



# Anthony Burns

## LESSON PLAN

### *Subject/Grade/Strand:*

Grade 3 Social Studies – Early Settlements in Upper Canada; Grade 7 History – British North America; Grade 8 Geography - Migration; Grades 6, 7, 8 Language – Reading; Grades 9, 10 (English ENG 1D/1P, ENG 2D/ 2P , ELS2O, English Literacy Development and English as a Second Language)

### *Author*

Natasha Henry

### *Website*

*Breaking the Chains: Presenting a New Narrative for Canada's Role in the Underground Railroad*  
[www.yorku.ca/tubman/breakingthechains](http://www.yorku.ca/tubman/breakingthechains)

## *The Website*

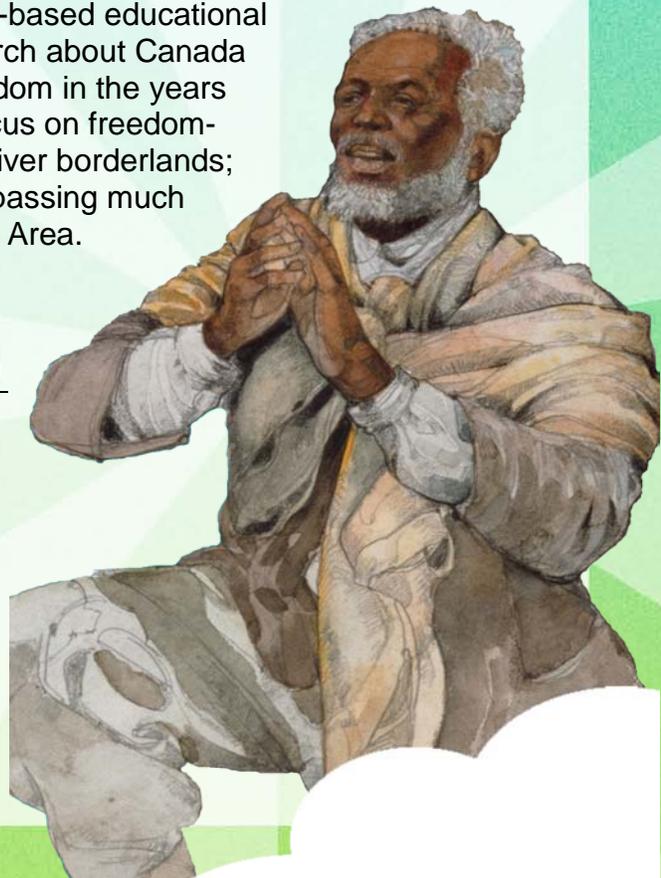
---

***Breaking the Chains: Presenting a New Narrative for Canada's Role in the Underground Railroad*** is a groundbreaking new web-based educational project. Its purpose is to develop and share new research about Canada and the brave people who came here in search of freedom in the years before the American Civil War. There is a particular focus on freedom-seekers who settled in the Niagara River and Detroit River borderlands; the Queen's Bush, a vast unorganized territory encompassing much of modern Wellington County; and the Greater Toronto Area.

## *Instructional Objectives*

---

- Learn about the life of Anthony Burns.
- Understand the major points of the Fugitive Slave Law of 1850 and its impact on African American immigration to Canada.
- Learn about the central role of the church in the African Canadian community.
- Explore the history of specific African Canadian church denominations (African





- Methodist Episcopal (AME), British Methodist Episcopal (BME), Baptist).
- Write a biography of a Black church minister.
  - Create stained glass art.

## *The Activities*

---

### *Description*

Students will read background information on the 1850 Fugitive Slave Law and the role of the African Canadian church. Next, they will examine a set of annual general conferences minutes of the BME church and identify key issues. Students will write a biography of an African Canadian church leader and then create stained glass art that symbolizes the early African Canadian experience.

### *Getting Organized*

#### **PRIOR KNOWLEDGE REQUIRED**

- Students should be familiar with reading and writing a biography.
- Students should be familiar with the writing process.

#### **ADVANCE PREPARATION**

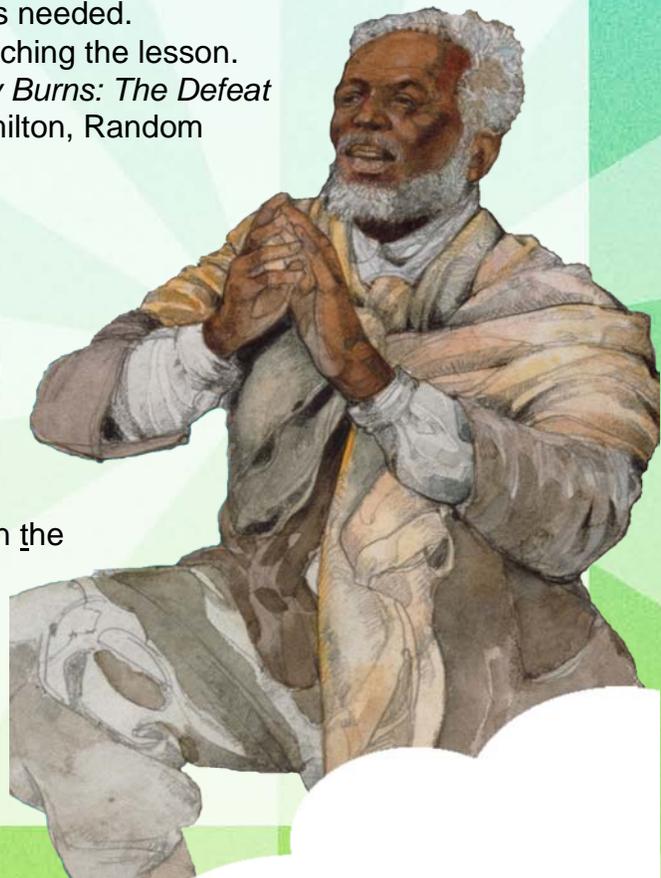
- Print out and photocopy the student handouts as needed.
- Teachers should review all materials prior to teaching the lesson.
- Purchase or borrow copies of the novel *Anthony Burns: The Defeat and Triumph of a Fugitive Slave* by Virginia Hamilton, Random House, 1993.
- Read the book.
- Bookmark websites beforehand.

#### **REQUIRED TIME:**

3-10 class periods

**First class:** Read the Anthony Burns Narrative and discuss his experience.

**Second class:** Read the background information on the 1850 Fugitive Slave Law and talk about how it impacted Black population growth in Ontario and other parts of Canada.





**Third class:** Read the background information on the role of the African Canadian church. Listen to the “Zion Baptist Church in St. Catharines, Ontario” – audio link on [virtualmuseum.ca](http://virtualmuseum.ca) in *Our Stories-Remembering Niagara’s Proud Black History*

**Fourth class:** Assign students the task of writing a biography on an African Canadian church leader. Provide students with a copy of the *Biography Graphic Organizer*. Review the elements of a biography with the class.

**Fifth class:** Students can use all of the historical information from the previous classes to create stained glass art that symbolizes the early African Canadian experience. Provide students with examples of stained glass art before they begin their own projects.

**Sixth to tenth classes:** complete novel study of *Anthony Burns: The Defeat and Triumph of a Fugitive Slave*.

## PLANNING NOTES

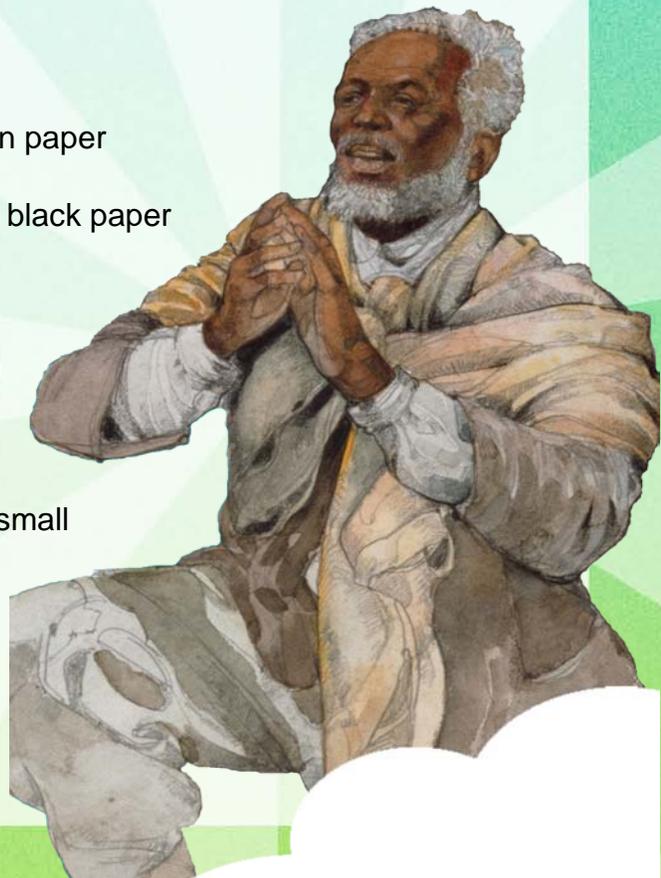
- Review the lesson plan.
- Locate and bookmark suggested online materials and other useful websites.
- Download and print out documents and use and duplicate copies as necessary.
- Teachers should have books on hand that provide examples of stained glass art. Two books that can be used as examples of stained glass art are *Stained Glass: Jewels of Light* by Joe Porcelli and *Arthur and the Sword* by Robert Sabuda.

## MATERIALS REQUIRED FOR TEACHER

- Anthony Burns narrative
- Student worksheets
- full-size black bristol boards or black construction paper
- a variety of coloured tissue paper
- white chalk to draw designs and symbols on the black paper
- glue
- popsicle sticks to spread glue
- scissors

## ACCOMMODATIONS/MODIFICATIONS

- Readings can be done out loud as a class or in small groups.
- Biographies can be assigned as a small group task where each student researches and writes on one section.





BREAKING THE CHAINS

- Older students can create a PowerPoint presentation for the biography.

## SUPPLEMENTARY MATERIALS

### Websites

*The Fugitive Slave Act 1850*

[http://avalon.law.yale.edu/19th\\_century/fugitive.asp](http://avalon.law.yale.edu/19th_century/fugitive.asp)

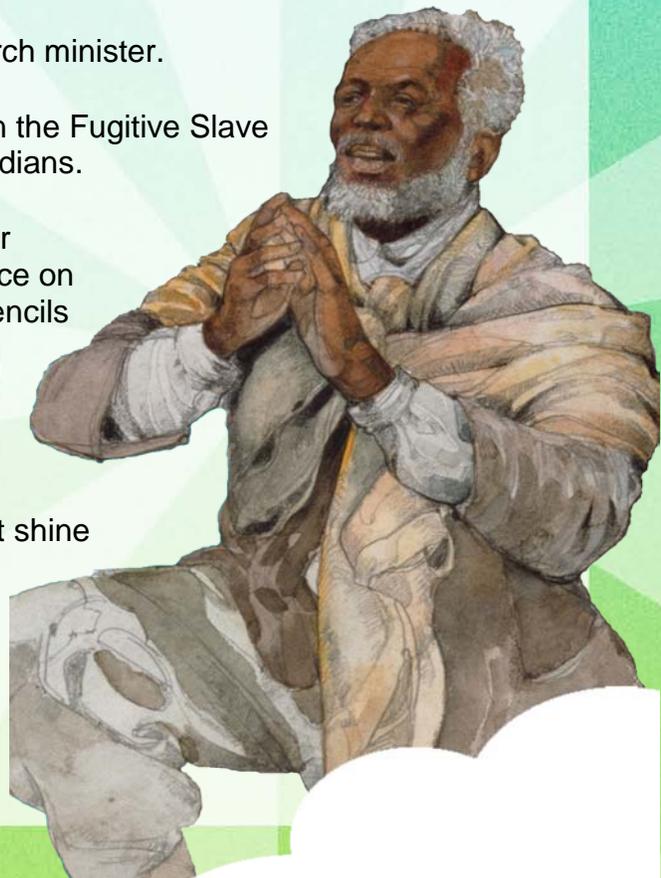
## ASSESSMENT/EVALUATION DESCRIPTION

1. Active participation in group activities and class discussion
2. Writing a biography of an African Canadian church minister
3. The design and creation of a stained glass art piece

## *Teaching and Learning Strategies*

Students will accomplish the instructional objectives by:

- Participating in discussions about the experiences of Anthony Burns
- Reading historical background information on the 1850 Fugitive Slave Law and the role of the African Canadian church. Teachers can ask questions to ensure student understanding over several class periods. For a novel study, the class can read *Anthony Burns: The Defeat and Triumph of a Fugitive Slave*.
- Writing a biography of an African Canadian church minister.
- Examining the cause/effect relationship between the Fugitive Slave Act and the population increase of African Canadians.
- Creating a design of what they feel represents or symbolizes the early African Canadian experience on the full-size bristol board/construction paper. Stencils can be made first and then traced onto the construction paper. Ask students to cut out the patterns and cut and paste pieces of tissue paper to the back of the bristol board/construction paper. Attach your students' designs to the windows so they can see the light shine through the patterns.
- If possible, visiting a nearby historic Black church (some have been designated as





BREAKING THE CHAINS

historic sites by the Ontario Heritage Trust and/or the Historic Sites and Monuments Board of Canada.)

## *Instructional Resources*

---

### INTERNET

Harriet Tubman Institute *Breaking the Chains: Presenting a New Narrative for Canada's Role in the Underground Railroad* - Online Exhibit  
[www.yorku.ca/tubman/breakingthechains](http://www.yorku.ca/tubman/breakingthechains)

"Zion Baptist Church in St. Catharines, Ontario" in *Our Stories-Remembering Niagara's Proud Black History* (audio link)  
[www.virtualmuseum.ca](http://www.virtualmuseum.ca)

### ON THE DOCUMENTING THE AMERICAN SOUTH WEBSITE

<http://docsouth.unc.edu/>

Handy, James A. *Scraps of African Methodist Episcopal History* (Philadelphia, Pa: AME Book Concern, 1902).

Payne, Daniel Alexander. *History of the African Methodist Episcopal Church* (Nashville, TN: Publishing House of the A. M. E. Sunday School Union, 1891).

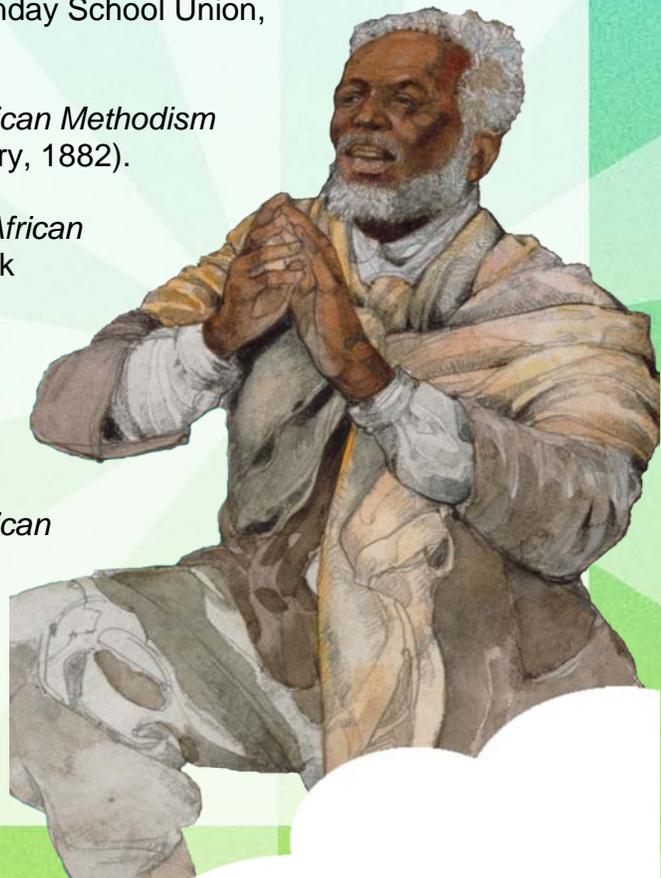
Wayman, Alexander Walker. *Cyclopaedia of the African Methodism* (Baltimore, MD: Methodist Episcopal Book Depository, 1882).

Wright, Richard R. *Centennial Encyclopedia of the African Methodist Episcopal Church*. (Philadelphia, PA: Book Concern of the A. M. E. Church, 1916).

### ON THE INTERNET ARCHIVE WEBSITE

<http://www.archive.org/index.php>

Wayman, Alexander Walker. *Cyclopaedia of the African Methodism* (Baltimore, MD: Methodist Episcopal Book Depository, 1882).





<http://www.archive.org/details/cyclopaediaofafr00waym>

Edwards, S. J. Celestine. *From Slavery to a Bishopric or the Life of Bishop Walter Hawkins of the British Methodist Episcopal Church Canada* (London, UK: J. Kensit, 1891).

[http://www.archive.org/details/cihm\\_02887](http://www.archive.org/details/cihm_02887)

## ON DICTIONARY OF CANADIAN BIOGRAPHY ONLINE

Richard A. Ball (and Richard R. Ball)

<http://www.biographi.ca/009004-119.01-e.php?Biold=42149&query=>

## BOOKS

Sadlier, Rosemary. *Leading the Way: Black Women in Canada* (Toronto: Umbrella Press, 1994).

Blassingame, John. *Slave Testimony: Two Centuries of Letters, Speeches, Interviews, and Autobiographies* (Baton Rouge, LA: Louisiana State University Press, 1977).



# *Handout*

---

## *Canada and the Fugitive Slave law*

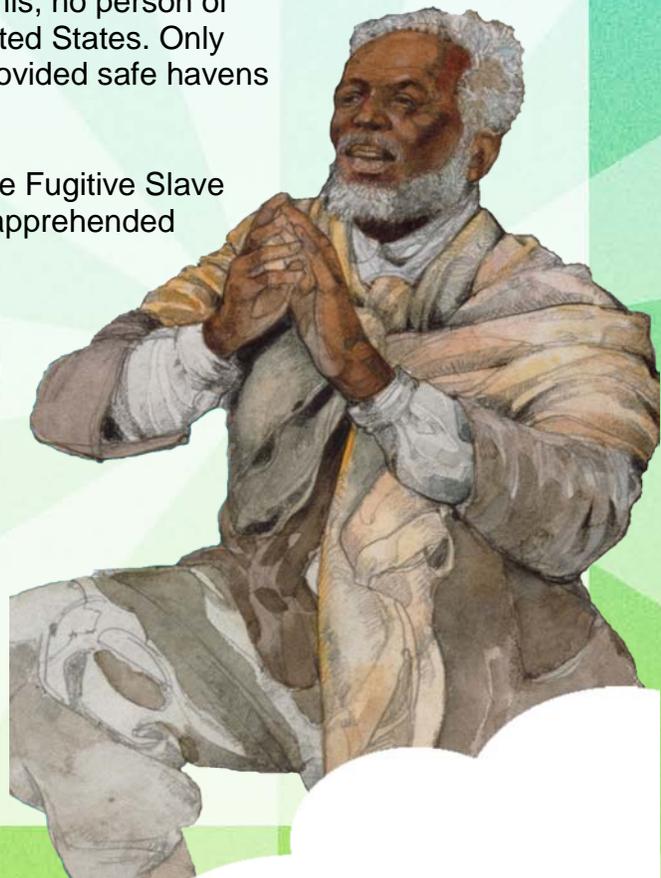
The Fugitive Slave Act of 1850 had a great impact on African American migration into Canada. Thousands of runaway and free Blacks entered Canada by various means. This law, which favoured slave owners, stated that it was illegal for Americans to assist escaping slaves. The passage of the act meant that fugitives could be captured by slave catchers in northern states and be returned to slavery.

The law made it mandatory for Americans, even in free Northern states, to help in the recapture of Blacks who tried to free themselves. There were severe penalties such as large fines or imprisonment for people who helped slaves run away. Some punishments included fines of \$1,000 and a six-month jail sentence.

The Fugitive Slave Act gave legal permission to bounty hunters to pursue and capture escapees anywhere in America, and made it compulsory for all law enforcement agencies to assist in returning fugitives to slavery by detaining African Americans suspected of being fugitives. Rewards were offered to persuade American citizens to help in the recapture of fleeing African Americans who sought freedom from slavery.

As a result of the Fugitive Slave Act, even African Americans who were legally free were sometimes captured and sold as slaves in the South. Once apprehended, the accused did not have the benefit of a jury trial, and could be returned to slavery on the strength of one white person's testimony. Because of this, no person of African descent was safe within the confines of the United States. Only Canada, Mexico, the Caribbean and other countries provided safe havens for those who could escape or emigrate.

Anthony Burns was the first person to be tried under the Fugitive Slave Act in the state of Massachusetts and the last fugitive apprehended under this act in that state.



# *Handout*

---

## *The African Canadian Church*

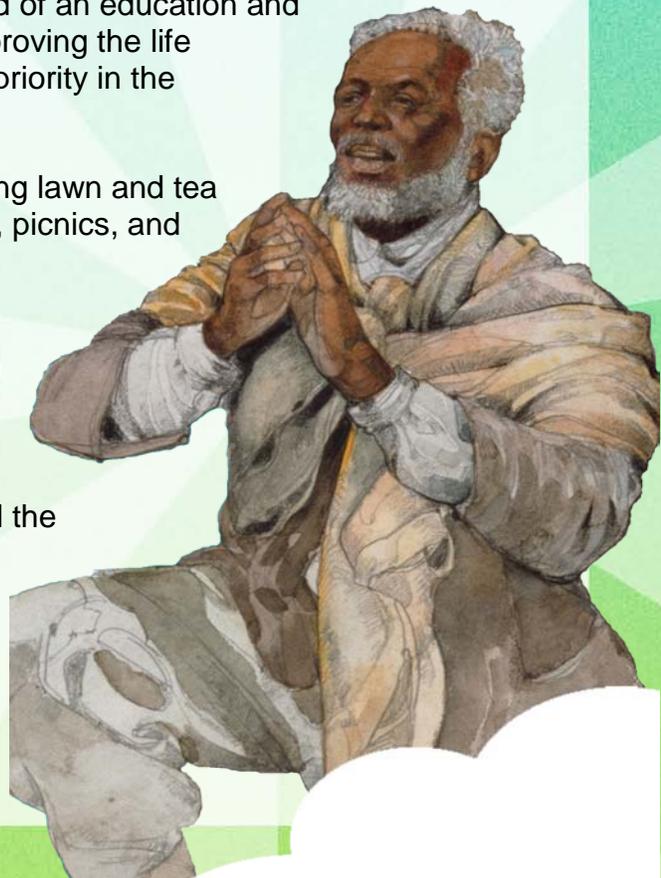
The church was the centre of the African Canadian community and was an important centre for community life, education, public speaking, community organizing and other purposes as well as being the spiritual home of the congregants.

There were several denominations of Black churches, including the African Methodist Episcopal Church (AME), the British Methodist Episcopal Church (BME), and the Baptist Church. Congregations were first organized through regular meetings in the homes of neighbours. The church was often the first building constructed in Black communities. It was a place of worship that allowed Blacks to practice their Christian faith and learn about the teachings of the Bible. The church also served to meet the social needs of the surrounding community. During the pre-Civil War era, churches were places of refuge. They functioned as welcoming receiving centres for newly-arrived fugitives, with members of the congregation, often organized into special societies for the purpose, providing clothing, food, and information on housing and job opportunities.

To improve the social conditions of early Black settlers, churches organized and built schools or held Sabbath School or night school classes in the church itself to provide education not only to young African Canadian children but also to their parents and even their grandparents. Teaching an enslaved person to read was illegal in nearly all the Southern states, so most people had been deprived of an education and were eager to learn. An education was essential to improving the life conditions for recent immigrants, and held a very high priority in the community.

Churches also hosted a variety of social events including lawn and tea parties, musical concerts, Emancipation Day festivities, picnics, and literary clubs.

African Canadian churches were also political meeting places, and nurtured vocal community leaders. Because of their strong Christian beliefs, the church pushed for the end of slavery on the grounds that it was against the teachings of the Bible. Through the church, ministers, elders, deacons and women who led the various societies were able to become community leaders and spoke out on pressing social, political and economic issues, as well as religious ones. The Black church was the centre of African Canadian

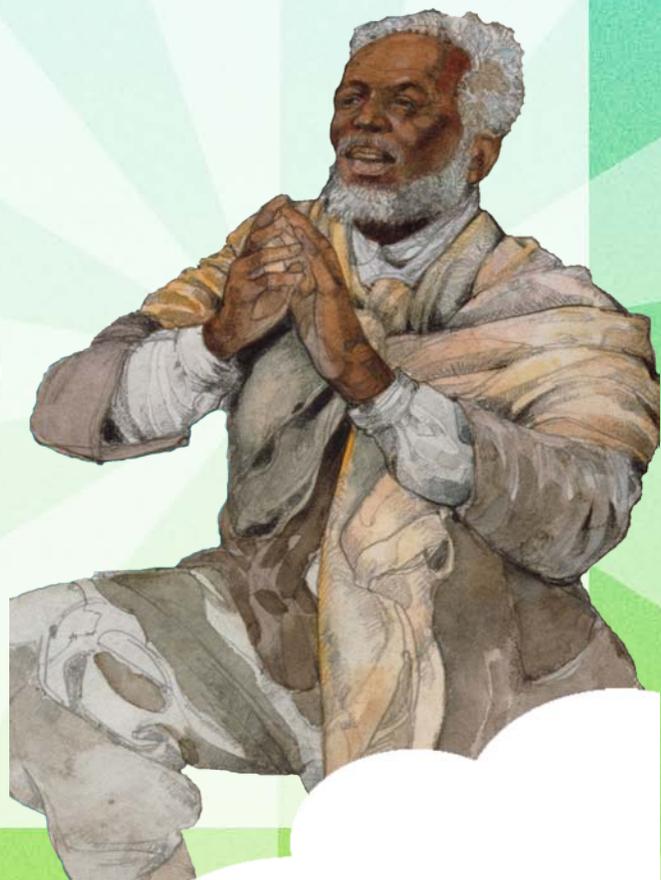




activism. Members denounced the enslavement of Blacks, challenged segregated schools, and spoke out against the denial of services to African Canadians by businesses that served the public such as hotels, restaurants, theatres, and community centres.

The Zion Baptist Church in St. Catharines, Ontario, was pastored by Anthony Burns in 1860, and he served the church until his death in 1862. It was located on Geneva Street, just steps from the BME Church, Salem Chapel, which was the church Harriet Tubman had attended while she lived in the town during the 1850s. The original Zion Baptist Church was torn down in 1959 and the congregation continued to gather at a home on Raymond Street. Every year around September 20th, people gather in Victoria Lawn Cemetery at the gravesite of Anthony Burns to honour his legacy and the efforts of African Canadians in the struggle for equality. There were many churches across Ontario and Canada that played important roles in Black communities.

The Black church remained both a refuge and source of strength and community in times of struggle, oppression, and racism, evolving to meet the needs of the African Canadian community over time. An examination of the church provides insight into the heritage of Canada's early settlers of African descent.



## Student Tasks

### A. BIOGRAPHY ASSIGNMENT

You will write a biography of an African Canadian church minister, using information from a variety of resources. Select one of the African Canadian church leaders on the list and write a biography on him/her:

Willis Nazrey  
Richard Randolph  
Disney  
Jermain Wesley  
Loguen  
William H. Jones  
Josephus O'Banyoun  
Walter Hawkins  
Solomon Lucas

Thomas Henry Miller  
John Wesley Cooper  
John Albert Johnson  
Samuel Richard Drake  
(1881 census)  
Robert L. Holden  
James C. Richards  
Lewis Champion  
Chambers

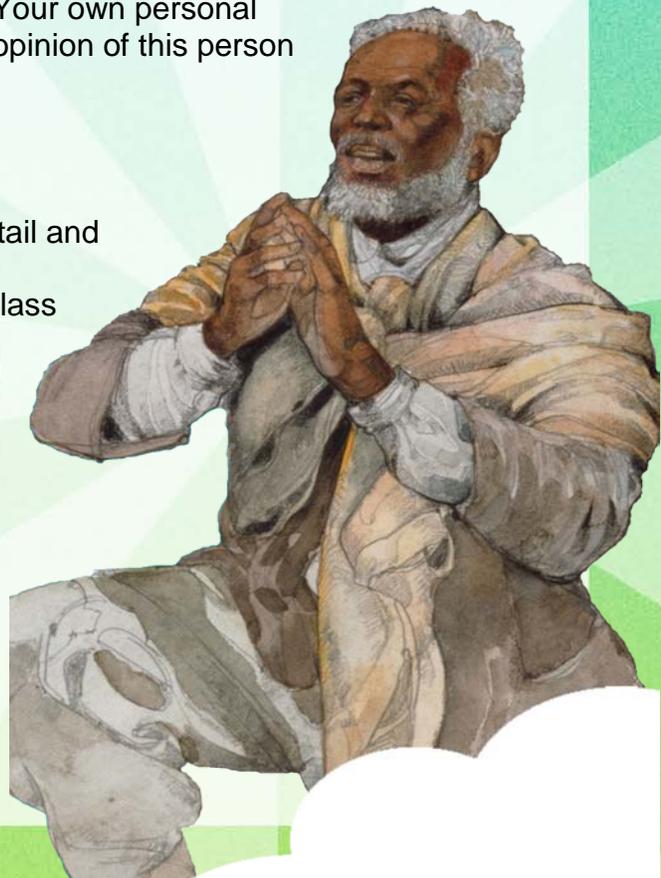
Benjamin T. Tanner  
Henry McNeil Turner  
Andrew Wayman  
Hackley  
Richard R. Ball  
Richard S.W. Sorrick  
Thomas Kinnaird  
(Kinnard, Kennard)  
Addie Aylestock

Conduct research and read about the person you selected. You must find and take notes on the following details:

- Full name/other names
- Date of birth
- Place of birth
- Personal and family background
- Educational background
- Important life events
- Challenges and difficulties
- Churches and denomination(s) of which this minister was a part
- Accomplishments
- His/her contribution to society
- Your own personal opinion of this person

### B. STAINED GLASS ART

Look at stained glass used in churches and see the detail and beauty of these works of art. Using all of the historical information from the previous classes, create stained glass art that symbolizes the early African Canadian experience. Your stained glass should also include a memorial inscription at the bottom.





# Biography Research Graphic Organizer

FULL NAME/OTHER NAMES: \_\_\_\_\_

DATE OF BIRTH: \_\_\_\_\_

PLACE OF BIRTH: \_\_\_\_\_

PERSONAL AND FAMILY BACKGROUND:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

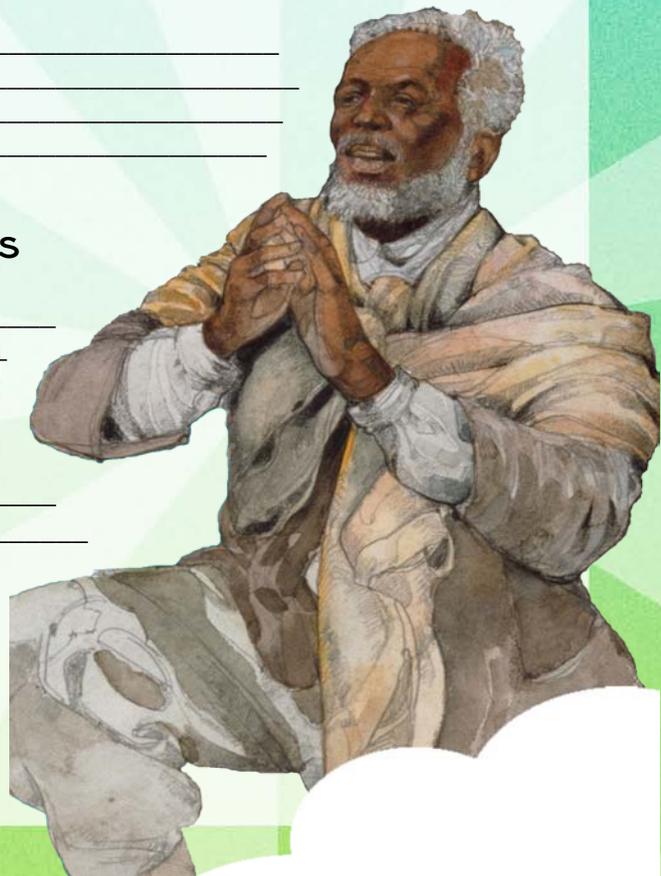
PERSONALITY  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

EDUCATIONAL BACKGROUND  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

IMPORTANT LIFE EVENTS  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

CHALLENGES AND DIFFICULTIES  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

CHURCHES AND DENOMINATION(S) OF WHICH THIS MINISTER WAS A PART  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_





**ACCOMPLISHMENTS**

---

---

---

**CONTRIBUTION TO SOCIETY**

---

---

---

**YOUR OWN PERSONAL OPINION ABOUT THIS PERSON**

---

---

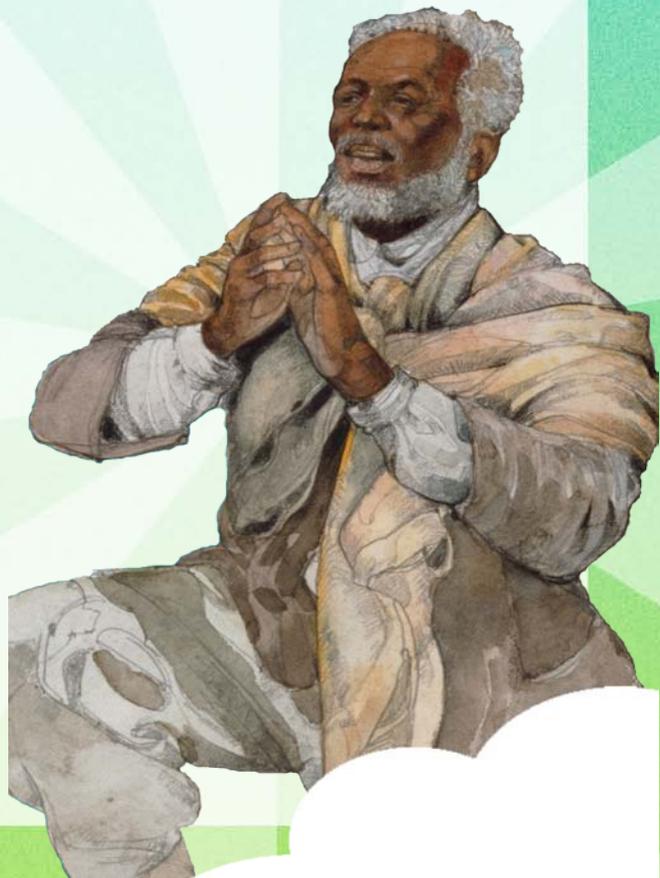
---

---

---

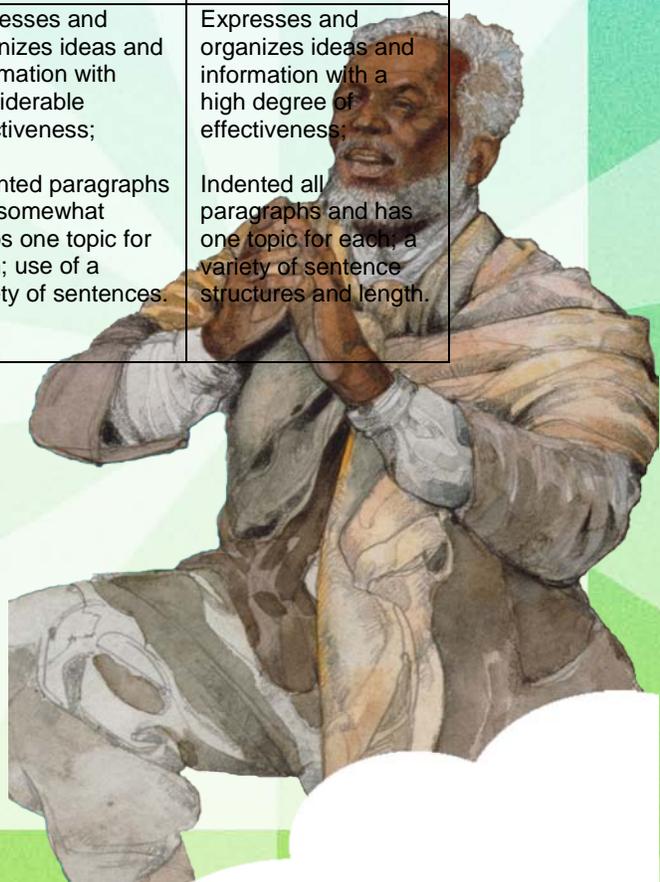
---

---



## *Marking Rubric for the African Canadian Church Minister Biography*

CRITERIA	LEVEL 1 [50-59%]	LEVEL 2 [60-69%]	LEVEL 3 [70-79%]	LEVEL 4 [80-100%]
<b>BIOGRAPHICAL RESEARCH</b>	Provides limited detail, supporting facts, description.	Provides some detail, supporting facts, description.	Provides considerable detail, supporting facts, description.	Consistently gives thorough detail, supporting facts, description.
<b>ORGANIZATION OF IDEAS</b>	With limited clarity;  Limited logical organization.	With some clarity;  Some logical organization.	With considerable clarity;  Logical and unified organization.	With a high degree of clarity;  Logical and highly unified organization.
<b>COMMUNICATION OF REQUIRED KNOWLEDGE</b>	Rarely uses clear and correct vocabulary, terminology;  Limited awareness of purpose and audience.	Sometimes uses clear and correct vocabulary, terminology;  Some awareness of purpose and audience.	Usually uses clear and correct vocabulary, terminology;  Considerable awareness of purpose and audience.	Consistently uses clear and correct vocabulary, terminology;  High degree of awareness of purpose and audience.
<b>WRITING CONVENTIONS</b>	Limited use of conventions, vocabulary, and terminology.	Some use of conventions, vocabulary, and terminology.	Appropriate use of conventions, vocabulary, and terminology.	Uses conventions, vocabulary, and terminology with a high degree of effectiveness.
<b>ORGANIZATION</b>	Expresses and organizes ideas and information with limited effectiveness;  No attempt at proper paragraph structure; poor sentence structure.	Expresses and organizes ideas and information with some effectiveness;  Attempted to indent paragraphs; some awareness of paragraph topics; use of simple sentences.	Expresses and organizes ideas and information with considerable effectiveness;  Indented paragraphs and somewhat keeps one topic for each; use of a variety of sentences.	Expresses and organizes ideas and information with a high degree of effectiveness;  Indented all paragraphs and has one topic for each; a variety of sentence structures and length.



# *Ontario Curriculum Expectations*

---

## *Heritage and Citizenship: Grade 3 - Early Settlements in Upper Canada*

### **OVERALL EXPECTATIONS**

By the end of Grade 3, students will:

- Describe the communities of early settlers and First Nation peoples in Upper Canada around 1800;

### **SPECIFIC EXPECTATIONS**

#### *Knowledge and Understanding*

By the end of Grade 3, students will:

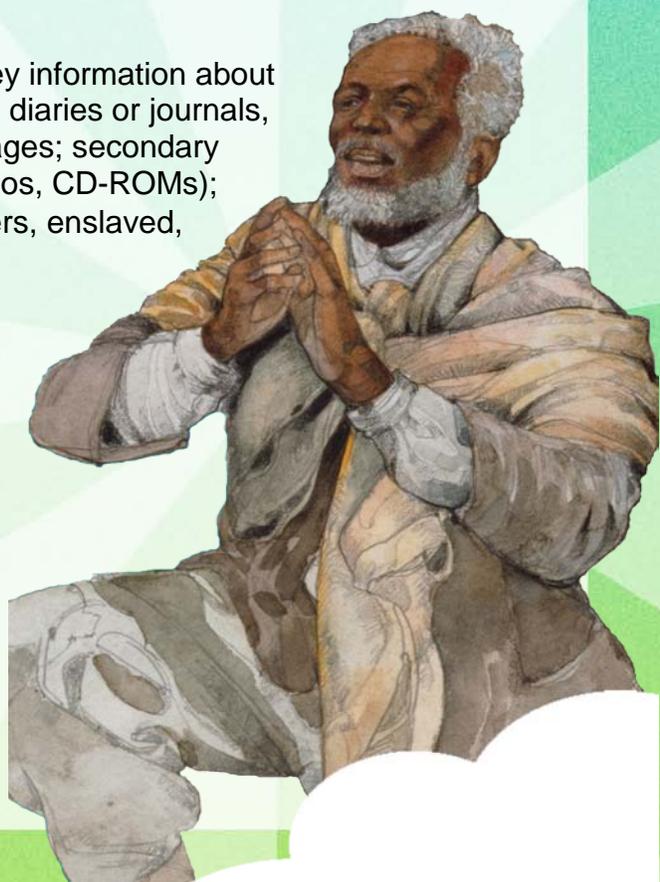
- Identify the countries of origin of the people who settled in Upper Canada around 1800 (e.g., United States);
- Identify the areas of early settlement in Upper Canada (e.g. Essex County, Toronto, the Queen's Bush, and the Niagara Region);
- Describe the major components of an early settlement;
- Describe the various roles of male and female settlers (e.g., farm worker, church minister, teacher, merchant, blacksmith, homemaker).

### **SPECIFIC EXPECTATIONS**

#### *Inquiry/Research and Communication Skills*

By the end of Grade 3, students will:

- Use primary and secondary sources to locate key information about early settler communities (e.g., primary sources: diaries or journals, local museums, early settlers' houses, forts, villages; secondary sources: maps, illustrations, print materials, videos, CD-ROMs);
- Use appropriate vocabulary (e.g., pioneer, settlers, enslaved, fugitives, free Blacks, settlement, general store, blacksmith, African Canadians) to describe their inquiries and observations.



## *History: Grade 7 - British North America*

### **OVERALL EXPECTATIONS**

By the end of Grade 7, students will:

- Explain the origins of English settlement in British North America after the fall of New France, describe the migration and settlement experiences of the various groups of settlers, and outline the causes, events, and results of the War of 1812;
- Use a variety of resources and tools to gather, process, and communicate information about the beginnings and development of the new British colonies;
- Identify some themes and personalities from the period, and explain their relevance to contemporary Canada.

### **SPECIFIC EXPECTATIONS**

#### ***Knowledge and Understanding***

By the end of Grade 7, students will:

- Outline the reasons for the early settlement of English Canada (e.g., as a result of the Fugitive Slave Law of 1850);
- Explain key characteristics of life in English Canada from a variety of perspectives (e.g., the growth and development of early institutions - the African Canadian church);

#### ***Inquiry/Research and Communication Skills***

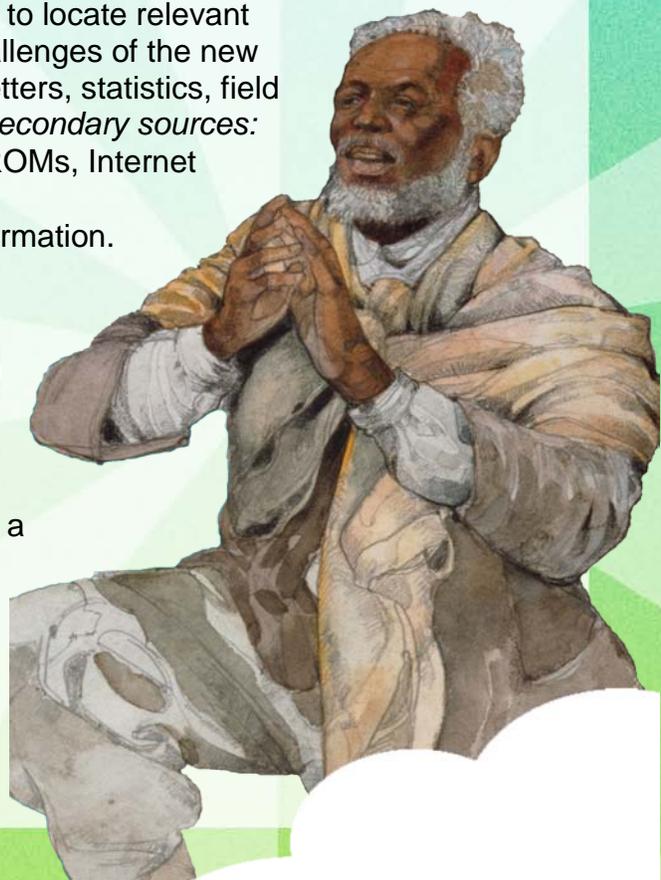
By the end of Grade 7, students will:

- Use a variety of primary and secondary sources to locate relevant information about how early settlers met the challenges of the new land (e.g., *primary sources*: artifacts, journals, letters, statistics, field trips, interviews, period documents and maps; *secondary sources*: maps, illustrations, print materials, videos, CD-ROMs, Internet sites);
- Analyze, synthesize, and evaluate historical information.

#### ***Application***

By the end of Grade 7, students will:

- Illustrate the historical development of their local community (e.g., its origins, key personalities, and the contributions of various cultural groups), using a variety of formats (e.g., a heritage display, posters, a drama skit or role play, a brochure, a Web page);



## ***Geography: Grade 8 - Migration***

### **OVERALL EXPECTATIONS**

By the end of Grade 8, students will:

- Identify factors that affect migration and mobility, describe patterns and trends of migration in Canada, and identify the effects of migration on Canadian society;
- Connect the real experiences of Canadians to information about the causes and effects of migration;

### **SPECIFIC EXPECTATIONS**

#### ***Knowledge and Understanding***

By the end of Grade 8, students will:

- Identify the push and pull factors that influence people to move (e.g., *push*: lack of freedom, discrimination; *pull*: freedom, security, opportunities);

#### ***Inquiry/Research and Communication Skills***

By the end of Grade 8, students will:

- Use appropriate vocabulary (e.g. migration) to describe their inquiries and observations;

#### ***Application***

By the end of Grade 8, students will:

- Investigate the migrational roots of early African Canadians and relate them to Canada's cultural development;

## ***Language: Grades 6, 7, 8 -Reading***

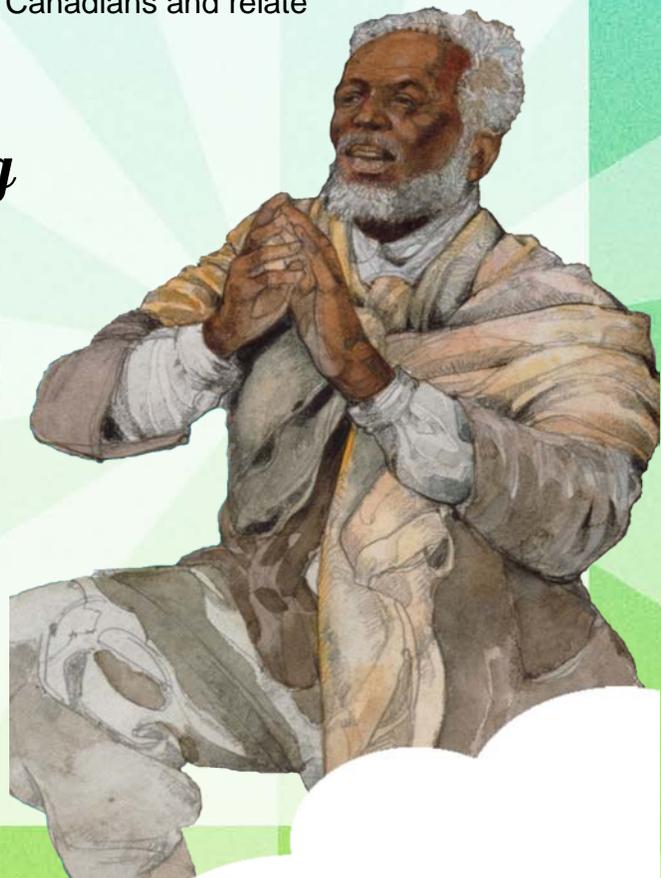
### **OVERALL EXPECTATIONS**

By the end of Grade 6/7/8, students will:

- Read and demonstrate an understanding of a variety of literary, graphic, and informational texts, using a range of strategies to construct meaning;

### **SPECIFIC EXPECTATIONS**

#### ***1. Reading for Meaning***





BREAKING THE CHAINS

Variety of Texts

1.1 read a wide variety of texts from diverse cultures, including literary texts

## *English Grades 9 and 10*

(INCLUDING ENGLISH LITERACY DEVELOPMENT AND ENGLISH AS A SECOND LANGUAGE):

### *Grades 9, 10 - Reading*

#### **OVERALL EXPECTATIONS**

By the end of this course students will:

- Read for Meaning: read and demonstrate an understanding of a variety of literary, informational, and graphic texts, using a range of strategies to construct meaning;

#### **SPECIFIC EXPECTATIONS**

##### *Reading for Meaning*

Variety of Texts

read student- and teacher-selected texts from diverse cultures and historical periods, identifying specific purposes for reading

Extending Understanding of Texts

1.5 extend understanding of both simple and complex texts by making connections between the ideas in them and personal knowledge, experience, and insights; other texts; and the world around them

