wealth by working as merchants. Some people in Axum worked as farmers. Some brought mountain water to the fields by building dams and digging canals and ponds to hold water. Others worked as builders and architects.</td>
</tr>
<tr>
<td>Technology</td>
<td>The Axumites developed terraced farming and irrigation techniques, which allowed them to farm the slopes of the local mountains, making their hilly land more productive.</td>
</tr>
<tr>
<td>Practices</td>
<td>Unlike their northern neighbours of Egypt, Axum did not build pyramids. Instead, Axum is famous for building tall towers called obelisks, which were used as grave markers of the Axumite kings and queens. The deceased were buried with treasures to help them in their afterlife. The tallest of these towers was over 100 feet high. The structures were elaborately carved with inscriptions, stone doors, and windows. The most famous is the Obelisk of Axum which was taken by Italian soldiers upon conquering Ethiopia in 1937. The tower was later returned in pieces to Ethiopia and reconstructed in 2008. The obelisks of Axum are believed to be more than 2000 years old. They were carved, transported, and erected without any modern mechanical devices. Many can still be found standing in a field in Axum.</td>
</tr>
<tr>
<td>Government</td>
<td>The Axumite Kingdom was an absolute monarchy. This was frequently depicted on Axumite coins which featured a king wearing a crown, and sometimes, seated on a throne.</td>
</tr>
<tr>
<td>Social Structure</td>
<td>The society was hierarchical with a king at the top, followed by nobles, and the general population below.</td>
</tr>
<tr>
<td>------------------</td>
<td>--------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Natural Resources</td>
<td>Timber was required to make charcoal for the production of iron tools and weapons, and this was abundant throughout the empire.</td>
</tr>
<tr>
<td>Food</td>
<td>Cereal crops grew in the well-watered, fertile soil. During the era of the Axum Empire, teff was a grain that grew exclusively in Ethiopia. Not only was this crop more nutritious than other cereals, it required a minimal amount of water. Other grains that grew were wheat and barley. The people of Axum also raised cattle, sheep, and camels.</td>
</tr>
<tr>
<td>Climate</td>
<td>The kingdom of Axum had two vastly different climates. In one area, there were high temperatures, little rainfall, and sparse, scrubby vegetation. However, inland, the country rose to a 2,000-metre high plateau with an abundant rainfall, resulting in rich soils, forests and comfortable temperatures.</td>
</tr>
<tr>
<td>Coinage</td>
<td>Coins have a unique significance in the history of Axum. The inscriptions on the coins highlight the fact that Axumites were a literate people with knowledge of both Ethiopic and Greek languages.</td>
</tr>
<tr>
<td>Housing</td>
<td>The large residences of Axum consisted of a central lodge or pavilion, raised on a high podium approached by broad staircases, surrounded and enclosed by ranges of buildings on all four sides. The central pavilion was flanked by open courtyards. The buildings were square or rectangular, with a strong central focus on the main pavilion.</td>
</tr>
</tbody>
</table>

**Images**

- [Axumite Coins featuring kings](#)
- [An Obelisk of Axum](#)
The Empire of Ghana rose to power around 500 CE. Ghana earned its wealth from trading gold for salt with north Africans. According to many writers, Ghana had the richest gold mines in the world. When traders came to Ghana, they had to pay taxes to enter and leave the kingdom. Taxes were paid with salt, iron, silks, and spices, making the empire prosperous.

<table>
<thead>
<tr>
<th>Location</th>
<th>The Empire of Ghana was located in West Africa, 805 km north of modern-day Ghana, in what is now Mali, Senegal, and southeast Mauritania. It was located between the Niger and Senegal rivers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time Period</td>
<td>The Empire of Ghana rose to power around 500 CE.</td>
</tr>
<tr>
<td>Trade</td>
<td>Ghana earned its wealth from trading gold for salt with north Africans. According to many writers, Ghana had the richest gold mines in the world. When traders came to Ghana, they had to pay taxes to enter and leave the kingdom. Taxes were paid with salt, iron, silks, and spices, making the empire prosperous.</td>
</tr>
<tr>
<td>Capital city</td>
<td>The capital city of the empire was Kumbi Saleh.</td>
</tr>
<tr>
<td>Housing</td>
<td>In the northern part of the kingdom lived Muslim traders, lawyers, religious leaders, and teachers. There was a royal palace in the south. Residents lived in between. Houses were built close together on narrow streets. Many buildings had roofs made of acacia wood and stone pillars.</td>
</tr>
<tr>
<td>Technology and Art</td>
<td>Archaeologists discovered weapons, farm tools, glass weights, knives, nails, scissors, and pieces of pottery.</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Government</td>
<td>The king was the most powerful being in the empire. He was considered to be the father of all of the Soninke people. He was the religious leader, army chief, and the highest judge in the land. Each day, the king held court with his people. He arrived at court to the beati...</td>
</tr>
<tr>
<td></td>
<td>He was splendidly dressed in colourful robes, gold jewelry, and a cap decorated with gold. His people showed their respect for him by kneeling and throwing dust on their heads as he approached. When the king died, his son did not inherit the throne. The kings of the Ghana Empire inherited rule through their mother's side of the family. Therefore, in Ghana, the son of the king's sister was the heir to the throne.</td>
</tr>
<tr>
<td>Religion</td>
<td>The Soninke people of Ghana believed in a god that created the universe and ruled all things in it. They believed all things had a spirit. They revered their ancestors and believed that in order to honour and respect them, one must live a good life.</td>
</tr>
<tr>
<td>Work</td>
<td>Most of the people worked as farmers. They worked together in family units and men and women divided the labour. Men hunted and farmed, while women harvested and prepared food. Men also built houses made of sun-dried mud or acacia wood. Both men and women made baskets, pots, utensils, and tools.</td>
</tr>
<tr>
<td>Food</td>
<td>Farmers produced cotton, groundnuts, rice, okra, pumpkins, watermelons, and sesame seeds.</td>
</tr>
<tr>
<td>Military</td>
<td>Ghana's military included a regular army, reserve forces, and elite soldiers. The regular army was made up of several thousand career soldiers. They secured the borders, put down minor revolts, and maintained peace and order. These soldiers wore knee-length cotton pants, sleeveless tunics (long shirts), sandals, and headdresses adorned with feathers. The colour of a soldier's tunic and the number of feathers in his headdress indicated his rank. Weapons such as spears, daggers, swords, battle clubs, and bows and arrows were used by the soldiers. They were well paid and highly</td>
</tr>
</tbody>
</table>
respected. During wartime, the king called up additional reserve forces and the troops of other governors under his rule. Every man in the empire was required to complete military training so that he would be ready to serve when called.

Special groups of soldiers were selected for their courage, honesty, and intelligence. These soldiers served the king as bodyguards, escorts, and military advisors.

| Family | A typical Soninke family included a man, his wife or wives, their children, and other relatives. This large family was referred to as a clan. Each clan had one member of the family who kept and told the family history through stories. |

**Images**

- Ruins of ancient Ghana
- Golden nuggets
The Empire of Mali
13th to 16th Centuries, CE

Location
The Empire of Mali was located in West Africa and expanded north to the edge of the Sahara Desert, south into the rainforest, east to the great bend in the Niger River, and west to the Atlantic Ocean.

Time Period
The Empire of Mali became a dominant force in the upper Niger basin, its period of greatness beginning under King Sundiata in 1235 and peaking under Mansa Musa who ruled between 1312 and 1337 and extended the empire to the Atlantic. Sundiata ruled the Kingdom of Mali from 1230 to 1255 CE. In the 14th and 15th centuries, the Empire of Mali declined and lost dominance of the gold trade to the Songhai Empire.

Military
Sundiata maintained a very strong army, which he used to take over nearby kingdoms. Eventually, Mali took over the trade routes across the Sahara. Mali was once a major military power. At the height of the Mali Empire, it had a standing army of 100,000 men including 10,000 cavalry – easily the largest and most powerful army in sub-Saharan Africa. In the 14th century, the Mali Empire reached its greatest power and influence. It had a standing army which kept the
peace, put down rebellions in the smaller kingdoms which bordered the empire, and policed the trade routes. The Mali Empire also had a very strong military force for defense. Every tribe had to be able to offer a group of men suitable for fighting when it was necessary. Depending on which tribe the fighters came from, they had different fighting equipment; some had bows and poisoned or flaming arrows and some wore large reed or animal shields together with stabbing spears. The cavalry had swords or lances.

<table>
<thead>
<tr>
<th>Climate</th>
<th>Predominately a savannah, this large region had two seasons—a rainy season and a dry season, the latter being the longer of the two.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wealth</td>
<td>Like Ghana, Mali prospered from the taxes it collected on trade in the empire. All goods passing in, out of, and through the empire were heavily taxed. All gold nuggets belonged to the king, but gold dust could be traded. Gold was even used at times as a form of currency, as were salt and cotton cloth. Later, cowrie shells from the Indian Ocean were introduced and used widely as currency in the internal trade of the region.</td>
</tr>
<tr>
<td>Religion</td>
<td>The rulers converted to Islam in the 11th century. This allowed them to expand their trade network to Muslim nations. Many continued to practice their traditional religions.</td>
</tr>
<tr>
<td>Housing</td>
<td>The people of Mali lived in a cluster of villages on the savannah or in clearings in the rainforest.</td>
</tr>
<tr>
<td>Family Life</td>
<td>Family life revolved around the children. Mothers raised the children until the age of 12. At this age, boys became men and decided their future to become apprentices or to join the army. Girls were raised to become wives and mothers. Women had no choice in marriage partners. This was decided by her father.</td>
</tr>
<tr>
<td>Women</td>
<td>Women did not have the same rights as men. Men could divorce their wives for being lazy, infertile, or complaining too much. They could have multiple wives. Women, however, would be put to death for committing adultery.</td>
</tr>
<tr>
<td>Notable Figures</td>
<td>Mansa Musa was one of the greatest of all the kings of Mali. He was a devout Muslim. In 1324, he made a pilgrimage to Mecca, bringing more than two tonnes of gold with him.</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td>Timbuktu became famous around the world during the rule of Mansa Musa. Extensive libraries and Islamic universities were constructed. Timbuktu became a centre for commerce, learning, and culture. People from around the globe came to Timbuktu to study. The university taught subjects such as: astronomy, medicine, mathematics, chemistry, law, government, and conflict resolution. Also, Timbuktu had an unrivalled collection of books and manuscripts.</td>
</tr>
<tr>
<td><strong>Transportation</strong></td>
<td>The people of Mali used the Niger River to transport bulk goods and larger loads.</td>
</tr>
<tr>
<td><strong>Physical Environment</strong></td>
<td>Living on the fertile lands near the Niger, people suffered less from drought than those living in the drier regions further north. Food crops were grown on the level areas by the river. The Niger River enabled the kingdom of Mali to develop a stable economy.</td>
</tr>
<tr>
<td><strong>Food</strong></td>
<td>Their diet consisted of fish, meat, bread, vegetables, and rice.</td>
</tr>
<tr>
<td><strong>Trade</strong></td>
<td>The empire was a trading centre. From the south, people brought slaves, gold and ivory to Mali to trade it with the Middle East and Europe for weapons, jewelry and salt. The government taxed every bit of gold and salt that came within the borders of the empire and that was a very important source of income.</td>
</tr>
<tr>
<td><strong>Government</strong></td>
<td>One of the reasons the Empire of Mali was so strong and successful is the political structure of it. In spite of its great size, it was a very united empire where the mansa could control all of it to assure that the laws were obeyed and the taxes were paid and this is a direct result of how the power and leadership were divided. A village-master was the administrator at the local level, which included a village, a town or a city, and at the county level, there was the county-master who was the leader. There was also a province-master and he was the only one who was overseen by the mansa. The mansa had to give his approval when a new province-master was selected. It was a decentralized administration and even though the mansa was the main leader, the villages had freedom considering their leadership and administration as long as they followed the laws of the empire. Still, the different towns and provinces didn’t revolt.</td>
</tr>
<tr>
<td><strong>Natural Resources</strong></td>
<td>Salt was a natural resource for the people of Mali. People used salt to remain healthy and for the preservation of foods. Salt was required for survival in the Sahara Desert, as people would lose the salt in...</td>
</tr>
</tbody>
</table>
their bodies through sweating. They needed to get salt back into their bodies, so this is why they traded for it.

| Work | People worked as farmers, miners, and traders. Female labour produced salt, cloth for export, and most of the local foodstuffs essential to the provisions required by urban centers. Men were hunters, farmers, merchants, and specialists, in addition to frequently being conscripted as soldiers. |

Images

- A mud structure in Timbuktu, Mali
- Manuscripts from Timbuktu, Mali
- Footed base
Other early African societies to explore:
- Egypt
- Songhai
- The Swahili City States
- The Great Zimbabwe
- Nok
- Benin
- Hausa
- The Kingdom of Kangaba
- Wolof
- Empire of Khanem
- Fatimid Caliphate
- Yoruba
- Igbo
- Ayyubid Dynasty
- Umayyad Caliphate

**Suggested Activities:**

1. In a graphic organizer, students will compare the ancient kingdoms of Kush and Axum.

2. In a brochure, students will highlight what they consider to be the five greatest achievements of an ancient African civilization.

3. Students will research and report on the government, religion, cities/settlements, natural resources, art, social classes, technologies, housing, architecture, and traditions of an ancient African civilization (Kush, Egypt, Axum, Mali, Ghana, Songhai, and The Great Zimbabwe).

4. Students will create a collage reflecting a particular ancient African civilization.
5. Students will create an afterlife shoe box. They will include at least 10 items they would need to bring to their afterlife, and provide reasons for why they would need each item. Students will decorate their shoe box and share their items with the class.

6. Students will create a hieroglyphics alphabet. They will develop a symbol for each of the 26 letters of the alphabet.

7. Students will research the presence and importance of animals to an ancient African civilization.

8. Students will build or construct a model of an object related to an ancient African civilization, such as a pyramid.

9. Students will research games and sports that were played during ancient times in Africa. Students could demonstrate these activities to their class.

10. Students will research an ancient African civilization and create a timeline that identifies a total of 10 significant dates, events, and peoples.

11. Students will write a letter to a student in the future. In the letter, dated 2099, students will reveal the state of an ancient African civilization economically, politically, culturally, and technologically.

For further information on ancient African civilizations and kingdoms (trade, government, architecture, art, daily life, religion, natural resources, contributions, etc.) please visit:

- http://www.africa.mrdonn.org/
- https://oi.uchicago.edu/museum-exhibits/history-ancient-nubia
- http://w3.salemstate.edu/~hbenne/pdfs/nubia.pdf
- http://www.ancientsudan.org/history_02_cultures.htm
- http://isaw.nyu.edu/exhibitions/nubia/intro.html
- http://africa.mrdonn.org/kush.html
- https://www.khanacademy.org/humanities/art-africa/aksum/a/the-kingdom-of-aksum
Significant events in Africa during medieval times:

- The Great Zimbabwe, was the capital of the Munhumutapa Empire in South Africa.
- West and East Africa saw a huge Islam influence during this period.
- The Ghana Empire dominated West Africa in the early Middle Ages until the North African Almoravids conquered and razed its capital in 1076.
- The wealth of Ghana with its gold meant the finest luxury goods, silks, furs, and jewels travelled along the routes.
- The Mali Empire was founded in 1235 and survived until 1546 by a Muslim king, Maghan Sundiata (the Lion King). It is best remembered in the west for its great eastern city Timbuktu, which still exists today. Please visit: http://africa.mrdonn.org/sundiata.html for more information on the Sundiata, the original Lion King.
- The world's first university opened in Timbuktu in Mali in 989 (Sankore).
- The Songhay Empire was founded, by King Sunni Ali Ber (Ali the Great).
- The Foumban Sultanate was founded in the 14th century in what is now the West Province of Cameroon and persists to this day. A museum in the palace (built in 1907) at Foumban preserves a large collection of historical relics, including the first sultan's military gear and war trophies of enemies' jawbones arranged in circular stacks.
- On the east coast of Africa, Zanzibar is a name as famous as Timbuktu. The city was founded on the island of Umguja off what is now Tanzania around the year 1000 C.E. but it was part of the trade routes from India to the Mediterranean for a thousand years before that.
- Gold, spices, salt, textiles and much more were traded.
- Arabic became the main language of trade, government and scholarship in West Africa.
- There is archaeological evidence for dikes and earth dams for irrigation.

For further information on the medieval times (trade, government, architecture, art, daily life, religion, natural resources, contributions, etc.) in Africa, please visit: http://africa.mrdonn.org/kingdoms.html
The Moors
The Moors were not a specific race of people. The term “Moor” has never been clearly defined and remains ambiguous and confusing. Though the term "Moor" originally seems to have referred to Blacks, it evolved to be applied to Muslims in general, especially the Berbers. The Moors were also referred to as “Moriscos” (meaning Muslims who had (forcibly or voluntarily) converted to Christianity) and “Mudejares” by Christians in the 13th century.

The Moors were people who lived in Morocco. In ancient times all Africans were called Ethiopians or Kushites. In the Middle Ages, Africans were called Moors. In medieval times the name Moor was not restricted to the inhabitants of Morocco, but it was customary to refer to all Africans as Moors.

The Moors travelled into Spain and there, laid the foundations of a new civilization. The country was immeasurably enriched by their labours. They, for instance, introduced the silk industry to Spain. In the field of agriculture they were highly skilled, and introduced rice, sugar cane, dates, ginger, cotton, lemons, and strawberries to the country.

The Spanish city of Cordova, in the tenth century, was very much like a modern city. Its streets were well paved and there were raised sidewalks for pedestrians. At night, one could walk for ten miles by the lights of lamps, flanked by an uninterrupted extent of buildings. This was hundreds of years before there was a paved street in Paris, France, or a street lamp in London, England. The population of Cordova was over a million. There were 200,000 homes, 800 public schools, and many colleges and universities. Cordova possessed 10,000 palaces for the wealthy, besides many royal palaces, surrounded by beautiful gardens. There were even 5,000 mills in Cordova at a time when there was not even one in the rest of Europe. There were also 900 public baths, besides a large number of private ones, at a time when the rest of Europe considered bathing as extremely sinful, and to be avoided as much as possible. Cordova was also graced by a system of over 4,000 public markets.

The Great Mosque of Cordova, another grand structure, had a scarlet and gold roof, with 1,000 columns of porphyry and marble. It was lit by more than 200 silver chandeliers, containing more than 1,000 silver lamps burning perfumed oil.

After the conquest of Morocco in 1147, when the last Almoravide king was dethroned and executed, the Almohades seized the reins of government, and then invaded Europe. By 1150 they had defeated the Christian armies of Spain and placed an Almohade sovereign on the throne of Moorish Spain; and, thus, for the second time a purely African dynasty ruled over the most civilized portion of the Iberian Peninsula. Under a great line of Almohade kings, the splendor of Moorish Spain was not only maintained but also enhanced; for they erected their Castile of Gibraltar in 1160 and began the building of the great Mosque of Seville in 1183. The Geralda of Seville was originally an astronomical observatory constructed in 1196 under the supervision of the mathematician Geber. The Almoravides had established a Spanish court in Seville. The Almohades set up an African court in the city of Morocco; and Ibn said in the thirteenth century describes Morocco as the "Baghdad of the West," and says that under the early Almohade rulers, the city enjoyed its greatest prosperity.
Suggested Activities:

1. Students will research an African Empire that thrived and flourished during medieval times. Their research can be presented in a chart, including categories such as trade, government, clothing, technologies, climate, physical environment, religion, food, art and architecture, music, oral traditions, celebrations, medicine, games, housing, and any additional topics that the teacher selects.

2. Students will compare and contrast an aspect of medieval times related to two distinct countries, such as architecture, government, technologies, etc.

3. Students will create a classroom scrapbook on empires and civilizations of medieval times. Students may be partnered for this culminating project in which they will research an empire and create a scrapbook page. Each student/group is expected to submit at least one page (front and back) to contribute to the scrapbook. Students are encouraged to research countries and continents throughout the world (Africa, Asia, Europe, etc.). Students will explore topics such as trade, government, clothing, technologies, religion, food, art and architecture, music, oral traditions, celebrations, medicine, games, housing, and any additional topics that the teacher selects.

4. Students will create a sculpture related to an ancient empire that flourished during medieval times (Timbuktu, pyramid, castle, knight, etc.).

5. Students will identify numerous changes (economic, social and political) that have occurred in a certain location from medieval times to modern day. For example, a student might explore the social changes that have occurred in Egypt, Ghana or Mali.

6. Students will research medieval times in an African country and create a timeline that identifies a total of 10 significant dates, events, and peoples.

For further information, please visit: [http://africa.mrdonn.org/kingdoms.html](http://africa.mrdonn.org/kingdoms.html)

7. Students will create a wordle using twenty vocabulary terms related to medieval times in an African country. For further information, please visit: [http://www.wordle.net/](http://www.wordle.net/)

C. GUEST SPEAKERS
   (See Resource People/Guest Speaker Section for contact Information)

D. FIELD TRIPS
   (See Field Trip Section for site description and contact information)
   North American Black Historical Museum and Cultural Centre
Overall Expectations:

A1. Application: analyse some key short- and long-term consequences of interactions among and between First Nations and European explorers and settlers in New France prior to 1713 (FOCUS ON: Cause and Consequence; Continuity and Change)

A2. Inquiry: use the social studies inquiry process to investigate aspects of the interactions among and between First Nations and Europeans in Canada prior to 1713 from the perspectives of the various groups involved (FOCUS ON: Perspective; Interrelationships)

A3. Understanding Context: describe significant features of and interactions between some of the main communities in Canada prior to 1713, with a particular focus on First Nations and New France (FOCUS ON: Significance; Interrelationships)

Captivity Practices among First Nations and Relationship to Slavery

Definition of Slavery: Slavery means coerced labour and always involved violence to control the enslaved group. Enslavement meant capturing people, taking away their freedom, forcing them to work for a slaveholder without wages, and buying and selling them like animals or other property. Because enslaved people lacked rights and political power, they were often severely overworked and abused. Prior to the 17th century, people had often been enslaved because they were war captives or debtors or criminals, but slavery in the Americas came to be based on race: Indigenous peoples and Africans were the ones enslaved. Their labour contributed very substantially to building the economies and empires of the New World.

When the First Nations made treaties with the French about trade or war and peace, the two groups exchanged people who had been captured in the wars. Giving each other gifts of captives was a way to express each side's intention to honour their agreements. Captives were sometimes adopted into the captor nation. However, because the French needed more labourers to perform all the work of colonizing, and because they were already familiar with the practice of slavery (as defined above) in their other colonies, the French began to treat these Aboriginal captives as slaves. The French then later also brought enslaved Africans to their Canadian colonies. They used these slaves for household labour, farm labour, and in skilled trades. The majority of enslaved people in New France lived in towns and cities. Over the entire period for which New France existed about 4000 people were enslaved. Of these 60% were First Nations (called "panis" by the French) and 40% were African.

Later, after the British took over Canada from the French, they brought more Africans. When the British lost the American colonies in the Revolution, many white Loyalists brought enslaved Africans with them to Canada. Some of those Loyalists were themselves Aboriginal people, like the famous Mohawk leader, Joseph Brant. For example, Joseph Brant held an African-American girl named Sophia Pooley as a slave. [See excerpt of her narrative in Grade 7 material.] As a very old woman in the 1850s she told her story to Benjamin Drew, an abolitionist who published stories of fugitives in Canada. She recalled Brant's telling his wife that he had "adopted [Sophia]
as one of the family," suggesting he was still thinking partly in terms of the older Aboriginal
captivity customs. But she also said that Brant sold her to an Englishman when she was twelve
years old.

B. PEOPLE AND ENVIRONMENTS: THE ROLE OF GOVERNMENT AND
RESPONSIBLE CITIZENSHIP

Overall Expectations:
B1. Application: assess responses of governments in Canada to some significant issues, and
develop plans of action for governments and citizens to address social and environmental
issues (FOCUS ON: Interrelationships; Cause and Consequence)
B2. Inquiry: use the social studies inquiry process to investigate Canadian social and/or
environmental issues from various perspectives, including the perspective of the level (or
levels) of government responsible for addressing the issues (FOCUS ON: Perspective)
B3. Understanding Context: demonstrate an understanding of the roles and key
responsibilities of citizens and of the different levels of government in Canada (FOCUS ON:
Significance)

B3. Understanding Context: Roles and Responsibilities of Government and Citizens

Specific Expectation:
B3.2 describe the jurisdiction of different levels of government in Canada (i.e., federal,
provincial, territorial, municipal, First Nation, and Métis governance; the Inuit Tapiriit
Kanatami) and some of the services provided by each (e.g., health services, education,
policing, defense, social assistance, garbage collection, water services, public transit,
libraries)

Sample questions: “Which level or levels of government provide funding for public
libraries?” “Which level of government has the responsibility for education? Why?” “What is
the jurisdiction of a band council?”

Changing Concepts of Responsible Citizenship and Activism: Abolition (1834), Fair

The role of government in Canada has changed since the time of early British settlement. In the
beginning many people thought that government should just keep order and compel ordinary
people to obey laws, work hard, and respect the King or Queen of England. Today we expect
government to listen more to the viewpoint of ordinary citizens, and we expect citizens to be
responsible by learning about important issues and expressing their views to government through
voting (which relatively few people were allowed to do in the early 19th century) and social
movements.
Two examples of the role of government and citizens in the past are:

\textit{a) The Abolition of Slavery in 1834 (British Empire)}

Around the time of the American Revolution (1775) some people in Britain, Canada, and America began to oppose slavery openly and to advocate that the government abolish it because it was morally wrong. One important figure was Olaudah Equiano, an African who had been enslaved in the Caribbean and the American colonies but who bought his freedom and went to live in England in 1767. He published his \textit{Interesting Narrative of the Life of Olaudah Equiano} in 1789 and greatly influenced the beginnings of the abolitionist movement in Britain. Through the influence of the abolitionist movement the British Parliament abolished the British slave trade in 1807 and slavery itself in the empire in 1834 (bill passed in 1833, went into effect in 1834). Although by 1834, only a handful of people were still formally enslaved in Canada, this law finally abolished slavery in Canada. In Canada, abolitionists continued to be active after that in support of ending slavery in the United States.


For many years in Canada, most white people believed that people of African descent were inferior and benefitted from paying them lower wages and excluding them from many parts of society. They often practiced racial segregation, forcing African Canadians to go to separate restaurants, parks, churches, and schools. (This was often in practice (de facto) rather than by law (de jure), as in the U.S. South.) In the late 1940s African Canadians and a few white people began to speak out against segregation and argue that all people should be treated equally. In Dresden, Ontario, an African-Canadian World War II veteran, Hugh Burnett founded a citizens' organization called the National Unity Association that fought against segregation. He believed that if he fought for his country, he should be able to eat in a restaurant with white fellow citizens. A similar group in Windsor, Ontario, called the Windsor Council on Group Relations, tested whether restaurants discriminated by sending racially mixed groups of members to see if they would be served. Through such social action these citizens helped to publicize and criticize segregation. Ultimately, with the support of the labour movement, they got the Ontario government to pass the Fair Accommodations Practices Act, which outlawed such discrimination.


Born Dec. 10, 1932 in London, Ontario, Howard Douglas McCurdy was educated at the University of Western Ontario, Assumption College, University of Windsor and Michigan State University. In his political career he was first elected to the Provincial Government in 1984 and was re-elected again in 1988. He was appointed critic for Industry, Science and Technology and Youth and Post-secondary Education, in 1989. He was also a candidate for the N.D.P. leadership in November 1989.

\textbf{The Honourable Jean Augustine}

The Honourable Jean Augustine was born in Grenada in 1937. She arrived in Canada in 1960 and attended the University of Toronto, where she earned Bachelor of Arts and master of education degrees. She became an elementary school principal with the Metropolitan Separate School Board in Toronto.
In 1993, Jean Augustine became the first Black woman elected to the House of Commons. She was elected in the riding of Etobicoke-Lakeshore and sat in Parliament until 2006. During her years as a federal member of parliament, The Honourable Jean Augustine has been the Parliamentary Secretary to the Prime Minister of Canada, Chair of the National Liberal Women's Caucus, Secretary of State for Multiculturalism and the Status of Women, Chair of the Standing Committee on Foreign Affairs and Deputy Speaker. The mother of two daughters, Jean Augustine is the recipient of numerous awards including the 1994 Canadian Black Achievement Award, the YWCA Woman of Distinction and the Kaye Livingstone Award for support of issues relating to Black women. Ms. Augustine has worked on many initiatives related to youth, noting that "racism is the most significant barrier to the successful integration of newcomer Black youths to Canada". She has been awarded honorary doctor of law degrees by the University of Toronto, the University of Guelph, and McGill University.

In 2007, she was chair of the Ontario Bicentenary Commemorative Committee on the Abolition of the Slave Trade Act. Ms. Augustine has donated her archival and parliamentary materials to York University’s Faculty of Education, thus creating the opportunity to establish an innovative academic position, the Jean Augustine Chair in Education in the New Urban Environment. In that same year, she was appointed as the first Fairness Commissioner for Ontario.

The Jean Augustine Scholarship Fund, established in honour of Ms. Augustine, provides help to single mothers studying at George Brown College in Toronto.

The Honourable Lincoln Alexander

The late Honourable Lincoln M. Alexander was born in Toronto in 1922 and died in 2012. He served with the Royal Canadian Air Force during the Second World War between 1942 and 1945. Educated at Hamilton’s McMaster University where he graduated in Arts and Toronto’s Osgoode Hall School of Law where he passed the Bar examination, in 1965, he was appointed a Queen's Counsel and became a partner in a Hamilton law firm from 1963-79. He was the first Black person to become a Member of Parliament in 1968. He served in the House of Commons until 1985. He was also Federal Minister of Labour in 1979.

In 1985, Alexander was appointed as Ontario's 24th Lieutenant Governor, the first member of a visible minority to serve as such in Canada. During his term in office, which ended in 1991, youth and education were hallmarks of his mandate. He then accepted a position as Chancellor of the University of Guelph. In 1992, Alexander became a Companion of the Order of Canada and also of the Order of Ontario. In 1996, he was asked to chair the Canadian Race Relations Foundation. He was also made the Honorary Commissioner for the International Year of Older Persons Ontario celebrations.

Alexander has been rewarded for his work throughout his career. In 1969, he was the recipient of the St. Ursula Award. In 1982, the Ethnic Press Council of Canada named him their Man of the Year. In 1988, he was awarded the Boy Scouts of Canada Silver Acorn by the Governor General. The following year, he won the Outstanding Citizen Award and Mel Osborne Fellow from the Kiwanis Foundation, as well as the first-ever Canadian Unity Award. Finally, Alexander was granted the Canada 125 Medal in 1992.
To reflect the pioneering work Alexander has engaged in throughout his career and to commemorate his term as Lieutenant Governor, the province of Ontario established an award in his name to recognize young people, between 16 and 25, who have demonstrated leadership in eliminating racial discrimination. Two awards are given annually to highlight the work of a student and the work of a community member.

For information on additional Members of Parliament, please visit: http://webinfo.parl.gc.ca/MembersOfParliament/MainMPsCompleteList.aspx?TimePeriod=CurrentandLanguage=E

Ron Jones, Former Councilor of Ward 2, City of Windsor
Born in West Windsor, Councilor Ron Jones has spent his life dedicated to the advancement of individuals and his community. With a keen interest in our community's youth, Councilor Jones coached the Windsor Minor Football League at Wilson Park for fifteen years and worked with the Windsor Boxing Club. He served three years with the Urban Alliance and an additional three years with the National Black Coalition of Canada, attaining the status of Past President in both organizations. In 1966, Ron Jones was hired by the Windsor Fire Department. He became its highest-ranking black officer with a rank of District Chief in 1995. He obtained the level of Expert in Incident Command through the Ontario Fire College and has trained members of fire services in Windsor and across Ontario. Jones has qualified as a Hazardous Materials Incident Manager and worked with the Canadian Security Intelligence Service on matters of counter-terrorism.

From 1980 to 1992, Councilor Jones served as a municipally elected trustee with the Windsor Board of Education and, in 1986, held the position of Chairperson of the Board. He is a founding member of the Charles L. Brooks Memorial Peace Fountain Committee, which raised over $400,000 to reconstruct and re-float the fountain. He has raised funds for a number of local charities and for the establishment of the Sandwich Community Health Clinic.

Elected to fill a vacancy on Council for Ward 2 in October of 2002, Councilor Jones was re-elected in November of 2003. Along with his volunteer commitments, he represents City Council on 15 area committees and is a member of the Canadian Legion, Branch 143.

John Elliott, Councilor of Ward 2, City of Windsor
John Michael Elliott was born and raised in Windsor, Ontario and has been a resident of Windsor West/Olde Sandwich Towne since 1974. He has been married for 22 years and has seven children and four grandchildren, and he is a descendant of the John Freeman Walls Family, who operates the John Freeman Walls Historical Site and Underground Railroad Museum in Puce, Ontario.

John is currently the Executive Director of the Sandwich Teen Action Group (STAG), with whom he has been employed since 1993. Under John’s direction, this not-for-profit organization provides educational and recreational programs for teens in a safe haven environment. In addition to his role with STAG, John has volunteered his services to numerous United Way
Committees and currently sits on the Essex County Diversion Board of Directors and Housing Advisory Committee.

John has collaborated in business with various community partners from the profit and non-profit sectors across Windsor and Essex and in recent years has worked diligently on cleaning up specific areas of Ward 2, including improvements to Brighton Beach, restoration of St. John’s Cemetery and re-development of the Mill Street Parkette. Being a permanent resident of Windsor West, his life’s work has been a continued commitment to build a healthy, positive environment for the youth and their families. John believes that it is important that we as a community work together to protect our historical heritage.

For further information, please visit:  
http://www.citywindsor.ca/mayorandcouncil/City-Councillors/Pages/Councillor-John-Elliott-Biography.aspx

Larry Mansfield Robbins, Councilor, City of Chatham

Mr. Robbins has worked and raised his family in Chatham. As a teacher, he worked with the youth of his community coaching minor-league baseball and basketball. With his wife, Monica, he co-chaired the 1999 United Way Campaign. Previously he was a member of the board for Family Services Kent and the United Way and past president of Chatham-Kent Retired Teachers. Mr. Robbins was also a volunteer with Junior Achievement and a member of the Rotary Club of Chatham.

Other Political Experience:
- Chairperson, Chatham-Kent Restructuring Transition Board 1997
- Candidate for Mayor, 1997
- Councilor, Municipality of Chatham-Kent, 2000 to 2003, 1994 to 1997
- Municipal experience on several committees: Economic Development, Tourism, Museum, Chatham Cultural Centre, Parks and Recreation, First Night, Fire Services, Downtown Historic Committee, Downtown Historic Business Improvement Association

Shelley Harding Smith, Former Trustee, Greater Essex County District School Board

Shelley Harding Smith was first elected to the Board of Trustees with the Greater Essex County District School Board in 2000. In 2002 Shelley made the motion to implement a course of studies to integrate African Canadian studies into the curriculum. Her motion was the basis of the African Canadian Roads to Freedom course of studies grades 1 to 8 finalized for usage in February 2010, for studies grade 9 to 10 finalized in 2007, for studies grades 11-12 finalized in 2002. She was a part of a Pro-Bono outreach trip to China providing electrical and technical expertise for construction and renovations to work sites in China. Shelley has been the Vice Chair of both the Operations and Finance and the Education Committees with the school board and currently serves as Chairperson of the Education Committee (2005-06).

She is both a licensed Master Electrician and an Industrial Control Systems Technician and works for Daimler Chrysler DCX in Windsor. Her expertise in the field of industrial electrical systems has taken her as far afield as China, where in 2002 she travelled to consult on a number of construction sites throughout that country.
Shelley is very involved in her community, from her volunteer work with the United Way and organizations encouraging women to consider ‘non-traditional’ career opportunities, to her extensive activity in support of African-Canadian heritage causes. She was appointed by the City of Windsor as Master Electrician Board of Examiners (Electrical Contractors) and to the Royal Commission to advise on “The Love of Learning-Black studies, Technology and Skilled Trades. Amongst her awards are: The CAW Aboriginal and Colour of Caucus award for Community Service, ETFO-Great Canadian Women making a change award, he North American Black Historical Museum-Champion of Black Excellence award and the Queen Elisabeth II Diamond Jubilee award for exemplary volunteer service to Canada.

Harding-Smith solely created a bursary in 1998 in memory of her parents, Morris and Ruth Henderson-Harding, to assist secondary school graduates enroll in post-secondary programs for skilled trades through The Windsor Essex Community Foundation.

Lyle Browning, Liberal Party Activist, One-Time Candidate for Provincial Parliament, And Former Member of the St. Clair College Board of Governors

J. Lyle Browning was born in Chatham in 1923 and moved to Windsor with his family as a one-year-old. As a close friend of former federal Cabinet Minister, father of Medicare and Liberal Party giant Paul Martin Sr., J. Lyle Browning became involved in the Liberal Party at an early age. He joined the Young Liberal Club of Windsor in 1936, became president of the club and went on to become President of the Ontario Young Liberal Association for four years. In 1975 he ran for provincial parliament in the riding of Windsor-Sandwich, the first local African Canadian to seek provincial office, but was unsuccessful.

Browning spent his youth as a high school and college basketball star, eventually becoming the first African-Canadian to attend Assumption University (forerunner of the University of Windsor). He was part of the Armistead Club, a group of young African-Canadians who promoted desegregation through participation in sports, successfully integrating Windsor institutions such as tennis clubs and the YMCA. He progressed to an impressive career as an entrepreneur, businessman, community leader and multicultural advocate.

Founder and President of Browning Engineering and Manufacturing, and a Senior Life Member of SME (Society of Manufacturing Engineers), he started employment with the former S.K.D. Tool Company where he learned the metal stamping trade and went on to hold senior positions with several companies before forming his own company in 1972 which manufactured parts for the Auto industry. His wife, Geraldine and his son Joseph worked hand in hand with him to make the family business a success. A member of St. Clair College's Precision Metal Cutting Advisory Committee since 1988, Lyle played a pivotal role in keeping industry needs in the forefront to facilitate graduates becoming skilled and high-tech tradespeople, eventually becoming a member of the Board of Governors.

As a member of the Canadian Consultative Council on Multiculturalism in the 1970s, he helped develop the nation's multiculturalism policy. He played an integral role in fundraising for the establishment of the North American Black Historical Museum and Cultural Center in Amherstburg in the 1970s, and was its president. He was involved in the Downtown Windsor Lions Club since 1976, including becoming the first African Canadian President of a Lions Club.
in 1981, and he also served as Chair of the "Leader Dogs for the Blind of Southwestern Ontario" committee.

**Dan Allen, former Councilor, City of Windsor**
Born and raised in West Windsor, Dan Allen has served his community in a number of roles, including as a Counselor for the City of Windsor from 1994 to 1997. With a long standing public service career, Dan has held a variety of roles with local agencies of the Federal government (Human Resources Skills Development Canada and Social Development Canada).

Dan has served as a member of the Police Services Board, and has been associated with Crimestoppers, the United Way, the Art Gallery of Windsor, the Capitol Theatre and the North American Black Historical Museum, to name a few.

**Mike Allen, former Trustee with the Greater Essex County District School Board**
From 1991 to 2003, Mike Allen served as a Trustee with the Greater Essex County District School Board. Throughout that time he represented the interests of citizens in Ward 1.

Mike has served on the Board of Governors with St. Clair College of Applied Arts and Technology in Windsor, including having served as Vice Chair to the Board of Governors from 1993-1995. He served the Board of Directors for a variety of community agencies and groups - including the International Freedom Festival, Canadian Mental Health, and the City of Windsor’s Ethnocultural Committee.

**Gary Baxter, Former Mayor of LaSalle**
Born in Kingston, Jamaica, Gary Baxter immigrated with his family to western Canada before moving to LaSalle where he graduated from Sandwich Secondary High School. A graduate of the University of Western Ontario’s Ivey Business School, Baxter became President and CEO of Phoenix Media Group, the largest independent publishing company in Ontario, before selling the company to CanWest Mediaworks in 2007. First elected to the Council of the Town of LaSalle in 1998, Baxter served three consecutive terms before being elected Mayor in 2006. As Mayor, he was instrumental in securing more than $35 million in provincial and federal funding to make strategic infrastructure improvements in LaSalle. In addition to serving as Chairman of the LaSalle Water Board, a member of the LaSalle Police Services Board, and a member of County Council, some of his other roles have included President of the LaSalle Business Association, Treasurer of the Ontario Community Newspaper Association, Director of the Windsor Symphony, and Director of the North American Black Historical Museum.

**Wayne Hurst, Former Mayor of Amherstburg**
Wayne Hurst was born and raised in Amherstburg, Ontario, where he graduated from General Amherst High School. After serving in the Canadian Navy, he pursued a career in the automotive industry, eventually becoming a CAW Benefits Representative. From 1985 through 1994, he served as an Amherstburg Town Councilor as well as Reeve. In 1997 he was elected Mayor of Amherstburg. He won re-election in 2003 and 2006. His mayoral duties include chairing the Emergency Planning Committee as well as serving on the Amherstburg Police Services Board and Essex County Council. In his spare time he is involved in the Lion’s Club, the Amherstburg Sportsmen’s Club, Branch 157 Canadian Legion, and other community organizations.
Her Excellency The Right Honourable Michælle Jean
Michælle Jean was born in Haiti in 1957. In 1964, her family fled to Canada and settled in Quebec, after escaping the dictatorship rule of Francois Duvalier.

Jean attended the University of Montreal, where she received a bachelor's degree in Italian and Spanish. She began a master's degree in comparative literature, taught Italian at that institution, and won scholarships that allowed her to make several trips to Italy to study at universities in Perugia, Florence, and Milan. She became fluent in five languages (French, Haitian Creole, English, Italian, and Spanish). She was also an activist on the issue of domestic violence, working with shelters for battered women and coordinating a government-funded study on spousal abuse during her time in university.

In 1986, Jean returned to Haiti with a friend to conduct research for an article on the island's women. Jean's work caught the eye of the National Film Board, who invited her to return to Haiti as a researcher and interviewer for a film on the 1987 Haitian elections.

When Radio-Canada subsequently hired Jean as a reporter, she became the first Black person on French television in Canada. In the mid-1990s, she moved to RDI, Radio-Canada's all-news network, becoming host of numerous programs, winning many awards along the way, including a Gemini. By 2004, she was well enough known among Francophone Canadians to launch her own current affairs show on RDI, entitled Michælle. In English Canada, she was familiar to viewers of CBC Newsworld's documentary programs The Passionate Eye and Rough Cuts, both of which she had hosted since 1999.

In August 2005, Prime Minister Paul Martin announced Jean's appointment as governor general. Sworn in on 27 September 2005, she succeeded Adrienne Clarkson. Jean became the first Black person to serve as governor general of Canada. The descendant of slaves, she used her office to passionately emphasize freedom as a central part of the Canadian identity. Reflecting on her experience as an immigrant, Jean argued that it was time to "eliminate the spectre" of the two solitudes, French and English, which had long characterized the country's history.

For further information, please visit: http://www.gg.ca/index.aspx?lan=eng

Suggested Activities:

1. A local political leader could be invited to the classroom to deliver a presentation, or to be interviewed by students.

2. Students will visit a local political leader in their office.

3. During the annual Oral Communication Festival, students will be encouraged to research the lives and experiences of African Canadian leaders. Students must be reminded that there are many African Canadian leaders who have made significant contributions to our
society, just as Dr. Martin Luther King Jr. and Rosa Parks did for the United States of America.

African-Canadians in Canada have a much more diverse history than African-Americans in the United States as very few African-Canadians were brought directly from Africa. Most early slaves, refugees and immigrants were from the U. S. while the majority of recent immigrants to Canada are from the Caribbean. The majority of the early black immigrants came to Canada as a result of three significant American historical events: the American Revolution (1775-1783), the War of 1812 (1812-1814) and the Underground Railroad movement (1830-1865). (See Grade 7 British North America for additional information)

C. **Guest Speakers:**
   (See Resource People/Guest Speaker Section for contact information)

D. **Field Trips:**
   (See Field Trip Section for site description and contact information)
   North American Black Historical Museum and Cultural Centre

84
Grade 6

HERITAGE AND IDENTITY: COMMUNITIES IN CANADA, PAST AND PRESENT

Overall Expectations:

A1. Application: assess contributions to Canadian identity made by various groups and by various features of Canadian communities and regions (FOCUS ON: Cause and Consequence; Patterns and Trends)

A2. Inquiry: use the social studies inquiry process to investigate different perspectives on the historical and/or contemporary experience of two or more distinct communities in Canada (FOCUS ON: Perspective)

A3. Understanding Context: demonstrate an understanding of significant experiences of, and major changes and aspects of life in, various historical and contemporary communities in Canada (FOCUS ON: Significance; Continuity and Change)

Specific Expectation:

A1.2 evaluate some of the contributions that various ethnic and/or religious groups have made to Canadian identity (e.g., the contributions of First Nations to Canadian art, of French and English communities to the development of Canada as a bilingual country, of the British to the Canadian parliamentary system, of Chinese labourers to the construction of the transcontinental railway, of Irish and Italian workers to the development of canal systems on the Great Lakes, of various communities to Canada’s multicultural identity)

Sample questions: “Who are the founding nations of Canada? For whom is the concept of ‘founding nations’ troubling? Why?” “In what ways is the Canadian system of government similar to that of Great Britain? What accounts for the similarities? Do you think Canada’s status as a constitutional monarchy is important to our identity as Canadians? Why or why not?” “In what ways have South Asians or East Asians contributed to Canada and Canadian identity?”

Mathieu da Costa, Linguist, Interpreter, Explorer and Pioneer

European explorers often relied upon Africans as interpreters, first with voyages off the African coast and later as Europeans and Africans came across to the Americas. This tradition was more than a century old by Mathieu Da Costa’s time. Da Costa is thought to have sailed on many different voyages, travelling up the St. Lawrence River and all along what is known today as Atlantic Canada.

Mathieu Da Costa is one of the most intriguing figures in Canadian history. It is clear that Da Costa (whose name is spelled in various ways) was a free Black man who in the early 1600s was sought by Europeans, both French and Dutch, to act as a translator or interpreter on voyages to North America. Da Costa spoke Dutch, French, Portuguese and “pidgin basque,” which was the most common trade language used in dealing with Aboriginal peoples.

In 1605 Da Costa traveled with an expedition to the Atlantic Region of Canada. Matthew Da Costa was aboard the ship, Jonas, which left La Rochelle, France on May 13, 1606, for Canada
(Acadia). Among the crew was Samuel de Champlain, the "Father of Canada". Da Costa is
documented as the first known person of African descent to set foot on Canadian soil.

His interpreting skills were instrumental in bridging the cultural and linguistic gap between the
early French explorers and the Mic Mac peoples. His work in Canada is commemorated at the
Port Royal Habitation National Historic Site of Canada in Nova Scotia.

**Suggested Activities:**


   The Mathieu Da Costa Challenge is an annual creative writing and artwork contest launched in 1996. The Challenge encourages youth to discover how diversity has shaped Canada's history and the important role that pluralism plays in Canadian society. Students between the ages of 9 and 18, are eligible to participate in the Challenge. Each year, three winners are selected from each age group (9–12, 13–15 and 16–18). The winners, accompanied by a parent/guardian, receive an all-expenses paid trip to Ottawa where they take part in an Awards Ceremony hosted by the Minister of Citizenship, Immigration and Multiculturalism.

2. During the annual *Oral Communication Festival*, students will be encouraged to research the lives and experiences of African-Canadian leaders. Students must be reminded that there are many African-Canadian leaders who have made significant contributions to our society, just as Dr. Martin Luther King Jr. and Rosa Parks did for the United States of America.

**Melvin “Mac” & Betty Simpson**

Melvin Mac & Betty Simpson were the co-founders of the North American Black Historical Museum in Amherstburg, Ontario. His dream was to build a museum for the education and preservation of Black history. This dream began in 1966 when contacts were made with both the Federal and Provincial members of Parliament about building this museum. In 1971, five members of the Nazrey A. M. E. church purchased the property next to the Church. On this property stood a log house, which was to be the sight of the museum. Many problems plagued Mr. Simpson over the years in completing his dream.

The North American Black Historical Museum was established to preserve Black Heritage from African origins to present day development in the Western Hemisphere. There is a focus on the Underground Railroad Movement, Canadian Black settlement and the accomplishments and constitutions of the peoples of African origins who helped shape this great nation.

The museum, owned and operated by the North American Black Historical Museum and Cultural Center Inc. and its Board of Directors (Management), collects, preserves, interprets, researches, and exhibits a collection of objects and specimens of historical and cultural value.
The museum makes their history available for the education, enlightenment and benefit of the entire world as well as the positive development of the African-Canadian community.

**Elise Harding-Davis**
Elise Harding Davis

- Elise Harding-Davis, daughter of Morris and Ruth Harding, was born in Windsor, Ontario in 1947.
- At the North American Black Historical Museum, she became the first African Canadian Curator/Administrator of an accredited Community Museum in Canadian history.
- She was a core member of “The African Canadian Heritage Tour” initiative in 1992.
- Harding-Davis founded the *Descendants of Escaped Slave (D.O.E.S.)* organization.
- Harding-Davis was the 1st African Canadian staff member working for the Hospice of Windsor in 1979.
- She served on the Essex County District Health Committee, formulating an initiative on ‘cradle to grave’ health care.
- In 1993 she was an adviser in developing “For the Love of Learning” a Royal Commission, an educational curriculum for grades 1 to 13.
- From 1994 to 1998, she worked with Ontario’s Police Forces, developing less biased hiring practices for Minorities, Disabled Persons, Women and Aboriginals.
- From 2000 to 2006 she was the first African Canadian Executive Administrator at Hotel Dieu-Grace Hospital, teaching about and enforcing Diversity and Discrimination.
- She is a registered Stained Glass Artist, a Jeweler, a Professional Cake Decorator and a published author, having written 3 books and numerous Guest Editorials for *The Windsor Star*, *The Globe and Mail* and *The Ontario Genealogical Society*, related to Black history.
- Harding-Davis received both the Queen Elizabeth II Golden and Diamond Medals for outstanding volunteer service to Canada, a lifetime achievement award in the field of Museum from the Ontario Museum Association, the Daniel G. Hill award from the Ontario Black History Society and the award of Black Excellence from the North American Black historical Museum.
- She has taught African Canadian Studies at St. Clair College and Elder College.
- As an African Canadian Heritage Consultant, Elise traveled and lectured promoting Black History throughout Canada, the United States, Africa, China, Greece, England and the Caribbean Islands. [http://www.canada.com/story.html?id=fe6298f7-78d4-4ca1-bb07-3033c080a010](http://www.canada.com/story.html?id=fe6298f7-78d4-4ca1-bb07-3033c080a010)

**Suggested Activity:**

C. **Guest Speakers:**
(See Resource People/Guest Speaker Section for contact information)

D. **Field Trips:**
(See Field Trip Section for site description and contact information)

   North American Black Historical Museum and Cultural Centre
A. NEW FRANCE AND BRITISH NORTH AMERICA, 1713 - 1800

Overall Expectations:

A1. Application: analyse aspects of the lives of various groups in Canada between 1713 and 1800, and compare them to the lives of people in present-day Canada (FOCUS ON: Continuity and Change; Historical Perspective)

A2. Inquiry: use the historical inquiry process to investigate perspectives of different groups on some significant events, developments, and/or issues related to the shift in power in colonial Canada from France to Britain (FOCUS ON: Historical Perspective; Historical Significance)

A3. Understanding Historical Context: describe various significant events, developments, and people in Canada between 1713 and 1800, and explain their impact (FOCUS ON: Historical Significance; Cause and Consequence)

A1. Application: Colonial and Present-day Canada

Specific Expectations:

A1.1 key similarities and differences and social values and aspects of life between present and 18th century

A1.3 analyse the displacement experienced by various groups who were living in or who came to Canada between 1713 and 1800 (e.g., the expulsion of the Acadians; the forced relocation experienced by many First Nations and/or Métis to reserves or different territories; the migration of Loyalists to various regions of Canada; the forced migration of African slaves to New France and British North America; the immigration of people to Canada seeking land, religious freedom, and/or work), and compare it with present-day examples of displacement (e.g., the relocation of a First Nation reserve community in Canada as a result of poor living conditions; the experience of and services available to immigrants or refugees to Canada)

Sample questions: “What was the experience of different Loyalist groups? What challenges did these groups face? Why did some Black Loyalists choose to return to Africa?” “In what ways would the experience of immigrants to colonial Canada have been different from that of present-day immigrants to this country? What accounts for some of these differences?”

Slavery in New France

Definition of Slavery:

Slavery means coerced labour and always involved violence to control the enslaved group. Enslavement meant capturing people, taking away their freedom, forcing them to work for a slaveholder without wages, and buying and selling them like animals or other property. Because enslaved people lacked rights and political power, they were often severely overworked and abused. Prior to the 17th century, people had often been enslaved because they were war captives or debtors or criminals, but slavery in the Americas came to be based on race:
Indigenous peoples and Africans were the ones enslaved. Their labour contributed very substantially to building the economies and empires of the New World.

*Relationship of slavery to learning expectations:*
Unlike Canadians today, enslaved people in New France lacked personal freedom; they would not have been educated; they would have been subjected to very hard work and physical and psychological abuse.

Enslaved people in Canada had been captured and separated from family and home, whether in Africa, the Caribbean, or the United States. The narrative of Sophia Pooley (Fugitive Slave Narrative No. 3, below, in B. Canada, 1800-1850) exemplifies such displacement: She was captured and sold from New York as a young child.

**Captivity Practices among First Nations and Relationship to Slavery**
[See this section in Grade 5 material.]
Recall that the majority of enslaved people in New France (i.e., before British rule) were Aboriginal (approximately 60%).

**African Slavery in New France**
The first named Black person to set foot on Canadian soil, in 1605, was Mathieu Da Costa, a free man who was hired as a translator for Samuel de Champlain's excursion. He also served as a navigator and interpreter who likely travelled throughout the Atlantic world in the late 1500s and early 1600s. As an interpreter, he was sought after by the French and the Dutch to help in their trade with Aboriginal people. Mathieu Da Costa likely spoke French, Dutch, Portuguese and pidgin Basque, a common trade dialect used in dealing with Aboriginal peoples in the era of early contact. The tradition of Europeans relying on Black interpreters was more than a century old by Mathieu Da Costa’s time. Mathieu Da Costa probably sailed on many voyages, travelling up the St. Lawrence River and all along the coast of what is now Atlantic Canada. His interpreting skills helped bridge the cultural and linguistic gap between early French explorers and the Mi’kmaq people.

Da Costa’s work in Canada is commemorated at the Port Royal Habitation National Historic Site of Canada in Annapolis Royal, Nova Scotia.

In 1628, a six year old boy from Madagascar, Africa came to Canada, where he was enslaved. He was brought to Canada by David Kirke, making him the first person of African ancestry to live in Canada. He was sold to many different people before becoming the property of Father Paul Lejeune, who baptized him and gave him the name of Olivier Lejeune.

King Louis XIV of France wanted more people to settle in New France. At that time, slavery was forbidden in France, but in 1685 the French had established the Code Noir, which allowed and governed slavery in France's Caribbean colonies. The leaders of New France argued that they, too, should be able to import African slaves, because they had a labour shortage, and in 1689, the King allowed them to do so. As noted in section on First Nations captivity practices, colonists began to treat their Aboriginal captives as slaves and to purchase Africans in addition. They bought them from the English colonies, Aboriginal people, and merchants who participated in
the Atlantic Slave Trade. These enslaved people cleared the land, built their homes, and worked as servants and in the fields; others worked in the fur trade, as, for example, in the Detroit River region. The explorer and trader Cadillac brought both Aboriginal and African slaves with him when he founded Detroit in 1701.

In 1709 King Louis XIV formally authorized slavery in New France, when he permitted his Canadian subjects to own slaves, "in full proprietorship." Fines were charged to anyone who helped a slave to escape. The Code Noir regulations asserted that slaves should be baptized in the Catholic Church, but the Code was primarily intended to establish owners' rights.

**Resistance to Slavery in New France: Marie-Joseph Angélique**
Subordinated groups always resist their masters, in more or less open fashion, depending on their situation. New France was no exception. Running away was one of the most common forms of resistance. Other types extensively documented in the U.S. and likely to have been used in Canada included work slowdowns and the damaging or destruction of tools, animals, or crops. One of the most dramatic cases of resistance was carried out in 1734 by Marie-Joseph Angélique. Angélique was a Portuguese-born Black slave owned by François Poulin of Montreal in the early 1730s. Angélique was angry with her cruel mistress and had frequent verbal battles with her; she hoped to escape and gain her freedom. On April 10, 1734, it is alleged that Angélique learned that she was going to be sold and set fire to the home where her owners resided. The fire spread and damaged or destroyed around 46 buildings, including Hotel-Dieu hospital. No one was injured during the fire, but the people of Montréal were in shock at the damage caused by the blaze.

Angélique was charged with arson after residents in the neighbourhood blamed her for setting the fire. The trial lasted for two months. She originally denied setting the fire, but in a round of confession under torture, she admitted her guilt. On June 21, the day of Angelique's execution, she was driven through the streets of Montreal with a rope tied around her neck and signs bearing the word "incendiaire" ("arsonist"). Once dead, her body was burned and her ashes scattered. (It should be noted that while some scholars believe that she did indeed set the fire as an act of rebellion against slavery, others believe that it was an accidental fire caused by someone cooking in the residence.)

For further information:
http://www.canadianmysteries.ca/sites/angelique/proces/jugementetappel/2064en.html

**The British and the Black Loyalists**
In 1760 Britain took control of New France through the Treaty of Paris after triumphing at the Plains of Abraham. The British did not change slavery but legally reaffirmed it. As more British people entered the former New France, they brought more African slaves with them. But the key moment of change was the American Revolution.

As the American Revolution began in the thirteen American colonies in 1775, the British governor of Virginia, Lord Dunmore, sought to undermine the American rebels by enticing their slaves
away. Dunmore proclaimed that slaves or indentured servants who were “able and willing to bear Arms” would be freed. He organized his 800 volunteers into the Royal Ethiopian Regiment and trained the unit in the rudiments of marching and shooting before they engaged in their first conflict at the Battle of Kemp’s Landing.

In 1779 the British commander-in-chief, Sir Henry Clinton, changed the policy to accept any slaves who deserted the rebels and promised them they could follow any occupation, not just serve as soldiers. This allowed more women and children to come. But still probably one-third of those who ultimately left with the British had served in the military. This policy was particularly successful in the Deep South because there were so many slaves, and the Patriots there were weakened by the slaves’ running away and their own constant fear of slave insurrection. Tens of thousands escaped to the British during the Revolution.

Working as soldiers, labourers, pilots, cooks, and musicians, these runaways were a major part of the British war effort. (The British policy forced the Americans to follow suit, so some were later able to gain their freedom by serving the American army.)

As the war ended, Loyalists of all colours were forced to flee the United States. The British administration created *The Book of Negroes* in 1783, which recorded the names and descriptions of 3000 African-American slaves who had escaped to the British lines. The book was assembled by Samuel Birch (for whom Birchtown, Nova Scotia, was named) under the direction of Guy Carleton, 1st Baron Dorchester. Some went to England, others to Florida and the West Indies, but most went to the British colonies to the north, in particular Nova Scotia, an area that includes modern-day Nova Scotia, New Brunswick, and Prince Edward Island.

In 1785 John Marrant, a Black Loyalist and Prince Hall Mason, returned from England to Nova Scotia and established a Huntingdonian congregation among the Black population at Birchtown. Several Black churches of other religious denominations were founded at this time. In the same year a British charity group, the Associate of Dr. Bray, sent funds to build schools and hire teachers for Black students. Black schools were established in various communities.

All of the Loyalists had lost a great deal: their property, their careers, and often their extended families. The Black Loyalists were promised freedom and plots of land equal to those given to White Loyalists, but most only received town lots, not the farmland that was promised. Many had to submit petitions to the government in order to receive their promised farm lands and when they did, the lands were typically in remote locations that were not suitable for farming. Unable to farm, many Black Loyalists experienced poverty and starvation. As a result, they took jobs such as shoemakers, servants, domestic workers, or boat pilots in order to ensure their survival. They were often forced to perform difficult labour and tricked into signing long-term work contracts.

Black Loyalists treasured their freedom, but they were always in danger of being tricked out of it. For many this is exactly what happened. Some were callously abandoned to the Patriots, sold in the West Indies by the British, or traded for White Loyalist prisoners. Others were seized by their former masters as they waited for transport to Nova Scotia. In 1791, an English abolitionist company offered the Black Loyalists the opportunity to settle in Sierra Leone, a free Black colony.
in Africa. Nearly 1200 individuals accepted and set sail for Africa on January 15, 1792, to begin new lives.

Another group that came to Nova Scotia was the Maroons, descendants of enslaved Africans from Jamaica; 556 of them were deported in 1796 after the British had defeated their uprising in Jamaica. Many of them laboured to build the Citadel fort in the middle of Halifax. They asked to be returned to Africa and departed for Sierra Leone in 1800.

**Black Pioneers and Guides**
The largest and most famous of the Black Loyalist military units was the Black Pioneers and Guides. Pioneers were divided into a number of different corps attached to larger armies and served as scouts, raiders, and what we would today call military engineers. As a result of their diverse situations, records of their activities are scarce: For the most part they were not treated as a standard regiment but were instead divided into small companies and assigned as needed to various units, where they dug fortifications and built huts and accommodations. While not a fighting unit, they would have often been called on to work under heavy fire and in the most dangerous conditions. In the record books of their arrival in Port Roseway, they are divided into companies of about 30 men each.

**Black Brigade and Colonel Tye**
Although the Black Pioneers and Guides was the most famous Black unit, the Black Brigade was more daring in action. This small band of elite guerrillas raided and conducted assassinations all across New Jersey. A former slave known as Colonel Tye, one of the original leaders of the Ethiopian Regiment, was the man who led them. Tye survived the famine and sickness of that regiment and returned to fight in his native Monmouth County, New Jersey, exacting revenge against his old master and his friends. The Colonel was an honorific; the British never formally commissioned Blacks as officers but sometimes informally bestowed (or perhaps allowed others to give them) officers’ titles.

Col. Tye was the most feared Loyalist in the area, raiding fearlessly through New Jersey, from his first recorded action in the Battle of Monmouth in 1778 until 1780. Tye captured Patriots and much needed supplies, and in one celebrated raid murdered an infamous Patriot named Joseph Murray. Tye and the Black Brigade first fought independently, and then in partnership with a white unit called the Queen's Rangers. The supplies they seized were vital to the survival of the Loyalists in New York.

During a raid on a patriot militia leader, Tye and his brigade were caught in a drawn out battle. Eventually they burned their target out, but not before Tye had taken a musket ball through his wrist. The wound quickly turned gangrenous, tetanus set in, and within weeks he had died. Probably the most effective and respected Black soldier of the Revolution was lost.

Other fighting units that Black Loyalists served in included the Jersey Shore Volunteers, the King's American Dragoons, the Jamaica Rangers, and the Mosquito Shore Volunteers. Blacks also commonly served in the navy and as musicians in nearly all regiments.


**Slavery in Upper Canada: Chloe Cooley’s Resistance and the 1793 Act against Slavery**

Britain's Imperial Statute of 1790 allowed settlers to bring slaves into the province. The statute stated that owners were only required to feed and clothe slaves; any child born of slaves in Upper Canada became free at age 25; and any owner who set a slave free had to make sure that he/she could support themselves financially. However, several factors, including ongoing slave resistance, soon combined to challenge this statute.

In 1791 John Graves Simcoe was sent from Britain to Upper Canada to serve as Lieutenant Governor of the colony. He believed that slavery was wrong and should be abolished, but many of the powerful opposed his views. The resistance of one slave woman, however, provoked him to action.

On March 14, 1793, Chloe Cooley, an enslaved Black woman in Queenston, was bound, thrown in a boat, and sold across the river to a new owner in the United States. Her screams and violent resistance were brought to the attention of Lieutenant Governor John Graves Simcoe by Peter Martin, a free Black and former soldier in Butler's Rangers, and William Grisley, a white neighbour who witnessed the event. Martin urged Simcoe to end slavery. Simcoe immediately moved to abolish slavery in the new province. He was met with opposition from slaveholders in the House of Assembly. Simcoe had to compromise, and on July 9, 1793, the House passed an Act that prevented the further introduction of slaves into Upper Canada and allowed for the gradual abolition of slavery, although no slaves already residing in the province were freed outright. It was the first piece of legislation in the British Empire to limit slavery and set the stage for the great freedom movement of enslaved African Americans known as the Underground Railroad. A plaque, located on Niagara Parkway in Niagara-on-the-Lake, marks the spot where Chloe Cooley was forced across the river to be sold.

The 1793 Act against Slavery of Upper Canada stated that:
- no new slaves could be brought into Upper Canada
- slaves who were brought in or entered Upper Canada were free upon arrival
- present owners could keep their slaves
- children of slaves born after 1793 were to be free after age 25; their children would be born free

These actions in Canada were related to the larger world, in which abolitionist ideas were gaining ground. For example, in revolutionary France in 1794 the National Assembly abolished slavery not only in France but in its colonies, including Haiti. In Haiti former slave Toussaint L'Ouverture (1743-1803) led a successful revolution of enslaved people that ultimately abolished slavery entirely and created a free republic. The Haitian Revolution shook the institution of slavery throughout the New World.

**Richard Gallion**

Gallion, president of the Black Loyalist Heritage Society in Shelburne, Nova Scotia, is among the thousands of Nova Scotians who can find their ancestors’ names among the three thousand recorded in the Book of Negroes. Gallion was an early Black OPP Officer in the late 1960s in Essex and Kent Counties.
B. CANADA, 1800 – 1850: CONFLICT AND CHALLENGES

Overall Expectations:

B1. Application: analyse aspects of the lives of various groups in Canada between 1800 and 1850, and compare them to the lives of people in Canada in 1713–1800 (FOCUS ON: Continuity and Change; Historical Perspective)

B2. Inquiry: use the historical inquiry process to investigate perspectives of different groups on some significant events, developments, and/or issues that affected Canada and/or Canadians between 1800 and 1850 (FOCUS ON: Historical Perspective; Historical Significance)

B3. Understanding Historical Context: describe various significant events, developments, and people in Canada between 1800 and 1850, and explain their impact (FOCUS ON: Historical Significance; Cause and Consequence)

B1. Application: Changes and Challenges

Specific Expectations:

B1.2 analyse some of the challenges facing individuals and/or groups in Canada between 1800 and 1850 (e.g., war with the United States, industrialization, poor wages and working conditions, rigid class structure, limited political rights, discrimination and segregation, religious conflict, limited access to education, influx of new immigrants, epidemics, transportation challenges, harshness of life on the western frontier, continuing competition for land and resources between First Nations/Métis and settlers) and ways in which people responded to those challenges (e.g., strikes, rebellion, legislation to expand access to education, treaties, construction of canals, mutual aid societies, work bees, quarantining immigrants)

Sample questions: “What were some of the challenges new immigrants faced on arriving in Canada? What were some responses to those challenges?” “What were some of the methods used by Reformers and Patriotes in their quest for political change?” “How did discrimination and segregation affect the ways in which African Canadians met their everyday needs?”

B3. Understanding Historical Context: Events and Their Consequence

Specific Expectations:

B3.1 identify factors leading to some key events and/or trends that occurred in and/or affected Canada between 1800 and 1850 (e.g., the War of 1812, the Upper Canada Rebellion, the Battle of Saint-Eustache, Irish immigration, establishment of the Underground Railroad, exploration by John Franklin or David Thompson), and describe the historical significance of some of these events/ trends for different individuals, groups, and/or communities

Sample questions: “What were the major causes of the War of 1812? What impact did the war have on Canadian identity?” “Why did Tecumseh support the British in the War of 1812?” “What were some of the key social, economic, and political issues that led to the Rebellions of 1837–38? What is the significance of the rebellions for Canadian political history?” “Why was the Battle of Saint-Eustache significant to French Canadians?”

95
B3.2 identify key political and legal changes that occurred in and/or affected Canada during this period (e.g., alliances between First Nations and British forces during the War of 1812, the Treaty of Ghent, the Abolition of Slavery Act of 1833, the Durham Report, the Act of Union, treaties with First Nations peoples, responsible government, the Rebellion Losses Bill, the Common School Act of 1846), and explain the impact of some of these changes on various individuals, groups, and/or communities.


B3.3 identify key social and economic changes that occurred in and/or affected Canada during this period (e.g., an increase in immigration, the global recession of the 1830s, growing markets for lumber and wheat, political reform movements in Upper and Lower Canada, the construction of canals and railway lines, education reform, mining in Canada West, cholera and smallpox epidemics, the extinction of the Beothuk in Newfoundland), and explain the impact of some of these changes on various individuals, groups, and/or communities.

Sample questions: “What impact did the economic downturn of the 1830s have on farmers in both Upper and Lower Canada? What impact did it have on ports in the Maritimes?” “In what ways did the construction of canals benefit various people in the colonies?” “In what ways might the condition of roads have hurt the economy?”

B3.4 describe interactions between different groups and communities in Canada during this period (e.g., French, English, First Nations, Métis, Loyalists, African Canadians, Irish and Scottish immigrants, different religious denominations, the Family Compact, the Château Clique, landowners, servants).

Sample questions: “How would you characterize French-English relations at the time of the Durham Report?” “What were relations like between First Nations, colonists, and the colonial administration during the War of 1812?” “Why was there conflict between Irish Catholics and Protestants in Upper Canada?”

B3.5 identify some significant individuals and groups in Canada during this period (e.g., Robert Baldwin, General Isaac Brock, Peter Jones, William Lyon Mackenzie, Grace Marks, John Norton, Louis-Joseph Papineau, Richard Pierpoint, Peggy Pompadour, Laura Secord, Tecumseh, Catharine Parr Traill; groups advocating responsible government or public education; immigrant aid and other charitable organizations; the Family Compact and Château Clique; groups such as Mennonites in Waterloo County or the Six Nations in the Grand River region of Upper Canada), and explain their contribution to Canadian heritage and/or identity.

Sample questions: “Why do we have a university named after Egerton Ryerson?” “What role did immigrants play in the settling of Canada? What impact has that role had on Canadian heritage/identity?” “Why is there a memorial at Grosse Île in Quebec?”
The War of 1812
About 4000 Blacks, both escapees from slavery and free people, fought in the War of 1812. Fighting units such as Captain Runchey’s Coloured Corps with Richard Pierpont, Lieutenant Colonel Butler’s Rangers, and Jessop’s Rangers, as well as individuals such as John Hall, Fountain Thurman, and Peter Stokes, enlisted in the First Essex Militia at Fort Malden. Kentuckians who fought for the U.S. forces returned to their homes and spoke of Black men in red coats who opposed them; Underground Railroad escapees to Canada increased as a result. Another impact of the War of 1812, as with the Revolution, was that more Black people—about 2000—came as refugees from the U.S. to Nova Scotia, New Brunswick, Québec, and Ontario.

The Decline of Slavery in Canada and British Abolition
After the Act against Slavery of 1793, no other provinces enacted any anti-slavery bills. The electorate was greatly restricted by property qualifications for voting, and legislatures were dominated by elites who often held slaves. Nevertheless, the lack of a strong legal framework for slavery, the spread of abolitionist sentiment, the less powerful economic influence of slavery (compared to the U.S.), and a growing judicial liberalism led to the decline of slavery in practice in Canada, until it barely existed by the 1820s.

In 1819 John Beverley Robinson, Attorney General of Upper Canada ruled that people of African origins who lived in Canada were free with their rights protected by law. In Lower Canada and the Maritimes there were no laws about slavery, and the judges and courts helped to abolish slavery by protecting the rights of slaves. Although slavery was still legal, slaves who left their owners were not afraid of being returned.

In 1833 the British Parliament passed the Slavery Abolition Act, which went into effect in 1834, ending formal slavery throughout the British Empire. If any people were still enslaved in Canada, they were finally freed through this act. After slavery had been abolished in the British Empire, anti-slavery organizations in Britain, Canada and the United States focused their efforts on the eradication of slavery in the southern United States. American slavery was of immediate concern to Canada because of the growing number of formerly enslaved, as well as free-born Blacks, immigrating primarily to Essex and Kent County as well as Toronto, Ontario. While some White settlers felt threatened by this new wave of immigrants, Canadian Abolitionists were inspired to action by a growing awareness of the human cost of slavery and of the racist laws aimed at inhibiting the growth of a free Black community in the United States.

In 1837 the Upper Canada Anti-Slavery Society was created. As Canada’s first major abolitionist society, it drew members from Upper and Lower Canada and made contact with other abolitionists in the U.S. and Britain. While this organization was relatively short-lived, the passage of the punitive American Fugitive Slave Act in 1850 again galvanized Canadians into action and so, in 1851, the Canadian Anti-Slavery Society was established. The strength of this organization lay in the inter-racial collaboration between members of the Underground Railroad refugee community and a variety of White supporters. The White supporters included newspaper publisher, George Brown, leaders of the Presbyterian Free Church and the Congregational Church, and many members of Toronto’s growing business and professional elite.
**British North American Blacks and the Upper Canada Rebellions**
When the sovereignty and unity of British North America were threatened by the outbreak of a rebellion in 1837, the growing population of African Canadians living in Upper Canada demonstrated their intense loyalty to their adopted land by participating in its defense. In December 1837 a number of all-Black militia units were raised. Near Chatham, a First and a Second Coloured Company were established. In Windsor, the famous Josiah Henson was the commander of a company of Black volunteers within the Essex Militia. These African-Canadian volunteers helped to defend Fort Malden (Amherstburg) and Windsor in 1838, participating in the capture of the rebel schooner Anne.

**The Underground Railroad and Other Migration from the United States**
The enslavement of millions of Africans in North America sparked a long history of resistance. During the 19th century, thousands of enslaved and free African-Americans fled the United States and made their way to Mexico and Canada where they hoped to live as free citizens. The network of sympathetic Black and White abolitionists who assisted the escapees along their secret route became known as the Underground Railroad.

The Underground Railroad was a loose association of people, not a system of tracks, nor was it underground. Much of a typical flight to freedom involved many miles of walking, usually at night to avoid detection. The refugee slaves used areas of easy access and more secretive routes, such as the Mississippi River and the Appalachian Mountains, for their escape.

While slavery had previously existed in the Canadian colonies, it had been limited in Upper Canada since the 1793 passage of the Upper Canadian Act Against Slavery (an event designated of national historic significance) and finally abolished throughout the British Empire in 1833. By that time slavery had been outlawed in the northern United States (it ended finally in New York in 1827), but it continued to flourish in the South. From 1820 to 1860, approximately one thousand runaways per year escaped from the slave states (though many went only as far as the northern states). Slaves were a valuable commodity, and the American economy suffered due to the financial drain brought about by the continuous loss of slaves and the cost of attempting to reclaim them.

However, in the decades prior to the Civil War conditions of life for free African Americans also deteriorated, and racism increased. As a result, many free as well as enslaved people of African descent arrived in Ontario (Upper Canada, or, after 1850, Canada West) in the 1840s and 1850s. These African Canadians contributed significantly to the settlement and development of the province both at the time and after the end of the American Civil War in 1865 and Canadian Confederation in 1867.

Estimates of the number of Underground Railroad refugees arriving in Canada during the mid-19th century, and in particular into what was then Canada West have varied considerably. Of the approximately 10,000 American migrants who came to Canada West, some returned to the United States during or immediately after the Civil War, but the best recent estimates suggest the great majority remained in Ontario. [For further detail, see article in bibliography by Michael Wayne, "The Black Population of Canada West."]
Essex and Kent County were key destinations for those in search of freedom. Many of the escapees settled in Windsor, Sandwich, Amherstburg, Buxton, Chatham, Dresden and surrounding areas. The 1861 Upper Canada census recorded people of colour in 312 townships and city wards, making them one of the most widely dispersed groups in the province at that time. The largest concentration of people of colour was found in Kent and Essex counties. There were more than 1,000 listed in the city of Toronto, most of whom came in this mid-19th century wave of immigration. One very successful business owner among them was James Mink, who ran hotels and coach lines.

These new settlers were a diverse group. A few came with some capital, education and marketable skills, but most arrived with little more than the clothing on their backs. Many immediately sought work in the villages and towns near crossing points at either end of Lake Erie, or on farms in these areas. In time, some of the wage earners moved to larger cities such as Toronto, where opportunities were more extensive, while others bought their own farms. In a few instances, schemes were mounted to create “block” settlements, where groups of refugees could help each other establish self-sufficient farms.

The refugees remained under the microscope of a Canadian society consumed by the often conflicting fears and aspirations of Abolitionists, pro-slavery supporters and politicians anxious to avoid the anger of fearful White voters. Additionally, they were regarded by many as a test of the ability of people of African descent to thrive outside the institution of slavery. Always aware that they represented more than merely individual immigrants, the fugitives struggled to establish themselves. Most quietly tried to integrate into the urban centres of what is now southwestern Ontario (examples: Windsor, Amherstburg, Chatham, Buxton, Dresden). In Amherstburg in the 1830s, for example, African Canadian business people included an innkeeper, grocer, tobacconist, miller, shoemaker, and livery stable owner. While the rural block settlements have come to be fairly well-known, only about 5 percent of the refugee population was involved in these separate communities.

One of the block settlements was Buxton, Ontario, founded in 1849. The white Rev. William King, who opposed slavery, brought 15 slaves that he had inherited from his wife as a foundation of that community. The town was named after the British Earl of Buxton, who was instrumental in passing the Abolition of Slavery Act of 1833. The town established a sawmill, market, post office, store, two-story hotel, blacksmith, carpenter, shoe shops, factories, and a savings bank. Some were run for formerly enslaved people.

**William Edward Hall, VC (1827 - 1904)**

William Hall was the son of Jacob and Lucy Hall, who had escaped American slave owners in Maryland during the War of 1812 and were brought to freedom in Nova Scotia by the British Royal Navy as part of the Black Refugee movement. William was the first Black, the first Nova Scotian, and the third Canadian to receive the Victoria Cross. Hall served in the military from 1847 to 1876. He received the medal for his actions in the Siege of Lucknow during the Indian Rebellion. Hall and an officer from his ship continued to load and fire a 24-pound gun at the walls after the rest of the party had been killed or injured by the defenders.
**Henry Bibb**

Henry Bibb was born into slavery in Shelby County, Kentucky on May 10th, 1815. His father was a state senator and his mother was a slave on the Willard Gatewood plantation. As a child, Henry Bibb witnessed his brothers and sisters sold to different slave owners.

After making several attempts to escape, he was finally successful in 1837. Six months later, he returned to help his family escape, but they were caught and sold to a plantation owner in Vicksburg, Ohio. Once again, the family attempted to escape but were captured after being attacked by wolves. Bibb was then sold to a group of Native Americans. After escaping from them, he began his long journey of trying to rescue the rest of his family. His attempts to rescue his wife and children were unsuccessful. However, eventually, Bibb’s mother and brothers were able to join him in Essex County, where they lived in freedom.

Bibb reached the city of Detroit, Michigan where he became a noted lecturer for the anti-slavery cause. After the passage of the Fugitive Slave Act, Bibb came to Canada and founded the newspaper, *Voice of the Fugitive*, in Sandwich. This newspaper was the first African-Canadian newspaper in Ontario, and its first issue appeared on January 1, 1851. It was published in Sandwich and Windsor. It ceased publication in 1853.

Bibb died during the summer of 1854. In addition to publishing the first African-Canadian newspaper in Ontario, he wrote an autobiography, *The Life and Adventures of an American Slave* (1849) which sold many copies and inspired many North Americans to join the anti-slavery movement. He also led campaigns to persuade fugitive slaves and free African Americans to settle in Canada.

**The Nazrey African Methodist Episcopal Church, Amherstburg**

The Nazrey AME Church was built by formerly enslaved and free Blacks in 1848 and was a station on the Underground Railroad. Reverend Noah Cannon, first itinerant Minister of the African Methodist Episcopal Conference, ministered at Nazrey and is buried in the historically Black Harrow British Methodist Episcopal (BME) Cemetery. In 1999, Nazrey became the first National Historic Site dedicated to Black history in Canadian history.

**Abraham Doras Shadd**

Abraham Doras Shadd was born in 1801 in Delaware. Though he was a free-born Black and a prosperous shoemaker, he devoted his life to the abolitionist movement. Shadd protested racism at countless abolitionist meetings and played a pivotal role in the Underground Railroad, a secret route through which slaves were guided to freedom in Canada. As “stationmaster” and “conductor” for the Railroad, he provided escaping refugees with food, shelter, clothing and guidance. In 1851, Shadd and his family moved to southern Ontario’s North Buxton area, where they joined many of those he guided to freedom. He was the first Black person to serve in Canadian public office when he was elected to the Council of Raleigh, Ontario, in 1859, and was the father of Mary Ann Shadd Cary. In 2009, Canada Post honoured Abraham Doras Shadd with a commemorative stamp.
**John Freeman Walls**
The story of John Freeman Walls is as unique as it is familiar. It is but one of several million stories of enslavement in the southern United States during the 1800s. John Walls left the south with his master’s widow and her four children in 1842. In 1845 they landed in Amherstburg, where he claimed his right to freedom. A year later the family settled in Puce, where John, a skilled carpenter, built a two-story log cabin home.

John’s life of hardship in the aptly named Troublesome Creek, North Carolina, was unfortunately commonplace in those times among those of African descent. His story begins with the close friendship between John and his master’s son, Daniel, both born in 1813. It was this relationship that provided John with his first experience of interracial equality and respect – a rare gem in those troubled times. The uncommon friendship between slave and slave master’s son set the stage for this saga. Though it would not always serve to ease the burden of enslavement, in the end, this bond provided John with his freedom papers and entrusted him with Daniel’s wife and children. The circumstances that arose from Daniel's inheriting the plantation, and his untimely death, would ultimately usher John onto his incredible journey.

To make John’s situation even more unusual was the fact that his future wife Jane was white and his former master’s widow. They travelled with her four white children and Corliss, a house slave from the plantation. Such an unmistakable group of sojourners would not easily go unnoticed.

The first half of the journey they navigated themselves. For weeks they travelled under the cloak of night before stumbling upon sympathetic abolitionist Quakers Ephraim and Mary Stout in Indiana. It was through them that John and Jane learned of the Underground Railroad. This secretive, unorganized movement of abolitionists – some white, some free blacks and some formerly enslaved blacks – offered food, shelter, and guidance to those seeking freedom. The Walls family was not fortunate enough to have had previous knowledge of this great freedom movement when they set out on their journey from Troublesome Creek in the spring of 1842. However, they did benefit greatly from it on the remainder of their journey. It was also from their safe harbour with the Stouts, and with new knowledge of underground “stations” along the way, that Jane and Corliss were able to return to the Walls’ plantation and lead seven more toward freedom.

Their long road reached freedom in the summer of 1845 on the shores of Amherstburg. From there the Walls family would settle in Puce and build a homestead that still stands today. John and Jane raised ten children there and ingrained in them the necessity of love and harmony toward all. Their home would also become a terminal on the Underground Railroad for other African Americans seeking salvation from slavery.
Josiah Henson

Many African-Canadians have served as religious leaders over the years, but none has been as famous as Josiah Henson. Born into slavery in the United States in 1789, Henson later escaped with his wife and children to Canada.

Henson was known to serve his slave-owners faithfully, and even resisted chances to run away. He saved his money in the hope of buying his freedom. Finally, however, after being cheated out of his savings by his slave owner and after learning that he was to be sold to someone else, Henson escaped one night while his owner was away. Henson, who had been living in Kentucky, loaded his family onto a small boat and crossed the Ohio River. Six weeks later, after boating, and walking at night with his two children in a pack on his back, the Hensons arrived in Canada.

At first, Henson worked as a farm laborer in southwestern Ontario. His son taught him to read, and Henson became a preacher. He also taught other free slaves in the area about the importance of owning their own land and growing a variety of products.

Henson returned to the United States to help many slaves escape to Canada. One of his most important accomplishments was to help create a colony near Chatham, Ontario, where African-Canadians could study and live. This was known as the Dawn Settlement. At the heart of the settlement was a school called the British American Institute, which was attended by children and adults, African Canadians, Whites, and Natives. The school began in the 1840s and grew quickly. The population of the settlement grew to about 500 people, many of whom worked as farmers. Unfortunately, the British American Institute ended in 1872.

The story of Josiah Henson’s life appeared in the book called The Life of Josiah Henson, Formerly a Slave, now an Inhabitant of Canada. After that, an American novel, Uncle Tom’s Cabin, by Harriet Beecher Stowe, was published with great success. It is believed to be based on the life of Josiah Henson.

Henson lived for many years in a small house on the Dawn Settlement and spent his life travelling and giving speeches. When he died in 1883, people came to his funeral in 50 horse-drawn wagons. He had become a major figure during his life, and he had gone through some amazing changes, from slave to a world traveler and leader of his people.

Mary Ann Shadd

One of the earliest families to settle in Raleigh Township, in Kent County, was that of Abraham D. Shadd, a shoemaker born in the United States in 1801. He immigrated to Canada with his 13 children in 1851 and settled near Chatham.

Mary Ann Shadd was Abraham’s oldest daughter. She was born in 1823. Already a noted anti-slavery lecturer, writer and teacher, she arrived in Windsor in 1850 at the invitation of fellow anti-slavery activists Henry and Mary Bibb and was a teacher at an African Canadian school in Windsor until 1853. Her school was located in the military barracks on the site of what is now Windsor's City Hall Square. She was one of the most widely recognized African Canadian educators. At this time in Ontario, African Canadians were not allowed to attend the same
schools as white children. Her students ranged from 4 to 45 years of age and her classes included lessons in geography, history, arithmetic, grammar, reading, and botany.

In 1853, she became the publisher of the * Provincial Freeman. Shadd became the first woman female journalist of African descent in North America. Due to the sexism of the times, she included the names of male editors and publishers in order to lend credibility to her publication. The * Provincial Freeman had correspondents in London, Chatham, Windsor, Brantford, Toronto, and St. Catharines and had subscribers throughout Canada and the United States. The focus of the * Provincial Freeman was the life of African Canadians, and its editorials focused on bigotry, slavery, and self-reliance.

Shadd, who later married Thomas Cary of Toronto and was then known as Mary Ann Shadd Cary, went on to become an important Civil War army recruiter, a women's suffragist, and a lawyer (the first woman to attend Howard University's law school). Today, this Windsor and Chatham resident's many recognitions include a school in her name in Scarborough, Ontario, a federal historic plaque in Chatham, and a place of honour in the U.S. Women's Hall of Fame in Seneca Falls, New York.

**Harriet Tubman**

Harriet Tubman’s life was a monument to courage and determination that continues to stand out in history.

Harriet Tubman was born into slavery in 1820 on a large plantation in Maryland. After her escape in 1849, she made at least 19 trips into the southern United States to guide enslaved men, women, and children to freedom in Canada. In total, it is estimated that she led more than 300 people to freedom in Canada, including her elderly parents and some of her brothers. Most of these rescue missions ended at St. Catharine’s.

Working with free contacts and trusted slaves, Tubman arranged to meet in swamps and forests with small groups of slaves whom she then brought through Maryland, Delaware, New Jersey, Pennsylvania, and on to Canada. She travelled only at night with the North Star guiding her. On cloudy nights she guided herself by the moss growing on the north side of trees. Tubman and her follower’s utilized disguises and fake passes to avoid being caught by slave catchers. They took shelter in chimneys, barns, haystacks, and potato holes.

Although Tubman could neither read nor write, she was considered a military genius and a master of logistics and strategy. Slave-owners who hunted for this master of disguise put a price of $40,000.00 on her head.

Harriet Tubman is believed to have led more slaves to freedom than any other individual. In addition to guiding many individuals to freedom, she joined the Union Army and served as a nurse, a scout, and a spy. After she retired in Auburn, New York, she founded a home for the elderly. In 1897, her bravery inspired Queen Victoria to award her a silver medal.

She died on March 10, 1913, after a lifetime of courageous service to humanity. For further information, please visit [www.harriettubman.com](http://www.harriettubman.com)
**James L. Dunn**  
James L. Dunn was born in 1848 in St. Thomas, Ontario, to Black parents who had moved to Canada West from Ohio after his father George, formerly enslaved in Kentucky, had purchased his own freedom. The Dunn family moved to Windsor in the 1860s. As a gifted young man, James was able to buy the company where he worked. He renamed it the Dunn Paint and Varnish Company and is said to have invented a new varnish process. Later this company would become the Standard Paint and Varnish Company. The company established lucrative contracts with such firms as Massey Harris, providing paint that was used for farm equipment. After unsuccessfully suing the Windsor Board of Education in 1883 for the right to send his daughter to a White school rather than to the segregated Black school, Dunn surprised everyone by becoming a school board trustee, for a period of four years.

In 1887, James L. Dunn was elected to the Windsor Town Council, becoming Windsor's first Black alderman or councilor. He was re-elected in 1888. He played a pivotal role in Windsor's expansion from a small town that hugged the Detroit riverfront into a larger city which spread into the east, south and west. He worked hard to improve Windsor's infrastructure through the introduction of electricity, natural gas lines, roads, sewers and sidewalks, to attract new industries to Windsor in order to create jobs, and to encourage the city to partially fund charitable organizations that took care of the poor. The Amherstburg Echo reported that when James L. Dunn died suddenly in 1890, his funeral was among the largest ever seen in Windsor, attended by the Council and the Board of Education along with many others, in over 100 carriages.

**Robert Dunn**  
Younger brother Robert L. Dunn was born in London, Ontario in 1857 and moved with his family to Windsor in the 1860s. He was a partner in the Dunn Paint and Varnish Company, as well as the owner of a theater in Detroit and involved in the real estate industry. He was elected to Windsor's City Council seven times, in 1893, 1894, 1895, 1897, 1898, 1902 and 1903, and ran unsuccessfully for Mayor of Windsor in 1897, becoming the first African Canadian to do so. Robert L. Dunn also served for one term as a Windsor Board of Education trustee. He was acknowledged to be the City Councilor chiefly responsible for the purchase and development of what is now City Hall Square. In Dunn's later years he was a community activist, for example serving as President of the Central Citizens' Association, one of Canada's earliest civil rights organizations. He worked hard to improve police-community relations and to secure employment for African Canadians in places where they had never been allowed to work before.

**Rose Fortune**  
Rose Fortune was born in Philadelphia in approximately 1774 and settled in Nova Scotia with her Black Loyalist refugee parents in 1783, when she was ten years old. She was one of Annapolis Royal's most notable figures during the first half of the 19th century. A well-known image of her from a watercolour of about 1830 depicts her in middle age. Wearing men's boots, a man's overcoat over a dress and apron, and a straw hat on top of the lace cap tied under her chin, she carries a straw basket and is every bit the picture of firm resolve.

Rose's strong sense of character elevated her to a special position within her community. By the time her portrait was painted, Rose had carved for herself a role as a luggage carrier. Using a
wheelbarrow, she made collections and deliveries between the town's busy wharves and hotels. She protected her business vigorously, and any individuals attempting to infringe upon her monopoly were severely chastised. In the process, Rose appointed herself a policewoman or "sheriff" (the first known in Canada), imposed curfews, and enforced them by going around the town each night, sending those who violated curfew to their homes. She was deeply concerned for children, and she ensured that they did not hang out in the streets at night. According to many sources, she was the first female law enforcement officer in Canada.

Rose Fortune was a pioneer in her time. She was able to accomplish things that very few women could, or were allowed to do, during this era. By using her initiative and business sense to establish her own company, she became a role model for many Blacks and women who came after her.

According to documents, Rose Fortune was buried on February 20, 1864. Today, she is remembered for her diligence, strength of character, and determination. She exemplifies the definition of a community helper, serving as a police officer and business woman.

For further information, please visit: http://www.annapolisheritagesociety.com/hinotablerose.htm

Thornton and Lucie Blackburn and the Blackburn Riots
Thornton and Lucie (also known as Ruth) Blackburn were two enslaved African Americans who made their way from Kentucky to Detroit in pursuit of freedom. They were captured while still in Detroit and were jailed while the slave catchers sought the Blackburns' return to slavery in Kentucky. Their imprisonment in 1833 resulted in Detroit's first race riots. In a daring and dramatic escape, which is recounted by historian Karolyn Smardz-Frost in her book, I've Got a Home in Glory Land, the Blackburns were freed by a combination of sympathetic White and Black anti-slavery DETroiters and swiftly made their way to Sandwich (west Windsor). Their request for refuge in Upper Canada (Ontario) resulted in discussions between Michigan's Territorial Governor and the colonial Upper Canadian government that led to, in Smardz-Frost's words, "the formulation of British North America's first, articulated legal rationale for harboring fugitive slaves." Taking refuge in what is now west Windsor, the Blackburns brought about the legal framework that established Canada as a land that would not return fugitive slaves to the United States unless they had committed a crime, a legal framework that established Canada as the desired destination for thousands of Underground Railroad travelers in the decades thereafter.

Thornton and Lucie Blackburn never learned to read or write, but once in Toronto, they ascended to middle-class status by establishing Toronto's first cab company (using horse-drawn carriages). In Toronto, they became anti-slavery activists who spoke about the evils of slavery and did all that they could to help other formerly enslaved Africans resettle and begin new lives.

Suggested Activities:

1. Students will imagine that they have escaped from slavery and have arrived in Canada. They will create a poster in support of the abolitionist movement.
2. Students will write a persuasive letter outlining the reasons that all human beings deserve freedom and should not be enslaved.

3. Students will assume the identity of an African Canadian who has joined the U.S. Civil War effort and write a letter to a family member explaining why it is important to be part of this event, even if that person is a Canadian.

4. Students may need help to understand that immediately after the U.S. Civil War, people of African descent made great strides in the American South (such as being elected to political office), but in the later 1870s, paramilitary groups such as the Ku Klux Klan suppressed Black voting and pushed back against the gains Black people had made. Students could briefly discuss this phenomenon, comparing and contrasting it with the contemporary challenges faced in post-war environments in countries such as Iraq.

**Underground Railroad Refugees**

With increasing numbers of refugees pouring into the province after 1850, the Underground Railroad refugee community and its supporters were kept busy trying to help the newcomers to establish themselves. The Canadian Anti-Slavery Society raised money for refugee relief and an adult night school that delivered agricultural training. It also fought extradition, opposed separate schools and sponsored eminent Abolitionist speakers. George Brown’s newspaper, *The Globe*, was its mouthpiece. Many smaller papers, mostly owned and operated by Underground Railroad refugees, were also engaged in the Abolition movement, including Henry Bibb’s *Voice of the Fugitive*, Mary Ann Shadd Cary’s *Provincial Freeman*, Linton Stratford’s *The Voice of the Bondsman*, and the Reverend A.R. Green’s *The True Royalist and Weekly Intelligence*.

George Brown’s house in Toronto has been designated a national historic site because of its association with this staunch Abolitionist and Father of Confederation.

It is important to note that many enslaved people resisted slavery and oppression in many ways. Sometimes they faked illnesses, destroyed tools, sabotaged their owners’ homes and worked slowly in an attempt to frustrate their owners.

**Fugitive Slave Narrative #1 - Written by Lydia Adams**

At the time that this narrative was written, Mrs. Lydia Adams lived in a log-house in Windsor.

I am seventy or eighty years old. I was from Fairfax County, old Virginia. I was married and had three children when I left there for Wood County, where I lived twenty years: thence to Missouri, removing with my master's family. One by one they sent four of my children away from me, and sent them to the South: and four of my grandchildren all to the South but one. My oldest son, Daniel - then Sarah - all gone. "It's no use to cry about it," said one of the young women, "she's got to go." That's what she said when Esther went away. Esther's husband is here now, almost crazy about her: they took her and sold her away from him. They were all Methodist people--great Methodists--all belonged to the church. My master died--he left no testimony whether he was willing to go or not.... I have been in Canada about one year, and like it as far as I have seen.
I've been wanting to be free ever since I was a little child. I said to them I didn't believe God ever meant me to be a slave, if my skin was black--at any rate not all my lifetime: why not have it as in old times, seven years' servants? Master would say, "No, you were made to wait on white people: what was 'black people' made for? Why, just to wait on us all."

I am afraid the slaveholders will go to a bad place. I am really afraid they will. I don't think any slaveholder will get to the kingdom.

An excerpt from *A North-Side View of Slavery* by Benjamin Drew.

**Fugitive Slave Narrative #2 - Written by J.F. White**
I have served twenty-five years as a slave; born in Virginia, and brought up, or rather whipped up, in Kentucky. I have lived in Canada two years. I have bought one hundred acres of land in Sandwich, suitable to raise any kind of grain.

I want you to tell the people of the United States that as far as begging for fugitives is concerned, that we are amply able to take care of ourselves: we have done it, and can do it. We want none to beg for us; let them give to the fugitive on his way, and to those who are assisting him on his way. Money has been raised, an immense quantity of it too, but we don't get it—indeed, we don't want it. We have a society here to take care of our brothers when they get here, and we can do it without assistance. If people send things through pure motives to the suffering, we thank them for their intentions. Still, there is no need of their doing even that.

An excerpt from *A North-Side View of Slavery* by Benjamin Drew.

**Fugitive Slave Narrative #3 - Written by Sophia Pooley**
I was born in Fishkill, New York State, twelve miles from North River. My father's name was Oliver Burthen, my mother's Dinah. I am now more than ninety years old. I was stolen from my parents when I was seven years old, and brought to Canada; that was long before the American Revolution. There were hardly any white people in Canada then—nothing here but Indians and wild beasts.

My parents were slaves in New York State. My master's sons-in-law, Daniel Outwaters and Simon Knox, came into the garden where my sister and I were playing among the currant bushes, tied their handkerchiefs over our mouths, carried us to a vessel, put us in the hold, and sailed up the river. The white men sold us at Niagara to old Indian Brant, the king.

An excerpt from *A North-Side View of Slavery* by Benjamin Drew.

**Fugitive Slave Narrative #4 - Written by Allen Sydney**
I, Allen Sydney, of McDougall St., in the city of Windsor, in the province of Ontario, formerly an engineer in a woodenware factory in the city of Detroit, at the request of many of my friends in Windsor, give the following history of myself and times.

I was born in slavery in the year 1804, in a town called Edenton, in North Carolina. This town was about two or three miles from the sea shore and was on a river called “Choian….” My
parents were born in Africa and were sold in Carolina to my master, Sim Perry, having been brought there by the slave traders.

My father and mother worked on my master’s plantation for some 15 years or so. My father was burned to death by falling into the fire when drunk in the shanty. Rum was always given to the slaves when working, and it was considered a powerful healthy thing for the slaves in the swamps of Carolina. My mother lived to the age of 110 years. When she was 100 years old my master gave her a house and five or ten acres of land and also gave her freedom, and she raised cotton and chickens on the land until her death.

My master, Sim Perry, had a son named Sim and he got married, and my master gave me and my two brothers and two sisters to him and he moved to Tennessee, 500 miles away, and took us with him. When our young master got to his plantation, we were 15 miles from the nearest neighbour. The country was very wild and there were no roads but Indian trails through the cane brakes. When we got to Tennessee my master got on his horse and went around what he supposed was 100 acres and my brothers and I followed him with axes and blazed the trees. Land did not cost anything in those days. You put up a shanty and blazed around the land and it was yours if you did your road work. My master put up a log house with a board roof. He built a shanty for us and afterwards he built several as he got more Negroes. No floors in those shanties, no chimney, but a board would be removed in the roof to let the smoke go out.

Sim Perry, my master, as there were no steamboats in those days in those parts, built a flat boat to send his chickens, eggs, butter, peaches to New Orleans. He got into financial difficulties and borrowed $500 from one John Brown, and gave me as security for the loan. And what did Brown do but put me with a gang of slaves in chains and took me to Memphis and sold us – Brown was a slave trader! I was sold to Cap. Pryor for $800. He kept me for two years and during that time he bought a steamboat called “Hard Times,” and it was the first one in southern waters. He sought me out from among his colored people and made me watch the boat and I stayed on her night and day from spring until fall, and during that time he sent to England for an engineer and got one named Parker, and he told Parker to keep me right under him to work around the engine. The next spring Cap. Pryor told the engineer that he would build a shop in Memphis on purpose for the engineer to work in until high water. Parker kept me until I learned my trade as an engineer, and I stayed on the “Hard Times” until she was worn out. Then he sold her and a little while afterwards he sold me for $1,000, to a man named Creasey who lived in Alabama, four hundred miles from Memphis. Creasey hired me out at $100 per month as an engineer. I was a first class engineer on the steamboat. This was in the year 1829, and it was on the Tennessee River.

My “Master” Perry heard of me and he went to Creasey and told him that he only left me with Brown as security for $500, and that he had a bill of sale for me, and that he had been looking for me for some time. After some trouble and payment of a large sum to Creasey he took me home. He hired me out to work as an engineer, and got $100 a month for my work and I worked as an engineer for him until I ran away to Canada.

When I was 25 years old I married a young woman named Sayer who was a slave in Covington, Kentucky, and when the boat used to stop at Cincinnati (opposite Covington), I used to see her;
and after a while I asked her master Mr. Gage to let her marry me, and he then asked me if I was not following the water. I said “yes.” He said what do you want with a wife then! After a while he consented to let his slave marry me, and we were married. My wife stayed with her master’s family and I went on with my work and would see her when we came to Cincinnati. We had a family of three children during the time she was at her master’s and these children were slaves and were the property of Mr. Gage, my wife’s master. My wife was a cook and cooked for the whole family of Mr. Gage. He owned a large tobacco factory and when my son was five years old he had to work from daylight till dark in the factory, and he worked until he was 10 or 12 years old. My girls were taken away from me to do housework when they were very young. They were taken away from my wife and it grieved her very much, as they were too young to work. I said to my wife, “Let us run away;” but she said, “No; they would starve in Canada.” I went on the boat called the “Gen’l. Pike” and went to New Orleans.

When I returned to Cincinnati my wife’s master said to her, “I’m going to sell Celia” (my youngest daughter) as he had a debt to pay. This scared my wife and she told me she was ready to run away with me to Canada. I told her to keep everything secret and I went to see the abolitionist, Thos. Dorim in Cincinnati, and he told me to go on the boat to Pittsburg and see Mr. Coffin, and tell him that I was ready to go to Canada…. [Mr. Coffin] told me that he would take me to Walnut Hill, Cincinnati. When I got to Walnut Hill I met my wife and went to her mistress and asked if her children might go with her to church Sunday evening, and she said, “Yes.” My wife took the three children and went out the back way, where Mr. Dorim was waiting. My wife threw her feather bed and took it into the back yard. She had bought that bed with her own money and she thought so much of it that she could not leave without it. When she and the children went with Mr. Dorim he took them across the river to the hill, where I was hidden in an old log house. When I saw the feather bed I said to my wife, “What did you bring that for? We cannot take it.” Mr. Dorim said, “Never mind: I will box it up and send it to Canada.” We all stayed in that old log house on the hill for two days and two nights and we were very much frightened, as they were hunting for us. We left there in the middle of the night, travelling in a wagon (called travelling by the underground railway.) The wagon had boards two inches apart for the bottom and we lay down on them and were covered with straw. The third night a colored man drove us and a heavy rain came on so he took us out and put us in a hollow tree, where we stayed all night, and he said that he would come back when the rain had stopped, but he did not. In the morning I got out of the tree and prayed to the Lord that I would serve him all the rest of my life if I got my wife and little family safe into Canada.

My wife had hard work to keep the children from crying, as they wanted something to eat. I got some corn out of a field and we ate it raw. The next night the Negro came with his team and ran us all night to the “station,” which we reached at 4 o’clock in the morning, but before he reached the “station” he demanded money from us and said if we did not give him some that he would give us up to our masters. My wife had a little money that she had saved up unbeknown to me and she gave the rascal all of it. I did not have any money. We stayed all one day at that station and I helped plant potatoes; in the night he drove us to Mr. Hyde’s, and Mr. Hyde drove us to Springfield “station” and from there to Cleveland, and then we got on the boat called the “Bay City” and reached Detroit 40 years ago and crossed over to Canada. Mr. Dorim sent the feather bed on and we got it in Canada. When we were getting away from Cincinnati and travelling in the night we knew that there were rewards offered for our capture and that they were hunting for us everywhere, and we were afraid all the time that we would be caught.
My first wife died in Canada five years after she ran away. She was a very good woman and worked night and day and used to work out and overworked herself. We had two children born after we came to Canada, and one, two years old, was burned to death. My wife had gone out to work one day and these little children were left in the house alone and the dress of one caught on fire and she ran out screaming. Mr. Gibson, a neighbour, caught her and wrapped her in a blanket and the doctor was sent for, who wrapped her in cotton batting and did all he could for her, but she died next morning.

I worked at my trade as engineer in Detroit for 20 years – worked for one gentleman, Mr. Frost, who had the woodenware works. I never worked in Canada.

I am now living with my granddaughter and she takes the best care of me. When my funeral takes place I want the sermon preached from the text taken from the 14th chapter of Job and the 14th verse.

I want all my white friends to be present at my funeral.

Signed,
Allen Sydney,
Windsor, Canada, May 4, ’98

Excerpted from the Evening Record, May 21, 1898
C. GUEST SPEAKERS
(See Resource People/Guest Speaker Section for contact information)

D. FIELD TRIPS
(See Field Trip Section for site description and contact information)

- Buxton National Historic Site and Museum
- Fort Malden National Historic Park
- Heritage Room/Wish Centre
- John Freeman Walls Historic Site and Underground Railroad Museum
- North American Black Historical Museum and Cultural Centre
- Old Sandwich Walking Tour
- Sandwich First Baptist Church
- Tower of Freedom Monument

**Suggested Activities:**

1. Students will read all of the slave narratives and select three which they will summarize. Once complete, they will compare and contrast the theme(s), mood, tone, visual images, sounds, emotions, characteristics of the writer, changes, historical information, etc., of the three narratives that they have selected.

2. Students will write and perform a skit based on one of the narratives.

3. Students will locate the adjectives in the narrative and replace them with a synonym.

4. Students will create a comic strip, poem or song based on one of the narratives.

5. Students will write a one-page response journal to one of the authors of the narratives.

6. Students will research slavery in Upper Canada and create a slideshow or timeline detailing this era in Canadian history.

7. Students will participate in a field trip to a local site of importance related to the Underground Railroad.


9. Students will write a diary detailing their daily life as they escape from slavery using the routes and associations of the Underground Railroad. The diary will consist of 5 - 7 entries and must be historically accurate. For this, they will be required to conduct research on the topic.

10. The students will create a Freedom Quilt. Each student will receive a sheet of blank paper (5x5) and on this sheet, they will add images related to the Underground Railroad
and freedom in Canada. The images may reflect symbols, vocabulary, spirituals, signs, etc.

11. The class will create a book, Heroes and Heroines of the Underground Railroad. Each student will research an important and influential individual who played a pivotal role in the Underground Railroad. They will write a report based on the life and experiences of this individual and each work will be included in the class book. Once complete, the students will share their stories with students in the primary division.

12. Students will create an acrostic poem using the words underground and railroad. Students will write a sentence for each letter and their sentence must relate to the Underground Railroad.

13. Students will be partnered in groups of two. Together, they will research an influential figure on the Underground Railroad Movement. Then, they will create fifteen questions and answers. One student will ask the questions, the other student will provide the answers as though they were the influential figure. For example, one student might ask another student, playing the role of Harriet Tubman, what her childhood was like. The student playing the role of Harriet Tubman will respond with accurate and factual information. These interviews will be orally presented to the class.

14. Students will use research skills as they investigate the meaning of the terms associated with the Underground Railroad (baggage, Promised Land or Heaven, Canaan, conductor, Quakers, cargo/passengers/freight, freedom train, station, terminal, track, and station master). Once they locate the definition and the relevance of each term, students are required to develop their own terms for the following categories (female slave, male slave, child slave, safe house, Canada, helpful and trustworthy person). Their terms must relate to the original meaning, in some manner.

15. The ABCs of the UGRR class book. Each student will be assigned a letter of the alphabet. For their selected letter, students will write a sentence related to the Underground Railroad, which begins with that particular letter. Students are required to illustrate their sentence.

For example,

A. The abolitionists were against slavery and believed that all slaves should be freed.
B. The men, women, and children who escaped slavery were very brave individuals.
C. Canada was the final destination for those escaping slavery using the Underground Railroad.

16. Students will conduct research on slavery. They will be expected to write a report or make a multi-media presentation based on slavery. Their project must incorporate: the definition of slavery, the reasons why African people were enslaved, the number of Africans who were enslaved, other parts of the world where different types of slavery
exist, conditions of slave life on a plantation, the roles of men, women, and children, the reasons and methods for escaping to Canada, and a personal reflection.

17. Each student will be given a blank map of Canada. Using research and mapping skills, they will label important cities/towns/villages that played a role in the Underground Railroad.

18. As part of a Black History Month assembly or Drama class, students will be divided into groups and will create a dramatic art presentation based on stories about the Underground Railroad (escaping slavery, traveling by night, going to safe houses, arriving in Canada, Harriet Tubman's experiences, etc.) Students will research the material, write their scripts and scenes, and present them to the class or in an assembly. Each group will re-enact a different aspect of the Underground Railroad.

19. During the annual Oral Communication Festival, students will be encouraged to research the lives and experiences of African-Canadian leaders. Students must be reminded that there are many African-Canadian leaders who have made significant contributions to our society, just as Dr. Martin Luther King Jr. and Rosa Parks did for the United States of America.
A. CREATING CANADA, 1850-1890

Overall Expectations:

A1. Application: assess the impact of some key social, economic and political factors, including social, economic, and/or political inequality, on various Canadians between 1850-1890 as well as on the creation and expansion of the Dominion of Canada (FOCUS ON: Cause and Consequence; Historical Perspective)

A2. Inquiry: use the historical inquiry process to investigate perspectives of different groups on some significant events, developments, and/or issues that affected Canada and/or Canadians between 1850 and 1890 (FOCUS ON: Historical Perspective; Historical Significance)

A3. Understanding Historical Context: describe various significant events, developments, and people in Canada between 1850 and 1890, and explain their impact (FOCUS ON: Historical Significance; Cause and Consequence)

Specific Expectations:

A1.2 assess the impact that differences in legal status and in the distribution of rights and privileges had on various groups and individuals in Canada between 1850 and 1890 (e.g., with reference to land ownership in Prince Edward Island, married women’s property rights, women’s political rights, property qualifications for the franchise, restrictions on Chinese immigration, the rights and legal status of “status Indians” on reserves, the privileged lifestyle of industrialists in contrast to the lives of workers in their factories, discrimination facing African Canadians)

Sample questions: “Why did Emily Stowe attend medical school in the United States and not in Canada? What do her actions tell you about limitations on women’s rights in Canada during this period? What impact did these limitations have on women?” “In what ways did the rights of First Nations peoples living on reserves differ from those of other Canadians? What impact did limited citizenship rights have on status Indians?”

A1.3 analyse some of the actions taken by various groups and/or individuals in Canada between 1850 and 1890 to improve their lives (e.g., lifestyle changes among Métis facing increasing agricultural settlement in the West; alliances among First Nations during negotiations with the federal government; the creation of mutual aid societies by ethnic groups to help new immigrants from their homelands; campaigns against Confederation in the Maritimes; the creation of labour unions to press for better pay, hours, and working conditions; the creation of a newspaper by Mary Ann Shadd to lobby against slavery and for the rights of African Canadians)

Sample questions: “What were some strategies immigrants developed to cope with the environment of the Canadian Prairies?” “Who established the Chinese Consolidated Benevolent Association? What challenges was it created to address?” “What was the Toronto Women’s Literary Club? What was its goal? What were its strategies?”
A2.2 gather and organize information and evidence about perspectives of different groups on some significant events, developments, and/or issues that affected Canada and/or Canadians during this period, using a variety of primary sources (e.g., advertisements; diaries; editorial cartoons; excerpts from fiction or non-fiction books written during this period; petitions; photographs, paintings, songs, or poetry from the time; testimony to commissions of inquiry) and secondary sources (e.g., poetry, songs, paintings, or drawings from a later period; graphic novels; reference books)

Sample questions: “What type of information might you find in songs, poetry, or stories written about the construction of the CPR? Whose perspectives do these sources reveal?” “If you are exploring views on the North-West Rebellion, why should you look at newspaper accounts from different regions of the country?” “What can you learn about attitudes towards Jewish people from their depictions in popular books of the time? Where might you find information about the experience and perspectives of Jewish immigrants to Canada?”

A2.5 evaluate evidence and draw conclusions about perspectives of different groups on some significant events, developments, and/or issues in Canada during this period

Sample questions: “What views did people in French and English Canada have of the Red River Resistance? Were there any pivotal events that shifted people’s perspectives?” “What did you learn about the attitudes of workers and factory owners from examining submissions to the Royal Commission on the Relations of Labour and Capital? What do they tell you about the attitudes towards child labour?”

A3.1 identify factors leading to some key events or developments that occurred in and/or affected Canada between 1850 and 1890 (e.g., Confederation, the Red River Resistance, the creation of the NWMP, the settlement of the Northwest, the North-West Rebellion, the construction of the CPR, the Royal Commission on the Relations of Labour and Capital), and explain the historical significance of some of these events for different individuals, groups, and/or communities

Sample questions: “What was the significance of the Red River Resistance and the North-West Rebellion for First Nations and Métis people?” “Why was the NWMP created? What was its significance for settlers and First Nations in the West as well as for Canadian identity?”

A3.2 identify key political and legal changes that occurred in and/or affected Canada during this period (e.g., the numbered treaties, the U.S. Fugitive Slave Act of 1850, the Gradual Civilization Act of 1857, the British North America Act, the Métis Bill of Rights of 1869, the B.C. Qualification of Voters Act, the National Policy, the Indian Act of 1876, the St. Catharine’s Milling case), and explain the impact of some of these changes on various individuals, groups, and/or communities

Sample questions: “What are some of the key aspects of the British North America Act?” “What impact did the Chinese Immigration Act of 1885 have on Chinese people already in Canada and their families in China?” “What impact did the National Policy have on different groups?” “Why did the federal government outlaw traditional First Nations practices such as the potlatch? What impact did such laws have on First Nations peoples?”
A3.3 identify key social and economic changes that occurred in and/or affected Canada during this period (e.g., the Industrial Revolution, the development of urban centres, the gold rush in British Columbia, economic changes resulting from the Reciprocity Treaty of 1854 and the repeal of the Corn Laws, lack of foreign markets for locally produced products resulting from changes in British policies, changes among Plains First Nations as a result of declining buffalo populations, increased settlement of the West, increasing rates of immigration), and explain the impact of some of those changes on various individuals, groups, and/or communities.

**Sample questions:** “Why were some regions of Canada opposed to free trade within the newly created dominion?” “What impact did the Industrial Revolution have on workers? On industrializing cities?”

A3.4 describe significant instances of cooperation and conflict in Canada during this period (e.g., conflicts between Protestants and Catholics, the Red River Resistance, the North-West Rebellion, the Toronto printers’ strike of 1872; cooperation between various individuals and groups to run the Underground Railroad, among politicians negotiating Confederation, between First Nations, Métis, and the Hudson’s Bay Company in the fur trade).

**Sample questions:** “Why was D’Arcy McGee assassinated?” “In what ways did the Métis and the Cree work together during the North-West Rebellion?” “What role did Jerry Potts play in helping to establish cooperation and trust between the NWMP and First Nations?”

**Underground Railroad in the 1850s**

More material on this phenomenon can be found in the broader section on the Underground Railroad and Migration in Grade 7. The rate of migration and anxiety about the American political situation increased in the 1850s due to the passage by Congress of the Fugitive Slave Act of 1850, which was a very stringent measure requiring U.S. marshals, deputies, and ordinary citizens to help capture suspected runaways. The law was very biased against the possibility of the black person proving s/he was free. It deeply angered black and white abolitionists and many other northerners, and there was considerable resistance to the law. In Wisconsin, for example, the case of refugee Missouri slave Joshua Glover (who ultimately escaped to Canada) in the 1850s led to a ruling by the Wisconsin Supreme Court that the Fugitive Slave Law "violated the sovereignty of the northern states" (Jackson and MacDonald, *Finding Freedom*, p.126). This law pushed more slaves who were living in or escaping to the northern free states to go all the way to Canada because, even if clearly free, they were vulnerable to being seized and put into slavery by slave-catchers trying to earn money.

**British North American Blacks and the American Civil War**

While Great Britain and its colonies were officially neutral in the American Civil War, thousands of Canadians of both European and African heritage took part. While some fought on the Confederate (southern) side, most felt compelled to join the Union (northern) effort as a means of bringing an end to slavery. A number of African Canadians from Essex and Kent Counties participated in various ways. Due to her organizational and public speaking skills, Mary Ann Shadd Cary was hired by various state governments to travel throughout the northern American states, recruiting soldiers for Black units. Josiah Henson also recruited soldiers for Black units,
albeit less aggressively due to his advanced age. Chatham's most prominent Black physician, Dr. Martin Delany, who earlier in his life had been the first African American male to publish a novel called *Blake: Or the Huts of Africa*, recruited Black troops throughout the New England states and became the first Black field officer in the Union Army in 1865. At that time, he was commissioned a major.

Chatham's Osborne Perry Anderson, a printer at the *Provincial Freeman* and one of the few surviving members of the group that had accompanied John Brown on his ill-fated raid on Harper's Ferry in 1859, became a non-commissioned officer in the Union Army. Mary Ann Shadd Cary's younger brother Abraham W. Shadd, from Chatham, joined the United States Army at Detroit in August 1863, served in the 55th Massachusetts Regiment (the companion regiment to the 54th Massachusetts, the "Glory" Regiment) and ultimately became a captain in the 104th Regiment of Colored Troops. Older brothers of Windsor's first Black councilors James and Robert Dunn, George and Charles Dunn, fought in the 27th Michigan Infantry. Charles died of diseases contracted in the Civil War and consequently his mother in Windsor received a pension from the U.S. government until her death in 1907.

After the American Civil War, the Underground Railroad ended, as slavery was over. During the Reconstruction era in the United States African American men gained the vote through the Fifteenth Amendment (1870) and ran for and won seats in legislatures and in many public offices throughout the south. Many of the leaders of the Black communities in Essex and Kent Counties felt compelled to return to the United States where they could use their skills to help create a post-war, post-slavery society. For example, Mary Ann Shadd Cary became a lawyer and women's rights activist in the Washington, DC, area. Her brother Abraham, the Civil War veteran, also became a lawyer and ultimately a judge in Arkansas and Mississippi. Another brother, Isaac, was a journalist who became one of the first two African-American members of the legislature of the state of Mississippi (1871 - 1876), and Speaker of the House of the legislature of the State of Mississippi (1874 - 1876). Dr. Martin Delany of Chatham became a strong proponent for the resettlement of formerly enslaved African Americans in colonies on the west coast of Africa and served as a trial justice in South Carolina. Henry Bibb's widow, Mary Miles Bibb, taught school in the state of New York. Former slaveholders resisted Black gains, however, forming the vigilante group, the Ku Klux Klan to attack freed people who had gained property or voted or election to office. While the Union Army occupied the south, they protected the freed people to some extent, but after the end of Reconstruction in 1877, southern whites regained political power, pushed most freed people into sharecropping and debt peonage, passed Jim Crow laws to enforce racial segregation, and gradually removed the franchise from most of the men. Meanwhile, African Canadians were establishing homesteads, opening businesses, and nation-building. Their successes sometimes also made white Canadian citizens fearful and jealous, but African Canadians were proportionately fewer than were African Americans in the U.S. population, and had less visibility. A number managed to gain social and economic advancement as they contributed to Canadian society.

**Social and Economic Life**
From the time the first Africans set foot in Canada, they have played a distinct role in Canada's economic and labour history. Although subjected to discrimination, their labour helped fill a tremendous need in the frontier society of 19th-century Canada. However, when Europeans
began to immigrate in larger numbers in the latter part of the century, African Canadians tended to be pushed back into the more menial jobs of unskilled labour and service work, such as domestics, cooks and hotel waiters. Despite these restrictions, Canadians of African descent set down roots, established communities, defended the country militarily, and lobbied for inclusion in all aspects of society. They also continued to struggle for equality in the face of overwhelming odds. As they had painfully realized, gaining shelter under the protection of the "lion's paw" of British freedom was only the first step in the long battle for equal rights in the Canadian haven.

In April 1854, the Great Western Railway declared that it urgently needed eight hundred workers to guard its tracks against stray cattle and hog crossings. The advertisement, strategically placed in Canada’s most important Black newspaper of the day, the Provincial Freeman, sought African Canadians for the task. Before the turn of the century, African Canadian men laid down tracks for the transcontinental railroad. Later they worked as cooks and dining car attendants for the Grand Trunk Railway. Black railroaders became more prominent figures on Canadian rails by the 1870s when the Pullman Palace Car Company introduced sleeping car porters to Canada. George Pullman advertised his porters much in the same way he did his opulent sleeping cars: both, he promised, would provide comfort, luxury, and great service.

Churches were a very important part of social life for Canadians, including African Canadians. In 1856 the Rev. Willis Nazrey became the first bishop of the British Methodist Episcopal denomination, a Canadian-based conference that renamed and separated from the U.S.-based African Methodist Episcopal denomination. Its purpose was to take advantage of the greater safety of Canada from the influence of the Fugitive Slave Law.

**Pervasive Racial Segregation and the Common Schools Act**

Although white Canadians have been very proud of their association with the British Emancipation and with the Underground Railroad and as a result have sometimes expressed a sense of superiority to the United States, that has not prevented powerful popular and authoritative beliefs that Canada was, or should be, a "white nation." These beliefs have produced pervasive racist practices throughout Canadian society. One of the most prominent has been racial segregation of public schools.

Mid-19th-century education pioneer Egerton Ryerson strongly promoted schools for all Canadians, he said “without discrimination.” Initially, the 1840 Act of Union allowed separate schools for Roman Catholics (which they wanted in order to maintain their religion), but racial segregation was clearly illegal in the School Act of 1843, which said it was unlawful “to exclude . . . the children of any class or description of persons” in the district. Yet in most parts of Canada West prejudice led white parents and trustees to exclude black children or separate them into different districts in the 1840s. We have evidence that Ryerson knew about the discrimination but claimed he did not have the power to prevent it.

This general prejudice was very strong. At a meeting in 1849 near Chatham, for example, a white man, Walter McCrae, said, “[We do not want a] horde of ignorant slaves in the township.” Toronto schools did not segregate, but the black population of Toronto was only 2%, whereas it was 20-30% in some parts of southwestern Ontario. The larger the African-Canadian population, the greater the white sense of threat and desire to segregate.
Therefore, in the 1850 revisions to the Common Schools Act the legislature added a new clause permitting racially separate schools to the already existing provision for separate religious schools. To get a separate school twelve family heads had to make the request. While not all schools were segregated, what the law meant in practice was that anywhere that white citizens wished to exclude African Canadians from the first established schools, they could do so. Then, if the Black citizens were to have any school at all, they had to request a separate school.

Black citizens opposed this practice and protested vigorously, but it went ahead anyway. For example, the Committee for the Colored People of Windsor wrote a letter to superintendent of schools for Canada West, Egerton Ryerson, in 1859, that as “Her Majesty’s subjects,” they “desire to share the common blessings of a Free Government in the education of our rising generation . . . according to the established Laws of the country of our adoption and choice.” Groups of Black citizens Hamilton and other Ontario cities also protested the segregation. Private schools opened by Blacks, such as Shadd Cary’s school in Windsor, however, maintained a specific policy opposing segregation (although in practice often only black children came).

One thing this story demonstrates is that the laissez-faire attitude of government in the 19th (and first half of the 20th) century in Canada permitted more powerful groups to discriminate. This segregation was not formally imposed by law—"de jure"—as in the U.S. south, but it was nonetheless very pervasive in practice —"de facto," even though not universal. It took the newer concepts of active government promotion of justice and equality after World War II to lead to legislative action to punish and prevent oppression of one group by another.

**Samuel Ringgold Ward**
Ward worked with Mary Ann Shadd selling subscriptions for her militant fugitive newspaper, the Provincial Freeman, internationally. He was nominally editor and part-proprietor of the paper, which Shadd founded in 1853. Shadd and Ward were the most outspoken Black voices for the fugitive slaves in Canada. He insisted that Blacks arriving in Canada must speak with one voice in demanding their rights, which, he concluded, were as little respected here as in the U.S.

**Jack Burton/John Anderson**
With the aid of abolitionists, refugee slave Jack Burton made his way to Canada and settled at Windsor in the home of the mother of Henry Bibb in about September 1853. At this time he took the name John Anderson. In 1854 the United States government requested Anderson’s extradition on charges of murder. During the course of his escape he had injured his master, who subsequently died. The Brantford magistrate's court charged that he did "willfully, maliciously and feloniously stab and kill" the Missouri farmer. On 15 December the court ruled by two to one that Anderson had committed murder by Missouri law. However, Anderson's attorneys appealed directly to the Court of Common Pleas in Toronto. The case led directly to the British Habeas Corpus Act of 1862, which stated that a writ could not be sent to any dominion or possession where a concurrent legal jurisdiction existed. A Canadian act in 1861 took away from magistrates' court’s jurisdiction in extradition cases, thus creating Canada's tough extradition laws. Anderson went to England in June 1861 at the invitation of a British anti-slavery organization. Between July and September 1861 he spoke to at least 25 anti-slavery meetings in
London and southeastern England. He remained there for one year. On 24 December 1862 he sailed for Liberia, and nothing more is known about him.

**Sir James Douglas**

Sir James Douglas was born to "a free coloured woman" and a Scottish merchant. He was taken to Scotland for schooling at an early age. At age 16 he was apprenticed to the North West Company and entered the Hudson's Bay Company's employ on the merger of the two companies in 1821. He was a resourceful, energetic and intelligent man who helped the Hudson's Bay Company become a trading monopoly in the North Pacific and who later became colonial governor of Vancouver Island and British Columbia. As such he initiated British rule west of the Rocky Mountains. Sir James Douglas was also a humanitarian. He treated individuals, including enslaved Blacks and Indians, with a respect that few of his contemporaries displayed. He suffered a heart attack and died in Victoria on August 2, 1877. His funeral was public; in Victoria and throughout B.C. there was a great outpouring of grief, affection, and respect for the man who had become known as “The Father of British Columbia”.

**Dr. Anderson Ruffin Abbott (1837-1913)**

Anderson Ruffin Abbott received an excellent education. He attended both private and public schools, including William King’s school in the Black settlement of Buxton, near Chatham. He was an honour student at the Toronto Academy and later attended Oberlin College in Ohio. He graduated from the Toronto School of Medicine in 1857. Abbott received a license to practice from the Medical Board of Upper Canada in 1861, thus becoming the first Canadian-born Black doctor. In 1863 he was accepted as a civilian surgeon under contract. He served in Washington, D.C., from June 1863 to August 1865, first at the Contraband Hospital (later the Freedmen’s Hospital), then at a hospital in Arlington, Virginia. Receiving numerous commendations and becoming popular in Washington society, Abbott was one of only thirteen Black surgeons to serve in the Civil War, service that fostered a friendly relationship between him and the President. After Lincoln’s death, Mary Todd Lincoln presented Abbott with the plaid shawl that Lincoln had worn to his 1861 inauguration.

**Robert Sutherland**

In 1852, Robert Sutherland, a native of Jamaica, graduated from Queen's College. He is recognized as the first Black lawyer in Canada, as well as the first known university graduate of African descent in Canada.

Mr. Sutherland came to Queen's in 1849, just eight years after the university was founded. During his time at the post-secondary institution, he earned 14 academic prizes, including an award in Latin voted upon by his peers. He was also an excellent debater and served as treasurer of the Dialectic Society, now known as the Queen's Debating Union. After graduation, he went on to Osgoode and a distinguished career as the first Black person called to the bar of the Law Society of Upper Canada. His practice would take him to Berlin (now Kitchener) and eventually to Walkerton, where he was a respected member of the community and even served briefly as Reeve of the town.

Upon his untimely death in 1878, he left his entire net worth, approximately $12,000, to Queen's University. As this was a significant sum in those days, his bequest made him Queen's first major
benefactor. The university used the gift to begin a fundraising campaign that helped it to maintain its independence at a moment when the University of Toronto was threatening to annex it. In appreciation, Principal Grant had a headstone placed on Mr. Sutherland's grave in Mount Pleasant Cemetery in Toronto at the university's expense. Despite his remarkable life and generous bequest, Robert Sutherland soon faded from the institutional memory of Queen's University.

Much later, in the 1980s, a group of student activists rediscovered the story of Robert Sutherland and began to agitate for the University to recognize his contributions on campus. Until 1998 there was nothing named on the campus after Mr. Sutherland, nor was there a plaque of remembrance mounted anywhere on campus at the University's expense. A plaque paid for by the city in Grant Hall was the only hint of his significance in Queen's history. In the winter of 1996, the Robert Sutherland Task Force began a two-year negotiation with the University on behalf of the students of Queen's. After a series of recommendations and discussions, the Board of Trustees agreed to name the former Billiards Rooms in Sutherland's honour.

In February 2009, Queen's Board of Trustees unanimously approved a student-initiated motion to name the Policy Studies Building at 138 University Avenue after alumnus Robert Sutherland. An unveiling ceremony was held on October 3, 2009.

The inscription on the plaque reads:

ROBERT SUTHERLAND HALL

dedicated

by the Board of Trustees

at the request of the Students of Queen’s University

in honour of

ROBERT SUTHERLAND (C 1830-1878)
WINNER OF FOURTEEN ACADEMIC PRIZES
FIRST BLACK GRADUATE OF QUEEN’S UNIVERSITY
FIRST BLACK LAWYER IN UPPER CANADA
EARLY BENEFACCTOR OF THE UNIVERSITY
TO WHICH HE BEQUEATHED HIS ENTIRE ESTATE
AT ITS TIME OF GREATEST NEED

“May his devotion to his alma mater not pass into oblivion”

October 3, 2009

An outstanding scholar and citizen, the first person of African heritage to graduate from Queen's University, and its first major benefactor upon his death in 1878, Robert Sutherland's indomitable spirit continues to inspire all who come to know of his legacy.

William Hall

William Hall was the first Black person, the first Nova Scotian and one of the first Canadians to receive the Empire’s highest award for bravery, the Victoria Cross. The son of former American slaves, Hall was born in 1827 at Horton, Nova Scotia, where he also attended school. He left a career in the American merchant navy and voluntarily enlisted in the Royal Navy in Liverpool, England, in 1852. His first service, as Able Seaman with HMS Rodney included two years in the
Crimean War. Hall was a member of the naval brigade that landed from the fleet to assist ground forces manning heavy gun batteries, and he received British and Turkish medals for his work during this campaign.

After the Crimean War, Hall was assigned to the receiving ship HMS Shannon. When the Indian Mutiny broke out in May 1857, Hall was on HMS Shannon en route to China. She was intercepted and ordered to Calcutta. A Shannon Brigade was formed of several gunners, sailors, and marines. The ship was towed over 600 miles. Then the force fought across country and were in time to take part in the relief of Lucknow. On 16 November 1857 at Lucknow, India, the gun crews kept up a steady fire in an attempt to breach the walls, while a hail of musket balls and grenades from the mutineers inside the mosque caused heavy casualties. Able Seaman Hall and Lieutenant Thomas James Young, the battery's commander, were eventually the only survivors, all the rest having been killed or wounded, and between them they loaded and served the last gun.

Hall remained with the Navy, rising to the rating of Quartermaster Petty Officer in HMS Peterel before he retired in 1876 and returned to his home village in Horton Bluff. Hall is buried in Hantsport, Nova Scotia, where his grave is marked by a monument at the Baptist church. His Victoria Cross is preserved at the Nova Scotia Museum.

**Mifflin Wistar Gibbs**

Mifflin Wistar Gibbs was born free in Philadelphia in 1823. By his early 20s, he was an activist in the abolition movement and helped with the Underground Railroad movement. In 1850 he migrated to San Francisco where he became a successful merchant, the founder of a Black newspaper, and a leading member of the city’s Black community. In the late 1850s, Mifflin Gibbs and 35 others migrated to Victoria in search of equality under British rule. In 1866 Gibbs was elected to the Victoria (British Columbia) City Council becoming the second Black elected official in Canada and only the third elected anywhere on the North American continent.

Eventually, almost 800 Blacks moved to Vancouver Island. Mifflin Gibbs and his partner, Peter Lest opened the first general store in Victoria to compete with the Hudson's Bay Company. Life in British Columbia was more enjoyable and prosperous than in California, where he had previously resided. It carried its own share of problems and racial prejudice, but the judicial process was clear and accessible; moreover, Black participation in the political affairs of the colony soon became a matter of importance.

The general store was successful and Gibbs moved on to real estate, construction, and investment. He even pioneered and managed a coal mining operation in the Queen Charlotte Islands. As a politician, he was among those who worked hard to make a capital city out of a shanty town growing around a fur-trading post, and he belonged to the small group that paved the way for the colony's entry into the Dominion of Canada. However, he still found he had to fight every day against racial prejudices.

After Victoria, Gibbs graduated in law and practiced in Little Rock, Arkansas, where he was elected a judge. He learned French and served as American Consul in Madagascar. At 77, when he returned to the United States, he took over the presidency of the Capital City Savings Bank of
Little Rock, which is no surprise to those who remember his virtuosity with the balance sheet of Victoria's city hall.

Mifflin Wistar Gibbs spent a little more than ten years in British Columbia.

Some of his accomplishments include:

- abolitionist
- worker on the Underground Railroad in Philadelphia
- shoeshine boy, boot merchant, and newspaper publisher in gold-rush San Francisco
- builder of B.C.'s first railway in the Queen Charlotte Islands
- first Black person to hold public office in British Columbia
- Victoria city councilor and acting mayor
- Member of the Yale Conference that framed the terms of B.C.'s entry into Confederation
- America's first elected Black judge, in Little Rock, Arkansas
- U.S. consul in Madagascar in his 70s, and founder of a bank on his return

In 2009, The Honourable Jim Prentice, Canada's Environment Minister and Minister responsible for Parks Canada, designated Mifflin Wistar Gibbs a National Historic Person of Canada, on the recommendation of the Historic Sites and Monuments Board of Canada.

For further information, please visit: http://www.blackpast.org/?q=aaw/gibbs-mifflin-wistar-1823-1915

**Elijah McCoy**

Elijah McCoy was born in Colchester, Ontario, on May 2, 1844, the son of formerly enslaved African Americans who had fled from Kentucky before the U.S. Civil War. He attended elementary school in the Gilgal Settlement in Essex County before the family moved back to the United States in his pre-teen years. Educated in Scotland as a mechanical engineer, Elijah McCoy returned to the United States and settled in Michigan. Despite being an engineer, he was only able to obtain manual labour positions with a railroad company. Periodically, trains had to stop in order to have the engines manually oiled, a process which was both inefficient and dangerous to workers. He began experimenting with a cup that would regulate the flow of oil onto moving parts of train engines and industrial machines.

His first invention was a lubricator for steam engines, for which the U.S. patent was issued on July 12, 1872. The invention allowed machines to remain in motion while being oiled. His new oiling device revolutionized the industrial machine industry. Elijah McCoy established his own firm and was responsible for a total of 57 patents. The term the "Real McCoy" refers to the oiling device used for industrial machinery. His contribution to the lubricating device became so popular that people inspecting new equipment would ask if the device contained the Real McCoy. This helped popularize the American expression, meaning the real thing. His
other inventions included a folding ironing board, lawn sprinkler, a new type of tread for automobile tires, and many additional innovations which helped to modernize the railroad, shipping, canning/food processing and manufacturing industries.

Elijah McCoy died on October 10, 1929, after a year in the Eloise Infirmary in Eloise, Michigan, suffering from senile dementia caused by hypertension. He was buried in Detroit, Michigan.

**Delos Rogest Davis, KC**
Delos Rogest Davis was a teacher, fireman, Civil War veteran, and lawyer. He was born 4 August 1846 in Maryland, and died 13 April 1915 in Anderdon Township, Ontario. Davis was the second Black lawyer in Canada and the first Black person appointed to the King’s Counsel in all of the British Empire. An able and ambitious scholar, in December 1871 he became commissioner of affidavits, affirmations, and recognizances, and in 1873 became a notary public. In spite of his education and familiarity with the law, Davis faced significant obstacles in becoming a member of the Bar, as prevailing racist attitudes prevented him from finding a lawyer with whom he could work as an articling student. In the mid-1880s Davis convinced local MPP William Douglas Balfour to introduce a special law that would permit him to practice as a solicitor provided he passed the examination administered by the Law Society of Upper Canada. Balfour was able to get the act passed, and Davis passed the exam on 19 May 1885. The following year he again successfully petitioned the Ontario legislature, which passed another special act enabling David to become a barrister. After years of struggle, on 15 November 1886, Davis was called to the Bar of Ontario. Davis established his practice in Amherstburg in 1887 and went on to specialize in criminal and municipal law. He served as counsel in six high-profile murder cases—defending in five and prosecuting in one—all of which he won. His primary focus, however, was in drainage litigation—a field of unique importance to the agricultural community in low-lying Essex County, Ontario. Davis’s son Frederick Homer Alphonso studied at Osgoode Hall Law School in Toronto and joined Davis’s practice in 1900. Father and son worked together for five years. In 1910, after 23 years of practice, Davis was appointed King’s Counsel.

**Anthony Wellington Banks**
In 1881 Anthony Wellington Banks was appointed as the first Black male police constable in Ontario. He was appointed by S.S. McDonell, the Crown Attorney of Essex County. Constable Banks served in this role for over 25 years. He married Susan Simpson, and they had fourteen children. His son Walter also served as a County Constable and lived in Colchester. Following the death of his wife, Anthony Banks married a widow, Mrs. William Rideout.
A. CANADA, 1890 – 1914: A CHANGING SOCIETY

Overall Expectations:

**B1. Application:** analyse key similarities and differences between Canada in 1890–1914 and in the present day, with reference to the experiences of and major challenges facing different groups and/or individuals, and to some of the actions Canadians have taken to improve their lives (FOCUS ON: Continuity and Change; Historical Perspective)

**B2. Inquiry:** use the historical inquiry process to investigate perspectives of different groups on some significant events, developments, and/or issues that affected Canada and/or Canadians between 1890 and 1914 (FOCUS ON: Historical Perspective; Historical Significance)

**B3. Understanding Historical Context:** describe various significant events, developments, and people in Canada between 1890 and 1914, and explain their impact (FOCUS ON: Historical Significance; Cause and Consequence)

Specific Expectations:

**B3.1** identify factors leading to some key events or developments that occurred in and/or affected Canada between 1890 and 1914 (e.g., the Boer War, promoting Canada as a destination for immigrants, the growth of the women’s suffrage movement, the founding of the Children’s Aid Society, an increase in the number of residential schools for First Nations and Métis children, the immigration of British Home Children to Canada, the expansion of homesteading in the West, the growth of labour unions, anti-Asian riots in Vancouver), and explain the historical significance of some of these events for different individuals, groups, and/or communities

**Sample questions:** “What was the impact of Clifford Sifton’s approach to promoting Canada abroad? How did this approach change the face of the West?” “Who were the ‘Home Children’? Why did they come to Canada? Do you think they were better off in Canada or in Britain?” “Why did the number of Native residential schools increase during this period? What impact did they have on First Nations and Métis children and their families?”

**B3.2** identify key political and legal changes that occurred in and/or affected Canada during this period (e.g., Alberta and Saskatchewan becoming provinces, the response to the Manitoba Schools Question, European alliances and the conflict in South Africa and threat of conflict in Europe, the Truancy Act of 1891, the Alaska boundary dispute, the Naval Service Bill, increases in the Chinese head tax), and explain the impact of some of these changes on various individuals, groups, and/or communities

**Sample questions:** “What was the Manitoba Schools Questions? How was it resolved? What impact did its resolution have on different groups?” “Why was the federal Department of Labour created? What impact did it have?”

**B3.3** identify key social and economic changes that occurred in and/or affected Canada during this period (e.g., the Klondike gold rush; changes in the home countries of immigrants; the Immigration Act of 1910; technological changes; increasing urbanization; the development of
mining in Ontario, Nova Scotia, and British Columbia; reciprocity), and explain the impact of some of these changes on various individuals, groups, and/or communities

Sample questions: “What were some of the similarities and differences in the impact of the Klondike gold rush on First Nations in the Yukon and the impact of western settlement on Métis and First Nations peoples of the Prairies?” “What impact did the Royal Commission on the Relations of Labour and Capital have on workers and unions?”

New Century, Old Systemic Attitudes
By the turn of the century, African Canadian men and women had earned the rights and privileges of all Canadians to live in equality and dignity. However, events in Canada and around the world would reveal that the position of Black people had reached a new low. Beginning in the 1880s, Europe colonized and carved up the continent of Africa. African people would remain under direct European rule for the next 70 years. In the same period, segregation in the American South took away rights and freedoms that African Americans had gained immediately after Emancipation. The rise of pseudo-scientific theories of race from 1870 to 1930 placed Africans at the bottom of the human hierarchy.

Canadian society was influenced by this chain of events. Whites did not view Blacks as equals and restricted them from partaking in the rightful fruits of their citizenship. As a result, African Canadians found themselves segregated to areas like Tin-Can Alley located in what is now West Windsor along South Cameron Avenue. They were often not able to eat in restaurants, stay in hotels, sit on the main floor of theatres, play golf, tennis, join Country Clubs or skate at local rinks – the gamut of activities other Canadians enjoyed. Many areas had restrictive covenants whereby African Canadians could not own or rent property and some towns had “sundown laws” that ordered them out before nightfall. They were “deemed unsuitable” for colonization opportunities in Western Canada by negative immigration laws. However, the indomitable spirit of People of African origins carried them through this malevolent era. African Canadians’ response was to form Unions, increase property ownership and join the woman suffrage movement. The Prince Hall Masonic Lodges and African Canadian church groups continued to uphold human pride and advocated for civil rights. Caribbeans immigrated, largely women as domestics, hoping for a better life. In 1914, Marcus Garvey returned to Jamaica, where he organized the Universal Negro Improvement Association (UNIA), an organization adopted in Canada. As WWI loomed, African Canadians effectively fought to be part of the military effort for King and Country.

1900 - World War I and Immigration Policies
The early decades of the 20th century were not easy ones for many African Canadians. Despite their contributions to the development of the country, with the huge influx of European immigrants, African-Canadian workers had long since been deemed expendable. As a result, African-Canadians were usually restricted to the lowest status, most servile positions. Women often worked as domestic servants to help support the family and, after Canadian railway companies began hiring African-Canadian porters in the early 1900s, this came to be considered a plum position for African-Canadian men. African-Canadian businesses that had once flourished were now almost unheard of.
Racist immigration policies ensured that no more than a few Black people trickled into Canada. The Immigration Act of 1910 gave the Canadian government great power over selecting who could enter the country. One clause, indicated that “any race deemed unsuited to the climate or requirements of Canada, or immigrants of any specified class, occupation or character” could be refused entry; this clause allowed immigration officials great discretion to bar anyone they judged “unsuitable,” and they often did that to prospective Black immigrants.

In 1910 some Black Oklahoman farmers developed an interest in moving to Canada to flee increased racism at home. A number of boards of trade and the Edmonton Municipal Council called on Ottawa to prevent Black immigration. In 1911 an order in council was drafted prohibiting the landing of “any immigrant belonging to the Negro race, which race is deemed unsuitable to the climate and requirements of Canada,” and sent to Ottawa from Winnipeg, Edmonton, and Calgary. It demanded that the federal government stop the movement of Blacks into the Prairies. The order was never proclaimed, but the movement was nevertheless effectively stopped by agents hired by the Canadian government, who held public meetings in Oklahoma to discourage people, and by “strict interpretation” of medical and character examinations. Of more than one million Americans estimated to have immigrated to Canada between 1896 and 1911, fewer than 1,000 were African Americans.

On the other hand, the out-migration of young African-Canadians was a torrent in comparison. Aspiring nurses, doctors, and other professionals trained at segregated Black colleges in the United States. Most of these people did not return to Canada.

Arthur Alexander’s Letter to the Military
Regarding the military denying and deliberately snubbing African Canadian involvement in WWI, Arthur Alexander from North Buxton, Ont., wrote the military demanding answers.

Alexander wrote:

Nov. 6, 1914

The Honorable Minister of Militia & Defense

Ottawa

Dear Sir,

The Colored people of Canada want to know why they are not allowed to enlist in the Canadian militia. I am informed that several who have applied for enlistment in the Canadian Expeditionary Forces have been refused for no other reason than their colour as they are physically and mentally fit.

Thank you in advance for any information that you can will give in regard to this matter.

I remain yours respectfully for – country.

Arthur Alexander North Buxton, Ont.
Because of activists like Arthur Alexander and pressure from the black community, coupled with need for able bodied soldiers, the Canadian military decided upon a compromise of sorts.

The decision to allow African-Canadian recruits to join was left up to the individual commanding officers.

The individual commanding officers. “…most accepted were sent to the Western Front with the Canadian Expeditionary Forces.

**John Ware**

John Ware is the best known African-Canadian on the early Canadian Prairie. He was born into slavery on a cotton plantation in South Carolina. With the end of the Civil War came freedom, so Ware left the Carolinas bound for Texas. Finding work near Fort Worth, he began his career as a cowboy and became skilled with horses and the lariat. Ware was reputed to have once stopped a cattle stampede with only a horse and six bullets. He made his way up to the area which would become the province of Alberta (Alberta did not become a province until 1905), working first at the North West Cattle Company Ranch and later at the Quorn Ranch. Ware gained quite a reputation as a rancher; he was known for his skills with the lariat (or lasso), and he was even more renowned for his legendary horsemanship: it was said that he had never been thrown by a horse.

Ware was more than 1.8 metres tall and weighed 104 kilograms. In 1892 he became the first man in Western Canada to earn the title "Steer Wrestler," a sport which he pioneered. He later performed publicly, winning objects such as an expensive saddle, for his talents. A born horseman and rider, Ware was probably the best throughout Alberta Cow country and was often called upon by other ranchers to break their wild horses.

Ware’s reputation grew further when, while courting Mildred Lewis (whom he later married), a sudden lightning storm struck the horses that were pulling the buggy. Always practical, Ware unhitched the animals and proceeded to pull the buggy and its passenger’s home by himself.

In 1905, John Ware was killed instantly when his horse tripped in a badger hole and fell on top of him. His funeral was the largest funeral Calgary had ever seen. People from all over Alberta attended his funeral to bid farewell to Alberta’s legendary Black cowboy, John Ware.

**Matthew Henson (August 8, 1866 - March 9, 1955)**

Matthew Henson was the great grandnephew of Josiah Henson and was the first African-American Arctic explorer, an associate of Robert Peary on seven voyages over a period of nearly 23 years. Henson served as a navigator and craftsman, traded with Inuit and learned their language, and was known as Peary’s “first man” for these arduous travels. During their 1909 expedition to Greenland, Henson accompanied Peary in the small party, including four Inuit men, that has been recognized as the first to reach the Geographic North Pole.
**African Canadian Involvement in War**

Blacks have participated in various roles in every military undertaking in which Canadians have engaged. They served during the 1837 Rebellions, the Crimean War (1853-1856), the American Civil War (1861-1865), the Fenian Raids (1865-1866), the Boer War (1899-1902), World War I (1914-1918) and World War II (1939-1945).

According to the Canadian census of 1911 the number of Blacks in Canada was 16,877 or 0.23% of Canada’s total population. Evidence reveals that there was resistance and reluctance on the part of the Canadian government to accept Blacks into the forces. During the First World War, Blacks were at first refused enlistment into the Canadian military due to racial prejudice. When the military finally allowed them to join, the Black soldiers were subjected to cruel racism. However, in spite of these obstacles, Blacks volunteered and urged others to volunteer. In Nova Scotia, the Number 2 Construction Battalion, a segregated Black unit, was formed. Many noteworthy efforts and achievements were made by Black Canadians during World War I.

**Suggested Activities:**

1. Students will investigate the traits and qualities of leaders and heroes and compile a list of ten leadership qualities that they believe are the most important. Students must provide a one-sentence rationale for each selection.

2. Students will write a one-page report on an individual that they consider a leader and hero/heroine. Students will then compare their hero to an African-Canadian leader.
Guest Speakers

Please feel free to contact one of the following organizations for assistance in identifying potential guest speakers on African Canadian history and culture:

- The Amherstburg Freedom Museum (519) 736-5433 or curator@amherstburgfreedom.org
- The Essex County Black Historical Research Society (519) 890-4316 or ecbhrs@gmail.com
- The Northstar Cultural Community Centre (519) 252-7143 or info@northstarcentre.org

Preparing for a Community Guest

Select an appropriate guest speaker from the community based on the curriculum topic you are covering. Use the Speakers List for possible suggestions re: areas of expertise; grade level preference.

1. Plan out the following information before you contact your guest:
   - possible dates and times you would like to plan the visit
   - topic(s) you wish to be covered
   - length of visit
   - where the visit/presentation will take place (e.g., classroom, gym, resource centre)

2. Contact the guest by telephone. Introduce yourself and describe the intent of your call. Describe the unit/topic you are teaching and how you believe a visit from him/her will enhance the students' learning experience.

3. Share some background concerning your class or listening group.

4. Inquire about the length of the presentation or, share with him/her the amount of time you would like the visit to be. Find out if the Guest expects to be paid for the visit or presentation and how/when the payment should be made.

5. The Guest may have visuals to share with the students. Ask if any special equipment is required such as a television and VCR, slide projector, large display tables, microphones, etc. If you have any concerns with the content of the materials that may be shared, sensitize your guest with the expectations you have in dealing with sensitive or controversial issues.

6. Have a calendar, a copy of your timetable, and sample directions to your school handy. This saves you from having to play "telephone tag" while trying to settle on a date and time that works well for you and the Guest. Record the date and time agreed upon. Offer to fax
or mail a copy of a map and directions to your school. Leave your name and school phone number with the Guest so that he/she can contact you if necessary.

7. Call the Guest back a day or two before the arranged visit to confirm the details and to make certain that the directions to your school are clear. Let the Guest know that he/she must check-in at your school's main office.

8. Let your school Secretary and Principal know that you are expecting a Guest and where you would like them directed.

9. Discuss the upcoming visit with your students. Let them know who is coming and what they will be sharing with the students. Explain anything you feel the students may need to know about the Guest to help them be a "sensitive" audience.

10. Depending upon the grade level you teach, arrange to have one or two of your students meet the Guest when he/she arrives. The students could help carry any supplies that the Guest might bring and escort him/her to the classroom.

11. Arrange for a suitable introduction of the Guest and appropriate methods for thanking the Guest.
Field Trips

Essex and Kent Counties figured prominently in the heroic story of the "Underground Railroad." Beginning in the 1820s, after the War of 1812 and before the American Civil War, thousands of refugee slaves made their way to this area seeking safety and a new life. Following "The Road That Led To Freedom" in Essex and Kent counties will lead you to many historical sites in this area that commemorate that important period in North American history and the ensuing contributions of local African Canadians.

The following sites might be considered when planning class field trips:

| Amherstburg, ON | ● Fort Malden National Historic Park  
|                | ● Amherstburg Freedom Museum  
|                | ● Nazrey African Methodist Episcopal (AME) Church  
|                | ● George Taylor Log Cabin  
| Chatham, ON    | ● Heritage Room/Wish Centre  
| Dresden, ON    | ● Uncle Tom’s Cabin/Josiah Henson House  
| North Buxton, ON | ● Buxton National Historic Site and Museum  
| Puce, ON       | ● John Freeman Walls Historic Site and Underground Railroad Museum  
| Tecumseh, ON  | ● Baseline/Banwell Community  
|               | Abandoned Cemetery and Ontario Heritage Trust Plaque  
| Windsor, ON    | ● Alton Parker Park  
|               | ● Artists of Colour Annual Group Exhibition, May  
|               | ● Colored Children’s Mission Ontario Heritage Trust Plaque (St. Alphonsus Church)  
|               | ● Drouillard Road Murals  
|               | ● Fred Thomas Park  
|               | ● Old Sandwich Walking Tour, Murals and Henry and Mary Bibb National Historic Plaque (Mackenzie Hall)  
|               | ● Reaching Out Mural, Wyandotte and McDougall  
|               | ● Sandwich First Baptist Church, 1851  
|               | ● Tower of Freedom Monument and Underground Railroad National Historic Plaque  

132
Alton Parker Park  
Broadhead Avenue  
Windsor, ON

In 1976, the city of Windsor formally recognized Alton C. Parker’s outstanding contribution to the community by officially renaming Broadhead Park as Alton C. Parker Park. It was a fitting tribute to an outstanding citizen of Windsor, who held his “Uncle Al’s Annual Kids’ Party” in that very park. (See write up on Alton C Parker in Gr. 8 Canada A Changing Society). Broadhead Park, a 1.39 acre neighbourhood park, was acquired by the city in 1915.

Today, the site is well equipped with playground equipment, a spray pool, junior and senior swing sets, a basketball court and picnic tables. In 1991, $25 000 in private donations were combined with city monies to develop a water play feature at the Park. In memory of Alton C. Parker, a statue of a policeman holding the hand of a child sits in the park. The statue was placed there by the Alton C. Parker Foundation and is inscribed with his words: “A lot of people talk about doing something for these kids. I don’t just talk. I want to do it.”

Artists of Colour  
Website: www.theartistsofcolour.com

The Artists of Colour are a local group of artisans who tell African Canadian history through various artistic forms. They hold an annual exhibition in May (usually at Mackenzie Hall) to showcase the works of African Canadian articles, both professional and novices. They have also held art workshops for children that include music, storytelling, and painting.

Buxton National Historic Site and Museum  
21975 A. D. Shadd Rd.  
County Road 6  
North Buxton, ON  
Phone: 519-352-4799  
Website: www.buxtonmuseum.com  
Admission Fee

The Buxton National Historic Site and Museum, dedicated in 2000 by the Historic Sites and Monuments Board, preserves the rich heritage of the early Canadian Black settlement of Buxton. The boundaries reach to the shores of Lake Erie.

In 1849, Reverend William King brought fifteen American slaves from Louisiana to freedom in Canada and established the Elgin Settlement at Buxton, a self-sufficient black community at the northern terminus of the Underground Railroad. Throughout the Civil War years, Buxton, experience miraculous economic and social growth spurred on by former slaves who, until a few years previous, had forcibly been denied the basic rights of marriage and education. Reverend King’s methodical structuring of the community, which eventually grew to 2000 people, enabled these African-Canadian immigrants to become self-sufficient land owners and successful business people.
**Fort Malden National Historic Park**  
100 Laird Street  
Amherstburg, ON  
Phone: 736-5416  
Admission Fee  

Fort Malden National Historic Site preserves the remnants of the second British fort built in Amherstburg, Ontario. The first, Fort Amherstburg, was established here, near the mouth of the Detroit River in 1796. The fortification was a centre of British operations during the War of 1812 and was destroyed by the British when they were forced to retreat in September 1813. Today, there are no visible remains of that earlier fortification.

Two exhibition buildings and barracks offer video presentations and military demonstrations. This strategic military post of the past highlights the roles Blacks played during the Rebellion of 1837-38.

**Fred Thomas Park**  
Wyandotte Street East at Mercer Street  
Windsor ON

In 1981, the city of Windsor formally recognized Fred Thomas by officially renaming Glengarry Court as Fred Thomas Park. Mr. Thomas was a long time Windsor resident who starred on the Patterson Collegiate and Assumption College basketball teams in the late 1940s and early 1950s. This 4.15 acre park was acquired by the city of Windsor in 1959. The land was part of a redevelopment area, originally settled by Blacks, that was cleared of homes and buildings in the 1960s.

Today, the park, community centre and pool combine to offer a wide variety of facilities, including an assortment of playground equipment, an indoor pool, a softball diamond, basketball courts, plus an ongoing schedule of recreation and leisure activities. In 1991, a water play feature was added to the park.

**Chatham Kent Black Historical Society**  
177 King Street  
Chatham, ON  
Phone: 519-352-3565  
Email: info@ckblackhistoricalsociety.org  
Website: http://ckbhs.org/  
Admission Fee

The Chatham Kent Black Historical Society houses a collection of artifacts, genealogical information and archival materials reflecting the achievements and struggles of early African-Canadian pioneers in the Chatham area. Visitors can take in a self-guided tour of the Heritage room to view a collection of rare books, china from the Black owned Murray Store, artifacts from the Binga, Smith and Whipper families, and an extensive military collection featuring photos, artifacts and books. Group tours and classroom visitations are available.
John Freeman Walls Historic Site and Underground Railroad Museum
Puce Road
1 mile north of 401 (Puce Exit)
Puce, ON
Phone: 258-623
Fax: 727-4911
Open: May - October
Website: wwwUNDERGROUNDRAILROADMUSEUM.COM
Email: bryanugrr@AOL.com

In 1846 John Freeman Walls, a fugitive slave from North Carolina, built a log cabin on this land purchased from the Refugee Home Society a philanthropic organization co-founded by the abolitionists Henry & Mary Bibb and the famous Josiah Henson. Henry Bibb also published the Voice of the Fugitive. The cabin, subsequently served as a terminus of the underground railroad and the first meeting place for the Puce Baptist Church. Although many former slaves returned to the United States following the American Civil War, Walls and his family chose to remain in Canada. The story of their struggles forms the basis of the book, “The Road That Led to Somewhere” by Dr. Bryan E Walls, a descendant of John Freeman Walls. On this field trip, students will re-live the journeys of escaping slaves as they made their way to Canada, to freedom and see the cemetery where many Walls family members are buried. (See Grade 3 and Grade 7 sections for added information on John Freeman Walls.)

Amherstburg Freedom Museum
277 King Street
Amherstburg, ON
Phone: 736-5433
Website: www.amherstburgfreedommuseum.org
Admission Fee

The Amherstburg Freedom Museum illustrates the story of black migration from Africa to Canada through a series of displays of historical artifacts and documents, including several clippings from the black newspaper, The Voice of the Fugitive. Video presentations and workshops can also be arranged. The restored Taylor Log Cabin and Nazrey AME Church National Historic Site stand adjacent to the museum.

The Nazrey African Methodist Episcopal (AME) Church National Historic Site, designated in 1999, stands adjacent to the museum. The Nazre AME Church was founded by Bishop Willis Nazery who led traditional AME congregations into the new British Methodist Episcopal structure so that Black
Canadians could worship in their homeland, thereby avoiding the dangers of travelling back to their former church congresses in the United States. This church played a key role in the lives of the freedom seekers arriving in Amherstburg, first as an interim resting place until permanent housing could be found, then as a school and centre of moral socialization. Built of hand-laid fieldstone, this recently renovated structure is an excellent example of the many small black churches found throughout early Ontario and a testament to the beliefs and perseverance of the black freedom seekers. A memorial cemetery to local Black families rests behind the church.

**George Taylor Log Cabin**  
The log cabin was named for a born slave, George Taylor, who fought in the American Civil War, and settled in Amherstburg. Taylor owned a grocery store and spent his waning years in his daughter Mary Brooker’s home which is now a part of the museum complex. The Cabin itself was originally a pensioner’s cottage located near Fort Malden. It was purchased by a French Canadian family and moved to King Street. Group tours and school kits are available.

**Old Sandwich Walking Tour**  
3242 Sandwich Street  
Windsor, ON  

On the west-side of “Knechtel’s On The Westside Foodland” building on Sandwich Street, you will find a mural depicting many "Sandwich and Area Black Historical Figures and Events."

**Illustrated are:**  
- Abraham Shadd, Underground Railroad Abolitionist and Shoemaker  
- Isaac Riley, the first settler to purchase property at Elgin Settlement (near Chatham), he walked 180 km to the Sandwich land office for location paper  
- Samuel Ringgold Ward, first editor of the Provincial Freedom  
- Henry Bibb, editor of the Voice of the Fugitive, 1851 (see Gr. 3 and 7 sections)  
- Elijah McCoy, inventor of over 80 inventions and 45 patents (see Gr. 3 Pioneers)  
- Walter Perry, organizer of Emancipation Celebrations in Windsor (see Grade 2 section)  
- Annie F. Hyatt, owner and operator of Hyatt Greenhouses in Windsor  
- Howard Watkins, Canada’s Second African Canadian Detective, born and raised in Sandwich (1927-1968)  
- Delos Rogest Davis, K. C., Essex County’s first Black Lawyer 1885, was made King's Counsel 1910, tried criminal and civil cases at MacKenzie Hall, across the street from the mural  
- Sandwich Baptist Church, 3651 Peter Street, Windsor, ON, erected in 1851 by ex-slaves (see Grade 8 Confederation)  
- Mary Shadd Cary, teacher, lawyer, first woman editor of weekly newspaper in North America (See Gr. 3 Pioneers)  
- Dr. Henry D. Taylor (1888 - 1975), family physician in the Black community; trustee, served 31 years on the Windsor Board of Education, 1st African Canadian doctor granted privileges in Windsor hospitals (Hotel Dieu and Metropolitan) served on Board of Health for Metropolitan Hospital (see Gr. 8 Confederation)  
- Dr. H. D. Taylor School, Campbell Ave., Windsor, ON
- Alton C. Parker, Canada's first African-Canadian Detective (See Alton C Parker Park and Gr. 8 Confederation)
- Fred Thomas, Athlete (basketball, football, baseball) inductee into Windsor Essex County Sports Hall of Fame (see Devonshire Mall Windsor Essex County Sports Hall of Fame)
- Fred Thomas Park (see Fred Thomas Park)
- Mac Simpson, founder of the North American Black Historical Museum (see Gr. 8 Confederation)

Nearby at Mackenzie Hall, one can find the national historic plaque recognizing Henry and Mary Bibb as Persons of National Historic Significance.
Sandwich First Baptist Church, 1851
3652 Peter Street,
Windsor, ON
Phone: 252-4917

Eleven freedom seekers from the American South formed the congregation of Sandwich First Baptist Church about 1840, calling themselves the Close Communion of Baptists. It was one of three founding churches of the Amherstburg Regular Baptist Association (1841), a cross-border organization of black Baptists that is still active today. Until 1847 when they built a small log cabin, members of First Baptist worshipped in homes and outdoors. To build this church, they hewed lumber by hand and molded bricks from Detroit River clay, carried water from the shore, firing them in a home-made kiln.

The church was dedicated on August 1, 1851, the eighteenth anniversary of the passage of the Emancipation Act, which ended slavery throughout the British Empire.

This church represents the once numerous Black border-town churches which were built to serve the rapidly increasing numbers of Underground Railroad settlers. This church received, sheltered, and assisted many of these new arrivals. All members were required to aid in the construction by giving donations or making bricks. A focal point for many local anti-slavery activities, the Sandwich First Baptist Church stands as an important symbol of their struggle. Several African Canadians were buried on site in an old cemetery; the remains were then moved and re-entered at St. John’s Anglican Church Cemetery on Sandwich Street. Descendants of families who built this church Redd, Moxley, Thornton and Watkins still live in Olde Sandwich.

Tower of Freedom Monument
International Memorial to the Underground Railroad
Windsor City Civic Centre
Riverside Dr. East of Goyeau
Windsor, ON

This monument was dedicated October 20, 2001, with its companion work, “Gateway to Freedom”, in Hart Plaza, Detroit. The two monuments face each other across the Detroit River and were a project of Detroit 300 and the Underground Railroad Monument Committee of Windsor.

Organizers from Detroit 300, the nonprofit group organizing observances for the city's tricentennial, presented/dedicated the International Monuments to the Underground Railroad--one on Detroit's Riverfront Promenade and one across the Detroit River on Windsor's Civic Esplanade.
The Detroit monument, which stands 11 feet high and is entitled, “Gateway to Freedom,” depicts eight figures cast in bronze gazing across the river into Canada. The Windsor monument, a 22-foot tower called “Tower of Freedom” features a bronze flame. The Windsor monument bears Canada’s national historic plaque regarding the Underground Railroad along with names of key Underground Railroad operatives who worked in this area and a list of Ontario communities where many of the Underground Railroad travelers settled. The $1.1 million cost of the monuments was raised through the Detroit 300 public campaign. This sculpture allows people of good will to remember what happened and not allow this sort of thing to happen again,” said Ed Dwight, the Denver-based African American sculptor who created the monuments.

Uncle Tom’s Cabin/Josiah Henson House
2951 Uncle Tom’s Road
Dresden, ON
Phone: 519-683-2978
519-862-2291 (winter)
Website: www.uncletomscabin.org

The Uncle Tom’s Cabin Historic Site celebrates the accomplishments of Josiah Henson through interpretive videos, exhibits, artifacts and tours reflecting the black experience in Canada. The five-acre site includes the Josiah Henson Interpretive Centre, which houses a collection of 19th century artifacts and rare books, including copies of author Harriet Beecher Stowe’s Uncle Tom’s Cabin, which was translated into over 50 different languages, pertinent to the abolitionist era. At the North Star Theatre an audio-visual presentation celebrates the life of Josiah Henson. The sights and sounds of this dramatic story flow into the Underground Railroad Freedom Gallery which traces the trials and accomplishments of the freedom seekers on Canadian soil.

Nearby stands a restored period church, a sawmill, two cemeteries (in one of which Josiah Henson is buried), the Harris House and the original Henson dwelling, commonly referred to as Uncle Tom’s cabin. As well, the Central Station Gift Shop offers a wide selection of unique African and Canadian gifts and souvenirs.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>abolitionist</td>
<td>a reformer who favours the banning of slavery</td>
</tr>
<tr>
<td>Africa</td>
<td>the second largest continent in the world</td>
</tr>
<tr>
<td>alliance</td>
<td>a union for a common purpose</td>
</tr>
<tr>
<td>civilization</td>
<td>a society in an advanced state of social development</td>
</tr>
<tr>
<td>diaspora</td>
<td>a dispersion of people from their original homeland</td>
</tr>
<tr>
<td>emancipation</td>
<td>the act of setting someone free</td>
</tr>
<tr>
<td>fugitive slave</td>
<td>an enslaved individual who escapes from his/her owner</td>
</tr>
<tr>
<td>Kwanzaa</td>
<td>a unique African-American celebration that focuses on the traditional African values of family, community responsibility, commerce and self-improvement</td>
</tr>
<tr>
<td>martyr</td>
<td>a person who suffers or dies for the sake of a cause, belief, or principle</td>
</tr>
<tr>
<td>master</td>
<td>an individual who owns enslaved human beings as property</td>
</tr>
<tr>
<td>plantation</td>
<td>a large estate or farm on which crops are raised</td>
</tr>
<tr>
<td>Quakers</td>
<td>a Christian religious society dating back to the 17th century England</td>
</tr>
<tr>
<td>segregation</td>
<td>the policy or practice of separating people of different races, classes, or ethnic groups, typically as a form of discrimination</td>
</tr>
<tr>
<td>slave</td>
<td>a person who is owned by another individual</td>
</tr>
<tr>
<td>soul food</td>
<td>African-American cuisine that developed on plantations in the southern United States</td>
</tr>
<tr>
<td>spiritual</td>
<td>a genre of African American song, usually with a Christian text, and sung a cappella</td>
</tr>
<tr>
<td>Underground Railroad</td>
<td>a secret cooperative network that aided enslaved Africans in reaching sanctuary in the free states or in Canada in the years before the abolition of slavery</td>
</tr>
<tr>
<td>TITLE</td>
<td>ISBN</td>
</tr>
<tr>
<td>--------------------------------------------------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>Africa (Eyewitness books)</td>
<td>0-7737-2877-5</td>
</tr>
<tr>
<td>The AfroCanadian Church: A Stabilizer</td>
<td>0-88815-072-5</td>
</tr>
<tr>
<td>Ashanti to Zulu: African Traditions</td>
<td></td>
</tr>
<tr>
<td>The Black Abolitionist Papers: Vol. II: Canada, 1830-1865</td>
<td>978-0807816981</td>
</tr>
<tr>
<td>The Black Battalion, 1916-1920</td>
<td></td>
</tr>
<tr>
<td>The Black Canadians: Their History and Contributions</td>
<td>1-895073-88-X</td>
</tr>
<tr>
<td>The Black Loyalists</td>
<td>0-8020-7402-2</td>
</tr>
<tr>
<td>Black Nova Scotians</td>
<td>0-919680-20-8</td>
</tr>
<tr>
<td>Black peoples of the Americas</td>
<td>0-19-917201-3</td>
</tr>
<tr>
<td>The Blacks in Canada: A History</td>
<td>0-7735-1632-8</td>
</tr>
<tr>
<td>Bound for the Promised Land: Harriet Tubman, Portrait of an American Hero</td>
<td></td>
</tr>
<tr>
<td>A brief pictorial history of Blacks in Nineteenth Century Ontario</td>
<td></td>
</tr>
<tr>
<td>Canada's Forgotten Slaves: Two Hundred Years of Bondage</td>
<td>978-1-55065-327-4</td>
</tr>
<tr>
<td>Civilizations in History</td>
<td>0-19-540828-4</td>
</tr>
<tr>
<td>The Colours of Essex County: Historic African Canadian Cemeteries</td>
<td>978-163143046</td>
</tr>
<tr>
<td>An Enduring Heritage: Black Contributions to Early Ontario</td>
<td>0-9196670-83-0</td>
</tr>
<tr>
<td>Essex County Sketches</td>
<td>0-921447-06-X</td>
</tr>
<tr>
<td>A Fluid Frontier: Slavery, Resistance, and the Underground Railroad in the Detroit River Borderland</td>
<td>978-0814339602</td>
</tr>
<tr>
<td>Forgotten Canadians: The Blacks of Nova Scotia</td>
<td>0-7747-3013-7</td>
</tr>
<tr>
<td>The Freedom Seekers: Blacks in Early Canada</td>
<td>0-7725-5283-5</td>
</tr>
<tr>
<td>Title</td>
<td>ISBN</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>From American Slaves to Nova Scotian Subjects: The Case of the Black Refug</td>
<td>0131770667</td>
</tr>
<tr>
<td>The Hanging of Angelique</td>
<td>978-0006392798</td>
</tr>
<tr>
<td>Harriet Tubman: The Road to Freedom</td>
<td>0-89375-760-8</td>
</tr>
<tr>
<td>Harriet Tubman and the Underground Railroad: Her Life in the United States in Canada</td>
<td>1-895642-17-5</td>
</tr>
<tr>
<td>Hidden in Plain View: A Secret Story of Quilts and the Underground Railroad</td>
<td>0-385-49767-9</td>
</tr>
<tr>
<td>A History of Blacks in Canada</td>
<td>0-660-10735-X</td>
</tr>
<tr>
<td>I Came As a Stranger: The Underground Railroad</td>
<td>978-0-88776-667-1</td>
</tr>
<tr>
<td>I’ve Got a Home in Glory Land</td>
<td>088762250X</td>
</tr>
<tr>
<td>Journey to Freedom: A Story of the Underground Railroad</td>
<td>0-8254-1555-0</td>
</tr>
<tr>
<td>Legacy to Buxton</td>
<td></td>
</tr>
<tr>
<td>Mary Ann Shadd Cary: the Black Press and Protest in the Nineteenth Century</td>
<td>978-0-253-33446-6</td>
</tr>
<tr>
<td>The Narratives of Fugitive Slaves</td>
<td></td>
</tr>
<tr>
<td>Nelson Mandela “No Easy Walk to Freedom”</td>
<td>0-590-44154-X</td>
</tr>
<tr>
<td>Niagara’s Freedom Trail</td>
<td>0-921112-25-4</td>
</tr>
<tr>
<td>One Man’s Journey</td>
<td>0-919353-02-9</td>
</tr>
<tr>
<td>Ontario’s African-Canadian Heritage: Collected Writings by Fred Landon, 1918-1967</td>
<td>978-1-55002-814-0</td>
</tr>
<tr>
<td>Out of the Past Into the Future</td>
<td>0-9698350-0-0</td>
</tr>
<tr>
<td>Seek the Truth: The History of Black Canadians in Chatham</td>
<td></td>
</tr>
<tr>
<td>A Shadow on the Household: One Enslaved Family’s Incredible Struggle for Freedom</td>
<td>978-0-7710-7125-6</td>
</tr>
<tr>
<td>A Story A Story</td>
<td></td>
</tr>
<tr>
<td>Trials and triumphs: The Story of African Canadians</td>
<td>1-895642-01-9</td>
</tr>
<tr>
<td>We’re Rooted Here and They Can’t Pull Us Up</td>
<td>0-8020-6881-2</td>
</tr>
</tbody>
</table>

**Articles:**

Gleason, Tamara Myers, and Adele Perry (Don Mills, ON: Oxford University Press, 2011), pp.68-79

Kristin McLaren, "'We had no desire to be set apart': Forced Segregation of Black Students in Canada West Public Schools and Myths of British Egalitarianism," *Histoire sociale/Social History* 37 (May 2004): 27-50

Brett Rushforth, "'A Little Flesh We Offer You': The Origins of Indian Slavery in New France," *William and Mary Quarterly*, 3d Series, 60, No. 4 (Oct 2003): 777-808


**Television Series:**
*The Book of Negroes (2015)* TV mini-series, 265 minutes. Based on the novel of the same name by Lawrence Hill, the series offers a vivid portrayal of a young African woman captured, enslaved in the United States, and then brought to Nova Scotia as part of the Loyalist migration. Though fictional, it is based on substantial historical research and would be very useful to show students what slavery was like.
<table>
<thead>
<tr>
<th>TITLE</th>
<th>ISBN</th>
<th>AUTHOR</th>
<th>LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bud, Not Buddy</td>
<td>0385323069</td>
<td>Christopher Curtis</td>
<td>J/I</td>
</tr>
<tr>
<td>Drinking Gourd</td>
<td>0060243309</td>
<td>F.N.Momdo</td>
<td>P</td>
</tr>
<tr>
<td>Escape! A story of the Underground Railway</td>
<td>1568996225</td>
<td>Sharon Shavers Gayle</td>
<td>P</td>
</tr>
<tr>
<td>Escape North!: the Story of Harriet Tubman</td>
<td>037590154X</td>
<td>Monica Kulling</td>
<td>P</td>
</tr>
<tr>
<td>Follow the Drinking Gourd</td>
<td>0679819975</td>
<td>Jeanette Winter</td>
<td>P</td>
</tr>
<tr>
<td>Goin’ Someplace Special</td>
<td>068918858</td>
<td>Patricia McKissack</td>
<td>P</td>
</tr>
<tr>
<td>Gold Dust</td>
<td></td>
<td>Chris Lynch</td>
<td>Y A</td>
</tr>
<tr>
<td>I See the Rhythm</td>
<td>0892391510</td>
<td>Toyomi Igus</td>
<td>P</td>
</tr>
<tr>
<td>If I Just Had Two Wings</td>
<td>0773733027</td>
<td>Virginia Frances Schwartz</td>
<td>I</td>
</tr>
<tr>
<td>Jambo means hello: Swahili Alphabet Book</td>
<td></td>
<td>Muriel Feelings</td>
<td></td>
</tr>
<tr>
<td>The Kids’ Book of Black Canadian History</td>
<td>978-1-55074-892-5</td>
<td>Rosemary Sadlier</td>
<td>J/I</td>
</tr>
<tr>
<td>Martin’s Big Words: the Life of Martin Luther King, Jr.</td>
<td>078682591X</td>
<td>Doreen Rappaport</td>
<td>P</td>
</tr>
<tr>
<td>Mary Ann Shadd: Publisher, Editor, Teacher, Lawyer, Suffragette</td>
<td>1895642167</td>
<td>Rosemary Sadlier</td>
<td>J/I</td>
</tr>
<tr>
<td>Maybe House: Rachel</td>
<td>GECDSB Local Record</td>
<td>Lynne Kositsky</td>
<td>J</td>
</tr>
<tr>
<td>Mighty Big Happening: Rachel</td>
<td>GECDSB Local Record</td>
<td>Lynne Kositsky</td>
<td>J</td>
</tr>
<tr>
<td>Mile’s Song</td>
<td>GECDSB Local Record</td>
<td>Alice McGill</td>
<td>J/I</td>
</tr>
<tr>
<td>Moja means one: Swahili Counting Book</td>
<td></td>
<td>Muriel Feelings</td>
<td>J/I</td>
</tr>
<tr>
<td>My Name Is Henry Bibb</td>
<td>978-1-55337-813-6</td>
<td>Afua Cooper</td>
<td>J/I</td>
</tr>
<tr>
<td>Nightjohn</td>
<td>0385308388</td>
<td>Gary Paulsen</td>
<td>I</td>
</tr>
<tr>
<td>North by Night: a Story of the Underground Railroad</td>
<td>0385325649</td>
<td>Katherine Ayres</td>
<td>I</td>
</tr>
<tr>
<td>North Star to Freedom: the Story of the Underground Railroad</td>
<td>0385323190</td>
<td>Gena Gorrell</td>
<td>I</td>
</tr>
<tr>
<td>Other Side</td>
<td>0399231161</td>
<td>Jacqueline Woodson</td>
<td>P</td>
</tr>
<tr>
<td>Roll of Thunder, Hear My Cry</td>
<td>0803774737</td>
<td>Mildred D. Taylor</td>
<td>J/I</td>
</tr>
<tr>
<td>Sarny, a Life Remembered</td>
<td>0385321953</td>
<td>Gary Paulsen</td>
<td>I</td>
</tr>
<tr>
<td>Title</td>
<td>ISBN</td>
<td>Author</td>
<td>Grade</td>
</tr>
<tr>
<td>--------------------------------------------------------------</td>
<td>---------------</td>
<td>-------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>Season of Rage: Hugh Burnett and the Struggle for Civil Rights</td>
<td>978-0-88776-700-5</td>
<td>John Cooper</td>
<td>I</td>
</tr>
<tr>
<td>Snowy Day</td>
<td>GECDSB Local Record</td>
<td>Ezra Jack Keat</td>
<td>P</td>
</tr>
<tr>
<td>Stealing Freedom</td>
<td>GECDSB Local Record</td>
<td>Elisa Carbone</td>
<td>I</td>
</tr>
<tr>
<td>Stones</td>
<td>GECDSB Local Record</td>
<td>William Bell</td>
<td>Y A</td>
</tr>
<tr>
<td>Sweet Clara and the Freedom Quilt</td>
<td>069*7992311X</td>
<td>Deborah Hopkinson</td>
<td>P</td>
</tr>
<tr>
<td>Under the Quilt of Night</td>
<td>0689822278</td>
<td>Deborah Hopkinson</td>
<td>P/J</td>
</tr>
<tr>
<td>Underground to Canada</td>
<td>GECDSB Local Record</td>
<td>Barbara Smucker</td>
<td>J</td>
</tr>
<tr>
<td>Watson’s Go to Birmingham</td>
<td>0385321759</td>
<td>Christopher Paul Curtis</td>
<td>J</td>
</tr>
<tr>
<td>Zack</td>
<td>GECDSB Local Record</td>
<td>William Bell</td>
<td>Y A</td>
</tr>
</tbody>
</table>
Bibliography of Websites

1. http://www.blackhistorysociety.ca/
7. http://blackhistorycanada.ca/
11. https://www.thecanadianencyclopedia.ca/content/programs/black-history-canada
17. http://www.negrospirituals.com/
41. http://books.google.ca/books?id=JrP0BSOrF2gCandpg=PA135andlpg=PA135anddq=sophia+pooley+i+was+born+in+fishkillandsources=blandots=nJGzO5NgLkandsig=0XcGATt4YqwLBD8yO6jLZ_6N0vUandhl=enandeiy2QUS5PgDMfRlAe3tqTPBQandsa=Xandoi=book_resul tandct=resultandresnum=3andv=0CA4Q6AEwAg#v=onepageandq=andf=false
42. http://www.queensu.ca/alumni/sutherland/
45. http://en.wikipedia.org/wiki/Bromley_Armstrong (He’s from the post-1914 period so probably not appropriate for this list.)
47. http://www.wordle.net/
   http://www.annapolisheritagesociety.com/history-pers-fortune.html
   http://cocojams2.blogspot.ca/2014/10/introducing-cocojams2-offshoot-of.html