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Corporation of Harpers Ferry

Gregory J. Vaughn, Mayor
Kevin Carden, Recorder

Council Members
Greg 'Storm' DiCostanzo
Christian Pechuekonis
Jim Jenkins
Chris Craig
Laurel Drake

August 31, 2021

Ms. Roberta Meade-Curry
PO Box 171
Harpers Ferry, WV 25425

E Mail: RNC40402@aol.com

RE: FOIA Request – Harpers Ferry Assigned #2021-0012

This letter is in response to your FOIA request dated July 16, 2021, requesting any and all documentation associated with the Sister City designation for the Town of Harpers Ferry.

I have attached a zip file to the e mail transmittal of this letter. Should you wish a copy of the documents, the office will provide same at \$.15 per page. Please let me know if you would like to obtain hard copies and the office will make them available to you. Feel free to make an appointment to come into the office to review the file.

Thank you for your patience while we gathered this information. Please consider this letter as fulfillment of this FOIA request. In compliance with the West Virginia law, the Secretary of State's Online FOIA Database will be updated by the Town's Recorder to show this FOIA request completed.

Sincerely,

Pat Morse

Pat Morse
Office Coordinator

cc: Mayor, Town Council & Recorder

ANNEX 1: HISTORICAL TRENDS

The Promised Land Project is broken down into the following periods for the sake of clarity, even though our research methodology emphasizes the thematic links between these historical periods and does not presume to impose a single linear framework or interpretation. The chronological periods are: (1) 1775-1840 (from the American Revolution to the Early Settlements); (2) 1840-1880 (from the establishment of the British American Institute at Dawn to redefinition of the local community in the wake of the Civil War); (3) 1880-WWII; and (4) 1945 to Present. To convey the complexity of each period and the possibilities for further refinement and research within each, we have subdivided them as follows:

1) 1775 to 1840 - From the American Revolution to the Early Settlement of Chatham-Kent

This period marks the era when Chatham-Kent first began opening up to agricultural settlement. Major events include the establishing of the “American Society for Free Persons of Colour, for Improving their condition in the United States, for purchasing land, and for the establishment of a settlement in the Province of Upper Canada”, an organization formed in response to the Cincinnati riots of 1829. This group initiated the black Convention movement in the U.S., supported the Wilberforce settlement near London, Upper Canada, and brought figures such as members of the Shadd family (of Delaware, later of Chatham) into the abolition movement. Such civil rights work in the United States set the stage for the major migration of blacks to Canada. For those who emigrated, it was a time of “common ground” when the quest for survival in the new settlements threw natives, whites and blacks together in early settlement ventures including the Danke Creek Settlement, Sally Ainse land holdings on the Thames, etc.

One of the first things those escaped enslaved or free black people did on their arrival to the area was, to find adequate lodging and thank God for their safe arrival. Very soon they came to gather in homes to worship until they had the resources to build churches. The next thing was establishment of schools so their children could receive an education something that was denied them in slavery. The predominant religions were Methodist and Baptist. The following are key black schools during the segregated era.

1. Chatham board of Education established a school on Princess St. 1824. evolved into King Street school and then Woodstock Educational Institute.
2. In 1861, there was a school on the 11th concession in Chatham Township.
3. The British American Institute founded in 1842, closed in 1868 around which the Dawn Settlement developed.
4. Wilberforce Educational Institute came in to being with a church connection. The church resolved that they consolidate the B.A.I. and Nazery Institute and formerly merged with Wilberforce on March 2, 1872.
5. Green Valley School in Chatham Township is well over 100 years old and was the school the early black residents attended.

Above two periods illustrate the resilience of the human spirit under bondage as well as the successful struggle to create a spiritually sustaining culture of their own.

2) 1840 to 1850 – from the establishment of the British American Institute at “Dawn” to the Fugitive Slave Act of 1850

The BAI’s development and the foundational work by early black pioneers in Chatham at this time show a period of inter-racial co-operation, along with rising racial prejudice in Canada and a strong response from the black communities in Chatham, the Dawn settlement and its hinterland. This period was a “coming of age” for black activism and for the development of infrastructure to support local settlement. Both through migration to the area and through the orchestrated support of emigration by white and

black anti-slavery activists in the United States and Britain, the Promised Land developed and remained connected to the Atlantic world. A brief survey of the biographical data collected in the Black Abolitionist Papers (print and the expanded microfilm editions) hints at the scope and power of this abolitionist network and points to the centrality of the Promised Land communities.

With the establishment of schools and churches to the fugitive slave laws of 1850 which differed from state to state. The rising number enslaved and free blacks was tremendous with sometimes twenty arriving in one day. Many influential black figures emerged at this time which brought about some interracial strife. This was a period of the acceleration of blacks establishing business and infrastructure to support local settlement.

3) 1850 to 1857 – Fugitive Slave Act to the John Brown Convention

This era marks the flowering of 19th century black culture, literature and society and the development of a mature self-supporting black abolitionist movement and convention movement that provided an organized response to slavery and a continued attenuation of civil rights in the nominally free states. For example, The True Band Societies for Black self-help through Mutual Assistance. came into existence in 1854. The mandate of the group was as follows: (1) To form a union among ourselves. (2) For our intellectual improvement (3) To increase our benevolent feelings “more blessed to give than receive” (4) To raise funds to assist fugitives on their way to Canada and to aid those who cannot support themselves upon arrival (5) To support their entrepreneurship and to encourage them to improve their talents, making themselves useful men and women (6) To encourage all to escape the “yoke of bondage” for freedom, and for those in the northern states who are exposed to the fugitive slave laws, to make sure of their liberty. (Robinson, 2005; Drew, 1855; Ripley et al. 1981)

The following list of names and occupations, while a small sample of those settled in the Promised Land communities in this period, gives an indication of the rich history that is waiting to be explored through the project: Cornelius Charity – business man Cabinet Maker, boot and shoe establishment on King St. E between Forth & Fifth St.; Nathaniel Murray – owned a china store on King St. West; Alfred M. Lafferty – Lawyer and Principal at Wilberforce Educational School; Henry Weaver – store owner and early Alderman in Chatham; Isaac Holden – store owner and early Alderman in Chatham; Dr. Amos Aray – early Chatham Doctor; Henry Blue – store owner; William Needham – Store keeper on King St. and Princess St.; Stanton Hunton – came from Virginia in 1840's, businessman who built the Hunton Block; Dr. Anderson Abbott – early coroner in Chatham, Assistant Editor of the Missionary Messenger; James C. Brown – came to Chatham in 1849 and was very active in bringing artisans here from the south who were instrumental in helping build early structures.; Grandison Boyd built the Boyd Block on King St. employed blacks in his Grain Business; George Frances – Blacksmith; Dr. Martin Delany – physician and intellectual; Addison Smith – came from Tennessee. Early store owner and helped establish the Village of Shrewsbury; Israel Williams – butcher in Chatham and early advocate for a school for black children; Mary Ann Shadd Cary – teacher and editor of the Provincial Freeman; Isaac Shadd- Mary Ann's brother who helped her at the Provincial Freeman (also a member of the Mississippi State Legislature during Reconstruction); George Ramsay – very early resident, owned several properties; James M. Bell – early resident, Plasterer and Poet, John Brown's host when he came to Chatham; Dr. Samuel Watson – one of Chatham's early Doctors, moved to Detroit and established a Drug store chain; Hezekiah F. Douglas, associate Editor of Provincial Freeman; Sherwood Barber – owner of the Villa Mansion Hotel on the corner of King and William St., Housed John Brown and associates during visits; Rev. Wm. P. Newman – early minister in Dresden and agent for the Provincial Freeman; Roman Nolan – restaurant owner in Chatham on King St.; Effie Jackson– owned tea parlor on King St.; Dr. R. M. Johnson- early Doctor in Chatham and part of school desegregation in Chatham,

early 1900s; Charles Cherry – store owner on King & Princess; James Charity – owner of Charity Block on the corner of King and Adelaide St. (Provincial Freeman was printed in the Charity Block.); William Harvey – a carpenter who, on lot D King St. N., built the first frame house in Chatham; James Monroe Jones – gunsmith and engraver, 105 Head St. N.; Chas H. Parker – shoemaker 271 Wellington St. E.. (Robinson, 2005; Carter 2004)

4) 1857 to 1865 – The John Brown Convention through to the end of the Civil War

John Brown came to Chatham in the 1850s, seeking men and money to support his agenda to abolish slavery in the United States. Many men from Michigan, one from Ohio and many from Chatham, attended John Brown's secret meeting. He chose Harper's Ferry because it was well situated in the Blue Ridge Mountains of West Virginia. At the meeting in Chatham, he presented the provisional constitution and ordinances for the men to abide by. Osborne Perry Anderson, was the lone individual from Chatham to participate in the raid on Harper's Ferry (Anderson wrote A Voice From Harper's Ferry upon his return to Chatham, which remains one of the only firsthand accounts of the insurrection). Harper's Ferry was chosen because the United States arsenal was located there and John Brown was looking for weapons to arm the slaves he was hoping to enlist. Chatham, Ontario and Harper's Ferry, West Virginia are today twin cities in recognition of the significant planning and execution of the raid on Harper's Ferry which many scholars claim to be the first battle of the Civil War. Both Harper's Ferry, West Virginia and Chatham, Ontario have plaques denoting the twinning ceremonies.

Indeed, this era marks a time of rising militancy in the black community. This militancy is reflected in the willingness of blacks to take up arms to fight for their liberty both at Harper's Ferry and in the Union Army. This is a time of turbulence "at home" in Canada, with blacks fighting for their rights around the BAI lands, pursuing challenges to segregated schooling, and exploring the possibility of emigrating from Canada to Haiti. In Dresden, the Church of England's Diocese of Huron opened a mission church and school in Dresden, led by the English cleric Thomas Hughes. The church and school, built on interracial cooperation, becomes the activist centre of the community (Stouffer, 1992). In the same period, the concerted investment of the wealthiest black families (Smith and Whipper) in the United States opened the village of Dresden and linked this small Canadian community to the work of the Philadelphia Vigilance Committee, and to leadership of black Philadelphia and the Mother Bethel African Methodist Episcopal Church (Carter 2004; Reid-Maroney, forthcoming; CKBHS Archives).

This period of the PLP will also focus on stories of black Civil War veterans returning to the Chatham/Dawn area, such as George Madison (born into slavery in Mississippi, came to Dresden in 1862, enlisted in the 2nd Michigan Cavalry, served 18 months with active service in battle, died penniless in Dresden in 1922 (while other local whites who served were given pensions, Mr. Madison was not.) (Source: Landmarks from the Past, Spearman, Dresden, 1991)

5) 1865 to 1914– Redefining the local community in the wake of the Civil War

During this period there was a major reorganization of many black institutions including the British American Institute, and a time of adjustment to new focuses of equality and education now that the job of "emancipation" was done. It was also a time when the lumber and shipping industries exploded and then collapsed, creating a new dynamic between blacks and whites. Blacks increasingly become a minority due to the explosion of white immigration and the outward migration of a significant portion of the black population – particularly the upper classes. The shift in numbers brought a new role for blacks within the larger community. For example, the increasing portrayal of blacks in a negative light in popular culture, including the proliferation of the "Tom plays" and ministerial shows playing in local communities reinforced racial stereotypes and racial discrimination. At the same time, within black voluntary associations, literary societies and churches, a culture of resistance and self-determination

flourished, much like the “righteous discontent” that characterized the black women’s club movement in the U.S. in this period (Higgenbotham, 1994). Expanding their sphere of activism in this period, women such as Dr. Sophia Jones, the missionary Mary Branton, and Reverend Jennie Johnson carried their “Promised Land” vision of racial equality out into a wider world (Reid-Maroney, 2005).

6) 1914 to 1918 – Blacks in the Armed Forces during WWI

We will follow the stories of blacks in the Canadian Armed Forces in the "Coloured Construction Companies" and those who managed to serve as part of the regular armed troops in the first contingents.

7) 1918 to 1939 – Coping with a new world order

Blacks returning from the wars come back to a world in which nothing has changed and yet nothing remains the same. Looking at Chatham and Dresden, we will attempt to discover how the changes in the general society forced an opening up from earlier Victorian and Edwardian values to a broader worldview. We will look at changing demographic patterns, new technologies (better roads, telephone, electricity, etc.) that were opening up rural areas to the outside, and the return of men and women who could not go back to a more parochial understanding of their world. In this period, the Canadian League for the Advancement of Coloured People (modeled on the NAACP) established a Chatham Township branch (Winks, 1997; Reid-Maroney, forthcoming).

8) WWII – Blacks in the Armed Forces and in Factories (The Tragedy and Opportunity of War)

The shift to integration in the armed forces, and the evolution of the black soldier as a combatant, but the need for hiring black men (and women) in factories during the labour shortage will be examined as a major influence in shaping new self-images and societal images of blacks and women.

9) 1945 to 1964 – The modern Civil Rights Movement in Kent

Dresden and Chatham-Kent played a key role in development of modern Canadian legislation on Civil Rights. This segment will look at the impact of returning veterans like Tex Henson and other descendants of early black abolitionists, their rise in the military as paratroopers, and other special forces who served with distinction and look at the impact these returning soldiers. Their changed self-image and the inability of the community in some cases to understand that things could not continue within the status quo led to a clash over civil rights in Dresden that would spill over into the nation and culminate with key legislation including the Canada Fair Employment Practices Act, the Fair Accommodation Practices Act of 1954 and ultimately the full expression of Civil Rights in the Charter of Rights and Freedoms (Walker, 1997). This section of the project will help us illuminate the 20th-century history of Chatham and Dresden as one of the birthplaces of civil rights in Canada.

Precisely, the PLP will examine how was the country changed? Why were we now entertaining appeals for Civil Rights that we had ignored for 100-years? (It is worthy to note that the Universal Declaration of Human Rights championed by Eleanor Roosevelt, the rise of labour unions, and the impact of the death camps/Jewish defamation leagues, etc. caused a “seachange” in social consciousness after WWII). Interestingly, this period would allow the PLP to illustrate a different movement of multiculturalism because, for example, Jewish organizations from Toronto and other social unions were a major support for the actions of blacks at Dresden.

10) 1964 to present – translating the advances of the past into the present reality: A look at where the communities are now

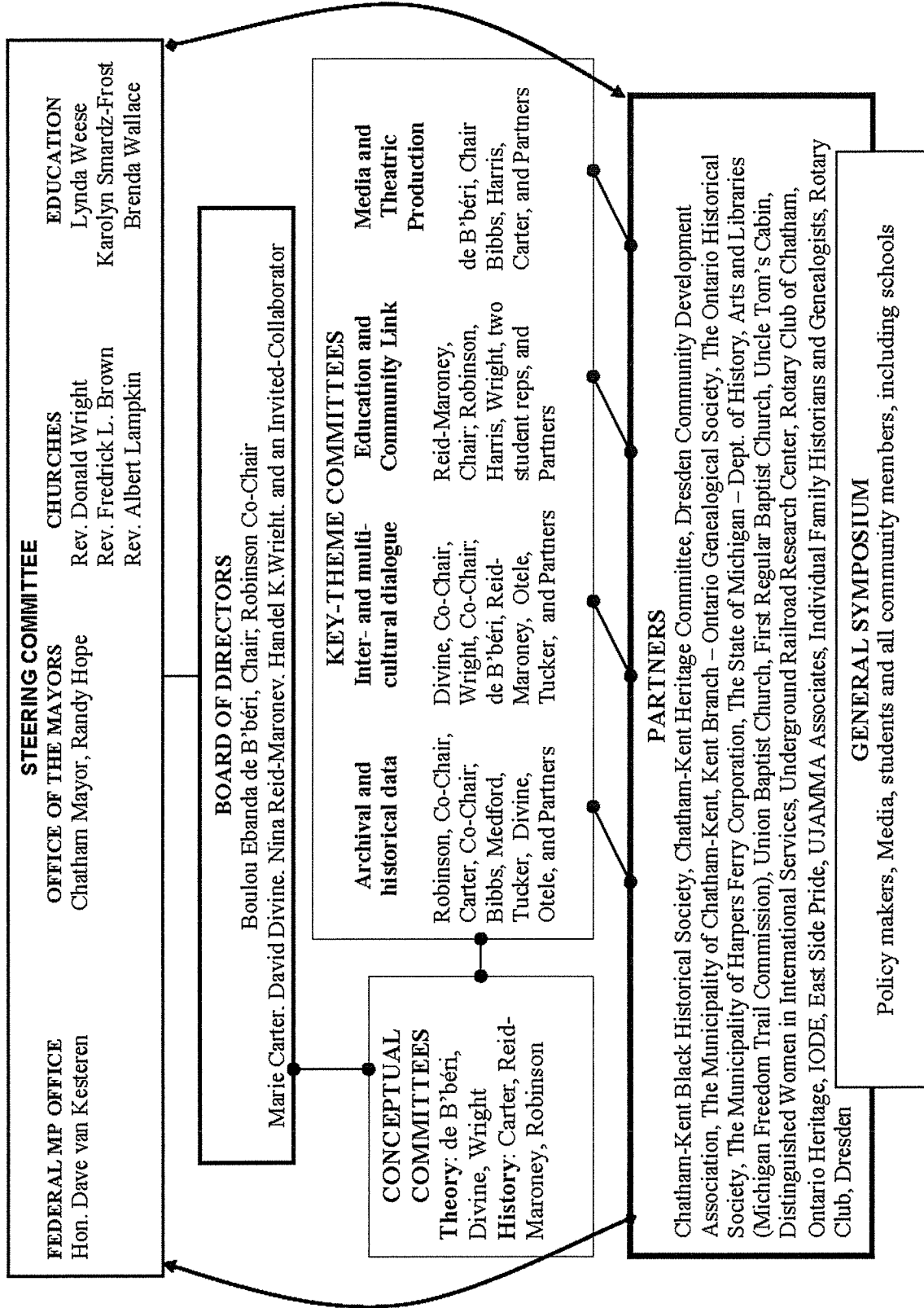
This period invites the consideration of the evolution of black tourism in the wake of the new self-awareness of blacks, government support of multiculturalism and its translation into the funding and

development of local black history sites, particularly Uncle Tom's Cabin, the Chatham-Kent Black Historical Society, Buxton National Historic Site, Shrewsbury and others within the geographical area of Chatham-Kent. How does the history of the Promised Land communities inform our understanding of multiculturalism in the present? How do the Promised Land communities see themselves in light of their history, and in what ways can this project inform Canada's national memory?

Some key names and their place of residence in Chatham.

1. Nathaniel Murray – owned a china store on King St. West
2. Alfred M. Lafferty – Lawyer and Principal at Wilberforce Educational School
3. Henry Weaver – store owner and early Alderman in Chatham.
4. Isaac Holden – store owner and early Alderman in Chatham.
5. Dr. Amos Aray – early Chatham Doctor
6. Henry Blue – store owner
7. Cornelius Charity – business man Cabinet Maker, boot and shoe establishment on King St. E between Forth & Fifth St.
8. William Needham – Store keeper on King St. and Princess St.
9. Stanton Hunton – came from Virginia in 1840's, business man built the Hunton Block
10. Sally Ainse – purchased a huge tract of land in from Lake St. Clair to Chatham in the 1790's from her Indian brothers.
11. Dr. Anderson Abbott – early coroner in Chatham, Civil War Veteran, Assistant Editor of the Missionary Messenger.
12. James C. Brown – came to Chatham in 1849 and was very active helping bring artisans here from the south who were instrumental in helping build early structures.
13. Grandison Boyd built the Boyd Block on King St. very early to employ blacks in his Grain Business.
14. George Frances – Blacksmith
15. Dr. Martin Delany – early Doctor in Chatham and wrote articles for Mary Ann Shadd Cary's Provincial Freeman Newspaper
16. Addison Smith – came from Tennessee. Early store owner and helped establish the Village of Shrewsbury.
17. Israel Williams – butcher in Chatham and early advocate for a school for black children.
18. Mary Ann Shadd Cary – teacher and editor of the Provincial Freeman Newspaper
19. Isaac Shadd- Mary Anns brother helped her at the Provincial Freeman Newspaper, during Reconstruction period, member of Mississippi Legislature.
20. George Ramsay – very early resident, owned several properties.
21. James M. Bell – early resident, Plasterer and Poet, John Brown's host when he came to Chatham.
22. Dr. Samuel Watson – one of Chatham's early Doctors, moved to Detroit and established a Drug store chain.
23. Hezekiah F. Douglas, associate Editor of Provincial Freeman.
24. Sherwood Barber – owner of the Villa Mansion Hotel on the corner of King and William St., Housed John Brown and associates during visits.
25. Rev. Wm. P. Newman – early minister in Dresden and was very involved with Mary Ann Shadd at Provincial Freeman.
26. Roman Nolan – restaurant owner in Chatham on King St.
27. Effie Jackson's – owned tea parlor on King St.

ANNEX 2: FIGURES 1



FEDERAL MP OFFICE
Hon. Dave van Kesteren

OFFICE OF THE MAYORS
Chatham Mayor, Randy Hope

STEERING COMMITTEE

CHURCHES
Rev. Donald Wright
Rev. Fredrick L. Brown
Rev. Albert Lampkin

EDUCATION
Lynda Weese
Karolyn Smardz-Frost
Brenda Wallace

BOARD OF DIRECTORS

Boulou Ebanda de B'beri, Chair; Robinson Co-Chair
Marie Carter, David Divine, Nina Reid-Maroney, Handel K. Wright, and an Invited-Collaborator

CONCEPTUAL COMMITTEES

Theory: de B'beri, Divine, Wright
History: Carter, Reid-Maroney, Robinson

KEY-THEME COMMITTEES

Archival and historical data

Robinson, Co-Chair, Carter, Co-Chair, Bibbs, Medford, Tucker, Divine, Otele, and Partners

Inter- and multi-cultural dialogue

Divine, Co-Chair, Wright, Co-Chair, de B'beri, Reid-Maroney, Otele, Tucker, and Partners

Education and Community Link

Reid-Maroney, Chair; Robinson, Harris, Wright, two student reps, and Partners

Media and Theatric Production

de B'beri, Chair, Bibbs, Harris, Carter, and Partners

PARTNERS

Chatham-Kent Black Historical Society, Chatham-Kent Heritage Committee, Dresden Community Development Association, The Municipality of Chatham-Kent, Kent Branch - Ontario Genealogical Society, The Ontario Historical Society, The Municipality of Harpers Ferry Corporation, The State of Michigan - Dept. of History, Arts and Libraries (Michigan Freedom Trail Commission), Union Baptist Church, First Regular Baptist Church, Uncle Tom's Cabin, Distinguished Women in International Services, Underground Railroad Research Center, Rotary Club of Chatham, Ontario Heritage, IODE, East Side Pride, UJAMMA Associates, Individual Family Historians and Genealogists, Rotary Club, Dresden

GENERAL SYMPOSIUM

Policy makers, Media, students and all community members, including schools

FIGURE 2: THE PROMISED LAND PROJECT: PARTNERSHIP AND ALLIANCE

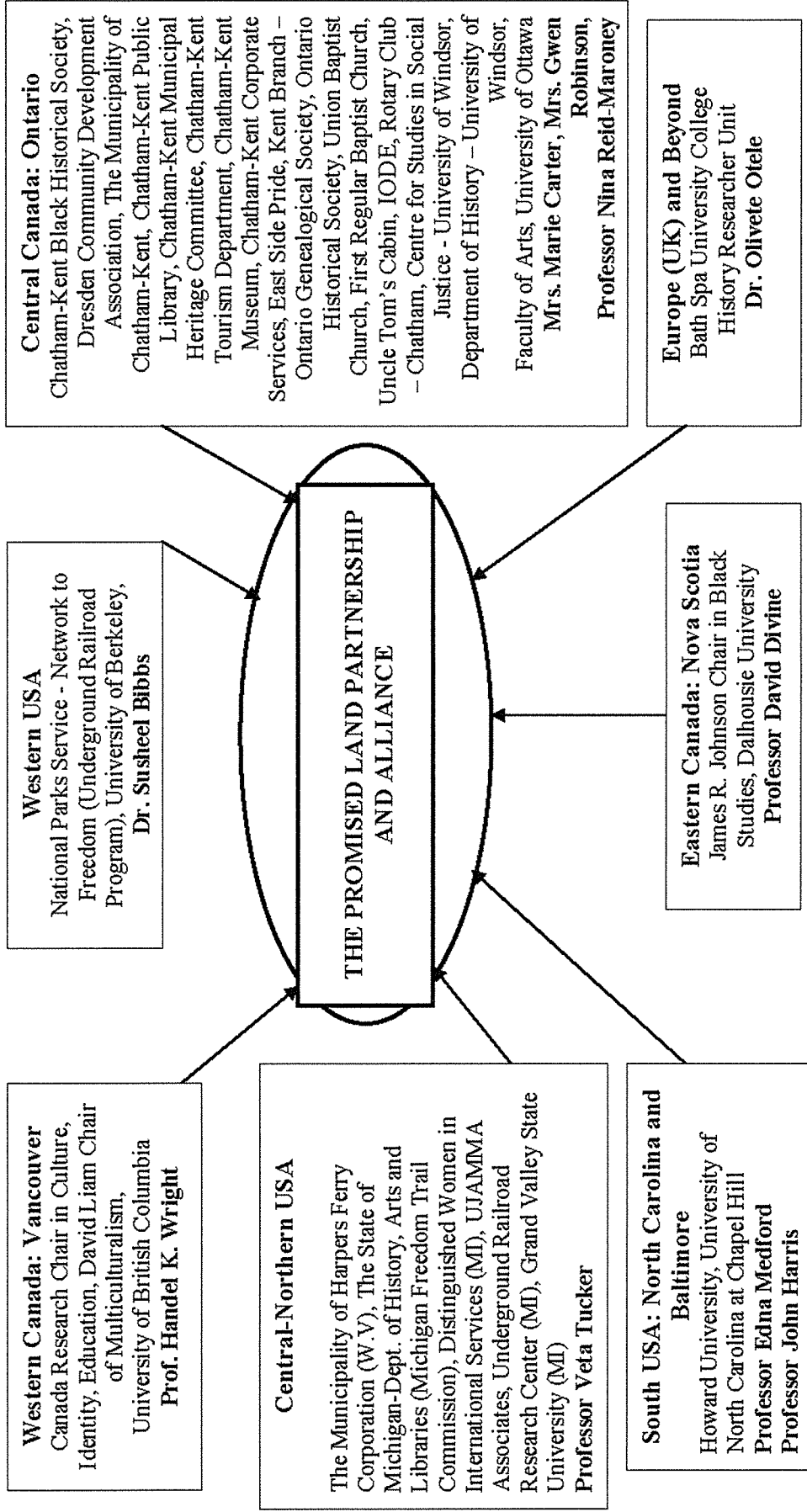


FIGURE 3: THE PROMISED LAND COMMUNITIES: NATIONAL TRAJECTORIES OF HISTORICAL FIGURES

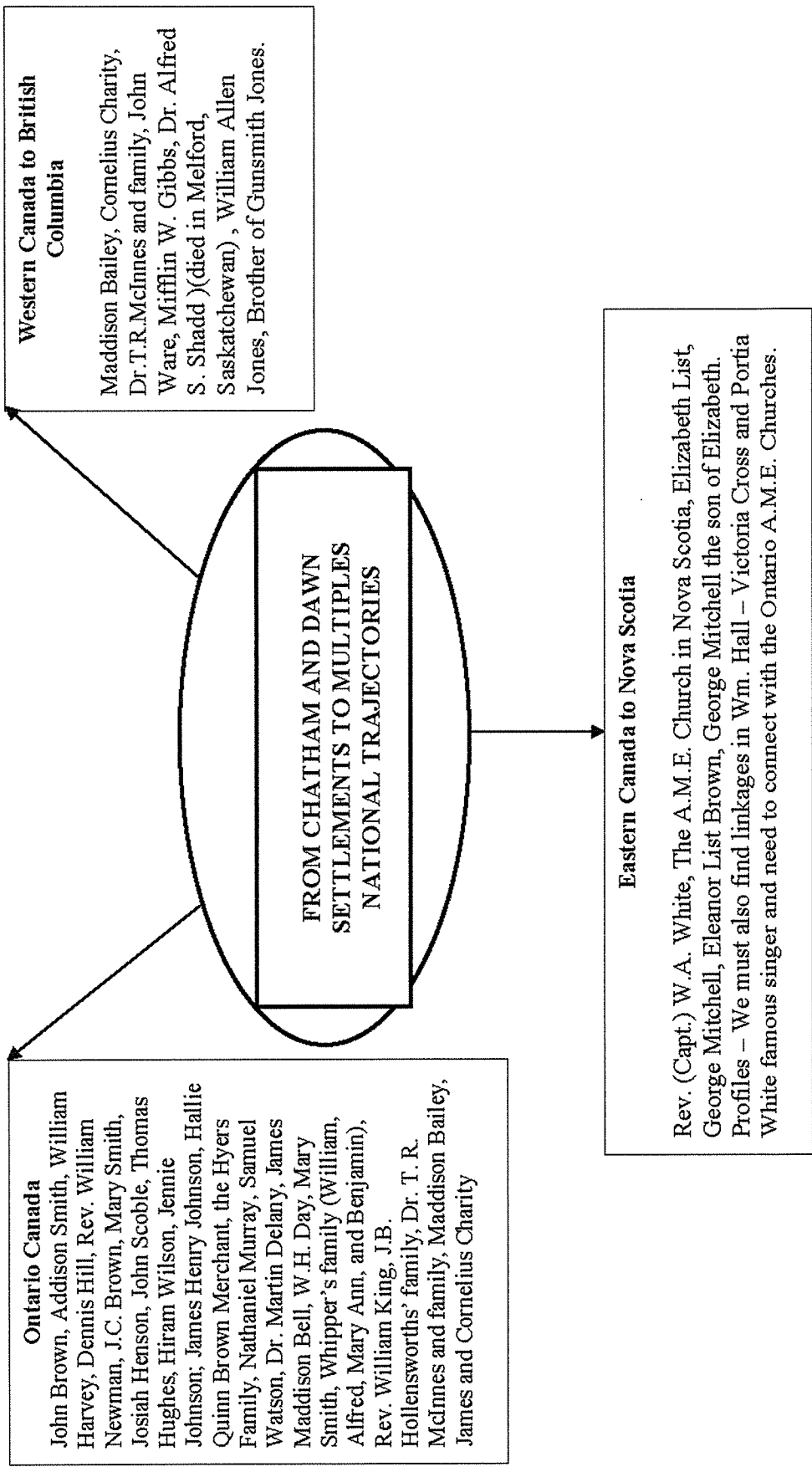
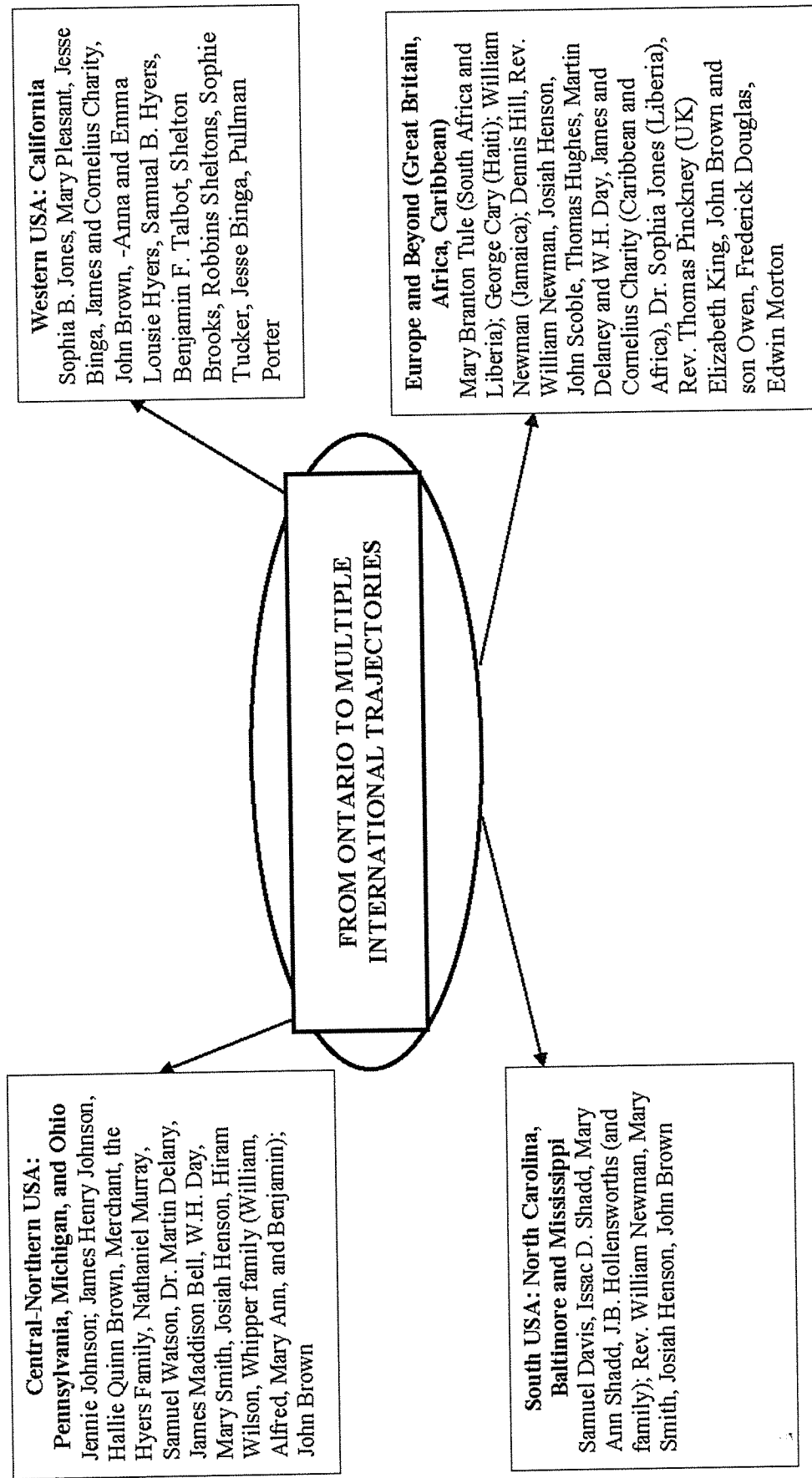


FIGURE 4: THE PROMISED LAND COMMUNITIES: INTERNATIONAL TRAJECTORIES



ANNEX 3: SAMPLES OF EVALUATION FRAMEWORKS

1. FOCUS GROUP PROTOCOL

Focus groups are known to be a powerful means of collecting data and assessing community reactions to new educative tools. To be effective, our focus groups will be carefully planned so that we are able to get the kind and quality of information we seek for final decision-making. The following "Focus Group Protocol" is a brief example of a list of questions that might be addressed during a focus group examining the CD-ROM (or Internet Database) used to disseminate the history of Blacks in Canada.

EVALUATION FOCUS GROUP PROTOCOL

of participants: _____

Host: _____

Date: _____

Site: _____

ISSUES

1. What is your opinion of the interactive CD-ROM (or Internet Database) used to deliver the history of Black in Canada?

EVIDENCE

2. Was the interactive multimedia system available at times and places convenient to you?

RECOMMENDATIONS

4. What could be done to improve the interactive multimedia system?

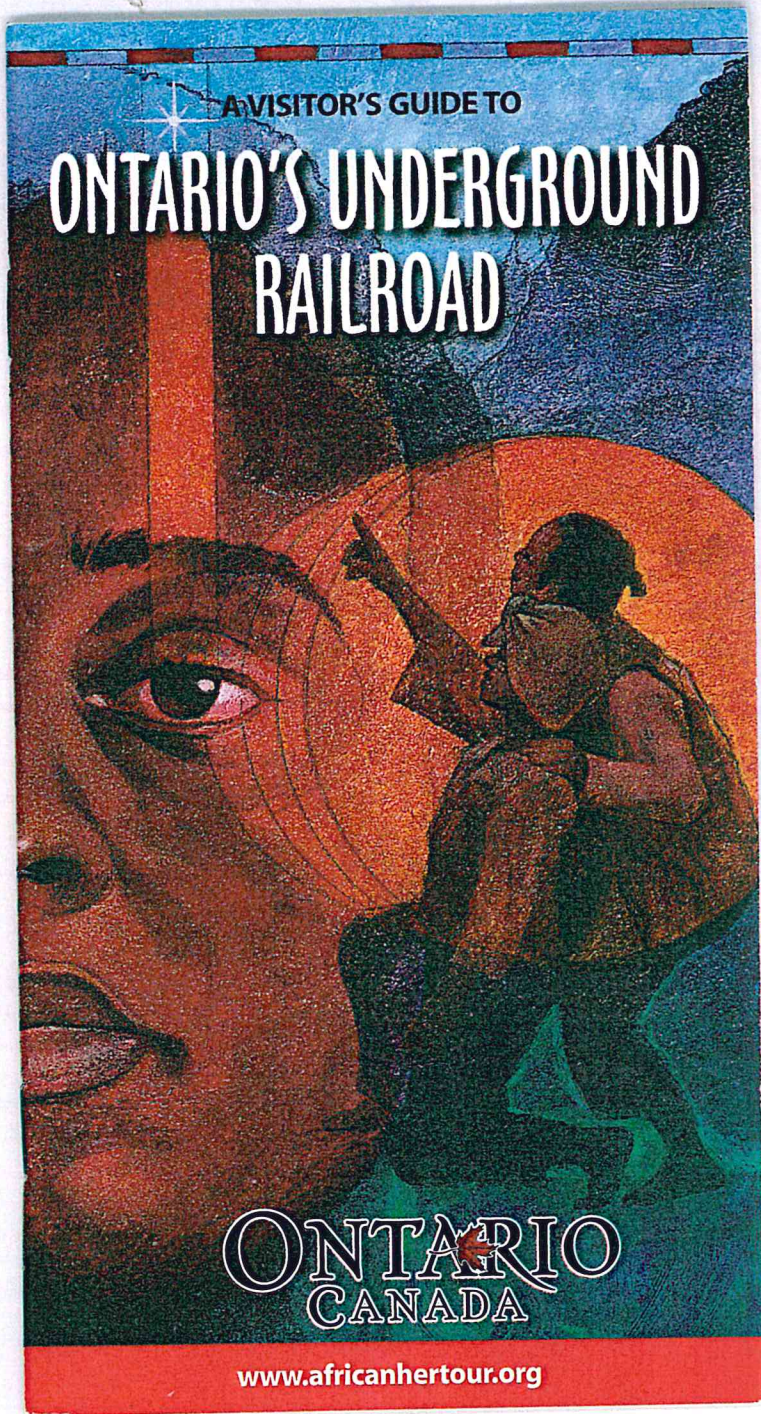
5. What other types of information should be available via the CD-ROM, Internet Websites?

2. EVALUATION QUESTIONNAIRE AND INTERVIEW PROTOCOL

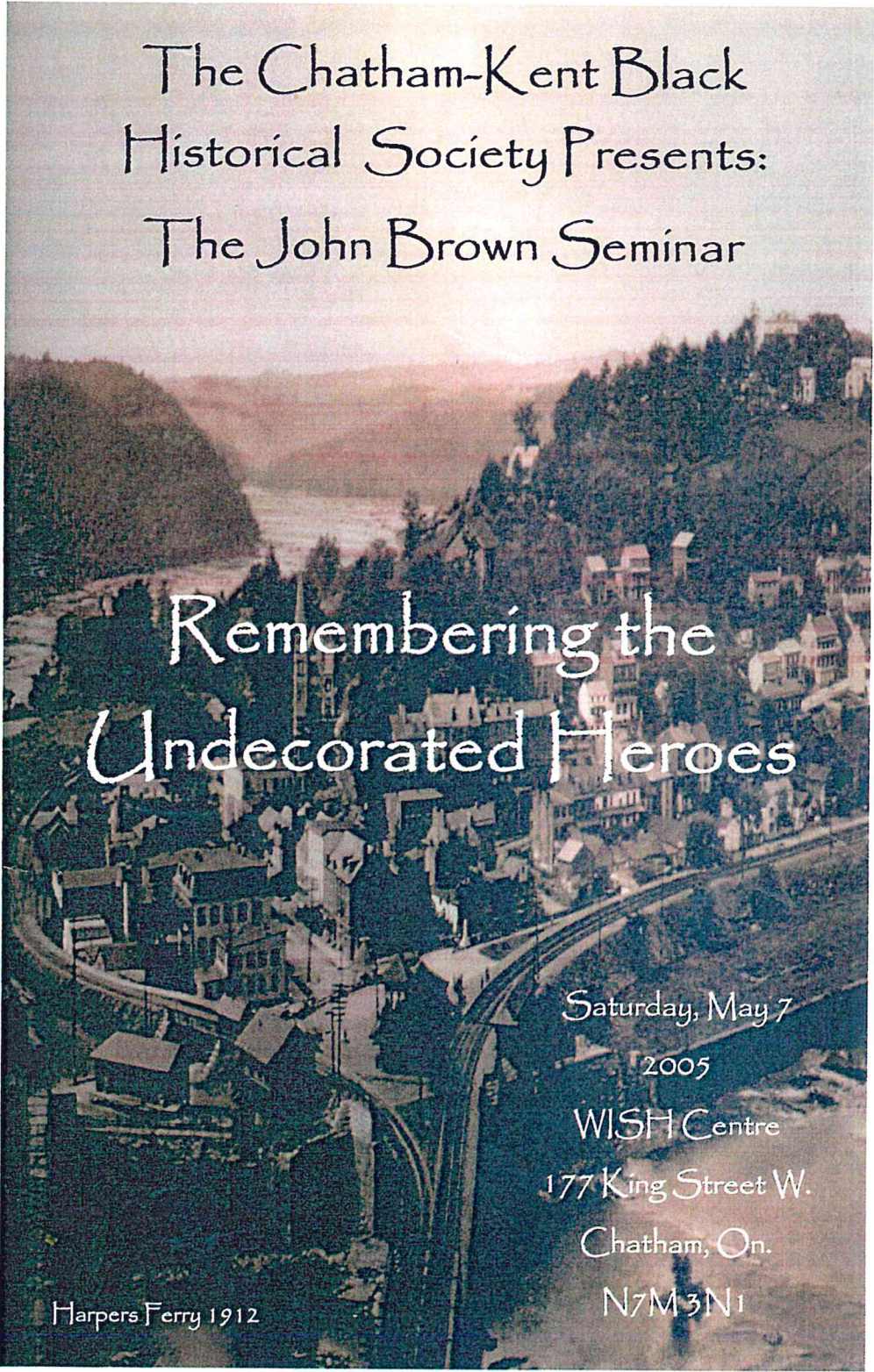
The "Interview and Questionnaire Form" is a tool that will help the PLP ensure that the research findings are effectively presented with close to zero bias.

Yes	No	Question	Number of Answers
		ISSUES	
		Do the findings of the research parallel your knowledge of the subject matter?	
		Was the data source manipulated to produce analyzable data?	
		Were the conclusions based on historical data gathered or on an in-depth analysis of data?	
		Were only selected conclusions emphasized and overwhelmingly positive or negative?	
		EVIDENCE	
		Was the funding source apparent?	
		Were the findings significantly divergent with the existing body of research? If so, were any discrepancies explained?	
		Selective use of charts, graphs, and images can overwhelm other findings. Was there frequent use of distracting images?	
		Alterations in scale on charts and graphs can affect the interpretations of data. Was there frequent alteration of images or charts?	
		RECOMMENDATIONS	
STRUCTURE			
	CONTENT		

ANNEX 4: MEDIA COVERAGE



Brochure cover



The Chatham-Kent Black
Historical Society Presents:
The John Brown Seminar

Remembering the
Undecorated Heroes

Saturday, May 7

2005

WISH Centre

177 King Street W.

Chatham, On.

N7M3N1

Harpers Ferry 1912

Seminar booklet cover

Chatham-Kent

Night Editor Andrew Cornell
354-2000, Ext. 321
Fax: 354-9489

Brown aided by three women

Researcher unveils new perspective in abolitionist's story

By Ellwood Shreve
The Daily News

A woman's perspective was brought to the annual seminar Saturday that examines the life of abolitionist John Brown and his ill-fated raid on Harpers Ferry, West Virginia.

In her research, Dr. Veta Tucker kept coming across three black women — Harriet Tubman, Mary Ann Shadd Carey and Mary Ellen Pleasant — who were associated with Brown.

"But I never heard the whole story of any of (these women)," said Tucker, a professor of African

American studies and English at Grand Valley State University in Michigan.

"I took it upon myself to do some research and try to figure out to what exactly these connections were and if they were authentic," she said.

During her research, Tucker said she's confirmed Harriet Tubman, well-known in the abolitionist movement to end slavery, was supposed to be with Brown during his raid on a military arsenal in Harpers Ferry.

She's learned. Tubman fell ill in New England while trying to raise money for the raid and didn't make it.

"I think if she would have been at Harpers Ferry she would have gotten (Brown) to change his plans," Tucker said.

Brown was captured and hanged for treason for his plan to overthrow the U.S. government in an attempt to

end slavery. Tucker said Tubman had been to the area many times and knew it well.

"She was so slippery and able to evade authorities for over 10 years," Tucker said. She added Brown "didn't have the benefit of her insight."

Shadd Carey, who published the Provincial Freeman newspaper from Chatham, is well known for her efforts to help Brown.

Pleasant, a former slave who became a millionaire after moving to San Francisco from Boston, is someone Tucker is particularly intrigued



VETA TUCKER

by. Her research reveals Pleasant travelled to Chatham in 1858 to meet with Brown and advance him some money to plan the raid.

However, Tucker is still trying to verify a legend that Pleasant dressed as a man and scouted plantations around Harpers Ferry trying to convince slaves in the area to rise up and rebel when the raid began.

The conference, organized by the Chatham-Kent Black Historical Society, went extremely well, said local historian Gwen Robinson

"This is our biggest crowd ever," she added, noting over 90 people registered for the event, which usually attracts about 60 to 70 people.

Robinson credits the hard work done to promote the event, plus the attraction of the new local Black Heritage Room at the W.I.S.H. Centre, where the seminar is held.

The Chatham Daily News



Monday, October 20, 2003

Chatham-Kent, Ontario

75¢ GST. Incl.

Chatham-Kent has a twin

Official twinning ceremony links C-K with Harpers Ferry

by Yvonne Bendo
The Daily News

HARPERS FERRY, W.VA — When Robinson had a dream.

Sunday, at the confluence where the two rivers meet through the gap in the Blue Ridge Mountains at Harpers Ferry, West Virginia, that dream came true.

As visitors began strolling along the historic downtown streets, Chatham-Kent was officially twinned with Harpers Ferry.

"It's linked us together in a cause that we both believe in," said Robinson, who represented Chatham-Kent in signing the proclamation with Harpers Ferry Mayor Jim Addy.

Mayor Diane Gagner was unable to attend "due to previous commitments which could not be altered," she stated in a letter.

The two communities share history as abolitionist John Brown held a conference in Chatham in May of 1858 to plan a raid on Harpers Ferry. That raid, which took place on Oct. 18, 1859, resulted in the death of a number of Brown's small army of men — including two of his sons. Brown was also captured and later hanged.

The truth about Brown's activities and his fight to end slavery are merging as the two communities work together.

"Harpers Ferry did not know a lot about Chatham and many people in Chatham didn't know a lot about Harpers Ferry," Robinson said.

The proclamation states the twinning is an "event for education, heritage and historical significance . . . whereas the two communities are forever conjoined." It further states that the connection with Brown will help the two communities continue to advance their shared cultural history.

"What started with John Brown, after travelling around in south-



Yvonne Bendo Photo

JIM ADDY, MAYOR OF HARPERS FERRY, SHARES A LAUGH WITH GWEN ROBINSON . . . while signing a proclamation to officially twin with Chatham-Kent Sunday

western Ontario, chose our town, Chatham, to hold his convention. . . what started there came to fruition here, however it wasn't very successful," Robinson said.

"But with the death of John Brown, certainly we know the Civil War followed shortly and we did finally get the Emancipation Proclamation."

However, those efforts must not be forgotten Robinson said, adding the twinning "brings the whole abolitionist slavery issue to the focus of the present day population so they

can become educated and aware of the things that have happened . . . it's an enlightening thing for both areas."

She said that's crucial in understanding people.

"If people know my past, they may not love me but they will respect me if I am doing something out of my inner feelings, my spirituality in my life . . . and if I'm doing it with a good heart and honesty."

Addy said Brown and others who fought against slavery "sacrificed their lives for the good of this country and for humanity."

The former history teacher admits he doesn't use those words lightly.

"Using the words of Abraham Lincoln, 'They died so that this nation could live,'" Addy said.

"It is for us, the living, to remain true to the vision of these people in a society in which all individuals are accepted as citizens of the United States, regardless of colour or creed."

That struggle continues today, as Addy noted, "we're aware of the subtle incidents of racism and we're also aware that we must be ever watchful as sentinels of liberty to see that this country and this world survives as a home for humanity."

The twinning is also expected to help promote tourism between the two communities.

Robinson, a descendant of a slave and a free man, said her ancestors come from both Canada and the United States.

And she's not alone.

"Probably a lot of black people in the United States and Canada have relatives on both sides of the Canadian boundaries, so we have to start looking at each other a little differently, I hope, and acknowledge each other," Robinson said.

The history books in both countries originally told little of the struggles of blacks and what was told was portrayed in a negative way.

Robinson said working together to uncover the history and the connections is a means of ensuring the truth comes out — both the good and the bad.

Proper planning needed for growth: Pugliese

retail study being

across the municipality. Chatham-Kent council has followed a recommendation by admin-

"What we're



can't compete against. This is the primary concern of local business leaders and commer-

Pugliese said, adding, "we're still aiming for February." Criticism has also been heard



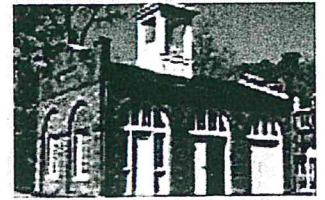
HARPERS FERRY

COMMUNITY NEWSLETTER

May 2005

Town of Harpers Ferry

John Brown's Fort in 1995 sits about 150 feet from its original location.



Mayor's Message

Harpers Ferry is the sister city for Chatham-Kent, Ontario, Canada. We are linked because of John Brown's connection with Chatham-Kent and Harpers Ferry.

I could not attend the John Brown Seminar on May 7, 2005, so Greg Dean represented the mayor and Harpers Ferry. He gave a slide presentation at the seminar and delivered the following speech for the Mayor.

JOHN BROWN AND HIS BLACK RAIDERS

We in Harpers Ferry share with you a great moment in American and Canadian history. The events surrounding John Brown in Chatham and Harpers Ferry united our communities in one of the most momentous events in the history of North America.

The initial actions by John Brown in Chatham are well known to you. But as a prelude to Brown in Harpers Ferry, I will briefly recount his activities in Canada. In a secret conclave in Chatham on May 8, 1858 "Captain" John Brown wrote a new constitution, establishing the Provisional Government of the United States that dealt with the slavery issue. In a quick election Captain Brown became the Commander in Chief of the Provisional Army. This amorphous band began to take shape with recruits in New England, New York, Kansas and Canada. The tocsin call to battle had been sounded! The army was gathering to free the slaves from a future freedom's redoubt in Harpers Ferry, Virginia. There the federal

arsenal would provide the military means to save the United States from the sin of slavery. This would be a religious, as well as a political battle.

With Brown's sons, Owen, Oliver and Watson, a total of sixteen whites and five blacks would be the liberating agents. Brown's secretary of war, John Henry Kagi's call to Canada had produced two blacks Steward Taylor, a spiritualist and Osborn P. Anderson, a printer. From Oberlin, Ohio came John A. Copeland and his uncle, Lewis Leary. Two freed slaves joined the army of liberation, Shields Green and Dangerfield Newby. These recruits, led by a man who resembled an Old Testament prophet, slowly made their way in the rain and fog to Harpers Ferry for a rendezvous with destiny. The date was October 16, 1859.

Most of these black men had lives that are lost in the mists of memory along with their names, what they did and what happened to them. For the purpose of this discussion we will concentrate on the black men who were neither slaves nor citizens. Ironically the first death at the hands of John Brown's army would be Shephard Hayward, the night baggage man at the Baltimore and Ohio Railroad station. He was a free black shot by Watson Brown surprised by a voice that had ordered him to halt. Our world is filled with ironies such as this. Later on the Mayor of Harpers Ferry, Fontaine Beckham would lose his life. He was shot at the railroad station by one of John Brown's sharp shooters.

Those blacks who followed John Brown's seizure of the arsenal, at first successful, ended in failure. The failure was a lost battle in the war against slavery. The drama of the action in Harpers Ferry was a prelude to the spark that ignited the Civil War. A far larger and more costly war loomed in the future. It would consume hundreds of thousands of lives and billions of dollars.

Much has been written about John Brown and not much about his raiders. What of that valiant vanguard of blacks that risked death in what pro-slavery people viewed as servile insurrection? Here is a brief summary of their fates.

Only Osborne Anderson escaped to write his story of what happened.

John Copeland and Shields Green were executed. Hanged separately by those who maintained "segregation at the gallows". Steward Taylor shot at the Engine House (now named John Brown's Fort) died a slow and agonizing death. He begged to be killed to end his agony. Lewis Leary, trying to escape, was struck in his back by a bullet as he waded across the Shenandoah River. Leary, mortally wounded, slowly died as day turned to dusk saying as his last words, "I am ready to die."

Dangerfield Newby died from a gunshot wound to his head at the lower end of High Street in Harpers Ferry. Newby's body was mutilated. Townspeople "cut off his genitals, slit his throat and rammed sticks into his wounds." His ears were cut off. "The Town's hogs finished off the body."

Before his execution and on the eve of his abortive attempt to seize the Harpers Ferry arsenal, John Brown spoke of the provisional army's future. In reality it was an epitaph for all who would die. *"We have only one life to live, and once to die, and if we lose our lives it will do more for the cause than our lives would be worth in any other way."* And so it is as it was. What more can be said?

These men joined their lives, tears and blood in the great torrent of blood and tears that was the Civil War's terrible swift sword.

Abraham Lincoln captured in words the holocaust that was the Civil War in his second inaugural when he postulated the reasons for the war. *"Fondly do we hope fervently do we pray that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue, until all the wealth piled by the bond-man's two hundred and fifty years of toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord, are true and righteous altogether.'" In Lincoln's mind the Civil War was the awful justice of the Lord God Jehovah. The entire nation had to pay a costly price for slavery. The legacy of that cost is still with us.*

Sincerely,
Jim Addy

Some of the information in this text comes from Six years of Hell: Harpers Ferry During the Civil War by Chester G. Hern

John Brown Seminar grows

Chatham's story will be told during event

By Yvonne Bendo

The Daily News

The Chatham-Kent Black Historical Society's Seventh Annual John Brown Seminar is expanding.

Its focus will now incorporate some other local history lessons, society spokeswoman Gwen Robinson said of this year's seminar scheduled for Saturday from 10 a.m. to 4 p.m. at the W.I.S.H. Centre.

"We're adding more than just John Brown history ... We're trying to tell more of the Chatham story," she said.

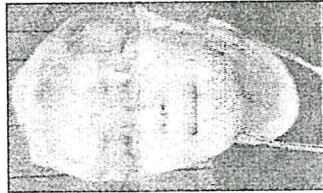
The theme of this year's seminar is Remembering the Undecorated Heroes: focusing on others who encouraged and supported Brown in his efforts to end slavery or

helped build the strong, politically active communities that continued to celebrate the abolitionist's legacy after his death in 1859, Robinson said.

Greg Dean of Harpers Ferry, West Virginia, will speak about Brown's Raid on Harpers Ferry and the community's subsequent twinning with Chatham-Kent. He'll present a pictorial view of the community to conference participants.

A Michigan university professor, Dr. Veta Tucker, will share insight into the female perspective of the abolitionist, focusing on some of his black women lieutenants including Mary Pleasant, Mary Shadd and Harriet Tubman.

As well, Hilary Dawson — a professor from the United Kingdom



GWEN ROBINSON

who is presently studying at the University of Toronto — will speak about the life and times of Alfred Lafferty. Lafferty was a "very scholarly man who came to Chatham in the 1880s and was principal of Wilber Force School on King Street East," Robinson said. She said he prepared local students for college. Dawson is presently writing a biography on Lafferty.

Other guest speakers at Saturday's conference include: Chief Warrant Officer Kevin R. Junior of the Canadian Armed Forces who will share his experiences growing up in Canada; and Jane Ripley and Dr. Norman King will examine the Spirituality of the Underground Railroad.

The cost of attending the conference is \$40, including lunch.

Those who are interested in attending are encouraged to register ASAP, although some tickets will be available at the door, which opens at 9 a.m.

For information, call 352-3565.

RECEIVED FEB 23 2004

Chatham-Kent Black Historical Society
177 King Street East
Chatham, Ontario
Canada
N7M 3N1

Chatham-Kent Black Historical Society

February 11, 2004

Mayor James Addy
Corporation of Harpers Ferry
1000 Washington Street
P.O. Box 217
Harpers Ferry, West Virginia
25425

Dear Mayor Addy:

This May, The Chatham-Kent Black Historical Society will be hosting its annual John Brown Seminar. Over the last couple of years, our program has evolved to include academics, speakers, and performers whose efforts focus on the historic struggle for social justice in North America. This year, we turn our attention to the theme of paradox as we continue to remember and reshape the story of John Brown.

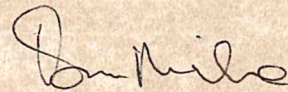
Enclosed, you will find a copy of the official flyer for the Seminar, outlining our featured speakers and performers, as well as a brief commentary on some of the historical difficulties that a figure like John Brown presents. As a historian yourself, we very much look forward to hearing your comments and perspective with regard to the paradoxical nature of figures like John Brown, as well as the growing difficulties associated with the art of historical inquiry itself.

We are hopeful that your family will also be able to join you this year at the Seminar, as well as at the community events that are being planned. We are grateful for the opportunity to develop our growing relationship further, and look forward to seeing you again soon. Please feel free to contact us regarding any further information you might require at 519-352-3565 or by electronic mail at heritageroom@hotmail.com.

Sincerely,

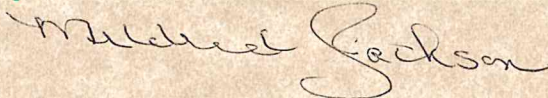


Gwendolyn Robinson
Heritage Room Historian



Daniel Milne
Heritage Room Coordinator

Mildred Jackson
Special Events Coordinator TCKBHS



Our Common Bond: Humanity, Now and Forever

The Chatham-Kent Black Historical Society
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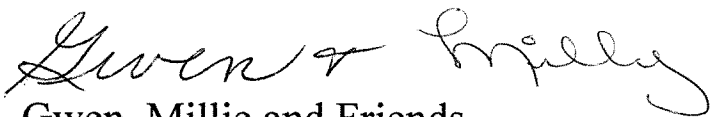
The Chatham-Kent Black Historical Society

Mayor James Addy
1000 Washington St.
Harpers Ferry, West virginia, 25425

Dear Mayor Addy

A GREAT BIG HELLO AND THANK YOU

For those of us who have been to Harpers Ferry before it felt like we were coming home for a visit. The visitors who came with us for the first time were both pleased and impressed with your personal attention and overwhelming desire to ensure they had a great time. Your efforts to make sure we were comfortable and kept aware of the many functions time lines made for a very educational experience. You are truly our Twin City and we look forward to being able to extend the same hospitality if and when you get the opportunity to come to Chatham. So again a special thank you to our friends at Harpers Ferry and the new friends we made while we were there.


Gwen, Millie and Friends







*PROMISED LAND: THE FREEDOM EXPERIENCE
OF BLACKS IN THE CHATHAM AND DAWN SETTLEMENTS*

1. PROJECT SUMMARY

When he traveled across Canada West in the summer of 1854, the black abolitionist, Frederick Douglass saw what few people, even today, have noticed: the political, ideological, and economic importance of the black pioneers. "They are leveling the forest," Douglass wrote, "clearing the land, converting the wilderness into fertile fields and causing the very earth to rejoice in their presence". Douglass' enthusiasm for the prospects of black Canadian communities was well placed. In the period from 1840 to 1880, more than 28% of Chatham's population and a majority of the Dawn Settlement's population were of African descent, compared to circa 21% in Windsor, and only 2.2% in Toronto. This region, described by the black abolitionist Samuel Ringgold Ward as the "great moral lighthouse on the North American continent," drew people of diverse social, cultural, and economic backgrounds, all of whose resources, education, and skills had a profound effect on the development of the region and on the creation of extraordinary multicultural communities.

In academic histories and in much of the popular understanding of this migration of blacks to Canada, emphasis has been given to the Underground Railroad narrative of escape from slavery; this is, however, only a part of a much larger and complex story. Protected, sustained and joined to the wider world by two rivers – the Thames and the Sydenham – the "Promised Land" communities generated powerful ideologies of freedom, identity, and citizenship. From this ideological crucible, black Canadian women and men in the 19th century worked to abolish slavery in the United States, and to protect civil rights in Canada. Though the communities themselves were small, their influence stretched across Canada and to the farthest reaches of the Atlantic world. They were the vital center of a culture of justice that drew interracial support and forged links of freedom between Canada, the United States and Britain.

In the twentieth century, descendants of 19th-century "freedom seekers" and abolitionists made the Promised Land communities the birthplace of the modern civil rights movement in Canada. And yet, despite the importance of these communities in creating and defining Canada's de facto multicultural character over two centuries of our past, only fragments of this connected history have been explored. Much of it remains locked in rich but fragile primary sources, and little has found its way into Canada's national memory, let alone influenced the way we conceptualize the present and future national project.

The Promised Land project will address this problem of "historical amnesia". The project brings together an organic, interdisciplinary team of community and university researchers whose goal is to recover, document, analyze, and disseminate the fullness, interconnectedness and significance of black history in the Promised Land communities. This group of people includes: Boulou Ebanda de B'éri, University of Ottawa; Gwen Robinson, Chatham-Kent Black Historical Society; Marie Carter, Dresden Community Development Association; Nina Reid-Maroney, University of Windsor; David Divine, Dalhousie University, and Handel K. Wright, University of British Columbia, together with the support of a variety of national and international partners and collaborators from Canada, the United States and the United Kingdom. This national and international team will support the longstanding work of more than twenty front lines, diverse body of community organizations, by preserving and making accessible primary sources, by developing educational materials, by creating community projects in the arts and in public history, by furthering debates on the historical and contemporary manifestations of diversity in Canada and by encouraging new scholarship and teaching.

Our overall aim is to highlight the historical importance of the Promised Land as an unrecognized yet pivotal story in Canada's past, and to draw attention to its current relevance as a model of multiculturalism that predates the discourse of multiculturalism in our current global age.

PROMISED LAND: THE FREEDOM EXPERIENCE OF BLACKS

2. PROJECT DESCRIPTION

The freedom experience of blacks in the Promised Land Project communities opens to us a rich repository of largely unknown and uncelebrated Canadian history. This area was one of the primary destinations for black 'freedom seekers' in Canada (Robinson, 1989 & 2005, Newby, 1998, Braud et al 1998), a "promised land" shot through with deep ideological significance and "an unavoidable symbolic value" (Ripley, 1981). The accurate but limited and limiting description of such communities as the 'final stop on the underground railroad' points to a "super-structural ideology" (Althusser, 1971) suggesting that this extraordinary heritage is an *ending* rather than as the *beginning, generative* of something new. It is regrettable, for instance, that it is not widely known that when Canada became a country in 1867, the sixth-largest group was people of African descent (Lord, 2001). The prevailing Canadian national history still terms these citizens as 'fugitives slaves' even though they had a profound effect on the fight to end slavery in the United States, on the implementation of civil rights in modern Canada, and on the social, cultural and economic development of this region (Lauriston, 1952, OHS, 1988, 1992a&c, Quamina, 1996 Hill 1981, Walker 1980 and Wink, 1997).

The Promised Land Project (PLP) will begin by working to preserve the historical materials that document the experience of blacks in Chatham and Dawn Settlements. The research team and community partners will create a comprehensive database of the letters, tax records, journals, photographs, oral histories, family narratives, newspapers, and other important primary sources. Many of these primary sources have come to light since the project was first conceived by Prof. de B'éri, with the help of a Seed-Grant from the University of Ottawa's Faculty of Arts and the Senate's Ethics Committee and the CURA-LOI funds, which helped to coordinate the strenuous effort between all co-applicants, partners, and collaborators.

In a practical sense, it is crucial that the documents and narratives related to the Promised Land Project (PLP) be preserved properly because most of them are held in fragile settings, often in basements or back rooms, and are often cared for by members of the community who have volunteered their time to gather the documents from families, churches, and town halls in an effort to keep them from being lost. The PLP will collect and preserve these historical documents, covering the period in history beginning with the American Revolution, when this Southern Ontario area first began opening up to settlers in Canada (Bibb, 1849-2000; Brand, 1994; Robinson, 1989-2005), through to the birth of the modern Civil Rights Movement in Kent, and ending with an assessment of the contemporary black communities.

Reaching far beyond the collecting of primary materials, the PLP will facilitate the integrating of these materials and fresh historiographical insight within a new common body of knowledge created by the interaction of the community and academic partners. From this body of knowledge, the PLP team and community partners will produce a variety of educative and scholarly materials, such as journal articles and books, interactive CD-ROMs and Websites, theatrical scripts and mobile expositions of photo-essays for use in schools, universities, and other public venues. The team will also work with partner municipalities to identify historic sites and to create new tools for interpreting and displaying the PLP findings.

2.1. Explicit Objectives of the Project

The overall objective of this project is to protect the primary historical materials and make them publicly accessible, to support new academic research and teaching informed by an understanding of 'human agency' (Buckmaster, 1993) and the becoming of black communities in Canada (Wright, 1998; 2000), to promote community development in this historic region of Canada, and to use the new knowledge generated by the project to frame current discussions of ethno racial identity (Wright, 2003), social justice, migration and Canadian multiculturalism (Day, 2000; Kelly, 1998).

1. To explore contributions to the community by early blacks in the Chatham and Dawn Settlements

- by extrapolating from land records and cross referencing with other primary sources;
2. To document articulations of racial identity and identification as well as inter-racial cooperation (and discrimination) in the context of the black settlement at Chatham and Dawn and to articulate these as a form of pre-multiculturalism community making;
 3. To create a database that will map and store historical materials, currently held by individuals and organizations, in a single comprehensive archive and research tool;
 4. To open opportunities for action research and provide research training to graduate students;
 5. To contribute historical frameworks that will inform and bring new insights into contemporary research on migration, race, social justice and multiculturalism;
 6. To develop educational materials, ranging from scholarly articles and books, interactive CD-ROMs and websites, theatric scripts and photo-essay exposition, for use in schools, universities, and other public venues;
 7. To develop interdisciplinary curricula, integrating a better understanding of social history and social justice issues in the university classroom and in the community;
 8. To take advantage of the modern technologies of communication to make accessible historical facts and documents that are currently neither centrally collected nor widely known .

2.2. Relevance and Significance

Why rethink the contribution that black people made in Canada? And what is the significance to start such an investigation from Chatham and Dawn Settlements?

As countries around the world move into this inescapable era of globalization, cultural citizenship can no longer be defined solely by the instituted national history and grand narratives; national history needs to integrate all cultural and racial groups of people constituting a country, whatever their economic and demographic weight in society. For this reason, it is important that we learn to see ourselves and recognize one another (Taylor, 1992) in terms of the rich diversity which constitutes our common national history, and that we write this history with, and educate our children about, the constitutive differences that make us unique and the common cultural ground that we inhabit in this present globalizing world. This process of social integration and recognition is a long-term revolution (Williams 1965), and is the cornerstone of open and modern societies (Gates, Jr. and West, 1996).

To this end, our project turns needed attention to the Promised Land communities, focusing first on a detailed mapping of their particular character. The physical geography of this area 40-kilometers west of Windsor, Amherstburg, and the American border, was defined by the rivers Thames and Sydenham. Along the rivers, the black settlers exercising a high degree of self-determination, an “idealized multicultural community” (Anderson, 1983), which established the largest concentration of people of African descent in Canada.

The rivers have often been thought of as borders, defining a ‘safe haven’ that protected early black pioneers from slave hunters. The PLP, however, will open up this concept of ‘river’ in a new way, because from Thames and the Sydenham rivers, the imagined black Canadians were not only protecting themselves, but were involved in the creation of connections with other black settlements in Canada and the US, as well as with the trans-Atlantic anti-slavery movement in an early form of the black Atlantic (Gilroy, 1992). We propose to re-think these two rivers, not only as borders protecting blacks from slave-catchers, but also as ‘highways’ which connected this area to multiple national and international trajectories: national and cross-border migration patterns and community building (Hesslink, 1974); social justice movements and inter-racial partnerships, particularly with the First Nations peoples (Medford, 2000).

The concept of fluid borders reminds us that these ‘outposts’ of freedom were historically constituted and defined by a set of international concerns that made them the “global villages” of the nineteenth century (de B'éri, 2007) . They were connected to the politics of race and freedom across the Atlantic world, and were centres from which multiple trajectories of blackness, social movements

and groups of people emerged, coming from across and moving out to Canada and the US, Europe, the Caribbean and Africa (see Annex 2: Figure 2 and 3). Chatham and Dawn Settlements is a movement of people and ideas towards an ideal that took concrete forms in black experience in Canada. This ideal did not start or end there; it began with the people who came together in the Promised Land communities, developed new models of interracial cooperation, and in turn carried those ideas outward to multiple Canadian, US, and international locations. Indeed, Chatham and Dawn Settlements are true example of “transgeographical practices of belonging” (de B'éri, 2006b)

In many respects, the Promised Land communities were an utopian, metamorphosis world (Tucker 2000), built with a vision of idealism and interracial cooperation, and forged around a common ground often expressed in religious imagery (as in the Promised Land itself) and through religious institutions that formed the leading edge of cultural life and resistance against slavery and prejudice (Robinson, 2005). Black, white and aboriginal peoples lived together in this area; and we could take a wonderful lesson from what was going on there almost 150 years ago (de B'éri, 2006a). Research in black Canadian history has yet to follow the clear connections between the nineteenth-century anti-slavery movement and the twentieth-century civil rights movement. The Promised Land communities were at the epicentre of both movements. Their presence also necessitated the development of communities of communities, an early form of de-facto multiculturalism that predates and can inform present day official and everyday multiculturalism. It is thus crucial to continue research on this area, to restore it to our national history, and to consider the damage done by the deletion of this history from our national memory. In this era of globalization, it becomes equally urgent to integrate and recognize all constitutive cultural groups and identities that make up the greatness of Canada's multiculturalism (Divine, 2005-06).

2.3. Program of Research

The PLP research program is divided into four main historical periods: (1) 1775-1840 (from the American Revolution to the Early Settlements); (2) 1850-1880 (from the establishment of the British American Institute (BAI) at Dawn to the redefinition of the local community in the wake of the American Civil War); (3) 1880-WWII (from the renaissance of black culture in the late nineteenth century to the role blacks in the Armed Forces and on the home front, and (4) 1945 to Present. (For details on specific historical moments and key figures, see Annex 1: Historical Trends).

The era of 1775 to 1840 set the stage for first major migrations of blacks. It also saw the establishment of ‘common ground’ when the quest for survival in the new settlements brought native peoples, whites, and blacks together. The convention movement in response to the Cincinnati riot of 1829, the establishment of the BAI at ‘Dawn’ in 1840 and the rise of abolitionist culture in the United States all shaped migration patterns and introduced a paradoxical era characterized by interracial cooperation and by racial prejudice, by blacks’ management of their own affairs vis-à-vis the Underground Railroad, the care of fugitives, and the development of infrastructure to support local settlement.

The era from the 1850s through the 1860s includes the passage of the Fugitive Slave Act, the John Brown Convention and the Civil War. Particularly, this era marks the rise of a mature self-supporting black abolitionist movement, militancy in the black community, and convention movement that provided an organized-response against slavery, the black codes in the “free” states of the North, and Fugitive Slave Laws. This militancy is reflected in the willingness of blacks to take up arms to fight for their liberty both at Harper’s Ferry and in the Union Army. Indeed, many individuals from this area participated in an international effort to fight slavery. The most prominent abolitionists in the United States came to Chatham and Dawn Settlements to work among and with the fugitives and settlers. They also were seeking assistance for the activities in the U.S. Among them were Martin Delany, Mary Ann Shadd Cary, Austin Steward, Levi Coffin, William Lloyd Garrison, John Brown, Josiah Henson, Osborne Anderson, Mary Anne (Whipper) Hollensworth, James C. Brown, and Frederick Douglass to

name but a few. In the same period, there was an emergence of systemic organizations for black self-determination: e.g. *True Band Societies*, voluntary associations created in 1854 with the mandate to improve socio-economic and intellectual conditions of blacks.

This complex migration patterns to the Promised Land communities are illustrated by the work of two of our research collaborators, Bibbs and Medford, who have been working with the archives at the CKBHS to understand how certain groups of blacks came to this area in this period. Prof. Medford, a descendant of the Wallace's family, discovered that she has today several relatives, mostly Canadians. Her research on this area, so far, has found that a group of 29 people (six Wallaces) moved from a rural County in Virginia, Charles City, to settle in Chatham. Most importantly, she has been researching why and how people from this little community of Virginia came to this area. The Wallaces were free blacks, not runaway slaves, people who owned property in their community in Virginia. Medford advances the idea that it may have been more an Indian connection than a connection of people of African descent behind this migration, because some of the Wallaces who came identified themselves as Native people.

Dr. Bibbs' research has been focusing on another important historical figure, Mary E. Pleasant, who was once an abolitionist and then later a slave rescuer, and who was involved in anti-slavery activism in Nantucket, New Bedford, Philadelphia, Ohio, Virginia, New Orleans, and finally Chatham. Pleasant who is now known in California as the 'Mother of Civil Rights' and the 'Western Terminus of the Underground Railroad' bought land in Chatham and brought people to this area, which most 19th century slave rescuers considered as a land of freedom and opportunity (Bibbs, 1996).

These two examples show initial models of multiculturalism from this area and point to some of the new directions that the PLP will pursue; they legitimate the argument for multiple trajectories and intercultural community-building in which blacks were engaged. Both examples open up infinite numbers of linkages with the whole network to freedom, not just in the U.S but in Canada and beyond as well.

From the 1860s to the 1880s a major social redefinition of the local community took place. This period saw economic wealth and then the collapse of both the lumber and shipping industries, creating a new socio-economic dynamic between the black and the white settlers. Blacks become a minority due to the explosion of white immigration and the out-migration of a significant portion of the black population – particularly the upper classes. For example, the American Civil War era and its aftermath saw many American born Blacks returning to the land of their birth from Chatham: (for example, Isaac Shadd and his wife Amelia went to Mississippi, where Isaac worked for Montgomery Brothers and became a member of the Mississippi Legislature during the Reconstruction Era and Amelia taught school in Davis Bend, Mississippi.)

The period was also marked by the portrayal of blacks in a negative light in popular culture, including the proliferation of the 'Tom plays' and minstrel shows played in local communities. In this respect, it revealed that the Promised Land communities were built on contested territory as well as on common ground. At the same time, the period gave rise to a cultural renaissance, and it is important to trace this through the rise of literary societies and other voluntary associations, through the diversity of cultural life, the continued importance of black churches, the pursuit of education and the way in which black Canadian culture remained closely tied to African American activism and cultural life.

The subsequent periods link the earlier Victorian social order to the histories of blacks in the Canadian Armed Forces (the Coloured Construction Companies of WWI), and to the broader social worldview. We will examine how blacks returning from the wars came back to a home in which nothing had changed and yet nothing remained the same, and we will examine the factors that brought an opening up from earlier Victorian and Edwardian values to a broader worldview. For example, consider the connection between the black soldier as a combatant and the birth of the modern Civil Rights movement led by local veterans such as Tex Henson and other descendants of early black abolitionists (Carter, 2005). We believe that these key figures helped to shape the face of contemporary Canadian politics and the Canadian culture of human rights through legislation such as the *Canada Fair Employment Practices Act*, the *Fair Accommodation Practices Act* of 1954, and ultimately the full

expression of Civil Rights in the *Charter of Rights and Freedoms*. These are all direct contributions from the Promised Land communities, and yet they are matters that school textbooks have barely taken into account (Hill, 1981, Hundey, 1990 Martinello, 1976, Apple, 1990; Poole, 2002). All of these facts and historical events point to the relevance of this program of research and the significance of the PLP objectives.

2.4. Research Questions

The full scope of this research can be achieved with the following questions:

1. When did blacks arrive and leave Chatham and Dawn settlements, and how did their settlement intersect with key community developments?
2. What terminology was used to label the settlers and how did that terminology evolve over time?
3. How did the black settlers participate in the foundation and development of industry, infrastructure, and cultural life in this area?
4. What was the nature of the political and social struggle for blacks in the settlements?
5. What ideological and political views were espoused and how did these attitudes evolve in society?
6. What was the social and family structure of the black settlers and how did that structure evolve?
7. What were the inter-racial and multicultural relations between the First Nation, early European settlers and black people?
8. Who remained in the settlement after the American Civil War and how did the community evolve until post WWII period?
9. What kind of connections did blacks who left the Chatham and Dawn Settlements have with the Trans-Atlantic Anti-Slave Movement in U.K.?
10. What kind of connections did blacks from Chatham and Dawn Settlements have with other Anti-Slave Movements in the U.S. and other settlements of blacks in the rest of Canada, and how were these national and international connections made, how did they survive and evolve over time?
11. How can we understand the Chatham and Dawn settlements in the Ontario context as an example of de-facto multiculturalism in a pre-multiculturalism discourse era and in what ways might this conception inform our present day discussions of multiculturalism and national community?

2.5. Methodology and Research Approach

While the overall PLP is divided into four main historical periods outlined above, the investigation of each period will be constituted by Data Collection, Archival Organization, and Data Interpretation. In addition, to ensure that these tasks meet the objective of this project, the PLP methodology includes Processes and evaluation frameworks, Structures of Governance, and Capacity to leverage resources.

(a) Data Collection: At the present time, about 10% of the data related to map out the presence, contribution, and experience of blacks in the Chatham and Dawn Settlements has been collected. These data constitute our present comprehension of historical facts and our knowledge on the individuals that were in Chatham and Dawn Settlements and who played a significance role on the black experience in Canada. These data have been gleaned from primary local archives; briefs (often three or four word references) in local histories or newspaper articles, family narratives; oral histories and land narratives and many have their life outlined in the *Fugitive Slave Narratives* (Vol. 2) or in accounts by Delaney and Douglass. These data formed the foundation for conception and argumentation of this CURA. To complete the remaining data collection, the PLP requires the aid of nine full and part time research assistantships and two fulltime community research coordinators. Together with the researchers and community partners, these research assistants will perform regular research tasks and fieldwork ranging from mapping of early land records and tax rolls; slaves narratives, library and museum cross-referencing, and interviewing people here in Canada and in the U.S.; while the two community research coordinators will ensure that all data collected are catalogued into the research database as well as identifying new research sites, peoples and resources.

These data will include: maps, letters, tax records, journals, photographs, slave narratives, newspapers, and other important primary sources such as transcriptions of oral history. Precisely, the PLP will focus on archive collections from several states in the U.S. (Michigan, West Virginia, Pennsylvania, North Carolina, California, and Ohio), official data in the United Kingdom, and from the cities of Halifax, Vancouver, Ottawa, Toronto, and the Municipality of Chatham-Kent. All official data will be collected from museums and libraries, and private-owned data from churches, cultural centers, and family historians. It should also be noted that besides the official and private archives from museums, libraries, and other community organizations, the PLP is particularly interested in individually held family archives, narratives and histories. Within the 10% of the data already collected, only a small percentage came from family historians and genealogists (see Individual Letters of Support). To expand the list of this type of archives, the PLP team will use the snowball model of gathering other names of family historians and genealogists. As a methodological approach, this snowball structure will lead the project to other privately-owned archives held by individuals. It would be premature at this stage of the PLP to know for certain how many family historians the project will use. Nonetheless, it is anticipated that all primary research sites will require an average of seven to fifteen extensive days of fieldwork.

(b) Archival Organization: Data collected will be entered in the PLP database, including all analytical and pedagogical materials generated by the PLP team (see Section 2.6: Outcomes). The archival and a comprehensive organization of these data will require specific knowledge related to indexation and information technology. The University of California's Humanities Research Institute at Irvine yearly offers an intensive Cyber-infrastructure workshop for Humanities and Social Sciences specialists. This one-week summer institute introduces social scientists to efficient uses of information technology tools and resources. Two of the PLP co-applicants and two research assistants will attend this workshop. By the end of the project Year 3, the PLP will also approach the National Archives and the Institute of Canadian Studies in Ottawa to evaluate and guide the project's database design.

This database will be designed with the help of two research assistants, the first focusing on written texts and visuals, the second on audio documents and all other materials produced by the PLP team. These two research assistants will perform tasks ranging from graphic design to library indexation, and will work within the structure of the *Audiovisual Media Lab for the studies of Cultures and Societies at the University of Ottawa*, which provides the physical site for the internet server, hosting the PLP digital archives.

(c) Data Interpretation: While the principal research approach of the PLP principally involves historical (especially archival) research and data organization, the project incorporates the use of theorization and historiography (Bentley, 1999); critical discourse analysis (Philips & Jorgensen, 2002), and qualitative interview study (Gubrium & Holstein, 2002; Wright, 2006a). These research approaches will be used to theorize and to undertake historiographical re-examinations and reinterpretations of the Promised Land communities and their implications for the present and future of diversity and national community in Canada. In addition, this qualitative analysis will lead the PLP team to perform discourse analysis of the documents collected and to conduct interviews with community historians, family genealogists, descendants of Promised Land settlers and other informants, to produce new educational paradigm and research (Wright, 2006b). Indeed, data interpretation will include quantitative and qualitative models of analysis, and will follow the four key-themes of the PLP (see Annex 2: Figure 1).

Quantitatively, we will perform a thoroughly examination of all collected archives in order to establish when blacks arrived and left, in what numbers, where they settled, and what kind of professional occupations they held. Qualitatively, we will examine how black settlements intersected with key community developments locally, nationally, and internationally; and what kind of connections blacks in Chatham and Dawn Settlements had with the trans-Atlantic Abolition movements in the U.K. and ultimately with Civil-Rights Movements in Canada and the U.S. This qualitative analysis will help us to understand the terminologies used to label black settlers in Chatham and Dawn Settlements. For example, we will determine to what extent 'REAL' people were transformed into fictional characters

such as Harriet Beecher Stowe's *'Uncle Tom'* who is a mangled revision of the real Josiah Henson, fugitive from Kentucky who settled in Dawn and worked with Hiram Wilson, former Lane Seminary student, to establish the manual labor institute and settlement at Dawn. Such a critical aspect of this PLP will allow us to understand how black settlers contributed to the foundation and development of industry, infrastructure, and socio-cultural life in the region; and what kind of political and social struggles they went through. Analysis will also focus on identifying the ways in which these settlers were connected to other national and international settlements and social movements, and how these political and cultural connections were made, especially with the First Nations and British anti-slavery societies, as well as with American abolitionists.

(d) Processes and Evaluation Frameworks: Beside the production of scholarly and public documents that will be used as evaluation tools (see Section 2.6: Outcomes), the overall research activities and educative materials emerging from the PLP will be assessed with precise tools at the end of each research period. This assessment process includes multiple frameworks and tools, aiming to help us measure and identify the strengths and weaknesses of the project. These evaluation tools are designed to produce 'chunking format' reports, which have to be concise, effective, and jargon-free, and no longer than two pages. For example, to evaluate the overall outcome of a specific produced educative material such as the CD-Rom, we will use questionnaires, interviews or focus groups to collect information about community reactions to the content and structure of this CD-Rom (see Annex 3: Samples of Evaluation Frameworks). Alternatively, we might also use interviews or focus groups as a primary way to identify the most important evaluation issues to include in a questionnaire that will be sent to the wider community or specific targeted groups such as school students. All evaluation reports will be organized with the following three headlines: (1) Issues (2) Evidence, and (3) Recommendations. Following the collected responses, we will use an 'Evaluation Matrix', which will help us analyze the data and make a final decision.

(e) Structure of Governance: This project will be managed by Prof. de B'éri and co-chaired by Mrs. Robinson. The six co-applicants and one Alternate-Guest from our foreign collaborators will make all decisions for the overall project. These seven individuals will constitute the Board of Directors, and will coordinate the work of the four sub-key-themes chaired by one person. The team themes will work together with specific community-partners to collect and analyze the data, and generate the final report that will lead to the conceptualization and production of all materials needed to be produced and presented at the Yearly General Symposium at Chatham or Dresden (see Section 4: Communication of results). Each Key-Theme has a Team-Leader, working in collaboration with the two Conceptual Committees (see Annex 2: Figure 1). The board and the individual teams anticipate regular teleconference meetings, and two physical meetings per year, one of which will take place before the General Symposium in which all collaborators and the wider community will be invited to take part. Meetings will take place at Chatham or Dresden.

This Board of Directors equally guide academic and community outcomes of the project and are all accountable to a Steering Committee consisting of eight community members (see Annex 2: Figure 1). This Steering Committee will meet with the Board of Directors once a year, shortly before or after the PLP General Symposium, to be updated on the research accomplishments, and evaluate and advise on the PLP. This Steering Committee will also be the eyes and the mouth of the PLP within the wider community, leaders, and political spheres; it will speak for the project and lobby the wider community to support it.

(e) Capacity to leverage resources: The six co-applicants invited a number of community organizations here in Canada and in the U.S. to become partners to this project. These nineteen front lines partners will help in performing data identification and accessibility and other field research in their respective localities or institutions and help will be several in-kinds. For example, under the umbrella of several services of the Municipality of Chatham-Kent and organizations such as the Ontario Historical Society and the Corporation of Harpers Ferry in West Virginia, and the Underground Railroad Freedom

Trail Commission in Michigan, the PLP has secured unconditional support in gathering first-hand data and building educational material for students, as well as developing local economy through tourism. In addition, the PLP has full support of Howard University's Department of History and Grand Valley State University's Department of Interdisciplinary Studies, which have not only opened their respective expertise and archives to the PLP team, but they have also accepted to provide in-kind in research time, photocopies and some cash donations. (See Sections 5 and 6: Research Team; Partnership and Alliances for more details.)

2.6. Outcomes

The main objective of the PLP is to bring to light the experiences and contributions of blacks in Canadian history that have so far been silenced from socio-historical narratives. To do so, the PLP team of researchers will put together scholarly and public educational materials (audiovisual, texts, photo-essay's exhibitions, interactive CD-Rom and website) and will work with local community partners and municipalities to produce sustainable historical sites. This will include producing new resources to support local cultural heritage and educative initiatives, complemented with books and scholarly articles, documentary video, and theatric performances. These materials will integrate everything accomplished around the project and will be divided into Academic-based Outcomes and Community-based Outcomes.

On Academic-Based Outcomes: The PLP project will result in:

- Digital preservation and collection of primary historical materials and national archives that will become references for further research;
- Training of graduate students in action-based research;
- Delivery of new scholarship that challenges historical stereotypes of blacks in Canada and creates a greater appreciation of the diverse backgrounds and talents of early black migrations to Canada;
- Creation of a long-term Canada-U.S. cross-border research partnership between all applicants' and collaborators' research units and institutions, helping to further the understanding of migration patterns, community building, and contemporary issues of identity, multiculturalism and social justice. This cross-border research collaboration will be structured as academic symposia, moving from site to site in and across Canada and the U.S., after the term of this CURA.
- Edited books: In a collaborative way that involves academics and community researchers (chapters written by different people (Scholars and community researchers), which would appeal not only to the general public but also to academic readers, and topical articles on individual-scholars' projects;

Community-based Outcomes: On the community level, outcomes will include the following:

- With the support of the Municipality of Chatham-Kent, the PLP will identify special sites which will display the project markers in Chatham and Dresden;
 - Creation of mobile expositions, photo-essays, and theatrical scripts from found-historical artifacts and archives that could move around other sites in Canada and in the U.S.;
 - Strengthening of the local research sites and initiatives within the Municipality of Chatham-Kent, with workshops or town hall meetings, and local theatric performances based on the PLP findings.
 - Establishing yearly public events to disseminate further research findings in Chatham and Dresden.
- Ultimately, it is our hope that the PLP will provide a base on which other communities can build upon, in critically engaging and integrating not only their local communities into the wider Canadian history but connecting as well that history to the world history.

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4. COMMUNICATION OF RESULTS

The PLP team plans three different categories of disseminating activities that will be held at the end of each exercise year: (1) A Yearly two-day general symposium; (2) National and International Conferences, and (3) Public broadcasting.

1) A general symposium in which all levels of community partners including donors and the general public, media and public policy makers will be invited to hear about the state of research and accomplishments, future targets of the project; and to get community feedback through open discussion. This 2-day symposium will follow the structure of one open-forum and small panels based on the four key-themes of the PLP. All collaborators and partners will present the research findings and accomplishments of their team and engage discussion with people for whom the research results will be significant such as community practitioners, policy makers, and school teachers.

2) The four main academic and community researchers will also target at least two international and national peer-reviewed conferences in Diaspora, Ethnic, and Historical Studies at the end of each research period to present their work and research findings. Following these presentations, written papers will be submitted to peer-reviewed journals and other public dissemination venues such as local and national newspapers, many of which have been very supportive in broadcasting the PLP to local communities (see Annex 4: Newspaper Excerpts)

3) In addition to the above-cited activities, the PLP team will conceptualize and produce by the end of year five of the PLP existence: (a) a mobile exposition or photo/documentary essay, which will be permanently displayed at Chatham and Dresden, and (b) a series of documentary films, and theatric scripts, with the help its Media and Theatric Production committee (see Annex 2: Figure 1). These two levels of creation and production will be conceptualized along with the ongoing research findings, and the documentary film and theatric script ready by the end of the present CURA. The members of the Media and Theatric Production committee are Award-Winning creators, whose expertise and professional network will be instrumental in the conceptualization, production and distribution of high quality broadcasting materials. Several community-based performances would inspire this committee. For example, the Readers Theatre (Coger & White 1982) and Group Performance (Long, Hudson and Jeffrey 1977) have been long established and respected methods for understanding literature and history, which is not written as a traditional play. In recent years, community-based performance has promoted community healing and public memory (Haedicke & Nellhaus 2001, CCH 1988, 2006). In light of these findings, performance is a critical methodology for communicating the PLP findings.

As part of the communication of results, the Media and Theatric Production Committee will develop and produce a final script that will: (a) Facilitate public performance by the community members and students in the communities involved. This performance will include scripts of solo performances and group performances based on critical events unearthed by the PLP research; (b) Lead to the development of a textbook that will include lesson plans and a study guide of best practices of community-based performance. Using this textbook and study guide, teachers will be able to guide their students through the process of creating their own performances in their classrooms across the continent; and (c) Create an audiovisual documentary on the community that explores the history of blacks at Chatham and Dawn Settlements through public performance.

By the end of year five of the PLP, the board will launch another level of public communication, through three integrated media: book, CD-Rom and Internet. The collected data and stories will be organized into a book, and a study guide which will complement the CD-Rom, and the website content. The online data will be organized in the same manner as the CD-Rom and the public could access the entire content through the Internet. The Audiovisual Media Lab for the Studies of Cultures and Societies at the University of Ottawa will provide the necessary equipment for the scripting and producing of these audiovisual materials and online contents; while the Board of Directors will identify and contact a book press, specialized in history and ethnic studies.

5. RESEARCH TEAM

The PLP team is an organic international and interdisciplinary group of people, needed for the study of the complex history of Chatham and Dawn Settlements, and the multiples linkages this history has with other Canadian and U.S. localities, and national and international social movements. Alongside the six co-applicants, this team is made of award-winning scholars, community activists and historians (i.e., Doctors: Medford, Tucker, Harris, Bibbs, and Otele; and community historical genealogists, and civil rights activists: Brantley, Dawson, and Chapman, to name a few).

From the University of Ottawa, Prof. de B'éri, the chair of the project, brings the cultural, media, and communication frameworks relevant to the production and mobilization of the knowledge related to the objects of the PLP and to the coordination of the works of this diverse body of people. Prof. de B'éri is an Award-Winning junior scholar, with an extensive list of interventions, publications, and cultural productions. He will lead the overall PLP and oversee the consistency between the PLP research programs, objectives, findings, and the materials generated from the project. Prof. de B'éri is also known for his audiovisual documentary on black history in Canada, particularly for one of his recent productions: *Looking for my Pygmalion – Mémoires*, dealing with the questions of being a black man in Québec.

From Dalhousie University, Prof. David Divine, James R. Johnston Chair in Black Studies – the only research chair of its kind in Canada – brings the national and international recognition accorded to the Black Canadian Studies. Prof. Divine has extensive experience spanning some 20 years in social issues, operating at practitioner, policy and curriculum development. Prof. Divine will work to link the PLP to other Eastern Canada's black settlements, and to bridge the findings of the PLP with the Black Community Archives project, an ongoing initiative his research centre has been working on in collaboration with the National Library and Archives Canada.

Mrs. Marie Carter is an Award-Winning Community Activist and researcher who has made contributions to community development at Dresden. Indeed, Carter and Robinson will be working full time on this project and will be responsible for coordinating the fieldwork of the research assistants and all other community collaborators and university partners, as well as performing many other office tasks related to the PLP.

Prof. Reid-Maroney is an historian at the University of Windsor and has developed and taught university courses in African Canadian/American History. Prof. Reid-Maroney has completed extensive research on the history of religion and intellectual life in the Promised Land communities, and on women's history. She is also an affiliated researcher with the University of Windsor's Centre for Studies in Social Justice. Prof. Reid-Maroney has established new connections between the Promised Land communities and nineteenth-century black Philadelphia. She will work to identify important national and international figures connecting Chatham and Dawn with the American abolition movement and British anti-slavery activists.

Mrs. Gwen Robinson is an Award-Winning Historian, Order of Canada Nominee, and a Community Historian who has devoted more than 40-years of her life to collecting and disseminating knowledge of the Chatham Settlement's founding families. As the co-chair of the PLP, Mrs. Robinson will coordinate community and university archival research along side Marie Carter.

Prof. Handel K. Wright, Canada Research Chair in Comparative Cultural Studies, David Lam Chair of Multicultural Education and Director of the Centre for Culture, Identity and Education, provides the critical multicultural and integrative anti-racism perspectives and expertise in qualitative and ethnographic research needed for this project. Prof. Wright's works on interrelated areas of interest for the PLP are identity, socio-cultural diversity, community making, and diaspora issues. Particularly, Prof. Wright will work to conceptualize and examine what the presence of blacks in Chatham and Dawn meant for 'pre-multiculturalism' in early 19th century. He is also the Western Canadian contact for the PLP and will identify the linkages between the PLP and the Canada West black migrations.

6. PARTNERSHIPS AND ALLIANCES

The Promised Land Project alliance is an integration of community historians and academic researchers, collaborators, and students, working together to bring to life historical facts and to 'preserve the memory' of black experience in Canada. These colleagues came originally to work together on several projects with the Chatham Kent Black Historical Society (CKBHS), Distinguished Women in International Services (DWIS), Underground Railroad Research Center in Detroit Metropolitan (Michigan) and have been working to connect Southwestern Ontario with Detroit area communities and to promote and engage in service projects designed to expand the knowledge and the dissemination of the shared history of the black communities in these regions. That core exploration attracted more interest from academics and members of these communities and the synergy that developed between them led to this Promised Land Project.

The partners of this PLP bring research expertise as well as strong interdisciplinary resources. These academic partners are experts in History, Communication Studies, Ethnic and Cultural Studies, Women's Studies and affiliated Social Justice and Diaspora Studies programs, Education and Curriculum Development and Documentary Film and Theater. The Community partners bring the sort of 'front-line experience' that the CURA program is designed to value and sustain: the archives, oral and written narratives, and vital links to the black communities. Indeed, the PLP objectives cannot be fully achieved without this international alliance between community historians and interdisciplinary scholarship.

This alliance of the five co-applicants and international collaborators represents the extraordinary resource that is stronger than the sum of its constituent parts. In addition, this alliance offers opportunities for introducing students to the power of community 'action-based' historical research, for communicating that scholarship from the academic milieu to a wider public audience, and for framing public discussion and policy on questions of social justice, race, migration, and multiculturalism in Canada.

Boulou de B'éri is supported by the Department of Communication and the Faculty of Arts for future development of new seminars on communication history, media, cultures, social justice, and multiculturalism through the PLP research findings. Within the Faculty of Arts, Prof. de B'éri will also be working with the Institute of Canadian Studies for new curriculum development (See Support Letter from the Faculty of Arts, University of Ottawa). Dr. de B'éri also plans to present his research during activities organized around Black History month hosted by the University of Ottawa. Masters students from the Department of Communication and Ph.D. students from the Institute of Canadian Studies will benefit to work within the *Audiovisual Media Lab for the Study of Cultures and Societies*, led by Prof. de B'éri (www.arts.uottawa.ca/lamacs). This lab, funded by the Canada Foundation for Innovation, is a state of the art media lab that will provide the necessary equipment to produce the documentary films generated by the PLP findings. In addition, its five supercomputer workstations equipped with multiple software will help to build the educative CD-ROM and to provide the World Wide Web access to the database of the project's archive. Prof. de B'éri will also chair the Media and Theatric Production Key-Theme Committee.

David Divine, holds the James R. Johnson Chair in Black Studies (JJCBS), at Dalhousie University, (<http://jamesrjohnstonchair.dal.ca>), one of the few research centers focusing on black Canadian scholarship in Canada. Indeed, this chair acts as a catalyst in highlighting some of the best work in Canada on the black Canadian experiences and supports aspirant scholars in Black studies. Dr. Divine will bring together the following four aspects of the PLP: (1) Connecting the PLP with the National Library and Archives of Canada through the ongoing Black Community Archives project; (2) Connecting the PLP findings to a WIKI Blog hosted by the JJCBS which the overall Canadian Community and students, specifically, could access to learn and to contribute to the discussion of the black experiences in Canada. (It should be noted: this particular element is an informal strategy aiming to engage public discussions from different groups of people on the subject of black experience in

Canada); (3) Implementing and supporting, at Dalhousie University, the development of new curriculum, targeting specifically the studies of black experiences in Canada. Prof. Divine will also be co-chairing the Intercultural and Multicultural Dialogue Key-Theme Committee. The involvement of the JJCBS to the ongoing Black Community Archives project with the National Library and Archives Canada is instrumental to the PLP because trying today, for example, to find a route map of black early community or Black Civil Rights movements within the huge volume of materials (circa nine million photographs, one million portraits) at the National Library and Archives Canada, has so far proven to be an unattainable Hercules' task.

Nina Reid-Maroney's, at the University of Windsor, has been working intensely in the past nine years with local community historians at Dresden and Chatham. Together with other intra-mural programs and associations, the Department of History, the Women's Studies Program, and the programs in Social Justice and Diaspora Studies at Windsor will lead to curriculum development and research in areas directly addressed by the Promised Land study. Specifically, the University of Windsor's Center for Studies in Social Justice and Department of History will help disseminate and integrate the PLP findings and events within the Windsor, as well as open to support graduate assistantships (see Letters of Support from the University of Windsor). Professor Reid-Maroney will chair the Education and Community Link Key-Theme Committee, and she is the academic-link within Chatham/Dresden communities.

Handel Wright holds the Canada Research Chair in Comparative Cultural Studies, the David Lam Chair in Multicultural Education (www.multicultural.educ.ubc.ca/) and is Director of the Centre for Culture, Identity and Education (www.ccie.educ.ubc.ca). His expertise on issues of identity, socio-cultural diversity and community-making are fundamental for the PLP. In particular, Professor Wright will work to conceptualize and to examine what the presence and movement of blacks in Chatham and Dawn meant for 'pre-multiculturalism'. As the Canada's West community link of the PLP, his research center, the CCIE, will build upon the PLP research to examine black migrations in western provinces, along with the relationships and interactions between blacks and other racial and cultural groups. His contribution to the PLP will help us understand the relationships and interactions between blacks and other racial and cultural groups, notions of community building, formations of black settlements, and the contact zone of black with other cultural groups and communities. Prof. Wright will also be co-chairing the work of the Intercultural and Multicultural Dialogue Key-Theme Committee.

Community co-applicants have mobilized necessary human resources from their respective institution to perform necessary costly tasks related to the project. Robison and Carter, who will be working full time on this project and coordinating the fieldwork of the research assistants, will receive working space from the Chatham Kent Black Historical Society (CKBHS) offices and the Dresden Community Development Association (DCDA) structures'.

Carter and Robinson constitute the community cornerstone of the PLP. Mrs. Carter and Robinson have a long-standing record of collaborative work. For example, they recently brought to light the extensive but previously unrecorded history of William Whipper's land holdings (the "lands along the Sydenham" alluded to by William Stills in his history of the Underground Railroad) in Dresden. Besides these outstanding findings, both Mrs. Carter and Robinson have numerous public interventions and are recognized in their respective communities as Social Justice Activists and Researchers. The two have a remarkable record of achievements in the historical and cultural development of Chatham and Dresden. Their extensive knowledge of the field and ongoing writing and research on Dresden and Chatham's founding black families are essential to the PLP project. In addition, as full-time coordinators of the PLP, they will supervise the fieldwork of the research assistants, and will ensure that all data are consistently catalogued into the research database and housed at the Chatham-Kent Black Historical Society. Mrs. Robinson and Mrs. Carter will also co-chair the Archives Data Collection Key-Theme Committee.

The International Collaborators bring key expertise to the PLP, including archival identification,

cross-referencing and analyses, field research in their respective localities, and assistance with the creation of educational materials. Dr. Olivette Otele, our European contact, will examine the connections between blacks in Chatham and Dawn Settlements and the British Anti-slave movements. Precisely, some of the data we now have show that many of the historical key figures targeted by this project (e.g. Frederick Douglas, Edwin Morton, Dr. Martin Delany, John Brown and his son Owen, Rev. Thomas Pinckney to name but a few) went from Chatham and Dawn Settlements to England, between 1840 and 1860. Dr. Otele's research deals precisely with the Trans-Atlantic Anti-slave Movements pre-to-post the emancipation declaration of 1840 and the British politics of settlements and her contribution will allow us to investigate how these Trans-Atlantic connections were made.

Dr. Bibbs' research, creative and educative activities include a well-known performing artist tour on Mary Ellen Pleasant; she is a National-Emmy award-winning Executive producer for Public Television. Dr. Harris' theatrical achievement includes *The Exonerated*, *The King and I*, *The Boys Next Door* and *A Few Good Men*, and more than a dozen of other performances mostly articulating the oral histories of important black figures, including the world premier of *JOSIAH!* about the life of abolitionist leader Josiah Henson (*Uncle Tom*). These two key collaborators will not only conduct field research in their respective areas, but their expertise in media and theater is instrumental in the conceptualization and production of educational materials and the conversion of academic research into public performance.

Professors Medford and Tucker are two other Key-International Collaborators. Both Professors Tucker and Medford are specialists of 19th century black women, the US abolitionist and Underground Railroad movements and their historical and literary representation, and women's roles in the modern Civil Rights movement in America. Their scholarly repertoires cross several disciplines, from History, Women and Gender Studies program to African American Studies and American and African American Literature. Professor Tucker and Medford will help to locate, analyze and interpret existing ethnographic data in any surviving form that convey the lived experiences, social practices and cultural beliefs of the 19th century women and key figures who lived in or visited Chatham and Dresden Settlements and who participated in abolitionist efforts or other forms of resistance to political or cultural hegemony.

On community partnership, the PLP consists of several strategic alliances, which will help the four PLP Key-Theme Committees meet their objectives (see Annex 2: Figure 1). In addition to the three front line community partners: the Chatham-Kent Black Historical Society, the Dresden Community Development Association, and the various services within the Municipality of Chatham-Kent this PLP will benefit from a number of strong and reliable community partners. For example, The Municipality of Harpers Ferry Corporation (West Virginia) The Kent Branch – Ontario Genealogical Society, The Ontario Historical Society, Chatham-Kent Heritage Committee, Union Baptist Church, First Regular Baptist Church, Chatham-Kent Public Library, Chatham-Kent Museum, Ontario Heritage, Uncle Tom's Cabin, and the Department of History, Arts and Libraries (Michigan Freedom Trail Commission) own relevant archives to the PLP. Furthermore, these close partners have accepted to mobilize necessary human resources to help us identify other archives and perform field research (see letters of support). In relationship with the methodological structure of the PLP, this first group of community partners will work primarily with the Archival and Historical Data Theme-Committee. (See Annex 2: Figure 1)

The next group of partners includes: The Distinguished Women in International Services, Patsy Chapman's Underground Railroad Research Center, Rotary Club – Chatham, and IODE (a Canadian women's charitable organization), Chatham-Kent Heritage Committee, East Side Pride, and The Municipality of Chatham-Kent Tourism Department. This second group of partners will work with the Education Link and the Media Theme-Committees (see Annex 2: Figure 1). This group includes organizations specialized in educating young children and adults through original approaches such as oral history and theatrical performances. This group of partners merits special mention because to contribute to the building of an open and integrative society at this unavoidable era of globalization, the Promised Land Research Team believes that children and students should be involved in the making of a project like this one. Indeed, children and students are critical conduits not only in addressing our

common and diverse history. The Promised Land Team envision Canadian and U.S. students interacting, arguing and debating their complex history, migration patterns and strategies, and connecting to each other inter-culturally. This is why our adopted evaluation frameworks will also include insights from students.

The third strategic partnership is formed with many universities involved in the making of this PLP (see Letters of support). While the four Canadian university co-applicants are fully backed-up by their respective institutions and chaired research centers, most universities of our US collaborators are not only opening their archives to the Promised Land Team of Research, but there are also providing in-kinds, student stipends, and/or research funds for their faculties involved in the PLP. For example, Grand Valley State University (GVSU) fully supports Professor Veta Tucker engagement in the PLP. Specifically, the African/African American Studies Program and Dean of College of Interdisciplinary at GVSU will provide the PLP team access to its extensive library services and special Civil War Collection, venues for hosting conferences, incentives to student research assistants, as well as funds to help disseminate the PLP findings. The Department of History at Howard University is also providing assistance with travel to Professor Edna Medford, the use of a graduate research assistant, and access to the *Moorland-Spingarn Research Center*, a first-class institution for the study of people of African descent.

The sketch of this alliance and partnership shows that the Promised Land Project consists of a horizontal integration of all partners, collaborators, and students, working together to give life to black experience in Canada. Indeed, the partnership presented in this application has been an ongoing collaborative and integrative effort for some time now. The partners from Ottawa, Dalhousie, British Columbia, and Bath University College are closely engaged in several related projects aiming to broaden the understanding of common historical events in the lives of the people of African descent and their contribution to world history. For example, in summer 2006, Professors Wright and de B'éri and Dr. Otele gave lectures at the *Istanbul's Cultural Studies Crossroads Conference*, hosted Bilgi University; and Professors Divine, Wright, and de B'éri are planning to work on the upcoming March 2007 *International Conference on the Black Diasporic Experiences and Societal Engagement*, which is organized by the JJCBS at the National Archives of Canada in Ottawa.

In addition, University partners have been working to integrate community-historian's knowledge into academia and vice-versa. For example, Gwen Robinson has been invited to participate in the University of Windsor's *African American-Canadian Lecture Series*, and to lecture on the Chatham and Dawn settlements at the 2007 edition of African Diaspora Festival. She will as well be lecturing on the importance of community historians at the *International Conference on the Black Diasporic Experiences and Societal Engagement* at the National Archives of Canada in March 2007. As well, Prof. de B'éri is invited by the CKBHS to be a Guest Speaker at the *150th John Brown Conference* in Chatham.

Furthermore, local media have been very willing to contribute to the public dissemination of the PLP (see Annex 3: Local Media Excerpts). Indeed, the current PLP activities have been widely covered by both mainstream and community radios and newspapers in Chatham-Kent.

A number of students from the University of Windsor and the University of Ottawa have also been integrated into the PLP team of research partners. For example, Miss Carmen Poole (a M.A. graduate in History from the University of Windsor) has been voluntarily helping the CKBHS to catalogue and digitize historical archives found by Mrs. Robinson. Mr. Huzefa S. Rachid and Margareth Cormier and Julia Bresee (respectively an Undergraduate and two Master Students in Communication) have also been helping Prof. de B'éri with many tasks related to this CURA application. Although these student-researchers are not sketched out in this PLP formal application, their contribution will be instrumental in helping with numerous research and dissemination tasks, spreading the word in their student-networks, and attracting other students to the making of the PLP. As mentioned in this PLP Methodology, the making of this project will also require integrating in a formal alliance, an undefined-number of family historians and genealogists, who are in possession of many invaluable archives and knowledge.

7. TRAINING OF STUDENTS

To achieve the overall objectives of data collection and the creation of a comprehensive database, the PLP will require the aid of six full-time Master and Ph.D. research assistants in Humanities, Social Sciences, Information, and Graphic fields per year, and one Post-doctoral Research Assistant. The following illustrates how these assistants will be integrated to the PLP research program, their responsibilities, and level of study.

Two full-time research assistants from the Master's program in History and/or Graduate program in Communication and Social Justice will be based at the University of Windsor, and will work on data collection, under the supervision of Prof. Reid-Maroney and the two community research coordinators, Robinson and Carter.

Two full-time (one Ph.D. in Canadian Studies and one Master in Communication) and one part-time research assistants (in Graphic or Information Studies) will work at the University of Ottawa. These research assistants will help with the conceptualization of the PLP website, data entry in the PLP database, field research the National Library and Archives of Canada, and with the production of disseminating materials using information, audio, and video technologies. One Post-Doctorate Research Assistant will join the third year of the PLP. This Post-Doctorate will carry on the work the doctorate assistant, and will coordinate the fieldwork of all research sites, including community research at the Chatham areas, the research done at the Audiovisual Media Lab for the Studies of Cultures and Societies, the James R. Johnson Chair in Black Studies (Dalhousie University), Department of History (University of Windsor), and the University of British Columbia's Chair in Culture, Identity and Education.

Two full-time research assistants (one Master in Education and one in Social Work or Ethnic Studies) will equally work under the supervision of Prof. Wright (UBC) and Prof. Divine (Dalhousie). These research assistants will help with the archival collection in their respective areas, and will assist their research units (the Centre for Culture, Identity and Education at the University of British Columbia and The James R. Johnston Chair in Black Studies at Dalhousie University) to identify and connect Chatham and Dawn migrations and histories with the Eastern and the Western Canada regions.

It is anticipated that the research assistants working on data collection from the four Universities will be required to perform fieldwork in partner institutions in the U.S. For this, they will work under the supervision of the PLP collaborators in the U.S. For example, the UBC research assistant could travel to California to work with Dr. Bibbs, while Ontario and Nova Scotia research assistants could travel to Michigan, North Carolina, and Washington DC to respectively assist professors Tucker, Harris, and Medford with archival research, to conduct interviews of identified participants, to cross-reference diverse archival materials and to annotate sources that are available in these sites or other identified sites.

While the Post-Doctorate research assistant will not only learn how to coordinate a multileveled research program, she/he will also have the opportunity to build his/her resume with publications. The ultimate benefit all these research assistants will have will come from interacting with the PLP national, international and interdisciplinary body of scholars, community historians and organizations. All of these research assistants will have frequent telephone conversations with the PLP partners and collaborators in the U.S., and face to face meetings with their respective supervisors. They will learn how to translate historical-based research into an interdisciplinary action-based scholarly and public production, ranging from policy and curriculum development, media production, and theatrical conceptualization and exposition to name but a few. They will also learn the process of mapping and cross-referencing a variety of objects such as maps, oral narratives, tax records, etc. Two of the research assistants based at the University of Ottawa will receive a first hand training in developing the PLP database; and two others will learn the scripting and production of a series of historical-based documentary films and theatrical expositions.

8. BUDGET JUSTIFICATION

8.1 PERSONNEL COSTS

	YEAR 1	YEAR 2	YEAR 3	YEAR 4	YEAR 5
(a) Student Stipends					
Master's					
Ottawa - Full-time (0.75)	8 000	8 000	8 000	8 000	8 000
- Part-time (0.25)	4 000	4 000	4 000	4 000	4 000
UBC - Full-time (1)	12 000	12 000	12 000	12 000	12 000
Windsor - Full-time (2)	24 000	24 000	24 000	24 000	24 000
Dalhousie - Full-time(1)	12 000	12 000	12 000	12 000	12 000
Doctorate					
Ottawa- Full-time	15 000	15 000			
(b) Salary Replacement	52 000	52 000	52 000	54 000	56 000
(c) Post-doctorate	0	0	31 500	31 500	31 500
(d) RTS (Univ. of Ottawa)	4 200	4 400	4 600	4 800	5 000
TOTAL PERSONNEL COSTS	\$131,200	\$131,400	\$148,100	\$150,300	\$152,500

(a) Student stipends: It is crucially important for the Promised Land Project to secure Student Stipends for its full-time and part-time research assistants, especially because during the regular period of class (Fall and Winter), these research assistants are not allowed to work for more than 130 hours per school session. The largest part of the assistants' research work will take place during the summer. Summer is favorable for conducting fieldworks and interviews, and for meetings as most people are free. Moreover, it is crucial for the PLP research work to be continuous, and securing the stipends for the research assistants will avoid that the students working for the PLP seek summer jobs elsewhere. The project will hire five MA research assistants for 5-years and one Ph.D. for the 1st 2-years. The full time MA stipend will be sought for Windsor University, UBC and Dalhousie. The Faculty of Arts at the University of Ottawa will contribute to the cost of hiring MA students by providing research scholarships according to the Graduate Studies rules. Thus, SSHRC is asked to contribute only partial stipends to the MA student's stipend at the University of Ottawa. The other three partner universities will also make necessary arrangements to secure extra graduate research assistantship through several stipend configurations.

(b) Other: Salary Replacement: Given the geographical area that will be covered by the PLP, the complexity of the subject matter and the involvement of a wide group of people coming both from Canada the U.S. and the U.K, the PLP will require two Salary replacements for Community Research Coordinators. The budget sets aside partial salaries for the two Community Research Coordinators, Mrs. Marie Carter and Gwen Robinson.

(c) Post-doctorate position: From Year 3 of this, a Post-doctorate Research Fellow from Interdisciplinary Studies in Humanities and Social Sciences will be hired to start bridging together and monitoring the fieldworks of Community Researchers and all four University Research Assistants.

(d) Research Time Stipend: Only one of the four University co-applicants requires RTS funds from the SSHRC.

8.2. TRAVEL AND SUBSISTENCE COSTS

	YEAR 1	YEAR 2	YEAR 3	YEAR 4	YEAR 5
(a) National	8 360	8 360	7 000	7 000	7 000
(b) International	41 112	41 810	25 070	22 870	16 617
TOTAL	\$ 49 472	\$ 50 170	\$ 32 070	\$ 29 870	\$ 23 617

This section of the PLP budget is divided into two lines of cost: **(a) Data collection and Organization** and **(b) Dissemination activities including meetings**. The subsistence's per diem listed below is based

on the University of Ottawa's rate: \$75.58 per day. However, because the breakfast cost is generally covered in most hotel rates, the PLP team will be allocated \$63 subsistence cost per day.

(a1) Data Collection: Travel Canada

Data collection is central to the research program presented in this application. Both the Research Assistants and Co-applicants will require traveling for cross-reference research and other necessary fieldwork such as interviews. The budget rationale for data collection presented below includes all primary sites that will be covered for fieldwork and is divided among the six research co-applicants (2 Community Research Coordinators and 4 University Co-applicants) and five Assistants and one post-doctorate from Year 3 to Year 5.

Community Research Coordinators: Canada

Chatham, Dresden, Windsor, and Toronto: Gas/bus refunds for on-site trips. This line of the PLP budget is based on an "on-site" stipend of \$75x2x12-months (\$1800) bus passes for the two Community Research Coordinators. Because only a few trips will be made outside of Chatham, Dresden, and Windsor, the secured \$75-month per year includes the reimbursement of bus ticket or gas when a personal car is used. It is anticipated that the two Community Researchers will spend a total of 20-day on-site research in Toronto the first two years of the PLP. Accommodation for Toronto will cost 20x130=\$2600; and Subsistence 20x63=\$1260 (Sub-total [**\$1800 + \$2600 + \$1260**] = **\$5660 for Years 1 and 2, \$1800 for Years 3, 4 and 5**).

University Co-Applicants: Canada

For the four University co-applicants in Ottawa, Halifax, Vancouver, and Windsor, a \$75 Gas/bus refunds for on-site trips will be required during the intensive Mai-August fieldwork months. (Sub-total [**4x4x75**] = **\$1200**)

Research Assistants and Post-doctorate Fellow: Canada

All five full-time Research Assistants will receive gas/bus refunds of the amount of \$75/month during spring/summer time (April-August), to be able to perform intensive fieldwork in their respective research area. In addition, the PLP board will allocate a \$2500 to the Post-Doctorate position so that he or she could travel to specific research sites when necessary, otherwise to national (or international) conferences. (Sub-total [**4x5x75**] = **\$1500 for Assistants, \$2500 for Post-Doc Years 3, 4 and 5**)

(a2) Data Collection: Travel International

Community Research Coordinators: International: The two Community Research Coordinators will require a one time travel trip to Cleveland (Ohio), Harpers Ferry (West Virginia), and several cities in Michigan. It is important to note that it is economically advantageous to use Detroit International Airport for travels from the Windsor area to the U.S. Beside the trips to cities in Michigan that will be made by car, all other costs listed below are a combination of bus tickets from Chatham/Dresden to Detroit and airfare from Detroit to the U.S. destination outside Michigan Flight and accommodation:

Chatham/Dresden-Cleveland (2x5 [1350+750] = \$2100); Chatham/Dresden-Harpers Ferry (2x5 [1900+750] = 2650); Car/gas and accommodation: Chatham/Dresden-Detroit/Allendale/St. Clair (Car rental: 1x15x100=\$1500). Subsistence will cost (2x25x63=\$3150) (Sub-total [**\$2,100 + \$2,650 + \$1,500 + \$3,150**] = **\$9,400 for year 1 and 2**. After year 2, the two Community Research Coordinators will share the above research site into two and every one of them will do one trip to complete the fieldwork. (Subtotal **\$4,700 per year**)

University Co-Applicants: International: The four University co-applicants will be traveling to Berkeley (CA), Allendale (MI), Washington DC, and Chapel Hill (NC), and Bristol (U.K.) for an

intensive five to eight day field and collaborative work with international collaborators. The budget below represents the ten international trips that will be made during the five years of the project, for a total number of 51 days. Flight and accommodation: Vancouver-Berkeley (1x5 [450+750] = \$1200); Halifax-Washington (1x5 [1575+750] = \$2325), Ottawa-Chapel Hill (1x5 [650+750] = \$1400), Windsor-Washington (1x5 [700+750] = \$1450); Ottawa-Bristol (1x8x160 [1100+1280] = \$2380); Car rental/gas: Windsor-Allendale/St-Clair (1x8x100=\$800). Subsistence (6x36x63=\$13,608) (**Sub-total: [1200+2325+1400+ 1450+2380+800+ 13608] = \$23,163**). Two extra trips from Ottawa-San-Francisco (790+750= \$1540x2) and one trip from Vancouver-Chapel Hill (780+750= \$1530) and Ottawa-Chapel Hill (660+750=\$1410) will be necessary for the exploration of media and education materials for community-based performance, healing, public memory. Subsistence 2x15x63=\$1890 (**Sub-total: [3080+1530+1410+ 1890] = \$7,910**). To meet the overall budget, the rationale of the total costs of this budget line is divided into five years period.

Research Assistants: International Travels: The five full time Research Assistants will require traveling in the U.S., to work with the PLP collaborators at Howard University (Washington, DC), University of California (Berkeley, CA), Grand Valley State University (Allendale, MI), and University of North Carolina at Chapel Hill. While this is a one-time trip, the rationale of this budget line is based on matching each R.As. with one U.S. collaborator. The overall budget line for Research assistants' international travel is set for a total of \$15,750 that will be used during Years 1 and 3. This amount includes flight, accommodation and subsistence. (**Sub-total: \$7,875 Years 1 and 3**)

(a3) Data Organization: International Travel for Training

International Workshop and Travel	YEAR 1	YEAR 2	YEAR 3	YEAR 4	YEAR 5
		13,520			

At Year 2 of the PLP, two co-applicants and two research assistants will take an intensive one week workshop on Cyber-infrastructure at the University of California's Humanities Research Institute at Irvine. This workshop will help the PLP team to better use the information technology tools and resources to organize a comprehensive database and disseminate the PLP findings. Ottawa-Irvine: Travel and accommodation 2x8 [\$2400+2400] = \$4800 Windsor-Irvine (2x8= [2400+2400] = \$4800); Subsistence: 4x8x63=\$2160; Workshop Registration: 440x4=\$1760.

(B) DISSEMINATION ACTIVITIES: CANADA AND INTERNATIONAL

	YEAR 1	YEAR 2	YEAR 3	YEAR 4	YEAR 5
Coordinator Conferences (2)		\$4,480	\$4,480	\$4,480	\$4,480
Symposium (1)	\$9,500	\$9,500	\$9,500	\$9,500	\$9,500
TOTAL	\$9,500	\$13,980	\$13,980	\$13,980	\$13,980

(b1) Conferences: Though the PLP team has planned to attend at least one national and one international conference per year, only related costs for the two Community Research Coordinators will be covered by the PLP budget from the Year 2. The university co-applicants and collaborators will use their internal-institution funds for conference travels. It is anticipated that the PLP budget secures for the two Community Research Co-applicants. [2x2x300 for conference registrations], [4-days accommodation and subsistence fees at \$210 per day], and [\$800 fares] (**Sub-total \$4480, per year**).

(b2) Meeting and Symposium: Canada

The main communication activity for which the PLP budget will require to cover is the yearly 2-day General Symposium and General Meeting at Chatham. Chatham is between 40-60 KM from Windsor and Detroit International Airports. For this reason, it will be costly to allow all attendees to rent car or take cab. The PLP will therefore require renting a mini-bus for \$500 (mileage and gas included), and

will rely upon local-volunteer partners to drive. This way of functioning proved to be effective during our previous local meetings. In addition, the organization of this symposium will require printing invitations, flyers, and posters (\$2400), a 2-day conference room rental with audiovisual equipment (\$1200), and beverage and snacks (\$500). For most part of this Symposium related-cost, the PLP will rely of internal University facilities and Community partners in-kind, to cover the cost of this symposium. For example, it is supported with several letters that all applicants and several international collaborators will use their institutional travel funds to attend to the General Symposium, that is why the budget line of this symposium sets aside a total \$9 500 per year to support cost related to venue and subsistence for the rest international collaborators and partner without institutional help. The rationale of this line of budget is to reserve 50% to pay the above necessary costs and the rest of 50% to assist and support international collaborators. **(Sub-total [\$500+\$2400+\$1200+\$500+\$9,500] = \$13,980)**

8.3 OTHER RELATED COSTS

(a) Software	\$2,000		\$500		\$1,500
(b) Communications/Photoc.	\$1500	\$1000	\$1000	\$1,500	\$2,000
(c) Audio/Scanner	\$3,515	\$850	\$250	\$250	\$1,800
(d) Teleconference	\$1,600	\$1,600	\$1,600	\$1,600	\$1,600
(e) Unpredictable	\$1,000	\$1,000	\$2,500	\$2,500	\$3,000
TOTAL	\$ 9 615	\$ 4 450	\$ 5 850	\$ 5 850	\$ 9 900

(a) Supplies (Software and Non-disposable equipments)

The organization of the PLP database will require specific software for database. This budget line is \$4000 for five years and includes anticipated software update.

(b) Photocopies and Communications: The achievement of this research will require setting a budget line for other related costs such as photocopying and communications. Although the PLP will heavily rely on the partner's in-kind and infrastructure (as some letters of support show), there are many other costs related to communication and photocopies, especially when dealing with preserved documentations. Based on past experiences, we anticipate spending an average of \$1500 per year for photocopies, communications, and related fees.

(c) Non-disposable Materials: The PLP will also require seven digital audio recorders, two for the Community Research Coordinators, and the rests for Windsor, Ottawa, Vancouver, and Halifax 7x145(\$1015) and one high definition scanner at Chatham. These electronic materials are instrumental for the PLP fieldwork because they will not only be used for on-site interviews but as well to facilitate online transfer of voice-data that will accessible to all researchers.

(d) Telephone-Conferences: One of the central aspects of the PLP is to collect historical data as well as to be able to analyze and organize these data so that they help the PLP meets its overall objectives. It is for this specific reason that the structure of this PLP relied upon four key-themes (see Annex 2: Figure 1). Indeed, beside the Yearly General Meeting, which will coincide with the General Symposium, the Four Thematic Committees will hold at least one virtual meeting per year to assess the collected data and prepare their final report in their panel or forum. Depending on the decided objectives of each committee, this yearly-virtual committee meeting will require to have access to audio-conference services. This process of meeting is not only financially affordable but it adds a level of flexibility, allowing all collaborators and partners to fully contribute to the making of the PLP. The average cost of a three-hour telephone-conference meeting, with 10 participants from different place (including Europe) is \$400. The budget line of virtual meeting is indeed set as follows: 400 x 2-meetings per year x 4-teams.

(e) Other Unpredictable: It is possible that the certain archives targeted by the PLP will entail copyright costs. Depending on circumstances, it is anticipated that this budget line be transferable to other lines.

CORPORATION OF THE MUNICIPALITY OF CHATHAM-KENT

PROCLAMATION

TWINNING AGREEMENT WITH HARPERS FERRY, U.S.A.

WHEREAS Chatham-Kent Council recognizes the importance of twinning with other communities as a means of providing both leadership and historical knowledge to local residents and visitors to the community;

AND WHEREAS on January 20, 2003 the Mayor and Council for The Municipality of Chatham-Kent approved a twinning agreement with Harpers Ferry, U.S.A.;

AND WHEREAS both communities involved in this new venture acknowledge the historical importance of the raid on Harpers Ferry, led by Captain John Brown on October 16, 1859, that resulted in the emancipation of slaves still held captive in that region;

AND WHEREAS the twinning agreement with Harpers Ferry will allow Chatham-Kent to further explore its shared cultural history with that community;

AND WHEREAS the new partnership will undoubtedly lead to many years of interesting opportunities and will allow each partner to preserve the history that binds them;

NOW THEREFORE I, Diane Gagner, Mayor of The Municipality of Chatham-Kent, am pleased to proclaim that Harpers Ferry, West Virginia, U.S.A. is a twin city with The Municipality of Chatham-Kent, Ontario, Canada.

PROCLAIMED at Chatham-Kent, Ontario this 3rd day of May 2003.



James A. Addy, Mayor, Harpers Ferry
Per: Walton "Kip" Stowell,
Former Mayor of Harpers Ferry



Diane Gagner, MBA, CFP, OHRP
Mayor, Municipality of Chatham-Kent



Université d'Ottawa ■ University of Ottawa

Faculté des arts, Département de Communication Faculty of Arts, Department of Communication
554, ave King-Edward 554 King Edward Ave.
Ottawa (Ontario) K1 N 6N5 Canada Ottawa, Ontario K1 N 6N5 Canada

The Chatham-Kent Black Historical Society

177 King Street East
Chatham, ON. N7M 3N1

dresden.ca

The Dresden Community Development Association
Box 771, Dresden, ON. N0P 1M0

Promised Land: The Freedom Experience of Blacks in the Chatham & Dawn Settlements

PROJECT SUMMARY

In the 1850s, Chatham-Kent in Southwestern Ontario was blessed with the presence of a network of well-connected black abolitionists who invested heavily in the development of the communities at Chatham and Dresden. Their interest and investment in these communities may be a continuation of their highly successful Underground Railroad activity in Pennsylvania and other major U.S. centres – and have resulted in Chatham and Dawn Settlements becoming one of the primary areas of settlement for freedom seekers in Canada. For example, between 1840 and 1880, one third of Chatham's population and 80% of the Dawn Settlement's population were made up of people of African descent. While the popular view of these individuals types them as "escaped slaves", this was, in reality a diverse society that included an elite class of "free people of color". Their resources, education, and experience connected the area to a sophisticated network of abolitionists and enabled them to make important contributions to the community as a whole.

Today, the Municipality of Chatham-Kent encompasses the historic Chatham Settlement, known as the "colored man's Paris"; the Dawn Settlement, home to the Rev. Josiah Henson; and the Elgin Settlement of the Rev. Wm. King. Three black heritage sites exist in the municipality as a result of this human investment: Uncle Tom's Cabin Historic Site, Dresden; the Chatham-Kent Black Historical Society's exhibit and archives; and the Buxton National Historic Site, North Buxton. The entire municipality was federally designated in March 2005, as an abolitionist area. Sadly enough, however, many of the significant contributions of black pioneers remain unrecorded, unknown, and uncelebrated in our national History.

The Chatham-Kent Black Historical Society (representative, Gwen Robinson), the Dresden Community Development Association (representative, Marie Carter) and the University of Ottawa (representative, Dr. Boulou E. de B'éri) have been working to restore this "lost history" in a new project entitled *Promised Land: The Freedom Experience of Blacks in the Chatham and Dawn Settlement*

Dr. de B'éri is a respected scholar listed in the *Who's Who in Black Canada*. Gwen Robinson is an award-winning researcher who has devoted her life to collecting and disseminating knowledge of

the “Chatham Settlement’s” founding families. Marie Carter is an award-winning community activist and researcher who has made contributions to community development at Dresden.

OBJECTIVES

The *Promised Land* project seeks to produce support materials and to disseminate information on the lost heritage of “escaped slaves” and “free people of color” in the Chatham and Dawn Settlements through written, video, and on-line mediums. One of its main objectives is to create a database that will map and stock historical materials, currently held by individuals and organizations, in a single comprehensive tool for research. This will facilitate further research, the creation of educational tools, and development of this history both within the scope of this project and the projects of others that it may inspire. Therefore, the three main objectives of this project are:

1. To determine the actual *settlement patterns* of people of African descent through examination of early land record and tax role documents.
2. To determine *contributions to the community* by blacks by extrapolating from land records and cross referencing with other primary and tertiary sources.
3. To understand *inter racial cooperation, racial identity, and racism issues* in the context of the black settlements at Chatham and Dawn.

RESEARCH QUESTION

To achieve these objectives, we will analyze the land record evidence along with “slave” narratives and other records both primary, and secondary, to help us answer the following questions:

- When blacks arrived and left the Settlements, what were their numbers, where were they settled and how did their settlement relate to key developments locally and internationally?
- To what extent were black pioneers responsible for the foundation and development of key community industries in the region?
- What kind of social, cultural, and political struggles did “escaped slaves” and “free people of color” face in the Chatham and Dawn Settlements? (e.g., what was the impact of major historical events like the British Emancipation Proclamation, the Underground Railroad, the black convention movement, Ryerson Education Act? What local "fallout" from these events was seen in the settlements?
- How was the social organization and family structure of “escaped slaves” and “free people of color” in Chatham and Dawn Settlement?
- What was the inter-racial geography between the “refugees” and early Euro-Canadian settlers? (e.g., was the settlement divided in ghettos?) Did this geography evolve over time?

METHODOLOGY

The overall *Promised Land* project extends beyond the 1840 to 1880 era and is divided into four main periods:

1. 1775-1880 (from the American Revolution to the Early Settlement);
2. 1840-1880 (from the establishment of the British American Institute at Dawn to redefinition of the local community in the wake of the Civil War);
3. 1880-WWII (from the role of blacks in Edwardian society to Blacks in the Armed Forces and in Factories: The Tragedy and Opportunity of War);

4. 1945 to Present (from the birth of the modern Civil Rights Movement in Kent to translating the advances of the past into the present reality: A look at where the communities are at now)

These periods will not be studied linearly. For example, the first targets period for the present research is 1840 to 1880. To achieve the goal of this period, the present research involves two key aspects: (a) data collection and (b) public dissemination.

(a) Data Collection

At this present time, more than 30% of the data related to map out the contribution and experience of blacks in Chatham and Dawn Settlement between 1840 to 1880 has been collected. To complete the 70% needed, the three main research partners, with the aid of two assistants and one research coordinator, will continue the examination of early land record and tax role documents of this period. This will result in completing our understanding of when blacks arrived and left, in what numbers, and where they settled and how their settlement relates to key developments locally and internationally. The two research assistants will help in performing regular research tasks and fieldwork, while the research coordinator will assure that all data collected in the field is catalogued into the research database.

(b) Public Dissemination

As mentioned above, one of the main objectives of this project is to make public the lost historical heritage of blacks in the Chatham and Dawn Settlements through three integrated mediums: written, video, and CD-Rom. The collected data and stories will be organized into an educational book format, which will complement the video and the CD-Rom. The online data will be organized in the same manner as the CD-Rom. The *Audiovisual Media Lab for the studies of Culture and Society* (AMLC&S) founded and chaired by Dr. de B'éri at the University of Ottawa will provide the necessary equipment for the scripting and producing of these mediums. In addition, with the assistance of two web-designers and one historian-archivist, the AMLC&S will provide necessary structure for the storage of the online database.

OUTCOMES

- A number of significant outcomes are anticipated as a result of the *Promised Land* project.
- Create an accurate picture of ***black settlement patterns*** in the identified area will be achieved through the mapping of the Chatham and Dawn Settlements. Mapping will also facilitate the exploration of any relationships that may have existed between the Chatham and Dresden community, and between the “Black” population and their non-Black (native, and European) neighbours; and it will facilitate the ***discovery of black contributions*** in founding and developing key industries in the region.
 - Develop ***Greater knowledge of black heritage***, and of the important ***black historical figures*** who were present at Chatham and Dawn, and their relationship to major events in the abolitionist era of Canadian history;
 - Dispel ***historical stereotypes of Black settlers*** and expand the number of known black figures in our collective national history;
 - Create a greater appreciation of the ***diverse backgrounds and talents of early Black settlers***;
 - Contribute to understanding and appreciation of historical and contemporary examples of ***inter-racial co-operation, racial identity and racism issues***;

- Encourage and support *celebration of the legacy of black pioneers* on the local level as new resources as developed to support local cultural heritage, tourism and community development, and educational initiatives.

Ultimately, it is our hope that the *Promised Land* project will provide a base on which others communities can build, and that it will result in the expansion of the knowledge of black heritage in other regions of Canada and elsewhere in the world.

LEVELS OF COLLABORATION

- **Research Partner**

As a research partner, you have multiple levels of involvement. For example, you could perform field research in your area; represent the project in your community, and participate in the board meetings. The Project Representatives anticipate regular online (phone/videoconference/email) consultations with all research partners, and between two to four physical meetings per year.

- **Research Collaborator**

As a research collaborator, your expertise will be regularly required. For example, you will be invited to help the Project's Board to meet the best possible outcome for this project. You will also be invited to take part in the project's meetings, aiming to update all partners about the state of research, accomplishment; and to get community feedback.

- **Donor**

Our ability to provide the best outcome for this project relies in large part on your financial support. As a donor, you will be invited to take part in the project's yearly meeting, aiming to update all partners about the state of research and accomplishments; and to get community feedback. You will receive a tax deductible receipt if you request one. Donations should be made out to the University of Ottawa, ATTENTION: The Promised Land Project.

Important Footnote

While there is no salary at any level for participating in this project, the Project Representatives are working to secure travel and communication costs for meetings and other factors engaging individual funds.

TENTATIVE SCHEDULE:

- March 2006: Building Network Partnership (Community and University, National and International Levels)
- April 2006: Finalizing Network Partnership, Grant submission to Heritage Canada (for a short-term – 1-year – research and community action)
- May 2006: Letter of intent to SSRH for the Community/University Research Grant (for a long-term – 5-year – research grant, result expected by Sept. 2006)
- Sept/Oct. 2006: Feedback to all research partners
- Mid-February 2007: First physical/virtual meeting with all partners (TBD from grant outcome)



Corporation of Harpers Ferry

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PETER BRADFORD

May 05, 2004

HARPERS FERRY, JOHN BROWN AND HIS LEGACY

Chatham Ontario Canada May, 1 2004
The Chatham-Kent Black Historical Society

Thank you for inviting me to Chatham. I thank Gwen Robinson and her family for their kindness and hospitality. Also thanks to Mike Green and his wife Janet McGuigan-Green for boarding me at their lovely home.

As the current Mayor of Harpers Ferry, West Virginia, I extend to you the good wishes of its people and those of the Town Council.

I will, as Gwen suggested, make a few appropriate remarks. The phrase was used to invite Abraham Lincoln to speak at Gettysburg. However, I will not be delivering a Gettysburg Address.

First I will speak of the early history of Harpers Ferry and its geographic settings. The following paragraph paraphrases information found in the Harpers Ferry National Historical Park booklet on John Brown.

By the summer of 1859, Harpers Ferry was a vibrant thriving industrial and transportation community sitting on a narrow strip of land at the confluence of the Potomac and Shenandoah Rivers. The land was first settled by Peter Stephens in 1733 who operated ferry boat services across the rivers. The place was named the "hole" because it was walled in by three large bluffs; Maryland Heights on the Potomac River side, Loudoun Heights on the Shenandoah River side and Bolivar Heights to the rear of the Town. At the base of Bolivar Heights the little town slowly grew. Robert Harper, from Philadelphia, bought the land in 1747. Hence the name Harpers Ferry.

In 1794, when strained relations between Britain and the United States developed, Congress directed President George Washington to establish an armory where guns could be made and stored. Harpers Ferry was selected as a site. Washington knew the area well. He had surveyed the land and owned hundreds of acres in the vicinity. Many of his relatives had homes and land in Jefferson County where Harpers Ferry is located.

Historic District
Where The Shenandoah Meets The Potomac

Harpers Ferry was ideal because it had abundant water power, iron ore was readily available, hard wood forests abounded to produce charcoal for fuel for the forges. The inland position was secure from invasions. From the single armory developed twenty workshops and offices employing 400 "foreigners". A name given them because many were northerners.

Here the Baltimore and Ohio Railroad arrived in the early 1830's and on the Maryland side of the Potomac River, came the Chesapeake and Ohio canal in 1833.

And here in 1859 came John Brown and his Raiders. Brown carefully inventoried the area, living for a time at Sandy Hook, Maryland, just a short way down the river from Harpers Ferry. He decided to rent the Kennedy farm, about eight miles from Harpers Ferry in Maryland, for \$35.00 in gold. The farm was well concealed and secluded in those days. Brown appealed to his wife and daughter to come to the place so that "Isaac Smith and Sons" would appear to establish a home with a domestic scene. His daughter Annie did come. His wife did not. Martha, his son Oliver's wife, also made the journey. There the appearance of family life would allay suspicions of his intentions.

John Brown's plan was simple. Lead a slave revolt out of the mountains of Virginia by seizing the federal arsenal, and arm the slaves who he believed would rally to the cause of freedom. However, the secrecy of his operation would prevent the mission from being known among the slaves. Many close associates that he counted on for support did not come to his aid including the great abolitionist leader, Frederick Douglass. Douglass warned Brown that an iron ring would entrap him.

The day of march was October 16, 1859. John Brown and his followers arrived at Harpers Ferry in the late evening, crossing the B&O railroad from Maryland into Virginia. Thus John Brown, Commander in Chief of the Provisional Army of the United States, five Negroes and fourteen white men arrived at a watershed moment in history.

The fire engine house, later John Brown's Fort, was quickly taken and the two watchmen captured. To his captives, John Brown announced his intentions: "I came here from Kansas and this is a slave state. I have possession of the United States Armory and if citizens interfere with me, I must burn the Town and have blood!"

While Brown had achieved his initial objective the operation went downhill from this point. Soon the surrounding community, officials in Washington, Baltimore and Richmond were made aware of the commotions in Harpers Ferry.

Ironically the first casualty was Hayward Shepherd, the B&O baggage man and a free Negro, was shot and killed. The Mayor of Harpers Ferry, Fontaine Beckham, an agent for the B&O railroad was killed (perhaps an early warning to all mayors of Harpers Ferry). Beckham was well liked by blacks and whites. He had become angry at the death of his friend and co-worker at the train station. Beckham's murder enraged the citizens of Harpers Ferry. They became an angry screaming mob seeking vengeance.

Well, as the saying goes, the rest is history. John Brown was captured at the fire engine house, tried in Charles Town and hanged for treason and murder.

Was he a terrorist? John Brown had attacked the contemporary social and economic order. Only a revolutionary would do that. Yet, George Washington, during the American Revolution, stated we would never be enslaved by Britain. John Brown had agreed enslavement was wrong, freedom was better. John Brown was a revolutionary, not a terrorist.

Was he insane? To abolitionists he was a martyr to the cause of abolition of slavery and freedom. Governor Henry Wise of Virginia questioning him in prison found him to be lucid, rational and in his "right-mind." Not the raving maniac that he was portrayed.

Was he a prophet? Consider the words: "I John Brown am quite certain that the crime of this guilty land will never be purged away but with blood. I had, as I now think that without very much bloodshed it might be done."

These were John Brown's words on the day he died.

In the same vein as Brown's remarks consider the words of Abraham Lincoln in his Second Inaugural: "this war goes on until every drop of blood drawn by the lash is paid for by the sword!!!"

Harpers Ferry today is a relatively quiet Town. Only planning and Zoning issues trouble us. The Town is an historic district and a National Park. The Armory was destroyed in the Civil War and the final coup de grace, for what was left of the Town business area, was destroyed in the flood of 1936.

Harpers Ferry became a national park in 1944. Legislation for this was initiated by the late West Virginia Congressman and Senator, Jennings Randolph, of whom I was an acquaintance. Franklin D. Roosevelt signed the legislation.

The John Brown raid of 1859 and the Civil War forever memorialized the Town. Today, the life blood of the community, so to speak, is John Brown and his Raiders which brings thousands of tourists every year.

Yet, his legacy is still disputed.

Was he a terrorist? Ask those who believe in the Lost Cause.

Was he a freedom fighter? Ask those who are descendants from former slaves and are today free.

Was he a prophet? Look at four years of Civil War and ninety years of legal segregation.

Was he insane? Ask those who believe in freedom, liberty and justice for all!

The wound may have healed but the scar remains.

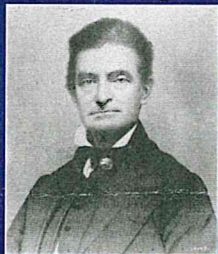
John Brown's soul goes marching on!

James A. Addy, Phd. Ed.
Mayor of Harpers Ferry

Embracing Paradox: Remembering and Reshaping the Story of John Brown

The John Brown Seminar is an annual event hosted by the Chatham-Kent Black Historical Society. It examines issues of social justice through the life of the abolitionist crusader, John Brown.

We focus on how the story of John Brown's raid on Harpers Ferry, Virginia was seized and used by both abolitionist and pro-slavery factions in the years leading up to the Civil War in the United States. Abolitionists began representing Brown as a martyr



and hero in their literature and popular symbolism of the day. Pro-slavery forces defined the raid in terms of treason and depicted Brown as a madman on a blood-thirsty personal crusade of lawlessness and deceit.

In the last 150 years, the myths and truths about John Brown have continued to evolve.



Special Guest Lecturer:



Galín Berrier is an adjunct instructor in history at Des Moines Area Community College in Ankeny. Mr. Berrier is an expert in the area of John Brown's time in Iowa.

Performers:



Susheel Bibbs will portray Mary Pleasant, the mother of the Civil Rights Movement in California. Ms. Bibbs is a seasoned recitalist and the preeminent scholar on the life of Mary Ellen Pleasant.



Vashti Duff will perform as Harriet Tubman, whose message of fierce strength and inextinguishable hope continues to inspire us today.

The John Brown Seminar

Saturday, May 1, 2004

J.G. Taylor Community (WISH) Centre

10:00 am (Coffee at 9:30 am)

Tickets:

\$45.00 Canadian

\$35.00 American

Includes a full meal at lunch.

The Chatham-Kent Black Historical Society

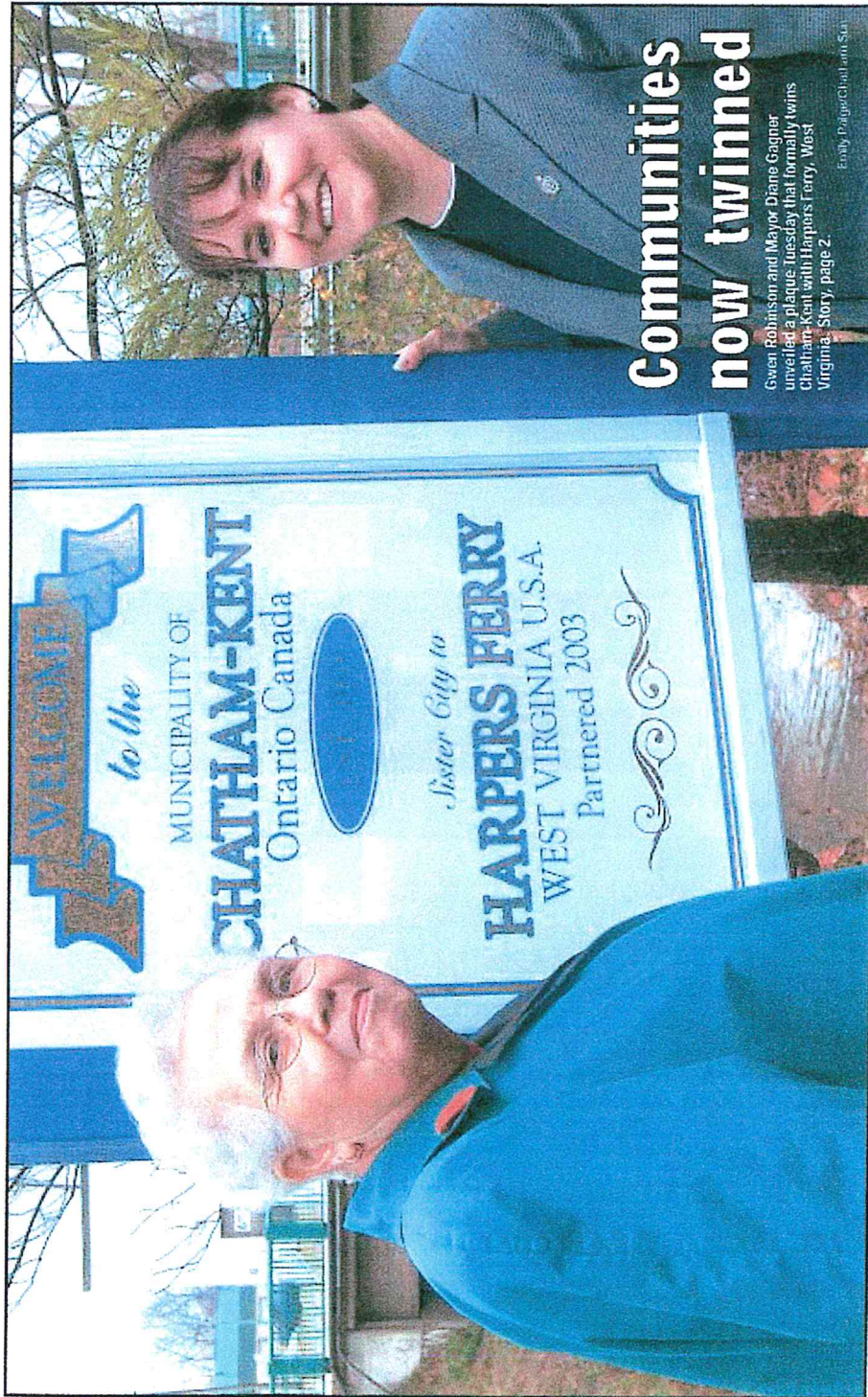
The John Brown Seminar

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Chatham Daily Sun - Nov. 16, 2005



Communities now twinned

Gwen Robinson and Mayor Diane Gagner unveiled a plaque Tuesday that formally twinned Chatham-Kent with Harpers Ferry, West Virginia. Story, page 2.

Emily Paige/Chatham Sun

Twinning more than a formality

Historic link recognized between Chatham and Harpers Ferry

EMILY PAIGE
Chatham Sun

The twinning of Chatham-Kent and Harpers Ferry, West Virginia, is formally under glass, now that a sign has been erected in Zonta Park.

In a ceremony on Tuesday, Mayor Diane Gagner thanked Gwen Robinson and her team at the Chatham-Kent Black History Society for initiating the twinning of the two communities in 2003.

"It's important to remember the history of our town," said Gagner.

The sign itself is indicative of the bond that Chatham shares with Harpers Ferry, Robinson said.

It was in Chatham, Robinson recalled, that abolitionist John Brown formed a provisional constitution and ordinance that stated a small group of men would follow and launch an attack on the armory and arsenal at Harpers Ferry.

It was on the evening of Oct. 16, 1859 that the group of men set out from Chatham, including Osborne Anderson, a printer at the Provincial Freeman Newspaper.

Robinson said it was the acts of these men, under Brown's leadership, that led to the eventual release in the United States of four million slaves.

Following the attack on Harpers Ferry, Brown was arrested, charged with treason and executed.

"He gave his life for the lives of others," Robinson said.

"This area (Zonta Park) should be a point of attraction for visitors to learn about history," she added.

The twinning of the two communities required Tuesday's formality, but Robinson said Chatham and Harpers Ferry have always enjoyed a bond between them because of the events that occurred in both communities just prior to the U.S. Civil War.

"This means there is great potential for the future of our towns," said Robinson.

The sign in Zonta Park is located at the corner of King and William streets.

Unrecorated heroes celebrated at seminar

By Don Robinet
Chatham This Week

The Chatham-Kent Black Historical Society put the extraordinary lives of ordinary people in the spotlight Saturday at the seventh annual John Brown Seminar held at the WSH Centre.

Highlights included speakers on Brown's undecorated female lieutenants with Dr. Veta Tucker of Grand Valley State University, black soldier Kevin Junior on his experiences growing up in Canada, and the spirituality of the Underground Railroad by Norm King and Jane Ripley.

Hilary Dawson spoke about the life of Alfred Lafferty, who was born in poverty in Toronto to illiterate parents from the US, but who became a noted scholar and professional in Chatham.

Lafferty was born in 1839. His parents, William and Sarah, signed their names with an X when their marriage was registered in 1833.

Despite his humble beginnings, William Lafferty developed a successful retail business and owned several properties in Toronto. At a time when education was neither free nor compulsory, all of his children attended school.

"They were determined that their children get an education," says Dawson.

Alfred was by far the most gifted academically of the Lafferty children. He attended Upper Canada College



Hilary Dawson

and the University of Toronto with a scholarship, and his education also includes a brief time before that at the Elgin Settlement in Buxton.

Dawson says that while at UCC, "he won two of the college's major awards."

At U of T, his success continued with prizes in Greek, Latin, mathematics and natural philosophy. While, for the most part, Toronto was integrated,



Greg Dean

Lafferty still had to deal with prejudice, including tension from well-to-do students from Kentucky.

Lafferty attained a Bachelor of Arts in 1863 and a Master's in 1867.

He began a career as a teacher in Richmond Hill in the mid-1860s and moved on to positions with more responsibility in Lindsay and Guelph. In 1870, he married Isabella Campbell. Their daughter, Effie, was born in 1873.

The interracial couple moved to Chatham in 1875 and Lafferty worked as a school administrator. The family attended Park Street Methodist Church (now United) where he took an active role.

Lafferty continued his education through correspondence and was called to the bar in 1886.

"He served both black and white clients," says Dawson.

Lafferty retired in the early 1900s and died in hospital in London in 1912. Isabella died in 1910.

Effie, their daughter, followed in her father's footsteps. She graduated from U of T in 1896 and also became a teacher, with stints in Wallaceburg and at

Chatham Collegiate Institute.

In 1912, shortly before her father's death, Effie was paralyzed in a train wreck on the return trip from Detroit. She lived for the next 35 years at St. Joseph's Hospital and died in 1947. She is buried with her parents at the old Maple Leaf Cemetery.

Dawson says that Effie is the person who named radio station CFCO. The station, which had already been on the air a number of years, became commercial in 1927 and held a contest among listeners to choose the station's call letters. The call letter stand for Coming From Chatham Ontario.

Among the more than 75 people who attended the John Brown Seminar was a delegation from Harper-Ferry, which has US Civil War ties with Chatham.

Greg Dean, a representative of the US town's merchants' association, said events like the one held Saturday, serve a valuable role in educating the public.

While research has been going on for years, he says it was not widely known. "But the more people who become aware of it, the more we're finding out."



Yvonne Bendo Photo

UNVEILING TWINNING SIGN: Chatham-Kent Black Historical Society's Gwen Robinson, left, and Mayor Diane Gagner Tuesday officially unveiled the sign twinning Chatham-Kent with Harpers Ferry, W. Va., which now stands in Zonta Park in downtown Chatham. The two communities share a connection with abolitionist John Brown.

We're twinned with Harpers Ferry

Plaque unveiling makes it official

by **Yvonne Bendo**
The Daily News

It's official. More than two years after a formal twinning ceremony in Harpers Ferry, W. Va., Chatham-Kent has officially unveiled a plaque denoting their shared connection with abolitionist John Brown.

Tuesday's unveiling in Zonta in downtown Chatham with Mayor Diane Gagner, Chatham-Kent Black Historical Society's

Gwen Robinson said this community was home to the John Brown convention in 1858 where plans were laid out for the Raid in Harpers Ferry — a raid which some believe helped spark the American Civil War.

"It was a strike against slavery," Robinson said, of the Oct. 18, 1859, attack on the armoury and arsenal at Harpers Ferry.

It was a failed raid, and Brown was arrested and hanged for treason.

"This one man by his one act, losing his life, helped free those four million slaves," Robinson said.

"He did what not many have an inkling to do, take on something

where your life is in jeopardy and eventually lose it — especially a white man to take on this cause of freeing the slaves."

Robinson said Brown deserves "international recognition."

And she believes that is beginning to happen as he's honoured on both sides of the border.

Robinson attended the commemoration ceremonies in West Virginia in October 2003. However, she said, illness prevented Harpers Ferry Mayor Jim Addy from attending Tuesday's ceremony.

But she said he called and offered his congratulations and expressed an interest in more part-

exchange between the two communities.

Gagner commended Robinson's work and that of the historical society for ensuring the rich local black history, which is very much a part of Chatham-Kent's history, is recognized.

She said the plaque "creates a point for visitors to come and remember the role that John Brown, and what was Chatham at the time, played in history and the freedom of slaves.

Gagner also commended the Zonta Club of Chatham-Kent for allowing the plaque to be erected in its park, in a central spot for resi-