

HERITAGE HAPPENINGS



INSIDE THIS ISSUE:

<i>Summer Students</i>	1
<i>Indigenous History-pt. 2</i>	2
<i>Flamborough Fun Fact</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

Upcoming

August 10, 2019
One World/One Family
History Conference at
7071 Stone Church Rd E
Hamilton 9-4

Sept 12, 2019
Dundas Valley Historical
Society is hosting the
WEFHS—topic:
Dundas and Flamborough
Siblings

Sept 21, 2019
Society Table at
Waterdown Farmer's
Market

Summer Students



Brianne Casey was a valued volunteer for eighteen months (2 hrs./week) while she attended WDHS. She will be returning for her second year at Wilfred Laurier for history. She is now gainfully employed and working tirelessly on biographies of Crown Patentees in East Flamborough, Heritage Papers, and various inventories. She will be assisting Rosemary and Lisa to create portable displays and updating the Walking Tours.



Rosemary Giles (RP) has returned to the Archives for the second summer after a long sojourn in Rotterdam, and will return for forth year History at Western University in September. Rosie is working on the vertical file inventories, the Walking Tours and displays. She will also be taking her camera about town and country to record cemeteries, historic buildings and present land/streetscapes.

We were able to hire Brianne and Rosemary thanks to a Canada Summer Jobs grant.



Lisa Jefferies, our veteran of four summers, has returned to continue research for Heritage Papers, the portable displays and to assist with the building of the Community Scavenger Hunt which ALL OF YOU will be participating in during the autumn. Lisa is employed for five weeks through a Rotary Grant (Thank you, Rotary) and will be extremely busy getting all she wants done, in a short span of time.

Heritage Paper #280 Indigenous History of Flamborough

Part 2

In the late 17th Century, peace was finally established between the Haudenosaunee and the Anishinaabe with the creation and exchange of the “Dish With One Spoon” wampum. This wampum teaches that the various nations ought to share the bounty of the land (the dish) all together (with one spoon). To fully understand the nature of this treaty, elders and knowledge keepers must be consulted.

Both the Seneca and the Chonnonton belonged to the same language group, but Flamborough was now home to an Anishinaabe nation, known today as the Mississaugas of the New Credit First Nation. In a similar manner to the Haudenosaunee Confederacy, the Anishinaabe are a collection of different nations who all share similar languages, cultures, and histories. In current-day Ontario, the Anishinaabe consists of the Odawa, Ojibwa, Nipissing, Potawatomi, Algonquin, Cree, and Mississauga nations. It was these groups who had united to fight the Haudenosaunee. After peace was established, some of the Anishinaabe decided to make this land their new home.

Historically, the Anishinaabe did not farm like the Haudenosaunee did; instead, they were masters of hunting, trade, and travel, capable of covering great distances in their birch bark canoes. Some Anishinaabe settled along the north shore of Lake Ontario, where they eventually became known as the Mississauga People. The Anishinaabe lived in small mobile groups that ranged from individual families to congregations of hundreds of them during special gatherings. These groups travelled constantly throughout their territory as the seasons changed. The collective groups in the Flamborough area belonged to one wider nation, known to the Europeans as the Mississaugas of the Credit River. In 1787, the total population of the nation was just over 500. Granted their nomadic nature, it is not possible to know exactly how many Mississaugas lived in

Flamborough, but it seems that there were at least two distinct communities that would have hunted, fished, and gathered food in what is Flamborough today.

The British Conquest of New France in 1760 altered the region’s development. The Royal Proclamation of 1763 and the Treaty of Niagara (1764) established a strong relationship (the Silver Covenant Chain of Friendship) between the British Crown and Indigenous nations, documented by wampum exchanged at various councils.

Following the American Revolutionary War, around 6,000 loyalist refugees fled into Southern Ontario, which was part of Quebec at the time. In 1791, Quebec was divided into Upper and Lower Canada, with the intention of the former becoming a new, English-speaking region. Many treaties between the Crown and the First Nations were haphazardly put together to “legalize” the acquisition of land for the loyalists. In some cases, community leaders were asked to sign blank Treaties that were later filled in by the British. British officials sought to alter the relationships that were formed by established treaties and gain exclusive rights to the land. Opting to ignore the Treaty of Niagara and the Silver Covenant Chain of Friendship, colonists chose to rely on the parameters set by the Royal Proclamation of 1763, which created a framework for the Indigenous Peoples to cede their territories solely to the Crown in exchange for payment. The issue was that the Anishinaabe people did not have a concept of private land ownership; this had never been in their traditions. They viewed treaties as relationships – not contracts – such as the one embedded in the Covenant Chain Wampum, detailing that the Crown and Indigenous peoples were bound as kin. This system had prevented settlers from acquiring Indigenous territory, but now the colonial officials moved to remove the Mississaugas and surrounding nations from the land. Over the next 20 years, the Anishinaabe and other Indigenous peoples were forced off of the land that they still considered to be theirs.

Where Flamborough is today was included in the

“Between the Lakes Purchase”, carried out between the Crown and the Mississaugas on May 22, 1784. Highlighting the radically contrasting perspectives that the two sides had of the treaty, during negotiations, Chief Pokquan of the Mississaugas spoke of a sincere desire that his people and the newcomers could “live in friendship with each other as brethren ought to do.”

The vast area that was covered in the 1784 “agreement” stretched between Lake Erie, the Niagara River, and Lake Ontario in a total of more than a million hectares. In exchange for this land, the Anishinaabe were given, as a whole, a total of 1,180 pounds. No longer treated as a relationship, the “Between the Lakes Purchase” was later made official by Lieutenant Governor Simcoe as

Treaty No.3 (1792). From thereon in, the relationships with Indigenous peoples across Canada went bad and quickly, with land continuing to be taken, Treaties and rights being ignored. The Indian Act of 1876

Fast forward a number of centuries, and in 2014, Waterdown officially recognized that the land it is on is Mississauga traditional territory. The dedication of the Souharissen Natural Area “marked the return of the Mississaugas of the Credit first Nation to Flamborough.”

By Shawna Deathe
Student Archivist



FLAMBOROUGH FUN FACT

Jack Gallin spoke at the Society meeting March 1984 and shared many village anecdotes. One such story told of the creek that ran from a spring in a potato farm into McGregor's pond, then behind the Post Office (where the Village Fish & Chips stands now). It then travelled through the parking lot of the Kirk House (The Coachman) under the street, past the Royal Bank behind the gas station (Copper Kettle) and on to Grindstone Creek. During the Great Fire of May 23, 1922, a fire truck was dispatched from Hamilton to help the village. They used the spring water to fight the blaze and got very stuck in the Kirk House parking lot. Once the fire fighters had accomplished all they could with the fire, they tried to get the truck out and failed. The story goes that they went into the Kirk and tied a few on to kill time. Apparently they finally got the truck out of the mire, but it must have been quite a sight to see the men, three sheets to the wind, covered in soot, pushing the truck out of the mud.

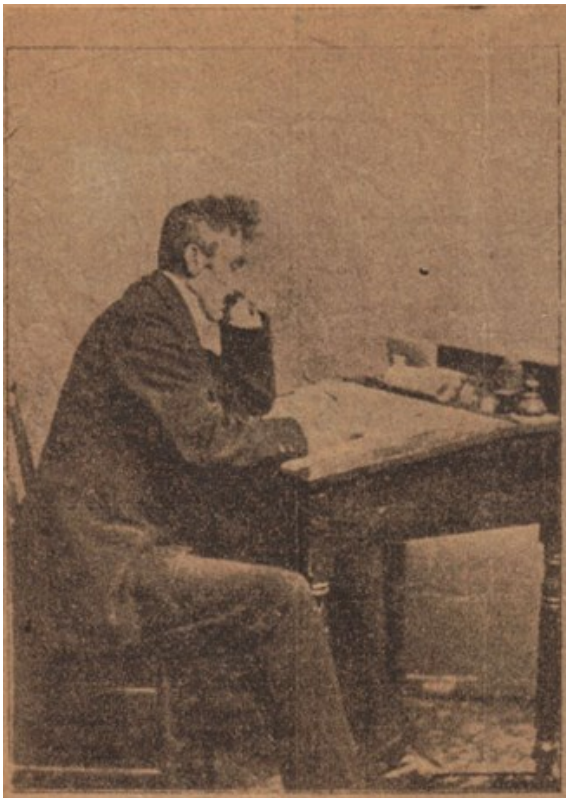
THREADS THROUGH THE PAST

By Lyn Lunsted

Beverly Township

According to some historical notes, Beverly started out as Beaverly. A large portion of the area was swamp, quicksand or bog and full of the accompanying wildlife – rattlesnakes, mosquitoes, beavers, wolves and white tailed deer. The name evolved into Beverly and much of the wild life has disappeared.

Settlement of Beverly Township followed the landscape. In the northern section, steep moraines and drumlins were a source of timber, and the headwaters of the three major streams that powered sawmills – Beaver, Fairchild and Spencer Creeks. The swamps are fed by water continually seeping out of the moraines. Where the area could be farmed, the soil was shallow, over rocky limestone. Over the past 200 years, the fortunes of Beverly inhabitants rose and fell.



The Khan

Many of the communities had similar industries – sawmills, lime kilns, wagon and

cabinet makers, general stores and a post office. The farms changed from wheat and marketable crops to dairy farms, hog farms and back to specialized fruit and vegetable holdings.

The various settlements in Beverly all have a similar history and vary only in the ethnic heritage of the early settlers. Each of them was also unique and there are anecdotes that help define this uniqueness.

Rockton was home to Robert Kernighan who was born in 1854. He is well known as 'The Khan', a writer and poet who had a great following, appearing in Albert Hall in Toronto to a packed house. He wrote for the Hamilton Spectator, The Toronto Telegram and the Winnipeg Sun. His father saw to the administration of St. Alban's Anglican Church in Rockton. Robert lived at home and was often seen on a Sunday, driving a horse and buggy – the horse attached to the bindings with binder twine – with his mother in the back of the dilapidated buggy.

Rockton could also have been called 'Lambville' after Henry Lamb. He had 2,000 acres which included Rockton, and was determined to build a planned city complete with an opera house, theatre, ballroom, race course and skating rink. In spite of a trip to England to entice carpenters and artisans to help him, his dreams for the city of Romulus never materialized. Henry Lamb, his wife and brother were supposedly laid to rest in the centre of the town and their coffins covered with a 10 foot high cairn. No coffins have ever been found and the only gravestone is for his son Charles. A sign for Lamb cemetery was later erected, causing confusion for a small schoolgirl. She wanted to know why there was no cow cemetery or horse cemetery – why were lambs so important?



Copetown was one of the first areas settled. William Cope was one of the soldiers working on Governor's Road. He applied for

land in the First Concession and moved his family, originally from the Catskills in New York, to this new location. In 1795 he moved his family from Niagara Falls and they travelled mostly on foot. The entourage consisted of William, his wife Phoebe, his sons Henry, Conrad, Jacob and Thomas along with their wives, his daughter Mary and at least 4 grandchildren. The party also included his mother-in-law, who was 99 years old at the time. She died in 1803 at 107 years of age. James Cope was the son of Conrad and when he was born in November of 1795, he was the first known white child born in Beverly Township.

Credit: Vi Collins, Beverly Heritage Society. 1988

TREASURES FROM THE ARCHIVES

A Shopper's View of

Canada's Past

Compiled by
G.de T. Glazebrook,
Katherine B. Brett
& Judith McEvel

The Archives has acquired a very interesting glimpse into the "Retail Therapy" of days gone by. In a time where online shopping and instant gratification are the norm, it is fascinating to browse through Mr. Eaton's catalogues from 1886-1930. Forwarded by Notes on Fashion, and Wages & Prices the book is full of examples of items from the washing machines (Spring & Summer, 1920) to corsets, horse blankets, pianos and canoes.

Water-Power Washer

20⁰⁰

The Water-Power Washing Machine is 13-940 made from selected cypress. It has wooden dolly or agitator inside, and the sides of tub are corrugated, so that the clothes are rubbed as thoroughly as on any washboard, and without labor. The motor is of the poppet valve system, which will not corrode or stick up with rust or dirt that might be in the water. The cylinder and cylinder heads are brass and the pump aluminum. Gearing is of malleable iron, and is covered by shield. The washer is fitted with tub stand. To find out if you have sufficient water pressure to run this washer, turn the tap on full, and if you have a flow of 3 1/2 gallons per minute, the pressure is sufficient to operate this machine. Height 29 inches, width of bottom of tub 23 inches, width of top of tub 23 inches, weight 60 lbs.

Price..... **20.00**

Does Away with Drudgery Washes Thoroughly

A Good Washing Machine

Toronto Washer

7²⁵

13-943 The Toronto Washer is made of carefully selected stock, and all parts securely braced to stand continuous service. The revolving dolly, or agitator, rubbing the clothes against the corrugated tub interior, gives clothing a thorough cleaning as if done by hand. The machine is built for a considerable time. Either fine or coarse materials can be thoroughly and safely washed in this machine. Easy to operate. Height 29 inches, width of bottom of tub 23 1/2 inches, width of top of tub 23 1/2 inches. Weight 65 lbs. Price..... **7.25**

Acme C

17.00

13-947 This best power washer is another of the Acme family which can be fully recommended to those seeking the best in this particular class of machinery. It has patented cut gears, and 10-inch drive wheel, making it very smooth running, rapid, non-rattling, and giving only or superior. Tub is selected cypress, corrugated inside. Outside is neatly finished and strengthened with heavy hoops, hardwood iron securely braced, has galvanized enamel top on bottom of tub. Tub is 27 inches across top and 21 inches across bottom. Height 29 inches, weight 60 lbs. Price..... **17.00**

Acme A Combination

16⁰⁰

13-951 The Acme A Combination Washer is designed principally for the farmer and is becoming very popular on account of being so easily adapted for use with gasoline engine or windmill. It is fitted with flange to connect belt and the large fly wheel acts as an extra driving power even when operated by hand. The tub stand is made of cypress is constructed inside, heavily hooped and durably finished. Measures 29 inches across top and 24 inches across bottom. Weight of machine, 100 lbs. Price..... **16.00**

A Good Mangle

13⁵⁰

13-945 Ball-bearing Mangle is designed to clamp easily to table, and being simply constructed is easy to operate. It has 24-inch hand made roller 3 1/2 inches in diameter, nicely finished, compact and strong. If you do a large washing, you will find this Mangle a very useful and practical aid. Weight **13.50**

Acme Wringer

6.25

13-938 Our Three-year Grade Wringer is made of strong hardwood, sturdy, well proportioned. Highly-finished frame, 11-inch rubber rollers, open ends, fitted with ball-bearings, operating easy in operation. Fits wood, fibre or galvanized tubs. A wringer that will give splendid service and satisfaction. Weight 19 lbs. Price..... **6.25**

Complete with two Tubs

5¹⁵

Nu-Way Clothes Reel

12.00

13-949 The Nu-Way Clothes Reel, adjustable to different heights. No need to have a platform built to reach it. It is well braced and supported, made of cypress iron pipe and clear strong wood, has four 1-inch arms with holes bored to run clothes line through. Base can be put in ground and a small quantity of cement will make a secure and lasting clothes reel. Given about 100 feet of hanging space. Price..... **12.00**

Tub Stand and Set

5.15

This handy set consists of one folding tub stand, made of selected hardwood, nicely varnished and fitted with attachment for wringer, and two strong galvanized tubs. One tub is size 20 x 11 ins., the other 22 x 11 ins. Total weight about 50 lbs.

Tub, Stand and Two Tubs. **5.15**

13-950 set, price.....

Clothes Line

55c

12-127 Wire Clothes Line. Price..... **55c**

1920 Spring & Summer

542 EATON Guarantee: "Goods Satisfactory or Money Refunded, Including Shipping Charges"

T. EATON CO. CANADA

**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

I hope everyone is enjoying the hot summer weather so far. We keep chugging along on the Board of Directors, looking for new and better ways to share our local history with the community. The Archives has been busy with more people walking in, Facebook inquires and shares, and 3 summer students in our employment.

We will be out and about in the community in several places over the next couple of months and we would love it if you could stop by to say hello /participate:

Friday July 26—presentation at Village Manor, Waterdown. 2:00 pm

Saturday August 10—we will have a table at the One World/One Family History and Genealogy Conference. 7071 Stone Church Rd E. Hamilton

Thursday September 12—Nathan Tidridge and Lyn Lunsted will be speaking at the Dundas Valley Historical Society meeting. Dundas Museum & Archives, 139 Park St. W.

Saturday, September 21—we will be in the Community Tent at the Waterdown Farmers' Market.

We look forward to the new season for the Heritage Society as we bring in new ideas, projects and publications.

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.com)

The **Hamilton Historical Board** -

www.hamiltonhistoricalboard.ca

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

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

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

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