

Camp Hill Cemetery Audio Tour Transcription

[Sounds of crows cawing and trees lightly brushing against the wind]

Welcome to the Camp Hill Cemetery audio tour. This tour will guide you through Camp Hill Cemetery and explore the stories of some key historical figures that helped shape the history of Halifax, Nova Scotia.

Right now, you should be standing at the Summer Street entrance of Camp Hill Cemetery. This is where our tour begins. If you haven't made it here yet, simply pause the audio on your mobile device until you've reached the Summer Street entrance.

[Soft whirring of passing cars from the street]

Throughout the tour, you'll receive directions that will guide you from one location to the next. While you're walking, please pause the audio on your mobile device. You can resume playback when you have reached your destination. As you take in your environment, feel free to move at your own pace, but make sure to walk carefully as the ground is uneven.

Before you start, take a moment to listen. What do you hear?

[Motors rumbling and fading into the distance]

You might catch the distant whir of cars passing on the street, wind filtering through the nearby trees, or the subtle crunching of gravel beneath your feet.

[Quiet scratching of gravel]

Let's direct our attention back to the cemetery. Starting at the Summer Street entrance, we'll first head west towards Robie Street, then gradually make our way south—pointing out several prominent figures along the way—until we reach the end of our tour, near the Carlton Street entrance.

With Summer Street on your left, begin moving south along the gravel path, in the direction of Spring Garden Road. Walk beside the iron fence, until you come to a crossroads. On your right, you'll notice a gravel path that runs through the centre of Camp Hill Cemetery towards Robie Street. We'll use this path as a point of reference throughout the tour. Slowly make your way down the path, but don't go too far; our first stop is less than a hundred metres away.

As we walk west towards Robie Street, notice how the sounds of the street fade into the background. You might start to hear the sounds of songbirds, crows, and ravens from the Linden, Elm, and Chestnut trees. Taking in your surroundings, note the numerous granite, marble, iron, and bronze gravestones on each side of the path. There are estimated to be over 15,000 interments in Camp Hill Cemetery; however, only 5000 of these are marked. These are the gravestones that mark the final resting place of many of Nova Scotia's elite historical figures, including statesmen, politicians, merchants, and

sailors. As we walk further into the cemetery, you might be wondering how Camp Hill Cemetery came to be.

[Chirping of songbirds and crows cawing in the distance]

History of Camp Hill Cemetery

To fully understand the history of Camp Hill, it's important to understand the history of the land the cemetery occupies. The original inhabitants of Halifax are the Mi'kmaw people, who have been living in Atlantic Canada for thousands of years. Halifax is known to the Mi'kmaq as K'jipuktuk—the Mi'kmaw word for Great Harbour. The area from downtown Halifax to Point Pleasant park was a sacred gathering place for the Mi'kmaq known as Amntu'kati, or "spirit place". Originally a large, forested area, the British cleared and converted the land to create a fortified town in 1749.

[Gentle wind and sounds of a distant train horn]

Nearly a century later in 1844, Camp Hill Cemetery was established. The site originally was part of the Halifax Common—an open space of 95 hectares, designated for military use and livestock grazing. Known as Windmill Hill, Camp Hill was renamed in 1834 following its use as a military encampment. Ten years later the Old Burying Ground on Barrington Street closed, and Camp Hill Cemetery became the main Protestant cemetery in Halifax.

The Rural Cemetery Movement

What do you think of when you imagine a cemetery? Do you picture a cold, eerie, and uninviting setting? Or do you imagine a peaceful space where you'd enjoy spending time? Many people have a feeling of unease, or even hold their breath as they pass by a cemetery. Others consider cemeteries to be meditative spaces for reflection.

Cemeteries can be seen as somewhat ambiguous spaces—marking the boundary between the living and the dead. Cemeteries represent a divide between public and private space, the cityscape, and the landscape.

In the mid-nineteenth century, a widespread cultural phenomenon changed the way we view cemeteries today. Known as the rural cemetery movement, this development signalled a shift in public attitudes towards traditional burial grounds. The movement borrowed from English landscape traditions and included burial grounds located on the outskirts of cities.

Historically, it was common practice for burial grounds to rotate their plots—stacking burials to save space, as prior interments decomposed. As populations increased, this process was too slow. Burial grounds quickly became overcrowded, foul-smelling, and unhygienic.

The rural cemetery movement transformed cemeteries into something more akin to a park—a place of solemn beauty, nature, and contemplation. In reaction to increased urbanization in North American society, the movement represented the departure of the traditional burial ground and a shift towards a social green space. Cemeteries changed from being a place that people feared and avoided, to being a sentimental place of leisure, where people could walk or even picnic. Camp Hill Cemetery is considered to be a rural cemetery because of its spacious design, lush greenery, and beautiful grave monuments.

[Songbirds and airy ambience fading into the background]

Alexander Keith (1795-1873)

As we move further into the cemetery, just off the path and to your right, you'll notice a large, granite marker. This multi-piece monument is dedicated to the brewmaster, politician, and Freemason, Alexander Keith. Featuring polished St. George Red granite, four elegantly carved pillars, and a seven-metre tall obelisk, this marker is the largest in Camp Hill Cemetery. At the top, sits a draped urn. A popular design in the Victorian era, draped urns represent the veil between life and death and are thought to shroud the soul for protection.

Alexander Keith was born in Halkirk, Scotland on October 5, 1795. Keith learned the brewing business from his uncle in Northern England, and later immigrated to Halifax in

1817. He quickly became a successful brewer and business manager and founded Keith's Brewery in just three years. The brewery expanded to include Keith's Hall and is located where Oland's brewery on Agricola Street is today.

Keith saw continued success as the fourth mayor of Halifax, Grand Master of the Freemasons for the maritime provinces, and later the Grand Master for Nova Scotia. If you look at the face of the monument, just above the inscription, you'll notice a white, Masonic square and compass emblem.

Keith was also an active member of the Halifax business community. He served as the director of the Bank of Nova Scotia, the director of the Provincial Permanent Building and Investment Society, and founder of several insurance and utility companies.

While Keith had a great deal of involvement in community business, his legacy as a brewmaster also continues to live on. Every year on October 5, locals celebrate by coming to this site, drinking a bottle of Keith's, and leaving it at his grave. This tradition serves as a nod to Alexander Keith himself, and for a short moment, lessens the barrier between the living and the dead.

[Two-second pause]

Sir Charles Frederick Fraser (1850-1925)

For our next stop, we'll go slightly further into the cemetery. Continue west along the main path for a short distance, passing the gravesite of Alexander Keith by three rows.

[Four-second pause]

Turn to your right and head north towards the QEII hospital for thirty metres. In the distance, you might see a semicircular, granite bench at the end of this row. Continue north towards the bench. Stopping just short of the bench, on your left, you'll notice the gravesite of Sir Charles Frederick Fraser. Feel free to pause the audio now, until you've reached the gravesite of Sir Charles Frederick Fraser.

[Four-second pause]

As we arrive at the gravesite of Sir Charles Frederick Fraser, notice the details of his headstone. Made of rough, black granite, and adorned with a stone cross, this marker stands just over one metre tall. Fraser's headstone features a smooth, polished face and is topped with a sturdy, stone roof. The capital letter "F" is engraved on the peak.

Sir Frederick Fraser was an educator, editor, and businessman. Born in Windsor, Nova Scotia in 1850, Fraser was the son of a physician. At the age of seven, he lost the vision

in his right eye in a whittling accident. Despite the efforts of his father and an American eye specialist, Fraser never regained his sight.

At the age of thirteen, he travelled to Watertown, Massachusetts where he attended the renowned Perkins Institution for the Blind. Fraser eventually lost the eyesight in his left eye as well, and by the time he graduated in 1872 he was completely blind.

Even with the loss of his vision, Fraser remained a determined optimist. He returned to Halifax and became the first superintendent of the Halifax School for the Blind—which was then located on Morris Street, between South Park and Tower Road. At the time, the school had only five students—as it was generally thought to be unnecessary to provide blind children with an education.

Fraser travelled throughout the Maritime provinces to recruit his students, and eventually, increased enrollment to an average of 120 students per year. Fraser's ultimate goal was to provide blind and visually impaired people with the necessary resources to be self-sufficient, active members of their communities. He did so successfully, and the Halifax School for the Blind gained a reputation for their exemplary and innovative programs.

Fraser helped to form many influential organizations for the blind, including the Canadian National Institute for the Blind. In recognition for his life's work, in 1915, he was knighted by King George V of England.

In 1917, nearing the end of his career, Fraser was faced with a great challenge. A munitions ship loaded with World War I explosives, collided with a vessel in the Halifax harbour. The explosion, known as the Halifax Explosion, was the largest human-made explosion in history at the time. Fraser wrote to several schools for the blind requesting assistance. He described the explosion, stating: "it caused a blizzard of splintered glass and this accompanied by flying shrapnel probably accounts for many deaths as well as for the loss of eyesight".

Following the explosion, the local community saw a dramatic rise in blindness. Fraser reacted by placing a heavy emphasis on the creation of workshops to help the newly blind re-engage with their lives, communities, and careers.

Fraser held the position of superintendent for fifty years, from 1873 to 1923, and continued to advocate for people with blindness and visual impairments until his death in 1925.

[Two-second pause]

Robert Stanfield (1914-2003)

Facing Fraser's grave, just to the right, you'll notice an inviting bench featuring flecked, grey granite. This exedra-style bench and glossy, black monolith mark the gravesite of politician Robert Stanfield.

Robert Stanfield was born in Truro, Nova Scotia in 1914. Stanfield's family was well-off and well-connected. The Stanfields secured their wealth through their successful textile business selling Stanfield's underwear. His father was a member of the Nova Scotia Legislature and later became the lieutenant-governor.

Stanfield attended Dalhousie University, where he studied economics and political science. Graduating with highest honours, he went on to receive his law degree from Harvard University. In 1939, Stanfield became a member of the newly established Wartime Prices and Trade board for Halifax. Created to monitor inflation rates during World War II, the board was responsible for price regulations, wage control, and making recommendations on imports and exports. Stanfield's position on the board allowed him to exercise his knowledge of economics, but after six years, he decided to shift his career towards politics.

In 1948, at the age of thirty-four, Stanfield became the leader of the Progressive Conservative Party of Nova Scotia. By 1956, he was elected the seventeenth Premier of Nova Scotia, breaking twenty-three years of liberal rule in the province. Stanfield served as premier for eleven years, from 1956 to 1967. He is known for modernizing the education, healthcare, and provincial road systems. As premier, Stanfield increased funding for technical colleges and implemented Nova Scotia's first form of Medicare.

In 1967, Stanfield became the leader of the Progressive Conservative Party of Canada. As the leader of the PC party, Stanfield ran for office against Pierre Elliot Trudeau on

three separate occasions—each time unsuccessfully. After his defeat in the federal elections, Stanfield served as chairman of the Institute for Research on Public policy.

Stanfield was a well-respected political figure, recognized for his intelligence, honesty, and his firm dedication to a unified Canada. Following his death in 2003, the Halifax Stanfield International Airport was named in his honour. Stanfield is remembered as “the best prime minister Canada never had.”

[Two-second pause]

Abraham Gesner (1797-1864)

The next stop on our tour requires a bit of navigating. First, make your way back to the main gravel path. Feel free to pause the audio now until you're back on the main path.

[Four-second pause]

Once you've reached the main path, turn to your left and head east towards Summer Street, where we first began our tour. As you move along the path, on your left, you'll pass by the gravesite of Alexander Keith. Once you've passed the monument of Alexander Keith, take the second row on your left and continue for sixty metres. You should pass a large horse chestnut tree before arriving at a tall, grey obelisk inscribed

with the name Abraham Gesner. Feel free to pause now the audio until you arrive at the gravesite of Abraham Gesner.

[Two-second pause]

You should now have arrived at the gravesite of Abraham Gesner. This polished granite obelisk stands two-metres tall, and was erected by the Canadian petroleum company, Imperial Oil, to acknowledge Gesner's contributions to the oil industry.

Abraham Gesner was a geologist, physician, and professor. Gesner was born in the Township of Cornwallis, Nova Scotia in 1797. Now located in the Annapolis Valley region, bordering the Minas Basin and the Bay of Fundy, the Township of Cornwallis was one of the original townships of Kings County.

Gesner's primary interest was in geology, but in 1825, at the request of his father-in-law, he travelled to London, England to study surgery and medicine. Gesner was awarded a medical diploma and completed courses in earth sciences as well.

Two years later, in 1827, Gesner returned to Nova Scotia and set up his medical practice in Parrsboro—a port town along the Bay of Fundy. The Bay of Fundy is known for the highest tides in the world. The cliffs on its mineral-rich coastline feature fossils, semi-precious stones, and incredible rock formations over hundreds of millions of years

old. The area's unique geological features provided Gesner with a considerable amount of study material while he made visits to his patients.

Gesner began collecting samples and recording information about the Fundy coast. In 1836, he wrote his first book titled, *Remarks on the geology and mineralogy of Nova Scotia*. The book gained popularity and Gesner was soon offered a position as the provincial geologist of New Brunswick. As the first government appointed geologist in a British colony, Gesner was tasked with surveying the region for coal. He earned a reputation in the geological community and produced numerous reports documenting his findings in the Atlantic region.

Ten years later, in 1846, Gesner's research led him to investigate hydrocarbons—organic compounds containing only carbon and hydrogen. Gesner devised a method to distill liquid fuel from coal, bitumen, and oil shale. This discovery pushed Gesner to produce a substance that when burned, produced a clean, bright light. In the process of distillation, Gesner created a wax-like residue. Combining the Greek words for wax and oil, he named the product Kerosene.

Kerosene was much less expensive and far easier to produce than the highly sought-after whale oil of the time. Its increased popularity resulted in the rapid decline of the whaling industry and saved several species from extinction.

Gesner moved to Halifax, where his connections pushed his success further. He marketed his invention as lamp fuel, and by 1850 Kerosene was used to light the streets of Halifax.

Intrigued by the U.S. market, Gesner decided to relocate to New York City in 1854. He filed patents and established the North American Kerosene Gas Light Company. The company initially prospered, but their success was cut short after learning about a Scottish chemist who had obtained similar patents just two years before Gesner. In order to continue business, he was required to pay royalties.

With the commercial production of petroleum, kerosene became even easier to produce. Larger companies took interest and Gesner's patents were purchased by Standard Oil. Despite negotiating with the largest oil refinery in the world, Gesner benefitted very little.

He returned to Halifax in 1861, where he drafted the second edition of his textbook, *A practical treatise on coal, petroleum and other distilled oils*. Gesner passed away three years later in 1864.

Remembered for his dedicated research and his significant contributions to the development of fossil fuels, Gesner is considered by many to be the father of the modern petroleum industry.

[Two-second pause]

Enos Collins (1774-1871)

To the left of Abraham Gesner, you'll notice two rows of slate ledgers. The marker of Enos Collins is the fourth full ledger in the lower row. Although this marker is very weathered, the letters of his name are still legible.

[Two-second pause]

Enos Collins was a merchant, banker, and privateer. Born in Liverpool, Nova Scotia in 1774, Collins was the second of twenty-six children. He established himself as the co-owner of several vessels involved in supplying goods to the West Indies trade during times of slavery. He also gained recognition as the co-owner of the Liverpool Packet for capturing fifty American merchant vessels for the British, during the War of 1812. Collins later founded the Halifax Banking Company, which merged to form the Canadian Imperial Bank of Commerce, or CIBC. At the time of his death, in 1871, Collins was known as the wealthiest man in British North America and was worth an estimated six million dollars.

[Two-second pause]

Cemetery Details, Divisions

For the next part of our tour, we'll make our way towards the centre of the cemetery. Head south, moving back towards the main path. Make sure to watch your step as you follow the row for sixty metres. Feel free to pause the audio now until you've reached the main gravel path.

[Four-second pause]

Once you've made your way back to the main gravel path, you should be facing south towards Carlton Street and Spring Garden Road. Turn to your right and head west in the direction of Robie Street, until you reach the centre of the cemetery. You'll arrive at a clearing, where all paths meet. Pause the audio now, until you've reached the centre of the cemetery.

[Four-second pause]

Here at the centre of the cemetery, you'll notice an open space that is circular in design. An office once stood in this clearing, containing maps and records that detailed the history of the cemetery.

Camp Hill Cemetery occupies an area of almost seven hectares and is separated into four sections. When the cemetery opened in 1844, it was divided along racial, religious, and class lines, with a section for the poor, or paupers, and a segregated section.

Originally a Protestant cemetery, as time went on, divisions dissolved, and the cemetery slowly expanded to include other denominations and classes.

The south-east quadrant of Camp Hill Cemetery was historically segregated and was labelled in maps and records with the letters “C-S”, for “Coloured-Section”. Whether or not individuals were segregated, largely depended on their social status.

For example, Viola Desmond—whose gravesite we’ll visit shortly—is located far from the segregated section of the cemetery. It’s speculated that Desmond was an exception to the cemetery’s policy on segregation in the 1960s, as her family was solidly middle-class, and her mother’s family was white. While official segregation has ended, it’s important to note that the effects of segregation are still ingrained in society today.

[Two-second pause]

Viola Desmond (1914-1965)

If you continue slightly past the centre of the cemetery for forty metres, on your right, you’ll come to a large, white sign that reads “Viola Desmond”. Our next stop brings us to a prominent historical figure known for challenging racial discrimination. Turn to your right to head just slightly off the main path and you’ll find a small, sleek, rectangular marker. Raised, black granite lettering marks the gravesite of entrepreneur and civil rights activist, Viola (Davis) Desmond.

Born in Halifax, Nova Scotia in 1914, Desmond was one of ten children. She came from a highly respected family who were active members of the Black community on Gottingen Street.

Desmond aspired to become a beautician and to one day open a studio, but beauty schools in Nova Scotia did not admit Black applicants. Determined to start her own business, she travelled to Montreal, Atlantic City, and New York, where she trained as a hairdresser and beautician.

Desmond returned to Halifax and opened Vi's Studio of Beauty Culture in 1937. The studio was a success and quickly became a social centre of Gottingen Street. Wanting to support her community further, she opened the Desmond School of Beauty Culture. The school was the first in Halifax to provide young Black women with the skills to become successful entrepreneurs. Enrollment increased to include students throughout the province and saw many students from Quebec and New Brunswick as well. At the height of its popularity, the Desmond School of Beauty Culture produced fifteen graduates per year.

Desmond recognized the lack of professional beauty products for Black women, and in response, created a line of cosmetics specifically for darker complexions. She marketed the products by travelling throughout Nova Scotia to make sales and her business steadily increased over the next decade.

In 1946, Desmond planned to drive to Sydney, Nova Scotia for a business trip. She experienced car trouble and stopped in New Glasgow for repairs. Learning that the

repairs would take several hours, Desmond decided to see a film at the Roseland Theatre.

The Roseland Theatre was divided into two sections—a main floor, and a balcony. Desmond requested a ticket for the main floor, but instead, was issued a ticket for the balcony. While making her way to the main floor, Desmond was accosted by an usher who told her she was not in possession of the correct ticket and that she would have to sit upstairs. Thinking there had been a mistake, Desmond returned to the ticket booth.

She was unaware that the theatre was segregated and attempted to exchange her ticket for a seat on the main level. Theatre staff informed her that, as per policy, they did not permit Black patrons to sit on the main floor. They also noted an additional charge of one cent for a main floor ticket. Desmond offered to pay the difference, but the staff would not sell her the ticket.

Unwilling to accept such blatant discrimination, Desmond returned to the main floor and took a seat. A police officer was called, and when Desmond refused to move, she was forcibly dragged from the theatre, resulting in the injury of her knee and hip.

As racial segregation wasn't mandated by law in Nova Scotia, Desmond was accused of tax evasion on the claim that she had attempted to defraud the provincial government by refusing to pay the one cent difference between the two ticket prices. Desmond was not advised of her rights and was held in jail overnight. Throughout the night, in jail, she sat upright, as a sign of protest.

Desmond was tried and convicted. Throughout the trial, there was no mention of race. Clearly, her real offense was that she had violated an unwritten rule by refusing to submit to a racist social structure. She was fined twenty-six dollars—the equivalent of two-hundred fifty dollars today. Six dollars were granted to the manager of the Roseland Theatre, who was listed as the prosecutor on the case.

With the support of the Nova Scotia Association for the Advancement of Coloured People, Desmond appealed the conviction to the Supreme Court of Nova Scotia. Despite her efforts, Desmond's charges remained throughout her lifetime. Eventually, Desmond left Canada and moved to New York City, where she died in 1965.

Desmond's story is one of the most publicized cases of racial discrimination in Canadian history. Her refusal to accept an act of racial discrimination inspired the Canadian civil rights movement and led to the repeal of segregation laws in Nova Scotia in 1954.

In 2010, Mayann Francis, the Lieutenant-Governor of Nova Scotia, issued Desmond a posthumous pardon, recognizing that she had been wrongfully convicted and was directly challenging discrimination with her actions. In 2018, Desmond was named a National Historic Person by the Canadian government. Later that year, Desmond also became the first Canadian woman to appear alone on the face of a banknote. Viola Desmond is now featured on the ten-dollar bill.

[Two-second pause]

Abbie Lane (1898-1965)

Our next historical figure will take us back towards the centre of the cemetery. Making your way onto the gravel path, turn to your left and head fifty metres to the centre of the cemetery. Stop when you reach the clearing. Feel free to pause the audio now, until you reach the centre of the cemetery.

[Four-second pause]

As we arrive at the centre of the cemetery, you should be on the main path with Summer Street facing you in the distance. To your right, you'll find another gravel path, leading south towards Carlton Street and Spring Garden Road. Just as the path begins to turn, on your right, you'll find the gravesite of Abbie. J. Lane. This single-piece headstone is made of polished, black granite. The marker features a roof-shape design with a small, grey cross and detailed accents carved into the top corners.

Abigail Jacques Lane was a politician, council member, and radio broadcaster. Lane was born in Halifax, Nova Scotia in 1898. Early in her childhood, Lane's father passed away and she moved to Brooklyn, New York with her mother. In New York, Lane attended Public School 47, but was expelled in eighth grade for refusing to salute the American flag.

Lane returned to Nova Scotia and completed high school in Truro. She later worked as a dance instructor at the Nova Scotia Agricultural College, where she taught waltz lessons. Soon after, Lane married and relocated to Halifax, settling in a large house in

the West End of the city. Lane developed an extensive network in Halifax and was well-connected to the city's women's organizations.

During WWII, Lane took on a variety of jobs. She supported nurseries, emceed community events, escorted war brides across the country, and served as a first aid worker with St. John Ambulance.

In 1940, in an attempt to move away from the constant pull of volunteering and part-time work, Lane accepted a position as an editor at the Halifax Chronicle. Lane reported on women's affairs but was met with frustration as she was often not taken seriously. Lane had a sincere confidence and honesty about her, and she shared her opinions without reservation. The Chronicle, however, was not supportive of her forthright writing style, and on several occasions the newspaper refused to publish her stories.

In November of 1944, the Chronicle opened a small radio station, CJCH. The "CH" in the call letters stood for Chronicle-Halifax. Lane became a commentator for the station and quickly developed a strong voice in the Halifax community. By 1948, the Chronicle merged with the Halifax Herald and Mail, putting an end to Lane's role in the newspaper industry. Set on expanding her role in the community, Lane continued to work as a radio commentator and became even more active throughout the city—making regular appearances on local stations.

In 1951, Lane successfully ran for a seat on the Halifax City Council. She was elected as councillor for the district of Ward 2 and served until her death in 1965. In 1954, Lane

was also appointed deputy mayor of Halifax, making her the first female deputy mayor of the city.

Lane advocated for the representation of women in politics and took an active interest in public education. Optimistic and determined, Lane took on numerous roles in the community. She was the chair of the Halifax Board of School Commissioners, president of the Halifax Welfare Bureau, president of the Imperial Order of the Daughters of the Empire, and an active member of the Halifax City Planning Commission.

Lane was a well-known supporter of mental health initiatives and served as the director of the Canadian Mental Health Association, and board member of the Halifax Mental Hospital, and the Grace Maternity Hospital.

Following her death in 1965, the Abbie J. Lane Memorial Building was created to honour Lane's contributions to Halifax and her work with the Canadian Mental Health Association. The building is part of the QEII Health Sciences Centre and provides mental health and addictions services across the province.

Abbie Lane is remembered as one of the most prominent women in the public life of the Maritimes.

[Two-second pause]

Joseph Howe (1804-1873)

The next stop on our tour takes us to one of the most notable figures in Nova Scotia's history, Joseph Howe. Facing Abbie Lane's headstone, move slightly to your right to pass the marker and return to the gravel path. Continue towards the clearing at the centre of the cemetery. Feel free to pause the audio now until you've reached the centre of the cemetery.

[Four-second pause]

Once you've reached the centre of the cemetery, you should be facing north. In the distance, you'll notice the Abbie J. Lane building connected to the QEII centre. Turn to your right and make your way east on the gravel path towards Summer Street.

[Two-second pause]

Continue on the gravel path for thirty metres, stopping just before Alexander Keith's interment.

[Two-second pause]

With Alexander Keith's interment to your left, on your right you'll notice two pine trees marking a row that leads south towards Carlton Street. Continue past the first pine tree

for two rows. In the distance, you might be able to make out a tall, white sign reading “Joseph Howe Burial Site”. Moving off the path, walk down the row to your right. Continue south towards Carlton Street for thirty metres and you’ll reach the interment of Joseph Howe. Pause the audio until you reach the gravesite of Joseph Howe.

[Four-second pause]

At this point, you should be facing a light grey, granite obelisk. At five metres tall, this marker is one of the largest in the cemetery.

Joseph Howe was a journalist, politician, premier, and lieutenant-governor of Nova Scotia. Born in Halifax in 1804, Howe spent his childhood along the Northwest Arm—an inlet of the Halifax harbour. Howe was largely self-educated and an avid reader.

At the age of thirteen, he began an apprenticeship at his father’s print shop, assisting him in his duties as King’s Printer. Responsible for printing and publishing official documents issued by the Crown, Howe quickly gained experience in the printing industry.

In 1827, at the age of twenty-three, he purchased a local newspaper known as the *Weekly Chronicle*. Howe published the paper as the *Acadian*, and shortly after acquired a second publication, the *Novascotian*. By 1828, Howe had made the *Novascotian* the province’s leading newspaper. Acting as the paper’s editor, he used the publication to

educate himself and his readers on a variety of topics including legislative assembly debates and Nova Scotian literature. Howe was exceptionally observant and travelled throughout the province, studying the physical features and social behaviours of various regions. He shared his findings in the form of articles, essays, and poems.

Howe felt it was extremely important for the public to judge the conduct of their representatives. Over the course of several years, he personally published two-hundred columns of debate in the *Novascotian*.

In 1835, Howe printed a letter accusing Halifax police and politicians of pocketing more than thirty thousand pounds over the previous thirty years. Public reaction to the letter was enormous and Howe was charged with libel for criticizing local government officials. He was tried for six hours and provided overwhelming evidence of corruption. Despite Judge Brenton Halliburton's intent to convict Howe, the jury chose to acquit him, marking one of the province's most celebrated trials.

After the trial, Howe's writing became increasingly political and in 1836, he began his career in politics. Howe ran in the Halifax general election as a Reformer—also known as a Liberal—and was elected as a member of the general assembly. He advocated for a responsible government and pushed for what he called “a system of responsibility to the people.”

The existing political system favoured *appointed* council representatives and gave those members the power to make decisions for the people. The elected assembly had the ability to advise the council on various issues, but the council was not required to follow the advice. Conversely, Howe campaigned for a government where voters could instead elect their council representatives as well as the general assembly.

In 1840, Howe was elected member of the provincial assembly, resulting in a Reformer majority. While Howe's popularity had increased several years earlier with the exposure of government corruption, Howe's political maneuvers were still not accepted by everyone.

John C. Halliburton challenged Howe to a duel. Halliburton was the son of Judge Halliburton who had tried Howe five years earlier.

Perhaps in reaction to Howe's success, or in an attempt to defend his father's honour, Halliburton initiated a conflict. Whether Howe agreed to the duel or was forced to fight is unknown. Armed with a pistol, Halliburton fired and missed. In response, Howe shot his pistol into the air, calling the duel.

Throughout the next decade, Howe continued to work towards the implementation of a responsible government. A conservative Reformer, Howe decided to enter a coalition with the Conservative Party. Three years later, the coalition met with political conflict and collapsed, causing Howe to resign from the executive council.

Although his coalition proved unsuccessful, Howe's publishings as the editor of the *Novascotian* and the *Morning Chronicle* were effective in promoting responsible government. The Reformers won a seven-seat Liberal majority in the 1847 election, and by the winter of 1848, Nova Scotia became the first European colony to achieve democracy without overthrowing the government. The decision for a responsible government reversed the power of the colonial regime by giving more power to the voters, instead of the Crown.

With a responsible government in effect, Howe turned his attention to Nova Scotia's railroads. In 1854, Howe was appointed chief commissioner of Nova Scotia railways and completed train lines from Halifax to Windsor, and Truro.

While Howe is often associated with radical objectives and ideas; ideologically, he was a conservative Reformer. Howe was devoted to Britain and led an anti-Confederacy movement throughout much of the 1860s, following his election as premier of Nova Scotia. Howe believed Confederation was being implemented without popular consent and he adamantly opposed the motion for several years. Howe published numerous anti-Confederation letters, papers, and pamphlets in a seemingly unrelenting campaign to repeal Confederation.

The campaign was largely successful in Nova Scotia, winning the anti-Confederates thirty-six out of thirty-eight seats in the provincial legislature. Despite his efforts, on July

1, 1867, Nova Scotia, New Brunswick, and the Province of Canada—known as present-day Quebec and Ontario—joined together to form the Dominion of Canada.

After failing to repeal Confederation in 1868, Howe realized the futility of pursuing his cause. Because of his loyalty to Britain, Howe would not consider succession or annexation. Howe went from being in complete opposition to Confederation, to joining the Canadian Cabinet as president of the council.

In 1873, Howe became lieutenant-governor of Nova Scotia, serving only three weeks before his death at the age of sixty-eight. He once wrote: “If I could be content to go along quietly and peaceably like my neighbours and at the end of some fifty or sixty years tumble into my grave and be dust, I should be happy – very happy.” Howe wasn’t known for being quiet. He is remembered instead for his incredible speaking ability, elegant phrasing, and inspiring ideas.

[Two-second pause]

Norwegian Sailors

With the gravesite of Joseph Howe in front of you, turn to your left and head south for sixty metres, in the direction of Carlton Street and Spring Garden Road. You’ll arrive at a gravel path, lining the southernmost section of the cemetery. Feel free to pause the

audio now until you reach the gravel pathway. Be sure to watch your step, as the ground is uneven.

[Four-second pause]

Now that you've made your way to the south end of the cemetery, you should have arrived at a gravel path that runs alongside Carlton Street. Facing south, towards Carlton Street, turn to your right and walk along the gravel path for thirty metres until you come to a crossroads on your right. Feel free to pause the audio until you've reached the gravel crossroads.

[Four-second pause]

Now that you've reached the gravel crossroads, continue west along the path for ten metres. After four rows, to your right you'll find a row of Norwegian sailors. Continue down the row for fifteen metres.

Many of these single piece granite headstones feature anchors, indicating that the individual was a sailor. These sailors served in the Norwegian merchant navy in World War II. Several names in this row include Kristen Larsen, Paulus Bergslid, and Jorgen Breivik. In total, there are seventeen Norwegian sailors buried in Camp Hill Cemetery, in two separate locations. Another row of Norwegian sailors can be found by moving slightly north-east of the Carlton Street entrance.

In 1940, following the Nazi invasion of Norway, King Haakon VII ordered all active Norwegian navy and merchant marine ships to go to the nearest Allied port. Sailors in the Merchant Marine continued to serve throughout World War II and settled in Nova Scotian ports, including Halifax and Lunenburg. Following the war, the Norwegian government wouldn't fund the sailors' return home. As a result, many stayed in Halifax post 1945, as they had already integrated into the community, married, started families, or simply didn't have the funds to return to Norway.

[Two-second pause]

For the last stop on our tour, we'll exit the current row and head south to return to the gravel path. Once on the gravel path, turn left to make your way to the Carlton Street entrance. Feel free to pause the audio now until you've reached the Carlton Street entrance.

[Four-second pause]

Segregation in Camp Hill Cemetery

Facing the Carlton Street entrance, turn to your left and follow the main path along the fence for just five metres. To your left, off in the distance you'll notice several tall trees dividing a grassy area further north of the path.

The next figure on our tour takes us towards the historically segregated section of Camp Hill Cemetery. This division of Camp Hill is positioned away from the main pathways of the cemetery. With large pine trees clearly marking a rectangular area, this section feels very much divided.

Although there are an estimated two-hundred members of the Black community buried in Camp Hill, many of these graves are unmarked. This is the case for many cemeteries across Nova Scotia, making African-Nova Scotian history and genealogy disturbingly difficult to track. As a result of systemic racism, many Black communities have been pushed to the margins of society and have not had their stories told.

The majority of Black Nova Scotians buried in Camp Hill Cemetery were residents of the North End of Halifax. There are some residents of Africville buried in Camp Hill, but these graves are unmarked. Because of the same systemic racism that forced the community from their homes in the 1960s, Africville residents didn't have the means to afford grave markers.

Earlier, we referenced the location of Viola Desmond's interment outside of the segregated section of the cemetery. We can find another example that shows the ambiguous nature of segregation in Camp Hill with William A. White. White was a legendary figure in the North End's Black community throughout the 1920s and '30s. Because of his status as a distinguished community member, in 1936, White was buried just outside of the segregated section, in an attempt to avoid public embarrassment and conceal blatant discrimination.

William A. White (1874-1936)

If you head down the fifth row to your left for just a few metres, on your left side, you'll come to a polished, red granite headstone with the name "White" engraved in capital letters. Feel free to pause the audio now until you've reached the gravesite of William A. White.

[Four-second pause]

This rounded headstone is almost one metre in height and marks the gravesite of Captain Reverend William Andrew White. White was a Baptist minister and military chaplain. Born in rural Virginia in 1874 during the reconstruction period after the American Civil War, White was the son of former slaves.

In the 1890s, White moved to Baltimore, Maryland, where he joined the Union Baptist Church. Soon later, he travelled to Washington D.C. to attend Wayland Seminary—the school of the National Theological Institute. At Wayland, while preparing for the Baptist ministry, White met Mary Helena Blackadar, a graduate of Acadia University in Wolfville, Nova Scotia. Originally a Baptist institution, Acadia had given Blackadar many connections in the Maritimes. She wrote to the Baptist Convention of the Maritime Provinces on White's behalf and in 1899, White was accepted to Acadia University.

In 1900, White moved to Wolfville, Nova Scotia and began studying religion. Shortly before graduating, White worked in Halifax as the supply minister at the Cornwallis

Street Baptist Church, now known as the New Horizons Baptist Church. The following year in 1903, White became the second Black minister to graduate from Acadia University with a Bachelor of Arts in Theology.

White became a minister and focused on missionary work, travelling to Black communities across Nova Scotia. He established a Baptist church in New Glasgow and in 1905, became the minister of the Zion United Baptist Church in Truro. White was extremely popular at Zion United and settled in Truro to start a family.

In 1914, at the start of the First World War, White had been working as the minister at Zion United for nearly ten years. At the time, discrimination prevented Black Canadians from enlisting in the military. When the Department of Militia and Defence was questioned, they responded by saying, “the selection... is entirely in the hands of Commanding Officers and their selections or rejections are not interfered with from Headquarters.”

After much pressure from Black community leaders across Canada, by mid-1916, a segregated, non-combatant unit, led by white officers was authorized. Of the seven-hundred Canadians that enlisted, over half of the unit was made up of Black Nova Scotians. As a support unit, the No. 2 Construction Battalion was responsible for building and repairing trenches, roads, bridges, and railways. White enlisted and became the battalion’s chaplain and an honorary captain. As honorary captain, White

was the only Black officer in the entire Canadian Expeditionary Force during the First World War.

White trained with the No. 2 Battalion in Pictou, and later Truro. Eventually, the battalion was deployed to eastern France alongside the Canadian Forestry Corps., where they helped with logging and milling.

While the battalion was often segregated, they would occasionally be stationed beside white troops. On these accounts, White reported that many white soldiers would not accept his services as a chaplain, even if they were without a chaplain in their own battalion. Throughout his service, White found that Black soldiers were treated as second-class citizens, given their supplies last, and were not provided with regular replacements of socks and underwear.

Despite experiencing racist attitudes, White often managed to ease racial tensions between troops. On one occasion, he is reported to have de-escalated a riot by placing himself between a group of white soldiers and the men in his battalion.

Following the war, White returned to Halifax where he worked as the minister of the Cornwallis Street Baptist Church for seventeen years. White's family was extremely musical. His daughter Helena played the organ for the church, while his daughter Portia—who later became a famous concert singer—was a prominent member of the choir.

White was very active in the African Nova Scotian community and took on a variety of roles. In 1926, White was appointed secretary of the Halifax and Dartmouth Ministerial Association. Three years later, he was elected moderator of the African United Baptist Association. Throughout the early 1930s, White led a series of monthly radio broadcasts of his church services. The broadcasts aired across Canada and the northern United States and gained a great deal of popularity.

In 1936, Acadia University awarded White an honorary Doctor of Divinity degree. Later that year, White passed away from pneumonia.

White is recognized as a community leader and the first Black Baptist to be fully accepted by a white clerical establishment. Considered to be “one of Nova Scotia’s finest personalities”, White was the first Black minister to preach before the Baptist Convention and remains one of the most significant figures in the history of Atlantic Canada.

[Two-second pause]

Closing Statements

This concludes the end of our tour. We hope you’ve enjoyed the stories shared and that you’ll find value in preserving and further exploring the rich history of K’jipuktuk. This audio tour was created by the Friends of the Public Gardens and is part of a series of

audio tours.

The Friends of the Public Gardens would like to acknowledge that the Camp Hill Cemetery is located in K'jipuktuk, in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq people. This territory is covered by the Peace and Friendship treaties between the Mi'kmaq, Wolastoqiyik (Maliseet), and the British Crown dating back to 1725. The treaties did not deal with the surrender of lands and resources but recognized Mi'kmaq and Wolastoqiyik (Maliseet) title and established terms for an ongoing relationship between nations. The purpose of this land acknowledgement is to show recognition and respect to the first peoples of the land on which we live and work.

This audio tour was produced by Deirdre Morrison and was written and researched by Michael Nearing and Deirdre Morrison for the Friends of the Public Gardens. For more audio tours, visit the audio tours section of the Halifax Public Gardens website.