

HERITAGE HAPPENINGS



INSIDE THIS ISSUE:

<i>The Hudson's Bay Company</i>	1
<i>Flamborough Fun Fact</i>	1
<i>Indigenous History</i>	2
<i>Talking to Americans</i>	3
<i>Threads Through the Past</i>	4
<i>Treasures from the Archives</i>	5
<i>President's Message</i>	6
<i>Local Society Websites</i>	6

April Public Meeting

The Annual General Meeting will be followed by a presentation on the **History of the Hudson's Bay Company** by Emily Rosebush.

Emily is a Ph.D. student studying Canadian national identity as portrayed by Canadian corporations throughout the 20th Century under the supervision of Dr. John Weaver. Her research interests centre on The Hudson's Bay Company, its role as a profit-seeking corporation and the Company's corporate reinventions believed necessary to secure its place in colonial and Canadian society. Emily completed her Honours B.A. (in History and Linguistics) and her M.A. degrees at McMaster University.



April 26, 2019
8:00 pm

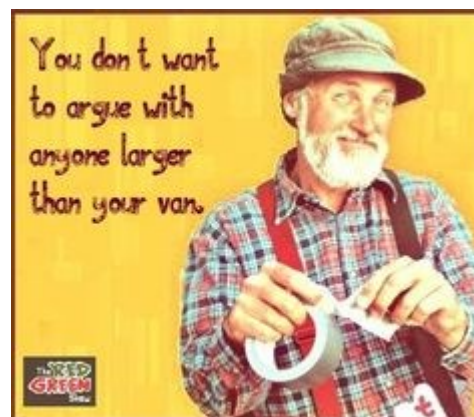
St. James United Church
306 Parkside Dr
Waterdown

Free Admission All are Welcome!

FLAMBOROUGH FUN FACT

"Bates & Green Auto Shop (an iconic Carlisle business) was a location for the filming of episodes of **The Red Green Show** (1991-2006)"

Excerpt from 'The Extraordinary History of Flamborough -East Flamborough, West Flamborough and Waterdown' by Nathan Tidridge



Upcoming Programs

Apr 26: History of Hudson's Bay Company

Heritage Paper #280

Indigenous History of Flamborough

Part 1

Flamborough was inhabited for millennia before it came to be known as such, and the land was territory to Indigenous people long before we came along. Excavations of the area over the years have unearthed evidence of the land's use by the Wendat, Chonnonton, Haudenosaunee, and Anishinaabe people for thousands of years. The escarpment is covered with Indigenous trails, two of which became roads we use now: Snake Road and Highway # 8. 105 sites found in a farmer's field south of Dundas Street East in Waterdown were examined in 2005-2006, and remains of tools and other artifacts dating as far back as 9,000 BCE were discovered. Many of these sites are now honoured and preserved in Waterdown's Souharissen Natural Area.



* - Indigenous sites

The Chonnonton Nation (also known as the Attiuondaron, or Neutral Nation) occupied the area when the French arrived. Samuel de Champlain began the practice of calling these peoples the "Neutral Nation" because of their role in keeping a state of peace between the Wendat Nation to the north and the Haudenosaunee Confederacy to the south. Some of the first Europeans to make the journey to the region were Jesuit missionaries. One Jesuit priest, Joseph de la Roche Daillon, came to live among the Chonnonton people in order to establish a relationship with them. He was even personally adopted by their leader, Souharissen

(a name given to the leader of the nation), in 1626. Daillon stayed 3 ½ months in Ounontisaston, Souharissen's community.

In the early 1600s, the Chonnonton population was estimated to be between 20,000-40,000 people. By 1640 due to a devastating smallpox outbreak brought on by contact with the Europeans, their numbers decreased by roughly 50-60%. In 1647, the Seneca Nation (members of the Haudenosaunee Confederacy) saw an opportunity and attacked on the eastern front while the Chonnonton were weakened.

In 1650, war (part of the Beaver Wars) broke out between the Haudenosaunee and the Wendat (namely, the Seneca and the Mohawk) and the Chonnonton were caught in between. Despite help from the French – their close allies and trading partners – the Wendat were soon wiped from the land by the Haudenosaunee, who were being supplied by the Dutch and the English. Following this victory, the Seneca turned their gaze to the Chonnonton, who could produce 5-6,000 warriors at their height, but only 1,600 could be mustered now due to the destruction by disease. By 1653, the Chonnonton Nation had been destroyed, with only a few remaining villages. It is possible that some of the surviving Chonnonton families stayed behind in their ancestral lands, mixing with the Seneca who had moved north after their defeat.

Flamborough went from a population in the thousands to an area nearly devoid of human life. As well as the Chonnonton being destroyed, the Haudenosaunee had also suffered greatly in the recent wars. Jesuits reported that so many Haudenosaunee had died that they were now outnumbered by their prisoners and adopted captives, which French sources reported to be Odawa, Shawnee, Wendat, and Chonnonton families. They did not have the numbers to settle their newly conquered territories.

Though the area was not densely populated, the Seneca did build a few strategic settlements in the conquered lands. These villages were often built along important trade routes, allowing the Haudenosaunee to better control their newly-won trade. The villages of Ganatsekwyagon on the River Rouge and Teiaiagon on the Humber were both built to control the vital portage route between Lake Ontario and Lake Huron. A third village was built in Flamborough to control another important trade route that ran right

through it, which was strategically located on one of the important portage routes linking Lake Ontario to Lake Erie. Running from Burlington Bay to the Grand River, this was an alternate route to a more eastern portage around Niagara Falls. This was called Tinawatawa.

In September of 1669, the area was in a rare state of tentative peace. A French expedition from Montreal, led by Robert de la Salle, met up with a second French expedition, led by Adrian Jolliet, coming the opposite way. Both expeditions were exploring uncharted territory and did not know of the other's existence. The site of this coincidental meeting was Tinawatawa.

It is not certain which route la Salle took to Tinawatawa, but some insight is given via the diaries that were kept by Father Galinée. The assumption is that the expedition disembarked near what is currently La Salle Park and proceeded to climb the escarpment along the route of Waterdown Road. They would've then followed Grindstone Creek through Waterdown, past Flamborough Centre, and into Millgrove before finally arriving at Tinawatawa. Father Galinée depicts a challenging journey in his diaries, describing wading through knee-deep swamps infested with rattlesnakes. This

journey, which takes roughly 20 minutes today, took the Frenchmen and their Indigenous companions two days. The exact location of Tinawatawa today is unknown but historians estimated that the village was somewhere near the Beverly Swamp.

Though the area of the once Chonnonton territory was peaceful, war still waged on in the border region. Having destroyed all nearby rivals, the Haudenosaunee began to launch raids – despite their numbers having depleted – against the Anishinaabe peoples around Lake Huron and Lake Superior in their desire to control the fur trade entirely. The Nipissing, Algonquin, Ottawa, Potawatomi, and Ojibwa nations were quickly made to defend themselves, retreating further north to escape the Haudenosaunee raids. However, by the 1690s, the Haudenosaunee were tiring of their constant wars and the Algonquians took their turn to go on the offense. The Ojibwa Nation led the attack. Kahkewaquonaby, the great Mississauga missionary, who was born not 10 kilometers from Waterdown, describes this part of the Beaver Wars as “the greatest and most bloody war that [the Ojibwa Nation] ever waged.”

By Shawna Deathe
Student Archivist

Stay tuned for Part 2—Summer 2019

St-Laurent: Talking to Americans

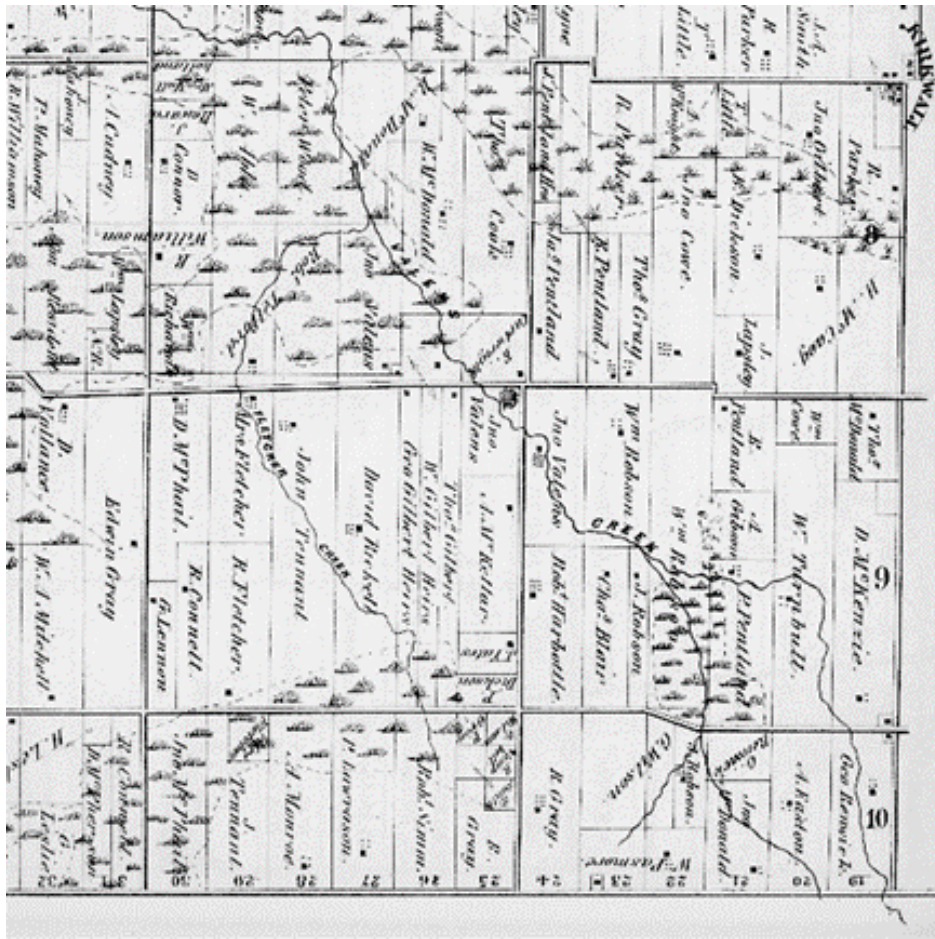
“Uncle Louis”— Louis St-Laurent (PM 1948-57)— seemed the perfect choice to govern Canada in those placid years of growth after the Second World War. However, during that prosperous period, Canadians became more aware of the importance of American money in their economy and American military strength in their mutual defense arrangements. But then, Americans are always on Canadian minds. In this National Newspaper Award-winning cartoon, St-Laurent is seen puzzling over the differences in our political arrangements.



THREADS THROUGH THE PAST

By Lyn Lunsted,

Why some concessions are 'strange' in Beverly Township



and 40 links south of where they should have been. A chain is 66 feet, and a link is 7.92 inches, which meant that the original survey lot lines were out by over 400 feet !

The new survey meant a confused mess for the settlers. Some lost their cleared spaces, some their dwellings. Some got good land in place of poor land and vice versa. They didn't know where their actual boundaries were. Various rulings said the new survey lines were to be adhered to, then another report said the old ones were to stand. Government appointed Commissioners were asked to settle the dispute and court was held in the spring of 1839. After a lengthy investigation they settled on final lot lines. As far as was practical, they allowed the original settlers to remain on or hold their lands as they were when they first arrived. In the fall of 1839 the survey was made as ordered and a new road was cut.

Concession roads 8, 9 and 10 were affected. From the western boundary, the old survey line between the 8th and 9th concessions was followed until the line between lots 21 and 22. It then jogs south for 3 chains and 20 links, then east until the line between lots 26 and 27. It then jogs south again for 3 chains and 20 links, then east to the West Flamborough township line.

However, the new road did not follow this line exactly. The problem was the swamp. At the line between lots 26 and 27, following the new survey would mean the road would have to cross about two miles of swamp, and settlers on lots 29-32 would need to also create lanes or roads to cross the swamp to get to the new road.

Almost all of the affected landowners were present at the bushwackers' council held in the bush. The solution – ignore the survey jog and build the road straight across lot 27, follow the Miller line (original survey line) to lot 32, then south-east to the concession. This road was built entirely by the settlers, for free.

Lieutenant Governor John Graves Simcoe was charged with securing Upper Canada against American expansion. He ordered the first surveys and built roads to connect York (now Toronto) with Dundas, London, Windsor and Detroit. Between 1793-94 the southern half of Beverly Township was surveyed by Augustus Jones, to the Fifth concession and settlers began to move into the area. In 1797 the north half of the Township was surveyed by Deputy Provincial Surveyor John Stegman. After reaching the swamp on the eighth concession he reported that he was finished, perhaps tired of fighting the rattlesnakes and mosquitoes in the swamp. He didn't do a good job.

This survey proved to be a problem for the settlers and was so controversial that it had to be redone. In September 1836 Provincial Land Surveyor James Kirkpatrick was sent to survey the four northern concessions. He determined that the lines were 6 chains

TREASURES FROM THE ARCHIVES

Personalities and Anecdotes: George Johnson and Holy Ann

It could be said that George Johnson was a religious crack-pot. He claimed that he had the Devil shackled to a tree with a logging chain on the back fifty. One day George heard Tommy Revell working in the bush. He went over and told Tommy to cease and desist his labours. The world was coming to an end and Tommy was to make the necessary preparations. This evoked a rather witty and crushing rejoinder from Tommy.

When the railways were built they had quite an impact on the rural communities. They brought people like singer-comedian Jimmy Tax and his troupe of entertainers. They also brought Holy Ann.

Holy Ann was a Religious Mystic who lived at Thornhill, north of Toronto. She travelled over Ontario as a guest artist at Prayer and Revival meetings. When she was in this area she stayed with George and Carrie Johnson. Ann was a little woman, inclined to plumpness. As part of her routine she would go into a dance and trance. Whether it was tap, acrobatic, or Salome's Dance of the Seven Veils we don't know. As a result of her gyrations at one prayer meeting she knocked a leg off the parlour stove. If this act didn't bring down the house, it at least brought down the stove!

To provide seating space at these meetings, boards were placed on blocks of wood. Perhaps to recover her breath from her exertions and exhortations, Holy Ann sat down on the end of one of these make-shift benches on which some young men were sitting. We have no reason to suspect malice aforethought and collusion, but for some reason these young men all got to their feet in unison. Ann went down, her heels went up, and the voluminous skirts of her dress and petticoats got tangled around her head.

George Johnston had a covered vehicle with seats and a small stove to take neighbours and Holy Ann to nearby communities. It is dis-

treassing to record, even at this date, that some depraved person or persons unknown, while a prayer meeting was taking place, put a generous application of fresh cow manure on the floor of George's vehicle.

But let us put levity aside. George was a decent fellow who never harmed anyone. He was one of those people whose religious fervor and emotions were dominant over the intellect.

Holy Ann was a godly woman who firmly believed she was an instrument of God and had a Divine Mission. With her strong beliefs, natural talents and a magnetic personality it was easy for her to project an hypnotic effect on impressionable minds. She brought religious comfort, hope, cheer, excitement, and colour to many people who lived drab and toil-filled lives. Her old home in Thornhill is said to be haunted, probably with Holy Ann's ghost.

September 1977

Gordon A. Hewins



Excerpt from 'Mountsberg Women's Institute Tweedsmuir History' Volume 4

**The Flamborough
Heritage Society**

P.O.Box 1044
163 Dundas Street E.
Waterdown, ON L0R 2H0

Phone: 905-540-5161

Society E-mail:

society@FlamboroughHistory.com

Archives E-mail:

archives@FlamboroughHistory.com

Website: FlamboroughHistory.com

Officers 2018–2019

President: Chris Rivait

1st Vice President:

Corrie Giles

2nd Vice President:

Carol Snell

Secretary: Sue McNally

Treasurer: Lyn Lunsted

Past-President:

Nathan Tidridge

Board Members

Bailey Cripps

Danielle HerrNSTein

Brenda Jefferies

Mary Beth Kennedy

Keri Raphael

Kim Hirst, Newsletter



NEWS FROM THE SOCIETY

We need your help!

As the age-old marketing axiom says, word of mouth is the best form of advertising. So on that note, please help share our messages of local history! You can tell people about our programs and publications.

Tell your friends about our Facebook page and website. Tell neighbours what the Archives has to offer. Don't know? Well, come on in and ask. Make sure you check out our great displays while you are there too!

We will be around the community through out the summer, at RED Day at the Legion on June 7, and at the Farmer's Market.

Make sure you visit us and tell others!

Chris Rivait
President

AREA SOCIETY WEBSITES

The **Ancaster Township Historical Society** -

www.ancasterhistory.ca

The **Burlington Historical Society** -

www.burlingtonhistorical.ca

The **Dundas Valley Historical Society** -

www.dundashistory.ca

The **Grimsby Historical Society** -

[Grimsby Historical Society](http://GrimsbyHistoricalSociety)

The **Hamilton Historical Board** -

www.hamiltonhistoricalboard.ca

The **Head-of-the-Lake Historical Society** -

[Head of the Lake Historical Society](http://HeadoftheLakeHistoricalSociety)

The **United Empire Loyalists' Association of Canada, Hamilton Branch** - www.uel.com

The **West Lincoln Historical Society** - www.wlhs.info