

<b>Document Title</b>	Design and Content Placement – Archiving website as PDF document
<b>Reference to</b>	Black History in Canada
<b>Project code</b>	OB
<b>Document Created by</b>	Bilal Mian; Kartikay Chadha (Supervised)
<b>Last Updated</b>	April 11, 2022 – Bilal Mian

## Notes/Summary

1. Website URL : <http://blackhistoryincanada.ca/>
2. Last *WayBackMachine* (The Internet Archive - archive.org) Snapshot on March 18, 2022 available at: <https://web.archive.org/web/20220318104003/http://blackhistoryincanada.ca/>

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## Featured Exhibit

### BLACK HISTORY IN CANADA



Little seems to be publicly known about Black history in Canada, aside from the story of Canada as the northern...

## Recently Added Items

### DR. CARRIE BEST - 1946



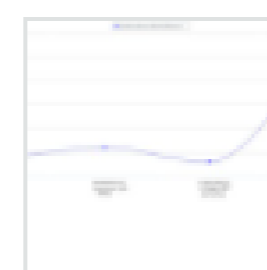
For access to the accompanying historiographical essay, with more information about black history and linkages to the Enlightenment, the Romantic era,...

### JOHN WARE BLACK RANCHER AND FAMILY SOUTHERN ALBERTA 1896



From left to right, these people are Mildred Ware, her son Robert, her daughter Nettie, and her husband John Ware. John Ware was originally from...

### GRAPH SHOWING RIDDELL'S PROMINENT USE OF THE WORD *LAW* IN HIS 1919 ARTICLE "THE SLAVE IN UPPER CANADA"



This graph shows the use of the word law in four publications written at different times. They are:1) Robert Charles Dallas's 1803 book History of...

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## Black History in Canada

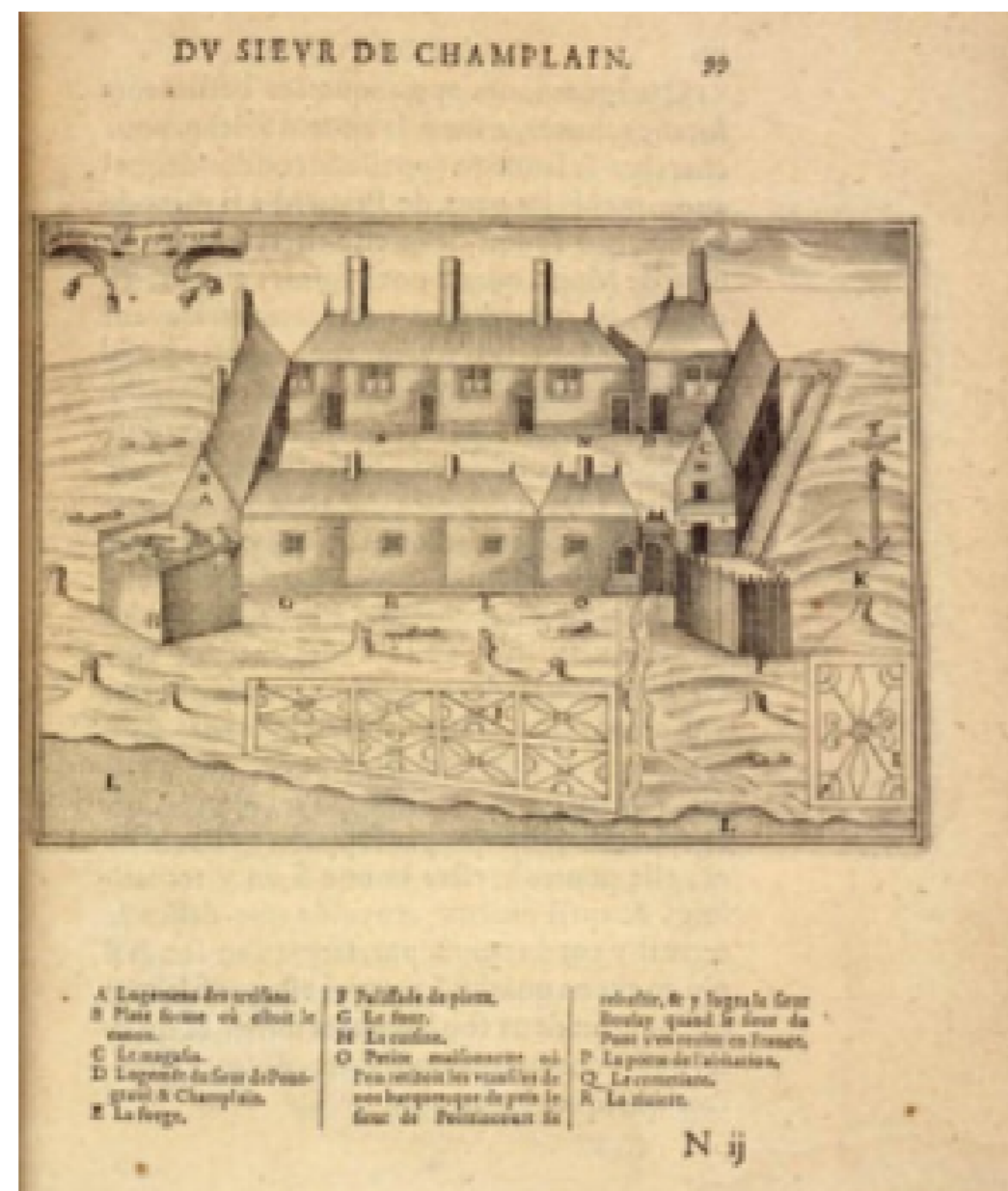
Little seems to be publicly known about Black history in Canada, aside from the story of Canada as the northern terminus for the fabled Underground Railroad. For example, the fact that Canada actually had slavery seems to be a part of our historical narrative that has largely been forgotten, or even buried. The fact that Canada had racial segregation and that African Canadians fought for their civil rights is another part of the only-hazily-remembered past. Perhaps because of our history as a part of colonial Britain or as the northern neighbour of the United States, Black history in this country is very complicated, and also very interesting.

Nova Scotian Rose Fortune is a good example of someone who led an interesting life. Born in Virginia in 1774, she was brought by her slave parents as Black United Empire Loyalists to Nova Scotia, where they settled as free people in the Annapolis Valley. Rose grew up to be an entrepreneur. She ran a cartage business, as well as a business providing wake-up calls at local hotels for passengers on departing ships. Her work in the area of the docks led to her take on a role as an enforcer of curfews – a role that made later generations designate her as the first policewoman in Canada. She lived into her 90s, but her grandchildren carried on the business she founded for another 100 years. More recently a scholarship in law enforcement was named in her honour, and one of her descendants became the first Black mayor in North America.

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## 1600-1790s

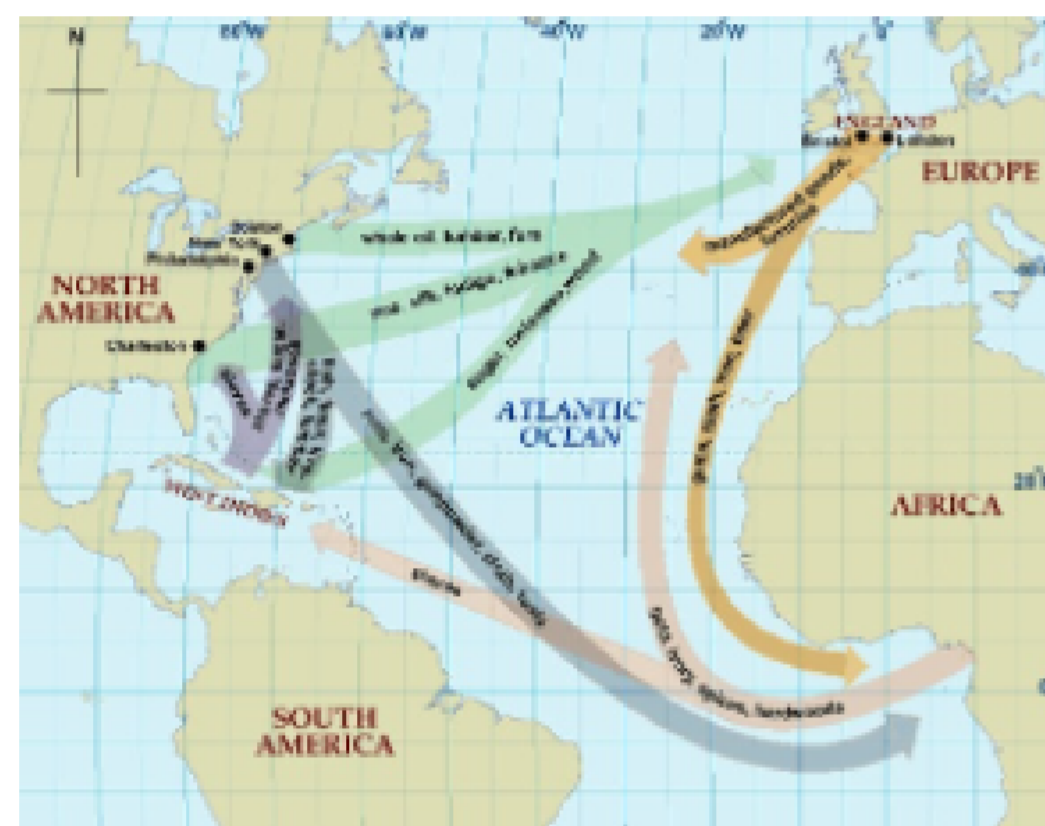


Port Royal Habitation

### New France, British North America, and Slavery

Reaching back to the earliest recorded history in what was to become Canada, documentation indicates that the first Black person was a free man who acted as a translator and interpreter for French explorer Samuel de Champlain. His name was Mathieu Da Costa. Coming to Canada on Champlain's 1604-07 New France expedition, he lived at Sainte-Croix Island and at the Port Royal Habitation. He worked as a translator and intermediary between the Mi'kmaq and the French. It is has been suggested that his knowledge of Mi'kmaq may have come from an earlier expedition, although the date and details of this voyage are not known. He is also thought to have used his knowledge

of pidgin Basque, a language used by some Aborigines in early trade negotiations.



The Triangular Transatlantic Trade

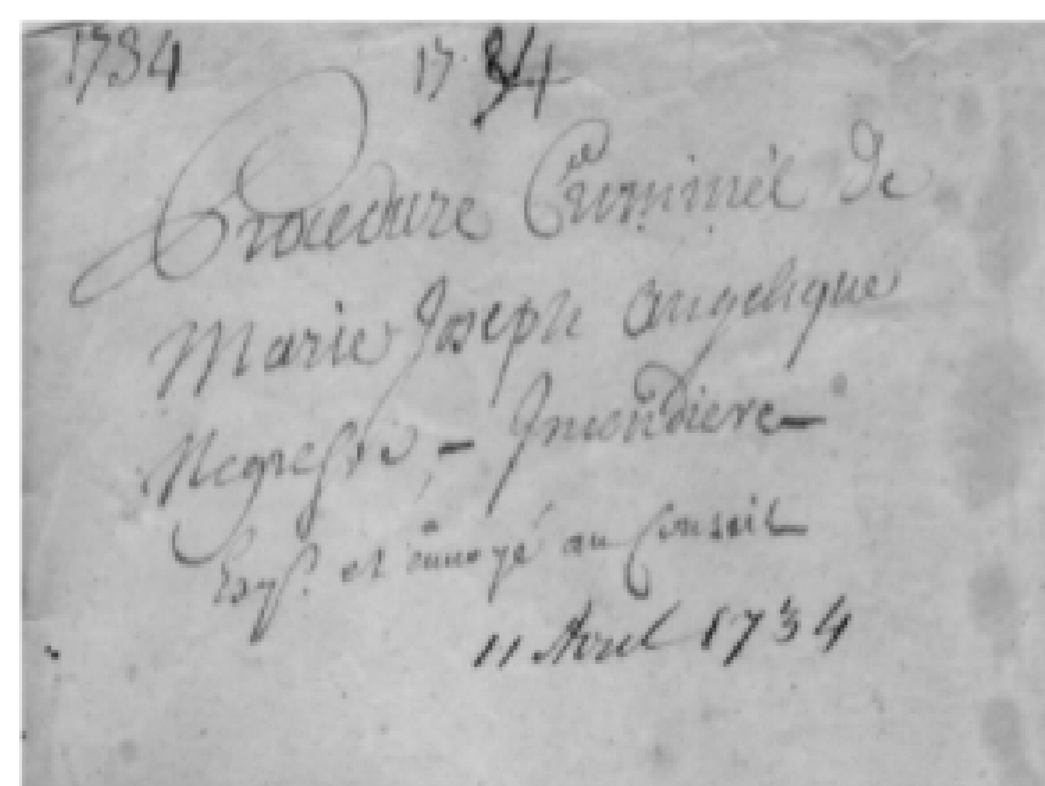
The first known Black *slave* was brought to New France in 1628. He was a 6-year-old boy from Madagascar. His original name is unknown, but he was later baptized Olivier Le Jeune. He died in 1654.

The horrifying and oft-remembered transatlantic slave ships, packed head-to-toe with African slaves, never came to Canada. But Canada, nevertheless, had slaves who came from Europe, the United States, and the Caribbean. Canada also had First Nations "Panis" slaves who came from various parts of North America.



Marie Joseph Angélique

Some Black slave owners brought their slaves with them from Europe. Marie Joseph Angélique was a Black slave woman born in Portugal and sold to a Dutch man. He sold her to a merchant family in Montreal in the 1720s.



Trial Transcript for the Arson Trial of Marie Joseph Angélique

In 1734, after a city-wide fire, Angélique was accused, tried, convicted, tortured and executed for the crime. It is still uncertain if she was guilty.

After New France became British North America in 1759 slavery continued under the British Crown.

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## 1780s-1790s

### Arrival of Free Blacks, and the Enlightenment

In the 1780s, after the American Revolutionary War, white loyalists brought their slaves to what is now called Atlantic Canada as well as to Central Canada. Free Black loyalists also came to Nova Scotia and other parts of Canada at this time, although many left soon after for Sierra Leone. One noted archival document of this period is the Book of Negroes. It is a record of the individual Black people who boarded ships in New York in 1783 to come to Nova Scotia.

But not all Black Loyalists travelled by ship. Some came overland to Upper Canada and some made the trip by a combination of boat and land up the Hudson River and Lake Champlain to Lower Canada. Passes such as this one were issued to Black men and women who sided with the British during the American Revolution and wanted to emigrate to Canada.

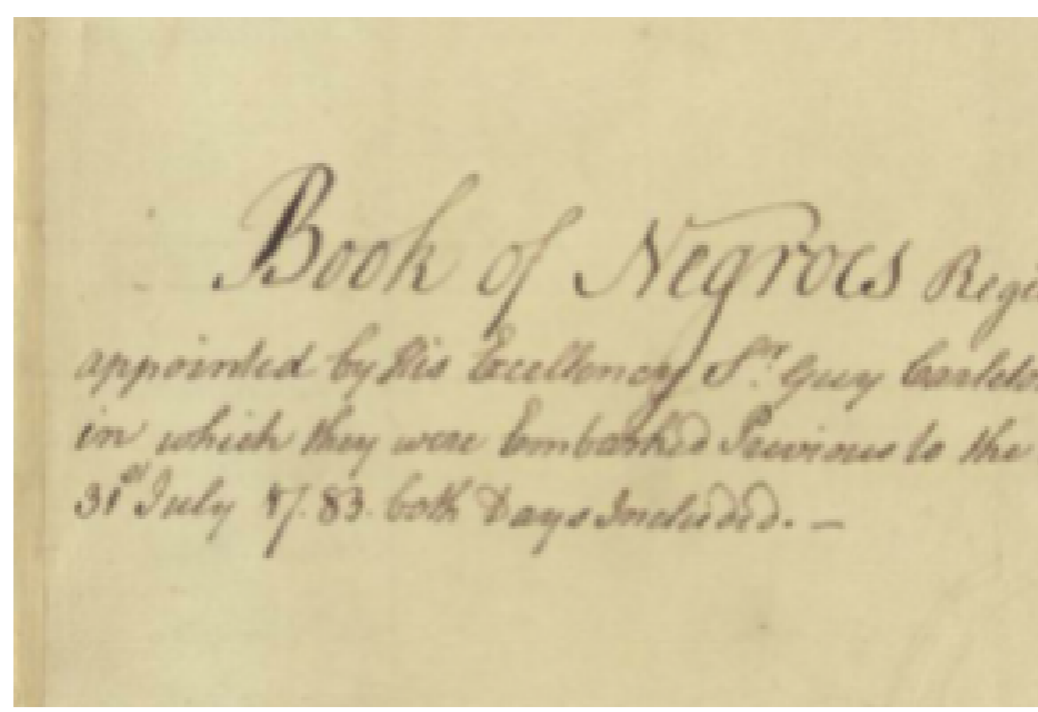
In the 17<sup>th</sup> and 18<sup>th</sup> centuries in the British colony of Jamaica, there were communities of the free Black descendants of escaped slaves, called Maroons. In the 1790s, after a number of uprisings by the Maroons against the colonial government, 600 of them were sent by the British to Nova Scotia and given assistance to settle there. The labour and resolute attitude of these free Blacks was initially much appreciated in Halifax, where there was often a shortage of skilled tradespeople and unskilled labour. However, as the Maroons were pressed to take up farming outside the city, they became dissatisfied and most left for Sierra Leone.

Solicitor Robert Charles Dallas accompanied the Maroons on their journey from Jamaica to Nova Scotia and published a book of letters about them entitled *History of the Maroons*. In it he used a style of language that is reminiscent of the ideas common during the Enlightenment period. His narrative is sympathetic to the rights of the Maroons, and has a slightly cynical tone about the Church. He uses scientific words like "proof" and "race", and alludes to characteristic Enlightenment topics, such as rights, revolution, liberty and the public. The accompanying word cloud shows his use of the latin symbol "f" for the letter "s", that was common in this period. However, the software that produced the word cloud interprets the latin "f" and as the letter "f" showing words such as "ifland" and "houfe". Also can be seen in the word cloud are the words "opinion", "treaty", and "people", all of which can have an Enlightenment era tone to them.

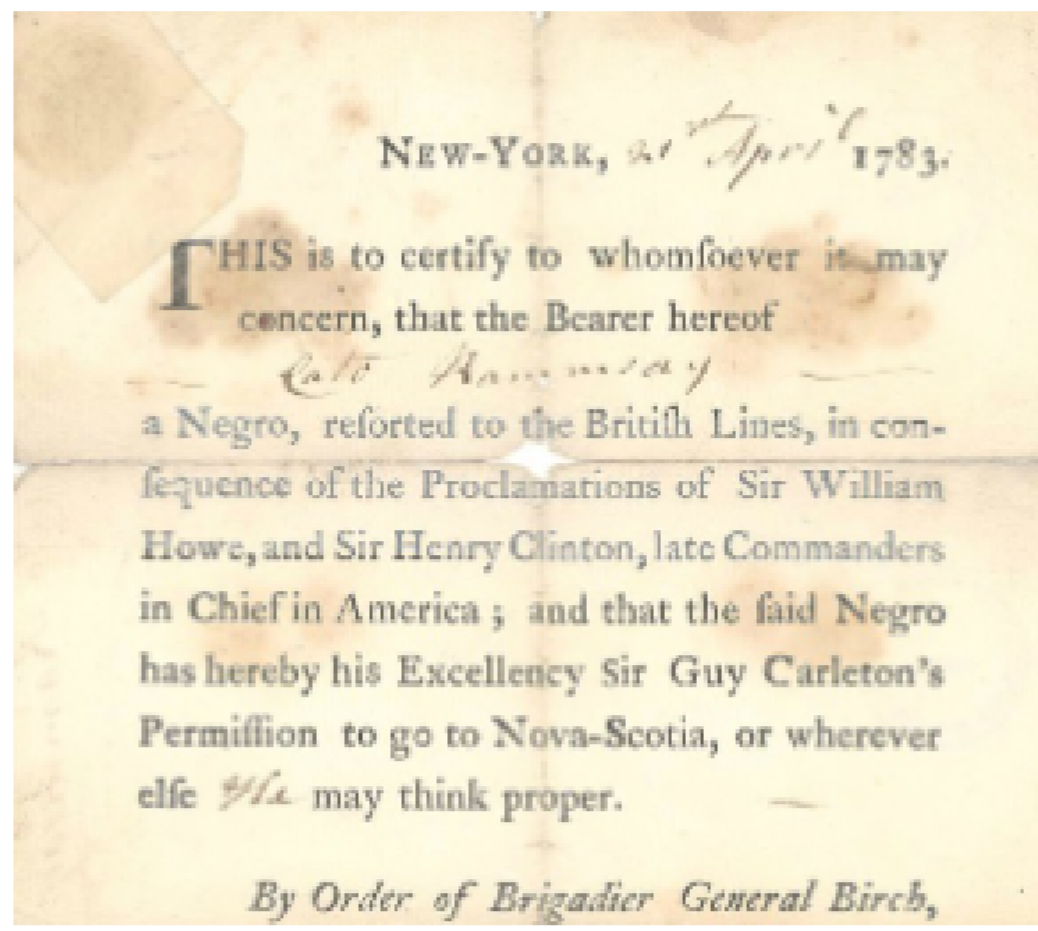
As the 18<sup>th</sup> century drew to a close, Canada had both free and enslaved Blacks. They resided across British North America, where only Upper Canada had a law intended to reduce slavery gradually over time. At times, the Black workforce was valued, since labour shortages were common. But at other times, when and where jobs became scarce, strife arose between the white and the black communities over jobs and rates of pay.

Slaves in Canada were not the object of horrific physical abuses that were common in some parts of South America, the West Indies and the U.S. south. However, life as a slave in Canada was a still miserable existence where equally horrifying emotional abuses were commonplace. Slaves had little opportunity to choose for themselves, and lived with frequent uncertainty and often separations from their family and friends. As well, physical abuses were not uncommon, and sometimes involved sexual abuse. These circumstances, as well as the enslaved person's desire to live in freedom, often led them to run away from their owners.

Life for free Blacks in Canada was better than life was for slaves. However, even free Blacks were not treated by society as equal to whites. Racism was rampant and Blacks were frequently segregated in their own communities and schools. This map of the Saint John River in New Brunswick shows three "Negro Settlements" indicating the segregation of Blacks in this area.



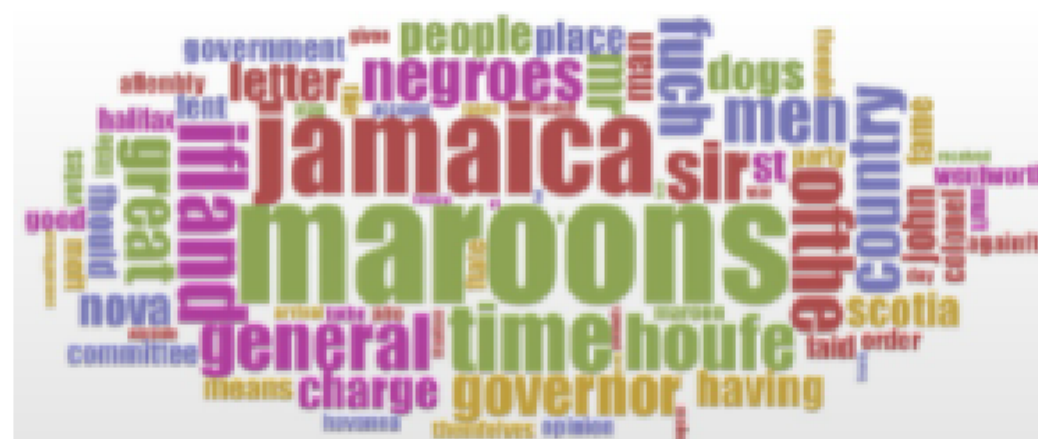
Book of Negroes - 1783



Pass Allowing Black Loyalist Cato Ramsay to Emigrate to Canada - 1783



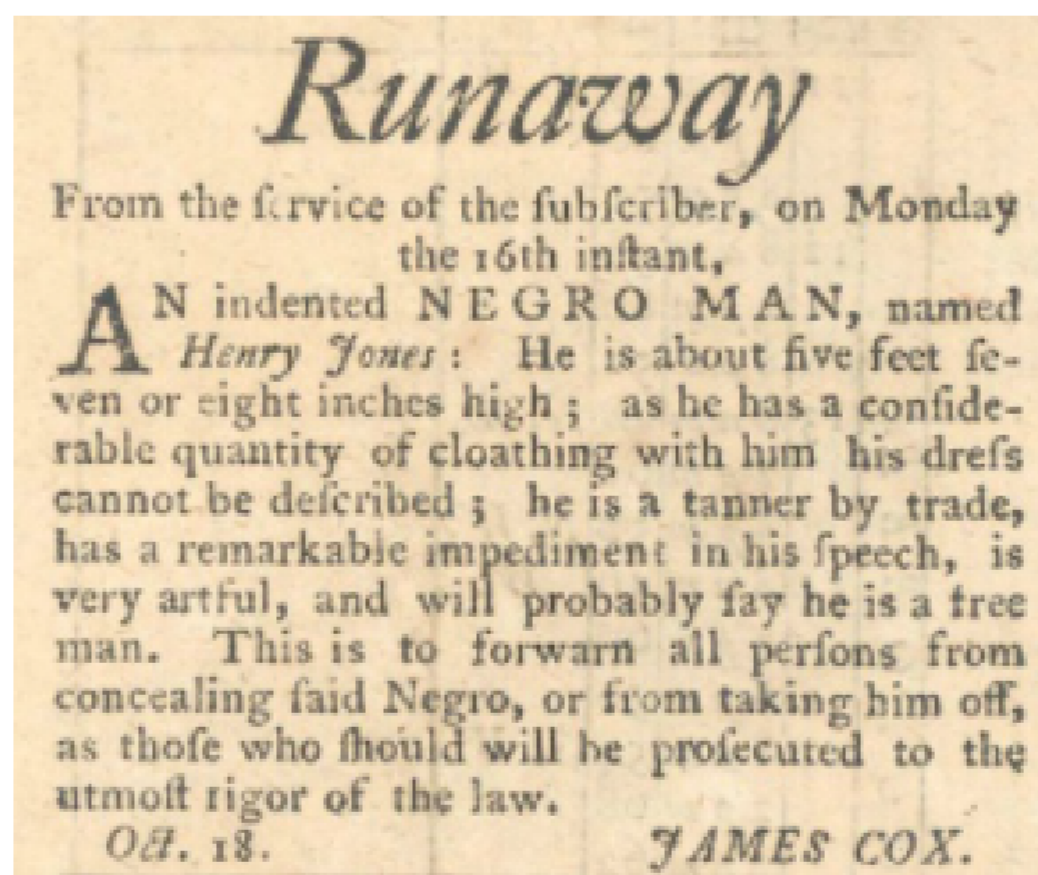
Engraving of Leonard Parkinson, a Captain of the Maroons, 1796



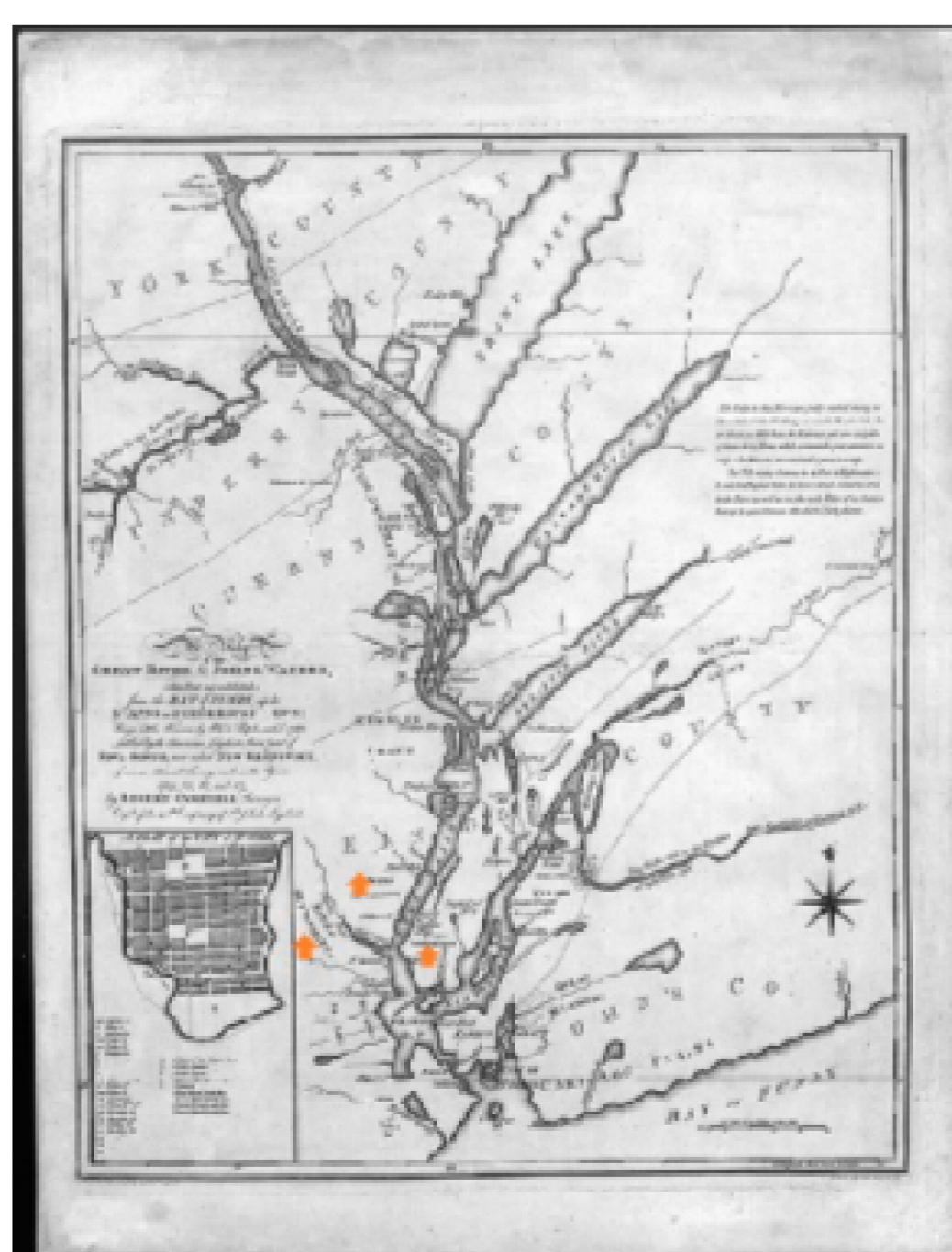
Word Cloud of Robert Charles Dallas's *History of the Maroons*, 1805



A Black Wood Cutter at Shelburne, Nova Scotia 1788



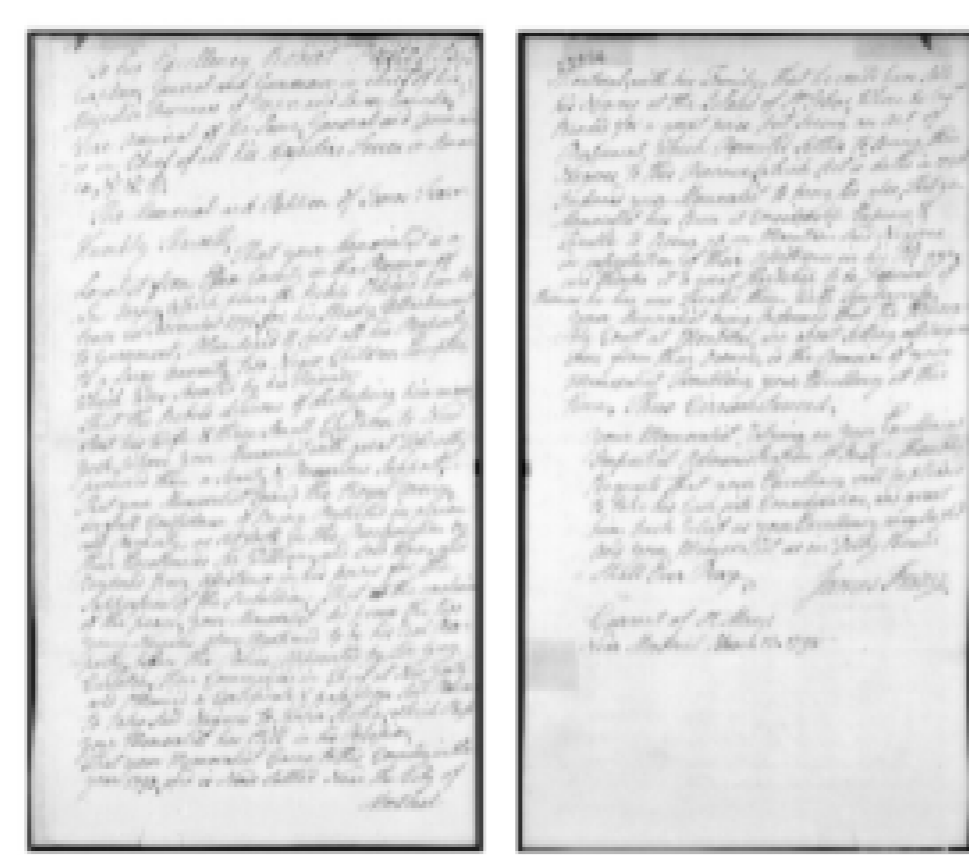
Runaway Slave Advertisement, 1786



The Great St. John River and Waters, 1788 (Red 'house' icons marking Black Settlements added in 2013)

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The Memorial and Petition of James Frazer, Montreal, 1798

he always treated his slaves with the greatest “tenderness”.

### Transitions and Reversals: Life with Slavery and Then Without It

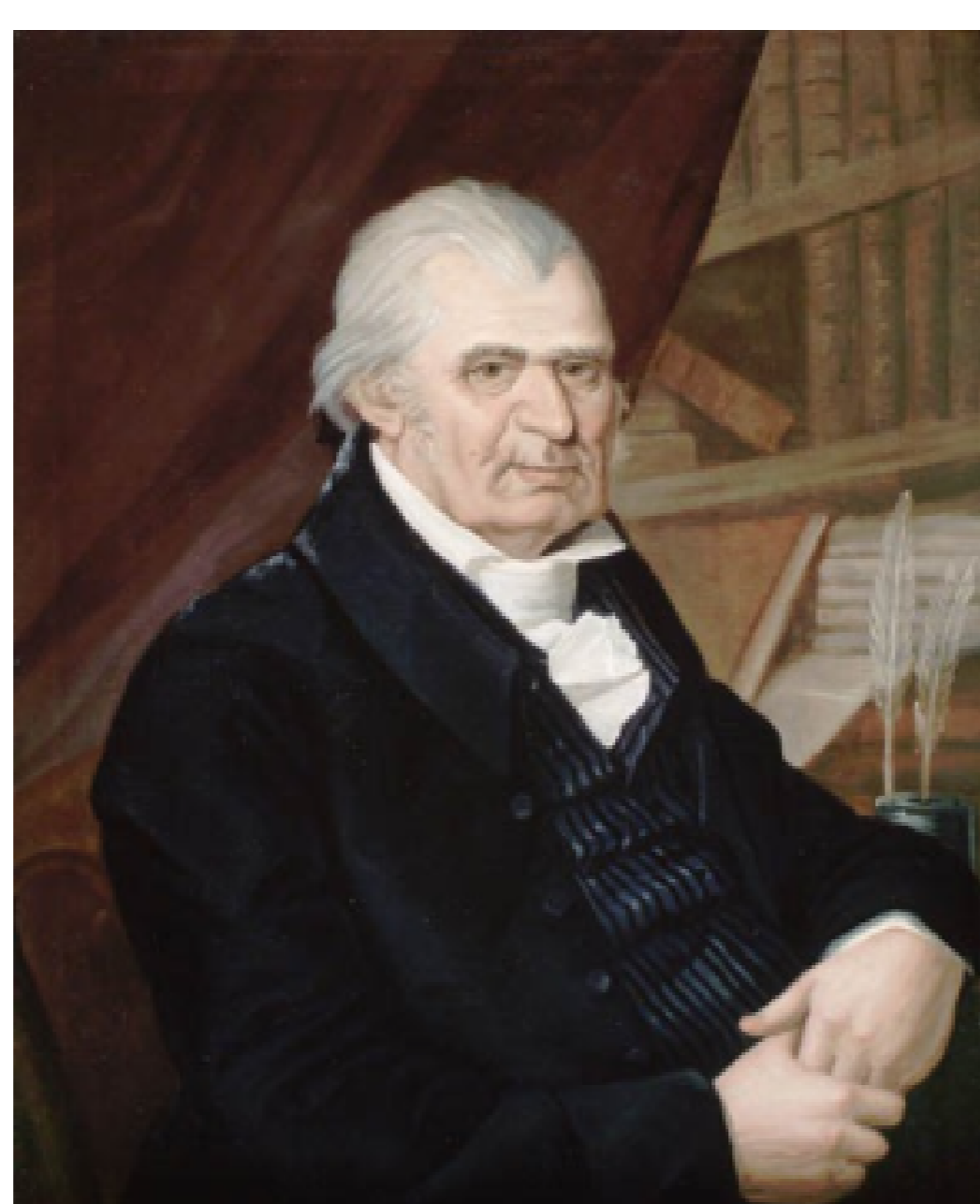
Gradually, through the latter part of the 18<sup>th</sup> century, changes in attitude toward slavery began to occur. In the petition shown here by white Loyalist James Frazer, he clearly shows his racist attitudes. But his words also demonstrate that he realized it was to his advantage, in his petition to the Governor of Upper and Lower Canada to indicate that he treated his slaves humanely. He said that

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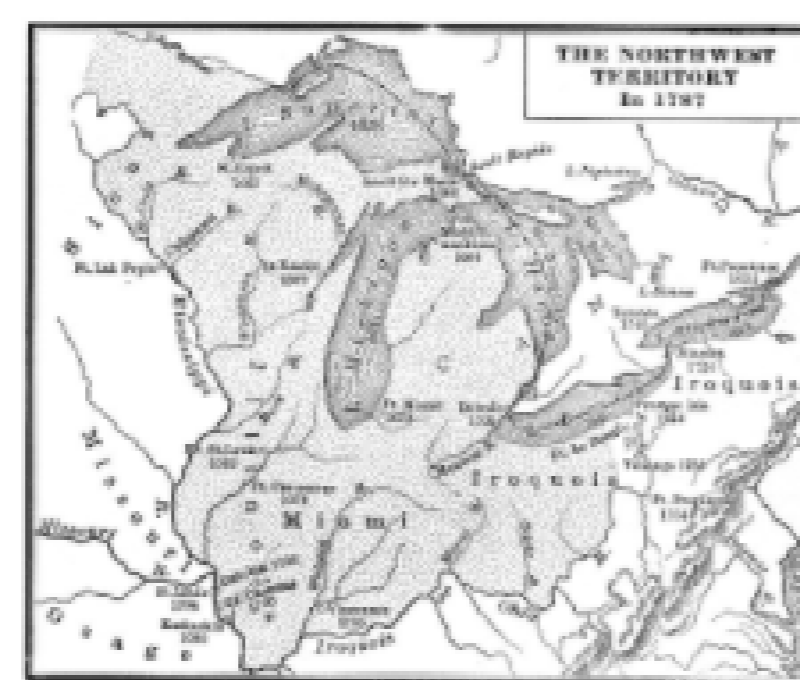
John Graves Simcoe, Lieutenant-Governor of Upper Canada

An incident in the early 1790s in Queenston, Upper Canada served to heighten public opposition to slavery. Black slave woman, Chloe Clooney, was to be sold to a new owner in the U.S. Her intense resistance was observed by free Black veteran, Peter Martin, and a neighbour, William Grisly, who took their concerns to Lieutenant-Governor John Graves Simcoe. In 1795, Simcoe's administration passed the Anti-Slavery Act to gradually abolish slavery in Upper Canada.



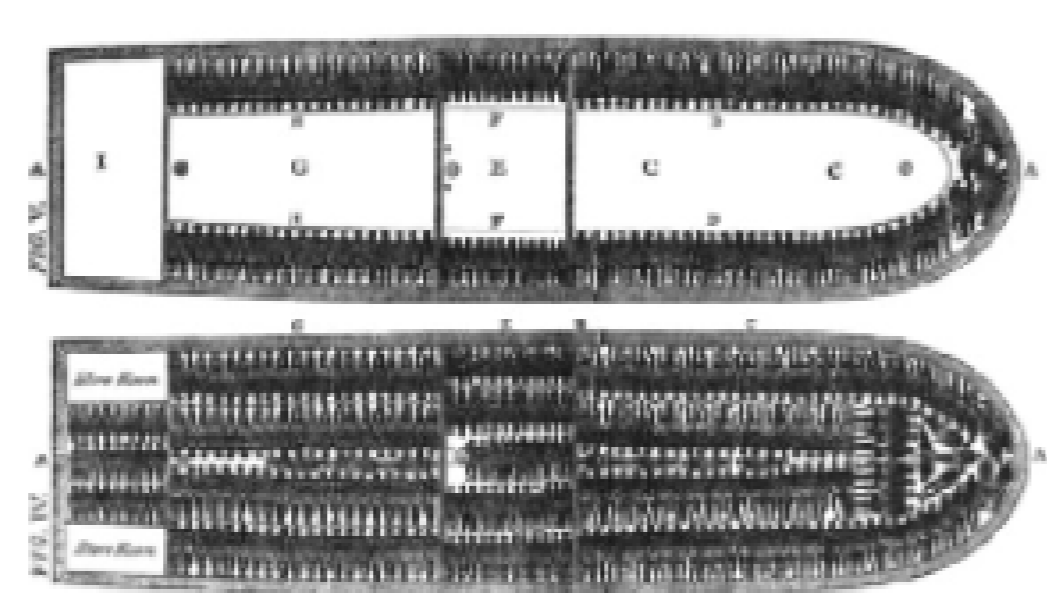
Joseph Papineau

Six years later, Joseph Papineau, father of Louis-Joseph Papineau, raised a citizens' proposal for the abolition of slavery in Lower Canada. While defeated, it indicates the change in attitude toward slavery in Lower Canada as well.



The Northwest Territory, United States, 1787

Despite the limitations placed on slavery in Upper Canada in 1795, slavery continued until 1833. Meanwhile, across the U.S. border in what is now Michigan, a new territory had been formed in 1787. It was illegal to bring slaves into this new territory. So from 1787 to 1833, Canadian slaves escaped *out* of Upper Canada *into* this American territory. This flight of slaves was so significant that in 1806 a company of Black militia was established in Detroit made up entirely of escaped Canadian slaves.



Layout of a Slave Ship in the Transatlantic Slave Trade

In 1807 Britain abolished its transatlantic slave trade, and began a diplomatic campaign to press other nations to do the same. The British Royal Navy played an enforcement role but the trade continued, in a clandestine way into the 1860s. As mentioned earlier, ships such as the one depicted here, never entered Canadian waters, but some of the slaves transported in them, and some of their descendants ended up in Canada, nevertheless. Richard Pierpoint is an example of an African who was captured and transported aboard a slave ship to what later became the United States but what was then the British Thirteen Colonies. Pierpoint was purchased by a British officer for whom he worked as a personal servant, and later came to Canada as a free man.



Richard Pierpoint

In both the American Revolutionary War and in the War of 1812, the British offered to Americans who would switch sides, the opportunity to come to Canada. Many Black slaves seized this opportunity to obtain their freedom. Richard Pierpoint is an example of such a person. He fought in the American Revolution as a member of Butler's Rangers and afterwards was granted freedom and land in Canada. During the War of 1812 he petitioned the government of Upper Canada to form an all-Black militia. After an initial refusal, his petition was accepted and he and other Blacks soldiers were instrumental in the fight at the Battle at Queenston Heights as well as other actions in the Niagara area.



Quartermaster William Hall, VC, 1859

In the War of 1812, and in the Upper and Lower Canada Rebellions of 1837 and 1838, large numbers of Blacks from Canada volunteered to fight with the British. In some cases they fought because they feared re-enslavement by the Americans. Black Canadians also fought for the British in the Crimean War, between 1853 and 1856. Among these was Nova Scotian William Hall, who joined the British Royal Navy in 1852. For his service in the Crimean War he was decorated with British and Turkish medals. But it was his defense of a besieged British garrison in India for which he is best remembered. For this action, he was awarded the *Victoria Cross* for outstanding bravery, making him the first and only Black, and also the first Canadian sailor to have this honour.

← 1780s-1790s

1790s-1850s

1830s-1890s →





1830s-1890s

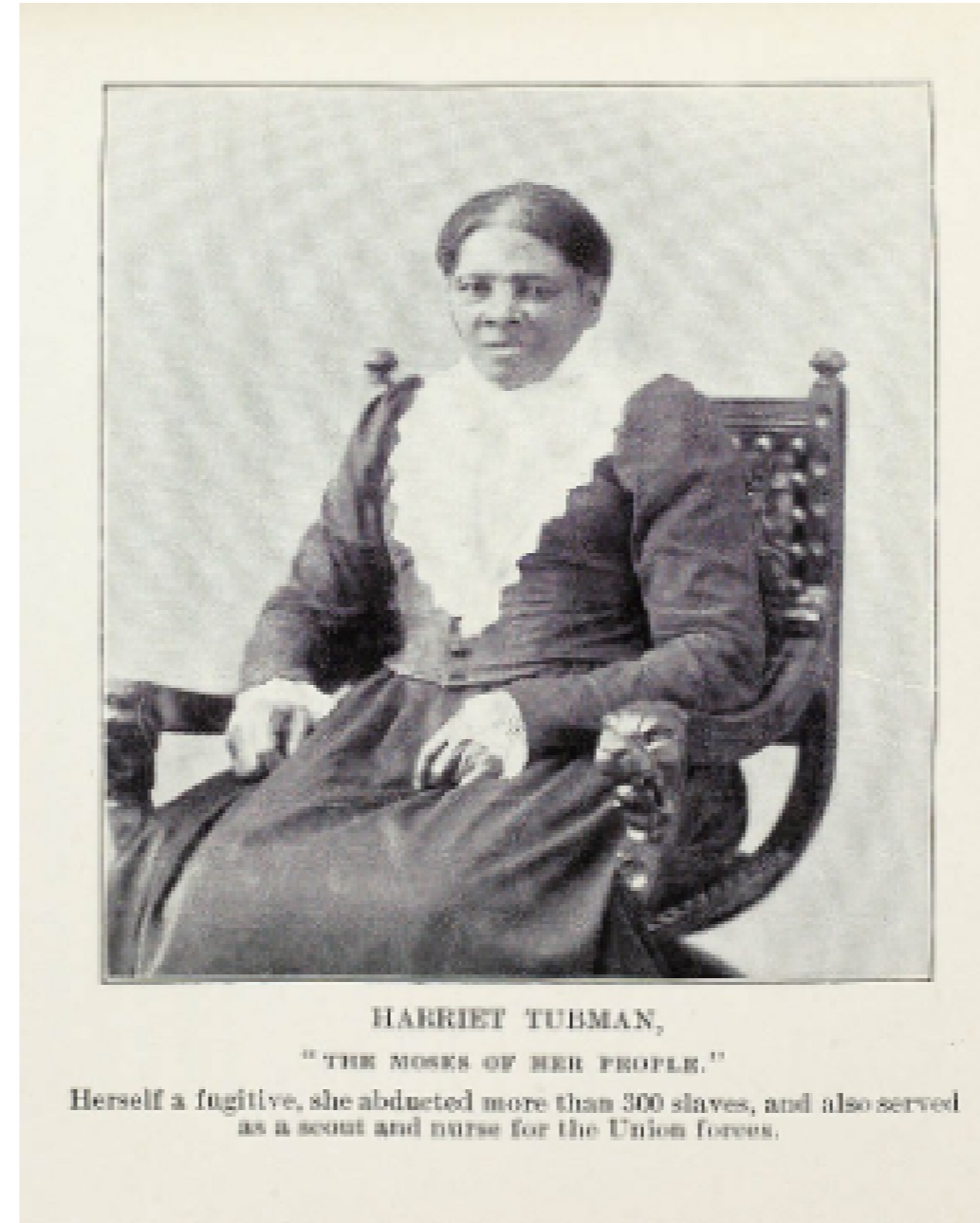
## Canada, The Refuge, and the Romantic and Religious Era

In 1833, slavery was abolished in Britain and all its Dominions and colonies. This change saw a reversal in the direction in which fugitives slave ran. No longer did they need to escape from Upper Canada into Detroit. And while some slaves on the run from the southern U.S. stopped and stayed in the northern U.S., others continued on into Canada, sometimes with the aid of the Underground Railroad.

Harriet Tubman was a "conductor" on the Underground Railroad in the 1850s based in St. Catharine's Ontario. She returned to the U.S. nineteen times to bring other fugitives to Canada. After the Civil War started in the U.S. she went back to the U.S. and supported the Union troops as a nurse and a scout.



Map of the 'Underground Railroad' Routes to Canada



Harriet Tubman

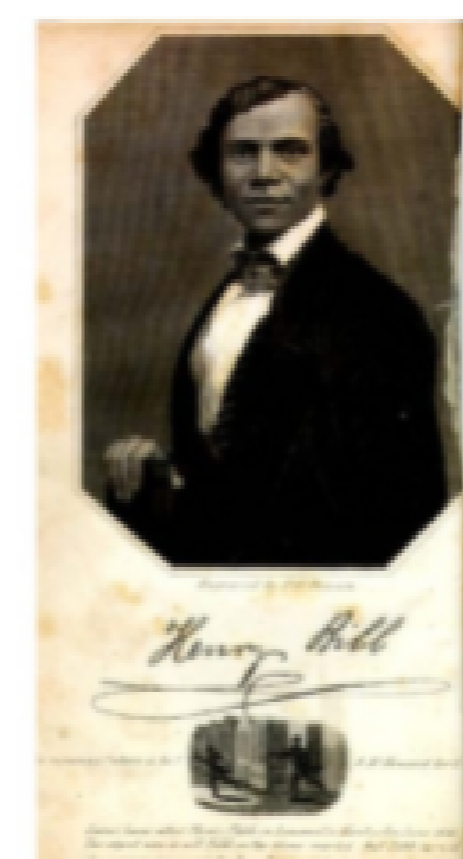
In 1850, the U.S. *Fugitive Slave Act* led to a rush of Blacks, both slaves and free Blacks escaping from both the southern and northern U.S. into Canada. The period from 1833 to the end of the U.S. Civil War and emancipation in 1865, is the one that figures most strongly in the Canadian identity as regards Black history. Canada was seen as a refuge for the downtrodden. While it is true that Canadian law protected Blacks in Canada, there was also significant societal racism and discrimination.

Mary Ann Shadd Cary was a free Black American who immigrated to Canada shortly after the passing of the *Fugitive Slave Act*. She was an activist, teacher and lawyer. As the founder of the *Provincial Freeman* newspaper she was the first black publisher in Canada and the first black woman publisher in North America.



Mary Ann Shadd Cary

Henry Bibb was an escaped American slave who, prior to the *Fugitive Slave Act*, lived in freedom in Detroit. Like, Mary Ann Shadd Cary, Bibb left for Canada when it became unsafe for him to remain in the U.S. In 1851, Bibb founded and was the editor of the *Voice of the Fugitive* newspaper. Through this newspaper, Bibb was able to reconnect with three of his six younger brothers who had also escaped to Canada.



Henry Bibb

During this period, a number of extradition trials took place, with American slave-owners seeking their slaves back from Canada. Canadian law evolved through this time to protect former slaves. But in some of the more remote places, Blacks had no protection.

This was a chaotic time in the North American northwest. British Columbia was not a province but a scattered collection of British colonies. The border dispute with the Americans had only recently been settled and the gold rush was on. Thousands of Americans had flooded into Victoria and the mainland, setting up tent cities and overwhelming the small population. While the Royal Navy patrolled the coastline, there was no militia to enforce British law. In 1860, 45 Black men, who had taken refuge in Victoria, stepped forward to form the first military unit in the British North American west. They were the *Victoria Pioneer Rifle Corps*, also known as the *African Rifles*. However they were not officially sponsored by the British, and prejudice and lack of recognition led them to disband five years later. With the end of the American Civil War, and emancipation, many returned to the U.S., disillusioned by their treatment in British North America.



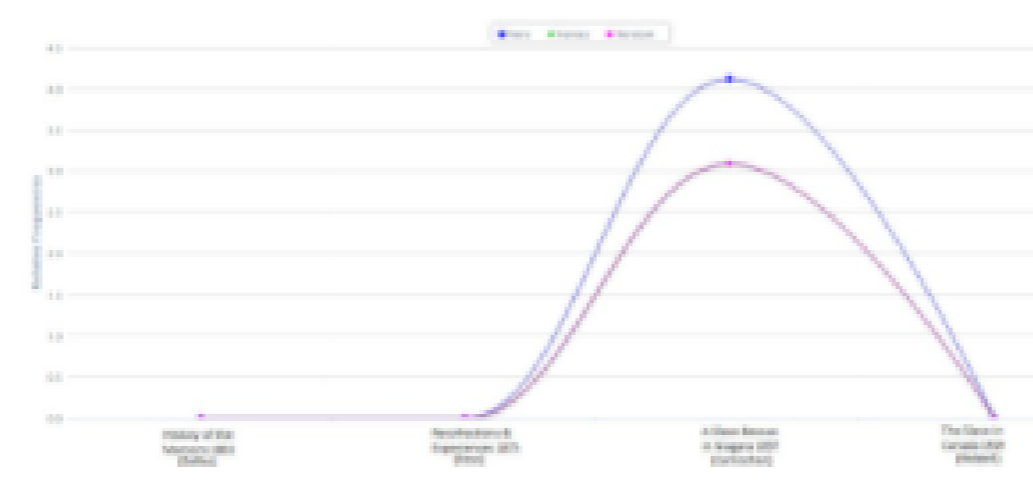
Victoria Pioneer Rifle Corps, 1860-1865

Meanwhile, many Black Canadians, having obtained freedom in Canada, were desperate to see an end to slavery in the U.S. and volunteered to fight in the American Civil War. Some, such as Dr. Anderson Ruffin Abbott, volunteered in non-combat roles. Dr. Abbott, the son of refugees, was the first Black medical doctor in Canada. He volunteered as a surgeon in the American Civil War for the Union forces and became the Coroner of Kent County after his return to Canada.



Dr. Anderson Ruffin Abbott

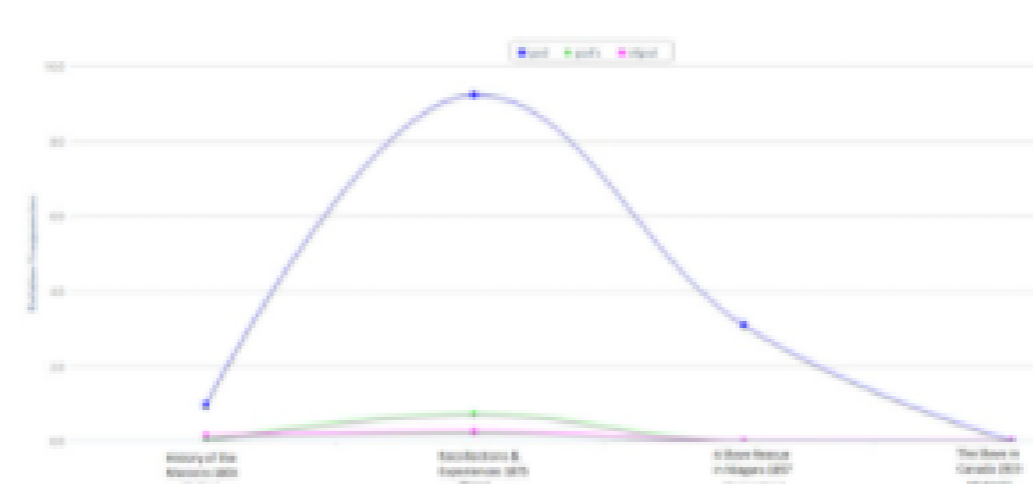
It is through this period that Canadian writing linked most strongly to the Romantic style. In 1897, Janet Carnochan wrote a newspaper article about a Black extradition trial in the classic Romantic style describing the Black man on trial as "my hero," and using phrases like "do or die" and "noble deed." She said these stories were "lessons in heroism," and that the "moral heroism shown, lifts us up on invisible wings and fits our souls for lofty flights." She described the event as "A noble deed...a beneficent deed and worthy of being chronicled." The Romantic style of writing also inserted the author into the narrative, frequently using personal pronouns, as seen above with "my hero" and "lifts us up." This insertion of the self is especially evident in Ross's book from the Romantic era below. Click on the image of the Ross graph below to see more about this.



Graph showing Janet Carnochan's prominent use of the word *hero* in 'A Slave Rescue in Niagara Sixty Years Ago,' 1897

As well, during this period, the travelog as a literary style emerged. A number of Black newspapers were founded, such as those mentioned above, and people wrote personal narratives such as autobiographies and biographies, and published their journals.

Through this period there were also waves of religious fervour and rebirth, starting in the mid-18<sup>th</sup> century with the Great Awakening, and then the New Light Movement. Through the 19<sup>th</sup> century came the Second and Third Great Awakenings, as well as the Social Gospel Movement. Abolitionist Alexander Milton Ross published a travel journal in 1875 about his own efforts in the abolitionist cause. It was written in the Romantic style, but also showed strong religious enthusiasm. He talked a lot about the law, but it was "God's law" and the "laws of wickedness and righteousness." As well, he frequently spoke of "the Almighty" and, in an Enlightenment fashion, about "rights" and "freedom."



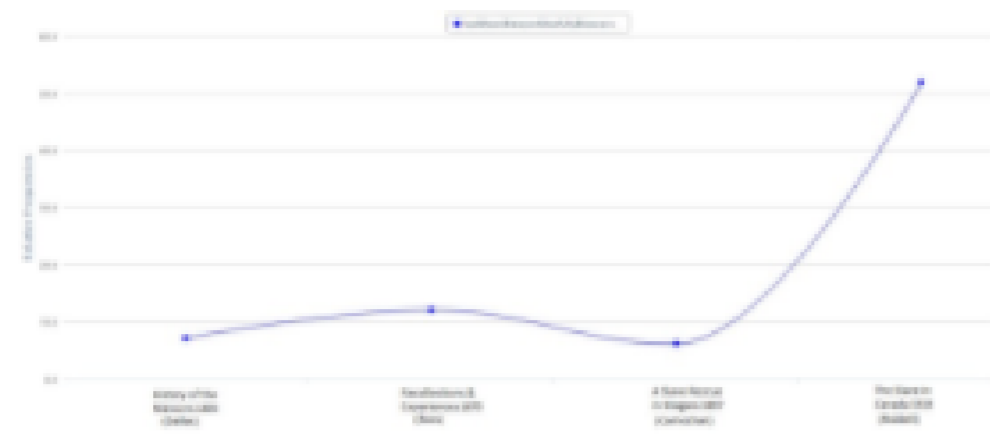
Graph showing Alexander Milton Ross's use of the word *god* in his *Recollections and Experiences of an Abolitionist*, 1875

But Canada was far from a perfect place. For many Black families the lure of the U.S. drew them back south. Many had left family and friends behind when they came north. A lot found the climate in Canada to be a strain. And while the justice system in Canada offered them full protection under the law, on a day-to-day basis, the prejudice against Blacks was oppressive enough to tip the balance in favour of returning to the U.S. This narrative of prejudice runs contrary to the romantic notion of Canada as a refuge, but by the late 1800s at least some Canadian academics began searching for a new reality.

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Graph showing Justice Riddell's use of the word *law* in his 1919 "The Slave in Upper Canada"

entitled "The Slave in Upper Canada". In it he absented himself from the text and used Realist language, frequently referring to the "law" and "court". Gone are the heroes and rescuers of Romantic writing, as well as any references to God.

## Freedom and Rights, Racism and Realism

In the late 19<sup>th</sup> century, the idealistic, dramatic, and personal writing style of the Romantic era was replaced by the Realist style that removed the "self" from the narrative and returned to the more empirical tone last seen during the Enlightenment. An example of Realist writing is seen in the 1919 article by Justice William Renwick Riddell,

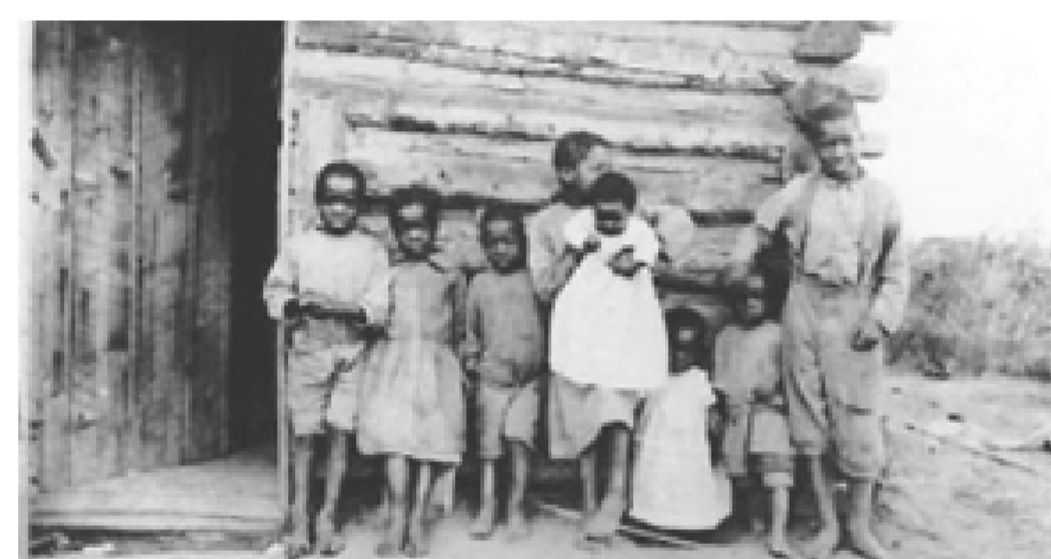


Glenbow Archives NA-263-1

John Ware, Black Rancher, and family, southern Alberta, 1896

Through this period, Blacks in Canada were free under the law, and were not in danger of being taken back into slavery. Those who had wanted to return to the U.S. were gone. Those who remained were no longer fugitives or African-American diaspora. They were Canadians who were committed to their country and they contributed.

John Ware, known as the "Texas Cowboy", was born into slavery in South Carolina, but made his way to Texas and then Alberta where he became a successful cattle rancher. He is remembered for his skills at riding and training horses, and for having brought the first cattle to Alberta, thereby helping to launch the important beef cattle ranching industry in Alberta.



Black Children Outside Home, Amber Valley, Alberta, 1911

In 1911, over a thousand Black people immigrated to western Canada, including 200 who came to Amber Valley, Alberta. They left the U.S. because of the restrictive "Jim Crow" laws. Canadian law set up economic, health and moral barriers to entry, but these immigrants were able to meet or exceed all the requirements. While they experienced racism in Canada, and had to deal with the harsh climate, most were able, over a few years, to start to build successful farms and were accepted into local social and farming organizations.



Jeremiah 'Jerry' Jones, 1916

In 1916, Jeremiah "Jerry" Jones, from Nova Scotia, fought in WWI at the Battle of Vimy Ridge. Jones was "posthumously" awarded the Canadian Forces Medallion for Distinguished Service. But he didn't die in battle. He died in 1950 but the award of his medal did not happen until 2010.



Viola Desmond, ca. 1946

But Blacks in Canada did not always accept the day-to-day racism that they encountered. They began to fight for their civil rights. We tend to think of the Black Civil Rights movement as being in the 1950s and 60s. But entrepreneur, Viola Desmond began her fight in 1946. A decade before Rosa Parks refused to give up her bus seat in Alabama, Viola Desmond refused to give up her seat in the "white" part of a movie theatre in Truro, Nova Scotia. She was hauled out, injured, thrown in jail and charged. She fought the charges all the way to the Supreme Court of Canada, and although she lost her case, segregation was outlawed in Nova Scotia in 1954.

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## Conclusion

Blacks in Canada were explorers and slaves, pioneers and freedom fighters. They were subjected to the indignities and horrors of slavery, as well as the burden of racism. But rising above it all, they fought for themselves and they fought for Canada. They expanded our cultural diversity and helped to grow the economic base. In short, Black people have been a part of making Canada what it is – and Canadians who we are today.

Work has been done in recent years to remember some of the lost or buried aspects of Black history in Canada, including this exhibit. Perhaps an explanation for the disappearance of some parts of this history is that it is painful to remember, and easier to deny. But another reason, that perhaps reinforces these reasons, may stem from the writing style of the nineteenth century Romantic era. The Romantic approach to flowery writing about heroes and villains also included the author in the narrative. And it would have been challenging to be honestly self-critical and introspective in accounts of this elaborate and over-stated style. Running as it did over a period of a century, it may be that, through this long period, multiple generations were able to bury the painful memories of slavery and dwell instead on the glorious accounts of the Underground Railroad. For more information about this topic, click on the image of Dr. Best, scroll to the bottom of the page about her, and click on the document beside her picture.



Dr. Carrie Best, 1940s

Twentieth century Black Nova Scotia journalist and author, Dr. Carrie Best, dedicated her autobiography, *That Lonesome Road*, to her mother saying: “Society Said: You are an inferior being, born to be a hewer of wood and a drawer of water because you are Black.... My Mother Said: You are a person, separate and apart from all other persons on earth. The pathway to your destiny is hidden...you alone must find it. ...And then she said... Take the first turn right, and go straight ahead...”

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Sort by: Title Creator Date Added ▼

## Dr. Carrie Best - 1946

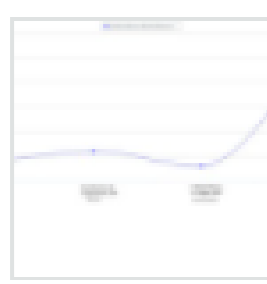


For access to the accompanying historiographical essay, with more information about black history and linkages to the Enlightenment, the Romantic era, and the Realist era, scroll to the bottom of this page and click on the document beside the picture...

## John Ware Black rancher and family southern Alberta 1896

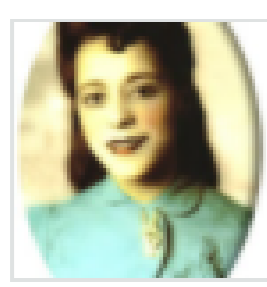


From left to right, these people are Mildred Ware, her son Robert, her daughter Nettie, and her husband John Ware. John Ware was originally from South Carolina where he was born into a slave family. When he grew up he became a successful rancher in...

Graph Showing Riddell's prominent use of the word *law* in his 1919 article "The Slave in Upper Canada"

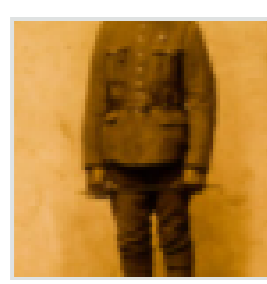
This graph shows the use of the word law in four publications written at different times. They are:1) Robert Charles Dallas's 1803 book History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone2) Alexander...

## Viola Desmond, 1946



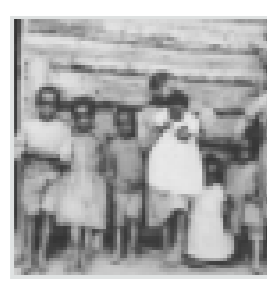
Viola Desmond was a woman ahead of her time on several levels. In 1946 she was a young, successful, Black, female entrepreneur. At a young age she had recognized a lack of beauty services for Black women and launched the Desmond Studio of Beauty...

## Jeremiah "Jerry" Jones 1916



Jeremiah Jones was from Truro, Nova Scotia who fought in the First World War, including at Vimy Ridge. He enlisted in the Nova Scotia Rifles but was later transferred to the Royal Canadian Regiment. Despite his bravery in battle he did not receive...

## Black Children Outside Home Amber Valley Alberta 1911



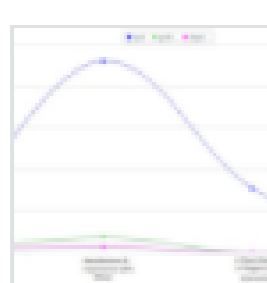
Many Black families that came to Alberta and Saskatchewan in the early 1900s took up farming. Some were able to take over abandoned, partially established land claims. Others had to start from scratch. Nevertheless within a decade, the average...

## Dr. Anderson Ruffin Abbott



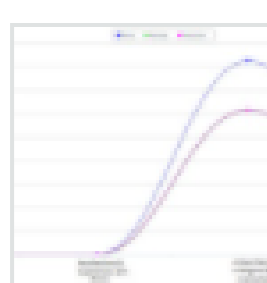
The son of American fugitives living in Toronto, Anderson Ruffin Abbott became the first Black medical doctor in Canada. During the American Civil War, he volunteered as a surgeon for the Union forces. After returning to Canada he became Canada's...

## Ross Graph of the words God and My



These graphs compare the use of the words god and my in four publications written at different times. They are:1) Robert Charles Dallas's 1803 book History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone...

## Graphs of 4 books including Janet Carnochan's "A Slave Rescue in Niagara Sixty Years Ago" 1897



These graphs compare the use of the words hero and my in four publications written at different times. They are:1) Robert Charles Dallas's 1803 book History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone...

## Victoria Pioneer Rifle, Corps (1860-1865)



The mid-nineteenth century was a chaotic time in the North American northwest. British Columbia was not a province but a scattered collection of British colonies. The border dispute with the Americans had only recently been settled. But the gold...

Page 1 of 4 ▶

Output Formats

atom, dcme-xml, json, omeka-xml, rss2

## DR. CARRIE BEST - 1946



## Citation

Unknown, "Dr. Carrie Best - 1946," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/37>.

History 4910 – Honours Research Project

Professors: Dr. James Miller and Dr. Shawn Graham

Black History in Canada: A Historiographical Essay

Version for Online Exhibit

April 10, 2013

Student: Allison Smith

100 182 570

## Dublin Core

## Title

Dr. Carrie Best - 1946

## Description

For access to the accompanying historiographical essay, with more information about black history and linkages to the Enlightenment, the Romantic era, and the Realist era, scroll to the bottom of this page and click on the document beside the picture of Dr. Best.

Dr. Carrie Best was a Nova Scotia journalist, author and human rights activist who published *The Clarion*, the first black-owned newspaper in Nova Scotia, starting in 1946. She had a radio show that ran for twelve years across the maritime provinces called *The Quiet Corner*. In 1977 her autobiography was published, entitled *That Lonesome Road*. She became a Member of the Order of Canada in 1974, and in 1979 was further honoured by being made an Officer of the Order of Canada. Dr. Best died in 2001 but was posthumously awarded the Order of Nova Scotia in 2002 and was remembered on a Canada Post stamp in 2011.

## Creator

Unknown

## Source

(probably) Berma Marshall, Dr. Best's foster daughter

## Publisher

Pictou-Antigonish Regional Library and The Chronicle Herald, Halifax

## Date

1940s

## Rights

Permission Requested

## Format

PNG

## Language

English

## Type

Still Image

## Identifier

<http://www.parl.ns.ca/carriebest/bestslide.html>

## JOHN WARE BLACK RANCHER AND FAMILY SOUTHERN ALBERTA 1896



## Citation

Unknown, "John Ware Black rancher and family southern Alberta 1896," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/33>.

## Dublin Core

## Title

John Ware Black rancher and family southern Alberta 1896

## Description

From left to right, these people are Mildred Ware, her son Robert, her daughter Nettie, and her husband John Ware. John Ware was originally from South Carolina where he was born into a slave family. When he grew up he became a successful rancher in Alberta. As well as being remembered for his ranching skills and horsemanship, he is also recalled for starting the art of steer-wrestling twenty years before it was introduced at the Calgary Stampede.

## Creator

Unknown

## Source

The Glenbow Museum

## Date

ca. 1896

## Rights

Permission on File

## Format

PNG

## Language

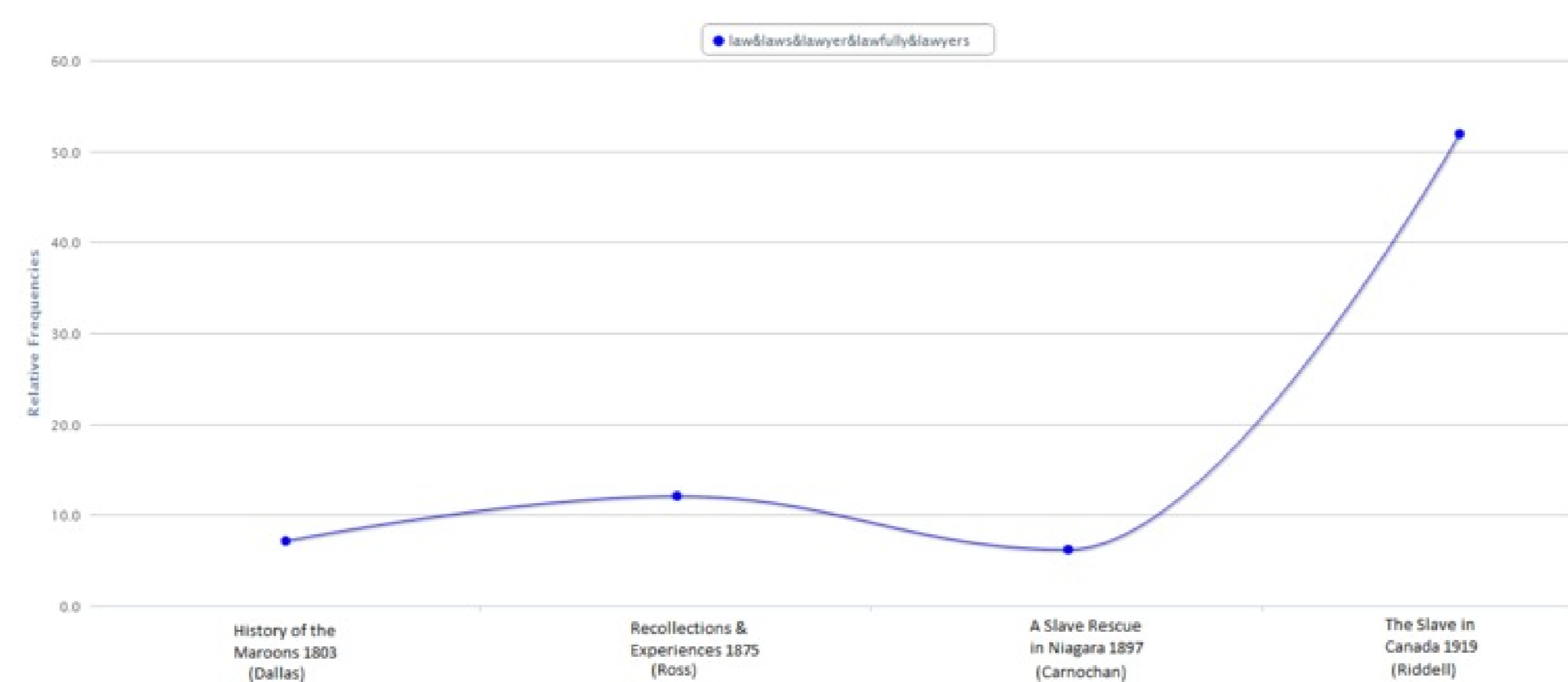
English

## Type

Still Image

## Identifier

[http://ww2.glenbow.org/search/archivesPhotosResults.aspx?XC=/search/archivesPhotosResults.aspx&TN=IMAGEBAN&AC=QBE\\_QUERY&RF=WebResults&DF=WebResultsDetails&DL=0&RL=0&NP=255&MR=10&QB0=AND&QF0=File%20number&QI0=NA-263-1](http://ww2.glenbow.org/search/archivesPhotosResults.aspx?XC=/search/archivesPhotosResults.aspx&TN=IMAGEBAN&AC=QBE_QUERY&RF=WebResults&DF=WebResultsDetails&DL=0&RL=0&NP=255&MR=10&QB0=AND&QF0=File%20number&QI0=NA-263-1)

GRAPH SHOWING RIDDELL'S PROMINENT USE OF THE WORD *LAW* IN HIS 1919 ARTICLE "THE SLAVE IN UPPER CANADA"

## Citation

Allison Smith, "Graph Showing Riddell's prominent use of the word *law* in his 1919 article "The Slave in Upper Canada"; *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/32>.

## Dublin Core

## Title

Graph Showing Riddell's prominent use of the word *law* in his 1919 article "The Slave in Upper Canada"

## Description

This graph shows the use of the word *law* in four publications written at different times. They are:

- 1) Robert Charles Dallas's 1803 book *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone*
- 2) Alexander Milton Ross's 1875 book *Recollections and experiences of an abolitionist, from 1855 to 1865*.
- 3) Janet Carnochan's 1897 article "A Slave Rescue in Niagara Sixty Years Ago."
- 4) W.R. Riddell's 1919 article "The Slave in Upper Canada."

In keeping with the change in writing style from the Romantic style of the 19th century to the Realist style of the 20th century, Riddell excluded himself from the narrative and his tone became less flowery and expressive, and was replaced by a more reserved and empirical tone. Riddell focused on facts and evidence. The words he used most often included *law*, *court*, *justice*, *act* and *case*, as well as *statute*, *governor*, *journal* and *council*. And while Carnochan and Ross, who are mentioned earlier in the exhibit, also used these words, Carnochan used them less often, and Ross used them to refer to religious themes, such as *God's law* or the *law of wickedness and righteousness*.

## Creator

Allison Smith

## Source

Dallas, Robert Charles. *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone*. Vol. 2. London: Longman and Rees, 1803.

Ross, Alexander Milton. *Recollections and experiences of an abolitionist, from 1855 to 1865*. Toronto: Rowsell, 1875.

Carnochan, Janet. "A Slave Rescue in Niagara Sixty Years Ago." *Niagara Historical Society* 2 (1897).

Riddell, W.R. "The Slave in Upper Canada." *The Journal of Negro History* 4, no. 4 (October 1919).

## Date

2012

## Contributor

Sinclair, Stéfán and Geoffrey Rockwell. *Voyant Tools*. ©2013 v.3.0 <http://voyeurtools.org/> (accessed February 26, 2013).

## Rights

No Copyright

## Format

PNG

## Language

English

## Type

Still Image



**VIOLA DESMOND, 1946****Citation**

Unknown, "Viola Desmond, 1946," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/36>.

**Dublin Core****Title**

Viola Desmond, 1946

**Description**

Viola Desmond was a woman ahead of her time on several levels. In 1946 she was a young, successful, Black, female entrepreneur. At a young age she had recognized a lack of beauty services for Black women and launched the Desmond Studio of Beauty Culture and the Desmond School of Beauty Culture. With an increasing number of graduates from her school, she successfully established a province-wide demand for her products and services. In 1946, while delivering products to customers, she had car trouble in New Glasgow. It was while waiting for the repairs to be done that she ran into trouble with the local authorities for refusing to move out of the "White" section of a movie theatre, and ended up being injured, arrested and charged. Despite losing her fight for Black rights at the Supreme Court of Canada, segregation was outlawed in Nova Scotia in 1954. Ms. Desmond eventually left Canada for New York City where she died in 1965. The government of Nova Scotia issued a formal apology to her family in 2010 and Canada Post issued a stamp in her honour.

**Creator**

Unknown

**Source**

Black Cultural Centre for Nova Scotia

**Date**

ca. 1946

**Rights**

Permission Requested

**Format**

PNG

**Type**

Still Image

**Identifier**

[http://www.bccns.com/news/2012/2012\\_viola.php](http://www.bccns.com/news/2012/2012_viola.php)

← Previous Item

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## JEREMIAH "JERRY" JONES 1916



### Citation

Unknown, "Jeremiah "Jerry" Jones 1916," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/35>.

### Dublin Core

#### Title

Jeremiah "Jerry" Jones 1916

#### Description

Jeremiah Jones was from Truro, Nova Scotia who fought in the First World War, including at Vimy Ridge. He enlisted in the Nova Scotia Rifles but was later transferred to the Royal Canadian Regiment. Despite his bravery in battle he did not receive his Distinguished Service Medal during his life time, but rather was awarded it sixty years after his death and almost 100 years after the actual battle.

#### Creator

Unknown

#### Source

Citizenship and Immigration Canada

#### Date

ca. 1916

#### Rights

Public Domain

#### Format

PNG

#### Type

Still Image

#### Identifier

<http://www.cic.gc.ca/english/games/museum/3.asp>

← Previous Item

Next Item →



**BLACK CHILDREN OUTSIDE HOME AMBER VALLEY ALBERTA 1911****Citation**

Unknown, "Black Children Outside Home Amber Valley Alberta 1911," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/34>.

**Dublin Core****Title**

Black Children Outside Home Amber Valley Alberta 1911

**Description**

Many Black families that came to Alberta and Saskatchewan in the early 1900s took up farming. Some were able to take over abandoned, partially established land claims. Others had to start from scratch. Nevertheless within a decade, the average farm in Amber Valley consisted of thirty-eight acres of land, as well as horses, cattle, and homes for the families. Farmers also undertook jobs that paid in cash, such as lumbering and carting to enable them to purchase goods that they could not produce themselves.

**Creator**

Unknown

**Source**

Library and Archives Canada

**Publisher**

Athabasca University

**Date**

1911

**Rights**

Copyright Expired

**Format**

PNG

**Type**

Still Image

**Identifier**

[http://www.collectionscanada.gc.ca/eppp-archive/100/200/301/ic/can\\_digital\\_collections/athabasca/html/amber/index.htm](http://www.collectionscanada.gc.ca/eppp-archive/100/200/301/ic/can_digital_collections/athabasca/html/amber/index.htm)

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## DR. ANDERSON RUFFIN ABBOTT



## Citation

Unknown, "Dr. Anderson Ruffin Abbott," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/29>.

## Dublin Core

## Title

Dr. Anderson Ruffin Abbott

## Description

The son of American fugitives living in Toronto, Anderson Ruffin Abbott became the first Black medical doctor in Canada. During the American Civil War, he volunteered as a surgeon for the Union forces. After returning to Canada he became Canada's first Black coroner.

## Creator

Unknown

## Source

Library and Archives Canada

## Date

ca. 1865

## Rights

Copyright expired

## Format

PNG

## Type

Still Image

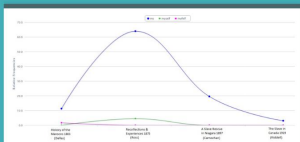
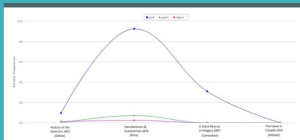
## Identifier

Mikan no. 20475

← Previous Item

Next Item →

## ROSS GRAPH OF THE WORDS GOD AND MY



## Citation

Allison Smith, "Ross Graph of the words God and My," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/31>.

## Dublin Core

## Title

Ross Graph of the words God and My

## Description

These graphs compare the use of the words *god* and *my* in four publications written at different times. They are:

- 1) Robert Charles Dallas's 1803 book *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone*
- 2) Alexander Milton Ross's 1875 book *Recollections and experiences of an abolitionist, from 1855 to 1865*.
- 3) Janet Carmochan's 1897 article "A Slave Rescue in Niagara Sixty Years Ago."
- 4) W.R. Riddell's 1919 article "The Slave in Upper Canada."

Ross's use of the word *my* demonstrates a Romantic style of writing that is limited or even absent in publications from other style periods, such as Dallas's Enlightenment style book and Riddell's Realist style article, although it is seen in Carmochan's article. In a classic Romantic style he inserts himself into the narrative using the word *my* and *me*. This use of the self in the narrative is also seen in the other publications but to a lesser extent.

Ross's 250-page book also uses Romantic-style flowery language, such as "most monstrous outrage" and "glared upon me with fierce and fiendish looks."

But Ross also adds to his Romantic style a religious tone that was common from 1850 to the early 1900s under the influence of the Third Great Awakening and the Social Gospel Movement. In his text the word *god* ranks as his 35<sup>th</sup> most commonly used word, and its prominence is evident on the graph shown here. He also frequently used the words *glory*, *Christian*, *almighty*, *hallelujah* and *bible*.

## Creator

Allison Smith

## Source

Dallas, Robert Charles. *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone*. Vol. 2. London: Longman and Rees, 1803.

Ross, Alexander Milton. *Recollections and experiences of an abolitionist, from 1855 to 1865*. Toronto: Rowell, 1875.

Carmochan, Janet. "A Slave Rescue in Niagara Sixty Years Ago." *Niagara Historical Society* 2 (1897).

Riddell, W.R. "The Slave in Upper Canada." *The Journal of Negro History* 4, no. 4 (October 1919).

## Date

2013

## Contributor

Sinclair, Stéfan and Geoffrey Rockwell. *Voynet Tools*. ©2013 v.3.0 <http://voynetools.org/> (accessed February 26, 2013).

## Rights

No Copyright

## Format

PNG

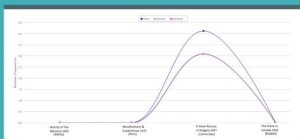
## Language

English

## Type

Still Image

## GRAPHS OF 4 BOOKS INCLUDING JANET CARNOCHAN'S "A SLAVE RESCUE IN NIAGARA SIXTY YEARS AGO" 1897



### Citation

Allison Smith, "Graphs of 4 books including Janet Carnochan's "A Slave Rescue in Niagara Sixty Years Ago" 1897," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/30>.

### Dublin Core

#### Title

Graphs of 4 books including Janet Carnochan's "A Slave Rescue in Niagara Sixty Years Ago" 1897

#### Description

These graphs compare the use of the words *hero* and *my* in four publications written at different times. They are:

- 1) Robert Charles Dallas's 1803 book *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone*
- 2) Alexander Milton Ross's 1875 book *Recollections and experiences of an abolitionist, from 1855 to 1865*.
- 3) Janet Carnochan's 1897 article "A Slave Rescue in Niagara Sixty Years Ago."
- 4) W.R. Riddell's 1919 article "The Slave in Upper Canada."

Carnochan's use of the word *hero* demonstrates a Romantic style of writing that is absent in the other publications. In a classic Romantic style she inserts herself into the narrative using the word *my* as in phrases like "my hero." This use of the self in the narrative is also seen in the other publications but to a lesser extent.

#### Creator

Allison Smith

#### Source

Dallas, Robert Charles. *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone*. Vol. 2. London: Longman and Rees, 1803.

Ross, Alexander Milton. *Recollections and experiences of an abolitionist, from 1855 to 1865*. Toronto: Rowse, 1875.

Carnochan, Janet. "A Slave Rescue in Niagara Sixty Years Ago." *Niagara Historical Society* 2 (1897).

Riddell, W.R. "The Slave in Upper Canada." *The Journal of Negro History* 4, no. 4 (October 1919).

#### Date

2012

#### Contributor

Sinclair, Stéfan and Geoffrey Rockwell. *Voyant Tools*. ©2013 v.3.0 <http://voyanttools.org/> (accessed February and March, 2013).

#### Rights

No Copyright

#### Format

PNG

#### Language

English

#### Type

Still Image

## VICTORIA PIONEER RIFLE, CORPS (1860-1865)



## Citation

"Victoria Pioneer Rifle, Corps (1860-1865)," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/28>.

## Dublin Core

## Title

Victoria Pioneer Rifle, Corps (1860-1865)

## Description

The mid-nineteenth century was a chaotic time in the North American northwest. British Columbia was not a province but a scattered collection of British colonies. The border dispute with the Americans had only recently been settled. But the gold rush was on and thousands of Americans had flooded into Victoria and the mainland, setting up tent cities and overwhelming the small population. While the Royal Navy patrolled the coastline, there was no militia to enforce British law. This was also a time when free American Blacks living in the U.S. west were again at risk of enslavement. In 1860, 45 Black men, who had taken refuge in Victoria, stepped forward to form the first military unit in the British North American west. They were the Victoria Pioneer Rifle Corps, also known as the African Rifles. They obtained some training from the Royal Navy, and built a drill hall. However, they were not officially sponsored by the British government. Prejudice and lack of recognition led them to disband five years later. With the end of the American Civil War, and emancipation, many returned to the U.S., disillusioned by British North American treatment.

## Source

[www.blackpast.org](http://www.blackpast.org)

## Date

March 1864

## Rights

Public Domain

## Format

PNG

## Type

Still Image

## Identifier

<http://www.blackpast.org/?q=gah/victoria-pioneer-rifle-corps-1861-1865>



## HENRY BIBB



## Citation

Unknown, "Henry Bibb," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/26>.

## Dublin Core

## Title

Henry Bibb

## Description

In 1849, Henry Bibb published *Narrative of the Life and Adventures of Henry Bibb, An American Slave, Written by Himself* in which this picture appears. It is interesting that he chose a handbill advertising himself as a runaway slave for his portrait picture. While this book contains little of his life in Canada, he mentions that "in Canada, ... I was regarded as a man, and not as a thing" (p. 16.) And later in the book he says: "In Canada, ... the British laws recognise no such thing as property in a human being" (p. 195.) Bibb is probably best known as the editor of *The Voice of the Fugitive* from 1851-1852.

## Creator

Unknown

## Source

Documenting the American South

## Date

1849

## Rights

Regarding the use of material in *Narrative of the Life and Adventures of Henry Bibb, An American Slave, Written by Himself*: © "This work is the property of the University of North Carolina at Chapel Hill. It may be used freely by individuals for research, teaching and personal use as long as this statement of availability is included in the text."

## Format

PNG

## Language

English

## Type

Still Image

## MARY ANN SHADD CARY



## Citation

"Mary Ann Shadd Cary," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/24>.

## Dublin Core

## Title

Mary Ann Shadd Cary

## Description

Mary Ann Shadd Cary (1823-1893) was a black American who, despite being born free, came to Canada when the U.S. Fugitive Slave Act was implemented in 1850. She was a teacher, abolitionist, and activist. In 1853 she became the first woman in Canada to found a newspaper, the *Provincial Freeman*. During the American Civil War she was hired to recruit black soldiers to fight in the war. She has been designated a Person of National Historic Significance in Canada.

## Source

Library and Archives Canada

## Date

ca. 1850

## Rights

Copyright Expired

## Format

PNG

## Type

Still Image

## Identifier

Mikan no. 3191895

## HARRIET TUBMAN



HARRIET TUBMAN,

"THE MOSES OF HER PEOPLE."

Herself a fugitive, she abducted more than 300 slaves, and also served as a scout and nurse for the Union forces.

## Citation

Unknown, "Harriet Tubman," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/23>.

## Dublin Core

## Title

Harriet Tubman

## Description

Harriet Tubman was born a slave in 1820. She escaped as a young woman and made her way to St. Catharines, Ontario but returned to the United States nineteen times working as a "conductor" on the "Underground Railroad." When the American Civil War started, she returned to the U.S. to work as a nurse and scout for the Union side.

## Creator

Unknown

## Source

Library and Archives Canada

## Publisher

Wilbur H. Siebert, *The Underground Railroad from Slavery to Freedom*, The Macmillan Company, 1898

## Date

1850s or 1860s

## Rights

Copyright Expired

## Format

PNG

## Language

English

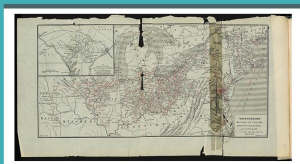
## Type

Still Image

## Identifier

<http://www.collectionscanada.gc.ca/anti-slavery/033004-6000-e.html>

## MAP OF THE "UNDERGROUND RAILROAD" ROUTES TO CANADA



## Citation

Unknown, "Map of the "Underground Railroad" Routes to Canada," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/22>.

## Dublin Core

## Title

Map of the "Underground Railroad" Routes to Canada

## Description

The Underground Railroad was the name given to the system of secret routes and stopping points that White and Black abolitionists and fugitive slaves used to get fugitives out of the southern American "slave states" and into the northern "free states" or to Canada. After 1850, the American Fugitive Slave Act made it illegal to knowingly harbour a fugitive slave. White people and free Black people in the United States were required by law to turn in anyone they knew to be an escaped slave. Fugitive slaves could no longer feel safe from recapture and return to slavery, even if they had been living in freedom for a long time. In fact, some Black people who were born into freedom were taken into slavery as a result of this law. So before 1850, fugitives sometimes connected to the Underground Railroad to escape into the northern U.S or Canada. After 1850, it became unsafe for most Black people to remain in the U.S., and there was a mass exodus of Blacks between 1850 and 1865 unto Canada. Many free Blacks travelled openly through the northern U.S., doing research about their travel plans in advance of their departure for the north. Many also travelled in large family groups. But fugitive slaves escaping from the southern U.S. still tended to travel alone and were more often than not young and male.

The Underground Railroad was sometimes used by fugitives to make their escape to the northern U.S. and to Canada. The routes used several modes of transportation, including river boats up the Mississippi River, trains, horse-drawn carts, horseback and foot travel. The stopping points were houses and farms owned by abolitionists and sympathizers where fugitives could rest and get food. These "stations" on the Underground Railroad were secret and often the people running the stations - the "conductors" - only knew about the stations just to the south of themselves, and the stations next along the line to the north.

## Creator

Unknown

## Source

Library and Archives Canada

## Publisher

Wilbur H. Siebert, *The Underground Railroad from Slavery to Freedom*, The Macmillan Company, 1898. Foldout insert.

## Date

ca. 1850

## Rights

Copyright Expired

## Format

PNG

## Language

English

## Type

Still Image

## Identifier

AMICUS 4718037

## QUARTERMASTER WILLIAM HALL FIRST CANADIAN AND FIRST BLACK TO RECEIVE THE VICTORIA CROSS 1859



### Citation

Suzanne Duranceau, "Quartermaster William Hall First Canadian and First Black to receive the Victoria Cross 1859," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/21>.

### Dublin Core

#### Title

Quartermaster William Hall First Canadian and First Black to receive the Victoria Cross 1859

#### Description

William Hall was born in Horton Bluff, Nova Scotia, the son of former American slaves. He began his naval career on an American trading vessel in 1844 when he was only seventeen years old. In 1852 he joined the British Royal Navy and fought in the Crimean War from 1854 to 1855. He received both British and Turkish medals for his service during this war, but his greatest honour was for his service in India in 1857. In this incident, he fought to defend a British garrison that was under siege by mutineers, and was the only man left defending the garrison when it was finally relieved. Seaman Hall, who was later promoted to Quartermaster and Petty Officer, was awarded the Victoria Cross for Bravery in 1859, making him this first Black person, the first Nova Scotian and the first Canadian sailor to receive this honour.

#### Creator

Suzanne Duranceau

#### Source

Credit: Canada Post Corporation

#### Date

2010

#### Rights

Permission on File

#### Format

PNG

#### Language

English

#### Type

Still Image

#### Identifier

Product #: 403757107

← Previous Item

Next Item →

## RICHARD PIERPOINT



## Citation

Unknown, "Richard Pierpoint," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/20>.

## Dublin Core

## Title

Richard Pierpoint

## Description

Richard Pierpoint is an example of a man who was captured and enslaved in Africa and transported to the United States where he was a slave before he gained his freedom and made his way to Canada. He fought on the side of the British during the Revolutionary War in Butler's Rangers and thereafter obtained his freedom, and a land grant in the Niagara area of Upper Canada. Despite being over sixty years old at the start of the War of 1812, Pierpoint fought at Queenston Heights as a part of "Captain Runchey's Company of Coloured Men." Black Canadians also fought in both the Upper and Lower Canada Rebellions of 1837 and 1838.

## Creator

Unknown

## Source

The Afro News, Vancouver, BC

## Rights

Permission Requested

## Format

PNG

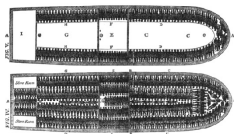
## Type

Still Image

## Identifier

<http://www.theafronews.ca/2012/11/08/10671/>

## LAYOUT OF A SLAVE SHIP



## Citation

Unknown, "Layout of a Slave Ship," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/19>.

## Dublin Core

## Title

Layout of a Slave Ship

## Description

This illustration shows the way slave ships were packed with slaves during the Atlantic slave trade. The illustration was used as evidence presented to a select committee of the British House of Commons in 1790-1791. However, it took another seventeen years before the Atlantic slave trade was banned by Britain.

## Creator

Unknown

## Source

Reprinted in Martin, Phyllis M. and Patrick O'Meara, eds. *Africa*. 3rd ed. Bloomington, IN: Indiana University Press and James Currey, 1995.

## Publisher

Indiana University Press and James Currey

## Date

1790

## Contributor

Photo courtesy of the Lilly Library of Rare Books and Manuscripts, Indiana University.

## Rights

Public Domain

## Format

PNG

## Language

English

## Type

Still Image

## Identifier

ISBN 0253209846 and ISBN 0852552300. Page 119, plate 22.

## JOHN GRAVES SIMCOE LIEUTENANT-GOVEROR OF UPPER CANADA



## Citation

Unknown, "John Graves Simcoe Lieutenant-Governor of Upper Canada," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/16>.

## Dublin Core

## Title

John Graves Simcoe Lieutenant-Governor of Upper Canada

## Description

Lieutenant-Governor John Graves Simcoe played a significant role in the passing of a law in Upper Canada in 1793 that was intended to gradually eliminate slavery. While existing slaves would remain slaves, the law disallowed any new slaves from being brought into the colony, and any children born to slaves would become free at age 25.

## Creator

Unknown

## Source

Library and Archives Canada

## Date

ca. 1900

## Rights

Copyright Expired

## Format

PNG

## Type

Still Image

## Identifier

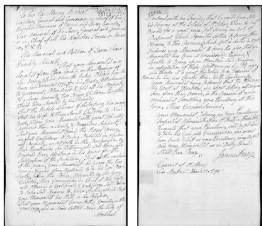
Mikan no. 2837220

← Previous Item

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## THE MEMORIAL AND PETITION OF JAMES FRAZER MONTREAL 1798



## Citation

James Frazer, "The Memorial and Petition of James Frazer Montreal 1798," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/15>.

## Dublin Core

## Title

The Memorial and Petition of James Frazer Montreal 1798

## Description

This petition from James Frazer to the Governor of Upper and Lower Canada, Robert Prescott, is a request for assurances that these colonies will not abolish slavery. Frazer was a White United Empire Loyalist who came to Nova Scotia and brought, at some expense to himself, his slaves. He had subsequently moved to Montreal, in Lower Canada, but he only made the decision to move after re-assuring himself that he would be able to keep his slaves in his new home. However, upon establishing himself and his family and slaves in Montreal, he began to hear rumours that Lower Canada might emancipate all the slaves in that colony. He wrote referring to his slaves as "property" but he also tried to convince the Governor that he was a good and just slave-owner who always treated his slaves with the utmost "tenderness." It is clear from his message that he was aware that societal attitudes about slavery were changing.

## Creator

James Frazer

## Source

Library and Archives Canada

## Date

March 13, 1798

## Rights

Copyright: Expired

## Format

PNG

## Language

English

## Type

Still Image

## Identifier

Quebec and Lower Canada series, RG 4 A 1, vol. 66, reel C-3011, p. 21153-21154

## THE NORTHWEST TERRITORY 1787



The Northwest Territory 1787  
 Charles Kendall Adams, *A History of the United States* (Boston, MA: Allyn and Bacon, 1909)  
 Downloaded from Map 070, on the web at <http://enr.illinois.gov> [map 40274]

## Citation

Unknown, "The Northwest Territory 1787," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/18>.

## Dublin Core

## Title

The Northwest Territory 1787

## Description

This map shows the new territory created in the United States in 1787 as a "Free" territory. Any slave entering the state after 1787 was deemed free, although slaves already residing there remained the property of their owners. Since this territory abutted Upper Canada, across the Detroit River, slaves could cross into the U.S. from Canada to gain their freedom, and many did so.

## Creator

Unknown

## Source

Charles Kendall Adams, *A History of the United States* (Boston, MA: Allyn and Bacon, 1909)  
 189

## Date

1787

## Contributor

Courtesy the private collection of Roy Winkelman

## Rights

Public Domain for Students

## Format

PDF

## Language

English

## Type

Still image

## Identifier

<http://etc.usf.edu/maps/pages/700/794/794.htm>



## Dublin Core

### Title

Joseph Papineau 1825

### Description

This image of Joseph Papineau was painted 26 years after he presented the citizen's petition endorsing the abolition of slavery in Lower Canada.

### Creator

Louis Dulongpré

### Source

Library and Archives Canada

### Date

1825

### Rights

Copyright: Expired

### Format

PNG

### Type

Still Image

### Identifier

Mikan no. 2836496

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## A MAP OF THE GREAT RIVER ST. JOHN AND WATERS



## Citation

Captain Robert Campbell (surveyor) Samuel John Neele (engraver), "A map of the Great River St. John and Waters," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/14>.

## Dublin Core

## Title

A map of the Great River St. John and Waters

## Description

This is a map of the Saint John River and its tributaries in New Brunswick created in 1788. It is thought to be the first map of this area that was relatively unknown by Whites until it was settled by United Empire Loyalists from the United States starting in 1783. New Brunswick became a separate British colony from Nova Scotia in 1784. Based on surveys from 1784 to 1787, this map shows local communities at that time. It shows three "Negro Settlements" in rural areas near the mouth of the river near Long Reach, indicating the tendency to segregate Blacks. When this exhibit was created, this map image was edited marking the three Black settlements with red 'house' icons to make them easier to see.

## Creator

Captain Robert Campbell (surveyor)  
Samuel John Neele (engraver)

## Source

Library and Archives Canada

## Date

July 10, 1788

## Rights

Public Domain

## Format

PNG

## Language

English

## Type

Still Image

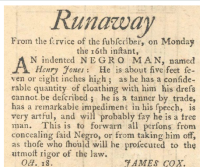
## Identifier

Mikan no. 188452

## Coverage

"A map of the great River St. John & waters, (the first ever published) from the Bay of Fundy, up to St. Ann's or Frederick's Town [cartographic material] : being little know by white people, until 1783: settled by the American Loyalists, then part of Nova Scotia, now called New Brunswick, from an actual survey, made in the years 1784, 85, 86, and 87 by Robert Campbell, surveyor...; S.J. Neele sculptor" - Library and Archives Canada

## RUNAWAY SLAVE AD 1786



## Citation

James Cox, "Runaway Slave Ad 1786," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/13>.

## Dublin Core

## Title

Runaway Slave Ad 1786

## Description

Advertisements of runaway slaves of this sort were common before 1833 when the British abolished slavery. The format of the ad is also common, giving a description of runaway, Henry Jones, and threats to anyone who might aid in his concealment. Unlike this ad, many ads also offered a reward for the return of the runaway.

## Creator

James Cox

## Source

Nova Scotia Archives

## Publisher

*Nova Scotia Packet and General Advertiser* 26 October 1786 p. 1

## Date

1786

## Rights

Permission on File

## Format

PNG

## Language

English

## Type

Still Image

## Identifier

Microfilm no. 4823



## LEONARD PARKINSON, A CAPTAIN OF THE MAROONS NS 1796



## Citation

Abraham Raimbach, "Leonard Parkinson, a Captain of the Maroons NS 1796," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/10>.

## Dublin Core

## Title

Leonard Parkinson, a Captain of the Maroons NS 1796

## Description

The then British colony of Jamaica had a significant population of escaped American and West Indies slaves, called Maroons, who lived there in freedom. Some had lived in Jamaica for generations. After an unsuccessful revolt against the British colonial government in 1796, Britain made arrangements for 600 of them to emigrate to Nova Scotia where they were given assistance to establish themselves for the first few years. However, most were unhappy with their experience in Nova Scotia and the vast majority emigrated to Sierra Leone in 1800.

## Creator

Abraham Raimbach

## Source

Nova Scotia Archives

## Date

1796

## Rights

Permission on File

## Relation

B. Edwards, *The Proceedings of the Governor and Assembly of Jamaica, in Regard to the Maroon Negroes... to which is prefixed an Introductory Account... of the Maroons...* (London, 1796)

## Format

PNG

## Language

English

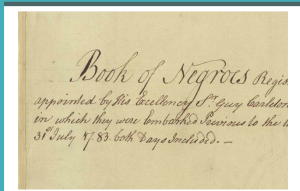
## Type

Still image

## Identifier

(F210 /Ed9) NSARM neg. N-6202

## BOOK OF NEGROES - 1783



## Citation

Unknown, "Book of Negroes - 1783," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/9>.

## Dublin Core

## Title

Book of Negroes - 1783

## Description

This extract from the title page of the Book of Negroes is taken from the British version of this document. Two of these hand-written records were made simultaneously - one by the British and one by the Americans - listing the names and descriptions of Black refugees departing from New York in 1783. The page reads: "Book of Negroes Registered and certified after having been inspected by the Commissioners appointed by His Excellency Sir Guy Carleton R.B. General & Commander in Chief, on Burd ( Sundry Vessels in which they were Embarked Previous to the time of sailing from the Port of New York between the 23rd April and 31st July 1783 both Days Included"

## Creator

Unknown

## Source

National Archives, United Kingdom

## Date

1783

## Rights

Permission on File

## Relation

The American version of the Book of Negroes kept at the National Archives at Washington

## Format

PNG

## Language

English

## Type

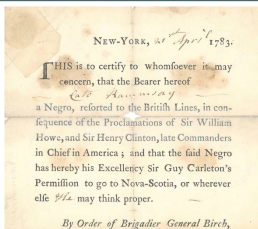
Still Image

## Identifier

Sir Guy Carleton Papers no. 10427 The National Archives, Kew PRO 30/55/100



## PASS ENABLING BLACK LOYALIST CATO RAMMSAY TO EMIGRATE TO NOVA SCOTIA - 1783



## Citation

Unknown, "Pass Enabling Black Loyalist Cato Rammsay to Emigrate to Nova Scotia - 1783," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/8>.

## Dublin Core

## Title

Pass Enabling Black Loyalist Cato Rammsay to Emigrate to Nova Scotia - 1783

## Description

Black Loyalists came from the United States to Canada after the American Revolution. This pass was a standard form to which the name of the specific Black loyalist was affixed, along with the date. The requirement to enter "He" or "She" at the bottom, indicates that both men and women were expected to come to Canada and each person received his or her own pass. And while it seems to have been expected that the emigrant would choose to go to Nova Scotia, it was not mandatory and he or she could go elsewhere.

## Creator

Unknown

## Source

Nova Scotia Archives

## Publisher

Brigadier General Birch

## Date

April 21, 1783

## Contributor

Gideon White family fonds

## Rights

Permission on File

## Format

PNG

## Language

English

## Type

Still Image

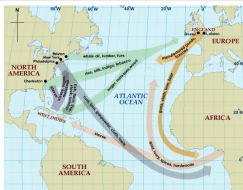
## Identifier

Reference no.: Gideon White Family Fonds NSARM MG 1 vol. 948 no. 196 (microfilm no. 14960)

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## THE TRIANGULAR TRANSATLANTIC TRADE (1600S-1700S)



## Citation

Anya Langmead, "The Triangular Transatlantic Trade (1600s-1700s)," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/5>.

## Dublin Core

## Title

The Triangular Transatlantic Trade (1600s-1700s)

## Description

Ships built in Europe travelled a roughly triangular route around the Atlantic during the 1600s and 1700s, and they rarely travelled empty. They carried guns, luxury items and manufactured goods to Africa, the West Indies and North America. In Africa, these goods were traded for gold, ivory, spices and human slaves. The slaves were transported to Europe, the West Indies and the United States, but not to Canada. Canada had slaves, but they did not come by ship directly from Africa.

## Creator

Anya Langmead

## Source

UK National Archives

## Publisher

Maps in Minutes

## Date

2003

## Rights

Permission Granted: "For private study or noncommercial educational or research purposes as defined in the Copyright, Designs and Patents Act 1988 (as amended), material included in this exhibition may be reproduced without seeking permission"

<http://www.nationalarchives.gov.uk/pathways/blackhistory/copyright.htm>

## Format

PNG

## Language

English

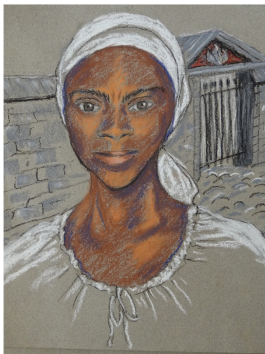
## Type

Still Image

## Identifier

[http://www.nationalarchives.gov.uk/pathways/blackhistory/africa\\_caribbean/docs/trade\\_routes.htm](http://www.nationalarchives.gov.uk/pathways/blackhistory/africa_caribbean/docs/trade_routes.htm)

## MARIE JOSEPH ANGÉLIQUE



## Citation

Teresa L. Fenton, "Marie-Joseph Angélique," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/7>.

## Dublin Core

## Title

Marie-Joseph Angélique

## Description

Marie-Joseph Angélique was a Black slave woman living in Montreal in the early eighteenth century. She was accused of setting fire to her mistress's house and, in doing so, burning down half of what is now Old Montreal. She was tried in a court of law and found guilty. Because she would not give up the name of her suspected accomplice and lover, her sentence was made harsher. She was paraded through the streets, tortured, hanged, her body burned at the stake, and her ashes cast to the winds. Today questions have arisen as to her guilt or innocence, as well as the fairness of her trial. Her story also demonstrates that public attitudes towards Blacks in the eighteenth century were not generous. Not only was slavery legal in Canada, or what was then New France, but Canadians subjected blacks to considerable racism.

## Creator

Teresa L. Fenton

## Source

Private Collection

## Date

2012

## Rights

Permission on File

## Format

PNG

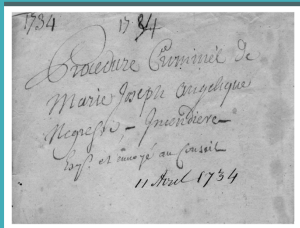
## Type

Still Image

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## TRIAL DOCUMENTS FOR THE ARSON TRIAL OF MARIE JOSEPH ANGÉLIQUE



## Citation

Claude-Cyprien Portier, "Trial Documents for the Arson Trial of Marie Joseph Angélique," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/6>.

## Dublin Core

## Title

Trial Documents for the Arson Trial of Marie Joseph Angélique

## Description

Marie Joseph Angélique was a Black slave woman living in Montreal in the early eighteenth century. She was accused of setting fire to her mistress's house and, in doing so, burning down half of what is now Old Montreal. She was tried in a court of law and found guilty. Because she would not confess the name of her suspected accomplice and lover, her sentence was made harsher. She was paraded through the streets, tortured, hanged, her body burned at the stake, and her ashes cast to the winds. Today questions have arisen as to her guilt or innocence, as well as the fairness of her trial. Her story also demonstrates that public attitudes towards Blacks in the eighteenth century were not generous. Not only was slavery legal in Canada, or what was then New France, but Canadians subjected blacks to considerable racism.

## Creator

Claude-Cyprien Portier

## Source

Quebec Library and Archives

## Date

1734

## Rights

Permission on File

## Format

PNG

## Language

French

## Type

Still Image

## Identifier

TL4,S1,D4136, 1734-04-11A\_3

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## ROSE FORTUNE



## Citation

Unknown, "Rose Fortune," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/3>.

## Dublin Core

## Title

Rose Fortune

## Description

Nova Scotian Rose Fortune is a good example of someone who led an interesting life. Born in Virginia in 1774, she was brought by her slave parents as Black United Empire Loyalists to Nova Scotia, where they settled as free people in the Annapolis Valley. Rose grew up to be an entrepreneur. She ran a cartage business, as well as a business providing wake-up calls at local hotels for passengers on departing ships. Her work in the area of the docks led to her take on a role as an enforcer of curfews – a role that made later generations designate her as the first policewoman in Canada. She lived into her 90s, but her grandchildren carried on the business she founded for another 100 years. More recently a scholarship in law enforcement was named in her honour, and one of her descendants became the first Black mayor in North America.

## Creator

Unknown

## Source

Nova Scotia Archives

## Date

1830s

## Rights

Permission on File

## Format

PNG

## Language

None

## Type

Still Image

## Identifier

NSARM Documentary Art Collection: acc. no. 1979-147/56 | NSARM neg. N-6955 CN-9813

[← Previous Item](#)

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## A BLACK WOOD CUTTER AT SHELBURNE, NOVA SCOTIA



## Citation

William Booth, "A Black Wood Cutter at Shelburne, Nova Scotia," *Black History in Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/2>.

## Dublin Core

## Title

A Black Wood Cutter at Shelburne, Nova Scotia

## Description

This 1788 image is described by Library and Archives Canada as a "rare and early example" of a Black person in what was then the British colony of Nova Scotia. This watercolour by artist William Booth depicts a wood cutter, indicating lumbering as a significant industry at this time and place, as well as a job that was typical of a Black person's work in the colony.

## Creator

William Booth

## Source

Library and Archives Canada

## Date

1788

## Contributor

Coverdale Collection

## Rights

Copyright Expired

## Format

PNG

## Language

English

## Type

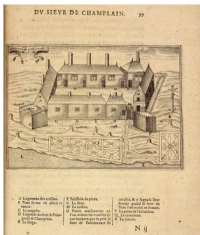
Still Image

## Identifier

MIKAN No. 2836297

Next Item →

## PORT ROYAL HABITATION



## Citation

Samuel de Champlain (cartographer), "Port Royal Habitation," *Black History In Canada*, accessed March 31, 2022, <http://blackhistoryincanada.ca/items/show/4>.

## Dublin Core

## Title

Port Royal Habitation

## Description

This wooden habitation was built in 1605 near present-day Annapolis Royal, Nova Scotia, after the settlement at Sainte-Croix Island, New Brunswick, across the Bay of Fundy proved unsuitable. There was no fresh water source on the island. And after many died of scurvy over the winter at Ile Sainte-Croix it was decided to move the settlement to Port Royal.

## Creator

Samuel de Champlain (cartographer)

## Source

Library and Archives Canada

## Publisher

Chez Jean Berjon

## Date

1613

## Rights

Copyright Expired

## Format

PNG

## Language

Français

## Type

Still Image

## Identifier

MIKAN No. 3919789

## BROWSE ITEMS (33 TOTAL)

Browse All Search Items

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Sort by: Title Creator Date Added

## Dr. Carrie Best - 1946



For access to the accompanying historiographical essay, with more information about black history and linkages to the Enlightenment, the Romantic era, and the Realist era, scroll to the bottom of this page and click on the document beside the picture...

## John Ware Black rancher and Family southern Alberta 1896



From left to right, these people are Mildred Ware, her son Robert, her daughter Nettie, and her husband John Ware. John Ware was originally from South Carolina where he was born into a slave family. When he grew up he became a successful rancher in...

Graph Showing Riddell's prominent use of the word *law* in his 1919 article "The Slave in Upper Canada"

This graph shows the use of the word *law* in four publications written at different times. They are:1) Robert Charles Dallas's 1803 book *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra Leone*2) Alexander...

## Viola Desmond, 1946



Viola Desmond was a woman ahead of her time on several levels. In 1946 she was a young, successful, Black, female entrepreneur. At a young age she had recognized a lack of beauty services for Black women and launched the Desmond Studio of Beauty...

## Jeremiah "Jerry" Jones 1916



Jeremiah Jones was from Truro, Nova Scotia who fought in the First World War, including at Vimy Ridge. He enlisted in the Nova Scotia Rifles but was later transferred to the Royal Canadian Regiment. Despite his bravery in battle he did not receive...

## Black Children Outside Home Amber Valley Alberta 1911



Many Black families that came to Alberta and Saskatchewan in the early 1900s took up farming. Some were able to take over abandoned, partially established land claims. Others had to start from scratch. Nevertheless within a decade, the average...

## Dr. Anderson Ruffin Abbott



The son of American fugitives living in Toronto, Anderson Ruffin Abbott became the first Black medical doctor in Canada. During the American Civil War, he volunteered as a surgeon for the Union forces. After returning to Canada he became Canada's...

## Ross Graph of the words God and My



These graphs compare the use of the words *god* and *my* in four publications written at different times. They are:1) Robert Charles Dallas's 1803 book *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra...*

## Graphs of 4 books including Janet Carnochan's "A Slave Rescue in Niagara Sixty Years Ago" 1897



These graphs compare the use of the words *here* and *my* in four publications written at different times. They are:1) Robert Charles Dallas's 1803 book *History of the Maroons: from their origin to the establishment of their chief tribe at Sierra...*

## Victoria Pioneer Rifle, Corps (1860-1865)



The mid-nineteenth century was a chaotic time in the North American northwest. British Columbia was not a province but a scattered collection of British colonies. The border dispute with the Americans had only recently been settled. But the gold...

Page 1 of 4

Output Formats

atom, dcmes+xml, json, omeka+xml, rss2



## BROWSE ITEMS (33 TOTAL)

Browse All Search Items

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Sort by: Title Creator Date Added

## Henry Bibb



In 1849, Henry Bibb published *Narrative of the Life and Adventures of Henry Bibb, An American Slave, Written by Himself* in which this picture appears. It is interesting that he chose a handbill advertising himself as a runaway slave for his portrait...

## Mary Ann Shadd Cary



Mary Ann Shadd Cary (1823-1893) was a black American who, despite being born free, came to Canada when the U.S. Fugitive Slave Act was implemented in 1850. She was a teacher, abolitionist, and activist. In 1853 she became the first woman in Canada...

## Harriet Tubman



Harriet Tubman was born a slave in 1820. She escaped as a young woman and made her way to St. Catharines, Ontario but returned to the United States nineteen times working as a "conductor" on the "Underground Railroad." When the American Civil War...

## Map of the "Underground Railroad" Routes to Canada



The Underground Railroad was the name given to the system of secret routes and stopping points that White and Black abolitionists and fugitive slaves used to get fugitives out of the southern American "slave states" and into the northern "free..."

## Quartermaster William Hall First Canadian and First Black to receive the Victoria Cross 1859



William Hall was born in Horton Bluff, Nova Scotia, the son of former American slaves. He began his naval career on an American trading vessel in 1844 when he was only seventeen years old. In 1852 he joined the British Royal Navy and fought in the...

## Richard Pierpoint



Richard Pierpoint is an example of a man who was captured and enslaved in Africa and transported to the United States where he was a slave before he gained his freedom and made his way to Canada. He fought on the side of the British during the...

## Layout of a Slave Ship



This illustration shows the way slave ships were packed with slaves during the Atlantic slave trade. The illustration was used as evidence presented to a select committee of the British House of Commons in 1790-1791. However, it took another...

## John Graves Simcoe Lieutenant-Governor of Upper Canada



Lieutenant-Governor John Graves Simcoe played a significant role in the passing of a law in Upper Canada in 1793 that was intended to gradually eliminate slavery. While existing slaves would remain slaves, the law disallowed any new slaves from...

## The Memorial and Petition of James Frazer Montreal 1798



This petition from James Frazer to the Governor of Upper and Lower Canada, Robert Prescott, is a request for assurances that these colonies will not abolish slavery. Frazer was a White United Empire Loyalist who came to Nova Scotia and brought, et...

## The Northwest Territory 1787



This map shows the new territory created in the United States in 1787 as a "free" territory. Any slave entering the state after 1787 was deemed free, although slaves already residing there remained the property of their owners. Since this territory...

Page 2 of 4

Output Formats

atom, dcms-xml, json, omeka-xml, rss2

## BROWSE ITEMS (33 TOTAL)

Browse All Search Items

Page 3 of 4

Sort by: Title Creator Date Added

## Joseph Papineau 1825



This image of Joseph Papineau was painted 26 years after he presented the citizen's petition endorsing the abolition of slavery in Lower Canada.

## A map of the Great River St. John and Waters



This is a map of the Saint John River and its tributaries in New Brunswick created in 1788. It is thought to be the first map of this area that was relatively unknown by Whites until it was settled by United Empire Loyalists from the United States...

## Runaway Slave Ad 1786



Advertisements of runaway slaves of this sort were common before 1833 when the British abolished slavery. The format of the ad is also common, giving a description of runaway, Henry Jones, and threats to anyone who might aid in his concealment....

## Dallas Word Cloud 1803



This word cloud is based on Volume II of Robert Charles Dallas's 1803 publication History of the Maroons. This 940-page book of letters demonstrates an Enlightenment-influenced style of writing. He is sympathetic to the rights of the oppressed and...

## Leonard Parkinson, a Captain of the Maroons NS 1796



The then British colony of Jamaica had a significant population of escaped American and West Indies slaves, called Maroons, who lived there in freedom. Some had lived in Jamaica for generations. After an unsuccessful revolt against the British...

## Book of Negroes - 1783



This extract from the title page of the Book of Negroes is taken from the British version of this document. Two of these hand-written records were made simultaneously - one by the British and one by the Americans - listing the names and descriptions...

## Pass Enabling Black Loyalist Cato Rammsay to Emigrate to Nova Scotia - 1783



Black Loyalists came from the United States to Canada after the American Revolution. This pass was a standard form to which the name of the specific Black loyalist was affixed, along with the date. The requirement to enter "He" or "She" at the...

## The Triangular Transatlantic Trade (1600s-1700s)



Ships built in Europe travelled a roughly triangular route around the Atlantic during the 1600s and 1700s, and they rarely travelled empty. They carried guns, luxury items and manufactured goods to Africa, the West Indies and North America. In...

## Marie Joseph Angélique



Marie Joseph Angélique was a Black slave woman living in Montreal in the early eighteenth century. She was accused of setting fire to her mistress's house and, in doing so, burning down half of what is now Old Montreal. She was tried in a court of...

## Trial Documents for the Arson Trial of Marie Joseph Angélique



Marie Joseph Angélique was a Black slave woman living in Montreal in the early eighteenth century. She was accused of setting fire to her mistress's house and, in doing so, burning down half of what is now Old Montreal. She was tried in a court of...

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### Rose Fortune



Nova Scotian Rose Fortune is a good example of someone who led an interesting life. Born in Virginia in 1774, she was brought by her slave parents as Black United Empire Loyalists to Nova Scotia, where they settled as free people in the Annapolis...

### A Black Wood Cutter at Shelburne, Nova Scotia



This 1788 image is described by Library and Archives Canada as a "rare and early example" of a Black person in what was then the British colony of Nova Scotia. This watercolour by artist William Booth depicts a wood cutter, indicating lumbering as a...

### Port Royal Habitation



This wooden habitation was built in 1605 near present-day Annapolis Royal, Nova Scotia, after the settlement at Sainte-Croix Island, New Brunswick, across the Bay of Fundy proved unsuitable. There was no fresh water source on the island. And after...

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