

King's College, Nova Scotia: Direct Connections with Slavery

by

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Presented to William Lahey, President, University of King's College and Dorota Dr. Glowacka, Chair, "King's and Slavery: A Scholarly Inquiry"

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King's College, Windsor, Nova Scotia, ca. 1850
Owen Staples, after Susannah Lucy Anne (Haliburton) Weldon

Cover image

King's College, Windsor, Nova Scotia, ca 1850

by Owen Staples (1910), after Susannah Lucy Anne (Haliburton) Weldon's original

This painting depicts the main building constructed in 1791, prior to the 1854 addition of a portico and the gable roof. Brown wash over pencil, with water colour & gouache by Owen Staples? ca 1915. Laid down on cardboard.

JRR 2213 Cab II, John Ross Robertson Collection, Baldwin Room, Toronto Reference Library
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Preface

Over the past few years, universities in Canada, the United States, Great Britain, and beyond have undertaken studies exploring the connections between slavery and the history of their institutions. In February 2018, the University of King's College in Halifax, Nova Scotia, initiated its own investigations to bring to light ways in which slavery and the profits derived from trade in the products of enslaved labour contributed to the creation and early operation of King's, Canada's oldest chartered university.

David W. States, a historian of African Nova Scotia with a multi-generational personal heritage in this province, and Karolyn Smardz Frost, an archaeologist, historian and author whose studies focus on African Canadian and African American transnationalism, were chosen to become part of a small cadre of scholars charged with the task of bringing different aspects of this long-hidden history to light.

The initial conversations leading to our engagement on behalf of "King's and Slavery: A Scholarly Inquiry" were initiated by William Lahey, President of King's College, Halifax, in August, 2017. Conversations to define the scope of work, and to outline the nature, length and character of the planned program of research, culminated in the acceptance of our proposal on December 14 of that same year.

The first formal meeting with the scholarly team took place on June 5, 2018. Organized by Dr. Dorota Glowacka of King's College, who serves most ably as chair of the Advisory Committee for the "King's and Slavery: A Scholarly Inquiry" project, proved a productive and enlightening event. So too was the superb presentation by Dr. Harvey Amani Whitfield, author of several seminal works on the history of race and slavery in Maritime Canada, delivered at King's College on January 19, 2019.

We have spent the better part of the past eighteen months conducting research into this rich, complex and disturbing history. Our report is entitled "King's College, Nova Scotia: Direct Connections With Slavery" and is presented here as a series of individual papers. "Section 1: Attitudes Towards Slavery" is intended to provide both an introduction to, and a context for, the results of our research into links between King's College, Nova Scotia, and the institution of slavery. As our findings show, these connections antedated the foundation of King's College at Windsor, Nova Scotia, in 1788/9, and continued long after Great Britain's passage of the Slavery Abolition Act of 1833.

Each subsequent section of our report represents a focused study of relationships between the system of human bondage that prevailed in the Atlantic World, and specific individuals and organizations who were also involved in one way or another with King's College. This study is confined mainly to King's early years, although it is highly recommended that further investigation be undertaken to expand both the extent and breadth of available research.

These investigations represent the first scholarly foray into this complex and difficult subject. Therefore, while a wide range of secondary materials were consulted, the main sources of new information were historical documents ranging from personal letters, diaries, advertisements for the return of freedom-seekers, and bills of sale, to muster and victualing lists, and included maps, art works and a wide variety of other original materials, some of them still in private hands.

For financial and logistical reasons, we were limited to exploring collections held in Nova Scotian repositories, although David W. States did spend time (while on vacation in Barbados!) tracking down information at the Barbados National Archives, the Library of the Barbados Museum and Historical Society, the Library of the University of the West Indies, Cave Hill, and the Library of Codrington College about the Society for the Propagation of the Gospel in Foreign Parts. This latter (the SPG), was a major financial support not only to King's College itself, but also to the Anglican clergymen amongst the faculty and some of the less affluent students.

We have read with interest the papers from the larger "King's and Slavery: A Scholarly Inquiry" written by Dr. Shirley Tillotson and Dr. Henry Roper, as well as the exhaustive literature review submitted by Hannah Barrie and Dr. Jerry Bannister. All of them are now available through the King's College website. Our own submissions have been delayed until now, partly for medical reasons but especially because of the elusive quality of our source material and its wide distribution in archives and other collections spanning the Caribbean, America's eastern seaboard, and the rest of Atlantic Canada. Thankfully, at least some of this we were able to access digitally.

In successive sections of this report, we offer evidence of slaveholding or directly profiting from slavery on the part of those involved in the founding of King's College, Nova Scotia, as well as selected members of faculty, the Board of Governors, and students. However, in no way should our study be considered either definitive or comprehensive. Rather, we have investigated a representative sample from each of several categories of people relevant to the first decades of the college's life. No Prince Edward Island-based slaveholders have yet been identified in relation to King's College, and so our sampling has been limited to slave-owning families in Nova Scotia and New Brunswick.

Our report also includes a section on the Society for the Propagation of the Gospel in Foreign Parts, which received funding from its own West Indian plantations, fees from slave-owning members, and legacies and donations from those whose wealth came, in one way or another, from enslaving and exploiting the unwaged labour of uncounted numbers of African people. The SPG not only directly supported Anglican ministers it sent to Britain's North American colonies as missionaries, but also underwrote many costs for King's College, Nova Scotia, through its early years.

Along the way we have included information regarding selected individuals who either expressed their personal objections to slavery in ways that have left documentary evidence, or who are known to have been active in helping to end the practice in Britain's Maritime colonies. Among those who opposed slavery were William Cochran who was the first president of King's College, and who taught there for forty-one years. Those who actively worked to end the practice in Nova Scotia included senior government officials who sat on the King's Board of Governors, such as Thomas Andrew Lumisden Strange and Sampson Salter Blowers. Strange and Blowers were successively Chief Justices of Nova Scotia, and famously employed judicial means to help end the institution. Each of these men deserves a far fuller analysis than could be offered here, however, and much research remains to be done.

There are eight categories of people associated with King's Academy and King's College before 1834 listed on the spreadsheet kindly provided to us by King's College Archivist Janet Hathaway. This report uses the same criteria, and is divided as follows, although in the interests of time, it is not anticipated that the last two categories will fall within the scope of the current project:

1. Individuals involved in founding King's College, Windsor, Nova Scotia;

2. Funding sources, specifically the Society for the Propagation of the Gospel in Foreign Parts;
3. Members of the Board of Governors, including those with ex-officio status only;
4. Officers and faculty members of the college;
5. Students, including individuals who attended the preparatory school in its earliest incarnation, and also listed only as alumni;
6. Honorary degree recipients;
7. Donors of books to the library;
8. Patrons of the college, including those who provided prizes or exhibitions.

In each section of this report, names of those profiled are listed in alphabetical order. People associated with King's in multiple ways, such as the sons of founding clergymen who went on to attend King's College, are described in respect to their first documented relationship with the institution.

Please note that we do not provide a formal conclusion to our work on historical links between slavery and King's College, Nova Scotia, since there is so much research, analysis and interpretation yet to be done. Instead, in a final paper David W. States discusses the legacies of slavery in the Canadian Maritime provinces. He traces to their historical antecedents, the ongoing, pernicious racism and discrimination that, tragically, continue to blight the expectations and limit the aspirations of thousands of young people of African descent today, in 2019.

The success of this research program owes much to the many archivists, librarians, genealogists, museums staff, community historians and academic scholars who assisted in our quest. Some in quite distant locations worked remotely on our behalf, and individuals ranging from academic historians to Loyalist descendants also generously contributed sections of their own unpublished research. In particular, we owe a debt of gratitude to the wonderful King's College Archivist, Janet Hathaway. Without her unfailing support and vast knowledge our work would have been much hampered. We also benefited from the enthusiastic and meticulous assistance provided by King's student Evangeline Freeman, who spent much of the summer of 2018 combing pertinent government and military records.

We cannot thank Harvey Amani Whitfield enough for his ongoing support, assistance and contributions to this work, and especially for sharing with us the unpublished manuscript for his upcoming volume, *The Biographical Dictionary of Black Slaves in the Maritimes*. It has proven invaluable. We are also most grateful to the members of the "King's and Slavery: A Scholarly Inquiry" Advisory Committee who reviewed our work, and offered important correctives and suggestions for improvement.

In closing, we would like to express our deep appreciation to the King's College Board of Governors and especially Chair Douglas Ruck and members of the Equity Committee; President William Lahey, Committee Chair Dr. Dorota Glowacka for entrusting us with so significant a part of this study. "King's and Slavery: A Scholarly Inquiry" is a remarkable, fascinating, crucially important project, and one that has never been more timely.

Karolyn Smardz Frost and David W. States

August 19, 2019

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Section 1: Attitudes Towards Slavery

by

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Submitted March 11, 2019, and revised following review
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King's College, Nova Scotia
Postcard, date unknown

Introduction¹

In his landmark volume, *Ebony and Ivy: Race, Slavery, and the Troubled History of America's Universities* (2013), professor of American history at Massachusetts Institute of Technology Craig Steven Wilder argues, with copious research to support his contention, that some of the most hallowed institutions in the American university system—Harvard, Yale, Princeton, and famously, the Jesuit university of Georgetown, in Washington DC—received a substantial amount of their early support from profits earned through slavery and trading in the fruits thereof. *New York Times* reviewer

¹ We are most grateful to the scholars on the Review Committee for the King's College Slavery Project for their very helpful commentary on the earlier draft of this paper. Their critiques were both kind and constructive, and have contributed in material ways to improvements in both the content and clarity of this paper.

Jennifer Schuessler was particularly struck by Wilder's statement that "universities were the third pillar of a civilization based on bondage."²

Close studies of early financial and other records are currently underway at universities across the United States, as well as in Great Britain. Scholars are exploring exactly what proportion of the revenue at such institutions rested directly on slavery itself, along with the Atlantic and domestic slave trades, and indirectly on merchant capital acquired by donors and the families of fee-paying students through the vastly profitable commerce in slave-produced goods. Most Canadian universities did not directly profit from human bondage and trafficking, largely because they were founded too late for slavery to have been a potent factor in their construction or early histories. How much indirect investment relating to slavery was made in these schools of higher learning remains to be studied.

However, it can fairly be said that, without slavery and profits derived in one way or another therefrom, King's College, Nova Scotia, might neither have been built nor have survived the first precarious decades of its existence. This research paper is part of a much larger project, "King's and Slavery: A Scholarly Inquiry," initiated by King's President William Lahey, and represents the first in a series by Karolyn Smardz Frost and David W. States on the direct connections between King's College, Nova Scotia, and the institution of slavery. It is intended to offer both an introduction to, and a context for, the results of our investigations. This paper, entitled "King's College, Nova Scotia: Direct Connections with Slavery: Section 1 - Attitudes towards Slavery," is the first of several that we have produced as a result of more than eighteen months research and writing. Each section of our report will be mounted on the "King's and Slavery: A Scholarly Inquiry" website.

A highly detailed literature review by Hannah Barrie and Associate Professor Jerry Bannister of Dalhousie University's Department of History provides relevant source materials for the overall project. Shirley Tillotson, Professor Emeritus at the same institution, conducted extensive investigations into less direct connections between slavery and King's College, Nova Scotia. Both these papers along with that referenced below written by King's College Inglis Professor Henry Roper, "King's College, New York, and King's College, Windsor: Their Connection in Fact and Legend," appear on the "King's and Slavery: A Scholarly Inquiry" website.³

² Craig Steven Wilder, *Ebony and Ivy: Race, Slavery, and the Troubled History of America's Universities* (New York and London: Bloomsbury Press, 2013). The quotation appears on page 11. See also Jennifer Schuessler, "Dirty Antebellum Secrets in Ivory Towers," *New York Times*, Oct. 18, 2013, <https://www.nytimes.com/2013/10/19/books/ebony-and-ivy-about-how-slavery-helped-universities-grow.html?searchResultPosition=3> <accessed August 15, 2019>

³ Hannah Barrie and Jerry Bannister, "King's and Slavery: A Scholarly Inquiry: Literature Review, February 2019," <https://ukings.ca/wp-content/uploads/2019/04/BarrieBannisterLiteratureReview20190422.pdf>; Henry Roper, "King's College, New York, and King's College, Windsor: Their Connection in Fact and Legend," (November 2018)," <https://ukings.ca/wp-content/uploads/2019/05/20190527KingsandKingsNYbyHenryRoper20181114.pdf>; Shirley Tillotson, "How (and how much) King's College benefited from slavery in the West Indies, 1789 to 1854," (May 2019), <https://ukings.ca/wp-content/uploads/2019/07/TillotsonKingsAndSlaveryIndirectConnectionsMay6.pdf>.

In this paper, the first subsection presents evidence on attitudes towards slavery held by people active in the founding of King's College, Nova Scotia. This part is followed by a short history of the institution in Nova Scotia, and what today is New Brunswick, prior to the arrival of the Loyalists; those Loyalists' own experience of slavery while still residing in the Thirteen Colonies, including variations in both law and custom as pertained to the specific regions from which they came; a brief overview of the African American experience in bondage prior to their forced migration to the Maritime colonies; the practice of slavery, attendant laws and customs, and conditions under which it operated in Nova Scotia and New Brunswick; and the role slaveholding Loyalists and the institution of slavery itself played in the founding first of King's Academy, a boys' preparatory school, and then of King's College itself at Windsor, Nova Scotia. Prince Edward Island does not form part of this study since no slaveholding families amongst the Anglican Loyalists there seem to have sent sons to King's, at least in its early years. See the "Preface and Table of Contents" for the "King's College, Nova Scotia: Direct Connections with Slavery" report, which is posted online at the "King's and Slavery: A Scholarly Inquiry" website.⁴

Next come subsections discussing: the possible influence of the American revolutionary-era rhetoric and evolving antislavery thought in Great Britain on attitudes toward slavery in the Maritime colonies; the relation between Loyalist slavery and the Anglican Church; and, a comparative chronology of the building of King's College against the backdrop of moral and ethical change in Great Britain leading first to the abolition of the Atlantic Slave Trade in 1807, and ultimately of slavery in much of the British Empire in 1833, made effective August 1, 1834.

A description of the Black Loyalist experience and the emigration to Sierra Leone, as related to King's College, Nova Scotia, follows, after which there is a brief analysis of the role played by two members of King's Board of Governors in eventually making the continued holding of enslaved people in Nova Scotia almost untenable by the end of the first decade of the nineteenth century (although the Curator of Archaeology at the Nova Scotia Museums, Catherine Couttreau-Robins, documents evidence of slaveholding in Nova Scotia into the 1830s).⁵ A similar process that occurred in New Brunswick, although somewhat more slowly, is described in light of leadership from people associated in one way or another with King's College, after which is included notes on the passage by Great Britain of the Slavery Abolition Act of 1833. The content of this essay concludes with an interesting discovery regarding the employment of free Black Nova Scotians as servants to the students of King's College in the nineteenth century. A short conclusion is provided to sum up the findings presented here, and point the way to future research on the multiple topics covered in this paper.

⁴ "King's and Slavery: A Scholarly Inquiry", online at <https://ukings.ca/administration/public-documents/slavery-scholarly-inquiry/>

⁵ Catherine Couttreau-Robins, "A Loyalist Plantation in Nova Scotia, 1784-1800," (unpub. PhD diss., Dalhousie University, 2012), 10n14 and 27.

Attitudes towards Slavery, and King's College, Nova Scotia

The establishment of a new King's College in what would remain of British North America after the Revolutionary War was envisioned by a prescient group of Church of England clergymen. They met in British-occupied New York to produce a petition calling for its creation, and for the establishment of the first North American bishopric. The petition entitled "Plan of Religious and Literary Institution for the Province of Nova Scotia" was dated March 8, 1783, and the plan calling for an "Episcopate in Nova Scotia," March 21, 1783.⁶

Some of those same men had attended or otherwise been involved with the first North American King's College, which had been founded at New York in 1754 and chartered by King George II.⁷ That college would, they knew, be lost to them when the British evacuated their last stronghold at New York. Nearly all of these Church of England ministers were supported by the missionary organization, the Society for the Propagation of the Gospel in Foreign Parts (SPG), which itself owned hundreds of enslaved workers at its Barbados plantations. The SPG also included slaveholders amongst its paying members, and received donations from people and organizations who benefited one way or another from human bondage. Indeed, a majority of these eighteen clergymen were slaveholders themselves.⁸

It is an uncomfortable fact that the Reverend Charles Inglis, the future Bishop of Nova Scotia who made part of that august group and who had been approved for membership in the SPG in 1768, also claimed ownership of enslaved people. Had it not been for the confiscation of his properties because of his loyalty to King and Crown, he would have inherited more upon the death of his wife.⁹ In addition,

⁶ Henry Youle Hind, *The University of King's College, Windsor, Nova Scotia, 1790-1890* (New York: The Church Review Company, 1890), 8. See also Henry Roper, "Aspects Of The History Of A Loyalist College: King's College, Windsor And Nova Scotian Higher Education In The Nineteenth Century," *Anglican and Ecclesiastical History* 60, 4 (Dec. 1991): 443-59, 443-2.

⁷ This first Anglican university in British North America is considered an antecedent of Columbia University, which is currently engaged in a major program of research to explore its own heritage relating to slavery. See noted American historian Eric Foner's paper, "Columbia and Slavery: A Preliminary Report," posted on the Columbia and Slavery website, <https://columbiaandslavery.columbia.edu/sites/default/files/content/Spreadsheets/PreliminaryReport.pdf> <accessed July 15, 2019>. A series of papers written by Columbia students on various related topics are posted at <https://columbiaandslavery.columbia.edu/> <accessed July 15, 2019>

⁸ The founding of King's College, Nova Scotia, is discussed in considerably more detail in Section 2 of this report, which is presented separately, and entitled "King's College, Nova Scotia: Direct Connections with Slavery: The Founders." Section 6 of this report entitled "University of King's College, Nova Scotia: Direct Connections with Slavery: The Society for the Propagation of the Gospel in Foreign Parts," details what has been learned to date regarding the slavery-generated sources of funding the SPG used for its missionary efforts including providing support for King's College, Nova Scotia.

⁹ Charles Inglis received his SPG membership in 1768, as per "A List of Members of the Society for the Propagation of the Gospel in Foreign Parts," in *A Sermon Preached to the Incorporated Society of the Society for the Propagation of the Gospel in Foreign Parts* . . . (London: S. Brooke, 1795): 59-73, 66. His properties were confiscated in October, 1778, by the New York Assembly. Inglis' second wife, Margaret Crooke Inglis, was an heiress who brought considerable wealth to the marriage. Her maternal grandmother and paternal grandfather were both descendants of early Dutch settlers in New Amsterdam and their families were substantial slaveholders. This is discussed in detail later in this report, with references.

the funds to build and operate King's College, which would be established at Windsor, Nova Scotia, in 1789 and receive royal charter in 1802, came, in part from the profits of slavery, as did a proportion of its ongoing operating budget.



Charles Inglis, by Robert Field, National Portrait Gallery, London
Image courtesy of Wikipedia Commons

Not only did the SPG contribute substantially to the ongoing operation of King's College, Windsor, but the first Board of Governors, faculty and members of the clergy associated with King's College, Nova Scotia, included people who had either been slaveholders in their former homes in the Thirteen Colonies, or had imported enslaved "servants" with them, or both. Furthermore, the families of students who paid fees to fund their sons' education at this new King's College included multiple slave owners in their ranks. Even the government grants from the Nova Scotia Legislature that were used to build and support King's through its first decades were drawn from monies paid as tax on imported sugar. That sugar was cultivated and processed by enslaved workers on West Indian plantations.

To the best of our knowledge, enslaved labourers were not actually engaged in the construction of this first British colonial institution of higher education to be created after the American Revolution. Nor were there people held as property of King's College itself, as has been discovered at other North American institutions. Nonetheless, without funding acquired either directly from slaveholders or slave-owning organizations, or less directly through the profits of trade in, or taxes imposed on, slave-produced goods, King's College, Nova Scotia, could have neither been built, nor would have it survived its first few decades.

How can the experiences of African Nova Scotians, enslaved and free, be teased out of this long-repressed heritage of human bondage in order to recognize and commemorate the role that Black men, women, and children played in the early development of this institution? What attitudes were held towards people of African descent by those who founded, supported, or attended King's College in its first, formative years? Unless individuals left some sort of documentary or other evidence of their sentiments in the matter, it is impossible to assess affective qualities at a distance of more than two hundred and thirty years. One can, however, study the implications of their actions.

A very few figures associated with the early history of King's stand out as working diligently to eradicate human bondage in what remained of British North America. Others may have been uncomfortable with the institution, but continued to hold people in slavery until they could be certain they would be compensated for their loss.¹⁰ Still more were clearly hard-line slaveholders who believed in slave ownership, and continued to practise it as long as the institution remained viable in Nova Scotia and in what became, in 1784, the new province of New Brunswick. These latter were apparently unaffected by the sea change taking place in the English-speaking world regarding the morality, first of the Atlantic Slave Trade, and then of slavery. Yet they were more than aware of this growing antislavery movement over the fifty years between their arrival as Loyalist exiles in the Maritimes in 1783, and the passage by the British Parliament of the Slavery Abolition Act in 1833.

To gain an understanding of the direct connections between King's College, Nova Scotia, and slavery, it is useful to explore the context in which these connections were forged and nurtured. King's was founded at a time of great change. This had roots in the European Enlightenment, whose thinkers questioned everything from the doctrine of the divine right of kings to the exact date of the creation of the world. A sense that there was a form of "natural law" regarding human individuality and the right of self-determination aroused queries about time-honoured and rigid social hierarchies, governmental structures and patriarchal customs that dictated everything from duties owed to one's immediate and extended families, to the realms of the monarchy, nobility and religion. King's was founded just at the time when this questioning, perhaps inevitably, had influenced the first violent overthrow of metropolitan rule by its own colonists, as reified in the American Revolution. In fact, it was because of the Revolutionary War and its disastrous aftermath for those Loyalists who had stood against the tide of change, that King's College, Nova Scotia, came into being.

It therefore stands to reason that the Anglicans who created King's were amongst those *least* likely to be swayed from their adherence to Church, Crown, and the old social, economic, and political order they had sacrificed so very much to protect. A fundamental part of that order was the way in which the

¹⁰ "Petition of John Taylor and others, Negro proprietors," Dec. 1807, RG 5 A, box 14, doc. 49, Nova Scotia Archives (henceforth NSA in this report).

Atlantic Slave Trade had evolved starting in the fifteenth century. To put it another way, the very group most inclined to support the establishment of a Church of England college in Nova Scotia was also the one most likely to defend their right to continue to buy, sell, and trade in enslaved Africans. The antislavery proponents amongst them, and there were some important ones including William Cochran who alternately served as president and vice-president, and who was a principal educator at the college over a period of forty years, were the anomalies amongst the Loyalists, not the norm.¹¹

People's attitudes, however, evolve over time. In the last decades of the eighteenth century—just at the time of the Loyalist migration and the subsequent establishment of the new King's College—the morality of Great Britain's continued engagement in the Atlantic Slave Trade and ultimately of the institution of slavery itself were coming under serious scrutiny. This would by 1807 see an end to Britain's own, phenomenally lucrative role in the former, and by the 1830s, bring about the abolition of the latter.

One of the questions regarding the relationship between King's College, Nova Scotia, and slavery is what influences were brought to bear to effect such change? How did evolving antislavery sentiments on both sides of the Atlantic affect those who governed, taught at, or sent their sons to King's College between the 1780s and the third decade of the nineteenth century? What made the idea of slavery perfectly acceptable to men and women who called themselves Christians and Anglicans in the 1780s, and anathema to so many a short half-century later? What were the trends and events that helped effect so radical a transformation? Finally, what was the impact of this alteration in attitudes towards slavery on those connected with King's College, Nova Scotia, and upon the enslaved themselves?

Such broad questions can only be touched on in the context of this study. But detailing the historical, social, moral, and religious milieu in which the founding and early development of King's College, Nova Scotia, took place, helps to set the stage for further historical inquiry. Along the way, this paper will discuss some of the individuals who stood on either side of the line between antislavery and proslavery thought. It will name a few of those who took direct action to help end slavery in the Maritime colonies. Also identified will be slave owners who struggled to defend the practice of holding human beings in lifelong bondage in this part of the world. Finally, it will mention a few, members of the clergy among them, who perhaps ought to have taken a stance against slavery, but apparently did not, at least in a way that left any documentary or other evidence.

¹¹ Charles Bruce Fergusson, "Biography of Rev. William Cochran," MG1, F7/one, 7, NSA: "But Nothing secured to him [seemed] so inconsistent & revolting as to read in our declaration of independence & declrn of rights, that "all men are born free and independent" & get to see numbers of men set up to auction in our streets, and sold exactly like horses or oxen: He wrote some essays on this subject which he had printed in the N.Y. newspapers; & these were and only in the way of scoff & ridicule by the repubn. patriots of that city [sic]." See also E.M. Thomas, ed., "'The Memoirs of William Cochran, sometime Professor in Columbia College, New York, and in King's College, Windsor, Nova Scotia,'" New York History Society *Quarterly*, 38 (1954): 55–83, 70.

Before the Loyalists: Africans in Early Colonial Nova Scotia

When the Loyalists arrived, slavery already had a long history in colonial Canada. Africans and First Nations peoples had been enslaved under the French colonial system starting at least by 1619, a practice that was given royal approbation by Louis XIV in 1689 and had been bolstered with subsequent edicts over the first half of the eighteenth century. The work of Afua Cooper, Dalhousie University history professor and the former James R. Johnston Chair of Black Canadian Studies at that institution, has done a great deal to illuminate the role of slavery in early Canada, and particularly in Quebec.¹² Ken Donovan's studies of Cape Breton under French rule show that there were as many as 266 enslaved artisans, farmers and fishers and their families at Louisbourg alone.¹³ There were also enslaved Africans brought to the renamed Annapolis Royal (formerly Port Royal) when the British took it from the French in 1710. In fact, enslavement of people of African ancestry actually increased in Canada under British colonial rule. The work of historian and archivist Barry Cahill shows that just one year after the founding of Halifax in 1749, there were about 3,000 people living in the town. He writes that as many as 400 of these were enslaved, and there were also seventeen free Blacks living there.¹⁴

After the expulsion of the Acadians from Nova Scotia in the 1750s, New England Planters ("planters" being an historical term for farmers) were invited by Nova Scotia Governor Charles Lawrence to take up their abandoned farms and fisheries. His first proclamation, made in October 1758, having raised questions amongst those interested in taking him up on his offer, on January 11, 1759, he issued a second proclamation. This latter proclamation offered an additional fifty acres for every person "white or Black" brought into Nova Scotia, thereby encouraging the importation of Africans, whether enslaved or free. Recent studies suggest that 200 or more enslaved "servants" were forcibly migrated to the Maritime colonies by incoming Planters. Interestingly, at least one Planter family was made up of free African New Englanders.

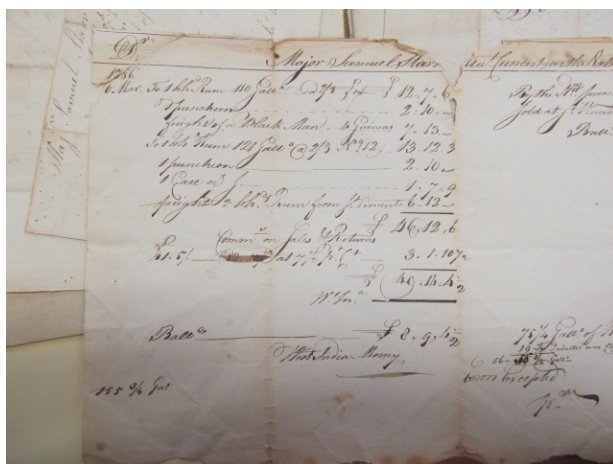
Both the French and British in Maritime Canada were already engaged in the West Indian trade, but the New England Planters, and the Loyalists who eventually followed them in their migration, extended existing coastal trade networks northwards, and thus made of Nova Scotia a node on the transatlantic shipping routes. Nova Scotian ships carried, via the ports of what today is America's eastern seaboard, cargoes of dried cod, timber, and foodstuffs destined for Caribbean trade. In the West Indies, along with sugar and its by-products, Nova Scotian merchants also acquired enslaved people. These they sold

¹² Afua Cooper, *The Hanging of Angélique: The Untold Story of Canadian Slavery and the Burning of Old Montreal* (Toronto: HarperCollins Canada, 2011).

¹³ Kenneth Joseph Donovan, "Slaves in Ile Royale, 1713-1758," *French Colonial History* 5 (2004): 25-42, 26. The legal history of slavery in French Canada is summarized in William Renwick Riddell, "The Slave in Canada: Before the Conquest," *The Journal of Negro History* 5, 3 (July 1920): 263-272, and more recently by Barrington Walker, in "Introduction," *The African Canadian Legal Odyssey: Historical Essays*, Barrington Walker, ed. (Toronto: University of Toronto Press, for the Osgoode Society, for Canadian Legal History, 2012): 3-46, 7-10.

¹⁴ Barry Cahill, "African Nova Scotians in the Age of Slavery and Abolition: Slavery and Freedom, 1749-1782," NSA, <https://novascotia.ca/archives/africans/results.asp?Search=&SearchList1=1&Language=English> <accessed Jan. 16, 2019>

for profit to serve in the households, farms, fisheries, and commercial establishments of British North America. Nova Scotian slaveholders also sent “surplus” African Canadians south for sale in the Thirteen Colonies or the West Indies, and both bought and sold enslaved Africans for the profits they would bring while on merchant journeys in southern climes, as New England Planter, Captain Samuel Starr did, as witnessed in the document pictured below.¹⁵



“Freight of a Black man” transported by Captain Samuel Starr on behalf of merchant Nathaniel Brown for sale in St. Vincent
Cornwallis Planter Samuel Starr Accounts, Starr Family Fonds
Esther Clarke Wright Archives, Acadia University

As the introduction to Sven Beckert and Seth Rockman’s recent edited volume, *Slavery’s Capitalism: A New History of American Economic Development*, puts it:

... the carrying trade between the ports of Providence, Boston, or Portsmouth and the West Indian sugar islands created economic ties essential to both regions. From the seventeenth century on, New Englanders recognized a global division of labor that allowed them to obtain European manufactures with West Indian commodities that they had purchased with provisions of their own making, such as fish, horses, lumber, and candles. Barbadian and Jamaican planters grasped this commercial circuit with equal acuity and were able to devote ever-growing resources to sugar production precisely because New Englanders made ships and barrels to transport

¹⁵ Karolyn Smardz Frost, “Before the Loyalists: Planting Slavery in Nova Scotia, 1759-1776,” in *Unsettling the Great White North*, Michele Johnson and Funké Aladejebe, eds. (Toronto: University of Toronto Press, pending). Earlier scholarship by Gary G. Hartlen set the figure at about 150. See his “Bound for Nova Scotia: Slaves in the Planter Migration, 1759-1800, in *Making Adjustments: Changes and Continuity in Planter Nova Scotia*, Margaret Conrad, ed. (Fredericton, NB: Acadiensis Press, 1991): 123-28. For profitable slave-trading transactions in the West Indies undertaken by Nova Scotians of the Planter period, see for instance Samuel Starr, “Account for Slave Sold in St. Vincent, 1786,” Starr Family Fonds, Esther Clarke Wright Archives, Acadia University.

their commodities and caught fish and raised the cattle to provision their plantations.¹⁶

No one knows how many enslaved people were living in Maritime Canada before the Loyalists arrived, but the *Halifax Gazette* had since the very founding of Halifax been publishing regular advertisements for both the sale of such persons, and for the recovery of those who had fled in search of liberty.¹⁷ So when the Loyalists, white and Black, came to Maritime Canada, the customs and mores surrounding the ownership and treatment of enslaved African people were already well entrenched.

As will be discussed later in this paper, overt legislation permitting slavery existed in only the most rudimentary form, as a reference to not permitting enslaved people to buy liquor in taverns.¹⁸ However, there was both social acceptability and, at least at first, judicial support for the purchase, maintenance, and sale of enslaved people of African descent. To borrow eminent historian Ira Berlin's useful distinction, the Loyalists were therefore entering, if not a "slave society" where enslaved labour was considered essential to drive the colony's economic engine, at the least a "society with slaves," where slave ownership conferred both the benefit of unwaged work, and considerable prestige.¹⁹

Loyalists in Black and White

The Loyalist influx effectively doubled the population of Nova Scotia. It also created at Birchtown, on Nova Scotia's South Shore, the single largest free Black population in the Americas. The latter community, as well as other smaller centres in Nova Scotia and New Brunswick, was home to Black Loyalists who had heeded British promises of freedom and land in return for their services to the Crown during the Revolutionary War. The number of enslaved Africans in colonial Canada also increased dramatically, since the white Loyalists were allowed to import their enslaved servants with them. The arrival of substantial numbers of both enslaved and free Africans into an existing society where slavery was both customary and profitable immeasurably complicated the situation of the Black Loyalists, and set the stage for generations of racial oppression and conflict.²⁰

¹⁶ Sven Beckert and Seth Rockman, eds., *Slavery's Capitalism: A New History of American Economic Development* (Philadelphia: University of Pennsylvania Press, 2016), 20-1.

¹⁷ For instance, "Sale of a woman (age 35), two boys (ages 12 and 13), two male teenagers (ages 18), and a man (age 30)," *Nova Scotia Gazette*, May 30, 1752, reel 8152, NSA; "Boy for Sale," *Nova Scotia Gazette and Weekly Chronicle*, March 28, 1775, reel 8153, NSA.

¹⁸ This was an "Act for Regulating Innkeepers," passed in 1762, cited in Harvey Amani Whitfield, *North to Bondage: Loyalist Slavery in the Maritimes* (Vancouver & Toronto: University of British Columbia Press, 2016), 72; 160n9 and Barry Cahill, "Slavery and the Judges of Loyalist Nova Scotia," *University of New Brunswick Law Journal* 43 (1994): 73-135, 87.

¹⁹ Ira Berlin coined this terminology in his landmark volume, *Many Thousand Gone: The First Two Centuries of Slavery in North America* (Boston: Harvard University Press, 1998), 10-11.

²⁰ The authoritative work on the subject is James St. George Walker, *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone, 1783-1870* (Toronto: University of Toronto Press, 1993). For a more recent study, see Harvey Amani Whitfield, "Black Loyalists and Black Slaves in Maritime Canada," *History Compass* 5, 6 (Nov. 2007): 1980-1997.

In leaving their former American homes, Loyalist slaveholders were thus confirmed in their right to retain their enslaved human “property.” It is the height of irony that they sometimes brought enslaved people with them on the same ships on which the Black Loyalists were being transported.²¹ Slavery as an institution would continue to flourish in Nova Scotia and New Brunswick for more than a generation following the immigration of these refugees, both those of European extraction and the Black Loyalists. White Loyalists, or at least the slaveholders amongst them, appear to have perceived little difference between free and enslaved people of African descent.

Slaveholding had been legal and progressively more widely practised since the seventeenth century throughout all of British North America, although there was considerable variation in the conditions under which enslaved people lived and worked. But whether coming from the slave societies where large-scale plantation agriculture made it most profitable, or the societies with slaves of the northern colonies, many Loyalists could not fathom a world in which Black people were not in fact enslaved. By this time in the history of the Atlantic World, slavery was inextricably linked to race, and nowhere more firmly than in Britain’s North American colonies.²²

The white Loyalist population in Nova Scotia and New Brunswick came from all walks of life, and every possible economic condition. A considerable proportion ascribed to dissenting Protestant faiths. Relevant to direct associations between slavery and King’s College, Nova Scotia, the actual number of Anglicans amidst the migrants who entered the Maritime colonies cannot be tabulated. The elite among them, however, and especially those who had previously held important colonial offices, tended to adhere to the Church of England. This was the established faith of Great Britain, the head of which was none other than the royal monarch King George III himself. There were therefore amongst the Loyalists many Anglican families who would go on in one way or another to support the establishment of the new King’s College at Windsor, Nova Scotia.²³ As is demonstrated below, a good proportion of these had either carried enslaved people to Nova Scotia or the mouth of the St. John River with them, had owned enslaved men, women, and children in their previous American homes, or had otherwise benefited from commerce in goods made by enslaved workers.

While the Black Loyalist narrative is relatively well known, it must be remembered that Lord Dunmore’s 1775 Proclamation offering freedom to African Americans willing to fight for the Crown was first and foremost an attempt to weaken the revolutionaries’ war effort by depriving them of much-needed labour. The edict therefore applied only to African Americans enslaved by rebelling colonists. Dunmore’s Proclamation had been followed by a second, this time by Sir Henry Clinton. The Phillipsburg Proclamation of June 30, 1779, again attempted to lure African Americans from their

²¹ Whitfield, *North to Bondage*, 35.

²² Berlin, *Many Thousand Gone*, 10-11; Barbara Jean Fields, “Slavery, Race and Ideology in the United States of America,” *New Left Review* I, 181 (May-June 1990): 95-118.

²³ Judith Fingard, *The Anglican Design in Loyalist Nova Scotia 1783–1816* (London: SPCK, 1972), 39-40.

rebellious owners to help aid the British war effort. Given the chance to resist their condition, thousands of Black people fled to British lines over the course of the war. Britain did not meet its obligations to all of them, and an uncounted number were sold into West Indian slavery for personal profit by British military officers, or ended up re-enslaved to white Loyalists leaving for the British Caribbean, Florida, and other parts of the Empire.

However, when Savannah was evacuated in July 1782, Black Loyalists were taken off in British transports along with whites. Before the evacuation of Charleston in November of the same year, on the other hand, the white Loyalists based in New York tried to convince General Alexander Leslie to return to their American owners, Blacks who had served the British. The white Loyalists believed this might encourage the Patriots to compensate white Loyalists for their own confiscated estates and slaveholdings. General Leslie did not do so, and some 5,000 Black Loyalists were evacuated, along with the white Loyalists. In a letter to the Commander-in-Chief of the British forces Sir Guy Carleton, Leslie stated that he would not betray “Negroes, who having claimed our protection have borne arms in our service or otherwise rendered themselves obnoxious to the resentment of their former masters, and the severity of Rebel Laws . . .”²⁴ According to eminent Canadian historian James W. St. George Walker, “some white Loyalist refugees pretended their slaves were free Black Loyalists in order to procure passage for them [on the transports leaving Charleston], indicating that priority must have been given to the freemen before whites were allowed to ship their slaves.” Leslie noted that there were some 4,000 Black Loyalists as well as 6,000 enslaved African Americans whom their owners wished to take with them from Charleston to destinations in the West Indies, Florida, New York, London, and Halifax.²⁵

After the British surrender at Yorktown, Americans in search of their absconding human property entered New York and demanded the return of those formerly enslaved to them. In the evacuation of New York, Sir Guy Carleton insisted that those men, women, and children who were once enslaved to rebellious Americans but had served the Crown for more than a year would have their freedom as promised. He held to this principle, despite the fact that Article VII of the peace treaty required that the British return all forms of property to the Americans from whom it had been taken, including enslaved human beings. Brigadier General Samuel Birch issued thousands of certificates of freedom and more than 3,500 Black Loyalists left for Nova Scotia, which until 1784 included the modern New Brunswick. Those who settled near Port Roseway (Shelburne, Nova Scotia) called their settlement “Birchtown.”²⁶

²⁴ Lt. Gen. Alexander Leslie to Sir Guy Carleton, October 10, 1782. Public Records of Great Britain, North America, SC, 397-403/CO 5/O16, cited in Timothy J. Compeau, “Dishonoured Americans: Loyalist Manhood and Political Death in Revolutionary America,” (unpub. PhD diss., University of Western Ontario, 2015), 307n149.

²⁵ Walker, *The Black Loyalists*, 9-10.

²⁶ See Walker, *The Black Loyalists*, Ch. 1 for details noted above. The history of Black resistance in these crucial years is discussed by Sylvia R. Frey, *Water from the Rock: Black Resistance in a Revolutionary Age* (Princeton, NJ: Princeton

Backgrounds of Loyalist Slaveholders and Those They Enslaved

For the African-descended people carried into Nova Scotia and New Brunswick as slaves, the experience promised to be yet another in lives marked by exploitation, oppression, and personal tragedy. For many, indeed probably for most, their removal from their former homes meant the severing of ties of blood and sentiment for which there could be no replacement. Husbands and wives, children and beloved parents, siblings and friends torn from one another by the upheaval of war now lost all chance of ever being reunited with their loved ones.

With respect to their earlier lives, the conditions of their own enslavement and those under which they lived and worked varied greatly amongst African Americans imported by the Loyalists. This is a central theme that runs through the scholarship of Harvey Amani Whitfield. In his many articles and his two groundbreaking books on the topic of slavery in Maritime Canada, Whitfield shows that the slave culture that grew up after the arrival of the Loyalists was, in effect, a melting pot brewed of experiences from multiple geographic, climatic, social, and economic circumstances.²⁷ So, too, varied the legal context—the slave codes—that had earlier governed the lives of the enslaved in each of the Thirteen Colonies. As noted African American scholar Benjamin Quarles stated in *The Negro in the Making of America*, “The treatment of the slaves was left to the colonies . . . as a rule, the slave code was an accurate reflection of the fears and apprehensions of the colony. . . . Hence the more numerous the blacks [sic], the more strict the slave codes.” Quarles noted that in South Carolina where Blacks outnumbered whites, the codes of Jamaica and Barbados were adopted, while New York, which possessed the largest African American population of the northern colonies, had a far stricter code than Pennsylvania, for instance, and Rhode Island of all the New England colonies, again with a large enslaved population, had a stricter code than Massachusetts or Connecticut.²⁸

Whitfield makes the case that slaveholding Loyalists moving their enslaved workforce to Nova Scotia and New Brunswick after the Revolutionary War generally came from three regions: the North, including New England and the Middle Colonies; the Chesapeake Bay region, including tobacco-growing Maryland, and Virginia, which was shifting in places from tobacco to wheat production by the time of American Revolution; and the Carolina Lowcountry.²⁹ Once in Nova Scotia, newly-created

University Press, 1991). See also Manisha Sinha, “To ‘Cast Just Obliquely’ on Oppressors: Black Radicalism in the Age of Revolution,” *William and Mary Quarterly* 61,1 (January 2007): 149-160.

²⁷ See Whitfield, *North to Bondage*, 19-31, and his “The American Background of Loyalist Slaves,” *Left History* (Autumn, 2009), 58-87. For a discussion of slavery, the Black Loyalists and the American Revolution, see Alan Gilbert, *Black Patriots and Loyalists: Fighting for Emancipation in the War for Independence* (Chicago: University of Chicago Press, 2012); Simon Schama, *Rough Crossings: Britain, the Slaves, and the American Revolution* (New York: Ecco, 2006); Cassandra Pybus, *Epic Journeys of Freedom: Runaway Slaves of the American Revolution and Their Global Quest for Liberty* (Boston: Beacon Press, 2006).

²⁸ Benjamin Quarles, *The Negro in the Making of America* (London UK & New York: Collier Macmillan Publishers, 1964), 40-41.

²⁹ Harvey Amani Whitfield, “Slavery in English Nova Scotia,” *Journal of the Royal Nova Scotia Historical Society* 13 (2010): 23-40, 27. For the Virginian shift to wheat farming by the early 1770s, see page 73

African Nova Scotians who had themselves been kidnapped from Africa and had hideous personal recollections of the Middle Passage, now lived and worked alongside people of mixed African, European, and sometimes also Native American heritage, whose grandfathers and great-grandmothers had also been enslaved. Some, too, had laboured on sugar plantations with hundreds of enslaved workers in the West Indies, or had grown rice in the sweltering paddies of the Carolina Lowcountry where the harshest of slave codes prevailed, before being transported to Nova Scotia.

Others had been raised in the sort of “family slavery,” as it was practiced in the much smaller farms, towns, and urban settings in which by far the greater proportion of enslaved servants lived in the New England and Middle Colonies. There, households might have one or two enslaved servants living, eating, and working alongside members of their owners’ families; the enslaved were likely multiply-skilled as a result. Those residing in smaller holdings are believed by some scholars to have more quickly assimilated European attributes, although this was to change as increasing numbers of enslaved Africans were carried to New England and the Middle Colonies in the mid-eighteenth century. This “family slavery” would bear a far closer resemblance to the condition in which slaves lived and worked in Nova Scotia and the other Atlantic colonies than did those formerly accustomed to plantation life. Residing in intimate contact with the white families that claimed their service, domestically enslaved people in both northern and southern situations were under constant scrutiny. Having little or no personal life away from their owners, they were on call twenty-four hours a day.³⁰

Enslaved men and women from Connecticut, Massachusetts, Rhode Island or New Hampshire might have been used to undertaking tasks ranging from plowing, planting, harvesting, threshing, and preserving food grown in the fields of their owners, to carpentry, construction, smithing, cooperage, dressmaking, and cooking.³¹ This situation was similar to the type of enslavement typical of Nova

³⁰ This form of “family slavery” is discussed at length by William Pierson, who coined the term, in Ch. 3 of his seminal volume, *Black Yankees: The Development of an Afro-American Subculture in Eighteenth-Century New England* (Amherst MA: University of Massachusetts Press, 1988); also Joanne Pope Melish, *Gradual Emancipation and “Race” in New England, 1780–1860* (NY: Cornell University Press, 1998), 27–31. For Nova Scotia, see Whitfield, *North to Bondage*, 72–80, which also deals with mistreatment in some detail. It also should be noted that Whitfield, in “American Origins of Loyalist Slaves,” discussed family slavery on page 66–7, but he also points out on page 61 that this was evolving in New England and the Middle Colonies by the time of the Revolution. Changes in slaveholding in New England and the Middle Colonies were by 1770 leading to an intensification of the use of enslaved labour in agricultural areas of Long Island, Connecticut, rural New Jersey, Pennsylvania and the Hudson River Valley. Higher rates of importation and other factors were resulting in the development of larger-scale farm use of enslaved labour. Whitfield (68) points out that: “The partial “Africanization” of the northern slave population [between 1740 and 1770] changed sex ratios, slave mortality rates, family structure, and reduced the free black population’s numbers.”

³¹ Fascinating insight into the day-to-day experiences of enslaved Africans living in Britain’s northern American colonies in the decades immediately preceding the Revolutionary War are to be found in Chandler B. Saint and George A. Krinsky, *Making Freedom: The Extraordinary Life of Venture Smith* (Middletown, CT: Wesleyan University Press, 2009), and in a remarkable diary kept over forty-seven years by a slaveholder and farmer in New London, Connecticut, the homestead of whom is still standing. Joshua Hempstead, *The Diary of Joshua Hempstead: A Daily Record of Life in Colonial New London, Connecticut 1711–1758* (New London, CT: New London Historical Society, 1901). Hempstead’s enslaved labourer, Adam,

Scotia and New Brunswick, as Whitfield notes, although it is also true that some slaveholding Loyalists arrived with a greater number of enslaved workers than they ended up retaining once they settled into their new homes.³² Few white Loyalist migrants to Nova Scotia came with more than eight enslaved servants in tow, and this was true even of those originating in more southerly locations. Perhaps due to the shorter growing season in the Maritime colonies that made plantation-style agriculture less profitable than they had been used to, or for factors relating to their owners' relative poverty compared to their earlier circumstances, such Loyalists sometimes put their slaves "in their pocket," and sold them out of the province. This was also a potent form of punishment, and the threat of being "sold away" from home, and possibly from family members as well, was a terrible one employed by slaveholding people throughout the history of the institution in the Americas. No statistics survive as to how many enslaved African Nova Scotians would ultimately be shipped off as merchandise to the coastal United States or to the West Indies, some of them, as demonstrated later in this report, by individuals closely associated with King's College, at Windsor.³³

White Loyalists, too, had varied expectations and experiences of slavery, depending on their own backgrounds. Slave importation had increased in the Thirteen Colonies between 1740 and 1770, causing expansion in the plantation systems in what would become the American South. Carole Watterson Troxler's work demonstrates that most Loyalist slaveholders who retained larger numbers of enslaved workers and intended to recreate their plantation-style agricultural pursuits in their new homelands migrated to the Bahamas rather than come to British North America.³⁴ Still, a few slaveholding families from Georgia and the Carolinas did bring their enslaved servants to Nova Scotia. Other white Loyalists arrived late, carrying with them many enslaved people. These avowed slave owners had lived for a time in Jamaica, Bermuda or other Caribbean islands, or older plantation societies where the mores and customs were somewhat different from those in the southern tier of Britain's former American colonies.³⁵

was the subject of an in-depth study by Dr. Allegra di Bonaventura of Yale University in *For Adam's Sake: A Family Saga In Colonial New England* (New York: Liveright Publishing, division of Norton, 2013).

³² For the purposes of this report, no King's students from Prince Edward Island who were slaveholders have been discovered, but the question merits further attention. See Harvey Amani Whitfield and Barry Cahill, "Slave Law and Slave Life on Prince Edward Island, 1763- 1825," *Acadiensis* 37, 2(Summer/Autumn 2009): 29-51 and the classic work of Jim Hornby, *Black Islanders: Prince Edward Island's Historical Black Community* (Charlottetown: Institute of Island Studies, 1991).

³³ T. Watson Smith, "The Slave in Canada," *Nova Scotia Historical Society Collections* 10 (1899),117-19. Later pages of this report detail the sale by Cyrus Perkins and John Rowland of their enslaved workers to the West Indies. Both were Anglican ministers and had close ties to King's College, Nova Scotia.

³⁴ Carole Watterson Troxler, "Loyalist Refugees and the British Evacuation of East Florida, 1783-1785," *The Florida Historical Quarterly* 60, 1 (July 1981): 1-28, 59. See Whitfield, "Slavery in English Nova Scotia," 27. For the Virginian shift to wheat farming by the early 1770s, see Whitfield, "Slavery in English Nova Scotia," 73.

³⁵ Most of these went first to St. Augustine, and then settled in Country Harbour, at the extreme eastern end of mainland Nova Scotia, while a few went to Rawdon not far from Windsor, Shelburne on the South Shore, and Manchester, in Guysborough County. Carole Watterson Troxler, "The Great Man of the Settlement": North Carolina's John Legett at

Not all rural slaveholders had owned plantations, however. Loyalists who had previously farmed New England's rocky soil had yet another understanding of slave governance and slaveholding culture—usually the “family slavery” discussed above. There were also, on the eve of the Revolutionary War, a few experiments with larger-scale farming ventures dependent on slave labour, particularly on the outskirts of Boston. Those Loyalists who came from both urban and rural New York had a different experience, influenced by the former Dutch model in play during the heyday of New Amsterdam.³⁶

Urban-dwelling slaveholders from the Chesapeake and the Carolina Lowcountry, as well as the Northern colonies, included both the well-to-do and the middling classes.³⁷ Shipping company owners in port cities like Boston, Portland, Newport, and New York had vessels plying the routes of the West Indian trade, or were importing Africans directly from the continent as part of the Atlantic Slave Trade. Amongst the Loyalists in Nova Scotia and New Brunswick were a few members of elite families such as the Van Courtlandts of New York, who would go on to send their sons to King's College. They had once derived immense wealth from slavery and the trade in slave-produced goods, and they also had relatives and friends who were owners of Caribbean plantations. Most of the elite Loyalists, however, who managed to hang on to their wealth did not join the exodus to Nova Scotia, but rather, as mentioned above, went to either Britain or the Caribbean.³⁸

Still other Loyalists came from a different segment of the financial spectrum. There were backcountry people from South Carolina, as well as those who had resided in rural New York, Pennsylvania and elsewhere.³⁹ Others were town or city-dwellers of more modest means, including craftsmen and shopkeepers, clerks and artisans. They were used to having one or two enslaved servants in their households, and perhaps operated their businesses with one or more enslaved artisans or labourers.⁴⁰

Finally, there were amongst the Loyalist founders of King's College in Nova Scotia, and the Anglican clergy who both taught and studied there, a number of men who originated in the British Isles. The English, Scottish and Irish who came to North America and acquired slaves by purchase or marriage had a different understanding again of what slavery might have meant or how it worked. While slavery was still practised in England, Ireland and Scotland in the 1780s, the actual numbers of enslaved

Country Harbour, Nova Scotia, 1783-1812,” *North Carolina Historical Review*. 67, 3 (July 1990): 285-314; Whitfield, *North to Bondage*, 44.

³⁶ Ira Berlin and Leslie Harris, eds., *Slavery in New York* (New York: The New Press, 2005); Leslie M. Harris, *In the Shadow of Slavery: African Americans in New York City, 1626-1863* (Chicago IL: University of Chicago Press, 2004).

³⁷ Whitfield, “Slavery in English Nova Scotia,” 73-4.

³⁸ Ann Farrow, Joel Lang, and Jenifer Frank, *Complicity: How the North Promoted, Prolonged and Profited from Slavery* (Hartford CT: The Hartford Courant, 2005), 53.

³⁹ See, for instance, Troxler, “The Great Man of the Settlement”: 285-314.

⁴⁰ There are multiple volumes on the topic, but important recent work on the early history and evolution of slavery in the New England colonies is in Wendy Warren's *New England Bound: Slavery and Colonization in Early America*, (New York: Liveright/W.W. Norton, 2016). The classic work on New England slavery is by Lorenzo Johnston Greene, *The Negro in Colonial New England* (New York: Athenaeum Press, 1968). However, modern scholars emphatically reject Greene's emphasis on the relative “kindness” of New England slavery.

Africans were relatively few and those tended to belong to very wealthy people. There were also about 10,000 free Blacks, many of whom lived in urban areas and especially in the port cities.⁴¹

Slavery in Loyalist Nova Scotia

Whatever their own origins, slave owners amongst the Loyalists who came to Nova Scotia during and after the American Revolution were convinced of their right to both own humans as property, and to bring them with them to their new place of abode. These Loyalists, Anglicans amongst them, had sacrificed home, property and position for their loyalty to the Crown. To be sure, not all of them had been wealthy or held enslaved “servants” in their previous lives in the Thirteen Colonies. Those amongst them who had, however, wanted nothing more than to re-establish themselves in a manner befitting their prior stations, or at least to those to which they aspired, with all the trappings thereof. Furthermore, if they had managed to salvage anything at all from their prior possessions, it was movable property, including chattel, a term that included the enslaved men, women and children who served them.

As Bonnie Huskins put it in her recent article, “‘New Hope’ in Shelburne, Nova Scotia:” “Slavery was an important component of the white Loyalist dream in Nova Scotia,” and such “settlers believed that they needed slaves to ensure economic independence.”⁴² Indeed, their property in human beings might be all that was left of some families’ saleable assets. While it is believed that white Loyalists imported between about 1,500 and 2,000 enslaved people to Nova Scotia and what is now New Brunswick, estimating their numbers with any precision is almost impossible. Part of the problem lies in terminology; Loyalist slaveholders and even the government and other officials keeping the records, employed the term “servant” for both enslaved people, and free workers; the latter could be either Black or white. Far from being limited to the Loyalists, the euphemism appeared throughout the English-speaking world of the day; it was apparently considered more genteel than outright calling someone a “slave,” but it complicates our studies immeasurably.⁴³

According to the “Return of Loyalists Gone from New York to Nova Scotia,” there were 3,360 “servants” in the migration. By far the majority of these would have been enslaved Blacks, but again, exact numbers are impossible to pinpoint because of the terminology.⁴⁴ However, there is an

⁴¹ For a compelling newer study of British slavery, see Gretchen Gerzina, *Black England: Life before Emancipation* (New Brunswick, N.J.: Rutgers University Press, 1995). For the Black Poor, see Stephen Braidwood, *Black Poor and White Philanthropists: London's Blacks and the Foundation of the Sierra Leone Settlement 1786 – 1791* (Liverpool, UK: Liverpool University Press, 1994) and Peter Fryer, *Staying Power: The History of Black People in Britain* (London: Pluto Press, 2018, reprint of 1984 edition), esp. Ch. 8, 194ff.

⁴² Bonnie Huskins, “‘New Hope,’ in Shelburne, Nova Scotia: Loyalist Dreams in the Journal of British Engineer William Booth, 1780s-90s,” in *The Consequences of Loyalism: Essays in Honour of Robert Calhoun*, Rebecca Brannon and Joseph S. Moore, eds. (Columbia: University of North Carolina, 2019): 104-23, 118.

⁴³ This is discussed in detail in Whitfield, *North to Bondage*, 10-12.

⁴⁴ Walker in *The Black Loyalists*, gave an earlier figure of about 1,232 people, but he was basing his information on the 1784 census taken by Colonel Robert Morse. This census omitted Shelburne County, which received by far the largest number of

important clue that may assist in defining who amongst those “servants” was in fact enslaved. If only a single, first name is provided in the documentation, one may assume that person was very likely to have been enslaved. It was part of the psychology of dominance that buttressed the slave system throughout the Americas that most slave owners addressed their enslaved servants only by a first name. A beloved or elderly person might gain the appellation “Aunt” or “Uncle” as an honorific, or be called after their craft or trade, as in “Carpenter Jim.” But one would never address one’s enslaved housekeeper as “Mrs. Smith,” or one’s valet as “Mr. Johnson,” for those honorifics were reserved for people of European descent. Thus it is my contention that those “servants” who were identified with only a first name in the records were most likely enslaved.⁴⁵

At the same time, people identified by both their first names and last names may have been either servants or enslaved. Scholars now recognize that Africans forcibly migrated to North America in slave ships usually took surnames for themselves very shortly after their arrival. That may have been the name of the family who claimed their ownership in law, which was the most common assumption on the part of the slaveholders themselves. Alternatively, an enslaved person might choose a surname for sentimental or other reasons, often ones with geographic and occupational significance. However they came to be chosen, such surnames followed down through both the male and female lines, especially in places where “family slavery” pertained and there were often insufficient opportunities to form a family within one slaveholding. In such cases, people found partners amongst enslaved men and women claimed by other owners. In the parlance of the day, this was known as an “abroad” marriage. Surnames used within the enslaved population endured through sales, transfers, and bequests, too.⁴⁶

There is a further complication as well. The Book of Negroes, handwritten records that noted the name, description, former ownership and other information about each of the Black Loyalists who boarded transports out of New York harbour during the evacuation, has a column entitled “Names of

enslaved servants brought by the Loyalists, a number believed to be in excess of 1,200 people. For a discussion of both terminology and numbers of slaves brought into Maritime Canada by Loyalists, see Smith, “The Slave in Canada,” 23; Whitfield, *North to Bondage*, 34; Whitfield, “Slavery in English Nova Scotia,” 24. The Book of Negroes lists 333 enslaved African Americans who were taken to Nova Scotia and New Brunswick by their Loyalist owners.

⁴⁵ Karolyn Smardz Frost, *I’ve Got a Home in Glory Land: A Lost Tale of the Underground Railroad* (New York: Farrar, Straus Giroux, and Toronto: Thomas Allen Publishers, 2007), xix-xxi.

⁴⁶ People in colonial America were sold away, given to married daughters to become the property of their new husbands, or even raffled off in lotteries. They retained their own surnames when transferred from one owner to another, however, and thus the surname claimed by the enslaved often bore no relation at all to that of the people who claimed their service. While slaveholders did not officially employ surnames for their “servants,” they were certainly aware that they had them, as is evident from colonial-era runaway slave ads with statements such as: “Absconded from my service, Caesar, calls himself George Smith . . .” The issue surrounding slave surnames is discussed in John B. Boles, *Black Southerners, 1619-1869* (Lexington, KY: University Press of Kentucky, 1983), 43; Eugene D. Genovese, *Roll, Jordan, Roll: The World the Slaves Made* (New York: Pantheon Books, 1974), 443ff; Herbert G. Gutman, *The Black Family in Slavery and Freedom, 1750-1925* (New York: Vintage Books, 1977), 185-256; Cheryll Ann Cody, “There Was No ‘Absalom’ on the Ball Plantations,” *The American Historical Review* 92, 3 (June 1987): 563-596. See also Philip D. Morgan, “The Significance of Kin,” in *The Slavery Reader*, vol. 1, Gad G. Heuman and James Walvin, eds. (New York: Routledge, 2003): 322-354, esp. 347-9.

Persons in whose Possession they now are,” the meaning of which is quite ambiguous. Some of the people there named were prominent white Loyalists. In some cases, African Americans boarding the ships were clearly marked as still being enslaved to the white Loyalists families who claimed their service in the Thirteen Colonies or else had more recently purchased them. Others, as the work of both Walker and Whitfield demonstrate, had indentured themselves to white Loyalists as their servants or workmen. However, that leaves a significant number who were supposed to have been Black Loyalists. Yet various white Loyalists were clearly listed as having “possession” of some of them.

What Bound	Names	Age	Description	Claims		Names of Persons in whose Possession they now are
				Names	Residence	
	Grand Miller	70	Ordinary Fellow	.		..
	Enny Miller	50	Headman	1		..
	Nanny Miller	4		.		..
	Emmy Clarke	38	Head Fellow	.		..

Excerpt from the Book of Negroes

The right-hand column reads, “Names of Persons in whose Possession they now are”
Sir Guy Carleton Papers, Nova Scotia Archives⁴⁷

The column in the Book of Negroes entitled “Names of Persons in whose Possession they now are” is therefore quite problematic in respect to ascertaining which students, faculty and others associated with King’s College were in fact slaveholders. Why would free Black Loyalists be described as “possessions of” whites? None of the scholarly volumes consulted were able to provide a definitive answer. It is possible that certain of the Black Loyalists, free though they were, feared capture and/or re-enslavement, and sought a less formal association with powerful whites for their own protection? As noted earlier, before the Loyalist evacuation, American slave owners came to New York to claim formerly enslaved individuals whom they considered their property. Boston King also tells of how one deserting Loyalist tried to re-enslave him, and his was hardly a unique experience.⁴⁸ Attaching oneself to a powerful white protector was, of course, a common practice amongst free Black people engaged in business, for instance, in the American South, and we suggest here that it may have also been the

⁴⁷ Book of Negroes, Guy Carleton, 1st Baron Dorchester: Papers, The National Archives, Kew (PRO 30/55/100) 10427 p. 1, online at Nova Scotia Archives, <https://novascotia.ca/archives/Africans/BNpages.asp?ID=86> <accessed August 18, 2019>

⁴⁸ Boston King in “Memoirs of the life of Boston King, A Black Preacher . . .” *Methodist Magazine* (March-June 1798), 108. Boston King had escaped slavery to serve in the British Army during the Revolutionary War. While in South Carolina, the Loyalist Captain Lewes of the Rocky Mount Militia Regiment told King he was deserting to the Americans and that King must accompany him, or he would put King in irons and give him “a dozen stripes every morning.” Boston King managed to escape back to the British and informed on Lewes, who had been stealing horses for his personal enrichment.

case for Black Loyalists threatened with capture and re-enslavement by their former owners during the evacuation of New York.⁴⁹

However, we would also like to suggest an alternate reason for this curious state of affairs. In describing the evacuation of Charleston, which had taken place in November of 1782, James W. St. George Walker shows that slaveholders fallaciously called their own enslaved servants “Black Loyalists” in order to get them onto the transport ships. Apparently free Blacks and white Loyalists took precedence, with enslaved human property of lesser importance to the British officers loading the overcrowded vessels. Did this also happen at Boston, Savannah, New Jersey and New York? If so, the lists of Black Loyalists upon which scholars depend—including the Book of Negroes—may well include more people who were considered still enslaved to white Loyalist masters than has previously been considered the case. It is certainly a matter that bears further exploration.

However, by whatever manner they reached Nova Scotia, it is known that these still-enslaved “servants” suffered both directly and indirectly from the same hardships as did those who claimed their service. The conditions encountered by the white Loyalists upon their arrival in Maritime Canada were challenging, to say the least. The situation was exacerbated by delays in assigning them their promised land grants, as was also the case for the Black Loyalists, at least for those who received any land at all. Lieutenant Colonel Morse, who travelled in the province in late 1783 through the summer months of 1794, wrote of the white Loyalists: “If those poor people who, from want of land to cultivate and raise a subsistence to themselves, are not fed by Government . . . *they must perish*.” If the white Loyalists were themselves in danger of going hungry in what soon came to be called “Nova Scarcity,” what were conditions like for the enslaved people they brought with them?⁵⁰

Much of the land granted the Loyalists, white as well as Black, was heavily forested, and even when cleared the fields were not necessarily productive. Land grants surrounding Port Roseway, later renamed Shelburne, for instance, proved to be rocky, with thin, unproductive soils. Those among the white Loyalists who intended farming had a rough go of it, but having enslaved workers provided a definite advantage. Their “servants” could be profitably employed in heavy labour, some in animal husbandry and other agricultural pursuits, in timbering, land-clearing, and plowing virgin soil. Enslaved women worked alongside men in the fields, especially in planting and harvest time, or were ordered to dairying, the preservation of food and household tasks as well as childcare.⁵¹

⁴⁹ See for example, the case of Southern Black barbers both before and after the Civil War, where white patrons offered protection in case of legal and other difficulties. Douglas W. Bristol, Jr., “Regional Identity, Black Barbers and the African American Tradition of Entrepreneurialism,” *Southern Quarterly* 43, 2 (Jan. 2006): 74-96, 85; Quincy T. Mills, *Cutting Along the Color Line: Black Barbers and Barber Shops in America* (Philadelphia: University of Pennsylvania Press, 2013), 41-2.

⁵⁰ Quoted in Hind, *The University of King’s College, Windsor, Nova Scotia, 1790-1890*, 12-13.

⁵¹ Whitfield, *North to Bondage*, 49-50.

According to studies made by historian Bonnie Huskins of contemporary accounts relating to Loyalist behaviours at Shelburne, some white Loyalists expended far too much of their remaining funds, and presumably the labour of their enslaved skilled tradesmen and artisans, on building elegant homes and holding genteel entertainments, all the while jockeying for prestigious and hopefully lucrative government appointments. As Huskins points out, these behaviours may have been irresponsible but they were certainly understandable, given the focus on social mobility in this period. As she explains in a recent article, those who made up the white Loyalist influx came from a wide variety of backgrounds and stations in life. Relatively few had been amongst the elite in their former colonial American homes, while a great many were artisans, craftspeople and small business owners. These latter in particular saw moving to Nova Scotia as an opportunity to elevate their social status.⁵² The more practical among them, granted infertile farmland, sought to establish themselves in business, shipping, trading and commercial ventures linking Nova Scotian ports with Britain's former American colonies and the West Indies. Again, having chattel slaves to assist with the work gave them an edge over non-slaveholders. Enslaved shipbuilders constructed vessels, wharves and warehouses, navvies loaded and unloaded the cargoes, and experienced sailors crewed the ships of their owners.⁵³

Whatever their previous experiences and inclinations, once in Nova Scotia or settled in the newly-created New Brunswick, the slaveholders among the Loyalists set about re-establishing the mechanisms of control that had governed human bondage in their former American locations. Enslaved Africans in the Maritime colonies were subjected to the same brutal punishments that were the means of coercion throughout the Americas. Whippings, beatings and floggings are all recorded as having been commonplace wherever slavery flourished. Children or beloved spouses were sold away, sometimes to the West Indies so there was no hope of reunion. In some cases, people murdered their

⁵² Bonnie Huskins, "'Shelburnian Manners': Gentility and the Loyalists of Shelburne, Nova Scotia," *Early American Studies* 13, 1 (Winter 2015): 151-188, and her recent "'New Hope,' in Shelburne, Nova Scotia: Loyalist Dreams in the Journal of British Engineer William Booth, 1780s-90s," in *The Consequences of Loyalty*, Brannon Moore, eds., 105-6. We would like to thank Bonnie Huskins for so kindly assisting with the wording of this section, and for her multiple contributions to the scholarship that we have referenced here. See also Bonnie Huskins, "'Remarks and Rough Memorandums': Social Sets, Sociability, and Community in the Journal of William Booth, Shelburne, 1787 and 1789," *Journal of the Royal Nova Scotia Historical Society* 13 (2010): 103-32.

⁵³ The difficulties encountered by Loyalists in the Canadian Maritimes are discussed in multiple publications, including such works as Marion Robertson, *King's Bounty: A History of Early Shelburne* (Halifax: Nova Scotia Museum, 1983); Ann Gorman Condon, *The Envy of the American States: The Loyalist Dream for New Brunswick* (Fredericton: New Ireland Press, 1984); Neil MacKinnon, *This Unfriendly Soil: The Loyalist Experience in Nova Scotia, 1783-1791* (Montreal: McGill-Queen's University Press, 1986); Steven Kimber, *Loyalists and Layabouts: The Rapid Rise and Faster Fall of Shelburne, Nova Scotia, 1783-1792* (Toronto: Doubleday, 2008). For recent scholarship regarding Shelburne's situation, entertainments, and the reasons of the subsequent depopulation of what had seemed a most promising settlement, see: Charles Weatherell, and Robert W. Roetger, "Notes and Comments: Another Look at the Loyalists of Shelburne, 1783-1795," *Canadian Historical Review* 70, 1 (1989): 76-91.

enslaved servants, with little consequence, a factor in colonial Nova Scotian slave life that echoes down through oral histories preserved in African Nova Scotian communities.⁵⁴

Women were raped or forced into unwanted sexual relations. It takes little imagination to consider what might have induced a young woman named Thursday to flee the household of John Rock, who advertised for her return in the *Halifax Gazette* of September 1, 1772. Described as being “about four-and-a-half feet high, broad-set with a lump over her right eye,” she had left Rock’s home on August 18, wearing “a red cloth petticoat, a red baize bed-gown, and a red ribbon about her head.”⁵⁵

Loyalists, Slavery and King’s College, Nova Scotia

As stated in the introduction to this paper, the Anglican Loyalists who made their way to Nova Scotia during and after the American Revolution, who supported the establishment of the new King’s College there, sent their sons to be educated there, and taught at the institution, or otherwise contributed to its ongoing governance, were the very people least inclined to adopt Enlightenment-bred ideals in respect to “natural law” and an individual’s right to self-determination.

Nor can one look to post-Revolutionary America for rejection of the continued practice of human bondage. The freshly-minted US federal government was not clear on the rectitude of slaveholding: the Northwest Ordinance, passed in 1787, prohibited “slavery and involuntary servitude” in the vast unsettled area north of the Ohio River. On the other hand, the American Constitution was ratified that same year, confirming the right of slaveholders to retain their enslaved “servants,” making each worth three-fifths of a white man for voting purposes to determine how many congressmen there would be from each state in order to balance the populations of northern and southern constituencies for electoral purposes.⁵⁶

Eschewing the rhetoric of the war years, the southernmost of the former Thirteen Colonies remained firmly wedded to maintaining the institution, and by legal means strengthened their hold on their enslaved human property. Indeed, after the American Revolution slavery in the United States would not end for another eight decades, and only then in bloody Civil War. It may be said, however, that in the aftermath of revolution, some slaveholders in the Upper South, such as Maryland and Virginia, did free their enslaved servants. One Somerset County Marylander named Philip Graham summed up his reasons for manumitting all those enslaved to him in 1787: “Slavery is repugnant to the golden Law of

⁵⁴ This was the case with Susan Barclay, sister of James DeLancey of Annapolis Royal. See Smith, *The Slave In Canada*, 77; Whitfield, *North to Bondage*, 79 to 80.

⁵⁵ He did manage to retrieve her, for when his will was probated in 1776, John Rock was still possessed of an enslaved female servant named Thursday. See Arthur Wentworth Hamilton Eaton, *The History of Kings County, Nova Scotia, Heart of the Acadian Land* (Salem, MA: Salem Press Company, 1910), 235.

⁵⁶ Howard A. Ohline, “Republicanism and Slavery: Origins of the Three-Fifths Clause in the United States Constitution,” *The William and Mary Quarterly* 28, 4 (Oct. 1971): 563-584, 563-4.

God and the unalienable rights of mankind, as well as to every principle of the Late glorious revolution which has taken place in America.”⁵⁷

Black Americans took the opportunity to remind the nascent United States of the Revolutionary-era rhetoric by petitioning courts for their freedom. It was in part due to their ongoing resistance, and reflecting the tenor of the times, that the northern states took steps towards ending slavery within their borders. Most took a gradual approach to the emancipation process, and individuals of African descent would remain enslaved in places like Connecticut and New York for many years to come.⁵⁸

In what remained of British North America, on the other hand, slaveholding Loyalists seem to have been no more likely than those from the Southern states to give up their human “property,” once they were ensconced in their new homes. Nor did the Anglicans in their midst seem to have felt particularly conscience-bound to do so. As Troxler has noted, those with large slaveholdings did not come to the Maritime colonies but rather tended to migrate to the British West Indies and also to Florida. It was generally those possessing fewer enslaved workers who sought new homes in Nova Scotia and New Brunswick.⁵⁹ Still, the Anglican Loyalists in Nova Scotia included a few large-scale planters who had earlier fled to St. Augustine, in Eastern Florida, during the evacuation of Charleston and Savannah. Once that haven was no longer open to them, they came to Nova Scotia, starting in the fall of 1783 with 368 members of the disbanding Carolina regiments and another 132 family members and enslaved servants. More boarded ship in 1784 and 1785. Whatever its reported drawbacks, Nova Scotia was the last part of British North America that still had substantial land grants readily available by that time.⁶⁰

The number of Anglican Loyalists who came to Nova Scotia in these waves of migration cannot be quantified, for there were plenty who adhered to dissenting Protestant denominations amongst the refugees. Still, by their rejection of revolutionary precepts, those members of the Church of England who were most likely to be involved in the creation of this new King’s College were also among those who had most emphatically rejected the concepts of “natural law,” universal rights, the separation of church and state, and a host of other democratizing sentiments. These concepts, arising from the

⁵⁷ Quoted in Lerone Bennett Jr., *Before the Mayflower: A History of the Negro in America, 1619-1962*, 8th ed. (Chicago: Johnson Publishing Co., 2007), 62.

⁵⁸ Herbert Aptheker, ed., in *A Documentary History of the Negro People in the United States*, vol. 1 (New York: Citadel Press, 1951), 5-12, provides transcriptions of several such petitions.

⁵⁹ Troxler, “Loyalist Refugees and the British Evacuation of East Florida, 1783-1785,” 59

⁶⁰ Carole Watterson Troxler, “Re-enslavement of Black Loyalists: Mary Postell in South Carolina, East Florida, and Nova Scotia,” *Acadiensis* 37, 2 (Summer/Autumn 2008): 70-85; and her “The Great Man of the Settlement,” 293. For numbers of migrants in the fall of 1783, see Troxler, “Loyalist Refugees and the British Evacuation of East Florida,” 21, where she shows that a total of 755 white Loyalists and 155 people of African ancestry, free and enslaved went to Nova Scotia. Troxler suggests that most of the Loyalists who owned slaves left East Florida for the Bahamas rather than Nova Scotia.

European Enlightenment, were exactly the sort of ideas that had led to the Revolutionary War, and thus to their own state as impoverished refugees.⁶¹

This was also very much in line with views in Great Britain following the loss of its American colonies. In a very real way, the founding of a new King's College in Windsor, Nova Scotia, was a manifestation of Britain's own desire, and that of the Anglican clergymen who provided leadership for the creation of the institution, to return their world to its proper order.⁶² A closer, more stable connection between government and Anglicanism, the state denomination, was considered essential to ensuring the peaceful hegemony of the British Crown in what remained of the North American colonies. Margaret R. Conrad and James K. Hillier summarized the situation as follows:

In the wake of the American Revolution the British government was anxious to strengthen the authority of the Crown and to create a rigid class system in the colonies. The Church of England, the established church in Great Britain, was selected to play a leading role. In 1787 Charles Inglis, the Loyalist former Rector of Trinity Church in New York, was consecrated the first Bishop of Nova Scotia, with jurisdiction over all the British North American colonies, including Newfoundland and Bermuda. The Society for the Propagation of the Gospel, the Church of England missionary arm, helped pay the salaries of the clergymen and the cost of building churches. To help sustain the class structure, Inglis supported the founding of King's College in Windsor in 1788 as an inclusive institution for the sons of the Church of England elite . . .⁶³

This was also the view of William Knox, who was the Undersecretary of State for the colonies in the period leading up to and including the Revolutionary War. He was active in the SPG and wrote of the importance of institutions of higher education to inculcate both Anglican and patriotic British values in the colonists, saying they would:

. . . diffuse Literature, Loyalty and good Morals among the Colonists: The Want of them will be attended with one or other of the following bad Consequences – either, Ignorance must prevail among the Inhabitants; or, they must send their Children to Great Britain or Ireland for Education, which will involve them in an Expense that few can bear; or, to some College

⁶¹ Fingard, *The Anglican Design in Loyalist Nova Scotia*, 39-40.

⁶² As Henry Roper put it in his "Traditions Lecture" delivered at King's College on Sept. 3, 2013 (revised Sept. 11, 2013):

The history of King's can be understood in the light of the dilemmas of tradition. The college was founded by Loyalists, fugitives from the American Revolution. They hoped to create in the colonies that had remained loyal to Britain societies that would be immune to the levelling tendencies of the newly independent colonies to the south, whose founding principles were encapsulated in the words written by Jefferson in the Declaration of Independence . . .

⁶³ Margaret R. Conrad and James K. Hillier, *Atlantic Canada: A History* (Toronto: Oxford University Press, 2010), 98-9.

in the American States, where they will be sure to imbibe Principles that are unfriendly to the British Constitution.⁶⁴

Building a college that would offer higher education in an emphatically Anglican setting, and particularly one that could provide training for those intending to take Holy Orders, was also imperative in the view of Charles Inglis, the newly-consecrated Bishop of Nova Scotia, and those who supported his considerable efforts in this regard. He firmly believed that having such a college would help fill the pulpits of his new Episcopal see, while discouraging elite Loyalist families from sending their sons south, to be educated in suspect principles and ideas in colleges located in the United States.

The provision of an education firmly founded on Church of England principles, both for lay students and those studying divinity, also offered a bulwark against the various Protestant sects. Bishop Inglis was convinced these were at least partly responsible for arousing rebellious sentiments in Britain's American colonies, although Inglis made an outward show of cooperating with ministers of other faiths.⁶⁵ The idea of a new King's College in Windsor, Nova Scotia, was thus very much in line with both Church of England priorities for its inaugural North American bishopric, and British governmental plans for cementing colonial loyalties in what remained of British North America.

Loyalism and the Rise of Antislavery

It is therefore interesting that at the time of the Revolutionary War, and the subsequent resettlement of the Loyalists in Maritime Canada, those same Enlightenment-bred ideas that brought about the Revolution and that the Loyalists had so manifestly rejected, were causing people of conscience in Great Britain to question the morality of trafficking in human beings. Rebelling Americans had frequently employed the term "slavery" to describe their own position relative to British overseas rule. The contradiction was not lost on at least some slaveholders, and some manumitted their "servants" in response. Even George Washington did so in his will. Evangelical ministers also were effective in convincing people to free the enslaved. The African-descended peoples suffering under the yoke of slavery, too, were inspired by the language of freedom and equality. Both during and following the American Revolution, enslaved people engaged in multiple acts of resistance that in the long run hastened the passage of immediate or gradual abolition legislation, at least in the newly formed northern states.⁶⁶

⁶⁴ Quoted in Carol McLeod, "King's College, Windsor, NS," National Historic Parks and Sites Branch, Manuscript Report No. 163, Parks Canada, 1975, online at <http://parkscanadahistory.com/publications/research-publications-1998.pdf> <accessed July 7, 2019>

⁶⁵ Fingard, *The Anglican Design in Loyalist Nova Scotia*, 35-7.

⁶⁶ Art Budros, "The Antislavery Movement in Early America: Religion, Social Environment and Slave Manumissions," *Social Forces* 84, 2 (Dec., 2005): 941-966; Fritz Hirschfeld, "Last Will and Testament," in *George Washington and Slavery: A Documentary Portrayal* (Columbia MO: University of Missouri Press, 1997): 209-223. For the impact of the Revolution on enslaved African Americans see Benjamin Quarles, *The Negro in the American Revolution* (Chapel Hill: The University of North Carolina Press for The Institute of Early American History and Culture, 1961). Chapter 3 explains the connection

Loyalists making their way in colonial Nova Scotia and New Brunswick certainly knew of the debates over slavery that were going on in other parts of the English-speaking world and the European continent. As Whitfield states in *North to Bondage*:

Educated Maritimers kept up with the debates regarding the slave trade, slavery and court decisions in England and Scotland. The *Nova-Scotia Magazine* published several articles on these subjects, with titles such as “Cursory Remarks on the Commerce in Slaves,” and “Manner of Selling Slaves in the West Indies.” The personal correspondence of John Saunders, later a New Brunswick Supreme Court justice, demonstrates that Loyalists closely followed the 1790s debates regarding the slave trade.⁶⁷

But these concepts and sentiments would have fallen on deaf ears among those Loyalists who, in moving to Maritime Canada, yearned for a return to the British colonial world of their youth. They were both participants in, and beneficiaries of, the best that the Atlantic World economic system had to offer. Thus, even if the founders of this new Nova Scotian King’s College and the parents of future King’s students no longer held or traded in human beings, they still had grown up in places where slavery was a normal element of the society and culture, and they themselves had profited therefrom in myriad ways. Before their migration out of the former Thirteen Colonies, their own educations had been paid for with monies derived directly or indirectly from slavery. So had their fine homes, their genteel entertainments and their international travel.

Some of their family fortunes had been built on human trafficking, through participation in the Atlantic Slave Trade. The Bayards of New York, one of whom had been the city’s mayor who oversaw the lottery to raise funds for the King’s College that was established in New York City in 1754, were particularly so engaged. They had been part-owners of eight slave ships plying the ocean between Africa and North American ports as well as building their own private sugar mill at the north end of the Trinity Church property, opposite the site of New York City’s King’s College. Lieutenant Colonel Samuel Vetch Bayard, a Loyalist officer who settled at Wilmot, Nova Scotia, after the Revolutionary War, would

between evangelical religion and manumission during and immediately after the war, and discusses early antislavery activism. He also suggests it was General Lafayette who convinced Washington to manumit his enslaved workers in his will (Ch. 10). On the other hand, Justin Roberts in *Slavery and the Enlightenment in the British Atlantic, 1750–1807* (Cambridge, UK & New York: Cambridge University Press, 2013), 6ff says that scholars have placed too much emphasis on the positive side of Enlightenment thinking in respect to slavery. Instead, his study focuses attention on the concept that moral and technical, or commercial progress, were parallel concepts that directly influenced changes in the way work was organized and production quantified in plantations during the eighteenth century, developing a sort of factory-farm model with a complex hierarchy of white oversight.

⁶⁷ Whitfield, *North to Bondage*, 8-9.

miss Bishop Charles Inglis' visit during his first episcopal visitation in the province. This member of the Bayard family would send his son Robert to King's in Windsor, Nova Scotia.⁶⁸

Others, like James DeLancey, who had once possessed substantial lands both in New York proper and in Westchester County, had worked extensive farms with enslaved labourers. Still more were members of the planter families of Virginia, the Carolinas, and Georgia.

An important future research topic would be to explore the female side of Loyalist families for connections to slavery. Mothers of boys who would attend King's included heiresses to West Indian plantations, and others of those same boys' sisters and aunts who had gone south to marry into the plantation-owning class in Jamaica or Barbados or Trinidad.⁶⁹ In pre-Revolutionary Boston, New York, Portsmouth, and Providence fathers and grandfathers of future King's students had made fortunes trading in slavery and/or slave-produced goods. They shipped to the West Indies foodstuffs, dried fish and timber to meet the needs of plantation owners in places where land was deemed too valuable to grow food to nourish the Black bodies who worked it. In return, they had received sugar and its products, some of which they turned into rum for trade with Africa in return for still more enslaved people. Enslaved carpenters and shipwrights constructed their houses and merchant establishments, wharves, and the ships they used in the trade. Their food had been grown by enslaved people working the fields of New England or Pennsylvania or the Carolinas, and all too often, at least in Southern climes, their children nursed at the breasts of African women who were their mothers in all but blood.⁷⁰

Loyalist Slavery and the Anglican Church

Until 2006, the Church of England never issued a formal pronouncement condemning either the Atlantic Slave Trade or slavery itself. Before the American Revolution and for some time after it, Anglican ministers throughout North America and in England, Scotland, and Ireland too,

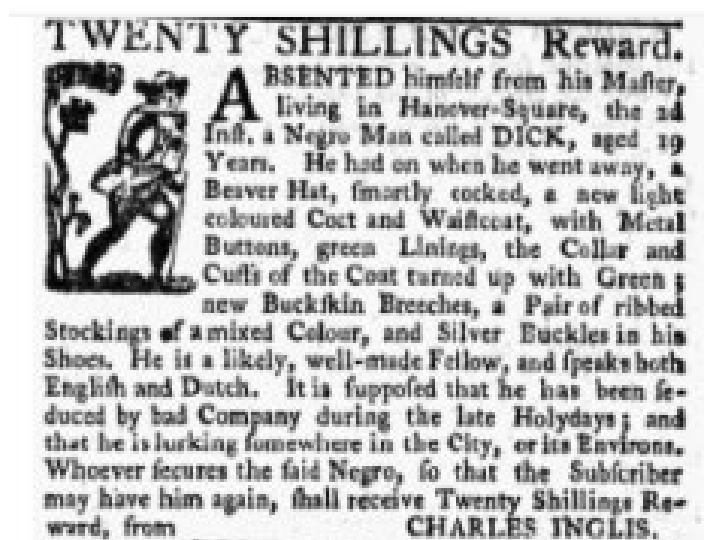
⁶⁸ Alan J. Singer, *New York and Slavery: Time to Teach the Truth* (Albany, NY: SUNY Press, 2008); "Bayard, Nicholas," "Bayard, Samuel," and "Bayard, William," in *Appleton's Cyclopædia of American Biography*, 1, James Grant Wilson, John Fiske eds. (New York: D. Appleton, 1888): 188-199. The Bayards were intermarried with the Stuyvesant family, arriving with them in 1646. Both families were deeply engaged in the slave trade, including trading enslaved people between New Amsterdam and the Dutch Antilles. See Nicole Saffold Maskiell, "Bound by Bondage: Slavery Among Elites in Colonial Massachusetts and New York" (unpub. PhD dissertation, Cornell University, 2013), 29-48. For Bishop Inglis' visit, see Reginald V. Harris, *Charles Inglis, Missionary, Loyalist, Bishop (1734-1816)* (Toronto: General Board of Religious Education, 1937), 88.

⁶⁹ Indeed, the records of the Slavery Compensation Commission starting in 1833 show that more than 40% of residents of the British Isles who owned enslaved people in the British West Indies were women. See David Olusoga, "The history of British slave ownership has been buried: now its scale can be revealed," *The Observer*, July 12, 2015, <https://www.theguardian.com/world/2015/jul/12/british-history-slavery-buried-scale-revealed> <accessed Sept. 12, 2018>. The records of the Slave Compensation Commission include the names of slaveholders who received recompense for their losses after Britain passed the Slavery Abolition Act in 1834, the numbers of enslaved human beings they had owned, and the amounts they were awarded. These have been recently mined for data by Dr. Catherine Hall and Dr. Nicholas Draper of University College, London. The results of their research are online at: <http://www.ucl.ac.uk/lbs/> <accessed Sept. 12, 2018>

⁷⁰ Farrow, Lang and Frank, *Complicity*, 48-51.

enthusiastically participated in both slaveholding and in the Atlantic Slave Trade. Indeed, when the British ended slavery in the West Indies in 1833—the Slavery Abolition Act went into effect in 1834—Henry Philpotts, the Bishop of Exeter and his business partners received compensation for their losses in the amount of £13,000, much more than did the rest of the Anglican Church and its prelates collectively. The Archbishop of Canterbury collected some £9,000 on behalf of the Church of England.⁷¹

The Society for the Propagation of the Gospel in Foreign Parts (SPG) also derived a good deal of its sustenance from slavery and the profits thereof. Founded as a missionary organization in the first decade of the eighteenth century, this organization underwrote the salaries of Anglican ministers sent out to the Thirteen Colonies, sponsored education for both African and First Nations people where they would learn to read and to acquire enough knowledge of the faith to become converts of the Church of England, and after the Revolution continued to support Church of England missions and missionaries in British North America.



Advertisement placed by Charles Inglis for enslaved man named Dick, who has fled his service
New York Gazette and Weekly Mercury, January 11, 1773

As will be shown in the second section of this report, the SPG was a mainstay of King's College, Nova Scotia, for decades. It owned Codrington Plantation in Barbados, a sugar operation it had inherited

⁷¹ Jonathan Petre, "Church Offers Apology for its Role in Slavery," *The Telegraph*, Feb. 9, 2006, <https://www.telegraph.co.uk/news/uknews/1510048/Church-offers-apology-for-its-role-in-slavery.html> <accessed Dec. 9, 2018>. We are indebted to Temple University historian Travis F. Glasson, who has studied extensively the history of the SPG. We appreciate both his scholarship and his personal assistance in clarifying aspects of the Society's history and finances. Travis F. Glasson, email messages to the author, Aug. 6 & 9, 2019. Travis F. Glasson, "Missionaries, Slavery, and Race: The Society for the Propagation of the Gospel in Foreign Parts in the Eighteenth-Century British Atlantic World," (unpub. PhD diss., Columbia University, 2005); Travis F. Glasson, *Mastering Christianity: Missionary Anglicanism and Slavery in the Atlantic World* (New York: Oxford University Press, 2012).

employing literally hundreds of enslaved people. SPG-owned slaves were identified by the word “Society” branded on their bodies until 1733, a cruelty of which much has been made in respect to the Anglican Church’s recent attempts to apologize for its actions in respect to slavery. The amount of money that actually flowed into SPG coffers for distribution from this source remains a subject for further research. However, the SPG did have fee-paying slaveholders amongst its members and had no scruples about accepting donations provided by those among the faithful whose own fortunes were based, in one way or another, on slavery.⁷²

A good example of slavery and attitudes towards it held by Anglican Loyalists who would settle in Maritime Canada can be seen in the Reverend Charles Inglis himself. Irish-born schoolteacher Charles Inglis had emigrated to the American colonies as a young man but returned to England to take up Holy Orders. Upon his ordination he had been dispatched by the SPG to minister to three parishes in “the lower counties of Pennsylvania” (later Delaware). As an SPG missionary, his assigned tasks included baptising, educating and catechizing enslaved Africans in the area; however, after six years in the pulpit, he had baptized a total of six Black children, and two adults. He was also engaged in similar efforts to convert the Mohawk, a task he apparently approached with more success. In 1765 he removed to the parish of Holy Trinity in New York City, where he would serve first as assistant to the minister and later be promoted to Rector.⁷³

The Reverend Charles Inglis was himself a slaveholder, as witnessed by an ad published in the *New York Gazette and Weekly Mercury* of January 11, 1773. It names Charles Inglis as assistant at Trinity Parish in New York, and catechist to the “Negroes” of the city on behalf of the SPG.⁷⁴ He was the owner of the very fashionably dressed “Dick,” who had fled Inglis’ service wearing “a Beaver hat, smartly cocked, a new light colored Coat and waistcoat, with Metal buttons, Green linings, the Collar and Cuffs of the coat turned up with Green, buckskin breeches.” Dick even had silver buckles for his shoes, but was, according to Reverend Inglis, prone to mix with poor company. A second notice mentions Reverend Mr. Inglis as the former owner of “Prymis,” for whose return the man’s new owner, John Pollock, advertised in the *Royal Gazette* of December 2, 1778.⁷⁵

Reverend Charles Inglis made a second marriage, to wealthy heiress Margaret Crooke, in May 1773. The union brought Inglis vast landholdings as well as enslaved “servants,” for his bride, whose father died when she was only eleven years of age, was said to have been worth no less than £10,000, a

⁷² Ben Fenton, “Church’s Slavery Apology ‘is Not Enough,’” *The Telegraph*, Feb. 11, 2006.

⁷³ Frank J. Klingberg, “The African Immigrant in Colonial Pennsylvania and Delaware,” 11, 2 (June 1942): 126-153, 147-8.

⁷⁴ As part of the SPG mandate, the organization supported schools to educate enslaved men, women and children whose owners permitted them to attend. The objective was to teach sufficient Anglican doctrine and instill faith so these still-enslaved Africans would convert, be confirmed and become communicants in the Church of England.

⁷⁵ John Pollock was listed as a Loyalist in William Kelby, ed., “A List of the New York Loyalists or Adherents to the British Crown in the City of New York During the War of The Revolution, 1776-1783,” in *Orderly Book of the Three Battalions of Loyalists, Commanded by Brigadier-General Oliver De Lancey, 1776-1778: To Which is Appended a List of New York Loyalists in the City of New York during the War of the Revolution* (New York: New York Historical Society, 1917), 126.

fortune for the day. It was Margaret Crooke Inglis who would be the mother of his children. Her maternal grandmother's family were of old Dutch stock from Bergen, New Jersey, and had held slaves. Her maternal grandfather, John Ellison, had constructed a log cabin for his enslaved servants at the planned site of his home on the Hudson River near New Windsor, and the 1755 slave census for New York lists him as owning four men and two women.⁷⁶ On her father's side, her grandfather, John Crooke Sr. of Ulster County, New York, left enslaved men and women to his wife and children in his will, dated June 3, 1737.⁷⁷ Further investigations into this aspect of Inglis' biography may well yield a treasure-trove of new information in this regard.

When the Americans took New York on April 13, 1776, Reverend Inglis took his wife, three children, his mother-in-law Margaret (Garrabrant) Crooke and four servants to stay with his wife's grandmother at New Windsor. However, the family returned when the British ousted George Washington and his troops and re-occupied New York City.⁷⁸ Apparently convinced of eventual British victory, Reverend Inglis penned a series of pamphlets opposing Revolution, which in 1776 included publishing an inflammatory rebuttal to Thomas Paine's *Common Sense*. After his 1777 appointment as Rector of New York's Trinity Church, Inglis continued to pray for the King from the pulpit of St. Paul's. A good many of his parishioners were also slave owners, for as Britain's hold on its American possessions became more tenuous, Loyalists fled to what eventually was the last stronghold at New York City. The lands and enslaved labourers that would have come to Reverend Inglis after his wife's untimely death on September 21, 1783, were confiscated along with his own property because of his Loyalism.⁷⁹

Before New York was evacuated, Reverend Inglis came together with several Anglican clergymen, nearly all of them slaveholders, to call for the establishment of a new King's College in Nova Scotia, and for the creation of the first Church of England episcopal see in North America. Inglis then went to England for a time, sending his furniture and library to his friend David Seabury at Annapolis Royal in Nova Scotia, where he was expecting to make his future home. Seabury was a slaveholder, and is listed

⁷⁶ E. B. O'Callaghan, ed., *Documentary History of the State of New York*, 3 (Albany: Weed, Parsons & Co., 1850), 508; Edward Manning Ruttenber, *History of the Town of New Windsor, Orange County, NY* (Newburgh, N.Y.: Printed for the Historical Society of Newburgh Bay and the Highlands, 1911), 13.

⁷⁷ Gustave Anjou, *Ulster County, New York, Probate Records* (Ulster Co., NY: County Clerk's Office, 1906), 127.

⁷⁸ Arthur Wentworth Hamilton Eaton, *The Church of England in Nova Scotia and the Tory Clergy of the Revolution* (New York: T. Whittaker, 1891), 128. He notes that the two serving women and a young boy servant were white, although no ethnicity is mentioned for the children's nurse, who may well have been an enslaved woman of African origin or descent.

⁷⁹ Trinity Church was no longer standing, having burnt in a fire set by the rebels that destroyed fully a quarter of New York City before Charles Inglis was confirmed in his role as rector. Paula J. Hayne, "'The Folly of a Fanatical': Charles Inglis' on Tom Paine's *Common Sense*," in Richard J. Jensen, John C. Hammerback, eds., *In Search of Justice: The Indiana Tradition in Speech Communication* (Amsterdam: Rodolphi, 1987): 117-132. Charles Inglis' slaveholding status is mentioned in light of his aversion to "democracy," rejection both of the concept of "natural law," and of the equality of men to one another, on pages 122-3. Charles Inglis, *The True Interest of America Impartially Stated in certain stictures on a pamphlet intituled Common sense. By an American [sic]* (Philadelphia: James Humphreys, Jr., 1776).

as bringing three adult “servants” to Nova Scotia.⁸⁰ There is no evidence that Charles Inglis imported enslaved servants with him to Maritime Canada following his consecration as Bishop of Nova Scotia in August 1787. Indeed, the two servants he brought along to care for his children were clearly designated as white. Among his first tasks as Bishop was raising support for the creation of King’s College. The location was to be Windsor, Nova Scotia, a comfortable country town surrounded by large estates owned by legislators and other members of the colonial elite. Inglis mentioned that this would place the young men far from the temptations and distractions available in a port city like Halifax.⁸¹

Neither before nor after his consecration as Bishop, does Charles Inglis seem to have taken a moral or ecclesiastical stance in opposition to slavery or slaveholding, and it would be most interesting to test this in an expanded program of research. After all, when Loyalists of all levels of society had flooded into New York during the Revolutionary war, it had been Reverend Charles Inglis who urged that it was the “Duty of All Men” to accept that their stations in life were fixed and immutable.⁸²

Comparative Chronologies: Abolitionist Thought During the Building of King’s College, Nova Scotia

Abolitionism was, on the other hand, in the air in Britain during the early years when King’s College was founded and accepted its first students. However conservative their own political and moral beliefs may have been, the Anglican ministers and Loyalist elites who established and operated the new Nova Scotian King’s College were also well aware that slavery would, sooner or later, be on the reform agenda. Some of them had stayed for a time in Britain before coming to Nova Scotia, and so were cognizant of the popular legal and moral arguments against human bondage. The New England Planters before them, and the much larger number of Loyalists who followed them to the British Canadian Atlantic colonies, had drunk in ways large and small from the cups of individualism and personal accountability that were animating Revolutionary-era Americans. They knew that concepts of representative government, the rule of law, and both the rights and responsibilities of individual citizens were taking hold. Questioning the rights of some to enslave others, to subordinate women, to execute or torture those accused of crimes, were all current in the intellectual milieu of the late 18th century, if they had perhaps not yet permeated Loyalist society in Nova Scotia.

Intellectual questioning of the existing order would, by 1807, put an end to Britain’s immensely lucrative role in the Atlantic Slave Trade. But antislavery sentiments had been rising in England since

⁸⁰ “Muster Roll of Disbanded Officers, Discharged and Disbanded Soldiers and Loyalists taken in the County of Annapolis betwixt the 18th and 24th of June 1784,” showing David Seabury in possession of three servants older than 10 years of age, Library and Archives Canada, Microfilm C-9818, MG 23 D1, Series 1, <http://www.bac-lac.gc.ca/eng/discover/military-heritage/loyalists/loyalists-ward-chipman/Pages/item.aspx?IdNumber=913&> <accessed August 5, 2019>. Seabury’s brother, Samuel, would become the first American Episcopalian Bishop in 1784.

⁸¹ There is no need to reiterate the history of the founding of King’s in detail here; rather, this section provides a summary of the paper by Henry Roper, entitled “King’s College, New York, and King’s College, Windsor: Their Connection in Fact and Legend,” submitted to King’s College as part of this project in November 2018, and available online: <https://ukings.ca/wp-content/uploads/2019/02/20190204KingsandKingsNYbyHenryRoper-November2018.pdf> <accessed Jan. 10, 2019>

⁸² Ruma Chopra, *Loyalists in New York City During the Revolution* (Charlottesville: University of Virginia Press, 2011), 138.

the middle of the eighteenth century, and were maturing into a full-scale movement by the 1770s. This was the same historical moment in which the resistance to metropolitan dominance that led to the American Revolution was taking hold in Britain's overseas colonies. Opposition to the slave trade was spreading like wildfire through Great Britain in these years. Many American Loyalists spent time in England before coming to Nova Scotia, while others visited with family or returned to Britain for the education of their children in the wake of war. They could hardly have been unaware that the idea of holding people in perpetual bondage was rapidly losing ground in the face of both grassroots opposition, and strong intellectual and political leadership.⁸³

With a host of attorneys and former magistrates amongst them, members of the Anglican Loyalist elite also were informed about judicial decisions that marked the first overt moves against the institution of slavery in both British and Scottish courts. On the very eve of the American Revolution, in 1772, the Chief Justice of the King's Bench, John Moore, Lord Mansfield, had ruled in favour of liberating the enslaved James Somersett. He had been threatened with being sold out of Britain to Jamaica and fled but had been recaptured.⁸⁴ In the case of *Somersett vs. Stewart*, Mansfield's landmark decision was that, since there was no actual "positive" law legalizing slavery in Britain, the transportation of a man from Britain to be sold as a slave could not be supported:

The state of slavery is of such a nature, that it is incapable of being introduced on any reasons, moral or political; but only positive law, which preserves its force long after the reasons, occasion, and time itself from whence it was created is erased from memory: it's so odious, that nothing can be suffered to support it, but positive law.⁸⁵

Although Lord Mansfield intended his decision to apply only to the case of James Somersett, many slaveholders and at least some of the enslaved themselves believed the precedent it set abolished slavery in the British Isles. Slave owners began to divest themselves of their enslaved property, either by turning elderly and ailing "servants" out of doors to fend for themselves, or by secretly transporting people to the Caribbean for sale. In the colonies, as William Wiecek has shown, the Mansfield Decision had a profound effect on both the rhetoric of the nascent American Revolution, and, on the part of at least some Americans, the rising consciousness of the contradiction between slavery and the colonial impulse to free themselves of their own imperial masters.⁸⁶

⁸³ An early work on this subject is Wilbur H. Siebert, *The Flight of American Loyalists to the British Isles* (Cincinnati: F.J. Heere Printing Co., 1911). For a comprehensive study see Mary Beth Norton, *The British-Americans: The Loyalist Exiles in England, 1774–1789* (Boston and Toronto: Little, Brown, 1972).

⁸⁴ Francis Hargrave, *An Argument in the Case of James Somersett, a Negro*, 2nd ed. (London: Privately printed, 1775).

⁸⁵ Jerome Nadelhaft, "The Somersett Case and Slavery: Myth, Reality, and Repercussions," *Journal of Negro History* 51, 3 (1966): 193–208.

⁸⁶ William M. Wiecek, "Somerset: Lord Mansfield and the Legitimacy of Slavery in the Anglo-American World," *University of Chicago Law Review* 42 (1974): 86–146; David Brion Davis, *The Problem of Slavery in the Age of Revolution* (Ithaca NH: Cornell University Press, 1975), 469–522.

Interestingly, in Maritime Canada too, it would be the opposition of prominent jurists on the bench to any formal legal recognition of slavery that would, within a generation of the Loyalists' arrival, bring a *de facto*, if not a *de jure*, end to human bondage there. Some of the men involved on both sides of the deliberations would be King's students, members of its Board of Governors, or otherwise associated with the institution.

A form of antislavery was also gaining ground in the new United States of America. African peoples in the Americas had resisted their condition since earliest times. Work slow-downs, damage to tools or livestock, "malingering," or feigning illness, "maronnage," (absconding for short periods), outright flight and even self-mutilation and suicide were all used to fight back against the slave system. People of conscience began to respond, first with protest and then with material aid to those seeking to escape their owners. As early as 1775, the Pennsylvania Abolition Society became the first antislavery organization in the United States, and no lesser personage than George Washington himself in 1786 complained that Quakers in that colony were aiding and abetting runaways, the first documented incarnation of what, by the 1830s, would come to be called the Underground Railroad.⁸⁷

In the wake of revolution, Vermont in 1777 became the first part of the United States to abolish adult slavery within its borders. In 1778 Pennsylvania set the stage for a series of northern states with its passage of a gradual abolition act. People already enslaved would remain so, but their children would be freed at a set age. The last enslaved person in Pennsylvania was not freed until 1847.

Massachusetts, in the wake of a series of hard-won freedom suits on the part of enslaved men and women such as Elizabeth Freeman and Quok Walker, declared slavery unconstitutional in 1780, while in 1783, New Hampshire followed Pennsylvania's lead and legislated the gradual phasing out of the practice over a period of many years. The next year Rhode Island and Connecticut also implemented gradual abolition bills, although the terms of service that remained for most of the enslaved were impossibly long. Connecticut did not see the last manumission of an enslaved person until 1848.⁸⁸

In the United Kingdom, enslaved Africans used legal means to resist their further bondage. In Perthshire, a case came before the Scottish courts that would lead to the outright abolition of slavery

⁸⁷ For George Washington's statement, see Erica Armstrong Dunbar, *Never Caught The Washington's Relentless Pursuit of their Runaway Slave, Ona Judge* (New York & London: Atria, 2007), esp. 66-69.

⁸⁸ The well-known case of Elizabeth Freeman, known as Mum Bett or Mumbett, is a good example. In *Brom & Bett v. Ashley* she joined with another enslaved man named Brom to sue for her freedom in the municipal court at Sheffield, Massachusetts. These were the first two enslaved people to be freed when Massachusetts ratified its new constitution in 1780. Interestingly, her great-grandson was African American sociologist and intellectual W.E.B. DuBois. See Arthur Zilversmit, "Quok Walker, Mumbet, and the Abolition of Slavery in Massachusetts," *William and Mary Quarterly*, Third Series, 25, 44 (October 1968): 614-624; Ben Z. Rose, *Mother of Freedom: Mum Bett and the Roots of Abolition* (Waverly, MA: Treeline Press, 2009). For the ruling in the Quok Walker case, which was launched one year after the constitution was established, see "Chief Justice William Cushing, Notes on *Quok Walker vs Nathaniel Jensen*," in *The American Debate over Slavery, 1760-1865: An Anthology of Sources*, Scott J. Hammond, Kevin R. Hardwick and Howard Lubert, eds. (Indianapolis IN & Cambridge, UK: Hackett Publishing Co. Inc., 2016), 18.

in Scotland. The 1778 case of *Knight v. Wedderburn* was also to have a profound influence on antislavery in Nova Scotia and New Brunswick. It was considered particularly relevant to their circumstances by Nova Scotia Chief Justice Sampson Salter Blowers, who was a member of King's Board of Governors between 1784 and 1833. Joseph Knight, a native African, had been enslaved in Jamaica at the age of 12 or 13 to the immensely wealthy sugar planter family of Wedderburn. Carried to Scotland by his owner, Knight was inspired by the Mansfield Decision to sue for his freedom. Two appeals brought the case before Lord Kames and a court of eleven other judges, who ruled that Knight was owed his liberty. The legal statutes of Jamaica did not pertain in Scotland, the laws of which did not recognize slavery as a legal condition for any person. In 1780, the chagrined and hard-line pro-slavery advocate John Wedderburn was instrumental in founding the London Society of West India Planters and Merchants, which applied its very considerable financial resources and political influence to resisting all efforts to end Britain's part in the overseas slave trade.⁸⁹

But the tide had already turned in the British Isles. Again at the Court of King's Bench in 1783, Lord Mansfield overturned a lower court decision to award insurance funds to the captain of a slave ship. He had deliberately drowned 130 Africans by throwing them over the side when his ship, the *Zong*, ran short of water. The captain had tried to file his claim on the lost cargo in the case *Gregson vs Gilbert*.⁹⁰ The *Zong* case took place the very year that the British evacuated New York and the main part of the Loyalist migration got underway. As the publicity spread about these and other court challenges, more and more people began questioning the morality of stealing people from Africa to fuel the sugar and tobacco plantations of the Americas. People called for an end to Britain's central role in the slave trade, and Granville Sharp, himself a member of the Society for the Propagation of the Gospel in Foreign Parts, argued on behalf of the enslaved in both cases judged by Mansfield. A young Thomas Clarkson, who asked "Is it lawful to make slaves of others against their wills?" in his 1779 Cambridge thesis, dedicated his life to opposing the slave trade and slavery itself, and the movement gained adherents. Literally thousands of petitions were sent to Parliament by people rejecting any continued participation in the commerce in human beings, however much the profits contributed to Great Britain's gross national product.⁹¹

As historian Ruma Chopra put it so well, "Displaced black families became caught in the cross-currents of the Atlantic world at a moment when the British were experimenting with anti-slavery and

⁸⁹ Whitfield, *North to Bondage*, 9.

⁹⁰ For a detailed analysis see James Walvin, *The Zong: A Massacre, the Law and the End of Slavery* (New Haven: Yale University Press, 2011), esp. Ch. 7, 117-137.

⁹¹ Thomas Clarkson, "An Essay on the Slavery and Commerce of the Human Species, particularly the African," translated from a Latin Dissertation, which was Honoured with the First Prize, in the University of Cambridge, for the Year 1785, with Additions (London: J. Phillips, 1786), presented online at <https://oll.libertyfund.org/titles/1070> <accessed August 15, 2019>

launching their claims to West Africa.”⁹² In 1787, the same year in which Charles Inglis was consecrated Bishop of Nova Scotia at Lambeth Palace and returned to Canada to take up his Episcopal mantle, the “Society for Effecting the Abolition of the Slave Trade” was established in England. The colony of Sierra Leone was also established on the West African coast. The purpose was to provide a home for England’s “Black Poor,” at least some of whom had been enslaved, but were abandoned by their former owners in the wake of Lord Mansfield’s 1772 decision. Others were Black Loyalists who had not found Britain the haven they had been promised. Also in 1787, the US Congress passed the Northwest Ordinance. This outlawed slavery in the unorganized territories north of the Ohio River. The law was, however, widely ignored, as most slaveholders already living there interpreted it to mean that only further importation of enslaved people was prohibited. Also that same year, there was an attempt to have slavery recognized in law in Nova Scotia. However the bill failed to pass.⁹³

Meanwhile, the establishment of Nova Scotia’s new King College’s progressed apace, driven almost single-handedly by Bishop Charles Inglis in the face of Governor John Parr’s personal indifference to higher education.⁹⁴ With funding from both the Nova Scotian Council and the SPG, in 1788 Inglis led the establishment of a boys’ preparatory school called “the Academy” in a rented house at Windsor, Nova Scotia, the first stage in the creation of King’s College. He enrolled his own son John, aged eleven, as the very first student. Also in 1788, the British Parliament passed the Slave Trade Act. This regulated the number of enslaved people who could be carried on each ship relative to tonnage, the idea being that less overcrowding aboard ship would contribute to lower mortality rates and less misery during the Middle Passage. It was a reaction to the findings of a House of Commons committee, and a widely published drawing that showed the enslaved packed head-to-foot, in chains, on a British slaver named

⁹² Ruma Chopra, “Refugees Fit for Rescue: Loyalists, Maroons, and Mi’kmaq,” April 17, 2017, <https://earlycanadianhistory.ca/2017/04/17/refugees-fit-for-rescue-loyalists-maroons-and-mikmaq/> <accessed Jan. 31, 2018>

⁹³ n.a. *Society Instituted in 1787, for the Purpose of Effecting the Abolition of the Slave Trade* (London: n.p. 1787), *Eighteenth Century Collections Online*. Gale. University at Buffalo Libraries – SUNY <accessed March 1, 2019>; Adam Hochschild, *Bury the Chains: Prophets and Rebels in the Fight to Free an Empire’s Slaves* (London: Pan Books, 2005), 175-8; David Brion Davis, “The Significance of Excluding Slavery from the Old Northwest in 1787,” *Indiana Magazine of History* 84, 1; Paul Finkelman, “Slavery and Northwest Ordinance: A Study in Ambiguity,” *Journal of the Early Republic* 6 (1986): 343–370 and Finkelman’s “Evading the Ordinance: The Persistence of Bondage in Indiana and Illinois,” *Journal of the Early Republic*, 9 (1989): 21–51. For Nova Scotia legislation, see Harvey Amani Whitfield, “The Struggle Over Slavery in the Maritime Colonies,” *Acadiensis* 41,2 (Summer/Fall 2012): 17-44, 23.

⁹⁴ John Parr (1725-1791) was first sent from Britain as Governor of Nova Scotia in 1786, but the appointment of Sir Guy Carleton, Lord Dorchester, as Governor-General and Commander-in-Chief occasioned his own reappointment as Lieutenant-Governor of the province. He was a military man who reportedly believed the world would have been a better place *without* literary pursuits, and was accused of dragging his feet over the establishment of Bishop Inglis’ Academy and then King’s College itself. Peter Burroughs, “PARR, JOHN,” in *Dictionary of Canadian Biography*, vol. 4, University of Toronto/Université Laval, 2003–, accessed August 19, 2019, .

The Brookes. The vessel had a capacity of 450 persons but routinely shipped 600 people per voyage from the African coast to the Americas.⁹⁵

As the founder of King's College, and a major influence on the morality of its students (and indeed every Anglican under his jurisdiction), it must be said that Charles Inglis' own attitudes towards slavery seem to have been positive rather than negative. This was true both before the American Revolution, when he himself owned slaves and acquired more through his second marriage to heiress Margaret Crooke, and afterwards, when he served as the leader of the established church in Canada, with a see that extended from Nova Scotia to Bermuda, and at first included both Upper and Lower Canada. His first "Visitation" was a lengthy voyage undertaken in July and August 1788, covering some 700 miles, and described in detail in his journal and subsequent letters to his immediate superior, the Archbishop of Canterbury. Inglis traveled first to Windsor and then across the north shore of Nova Scotia as far as Digby. From there he took a schooner across the Bay of Fundy to New Brunswick.⁹⁶

Nearly every family with whom Bishop Inglis visited on his journey, including most of the Anglican ministers along the way, had either brought enslaved servants to Nova Scotia or New Brunswick, or had been slave owners before they left their former colonial American homes. Several were old friends who had been Loyalist refugees in New York and thus congregants of his. So he was more than aware of their slaveholding in the past, if not their present situation. Prominent amongst them were people who would later be associated with King's College, Windsor, including the Ruggles, Barclay, De St. Croix, Bonnell, Millidge, Moody and DeLancey families, all of whom exploited the unwaged work of enslaved "servants" in Nova Scotia. Indeed at least one of them, Timothy Ruggles, had a slaveholding on the North Mountain in Wilmot Township, Nova Scotia, that was large enough to be called a "plantation." Archaeologist Catherine Coutreau-Robins who has written extensively on evidence relating to the Ruggles site, calls this part of the "landscape of slavery" that at least some of the Loyalists intended to create in their new Nova Scotian home.⁹⁷

The bishop also met with his ministers in various locations, including Reverend Roger Viets at Digby; Reverend James Scovil at Kingston, New Brunswick; Reverend Richard Clarke at Gagetown, and Reverend John Beardsley at Maudersville, all of whom owned slaves. In fact, Reverend Beardsley along

⁹⁵ Walvin, *The Zong*, 117-18. For a potent image and comprehensive discussion, see "The *Brookes* - Visualising the Transatlantic Slave Trade," at "<https://archives.history.ac.uk/1807commemorated/exhibitions/museums/brookes.html>" <accessed August 15, 2019>

⁹⁶ Harris, *Charles Inglis*, 86-94.

⁹⁷ Archaeological and documentary analyses by Catherine Cottreau-Robins regarding the Ruggles "plantation" provide a detailed and nuanced investigation of the Ruggles family as slaveholders, and of the lives led by those enslaved to them. See her dissertation cited earlier, Cottreau-Robins, "A Loyalist Plantation in Nova Scotia," as well as "Searching for the Enslaved in Nova Scotia's Loyalist Landscape," *Acadiensis* 43, 1 (Winter/Spring 2014): 125-136; and her most recent piece on the subject, "Exploring the Landscape of Slavery in Loyalist Era Nova Scotia," in *The Consequences of Loyalism: Essays in Honour of Robert Calhoun*, Brannon and Moore, eds.: 122-32. We are grateful to Bonnie Huskins of the University of New Brunswick for bringing this latter source to our attention.

with Inglis had been among those Loyalist ministers at New York who signed the original letter calling for the founding of a new King's College in Nova Scotia. Once in New Brunswick Inglis also dined with Colonel Beverley Robinson, whose entourage from New York had included nine enslaved people.⁹⁸

Having been the SPG-funded catechist to Black congregants in both Delaware and New York before the Revolutionary War, Bishop Inglis did, however, concern himself with the education of Black Loyalists in Nova Scotia. In 1788, the same year he made his first Visitation, he recommended to the SPG the establishment of a school at Little Tracadie, where there were already seventy-five families, and hired a schoolteacher to lead them in both education and the Anglican faith.⁹⁹ He had written in 1786 disparagingly of what he perceived to be indolence on the part of the Black Loyalists, which he thought was "the natural consequence of their former state and sudden emancipation." Infertile land, coupled with the hijacking of the ship bearing government supplies intended to tide them over to the next season, were responsible for starvation amongst the Black Loyalists at Guysborough during their second winter, factors that did not seem to occur to Inglis. Still, in a later missive told to the Archbishop of Canterbury he had observed that "Latterly they [the Negroes] seem to manage better... . It is probably that the descendants of these Blacks who are now free will in general be as industrious and useful as white people of the same rank."¹⁰⁰

If Bishop Inglis and his Loyalist contemporaries were resistant to the ideas that slavery as an institution contravened "natural law," and that bondage was, to use modern terminology, a crime against humanity, such views were hardly confined to people living in either Great Britain or in British North America at the time. At least some of the Loyalists Inglis knew who would send their sons to King's College were of French or Swiss descent. Some Huguenot families and others of European descent traced their tenure in North America to the era of Dutch hegemony in their colony of New Amsterdam (New York). Amongst the latter was Margaret Crooke Inglis, the mother of Bishop Inglis' own children. Of particular interest to such people would have been the rising tensions in France and in the French sugar islands in the last decades of the eighteenth century.¹⁰¹

⁹⁸ Reginald V. Harris, *Missionary, Loyalist, Bishop (1734-1816)* (Toronto, General Board of Religious Education, 1937), 86-94.

⁹⁹ Walker, *The Black Loyalists*, 83-4.

¹⁰⁰ Bishop Charles Inglis Papers, Inglis to the Archbishop of Canterbury, Nov. 20, 1788, quoted in George A. Rawlyk, "The Guysborough Negroes: A Study in Isolation," *The Dalhousie Review*, 48 (1968): 24-36, 25.

¹⁰¹ When he arrived in Nova Scotia Bishop Inglis had three surviving children by his second wife, Margaret Crooke Inglis (1748-1783). His son Charles (1774-1782) had died while the family was still in New York, and his wife in 1783. Margaret had been the granddaughter of Colonel Thomas Ellison and his wife Margaret Garrabrandt of New Windsor, in Orange County, New York, and it was with them that she, her mother and her children had stayed for a time during the Revolutionary War. Her father died when she was a child and her grandparents brought her up. The Garrabrandts were of old Dutch stock. Her father's family originally was named Kruk, Anglicized to Crooke, and resided in Ulster County, New York. The 1755 slave census of New York shows that her father owned four enslaved people (three male, one female) at that time. His own father, John Crooke Sr., was a large landholder and had left enslaved people to his heirs in his will dated June 3, 1737. John Crooke Sr. lived at Kingston, New York and was clerk of Ulster County from 1746-1759. Gustave Anjou, *Ulster County, New York, Probate Records* (Ulster Co., NY: County Clerk's Office, 1906), 127; E. B. O'Callaghan, ed.,

In 1788, French feminist playwright and leading abolitionist Olympe de Gouges published *Reflections of Black People*, asking: “Why are Black people enslaved? The color of people's skin only suggests a slight difference. There is no discord between day and night, the sun and the moon and between the stars and dark sky. All is varied; it is the beauty of nature. Why destroy nature's work?”¹⁰² A French “Society of the Friends of Blacks” was created in that same year, but was partly discredited because it was believed to have been founded under the influence of British abolitionists. The Declaration of the Rights of Man and the Citizen was published in August 1789, evidence of the upheaval and dissatisfaction with the divine right of kings and the established social and economic hierarchy that would culminate in the French Revolution.¹⁰³

Such revolutionary ideas were also felt in French Caribbean colonies, most particularly Saint Domingue, the richest sugar island of them all, where planters of mixed ancestry who were themselves slaveholders demanded recognition before the National Assembly in Paris. The French Revolution would have a profound effect on Bishop Charles Inglis as well. Not only did it delay allocation of funds to build King’s College for a time, but the violence and upheaval it caused to the old order of things also worried him to the core. According to Judith Fingard, Inglis was confirmed in his “distrust of non-conformity and change” and “his views on the importance of religion as an agency for preserving the *status quo* and on the role of an established church as the partner of government and a guarantee against civil discord.”¹⁰⁴

In the same year as the Declaration of the Rights of Man and the Citizen was made in France, 1789, the Nova Scotian legislature ratified the legal status of Inglis’s preparatory school for boys. Funding was also provided for the construction of the King’s College building at Windsor, in the amount of £1,000. The relevant legislation was entitled “An Act for Founding, Establishing, and Maintaining a College in this Province.” The Governors of King's College of Nova Scotia were appointed, the board made up of prominent men already charged with the superintendence of the new King’s Academy.¹⁰⁵ In a letter to his immediate superior, John Moore (1730-1805), the Archbishop of Canterbury, dated November 30, 1790, Inglis discussed purchasing seventy acres of land and seeking a quarry for the stone to build King’s College. By the next winter Bishop Charles Inglis was finally able to order stone quarried and carried to the building site. This was moved on sleds with teams of oxen up a long hill, and stockpiled

Documentary History of the State of New York, 3 (Albany: Weed, Parsons & Co., 1850), 508; Edward Manning Ruttenber, *History of the Town of New Windsor, Orange County, NY* (Newburgh, NY: Printed for the Historical Society of Newburgh Bay and the Highlands, 1911), 13. See also Harris, *Charles Inglis*, 39.

¹⁰² Hilda L. Smith and Berenice A. Carroll, eds., *Women's Political & Social Thought: An Anthology* (Bloomington and Indianapolis: University of Indiana Press, 2000), 130-2.

¹⁰³ For a detailed discussion, see Lawrence C. Jennings, “The Interaction of French and British Antislavery, 1789-1848,” *Proceedings of the Meeting of the French Colonial Historical Society* 15 (1992): 81-91.

¹⁰⁴ Fingard, *The Anglican Design in Loyalist Nova Scotia*, 29.

¹⁰⁵ Thomas Beamish Akins, *A Brief Account of the Origin, Endowment and Progress of the University of King's College, Windsor, Nova Scotia* (Halifax, N.S., Printed by Macnab & Shaffer, 1865), 4-8; F. W. Vroom, *King's College: A Chronicle 1789-1939: Collections and Recollections* (Halifax, N.S.: The Imperial Publishing Company Limited, 1941), 21.

on the site (actually sixty-nine acres in size) purchased for £150 from local Planter John Clarke, pending the hiring of a stonemason able to dress it appropriately for construction purposes.¹⁰⁶

Again in 1789, there was another attempt by slaveholders in Nova Scotia to regularize the institution in the colony. According to Whitfield: "In 1789, proposed legislation 'for the Regulation and Relief of the Free Negroes within the Province of Nova Scotia' outlined punishments for those who would 'carry [blacks] out of the Province' and sell them as slaves to the West Indies . . . The words 'Slaves by Birth or otherwise' would have given owners greater support for their claims to own black people as property." This too, failed to pass.¹⁰⁷

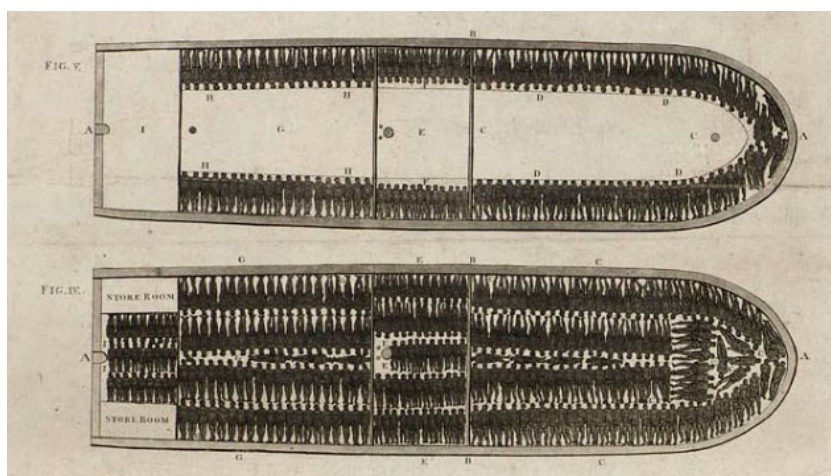
Meanwhile, across the Atlantic in Britain, William Wilberforce was leading the campaign against Britain's ongoing participation in the Atlantic Slave Trade in Parliament, while Quakers and other people of conscience forwarded still more petitions demanding an end to this pernicious commerce in Black bodies. Pamphlets were written and widely distributed by abolitionists like Thomas Clarkson, the indefatigable Granville Sharp, and John Newton, a former slaver captain credited with supporting the efforts of William Wilberforce to end the slave trade and with authoring the beloved hymn, *Amazing Grace*.¹⁰⁸ Physicians formerly employed on slave ships testified before the House as to the horrific, disease-ridden conditions under which the traffic in human beings operated. In 1789, the same year King's Academy opened in Windsor, Nova Scotia, there was in London a personal account published by an activist believed to have been kidnapped in childhood from his African home. His name was Olaudah Equiano, named in slavery Gustavus Vasa. Equiano was a member of an all-Black antislavery group named the "Sons of Africa." He wrote his own account of his experiences, a volume that shocked the British Isles, and enlightened thousands regarding the horrific conditions experienced by those taken from African shores by slavers during the voyage from the African coast to the Americas, known as the "Middle Passage." By 1791, a new law had been passed to prevent insurance companies from paying out against losses of slaves deliberately thrown overboard by captains and crew, directly in response to the incident involving the *Zong* eight years earlier.¹⁰⁹

¹⁰⁶ Charles Inglis to Archbishop Dr. John Monroe, Nov. 30, 1790 and April 1, 1791, and Charles Inglis to Mr. Grenville, Dec. 20, 1790, in Charles Inglis' Letterbook, Charles and John Inglis fonds, C-25, reel 10248, NSA.

¹⁰⁷ Whitfield, "The Struggle Over Slavery in the Maritime Colonies," 23-4.

¹⁰⁸ Thomas Clarkson had come to his position on slavery as a student at St. John's College, Cambridge, when he wrote a prize Latin essay on the question of "Whether it is right to make slaves of others against their wills?" John Newton experienced a religious conversion in 1748 that altered the course of his life but did not immediately open his eyes to the horrors of the slave trade by which he made his living. Becoming an evangelical Anglican minister in 1767, Newton encouraged a youthful William Wilberforce to continue his political career in order to further the cause of antislavery. In 1788, Newton published a shockingly blunt pamphlet about his observations aboard slave ships, entitled *Thoughts Upon the Slave Trade* (London: J. Buckland, 1799).

¹⁰⁹ Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself* (London: privately published, 1789). Recently, scholars have questioned whether Equiano was actually born in Africa, and experienced the Middle Passage first hand. However the descriptions in the volume are considered authentic,



Layout of the Slave Ship *Brookes*
National Maritime Museum Collection, Greenwich, UK
Michael Graham-Stewart collection¹¹⁰

Also in 1791, on June 1, Bishop Charles Inglis laid the cornerstone for the new building of King's College, at Windsor, Nova Scotia. By June 18, he was able to report in a letter to Mr. Cumberland, a British dramatist who was agent for Nova Scotia on behalf of the British government:

The men are employed in digging the foundation for King's College at Windsor. The mason engaged to carry on the Building, which he will begin in a few days, & I hope the Cellar storey will be finished this season. The same frugality is observed in carrying on this Building, which is to be of Stone, as in the Churches [that were being constructed throughout the province] . . .¹¹¹

However, there were insufficient numbers of skilled masons available to cut and shape the massive amount of stone required to complete so ambitious a structure. Inglis never found one. Eventually he decided to build his College out of wood, above the completed stone foundation. This was done in the "German fashion," filling the space between the uprights with brick, stone and mortar, and sheathing the whole in sawn board as far as the top of the second story, with a third storey and "attick" above all made of wood. It is sobering to realize that if Charles Inglis considered the talent pool available in the Black Loyalist community he might well have found a master mason there. Several men listed in the Book of Negroes were skilled in construction, and they were so employed in public works projects.

whether representing his personal experience or that of others. See also Gretchen Gerzina, *Black London: Life Before Emancipation* (New Brunswick, NJ: Rutgers University Press, 1995), 108-123; 172-3.

¹¹⁰ Available online at the Royal Museums Greenwich website, <https://collections.rmg.co.uk/collections/objects/254967.html> <accessed August 19, 2019>

¹¹¹ Charles Inglis to Mr. Cumberland, June 18, 1791, Charles Inglis Letterbook, Charles and John Inglis Fonds, C-24reel 10248, vol. C-24, NSA

James W. St. George Walker in his landmark volume, *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone, 1783-1870*, says that three of the Black Loyalists at Birchtown identified themselves as masons and there was a total of twenty-one carpenters there.¹¹²

The ultimate example of resistance to the brutality of slavery was revolt. On August 1, 1791, two months after Charles Inglis wrote the letter quoted above, the Haitian Revolution broke out on the island of Saint Domingue. Despite efforts of both France and Britain to put down the rebellion and force the enslaved back to the sugar plantations that sent so much money into French coffers, the Haitian Revolution would by 1804 result in independence and the creation of Haiti as a new nation.¹¹³ White refugees flooded the American ports of Charleston, Baltimore, Boston and New York. There they undoubtedly came into contact with American relatives of Loyalists living in Canada. There were also by this time former Nova Scotian settlers who had, disillusioned with their Canadian experience, returned to their old American homes; despite the loss of their property, the change in government, and the hospitality of former neighbours and friends, life in the new “United States” seemed to them more appealing than trying to eke out a meager living from Nova Scotia’s stony and unforgiving soil.¹¹⁴ Interestingly, Haitian French planters and their enslaved workers also found refuge in New Orleans and coastal Louisiana, a region that passed back and forth between French and Spanish rule in this period. There, they would have encountered the “Cajun” descendants of Nova Scotian Acadians so cruelly expelled from their neat farmsteads and productive fisheries of Maritime Canada in the 1750s.

In Nova Scotia, Black Loyalists found themselves denied or else cheated in the amount of promised land grants and the “King’s Bounty” of provisions, especially as compared to what the white Loyalists received. Treated as still enslaved by many of the whites they encountered, some were reduced to starvation. To feed themselves and their families, men and women indentured themselves for a period of months or years. Hampered by illiteracy, these desperate souls were sometimes tricked into signing contracts of much longer duration. Others, including the famous case of Black Loyalist Mary Postell and her daughters at Argyle, Nova Scotia, had their manumission papers ignored or destroyed and were

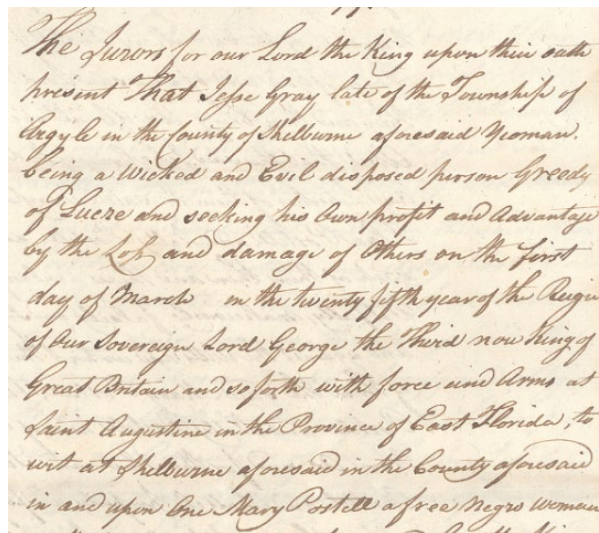
¹¹² Charles Inglis to Mr. Grenville, Dec. 20, 1790; Charles Inglis to the Archbishop of Canterbury, April 5, 1791; Charles Inglis Letterbook, Charles and John Inglis Fonds, C-24, reel 201248, NSA. See also Vroom, *King’s College: A Chronicle*, 28-30. For the employment of Black Loyalists in public works projects, see Walker, *The Black Loyalists*, 42-3, 47.

¹¹³ In 1804, Jean-Jacques Dessalines oversaw the massacre of nearly all the island’s European and white creole inhabitants. See Franklin W. Knight, “The Haitian Revolution,” *The American Historical Review*, 105, 1 (Feb., 2000): 103-115; Robin Blackburn, “Haiti, Slavery, and the Age of the Democratic Revolution,” *The William and Mary Quarterly* Third Series, 62, 4 (Oct., 2006): 643-674. An interesting article reinforcing the importance of the Enlightenment on the era is Rebekah Nicholson, “The Enlightenment and Its Effects on the Haitian Revolution of 1789-1804,” *McNair Scholars Journal* 10, 1 (2006), <https://scholarworks.gvsu.edu/mcnair/vol10/iss1/11/> <accessed Jan. 10, 2019>

¹¹⁴ For a very interesting modern study and a longitudinal analysis of Haitian refugee descendants in the US, see Angel Adams Parham, *American Routes: Racial Palimpsests and the Transformation of Race* (New York: Oxford University Press, 2017).

sold as slaves—in Mary’s case, famously, for one hundred bushels of potatoes. Sylvia Hamilton’s poignant and evocative poem, “The Potato Lady,” was inspired by Mary’s story.¹¹⁵

In 1801, there was an effort made to set up a commission of inquiry regarding slavery in Nova Scotia, initiated by none other than Ward Chipman, by then MLA for King’s County. As Whitfield states, his motives for raising the issue remain unclear, but in any case, the motion failed.¹¹⁶



Indictment of Jesse Gray in the Mary Postell Case, *R v. Gray*
April-November 1791¹¹⁷

Black Loyalists in New Brunswick were segregated and discriminated against in the land-granting system, just as they were in Nova Scotia. However, in New Brunswick they were formally prevented from voting, although they generally did have protection under law, rights of marriage even in interracial relationships, could testify in court against whites, and had other benefits common to British subjects. The charter of the City of St. John, New Brunswick in 1785 specifically prohibited Black residents from selling goods in the town market, fishing in the harbour, or competing with white workers by practising a trade within the limits of the town, a particular blow to people denied land and

¹¹⁵ Mary Postell’s tale is recorded in *King v Jesse Gray*, Shelburne Co., NS. Record of the Court of Sessions at Shelburne, Minutes of July 7, 1791, RG 60, F 9.4, NSA and is available online at <https://novascotia.ca/archives/Africanns/archives.asp?ID=46> <accessed July 17, 2019>, and also cited in Whitfield, “Slavery in English Nova Scotia,” 38n15. See Troxler, “Re-enslavement of Black Loyalists,” 70-85. Sylvia Hamilton’s poem appears in George Elliott Clarke, ed., *Fire on the Water: An Anthology of Black Nova Scotian Writing*, vol. 2 (East Lawrencetown, NS: Pottersfield Press, 1992), 93, and is also cited in Troxler, “Re-enslavement of Black Loyalists,” 70.

¹¹⁶ Whitfield, “The Struggle over Slavery in the Maritime Colonies,” 24.

¹¹⁷ Shelburne County Court of General Sessions of the Peace Nova Scotia Archives RG 60 Shelburne County vol. 1 file 49-4, online at the Nova Scotia Archives, <https://novascotia.ca/archives/Africanns/archives.asp?ID=46> <accessed August 19, 2019>

thus unable to otherwise make a living.¹¹⁸ Their numbers were fewer than in Nova Scotia, but still substantial; David Bell, Barry Cahill and Harvey Amani Whitfield have written recently that “there were probably not fewer than one thousand Blacks in early new Brunswick, and at least half of them were slaves.”¹¹⁹

There was also discrimination in religion. In both Nova Scotia and New Brunswick people of African ancestry were routinely seated apart from whites in the Anglican Church. Where the white congregations could afford it, churches were built with balconies for their seating, or else Black people, widows, military men and their families, and the poor were relegated to the back pews. These pews were free as opposed to being rented out annually, as the rest were. Since St. Paul’s Church in Halifax had a very large white congregation overwhelmingly comprised of white Loyalists, it was expected that Anglicans of African descent would hold separate services under lay readers.¹²⁰

This happened under Charles Inglis’ watch as bishop, of course, and he himself was not above taking advantage of the situation in which so many landless Black Loyalists found themselves. Inglis owned several thousand acres at his estate he called “Clermont” near Aylesford in the Annapolis Valley. He had at least one tenant farmer—effectively a sharecropper—working for him there. His name was John Brown and he was, according to Inglis’ journal, very industrious. The man’s hard work and “neat and more flourishing” section did not avail him, though. After Brown had cleared a total of eight acres, Inglis did not permit him to cultivate the tidy fields, but rather moved John Brown to a different part of the bishop’s land, so he could do it all over again.¹²¹

One branch of the Anglican Church did try to help. The Associates of the Late Dr. Bray was a society created as the result of a legacy received in 1723 by Dr. Thomas Bray, who had initiated the founding of both the Society for the Propagation of Christian Knowledge and the SPG. The interest from his bequest was devoted to the religious education of enslaved Africans, and he so designated the funds in his will. The Associates sent boxes of clothing and shoes to the Black Loyalist settlement at Birchtown, beside Shelburne.¹²² According to Walker, among the Associates who concerned themselves with the

¹¹⁸ *The Charter of the City of Saint John in the Province of New Brunswick* (St. John, NB: William Durant & Co., 1785), https://archive.org/details/cihm_48078/page/n5 <accessed March 10, 2019>

¹¹⁹ D.G. Bell, J. Barry Cahill, and Harvey Amani Whitfield, “Slavery and Slave Law in the Maritimes,” in *The African Canadian Legal Odyssey: Historical Essays*, Walker, ed., 365.

¹²⁰ Walker, *The Black Loyalists*, 67-8; Fingard, *The Anglican Design in Loyalist Nova Scotia*, 168-9.

¹²¹ Bishop Charles Inglis’ Journal, entry for August 16, 1791, cited in Walker, *The Black Loyalists*, 46. According to Harris, *Charles Inglis*, 130-2, in May 1789 the bishop purchased for his personal estate some 5,000 acres at Aylsford, in the Annapolis Valley. Over the years he added more property until he had about 9,000 acres in total, some of which he farmed with tenants. The house he built there in 1795 he called “Clermont.” King’s College received the property after the death of Charles Inglis’ grandson and namesake.

¹²² The little progress made by Black Loyalists there, who were forced to work for lower wages than unemployed whites, aroused local soldiers to violence. The first riot in what remained of British North America was the result. Walker, *The Black Loyalists*, 48-9; Huskins, “New Hope’ in Shelburne, Nova Scotia,” in *The Consequences of Loyalism*, Brannon and Moore,

plight of the Black Loyalists were William Wilberforce and Granville Sharpe. The organization also established schools at Preston, Brindley Town and elsewhere. The Birchtown school operated for more than ten years under the direction of Black Loyalist leader Stephen Blucke starting in 1784. He was an educated man and an Anglican, and as Bonnie Huskins points out, therefore acceptable to the Associates of Dr. Bray in the capacity of schoolmaster.¹²³

However, conditions were so dreadful and the cases of abuse so egregious, that a leading Black Loyalist named Thomas Peters traveled to England to put their case before the British government. He complained that the people of Nova Scotia maintained a “public and avowed Toleration of Slavery” that militated against any positive resolution to the dilemma of the Black Loyalists. They were, he said, no more than “mere Cattel or brute Beasts.”¹²⁴ Encountering British abolitionist Thomas Clarkson, who sent his brother John Clarkson to oversee matters in Nova Scotia, the Black Loyalists were offered an opportunity to emigrate from Maritime Canada to Britain’s new West African colony of Sierra Leone.¹²⁵ At least some of the people involved with King’s College at Windsor, Nova Scotia, were active in trying to prevent the Black Loyalists from leaving, on purely mercenary grounds. Since Black Loyalists in many cases were forced to take lower wages than white workers might demand, officials like Provincial Secretary Jonathan Odell of New Brunswick, an ordained Anglican minister himself with several slaves in his household, did everything they could to discourage Black Loyalists from taking the offer to go to Sierra Leone. Odell was a very prominent Loyalist and one of the original committee of eighteen Anglican ministers who had met to propose the founding of King’s College in Nova Scotia, while still in British-occupied New York.¹²⁶

At least one of those cruelly prevented from joining their families for the voyage was held in bondage by people associated with King’s College. This was John Cottrell “Mr. Farish’s negro servant” [sic] mentioned by John Clarkson in his notes. Cottrell had been seized as Farrish’s property along with his

eds., 116; Robin W. Winks, *The Blacks in Canada: A History*, 2nd ed. (Montreal and Kingston: Queen’s University Press, 1997), 78-9.

¹²³ Walker, *The Black Loyalists*, xxiii; 53, 80; Fingard, *The Anglican Design in Loyalist Nova Scotia*, 135-6. According to Fingard, Anglican-educated Black children were in demand as household servants. “The Church of England prided itself on being able to produce excellent servants and find them benevolent masters.” Clearly there was no sense that educated African Nova Scotians could either become independent of white supervision, or escape from lifelong servitude to whites. For Blucke’s involvement see Huskins, “‘New Hope’ in Shelburne, Nova Scotia,” in *The Consequences of Loyalism*, Brannon and Moore, eds., 110-12. Bishop Inglis visited the school which had 44 students in 1790.

¹²⁴ Thomas Peters to Lord Grenville, “The Humble Petition of Thomas Peters, A Negro, 179, FO 4/1, C 308757, The National Archives, London, United Kingdom, cited in Whitfield, “Slavery in English Nova Scotia,” 37n2. See also Maya Jasanoff, *Liberty’s Exiles: American Loyalists in the Revolutionary World* (New York: Vintage Books, 2012), 287-8.

¹²⁵ This is discussed in considerable detail in Walker, *The Black Loyalists*, esp. Ch. 5.

¹²⁶ Walker, *The Black Loyalists*, 119, 128; Alfred G. Bailey, “ODELL, JONATHAN,” in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, accessed August 19, 2019, Hind, *The University of King’s College, Windsor, Nova Scotia*, 8. Odell’s house is still standing in Fredericton, although the slave quarters that had been attached to it have long since disappeared. See “Jonathan Odell House,” *My New Brunswick* (May 15, 2015), <https://mynewbrunswick.ca/jonathan-odell-house/> <accessed March 10, 2019>

insolvent owner's other effects, pending Farrish being put on trial for debt. Although Clarkson offered to purchase John the town magistrate, Judge Skinner, refused to free the man so that he could go to Sierra Leone along with his wife and children. Clearly Mr. Farrish's financial picture improved later on, for Henry Farrish would be a student at King's by 1820.¹²⁷

As for the Black Loyalists themselves, it was with great difficulty that Thomas Peters and John Clarkson extracted as many of those who had signed indentures or were otherwise oppressed from their white captors as they could. On January 15, 1792, 1,192 people set sail on fifteen transport ships from Halifax harbour, destined for the West African coast.¹²⁸

Some years later, Bishop Charles Inglis, too, would lament the departure of the Black Loyalists, but not for humanitarian reasons. He wrote to the Archbishop of Canterbury on January 25, 1794, blaming the loss to the province of their inexpensive labour along with other factors, principally the war with France, for the state of economic depression that was negatively influencing the government, and threatening continued funding for King's College at Windsor:

Some late unfortunate incidents contributed to strengthen the above apprehension. The removal of 1200 blacks from hence to Sierra Leone, and of those fisherman who carried on the whale fishery, from Halifax to N. Haven, gave a great check to the industry and commerce of this Province. The embarrassments of war succeeded. Many of our ships were taken last summer; for as no danger was apprehended in these parts, our coasts were left almost unprotected by any naval force. A diminution of the public revenue, and private distress, were the consequences; and as the revenue is now under better regulations than formerly, and public credit is restored; yet from the prevalence of the opinion that Government would do no more for the Seminary at Windsor, and the decrease of our revenue, I was really afraid than an attempt would be made, when the Legislature met, to take away the £400 a year allotted for the Academy. Nor are my fears wholly removed as yet.¹²⁹

It is clear from contemporary accounts that some of the Loyalist parents who sent their sons to King's could not find it within themselves to treat people of African descent as anything but slaves. They believed themselves superior to Black people, whatever their legal status, and this was clear in the way in which they treated first the free Black Loyalists, and later the Black Refugees who arrived after the War of 1812. It is their actions that give lie to the concept that the euphemism "servant," employed particularly in domestic circumstances throughout North America, meant anything other than "slave" in their eyes. They used, too, biblical justifications for continuing to hold people in bondage, and for

¹²⁷ Smith, "The Slave in Canada," 79. John Clarkson NSA MG 1 vol. 219, 197-201; published in *Clarkson's Mission to America, 1791-1792*, 89-90 (Public Archives of Nova Scotia Publication no. 11, 1971) (F90 /N85/ Ar2P no. 11), <https://novascotia.ca/archives/africanns/archives.asp?ID=45&Page=200402068&Transcript=5> <accessed Dec. 18, 2018>

¹²⁸ Walker, *The Black Loyalists*, 136-38.

¹²⁹ "Bishop Charles Inglis letters 1791-1799," Charles and John Inglis Fonds, MG 1, vol 479, item 2, NSA, transcription page 57. Our thanks to Dr. Shirley Tillotson for locating and sharing this fascinating piece of correspondence with us.

buying, selling, and trading them.¹³⁰ However, the Black Loyalists themselves had been promised much more than they received, and so they resisted. The effect of this, according to Walker, was that: "The articulation of 'race' as a social qualification, implicit in slavery, became explicit in Loyalist Nova Scotia, evoked by the Black Loyalists' demand for equality."¹³¹

More research is expected to reveal that Anglicans associated with King's College, like white Loyalists of other religious persuasions, relentlessly pursued runaways, sold free Black Loyalists into slavery in the Caribbean, or tricked them into life-long indenture contracts that effectively re-enslaved them in both Nova Scotia and New Brunswick. These are all practices known to have been applied by white Nova Scotians and New Brunswickers in this period.¹³² According to John Clarkson, brother of leading British abolitionist Thomas Clarkson who came to Nova Scotia to help arrange for the migration of Black Loyalists to Sierra Leone, certain of the white Loyalists along with British officers made "attempts to reduce again to slavery those negroes who had so honourably obtained their freedom. They hired them as servants, and, at the end of the stipulated time, refused payment of their wages, insisting that they were slaves: in some instances they destroyed their tickets of freedom, and then enslaved the negroes for want of them; in several instances, the unfortunate Africans were taken on board vessels, carried to the West Indies, and there sold for the benefit of their plunderers."¹³³

Others, including the Reverend Cyrus Perkins, who was a King's student in the years before the King's Charter was received in 1802, and who taught at King's Academy as well in its early years, were shipping their slaves off to the West Indies for sale. There were six students with the surname of Barclay at King's in the period between 1789 and 1802. One Loyalist matron of that name, Susan (DeLancey) Barclay, whose husband Thomas was a particular friend of Charles Inglis, was known for her cruelty to her "servants"; she punished them by hanging people up by their thumbs, and was accused of beating one enslaved man to death, with no consequences except perhaps the annoyance of her husband and disapproval of her neighbours. Whitfield says this was one of the few pieces of oral history regarding bondage in British North America that has endured. According to T. Watson Smith, the man's murder was common knowledge: "Mrs. J. M. Owen, of Annapolis, to whom the writer of this paper has to express his indebtedness for more than one item of interest, has referred in the *Halifax Herald* to the tradition that Mrs. Barclay, wife of Colonel [Thomas] Barclay, of Annapolis, was

¹³⁰ Whitfield, *North to Bondage*, 62-3.

¹³¹ Walker, *The Black Loyalists*, xxiii.

¹³² In "Some Account of the New Colony of Sierra Leone," *The American Museum; or Universal Magazine*, May 1791, Thomas Clarkson described the re-enslavement of veteran Black Loyalists by white Loyalists, likely based on information provided by his brother John Clarkson as he assembled Black Loyalists to go to Sierra Leone. See Harvey Amani Whitfield, *Black Slavery in the Maritimes: A History in Documents* (Peterborough, ON: Broadview Press, 2018), Document 47, 84-5; also Troxler, "Re-enslavement of Black Loyalists," 78, which tells the story of four Black Loyalists who had left Country Harbour for Halifax, were kidnapped, and taken in chains to Shelburne pending being shipped south to the West Indies for sale. The two couples were rescued and taken before a magistrate who freed them.

¹³³ Cited in Troxler, "Re-enslavement of Black Loyalists," 84.

responsible for the death of a slave through a severe whipping she had ordered him.”¹³⁴ Mrs. Barclay’s daughter, a Mrs. Cornelia DeLancey, was among the people Bishop Inglis mentioned visiting in his 1788 tour of Nova Scotia and New Brunswick, as she was in particular need of comfort due to her sorrow at the death of her mother. Again, four DeLanceys attended King’s College, Nova Scotia, in its first decades.¹³⁵

King’s College and the Abolitionist Impulse

On the other hand, King’s College, Nova Scotia, was also under the influence of men with a very different view of slavery. Two ex-officio members of King’s original board of governors stand out, for they were successively Chief Justices of Nova Scotia. These were Thomas Andrew Lumisden Strange and Sampson Salter Blowers.¹³⁶ Thomas Strange had cut his judicial teeth in the halls of British jurisprudence, while Sampson Blowers had been an extremely successful lawyer in Massachusetts in pre-Revolutionary America. These two men were in the vanguard of preventing formal legislation protecting slaveholders’ rights in their human property from ever being passed in Nova Scotia. They, as Strange put it, “wished to wear out the claim [of slave-holders] gradually.”¹³⁷

Only one law antedating their positions in office even acknowledged that slavery existed in the colony, and that was one forbidding inn and tavern keepers from selling alcohol to slaves (the law had been passed in 1762). First Chief Justice Strange and then his successor Chief Justice Blowers, both of whom were Board members at King’s College, repeatedly ruled on behalf of the enslaved in cases where individual bondpeople sued for their own freedom, to the point that slaveholders, largely of Loyalist stock but with “old settlers” among them, despaired of having any further judicial support for slaveholding in the province.¹³⁸

An interesting question arises regarding Chief Justice Thomas Strange. He was trained in the law in London, but was still quite young and inexperienced when he arrived in Nova Scotia. Strange was

¹³⁴ Smith, “The Slave in Canada,” 77; Whitfield, *North to Bondage*, 76-80.

¹³⁵ Smith, “The Slave in Canada,” 77; Harris, *Charles Inglis*, 88; Jasanoff, *Liberty’s Exiles*, 150. See also Janet Hathaway, “Spreadsheet: Individuals Associated with the University of King’s College,” (unpub. MSS, University of King’s College Archives, Halifax, Nova Scotia).

¹³⁶ Sampson Salter Blowers had been appointed Attorney General in 1784 and Chief Justice after Thomas Lumisden Strange resigned in 1787. He owned an extensive farm at Windsor, and attended King’s Board of Governors’ meetings faithfully. Blowers is noted for working with King’s President William Cochran in 1818 in attempting to have King’s reduce its requirement for students’ signing the Thirty-Nine Articles of the Church of England; they hoped to open the college to more students. Board member and Judge of the Court of the Vice-Admiralty Alexander Croke disagreed, and the request was ultimately refused by the Archbishop of Canterbury. Blowers went on to defend King’s College from being amalgamated into the new Dalhousie University in 1824. Phyllis R. Blakeley, “BLOWERS, SAMPSON SALTER,” in *Dictionary of Canadian Biography*, vol. 7, University of Toronto/Université Laval, 2003–, accessed August 19, 2019, http://www.biographi.ca/en/bio/blowers_sampson_salter_7E.html; Hind, *The University of King’s College, Windsor, Nova Scotia, 1790–1890*, 32–34, 50–54, 60–62.

¹³⁷ John Doull, “Samson Salter Blowers, 1743-1842,” *Collections of the Nova Scotia Historical Society* 26 (1945): 33-48.

¹³⁸ Blakeley, “BLOWERS, SAMPSON SALTER,” DCB online; ; Hind, *The University of King’s College, Windsor, Nova Scotia*, 32–34, 50–54, 60–62 as cited in above; Whitfield, *North to Bondage*, 87-106.

appointed to the elevated position of Chief Justice very quickly, evidently the result of having someone with considerable political influence in his corner. It was, in point of fact, rumoured that he was the natural son of none other than John Moore, the Earl of Mansfield, whose iconic rulings in the *Somerset* and *Zong* cases had proven so groundbreaking with respect to British slavery and the slave trade. If rumours of his parentage were true, Strange had benefited from both his father's high office, and from Mansfield's own attitudes towards human bondage. Although historian Barry Cahill calls him a "closet emancipationist but not in any degree an abolitionist," as Chief Justice, Strange consistently worked to undermine the institution of slavery in Nova Scotia.¹³⁹

The Maritime colonies were somewhat behind the times, for the death knell had already been rung for slavery in other parts of British North America by 1793. Upper Canada's first Lieutenant Governor was John Graves Simcoe. He had fought alongside Lord Dunmore's "Ethiopian Regiment" in Revolutionary War battles, particularly in New Jersey. Simcoe developed great respect for the courage of these soldiers, and a personal loathing for slavery. Once back in England, he served as the parliamentary representative for St. Mawes, Cornwall, and supported William Wilberforce's anti slave trade stance in the House. Upon arrival to take up office in the reorganized British North America, Simcoe intended to abolish slavery outright in Upper Canada. When that attempt failed, Simcoe employed the political capital provided by a horrible incident where a young woman named Chloe Cooley was bound and gagged before being dragged, struggling desperately, to a small boat so that she could be sold away, across the Niagara River into the United States. When this was reported to him by veterans, Black Loyalist Peter Martin and his white friend, William Grigsby, Simcoe instructed his Attorney General to find a way to abolish slavery over time, while still respecting property rights. Upper Canada became the first province in the British Empire to create a gradual emancipation law, passed in 1793. In Lower Canada, it was Chief Justice James Monk who firmly and routinely ruled against the slaveholder in case after case, until the practice died out and slaveholders began paying wages to their former "servants."¹⁴⁰

¹³⁹ Lord Mansfield raised in his household a great-niece who had been born to a mixed-race woman named Maria. She was the child of nephew, Viscount John Lindsay. Elizabeth, called Dido in the family, was evidently a great favourite of Lord Mansfield's and had been brought up alongside Mansfield's white niece and heiress, Lady Elizabeth Murray. If his purported relationship to Lord Mansfield was true, Thomas Strange was a close cousin to Dido. The relationship between Mansfield and Strange is mentioned by Barry Cahill and Jim Phillips, "The Supreme Court of Nova Scotia: Origins to Confederation," in *The Supreme Court of Nova Scotia, 1754-2004: From Imperial Bastion to Provincial Oracle*, vol. 2, Osgoode Society for Legal History (Toronto: University of Toronto Press, 2004): 61, and 117n41. See also Cahill, "Slavery and the Judges of Loyalist Nova Scotia," 91.

¹⁴⁰ Despite its antiquity, the best legal analysis of the ending of slavery in Upper Canada remains William Renwick Riddell, "Slave in Upper Canada," 14, *Journal of the American Institute for Criminal Law & Criminology* 249 (May 1923 to Feb. 1924): 249-78, 253-259; also his article of the same name in the *Journal of Negro History*, 4, 4 (Oct. 1919): 372-95. The most recent study of the Chloe Cooley incident is in Afua Cooper's, "The Secret of Slavery in Canada," *Gender and Women's Studies, Second Edition: Critical Terrain*, Margaret Hobbs, Carla Rice, eds., 2nd ed. (Toronto & Vancouver: Women's Press, 2018): 291-302, esp. 299-300. For a succinct discussion of Simcoe's legislation and its implications, see Frost, *I've Got a Home in Glory Land*, 195-6.

The year 1793 was important as well for two, much more negative developments with respect to the continuing presence of slavery in the United States. Destined to be revised several times over the ensuing years, the first was the passage by Congress of the first Fugitive Slave Law that made it a crime for anyone to prevent the capture and re-enslavement of a freedom-seeker, anywhere in America's states or territories, slave or free.¹⁴¹ The second was the invention of the cotton gin by a young Yale graduate visiting planter friends in the Carolinas. This device combed the sticky seeds out of the cotton fibre much more quickly than enslaved labourers could accomplish the task by hand, making cotton agriculture a truly profitable staple crop for the first time. Eli Whitney's invention would condemn millions of African Americans to a life of unending drudgery, vastly expand the demand for plantation lands into the American west and southwest, and ultimately fuel the tensions that would lead to the US Civil War.¹⁴²

The very next year, in France on February 4, 1794, the National Assembly proved itself true to the ideals of liberty and equality touted in revolutionary rhetoric. They chose to sacrifice the riches accruing from the sugar trade of the French Caribbean and issued the Emancipation Declaration. The respite was short-lived: slavery would be reinstated in the French sugar islands in 1802, under Napoleon Bonaparte, who had previously espoused the right of the enslaved to liberty. France's participation in the transatlantic slave trade would not be finally abolished until 1834, as part of a bilateral agreement with Great Britain.¹⁴³

As far as Nova Scotia was concerned, an ex-officio member of the King's College Board of Governors from 1792 to 1808, Governor Sir John Wentworth, wrote to the Duke of Portland in October 1796, rather overoptimistically, that slavery "is almost exterminated here" in Nova Scotia.¹⁴⁴ Such, of course, was not the case. His own hands were hardly clean in the matter, for Wentworth had been the last

¹⁴¹ We use the term "freedom-seeker," which is an active and positive term confirming the agency of the formerly enslaved in their quest for liberty, rather than "fugitive slave," which was a pejorative term employed by the slaveholders in search of their lost human "property." "Freedom-seeker" was coined by Dr. Daniel G. Hill, Ontario's Chair of its first Human Rights Commission, in his volume, *The Freedom-Seekers: Blacks in Early Canada* (Agincourt, ON: Book Society of Canada, 1981).

¹⁴² "Fugitive Slave Act," *Proceedings and Debates of the House of Representatives of the United States at the Second Session of the Second Congress, Begun at the City of Philadelphia, November 5, 1792*, "Annals of Congress, 2nd Congress, 2nd Session (November 5, 1792 to March 2, 1793)," 1414-15; Eli Whitney's Patent for the Cotton Gin, Records of the United States House of Representatives, R.G. 233, document 306631, National Archives and Records Administration (henceforth NARA in this report).

¹⁴³ "Decree of the National Convention of February 4, 1794, Abolishing Slavery in all the Colonies," *The French Revolution and Human Rights: A Brief Documentary History*, Lynn Hunt, transl. and ed., (Boston & New York: Bedford/St. Martin's, 1996), 115-116; Philippe R. Girard, *The Slaves Who Defeated Napoleon: Toussaint Louverture and the Haitian War* (Tuscaloosa, 2011), 39-40. For a thorough discussion of how France ended slavery in its colonies see Lawrence C. Jennings, *French Anti-Slavery: The Movement for the Abolition of Slavery in France, 1802-1848* (Cambridge UK: Cambridge University Press, 2000).

¹⁴⁴ Quoted in Cahill, "Slavery and the Judges of Loyalist Nova Scotia," 73; Smith, "The Slave in Canada," 61.

royal governor of New Hampshire and belonged to a family that had made its fortune in slavery and the fruits of enslaved labour. Following his emigration from New Hampshire, Wentworth had “purchased in New York two slave musicians with the engaging classical names of Romulus and Remus, whom he had known since their childhood, and sent them as a gift to Lady Rockingham, assuring her that they were faithful, honest and free from vice.”¹⁴⁵ Arriving in Nova Scotia in 1783, he had been appointed Surveyor of the King’s Woods to locate and reserve stands of white pine for future use as masts for the British navy. In the next year, he purchased a group of nineteen enslaved men, women and children. He had them baptized at St. Paul’s Church in Halifax before shipping them off to the Surinam plantation operated by his cousin. Wentworth kept two young people named Matthew and Susannah for use in his own household.¹⁴⁶

Governor Parr died in 1791. Sir John Wentworth was appointed the next Governor of Nova Scotia in 1792 and Bishop Inglis and his long-desired college finally gained the full support of the most senior official in the province. A graduate of Harvard where he had suffered because of his rejection of Puritan values espoused at his Alma Mater, Wentworth was a devout Anglican. He was also a strong advocate for Inglis’ efforts to provide the sons of Maritime Canada with an education that was deeply embedded in both Church of England and Oxonian traditions. However, Wentworth’s favourable presumption regarding the decline of slavery in Nova Scotia may well have been influenced by his experience with the Jamaican Maroons, six hundred of whom had arrived at Halifax in 1796. Brave and fearless warriors, they had long resisted colonial domination in their former West Indian home. Wentworth received the Maroons enthusiastically, setting some to work building the third incarnation of the Halifax Citadel. Offering them land vacated by the departed Black Loyalists at Preston, he encouraged them to gain an education, become farmers, abandon polygamy and adopt Christianity. Governor Wentworth was particularly enamoured of his Maroon mistress by whom he had at least one child. However, the Maroons by and large rejected such change and requested of the British government transport to a place with a climate where their staple foodstuff, yams, would grow. Nearly all of them left the province in 1800, bound for Sierra Leone.¹⁴⁷

¹⁴⁵ One of them played the French horn. See Wentworth to Lady Rockingham, December, 1776, Ramsden Records, Rockingham Letters, Sheepscar Library, Leeds, No. 51, cited in Paul W. Wilderson, *Governor John Wentworth & the American Revolution: the English Connection* (Hanover, N.H.: University Press of New England, 1994), 166; Brian C. Cuthbertson, *The Loyalist Governor: Biography of Sir John Wentworth* (Halifax: Petheric Press, 1983), 78; Judith Fingard, “WENTWORTH, Sir JOHN,” in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, accessed August 19, 2019, .

¹⁴⁶ John Wentworth to Paul Wentworth or his attorney, Feb. 24, 1784, Wentworth Letters, vol. 49, NSA, reproduced in Whitfield, *Black Slavery in the Maritimes*, Document 42,74-75. St. Paul’s Church, Halifax, only became a cathedral after Charles Inglis was made Bishop of Nova Scotia in 1787.

¹⁴⁷ Jody Fernald, “*Slavery in New Hampshire: Profitable Godliness to Racial Consciousness*” (MA thesis, University of New Hampshire, 2007), 11-14; Brian Cuthbertson, *The Loyalist Governor: Biography of Sir John Wentworth* (Halifax: Petheric Press, 1983, 78; Ruma Chopra, *Almost Home: Maroons Between Slavery and Freedom in Jamaica, Nova Scotia and Sierra*

To return to the Anglican leadership of the province, it seems curious that in all of Charles Inglis' voluminous correspondence and in his own journals, which he kept for most of his adult life, there is little discussion of slavery and the attempt to abolish the slave trade. Although as an Anglican bishop he can hardly have opposed the Archbishop of Canterbury in his continued silence as to the morality of the matter, there had been other Church of England bishops who spoke out against slavery.¹⁴⁸ Yet when Bishop Inglis sent his son John, the first student who had enrolled at King's Academy and then King's College, and now his personal secretary, to England to raise funds for the new College library in 1800, the committee struck to collect funds for this purpose included none other than William Wilberforce. The ardently antislavery politician had himself stated that his reason for his stance was his hope of heaven—he believed that enslaving human beings was sinful. The subject must certainly have come up for, when young John Inglis enlisted Wilberforce to the cause of raising the money to buy books for the King's College library, he was rubbing shoulders with the foremost parliamentarian opposing the slave trade.¹⁴⁹

The year 1800 was also significant in the history of slavery in the Maritimes. In New Brunswick, as in Nova Scotia, the demise of the institution came about gradually, as the result of judicial reluctance to uphold the "rights" of slaveholders, rather than because of legislation. The case against continuing the institution of slavery in New Brunswick was less clear-cut than it was in Nova Scotia. The judicial system was entirely dominated by Loyalists in the newly-founded colony, many of them hard-line slaveholders. Whatever the liberalizing atmosphere might be in Great Britain or the Canadas, personal interest trumped reform. According to the Reverend W. O. Raymond, whose paper entitled "The Negro in New Brunswick" was likely written for the short-lived African Canadian newspaper *Neith* in 1903:

Lieut. Col. Beverley Robinson brought with him from New York nine colored servants; Lieut. Col. Isaac Allen, seven; Lieut. Col. Edward Winslow, four. Hon. Gabriel G. Ludlow, first mayor of St. John, and for many years administrator of Government, was a slave owner, so, also, were General Coffin of Nerepis, Lieut. Col. Richard Hewlett of Hampstead, James Peters of

Leone (New Haven: Yale University Press, 2018), Ch. 3, esp. 83-4. The classic earlier work is John N. Grant, *The Maroons in Nova Scotia* (Halifax: Formac Publishing, 2002).

¹⁴⁸ See James Walvin, "Slavery, the Slave Trade and the Churches," *Quaker Studies* 12, 2 (2008), <https://digitalcommons.georgefox.edu/quakerstudies/vol12/iss2/3> <accessed March 4, 2019>

¹⁴⁹ William Wilberforce lived until the very eve of the abolition of slavery in the British Empire. His life's work done, he passed away on July 29, 1833, one month before the passage of the Imperial Act that would end slavery on August 1, 1834. Slavery, however, continued in another form in the Caribbean for another four years. A system of indenture was imposed on those manumitted in the Caribbean, ostensibly to provide for a period of on-the-job training for the formerly enslaved, but also to soften the financial blow for slaveholders. It was a disaster. Britain opted in 1837 to pay out more than £200 million pounds to compensate former slaveholders for their losses. It is only recently that the British Parliament finally paid off the monies borrowed for the purpose. No monies were set aside for the colonies that made up the modern Canada, since it was assumed that slavery was already outmoded there. The period of indentureship ended in the British Caribbean in 1838. A form of indenture continued for Indian and Chinese workers transported to the Caribbean for instance, well into the twentieth century. See Walton Look Lai, *Indentured Labour, Caribbean Sugar: Chinese and Indian Migrants to the British West Indies, 1838-1918* (Baltimore: Johns Hopkins University Press, 2004).

Gagetown, Elijah Miles of Maugerville, Stair Agnew of Fredericton, Col. Jacob Ellegood of Dumfries, Capt. Jacob Smith of Woodstock, Titus Knapp of Westmoreland, Judge Upham, and many others. Even clergymen were slave owners. Rev. James Scovill, first rector of Kingston, N. B., in 1804 bequeathed to his wife, Amy, his servant boys Robert and Sampson, aged respectively 12 and 10 years, with a proviso that at the age of 26 years both should be set at liberty if they discharged faithfully the duties of servants until that period.¹⁵⁰

As can be seen in the following sections of this report detailing direct connections between the Nova Scotian King's College and slavery, the Anglicans amongst these New Brunswick-based slaveholding families sent their sons to King's. The first Chief Justice of New Brunswick was George Duncan Ludlow, formerly of New York, who during his tenure vigorously supported the rights of slaveholders in retaining their human property.¹⁵¹ As University of New Brunswick historian David G. Bell points out in his article, "Slavery and the Judges of Loyalist New Brunswick," published in 1982, there were two opportunities in 1800 to abolish slavery outright in the province, neither of which was taken. These were the test cases of *R. v. Jones* and *R. v. Agnew*. King's College-associated judges and attorneys were involved on both sides of these landmark court cases, providing a good example of how entrenched were people's positions on both sides of the equation.¹⁵²

In this case, Solicitor General Ward Chipman acted brilliantly on the side of the enslaved woman, Nancy. She was suing for her freedom as the former "property" of Loyalist Caleb Jones, who had been a large slaveholder in Maryland and owned 1,600 acres of land on the St. John River opposite Fredericton.¹⁵³ Jones had bought two enslaved servants at New York, carrying them with him when he boarded the *Martha* in New York Harbour in the autumn of 1783. He managed to salvage seven more in 1785 including a woman named Nancy from his former Maryland properties. This was thanks to his wife, Betty, who had remained behind to guard the family's estates.¹⁵⁴ His original two purchased in New York fled before Jones' return, and in 1799, he ostensibly sold Nancy for £40. Her new owner was Stair Agnew, a Loyalist originally from Virginia. Agnew, without obtaining proper paperwork for his

¹⁵⁰ Rev. W.O. Raymond, "The Negro in New Brunswick," *Neith* 27, 1 (Feb. 1903): 27-33, <https://archives.gnb.ca/Exhibits/FortHavoc/html/Negro-in-NB.aspx?culture=en-CA> <accessed Jan. 13, 2019>

¹⁵¹ Winks, *The Blacks in Canada*, 107.

¹⁵² David G. Bell, "Slavery and the Judges of Loyalist New Brunswick," *University of New Brunswick Law Journal/Revue de droit de l'Université du Nouveau-Brunswick* 31 (1982): 9-42.

¹⁵³ Caleb Jones was only indirectly connected with King's College. His daughter Mary married another son of slaveholding Loyalist Elijah Miles, James Augustus Miles, whose brother Frederick William Miles, attended King's in 1820. He does not seem to have attended King's College, Nova Scotia, himself. See David B. Harpur, "Ambitious Marylander: Caleb Jones and the American Revolution" (unpub. PhD diss., University of Utah, 2001), 136. James did not own slaves according to Harper. The case on behalf of the enslaved Nancy received an early and thorough treatment in I. Allen Jack, "The Loyalists and Slavery in New Brunswick," *Transactions of the Royal Society of Canada*, 2, 4, Section II (1898): 137-85, <https://archives.gnb.ca/Exhibits/FortHavoc/html/Loyalists-and-Slavery-in-NB.aspx?culture=en-CA> <accessed Jan. 20, 2019>

¹⁵⁴ Harpur, "Ambitious Marylander: Caleb Jones and the American Revolution," 83.

purchase, had left Nancy with Jones for the time being. She fled, taking with her a four-year-old named Lidge whose tale is told in detail by Harvey Amani Whitfield in his volume *North to Bondage*.¹⁵⁵

One of the judges in the case was Judge Joshua Upham, who was a slaveholder and had a nephew of the same name who attended King's College. Others acting on the side of the slaveholders included: New Brunswick's Attorney General Jonathan Bliss, formerly of Springfield, Massachusetts; John Murray Bliss, who was married to Judge Upham's daughter (their son, George Pidgeon Bliss, would attend King's College starting August 31, 1815, and go on to become Receiver General for the province); Thomas Wetmore (later Attorney General of New Brunswick); Charles J. Peters (son James Peters attended King's in Windsor, Nova Scotia, in 1815-1819); and William Botsford (grandson Chipman Botsford was a King's student in 1826).¹⁵⁶ All of Jonathan Bliss' sons would attend King's College: Henry matriculated at King's in 1803; the dates of enrollment for Lewis are not known. William Blowers Bliss entered King's Academy and then on November 9, 1809, King's College, Nova Scotia, graduating at the age of eighteen. He would go on to become a judge of the Supreme Court (1834-1869) and represent Hants County in the Nova Scotia Legislative Assembly 1830-1834, as well as serving as a long-time member of the King's Board of Governors.¹⁵⁷

In the cause of Nancy's liberty, Ward Chipman served alongside Samuel Denny Street, both appearing as "volunteers for the rights of humanity." In his voluminous *The Blacks in Canada*, Robin W. Winks suggested that Chipman saw this as an opportunity to strike a blow against slavery in the province, much as his friend and colleague Salter Sampson Blowers was doing in Nova Scotia.¹⁵⁸ In pressing his suit on Nancy's behalf, Chipman consulted Blowers, with whom he had graduated from Harvard in 1763. Their correspondence in the matter offers fascinating insight into the legal issues at play, and Chipman's own argument took up eighty-two pages of foolscap. The proceedings were published in the *St. John Gazette*, of Tuesday, February 12, 1800. The four judges in the case—Chief Justice George Duncan Ludlow, Judge Isaac Allen, Judge Joshua Upham, and Judge George Saunders—were hopelessly

¹⁵⁵ Whitfield, *North to Bondage*, 1-2. For another good description of the case see Harper, "Ambitious Marylander: Caleb Jones and the American Revolution," 117-123.

¹⁵⁶ The younger Joshua Upham was listed in John Inglis, *Memoranda Respecting King's College at Windsor in Nova Scotia* (Halifax: Gossip & Coade, 1836), 22, as studying to become a barrister sometime before the Charter of 1802, but the exact dates of his attendance at King's has not been discovered.

¹⁵⁷ Inglis, *Memoranda*, 25. Jonathan Bliss's third son, William Blowers Bliss (1795-1874), graduated at 18, and went to England, receiving his legal education at London's Inner Temple before returning to live in Nova Scotia. His wife was the adopted child of Sampson Salter Blowers. One of their daughters became the wife of Bishop Hibbert Binney. William Bliss also would serve on the Board of Governors for King's College from 1848-1853. See Charles James Townshend, "Memoir of the life of the Honorable William Blowers Bliss," *Collections of the Nova Scotia Historical Society* 27 (1913): 23-45.

¹⁵⁸ Winks, *The Blacks in Canada*, 108-9. The account of the proceedings is provided in the *St. John Royal Gazette*, and *New Brunswick Advertiser*, Feb. 12 & 18, 1800.

split in their decision. No satisfactory judgement was made, because Judges Allen and Upham upheld Caleb Jones' right to the ownership of Nancy Morton, with Judges Allen and Saunders dissenting.¹⁵⁹

Stair Agnew was so incensed that he challenged to a duel, first Judge Upham's son-in-law, John Murray Bliss, and then Judge Allen, who both declined, and thirdly, Samuel Denny Street.¹⁶⁰ The latter accepted and the affair progressed but neither man was fatally wounded. Nancy was given back to her former owner, William Bailey, "to whom she bound herself" for a period of fifteen years.¹⁶¹ She was thirty-eight at the time, so her full manumission would not have taken place until she was fifty-three years old. Further details of the case are less relevant to the King's College story, but it is of note that Judge Isaac Allen, who dissented along with Judge George Saunders in the case, freed his slaves soon after and began a lively correspondence with British abolitionist William Wilberforce.¹⁶²

Neither Chipman and Street's efforts, nor those of Chief Justice of Nova Scotia (as of 1797) Sampson Salter Blowers were successful in ending slavery in the short term. But the handwriting was already on the wall. In 1807, Great Britain ended her own role in the Atlantic Slave Trade, with the United States following suit the next year. However the institution of slavery itself continued in the British Empire for nearly three more decades, and in some places longer still, while in the United States it endured for close to six, ending only with the passage of the Thirteenth Amendment to the US Constitution on January 31, 1865.¹⁶³

On May 12, 1802, King's College in Windsor, Nova Scotia, received its long-awaited Royal Charter granted by King George III. Thus "the college was made an [sic] university, with the privileges of conferring degrees of Bachelor, Master and Doctor, in the several arts and faculties . . . " A total of some £4,000 had been provided by the Crown to support the construction of the university, and it was built on land purchased with funds supplied by the Nova Scotia legislature. The Board of Governors was granted the powers to set statutes for the university's operation. One of their acts was to require the students to subscribe to the Thirty-Nine Articles of Religion of the Anglican Church in order to graduate, a decision that for years discouraged many would-be students of other denominations from enrolling at King's. After the Charter, the first public examination of students took place on September

¹⁵⁹ The outcome of the two-day deliberation is discussed in Ward Chipman to Salter Sampson Blowers, Feb. 27, 1800, transcribed in full in Jack, "The Loyalists and Slavery in New Brunswick," 150-151.

¹⁶⁰ According to Cahill, "Samuel Denny Street, who, apart from Chipman, was the chief and perhaps the only anti-slavery lawyer at the New Brunswick bar, was a non-Loyalist, English-trained attorney. Unlike Chipman, moreover, he was a consistent, ideological opponent of slavery, whereas Chipman viewed slavery more as a *legal* than as a moral issue and was therefore prepared to argue both sides of its legality, depending on the interests of his client." See Barry Cahill, "Slavery and the Judges of Loyalist Nova Scotia," 114n147.

¹⁶¹ Jack, "The Loyalists and Slavery in New Brunswick," 152.

¹⁶² Smith, "The Slave in Canada," 114.

¹⁶³ "13th Amendment to the U.S. Constitution: Abolition of Slavery," the House Joint Resolution proposing the 13th amendment to the Constitution, January 31, 1865; Enrolled Acts and Resolutions of Congress, 1789-1999; General Records of the United States Government; RG 11; US National Archives. See <https://www.archives.gov/historical-docs/13th-amendment> <accessed August 15, 2019>

11, 1803. Those declared “Scholars on the Foundation” included William Peters, George Fraser, and Harris Hatch; their scholarships were paid by the SPG. The new treasurer was Brenton Haliburton, who was Bishop Inglis’ son-in-law. The Reverend William Twining was appointed principal of the Academy, with Cyrus Perkins—the same Anglican minister who sold away some of his own enslaved servants to the Caribbean—as his assistant.¹⁶⁴

Whatever the feelings of Loyalists and other slave owners in the matter, the institution was clearly on its way out in Nova Scotia by the first decade of the nineteenth century. The last bill of sale for an enslaved African Nova Scotian is dated October 6, 1804, at Annapolis Royal. It was for Percilla, who had been the property of Jane Dickson, William Prince, and Isaac Bonnell. The little girl was eight years and four months old, and had been the property of the late Robert Dickson. She was sold to William Robertson for the sum of £17.¹⁶⁵

In Nova Scotia, after a series of defeats in the courts in trying to have absconding “servants” returned to him, the former sheriff of Westchester, New York, James DeLancey—who brought six slaves with him to Nova Scotia, and subsequently sent four sons to King’s College—as well as John Taylor, and others at Annapolis Royal, petitioned the Nova Scotia Legislature either to enact laws that acknowledged their ownership of their human property, or provide them with compensation for their losses. Their petition stated that this was because their enslaved servants were “daily leaving their service and setting your petitioners at defiance.” The bill was introduced by Thomas Ritchie, member for Annapolis County, and reached second reading on January 11, 1808, but was tabled. It never again saw the light of day.¹⁶⁶

¹⁶⁴ Akins, *Brief Account of the Origin, Endowment and Progress of the University of King's College, Windsor, Nova Scotia*, 16-17-19. The requirement that in order to graduate students had to subscribe to the Thirty-Nine Articles was dropped in 1806, after John Inglis approached the new Archbishop of Canterbury in the matter. Cyrus Perkins, who would go on to become rector of Annapolis from 1807 to 1817, is noted as having sold away at least one of his enslaved servants to the West Indies for profit. Brenton Haliburton, too, came from a slaveholding New England Planter family, and had settled at Windsor, Nova Scotia. William Peters’ father Thomas did not include losses in enslaved servants in his Loyalist claim, and does not seem to have owned enslaved people after his removal to Canada.

¹⁶⁵ “Bill of Sale for the Last Slave Sold in Nova Scotia,” Arthur Wentworth Hamilton Eaton Collection, Acadia University Archives, <http://openarchive.acadiau.ca/cdm/ref/collection/EatonLT/id/28> <accessed January 11, 2019>; William Renwick Riddell, “Slavery in the Maritime Provinces,” *Journal of Negro History* 5, 3 (July 1920): 359-375, on page 370 says there was a later case, in 1807, but the documents supporting the sale of “Nelly” have not come to light. William Franklin Bonnell, Isaac’s son, attended King’s Academy at Windsor Nova Scotia, in 1790, “List of Students in the Seminary at Windsor, Nova Scotia,” Appendix B: Students at King’s College, 1790,” in *Report of the Board of Trustees of the Public Archives of Nova Scotia, For the Year 1961* (Halifax: Queen’s Printer, 1961), 18 & 19.

¹⁶⁶ Petition of John Taylor and others, Negro proprietors, Dec. 1807, RG 5 A, Box 14, doc. 49, NSA, cited in Whitfield, “Slavery in English Nova Scotia,” 37n3 and reproduced as Document 53, “Digby Slave-Owners’ Petition, Nova Scotia, 1807,” in Whitfield, *Black Slavery in the Maritimes*, 93. For the James DeLancey case relative to his ownership of Jack, see Whitfield, *North to Bondage*, 24; Whitfield, *Black Slavery in the Maritimes*, Document #61, 112-113: James DeLancey’s Complaint Against William Woodin, 1803, 112-13; Whitfield, “American Background of Loyalist Slaves,” 65-6. See also Riddell, “Slavery in the Maritime Provinces,” 370 and Cahill, “Slavery and the Judges of Loyalist Nova Scotia,” 118-21. James Johnson Ritchie received a BA from King’s College, Nova Scotia, in 1835.

The matter was likely brought to a head, at least for James DeLancey, by the loss of his enslaved servant, Jack, whom he had taken from New York to London, and subsequently to Annapolis. In 1800, Jack fled to Halifax and was employed by William Woodin there. DeLancey had his attorney, the same Thomas Ritchie who would later present the petition discussed above, sue Woodin for Jack's return. Despite a lower court decision in his favour, later proceedings did not succeed in confirming DeLancey's ownership and Jack was lost to him. The attorney for the defense was none other than Richard John Uniacke, a former slave owner himself, who maintained that slaveholding had already ended in the province. Uniacke was first Speaker of the House of Assembly, then Attorney General and finally Solicitor General of Nova Scotia, and an ex-officio member of the Board of Governors at King's College from 1797-1830. Relations seem to have been somewhat better between James DeLancey and a female servant, who he promised to free upon his death. However, tradition has it that she decided to hasten her manumission, and mixed a fatal dose of poison into his tea.¹⁶⁷

When war broke out in 1812 between Great Britain and the United States, enslaved African Americans were again offered a chance at freedom if they would support the British war effort. More than 4,000 people took up the challenge, with 2,500 to 3,000 of them eventually being transported to Nova Scotia and New Brunswick during and after the conflict. These so-called Black Refugees were scattered throughout both provinces. Once there, they fared little better than the Black Loyalists had done.¹⁶⁸

The End of Slavery in the British Empire

By the time of the War of 1812, slavery as an institution was on its way out in Nova Scotia and New Brunswick, although recent studies show that it survived for two more decades in isolated pockets.¹⁶⁹ Owners influenced by the twin deterrents of a series of adverse court decisions, coupled with the rising antislavery feeling in Great Britain, began to convert the conditions of servitude from lifelong bondage to indentures for a set period of years. Many people served through the 1820s as indentured servants, or under the terms of manumission in their deceased owners' wills. The last known advertisement for a slave sale appeared in New Brunswick newspapers in 1816.¹⁷⁰

However, King's College, Nova Scotia, would benefit from slavery and the profits accruing therefrom for many years to come. Students' fees were paid by parents whose family wealth had been built on the backs of enslaved workers, or by trading in enslaved Africans, or else by shipping

¹⁶⁷ For the James DeLancey case relative to his ownership of Jack, see Whitfield, *North to Bondage*, 24; Whitfield, *Black Slavery in the Maritimes*, Document #61, James DeLancey's Complaint Against William Woodin, 1803, 112-13. For the poisoning of James DeLancey, see George DeLancey Hangar, "The Life of Loyalist Colonel James DeLancey," *Nova Scotia Historical Review* 3, 2 (1983): 39-56, cited in Whitfield, *North to Bondage*, 159n94. For Richard Uniacke's role, see Winks, *The Blacks in Canada*, 105-6.

¹⁶⁸ The number of Black Refugees in Maritime Canada comes from Harvey Amani Whitfield, "The African Diaspora in Atlantic Canada: History, Historians, and Historiography," *Acadiensis* 46, 1 (Winter/Spring 2017): 213-232, 213n1.

¹⁶⁹ Couttreaux-Robins, "A Loyalist Plantation in Nova Scotia, 1784-1800," 10n14 and 27.

¹⁷⁰ Whitfield, *North to Bondage*, 107.

foodstuffs, timber and sawn board, and particularly dried cod to the Caribbean. The latter had long been a major protein source for enslaved plantation workers, shipped south in return for slave-produced sugar, salt and other products. The Anglican Church, and particularly the Society for the Propagation of the Gospel in Foreign Parts, which offered base support for the operation of King's College and for the Church of England clergy who both taught and were educated there, did not divest itself of its West Indian sugar plantations or the slaves who laboured there until the British Parliament abolished the institution in that part of the British Empire. During a journey in 1806-1807 to England to try to convince the new Archbishop of Canterbury to loosen restrictions on students who did not subscribe to the Thirty-nine Articles—a move in which he was successful—as his father's assistant John Inglis also managed to convince the SPG to award scholarships at King's to the sons of Anglican missionaries. Between 1809 and 1866, the SPG gave grants, scholarships, and "exhibitions" at King's College, Nova Scotia, totalling some £28,000.¹⁷¹

Anglican Loyalists living in Nova Scotia and New Brunswick also continued to enjoy the financial benefits of fortunes made through slavery and the use of slave labour. For instance, the children of Bishop Charles and Margaret (Crooke) Inglis, including future bishop John Inglis, were named in the wills of well-to-do relatives from New York State. The Ellison family, which had large slave-worked farms in upstate New York, in particular left sums of money to the Inglis children, John, Margaret and Ann Inglis. They were named both in the will of Thomas Ellison, Margaret's uncle, dated February 1, 1796, and of Mary Ellison who left a bequest to her niece, Margaret Crooke Inglis, along with her son John Inglis and her granddaughter Margaret Haliburton in her will dated October 26, 1810.¹⁷²

The Slavery Abolition Act, passed by the British Parliament in 1833, was made effective August 1, 1834, in the British West Indies, Cape Town, Mauritius, and Canada. However, for the enslaved peoples of the sugar islands, the legislation meant little; they were forced into indentures to ensure the ongoing supply of sugar and molasses—the latter needed to make the rum deemed so essential by the British Navy. Such was the abuse inherent in the indenture system that, by 1838, Britain abandoned the indenture model and manumitted the rest of the people who had effectively remained enslaved under it. Slavery, however, continued in colonies acquired by Britain in warfare, such as those in the Indian Ocean, until about 1820. It did not end in India itself until 1868.¹⁷³

¹⁷¹ Harris, *Charles Inglis*, 117-18; Judith Fingard, "INGLIS, CHARLES," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, accessed August 19, 2019, http://www.biographi.ca/en/bio/inglis_charles_5E.html.

¹⁷² Leonard Allison Morrison, *The History of the Alison, Or Allison Family in Europe and America, A.D. 1135 to 1893* (Boston: Damrell & Upham, 1893), 244.

¹⁷³ See for instance, Richard B. Allen, "Licentious and Unbridled Proceedings': The Illegal Slave Trade to Mauritius and the Seychelles during the Early Nineteenth Century," *Journal of African History*, 42, 1 (2001): 91-116.

Great Britain has only recently paid off the enormous sum of £20,000,000 it borrowed to defray the losses of slaveholders for their human property. It is cogent to the discussion here that the SPG collected some £8,823 8s 9d in compensation for the loss of its enslaved labour force in Barbados, about half a million pounds in modern currency. More research into this intriguing topic will discover whether or not some of these funds went to the Nova Scotian King's College in the form of professors' salaries, scholarships, or for students "on the foundation."¹⁷⁴

African Nova Scotians at King's College in the Nineteenth Century

In closing, it is of some interest that King's College employed African Nova Scotians in service positions at Windsor, Nova Scotia, long after slavery was abolished. Although any early direct association between enslaved workers and the operation of King's College has not been identified, there were certainly free Black men employed at King's in the first half of the nineteenth century and probably later. There is in F.W. Vroom's *King's College: A Chronicle, 1789-1939: Collections and Recollections* published in 1941 an intriguing mention of "serving-men" who entered the students' rooms in the mornings to light the fires. There were also stewards from whom students could acquire foodstuffs so they could make their own breakfasts and dinners in their rooms. Indeed, Vroom names two of them: "Pompey" and "Charlie." No time frame is given for this recollection, but another author who mentions "Pompey" in a poem about his university years at King's would have been a student in the late 1840s.¹⁷⁵ The inference from the first source is that both Pompey and Charlie, and perhaps at least some of the serving-men too, were in fact of African descent. The poem, quoted later in this document, confirms that at least Pompey was Black.

The use of the men's first names by students at King's is suggestive of the servants' ethnicity, for the same reasons that enslaved men and women were not identified by their surnames by European-descended people while they were still enslaved. First of all, it was usual at King's to follow an Oxford-derived, British model in manner and custom. In the British Isles, white servants of both sexes were normally addressed by their surnames, and this was particularly true for a young person addressing an elder. Only stable boys and scullery maids might be called by their first names, and in any case rarely came into contact with members of the elite. On the other hand, by North American custom, even quite venerable people of African descent were almost always addressed by their first name only, as were King's College servants Pompey and Charlie, and were called so by men presumably much junior to them in age.

A second point in this regard is the fact that, while anyone might name a son "Charles" or "Charlie," the personal name "Pompey" was indelibly connected to slavery. It was common for those who held

¹⁷⁴ Jonathan Petre, "Church Offers Apology for its Role in Slavery," *The Telegraph* (London, UK), Feb. 9, 2006, <https://www.telegraph.co.uk/news/uknews/1510048/Church-offers-apology-for-its-role-in-slavery.html> <accessed Dec. 9, 2018>

¹⁷⁵ Vroom, *King's College: A Chronicle*, 57-58.

enslaved servants to give what they considered slightly derogatory or humorous names to their human property, names all too often derived from the Classics. Caesar, Calpernia, Venus, Mars, or even Prymus, as one of Charles Inglis' own enslaved servants in New York had been named, were commonly employed as names for enslaved children.¹⁷⁶

While a slaveholder might name a slave child "Pompey," only a free man but lately arrived from an enslaved situation was likely to have done so for his own offspring. Perhaps Pompey was named after a grandfather, brother, uncle or beloved friend.

So who were Pompey and Charlie? David W. States in his 2002 MA thesis entitled "Presence and Perseverance: Blacks in Hants County, Nova Scotia, 1871-1914," describes the arrival of Samuel Johnson or Johnston at Five Mile Plains near the Windsor area, with a contingent of Black Refugees who settled there during the latter part of 1812. Johnson and his wife received a one-hundred acre grant along with provisions and rations to keep them until their land could be cleared and crops harvested. They named their first son "Pompey," born at the end of 1812. Pompey married his wife, Charlotte Pilotte, at the Brooklyn Anglican Church of St. James in 1829, and had a number of children, including a son named Charles. Pompey's wife's family were also Black Refugees. She had been born in Savannah, and came to Nova Scotia as a three-year-old child. Interestingly, it was Reverend William Cochran of Windsor, sometime president of King's College, who arranged for her father, Sergeant Pilotte's, indenture for 10-acres of land located southwest of the Halifax-Windsor Road, when he first brought his family to the area in 1816.¹⁷⁷

Pompey Johnson and his son Charles were the only two men with these first names; both were of African descent, associated with one another, and living in the vicinity of King's College in the 1840s and 1850s. The direct connection of Charlotte Pilotte Johnson's family to Reverend William Cochran and King's College is also suggestive. According to church records, Pompey passed away on April 20, 1863.¹⁷⁸

In 1878, King's graduate Reverend Maurice Swabey mentioned Pompey's horror at seeing the condition of his boots, which presumably the older African Canadian man would have to clean. The reference survives in a bit of verse recalling Swabey's college days at Nova Scotia's King's College.

¹⁷⁶ The use of names drawn from Greek and Roman mythology and history for enslaved Africans is discussed in Ira Berlin, *Generations of Captivity: A History of African-American Slaves* (Cambridge MA & London, UK: Belknap Press, 2003), 54. Berlin suggests that this was an expression of the contempt with which slaveholders viewed their chattel, although earlier authors also saw it as a means by which Southerners particularly could show off their classical educations. See also Cody, "There Was No 'Absalom' on the Ball Plantations," 583. Leah Grandy of the University of New Brunswick has presented a fascinating analysis in her "Naming Culture in the Book of Negroes" (Feb. 21, 2018) published online at "The Loyalist Collection: Atlantic Loyalist Connections" website, <https://loyalist.lib.unb.ca/atlantic-loyalist-connections/naming-culture-book-negroes> <accessed August 8, 2019>

¹⁷⁷ David W. States, "Presence and Perseverance: Blacks in Hants County, Nova Scotia, 1871-1914," (unpub. MA thesis, St. Mary's University, Halifax, 2002), 49-62, also 108.

¹⁷⁸ Burials in the Parish of Christ Church, Windsor, 1814-1900, cited in States, "Presence and Perseverance," 51n73.

It confirms Pompey's African ancestry and reads, in part:

That nigh a quarter century has flown
Since "Alma Matter" stamped us for her own.
Why, (den of dens!) your rooms in "Middle Bay,"
They look as if you'd *never* been away.
And I and Hazen (chums as true as steel)
Were bounding in to join you in a meal!
Your oval table trembles on its legs,
Your cap and gown on swinging from the pegs,
"Longinus," lies, half open, on the shelf,
The buckwheat pancakes frizzle on the delf,
Whilst "Pompey" views, with horror in his eye,
Your awful boots, that cover hip and thigh!¹⁷⁹

In the original publication, a symbol beside the second last line here reproduced leads to a footnote with the helpful explanation that Pompey is "the negro 'gyp.'" According to the King's College, Cambridge webpage entitled *Upstairs, Downstairs: College Servants, 1919-1939*, "College servants did everything from patrolling the college grounds to polishing boots and boiling eggs. The college could not have functioned without them." It goes on to quote an explanation provided by a former American student at Cambridge, who wrote in 1840, a gyp is "a college servant, who attends upon a number of students. . . [who] calls them in the morning, brushes their clothes, carries parcels for them... and waits at their parties and so on." Apparently being a college servant was a very good position, including benefits, and one which individuals held for many years. It was also a position one could, with luck, pass on to one's offspring, as was likely the case with Pompey when he introduced his son Charlie to college life.¹⁸⁰

¹⁷⁹ Maurice Swabey, *Voices from Abegweeth: Or the Home on the Wave* (London UK: James Nisbet & Co., 1878), 58. The poem is entitled "Epistle." For the term "gyp" see Charles Astor Bristed, *Five Years in an English University* (NY: G.P. Putnam & Sons, 1873), 29.

¹⁸⁰ n.a., "Upstairs, Downstairs: College Servants 1919-1939," (May 2010), <http://www.kings.cam.ac.uk/archive-centre/archive-month/may-2010.html> <accessed Jan. 4, 2019>. Interestingly, although a college servant was also known as a "gyp" at the University of Durham in northern England, a servant in a similar position at Oxford was, and still is, known as a "scout." The etymology of the word "gyp" is obscure. Some authors suggest it comes from the now-outmoded word "gypsie," which is a derogatory term for Roma and is highly racist, implying thieving ways. The *Dictionary of Phrase and Fable* by E. Cobham Brewer (London & NY: Cassell & Co., 1898), 566, cited in <https://www.tapataalk.com/groups/wordoriginsorg/gyp-room-t3857.html>, <accessed August 15, 2019> says it may be derived from a Greek word meaning "vulture," inferring that the servant preys on the students. However, another interesting idea found later in the same blog is that it derives from "gippon," which was a short garment worn by knights in the Middle Ages either under or over armour. This, in turn, comes from a French word, "jupeau," which was a tunic and is a word no longer in use.

Conclusion

This paper represents an initial effort to study attitudes towards the institution of slavery held by people associated with the founding and early operation of King's College, Nova Scotia, as well as the context in which such links between slavery and slave-ownership, were forged. Subsequent sections of this report present additional research data and in-depth discussion illuminating some of the more direct relationships that have been discovered between King's College, Nova Scotia, and both the practice of slaveholding, and the wealth gained through the trade in the fruits of enslaved labour

It is clear from our work so far that, without slavery and the profits that slaveholders, merchants, and even governments gained from it in one way or another, King's College, Nova Scotia, might not have been established, at least in the form it took, nor could it have been sustained. The Anglican Loyalists who founded King's in their new colonial Maritime place of residence had sacrificed home, property, and often precious family ties during the American Revolution. In exile and torn from whatever their former stations in life had been, they wanted nothing more than to re-establish themselves as members of a prosperous and genteel society, a society that in the eyes of many of them, included holding other human beings as property. Most could not conceive of a world in which people of African ancestry were neither subordinate nor enslaved. This was an attitude that greatly complicated the ways in which Black Loyalists, freed for their courageous service to the Crown during the late war, were perceived and treated by them. The more conservative amongst them were both immune to the implications of Enlightenment-era thinking that, to their minds, was responsible for rebellion in the former Thirteen States, and deaf to arguments following thereupon regarding concepts of "natural law" and thus the rise of abolitionist thought in the English-speaking world.

From the very beginning, human bondage, the traffic in Black bodies, and wealth that accrued from trading in the products of West Indian plantations must therefore be considered foundational to the creation of King's. Nearly all those associated with the earliest years of the college, including Bishop Charles Inglis himself, either had been slaveholders in their former American colonial homes, had brought enslaved "servants" with them to Nova Scotia and New Brunswick, or both. Grants awarded by the Nova Scotia Legislature for the operation of this new King's College in British North America came from monies earmarked for the purpose from the taxes placed on West Indian sugar imports.

The salaries of faculty, clergymen, stewards and all those engaged in the education and management of King's Academy and King's College were paid in part out of funds sent by the Society for the Propagation of the Gospel in Foreign Parts. The SPG not only held slaves in large numbers at its Codrington Plantations in Barbados, but it also accepted membership fees and donations from slaveholders and individuals whose wealth derived from commercial engagement in the sale and transport of slave-produced goods. Fees paid for the education of many King's students came from families who owned enslaved people, those engaged in the West Indian trade, or who had previously

been so engaged while still resident in the Thirteen Colonies before the Revolutionary War. Several members of King's Board of Governors owned enslaved men, women and children. And on it goes.

We are sadly aware of a particularly egregious omission in the data presented here. Much more scholarship is needed to determine the role played by enslaved African Nova Scotians in the history of King's College, the first institution of higher learning created in British North America after the Revolution. Our own priority in undertaking this project has been to bring forward the voices of the enslaved and both document and commemorate the ways in which their talents, skills, experience and unwaged labour contributed to the establishment and operation of King's College, Nova Scotia.

We have worked hard to do so, given the timeframe and financial limitations of the project, but there is a great deal still to be accomplished. Only a longer and much more intensive program of research, one that both includes travel to gather documentary evidence from archival repositories in Great Britain, the United States and the West Indies, and encompasses a study of any oral history that may survive within the African Nova Scotian community, will help bring this long-buried and crucially significant aspect of King's early history to light.

Section 2: The Founders

by

Karolyn Smardz Frost, PhD
in consultation with David W. States, MA

Presented to William Lahey, President
University of King's College

September 2019



Triumphal Entry of the British Troops into New York¹
Etching by Francois Xavier Habermann, Augsburg, ca. 1776

¹ Francois Xavier Habermann, "L'Entrée triumpnale de Troupes royales a Nouvelle Yorck." (Triumphal Entry of the British Troops into New York), Etching, Augsburg, ca. 1776. For sale online at <https://pps-west.com/product/british-troops-enter-new-york-city/> <accessed Aug. 22, 2019>

Introduction

This research paper is part of a much larger project undertaken by King's College, Nova Scotia, entitled "King's and Slavery: A Scholarly Inquiry," initiated by King's President William Lahey. It is the second in a series by Karolyn Smardz Frost and David W. States on the direct connections between King's College, Nova Scotia, and the institution of slavery.

Section 2 of our report concentrates on direct connections between King's College, Nova Scotia, and the institution of slavery as demonstrated in the lives of the Anglican ministers who met in British-occupied New York on March 8, 1783. It was they who developed the first formal proposal for creating a new King's College in Nova Scotia, along with one calling for the establishment of the first North American Anglican bishopric.

Only nine of the original eighteen moved to what remained of British North America. Eight of them have been profiled here. (The relationship between Charles Inglis, the first Bishop of Nova Scotia, and the institution of slavery is touched upon in Section 1 of this report, but awaits a much fuller biographical account). These profiles are presented below, in alphabetical order by surname. Several of these clergymen also had sons who would attend King's Academy, the preparatory school founded at Windsor in 1788, and both sons and grandsons who would be connected in one way or another to the new Nova Scotian King's College. Their biographies are detailed here as well, each listed under the heading bearing his fathers' name.

We have been relatively successful in fleshing out the lives and experiences of numerous students, faculty, and others affiliated with King's College who either owned slaves, or had done so prior to arriving in Nova Scotia and New Brunswick. Sadly, the same cannot be said of the individuals whose service they claimed. As stated in the first section of this report, there is a frustrating shortage of information about the lives and experiences of enslaved Black men, women and children who lived and worked in the Maritime colonies, both before and after the American Revolutionary War.

This lack of data is particularly true for still-enslaved men, women, and children transported by white Loyalists to the eastern seaboard of what is now Canada; there is not even a clear account available of how many they were, let alone what became of them after they were freed, either *de facto* as was generally the case, or finally *de jure*, when slavery was abolished in most of the British Empire, effective August 1, 1834. As discussed in "King's College, Nova Scotia: Direct Connections With Slavery: Section 1 - Attitudes towards Slavery," part of the problem lies in the fact that the term "servant" was used indiscriminately by both slaveholders and government officials when referring both to enslaved

African Nova Scotians and to free servants employed for wages.² For more information on this thorny problem, consult our discussion in Section 1 of our report, page 17.

The matter is also complicated because, within the first decades after the Loyalists arrived, slavery would prove both unprofitable and untenable in the face of consistent judicial opposition.³ This, coupled with rising antislavery sentiments on both sides of the Atlantic, had all but rung the death knell for the institution in much of Nova Scotia and New Brunswick by the end of the War of 1812. However, slavery continued to be practised by individuals in places like Port Grenville, in Cumberland County, Nova Scotia, through the early 1830s.⁴ Hence the bulk of our work has been confined to the first two to three generations of each Loyalist family with connections to King's College, Nova Scotia. (Prince Edward Islanders are not included in this study, since we have found little evidence that slaveholding Anglican families who settled in that colony were associated with King's College, Nova Scotia, at least in its early years.)

The lives of the enslaved, once they reached the remaining portion of British North America, are much obscured by the general lack of documentary evidence for slavery, slaveholding, and slave trading in the Maritime colonies. To the best of our knowledge, none of the people of African ancestry claimed by white Loyalists as their human "property" have left personal accounts of their experiences. Furthermore, it is suspected that such documentation regarding slavery as may survive in letters, diaries, or other resources produced by Loyalist slaveholders and others, generally remain in private hands. Also lacking is evidence for how the institution of slavery ended for individual African Nova Scotians and African New Brunswickers claimed by those families whose sons attended King's College, Nova Scotia, or who were otherwise related to King's over the years.

² See especially Harvey Amani Whitfield's groundbreaking volume, *North to Bondage: Loyalist Slavery in the Maritimes* (Vancouver: University of New Brunswick Press, 2016), 10-12.

³ For the judicial opposition to slavery in Nova Scotia and New Brunswick, see Whitfield, *North to Bondage*, Ch. 5, 85-109 and several relevant documents transcribed in Harvey Amani Whitfield's *Black Slavery in the Maritimes: A History in Documents* (Peterborough, ON: Broadview Press, 2018); David G. Bell, "Slavery and the Judges of Loyalist New Brunswick," *University of New Brunswick Law Journal/Revue de droit de l'Université du Nouveau-Brunswick* 31 (1982): 9-42; Barry Cahill, "Slavery and the Judges of Loyalist Nova Scotia," *University of New Brunswick Law Journal* 43 (1994): 73-135; Robin W. Winks, *The Blacks in Canada: A History*, 2nd ed. (Montreal and Kingston: Queen's University Press, 1997), 102-110.

⁴ Catherine Cottreau-Robins, "A Loyalist Plantation in Nova Scotia," (unpub. PhD dissertation, Dalhousie University, 2012), 10n14:

Also of interest . . . is the story of the Honorable Josiah Webbe Maynard of the Island of Nevis, West Indies and Port Grenville, Cumberland County, Nova Scotia. Maynard ran a mill in Port Greville in the late 1820s and provisioned his family's plantation in Nevis with Nova Scotia timber. He is reported to have transported slaves back and forth between Nevis and Nova Scotia to help harvest and/or load his vessels with timber to take back to the West Indies . . . Researching Maynard and his slave-related activities in Nova Scotia is a collaborative project with fellow Nova Scotia Museum staff David Christianson and Roger Lewis.

See also Julian Gywn, "The Parrsboro Shore-West Indies Trade in the 1820s: The Early Career and Diary of Joseph Norman Bond Kerr," *Nova Scotia Historical Review* 13, no. 1 (1993): 1-42, cited by Cottreau-Robins in the same footnote.

It is known that certain slaveholders, including Anglican clergymen, rid themselves of “surplus” enslaved servants by shipping their human property either to the eastern seaboard of the United States, or to the West Indies for sale, thereby protecting their own investment. Others began treating slavery as if it were simple indentureship, and imposed a term of years on their servants before they freed them.⁵ Some simply let their “servants” go, to manage as best they could. Manumissions were only rarely registered, and few documents have survived in colonial Maritime records with respect to the sale, or other forms of transfer, of legal ownership. A small number of notices offering people for sale, or calling for the return of those who fled in search of freedom, appeared in Nova Scotian and New Brunswick newspapers. These became fewer as the years passed. Only when there was a court case, letter, or other record pertaining to the enslaved, does one gain insight into the personal lives and the conditions under which they suffered during their bondage.⁶

Some relevant wills are extant; they tend to be early, dating from the 1790s through the first decade of the nineteenth century. Certain of these wills set forth conditions under which individual people of African descent would be freed, either immediately or more often after a period of so many years’ service to a surviving spouse or child. Particularly devout slaveholders sometimes also stipulated that, after their deaths, those whose service they claimed should be taught to read the Bible, for instance, before they could be manumitted. A very few slave owners left bequests of money, land, or even bedding and clothes for the benefit of such “servants.”⁷

We therefore simply do not know what became of the vast majority of enslaved people of African heritage who were once owned by people associated with King’s College. The last section of this report includes recommendations for further research. More intensive study may well turn up more information than was possible within the temporal constraints under which our investigations were conducted.

⁵ See Whitfield, *Black Slavery in the Maritimes: A History in Documents*, for multiple examples, including Document #63, which pertains to the celebrated “Nancy case” where an enslaved woman sued for her freedom in the New Brunswick courts in 1800. The case involved a large number of very prominent white Loyalists, both in the defence and prosecution. The case itself is detailed in a number of sources. For an early account see I. Allen Jack, “The Loyalists and Slavery in New Brunswick,” *Transactions of the Royal Society of Canada*, 2, 4, Section II (1898): 137-85, <https://archives.gnb.ca/Exhibits/FortHavoc/html/Loyalists-and-Slavery-in-NB.aspx?culture=en-CA> <accessed Jan. 20, 2019>. See also Section 1 of this report, pages 51-3.

⁶ An excellent early account of the legal history of slavery in British North America can be found in William Renwick Riddell, “Slavery in the Maritime Provinces,” *Journal of Negro History*, 5, 3 (July 1920): 359-375.

⁷ Some such wills are digitized and appear on the Nova Scotia Archives website, henceforth referenced as NSA in this report. See for instance that of Benjamin Belcher (1743-1802). He was not a Loyalist but rather an earlier settler who lived on the Cornwallis River near Port Williams in King’s County. A staunch Anglican, Belcher charged his heirs with the duty to ensure that those enslaved people he left to them would be taught to read the Scripture. NSA Kings County Probate Records, estate case file B7, reel 19779) <https://novascotia.ca/archives/Africans/archives.asp?ID=62> <accessed Aug. 15, 2019>

King's College: the Founders and Slavery

The founding of King's College in Windsor, Nova Scotia, was a long and complex process superbly outlined in Dr. Henry Roper's report entitled "King's College, New York, and King's College, Windsor: Their Connection in Fact and Legend," dated November 2018.⁸ As noted in our introduction, of particular interest for the purposes of this study, are the eighteen Anglican clergymen who came together in New York on March 8, 1783. New York was the last British stronghold in the Thirteen Colonies, and after Lieutenant-General Charles Cornwallis surrendered to the Americans at Yorktown, signing the articles of capitulation on October 19, 1781, everyone knew that it was only a matter of time before the British authorities would have to turn New York over to General George Washington.

8 *King's College, Windsor, Nova Scotia.*

NAMES OF THE EIGHTEEN CLERGYMEN IN THE THIRTEEN INDEPENDENT STATES WHO SIGNED THE "PLAN OF RELIGIOUS AND LITERARY INSTITUTION FOR THE PROVINCE OF NOVA SCOTIA," DATED NEW YORK, MARCH 8, 1783, AND THE PLAN FOR AN "EPISCOPATE IN NOVA SCOTIA," DATED NEW YORK, MARCH 21, 1783.

<i>Name.</i>	<i>Station in United States.</i>	<i>Subsequent Station.</i>
REV. CHARLES INGLIS, D. D. ¹	Trinity Church, N. Y.	England (1783). <i>First Bishop</i> of the Colonial Church, 1787.
" H. Addison	St. John's, Maryland .	St. John's, Md.
" Jonathan Odell	Miss. at Burlington and Mt. Holly, N. Jersey	New Brunswick, 1786.
" BENJAMIN MOORE, D. D.	Asst. Minister, Trinity, N. Y.	<i>Bishop of N. Y.</i> , 1801.
" Charles Mongan		
REV. SAMUEL SEABURY, D. D. ²	Miss. at Staten Is., N. Y.	<i>First Bishop of American Church</i> , 1784.
" Jeremiah Leaming . . .	Miss. late at Norwalk, Conn.	Remained in U. S.
" I. Waller		
" Moses Badger	S.P.G. Itin Miss. in N.H.	Halifax, 1776.
" George Pantton	Miss. at Trenton, N. J.	Nova Scotia, 1783.
" John Beardsley	Miss. at Poughkeepsie, N. Y.	New Brunswick.
" Isaac Browne	Miss. at Newark, N. J.	Nova Scotia.
" John Sayre	Miss. late at Fairfield, Conn.	New Brunswick, 1783. (Maugerville.)
" John H. Rowland	Miss. in Penn.	N. Scotia (Shelburne).
" Thos. Moore	(1784) New York . . .	Remained in U. S.
" Geo. Bisset	Rector of Newport, R. I.	New Brunswick (St. John), 1786.
" Joshua Bloomer	Miss. at Jamaica, Flushing, and Newtown, N. Y. ³	Remained in U. S.
" John Bowden	Newburgh	W. Indies, subsequently returned to N. Y.

Chart of the eighteen clergymen who met at New York and signed "A Plan of Religious and Literary Institution for the Province of Nova Scotia" New York, March 8, 1783⁹

⁸ The report is available on the King's College website, at <https://ukings.ca/wp-content/uploads/2018/12/KingsandKingsNYbyHenryRoper-November2018.pdf> <accessed Jan. 23, 2019>

⁹ Henry Youle Hind, *The University of King's College, Windsor, Nova Scotia, 1790-1890* (New York: The Church Review Company, 1890), 8.

The Anglican ministers who came together in New York a year-and-a-half later were planning for the future life of the Church of England after the evacuation of the city, with a view to the resettlement of Loyalist refugees and disbanded provincial regiments to Nova Scotia. These Church of England clergymen provided to Sir Guy Carleton, the British Commander-in-Chief at New York, two documents to be forwarded to the British government.

The first called for the creation of the first American bishopric, something long in the works and a position that would ultimately see Reverend Charles Inglis, then the rector of Trinity Church in New York City, appointed the first Bishop of Nova Scotia.¹⁰ The second was entitled: “Plan of a Religious and Literary Institution for the Province of Nova Scotia.” This latter petition called for the founding in central Nova Scotia of an academy, or boy’s preparatory school. It also requested the establishment of a seminary. A follow-up letter from Reverend Inglis and four other members of the Anglican clergy was sent to Carleton on October 18, 1783, pending the British evacuation of New York. The letter specified the need for the establishment in Nova Scotia, “first of a public grammar school [King’s Academy, or seminary] for classical and other branches of education,” and then of a college. These institutions were intended for the training of future clergymen to serve in the Maritime provinces, and for the education of sons of the Anglican elite. Such institutions would also, they wrote, “diffuse religious literature, loyalty and good morals among His Majesty’s subjects there.” Both the academy and college would be established under Bishop Charles Inglis’ guiding hand, and both institutions survive to this day.¹¹

Of those eighteen clergymen whose vision would, by 1790, beget King’s College, Nova Scotia, nine were eventually to take up pulpits in Nova Scotia and New Brunswick. Some were members of the fifty-five Port Roseway Associates formed at New York before the evacuation. The Associates requested special treatment and larger land grants in Nova Scotia than other Loyalists were expected to receive. Several of them had also been slaveholders in the Thirteen Colonies, and either imported enslaved men, women and children or acquired them, once they had settled in their adopted British North American home. Those who served as missionaries sent to colonial North America by the Society for the Propagation of the Gospel in Foreign Parts (SPG), were receiving support derived from the profits of slavery and from trade in the products of enslaved labour.

This dependence upon funding from the SPG would continue once these Loyalist ministers reached British North America. As will be discussed in Section 6 of this report, the SPG received significant revenues from the Barbados sugar plantation, Codrington, which it inherited in 1710 and operated for

¹⁰ See chart above, and Hind, *The University of King’s College, Windsor, Nova Scotia*, 5-11.

¹¹ Thomas Beamish Akins, *A Brief Account of the Origin, Endowment and Progress of the University of King’s College, Windsor, Nova Scotia* (Halifax: McNab & Schaffer, 1865), 1-2; also his “King’s College and Episcopate in Nova Scotia,” *Collections of the Nova Scotia Historical Society*, 6 (1887-88): 130-33, cited in Roper, “King’s College, New York, and King’s College, Windsor,” 29n60, and available online at <https://archive.org/details/collectionsofnov06nova/page/122> <accessed Jan. 23, 2019>; Hind, *The University of King’s College, Windsor, Nova Scotia, 1790-1890*, 8-10; F.W. Vroom, *King’s College: A Chronicle 1789-1939: Collections and Recollections* (Halifax, NS: The Imperial Publishing Company Limited, 1941).

124 years. Codrington was worked by 200 or more slaves in the mid-eighteenth century, and as many as 400 enslaved men, women, and children by the turn of the nineteenth century. The SPG made much of the fact that their missionaries operated a school at Codrington for the enslaved, and converted as many as possible to the Anglican faith. This concern for education and religious instruction in no way implies that the SPG leadership was opposed to slavery itself. As Travis S. Glasson put it in his excellent 2005 doctoral thesis on the subject: “The Society came to embrace the position that slavery and conversion to Christianity were compatible, and indeed could be mutually beneficial.”¹²

It is not known how much of the funding the Society provided to King’s College, Nova Scotia, came from the SPG’s operation of their Codrington Plantations in Barbados. However, the SPG did have fee-paying members who were slaveholders and also received substantial donations from people who both owned and traded in slaves, or whose own wealth derived otherwise from slavery. This included the buying, selling, and transport of the “white gold” of the Atlantic World: sugar, molasses, and the rum that was consumed in such quantities by the British Navy.

Thus it must be said that any SPG-funded clergymen, whether in British North America, the Caribbean, on the African continent, or elsewhere, benefited from the proceeds of human bondage, whether or not they were slaveholders themselves. This was just as true for the faculty at King’s College, Nova Scotia who drew salaries based on SPG funding. There were also students who attended the college “on the foundation,” meaning they needed such financial support to complete their education.¹³

The ministers who came to Nova Scotia and New Brunswick included:

- Rev. Moses Badger SPG Missionary; Halifax 1776, but returned to New York, then Providence, NH
- Rev. John Beardsley St. John 1783; traveling pastor until appointed Rector of Maugerville, NB in 1784
- Rev. George Bisset To New Brunswick in 1786, died in 1788 at St. John
- Rev. Charles Inglis First Bishop of Nova Scotia (1787)
- Rev. Isaac Browne Annapolis in 1783; pensioned by SPG and died in 1787¹⁴
- Rev. Jonathan Odell First Provincial Secretary of New Brunswick

¹² Travis F. Glasson, “Missionaries, Slavery, and Race: The Society for the Propagation of the Gospel in Foreign Parts in the Eighteenth-Century British Atlantic World,” (unpub. PhD diss., Columbia University, 2005), 122. For Glasson’s fascinating volume on the subject, see Travis F. Glasson, *Mastering Christianity; Missionary Anglicanism and Slavery in the Atlantic World* (New York: Oxford University Press, 2012).

¹³ This terminology appears in the “King’s College Account Book, 1803-1841,” Special Collections, King’s College Archives, Halifax.

¹⁴ Reverend Brown’s name was spelt both with and without a final “e” in contemporary documents. Here the “e” is included, following Hind, *University of King’s College, Nova Scotia, 1790-1890*, as on pages 8-9.

Rev. George Panton Halifax 1783; SPG Missionary at Yarmouth 1785, returned to England in 1786

Rev. John Rowland Before 1786 he was at Shelburne; Rector of St. Patrick's Church until death in 1795

Rev. John Sayre Rector of Maugerville, New Brunswick, in 1783 but died in 1784¹⁵

Reverend Moses Badger (1743-1792)

A former SPG itinerant missionary in New Hampshire, Reverend Moses Badger was the son of Joseph Badger (1698-1760) and Hannah (Moody) Parsons (1702-1762) of Haverhill, Massachusetts. He graduated from Harvard University in 1761. He converted from Congregationalism and went first to New Hampshire to study under SPG minister Reverend Arthur Brown, who was rector of the Queen's Chapel there, then to Britain for his theological education.¹⁶ Badger was ordained in England in 1767 and dispatched to the colonies for missionary work. According to his report to the SPG on August 5, 1768, Reverend Badger had by that time 1,132 people in his charge, and in the previous eleven months had baptised "107 children, 1 adult female and 1 negro" although there was no church in much of the colony in which to minister. Badger also served as clergyman to the Queen's Chapel at Portsmouth, New Hampshire from 1768-1774.¹⁷

With the rise of the Revolution, Reverend Badger and his family were forced to leave his charge because of their loyalty to the Crown. They went first to Boston, and after the evacuation of that city travelled to Halifax in 1776. Badger returned, however, to become the chaplain to DeLancey's Second Battalion in the American Revolution, and he also served as a Royal Navy chaplain. Reverend Badger was formally banished from Massachusetts in September 1778. The Badgers lived in British-occupied New York, and after the war moved to Newport, finally settling in Providence, Rhode Island.¹⁸

¹⁵ Hind, *University of King's College, Nova Scotia, 1790-1890*, 8-9. Short biographies of those clergymen who called for the founding of King's College in Nova Scotia and who later moved to the Maritime colonies are provided in Chapter 10: "Exiled Clergy of the Revolution," in Arthur Wentworth Hamilton Eaton, *The Church of England in Nova Scotia and the Tory Clergy of the Revolution* (New York: T. Whittaker, 1891): 155-190.

¹⁶ Captain W.F. Goodwin, "Early Notices of the History of the Protestant Episcopal Church in New Hampshire," *The Historical Magazine and Notes and Queries Concerning the Antiquities, History and Biography of America* 7,6 (June 1870): 356-360, 357.

¹⁷ John Norris McClintock, *Colony, Province, State, 1623-1888: History of New Hampshire* (Boston: B.B. Russell, 1898), 589; Chaim M. Rosenberg, *The Loyalist Conscience: Principled Opposition to the American Revolution* (Jefferson, NC: McFarland & Co., 2018), 85. The SPG file is quoted in Goodwin, "Early Notices of the History of the Protestant Episcopal Church in New Hampshire," 357.

¹⁸ Saltonstall Family Papers, A Guide to the Collection, Ms. N-2232, Massachusetts Historical Society, online at <http://www.masshist.org/collection-guides/view/fa0345> <accessed Aug. 19, 2019>; "Banishment Act of the State of Massachusetts: An Act to Prevent the Return to This State of Certain Persons Therein Named and Others Who Have Left This State or Either of the United States, and Joined the Enemies Thereof," Provincial Archives of New Brunswick, online at <https://archives.gnb.ca/Exhibits/FortHavoc/html/Mass-Banishment-Act.aspx?culture=en-CA>, <accessed Aug. 18, 2019>

Reverend Badger's wife was Mary Cook Saltonstall, whom he wed in 1771. Her parents were Richard Saltonstall (1703-1756) and Mary Cooke Saltonstall (1723-1804) of Haverhill, Massachusetts. Her family had a long history in colonial New England, her paternal ancestor, Sir Richard Saltonstall, having been one of the original signatories to the Massachusetts Bay Colony. Mary Badger's father was a Justice of the Superior Court of the Province of Massachusetts Bay, a position to which he was appointed by King George II. He reportedly was the youngest officer ever commissioned in Massachusetts, becoming colonel at age 23.¹⁹ Mary's half-brother, whose estate bordered the Merrimack River, was Colonel Richard Saltonstall (1732-1785). He had received his AB (*artium baccalaureus*) from Harvard, and was the Sheriff of Essex County. He was a staunch Loyalist, moving first to Boston and then to England during the Revolutionary War, where he received a pension. Mary's half-brother sacrificed a great deal for his loyalty, refusing to fight against his own countryman, but remaining in Britain until he passed away.²⁰

While Reverend Badger and his wife do not seem to have held anyone in slavery themselves, it is of interest for the purposes of this paper that Richard Saltonstall (1610-1694) who was Mary (Saltonstall) Badger's direct ancestor, protested against importation of enslaved Africans to the colony, and called for an end to the trade. At the other extreme of this contentious issue, her cousin, Dudley Saltonstall (1738-1796) at the age of eighteen voyaged to and from Africa on a slave ship operating out of New London, Connecticut. His diary of the voyage, in all its chilling detail, survives in the collections of the Connecticut State Library at Hartford. He went on to a career in the Continental Navy and as a privateer during the Revolutionary War. Dudley Saltonstall would be celebrated for having captured the *Hannah*, which belonged to British General Henry Clinton.²¹

Mary (Saltonstall) Badger's paternal grandfather also held a number of people in bondage. In 1709, this Richard Saltonstall lost the family mansion when an enslaved young woman, having been beaten for her resistance to her enslaved condition, set fire to a stock of gunpowder kept at "Saltonstall Seat," resulting in a conflagration that blew it to pieces. The tale is recorded in Chase's *History of Haverhill*

¹⁹ Henry Bond, *Family Memorials: Genealogies of the Families and Descendants of the Early Settlers of Watertown, Massachusetts, Including Waltham and Weston* (New York: Little, Brown, 1855), 927-8.

²⁰ Henry Bond, *Family Memorials*, 978; Commission of Richard Saltonstall as Justice of the Superior Court of the Province of Massachusetts Bay, Jan. 24, 1745, in Personal Papers: Harvard in the Seventeenth and Eighteenth Centuries, Harvard University Archives, <https://colonialnorthamerica.library.harvard.edu/spotlight/cna> <accessed August 20, 2019>; Saltonstall Leverett, *Ancestry and Descendants of Sir Richard Saltonstall: First Associate of the Massachusetts Bay Colony* (Cambridge, Massachusetts: Riverside Press, 1897), 21-22, 157. For Mary Cooke Saltonstall, see page 23; however this source gives entirely different dates of birth and death for Badger's wife than does the Massachusetts Historical Society catalogue of the Saltonstall family papers (see *supra*).

²¹ The discovery that Dudley Saltonstall was author of the slave voyage diary in the Connecticut State Library is a relatively recent one. He continued in the slave trade until at least the 1780s. See Ann Farrow, "Logging Misery and Death Aboard Connecticut Slave Ships," *Hartford Courant*, June 11, 2014. Ann Farrow tells the full story of slave trading on the part of the New London, Connecticut, branch of the Saltonstall family in *The Logbooks: Connecticut's Slave Ships and Human Memory* (Middletown, CT: Wesleyan University Press: 2014), referencing the Dudley Saltonstall Collections at the New London Historical Society.

(1861), and recounted in more detail by American Quaker poet and abolitionist John Greenleaf Whittier, in his volume *Conflict with Slavery* written in 1833.²² Further research may discover what became of the abused woman who had set fire to the house, and the ultimate fate of the rest of the family's enslaved servants.

Reverend Moses Badger lost his home and small property in Haverhill. It was confiscated and subsequently auctioned off on March 8, 1779 because of his Loyalist sympathies.²³ Despite this, Reverend Badger never returned to the Maritime colonies, but rather became rector of St. John's, the former King's Chapel in Providence, Rhode Island, starting in 1786. Badger was instrumental in helping establish the new Episcopalian Church in the United States, and was one of three ministers who met in 1790 to found the diocese of Rhode Island.²⁴ Whether or not he was a slaveholder during his incumbency there is not known, and his Loyalist claim, if any, remains to be located. Moses Badger died in Providence in 1792, having lost his wife a year earlier. Reverend Badger's funeral was attended by his Lodge brothers from the St. John Masonic Lodge, at Providence, Rhode Island.²⁵

Reverend John Beardsley (1732-1810) and sons John D. Beardsley (1771-1854), a student at King's College in 1789, and Crannell Beardsley (1775-1855), who attended in 1790

Reverend John Beardsley was a slaveholder in both the American colonies and in New Brunswick, where he eventually settled with his family.²⁶ Born at Ripton, Connecticut in 1732, John Beardsley came from the colony with the largest slaveholdings in New England, there being some 6,464 enslaved people on the eve of the Revolutionary War. Slavery was clearly popular in Connecticut, and by 1776, one in four wills registered in the colony included enslaved servants.²⁷ The history of African bondage in the colony dated at least to 1660. As was true in Virginia and Maryland, this had begun with indentureship. However the term "slave for life" appeared in legal documents not long after, slavery being legalized in 1650, and this applied to both Africans and Native Americans. Connecticut's Black Codes were passed starting in 1690 and repeatedly refined over the years. Such codes were intended to control the behaviour of African-descended people, both enslaved and free. By the mid-eighteenth

²² John Greenleaf Whittier, *The Conflict with Slavery: Politics and Reform the Inner Life Criticism* (Boston and New York: Houghton, Mifflin and Co., 1888-89), 69; G.W. Chase, *The History of Haverhill, Massachusetts, from its First Settlement, in 1640, to the Year 1860* (Haverhill MA: privately published, 1861), 241.

²³ Notice of auction of lease of property of Moses Badger of Haverhill, absentee Loyalist, March 8, 1779, Saltonstall Family Papers, Ms. N-2232, Box 25, Massachusetts Historical Society; Chase, *The History of Haverhill, Massachusetts*, 376-79.

²⁴ Eaton, "The Church of England in Nova Scotia," 159.

²⁵ Freemasons, and Wheeler, Bennett, "The brethren of St. John's Lodge are requested to attend the funeral of our brother Rev. Moses Badger" (1792), *Brown Olio*. Brown Digital Repository. Brown University Library, <https://repository.library.brown.edu/studio/item/bdr:262947> <accessed Aug. 19, 2019>

²⁶ Hind, *The University of King's College, Windsor, Nova Scotia, 1790-1890*, 8. For Beardsley's biography, see C. Alexander Pincombe, "BEARDSLEY, JOHN," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, accessed August 20, 2019, http://www.biographi.ca/en/bio/beardsley_john_5E.html.

²⁷ Jackson Turner Main, *Society and Economy in Colonial Connecticut* (Princeton, NJ: Princeton University Press, 1983), 177, cited in Douglas Harper, "Slavery in the North: Slavery in Connecticut," <http://slavenorth.com/connecticut.htm> <accessed April 1, 2019>

century Africans were imported directly from the continent to Connecticut ports, until 1774 when such importation was banned on the eve of the Revolutionary War.²⁸

John Beardsley began his education at Yale University, in New Haven, Connecticut, but graduated from King's College in New York with a BA in 1761, after which he traveled to England for ordination as a missionary of the SPG. His voyage was paid for by the Norwich, Connecticut, church on the condition that he come back to minister there. Upon his return he took up a pastoral charge including the towns of Norwich and Groton, Connecticut. Reverend Beardsley continued his studies, receiving a Masters degree from King's College, New York, in 1768. It is not known when he first acquired his enslaved "servants," but Reverend Beardsley married the daughter of another Anglican clergyman, Sylvia Punderson (1733-1771), who had grown up in a slave-owning household. In 1765, Beardsley transferred to become a SPG Missionary at Poughkeepsie, New York. The parish included Christ Church, Poughkeepsie, and Trinity Church, Fishkill. The parish purchased a glebe farm for his support. Reverend Beardsley held the post for eleven years, and in addition to ministering to his three congregations, he reported good progress in his SPG-assigned task of educating and converting enslaved African Americans. His first wife passed away in 1774 leaving three-year-old twins, Sylvia Beardsley and John Davis Beardsley, the latter of whom would one day attend King's College, Nova Scotia.²⁹ Beardsley remarried almost immediately, but his second wife, Catherine Brookes, died within a year of their wedding, on February 5, 1774.³⁰

As tensions rose leading up to the outbreak of the Revolutionary War, Reverend John Beardsley was first confined to his farm, and then arrested as a Tory. He had remarried, this time to Gertrude Anna Crannell, the daughter of a respected attorney, and she bore him more children. One of their sons was Bartholomew "Crannell" Beardsley, named after his maternal grandfather. He would attend Kings' College, at Windsor, Nova Scotia. According to an article entitled "Loyalist Masons During the Revolution," "Early in December 1777 the Commission for Detecting and Defeating Conspiracies in New York reported that the more radical revolutionaries might actually inflict physical harm on Mr. Beardsley and . . . therefore requested permission to send [him and his family] through the lines to

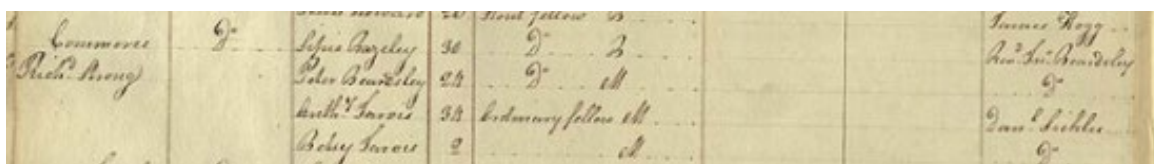
²⁸ Bernard C. Steiner, *History of Slavery in Connecticut* (Baltimore: Johns Hopkins Press, 1893), 11-17; Allegra Di Bonaventura, *For Adam's Sake: A Family Saga in Colonial New England* (New York and London: Liveright Publishing, 2013), 125, 129-31; Katherine J. Harris, "Freedom and Slavery," in *African Canadian Connecticut, Explored*, Elizabeth J. Normen, Stacey K. Close, Katherine J. Harris and Wm. Frank Mitchell, eds. (Middleton CT: Wesleyan University Press, 2013): 3-12. See also Douglas Harper, "Slavery in Connecticut," <http://slavenorth.com/slavenorth.htm> <accessed Aug. 10, 2019>.

²⁹ Ian Fraser, "Biography for Rev. John Beardsley," United Empire Loyalists Association of Canada, <http://www.uelac.org/Loyalist-Info/extras/Beardsley-John/John-Beardsley-Biography.php> <accessed Jan. 10, 2019>; Frank J. Kingsburg, "The S. P. G. Program for Negroes in Colonial New York," *Historical Magazine of the Protestant Episcopal Church* 8, 4 (Dec. 1939): 306-371, 365.

³⁰ C. Alexander Pincombe, "BEARDSLEY, JOHN," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, accessed August 22, 2019, http://www.biographi.ca/en/bio/beardsley_john_5E.html

New York, which was in British hands.”³¹ Beardsley lost all his property, both real and personal, although he had been allowed to take with him his library, and his family’s “wearing apparel and bedding.”³² In December 1777, New York Governor Clinton gave permission for Beardsley to take with him “his wife and five children, his Negro Wench and three Negro Female Children,” along with the above-named possessions.³³ He subsequently took his family and enslaved servants to New York City while it was still in British hands, arriving December 16, 1777, and in 1778 he moved to Long Island.³⁴

In April 1778, Reverend Beardsley became chaplain to Colonel Beverley Robinson’s Loyal American Regiment. Colonel Robinson had been his parishioner at Fishkill. His brother, Paul Beardsley, was also attached to the regiment. The Colonel’s son, Beverley Robinson, became Lieutenant Colonel, and Major Thomas Barclay, who would later migrate to Nova Scotia, also was an officer with the regiment. After the evacuation of New York, Beardsley accompanied his unit to the mouth of the St. John River, in the part of Nova Scotia that became New Brunswick in 1784.³⁵ Bartholomew Crannell was his wife’s father, also a Loyalist and also moved to New York.³⁶ Aged fifty-one but still very active and energetic, Reverend John Beardsley arrived May 10, 1783, on the *Commerce* in the company of his twenty-four-year-old slave, Peter Beardsley. (Other sources say Beardsley arrived on the *Union*, which carried 209 Loyalists to St. John harbour). His brother Paul joined him in his own family’s exile in New Brunswick.³⁷



The enslaved Peter Beardsley arrives aboard the *Commerce*
Excerpt from the Book of Negroes³⁸

³¹ Wallace McLeod, “Loyalist Masons During the Revolution,” *The Grand Design: Selected Masonic Addresses and Papers of Wallace McLeod* (Highland Springs, Virginia: Anchor Communications, 1991): 149-162.

³² Loyalist Claim, Reverend John Beardsley, Mauderville Jan. 28, 1786, Public Record Office Audit Office in Class 13, Vol. 21, folios 20-21, UK, *American Loyalist Claims, 1776-1835* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2013.

³³ Amy Ver Nooy, Edmund Van Wyck, and Frank V. Mylod, “The Glebe House and the People Who Lived There,” in the *Year Book of the Dutchess County Historical Society, Volume 38* (Dutchess County, New York: Dutchess County Historical Society, 1953): 58-73, esp. 60-62.

³⁴ Isaac Haight Beardsley, *Genealogical history of the Beardsley-Lee Family in America* (Denver, CO: John Dove Printing, 1902), 235-6.

³⁵ Hind, *The University of King’s College, Windsor, Nova Scotia, 1790-1890*, 8-10. Part of the Loyal American Regiment also went to Nova Scotia, settling first in Shelburne, but then moved to Annapolis County.

³⁶ Nooy, Van Wyck, and Mylod, “The Glebe House and the People Who Lived There,” 61.

³⁷ Ruby Cusak’s “History of Blacks,” <http://www.rubycusack.com/issue214.html> <accessed Dec. 31, 2018>, citing the British Headquarters Papers, indexed on CD ROM by the Sir Guy Carleton Branch of the United Empire Loyalists’ Association of Canada in Ottawa.

³⁸ Book of Negroes, Guy Carleton, 1st Baron Dorchester: Papers, The National Archives, Kew (PRO 30/55/100) 10427 p. 1, online at NSA, <https://novascotia.ca/archives/Africans/BNpages.asp?ID=86> <accessed Aug. 18, 2019>

Described as the “property of the Reverend John Beardsley,” two men are listed as having arrived at St. John River on the *Commerce* on July 8, 1783. Each was described as a “stout fellow.” Scipio Bazely was aged thirty, and “B[lack]” in complexion. Peter Beardsley, at twenty-four, was described with an “M” for mulatto, a word that had come into English from Portuguese, meaning of African ancestry mixed with white, Native or another ethnicity. Two more people associated with Beardsley arrived aboard the *Commerce* on that date, but are listed separately from Scipio and Peter.

In fact, Reverend Beardsley brought three enslaved people and one other servant to Mougerville. (The town was named after a merchant who bought and sold slaves at Halifax, Joshua Mauger.)³⁹ They are listed in the Book of Negroes, which recorded the names and other details pertaining to Black Loyalists, indentured and still-enslaved African Americans who were leaving New York when the British left the city bound for the Maritime colonies. In addition to a woman named Dinah, Beardsley also brought to New Brunswick a twelve-year-old boy named Jacob, likely as an indentured servant:⁴⁰

“Jacob 12, a likely boy (Rev. Mr. Beardsley), formerly slave to Thomas Harbord [Harbord] of Portsmouth, Virginia, left him four years ago”⁴¹

“Dinah 35, sickly wench, Rev. Mr. Beardsley of River St. John’s [sic], claimant (Rev. Mr. Beardsley). Says she is his own property, having always been in the family.”⁴²

By this account, the youthful Jacob was a Black Loyalist, with Reverend Beardsley’s name listed in the column beside his name and description under the heading, “Names of Persons in whose Possession they now are,” in the Book of Negroes.⁴³ The meaning of this heading is ambiguous, as is discussed in Section 1 of this report (pages 19-20).⁴⁴ Dinah, however, asserted her enslaved status. While it is impossible to infer motive at such temporal distance, perhaps Dinah was concerned that she would continue to be cared for by the minister and his family, given her poor health. By reinforcing Beardsley’s ownership of her, she also announced his responsibility for her care.

It would be of great interest to know Jacob’s history. The youth had formerly been enslaved at Portsmouth, which lay directly across the Elizabeth River from Norfolk, Virginia. This was the headquarters of Virginia’s Royal Governor, John Murray, the fourth Earl of Dunmore, after he fled the

³⁹ Afua Cooper, interview with Jordan Gill, “‘Our History Has Been Covered Up’: Facing New Brunswick’s Past on Slavery,” CBC News, Feb. 21, 2018, <https://www.cbc.ca/news/canada/new-brunswick/new-brunswick-history-slavery-1.4544260> <accessed Jan. 31, 2019>

⁴⁰ Harvey Amani Whitfield, “The American Background to Loyalist Slaves,” *Left History* 14, 1 (2009): 58-87, 69.

⁴¹ Thomas Harbord’s father, Captain Thomas Harbord, was tied for the position of fourth largest slaveholder in Norfolk, Virginia, in the mid-eighteenth century. See Michael J. Jarvis, *In the Eye of All Trade: Bermuda, Bermudians, and the Maritime Atlantic World, 1680-1783* (Chapel Hill: University of North Carolina Press, 2012), 610n52.

⁴² Book of Negroes, Guy Carleton, 1st Baron Dorchester: Papers, The National Archives, Kew, <accessed Aug. 18, 2019>

⁴³ Book of Negroes, Guy Carleton, 1st Baron Dorchester: Papers, The National Archives, Kew, <accessed Aug. 18, 2019>

⁴⁴ For details, consult Section 1 of this report, page 19.

colonial capital of Williamsburg. It was from a vessel lying offshore from this point that Lord Dunmore made his well-known proclamation of November 7, 1777. By offering freedom to African Americans enslaved to the rebels in return for their service in the conflict, his proclamation inspired literally thousands of enslaved people of African ancestry, effectively creating the Black Loyalist phenomenon. It was also from Portsmouth that Dunmore's Black "Ethiopian Regiment" launched its very effective raids on American positions. Jacob would have been but two years of age at that time. Portsmouth passed back and forth between British and rebel hands several times, including a stint under Brigadier General Benedict Arnold, ending with British occupation under Lord Cornwallis just before his troops were defeated at Yorktown.⁴⁵

Reverend Beardsley would become the first minister to serve the spiritual needs of the New Brunswick Loyalists. He traveled far and wide in the service of the Church. His first letter to the SPG after his arrival described the Beardsley family's living situation, for they spent their first two months in New Brunswick in tents, as did many of the other Loyalist refugees. He wrote: "with the help of my servants [I] built a small house, which tho' coarse and homely, is warm and will keep us by God's blessing from perishing, through the ensuing winter." If his enslaved servants were living in this modest structure with Beardsley, his wife, and children, this was indeed a very cosy sort of "family slavery" they were all experiencing.⁴⁶ Hopefully the enslaved servants were not relegated to the tents instead, for the Beardsleys occupied their rudimentary and cramped housing for two more years.⁴⁷

John Beardsley was allocated Lot 151 in St. John, New Brunswick, in 1783, and his brother Paul Beardsley was awarded Lot 374. Reverend John Beardsley filed his Loyalist claim on January 28, 1786, and also received half-pay as the chaplain of the King's New Brunswick Regiment between 1793 and 1802.⁴⁸ After the death of Reverend James Scovil, also a slaveholder and profiled later in this paper, Reverend John Beardsley gained his own charge. He took up the figurative pulpit at Maugerville, which did not yet have a standing church. In fact, Christ Church would be the first Anglican church

⁴⁵ Adele Hast, *Loyalism in Revolutionary Virginia: The Norfolk Area and Eastern Shore* (Lansing: University of Michigan Press, 1982), esp. Chapter 3; Robert Brooke Albertso, *Portsmouth, Virginia* (Charleston SC: Arcadia Publishing, 2002), 9-10.

⁴⁶ This term comes from the work of William Pierson, *Black Yankees: The Development of an Afro-American Subculture in Eighteenth-Century New England* (Amherst MA: University of Massachusetts Press, 1988); also Joanne Pope Melish, *Gradual Emancipation and "Race" in New England, 1780-1860* (NY: Cornell University Press, 1998), 27-31. For Nova Scotia, see Whitfield, *North to Bondage*, 72-80. The term "family slavery" refers to a form of enslavement often found in New England and the Middle Colonies and also in Nova Scotia and New Brunswick, where one or two enslaved people lived and worked alongside the family who claimed their service. The situation was intimate and put the enslaved individuals in the awkward position of being both under constant surveillance, and being expected to work twenty-four hours a day.

⁴⁷ Quoted in Ross N. Hebb, *The Church of England in Loyalist New Brunswick, 1783-1825* (Madison: Fairleigh Dickinson University Press, 2004), 129.

⁴⁸ Beardsley, *Genealogical history of the Beardsley-Lee family in America*, 12; Claim of Reverend John Beardsley, Jan. 28, 1786, Dutchess County [sic], New York, American Loyalist Claims, 1776-1835. AO 12-13. The National Archives of the United Kingdom, Kew, Surrey, England, UK, *American Loyalist Claims, 1776-1835* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2013.

consecrated in the province. An enthusiastic Freemason, Reverend Beardsley would also take part in establishing the new province's first Masonic Lodge. Interestingly, the John Beardsley medal established in 1967 remains the highest honour a New Brunswick Mason can receive to this day.⁴⁹

"He was one of a handful of freemasons who applied to the Nova Scotia grand master for permission to organize a lodge in Parr Town in 1784. A dispensation was granted and on September 1, 1784, the officers of Hiram Lodge No. 17 were installed, with Rev. Beardsley [sic] as Master."⁵⁰ Up to 1784, in order to join the Masonic Lodge one had to be free and not enslaved. However a separate African American branch, named after its founder, Prince Hall, who had fought in the American Revolution on the side of the rebels and been inducted by another soldier had in the meantime been founded in Boston. The Grand Lodge of England chartered this branch. African Lodge 459 came into being at Boston on September 24, 1784, within three weeks of the white Loyalist-dominated Hiram Lodge No. 17 being created by white Loyalists in New Brunswick.⁵¹

When Bishop Charles Inglis made his first "Visitation" to the parishes of his episcopal see in 1788, he breakfasted with the Beardsleys at their Maugerville home. There, servants enslaved to the Beardsley family undoubtedly waited on him, although he does not record the fact in his notes.⁵² This personal

⁴⁹ C. Alexander Pincombe, "BEARDSLEY, JOHN," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, accessed August 20, 2019, http://www.biographi.ca/en/bio/beardsley_john_5E.html.

⁵⁰ This text was provided by Bonnie Huskins, history professor at the University of New Brunswick and a member of the "King's and Slavery, a Scholarly Inquiry" Review Committee. She kindly allowed us to quote directly from her commentary on our paper here. For an analysis of the unrest in Hiram Lodge No. 17, consult Bonnie Huskins, "Discontents and Dissidents: Unrest Amongst Loyalist Freemasons in the 1780s and 90s," in Elizabeth Mancke *et al.* eds., *Violence, Order, and Unrest: A History of British North America, 1749-1876* (Toronto: University of Toronto Press, 2019). See also William F. Bunting, *History of the St. John's Lodge, F & AM of Saint John* (Saint John: J. & A. MacMillan, 1895), 7-8; David Bell, *Loyalist Rebellion in New Brunswick: A Defining Conflict for Canada's Political Culture* (Halifax: Formac, 2013), 151–2, and his "The Republican Craft and the Politics of Loyalist Saint John," a conference paper presented to the Atlantic Canada Studies Conference, University of New Brunswick at Saint John, May 5, 2012.

⁵¹ Prince Hall Freemasonry, a separate African American branch of Freemasonry, was first chartered on September 29, 1784 by the Grand Lodge of England, the American lodges having refused to do so. After that point a separate branch of the Masonic Lodge flourished, first in the US and later on both sides of the border, masonry becoming a very important aspect of African Canadian life and society. In the US, this African Lodge separated from the United Grand Lodge of England in 1824. The first Canadian lodge, called Mount Olive Lodge #1, was established in Hamilton (Canada West) in 1856, followed by lodges in St. Catharines, Windsor, and elsewhere. The first Nova Scotian branch of the Masons with Black membership was Union Lodge No.18, at Halifax. According to Reginald V. Harris, P.G.M., in his article: "The Story of Equity Lodge No. 6, Halifax," no formally designated Prince Hall Masonic branch existed in Nova Scotia until 1946. However, "in 1855 five colored men were initiated in Royal Sussex Lodge No. 6, Halifax. They subsequently applied for and obtained a dispensation from Hon. Alexander Keith and on December 3, 1856 (nearly 100 years ago) they, and several white brethren were granted a warrant as Union Lodge No. 994 by the Grand Lodge of England. In 1969, the Lodge along with the other English lodges in the Province joined the Grand Lodge of Nova Scotia and were assigned No. 18." This article is to be found online at <http://www.tsmr.org/1957-harris-equity106.pdf> <accessed August 15, 2019>. See also Peter P. Hinks & Stephen Kantrowitz eds., *All Men Free and Brethren: Essays on the History of African American Freemasonry* (Ithaca & London: Cornell University Press, 2013), and Judith Fingard, "Race and Respectability in Victorian Halifax," *Journal of Imperial and Commonwealth History*, 20, 2 (1992), 175.

⁵² Harris, *Charles Inglis*, 90.

visit to the Beardsley home may have been an attempt to mend fences. There had originally been another candidate for Bishop of Nova Scotia, the Reverend Thomas Bradbury Chandler, who declined the honour. Of the Anglican clergy in New Brunswick, those who had opposed Inglis' appointment to bishop included Reverend James Scovil (Kingston, New Brunswick), Reverend George Bisset (St. John), and Reverend John Beardsley (Maugerville), all of whom had favoured another candidate.⁵³

Reverend Beardsley opened a correspondence with his former church in Poughkeepsie, New York, which lasted for many years. Specifically, he requested the Bible he had left there, stating that it had been given him personally by the local Masonic Lodge and was his own property. However the church fathers declined to send it out of the country and eventually he donated it for their use. Not so a barn he had built on the property on which he had lived, which was church land. Apparently he had constructed it at his own expense, but requested that, should he leave the parish, he would be recompensed for its value. This would be accomplished by his son, Bartholomew Crannell Beardsley, an attorney and judge, who was a King's College student in 1790. The younger Beardsley would travel with his father to Poughkeepsie to plead his case and in this he would be successful.⁵⁴

In 1789, the Society for the Propagation of the Gospel expressed itself well pleased with Reverend Beardsley's progress in Maugerville.⁵⁵ The SPG provided support for a teacher named Walter Dibblee at the school there. Dibblee was also a Loyalist, from a slaveholding family from Connecticut.⁵⁶ Dibblee married Reverend Beardsley's daughter, Hannah. Walter's uncle, Reverend Frederick Dibblee, was also an SPG missionary. A graduate of King's College, New York, Reverend Dibblee was serving at a school for First Nations children at Woodstock, New Brunswick. When Walter Dibblee resigned to join his uncle in his work, the teaching position at Maugerville went to John D. Beardsley. He was Hannah Dibblee's half-brother, and the son of SPG missionary Reverend John Beardsley. John D. Beardsley was a former student of King's Academy, Windsor, Nova Scotia, of whom more below.⁵⁷

Although he continued as a slaveholder, Reverend Beardsley met his obligations for the education and conversion of the Loyalists' enslaved servants: "At the vestry meeting in 1790 the first sexton was elected, Scipio, the colored slave of Eliza [Elijah?] Miles. Four years afterwards Scipio received a

⁵³ David G. Bell, "Charles Inglis and the Anglican Clergy of Loyalist New Brunswick," *Nova Scotia Historical Review* 7, 1 (1987), 37.

⁵⁴ Nooy, Van Wyck, and Mylod, "The Glebe House and the People Who Lived There," 62-3.

⁵⁵ Afua Cooper, interview with Jordan Gill, "'Our History Has Been Covered Up': Facing New Brunswick's Past on Slavery," CBC News, Feb. 21, 2018, <https://www.cbc.ca/news/canada/new-brunswick/new-brunswick-history-slavery-1.4544260> <accessed Jan. 31, 2019>

⁵⁶ Frederick W. Bailey, *Early Connecticut Marriages*, 7th book (New Haven CT: Bureau of American Ancestry, 1905), 17. The page opposite the one recording the marriage of Fyler Dibblee and Polly Jarvis on June 18, 1763, of whom schoolteacher Walter Dibblee would be the eldest son, shows the marriage of "Caesar and Candace black slaves of Sands Selleck and Mr. Dibblee," dated June 23, 1767.

⁵⁷ G. Herbert Lee, *An Historical Sketch of the First Fifty Years of the Church of England in New Brunswick* (St. John, NB: Sun Publishing, 1880), 32, 55-6, 78-80.

surname, Africanus." Scipio was baptized in 1788, for as T. Watson Smith wrote in 1899: "On September 14, 1788, John Beardsley. . . baptized 'Cæsar Broadstreet, a servant to Peter Ryerson; Nathanael and John, servants of Captain [Elijah] Miles; Edward Ludlow, servant to Mr. [Richard] Carman; Margaret Allison, servant to Mrs. Allison; Scipio Africanus, Susannah Africanus, Mary, Osman and Cornelius Moore, all Black Adults;' on 'April 26, 1791, John, a black servant child of Mr. John Simonson;' and on "October 3, 1797, Ann and Mary Ann, Mr. Simonson's black children,' and also 'Elizabeth and Easter Longmuire, black adults of Mr. Lawton.'"⁵⁸

Reverend Beardsley married at least three times, and the last led to scandal. His wife leaving him to return to New York in 1792, he apparently believed a rumour that she had passed away and he accordingly felt free to remarry. The rumour proved false and his congregation refused to continue under his rectorship. In 1799, Bishop Inglis, in considerable distress over the matter, intervened, but Beardsley continued to cohabit with Mrs. Mary Quaint, his most recent bride. Accordingly Bishop Inglis, who had been his close friend, demanded Reverend Beardsley's resignation in 1801. John Beardsley went to live with his daughter Hannah and her husband Walter Dibblee, and passed away at Kingston, New Brunswick in 1809.⁵⁹ W.O. Raymond (1853-1923), also an Anglican clergyman of note, and who was a distinguished New Brunswick historian, was Reverend John Beardsley's great-great grandson.⁶⁰

King's Academy student John Davis Beardsley was the son of Reverend John Beardsley and his first wife, Sylvia Punderson, who had been the daughter of Reverend Ebenezer Punderson, an SPG Missionary in New Haven, Connecticut. Her niece, Prudence Punderson (1758-1784) famously created the embroidered "The First, Second and Third Scenes of Mortality." It shows the three phases of a woman's life, with an enslaved maidservant caring for a white infant in a cradle.⁶¹ This piece by the first cousin of King's College student John Davis Beardsley demonstrates the central role played by enslaved African Americans in colonial Connecticut, and confirms the casual acceptance of human bondage within the Punderson household.

⁵⁸ T. Watson Smith, *The Slave in Canada Nova Scotia Historical Society Collections* 10 (1899), 85-6.

⁵⁹ C. Alexander Pincombe, "Beardsley, John," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003, http://www.biographi.ca/en/bio/beardsley_john_5E.html <accessed August 20, 2019>; Ross N. Hebb, "Bishop Charles Inglis and Bishop Samuel Seabury: High Churchmanship in Varying New World Contexts," *Anglican and Episcopal History*. 76, 1 (March 2007): 61-88; 68-9; Hebb, *The Church of England in Loyalist New Brunswick*, 49-50.

⁶⁰ D. G. Bell, "Raymond, William Odber," in *Dictionary of Canadian Biography*, vol. 15, University of Toronto/Université Laval, 2003–, accessed August 22, 2019, http://www.biographi.ca/en/bio/raymond_william_odber_15E.html.

⁶¹ For further information, see Nellie Beardsley Holt & Charles Eleazer Holt, eds. & compl., *Beardsley Genealogy: The Family of William Beardsley, One of the First Settlers of Connecticut* (West Hartford, Connecticut, 1951), <https://archive.org/details/BeardsleyGenealogyTheFamilyOfWilliamBeardsleyOneOfTheFirstSettlersOfStratfordCon> <accessed Jan. 1, 2019>



Prudence Punderson, *The First, Second, and Last Scenes of Mortality*

Courtesy, The Connecticut Historical Society, Hartford, CT

Preston, CT ca. 1783

Silk needlework on linen

Prudence Punderson (1758-1784) was born in Preston, CT, the eldest of eight children. Her needlework, done before her marriage, is titled "The First, Second and Last Scenes of Mortality," and represents three stages of life: infancy, womanhood, and death. The scene features a rare representation of the furnishings of a well-appointed, early Connecticut drawing room, and an even rarer depiction of an African American "servant" as an integral member of the domestic scene. The slave, who attends the infant, may have been the "wench Jenny" who was included as property in Prudence's father's will. It is likely that this embroidery was done while Prudence and her family were in exile on Long Island, due to her father's Loyalist sympathies during the Revolutionary War.

(based on Laurel Thatcher Ulrich, "Furniture as Social History: Gender, Property, and Memory in the Decorative Arts" *American Furniture* 1995)

Tapestry depicting an enslaved African American
by Prudence Punderson, niece of Sylvia (Punderson) Beardsley
Sylvia Beardsley was the mother of King's College student John D. Beardsley⁶²

⁶² This image from the collections of the Connecticut Historical Society and the attached text were provided for an educational program entitled "Citizens All" produced by the Gilder Lehrman Center for the Study of Slavery, Resistance and

John D. Beardsley was twelve years of age when he arrived at Parr Town (St. John) harbour with his father, stepmother and siblings in July 1783. John D. Beardsley went on to study at the King's Academy, starting in 1789. He was intending to follow his father into the ministry but, sadly, couldn't afford to graduate from King's. His half-brother, Crannell Beardsley was also a student in the first year after King's College proper was created.⁶³

Two years after taking up a teaching post at Maugerville, John D. Beardsley moved to Woodstock, where he married Sarah Munday Dibblee. She had come to Nova Scotia with Walter Dibblee's uncle, Reverend Frederick Dibblee of Woodstock, New Brunswick. Sarah was the daughter of Rev. Ebenezer Dibblee (1715-1799) of Stamford, Connecticut. He also had charge of the church at Greenwich, Connecticut. Ebenezer had remained in the nascent United States, although he was a Loyalist. He was also a slaveholder. In *Early Connecticut Marriages* there is an entry reading: "Cesar & Candace black slaves of Sands Selleck & Mr. Dibblee on June 23, 1767."⁶⁴ The 1790 US census of Connecticut shows two Black slaves in his household, which was otherwise very poor.⁶⁵ It is not known if John D. Beardsley owned slaves himself, but he and his bride had obviously benefitted from his father's and the Dibblee family's ownership of enslaved people, and from their unwaged labour.

John Beardsley's younger son, Bartholomew "Crannell" Beardsley, was born in 1775 at Poughkeepsie, New York, to Reverend John Beardsley and his second wife, Gertrude "Anna" Crannell.⁶⁶ Crannell Beardsley, as he was known as a child, arrived in New Brunswick with his family in 1783 at age eight. Attending King's in 1790, Crannell Beardsley's name appears in the list of students there provided by President William Cochran to Bishop Charles Inglis and sent in a letter to Lord Grenville on September 8, 1790. The youth was studying "Phaedrus, Latin Grammar, Grecian History, and Arithmetic."⁶⁷

Bartholomew Crannell Beardsley articulated in the law offices of Ward Chipman, one of the finest legal minds in the province. Chipman, it will be remembered, had vigorously defended the rights of the

Abolition. See <https://glc.yale.edu/outreach/teacher-programs/citizens-all-african-americans-connecticut-1700-1850/connecticut-stories-3> <accessed Aug. 31, 2019>

⁶³ The "List of Students" at King's College, 1790, in *Report of the Board of Trustees of the Public Archives of Nova Scotia, For the Year 1961* (Halifax: Queen's Printer, 1961), 18, includes only Crannell Beardsley as a student at the academy in 1790. No other source places this younger half-brother of James D. Beardsley at King's at this early date. It is possible that James D. Beardsley and his brother were both sent to the King's Academy at Windsor and John D. had to leave before the list was made in 1790. For the list, see Section 3 of this report, 1-2.

⁶⁴ Bailey, ed., *Early Connecticut Marriages*, vol. 7, 17, <https://archive.org/stream/earlyconnecticu00bailgoog#page/n20/mode/2up/search/dibblee> <accessed Dec. 30, 2018>

⁶⁵ Ebenezer Dibblee, in Alice Izelle Dibblee Conlon, *Dibblee-Perry and Allied Families* (Portland OR: privately published, 1983), transcribed in <https://www.geni.com/people/Dr-Ebenezer-Dibblee/6000000003942790377> <accessed Jan. 1, 2018>

⁶⁶ H. V. Nelles, "BEARDSLEY, BARTHOLOMEW CRANNELL," in *Dictionary of Canadian Biography*, vol. 8, University of Toronto/Université Laval, 2003–, accessed August 22, 2019, http://www.biographi.ca/en/bio/beardsley_bartholomew_crannell_8E.html

⁶⁷ "List of Students in the Seminary at Windsor, Nova Scotia," 18-19.

enslaved woman known as Nancy against the claims of Caleb Jones, in the celebrated case before the New Brunswick courts in 1800.⁶⁸



Grave of Batholomew Crannell Beardsley, 1775-1855
St. Jude's Cemetery, Oakville, Ontario⁶⁹

In 1783, Reverend Beardsley married Mary Jenkins by whom he would have six sons and one daughter.⁷⁰ She was the daughter of Lieutenant John Hatch Jenkins, of the Third Battalion, New Jersey Volunteers, and he had settled his family at Kingsclear, York County, New Brunswick. Her family seem not to have been slaveholders, although her sister Judith married Richard Smith. He was the son of

⁶⁸ This is discussed in our report entitled "King's College, Nova Scotia: Direct Connections with Slavery. Section 1: Attitudes towards Slavery." It is discussed in multiple sources, including I. Allen Jack, "The Loyalists and Slavery in New Brunswick," *Transactions of the Royal Society of Canada*, 2, 4, Section II (1898): 137-85, <https://archives.gnb.ca/Exhibits/FortHavoc/html/Loyalists-and-Slavery-in-NB.aspx?culture=en-CA> <accessed Jan. 20, 2019>; David G. Bell, "Slavery and the Judges of Loyalist New Brunswick," *University of New Brunswick Law Journal/Revue de droit de l'Université du Nouveau-Brunswick* 31 (1982): 9-42; Smith, "The Slave in Canada," 103-9; Whitfield, *North to Bondage*, 1-2; Winks, *The Blacks in Canada*, 108-9. An account of the proceedings was published in the *St. John Royal Gazette, and New Brunswick Advertiser*, Feb. 12 & 18, 1800. See also Constance Backhouse, *Petticoats and Prejudice: Women and Law in Nineteenth Century Canada* (Toronto: Women's Press, for the Osgoode Society, 1991), 112-20.

⁶⁹ Photo from "Find a Grave" website for Bartholomew Crannell Beardsley, posted by "Miettesa." Permission for publication has been requested.

⁷⁰ Isaac Haight Beardsley, *The Genealogical history of the Beardsley-lee Family in America* (Denver, CO: J. Dove, 1902), 75.

Colonel Jacob Smith, a Loyalist settler at Woodstock, New Brunswick, and, according to T. Watson Smith, brought one or two enslaved people with him when he came to the Maritime colonies. In 1808, the burial records at Woodstock list the funeral of “Andrew, a servant of Captain Smith” ⁷¹

Shortly after being called to the bar in 1796, Bartholomew Crannell Beardsley took his young family to Newark, Upper Canada (the modern Niagara-on-the-Lake). There he received a land grant, established a household and a law practice, and, as one of the few trained attorneys in the province, became a founding member of the new Law Society of Upper Canada. The venerable organization survives. Its home is Osgoode Hall on Queen Street just west of the Toronto City Hall. ⁷²

Beardsley and his bride returned for a time to New Brunswick, but they moved back to the Niagara District, where he was elected to the Upper Canadian legislature. He supported the Welland Canal project to boost the provincial economy. A reformer in politics, Bartholomew Crannell Beardsley backed many of William Lyon Mackenzie’s efforts, and protested the expulsion of the rabble-rousing Scottish newspaper publisher from the House. Beardsley defended those accused of high treason at the Bloody Assize at Ancaster, Upper Canada, in 1814; his clients were Upper Canadian settlers proven to have assisted the Americans during the War of 1812. It was, in fact, the duty of William Hamilton Merritt, who had fought with Simcoe in the Revolutionary War and was the “father” of the Welland Canal, to see that the executions were carried through. ⁷³

Although little has been discovered regarding Bartholomew Crannell Beardsley’s relationship to people of African descent, he, along with the rest of his family, had certainly benefited from the fact that his father was a slaveholder. Beardsley also had been brought up and received his education thanks to the SPG funding that supported their missionary, the Reverend John Beardsley and his family.

However, Bartholomew Crannell Beardsley’s relationship with William Hamilton Merritt at Niagara suggests that he may have held other views. Merritt, along with the Mayor of St. Catharines, Upper Canada, Elias Smith Adams, was an early supporter of the Black community. Merritt and Oliver Phelps, builder of the Welland Canal, sold land at advantageous rates to the African Canadians of St. Catharines when they wanted to build their church, now known as the Salem Chapel. He also personally engaged in the operation of the Underground Railroad. Freedom-seekers entered the Niagara Peninsula in ever-increasing numbers starting after the War of 1812. Indeed, Merritt, as a Member of Provincial Parliament, financially and personally supported a local association named the “Refugee Slaves’ Friends Society” for the benefit of those escaping from American bondage, a group in which Harriet Tubman herself was active by the 1850s. Although there were seventy members,

⁷¹ Smith, “The Slave in Canada,” 86-7, 87n1.

⁷² Christopher Moore, *The Law Society of Upper Canada and Ontario's Lawyers, 1797-1997* (Toronto, Buffalo and London: University of Toronto Press, 1997), 13-16.

⁷³ David Murray, *Colonial Justice: Justice, Morality, and Crime in the Niagara District, 1791-1849* (Toronto, Buffalo and London: University of Toronto Press for the Osgoode Society for Canadian Legal History, 2002), 44.

unfortunately the list of them no longer exists and there is no way of discovering whether Beardsley was one of their number.⁷⁴

On the other hand, the younger Beardsley's choice of legal cases is suggestive of the liberal attitudes he seems to have espoused. In 1817, Bartholomew Crannell Beardsley vigorously defended a First Nations woman on a charge of infanticide. He argued successfully that cultural differences played a role in her actions, and his plea resulted in a recommendation for clemency on the part of the jury.⁷⁵

Finding the political climate uncomfortable in Niagara, he moved his family home to Woodstock, New Brunswick and again took up the practice of law. One son, Horace Beardsley, remained in Carlton County and was elected to the House of Assembly. Bartholomew Crannell Beardsley became a judge in 1834, holding positions both at the Inferior Court of Common Pleas and as judge of the Probate Court for Carleton County. He was also a Justice of the Peace, and was briefly elected to the New Brunswick House of Assembly, but ultimately returned to Upper Canada. He opened a law practice in Oakville, Ontario, and with his wife remained there until the end of their lives. Mary passed away while visiting New Brunswick and she is buried there near her family. Bartholomew died at the age of eighty in Oakville and lies in St. Jude's Anglican Church cemetery. The Beardsleys' Oakville home is still standing, and according to a report by the Ontario Heritage Trust (OHT), remained in the family for a second generation. The OHT document states that Beardsley named his Oakville home "Chestnut Grove," "although locally it was known as 'Beardsley's Grove' and was the site of many community picnics. Beardsley's son, James, inherited the property and lived there until the 1880s. He sold off the eastern twenty-six acres of the property in 1866 and farmed the remaining land himself."⁷⁶

Reverend John Beardsley was a slave owner, as very likely was his son James Davis Beardsley, who remained in New Brunswick. Younger son Bartholomew Crannell Beardsley was not a slave owner, at least as far as our research to date shows. As is the case with so many African Americans who came to the Maritime provinces, either willingly or under duress, nothing has been discovered about the fate of the men and women whose service Reverend John Beardsley had once claimed, or the fate of those he may have been bequeathed to his son and former King's students John D. Beardsley and Bartholomew Crannell Beardsley .

⁷⁴ Winks, *The Blacks in Canada*, 258.

⁷⁵ Sidney L. Harring, *White Man's Law: Native People in Nineteenth-Century Canadian Jurisprudence* (Toronto, Buffalo and London: University of Toronto Press, for the Osgoode Society for Legal History, 1998), 112-113.

⁷⁶ H. V. Nelles, "BEARDSLEY, BARTHOLOMEW CRANNELL," in *Dictionary of Canadian Biography*, vol. 8, University of Toronto/Université Laval, 2003–, accessed August 22, 2019, http://www.biographi.ca/en/bio/beardsley_bartholomew_crannell_8E.html; Ontario Heritage Trust, "Notice of Intention to Designate 1026 Lakeshore Road, Oakville, Ontario," Sept. 21, 2016, <https://www.heritagetrust.on.ca/en/oha/details/file?id=1708> <accessed Aug. 22, 2019>

Reverend George Bisset (d. 1788) and son James Bisset (ca. 1774-1815), student at King's in 1790

The Reverend George Bisset does not appear to have been a slaveholder either in his Rhode Island pastoral charge or once he moved to the Maritime colonies. Appointed in Britain to be an SPG missionary in Rhode Island, Reverend George Bisset had taken up his post in 1767, becoming both minister and schoolmaster at Newport. Of course, as a beneficiary of SPG support, he was also receiving the proceeds of slave labour, as discussed earlier, and as is detailed in Section 6 of this report.

True to the SPG mandate, Bisset included enslaved Africans amongst his students. In 1775, the British evacuated Newport and Bisset left his family behind when he fled to New York with the troops. His wife and child were later permitted to join him. His Loyalist claim, which was reviewed on November 28, 1789, shows that his only assets had been the farm and orchards left to his wife and her sisters by their father, James Honeymoon, and these had been destroyed to prevent them falling into enemy hands.⁷⁷

In 1786, Reverend Bisset briefly returned to England before leaving for his new SPG position at St. John, New Brunswick. Reverend George Bisset became active in the St. John Masonic Lodge, and preached sermons to his lodge brothers.⁷⁸ He commenced work on the new church that would become the cathedral, and died on March 3, 1788. Reverend Jonathan Odell, who was, among many other qualities, a well-known poet and as profiled later in this paper, wrote a poem in Reverend Bisset's honour that was published in the *Royal Gazette* on March 11, 1788. Penelope Bisset, George's impoverished widow, applied to the British government for a pension on August 18, 1788, again August 20, 1788, and for a third time on May 21, 1791.⁷⁹

Reverend George Bisset's only son, James Bisset, was a student of King's Academy in 1790, described in the "List of Students at the Seminary at Windsor, Nova Scotia" as the son of the "late Reverend Mr. Bisset."⁸⁰

James Bisset, too, took up Holy Orders. The New Brunswick legislature approved a new Academy for the education of the province's youth: "In 1800, the Rev. James Bisset was principal preceptor, and he continued in charge till [sic] the summer of 1803, when he succeeded Rev. John Beardsley as rector of

⁷⁷ Loyalist Claim of Reverend George Bissett, Nov. 28, 189, American Loyalist Claims, 1776–1835, AO 13, Series II, 461-63, The National Archives of the United Kingdom, Kew, Surrey, England, UK, *American Loyalist Claims, 1776-1835* [database online]. Provo, UT, USA: Ancestry.com Operations, Inc., 2013.

⁷⁸ Marie Tremaine, *Bibliography of Canadian Imprints, 1751-1800* (Toronto: University of Toronto Press, 1999), 237; Bunting, *History of the St. John's Lodge, F & AM of Saint John*, 17 and 310.

⁷⁹ Herbert Leventhal and James E. Moody, eds., *A Bibliography of Loyalist Source Material in the United States*, *American Antiquarian Society Proceedings* 85 (1975): 73-308, 134 and 137.

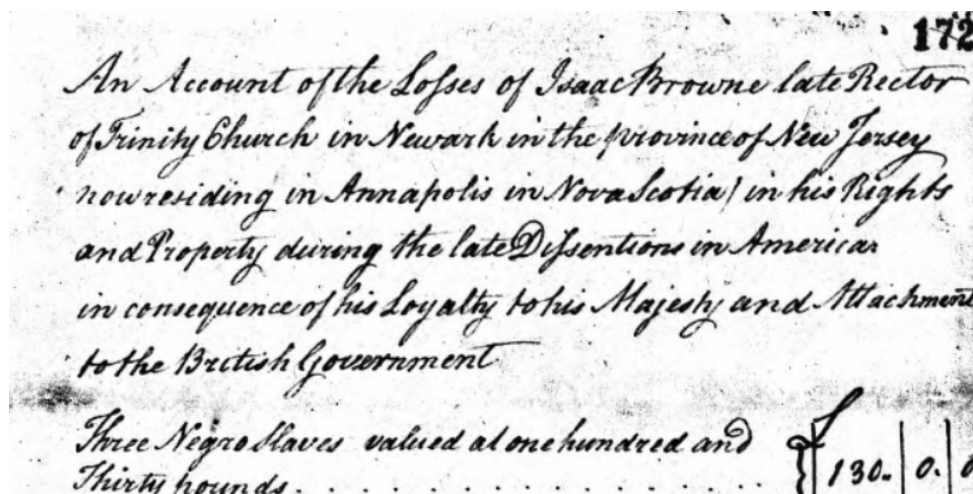
⁸⁰ Appendix B: Students at King's College, 1790, in *Report of the Board of Trustees of the Public Archives of Nova Scotia, For the Year 1961* (Halifax: Queen's Printer, 1961): 18-20. Written by William Cochran, president, and enclosed in Bishop Charles' Inglis letter to Lord Grenville, Sept. 8, 1790, Colonial Office Papers (henceforth C.O.), vol. 217, no. 72: 52-3.

Maugerville.”⁸¹ Reverend Bisset was also a trustee of the new college in New Brunswick when it received its royal charter in 1800. This today is the University of New Brunswick. James Bisset died at age forty-one at Maugerville, New Brunswick, on April 24, 1815.

Reverend Isaac Browne (1709-1787)

Reverend Isaac Browne was a slaveholder both before and after his migration to Nova Scotia. He brought with him one enslaved man named Bristol. The Book of Negroes lists the two men as arriving on the sloop *Lydia* under Captain Gretchus on June 25, 1783. The listing reads: “Bristol, 35, stout fellow. Dr. Isaac Browne of Annapolis Royal, claimant. (Isaac Browne). Property of Dr. Isaac Browne whose father bought him at One Year Old.”⁸²

In Reverend Dr. Isaac Browne’s Loyalist Claim, note the first item listed:



Loyalist Claim of Reverend Dr. Isaac Browne, filed in 1786 at Halifax
“Three Negro Slaves” valued at £130, out of a total claim of £903.00⁸³

Isaac Browne was a Yale graduate in 1729. He was an early SPG missionary “and sometime physician” at Setauket, Long Island, where an Anglican church had been consecrated in 1730.⁸⁴ Originally called

⁸¹ W.O. Raymond, “New Brunswick Schools of Olden Time,” *Educational Review* (New Brunswick Teachers’ Association): 48-9.

⁸² Book of Negroes, Guy Carleton Papers, 1st Baron Dorchester: Papers, The National Archives, Kew (PRO 30/55/100) , RG 1, reel 10427, NSA. The number of enslaved people owned by David Ogden is not known, but a tale survives of three who braved the crossing over to British lines to warn the slaveholder that his property was about to be attained and sold. See Judith L. Van Buskirk, *Generous Enemies: Patriots and Loyalists in Revolutionary New York* (Philadelphia: University of Pennsylvania Press, 2002), 144.

⁸³ “Reverend Mr. Brown’s Account of Losses,” in Loyalist Claims filed at Halifax, Nova Scotia, 1786, Archives of Ontario, reel 721, American Loyalist Claims, Series II, Claims A-D, New Jersey, 172.

Christ Church, it was renamed in that year the Caroline Church, after King George II's Queen Wilhelmina Karoline of Brandenburg-Anspach. Reverend Dr. Browne began his ministry there in December 1733. A few years after he arrived a small gallery was added to the back of the church, reportedly to accommodate the enslaved servants of the congregants as well as his own.⁸⁵

Reverend Browne's next charge was at Trinity Church in Newark, New Jersey, where he spent nearly four decades as the SPG-funded minister. When the Revolution was brewing, Browne's property was confiscated because of his Loyalist sentiments. He went with his wife to British-controlled New York to find refuge from persecution. Arriving in Nova Scotia in 1783, he landed at Annapolis but made his way to Windsor. With him came his wife, his son, and his brother Peter. Reverend Browne's son, Daniel Isaac Browne, was a Princeton graduate and attorney whose property had also been also confiscated. Reverend Isaac Browne had at least one powerful relative in Lower Canada; his son-in-law was Isaac Ogden, son of Loyalist Judge David Ogden of New Jersey, who was a large slaveholder. Isaac Ogden was married to the Browne's daughter, Mary, and was a graduate of the first class at King's College, New York. He was appointed first Judge of the Admiralty at Quebec and later became a Puisine Judge at Montreal.⁸⁶

Reverend Browne was an elderly man and, despite his ownership of the enslaved Bristol, was very poor at the time of his arrival in the Maritime colonies. He passed away in Windsor, Nova Scotia, in 1787. Daniel also died before 1800 and his 500 acre grant at Annapolis and the 1,000 acres he received in King's County (received in 1784) reverted to the Crown.⁸⁷ There is no record of what became of the enslaved Bristol, who would have been thirty-nine or forty years of age when Reverend Browne died.

Reverend Jonathan Odell (1737-1818)⁸⁸

According to multiple sources, Reverend Jonathan Odell was one of the best-educated and accomplished Loyalists to immigrate to the Maritime colonies. Reverend Odell had been a slaveholder while in Burlington, New Jersey, and continued to be such once he arrived in New Brunswick. His family home at the new provincial capital of Fredericton was constructed in 1785. The Odell house still stands next to Christ Church Cathedral, and the property was one of the largest Loyalist estates in the region.

⁸⁴ James McLachlan, *Princetonians, 1748-1768: A Biographical Dictionary* (Princeton NY: Princeton University Press, 2015), 69; see also W.O. Raymond, "The Founding of Shelburne: Benjamin Marston at Halifax, Shelburne and Miramichi," *New Brunswick Historical Society Collections* 3, 8 (1907), 204-77.

⁸⁵ Hind, *The University of King's College, Nova Scotia, 1790-1890*, 9-10; "Caroline Church of Brookhaven," <http://www.carolinechurch.net/welcome/history.shtml> <accessed Jan. 31, 2019>. Some of Reverend Isaac Browne's sermons are available at the New Jersey Historical Society, Manuscript Group 337, Isaac Browne (1709-1787), Episcopal minister Sermons, 1736-1776.

⁸⁶ Mary Browne was his first wife. Isaac Ogden too had been forced to leave New York in the evacuation, went to England, and was there appointed to his first of two powerful positions in Lower Canada. See Richard Henry Greene, "King's (now Columbia) College and its Earliest Alumni," *New York Genealogical and Biographical Record* 25 (1894):123-132, 125.

⁸⁷ McLachlan, *Princetonians*, 70.

⁸⁸ The Odell Family Papers: 1766-1919, New Brunswick Archives.

There was a house on the property when Odell acquired it; he had it connected to his newly-constructed home with a breezeway. This earlier structure served as the summer kitchen as well as the quarters for Odell's enslaved servants, and much could have been learned from its study but the structure was unfortunately demolished in 1959.⁸⁹



Jonathan Odell, first Provincial Secretary of New Brunswick
New Brunswick Museum, Saint John, New Brunswick⁹⁰

A native of Newark, New Jersey, Jonathan Odell was a graduate of Princeton and was trained both as a teacher and a medical doctor. He served as a surgeon with the British army, and spent time in the West Indies, after which he traveled to England and studied theology. He was ordained in 1767, returning as an SPG missionary to Burlington, New Jersey. When the Revolution broke out, Odell served first as chaplain of the Pennsylvania Loyalist Regiment, and then of the King's American Dragoons, who were encamped at Fresh Meadows on Long Island and were reviewed by Prince William while he was in the colonies.⁹¹ Odell also held a series of positions of responsibility, including superintending the British

⁸⁹ Whitfield, *American Background of Loyalist Slaves*, 66, points out that a few Loyalists did try to provide separate housing for their enslaved servants, Odell being one of them. See also Harvey Amani Whitfield, *North to Bondage: Loyalist Slavery in the Maritimes* (Vancouver & Toronto: University of British Columbia Press, 2016), 68.

⁹⁰ Jonathan Odell Portrait, watercolour on ivory, acquisition number W129, John Clarence Webster Canadiana Collection, New Brunswick Museum, Saint John, New Brunswick

⁹¹ W. Stewart McNutt, "The Founders and Their Times," March 6, 1958, online at Archives and Special Collections, "Archives 225 Project, Founder's Day," University of New Brunswick Libraries, <https://lib.unb.ca/225/foundersandtheirtimes.php> <accessed Aug. 12, 2019>

government printing offices at Philadelphia. In 1781, he was appointed by Sir Henry Clinton as Secretary to the Board of the Associated Loyalists at New York.⁹²

Reverend Odell also published poetry and became “the leading propagandist poet of the Loyalist cause during the American Revolution,” according to one source. He distinguished himself by brokering negotiations between Benedict Arnold and John André.⁹³ Odell escaped to New York, and his property was confiscated. With the British withdrawal from that city, he went to England with Sir Guy Carleton in 1783, and then traveled to New Brunswick, arriving in November 1784. He participated in efforts to create the new province, and with support from Carleton’s brother, the newly-appointed Governor Thomas Carleton of New Brunswick, was given the office of the first Provincial Secretary. It was one that Odell held from 1784 to 1812. He also served as Registrar and Clerk of the Council. The Honorable Jonathan Odell was on the Executive Council from 1784 until he died, at Fredericton, in 1818. An extremely intelligent and literary man, he was a widely published poet during his later life.⁹⁴

Reverend Odell was also a committed slaveholder. When appointed by Governor Carleton to be a recruiting agent to assist in the emigration of Black Loyalists to Sierra Leone, Odell was noted for trying to keep the Black Loyalists from leaving for Sierra Leone; his aim was to retain them as low-waged workers for the benefit of white New Brunswick settlers. In fact, he personally intervened in the attempts of Black Loyalist leader Thomas Peters and British abolitionist John Clarkson to convince Black Loyalists to move to West Africa. According to Canadian historian James W. St. George Walker in his landmark volume, *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone*, Odell and other senior officials insisted that Black Loyalists could not emigrate without showing their certificates of freedom issued nine years earlier by General Birch at New York. Since some of these precious documents had been lost, others damaged or otherwise rendered illegible, there are an unknown number of Black Loyalists who were actually prevented from leaving the province. Walker

⁹² Memorial of Reverend Jonathan Odell, in Loyalist Claims filed at Halifax, Nova Scotia, heard on Feb. 28, 1787, Archives of Ontario, Reel 721, American Loyalist Claims, Series II, Claims L-P-V, New Jersey, 256-8. He asked for £500 for the loss of his land, but his accounting of other property has not yet been located. The date of his hearing is included in “Minute Book, 1785-1788,” Halifax and Nova Scotia, American Loyalist Claims, 98, 1776–1835, AO 12–13, 305.

“Odell House,” Fredericton Heritage Trust, <http://www.heritagefredericton.org/node/35> <accessed Jan. 22, 2019>

⁹³ Coded letters in Jonathan Odell’s hand respecting the first meeting between Benedict Arnold and John André are to be found in the collections of the William C. Clements Library, University of Michigan. See Benedict Arnold to John André, July 12 and July 15, 1780, <http://clements.umich.edu/exhibits/online/spies/letter-1780july12-code.html> and <http://clements.umich.edu/exhibits/online/spies/letter-1780july15-code.html>, <accessed April 1, 2019>. These are in the GoldStar Collection, and available online through “Spy Letters of the American Revolution from the Collections of the Clements Library, <http://clements.umich.edu/exhibits/online/spies/people.html> <accessed April 2, 2019> For his Revolutionary War period verse, see Cynthia Dubin Edelberg, *Jonathan Odell, Loyalist Poet of the American Revolution* (Durham, NC: Duke University Press, 1987).

⁹⁴ See for instance Thomas B. Vincent, ed., *Jonathan Odell: An Annotated Chronology of his Poems, 1759-1816* (Kingston, ON: Loyal Colonies Press, 1980) and Robert Gibbs, ed., *The New Brunswick Poems of Jonathan Odell*, ((Kingston, ON: Loyal Colonies Press, 1982).

also accuses Odell and other officials of forging indentures and other documents to keep the Black Loyalists in New Brunswick, so they could continue to be exploited as a source of low-waged labour.⁹⁵



Photo showing statue of enslaved man in front of Odell Home, Fredericton
Image courtesy Mary Louise McCarthy, taken from photo at Fredericton Region Museum⁹⁶

Odell was proud of his slaveholding status. A tradition survives in Fredericton oral history on the provenance of a concrete garden statue depicting an enslaved African, as recounted by Mary Louise McCarthy, a long-time Officer in the New Brunswick Black History Society. The figure is painted black, and he wears a white turban and loincloth with green leaves showing underneath. Intended as a support to assist riders in mounting their horses, the enslaved man is shown in a state of perpetual resistance against an unseen adversary. According to local lore, he was a favourite of Jonathan Odell's. When the man died, Odell had a statue made of him and placed in the garden of the family home. It is now in the collections of the York Sunbury Historical Society, at the Fredericton Regional Museum.⁹⁷

However, a student paper entitled "Looking in the Mirror A Reflection on Race in New Brunswick," by Denis Y. Boulet, dated December 12, 2017, makes some interesting points about the garden statue:

Considering the age of the object, we know that this statue was not purchased or owned by Jonathan Odell himself, but may well have been purchased by one of his children or grand-

⁹⁵ James St. George Walker, *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone, 1783-1870* (Toronto & Buffalo: University of Toronto Press, 1999 reprint of 1976 edition), 119, 128; Cynthia Dubin Edelberg, *Jonathan Odell, Loyalist Poet of the American Revolution* (Durham, NC: Duke University Press, 1987), 156-7.

⁹⁶ With thanks to Mary Louise McCarthy, Officer of the New Brunswick Black History Society. For further information on the statue, see "Statue, garden," 1969.2574.1, Fredericton Regional Museum, in Artefacts Canada, Government of Canada website,

https://app.pch.gc.ca/application/artefacts_hum/detailier_detail.app;jsessionid=AFB56457B6F6FF7C2C742500037A8FAA?d=AAUH1969.2574.1&w=&t=0&i=false&n=0&p=a&o=&f=&k=&plD=1&r=10&s=1&in=Fredericton+Region+Museum&collId=&v=none&l=&lang=en <accessed Aug. 22, 2019>

⁹⁷ Mary Louise McCarthy, via text, April 6, 2019.

children. Prior to being added to the museum's collection, the object had been used as a garden ornament in Odell Park – a sizeable piece of land bequeathed by the Odell family to the City of Fredericton with the condition that it would be used solely for recreational purposes and would not be sold to any private third party.⁹⁸



Painted concrete garden statue from Odell Family Home
York Sunbury Historical Society⁹⁹

It seems that Jonathan Odell became rather less affluent as he grew older, his government salary having remained at the same rate for the preceding fifteen years. He asked for relief from the provincial legislature. It was granted and he was able to provide for the support of his two daughters and his son as a result.¹⁰⁰ Odell was a founder of the College of New Brunswick (later King's College,

⁹⁸ Denis Y. Boulet, "Looking in the Mirror A Reflection on Race in New Brunswick" (unpub. student paper, Dec. 12, 2018), Dr. Fekru Gebrekidan, online at https://www.academia.edu/35864570/Looking_in_the_Mirror_-_A_Reflection_on_Race_in_New_Brunswick <accessed April 12, 2019>

⁹⁹ Photo by Sydney Rowinski, Museum Operations Coordinator, Fredericton Region Museum, York Sunbury Historical Society & Fredericton Region Museum, permission to publish the image received via email, Aug. 22, 2019.

¹⁰⁰ McNutt, "The Founders and Their Times," unpaginated online and UNB website, <https://lib.unb.ca/225/foundersandtheirtimes.php>

Fredericton), which became the University of New Brunswick. Other founders included Sir Thomas Carleton, governor of the province, and Judge George Duncan Ludlow, the first Chief Justice of New Brunswick, whose pro-slavery position in the prosecution of the “Nancy case” was discussed in Section 1 of this report.¹⁰¹

Damningly, Jonathan Odell in later life expressed a negative opinion of the capabilities of the next group of African Americans moving to the Maritime colonies, the Black Refugees. Veterans of the British forces in the War of 1812, they were entering New Brunswick as free people, as had been promised to them in return for their service. Odell wrote disparagingly that people of African descent were “designed to be subservient to others . . . *slaves by nature*.”¹⁰² Rather ironically, it was Reverend Jonathon Odell’s son, William Franklin Odell (1774-1844), who was responsible for resettling the Black Refugees on land in New Brunswick. He followed his father in his position as Provincial Secretary, having prepared for the bar under the tutelage of Ward Chipman.¹⁰³ W.F. Odell held his station for more than sixty years, and was frequently the recipient of motions by antislavery attorney Samuel Denny Street, who was Ward Chipman’s co-council in the 1800 case to free the enslaved Nancy, as described in the first section of this report. For instance, Odell wrote in 1805, that: “Street has sued out [sic] another habeas corpus for *James Hopefield* (a Brother I suppose of Dick) in the keeping of Dr. Clarke - so that I suppose we shall e’er long have half the negroes in the Province on Record.”¹⁰⁴

A rare notice giving clues to the later lives of people once enslaved to Loyalist owners associated with King’s College, Nova Scotia, appeared in the Fredericton *Gleaner* on February 16, 1894. It was an obituary of a man who had been one of Jonathan Odell’s enslaved servants:

Central Kingsclear (York Co.) Feb. 15 – William FRANCIS, a much respected colored gentleman who has long been a resident of this place, passed away after a long siege of illness. His father and mother came out with the Loyalists. His father with the ODELL’s and mother with the DIBLEEs.¹⁰⁵

¹⁰¹ McNutt, “The Founders and Their Times,” unpaginated online and UNB website, <https://lib.unb.ca/225/foundersandtheirtimes.php>. McNutt’s speech was written for the 225 anniversary of the founding of the University of New Brunswick. He wrote of George Duncan Ludlow that he had once owned a:

. . . fruitful property [that] he had left behind in Princess Anne County in Virginia. There, according to the memorial [Ludlow] submitted to the Loyalist Commissioners, he had possessed eight hundred acres of fertile land, orchards of apples and peaches, twelve negro slaves, a still of good oak timber and a home that was famed as the most hospitable in the county.

¹⁰² Robin W. Winks, *The Blacks in Canada; a History* (Montreal: McGill-Queen's University Press, 1971), 131; Phillip Buckner, “CHIPMAN, WARD (1754-1824),” in *Dictionary of Canadian Biography*, vol. 6, University of Toronto/Université Laval, 2003–, accessed August 20, 2019, http://www.biographi.ca/en/bio/chipman_ward_1754_1824_6E.html.

¹⁰³ W.A. Spray, “The Settlement of the Black Refugees in New Brunswick 1815 – 1836,” *Acadiensis* 4, 2 (Spring 1977): 64-79.

¹⁰⁴ Odell to Chipman, Nov. 12, 1805, series 1, D 1, MG 23, Lawrence Collection, LAC, cited in Bell, *Slavery and the Judges of Loyalist New Brunswick*, 20n38.

¹⁰⁵ I am indebted to New Brunswick researcher Jennifer Dow for kindly sharing this obituary.

Reverend George Panton (d. 1810)

Reverend George Panton does not seem to have been a slaveholder either before or after the Revolutionary War, although, like nearly all the other Anglican ministers profiled in this section of the report, he did receive his funding as a missionary in the Thirteen Colonies from the SPG. Much of the budget of the SPG of course came, in one way or another, from slavery. Panton would also be paid out of SPG monies while ministering to his Loyalist congregation at Shelburne, Nova Scotia.

Reverend Panton was Scottish-born, educated in Aberdeen and sent to Trenton, New Jersey, as a missionary for the SPG in 1774. His ordination had taken place in 1771. Panton returned to the US, settling in New York as a tutor, and in 1773 he became an SPG missionary. He received an honorary master's degree from King's College, New York, also in 1774. His second charge was the church at Philipsburg, New York, the modern Yonkers. He, along with Reverend Charles Inglis and other prominent Anglican Loyalists, protested the Patriot cause, both in print and through speeches delivered in New York State, Pennsylvania and Maryland. Reverend Panton joined the British army at White Plains in 1776, providing important intelligence to the British forces, and in 1778 was chaplain to the Prince of Wales American Regiment.¹⁰⁶

Reverend Panton eventually was forced to seek refuge in British-occupied New York. He then went on to Nova Scotia, arriving in 1782 as an SPG missionary to Port Roseway (Shelburne), with an annual salary of £30. Because of a mix-up, another missionary also arrived, Dr. William Walter, who had previously been rector at Trinity Church, Boston. Walter brought three "servants" with him when he came to Shelburne in 1783. Walter also claimed to be the Church of England representative for the town.¹⁰⁷ In an attempt to resolve the difficulties, Panton called for the creation of three separate parishes, St. Patrick's, St. George's and St. Andrew's, which Governor Parr approved. Panton remained at St. Patrick's and Walter was unhappily settled into the St. George's parish.

While at Shelburne, Reverend Panton made a particular effort, in keeping with the SPG mandate, to provide the rites of the church to the region's Black Loyalists. In his first report to the SPG, he wrote that he had baptised forty-four infants and eighty-one adults, as well as provided marriage services to forty-four couples.¹⁰⁸

Reverend Walter continued to agitate, however, and an exhausted Reverend Panton retreated from the fray. He moved to England to raise money for churches in Nova Scotia. He passed away in 1810.¹⁰⁹

¹⁰⁶ Neil MacKinnon, "Panton, George," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003, http://www.biographi.ca/en/bio/panton_george_5E.html <accessed August 21, 2019>

¹⁰⁷ Eaton, *The Church of England in Nova Scotia*, 139.

¹⁰⁸ Raymond, "The Founding of Shelburne," 284.

¹⁰⁹ Eaton, *The Church of England in Nova Scotia*, 139. Eaton's and other early accounts differ somewhat from the Neil MacKinnon entry, "PANTON, GEORGE," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval,

Reverend John Hamilton Rowland (ca. 1746? -1795) and son Reverend Thomas Bowlby Rowland, who was a student at King's, left in 1795 but received an honorary degree in 1827

The next SPG missionary to arrive at Shelburne would be the Reverend John Hamilton Rowland. He was a confirmed slaveholder, and imported enslaved servants from upstate New York to his new ecclesiastical home in Nova Scotia. Rowland not only sold off a young girl to Barbados, at considerable profit, but also left several slaves in his will, which was probated May 9, 1798, at Shelburne, Nova Scotia. His legacy to his heirs included "Samuel, a black boy, [valued at] thirty-five pounds; William, a ditto, [valued at] thirty pounds; a girl, twenty-five pounds."¹¹⁰

John Hamilton Rowland had been born in Wales. Educated at Oxford, he came to Britain's American colonies in 1768.¹¹¹ Unlike most of the other Church of England ministers discussed in this section of the report, Rowland was not an SPG missionary, but rather was appointed to Great Bridge, St. Bride's parish near Norfolk, Virginia, by Virginia Governor Lord Dunmore. This included glebe lands with fields of grain, extensive orchards, livestock, and productive gardens, well able to support a minister and his family. As was noted earlier with respect to the Black Loyalist youth named Jacob who accompanied Reverend Beardsley to his new home in British North America, Lord Dunmore used the Norfolk region as his headquarters and the base for raids by the Black Loyalist "Ethiopian Regiment." Dunmore's last great battle in the region was fought at Great Bridge, and he burned Norfolk as he withdrew from the area, so as a British governor-appointed minister, Reverend Rowland was hopelessly compromised. Called before the rebel Committee "of said county" on April 9, 1777, he refused to take the oath.¹¹²

Reverend Rowland was stripped of his clerical living, and made his way to Philadelphia where he volunteered his services to the Crown. Although his wife and friends who stayed behind hid some of his possessions, the rebelling militia ferreted them out and his family lost everything. Rowland was appointed chaplain to the New Jersey Volunteers, 2nd Battalion. The ship on which he was taking refuge with his "wife and several small children" on the way to join his regiment in British-held Long Island was boarded by rebel forces. Rowland wrote in his Loyalist claim that he then "suffered a Second loss," including "a Negro and Furniture taken by the Rebels . . . [worth] £100. In 1784, he served for a time as the rector of St. Andrews Church on Staten Island."¹¹³

2003–, http://www.biographi.ca/en/bio/panton_george_5E.html < accessed Feb. 2, 2019> The dispute between Walter and Panton is discussed at length in Raymond, "The Founding of Shelburne," 279-290.

¹¹⁰ Will of Rev. John Hamilton Rowland," probated May 9, 1798, Shelburne, Nova Scotia, A-104, reel 20168, NSA.

¹¹¹ Bonnie Huskins, "'Remarks and Rough Memorandums': Social Sets, Sociability, and Community in the Journal of William Booth, Shelburne, 1787 and 1789," *Journal of the Royal Nova Scotia Historical Society* 13 (2010): 103-132, 119.

¹¹² Albertso, *Portsmouth, Virginia*. 9-10; Otto Lohrenz, "The Reverend John Hamilton Rowland of Revolutionary America and Early Shelburne," *Nova Scotia Historical Review*, 17, 1 (1987); Memorial of Rev. John H. Rowland," American Loyalist Claims, Series II; Class: AO 13, New Claims, Virginia, 270-3; also UK, *American Loyalist Claims, 1776-1835* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2013.

¹¹³ "Memorial of Rev. John H. Rowland," American Loyalist Claims, Series II; Class: AO 13, New Claims, Virginia, 270-3, UK, *American Loyalist Claims, 1776-1835* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2013; "St. Peter's Church, Perth-Amboy," *The Christian Journal, and Literary Register* 14, 8 (New York: T. & J. Swords, Aug. 1830): 244-51, 248.

Arriving in Nova Scotia on August 1787, Reverend Rowland inherited the Church of England's problems at Shelburne. He took over the St. Patrick's Parish, previously the preserve of Reverend George Panton, and smoothed things over with Reverend Walters. Both became SPG missionaries, which provided for their support, but Walter left for England in 1791. Rowland was responsible for overseeing development of Christ Church at Shelburne. The Yorkshire-born Isaac Hildreth, who designed and built a number of important structures in the province, took on its construction. He worked with another Loyalist master builder, forming the firm "Hildreth and White" with Aaron White. The company may also have been responsible for erecting King's College, Nova Scotia. Hildreth later constructed Government House and Province House in Halifax. Hildreth had previously settled in Virginia and was also a slaveholder in Nova Scotia. Bishop Charles Inglis consecrated Christ Church, Shelburne, on July 30, 1790.¹¹⁴

Reverend Rowland is notorious for having sold away from friends and possibly family a young female servant in 1789, shipping her to the West Indies where his profit could be maximized. "Mr. Rowland [an Anglican minister] sold his Negress for 30£ of this Currency, and 'Tis said she will fetch 300 dollars at New Providence," wrote William Booth of the Royal Corps of Engineers in his personal journal. Booth later consulted Rowland on the practicalities of sending enslaved people to the West Indies, as he intended to send one of his own "servants" to a relative's plantation there.¹¹⁵

Reverend John H. Rowland's son, Thomas Bowlby Rowland, had been a student at King's College, Windsor, but did not graduate. Instead, his father on his deathbed in February 1795 begged Bishop Charles Inglis to ordain Thomas so that he could succeed his father in the Shelburne ministry. Reverend Thomas B. Rowland was accepted by the SPG and received a missionary's stipend from that organization, which was, of course partly funded through the profits of slavery.¹¹⁶

Reverend John H. Rowland died at the age of forty-nine without leaving a will, so his estate was probated and there are several relevant documents available, including the appraised price of his enslaved servants. Together Samuel, William, and an unnamed girl were valued at £90.¹¹⁷ It is not known what became of these people after Reverend Rowland passed away, but presumably they were inherited by his widow, Mrs. Mary Rowland and possibly also by Reverend Thomas B. Rowland,

¹¹⁴ Marion Robertston, *King's Bounty: A History of Early Shelburne, Nova Scotia* (Halifax: Nova Scotia Museum, 1983), 179-180. See also "Community Stories; the Loyalist Link – Forest and Sea," Shelburne County Museum, Nova Scotia, online at Virtual Museum Canada, http://www.virtualmuseum.ca/sgc-cms/histoires_de_chez_nous-community_stories/pm_v2.php?id=story_line&lg=English&fl=0&ex=00000594&sl=4766&pos=1, <accessed April 15, 2019>; Bruce C. Fergusson, "Isaac Hildreth, Architect of Government House, Halifax," *Dalhousie Review* 50 (1970-1): 510-16.

¹¹⁵ William Booth, *Remarks and Rough Memorandums: Captain William Booth, Corps of Royal Engineers, Shelburne, Nova Scotia 1787, 1789*, Eleanor Robertson Smith, ed. (Shelburne: Shelburne County Archives and Genealogical Society, 2008), 90-1; also quoted in Whitfield, *North to Bondage*, 52. The original journal of William Booth, Shelburne NS is held in the Esther Clarke Wright Archives, Acadia University.

¹¹⁶ C.W. Vroom, *Bicentenary Sketches and Early Days of the Church in Nova Scotia. With an Introd. by the Lord Bishop of Nova Scotia and a Chapter on King's College* (Halifax: Chronicle Printing Co., 1910), 163.

¹¹⁷ Eaton, *The Church of England in Nova Scotia*, 138-143.

because the work entailed in preparing his estate for the purposes of probate fell to them. Reverend Thomas B. Rowland took over the pulpit that had been his father's on October 9, 1795. In 1798, the Anglican Society for Promoting Christian Knowledge began funding a school at Shelburne under the younger Reverend Rowland's supervision. The Associates of the Late Dr. Bray sent monies to support a school for Black children at Shelburne as well. On September 18, 1820, he wrote to the Associates and said that the school had been closed for some time because there was no available teacher. However, it had recently reopened under a Mr. Alexander Shaw "who was teaching with success."¹¹⁸

Personal Estate		
Samuel, a Black boy	£25--	Brought up £199--
William a Ditto	30--	All the Household
a Girl	25--	furniture w th plates
1 pair Oxen	17. 10--	new
1 p ^r 2 Blacks tomatoes	10--	Manure in the
1 p ^r 2	14--	Yard late Witches
1 Bull	6--	Cork Plough Harrow
4 Cows at Richmond	22. 10--	& Tools at Richmond
2 p ^r at Rodney	9--	Wagon Plough & Tools
2 p ^r at Jordan	11--	Harrow Hors. Axes
2 p ^r at Mansion	10--	Rakes Spades &c
4 Sheep	3--	Tools
	Carried up £199--	
		Total Personal Estate £279--

Shelburne 11 July 1798. *Lynde Watson*

Appraisal of the Personal Estate of Reverend John H. Rowland, Shelburne NS
The first three lines show the enslaved Samuel and William, as well as an unnamed girl¹¹⁹

Reverend Thomas B. Rowland received an honorary degree from King's in 1827. In that same year, the census for Shelburne, in Shelburne County, Nova Scotia, listed one male and one female servant in his household; their legal status is unknown.¹²⁰ Reverend Rowland moved to Pittsburgh in 1836 and died there some years later.¹²¹

¹¹⁸ "Abstract of the Proceedings of the Associates of the Late Dr. Bray for 1819," in *The Christian Remembrancer; or, The Churchman's Biblical, Ecclesiastical & Literary Miscellany*, 2 (Jan-Dec 1820), 693.

¹¹⁹ Will of Rev. John Hamilton Rowland," probated May 9, 1798, Shelburne, Nova Scotia, NSA, A-104, reel 20168.

¹²⁰ Census for Nova Scotia, Shelburne, Shelburne County, 1827, Commissioner of Public Records, NSA, RG 1 vol. no. 446, <https://novascotia.ca/archives/census/returns1827.asp?ID=2480> <accessed Jan. 24, 2019>

¹²¹ Robertson, *King's Bounty*, 181.

When Thomas B. Rowland relinquished his clerical charge, it was taken up on January 1, 1836, by yet another King's College graduate. This was the Reverend Thomas Nowland White who had received his BA in 1827, and a Doctorate of Divinity from King's College, Nova Scotia, in 1866. Reverend White was the grandson of Massachusetts Loyalist and Mayflower descendant Gideon White. Gideon White was one of the original Port Roseway Associates formed in New York prior to the evacuation by the British in 1783. Gideon White, too, had been a slaveholder when he arrived. In the Book of Negroes, there is a listing for: "Abraham & 21, stout man, (Mr. Edwards). Property of Gideon White but allowed to go with Mr. Edwards to Nova Scotia." He had arrived on the *Peggy* at Port Roseway, so whether directly or indirectly, both the Reverends Rowland, father and son, and their successor at Christ Church, former King's student Reverend Thomas Nowland White, benefited from the unwaged labour of enslaved African Americans and African Nova Scotians.¹²²

Reverend John Sayre (1738-1784)

There is no indication that Reverend John Sayre owned enslaved servants either in Connecticut or in New Brunswick, although other members of his family had done so. According to the Loyalist claim made by the Reverend's son, James, the SPG missionary was a native of New York and when the Revolutionary War broke out was ministering to a congregation in Connecticut.¹²³



Reverend John Sayre¹²⁴

¹²² Eaton, *The Church of England in Nova Scotia*, 143.

¹²³ Loyalist Claim, Reverend John Sayre presented by his son, James Sayer, St. John, Feb. 19, 1787, American Loyalists Claims, Series I Piece 001: Evidence, Connecticut, 1786-1787. There were surgical instruments and medicine included in his claim of losses, and also the sum of £160 for nine months salary as a physician, the length of time he was imprisoned at New Britain.

¹²⁴ Rev. Edmund Guilbert, *Annals of an Old Parish: Historical Sketches of Trinity Church Southport Connecticut 1725 to 1898* (New York: T. Whittaker, 1898), 50, from Ancestry.com. *Annals of an Old Parish: Historical Sketches of Trinity Church, Southport, Connecticut, 1725 to 1898* [database on-line]. Provo, UT: Ancestry.com Operations Inc., 2005.

Educated at King's College, New York, Reverend John Sayres married Mary Bowes, in 1739. He also was trained as a surgeon and practised medicine locally. Refusing to stop praying for the King from the pulpit earned him nine months imprisonment. When Danbury was re-occupied by the British under General Tryon, the Sayre family home was inadvertently burnt and he and his family lost everything. In 1779, they retreated to British-occupied New York, where Reverend Sayre ministered to several congregations, as well as soldiers in the British Legion.¹²⁵

Along with Gideon White, John Sayre was one of the fifty-five Loyalists who in 1783 formed the group known as the "Roseway Associates" in New York before its final evacuation. Reverend Sayre went to Annapolis Royal in 1783 as an agent to report back on the land, fertility, and resources to the New York Loyalists.¹²⁶ He, with his large family moved to Parrtown (St. John) and then to Maugerville, New Brunswick, where he ministered for a short time until his death in 1784. His impoverished widow was left with eight surviving children. Several accompanied her when she moved to Pennsylvania.

It is of interest that the Sayres' daughter, Esther, was the wife of Christopher Robinson, a slaveholder and Virginia Loyalist who was on the first Executive Council of Upper Canada. Indeed, it was Christopher Robinson who in 1798 proposed a bill to overturn Lieutenant Governor John Graves Simcoe's 1793 "Act to Prevent the Further Introduction of Slaves, and to Limit the Term of Contract for Servitude." The controversial bill was the first antislavery legislation in the British Empire. Simcoe, who had fought alongside Lord Dunmore's Ethiopian Regiment in the Revolutionary War, and opposed slavery, had found himself unable to pass the bill in the face of opposition from slaveholding Loyalists on his Executive Council. However, a Black Loyalist named Peter Martin reported to Simcoe the desperate struggles of an enslaved woman named Chloe Cooley whom he had seen bound, gagged, and forced into a small boat at Queenston. She had then been taken over the Niagara River to upstate New York to be sold. Such was the public horror at this stark reminder of the realities of slavery, that the legislation passed. Reverend Sayres' son-in-law, Christopher Robinson's, proposed bill to reintroduce slave importation in Upper Canada was tabled and never brought back for discussion. Interestingly, Esther (Sayre) Robinson's son, John Beverley Robinson, became first Attorney General and then Chief Justice of Upper Canada. He was in office throughout the entire period of African American migration to Canada in the era of the Underground Railroad, and his rulings were very instrumental in making Canada a safe haven for freedom-seekers.¹²⁷

¹²⁵ For his time in New York see Francis G. Fish, *St. Ann's Church, Brooklyn, New York: From the Year 1784 to the Year 1845, with a Memorial of the Sunday Schools* (Brooklyn NY: by the author, 1845), 14-20. For the genealogy see T.M. Banta, *Sayre family; lineage of Thomas Sayre, a founder of Southampton* (New York: DeVine Press, 1901), 78, 142-4.

¹²⁶ Eaton, *The Church of England in Nova Scotia*, 146-7.

¹²⁷ It would be interesting to learn what Esther learned at her father's knee. Her husband was obviously a committed slaveholder. Esther Sayre Robinson's son, John Beverly Robinson, while not a declared abolitionist, set legal precedent in 1819 as a very youthful Upper Canadian Attorney General when he refused American slave catchers access to the province. He wrote: "Since freedom of the person (is) the most important civil right protected by the law of England ... the negroes (are) entitled to freedom through residence in (Canada) and any attempt to infringe their right (will) be resisted in the

Conclusion

Eighteen Anglican ministers met in New York on March 8, 1783, to write petitions calling for the founding of a new institution of higher education in Nova Scotia, and for the creation of the first North American bishopric. The latter was a position that ultimately would go to one of their own number, the Reverend Charles Inglis. Of the eighteen, nine moved—in one case only temporarily—to the Maritime colonies, which were located in what is, today, a part of Canada. With the exception of Bishop Charles Inglis, whose relationship with slavery is touched on in Section 1 of this report, these are profiled above, in alphabetical order by surname, along with evidence of their relationship to the institution of slavery. Short biographies of their sons who attended King’s College are provided under each of their fathers’ names.

Not all of these men held people in bondage, but most either had claimed the service of enslaved people while still in the Thirteen Colonies, or else had acquired human “property” while living in their new Nova Scotian or New Brunswick homes. All but one was an SPG-funded missionary. Thus, their wages in both their earlier stations and in their new British North American homes, were partly derived either from the exploitation of enslaved men, women and children, or from the sale and transport of goods that were cultivated, processed and shipped by enslaved people of African descent, or both.

While biographical details can be traced for members of the Anglican clergy who pioneered on behalf of the church in British North America, there is almost nothing known about the enslaved people whose service they claimed in law. This is true both during their time in the Thirteen Colonies, and while living in Nova Scotia and New Brunswick. Only names and brief descriptions of some still-enslaved individuals recorded in the Book of Negroes, or for whom there is brief mention in court, newspaper or other such records, have been preserved to the present day. Much more research is needed. We must seek out clues to their long-neglected histories, so that these disenfranchised and exploited people, too, can be credited for the ways in which their labour, creativity and talents contributed to the establishment of King’s College, Nova Scotia.

courts.” It was this pronouncement, and Robinson’s subsequent actions as Chief Justice of the province at the time of the Civil War, which made Upper Canada/Canada West the legal haven it was for African Americans escaping bondage.

Section 3 will be available soon

King's College, Nova Scotia: Direct Connections with Slavery

Section 4: The First Students

Sample Essays – Benjamin De St. Croix and Robert C. Barclay

by

Karolyn Smardz Frost, PhD,

In consultation with David W. States, M.A.

In 1790, William Cochran, President of King's Academy and the nascent King's College at Windsor, Nova Scotia, prepared a chart for Bishop Charles Inglis. It listed the students enrolled in the two sections of King's, the names of their fathers, the location of their families' residences, and their courses of study. Two of those students, one in the Greek and Latin School and the second in the English School, were Benjamin De St. Croix and Robert C. Barclay.

Following are two essays outlining the lives of these men and their connections with slavery. This section of the report entitled "King's College, Nova Scotia: Direct Connections with Slavery," is intended to demonstrate the level of detail that can be discovered regarding direct connections between the institution of slavery and individuals associated with King's College, Nova Scotia.

APPENDIX B

(Students at King's College, 1790)

List of the Students in the Seminary at Windsor, Nova Scotia, Specifying their Classes and Names of their Fathers, and the Places of their Residence. Studies; with the

This List was drawn up in time of a vacation when the Students were absent, their ages could not therefore be ascertained. Their age in general is from 10 to 16 years.					
Greek and Latin School					
Class	Students	Fathers	Residence	Studies	
1	John Millidge	Major T. Millidge	Granville, N. Scotia	Greek Testament Odes of Horace Grecian History Euclid's Elements	
	James Bissett	The late Reverend Mr. Bissett	St. Johns, (sic) N. Brunswick		
2	John Inglis	Bishop of N. Scotia	Halifax, N. Scotia	Virgil's Aeneid Greek Grammar Prosody Grecian History Arithmetic	
	William Bonnell	Isaac Bonnell Esq.	Digby, N. Scotia		
	Joshua Upham	Major Upham	St. Johns, N. Brunswick		
	Thomas Murray	Col. Murray			
	John Halliburton	Will. Halliburton Esq.	Windsor, N. Scotia		
	Hugh McMonagle	John McMonagle			
3	Crannell Beardsley	Rev. John Beardsley	Majorville, N. Brunswick	Phaedrus Latin Grammar Grecian History Arithmetic	
	Mordaunt Halliburton	Wm. Halliburton Esq.	Windsor, N. Scotia		
4	Richd. Leonard		Geo. Leonard Esq.	St. Johns River, N. Brunswick	Selecta Veteri Testamenta Historia Latin Grammar Grecian History Arithmetic
	Edward Arnold		B. Gen. Arnold	St. Johns, N. Brunswick	
	John Emerson		John Emerson Esq.	Windsor, N. Scotia	
	Benj. De St. Croix		Mr. Joshua De St. Croix	Granville, N. Scotia	
5	William Gray		Joseph Gray Esq	Windsor, N. Scotia	Latin Grammar Grecian History Arithmetic
	Alex. Gray				

List of Students in the Seminary at Windsor, Nova Scotia						
English School	Class	Students	Fathers	Residence	Studies	
	1	Charles Thomas	The late Mr. Thomas	Windsor, N. Scotia	Geometry, Geography, Arithmetic, Writing	
		Robt. Barclay	Mr. Andw. Barclay	Shelburne, N. Scotia		
	2	Israel Andrews	Mr. Israel Andrews	Windsor, N. Scotia	Arithmetic Writing Reading	
		Hugh Ross	Mr. Job Ross			
		Otto Emerson	John Emerson Esq.			
		Isaac Deschamps	Geo. Deschamps Esq.			
		Michael Head	Michael Head Esq.			
		James Arnold	B. Gen. Arnold			St. Johns, N. Brunswick
		Joseph Andrews	Mr. Israel Andrews			Windsor, N. Scotia
	Walter Burton	Mr. Ambrose Burton				
	Durican McArthur	Mr. ----- McArthur				

Appendix B: Students at King's College, 1790, in *Report of the Board of Trustees of the Public Archives of Nova Scotia, For the Year 1961* (Halifax: Queen's Printer, 1961), 18& 19.

Throughout our study, we have discussed the difficulty inherent in attempting to construct a coherent narrative regarding the biographies and experiences of individual enslaved African Nova Scotians. Personal accounts by enslaved African Nova Scotians are extremely rare, surviving only in legal petitions for freedom and other such accounts, transcribed by sympathetic whites.¹ While an exploration of oral history preserved within the African Nova Scotian and African New Brunswick communities may one day shed further light on direct connections between King's College and slavery, a full research program in this important area remains to be undertaken.

The problem is exacerbated by the fact that a considerable amount of primary data in respect to slavery and slaveholding in Maritime Canada has either been destroyed over the years, or remains inaccessible in private collections located both within the province, and elsewhere. Because of the Covid-19 pandemic, coupled with limited funds, we have only been able to access collections in Nova Scotian repositories, and those digitally available online.

That said, we have been remarkably fortunate in our investigations into slaveholding on the part of the De St. Croix and Barclay families. In the first case, local historian Janetta N. Dexter included in her study of Annapolis County the stories of two men formerly enslaved by the De St. Croix family. Tracing their

¹ See for instance Harvey Amani Whitfield, *Black Slavery in the Maritimes: A History in Documents* (Peterborough, ON: Broadview Press, 2018, Document 43: Petition of Zimri Armstrong about Re-enslavement (1785), 76-7 and Document 54: Petition of Isaac Willoughby, Former Slave, Nova Scotia (1834), 97-8. With thanks to Dr. Whitfield for bringing these two very rare documents to our attention. George Leonard, father of King's student Richard Leonard, was named in the former petition. See Karolyn Smardz Frost and David W. States, *King's College, Nova Scotia: Direct Connections with Slavery, Section 3: The First Students* (July 2020), 27-37, online at <https://ukings.ca/wp-content/uploads/2019/09/KingsSlaverySmardzFrostStates.pdf>, <accessed Sept. 29, 2019>

African Nova Scotian descendants has led to some real discoveries in the field of African Nova Scotian history. In respect to the Barclays, direct descendant Rebecca Barclay has shared a wealth of her own research into the family's history, a history that includes details regarding the enslavement of people of African descent over at least three generations.

We are grateful for the work of the Annapolis Valley Mapping Project. Their generosity in sharing the precious results of their own studies has been very much appreciated, and has contributed materially to the completion of our report. Academic historians all too often neglect to consult data compiled by community and family historians. As the essays in the following pages demonstrate, we would have missed data essential to our ongoing research into the direct connections between King's College and slavery had we done so here.

The two essays presented below are intended to provide guideposts for future scholars. By piecing together fragmentary evidence that exists in official and court records, archives, historical society collections and in the work of both family genealogists and local historians, a truly remarkable level of detail has been recovered. We are confident that even more information remains to be discovered, however, given sufficient time, and the ability to travel to distant archives.



Reverend Richard Preston, by Dr. J.B. Gilpin
ca. 1850
Nova Scotia Museum P149.29

The study presented here sheds light on the formation of the African United Baptist Association by the remarkable Reverend Richard Preston. Formerly enslaved in Virginia, he paid the price of his own manumission and moved to Nova Scotia in 1816.

Ordained in 1832, he founded many churches in Nova Scotia over the course of his long career. Reverend Preston was the first minister at the former Cornwallis Street Baptist Church in Halifax, now New Horizon Church. Founded in 1832, Reverend Preston pastored this landmark in African Nova Scotian church history until he passed away almost thirty years later.

The De St. Croix family of Granville, Nova Scotia, whose son Benjamin attended King's Academy in 1790 imported enslaved Africans from New York in 1782. Their descendants were active in the establishment of the Granville Mountain Baptist Church. It was in meetings held at this church that Reverend Preston and his associates laid the groundwork for establishing the African United Baptist Association in 1854.

Benjamin De St. Croix (1776-1848); Student before the Charter & Honorary DCL

Our study of Benjamin De St. Croix, an early student at King's, provides a rare insight into the later lives of two of the three enslaved people his parents had carried with them to Nova Scotia. As noted above, this is found in a remarkable resource compiled by local historian Janetta N. Dexter, who passed away at the age of 96 in 2017. Entitled "Pioneers of the Mountain," the undated typescript report fills three binders at the Nova Scotia Archives. It includes an impressive amount of data about African Nova Scotian families who lived on the North Mountain in Annapolis County in the nineteenth and early twentieth centuries. Especially enlightening for our purposes here were her notes regarding the lives of two enslaved African American brothers with the surname "Tallow".

John and Newport Tallow were brought to Nova Scotia in the sailing vessel of Loyalists Joshua F. and Leah De St. Croix in 1783.² Their descendants can be traced through the early twentieth century in the area, mainly living in Inglewood which is a community located north of Bridgetown in Annapolis County. Newport Tallow's son, George Tallow, became a deacon at Granville Mountain Baptist Church. Not only is his family history of great interest in its own right, but he was almost certainly present when the African United Baptist Association (AUBA) was founded. This highly significant organization was established at a meeting at the Granville Mountain Church (also known as the North Mountain Church) by visionary clergyman the Reverend Richard Preston and twelve African Baptist Church ministers on September 1, 1854.³ AUBA continues to serve African Nova Scotians to this day.

Iconic African Nova Scotian poet George Elliott Clarke immortalized AUBA's founding, speaking on this occasion in Reverend Preston's own voice:

XX -- Granville Mountain

after the glare and fire
of sunrise water in a creek
where speckle-spotted, ring-streaked,
fat-fleshed kine shimmered in sacrifice;
after this ritual and others,
water-lily, flame-flowers, illuminating
the Annapolis River:
after ruminating of rocks and clefts,
and speaking the prayer of exile
and the lover's cry,

² Janetta M. Dexter, "Pioneers of the Mountain," vol. 1, typescript MSS, MG4 Vol. 293, #1-3, Nova Scotia Archives (henceforth NSA in this report).

³ P.E. McKerrow, *A Brief History of the Coloured Baptists of Nova Scotia* (Halifax: Nova Scotia Printing Company, 1895), 27; n.a., *Minutes of the Fifth Session of the African Baptist Association, Held at Granville Mountain Church* (Halifax: W. Cunnabelle, 1858), in the Records of the African United Baptist Association, Esther Clarke Wright Archives, Acadia University, online at <https://chipmanscorner.acadiau.ca/islandora/object/special%3A583>, <accessed Aug. 17, 2019>

guttural songs,
i toiled up Granville Moun tain
guided by a secret, silent voice,
and, burning in the sun,
standing at a stone-summit,
proclaimed the African United Baptist Association.⁴

Benjamin De St. Croix was one of the first seventeen students enrolled at King's Academy. He studied in the Greek and Latin School, with classes in Latin Grammar, Grecian History, and Arithmetic. Benjamin's parents were Joshua Temple de St. Croix (ca. 1734-1804) and Leah (Gallaudet) De St. Croix (ca. 1736-1811). Both descended from Huguenot refugee families who had emigrated to New York. As historian Harvey Amani Whitfield notes, given their history of persecution in France, it is odd that so Huguenot families like the De St. Croix and DeLancey families who sought refuge first in the Thirteen Colonies and then in Nova Scotia were also committed slaveholders. The DeLanceys also sent sons to King's College.⁵

Leah (Gallaudet) De St. Croix was the daughter of Pierre Elisee Gallaudet (1690-1788), a surgeon and prominent resident of New Rochelle, New York, and his second wife, Magdalaine Gendron (1714-?). The Gallaudet family had arrived in the Thirteen Colonies as early as 1711, settling on Staten Island. Leah was born there in 1769, before her family moved to New Rochelle.⁶

Dissenting Protestants forced to leave France due to religious persecution, many Huguenot families established homes at New Rochelle, north and east of Manhattan in 1688. More joined them over the years in what would remain for decades a largely French-speaking community. Enslaved African Caribbean people imported from Haiti made up a portion of the population. Slavery was both a status symbol and a source of wealth for Huguenot families in British North America, a substantial proportion of whom joined the Anglican Church over the years. According to the *Dictionary of Afro-American Slavery*, "Hugenots purchased enough slaves to make New Rochelle 18.9 percent black [sic] by 1698 and they held those slaves past 1800."⁷ Whether Leah's parents owned enslaved people has not been

⁴ George Elliott Clarke, *Saltwater Spirituals and Deeper Blues* (Porter's Lake, N.S.: Pottersfield Press, 1983), 8. George Elliott Clarke, permission to quote the poem "Granville Mountain," received via email, Sept. 7, 2019.

⁵ With thanks for this important observation. Harvey Amani Whitfield, via email, April 23, 2020. For the DeLanceys as slaveholding Loyalists, see Whitfield, *North to Bondage*, 25, 50, 68, 82, 102. James DeLancey initiated one of the most notorious court cases relating to slavery in Nova Scotian history, *DeLancey vs. Woodlin*, in 1803. See also Barry Cahill, "Slavery and the Judges of Loyalist Nova Scotia," *University of New Brunswick Law Review* 43 (1994): 73-135, 98-104.

⁶ Charles Baird Washington, *History of the Huguenot Emigration to America*, 1 (New York: Dodd, Mead & Co., 1885), 301-2.

⁷ Randall M. Miller, John D. Smith, eds., *Dictionary of Afro-American Slavery* (New York: Greenwood Publishing, 1997), 347. For the Huguenot conversion to the Church of England at New Rochelle, see Paul Wheeler Carlo, "Playing Fast and Loose With the Canon and Rubric': French Anglicanism at New Rochelle, New York," *Journal of the Canadian Church Historical Society* 44 (2002): 35-50. Indeed, the first missionary sent to New York to educate and catechise enslaved Africans was Huguenot Elias Neau (1662-1722). A member of Trinity Church from 1714 on, he operated his school in the church building, despite several of his pupils being implicated in the 1712 slave revolt in New York City. See Jill Lepore, *New York Burning: Liberty, Slavery, and Conspiracy in Eighteenth-Century Manhattan* (NY: Knopf Doubleday Publishing Group, 2007); Graham Russell Hodges, *Root and Branch: African Americans in New York and East Jersey, 1613-1863* (Chapel Hill: University of North Carolina Press, 2005), 55-63.

ascertained, but her brother, Thomas Gallaudet (1724-1772), advertised a “likely Negro boy” for sale in the *New York Gazette* of April 21, 1766, along with the rest of his Manhattan property.⁸

Benjamin’s father’s family, the De St. Croix, were also French Huguenots. After the Edict of Nantes, they had first found refuge on the Island of Jersey. The branch from which Benjamin descended migrated to Britain’s American colonies sometime before 1734, when son Joshua was born in New York state.⁹ Joshua Temple DeBerry De St. Croix became a well-to-do merchant, and a ship captain trading out of Newport, Rhode Island.¹⁰ He married Leah Gallaudet in 1759 at New York, and in 1766 the couple joined his wife’s family in New Rochelle.¹¹ During the Revolutionary War, Joshua was a captain in a Loyalist regiment and his two eldest sons, Thomas and Joshua Jr., also served. Joshua and his wife lost their property due their loyalty to the Crown; Joshua was convicted under a writ of attainder and banishment, a means for confiscating the lands of Loyalists during and after the Revolutionary War. The writ was dated July 15, 1798.¹²

⁸ “Thomas Gallaudet,” New York Slave Records Index, John Jay College of Criminal Justice, online at <https://nyslavery.commons.gc.cuny.edu/> and George A. Thompson, “New-York Slavery Notes,” (n.d.) typescript online at https://nyslavery.commons.gc.cuny.edu/wpcontent/blogs.dir/3171/files/2019/06/Thompson_Notes_Combined.pdf, <accessed Aug. 24, 2019> Thomas Gallaudet lived at “Fresh Water” which was the pond in Southern Manhattan between Canal and Chambers Streets, east of Broadway. A collateral descendant of Leah’s family was Thomas H. Gallaudet (1785-1851) who co-founded the American School for the Deaf. Interestingly, he played a role in the abolitionist movement in the United States when he became interested in the story of the kidnapped African prince, Abdulrahman Ibrahim Ibn Sori. Known as “Sori,” he spent more than four decades enslaved in the United States. President John Quincy Adams himself intervened to free Sori and return him to Africa. In 1828, Gallaudet famously wrote up his astonishing life story in a pamphlet entitled *A Statement with Regard to the Moorish Prince, Abduhl Rahhahman*, a publication intended to raise the funds to purchase Sori’s enslaved children, and which contributed significantly to the rise of American antislavery thought. Thomas H. Gallaudet, *A Statement with Regard to the Moorish Prince, Abduhl Rahhahman* (New York: D. Fanshaw, 1828), online at <https://docsouth.unc.edu/neh/gallaudet/gallaudet.html>, <accessed Aug. 19, 2019>

⁹ “Deed of Daniel Bonnet to Cornelius Tienhoven 1722, 14 acres of land in New Rochelle bounded Northerly by Docteur Gallaudet, Westerly to Alexander Allaire, Southerly and Easterly to Boston Road etc.,” New Rochelle Land Records cited in Jean Taylor Kimball Wilson, “Account Of The Gallaudet Family,” (1953), online at http://saveourdeafschools.org/gallaudet_family_history.pdf, <accessed Aug. 19, 2019>. This genealogical data should be checked against the records of New Rochelle, New York. For the Huguenots at New Rochelle, see Charles W. Baird, *The History of Huguenot Immigration to America* (New York, Dodd, Mead & Company, 1885), 211, 292-3, 301-2.

¹⁰ In the Hudson River Valley and Dutchess County, New York, Manuscript Collection donated by Theodore D. Roosevelt Collection to the FDR Presidential Library is an receipt for goods sold by Joshua de St. Croix at Newport, Rhode Island, to Archibald George, May 16, 1770. See Document #31, Calendar of Franklin D. Roosevelt’s Historical Autographs and Manuscript Collection, online at http://www.fdrlibrary.marist.edu/archives/pdfs/findingaids/findingaid_roos_histmanuscripts.pdf, <accessed Aug 29, 2019> Also there is a document in the Aaron Lopez Papers, outlining activities of one of the largest slave-trading enterprises in Rhode Island, and naming “Captain Joshua de St. Croix” of New York. See Aaron Lopez Collection, Shipping Records, undated, 1752-1794, Box 11, Folder 19, finding aid online at <http://findingaids.cjh.org/AaronLopez.html>, <accessed Aug. 20, 2019>. Most of these records deal with shipping between the West Indies and Rhode Island, including the importation of enslaved people. The collection is preserved in the American Jewish Historical Society, Center for Jewish History, in New York City.

¹¹ A.W. Savary, *Supplement to the History of the County of Annapolis* (Toronto: William Briggs, 1913), 67.

¹² Edwin Burritt Smith and Ernest Hitchcock, *Reports of Cases Adjudged and Determined in the Supreme Court of Judicature and Court for the Trial of Impeachments and Corrections of Errors of the State of New York*, vol. 1 (Newark, NY: Lawyers Co-operative Publishing Co., 1883), 266ff; “Joshua Temple de St. Croix, in Dexter, “Pioneers of the Mountain,” vol. 1, n.p.

In 1783, Joshua and Leah, along with their children, son-in-law Caleb Fowler and daughter Marie (or Mary) (De St. Croix) Fowler, left for Nova Scotia and settled near Bridgetown. According to Dexter, Joshua de St. Croix “sailed for Nova Scotia in one of his own vessels, with his family and slaves.” Together, these Loyalists and the people they enslaved were amongst the 399 individuals listed in the first Muster Roll taken at Granville in June 1784. Some slaveholders there had imported as many as six enslaved “servants” with them. The fact that enslaved people and free white servants were both listed as “servants” in most accounts of the era, greatly confuses attempts to identify those of African descent in contemporary records, as has been discussed at length elsewhere in this report.¹³ Listings included Joshua de St. Croix, with a household of seven, three of whom were “servants”; Joshua de St. Croix Jr.; and Thomas de St. Croix.¹⁴ The younger Joshua and his brother Thomas were granted land in the Township of Wilmot, Annapolis County.¹⁵

Clap	Names	Age	Sex	Profession	Remarks		
				1st wife W			
				2nd wife W			
				3rd wife W			
				Total			
Burdys	Jacob Burdy	1	1	3	4	10	Loyalist settled in the Township of Clements.
	Jos. Burdy	1	-	-	-	1	Do Do
	Jacob Broughton	1	1	1	1	4	Do Do
	Arthur Broughton	1	1	-	-	2	Do Do
	Jos. Broughton	1	1	1	-	3	Do Do
	And. Broughton	-	-	-	-	1	Do intends to settle in the Township of Clements.
	W. Butler	1	1	1	-	3	Do Do
	John Hulse	1	2	-	5	1	9 Do settled in Granville
	Wm. Fowler	1	-	-	-	1	Carpenter settled in Clements.
	James Broughton	1	-	-	-	1	Loyalist settled in Clements.
St. Croix	J. de St. Croix	1	1	1	1	3	7 Do settled in Granville.

Muster Roll of Loyalists Settled in Annapolis County taken June 1784

Last line – J(oshua) T(emple) de St. Croix, “settled in Granville”; his wife, one child under ten, one child over ten, and three servants

Ward Chipman Papers, Library and Archives Canada¹⁶

¹³ “King’s College, Nova Scotia: Direct Connections with Slavery – Section 1: Attitudes Towards Slavery,” 17, <https://ukings.ca/wp-content/uploads/2019/09/KingsSlaverySmardzFrostStates.pdf>.

¹⁴ Elizabeth Ruggles Coward, *Bridgetown, Nova Scotia: Its History to 1900* (Kentville NS: Kentville Publishing Co., 1955), 30-31, and 33, also cited in Harvey Amani Whitfield, *North to Bonadage: Loyalist Slavery in the Maritimes* (Vancouver & Toronto: University of British Columbia Press, 2016), 34, and 148n120. Dexter erroneously states that there were four servants accompanying the de St. Croix family. However, the “Muster Roll of Disbanded Officers, Discharged and Disbanded Soldiers and Loyalists taken in the County of Annapolis betwist the 18th and 24th of June 1784,” Ward Chipman Papers, MG 23 D1, Series 1, reel 9818, Library and Archives Canada (henceforth LAC in this report) shows only three servants above the age of ten years in the de St. Croix household. The three servants would have been John, Newport and Bess.

¹⁵ See “Nova Scotia Land Papers, 1765-1800,” Nova Scotia Archives website, <https://novascotia.ca/archives/landpapers/archives.asp?ID=268&Doc=draft&Page=201101098>, <accessed Sept. 16, 2019>

¹⁶ “Muster Roll of Disbanded Officers, Discharged and Disbanded Soldiers and Loyalists taken in the County of Annapolis betwist the 18th and 24th of June 1784,” Ward Chipman Papers, MG 23 D1, Series 1, reel 9818, LAC.

The De St. Croix Family in the Annapolis Valley

The De St. Croix family's youngest son, Benjamin had been born just as the American Revolution was getting underway. Benjamin's parents made a home with their younger children on a large property near Bridgetown, , Nova Scotia, in 1783.¹⁷ Joshua and his family settled at Mount Pleasant Farm, on Ruffee Hill west of Bridgetown. They purchased the land from earlier settlers by the name of Pineo, but the acreage was originally part of the Acadian settlement of the Gaudet family, who settled in 1640 at what became known as Gaudet Village.¹⁸

The farm consisted of some 1,500 acres running from the Bay of Fundy as far as the Annapolis River. St. Croix Cove echoes the family's surname. There was an existing log house on the property, and it was said to have been both comfortable and spacious. Benjamin De St. Croix grew up being waited on by enslaved servants. They included two men named Newport Tallow (after De St. Croix's father's sometime place of business, Newport, Rhode Island?), his brother John Tallow, and a woman known only as Bess.¹⁹



The home near Bridgetown, Nova Scotia, where the de St. Croix family settled in 1784
Elizabeth Ruggles Coward, *Bridgetown, Nova Scotia: Its History to 1900* (1955)²⁰

¹⁷ New York (State). Supreme Court, William Johnson, ed., *Reports of Cases Adjudged in the Supreme Court of Judicature of the State of New York*, vol. 1: *From January Term 1799, to January Term 1803* (Banks, Gould and Co., 1848), 266-73. There does not appear to have been a Loyalist claim in either the name of Joshua de St. Croix, or that of Caleb Fowler, his son-in-law who also settled near Bridgetown, but further research may turn up documentation in this regard.

¹⁸ William Inglis Morse, *Old Tombstones of Acadie* (London: A. Smith & Co., 1929), 14-15, cited in "Old Tombstones of Acadie," online at <http://acadian-home.org/frames.html>, <accessed Aug. 19, 2019> With thanks to Lois Jenkins of the Annapolis County Historical Society for her help in locating this reference.

¹⁹ W.A. Calnek, Francis F.W. Archbold and A.W. Savary, *History of the County of Annapolis: including old Port Royal and Acadia* (Toronto, W.Briggs, 1897), 236, 282.

²⁰ Coward, *Bridgetown, Nova Scotia*, facing page 32.

Joshua De St. Croix was appointed to a number of local offices and was a pillar of the Anglican Church. Bishop Charles Inglis was a regular visitor to the De St. Croix home during his travels, starting with his first Visitation to his Nova Scotian and New Brunswick episcopal See. On July 25, 1788, he “called on general Ruggles [sic], Major Barclay and Capt. Joshua Temple De St. Croix, friends of happier days in New York.” All were slaveholders, and Bishop Inglis seems to have been perfectly comfortable being waited upon by the Ruggles, Barclay and the de St. Croix families’ enslaved “servants” during his stay.²¹

Joshua and Leah De St. Croix also hosted the Duke of Kent, on at least one occasion, and it was perhaps this visit that inspired the duke to send young Benjamin off to King’s Academy in Windsor. According to community historian Elizabeth Ruggles Coward, Benjamin’s education would in fact be sponsored at King’s College by the duke, the future Queen Victoria’s father:

Captain De St. Croix’s two eldest sons died unmarried, and his youngest son, Benjamin, was given an education at King’s College by the Duke of Kent and became a surgeon in the Army. He had a position in Prince Edward Island where he married and where some of his descendants still live. The Captain’s son, Peter, inherited the bulk of the estate . . .²²

Benjamin De St. Croix entered King’s Academy sometime before the 1790 chart of students made by President William Cochran and reproduced on pages 1 and 2 of this section of the report. He was fourteen in 1790, and had clearly had some earlier education, for King’s required previous training in the classics to enter the Greek and Latin school. His first teacher was Bishop Inglis’ nephew, the Reverend Archibald Paine Inglis. Educated at Trinity College, Dublin, Reverend Inglis was the first principal of the King’s Academy, leaving his post in May or June, 1790. He served until William Cochran could be hired away from his job as head of the Halifax Grammar School to become principal to both King’s Academy and the new King’s College at Windsor.²³

In the Weldon Collection of Loyalist china held at King’s College are pieces of china once belonging to this family.²⁴ The enslaved Bess would almost certainly have handled these pieces while undertaking her domestic duties for Leah and Joshua De St. Croix and their children.

²¹ Coward, *Bridgetown, Nova Scotia: Its History to 1900*, 33.

²² Coward, *Bridgetown, Nova Scotia: Its History to 1900*, 33.

²³ Henry Youle Hind, *The University of King’s College, Windsor, Nova Scotia, 1790-1890* (New York: The Church Review Company, 1890), 19-20; Reginald V. Harris, *Charles Inglis: Missionary, Loyalist, Bishop (1734-1816)* (Toronto: General Board of Religious Education, 1937), 113.

²⁴ Marie Elwood, "Specimens of China Brought to the Colonies" and "Household Wares Of Colonial Times": The Weldon And Trumball-Prime Collections," *Material History Bulletin* 10 (Spring 1980): 97-107, 102-3.



De St. Croix Family Tea Caddy
Brought from New Rochelle, NY

Weldon Collection Catalogue No. W24
King's College, Nova Scotia

Date: c.1760

Country of origin: China

Measurements: 11.2 cm wide; 5.7 cm diameter

Tea caddy and lid, porcelain painted in famille rose enamels. Ovoid body with short neck, foot applied scroll work at base: lid is low, domed with in-fitting flange - the finial is missing. Painted around sides with design of tree-peony and other flowers; traces of gilding.

Provenance/use: "This tea-caddy was used by the St. Croix family when the Duke of Kent had the command in Halifax."

De St. Croix Family Tea Caddy,
Covered Milk Jug & Spoon Bay

Brought from New Rochelle, NY

Weldon Collection Catalogue No.
W24

King's College, Nova Scotia

Date: c.1775

Country of origin: China

Porcelain painted in enamel colours and black and gold.

a., b. Tea caddy and cover, ovoid in shape with short tapering neck, and a high spreading foot encircled by scroll work in applied relief; the inside of the foot glazed with domed spreading cover having a simple knob finial. Painted with scene of boy with falcon and woman in purple robe in garden.

c., d. Milk Jug with lid, porcelain, painted in enamel colours and black (en suite). pear shaped with a rather small mouth; v-shaped spout and loop handle; low foot, low domed spreading cover with simple knob finial.

e. Spoon bay of oval, lobed shape with flat unglazed base.

Card/label: "China for many years in the St. Croix family when the Duke of Kent was in Annapolis".



The Tallow Brothers and their Descendants in Nova Scotia

Interestingly, information regarding John Tallow, who had been forcibly migrated to Nova Scotia with his brother Newport by the De St. Croix family, is recorded in the hand of Reverend Archibald Paine Inglis. After his time at King's, Inglis became the Society for the Propagation of the Gospel in Foreign Parts (SPG) missionary to the Granville area. He first ministered to the Anglican community in a church that had originally been built for the the Congregationalists amongst the "old settlers," as the Loyalists called earlier immigrants from the British Isles as well as New England Planters.²⁵ A new church at Granville Centre would be consecrated by Bishop Charles Inglis in 1791.²⁶

Listed in the marriage book for the Anglican church at Granville Centre, about eight kilometres east of Annapolis, was the 1795 marriage of John Tallow. His legal status at the time was not mentioned, although that of his bride was defined. This suggests Tallow may already have been working for wages, most likely for the De St. Croix family since he and his immediate descendants remained in the area. On March 26, 1795, this entry appeared: "John Tallow and Hanna Roberts, slave to the heirs of Caleb Fowler, both Negroes, were joined in holy Matrimony with the consent of Joshua De St. Croix executor to Mr. Fowler, the banns being published as the Rubrick directs."²⁷ The wedding ceremony between Hannah Roberts and John Tallow was conducted by Reverend Archibald Paine Inglis, and it was to his meticulous record-keeping that we owe the notations regarding enslaved individuals in the Granville area who received the offices of the Anglican Church during Inglis's tenure.²⁸

The owner of Hannah Roberts had been the late Caleb Fowler (1752-1793), who had married Joshua's daughter Marie De St. Croix (1762-1833) in 1781. Fowler was a Loyalist originally from North Castle,

²⁵ Arthur Wentworth Hamilton Eaton, "Bishop Charles Inglis and his Descendants," *Acadiensis* 8 (July 1908): 183-202, 202.

²⁶ Reverend Thomas Wood, SPG missionary who arrived in 1753, was responsible for organizing this building for his congregation. Reverend Wood continued his labours in the Annapolis region until his death in 1778. After that, the minister at Annapolis was responsible for both churches until Reverend Archibald Paine Inglis was assigned to Granville. Charles William Vernon, *Bicentenary Sketches and Early Days of the Church in Nova Scotia* (Halifax: Halifax Chronicle Printing Co., 1910), 148 & 234. See also Rev. Canon Vroom, "The Founding of the Academy and King's College at Windsor," in Vernon, *Bicentenary Sketches and Early Days of the Church in Nova Scotia*: 121-130.

²⁷ Register of Baptisms and Marriages for the three districts of the Township of Granville from June the first 1790 [to 1800], Arch. Paine Inglis, Missionary to the Society for Propagating the Gospel, MG 4 vol. no. 185g, NSA, "Nova Scotia Church Records, 1720-2001," images, FamilySearch (<https://familysearch.org/ark:/61903/3:1:33S7-8BCK-TXY?cc=1925428&wc=M6PF-9WR%3A219773801%2C219773802%2C219773803%2C21977380>: May 21, 2014), Annapolis > Granville Centre > Church of England in Canada All Saints > Baptisms, marriages, burials 1779-1933 > image 1 of 301; Catholic Church and Church of England parishes, Nova Scotia. This is also reproduced in Vroom, "The Founding of the Academy and King's College at Windsor," 78. However, Vroom mistakenly states that the marriage date was March 26, 1774. See also Whitfield, *North to Bondage*, 75, and his upcoming *Biographical Dictionary of Black Slavery in the Maritimes* (forthcoming). The story of Hannah is listed as No. 446, page 103 of the manuscript Dr. Whitfield kindly shared with us for the purposes of this report.

²⁸ "Memoirs of Bishop Inglis: A Letter from Charles Inglis to Mr. Cumberland," Halifax, May 5, 1790, reprinted in F. W. Vroom, *King's College: A Chronicle 1789-1939: Collections and Recollections* (Halifax, N.S.: The Imperial Publishing Company Limited, 1941), 21-2. See also Hind, *The University of King's College, Windsor, Nova Scotia, 1790-1890*, 8, and Arthur Wentworth Hamilton Eaton, "Bishop Charles Inglis and His Descendants," *Acadiensis*, 8 (July 1909): 183-202, 202.

Westchester, New York. He had been a captain in the Queen's Loyal American Company during the Revolutionary War. Caleb Fowler was therefore Benjamin De St. Croix's uncle by marriage. Fowler and his wife had imported to Nova Scotia one servant above age ten, likely the enslaved woman named Hannah who went on to marry John Tallow in 1795. Caleb Fowler and Marie had six children, of whom five survived their father. Fowler named his father-in-law Joshua as one of the executors of his estate. The younger man died in 1793, aged forty-one, two years before the enslaved Hannah's marriage to John Tallow.²⁹

Hannah (Roberts) Tallow, who was inherited by Mary (Marie) Fowler, Caleb's widow, already had a child named Diana. She was born after the family's arrival in Nova Scotia and thus did not appear in the 1784 muster roll for the district. There is no mention of Diana's paternity in documents consulted so far. Captain Fowler's will, dated 1793, said that the "Negro Wench Hannah and her Child Diana shall remain in my Family if they are disposed of before my son Caleb is Eighteen years old . . . and in case the said Hannah does not behave herself well after my decease, I order her to be sold at the discretion of Executors." Diana was to stay with her mother until the age of ten. After that she was to go with whichever of Caleb and Mary Fowler's two daughters was willing to give up a reasonable share of her inheritance to acquire the child. (These were Leah and Anna Fowler). However, either Hannah or her child, or both, could also be sold under the terms of the will, the monies so raised becoming part of the overall estate. Evidently Hannah remained in the family, but what may have become of young Diana is a topic for further research.³⁰

On January 26, 1796, Benjamin's father Joshua De St. Croix gave permission for his still-enslaved manservant, Newport, to be baptized in the Anglican faith. Newport Tallow was listed in church records as an adult man when he received the sacrament of baptism.³¹

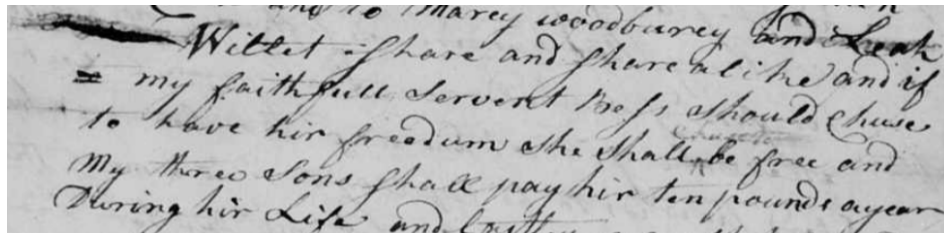
Neither John nor Newport Tallow were mentioned in the will when Joshua De St. Croix died in 1804, so both brothers must have been living as free people by that time. He did provide for Bess, his "faithfull servant [sic]," giving her the opportunity of manumission, "should she choose to have her freedom." If that were the case, Benjamin De St. Croix and his brothers were required to pay Bess £10 per year for

²⁹ "Muster Roll of Disbanded Officers, Discharged and Disbanded Soldiers and Loyalists taken in the County of Annapolis betwist the 18th and 24th of June 1784," Ward Chipman Papers, MG 23 D1, Series 1, reel 9818, LAC. His name is mistakenly spelled "Failer" in Savary, *Supplement to the History of the County of Annapolis*, 109.

³⁰ Caleb Fowler, to whose estate Hannah Roberts belonged, died in 1793 at Granville, in Annapolis County, Nova Scotia. See Will of Caleb Fowler, 1793, Annapolis County, RG 48, Probate Records, NSA.; Granville Township Book, also cited in Whitfield, *Black Slavery in the Maritimes* 141 and Whitfield, *North to Bondage*, 75.. Both Caleb and Marie (de St. Croix) Fowler are buried at Bridgetown, Nova Scotia.

³¹ Register of Baptisms and Marriages for the three districts of the Township of Granville from June the first 1790 [to 1800], Arch. Paine Inglis, Missionary to the Society for Propagating the Gospel, MG 4 vol. no. 185g, NSA, "Nova Scotia Church Records, 1720-2001," images, FamilySearch (<https://familysearch.org/ark:/61903/3:1:33S7-8BCK-TXY?cc=1925428&wc=M6PF-9WR%3A219773801%2C219773802%2C219773803%2C219773804>: 21 May 2014), Annapolis > Granville Centre > Church of England in Canada All Saints > Baptisms, marriages, burials 1779-1933 > image 1 of 301; Catholic Church and Church of England parishes, Nova Scotia.

life.³² No records have been found to show what became of Bess after that point, or whether or not the younger members of the De St. Croix family honoured their father's wishes in the matter.



Will of Joshua T. De St. Croix, 1804

"and if my faithful Servant Bess should choose to have her freedom . . ." ³³

Benjamin and Margaret (DesBrisay) De St. Croix: Colonial Slavery in Prince Edward Island

Since Benjamin De St. Croix moved to Prince Edward Island, where he married and lived, a study of his life also opens the door to exploring the history of colonial slavery there. However, Benjamin De St. Croix seems to have been living at home when his father died. After leaving King's College, Nova Scotia, Benjamin De St. Croix had trained in England as a surgeon, obtaining a diploma from the British Royal College of Surgeons in 1801. He then moved to Prince Edward Island where he served as a hospital mate to the military staff under the direct command of the Lieutenant Governor of the Island, Joseph Frederick Wallet DesBarres (1721-1824). Benjamin De St. Croix married Margaret DesBrisay (1781-1870) in 1805 and their only daughter, Margaret Leah De St. Croix was born in Annapolis County, Nova Scotia, later that same year. The couple moved back to Prince Edward Island to rejoin Margaret's family and so that Benjamin could resume his career as a military physician.³⁴

Dr. Benjamin De St. Croix was commissioned as surgeon general and a medical superintendent of the PEI militia on November 1, 1812.³⁵ By the end of the War of 1812, in 1814, he was Surgeon to the Royal Kent Corps of Horse and Foot Artillery.³⁶

³² Harvey Amani Whitfield, "Biographical Dictionary of Black Slaves in the Maritimes" (publication pending)..

³³ Will of Joshua F. de St. Croix, Annapolis County, RG 48, Probate Records, NSA, Nova Scotia Probate Records, Annapolis County, 1763-1860, no. D1-D60, online at FamilySearch, <https://www.familysearch.org/ark:/61903/3:1:3Q57-89ZY-P9ZW-Z?i=103&wc=SN1P-GPF%3A1411409702%2C1412877401&cc=2134302>, <accessed Aug. 12, 2019>

³⁴ Donald W. Lowe, "The Descendants of Dr. Benjamin de St. Croix and Margaret DesBrisay," online at <http://gallaudetfamily.com/files/DSC.pdf>, <accessed Aug. 26, 2019>.

³⁵ Lowe, "The Descendants of Dr. Benjamin de St. Croix and Margaret DesBrisay," online at <http://gallaudetfamily.com/files/DSC.pdf>, <accessed Aug. 26, 2019>; D.A. MacKinnon and A.B. Warburton, eds., *Past and Present of Prince Edward Island* (Charlottetown: B.F. Bowen & Co., ca. 1906), 145.

Both sides of Margaret (DesBrisay) De St. Croix's family had been slaveholders, and probably continued to be so during at least the early part of her marriage. Margaret had been born at Campbelltown, Kintyre, Scotland, in 1762. Margaret's mother was Margaret (Stewart) DesBrisay (1762-1851).³⁷ Her maternal grandfather was Peter Stewart (1725-1805), Chief Justice of Prince Edward Island. His brother had been responsible for the settlement of some of the Scottish Highlanders on the Island, and Peter Stewart himself had received the appointment as Chief Justice through his brother's influence. The Stewarts arrived with at least nine children in tow in the winter months of 1775.³⁸ The legal status and ethnicity of the four servants the Stewarts brought with them is not known; however the Stewarts did acquire the enslaved Peter, a man of African ancestry, once they were living on the Island.³⁹

The father of Benjamin De St. Croix's wife, Margaret, was the Reverend Theophilus DesBrisay (1735-1819). Her grandfather on her father's side was Thomas DesBrisay (ca. 1733-1819), also of Huguenot ancestry. DesBrisay served in the Royal Irish Artillery, and was commissioned Lieutenant Governor of what was then St. John's Island on July 31, 1769 (This was an English translation of the French "Ile St. Jean" and was so named until 1798, when it was dubbed Prince Edward Island in honor of the Duke of Kent. He was the fourth son of King George III, and is the same man who had sponsored Benjamin De St. Croix's education at King's College, Nova Scotia).⁴⁰

Educated at Trinity College, Dublin, Reverend Theophilus DesBrisay had been the Anglican chaplain to the garrison there, and was appointed the first rector of Charlottetown in 1774, taking up his post in 1777. His family lived on the north shore at Cove Head, and he held services in Charlottetown homes as well as in a tavern before the building of a proper church, a practice that won the disapprobation of Bishop Charles Inglis, although he considered the reverend himself a decent, sensible young man." St. Paul's Church was completed in 1801, after which the DesBrisays moved to Charlottetown.⁴¹

³⁶Mary Brehaut, ed., *Pioneers on the Island*, pamphlet (Charlottetown: Historical Society of Prince Edward Island, n.d. ca 1955), cited in Robert A. Gordon, "An Outline History of Freemasonry in Prince Edward Island since 1758, in *The Papers of the Canadian Masonic Research Association* #55, online at <http://www.franc-maconnerie.ca/wp-content/uploads/2016/03/THE-PAPERS-OF-THE-CMRA-55.doc>, <accessed Aug. 19, 2019>

³⁷Robert Critchlow Tuck, "DESBISAY, THEOPHILUS," in *Dictionary of Canadian Biography*, vol. 6, University of Toronto/Université Laval, 2003–, http://www.biographi.ca/en/bio/desbrisay_theophilus_6E.html, < accessed Aug. 24, 2019>

³⁸J. M. Bumsted, "STEWART, PETER," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, http://www.biographi.ca/en/bio/stewart_peter_5E.html, < accessed Aug. 24, 2019> The Stewarts had lost almost all their personal effects when their ship ran aground off the coast of Prince Edward Island.

³⁹Jim Hornby, *Black Islanders: Prince Edward Island's Historical Black Community* (Charlottetown: Institute of Island Studies, 1991), 2.

⁴⁰F. L. Pigot, "DESBISAY, THOMAS," in *Dictionary of Canadian Biography*, vol. 5, University of Toronto/Université Laval, 2003–, http://www.biographi.ca/en/bio/desbrisay_thomas_5E.html, < accessed Aug. 24, 2019> .Thomas DesBrisay did not take up his governorship for a period of some ten years, and arrived under something of a cloud, being accused of mortgaging the lands he had been granted and then selling worthless deeds to unsuspecting immigrants.

⁴¹Harris, *Charles Inglis*, 165. The Charles Inglis quotation is cited in Robert Critchlow Tuck, "DESBISAY, THEOPHILUS," in *Dictionary of Canadian Biography*, vol. 6, University of Toronto/Université Laval, 2003–, http://www.biographi.ca/en/bio/desbrisay_theophilus_6E.html, < accessed Oct. 26, 2019>

While her own parents did not apparently hold people in bondage, as the SPG missionary Margaret's father had slaveholders among his congregants, and he also baptized enslaved individuals, including the Virginia-born Amelia Byers and her three children by her husband Jack. The service of the Byers family was claimed by Lieutenant Colonel Joseph Robinson, a Loyalist from the Carolinas who settled first in eastern Florida and then New Brunswick before coming to Prince Edward Island. The Byers baptism took place in 1795. The Robinson and DesBrisay families were related by marriage, and Colonel Robinson's was the only known slaveholding on the island sufficiently large that his enslaved "servants" lived in separate quarters. There were four cabins located on a corner of his property, housing enslaved workers attached to the household.⁴²

There is no sign that Benjamin and Margaret De St. Croix held enslaved servants after their marriage. However, they certainly lived in a society with slaves. Slavery had previously existed under the French on Prince Edward Island and continued under British rule. British colonial slavery in Prince Edward Island, unlike the situation in Nova Scotia and New Brunswick, was almost exclusively the preserve of government officials and the well-to-do. More a status symbol than a source of labour, the usual slaveholding was between one and five people in size.⁴³

Prince Edward Islanders generally practised "family slavery" with relatively small numbers of enslaved persons in the homes of those who claimed their service. (This was common in New England and the Middle Colonies, as discussed at length in Sections 1 and 2 of this report). As former Assistant Provincial Archivist for Prince Edward Island H.T. Holman pointed out in a 1982 article, this could hardly be considered a "benign" form of bondage, as historian Robin W. Winks suggested it to have been in his sweeping study, *The Blacks in Canada: A History*, first published in 1971. Enslaved people living in close proximity with whites were under constant scrutiny and on call twenty-four hours a day. More, slavery was always accompanied by the threat of physical violence, and more often than not, that threat became reality. Women were coerced into sexual liaisons with white owners, husbands and wives separated by sale, and children sold away from their parents.⁴⁴ There were little children

⁴² Hornby, *Black Islanders*, 34-5; T. Watson Smith, "The Slave in Canada," *Nova Scotia Historical Society Collections* 10 (1899), 69.

⁴³ Although Jim Hornsby in his introduction to PEI's African Canadian history suggests that there was no enslavement of Africans under the French Regime on Ile St. Jean, as it was known, this has been disproven. The baptisms of enslaved Africans were recorded in Registres des Baptemes, Mariages et Sepultures de la Paroisse de Saint-Pierre-du-Nord, dans l'Ile Saint-Jean, Serie GG, Cultes (Nos. 225-257), Archives Departementales d'Ille-et-Vilaine, Rennes, France (NAC, MG 6, A4, Microfilm Reels F-817 and C-2970). This is the modern town of St. Peters on the north shore of Prince Edward Island. See Earl Lockerby, "Discovering Local History Through Church Records of Saint-Pierre-du-Nord (1724-1758)," *Petite Souvenance* 17 (2003): 19-26; W. Earle Lockerby, "Black Heritage" Letter to the Editor, *The Island Magazine* 33 (Spring/Summer 1993), 2. Whitfield, *North to Bondage*, 64; H.T. Holman, "Slaves and Servants on Prince Edward Island: The Case of Jupiter Wise," *Acadiensis* 12, 1 (Autumn 1982): 100-104.

⁴⁴ William Pierson coined the term, in Ch. 3 of his seminal volume, *Black Yankees: The Development of an Afro-American Subculture in Eighteenth-Century New England* (Amherst MA: University of Massachusetts Press, 1988); also Joanne Pope Melish, *Gradual Emancipation and "Race" in New England, 1780-1860* (NY: Cornell University Press, 1998), 27-31. For Nova Scotia, see Whitfield, *North to Bondage*, 72-80, which also deals with such mistreatment in some detail.

recorded in Prince Edward Island slave sales, just as they were everywhere else in the Americas, with no mention made of their parents. Perhaps the most potent threat of all, the enslaved could be sold away to the eastern seaboard of the United States, or to the Caribbean, yet another casualty of the West Indian trade in which Britain's Maritime colonies participated at great profit.⁴⁵

Harvey Amani Whitfield and Barry Cahill in their important article, "Slave Life and Slave Law in Colonial Prince Edward Island, 1769-1825," ask, "why did the Maritime colony with the smallest number of slaves and slaveholders pass the only law relating to black [sic] slavery?" In fact, PEI was the only one of Britain's Maritime Colonies that had a specific law legalizing human bondage.⁴⁶ Legislation confirming the status of enslaved African people on the Island was passed in 1781: "An Act, declaring that Baptism of slaves shall not exempt them from bondage." The piece of legislation was probably authored by Chief Justice Peter Stewart, Margaret (DesBrisay) De St. Croix's maternal grandfather, and possibly by Lieutenant Governor Thomas DesBrisay. The latter was both Margaret's grandfather, and ex-officio president of the Council in its legislative capacity."

The law addressed a conundrum: could Christians hold other Christians as slaves? While this was a thorny issue that had been raised again and again, in North America, property rights usually won out over the rectitude of slaveholding in such cases, just as they did in Prince Edward Island. However, as Whitfield and Cahill point out, it was this issue that ultimately brought an end to slavery in Scotland. The matter is discussed in detail in the venerable, but still cogent, article by Upper Canadian Justice William Renwick Riddell in "The Baptism of Slaves in Prince Edward Island," published in 1921.⁴⁷ The law regarding slavery was repealed by the Prince Edward Island legislature in 1825.⁴⁸ According to Robin W. Winks:

. . .the act of 1781 was repealed in 1825 and, since the original had sanctioned slavery, the new act added that slavery, being at variance with the laws of England, "should be forthwith repealed, and Slavery for ever hereafter abolished in this Colony." A desire to

⁴⁵ Robin W. Winks, *The Blacks in Canada: A History*, 2nd ed. (Montreal and Kingston: McGill-Queens University Press, 1997), 44-5; Holman, "Slaves and Servants on Prince Edward Island," 100.

⁴⁶ "An Act, declaring that Baptism of SLAVES shall not exempt them from BONDAGE", Statutes of Prince Edward Island, 1781, c. 15, Public Archives and Records Office of Prince Edward Island (PAROPEI), Charlottetown, Prince Edward Island," cited in Harvey Amani Whitfield and Barry Cahill, "Slave Life and Slave Law in Colonial Prince Edward Island, 1769-1825," *Acadiensis*, 38, 2 (Summer/Autumn): 29-51, 29.

⁴⁷ Whitfield and Cahill, "Slave Life and Slave Law in Colonial Prince Edward Island, 43; William Renwick Riddell, "The Baptism of Slaves in Prince Edward Island," *Journal of Negro History* 6, 3 (July 1921): 307-309. See also Harvey Amani Whitfield, "The Struggle to End Slavery in the Maritime Colonies," *Acadiensis* 41,2 (Summer/Fall 2012): 17-44, 38-9; D.G. Bell, J. Barry Cahill and Harvey Amani Whitfield, "Slavery and Slave Law in the Maritimes," in *The African Canadian Legal Odyssey: Historical Essays*, Barrington Walker, ed., (Toronto, Buffalo and London: University of Toronto Press, 2012): 363-420, esp. 395-402.

⁴⁸ Whitfield and Cahill, "Slave Life and Slave Law in Colonial Prince Edward Island," 29. The legislation is reproduced in Whitfield, *Black Slavery in the Maritimes*, Document No. 69, 125.

be in harmony with English law had produced British North America's most forthright nullification of slavery.⁴⁹

However, as Whitfield shows, there were still enslaved people in Prince Edward Island in 1828, according to the register of enslaved people owned by the Ormsby family, some of whom resided in Monserrat and the rest in Prince Edward Island.⁵⁰

Margaret and Benjamin De St. Croix were high society in Prince Edward Island. As regimental surgeon, Dr. De St. Croix held a series of public and military offices, and became a well-respected resident of Charlottetown; he was, for instance, a long-time member of the public school board. Benjamin was also an early member of the local Masonic Lodge, St. John's, and was made Worshipful Master in 1811.⁵¹

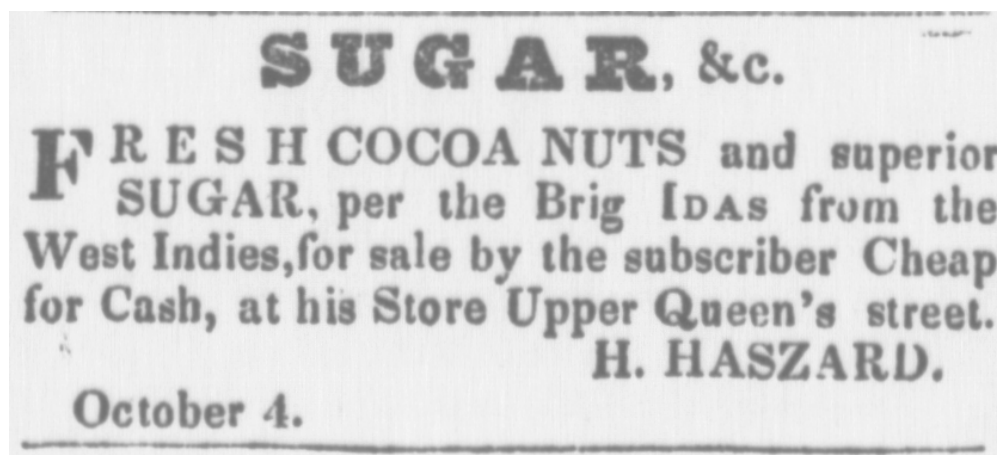
Dr. De St. Croix also served as a medical officer for the island's colonial government. As a port city, Charlottetown was particularly susceptible when cholera was spreading throughout North America, and Dr. De St. Croix was appointed a medical officer of health to protect Islanders against the danger. He reported to the government that cholera was not present on the Island, as his letter in the August 19, 1834, issue of the *Royal Gazette* published at Charlottetown, confirmed. By the time the 1836 Prince Edward Island Directory was issued, Dr. De St. Croix was also a Justice of the Peace for Queen's County, Prince Edward Island; a Justice for the Trial of Petty Assaults and Batteries; a Commissioner for the Punishment of Small Offenders; and of course, the Assistant Staff Surgeon in Charge of the Sick for the Detachment of Rifle Brigade, Charlottetown Garrison.⁵²

⁴⁹ Robin W. Winks, "Negroes in the Maritimes: An Introductory Survey," *Dalhousie Review*, 48 (1968–69): 467–69, 462.

⁵⁰ Declaration of Matthew William Blake, Dec. 13, 1828, Monserrat Slave Register, Kew T_71_450, 285, British National Archives quoted in Whitfield, *Black Slavery in the Maritimes*, Document. No. 75, 133.

⁵¹As noted in Section 2 of this report, up until the time of the American Revolution, one had to be a freeborn man, and not enslaved, to join the Masons. However an African Lodge was founded by Revolutionary War Black soldier Prince Hall. African Lodge 459 was chartered by the Grand Lodge of England, and was established at Boston on September 24, 1784. See Peter P. Hinks & Stephen Kantrowitz eds., *All Men Free and Brethren: Essays on the History of African American Freemasonry* (Ithaca & London: Cornell University Press, 2013). With thanks to historian Bonnie Huskins of the University of New Brunswick for references and helpful commentary in this regard. For Benjamin's activities as a Mason, see Freemasons. Grand Lodge of Nova Scotia, *Proceedings ... of the Grand Lodge of the Most Ancient and Honorable Order of Nova Scotia* (Halifax, Wm. McNabb, 1888), 505; Robert A. Gordon, "An Outline History of Freemasonry in Prince Edward Island since 1758," in *Papers of the Canadian Masonic Research Association* #55, online at <http://www.franc-maconnerie.ca/wp-content/uploads/2016/03/THE-PAPERS-OF-THE-CMRA-55.doc>, <accessed Aug. 19, 2019>

⁵² He is listed as such in *The Prince Edward Island Calendar for the Year of our Lord 1836* . . . (Charlottetown: J.D. Hazard, 1836), unpaginated, online at <https://archive.org/details/princeedwardisla00unse/page/n43>, <accessed Aug. 12, 2019>



Morning News and Sem-Weekly Advertiser (Prince Edward Island)
November 6, 1844, p. 4

As noted earlier, Margaret and Benjamin De St. Croix had one daughter, Margaret Leah De St. Croix (1805–1878). She was born at her father’s family home in Annapolis County, Nova Scotia. Brought up amongst the Prince Edward Island elite, as a child she was surrounded by people who either held enslaved ‘servants’ themselves or who traded in slave-produced goods with the West Indies. In 1826, she became the wife of John Brecken (1800-1847). Son of a Loyalist family who had first settled at Shelburne, Nova Scotia, his family brought no enslaved people with them to PEI.⁵³ John Brecken lost his wealthy father at an early age. He was a banker and businessman, and also had a long career in politics. He and Margaret had three sons, one of whom was Frederick De St. Croix Brecken, an attorney and businessman who followed in his father’s political footsteps.⁵⁴

As for Benjamin De St. Croix himself, he went on to become an honorary degree recipient at King’s College in 1827; Dr. Benjamin De St. Croix received a DCL (Doctor of Civil Laws) degree in that year.⁵⁵

When Dr. Benjamin De St, Croix died twenty-one years later, his obituary in the local paper read:

The Islander, September 15, 1848, p. 3

Died, on Sunday morning, the 10th inst., at half-past two o'clock, in the 73rd year of his age, universally esteemed and regretted, BENJAMIN DE SAINT CROIX, ESQ., M.D., and D.C.L., formerly Assistant Surgeon [sic] of the 24th Regt., and for a period of nearly Forty years attached to the Medical Staff of this island. He endured the brief but painful illness which terminated his life with christian [sic] patience and resignation to the Divine Will.

⁵³ Smith, *The Slave in Canada*, 67.

⁵⁴H. T. Holman, “BRECKEN, JOHN,” in *Dictionary of Canadian Biography*, vol. 7, University of Toronto/Université Laval, 2003–, http://www.biographi.ca/en/bio/brecken_john_7E.html, accessed Aug. 28, 2019>

⁵⁵H. T. Holman, “BRECKEN, JOHN,” in *Dictionary of Canadian Biography*, vol. 7, University of Toronto/Université Laval, 2003–, http://www.biographi.ca/en/bio/brecken_john_7E.html, accessed Aug. 28, 2019>

The widowed Margaret (DesBrisay) De St. Croix, followed him to the grave in 1811. Both are buried in the Old Protestant Burying Ground in downtown Charlottetown.



Gravestone of Dr. Benjamin De St. Croix
Old Protestant Burying Ground, Charlottetown
Photo by Linda Crump, published here with kind permission from the photographer⁵⁶

The Tallows/Tylers of Granville Mountain and the Founding of the African United Baptist Association

Fortunately for the purposes of this report, and most unusually, the history of at least some of the people once enslaved to Benjamin De St. Croix's parents, Joshua and Leah De St. Croix, is, in part, preserved. This is largely thanks to the work of the late local historian Janetta M. Dexter of Hampton, Annapolis County. There, in fact, survives an intriguing amount of information regarding both John Tallow and Newport Tallow, the first of whom married Hannah Roberts in 1795, and the second of whom had been baptized as an adult by Reverend Archibald Paine Inglis on January 26, 1796. Indeed, given sufficient time, one could trace their descendents to the present day. Some of the grandchildren of the Tallow brothers took the name "Tyler" sometime between the recording of the 1871 and 1881 Canadian census, and so appear in records for Inglewood, in Annapolis County, and elsewhere.⁵⁷

The Tallow brothers and their families, as well as Lewis Fowler who had likely once belonged to Caleb Fowler and his wife Marie (Benjamin De St. Croix's older sister), were over several generations residents of Black farming settlements on Granville and Hampton Mountains. These were located to the west and south of St. Croix Cove.

⁵⁶ Linda Crump, permission to use the image received via email, Aug. 24, 2019.

⁵⁷ Dexter, "Pioneers on the Mountain," vol. 1, 1-2.

Some of the African Nova Scotian families there were descended from from formerly enslaved people and others from Black Loyalists who had settled in the area. According to Dexter, the Tallows “lived on an old road which went from the Mitchell fields [sic] to the old Chute Road and on to the old Phinney Mountain Road. Old cellars are all that remain to show that people once lived there. There is said to be a Negro graveyard at Phinney Cove, location not now known.” The families at the “Granville Mountain Settlement” to the west and south of Young’s Cove, farmed, mainly subsistence agriculture along with crops of potatoes for market. Many of them later moved to Inglewood.⁵⁸

The history of land ownership at both Phinney’s Cove and at Granville Mountain is described in “Mapannopolis: Mapping Our Stories, Discovering Ourselves,” a recently developed, web-based Annapolis Community Mapping Project, by the Centre for Geographic Sciences at Lawrencetown, Nova Scotia. The section of the website on “Phinneys Cove/Hampton” reads as follows:

The earliest black settlement at Phinney Cove/ Hampton can be traced to early purchases of portions of Lots #123, 124, 125, 127, and 128 in Granville Township. Black Loyalists Dempsey and Venus Slaughter and George and Nancy Black bought parts of Lot #128 in 1785 from Solomon and Lucy Farnsworth. And in 1794 John Tallow (Tyler) purchased 150 acres, part of Lot #123 from John and Mary Chute for £10. John Tallow and another black man, Lewis Fowler, were the recently freed slaves of prominent Loyalist families, the De St. Croix’s and the Fowlers. Alexander and Dinah Scarborough were other early residents. Beginning in the 1850s, many of the community’s people moved to Lynn, Massachusetts and surrounding towns in search of work. Remnants of the community survived until the first half of the 20th century.⁵⁹

In a recent environmental review related to a wind farm development, archaeologists Dr. Stephen Davis and his team also provided the following information regarding the formerly enslaved man named Newport and the Tallow family’s connection to the area:

The Tallows reportedly lived in the area to the west of Hampton Mountain Road, ‘near what is commonly called the ‘Mitchell Field,’ and were descendants of a man who had been a slave to Joshua T. De St. Crox named Newport Tallow. Some of the family is said to have been buried in the Mitchell Field.’ Unfortunately the exact location of the Mitchell Field is unclear.⁶⁰

⁵⁸ Dexter, “Pioneers of the Mountain,” vol. 1, and Davis, McIntire & Associates, *Hampton Mountain Wind Power Project, Bridgetown, Nova Scotia: Archaeological Resource Impact Assessment, Appendix 1*, (Oct. 2010), 8, online at https://novascotia.ca/nse/ea/hampton.mountain.wind.power/Hampton_Mountain%20EA_Appdx_I_to_IV.pdf, <accessed Aug. 28, 2019>

⁵⁹ Permission to use the text and image had been kindly granted by the Annapolis Community Mapping Project. Heather LeBlanc, Project Manager, permission received via email, Aug. 28, 2019. This remarkable project won the 2017 Governor General’s History Award for Excellence in Community Programming. It is online at <http://mapannapolis.ca/black-loyalists/>, <accessed Aug. 25, 2019>

⁶⁰ Davis, McIntire & Associates, *Hampton Mountain Wind Power Project: Archaeological Resource Impact Assessment, Appendix 1*, 9.

Newport Tallow, formerly enslaved by Dr. Benjamin De St. Croix's father and mother, is not mentioned in the text quoted above, but was probably buried in Mitchell's Field. This site, now lost, might be located through a land registry search for the property belonging to the African Nova Scotian Mitchell family. There was a Samuel Mitchell of Granville Parish who married the widowed Rose Thurber of the same place in 1821, according to the records of St. Luke's Anglican Church, in Annapolis Royal.⁶¹

No record has been found so far for the death of George Tallow who had been deacon at the African United Baptist Association (AUBA) church on Granville Mountain. His widow, whose name was Hannah, moved to Massachusetts in 1878, taking children George, aged 12, and Fanny who was 18 with her. She left behind at least one son, Watson Tallow, who had been born at Annapolis in 1844 and who married Hannah Carvie (Carvery?) of Preston on October 13, 1865. Watson's mother, the widowed Mrs. Tallow, was listed as having been born in 1818 and was aged 60 at the time of her removal from Nova Scotia. The reason she left Nova Scotia was presumably to join family and to find better educational and employment opportunities for her children than were available in rural Nova Scotia. There was a general exodus from the province in these years, with migrants seeking employment in the mills and factories of New England. The Tallows traveled on the schooner the *SS Forest*. Several other members of the Tallow family moved to Massachusetts in these years as well.⁶²

Although further information about Newport and John Tallow's later lives doesn't seem to be available, there are several families of that surname who lived in the area and at Annapolis, including either a son or possibly a grandson born in 1835. According to the 1881 Census for Annapolis County, his name was Henry Tallow and he farmed near Granville Ferry in Annapolis County, Nova Scotia. He was 46 years-of-age, of African ancestry and a Baptist in religion. Henry Tallow and his wife Sally (aged 44) had three children and further research as well as contacting living descendants may well reveal more of the family history. Henry Tallow was listed in "Muster Roll of the "Coloured" Members of #2 Company of the Annapolis Militia dated 13 February 1872" as being forty-five years of age and a John Tallow, perhaps his brother, aged forty-eight, appeared in the same document.⁶³

⁶¹ Dexter, "Pioneers on the Mountain," vol. 1, 3.

⁶²"Massachusetts, Index to Boston Passenger Lists, 1848-1891," database with images. *FamilySearch*. <http://FamilySearch.org>, Nov. 8, 2016. Corresponds with the US National Archives and Records Administration publication M265: Passenger Lists of Vessels Arriving at Boston, Massachusetts, 1820-1891. For the Tallow-Carvery marriage, see "Marriages Solemnized in the County of Halifax, Nova Scotia, 1864-1870," 32-3, NSA, available online at "Canada Marriages, 1661-1949." Database. *FamilySearch*. <http://FamilySearch.org>, June 14, 2016. Index based upon data collected by the Genealogical Society of Utah, Salt Lake City. For emigration to New England from the Canadian Maritimes, see Harvey Amani Whitfield, *Blacks on the Border: The Black Refugees in British North America, 1815-1860* (Burlington VT: University of Vermont Press, 2006), 116-118; Alan A. Brookes, "Out-Migration from the Maritime Provinces, 1860-1900: Some Preliminary Considerations," *Acadiensis* (Spring 1976): 8-29.

⁶³Transcription online at "Annapolis Heritage Society," <https://annapolisheritagesociety.com/genealogy/miscellaneous-documents/muster-roll-coloured-members/> <accessed Sept. 10, 2019>



Counties of Annapolis and Queens, Nova Scotia. Roe Brothers, (Philadelphia: Worley & Bracher, 1878)
 St. Croix Bay is shown, top centre right
 Phinney's Cove and Young's Cove lie to the west of St. Croix Bay

The settlements of which the Tallow families were founders played a seminal role in the development of the African Baptist Church in Nova Scotia. Newport's grandson, George Tallow, was an Elder. Reverend Richard Preston (ca. 1790-1861), who inspired the establishment of a number of churches serving the African Nova Scotian community, helped set up the North Mountain Baptist Church at Granville Mountain in 1853. "During his visit of 1853, Rev. Preston left the following officers in charge: Deacon Charles Jackson, Elders George Tallow and Daniel Brown." In 1854, Preston called a meeting of a dozen ministers of the African Baptist Church at the church on Granville Mountain, which led to the creation of the African United Baptist Association.⁶⁴

A second such meeting was held at the Granville Mountain Church on September 6-8, 1858. Delegates included George "Taller", or Tallow, who was the formerly enslaved Newport Tallow's son. The congregation consisted of thirty-two people that year. George Taller was listed as a deacon of the Granville Mountain Church in the *Minutes of the Fifth Session of the African Baptist Association, Held*

⁶⁴Frank S. Boyd Jr, "PRESTON, RICHARD," in *Dictionary of Canadian Biography*, vol. 8, University of Toronto/Université Laval, 2003–, http://www.biographi.ca/en/bio/preston_richard_8E.html. < accessed Aug. 27, 2019>.

at *Granville Mountain Church* . . . published in 1858.⁶⁵ The church at Granville Mountain lost membership in succeeding years “though the migration of its people to the United States,” and ultimately the congregation joined the African Baptist Church at Granville Ferry.⁶⁶

In 1861, Tallow were listed in the Census of Canada as living at Arlington East: George Tallow, aged 50-60; his wife, aged 40-50; three males 20-30; one man and one woman aged 15-20; two girls, 10-15; one little boy aged 5-10; and one little girl, 2. There was also a man named John Tallow of similar age nearby along with his family and Dexter suggests this may have been George’s brother. She wrote:

George Tallow moved to Inglewood, where he was one of the first Elders of the Inglewood Baptist Church. A John Tallow also bought one of the first lots when Inglewood was settled. In 1871, the census showed a John Tallow there aged 33; his wife Mary, age 30; Amanda, 11; William H., 9; Emma, 8; George, 6; Elijah, 3; and John Jr., 2. . . . The family seems to have changed the name to Tyler between 1871 and 1881. The records of St. James Anglican [Church] stated that a John Tallow married on Jan. 7, 1841, Elizabeth Dalton, both of Annapolis Township . . . The 1881 Census gave, apparently at Inglewood, John Tyler, age 40; Canadian Methodist religion; African; farmer; wife, Mary, 36; [son] George, 16; Elijah, 13; John, 14; Sarah, 12; Emma, 9; Annie, 3; Fanny, 2. Although the ages of the parents do not quite match with those given in 1871, it is obvious that this is the same family . . . The last record I found of this family was from a *Bridgetown Monitor* of 1897, which recorded that “John Tyler, aged and respected colored man of Inglewood, died age 64.” This was November of 1897.⁶⁷

NORTH MOUNTAIN, ANNAPOLIS 1853

In the year of 1853 Rev. Preston organized and worked with the people in the Western section of the Province. During this year his plan of an African Baptist Association was promoted. In the Western area, as in the Halifax area, his plan was greeted with enthusiasm and as he worked with the people in the west arrangements were made to have the first sessions meet in this area. North Mountain, also known as Granville Mountain, holds the honor of entertaining the first sessions of this Association. During his visit of 1853 Rev. Preston left the following officers in charge: Deacon Charles Jackson, Elders George Tallow and Daniel Brown. J. Kimbers was appointed the first trustee. The years following found this community suffering through the migration of its people to the United States. Those who remained united with the church at Granville Ferry, some also went to Inglewood and in 1874 united with the church there. The church at North Mountain thereafter became extinct.

* * *

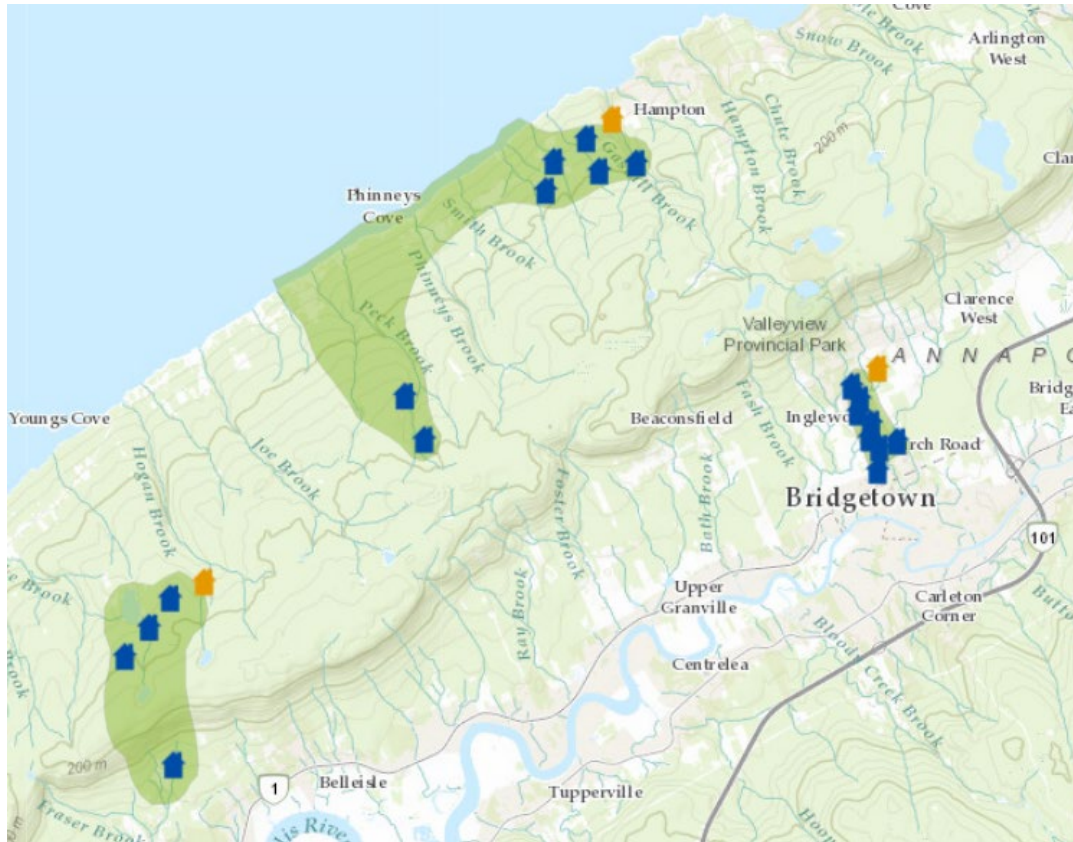
Mrs. Perleen Oliver, *A Brief History of the Coloured Baptists of Nova Scotia, 1782-1953*

⁶⁵ *Minutes of the Fifth Session of the African Baptist Association*, 1858, online at <https://chipmanscorner.acadiau.ca/islandora/object/special%3A583>, <accessed Aug. 17, 2019>

⁶⁶ Pearlleen Oliver, *A Brief History of the Colored Baptists of Nova Scotia, 1782-1953* (Halifax: McCurdy Printing, 1953), 26.

⁶⁷ Dexter, “Pioneers on the Mountain,” vol. 1, 2.

The relevant map from the Mapannapolis website is reproduced below:



The green area around Phinney's Cove is where the Tallow and Fowler families lived, both formerly enslaved to the interrelated white Loyalist families of De St. Croix and Fowler. Granville Mountain, or the North Mountain Settlement is the green area to the west, where the African Nova Scotian North Mountain Baptist Church was founded in 1853.⁶⁸

As noted above, the lives of Benjamin De St. Croix and the enslaved “servants” his parents brought with them to their new Nova Scotian home in 1783 offer a rare opportunity to discover what became of the transplanted African Nova Scotians whose labour, creativity and talent contributed to the support of a student who once attended King’s College, Nova Scotia. Further investigations may well provide an fuller picture of their lives, and those of their descendants.

The biography of Robert Barclay, the second student profiled here, also sheds light on aspects of slavery associated with King’s College, Nova Scotia. In this case is demonstrated an ongoing and lifelong commitment to the institution of slavery, as practised in the American South.

⁶⁸ Permission to use the text and image has been received from the Annapolis Community Mapping Project, Heather LeBlanc at contact@mapannapolis.ca, permission received via email, Aug. 28, 2019.

Robert Barclay (1772-1847), son of Andrew Barclay (1738-1823), Shelburne, Nova Scotia

Robert Barclay was enrolled at King's College, Nova Scotia, in 1790, and appears in Principal William Cochran chart of the students. (See page 2 of this section of the report, for the chart showing his name). Aged eighteen in 1790, he was documented there as "Robt. Barclay" son of "Andw. Barclay" of "Shelburne, N. Scotia" and was studying Arithmetic, Writing and Reading in the "English School."⁶⁹

Born in Boston in 1772, Robert Barclay migrated with his family, first to New York after the evacuation of Boston and later to Shelburne, Nova Scotia. A student at King's College before the Charter, he then moved to Halifax temporarily, worked in the West Indies for a time, and in or before 1802, settled down in the city of Portsmouth, Virginia. There he married twice and raised his family. He was a slaveowner throughout his life in Virginia, although at least one of his sons would be influenced by the rise of abolitionism in the United States. Andrew Barclay passed away in the summer of 1823, survived by two sons and a daughter, as well as his second wife, Selina (White) (Dickson) Barclay.⁷⁰



Portrait of Robert Barclay (1772-1847)⁷¹

⁶⁹Appendix B: Students at King's College, 1790, in *Report of the Board of Trustees of the Public Archives of Nova Scotia, For the Year 1961* (Halifax: Queen's Printer, 1961), 18 & 19.

⁷⁰ His death was noted in the *Acadian Reporter* of July 2, 1823.

⁷¹ Permission to publish the portrait was provided by Rebecca Barclay, received via email June 5, 2019.

Robert Barclay's father was Loyalist Andrew Barclay, a slaveholder, Freemason and member of the Port Roseway Associates.⁷² Andrew Barclay was an immigrant from Cleish, Scotland, who settled at Boston before 1761. He married Mary Bleigh (d. June 30, 1829), a woman of old Dutch stock. They opened a prestigious and lucrative book-binding business. Notable for the fact that Andrew Barclay identified his volumes with a distinctively engraved bookplate bearing his name, he also sold books mainly imported from England and Scotland. The Barclays remained loyal to the Crown when the Revolution broke out.⁷³ Andrew and several of his colleagues in the business joined the Loyal North Regiment in 1775, and ended up in New York, which was crowded with Loyalist refugees. Andrew Barclay reopened his book business and advertized his wares in the pages of the *Royal American Gazette*. However, in December 1782, he advertised the auction of contents from his shop, as he was preparing to move his wife and family from New York to Nova Scotia.⁷⁴

In 1783, Andrew Barclay and his wife, Mary, came to Port Roseway (Shelburne) in a company including fifty-seven enslaved people, five of whose service they claimed.⁷⁵ According to research conducted by Harvey Amani Whitfield, the Minute Book of the Port Roseway Associates states that Andrew Barclay had with him five "servants." They are assumed to have been enslaved Africans. The servants also had four children between them, when they arrived with the Barclays.⁷⁶ The Provisional Return for the Numbers of Men, Women, and Children *Belonging* [the italics are ours] to Captain Andrew Barclay's Company of Associated Loyalists says he had seven in 1783.⁷⁷

As a member of the Port Roseway Associates, Andrew Barclay had been active in planning for the settlement of Port Roseway (later renamed Shelburne). With a beautiful natural harbour on Nova Scotia's South Shore, this settlement was expected to become a second New York within a few years,

⁷² An extensive biography of Andrew Barclay is available in Eleanor Robertson Smith, author and compl., and Kimberly Robertson Walker, ed., *Founders of Shelburne, Nova Scotia, Who Came, 1783-1793, and Stayed* (Shelburne, NS: Privately printed for Shelburne County Archives and Genealogical Society, 2008), 4-5.

⁷³ Hannah D. French, "The Amazing Career of Andrew Barclay, Scottish Bookbinder, of Boston," *Studies in Bibliography* 14 (1961): 145-162.

⁷⁴ Andrew Barclay, "Catalogue of Books, Lately Imported from Britain; and to be sold by A. Barclay, second door north of the Three King's Corn-hill, Boston" (Boston: Published by A. Barclay, 1765?), 1 sheet, American Antiquarian Society: Early American Imprints, Series 1, no. 41516, Evans.uuiw. The description of their arrival suggests that the Barclays owned fifty-seven enslaved people; this was actually the compliment of enslaved African Americans transported to Shelburne with the families in his company of Loyalists aboard ship. See James St. George Walker, *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone, 1783-1870* (Toronto: University of Toronto Press, 1993), 40.

⁷⁵ His adherence to Freemasonry is noted in Bonnie Huskins, "'Ancient' Tensions and Local Circumstances: Loyalist Freemasons in Shelburne Nova Scotia," *Journal for Research into Freemasonry and Fraternalism* 5, 1 (2014): 47-72, 54.

⁷⁶ Some sources state he had four, but the Minute Book of the Port Roseway Associates, 1783, clearly shows Barclay came to Shelburne with 1 man, 1 woman, 7 children, 5 servants totalling 14 people. See Minute Book of the Port Roseway Associates, 1783, Shelburne Historical Records Collection, MG 9, B6, LAC. Rebecca Barclay, who is the family genealogist in her excellent article "Before Cradock: Barclay's Grove," (unpaginated MSS, used with the kind permission of the author) says there were four children who were the offspring of the five servants.

⁷⁷ Cited in Whitfield, *North to Bondage*, 141n17.

although the grandiose plans for its elevation would not materialize.⁷⁸ According to historians Charles Wetherell and Robert Roetger, who take rather a more positive view of the Associates' actions than some other scholars do: "The future the associates saw for Shelburne was that of a commercial, urban economy supported by a productive agricultural hinterland. They envisioned a port town, supplied with food from outlying farms as well as the sea, connected to other towns in the province by a network of roads, and fully engaged in trading in the abundant natural resources of fish and lumber."⁷⁹

Andrew Barclay was commissioned as a captain by Sir Guy Carleton, Commander-in-Chief of the British forces in North America, and thus chosen to lead one of the Loyalist groups to Port Roseway when they departed in the spring of 1783. He would also act as a magistrate.⁸⁰ His group of Associates arrived in May, and the Barclays were granted one town lot and one water lot, totaling fifty acres.⁸¹ Andrew and Mary Barclay brought with them at least six children. According to T. Watson Smith's "The Slave in Canada," "with Captain Andrew Barclay's company of fifty-five men and women and forty-nine children were no less than fifty-seven servants, thirty-six of these being *owned* by four families."⁸²

The Book of Negroes, which is the register ordered by Sir Guy Carleton and listing the names of Black Loyalists along with indentured servants and some still-enslaved African Americans who were leaving New York for British North America, shows several Black Loyalists who came with Andrew Barclay as well:

- Adam Jones, 26, stout black fellow, (Andrew Barclay). Says he was born free on the Estate of Thomas Vandexter, Goldmine, Virginia; left that place about 6 years ago;
- Charles, (Andrew Barclay). Came from Jamaica, can't understand him;
- Francis Bruff, 18, stout fellow, black, (Andrew Barclay). Born at Grenada, West Indies, from whence he was taken by General [Benedict] Arnold about 12 years past, that he left the General at Quebec & is now free.

⁷⁸ This is discussed at length in Marion Robertson, *King's Bounty: A History of Early Shelburne, Nova Scotia* (Halifax: Nova Scotia Museum, 1983), 32-40.

⁷⁹ Charles Wetherell and Robert Roetger, "Notes and Comments: Another Look at the Loyalists of Shelburne, NS, 1783-95," *Canadian Historical Review* 70, 1 (March 1989): 76-91, 78.

⁸⁰ Roberts, *King's Bounty*, 43.

⁸¹ French, "The Amazing Career of Andrew Barclay," 154.

⁸² Smith, "The Slave in Canada," 23. James St. George Walker, *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone, 1783-1870* (Toronto & Buffalo: University of Toronto Press, 1999 reprint of 1976 edition), 40, however, states that Barclay brought fifty-seven enslaved people to Nova Scotia, suggesting they were his personal property. See W.O. Raymond, "The Founding of Shelburne: Benjamin Marston at Halifax, Shelburne and Miramichi," *Collections of the New Brunswick Historical Society* 3, 8 (1909): 204-77, 256. Marston had been a magistrate in Massachusetts prior to being assigned the post of Deputy Surveyor, one he took up at Port Roseway (Shelburne) in May 1783. See Neil MacKinnon, *This Unfriendly Soil: the Loyalist Experience in Nova Scotia 1783-1791* (Montreal: McGill-Queen's University Press, 1989), 17. The italics in the quotation were added by the authors of this report.

As noted in Section 1 of this report, the column in the Book of Negroes in which Andrew Barclay's name appears alongside the above-named Black Loyalists is entitled "In the Possession of". Its meaning is ambiguous; it may refer to people under the protection of powerful white Loyalists such as Barclay himself, or it may mean that they were bound to him in service, as indentured servants. One might also speculate that, where limited space for transporting refugees existed, slaveholders pretended their still-enslaved servants were free Black Loyalists in order to secure a place for them on the boats. This had certainly been the case in the evacuation of Savannah, as noted by James W. St. George Walker in his groundbreaking work, *The Black Loyalists: The Search for a Promised Land in Nova Scotia and Sierra Leone, 1783-1870* first published in 1976.⁸³

In his new Nova Scotian home, Andrew Barclay again took up his trade and sold also books from his shop "on Water Street, a little north of King." He served, too, as a candlemaker, undoubtedly seizing an opportunity offered by a gap in local services.⁸⁴ The Barclays and their seven children were relatively affluent among the Loyalist settlers at Shelburne, building, with the help of their enslaved 'servants,' an elegant four-storey house. According to the journal of surveyor William Booth who was present at Shelburne in these years, by 1787 the Barclays were hosting balls and assemblies in their front parlor.⁸⁵

However, the Barclay family wanted more land, and tried to acquire it. According to surveyor Benjamin Marston, who was charged by the Crown with laying out land grants in the Shelburne area from May 1783 through July 1794, Andrew Barclay was among a group of Loyalists at Shelburne who hired their own surveyor in an attempt to claim land laid out for the Black Loyalists at Birchtown, on the northwest arm of the bay. The plan was foiled by Marston, who contacted Crown Surveyor William Morris to inform him of the ruse. This is eloquently described in Steven Kimber's volume, *Loyalists and Layabouts: The Rapid Rise and Faster Fall of Shelburne, Nova Scotia, 1783-1792*. He writes that on Friday, September 19, 1783, Andrew Barclay commanded Benjamin Marston to attend him at his fine home, but that Marston declined and told Barclay's "emissary" he would be in his own tent-come-office until ten that night should Barclay wish to meet him there.⁸⁶ Andrew Barclay in the end had to be content with the additional fifty acres he would later receive on McNutt's Island. He in 1811

⁸³ Walker, *The Black Loyalists*, 9-10.

⁸⁴ Assessment Return for Shelburne, Shelburne County, Nova Scotia, Commissioner of Public Records Nova Scotia Archives MG 1 vol. 957 no. 1518, 3. It says the shop was on King, but Robertson, *King's Bounty*, gives this location.

⁸⁵ Bonnie Huskins, "'Remarks and Rough Memorandums': Social Sets, Sociability, and Community in the Journal of William Booth, Shelburne, 1787 and 1789," *Journal of the Royal Nova Scotia Historical Society*, 13 (2010): 103-32, 106. According to some sources, it was from the Barclay family's balcony that Governor Parr announced the change of the name of Port Roseway to "Shelburne" on Tuesday, July 22, 1783. The date is clearly stated in Benjamin Marsden's diary, and he was an eyewitness. See Steven Kimber, *Loyalists and Layabouts: The Rapid Rise and Faster Fall of Shelburne, Nova Scotia, 1783-1792* (Toronto: Doubleday Canada, 2010), 143; Raymond, "The Founding of Shelburne," 223-4. The Nova Scotia Archives has a postcard of the "Old Firth House," which was mistakenly believed to have been the house at which the announcement took place. It was the home of Commissary Edward Brindley and wasn't built until 1785. NSA Walter Deinger Collection, 1995-4, 57, <https://novascotia.ca/archives/White/exhibit.asp?ID=7>, <accessed May 18, 2019>

⁸⁶ Kimber, *Loyalists and Layabouts*, 146-7.

purchased 200 or more acres on the east side of the Jordan River, naming his estate “Barclay Valley” and farming the land.⁸⁷

The Barclay family had been slaveholders in Boston and continued to be so once they reached Nova Scotia. Not only did Andrew and Mary Barclay import the five “servants” with them to Port Roseway in 1783, but according to his obituary in the *Yarmouth Herald* newspaper, their eldest son John Barclay moved to Jamaica where he acquired a plantation. The current research on West Indian slave ownership conducted at the University of London shows three John Barclays, the most likely connection may be with John Barclay of St. David’s parish, who received compensation for the loss of his enslaved workers in the amount of £2,288 18s 6d. The funds were awarded to him as owner of both Woburn and Windsor plantations with a total of 107 enslaved people on November 9, 1835.⁸⁸

John Barclay’s brother, James, married a Loyalist woman named Catherine Bingay at Christ Church in Shelburne on January 24, 1813 and resided there, leaving descendants.⁸⁹ There was yet another potential connection with slavery in the family for another brother, Andrew, who became a shipbuilder and merchant. He was for many years Sheriff of Shelburne (1815-1865), but moved to St. Domingo (the modern Dominican Republic) in his later years, dying there in 1865.⁹⁰

Andrew Barclay died at his estate located at Jordan Falls, Nova Scotia, on July 2, 1823.⁹¹ The probate of Barclay’s will on August 2, 1823, including the will itself which had been written on October 2, 1815, contains no specific mention of leaving enslaved servants to his heirs. There is, in fact, no detailed bequest at all: Andrew Barclay simply left everything he had to his wife. The appraisement of the estate listed no “negroes”, suggesting that Barclay either freed his formerly enslaved servants before this time, or had passed them on to his children while he was alive. Son George Barclay administered the estate.⁹²

⁸⁷Smith, Walker, ed., *Founders of Shelburne, Nova Scotia*, 5.

⁸⁸George S. Brown, compl., *Yarmouth Nova Scotia Genealogies Transcribed from the Yarmouth Herald* (Baltimore, MD: Genealogical Publishing Co, Inc., 1993). See *Legacies of British Slave-ownership database*, which shows James Barclay as Custos of St. David in 1851. According to this source, James A. Delle, *The Colonial Caribbean: Landscapes of Power in Jamaica’s Plantation System* (2014): 127-8, James Barclay began as a bookkeeper on the Whitfield Hall plantation starting in 1802, established the Woburn Lawn plantation in St. David’s Parish which he operated with enslaved workers, and then bought Mavis Bank, a coffee plantation. This he subdivided, selling off some of the enslaved workers. He held the Custos office after Emancipation. This James Barclay received compensation for the loss of 107 pieces of enslaved human “property” at Woburn Lawn and Windsor, in the amount of £2,288 18S 6D on November 9, 1835. This was claim Number 138, online at <https://www.ucl.ac.uk/lbs/claim/view/24338>, <accessed June 6, 2019>

⁸⁹ Smith and Walker, *Founders of Shelburne*, 5. However, this same source states that Robert Barclay, son of Andrew and Mary Barclay, died at age 4, in 1823. That would have meant Mary Bligh Barclay had a child 36 years after her arrival as an adult woman with children at Shelburne in 1783. It seems more likely that this was a son of either James or George Barclay, and that this Robert Barclay was a grandson of Andrew and Mary.


⁹⁰George S. Brown, *Yarmouth Genealogies, transcribed from the Yarmouth Herald* (Baltimore, MD : Genealogical Pub. Co., 1993).

⁹¹Smith and Walker, *Founders of Shelburne*, 4.

⁹² “Estate of Andrew Barclay, Shelburne, August 2, 1823,” No. A225, Nova Scotia Probate Records, Shelburne District, NSA.

There has to date been no information discovered as to what became of the enslaved servants Andrew and Mary Barclay had imported with their family when they came to Nova Scotia. There were others with the Barclay surname amongst the free Black Loyalists so it is difficult to identify the formerly enslaved Barclay family “servants” among them. In any case, the enslaved men and women may well have had surnames that differed from that of the Barclay family before they came to Nova Scotia. However, even their first names do not seem to have been set down in any surviving records. An examination of the Barclay family papers might be fruitful in this regard and is recommended for future research.⁹³

For Freight or Charter,



THE SHIP
PRINCE MADOC,
ROBERT BARCLAY, MASTER,
Burthen 300 Tons or 400 Hhds. Tobacco.—For
terms, apply to
GEORGE VEALE,
Campbell's Wharf.

Who offers for Sale,

- 40 Barrels choice Isle of Wight Brandy
- 3 Tons Hoop Iron
- 72 Tons Spike Rods
- 20 M Spanish Cigars
- 30 M Rough Hhd. Staves
- 20 M do do Barrel
- 10 M Drawn Red Oak Staves
- 100 pieces Square Pine Timber

Jan. 30. tf

American Beacon [Norfolk, Virginia]
Tuesday, January 30, 1816

⁹³ The “servants” may well have had their own surnames and never used that of the Barclays. See the discussion on nomenclature regarding the enslaved in Section 1 of this report. Also Leah Grandy, “Naming Culture in the Book of Negroes” (Feb. 21, 2018) published online at “The Loyalist Collection: Atlantic Loyalist Connections” website, <https://loyalist.lib.unb.ca/atlantic-loyalist-connections/naming-culture-book-negroes>, <accessed August 8, 2019>. The classic work on the subject of slave naming is Herbert G. Gutman, *The Black Family in Slavery and Freedom, 1750-1925* (New York: Vintage Books, 1977), 185-256. For a discussion of surnames and their endurance between generations in enslaved populations, see Karolyn Smardz Frost, *I’ve Got a Home in Glory Land: A Lost Tale of the Underground Railroad* (Toronto: Thomas Allen Publishers, 2017), xx-xxi.

What of King's College student Robert C. Barclay? According to family records, Robert had been born in Boston harbour aboard his father's ship *Prince Madoc*. Robert Barclay himself moved to Halifax after his education at King's College, Windsor, and then joined his brother John in the West Indies. According to family historian Rebecca Barclay, who is Robert's direct descendant, there he became acquainted with the well-to-do Tatem family of Norfolk County, Virginia. Originally settlers in Bermuda who had arrived there in 1626, they were mariners and ship owners who traded extensively in Jamaica and other islands, as well as Europe, and both Central and South America. The Tatems invited young Robert C. Barclay to join them in business.⁹⁴

It is not known exactly when Robert Barclay moved to Portsmouth, Virginia, but in 1802, he married Catherine (Caty) Tatem there on February 21, and resided in the Portsmouth area for the rest of his life. The Tatems owned a number of ships and Robert Barclay's father also gave the *Prince Madoc* to the couple as a wedding present, according to family lore.⁹⁵

Caty's father, Solomon Tatem, was a slaveholder and West Indian trader. Although he left enslaved people to various family members in his will, he did not bequeath any to Robert's wife, but instead left his town house and grounds to "Caty." Solomon Tatem's wife, Sarah had use of the enslaved men, women and children that were her husband's legacy until her death. Then they were to be transferred to the ownership of Caty's brothers.⁹⁶

Some of Robert and Caty Barclay's six children were born at the Gosport Plantation, Virginia, the family home they made together, and others were born in Portsmouth, where Caty's mother lived until she passed away in 1825. Gosport was a fashionable district on the west bank of the Elizabeth River, south of Portsmouth, below Crab Creek and this was where the naval yards were located, both in colonial times and later.⁹⁷ According to family historian Rebecca Barclay:

⁹⁴ The Tatems had settled in Bermuda about 1626 and had extensive interests there and in Barbados. Nathaniel Tatem moved to Norfolk, Virginia, in 1711, and this is the part of the family from which Catherine, or "Caty" Tatem descended. According to the family genealogy, "From the ports of Norfolk, Portsmouth, and Hampton, they shipped tobacco, pork, lumber, and manufactured American goods in exchange for sugar, spices, rum, salt, and slaves from Bahamas and Barbados. In Norfolk, they became suppliers of lumber and wood products." See *Nathaniel Tatems of Bermuda, Barbados & Norfolk County, Virginia and their Descendants, A Family Reconstruction of the Mariner Tatems*, online genealogy at <http://www.planetmurphy.org/content/body/TatemMariners1.htm>, <accessed June 4, 2019> Please note that these data should be checked against primary source materials in repositories in Norfolk, Bermuda and elsewhere.

⁹⁵ "Ancestors of Lynn Hopewell," <http://hopewell.org/Genealogy/genealogy%20database%20manning%20hodes%20and%20allied%20families/i33.htm>, <accessed May 19, 2019>. This extensive and well-researched genealogy shows Robert Barclay to have been engaged in the life of both his church and his adopted hometown throughout his lifetime. However, these data should be checked against primary source materials.

⁹⁶ *Norfolk Herald*, Feb. 27, 1802), 3: "Married: On Thursday, at Portsmouth, by Rev. Young, Capt. Robert Barclay, to Miss Catharine Tatem, both of that place." See also Will of Solomon Tatem dated Jan. 27, 1795, Norfolk County, Virginia Abstracts, filed July 20, 1799.

⁹⁷ "Obituary of Mrs. Sarah Tatem, who died 17 September in her 68 years, relict [widow of] Capt. Solomon Tatem, a widow for 30 years," *American Commercial Beacon & Norfolk & Portsmouth Daily Advisor*, Sept. 24, 1825.

As the Barclay family and Robert's fortunes grew, he bought a large house, the former Masonic lodge on Crawford St. in Portsmouth. From his second-storey office, he could observe his berthed ships and all the related waterfront activities, and he realized another opportunity lay before him. On March 10, 1813, Robert paid John and Sarah Nivison \$2,000 for two parcels of land –170 acres – on Paradise Creek, land that Robert would farm and from which he would harvest and sell timber to build ships as he had seen his brothers Andrew and James do in Nova Scotia. He also bought 80 adjacent acres from Arthur Emmerson. Robert named his property Barclay's Grove for the extensive timber holdings. His family spent their summers there to avoid the diseases that summers often brought to Portsmouth while Robert continued to sail to and from the West Indies.⁹⁸

According to Rebecca Barclay, "Robert and Catherine's two eldest children, Eliza Ann and Andrew, died within three months of each other in 1830, probably of consumption. Andrew, a physician, acknowledging his [own] imminent death, instructed that his horse and medical supplies be sold and his estate divided among his father's slaves." This suggests that at least one of Robert Barclay's children was less in favour of slaveholding than the previous generation had been.

After the death of Robert Barclay's first wife in 1833, he married Selina (White) Dickson. She was the widow of a sea captain who had been Robert's friend and fellow-churchman in the Episcopalian church at Portsmouth. He and Captain Dickson had both been active in the revitalization of the old Trinity Church at Portsmouth, which had been built in 1762 but suffered from the same loss of parishioners that plagued so many formerly Anglican churches in the wake of the American Revolution. In fact, Trinity was all but abandoned from 1809 to 1820.⁹⁹

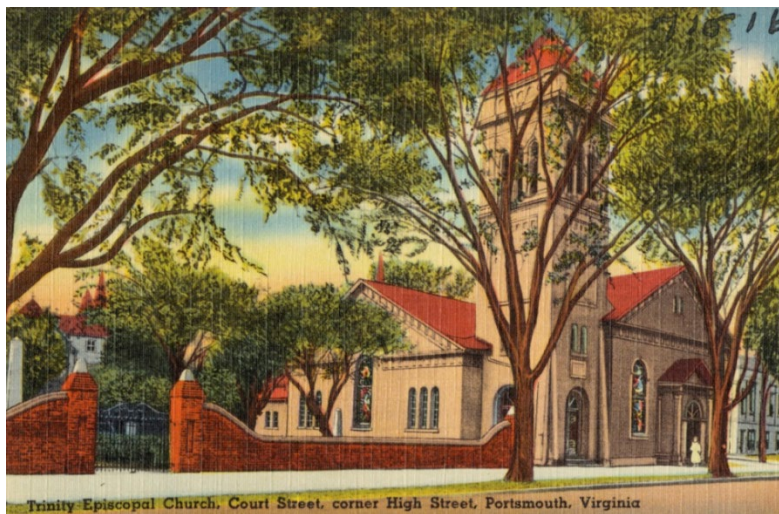
According to the Trinity Episcopal Church website, the "pews were painted black in this portion of the nave [near the entrance] for the free and slave African Americans in the congregation." This segregation of church pews is mentioned in a quotation regarding the original church building from Mederic Moreau de St. Mery, who wrote in his volume *American Journeys, 1793-1798*: ". . . Next to the door on both sides are two benches painted black. These are for blacks [sic] who are not allowed to mix with the white."¹⁰⁰ Apparently when the church was rebuilt in 1828 and consecrated in 1830, a process in which Robert C. Barclay was very much involved, the same custom was followed and the

⁹⁸ Barclay, "Before Craddock: Barclay's Grove," unpaginated.

⁹⁹ See "Trinity Episcopal Church: History," located online at <https://trinityportsmouth.org/about-us/history/>, <accessed May 20, 2019>

¹⁰⁰ Kenneth and Ann Roberts, eds. Mederic Moreau de St. Mery, *American Journeys, 1793-1798* (Garden City, NY: Doubleday, 1947), 64. The church is on the National Historic Register, and the quote comes from the 1973 report: "National Historic Register Nomination Form,; Trinity Episcopal Church, Portsmouth, VA." Report No. VLR 4/17/73. (1973), https://web.archive.org/web/20130813202340/http://www.dhr.virginia.gov/registers/Cities/Portsmouth/124-0028_Trinity_Episcopal_Church_1973_Final_Nomination.pdf, <accessed May 20, 2019>

benches nearest the church door were set aside for enslaved and free Black parishioners. Captain Robert C. Barclay continued on as a vestryman of Trinity Episcopal Church for many years.¹⁰¹



Trinity Episcopal Church, Portsmouth, Virginia
Stucco over brick, built 1762


Selina (Dickinson) Barclay brought with her a number of enslaved people to the marriage: Miles, Henry, Nelly and Martha were all adults, and there was a young girl named Sally whom Robert Barclay later sold.¹⁰² Captain Barclay made most of his income as a sea captain trading with the planters of the West Indies. Thus he profited not only from the unwaged labour of his and his wife's enslaved servants at home in Virginia, but he also transported and sold merchandise that was the product of enslaved labour. Barclay commanded a series of ships in the first decade of the 19th century. For instance, the Brig *Elizabeth* was advertised as being available for charter, November 12, 1803, in Portsmouth (city), Virginia, USA, under "Robert Barclay, master, burthen 1300 bbls." In 1805, he was commanding the *Madoc*, out of Portsmouth, and in 1811 he was captaining the *John and Adeline*.¹⁰³ Whether or not he

¹⁰¹Virginia, *Compiled Marriages, 1740-1850* [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 1999, <https://search.ancestry.com/cgi-bin/sse.dll?indiv=1&dbid=3723&h=123983&ssrc=pt&tid=36515966&pid=19603704814>, <accessed May 20, 2019>; For his involvement in Trinity Church, see John Cloyd Emmerson, Jr., compl., *The Emmerson Papers 1737-1965; A Record of Eight Generations of the Emmerson family in Virginia. Compiled from original documents and letters, contemporary newspaper references, personal recollections and local historical works* (Portsmouth, Virginia: 1966), Trinity Vestry Book, July 4, 1822, File folder 1822, multiple citations.

¹⁰²Robert Barclay will (1846); Norfolk County Will Book 6: 237-238; Clerk's Office of the Circuit Court, Chesapeake, VA., cited in "Ancestors of Lynn Hopewell." <http://hopewell.org/Genealogy/genealogy%20database%20manning%20hodges%20and%20allied%20families/i33.htm>, <accessed Sept. 10, 2019>

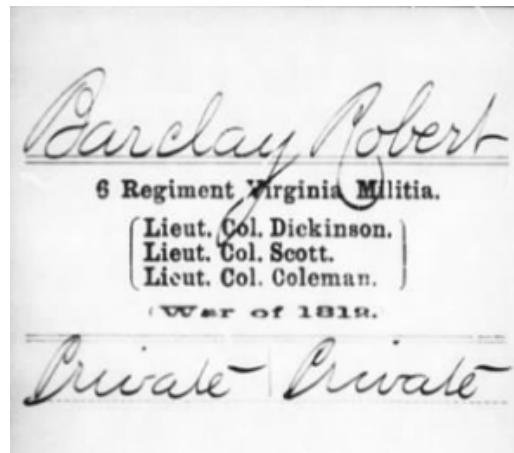
¹⁰³Col. William H. Stewart, ed. & compl., *History of Norfolk County, Virginia and Representative Citizens* (Chicago: Biographical Publishing Co., 1902), 383; John Cloyd Emmerson, Jr., compl., "The Emmerson Papers 1737-1965," *Herald* newspaper, Feb. 11, 1811, File folder 1811, p. 2, cited in "Ancestors of Lynn Hopewell."

employed African American crewman, free or enslaved, has not yet been discovered but such was commonly the case in Virginian commercial shipping and the question would bear further scrutiny.¹⁰⁴


For Freight or Charter,
The fast-sailing Brig ELIZABETH,
 Robert Barclay, master, burthen 1300 barrels,
 will be ready for the reception of a cargo in a
 few days. Apply to
John Davis.
 Portsmouth, July 16.

Norfolk [VA] Gazette and Publick Ledger
 Monday, September 22, 1806

It seems curious that Boston-born, Nova Scotia-raised Loyalist Robert Barclay fought on the American side in the War of 1812, as is evidenced by Selina Barclay's War of 1812 pension application after her husband's death. He served as a private in Captain Arthur Emerson's Company, Virginia Militia, but only enlisted on August 22, 1814, very near the end of the war, when his home of Portsmouth and surrounding area were threatened.¹⁰⁵



Robert Barclay's Enlistment as a Private in Colonel Arthur Emmerson's Company,
 Sixth Virginia Militia, August 22, 1814.
 He was discharged October 25, 1814¹⁰⁶

¹⁰⁴ W. Jeffrey Bolster, *Black Jacks: African American Seamen in the Age of Sail* (Cambridge MA & London UK: Harvard University Press, 2009), 25-6, 196. Bolster states that of the 608 male freedom-seekers from Norfolk between 1815 and 1832, 13% were mariners. See page 273n54.

¹⁰⁵ *War of 1812 Pension Applications*. RG 15., Reel 5, Microfilm Publication M313, Records of the Department of Veterans Affairs, NARA, Washington D.C.

¹⁰⁶ War of 1812 Records, NARA M602. Alphabetical card index to the compiled service records of volunteer soldiers who served during the War of 1812, Microfilm Reel M602_0010, online at <https://www.fold3.com/image/307508869>, <accessed June 6, 2019>

After the war, Robert C. Barclay again captained the *Madoc*.¹⁰⁷ Little more regarding his slaveholding can be uncovered from available records – barring a trip to the Library of Virginia, the Virginia Historical Society, and other local records – but Robert C. Barclay not only held enslaved servants himself, but also both of his wives brought enslaved people with them when they married him.

Robert. C. Barclay placed the following notice in the local newspaper in 1805:

TWENTY DOLLARS REWARD.
RANAWAY from the Subscriber in January last, a Negro Man named DAVY—about 45 years of age, and pretends to be a Baptist; was formerly the property of Mr. Fatherly, on the Western Branch—he has been seen in Nansemond, where he has a wife; who lives with Mr Lightfoot. I forewarn all persons employing him, and will give the above reward, to any person who will apprehend and lodge him in jail, that I get him again, or deliver him to me in Portsmouth.

Robert Barclay.

Portsmouth, August 5.

Norfolk Gazette and Publick Ledger
Tuesday, July 16, 1805

According to this source, Captain Barclay had purchased the 45-year-old man from Mr. Fatherly, who lived on the Western Branch of the Elizabeth River near Norfolk. Barclay thought Davy might have been in the Nansemond area, since that was where Davy's wife resided. She was enslaved to a Mr. Lightfoot. The comment "pretends to be a Baptist" is interesting, suggesting that Barclay either considered the enslaved Davey insincere in his profession of faith, or else had a personal contempt for the Baptist Church, or at least that of which enslaved servants might be adherents.

In 1813, another such ad appears in the Norfolk newspaper, this time for a man named Joe:

¹⁰⁷ *American Beacon*, Jan. 1, 1816, 1.

TEN DOLLARS REWARD.

RAN AWAY on Tuesday last,
NEGRO MAN JOE,

Who at times calls himself Sam Bright, he is about five feet five inches high, of a yellow complexion (but may appear black, as he has been in the habit of sweeping chimnies in Norfolk for these last eight or ten days) thick pouting lips, the upper one sticking out nearly as far as his nose—had on when he went off, a short blue coat lined with white flannel, brown bearskin trousers and a white shirt. He formerly belonged to capt. Robert Barron, dec. and was sold at Auction about a month ago, with his mother and sister, his mother to Mr. Philemon Gatewood, his sister to Mr. Swanks of Norfolk. All persons are requested or forewarned not to harbor or employ said Negro. The above reward will be paid to any person for apprehending and delivering him to me.

Robert Barclay.

Portsmouth, Jan. 29.

Norfolk Gazette and Publick Ledger

Friday, January 29, 1813

This enslaved African American had been purchased from the estate of a Captain Barron of Norfolk only a month earlier by Robert C. Barclay. Joe was a chimney sweep by trade. He, his mother and sister had been auctioned off following Barron's death; Joe's mother was sold to Philemon Gatewood and his sister to a Mr. Swanks, both at Norfolk, Virginia. Interestingly, Barclay noted in his ad that Joe had a name he preferred for himself, including a surname. He "at times calls himself Sam Bright." This bears out the contention that enslaved people claimed by white Loyalist families associated with King's College had surnames they used amongst themselves. These often differed from the surnames of their putative "owners," even if their owners did not recognize such nomenclature, or employ their own surnames in addressing their enslaved human property. The ad was still running on February 10, 1813. There is no record as to whether or not Joe was retrieved, but Robert Barclay did leave a man named Joe to his youngest son Solomon in his will, as noted below.

Name of the county, parish, township, town, or city where the family resides	Names of heads of families	Free White Males										Free White Females		Foreigners not naturalized	Number of persons engaged in Commerce	Number of persons engaged in Manufactures	Slaves				Free Colored Persons			
		Free white males under ten years	Free white males of ten and under sixteen	Free white males between sixteen and eighteen	Free white males of sixteen and under twenty-six, including heads of families	Free white males of twenty-six and under thirty-five, including heads of families	Free white males of thirty-five and under forty-five, including heads of families	Free white males of forty-five and upwards, including heads of families	Free white females under ten years	Free white females of ten and under sixteen	Free white females of sixteen and under twenty-six, including heads of families	Free white females of twenty-six and under thirty-five, including heads of families	Free white females of thirty-five and upwards, including heads of families				Males	Females	Males	Females	Males	Females	Males	Females
		10 to 14	15 to 19	20 to 24	25 to 29	30 to 34	35 to 39	40 to 44	10 to 14	15 to 19	20 to 24	25 to 29	30 to 34				10 to 14	15 to 19	20 to 24	25 to 29	30 to 34	35 to 39	40 to 44	45 to 49

Barclay James	1				1	1																			
Broughton William	2																								
Barclay Robert	2	1			1	1											1								
Balentine Samuel					1	2											1	3	2		3				
Balentine John	1	1			1	2											2				1				
Barclay David																									

1820 US Census for Portsmouth, Virginia Showing the Barclays as slaveholders

The US Census for 1820 shows the household of Robert Barclay including 1 enslaved male under fourteen, 3 between 14 and 26, 2 between 26 and 45, along with 3 women between 26 and 45. In the 1830 census, he owned seven people, including a little boy under 10, two men between 24 and 35, two men aged 36 to 45, as well as a young girl between 10 and 23, and 1 between 36 and 54. The one for 1840 for the same place shows that he and his second wife, Selina, claimed ownership of 11 people, including a little boy and a little girl, both less than 10 years of age.¹⁰⁸



/VHI/P/19/0022.jpg

Robert C. Barclay House, Portsmouth Virginia, built 1770, purchased by the Barclays in 1822
112 Crawford Street, between Glasgow and North Streets¹⁰⁹

¹⁰⁸ 1820, 1830 and 1840 United States Federal Census [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2010.

¹⁰⁹ Virginia W.P.A. Historical Inventory Project sponsored by the Virginia Conservation Commission, survey report of Captain Robert C. Barclay home; Nov. 19, 1937, research by Sarah F. Moore, (Library of Virginia: Richmond, 1937) <http://lvimage.lib.va.us/VHI/html/19/0276.html>, <accessed May 20, 2019>

The will of Robert Barclay was dated December 22, 1846, at Portsmouth, Virginia:

In the Name of God, Amen, I, Robert Barclay being sound in mind and memory, but knowing that it is appointed for all men to die, Do make and declare this instrument of writing to be my last will and testament, written with my own hand.

first--**I give or return to my loving wife Selina Barclay at my death all her negroes that came unto my possession by our marriage if alive and under my control of the following names viz: Miles and Henry men and women Nelly and Martha and their increase, likewise give up all right to five hundred dollars received for girl Sally sold and the amount loaned to Alexander G. Pendleton for which my wife Selina Barclay has his note**[my emphasis] also her plate and furniture, provided the said Selina Barclay relinquished or does not claim any part of my estate as dower or in any other way.

Secondly--I give **unto my son Robert Charles Barclay** my part of lot of land No. 32 on Crawford street in the town of Portsmouth with the houses thereon forever, likewise, a silver tea pot, sugar dish and milk pot and one share in the Capital stock of the Jersey Little Falls Manufacturing Company of the State of New Jersey and **negro man George**. Thirdly, I give to my son **Solomon T. Barclay** my land which I bought of John Nivison on Paradise Creek and that on the road leading to Deep Creek bought of Arthur Emmerson as trustee also my eight day clock a silver soup ladle five table spoons six silver spoons and sugar tongs and **negro men Joe and John** [sic] and one share with above stock.

Fourthly I give to my **daughter Sarah Jane Riell my negro man Jim and woman Sarah** also I give all my right and title to lot of land and house on King and Dinwiddie Streets on Portsmouth given to her by her mother's will; also all articles of household furniture in her possession and five silver table spoons six silver tea spoons a easy chair and washstand a looking glass with gilt frame and one share in the Capital stock of the Jersey Little Falls Manufacturing Company of the State of New Jersey.

Fifthly I desire that all my debts be paid and the balance of my personal property disposed of as follows to my wife Selina Barclay I give one feather bed bed room carpet front room carpet and passage carpet the new sophia [sic] and mantle looking glass.

And I do hereby appoint my sons Robert Charles Barclay and Solomon T. Barclay or either of them executes or executors to this my last will and testament without giving security.

In witness I have here unto set my hand and seal in Portsmouth Norfolk County this twenty second day of the year one thousand eight hundred and forty six 1846.

Witness

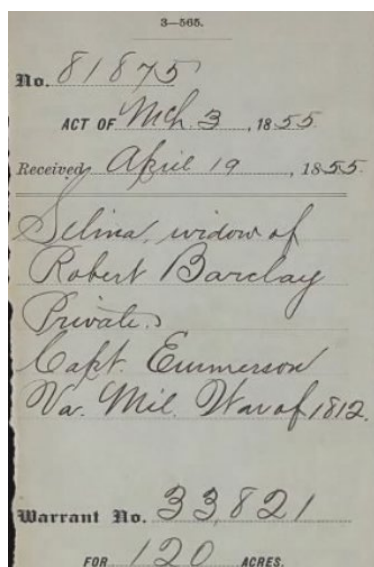
Robert Barclay

At a Court held for Norfolk County the 15th day of November 1847. A writing purporting to be the last will and testament of Robert Barclay decd was produced in Court and their being no subscribing witnesses thereto Lewis Boutwell and Chas. Etheredge were sworn and severally deposed that they were well acquainted with the testator's handwriting and verily believe the said writing and the name thereto subscribed to be wholly written by the Testator's own hand. Whereupon the said writing is ordered to be recorded as the

true last will and testament of the said Robert C. Barclay dec'd and on the motion of Robert C. Barclay one of the executors therein named who made oath thereto and entered unto and acknowledged a bond in the penalty of \$8,000 with condition according to law without security agreeably to the directions of the will, the Court being satisfied that the personal estate of the testator is more than sufficient to pay his debts. Certificate is granted the said Robert C. Barclay for obtaining a probate of the said will in due form.

Teste: Arthur Emmerson, c.c.¹¹⁰

One of the first students to attend King's College, Nova Scotia, Robert C. Barclay lived at Portsmouth, Virginia, until the time of his death on October 19, 1847. He was seventy-three years old when he passed, while his widow Selina lived well into her nineties, dying in 1887. A long series of petitions survive where she applied first for the bounty lands due her husband's estate because of his military service in the War of 1812, and then for his military pension.



Award of Bounty Lands due Robert C. Barclay, to his widow Selina in 1855¹¹¹

Interestingly, Robert and Caty (Tatem) Barclay's son Robert Charles, who inherited the Crawford St., Portsmouth, home and "Negro man George," was a bookbinder and bookseller like his grandfather, Andrew Barclay had been before him.¹¹² Likewise, Solomon Tatem Barclay (1818-1874), their youngest son, had a large and lucrative bookbinding business in Richmond, Virginia. Solomon inherited Barclay's

¹¹⁰Robert Barclay will (1846); Norfolk County Will Book 6: 237-238; Clerk's Office of the Circuit Court, Chesapeake, VA., cited in "Ancestors of Lynn Hopewell." [All emphases in the quotation were added by the authors of this report.]

¹¹¹ Robert C. Barclay, "Ward of 1812 Pension Files," "Virginia", NARA Military Pension Files, available online at <https://www.fold3.com/image/286971309>, <accessed May 20, 2019>

¹¹² Robert Charles Barclay did not appear as a slaveholder in the slave schedules for Norfolk, Virginia, in 1860. 1860 U.S. Federal Census - Slave Schedules [database on-line]. Provo, UT, USA: Ancestry.com Operations Inc, 2010.

Grove along with “Negro Men James and Joe,” and returned to Gosport to take up the reins of both the family farm, and the lumbering business. He would effectively sacrifice his family’s fortune when he sided with the Union during the Civil War. He was not, however, an abolitionist. The listing for his household in the slave schedules for Portsmouth, Virginia, in 1860 shows Solomon T. Barclay as the owner of five enslaved people. These included a man aged 60, a 38-year-old woman, and three children, a boy of 12 and two little girls aged 10 and 7, possibly comprising a single family. Solomon’s service in the Union army put him in direct opposition to his neighbours in Norfolk County, which was a Confederate naval stronghold.¹¹³

A little is known about what became of the African Americans previously under the ownership of the Barclay family after the Civil War. Some people who were probably either enslaved to the Barclays or had been manumitted by the 1850s, succumbed to yellow fever, which reached epidemic proportions at Portsmouth in 1855. Reported in the Richmond, Virginia paper the *Daily Dispatch* were the deaths of Sarah “Barckley” [sic], whose death at Portsmouth was noted on September 22, 1855. She was most likely the woman “Sarah” left in Robert C. Barclay’s will to his daughter who shared her first name, Sarah Jane (Barclay) Rielle. There was also an unnamed “Negro woman at R. C. Barclay’s, Main St., Norfolk,” reported dead on August 29, 1855. This would have been a woman in the household of Robert C. Barclay Jr., who inherited the family’s Crawford Street home in Portsmouth.¹¹⁴

Rebecca Barclay told historian Karolyn Smardz Frost that some of the people who had once formed part of the Barclay family slaveholdings continued to live on the rural estate at Gosport. They and subsequent generations of these families were paid wages well into the twentieth century.¹¹⁵

Conclusion

The two essays that make up this section of the report are offered as examples to demonstrate the amount and types of information that still remains to be discovered regarding the lives and experiences of people once enslaved to individuals associated with King’s College, Windsor, Nova Scotia.

In the case of Benjamin De St. Croix, church records have provided invaluable data regarding significant events in the lives of the enslaved brothers John and Newport Tallow. Well-documented information compiled by local historian Janetta M. Dexter helps fill in the later lives of some of their descendants, and particularly that of George Tallow (Taller) who was a deacon at the Baptist church founded on Granville Mountain by the local Black community in concert with the charismatic clergyman Reverend

¹¹³ Barclay, “Before Cradock: Barclay’s Grove,” unpaginated.

¹¹⁴ “THE YELLOW FEVER IN NORFOLK AND PORTSMOUTH, VIRGINIA, 1855,” as reported in the *DAILY DISPATCH* of Richmond, Virginia, <http://files.usgwarchives.net/va/norfolkcity/yelfever2.txt> <accessed May 31, 2019>

¹¹⁵ Personal communication, Rebecca Barclay, 2019.

Thomas Preston. Vital statistics and other documentation respecting yhirt descendants survives in census, birth, death, marriage and travel records, many of which are accessible through Ancestry.ca.

It is of note that Benjamin's wife came from slaveholding families on both her maternal and paternal sides. Thus both members of the couple, while not slaveholders themselves, clearly benefited in multiple ways from the unwaged labour of people of African descent. Robert C. Barclay, on William Cochran's 1790 list of the first students at King's, had been raised in a slaveholding household at Shelburne and continued to be a slaveowner throughout his life, as were both of his wives. After studying at King's College, Nova Scotia, he had traveled to the West Indies to join his brother, a plantation owner documented in the University of London's recent study of those compensated at the time slavery was abolished in most of the British Empire. There he became engaged in the West Indian trade in slave-produced goods, married the daughter of a major trading family, and settled at Portsmouth, Virginia, where he acquired enslaved people of his own. When his first wife died, Barclay married the widow of another sea captain, one who brought enslaved human 'property' into the marriage as well.

The family fortunes rested on their participation in the West Indian trade, for Robert C. Barclay profited from the transport and sale of slave-produced goods over the entire course of his career. Thus it is clear that Robert C. Barclay and his family bought, sold and exploited the forced labour of enslaved people of African descent throughout their lives, and several of the Barclay children continued to be slaveholders right through the time of the American Civil War.

These two King's students were hardly alone in their engagement in both slavery and in profiting from the products thereof. This extended study of the lives of Benjamin De St. Croix and Robert C. Barclay shows how much data can be gleaned about both slaveholding and the lives of the enslaved through a more intensive and extensive approach to the scholarship.

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have offered unstintingly of their time and expertise, and we are grateful for their continued interest in what has turned out to be a much longer process than any of us envisioned.

We must mention, too, that Dr. Harvey Amani Whitfield, has been most generous in sharing his own, as-yet-unpublished work. This has contributed greatly to the detail and accuracy of our own study presented in the foregoing pages. He has answered myriad questions and made many cogent suggestions that have materially contributed to the successful completion of each section of this report.

Benjamin De St. Croix

We are grateful to Lois C. Jenkins of the Annapolis County Historical Society; Heather LaBlanc of *Mapannapolis*, Granville Ferry Annapolis County, Nova Scotia; poet and author George Elliott Clarke; and genealogist and photographer Linda Crump for all their assistance and for permission to use their images, documents, poems and unpublished work in Section 4 of this report.

Robert Barclay

This essay could not have been written had it not been for the extraordinary kindness and interest of Rebecca Barclay, who is Robert Barclay's direct descendent. Much of the detail, as well as permission to reprint the portraits included in the preceding pages, was made available for compilation and analysis through her generosity. She is an English professor at Christopher Newport University in Newport News, Virginia, and offered her considerable knowledge to aid in this project. Dr. Barclay also shared with us her own unpublished essay on the life of Robert Barclay