

HERITAGE HAPPENINGS



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Upcoming

The nominating committee is looking for people for our Board of Directors for 2020-2021.

The positions of Treasurer and Newsletter Editor are open. Please contact us if you are interested—or know of someone who is.

Phone number and email are on the back page of this newsletter.

FEBRUARY PUBLIC MEETING

Black History

Rob Green is a retired drama teacher with the Hamilton-Wentworth District School Board. He taught there for 37 years and initiated the drama department, becoming the assistant head of the English department at his high school.

Mr. Green is a 6th generation descendant of survivors of the underground railway. The runaway slaves came from Maryland, Virginia, and other southern states into Canada and freedom in the 1850's. Mr. Green will present his family history, sharing photos and memories of his grandparents, parents, and other family members and of his childhood growing up in Owen Sound. He will provide personal and in depth accounts of the experiences and struggles that these former black slaves encountered when they reached Canada. He will also talk about the history of his family as they progressed through the years to the present day.

Friday, February 28, 2020

8:00 pm

St. James United Church
306 Parkside Dr
Waterdown

Free for Members. \$ 5.00 for non-members. All are Welcome!

MARK YOUR CALENDARS!

BOOK LAUNCH MARCH 18TH 4PM

The Society's first Children's Book will be introduced during the Waterdown Library March Break Activities. This interactive event will be held the library's program room, and is suitable for children 6-10yrs. Bring your grandkids.

Our grant approval stated that our book would be used to promote generational interaction, so come one—come all!



HERITAGE PAPER #287

From Connecticut to Carlisle: The Story of the Eaton Family

There is much confusion as to which Eaton families descended from the notable Francis Eaton – a passenger to North America on the Mayflower in 1620 – or from other immigrants of the same name who arrived in the following decades. Recent research by members of the Eaton Family Association suggests that John Eaton of Carlisle was probably descended from a William Eaton who settled in Reading, Massachusetts. John's ancestors moved to Connecticut, then Vermont, where John was born; he came to Burford, Ontario in 1796 followed by Saltfleet in 1809. His third wife, Catherine Van Dusen (also spelled Van Duzen, VanDusen, etc.), was a first cousin of war heroine Laura Secord.



John fought in multiple skirmishes, including the Battle of Stoney Creek, during the War of 1812. His home on the Beach Strip served as a headquarters for British troops, and his oxen and horses were used to transport supplies. As a result he suffered from damage to and loss of property following the War. This prompted him and Catherine to purchase two 200-acre lots of land at the present Carlisle and Centre

Roads at a price of 300 pounds for each lot; it was here that they settled in 1826 and built a thirteen-room house for themselves and their eleven children.

One day, some of John's pigs, which he had brought with him to his new home in East Flamborough, went missing. It was not until he visited Stoney Creek that he discovered the animals had returned to their old home!



Family of George Eaton, grandson of John and Catherine, son of Daniel. The photo is undated but was probably taken in the early 1890's

The Eatons were loyal Methodists and became instrumental in founding an early church in the area. First opening their home to a few fellow worshippers around 1830, the congregation eventually outgrew the Eatons' house and a new building – nicknamed "the Chapel on the Twelve" – was erected slightly southeast of the present Carlisle United Church. Not long after this the community made a space for the cemetery, in which John Eaton was the second person buried after his passing at age 54 years. The only burial to precede John's was that of Alexander Kerr – an Irish immigrant killed by a falling tree in 1836.

The Eatons were largely responsible for the development of the area originally called "Eaton", "Eatons", or "Eatonville". This name was rejected for unknown reasons and changed briefly to "Centreville" before the final switch to

“Carlisle” (after a town between England and Scotland) in 1853, brought on by the establishment of a new Post Office location.

George (a grandson of John) and Martha Eaton bought and cleared land on the 6th Concession in the 1860s. They were the first residents to retire to Eaton Place, named in honour of their family.

On the hundredth anniversary of John and Catherine’s settling in Carlisle, in 1926, a family reunion took place for the Eaton-Van Dusen family, which had grown exponentially in comparison to other early Ontario families.

Approximately 2,500 descendants gathered for the celebration including 32 babies who were baptized that day. While recent DNA testing and genealogical research suggests that some members of this family were probably not related in the way they had believed they were, some interesting stories and heirlooms were no doubt shared that day. One Eaton even brought a cabinet that her ancestors had carried with them on the Mayflower.

Lisa Jefferies
Student Archivist



A photograph from the Eaton Family Reunion, July 17, 1926, in Carlisle.

APPARENTLY THIS BUS DRIVER
WAS CANADIAN!



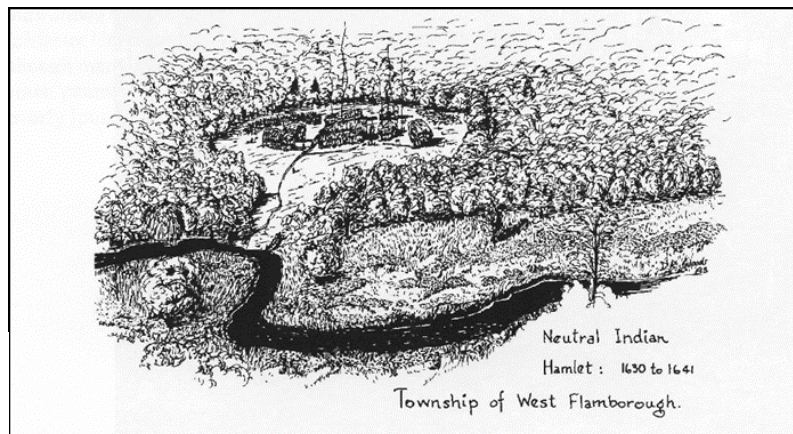
FIRST NATIONS HISTORY

The Beaver Wars and the Destruction of the Chonnonton

Excerpt from Nathan Tidridge's "Extraordinary History of Flamborough"

It is important for us in the era of "Truth & Reconciliation" to remember that our history does not begin with European settlement. To understand the value of our First Nations History, this newsletter will be adding a monthly article dedicated to Indigenous heritage.

Figure 4: Sketch impression of a typical small village of 48 persons at Bogle 1

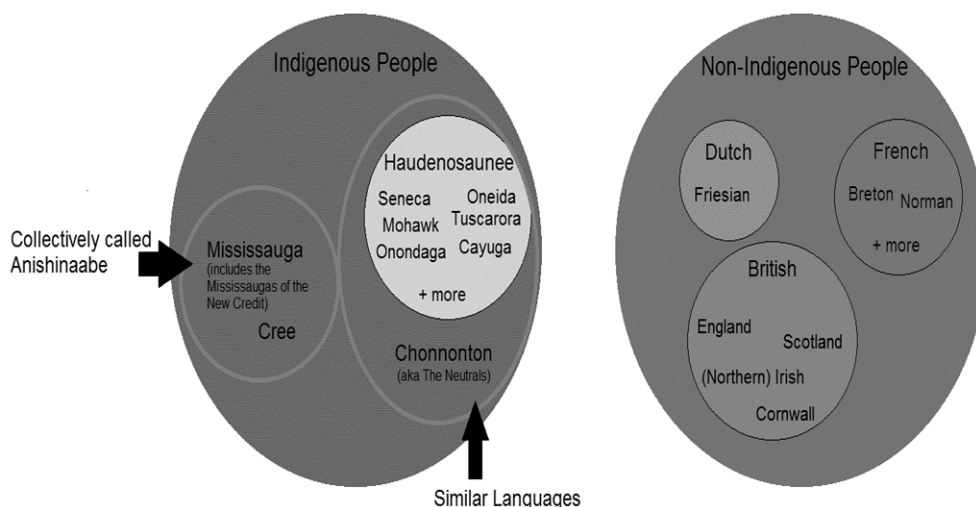


In 1647, the Seneca Nation (members of the Haudenosaunee Confederacy) attacked the Chonnonton on their eastern frontier and by 1650 war broke out between the Wendat Nation and Haudenosaunee Confederacy (particularly the Seneca and Mohawk nations). While the Chonnonton Nation had the ability to muster 5-6,000 warriors at its apex, only 1,600 could be called upon due to the ravages of disease.

Despite help from the French, their close allies and trading partners, the Wendat were soon wiped from these lands by the Haudenosaunee Confederacy, who were being supplied by the Dutch and English. Afterwards, the Seneca turned their attentions to the Chonnonton, precipitating their complete collapse.

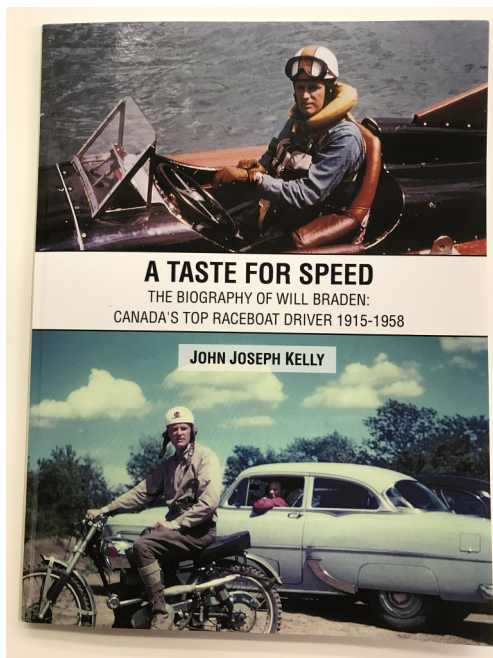
By 1653, the Chonnonton Nation had been destroyed, with only a few villages remaining.

Understanding the different groups in Flamborough



*Please note that this is far from a perfect analogy (Indigenous and non-Indigenous realities are largely not comparable). We hope that this helps readers understand some of the different labels being applied to various communities in these townships.

TREASURES FROM THE ARCHIVES



A new acquisition is a book called '*A Taste for Speed. The biography of Will Braden: Canada's top raceboat driver 1915–1958*' by John Joseph Kelly.

Will Braden was the son-in-law of Francis Farwell who owned the large house commonly known as the Cummer House at 265 Mill Street South, on the NE corner of Mountain Brow Road. His father, Norman Braden, was Vice-President of Canadian Westinghouse Company Limited in Hamilton and his mother was Mabel Greening. The Greening family was well known in Hamilton, owning the B. Greening Wire Company Limited and heavily involved with Royal Hamilton Yacht Club. Her brother Harry was known as 'the father of motorboat racing in Canada'.

Will Braden was killed in a tragic accident on Fairy Lake in Huntsville, while racing the *Ariel IV* in the Duke of York Trophy race on August 31, 1958. He was 43 years old.

In the back of the book are several anecdotes obtained by the author through interviews with family members, friends and co-workers.

“ On Sundays, we usually went to Grace Anglican Church in Waterdown, which I think was Mum's idea—but the whole family would go on important occasions, filling an entire row. Before we fidgeted our way through a long sermon, I vividly remember Dad once whispering to us, conspiratorially, that the best way to pass the time was to stare at some lady's hat (women always wore hats to church in the fifties) in one of the pews ahead of us, and if we all stared hard at the same hat, the sheer intensity of our stare would force her to turn around. As Mr. Noble went on and on with his sermon, we (or certainly I and Dad, and no doubt the others) stared and stared, relentlessly, and then suddenly, SHE TURNED AROUND! Joy to the world! (Gwen Braden)

REMINDER

Starting at our February public meeting, we will now charge a \$5 admission fee for non-members.

The board has been discussing the benefits of society membership and felt that free admission to our monthly meetings should be one of them.

The \$5 admission fee will be refunded should a visitor decide to become a member.



THREADS THROUGH THE PAST

By Lyn Lunsted

Black History in Flamborough

Unlike much of the South Western Ontario and Niagara area, black history in Flamborough is rather nebulous. There was no large influx into these townships high on the escarpment and early settlement was sparse.

Many of the United Empire Loyalists who came to Canada prior to 1793 brought their slaves with them and it is estimated that about 500 Blacks came to Upper Canada with their owners.

The 1793 *Act to Limit Slavery* stated that any enslaved person who made it to Upper Canada became free upon arrival. While some Blacks did come to Canada after that time, the numbers greatly increased after the passage in 1850 of the American *Fugitive Slave Act* which allowed the pursuit of escaped slaves into the northern states. The Underground Railway brought Blacks into Upper Canada through Windsor and Niagara Falls.



© National Geographic

Most of the fugitives felt unwelcome in the cities so settled in small farms around southern Ontario. Often the reception in the countryside was also mixed, resulting in separate institutions such as schools, churches and meeting halls.

While some returned to their former homes in the United States after slavery was abolished in the 1860's, those who chose to stay gradually became more accepted into the communities and segregated buildings were no longer necessary.



Black Free Methodist Church south of Sheffield (Lot 9, Concession 5, Beverly Township). Demolished in 1902. Sylvester Main photo.

Much of our information about Black History in Flamborough is anecdotal. These are excerpts from some of the publications in our collection.

"When John Green had first come from New Jersey, he brought with him a negro slave even though slaves had been freed in Canada by law in 1812. This man refused to leave his master, so was paid wages until after John Green died in Greenville at the age of 90. Slaves took their masters surname. This slave was called "Tom Green". Wellington Green, one of John's grandsons, knew this slave well, and said that the man married and is family lived in Dundas."

Crozier, Ida Florence Wright, U.E. and Green, Charlotte Barbara Ann, U.E. "A Green Genealogy, Volume 1 1678 - 1986". Self published.

'Adjacent to Christ Church in Bullock's Corners is the original burial ground which was part of John Green's donation to West Flamborough Township. The cemetery has two adjoining early family cemeteries, one of which is the Morden Cemetery. The northern section of that is known as the "Black Cemetery" for, according to Morden family history, some of the slaves that the family

brought with them from New Jersey are buried in this section.'

Green, Patricia and Maurice and Wray, Sylvia and Robert. "from West Flamborough's storied past". © 2003. The Waterdown-East Flamborough Heritage Society.

'After Emancipation, when Abraham Lincoln freed the slaves in 1863, several negro families settled in this district. Between the 6th and 7th concessions, where the creek crosses the Brock Road, there was a colony of squatters living in crude cabins along the northwest side of the creek. These squatters worked at chipping stones which were used to build the Brock Road and also as farm labourers. An annual event was a picnic held in the Sanderson bush with negro visitors coming from as far afield as Hamilton and Toronto by horse and buggy – even on foot."

Strabane Women's Institute. Tweedsmuir History - The Story of Strabane, Book 2. 1978. The Brock Road, pg. 4.

"In 1858, a coloured man who called himself Dr. John Jenkins, lived on the Brock Road in West Flamborough. He had escaped from slavery in 1834, leaving two daughters in bondage. He lived near Rochester as a freeman for sixteen years, then came to Flamboro in 1851. Having prospered, he desired to redeem his daughters from slavery but he had not heard from them for eighteen years when, in 1853, he learned that the eldest had been carried South. In 1855 he learned that the youngest was in Richmond, so he gave a man fifty dollars to go and get her, but he never saw the man or his money again. In 1854 he wrote to his daughter's owner; found what her price was; and sent eight hundred and fifty dollars to buy his daughter. In 1857 the daughter and her husband (a freeman) arrived in Flamboro, and this year he learned that his eldest daughter was owned by Ex-Governor R.K. Call of Florida. Learning her price, he sent four hundred dollars to buy her freedom, and on November 4, 1858, he had the infinite joy of meeting her at the G.W. Railway station in Hamilton. They lived together on the Brock as one happy united family until the father's death eight years later."

Township of West Flamboro, Province of Ontario 1850 - 1950 Centennial Celebration. Saturday and Sunday July 8th and 9th, 1950.

Dr. Jenkins is listed in the 1861 Census as a 'Botanic Doctor'. His death certificate lists him as being born in Richmond, Virginia. An Herb Doctor,

he died on July 6, 1869 from inflammation of the bowel. The 'Remarks' section of the form reads "A black man".

His second wife, Sarah, was a white woman from Vermont who he met while both were living in Rochester, N.Y. After his death, she returned to the United States and lived with a daughter from her first marriage in Fort Wayne, Indiana. She died in 1879.

His elder daughter Martha was married to Francis (Frank) Jefferson and they all lived together on Jenkins' 110 acre farm on Concession 5, lots 6 & 7 in West Flamborough. Dr. Jenkins also owned property on Concession 4. The 1871 Census lists Frank as also being an 'herb doctor'. Martha died October 28, 1873.

His younger daughter Mary Jane was married to Perry Higgins, while they were both slaves held by Gov. Call. When her father paid for her freedom, Perry was left behind but eventually made his way to Canada. She died October 27, 1870 at the age of 40. She had just purchased 48 acres from Sarah (now living in Indiana), Martha and Frank in April 1870.

Sale of land registered 28th April 1870, 48 acres in the NW quarter of Lot 7, Concession 4, West Flamborough. Sold by Sarah E. Jenkins, Francis Jefferson and his wife Martha Jefferson to Mary Jane Higgins, wife of Perry Higgins for \$500.

Letters that Dr. Jenkins wrote to Florida Governor R.K. Call regarding his daughter are in the Richard Keith Call papers in the Florida Historical Society Archives.

**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 2019–2020

President: Chris Rivait

1st Vice President:

Corrie Giles

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Lyn Lunsted, Archivist



NEWS FROM THE SOCIETY

The Society is really excited to be publishing our children's book this March and what a better way to introduce it than to launch it at the Waterdown Library! On Wednesday March 18th at 4:00 PM, we will have our book launch with hands on activities for the kids. We will have some of the items seen in the book such as a slate used by school children and a quill pen—for a 'Show and Tell'. We will also have 'Green screen' - kids can choose a photo from the book and we will take a picture of them and insert them into the photo.

Come on out with your kids and grandkids to be one of the first to grab a copy and support the Society and Archives.

Over the past number of years, the running of the Society has fallen solely on the Board of Directors to keep all the tasks and events going. We are always looking for more members of our Board of Directors, but it would also be great if we could get members to help out with small tasks for the Society. If you are able to spare even just a couple of hours per month, we could definitely use your help. Please let a member of the board know!

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 Mountain Heritage Society**-

www.hamiltonheritage.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