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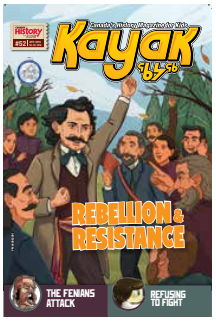

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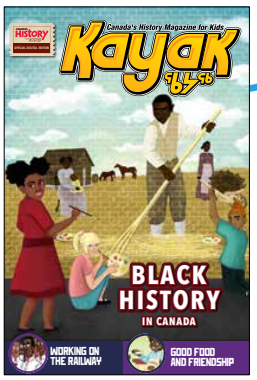

Cover Illustration: Chelsea Charles

There's More!

FROM-THE-EDITOR

Black people have lived in what we now call Canada since the 1600s. From that time until the early 1800s, hundreds were forced to come here as enslaved people. After slavery was abolished here in 1834, thousands of people of African descent from the United States, the Caribbean and Africa chose to come to Canada at different times for different reasons.

For 400 years, Black men and women have contributed to all areas of society. They have fought for Black people to be treated with fairness and equality in the struggle against racial discrimination, a fight that has benefited all Canadians.

This edition of Kayak shares some amazing stories and examples of the ways Black Canadians helped to build and shape this country. The United Nations' International Decade for People of African Descent (2015 to 2024) encourages us to "promote a greater knowledge of and respect for the diverse heritage, culture and contribution of people of African descent to the development of societies" and this issue of Kayak helps to do just that.

natasha

Welcome to our guest editor for this issue, Natasha Henry! Natasha's specialty is Black history in Canada, and helping students learn more about it.

nancy

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HUDSON'S BAY

PAST AND PRESENT

2018 IS THE 225TH ANNIVERSARY OF THE ACT TO LIMIT SLAVERY, PASSED IN UPPER CANADA IN 1793. THIS LAW GRADUALLY ABOLISHED SLAVERY IN EARLY ONTARIO.

In 2016, about 3 out of every 100 people in Canada, or about 1.1 million people, identified as Black.

Daurene Lewis became the first Black woman mayor in North America when she was elected in Annapolis Royal, N.S., in 1984.

7 THE NUMBER OF BROTHERS FROM THE CARTY FAMILY OF SAINT JOHN, N.B., WHO FOUGHT IN THE SECOND WORLD WAR, FIVE IN THE AIR FORCE AND TWO IN THE ARMY. ALL SURVIVED.

THE FIRST CANADIAN SAILOR AND THE FIRST BLACK PERSON TO RECEIVE THE VICTORIA CROSS FOR BRAVERY WAS NOVA SCOTIA'S WILLIAM HALL, IN 1859.

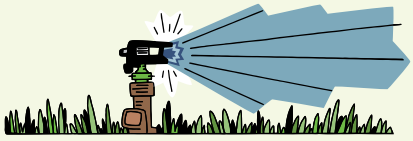
Race: a made-up idea used to group people based on where their ancestors came from, and on things such as skin colour, hair and facial features.

RACISM: (RAY-SIH-ZIM) THE BELIEF THAT PEOPLE OF OTHER RACES ARE NOT AS GOOD; TREATING THEM BADLY FOR THAT REASON.

1500

THE POPULATION OF BIRCHTOWN, N.S. IN 1784, MAKING IT THE LARGEST TOWN OF FREE BLACK PEOPLE OUTSIDE OF AFRICA.

Richard Pierpoint fought for Britain during the American Revolution. In 1780, he moved to the Niagara area and became one of its first Loyalist settlers. He suggested the creation of the **Coloured Corps**, Canada's first all-Black military unit, made up of himself and other Black Loyalists. The Coloured Corps fought bravely in the **War of 1812**.



Ryan Hardy

THE EXPRESSION "THE REAL MCCOY," MEANING SOMETHING GENUINE, MAY COME FROM BLACK ONTARIO INVENTOR ELIJAH MCCOY'S DEVICE FOR OILING TRAIN ENGINES. HE INVENTED AT LEAST 50 THINGS, INCLUDING THE LAWN SPRINKLER.

DISCRIMINATION

(DI-SCRIM-IN-AY-SHUN)

TREATING PEOPLE UNFAIRLY BECAUSE OF THEIR AGE, SKIN COLOUR, RELIGION OR GENDER

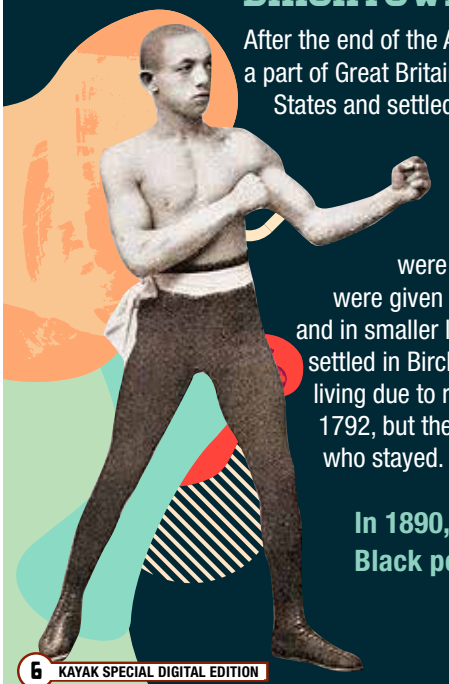
FEATURE STORY

COMING TO CANADA

A free man named Mathieu da Costa is believed to be the first person of African descent to arrive on the land we now call Canada. He was an interpreter for Samuel de Champlain's 1608 expedition that led to the founding of New France and Quebec City. Da Costa spoke French, Dutch, Portuguese and some First Nations languages. Since then, Black people have come to Canada from many different places.

THE UNITED STATES

BIRCHTOWN, N.S.



After the end of the American Revolution in 1783, many people wanted to stay a part of Great Britain. They were known as Loyalists. They fled the United States and settled in Nova Scotia, New Brunswick, and Prince Edward Island, with some going to Upper Canada (Ontario) and Lower Canada (Quebec). Approximately 3,000 Black Loyalists, those who were already free and those who had been freed by Britain in exchange for their military service, were also promised land in their new country. The land they were given — often after waiting for up to five years — was poorer and in smaller lots than the white Loyalists received. Many Black Loyalists settled in Birchtown, near Shelburne, N.S. Because it was hard to earn a living due to racial discrimination, 1,200 left for Sierra Leone in Africa in 1792, but there are still descendants of the original families in the area who stayed.

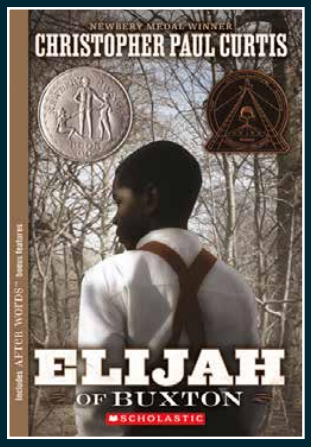
In 1890, Nova Scotia's George Dixon was the first Black person to become world boxing champion.

Library and Archives Canada

SAINT JOHN, N.B.

Many Black Loyalists tried to settle in Saint John, but the city passed a law in 1785 that said Blacks were not allowed to live in the city itself (unless they were servants), so they lived nearby in settlements such as Elm Hill and Loch Lomond. They were also not allowed to sell things, catch fish in the harbour or be tradespeople.

Famous opera singer Measha Brueggergosman from Fredericton, N.B., is the descendant of Black Loyalists who arrived in 1783.



Read more about life in a Black settlement in Ontario in the book Elijah of Buxton.

Jane Cooper-Wilson is a descendant of early Oro settlers. She played a key role in efforts to restore the Oro African Methodist Church near Barrie, Ontario. Built by Black settlers in 1849, the building is a designated National Historic Site.

ONTARIO

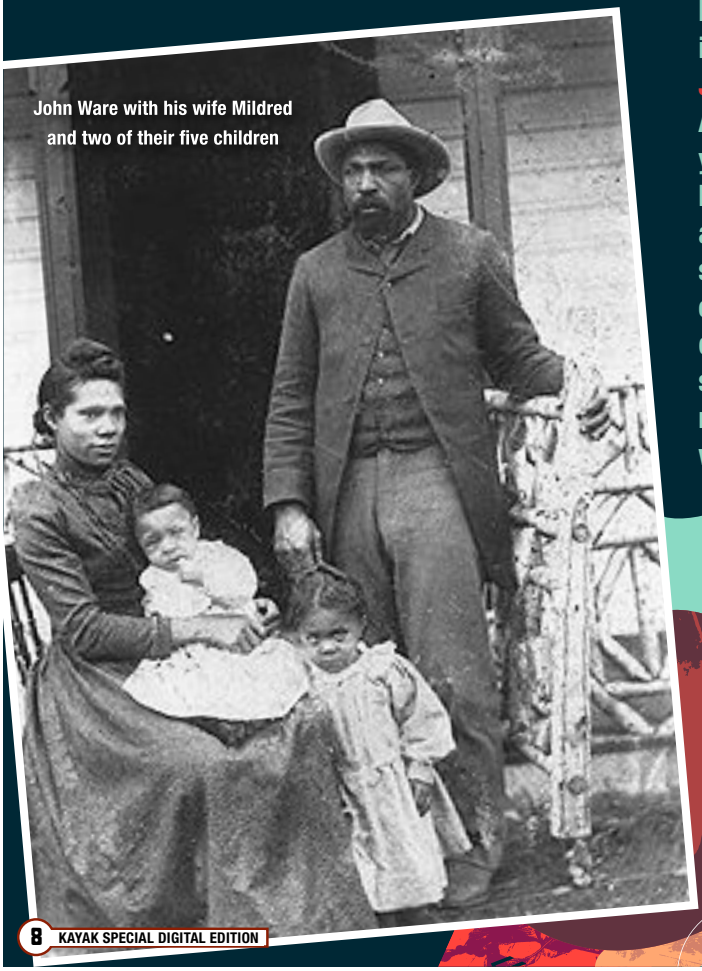
Most of the Black settlements here were in the area between London and Windsor, but the Oro settlement was near what is now Barrie. Freedom seekers and Black men who had fought in the War of 1812 were offered land in the area. The soil was not very good, though, and the settlement never had more than about 100 people. A small number of the settlers' descendants still live in the region. The Wilberforce settlement just north of London, was set up by Black people from Cincinnati, Ohio, with the help of a religious group known as the Quakers, who believed in peace and equality. The settlers bought 800 acres of land in 1830, and soon brought more than 30 families to the area. Within five years, though, most people had left the settlement, which was named after the British anti-slavery activist William Wilberforce. A plaque marks the spot today. Perhaps the most famous of these communities is Buxton, near Chatham. Also known as the Elgin Settlement, it was started in the late 1840s and was home to at least 2,000 people by the 1860s. Its outstanding school was open to all, not just Black children. The people of Buxton also ran a hotel, stores, a brickyard, mills and farms. Although many white people hated it, Buxton also had many white supporters, and was one of the most successful settlements of formerly enslaved people in North America. Josiah Henson's Dawn settlement near Dresden included one of the first training schools in Canada, the British American Institute, where students could learn work skills.

Measha Brueggergosman, Public Domain, Scholastic

THE PRAIRIES

After the American Civil War ended in 1865, many Black Americans headed west, where they could own land in territory that was considered empty, even though First Nations lived there. That changed when the state of Oklahoma was formed and started taking away Black people's rights, including the right to vote. About 1,500 Black people travelled to Alberta and Saskatchewan between 1909 and 1911. Border officials often tried to keep them out by making them take physical exams and asking whether they had enough money to take care of themselves. In 1911 the Canadian government passed an Order-in-Council, a rule that would ban Black Americans from coming in for one year. While it did not become an official law, it shows how our country felt about Black immigrants. Canadians often refused to hire the newcomers or let their children go to school together. The Canadian government even hired people to discourage Black Americans in Oklahoma by giving speeches about how bleak and cold the Prairies were. Some of the larger Black settlements were near Maidstone, Sask., and Amber Valley, Alta.

Children at the Amber Valley settlement in Alberta, about 1911



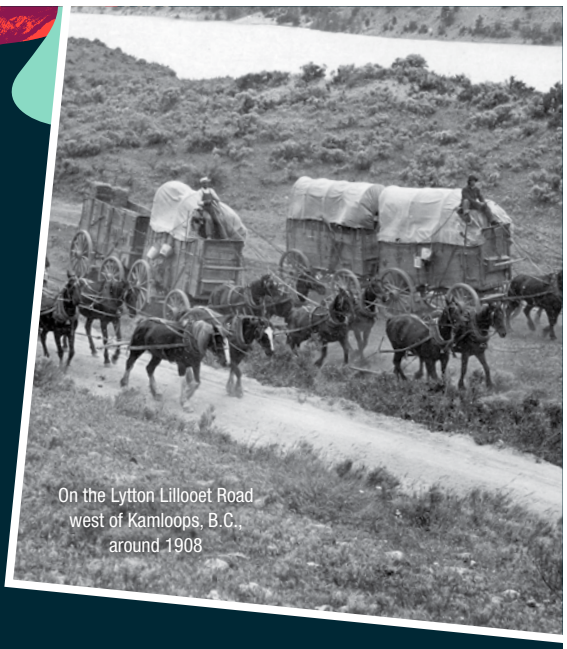
John Ware with his wife Mildred and two of their five children

Born into slavery in South Carolina, John Ware moved to Alberta in 1882, 17 years after being freed. He was a well-known and well-liked cowboy: smart, brave and an excellent horseman. One description from the time said "The horse is not running on the Prairie which John cannot ride."

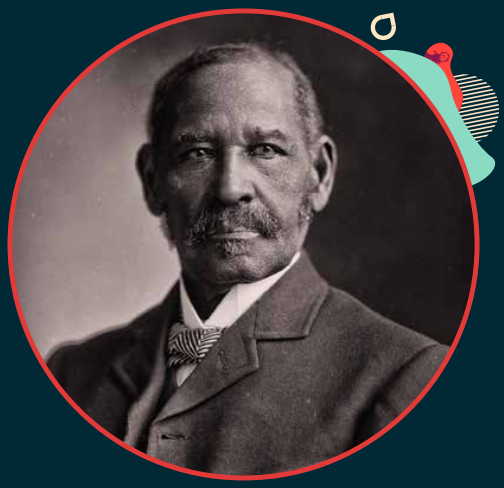
Library and Archives Canada

VICTORIA

In April, 1858, a group of 35 Black Americans arrived in Victoria, B.C., on a ship with hundreds of white men heading for the Fraser River gold rush. But the Black travellers were searching for a different kind of treasure: a place where they could live free and own land. About 800 Black Americans came to Victoria over the next few years. Some moved to Nanaimo or other communities on Vancouver Island, while several became early settlers on Salt Spring Island. The newcomers opened stores and restaurants, and worked as tailors, barbers, teachers and more.



On the Lytton Lillooet Road west of Kamloops, B.C., around 1908



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One of the leaders of the group that came to Victoria, Mifflin Gibbs was also the first Black person elected to any office in B.C., serving as a city councillor in Victoria and taking part in talks that helped bring B.C. into Confederation.

The Victoria Pioneer Rifles Company, also called the African Rifles, was formed in 1860. Forty-five Black men volunteered to help defend Victoria from American invasion and attacks from Indigenous people. In 1865, the unit disbanded because of the racial discrimination they faced while trying to protect their community.

AFRICA

In the days of the earliest European settlers, there weren't many Black people in what would become Canada, and most of those who were here were enslaved people brought by force from Africa. Thanks to changes in Canadian laws, many more Africans came to Canada after 1962. Many came by choice as immigrants, to study or work, while others came as refugees escaping war or government violence. Black Canadians from Africa have come from nearly every country on the continent over the years, first from places such as Nigeria, Ghana, Uganda, Kenya and Tanzania, and more recently from Somalia and Ethiopia. More than 75,000 French-speaking Africans from Mali, Ivory Coast, Senegal and other areas have settled in Quebec.

THE CARIBBEAN

THE MAROONS

A group of enslaved Black people who had been taken to Jamaica in the 1600s escaped the Spanish and established a community in the mountains where where they and their descendants lived for 100 years, fighting off efforts to recapture them. A woman known as Nanny helped them plan sneak attacks and keep their African ways. The British, who now ruled the island, eventually tricked the Maroons into coming out and shipped about 600 of them to Nova Scotia in 1796. The governor welcomed them, having heard stories of their bravery. They worked to build the Halifax Citadel, shown at right, which still stands. At first, their jobs and homes were paid for by the Jamaican government, but the money started to run out and white people grumbled, saying the Maroons were treated better than they were. Tired of the cold weather where they couldn't grow their favourite foods, most of the Maroons sailed to Sierra Leone around 1800, but quite a few remained in the Black communities of Nova Scotia.

Flickr Commons, Alamy

Women who worked as servants under the West Indian Domestic Scheme celebrate one year in Canada in 1959 with Toronto mayor Nathan Phillips and his wife Esther.

In the 1950s, the government encouraged women from the Caribbean to come here and work as servants for a year in some Canadian homes. It was called the West Indian Domestic Scheme. Many came by choice as immigrants, to study or work, while others brought their families. Between 1962 and the 1980s, more than 370,000 people from Caribbean countries such as Jamaica, Barbados and Trinidad came to Canada. There are more Black people from this region in Canada now than from any other background.

CHANGING LAWS, CHANGING FACES

For decades, Canadian laws had allowed people to be turned away because of their race, religion or anything else immigration officers didn't like. In 1954, a group of Black people started pushing to make immigration laws fairer, and in 1962 the Canadian government finally agreed. That meant people who wanted to move to Canada would be judged only on their skills, education and ability to speak French or English. From then on, many more people were able to move here from countries where not everyone was white.

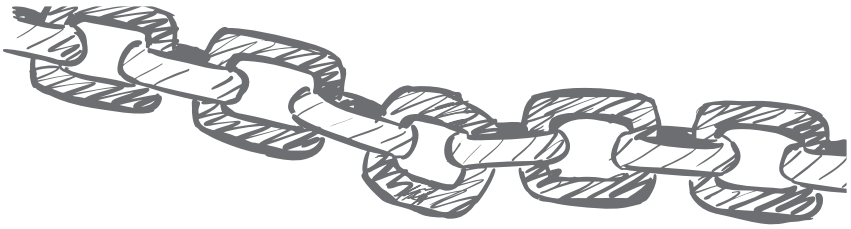
The first Black person to be a cabinet minister in the Canadian government was Lincoln Alexander in 1979. He was also the first Black Canadian to be lieutenant-governor of a province when he was named to that job in Ontario in 1985. His mother was from Jamaica, his father from the island of St. Vincent.

Jean Augustine immigrated to Canada from Grenada through the West Indian Domestic Scheme in 1960. In 1993, she became the first Black Canadian female Member of Parliament and in 2002 she was the first Black woman to be appointed a Cabinet minister.

CP Images, Jean Augustine.

About 140,000 Black people originally from the French-speaking Caribbean country of Haiti now live in Canada, most of them in Quebec. They first arrived in the 1960s, with many moving into an area of Montreal known as Little Burgundy. Former Governor General of Canada Michaëlle Jean was born in Haiti.

FEATURE



ENSLAVEMENT and Freedom

By Natasha Henry

Before Canada became a land of hope for Black people, it was home to many who were held in slavery by French and British settlers, and even some First Nations people.

It is estimated that more than 4,000 Black men, women, and children were held in slavery in Quebec, Ontario, Nova Scotia, Prince Edward Island, and New Brunswick between 1628 and 1834. Enslaved Blacks were considered personal property. The law did not consider them to be persons, or give them any rights or freedoms. Like other parts of the world, there was a demand for enslaved Black people by settlers from Europe. These settlers saw Black people as free labour they could use instead of paying European workers.

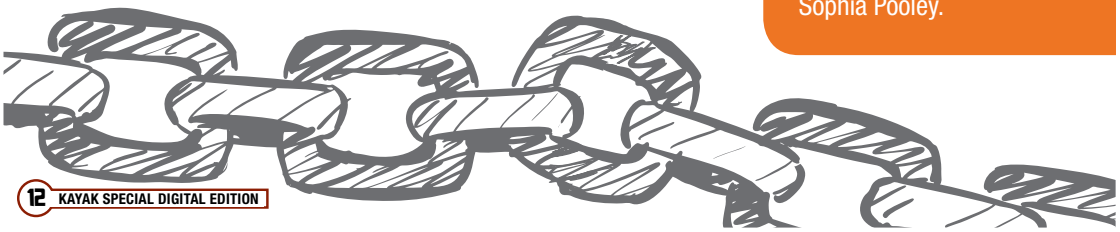
Who is Enslaved?

Slavery is when one person owns another person as property that can be bought and sold. Slaves are forced to work without pay. When we talk about people being "enslaved," that word reminds us that they are human beings who were forced into slavery. But when we talk about them as "slaves," we make that role they didn't choose the main thing about them.

The Terrible Trade

Millions of men, women, and children from different West African societies were kidnapped and sold into slavery. They were traded for European goods such as guns, alcohol, and iron products. Captured Africans were shipped across the Atlantic Ocean by European traders to be sold again in the Caribbean, South America or North America and forced to work for free.

Thayendanegea (Joseph Brant), a Mohawk chief in southwestern Ontario, is known to have held Black people in slavery, including a girl named Sophia Pooley.



Blacks were enslaved by white people in all levels of society in New France and in English settlements. From government officials to nuns, former soldiers, millers, priests, fur traders, merchants, and hotel keepers, slave holding was a common, normal practice for hundreds of years. Enslaved Blacks were bought and sold, hired out, and passed on to family members in wills.


PUBLIC AUCTION

On
MONDAY, 3rd of NOVEMBER
1760

TO BE SOLD

AT
THE HOUSE OF MR. JOHN RIDER
two

SLAVES

viz.
A BOY & GIRL, ABOUT 11 YEARS OLD

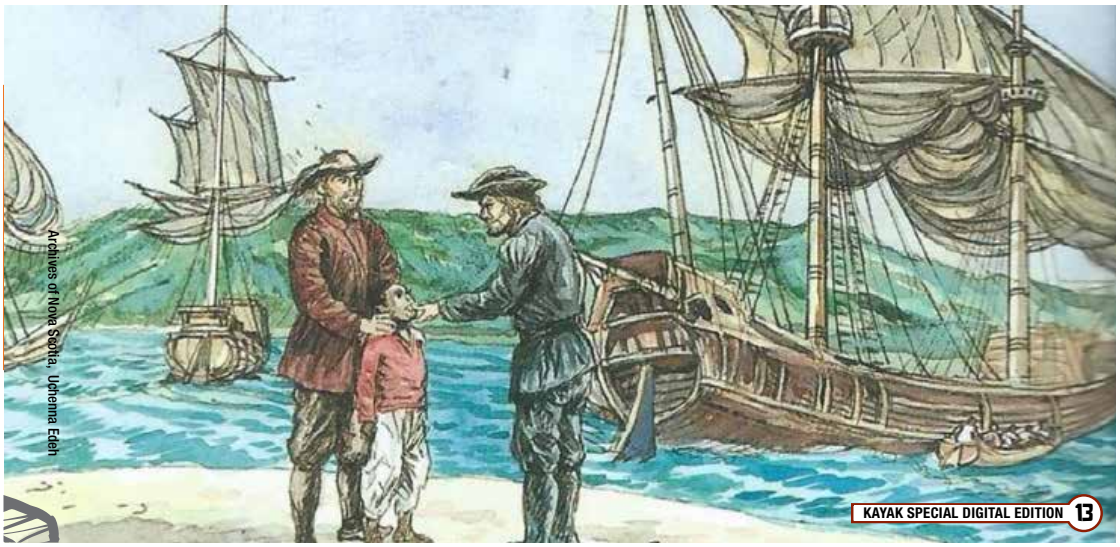
HALIFAX

How Was Slavery Possible?

In 1709, the government in New France gave permission for settlers to purchase Indigenous and African slaves. In 1790, the British government allowed settlers moving to different British colonies, including Canada, to bring their Black slaves with them. While there was no law that said slavery was legal, the courts and the government allowed it to continue by enforcing contracts and agreements that covered the buying and selling of slaves.

Olivier Le Jeune

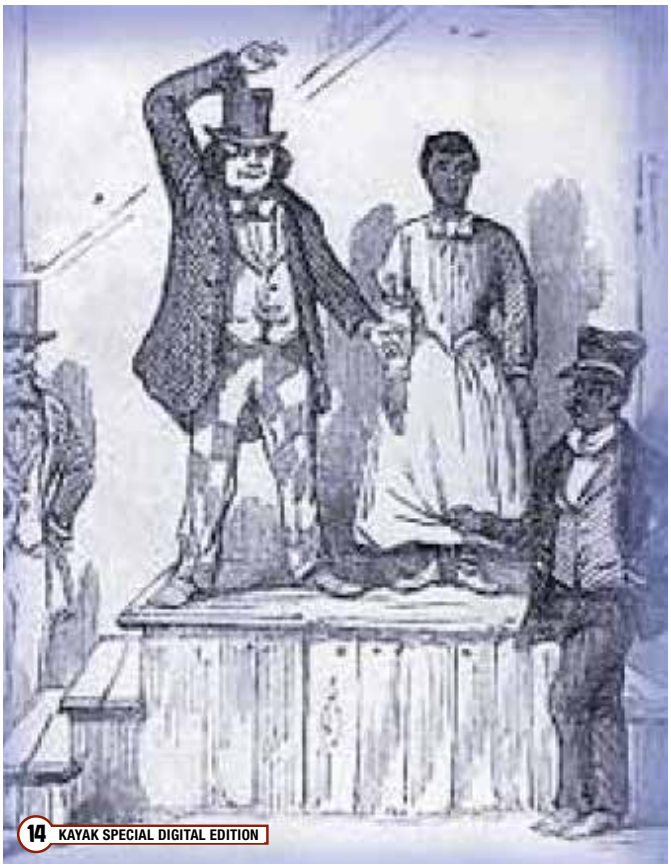
The first known enslaved African to live in Canada was a six-year-old boy, brought here as the property of Sir David Kirke. The child was sold several times, lastly to Father Paul Le Jeune, a Roman Catholic priest who baptized the boy with the name Olivier Le Jeune. Father Le Jeune once told him, “all men are one, united in Christianity.” Ten-year-old Olivier replied, “You say that by baptism I shall be like you: I am black and you are white, I must have my skin taken off then in order to be like you.” He died on May 10, 1654. In the burial register Olivier is listed as a servant, a common term used for enslaved people.


Archives of Nova Scotia, Uchenna Edeh

Enslaved Blacks cleared land, chopped wood, and built homes. They tilled the land, raised livestock, and planted and harvested crops. Some enslaved men worked as voyageurs, miners, sailors, hunters, fishermen and dock workers. Others were trained to become shoemakers, carpenters, sailmakers and stonemasons. Enslaved women worked washing, making clothes, making candles and soaps.

Many enslaved men and women worked in white people's homes, cleaning, cooking, tending to gardens, and taking care of their owners and their owners' children. Others worked in the businesses their owners operated. They were forced to work long hours, often in bad conditions, for no pay.

Enslaved men and women resisted these conditions. Some left their owners, but returned after a short time. During the time when slavery was still legal in Canada, some ran away in search of freedom, heading south to the United States trying to get to northern states where slavery was limited or even against the law.



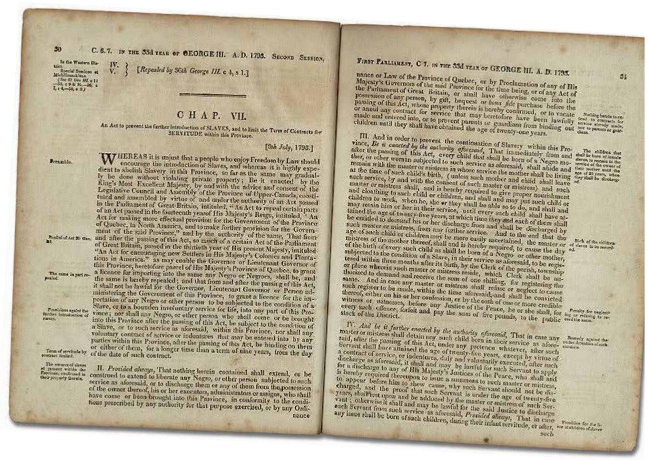
Library and Archives Canada, Public Domain

Chloe Cooley Changes Everything

Chloe Cooley was an enslaved Black woman in what is now southwestern Ontario. On Mar. 14, 1793, she was tied up and sold to a new American owner. She screamed and struggled, attracting the attention of witnesses including Peter Martin, a free Black man and former soldier. He and another man told the lieutenant governor of Upper Canada what had happened.

LIMITING SLAVERY

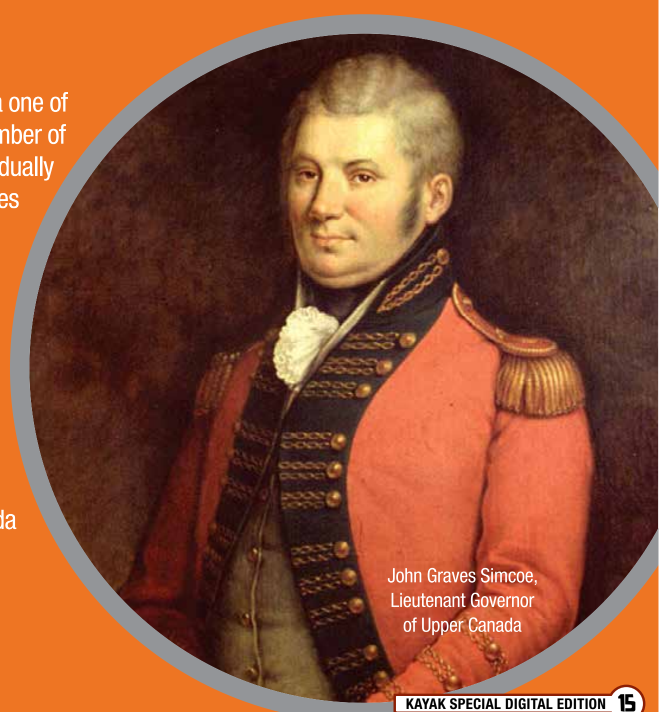
John Graves Simcoe, the first lieutenant governor of Upper Canada (Ontario), believed that slavery there should end. In 1793, Simcoe and Attorney General John White saw an opportunity to introduce a law to get rid of slavery when he learned what had happened to Chloe Cooley. Because more than half of Upper Canada's politicians enslaved Blacks or were from slave-holding families, though, it would be impossible to get rid of slavery completely. So the 1793 Act to Limit Slavery was passed, as a compromise. This new law did not immediately free any Blacks who were enslaved, but it made it illegal to bring any enslaved people into the province and any Black person who entered Upper Canada was free. Slaves could continue to be traded within the province and sold out of the province. Those enslaved at that time remained enslaved unless their owners set them free. Children born into slavery after 1793 could be enslaved until they turned 25 years old. Their children would be born free. Owners also had to provide some food and clothing for those newly freed.


CHAP. VII.

An Act to prevent the further introduction of SLAVES, and to limit the Term of Contracts for SERVITUDE within this Province.

[9th July, 1793.]

Simcoe's 1793 law made Upper Canada one of the first British territories to limit the number of Black people in bondage. As slavery gradually died out in most of the rest of the colonies by the early 1800s, Canada became a destination for Black Americans in search of freedom. Then in 1833, the British government passed the Slavery Abolition Act, which ended slavery in all British colonies. When the act took effect on August 1, 1834, several million enslaved Africans in British colonies, including a small number in Canada, became free. The idea of Canada as the Promised Land was born.


John Graves Simcoe, Lieutenant Governor of Upper Canada

Archives of Ontario

"The Underground Railroad," by Charles T. Webber, 1893.

The Underground Railroad

The Underground Railroad was not an actual railroad. It was a network of safe places and help to escaping slaves trying to get to freedom in Canada. Most landed in places such as Windsor and Chatham in what is now southwestern Ontario. Some arrived a bit farther north, near Owen Sound, or in Quebec, Nova Scotia or New Brunswick.

By the early 1860s, there were about 40,000 Black people living in Canada. Many travelled here on their own, but a large number of freedom-seekers made it with help from agents of the Underground Railroad, which made Canada the destination of the largest freedom movement in history.

Library and Archives Canada, Public Domain

Albert Jackson

Born into slavery in Delaware, Jackson's mother escaped with him and six of his siblings with the help of the Underground Railroad and settled in Toronto. In 1882, Albert became the first Black postal carrier in Toronto, a job he held for 36 years.

Emancipation Day events in Windsor attracted people from across Ontario and the United States. This parade was held on Aug. 3, 1954.

Free at Last!

Beginning in 1834, members of the African Canadian community along with white and some Indigenous supporters, gathered at various locations across Canada on August 1 to celebrate the end of slavery throughout British colonies. The occasion is still known as Emancipation Day ("emancipation" means "becoming free"). Celebrants paraded through the main streets, attended church services, speeches, picnics and dances.

In 2018, Owen Sound will be marking Emancipation Day for 156 years in a row. The first celebrations were organized and attended by freedom-seekers who settled in the town. Today the weekend event celebrates history, family, culture and community through music, art, speakers, literature and other activities. In 2004, the Black history cairn, shown at right, was unveiled and dedicated to Owen Sound's early Black settlers. The cairn is in Harrison Park, where Emancipation Day events have been held for decades.

Archives of Ontario, Dorothy Abbott, Owen Sound Emancipation Festival

BLACK VOYAGEURS

Black people — especially Black men — were a familiar part of the fur trade that ranged throughout what are now Canada and the United States in the 1700s and 1800s. Their stories are not well known, but many diaries and tales from that time tell of Black men (often using racist words we no longer accept) working alongside Métis, First Nations and white people. We don't know a lot about these fur traders, possibly because many of them were still enslaved. It's hard to tell, because in the few writings we do have from those times, Black people are commonly called servants, which could actually mean "servant", but could also mean "enslaved." You could argue that the North West Company and the Hudson's Bay Company were pretty open-minded for their time, but it's probably more truthful to say that they wanted people who could handle harsh weather and hard work. The colour of someone's skin didn't matter nearly as much as their ability to help the fur trading companies make money. There are many Black fur traders we will never know anything about, but here are some whose stories have survived.

istockphoto

This 1832 painting by American artist Henry Byam Martin is called *A pilot steering down the rapids of the St. Lawrence.*

JOSEPH LEWIS

We don't know if Lewis was free or enslaved when he was born in New Hampshire around 1772. When he was about 20, he joined a Montreal fur business, likely the North West Company, but he jumped to the Hudson's Bay Company a few years later. He was known as an excellent paddler who helped with mapping expeditions into what are now British Columbia and the Northwest Territories. He lived in what is now Alberta between about 1799 and 1820, marrying a First Nations woman in 1806. In 1810, he travelled with a man named Joseph Howse, who was the first HBC employee to cross the Rocky Mountains. Their expedition mapped a huge area of what are now Alberta and B.C.

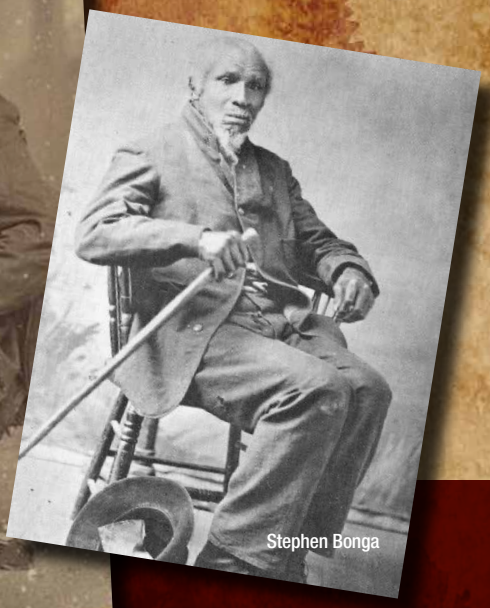
A Black man named Glasgow Crawford worked as a cook at Fort Chipewyan in northern Alberta around 1820. He spoke French, English and Iroquois. His boss's diary mentions that Crawford sometimes got annoyed when local kids — Métis and First Nations — hung around his kitchen. The diary adds that the kids didn't like to listen to his scoldings because his skin was darker than theirs.

SIR JAMES DOUGLAS

Some called him Old Square Toes because he was so focused on details and looking proper. He's also known as the Father of British Columbia for his time as Great Britain's governor on what is now Canada's west coast. James Douglas was born in the South American country of British Guiana in 1803. His father was Scottish and his mother was, in the wording of the time, "a free coloured woman." He went into the fur trade with the North West Company when he was just 16, and became an HBC employee when the companies joined together five years later. By 18 he was in charge of his own fur trade post. His intelligence and hard work helped him rise in the company, although his fierce temper sometimes got in the way of his success. In 1828, he married Amelia Connolly, a half-Indigenous woman. In 1849, HBC put him in charge of all of Vancouver Island, and a few years later, Britain made him governor. (He gave up his role with HBC in 1858.) Douglas soon realized that the British government didn't seem terribly interested in protecting the region, so he built forts and settlements to keep the Americans out, and approved the formation of the African Rifles in 1860. He treated First Nations people better than most politicians of his time, and fought slavery, which he hated. Although many people found him cold and self-important, he never stopped educating himself, and never missed a single day of work. Queen Victoria made him a knight. There are many places in B.C. named for him, including Douglas Peak, Douglas Channel, Douglas College and Sir James Douglas Elementary School.

British Columbia Archives, Istockphoto

George Bonga



Stephen Bonga

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PIERRE, GEORGES (GEORGE) AND ÉTIENNE (STEPHEN) BONGA

Pierre Bonga, the son of an enslaved couple living in what is now northern Michigan, was an interpreter for the North West Company who worked around the Red River area of what is now Manitoba. He married an Ojibwe woman whose name we don't know, and by 1819 he was a well-known fur trader himself. George was born to the couple around 1802 in what is now Minnesota, and went to school in Montreal. Because he spoke English, French and Ojibwe he was hired by the American Fur Company to be an interpreter as well as a fur trader in the 1820s. After the company went out of business in 1842, he continued to work in the fur trade alongside his Ojibwe wife. He was known for his size, strength, wealth and gentlemanly ways. His younger brother Stephen also worked for the AFC as a clerk and did some trading in Ontario between about 1827 and 1833. He spent lots of time outdoors paddling the voyageurs' waterways. They had two other brothers who also worked in the fur trade.

READ ALL ABOUT IT!

Newspapers and magazines have been helping Black Canadians stay in touch with each other and the world for more than 160 years

THE PROVINCIAL FREEMAN

Mary Ann Shadd was the first woman in Canada and the first Black woman in North America to run a newspaper. She started the paper in the Windsor, Ont. area in 1854, later moving it to Toronto and then Chatham. *The Provincial Freeman* was published until 1857, urging enslaved Black people to come to Canada, and highlighting those making a successful life here.

VOICE OF THE FUGITIVE

The first Black newspaper in Canada lasted from 1851 to 1853. *Voice of the Fugitive* encouraged enslaved people to escape to Canada, helped them find family members, and shared information on getting settled. (A fugitive is someone who is running away or hiding, often to get away from police or the government, or, in this case, slavery.) Henry C. Bibb and his wife Mary Bibb, a teacher, put the paper out every other week in what is now Windsor, Ont.

The Atlantic Advocate

This monthly paper served Halifax's Black community from 1915 to 1917. It was published by the Atlantic Association, a Black community group. Mowbray Fitzgerald Jemmott and Wilfred Adolphus De Costa were the editors. One of its slogans declared "Distinguished Writers Will Tell You of Things You Should Know."

Michelle Simpson

Although there aren't many actual Black publications any more, there are plenty of websites and online magazines and newspapers by and for Black Canadians. There are also digital versions available online for some of the old newspapers in this article.

TORONTO CANADIAN OBSERVER

Soon after launching his newspaper in 1914, young journalist Joseph R.B. Whitney started using it to encourage the Canadian military to form a unit of Black soldiers to serve in the First World War. At first nobody wanted the Black soldiers he was encouraging to join up, but as the war dragged on and more soldiers were needed, the government accepted the idea. The No. 2 Construction Battalion, often called the Black Battalion, was formed. Members carried wounded soldiers, built trenches, defused explosives, built roads and bridges and much more.

The Dawn Of Tomorrow

James F. Jenkins started this newsmagazine from his home in London, Ont. in July 1923, writing, "First, our people in Canada do not possess a newspaper, second, the circulation of the American colored newspapers in Canada is very small, and third, very little news of our people in Canada is in American publications." He chose a positive name and wrote about the achievements of Black Canadians and ways they could work with Black people in the United States.

SHARE

This weekly newspaper for Black people in Toronto is nearly 40 years old. Like many of the earlier Black papers, it highlights good news, local events and achievements that don't often make it into bigger newspapers. Publisher Arnold A. Auguste started the paper in 1978 after coming to Canada from Trinidad and Tobago.

The Clarion

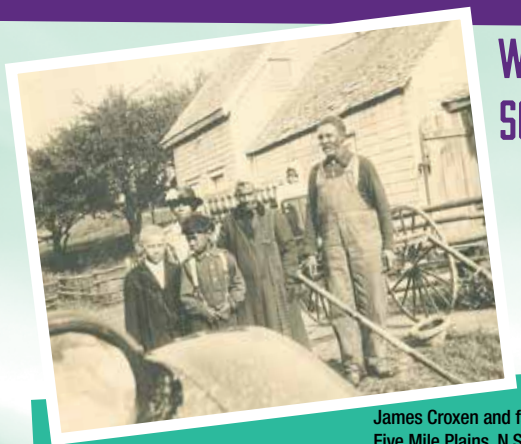
Carrie Best started her publication in New Glasgow, Nova Scotia, in 1946 as a single sheet of paper, but it soon grew to a full newspaper and published until 1956. Best brought the story of Viola Desmond – the Halifax woman arrested for sitting in the part of a movie theatre reserved for white people – to people's attention. In fact, the same thing had happened to Best and her son a few years earlier.

YourSTORY

NOT WANTED

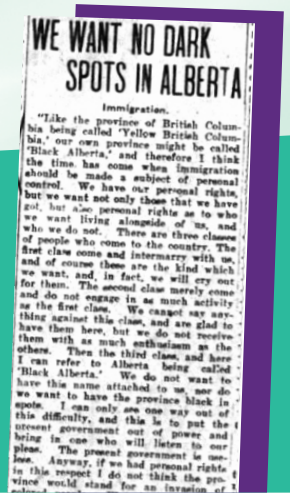
Today, most Canadian cities are a largely peaceful mix of people from many races and backgrounds. Although things are not perfect now, in the past, some governments and property owners actively, and legally, worked to keep Black people and others of different races out of communities that were seen as being for white people.

Not that long ago, it was very common for homeowners to spell out who they would not allow to buy their houses. In the wealthy area of Vancouver known as the British Properties, for instance, many legal documents clearly stated the house could not be sold to "any person or persons of African or Asiatic race or of African or Asiatic descent." So you could be a Black or Asian person who was born in Canada, but you'd still be banned from buying the property.



James Croxen and family, near Five Mile Plains, N.S., 1912

WHY WOULD PEOPLE NOT WANT SOMEONE OF A DIFFERENT RACE LIVING NEAR THEM?



WE WANT NO DARK SPOTS IN ALBERTA

Immigration.

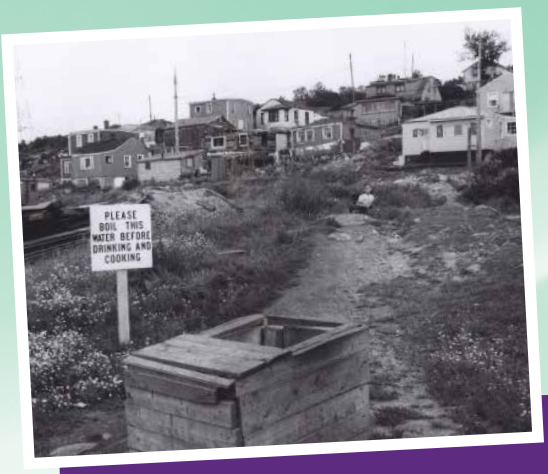
"Like the province of British Columbia being called 'Yellow British Columbia,' our own province might be called 'Black Alberta,' and therefore I think the time has come when Immigration should be made a subject of personal control. We have our personal rights, but we want not only those that we have got, but also personal rights as to who we want living alongside of us, and who we do not. There are three classes of people who come to the country. The first class come and intermarry with us, and of course these are the kind which we want, and, in fact, we will cry out for them. The second class merely come and do not engage in as much activity as the first class. We cannot say anything against this class, and are glad to have them here, but we do not receive them with as much enthusiasm as the others. Then the third class, and here I can refer to Alberta being called 'Black Alberta.' We do not want to have this name attached to us, nor do we want to have the province black in spots. I can only see one way out of this difficulty, and this is to put the present government out of power and bring in one who will listen to our pleas. The present government is useless. Anyway, if we had personal rights in this respect I do not think the province would stand for an invasion of

Flickr Commons, Istockphoto

IN 1911, THE *EDMONTON JOURNAL* PUBLISHED THIS ARTICLE STATING BLACKS WERE NOT WANTED IN THE PROVINCE.

Sometimes Black people chose to live in the same area together. For instance, in Montreal in the 1890s, most Black people lived in the Little Burgundy neighbourhood in the west end around the railway tracks, because many of the husbands and fathers worked as porters on the railways. Living close to each other created a warm sense of community, safety, support, and acceptance.

A group of women in downtown Toronto in 1912

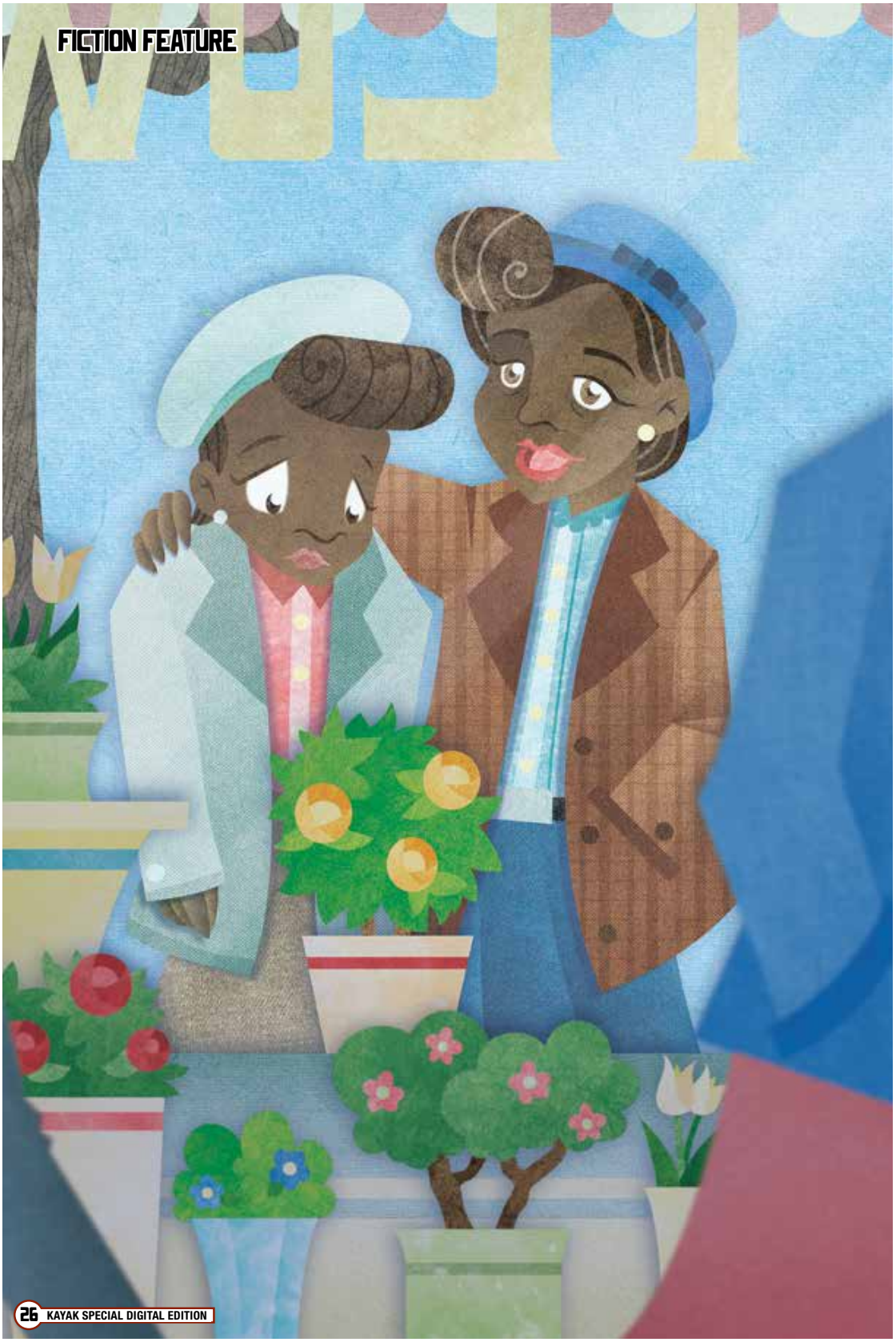


William James, Domonique Clement

WHY MIGHT A CITY DEMOLISH A NEIGHBOURHOOD MOSTLY LIVED IN BY POOR PEOPLE AND THOSE OF DIFFERENT RACES?

Even when Black people were allowed to live in an area, it was often where the land was poor quality or in areas where apartments and houses weren't in good condition. The Black settlement of Africville, shown above, was close to Halifax, so the bigger city put its dump and a place for people with infectious diseases near there instead of on its own property, but didn't bother to provide clean water, a sewage system, or firefighters. Africville was demolished in the 1960s even though very few residents voted to leave. An area of downtown Toronto known as The Ward, many of whose first residents were Black, was home to many newcomers to the city starting in the mid-1800s. Most people in The Ward were poor, and many were sick because they lived crammed together. It, too, was eventually demolished to make room for buildings such as city hall.

HOW WOULD YOU FEEL IF YOU AND YOUR FAMILY WERE TOLD YOU COULDN'T LIVE SOMEWHERE BECAUSE OF YOUR RACE?



GOOD MEAL, FAIR DEAL

Illustrated by Brendan Hong • Written by Allyson Gulliver

Edmonton, 1951

Carol's feet were sore. She'd lost track of how many blocks she'd walked. Almost as bad as her aching feet was her broken heart. When she'd left the farm behind and come to the city, she'd never imagined nobody would hire her. She'd tried stores and restaurants and offices — nothing.

Wait! There, in the flower shop was a help wanted sign. Maybe her luck was about to change! But just as she reached up to pull the door handle, a face appeared in the window and stared at her. Then a hand whisked the sign away. A white face. A white hand.

Two minutes ago, the florist had been looking for someone to work in the shop. Someone . . . but not Carol. She gazed at her reflection, knowing why the sign had disappeared but not wanting to admit it. Gazing back at her was a neatly dressed 22-year-old with not a hair out of place under her sensible hat. A young woman with dark skin and big brown eyes. Eyes that were just about ready to overflow with tears.

And then another dark face appeared behind her in the window, this one adorned with a big, warm smile. "Don't let it get you down, honey. Things'll turn out right in the end, even if it doesn't look that way right now."

Carol's day had been so full of unkind people that a friendly word was enough to make her tears spill over. "I just want to work but no one will hire me. I can type and I know shorthand and I'm really good with people, but all anyone sees is the colour of my skin."

The older woman folded her into a hug. "I'm just so tired," Carol wept into her shoulder.

"And hungry, too, I'll bet," the woman said with a grin. "Come on. My name is Hattie, and you're coming with me. Think those feet can take you a bit farther?"

Carol wasn't sure they could, but as the two women walked and chatted, she forgot everything else. After what seemed like no time, Hattie stopped in front of a restaurant. "Here we are. The best fried chicken in Edmonton. Actually, the best fried chicken in Canada!"

Carol hung back, thinking of all the restaurants where Blacks like her weren't welcome. "Do you think they'll serve me?" she asked.

Hattie opened the door all the way to reveal a cozy diner where nearly every table was filled with customers, all of them Black. "You bet we will!"

Still Carol stood, ashamed. "I . . . I don't have any money. I spent my last few dollars on a room to stay last night."

Hattie's smile changed to a look of shock. "You mean you haven't eaten all day? You get in here right now, young lady." She picked up an apron, patted a seat for Carol, and walked behind the counter. "You're going to have the special: fried chicken and corn fritters. And you'd better eat every bite!"

Carol looked at the menu. "Wait! Hattie's Harlem Chicken Inn . . . is this your place?"

Hattie's warm grin lit up again. "You bet it is. But starting tomorrow, it's also your place. I could use another waitress."

Glancing around the restaurant, Carol couldn't believe what she was hearing. There were already several waitresses serving customers, wiping tables and making coffee. "Looks like you have lots of help already, though," she said shyly.

"Always room for one more," Hattie said. "We have to help each other out in this life, don't you agree?"

"Of course!" Carol said, "But a free meal and a job . . . why are you being so kind?"

Hattie's face grew more serious. "It's pretty simple, really. Seven years ago, I was just like you. I'd split up with my husband and I had my younger brother and sister to look after, plus a baby of my own. Couldn't get a job anywhere in Edmonton for the same reason you can't. If we were going to eat, I was going to have to figure out a way to make some money. And the only way a Black gal could make money was to open her own business, so here we are."

One of the waitresses, with a nametag that said Darlene, set a plate down in front of Carol and then put an arm around her. "Say, can you play softball? Because we could use you on our team." She rolled her eyes. "Hattie sponsors us, so we're called the Harlem Chicks."

She pointed to the kitchen, where Hattie had opened the back door and was handing a paper bag to an embarrassed-looking man. "Hattie has the biggest heart around. Nobody goes away hungry, whether they can pay or not."

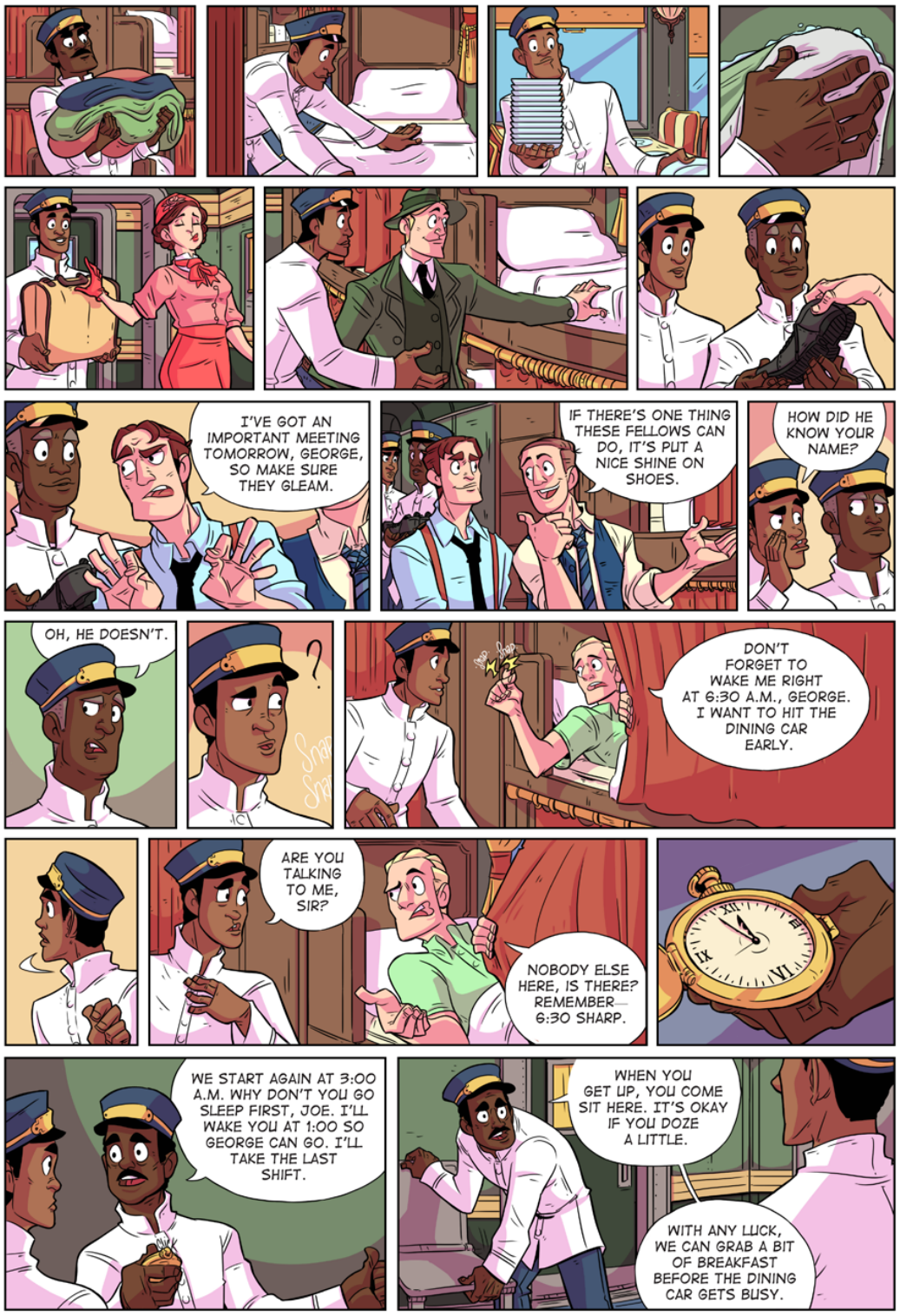
Just then, a group of men in matching suits and shiny shoes burst in, laughing and joking with the other diners. "Looks like they're going to grab a bite before they play," said Darlene, grabbing the coffee pot. "I'll catch you later. Can't let a jazz man wait for his grub!"

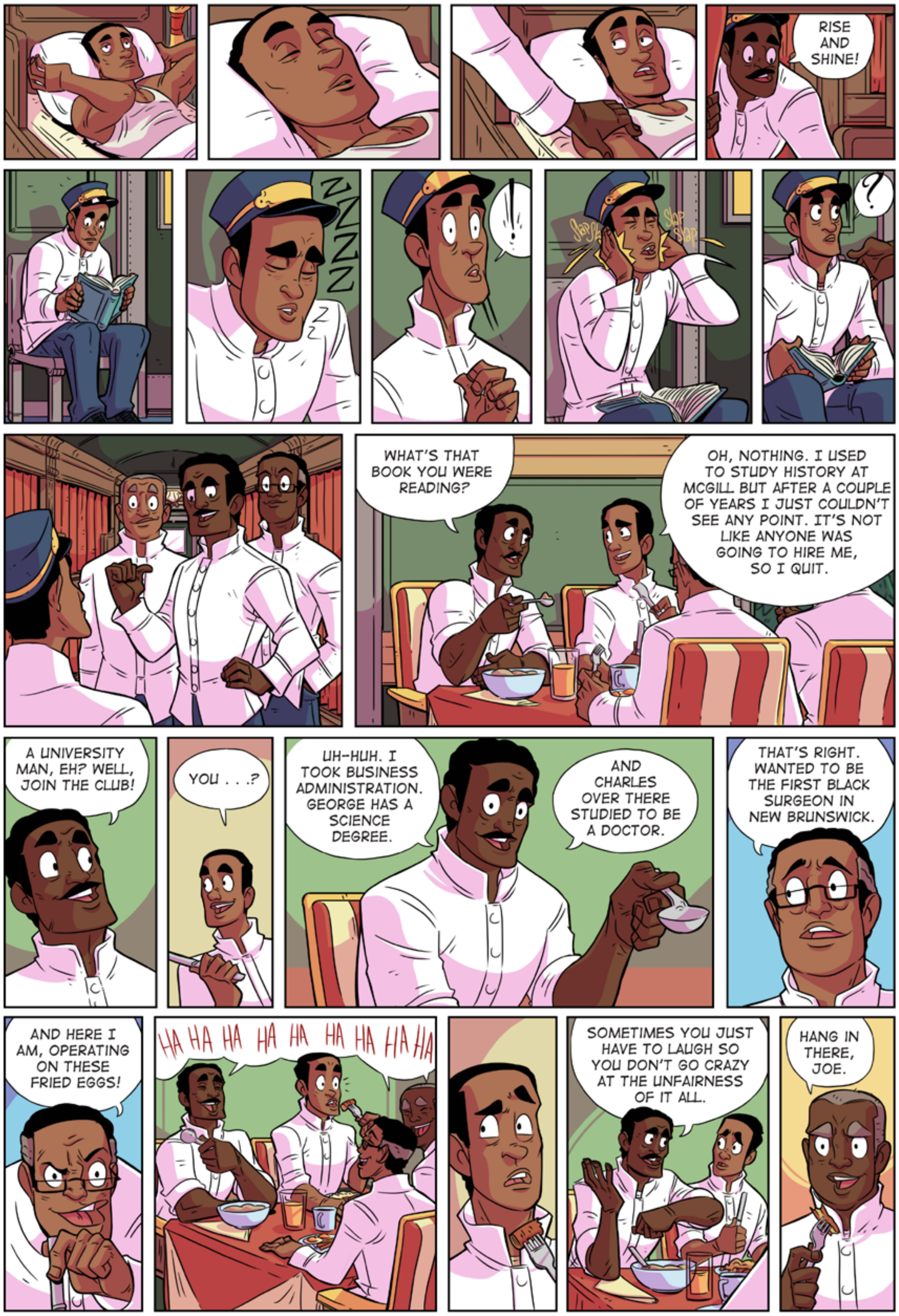
Carol looked around her, amazed at all the friendly Black faces. Then she remembered how hungry she was. As she picked up a piece of chicken, a smile sparkled in her eyes. It looked like her trip to Edmonton was going to be a success after all. *K*

In our time, when you can find every kind of food even in small towns, and discrimination is against the law, it's hard to imagine that there was a time, likely during your grandparents' lives, when things were very different. In the 1940s, it was almost impossible for Black people to get good jobs in much of Canada. About the only work available was as a servant or cook, for women, or on the railways for men. Or, like Hattie Melton, you could start your own business. For 25 years starting in 1944, Hattie's Harlem Chicken Inn in Edmonton served up delicious food. Hattie (sometimes spelled Hatti) would feed anyone who was hungry, even if they couldn't pay. She hired many young women and men who had never been able to get another job. Jazz musicians like Big Miller and singer Pearl Bailey ate at her restaurant, which was an important meeting place for the Black community of Edmonton.

RAILWAY MEN

ALEX DIOCHON


I'VE GOT AN IMPORTANT MEETING TOMORROW, GEORGE, SO MAKE SURE THEY GLEAM.
IF THERE'S ONE THING THESE FELLOWS CAN DO, IT'S PUT A NICE SHINE ON SHOES.
HOW DID HE KNOW YOUR NAME?
OH, HE DOESN'T.
?
DON'T FORGET TO WAKE ME RIGHT AT 6:30 A.M., GEORGE. I WANT TO HIT THE DINING CAR EARLY.
ARE YOU TALKING TO ME, SIR?
NOBODY ELSE HERE, IS THERE? REMEMBER— 6:30 SHARP.
WE START AGAIN AT 3:00 A.M. WHY DON'T YOU GO SLEEP FIRST, JOE. I'LL WAKE YOU AT 1:00 SO GEORGE CAN GO. I'LL TAKE THE LAST SHIFT.
WHEN YOU GET UP, YOU COME SIT HERE. IT'S OKAY IF YOU DOZE A LITTLE.
WITH ANY LUCK, WE CAN GRAB A BIT OF BREAKFAST BEFORE THE DINING CAR GETS BUSY.


RISE AND SHINE!
ZZZZ
!
?
WHAT'S THAT BOOK YOU WERE READING?
OH, NOTHING. I USED TO STUDY HISTORY AT MCGILL BUT AFTER A COUPLE OF YEARS I JUST COULDN'T SEE ANY POINT. IT'S NOT LIKE ANYONE WAS GOING TO HIRE ME, SO I QUIT.
A UNIVERSITY MAN, EH? WELL, JOIN THE CLUB!
YOU . . .?
UH-HUH. I TOOK BUSINESS ADMINISTRATION. GEORGE HAS A SCIENCE DEGREE.
AND CHARLES OVER THERE STUDIED TO BE A DOCTOR.
THAT'S RIGHT. WANTED TO BE THE FIRST BLACK SURGEON IN NEW BRUNSWICK.
AND HERE I AM, OPERATING ON THESE FRIED EGGS!
HA HA HA HA HA HA HA HA HA
SOMETIMES YOU JUST HAVE TO LAUGH SO YOU DON'T GO CRAZY AT THE UNFAIRNESS OF IT ALL.
HANG IN THERE, JOE.

*CANADIAN NATIONAL RAILWAY


MORNING, GEORGE. SAY, HOW DO I GET TO THE DINING CAR?
IT'S THAT WAY, SIR. BUT MY—
THANKS, GEORGE!
RSSSHHH
WELL, JOE, WHAT DID YOU MAKE OF YOUR FIRST TRIP?
I'M NOT SURE YET. SOME GOOD, SOME BAD. DO WE EVER GET A CHANCE TO SLEEP PROPERLY?
SON, YOU DON'T KNOW HOW GOOD YOU HAVE IT. AT LEAST WE GET TO CATCH A FEW WINKS ON THIS SHIFT. MOST TIMES YOU JUST TURN AROUND AND GO BACK.
AND I DON'T KNOW HOW I FEEL ABOUT THE TIPS. I MEAN, THEY'RE NICE, BUT IT MADE ME FEEL CHEAP AND . . . SMALL, STANDING THERE WITH MY HAND OUT.
THAT'S OKAY. THE PASSENGERS ARE PRETTY CHEAP, TOO!
NOT ALL OF THEM. IF YOU WORK THE BIG CAR WITH FOUR PRIVATE BEDROOMS, YOU'LL DO WELL. I ONCE GOT A $35 DOLLAR TIP FROM MR. WESTON!
YEAH, BUT MOST OF THEM JUST KIND OF LOOK THROUGH YOU, DON'T THEY?
DON'T LET IT GET TO YOU, JOE. PEOPLE AREN'T SO BAD.
WELL, AT LEAST I HAVE A JOB. AND MY LITTLE COUSINS BACK HOME KIND OF LOOK UP TO ME, YOU KNOW?
AW, THAT'S JUST THE UNIFORM AND ALL THOSE SHINY BUTTONS.
I DO HAVE ONE QUESTION, THOUGH.
WHY DOES EVERYONE KEEP GETTING ME CONFUSED WITH YOU? WE DON'T EVEN LOOK ALIKE.
DOESN'T MATTER. TO THEM, WE'RE ALL GEORGE. THAT'S WHAT THEY CALL ALL OF US PORTERS, AFTER THE MAN WHO STARTED SLEEPING CARS, GEORGE PULLMAN.

LES PORTEURS FERROVIAIRES ET LEURS SYNDICATS
RAILWAY PORTERS AND THEIR UNIONS

FROM THE LATE 1900S TO THE 1950S, BEING A SLEEPING CAR PORTER ON TRAINS WAS ALMOST THE ONLY REASONABLY WELL-PAYING JOB A BLACK MAN COULD GET IN CANADA. MANY WERE WELL-EDUCATED MEN WHO TURNED TO BEING PORTERS WHEN THEY FOUND OTHER DOORS WERE CLOSED TO THEM. BECAUSE THEY HAD STEADY WORK, THEY WERE LOOKED UP TO AND RESPECTED IN THEIR COMMUNITIES. PORTERS HAD TO DEAL WITH RACIST PASSENGERS, RACIAL DISCRIMINATION BY THE RAILWAY COMPANIES, LONG HOURS AND LOW PAY. THEY COULD BE FIRED IF SOMEONE COMPLAINED ABOUT THEM, AND DID NOT RECEIVE JOB PROMOTIONS TO OTHER POSITIONS SUCH AS CONDUCTOR. IN 1945, AFTER MANY YEARS OF QUIET WORK, THE BROTHERHOOD OF SLEEPING CAR PORTERS IN CANADA WAS FORMED TO HELP BLACK PORTERS GET BETTER WORKING CONDITIONS. THEY HAD TO CREATE THEIR OWN UNION BECAUSE THEY WERE NOT WELCOMED IN UNIONS WITH WHITE MEMBERS. IT WAS THE FIRST UNION OF ALL BLACK MEMBERS TO SIGN AN AGREEMENT WITH ANY EMPLOYER IN CANADA. THE CHARACTER OF STANLEY IN OUR STORY IS BASED ON STANLEY GRIZZLE, A PORTER WHO HELPED FORM THE UNION. (HIS BOOK ABOUT HIS EXPERIENCES IS *TITLED MY NAME'S NOT GEORGE*.) IN 1953 A PORTER NAMED GEORGE GARRAWAY BECAME THE FIRST BLACK CONDUCTOR IN THE COUNTRY. THERE IS A PLAQUE IN MONTREAL AT THE OLD WINDSOR STATION HONOURING BLACK PORTERS, AND ONE IN TORONTO'S ROUNDHOUSE PARK COMMEMORATING THEIR UNION WAS JUST UNVEILED IN NOVEMBER 2017.

éliminer la discrimination dans les emplois ferroviaires.

Railway porteurs played a major role in the struggle for Black rights in Canada. Starting in the late 1880s, they emerged as

See For Yourself

Explore the places where Black Canadians have made history

Birchtown »

Just outside Halifax, you can visit several sites that honour the Black Loyalists who came to this area in the late 1700s. There is a historic monument, park, church and a museum in the old school. Be sure to check out the pit house, an example of the homes built by some Black settlers while waiting for the land they were promised. They dug down to create a room which was then covered by branches for a roof.

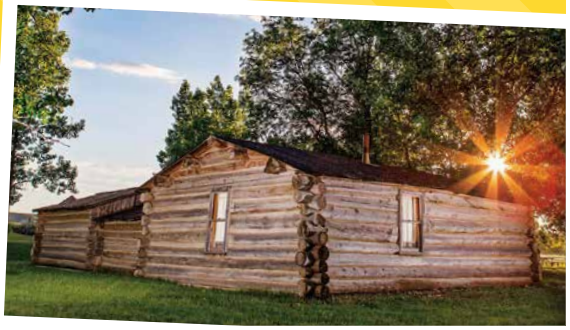
« Amherstburg Freedom Museum

This museum near Windsor, Ont. includes the country's first Black National Historic Site, Nazrey African Methodist Episcopal Church. The church was built in 1848, and was often one of the first stops for those who had escaped slavery and crossed the Detroit River to freedom in Canada. The site includes a log cabin from 1880 that was a common kind of house for newcomers.

Flickr Commons, Alamay, Public Domain

The John Ware Cabin »

Visit the cabin the famous cowboy built for his family on what is now known as Ware Creek. It's inside Dinosaur Provincial Park. You can also learn about Ware at Bar U Ranch National Historic Site, one of the many places he worked in Alberta.



« Uncle Tom's Cabin Historic Site

Josiah Henson not only founded the Dawn settlement for freedom seekers who came to southern Ontario, he was also believed to be the person that author Harriet Beecher Stowe based her anti-slavery book *Uncle Tom's Cabin* on. At this site near Dresden, Ont., you can learn more about Henson by looking around his house and the church where he preached.

The Black Settlement Burial Ground »

This cemetery near Saint John, N.B., is dedicated to the Black people who came to the area around Willow Grove starting in the late 1780s. There is also a replica of the church that served the Black community.

« Buxton Museum

This site near Chatham, Ont., celebrates the achievements of the free people who lived in this planned settlement and preserves their stories. The museum's new permanent exhibit is about the journey of captured Africans to the New World across the Atlantic Ocean. You can tour the only surviving school built by and for those who escaped slavery, and ring the freedom bell for yourself.

Istockphoto, Flickr Commons

The Gordon House »

This house devoted to Black history is part of the Kings Landing Historical Settlement near Fredericton, N.B. The house is a re-creation of the one Black settler James Gordon and his family lived in during the early 1800s. A pit house for the Kings Landing site is also in the works.

You don't have to leave home to visit the Saskatchewan African Canadian Heritage Museum. It's online!

KayakMag.ca

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