

*The*  
**Loyalist**  
**GAZETTE**  
VOL. LX • NO. 2 • FALL 2022



**ALLIES OR SUBJECTS?  
THE HAUDENOSAUNEE AND THEIR  
PLACE IN CANADIAN HISTORY**

PAGE 19



BY NATHAN TIDRIDGE UE

RESEARCHER | AUTHOR | EDUCATOR  
LOYALIST GAZETTE GUEST EDITOR

There is a photograph of Her Majesty that I find myself returning to again and again these past few weeks. Taken two days before her death, the image captures The Queen moments before she would appoint her 15<sup>th</sup> prime minister of the United Kingdom is one that, to me, encapsulates her unwavering dedication to service.

The image is of Her Majesty in front of a fireplace in a grand room at Balmoral Castle. Diminutive and leaning on a walking stick, she smiles brightly at the camera in a quick moment between her and photographer Jane Barlow before the ceremony began. How many thousands of these events did she preside over during her historic 70-year reign? Countless.

It only takes a few minutes to invite Liz Truss form a government, ensuring the stability and continuity of the government of the United Kingdom was reinforced during the choppy political waters of the 21<sup>st</sup> century.

What we didn't know then was that Her Majesty was seriously ill, and this would be her final public act as Sovereign. Entirely in character with Her Majesty's long reign, she ensured that her son, now King Charles III, would ascend the throne with a British government already formed. With continuity and stability assured in her oldest realm, the Queen was gone within 48 hours of that image. It is a

# The Loyalist Quill



certainty that Her Majesty knew that she would die in Scotland, reinforcing that she was monarch of a still-united kingdom.

The last official statement from The Queen was issued the day after Barlow snapped that picture. Addressed to the James Smith Cree Nation, The Queen expressed her condolences following the horrific attacks that killed and injured so many in that Nation. It was an act by the Queen of Canada, bound to the James Smith Cree through Treaty No.6.

On a second glance of that photograph, it is the room that now appears small.

After being invited to guest edit the *Loyalist Gazette* (a real honour) and Carl Stymiest UE, Amanda Fasken UE, Jennifer DeBruin UE, and I began meeting to discuss the format for the magazine we didn't know that the most significant historic event in a generation would unfold right before our eyes. As I write this piece, the queue to view Her Majesty's lying-in-state stretches back miles with some people waiting up to 24 hours for their moment to say good-bye. Our Governor General, Prime Minister and other delegates have arrived in London to join over 500 heads of state and other important officials. The sense that we are witnessing the end of an age is evidenced by the countless articles, interviews and statements being issued each day. Social media has added a completely new dimension – with millions experiencing, and commenting on, the end of the Second Elizabethan Age in real time.

And, of course, we now have a new King: Charles III. The continuity of the Crown reminds us that as the reign of Queen Elizabeth II has ended, Canada

and the other 14 Commonwealth Realms entered a new Carolinian Age. It is an age, The King committed to Governor General Mary Simon shortly after his accession, that intends to place reconciliation with Indigenous Peoples at its forefront in Canada.

The images that grace the cover of this magazine honour one of the oldest Crown-Indigenous relationships on this continent: The Covenant Chain.

When Indigenous Nations first encountered Europeans on Turtle Island (North America) they began incorporating them into their own long-established protocols of Treaty-making. Treaties created the necessary diplomatic space in which very different civilizations could communicate and negotiate complex relationships despite radically different world-views. The Crown was a natural vehicle for settlers to enter long-term relationships with their Indigenous partners. The oldest of these relationships is called the Covenant Chain – a Treaty that recognized the sovereignty of each partner, and yet agreed on certain principles for sharing the waterways and the land.

Originally established between the Haudenosaunee Confederacy (the Seneca, Cayuga, Onondaga, Oneida, and Mohawk Nations located south of Lake Ontario) and the Dutch at the beginning of the 17th century, the Covenant Chain was assumed by King Charles II of England in 1665 after the defeat of the Netherlands in North America.

The idea was that when stressful or harmful incidents occurred (and they would between such different civilizations), the injured part would

“shake” its end of the Chain to get the attention of the leaders of the offending party. They would then gather, express condolences for the losses or harm done, make amends and renew their commitments to each other. This process is referred to as polishing the chain – to renew it, make it strong and give off the light of hope. At the close of the 18<sup>th</sup> century, the English Crown began articulating their relationship with the Haudenosanee as being one analogous not to iron, but of silver: hence the Silver Covenant Chain.

A chapel was erected in 1712 by Queen Anne as a result of the Silver Covenant Chain relationship following a meeting between the monarch and four Haudenosanee delegates (erroneously called “The Four Indian Kings”) in 1710. Queen Anne’s chapel was built in Fort Hunter and gifted by the monarch with a bible, silver, and other furnishings.

When copies of the Royal Proclamation of 1763 were circulated amongst the Indigenous Nations surrounding the Great Lakes following the defeat of the French in North America, Sir William Johnston, the King’s Superintendent of Indian Affairs, knew that it was meaningless unless it was ratified by Indigenous leaders. The result was a Great Council at Niagara in 1764 between the British Crown (represented by Johnston) and at least twenty-four Indigenous Nations from across the Great Lakes region.

After a month of negotiations, the Treaty of Niagara was forged, extending the Silver Covenant Chain of Friendship into the heart of the continent, and establishing a familial relationship between King George and his descendants with Indigenous Peoples across the land. The wampum belt depicted on our cover is a replica of the one exchanged at Niagara in 1764 – note the two figures at its centre: The King (left) and Indigenous person (right) as equals (some suggest that the Royal Proclamation is the scroll held between them).

This Treaty, and the wampum

exchanged at its inception, is what allowed for the arrival of Loyalist refugees following the American Revolution (which saw the destruction of Queen Anne’s chapel – its stones were later used to build segments of the Erie Canal). As the primary relationship, the Silver Covenant Chain was/is meant to animate all future interrelations between Indigenous and non-Indigenous peoples.

For the past 18 years I have been privileged to be a teacher of History in my home community of Waterdown – a community with Loyalist roots nestled along the escarpment at the Head of the Lake (Lake Ontario). My passion for history is rooted in a fascination with the Crown, Treaty relationships, as well as local history. Recently, I authored a book, *The Extraordinary History of Flamborough*, that explores the local history of our area. During my research I became aware of an interesting fact: often when we discuss the history of our local communities the story begins at settlement. Yes, there may be a cursory few pages detailing a vague account of Indigenous civilizations that “were once there,” but they are immediately displaced by the arrival of Europeans. The history is siloed: Indigenous and then, separately, non-Indigenous.

I began to uncover accounts of interactions between Indigenous and non-Indigenous folks that (at least at the beginning) were governed by Treaties. When I say Treaties, I am not speaking about the signed documents often held up by the government as “Land Surrenders.” No, I mean the foundational relationships that were informed by the Silver Covenant Chain of Friendship in anticipation of English settlers moving into the Great Lakes Region – a move that was accelerated following 1776.

I am being mindful not to romanticize, but the initial Loyalist communities that were established here would have been guided by the Silver Covenant Chain and depended on interactions between Indigenous and non-Indigenous folks. The intermingling of these two very

different civilizations would have been a central part of the day-to-day life of these early communities. New families were born, traditions and protocols established, as well as economies established.

Of course, when we realize this, we must then consider what has happened since those early communities. Confederation necessitated an erosion of the Silver Covenant Chain and other Crown-Indigenous relationships – the Honour of the Crown corrupted in a deliberate effort to transform Treaties into land surrenders and Treaty partners into wards of the state.

So here we are at the dawn of a new reign, and for this edition of the *Loyalist Gazette* we thought we would focus on the relationships and interactions that began following the arrival of the Loyalists in the 18<sup>th</sup> and early 19<sup>th</sup> centuries. These were times meant to be informed by Treaty, and for the Great Lakes Region and beyond this meant the Silver Covenant Chain. It’s fitting that we turn our minds to this time in our shared history as the new King commits himself to furthering reconciliation in the 21<sup>st</sup> century.

*Nathan Tidridge,  
Honorary Fellow UELAC*

PS When I was informed by the wonderful David Kanowakeron Hill-Morrison UE that I was being appointed the first honorary fellow of the United Empire Loyalist Association in 2018 I was deeply honoured. I have always valued my relationship with the Loyalists and to have it formalized in that way is something I will always treasure. Over the years I have had the good fortune of working with, and learning from, outstanding Loyalists such as Frederick Hayward UE, Ruth Nicholson UE, Sue Hines UE, Jean Rae Baxter UE and of course my friend Kanowakeron. To have this honour followed with the opportunity to guest edit the *Loyalist Gazette* is quite overwhelming!



BY PATRICIA GROOM UE  
UELAC DOMINION PRESIDENT



## Fall 2022 DOMINION PRESIDENT'S Message

As we enter the last few months of 2022, it seems to be a time when many of us begin to reflect on the year soon passing, and the one ahead. In all our lives, we face both challenge and loss, hope and opportunity, and this year has certainly brought both. This contrast reminds us that in most situations multiple experiences can exist simultaneously.

I was watching the Canadian national memorial service for Her Majesty Queen Elizabeth II at Christ Church Cathedral in Ottawa, on September 19th, and was particularly impacted by the message of one of the speakers, Algonquin spiritual advisor and Ottawa's poet laureate, Albert Dumont. His powerful message highlighted this dichotomy and happens to coincide with the theme of this issue of the Loyalist Gazette.

Excerpt of Albert Dumont's speech:

*"The Queen is dead, and the land of the red maple leaf, the sorrow of many citizens fills the skies. The tears, the prayers of her admirers take flight like*

*the geese of spring and autumn, making their way to the Queen mother, who waits to hold her daughter close to her bosom once again. To the mourners, the Queen was as the grandest tree in a boreal forest, a tree whose spirit and grace spread pride and comforting smiles to all around it. A tree, a mother to all, whose commitment to duty brought emotional wellness to those standing in its shadow. In this broken world, where the eagle records on behalf of Creator, the wrongs human beings commit in bringing suffering and death to all our relations, we accept that all of us will some day account for the negative actions we are guilty of while living on this beautiful planet. The horrors committed against Indigenous peoples of British colonized lands by past monarchs, will be spoken about around a council fire of the spirit land. The Queen will at that time will renounce the brutality of the past. Her good heart, the teachings of the spawning moon into which she was born, the*

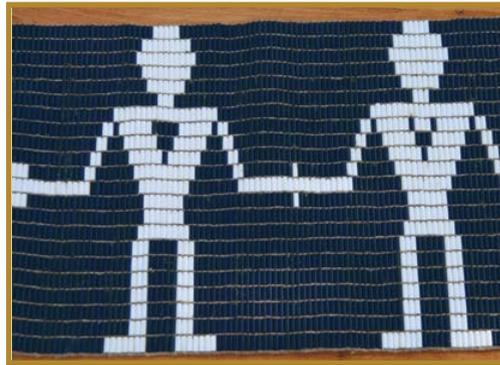
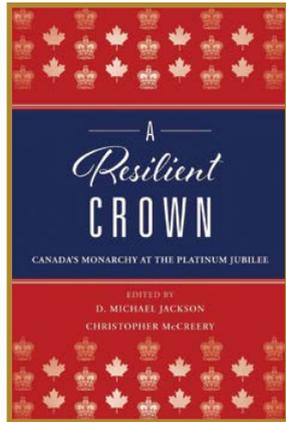
*whitefish moon into which her last heartbeat was captured, will direct her to do so. The Queen, her gentleness, her ability to emotionally connect with the common people, her desire to make the world cleaner and safer, are truths she carries with her now into the great land of souls."*

I know that many of our members and branches continue to explore our Loyalist history, and the experiences of others that were different from our own ancestors. Nathan Tidridge, our first ever guest editor of the Loyalist Gazette, has curated many excellent articles that will help us continue this journey of learning. This, along with Albert Dumont's message, reminds us that we can all look within so that going forward we may all find renewed harmony, reconciliation, and peace.

*Loyally Yours,*  
Patricia Groom UE,  
UELAC President

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GUEST EDITOR  
Nathan Tidridge



**ON THE COVER:**  
The Covenant Chain Wampum belt exchanged at the Treaty of Niagara (1764).

**GRAPHIC DESIGN AND LAYOUT:**  
Amanda Fasken UE

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THE CHAPELS ROYAL  
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Excerpt from  
Treaty Spaces:



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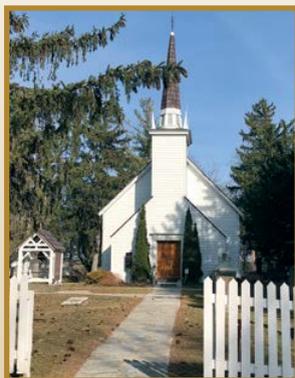
UELAC CONFERENCE  
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PEOPLE BEHIND  
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Richard Parry UE



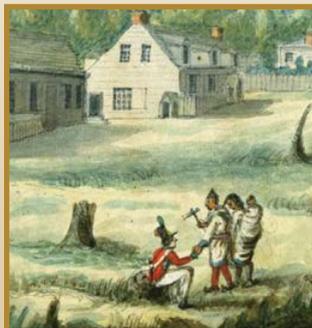
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THE QUEEN IS DEAD!  
GOD SAVE THE KING!



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Published by authority of

**The United Empire Loyalists' Association of Canada**

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160 Water Street West, Cornwall, Ontario, Canada K6H 5T5

Telephone (416) 591-1783 | E-mail: uelac@uelac.org | Website: www.uelac.ca | ISSN: 0047-5149



THE HONOURABLE ELIZABETH DOWDESWELL  
LIEUTENANT GOVERNOR OF ONTARIO

## LETTER FROM LIEUTENANT GOVERNOR ELIZABETH DOWDESWELL

September 2022



This year, around the world, we came together to honour Queen Elizabeth's II's Platinum Jubilee—70 years of her service and steadfast devotion to the people of Canada. More recently, we once again gathered to mourn the loss of our beloved Sovereign.

We have reflected on the weight of that history during a time of transformative change. We have also seen the continuity and stability of our constitutional democracy that has been built upon the values, ideas and traditions that shape our national identity.

This volume reminds us of Canada's historic connection with the Crown and Indigenous peoples – a relationship sometimes troubled leaving wounds of injustice. Yet the fundamental inheritance of kinship remains to guide us forward as with courage and determination we work to actively shape a better future for all.

This is a collective obligation that we undertake under the watchful eyes of history. May we take inspiration from the indomitable lifetime example of service above self of Queen Elizabeth II and approach the future with hope and optimism.

Elizabeth Dowdeswell



BY JENNIFER DEBRUIN UE

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## GUEST EDITOR

# NATHAN TIDRIDGE

### BRINGS HIS LOVE OF HISTORY INTO THE PRESENT

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A commitment to deepening our understanding of complex historical experiences and how they connect to the present is a hallmark of Nathan Tidridge's life work. An avid researcher, educator and active member of many organizations, Nathan's areas of expertise include the Crown in Canada, Indigenous and Crown relations in the Canadian context, and local history. His dedication and passion for teaching is evident in the wide variety of pursuits he undertakes, whether it be in the high school classroom, through his books, or appearances in the media and at numerous events.

Nathan teaches Canadian history, government, and Indigenous studies at Waterdown District High School (Ontario), but one only has to peruse his website to see that he believes education goes beyond the classroom. The photos of student trips, on which young people had the opportunity to gain new perspectives through hands-on engagement, demonstrates Nathan's belief that history is neither in the past, nor passive. He is an engaged, and engaging, educator who inspires the same in others. The trusted relationship he has formed with Indigenous communities, learning their culture and traditions, is evidence of an individual who



understands that to teach is also to listen and learn. Though Nathan states his "...website has given students access to various resources that have helped them enhance their understanding of concepts explored in class," the plethora of resources are excellent for anyone to explore. In recognition of his commitment, Nathan received a Governor General's Award for Excellence in Teaching History in 2020.

Nathan is also an accomplished author, having penned several notable books. Among his titles are *Canada's Constitutional Monarchy* (2011), *Prince Edward, Duke of Kent* (2013), *The Queen at the Council Fire* (2015), and his latest

release, *The Extraordinary History of Flamborough: Platinum Jubilee Edition* (2022). He has also been published in national publications, including Maclean's Magazine, The Globe and Mail, and The Public Policy & Governance Review, among others. His appearances on numerous television and radio programs speak to his being a sought-after expert, known for his engaging manner. Audiences at his many presentations are captivated by Nathan's passion and extensive knowledge, as was the case when he presented, *The relationship between Haudenosaunee Confederacy and the Crown*, at UELAC's first virtual conference hosted by Bridge Annex branch in 2021. Having drawn a

*Nathan Tidridge has dedicated himself to promoting the role of the Crown in our country's history. Through his work, he has taught a new generation of students about Canadian politics, our constitutional monarchy and civics.*

*He has also deepened our understanding of the complex relationship between Indigenous peoples and the Crown, thereby bringing attention to the important issue of reconciliation.*

Meritorious Service Decorations (Civil Division)

large audience, the feedback about his presentation centered around common themes of thoroughly enjoying his presentation style, learning new information which was reframing historical narratives, and queries about how to continue the learning process. To give a presentation is one thing, to encourage a desire to continue learning is the mark of a true teacher.

Over the years, Nathan has been an active member of many organizations. He is currently a member of the national advisory board for the Prince's Trust Canada, Vice-President of the Institute for the Study of the Crown in Canada (2005-present) and was a board member of Ontario Heritage Trust (2015-2021). He has deservedly been the recipient of several awards and honorariums, including the Meritorious Service Metal (2018) for his work in educating Canadians on the role of the Crown and its relationships with Indigenous communities, and in that same year, he became the first Honorary Fellow of the United Empire Loyalists' Association of Canada (UELAC).

Nathan is as an active member of his community of Waterdown (ON), where he lives with his wife Christine and their daughters Sophie, Elyse, and Maya. Here he continues to create tangible connection points for people to



➤ The Honourable David C. Onley, Lieutenant Governor of Ontario, addresses Their Royal Highnesses the Prince of Wales and Duchess of Cornwall before their presentation of six Diamond Jubilee Medals to Ontarians (including Nathan Tidridge) - May 22nd, 2012.

link to the past and each other, as is the case with a recent *Treaty Forest* project he undertook, along with his students, and many other community partners. In March 2022, the Mississaugas of the Credit First Nation shared via Twitter, “@tidridge has launched the Platinum Jubilee Treaty Project with his students! This is an opportunity to continue honouring Waterdown’s relationship with its Treaty partner by centering the Treaty relationship that exists in this territory.” The Treaty Forest features 70 native trees that will be symbol of friendship, as well as “...a place for Indigenous peoples to conduct ceremony and see themselves in the landscape of the community.”

Nathan Tidridge is a rare individual who creates space for learning about, and discussing, complex history, while getting us beyond the headlines of how it manifests in present-day Canada. In helping us make these connections, Nathan encourages others to explore beyond their own experiences, which can lead to positive action now and into the future.

The *Loyalist Gazette* Committee is proud to have Nathan as the first ever guest editor of our UELAC magazine.

We encourage you to learn more of his many accomplishments and explore resources at: [www.tidridge.com](http://www.tidridge.com) and [www.canadiancrown.com](http://www.canadiancrown.com)

# Loyalist SCHOLARSHIP COMMITTEE

## SCHOLARSHIP CHALLENGE 2022: MULTIPLYING UE SCHOLAR OPPORTUNITIES

**W**e surpassed our goal of \$8088.00 – thank you to everyone who participated!

**\$10,096.26** What an amazing total!

Thank you to all who took the 2022 Scholarship Endowment Fund Challenge and donated during this concentrated time called **Multiplying UE Scholar Opportunities**.

The Scholarship Committee was delighted to see such a generous response from the UELAC Members and Branches across Canada allowing the goal to be surpassed. Many asked: Why \$8088 as a goal? It was simply four times the 2022-year date.

Monday August 22, 2022 was the closing date of the challenge, but the

opportunity for donations towards UELAC scholarships is always available to you at [Donate now](#).

Over the whole year we are grateful for the donations that celebrate an important occasion. We each have a special reason for supporting causes close to our hearts. If you used the CanadaHelps donation option then the official tax receipt for your donation will have come to you very quickly as an attachment in your email. Please note that you can also download your official donation tax receipt at anytime from your CanadaHelps account.

Thank you to those who sent their donation by cheque to the UELAC Scholarship Challenge to the UELAC office address. Tax receipts for those donations will be forthcoming by the deadline in the New Year.

Do you have a friend or relative doing

graduate studies in history. Please share the opportunity with them. See [Scholars Wanted](#) on the UELAC website.

Thank you from the full Scholarship Committee: Christine Manzer UE, UELAC Scholarship Chair, Tim Compeau UE, Rebecca Brannon and Stephanie Seal-Walters

### 2022 UELAC Scholarship Fund Challenge



**\$ 8,088.00**  
*Goal for this challenge*



**\$10,096.26**  
*Amount raised to date*



**64**  
*Number of donors*

Last updated September 20, 2022

## UELAC SCHOLARS WANTED!



The UELAC Loyalist Scholarship is available to Masters and PhD students undertaking a program in research that will further Canada's understanding of the Loyalists and our appreciation of their, or their immediate descendants', influence on Canada.

The award is for \$2,500 Canadian per year and, on approval, will be provided for each of two years for Masters and three years for PhD students.

Preference may be given to students who have taken an undergraduate degree in history, to those who are of proven Loyalist descent, and to students at Universities in Canada. The UELAC reserves the right to award the scholarship in accordance with its sole discretion. Upon completion, a copy of the thesis must be presented to the Association.

The application requirements are available at [www.uelac.org](http://www.uelac.org)

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# UELAC PEOPLE Behind the Scenes



RICHARD PARRY UE  
UELAC CENTRAL EAST COUNCILLOR

UELAC CENTRAL EAST COUNCILLOR

BAY OF QUINTE BRANCH ASSISTANT GENEALOGIST

BAY OF QUINTE BRANCH BRANCH HISTORIAN

I was born and raised in Toronto, Ontario and moved to Belleville, Ontario in 1968 and started work with an A/C and heating company and wound-up co-owner, selling and retiring in 2013. In 1969 I married my high school sweetheart Heather Bryan, and we have two children and three grandchildren.

My love of history was influenced by my grandmother, Jessie Alice (Free) Parry 1880-1965, who told me fascinating stories about life before electricity, cars, planes etc. When she died in 1965, my father received a very large cardboard box of photo albums and heaps of loose photos that she had cared for. There were wonderful cabinet photos and old tintypes of both her parents' families, but my father had no idea who these people were, until, years later when his sister, my Aunt Maybelle, who was 16 years older than my father, came for a visit from B.C. and kindly wrote on the back of each photo who the people were and what their relationship was. It was an amazing history of our family from 1865 to 1965 and spanned all the way from Ontario to Saskatchewan and British Columbia and various parts of the U.S.

After my aunt's visit, I started going to the Belleville Public Library and ordering microfilms and, in general, trying to find out whatever I could, but it wasn't until I retired, and computers

had been invented and sources like Ancestry were available that I was able to devote the time and effort required to track down my family history. By 2018 I was close but needed help, so I joined both the Bay of Quinte and Kingston, Ontario branches of UELAC.

I was fortunate to have the help of Anne Redish UE to guide and coax me to the successful completion of my 1<sup>st</sup> certificate for William Parry UE 1740 – 1797 which I received in October of 2019. I have since received 3 more certificates all 14 August 2020 for James McMaster Sr., Nicholas Simmons, and George Finkle Sr. All three are on my grandmother's side.

In 2019 I participated in the Kingston Branch UELAC "The Loyalists of Ernestown-1786" project which was based on a 1786 Patent Map of Ernestown Township that had the names of all location ticket holders for each lot. Almost all ticket holders were from Jessup's Loyal Rangers by way of Machiche, Lower Canada. My William Parry UE was shown on the west half of Lot 3 on the 4<sup>th</sup> Concession. The Kingston Branch UELAC presented this project during 2019 Canada Day celebrations in Bath, Ontario and visitors enjoyed being told about UELAC and many of them had ancestors shown on the map.

When Covid came in March 2020 and in person meetings stopped, I

decided to visit cemeteries to try and locate my relatives' burials. I quickly realized that, since I was already going to these cemeteries, I should look for UE and Veterans of the War of 1812 graves. The project developed a life of its own and, between March and November of 2020, I travelled 21,000 kms in Ontario, covering the area from Port Hope in the west to Kingston in the east and from Lake Ontario to Hwy. #7 in the north. The result was the addition of 5,000 previously unlisted memorials and 15,000 photos to Find-a-Grave.

In May of 2021 Anne Redish UE asked me to accept the post of Assistant Genealogist, and in June 2021 to also accept the Branch Historian position. As a result of my cemetery knowledge, Anne introduced me to David Smith UE of the Bay of Quinte Branch UELAC and Bill Russell UE who are doing an amazing job of identifying and honouring all the UE and Veterans of the War of 1812 burials they can find. I have been able to assist them by providing proof of War of 1812 service and locations of some of the memorials.

In April 2022 I was asked by Bill Russell UE to put my name forward for the position of Central East Councillor and Peter Johnson UE and Angela Johnson UE of the Bay of Quinte Branch made the formal nomination. The rest as they say is history.



VOLUNTEERING IS A NOBLE ACT.

## 2022 PLATINUM JUBILEE MEDAL

### Barb Andrew, UE

UELAC ASSINIBOINE BRANCH

SEPTEMBER 26, 2022

I am so very pleased, and proud, to let you know that Barb Andrew, UE, was deservedly awarded the Platinum Jubilee Medal! Barb was nominated by Brandon's mayor Hon Rick Chrest for her outstanding community service. This honour was awarded to Barb in

Winnipeg by the current Lt Governor Janice Filmon on September 26th at a ceremony at Government House.

Congratulations Barb from all of us.

The following is what appeared in a provincial Government publication regarding the Platinum Jubilee Medal:

#### LIEUTENANT-GOVERNOR AND PREMIER TO PRESENT FIRST QUEEN ELIZABETH II PLATINUM JUBILEE MEDALS

The first recipients of the new Queen Elizabeth II Platinum Jubilee Medals (Manitoba) will be honoured today at special ceremonies hosted by Lt.-Gov. Janice Filmon and Premier Heather Stefanson.

"This medal is a beautiful way for Manitoba to honour the legacy of Queen Elizabeth and her incredible service to people of Canada," said Stefanson. "Manitobans are well-known for their generosity and giving back to the community, and I look forward to honouring and celebrating their service and achievements as we pay tribute to Her Majesty."

The Queen Elizabeth II Platinum Jubilee Medal



(Manitoba) celebrates the 70th anniversary year of Queen Elizabeth's accession to the throne, which began on Feb. 6.

A total of 1,000 medals will be awarded during the Platinum Jubilee year. The medal program is the focus of the Manitoba government's jubilee year commemorations. Permission has been sought from the Office of the Governor General to have this medal included in the Order of Precedence with the other commemorative medals of the



> Barb with her medal

Canadian Honors System.

Recipients will receive a circular medal suspended from a ribbon using a new arrangement of the blue, red and white colours found on the other four medals issued during Her Majesty's reign in 1953, 1977, 2002 and 2012.

The Queen's Platinum Jubilee Medal (Manitoba) program has a strong focus on community mindedness, service, and reconciliation, and as such, a group of trusted partners has chosen each medal recipient.

These trusted partners include members of the legislative assembly, Indigenous leadership organizations, the lieutenant-governor, the premier and the leader of His Majesty's Loyal Opposition.

At 4 p.m. today, a private ceremony at Government House will take place, where the



➤ Barb and Garry Andrew.



lieutenant-governor's recipients will each receive their medals. In addition to those selections, recipients include deserving Manitobans selected on the lieutenant-governor's behalf by the City of Winnipeg, the City of Brandon, the Royal Canadian Mounted Police, the Winnipeg Police Service, the Winnipeg Fire and Paramedic Service, and The Winnipeg Foundation.

➤ Medal, certificate, and 'cookie' with medal design!

**An Amazing  
Volunteer**  
Offers their gift of time  
INSPIRES HOPES & DREAMS  
Enjoys Helping Others  
ENCOURAGES TEAMWORK  
IS SELFLESS, GENEROUS & KIND  
EXTENDS A HELPING HAND  
& Makes a difference

The UELAC Board of Directors and the UELAC Volunteer Recognition Committee Wish to Congratulate and Thank ALL UELAC Volunteers for their hard work, commitment, and continued support to the life of the United Empire Loyalists' Association of Canada.

# QUEEN ELIZABETH II'S PLATINUM JUBILEE MEDAL

## UELAC Saskatchewan Branch

IN SERVICE TO THE CROWN

The UELAC Saskatchewan Branch was recently presented the Queen's Platinum Jubilee medal from Saskatchewan's Lieutenant Governor. Saskatchewan MPs, MLAs, and other government officials presented the medals for service based on varying community themes. The Lieutenant Governor's theme, "In Service to the Crown".

➤ Left to right: Ken Fader, Judy Sanders, Harvey Smith, His Honour Russ Mirasty, Lieutenant Governor of Saskatchewan, Ken Mackenzie, Barb Schmuland, Linda Smith, Bev Risser and Gerry Adair. It was an honour for them to each receive their medals and to note their branch achievements in having their work with the United Empire Loyalists' Association of Canada recognized by His Majesty's representative.



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# 2022 RODNEY T. CRAIG SERVICE AWARD

## David Ellsworth UE Beverly (Burwell) Craig UE

COLONEL JOHN BUTLER (NIAGARA) BRANCH

BY DALE FLAGLER UE

4 SEPTEMBER 2022

**A**t the September branch meeting, which was the first “in-person” meeting since the beginning of the COVID pandemic, the first presentations of the Rodney T. Craig Service Award were made. The award was created by the branch executive following the passing of CJB Branch Genealogist Rodney Craig in 2019. Rodney was a tireless and selfless volunteer for the United Empire Loyalists’ Association, Colonel John Butler Niagara Branch, and the Ontario Genealogical Society, where he served on many committees and as President at various times. Rodney was a person of faith and lived life serving others. Rod had been a most valued member of the UELAC and our branch for many decades and may have aided more members in verifying their ancestry than any other genealogist in the organization.

The first recipient of the award was David Ellsworth UE, in recognition of 39 years of outstanding, dedicated, and faithful membership in addition to impressive team commitment plus exemplary performance exercising official appointed duties as Ceremonial Association Standard Bearer of The United Empire Loyalists’ Association of Canada and Colonel John Butler (Niagara) Branch. David has always been there to answer the call to pay homage and respect for the National and UEL colours. Although the executive designated David to receive the award in 2020, it was decided to hold off on the presentation until we could meet again, in person, unaware that it would be two years before that would become a reality.

As time passed in 2021, the branch executive designated Rodney’s wife, Beverly (Burwell) Craig UE to also be awarded the coveted service award. Bev’s selfless service and devotion to the UELAC and particularly the Butler Branch has been a huge asset as she aided in genealogical and secretarial efforts to benefit the organization through a lifetime of effort. Those efforts have not gone unrecognized by her colleagues on the executive.

During the award presentation ceremony, both Frederick Gregory UE, our current Branch President and Dale Flagler, Past Branch President noted that both David and Beverly had contributed so much to general knowledge and sage advice to assist new executive members in past history and



➤ David Ellsworth UE receiving his Service Award.



➤ Bev Craig UE receiving her Service Award.

traditions of the Butler Branch. It was truly an honour to present these awards to these deserving members of our organization and long overdue recognition. Notably, Rodney’s wife Beverly assisted in the presentation of the first award to David Ellsworth and was then quite surprised as she was named recipient of the second award herself. The ceremony was not conducted without a few overwhelming tears of joy.

EXCERPT FROM TREATY SPACES:

# THE CHAPELS ROYAL IN CANADA

CANADA BY JOHN FRASER, CAROLYN KING AND NATHAN TIDRIDGE. APPEARS IN A RESILIENT CROWN: CANADA'S MONARCHY AT THE PLATINUM JUBILEE (DUNDURN PRESS, 2022).

Up until Tudor times in England, chapels royal simply referred to a company of priests and choristers who would accompany the Sovereign whenever and wherever he or she travelled beyond the London court. In time, they became housed in specific royal residences, the oldest and most famous ones at St. James's Palace and Hampton Court, but also at other royal destinations in England and Scotland. Canada is the only country that has a chapel royal outside this definition, and all three here are a sign of special significance to the Sovereign and the Sovereign's special relationship to the Indigenous nations, stretching right back to that historic visit of 1710 by the four Indigenous delegates to Queen Anne at the Court of St. James.

Like the Mohawk chapels at Six Nations and Tyendinaga, *The King's Anishinaabek Sacred Place* is rooted in the Covenant Chain, a 400-year relationship first established between the Haudenosaunee and Dutch before it was assumed by the British Crown in the seventeenth century. Now known as the Silver Covenant Chain of Friendship, this relationship was extended

into the Great Lakes region (and beyond) following a Great Council and Treaty at Niagara in 1764. Until the creation of Massey's chapel, no monument existed to remind the Crown and non-Indigenous Peoples of the agreements made along the Niagara River. As the College itself states, "With its new designation, the space will be used to acknowledge the history of the Royal Proclamation of 1763 and its ratification through the 1764 Treaty of Niagara. The treaty, through its association with the Silver Covenant Chain of Friendship, represented a relationship of respect between Indigenous nations and the Crown in the Great Lakes Region." The Canadian chapels royal also illustrate a key way that royal tradition in Canada and Britain diverge. In Britain, royal chapels play no role in signifying a relationship between peoples while in Canada, it could be described as the principal purpose.

The story of how Massey College's St. Catherine's Chapel got its designation is fairly straightforward. When John Fraser was the head of the college (from 1995-2014), he had revived the use of the chapel as a place of

regular worship. Subsequently, and at the instigation of his daughter Clara Fraser, who had begun long-term research into Crown-Indigenous relations, he began to study the role of the two Mohawk chapels royal. Through Clara, he was introduced to her mentor, Elder Carolyn King, the former chief of the Mississaugas of the Credit First Nation. This was at the same time that many Canadians were finally trying to come to terms with a tragic part of our story that had been largely obscured or deliberately ignored until the Truth and Reconciliation Committee began its work, although the earlier work of the 1996 Royal Commission on Aboriginal Peoples was instrumental in laying much of the groundwork.

From this emerged an idea that the young graduate students at Massey College who, on the whole, were indifferent to chapel services, might find a useful means of forming relationships with the Treaty partners connected to the land on which they studied. It seemed romantic and fanciful to some, but not to Elder King, who embraced the idea with passion. The College was supported in its appeal by the then Secretary to the Queen of Canada in the Privy

Council Office, Kevin MacLeod, by Fraser's successor as head of Massey College, Hugh Segal, and by a young high school teacher in Waterdown, Ontario, named Nathan Tidridge, whose seminal study of Crown- Indigenous relations, *The Queen at the Council Fire*, became an important document in the ensuing evolution of the project.

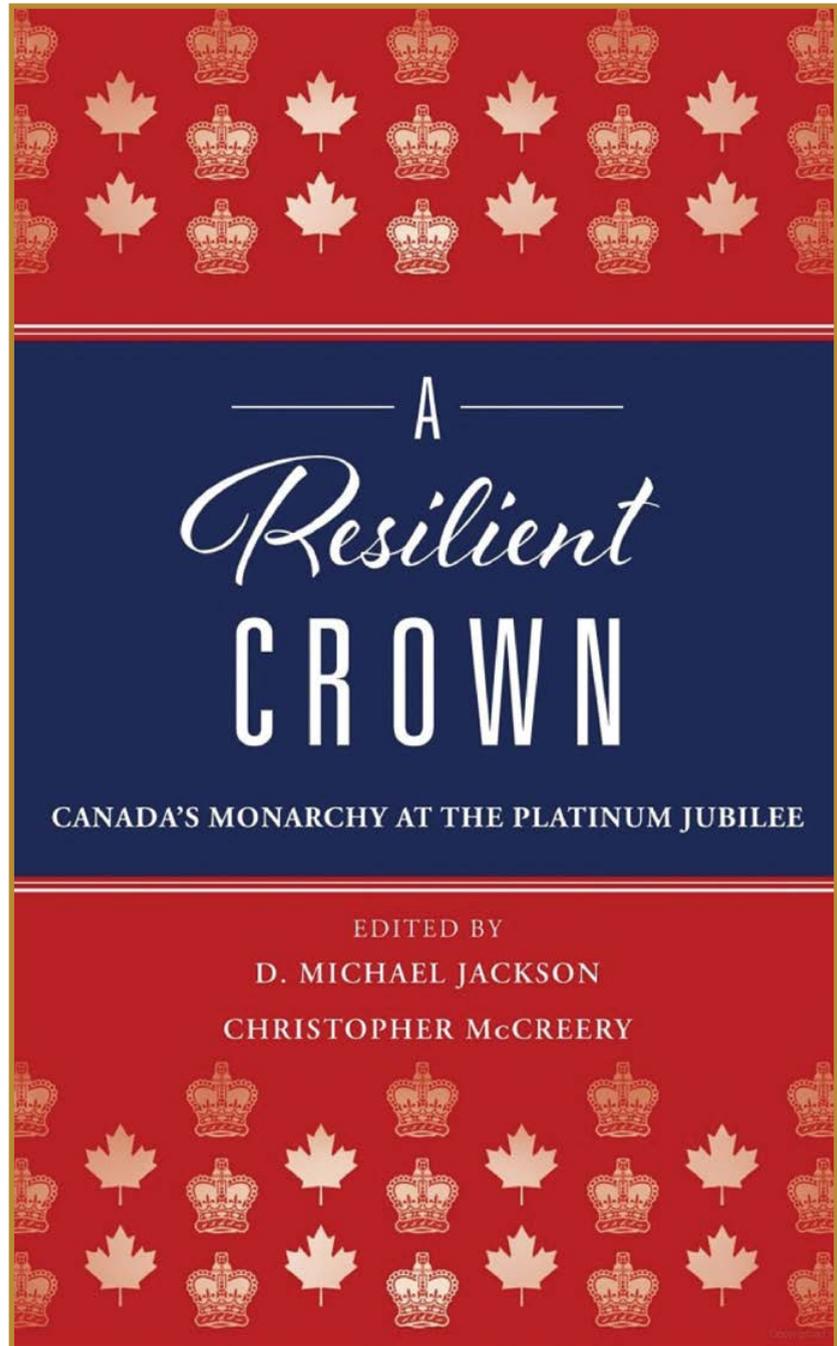
In the background, and unknown at the time to the instigators of the appeal to Queen Elizabeth II, there was another friend, the Reverend Canon Paul Wright, sub-dean of the Chapels Royal and rector of the Chapel Royal at St. James's Palace in London, the most senior and most important of the chapels royal. As luck would have it, Canon Wright had served part of his priestly apprenticeship in northern Manitoba where he saw up close the wisdom and teachings, as well as the challenges, of Indigenous communities. When the appeal for designating St. Catherine's Chapel as the third Canadian chapel royal arrived on the Queen's desk, in addition to her Canadian secretary, the Queen did not have to look far for advice on the idea.

Canon Wright visited The Queen's Anishinabek Sacred Place in 2019 as part of a tour that encompassed the other two chapels royal linked with the Mohawk Nation and Haudenosaunee Confederacy. Part of his visit included the gifting of a bible signed by the Queen to the new chapel, a deeply personal gift from a woman of faith that continued the tradition established by her predecessor Queen Anne two

centuries earlier. Canon Wright also brought to each of the Indigenous chapels royal a King George VI edition of the Book of Common Prayer (a core text of the Church of England), linking them with the Chapel Royal at St. James's Palace.

Wright's visit included a meeting with representatives from the Chiefs and Council of the

Haudenosaunee Confederacy at the Mohawk Chapel at Six Nations of the Grand River. This was a meeting of allies, as Canon Wright recounted the names of his own ancestors that had fought side-by-side with the Mohawk against the American rebels. The Queen Anne Bible (filled with royal and viceregal signatures dating back to the 1860 visit by the Prince



of Wales) and a set of handbells gifted by Queen Elizabeth II in 2010 to mark the three hundredth anniversary of the meeting with Queen Anne and the Covenant Chain relationship that provided the impetus for such a meeting to happen. At one point, Rick Hill of the Tuscarora Nation, on behalf of the Confederacy, asked Canon Wright to convey replicas of the Covenant Chain Wampum (recounting a 400-year relationship between the Crown and his people) to the Queen. As requested, they were safely brought to England and presented to Her Majesty at Windsor Castle.

Wright's visit demonstrated another important mission of Chapel's Royal: honouring the ceremonies and protocols that have bound the Crown in its relationships with Indigenous Peoples across the land. Once a regular occurrence in the lives of members of the Royal Family and their representatives, the ceremonies and protocols that animated Treaty and other Crown-Indigenous relationships were largely abandoned following Confederation. Anything that reminded the Crown, and more importantly their governments, of the obligations and responsibilities that are threaded into Treaty relationships was quietly pushed aside by a succession of settler administrations. Canadian governments, particularly following Confederation, eroded the honour of the Crown by installing viceregal representatives that were not interested in, or at worst antagonistic toward, anything that did not pave the way for access to land and resources.

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resources.**

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The symbols and relationships used by settlers to enter into Treaty were co-opted by their governments and turned over fully to the colonizing enterprise. The Honour of the Crown, already tarnished by those entering Treaty in bad faith, was abandoned altogether in the hunger for land.

This erosion did not happen without resistance by the Sovereign or their Indigenous partners. The eighteenth and nineteenth centuries were filled with interactions between delegations of Indigenous people and the monarch of the day. King George III's Royal Proclamation

of 1763 included its critical references reaffirming Indigenous sovereignty after successful Indigenous lobbying (the King's son, Prince Edward, made a point of visiting the site of the great Council of Niagara where the proclamation was ratified using Indigenous diplomatic practices that created the 1764 Treaty of Niagara). Queen Victoria received numerous petitions, including by Nahneebahweequay (Catherine Sutton) of the Mississaugas of the Credit, highlighting mistreatment by her Canadian government.

In fact, the Queen was so concerned by what she was hearing and reading that she tasked the Duke of Newcastle (organizer of the 1860 Royal Tour of the Prince of Wales) to compile a report of the conditions of Indigenous Peoples in Canada. This report fell victim to the emergence in settler society of the convention of responsible government: that the Queen must take the advice of her elected governments. One month before the Prince of Wales' visit, John A. Macdonald's government passed the *Management of Indian Lands and Property Act*, which removed the role of Superintendent of Indian Affairs from the Imperial government and handed it to a Canadian Commissioner of Crown Lands. Once Newcastle's report was completed, it would be the settlers that would advise Queen Victoria of its contents. This did not give Indigenous leaders much cause for hope, a pessimistic prediction that was sadly borne out.

# ALLIES OR SUBJECTS?

## THE HAUDENOSAUNEE AND THEIR PLACE IN CANADIAN HISTORY

BY: W. BARRY HILL, M .ENG., P. ENG., LLD (HON)  
WARDEN, H.M. ROYAL CHAPEL OF THE MOHAWK,  
MEMBER, MOHAWK NATION, SIX NATIONS OF THE GRAND RIVER

There is a country and western song often heard on radio about a marriage relationship gone wrong. The signature phrase in the song is “She got the gold mine; I got the shaft!”

The song to me it is in close harmony with the question I find challenging to answer: How did the Loyalists end up with the land in Canada and the First Nations ended up with Reserves? The Loyalists were granted land, acquiring fee simple ownership. They also established a system of laws and government which resembled those from their homelands. However, the First Nations were forced onto reserves, their self-governance replaced by the Indian Act (1876) and subjected to governments intent on disrupting First Nations’ social order, including the Nation-to-Nation treaties with the Crown.

In 2010, Queen Elizabeth II presented a set of silver hand bells to the Haudenosaunee from the Chapel Royal of the Mohawk as a gesture to polish, as is inscribed on the bells, “The Silver Chain of Friendship, 1710 - 2010.”

What is the metaphorical Silver Covenant Chain, often depicted with three links representing of

Peace, Friendship and Respect? How does this chain bind the Crown to the Haudenosaunee Tree of Peace?

The Covenant Chain has come to represent the series of treaties and alliances that were developed primarily in the 17<sup>th</sup> century between the Five Nations of the Haudenosaunee Confederacy and the European powers. This foundational relationship was first established with the Dutch in 1613, when the concept of the Two Row Wampum was developed, and then later assumed by the English in 1655 after they took over the Dutch colony following the Anglo-Dutch Wars. The Covenant Chain, manifested in The Two Row Wampum remains the foundation of the Nation-to-Nation relationship meant to inform all future Treaty relationships on Turtle Island.

Initially, treaties were about the English concern over defence from the threat posed by French forces to the north of the Mohawk and Hudson River, valleys. For example, in 1704 the French came south, plundering and killing colonists in what was to become Massachusetts.

In 1710 the Mayor Robert Livingston of the town of Albany, then a colonial trading village on



the upper Hudson River, contrived to impress the Haudenosaunee Confederacy, a strong social and military alliance which had existed since 1142. Livingston’s message to the Haudenosaunee was that the might and power of the British Empire, would make them a worthy ally against the French. This alliance was cemented in 1710 when a party of Confederacy members travelled to England to meet with Queen



➤ The Mohawk Chapel

Anne. This meeting remains as the first direct interaction by a British Sovereign with Indigenous people from outside the British Isles. This meeting produced meaningful tokens of friendship, among them being the establishment by the Queen of an Anglican Chapel in 1712 at Fort Hunter, near present day Utica, New York. Queen Anne supplied the space with items of worship including a Bible and a Silver Communion Service, both of which are in service at the current Chapel in Brantford, Ontario.

Sadly, The Covenant Chain embodied by Queen Anne's Chapel, cost the Confederacy of Five Nations dearly. (Five Nations became Six after the Tuscarora Nation was admitted in 1720)

By 1754 the French and Indian Wars (aka The Seven Years War) had

begun, lasting until the 1763 Treaty of Ghent. A little over a decade later the American Revolutionary War (1775-1783) erupted.

This extended period of warfare severely impacted the Haudenosaunee Confederacy. Following the fall of New France in 1760 the British were now the dominant European power in North America. The Treaty of Ghent failed to make provision for the First Nations allies.

In an attempt to make amends, under the guidance of Sir William Johnson ( the Superintendent of Indian Affairs for the Northern Region), King George III's Royal Proclamation of 1763 was issued. Among its' many provisions was the assertion that lands west of the Allegany Mountains would remain as sovereign territory of

Indigenous Nations. Only the British Government would have the authority to engage with First Nations on land issues. This proclamation was restated in 1764 at Fort Niagara where over 2000 persons attended from west of the Mississippi to what is now Eastern Canada. Over 80 treaties were struck over a two-month period that summer.

The Royal Proclamation of 1763 angered colonists working their way west from the New England Colonies and contributed to the eventual American War of Independence.

When the War of Independence began once again the Haudenosaunee were on the front lines and in addition to population losses, they had their homes and farms destroyed by Generals Sullivan and Clinton acting under orders of George Washington. Animals and crops were killed and burned, and the allies had to abandon their homeland, relocating north of Lake Ontario and in Newark, now Niagara-on-the-Lake.

As the British were now in control of the lands known as Canada, Joseph Brant, who had been a faithful military ally of the British throughout his adult life secured a grant of land for the Six Nations refugees, consisting of land bordering the Grand River from mouth to source. However, not all of Six Nations had fled. Some remained and tried to make terms of peace with Americans, others remained neutral, and some joined the rebel cause. The result was a fractured Confederacy. While now at peace, today members of Six Nations reside in both countries.

As a gesture towards reconciliation

and resettlement, King George III provided for the building of a new Chapel to replace the one lost to the American Revolution (the original Queen Anne Chapel was destroyed, and its stones eventually harvested to create the Erie Canal). King George III's Chapel, completed in 1785, was erected in the new Mohawk Village along the Grand River where it still stands today. The Communion Service and the Bible gifted by Queen Anne were buried during the Revolutionary War and later secretly retrieved for use at the new chapel.

When the War of 1812 arose, once again the Haudenosaunee were drawn into the fray and fought valiantly at places like Queenston, Beaver Dams and Stoney Creek

consulting their allies, to the new Canadian colony. By 1867, this transfer was complete and under the British North America Act (created without consultation or consent of Indigenous Peoples) First Nations became the responsibility of the federal government of Canada. No longer treated as allies, Indigenous Peoples were now seen by the settler government as "wards of the state." Soon after began the saga of the numbered treaties to facilitate the expansion to the west of the new country of Canada.

With all this in mind, there are important points to be made:

All treaties prior to Confederation were made with Britain and the Crown. Not Canada.

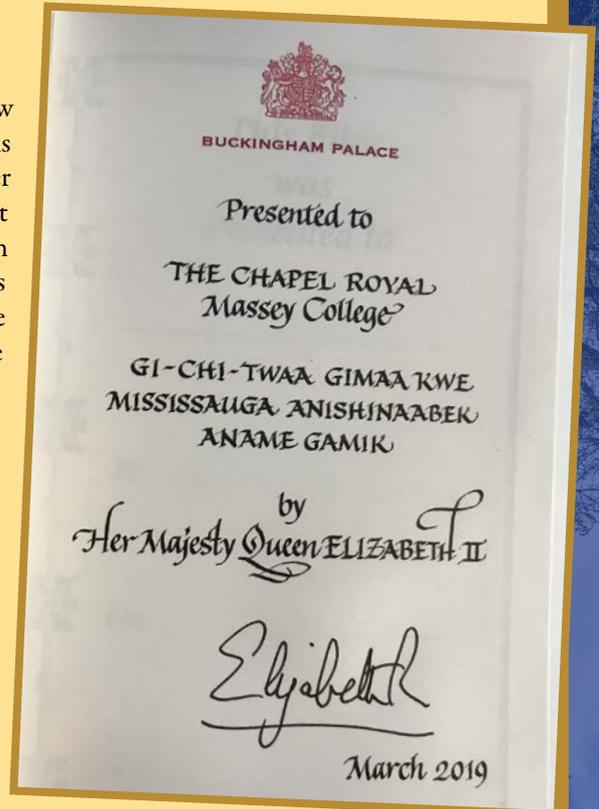
Due to the flow of history from the 1600s onwards, British policy regarding First Nations originated with the Haudenosaunee Confederacy.

British Policy flowed through the traditional homeland of the Confederacy into what was to become Canada and became the framework for all subsequent treaties made by Canada.

Time and time again, the Haudenosaunee Nations came to the aid of the British cause.

If the British had taken the treaties seriously, the Haudenosaunee Confederacy would have been treated the same at the Loyalists.

H.M. Chapel Royal of the Mohawk stands today on Six Nations' Territory, a consecrated Anglican Church, and a Chapel of Ease, but most importantly of all, as a living symbol of the direct link with the Crown and the Treaties that



> The Queen Elizabeth Bible Bookplate

come from that relationship.

The Covenant Chain is just that, a covenant, a set of promises that need to be revisited and renewed, particularly in this time of social crisis and reconciliation.

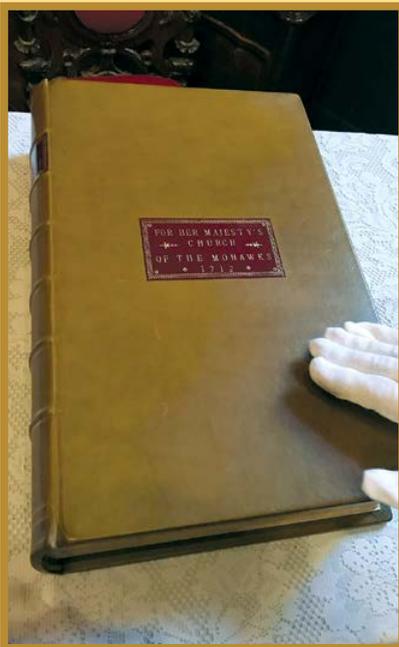
Will Reconciliation finally be achieved when Treaties are recognized?

For our part, "as long as the grass grows and the rivers flow" we of the Six Nations will respect that covenant and look for reciprocity from our partners to these pledges.

*In Peace and friendship,*

*W. Barry Hill, M .Eng.,  
P. Eng., LLD (Hon)*

*Warden, H.M. Royal Chapel  
of the Mohawk,  
Member, Mohawk Nation,  
Six Nations of the Grand River*



> The Queen Anne Bible.

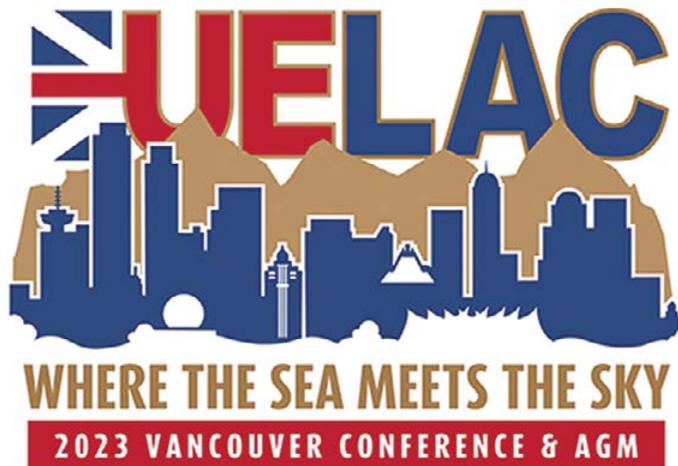
where monuments have been erected in recognition of their contribution to secure what would become Canada.

By 1860, Britain was preparing to hand over "Indian Affairs", without

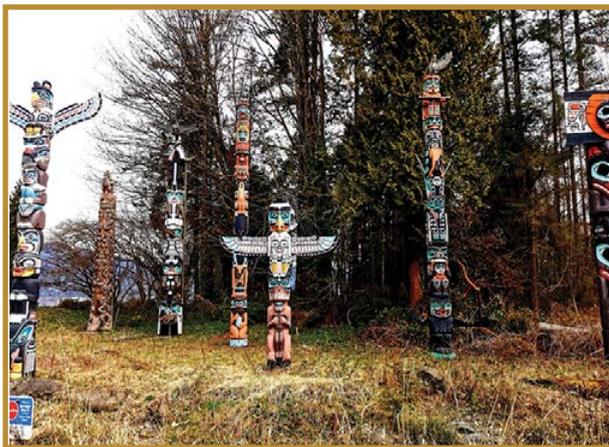
# UELAC CONFERENCE 2023

1-4 JUNE, 2023

HOSTED BY PACIFIC REGION BRANCHES OF THE UELAC



**W**elcome to beautiful British Columbia!  
The Pacific Region Branches are pleased to announce the first in-person UELAC's 2023 National Hybrid Conference and AGM since



➤ Totems at Stanley Park.

2019, in Vancouver/Richmond, British Columbia – WHERE THE SEA MEETS THE SKY - June 1st - 4th, 2023.

Exciting events are planned that are all great ways to collectively honour our Loyalist ancestors.

The UELAC Vancouver, Chilliwack, Victoria, and Thompson-Okanagan Branches of the Pacific Region are thrilled to be hosting the 2023 Conference and AGM. The organizing host branch, Vancouver, just celebrated its Granite 90th Anniversary (1932-2022) and the Victoria branch also recently celebrated its 95th Anniversary (1927-2022). These branches are excited to celebrate with our UELAC family.

Mark your calendars and plan to attend the first in-person hybrid conference since 2019, June 1st - 4th, 2023.

While the Schedule of Events is still being detailed, the following is a list of some of the fun things the organizing committee has planned:

## THURSDAY, JUNE 1, 2023

- Genealogists Meeting (morning)
- The Membership Chairs Meeting (afternoon)
- The Welcome Reception (evening)

## FRIDAY, JUNE 2, 2023

Two All-Day Tours:

**Tour A:** Historic Steveston Village in Richmond, BC (lunch included). This quaint fishing village at the mouth of the Fraser River was declared a heritage zone in 1960, which accounts for the warm, old-timey vibe. Steveston is also a working fishing village, which makes it a seafood lover's paradise where one can buy fresh seafood right off the dock or at least enjoy Canada's best fish and chips! Steveston includes the Britannia Shipyards National Historic Site, the Steveston Tram, the Steveston Museum, and the Gulf of Georgia Cannery National Historic Site.

**Tour B:** Vancouver Cultural Tour (lunch included). Vancouver is a cosmopolitan and ethnically diverse city full not only of West Coast Canadian culture and history, including that of the local First Nations, but also the culture of its many ethnically diverse populations.

Details for both tours are still being confirmed.

Casual Dinner and Program with Celtic Entertainment (evening).



➤ Steveston Museum



➤ Gulf of Georgia Cannery.

## SATURDAY, JUNE 3, 2023

Getting down to business - the UELAC Annual General Meeting and Buffet Luncheon (daytime).

Gala Banquet and Program with The Hon. Steven Lewis Point, OBC, former LT Governor of BC and present Chancellor, University of British Columbia as well as Scottish Dancing for entertainment. Wear your dancing shoes!



## SUNDAY, JUNE 4, 2023

Church Service - "Reconciliation in Today's World - We pray that justice and reconciliation come to all peoples in the love of the Creator," with buffet lunch following.

Book your calendars today! The registration form for the official conference will be made available soon on our Conference website for Online Registration.

# UELAC CONFERENCE 2023

1-4 JUNE, 2023

HOSTED BY PACIFIC REGION BRANCHES OF THE UELAC

*Where the Sea Meets the Sky*

## 2023 CONFERENCE VIRTUAL GUEST SPEAKER: AUTHOR JEAN RAE BAXTER TALKS TO DEBBIE BATEMAN

1. In your recently released novel, *The Knotted Rope*, the protagonist holds a place in both the Indigenous and settler worlds. He was born white but adopted by the Oneida tribe. How does this unique perspective contribute to the main themes of the novel?

JRB: *The Knotted Rope* is the third novel in which Broken Trail is the protagonist. In the first of these novels, the eponymous *Broken Trail*, he was thirteen years old and desperately wanted recognition as a warrior, but he had enemies who refused to accept him as an Oneida. By the time that he reaches his early twenties in *The Knotted Rope*, he is fully accepted. Any conflict resulting from his divided heritage is long past. His reunion with his sister Hope brings about an exchange of memories untinged with conflict. He was given the name of Moses Cobman at birth by his settler parents. But when he says, "My name is Broken Trail,

or Moses Cobman, depending on where I am or who I'm talking to," he means it.

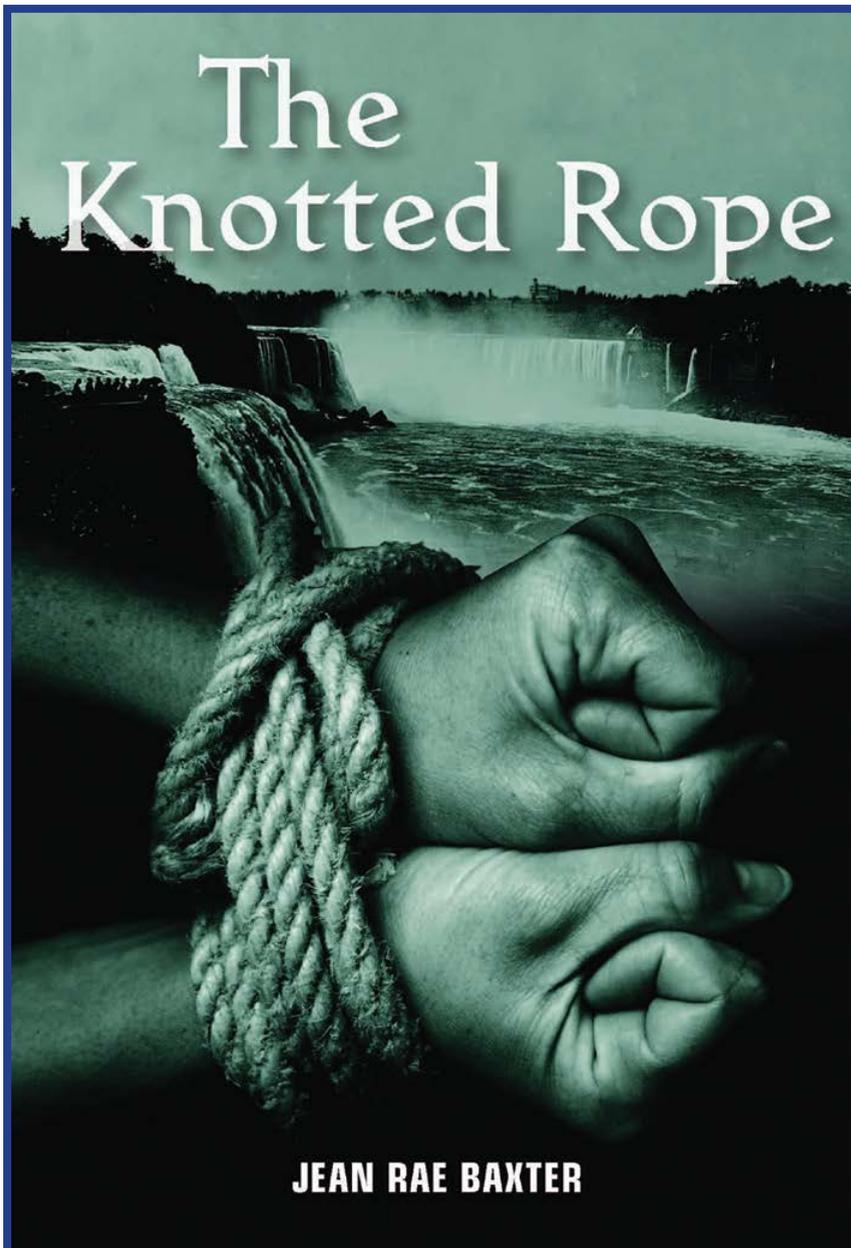
2. There are separate communication channels for each culture. Slaves have a network, Indigenous peoples have their networks, and so do the settlers. Sometimes important information remains hidden, such as the true reason for the dead bodies found downstream of Niagara Falls. Can you reflect on the impact of secrets and separate communication channels in this story?

JRB: The story begins with an incident witnessed by Broken Trail while on his way to deliver a report to Lieutenant Governor Simcoe. The use of such a messenger was routine with Indigenous leaders as well as white. Communication channels for the enslaved Blacks were necessarily secret, whether they consisted of subtle whispers at the marketplace or recognized secret symbols. The placement of a particular article of clothing



AUTHOR JEAN RAE BAXTER

Jean Rae Baxter's writing pursues two distinct paths. She writes literary fiction for adults and historical fiction for young readers. *The Knotted Rope* is the final book in a series that follow the fortunes of young members of two connected Loyalist families from 1777 to 1793. The other titles in the series are *The Way Lies North* (2008), *Broken Trail* (2011), *Freedom Bound* (2012), *The White Oneida* (2014) and *Hope's Journey* (2015). Her writing has won awards in Canada and the United States. She lives in Kingston, Ontario, where she leads writing workshops. Visit her website at [www.jeanraebaxter.ca](http://www.jeanraebaxter.ca).



on a clothesline might signal, “This is a safe place to hide.” The settlers who have been retrieving bodies from the river discuss their assumption that slavery is somehow responsible for the deaths, but they need no words to communicate their shared sense that these bodies deserve a decent burial. The slaves imprisoned in the cave make no attempt to communicate. Do channels of communication dry up when all hope is lost?

**3. This is a complex story of tensions between nations, cultures, and systems of belief, and yet it is accessible to young readers. What were the challenges and benefits of writing this story as a young readers’ novel?**

JRB: The benefit of writing this story as a young reader’s novel was to teach the next generation something important about Canada’s history. American cultural influences—movies, television, books—are almost

overwhelming. But Canada is a different country; we do things differently. We didn’t end slavery by having a civil war. We did it by legislation and by building the Underground Railroad to help Black people escape from bondage in the United States. I wanted to show this. At the same time, I wanted to show Canada’s relationship to the struggle of the Indigenous peoples to retain what they could of their lands. That was my main theme in other books in this series. In *The Knotted Rope*, the biggest challenge was to explain the loophole in the law through which an escaped slave might become legally free, and to do this in an adventure story without bogging down the action.

**4. How do you think the work responds to the questions it raises in the context of the time and place the characters are situated in? How do you think the questions and responses in the book relate to the time and place of the intended readership?**

JRB: In the context of its time, *The Knotted Rope* deals with two questions. First is the question of slavery. The story is set in Upper Canada (Ontario) in 1793, the year that the province’s first Lieutenant Governor pushed through the legislature a new law to gradually end slavery in Upper Canada. The Preamble begins, “WHEREAS it is Unjust that a People who enjoy freedom by law should encourage the Introduction of Slaves...” The second question relates to white settlement taking over the traditional lands of the Indigenous peoples. These two questions raise important issues

that are not yet fully resolved even today. We have ended slavery, but not prejudice. That is why we still have protests declaring, “Black Lives Matter!” As for the injustice done to the Indigenous peoples, that is the reason why in 2022 we are still fumbling with treaty rights, land claims and reconciliation.

**5. How did you arrive at the title? What did you want the title to do?**

JRB: I arrived at the title, *The Knotted Rope*, before I had even finished writing the first draft. I liked it immediately because it works on two levels: literal and symbolic. The knotted rope is, literally, the means of escape. A group of fugitive slaves imprisoned in a cave behind Niagara Falls crawl through a tunnel under the Niagara River and then, using a knotted rope, climb up through a crevice in the limestone to reach freedom. Symbolically, the knotted rope is double-purposed. The slaves had been roped together, so “rope” suggests their plight as captives. But the knots, which provide handholds and footholds so they can climb up the rope, suggest something complicated; that is, the intricacy and complexity of the new law and the subtlety of the loophole through which the slaves in the story become legally free.

**6. What kind of research did you have to engage in order to create the story world?**

JRB: Research for *The Knotted Rope* comprised many areas of scientific, historical, social, and legal information. Scientific research included looking into

the geology of the Niagara Escarpment, which is hard limestone overlying soft shale. There were also other details, such as the depth of the Niagara Whirlpool (125 feet). Historical accuracy required research into the life and work of John Graves Simcoe, as well as a search for contemporary descriptions of roads, taverns, villages and ferry service. Social research confirmed that conditions of slavery in Canada had not been completely the same as in some of the United States. For example, in Canada, it was not illegal for a person to teach a slave to read and write. The legal research was the most painstaking, because I had to understand the 1793 legislation, introduced as “An Act to prevent the further introduction of SLAVES, and to limit the Terms of Contracts for SERVITUDE within this Province.”

**7. What was your main concern about your choices regarding the point of view? Did you try alternative points of view for the protagonist / main characters before settling into the final points of view that you ended up using?**

JRB: By the time I had written the final sentence of *The Knotted Rope*, I had been showing the world from Broken Trail’s perspective from the time he was a rebellious little boy protesting, “It’s not fair!”, until he became an adult intent upon ending slavery. Broken Trail had a special sense for detecting injustice, and the insight and energy to do something about it. I knew from the start that his

was the best point of view for this story. Dedicated to the work he was doing as an aide to Mohawk War Chief Thayendanegea (Joseph Brant), he shared Thayendanegea’s goal of uniting the native people in a federation to stop white encroachment on their lands. But Thayendanegea was a slave owner. This posed a dilemma for Broken Trail. There had to be a major shift in his perspective as he adjusted to a new reality. Making this shift both convincing and consistent was my main concern about choices in this book.

**8. If you had the chance to visit the periods or the places in the work, what would be the first place you’d visit and why?**

JRB: I have frequently visited Niagara-on-the-Lake (then Newark) and the Falls. As a child, I rode my bicycle to the Niagara Escarpment caves at Rattlesnake Point, where my brother and I explored the tunnels navigated by the escaped slaves in my book. Those caves likely haven’t changed since 1793. However, the town of Newark, where Upper Canada’s first Parliament met, is greatly changed today. I would like to see it as it then was. I would like to see the tent which was the Lieutenant Governor of Ontario’s official residence. He brought the tent from England, where he had purchased it from the estate of the famous explorer, Captain Cook. I would like to see the Niagara River before the construction of the first of the Welland Canals. Maybe I could travel by horseback or ox cart from Newark to Fort Erie along the mud road called the Niagara Portage.

9. Would you say the pace of the story is uniform through the work? How did you consciously deal with pacing?

JRB: The pacing is not uniform throughout the book, nor do I think it should be. There are violent scenes like Chloe Cooley's frantic struggle not to be thrown into a boat for transport across the river. There is tension during the dinner when Mr. Steele speaks of his slaves as livestock while Broken Trail tries to remain polite. There is the poignant reunion between Broken Trail and his sister, and the terror-filled passage of the escaped slaves through the tunnel. Each is as different in pacing as it is in tone. For each scene, I made a selection of concrete details

appealing to the senses: the smell of the upset chamber pot, the roar of the Falls, the homely details of Hope's cabin, the damp and dark tunnel. During action, short sentences give punch. During conversation, natural speech establishes personality and conveys information. The final trip to freedom is celebrated with a song of joy.

10. What was the most satisfying aspect about writing this book (other than perhaps the satisfaction of finishing it)?

JRB: By the time I completed all six novels in the Forging a Nation series, I had become attached to the characters. I had followed two families, the Cobmans and the Coopers, since 1777, when

the violence of the American Revolution drove them from their homes in the Mohawk Valley. All had suffered. Some had died. At the end, some were reunited with loved ones. Broken Trail, the protagonist of three of the books, had undergone many adventures. He had been abducted by Oneida hunters, adopted, raised to be a warrior, attended a residential school, and served as an aide to Mohawk Chief Thayendanegea (Joseph Brant). It was satisfying to me as his creator to have him survive so many dangers, solve the moral conflict that resulted from his working for a slave owner, and finally join the fight against slavery, a cause to which he could unreservedly devote his life.

## DO YOU HAVE A STORY OR A FEATURE ARTICLE?

### SUBMIT TO THE LOYALIST GAZETTE

• The **Loyalist Gazette & Communications Committee** is now accepting submissions, manuscripts for feature articles on the American Revolution, a loyalist story, your loyalist ancestor(s), or a major branch event, etc. for the **Spring 2023 Loyalist Gazette** publications.

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- Your full name (and pseudonym if applicable)
- Your postal address, telephone number, and email address (if you have one)





JAKE BREADMAN

Jake Breadman is a first-year Ph.D. student at Queen's University in Kingston, Ontario. For his dissertation, he has proposed to write an environmental history of the War of 1812 in the Niagara Peninsula. He is descended from the Walker family of North Carolina: Loyalists who settled in and around present-day Grimsby, Ontario, shortly after the conclusion of the American Revolution.

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# BRITISH-INDIGENOUS RELATIONS

## DURING THE WAR OF 1812

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**D**uring the War of 1812, the British army used provisions to maintain relationships with Indigenous allies. Being the hand that feeds is powerful, and contention over who should distribute provisions emerged between the British Indian Department and local Indigenous leaders. However, in 1813 and 1814, the British were unable to provide Indigenous warriors with provisions. This led to tensions between Indigenous peoples and the settler population, particularly through food-theft by Indigenous warriors and consequential instances of settler violence. The British army's inability to prevent food-theft indicates that British-allied Indigenous warriors, particularly the Haudenosaunee, exerted immense autonomy on and off the battlefield due to their integral role in the defense of Upper Canada (present-day Ontario) against the United States.

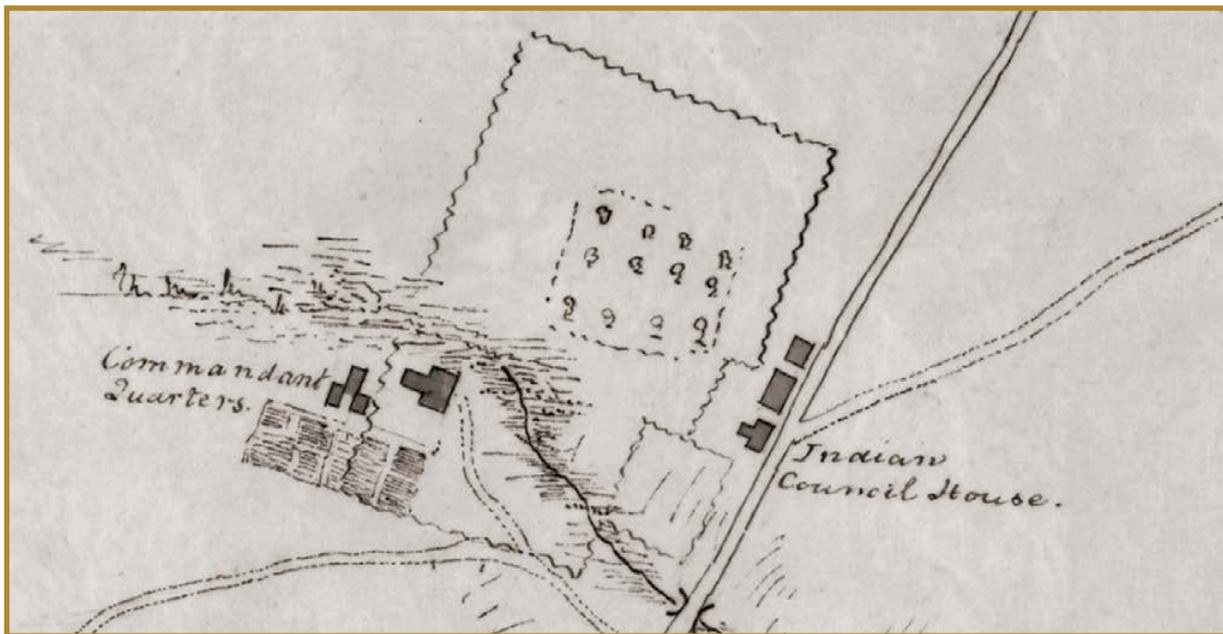
Presents, which sometimes came in the form of food and drink, were vital to the maintenance of British-Indigenous relations during the War of 1812. Colonel William Claus of the British Indian Department wrote "of the necessity of having presents to enable us to keep the Indians in good humor." Presents had cultural significance amongst the Haudenosaunee especially and, as noted by historian Carl Benn, were seen as "rewards for past assistance, as manifestations of the giver's power, as expressions of affection towards friends in need, and as compensation for not being able to hunt, trade, or farm while on campaign."

Claus fought fiercely with Major John Norton, or Teyoninhokarawen, a protégé of Joseph Brant, over who should dole out provisions. Claus had a troubled history with more independently minded Haudenosaunee leaders such as Brant and Norton. Brant

and Norton, for example, believed the Six Nations had the right to sell their land independent of the Crown, but Claus believed that unceded land could only be sold through the Crown.

These tensions carried into the War of 1812, especially concerning provisions, as noted by Claus:

In consequence of a very unnecessary expenditure of provisions... I issued an order that no requisitions were to be made but by Major Givins and myself, dividing the Indians, giving Major Givins all the Northern and taking the Grand River and Western Indians myself. This gave offence and after dinner one day with General De Rottenburg he took me on one side and said that Norton had been complaining that he could not give provisions to Indians as I had stopped it. The hand that feeds held power, and both Norton and Claus fought over who should be the one to hold



Map of the Military Reserve at Fort George in present-day Niagara-on-the-Lake, near to which is the Commandant Quarters and the Indian Council House. From here, the army provided presents to British-allied Indigenous warriors.

supreme authority.

Warriors not only thought of their own food-consumption, but that of their families too. In 1812, some warriors asked Major-General Roger Hale Sheaffe for “some provisions for the use of their families (their crops of corn having greatly failed on the account of the harvest having been

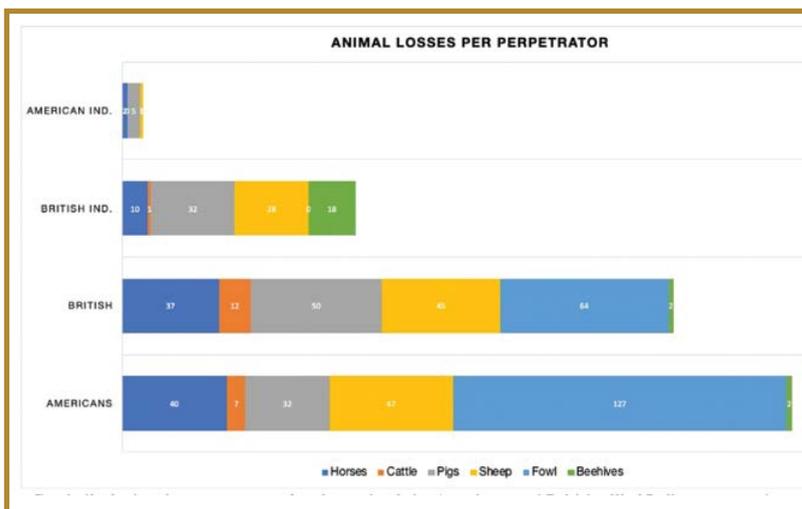
neglected from their attention to the service.)” Sheaffe complied. But British-allied warriors had to sometimes serve themselves, especially during the British blockade of Fort George.

The American occupation of Niagara from May to December 1813, followed by the disastrous Battles of the Thames in October

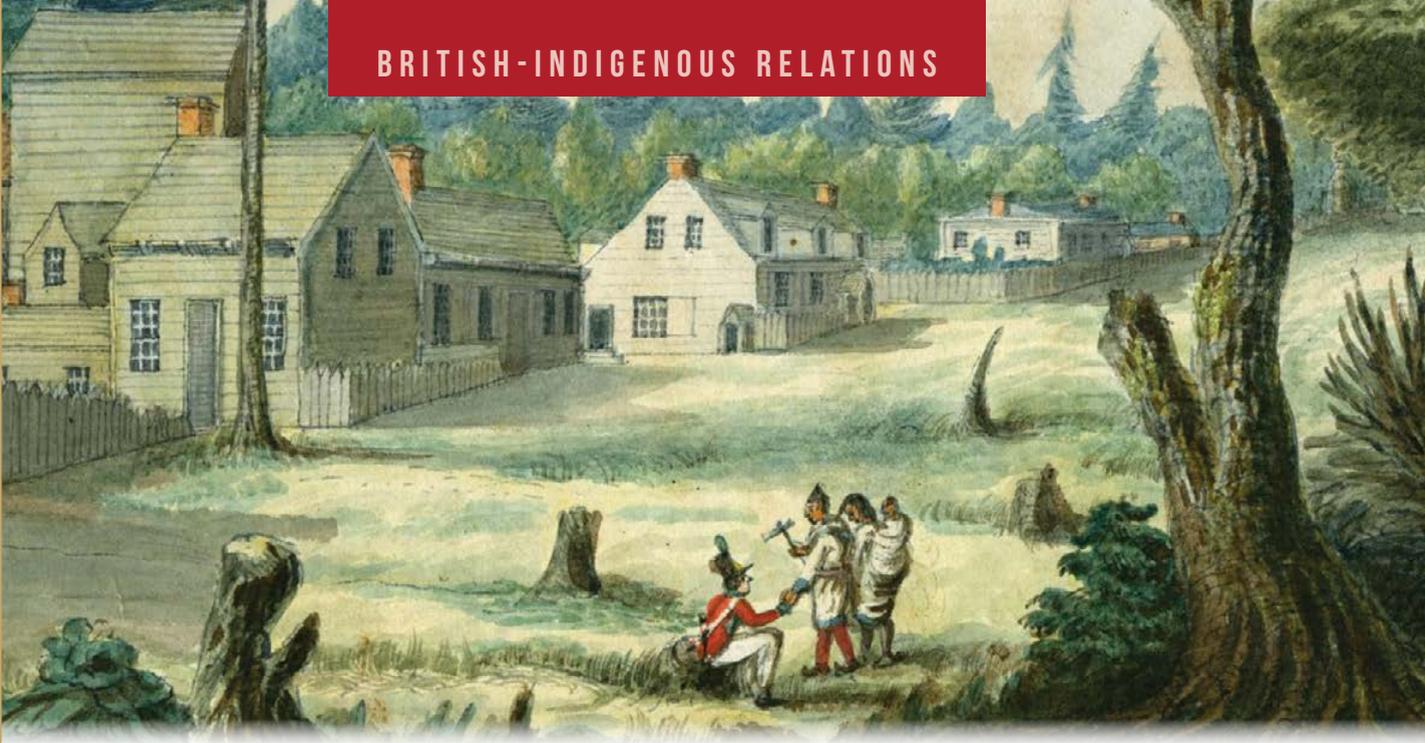
1813, severely hindered British ability to maintain relationships with British-allied warriors using food and drink. Consequently, some warriors acquired their supply of presents by taking them from local civilians.

Analyses of loss claims made by the inhabitants of the Townships of Grantham, Thorold, Pelham, and Louth in the Niagara District (all of which comprise the present-day city of St. Catharines) reveal that British-allied warriors did indeed resort to taking food from local inhabitants, perhaps to supplement the lack of wartime presents from the King. However, in these four townships, losses by British-allied warriors are smaller compared to thievery by British and American soldiers.

An analysis of these loss claims, especially in regard to Indigenous theft, begs the question: how true can they be? The Board of Claims



Graph displaying the most commonly taken animals by American and British-allied Indigenous warriors, and British and American soldiers, taken from residents of the Niagara District during the War of 1812.



➤ A British soldier engages in an exchange with an Indigenous family. Edward Walsh, York (olim Toronto) the intended Capital of Upper Canada, as it appeared in the Autumn of 1803.

may have been more willing to grant compensation to those who made claims against Indigenous peoples because of a pre-conceived notion that Indigenous peoples were wont to steal from settlers. Loss claims may therefore hint at the level of

thievery by British-allied warriors or reflect contemporary racist ideologies.

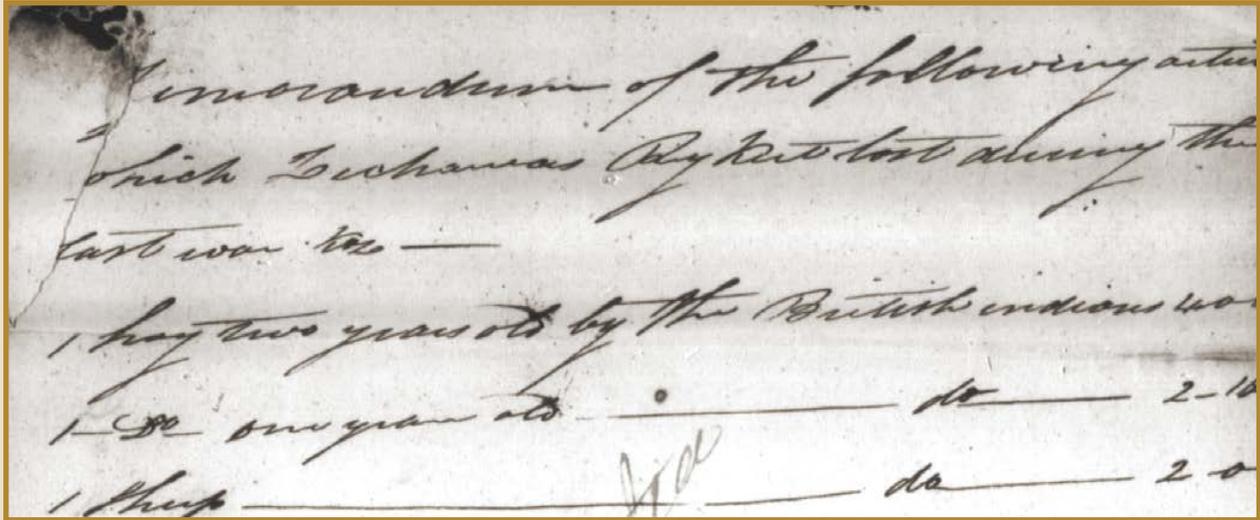
A map of the Niagara District. Loss claims made by residents of Grantham, Louth, Thorold, and Pelham informed my analysis

of food theft by British-allied Indigenous warriors and others.

Settler resistance to instances of theft by British-allied warriors did much to hinder relationships between peoples. The Haudenosaunee, in particular, saw



➤ A map of the Niagara District. Loss claims made by residents of Grantham, Louth, Thorold, and Pelham informed my analysis of food theft by British-allied Indigenous warriors and others.



➤ Part of a loss claim by Zachariah Rykert of Grantham for two hogs and one sheep supposedly taken by the “British Indians.”

settler unwillingness to share their domesticated animals as a sign of hostility.<sup>1</sup> This is especially significant given that some more traditionally minded Haudenosaunee did not believe in European conceptions of private property; all animals, even domesticated ones, were to be shared amongst allies. Considering the importance of reciprocity to many Indigenous peoples, warriors might have felt especially disrespected by inhabitants unwilling to share food with their protectors. British soldiers likely felt similarly.

Animosity between warriors and settlers heightened as the War of 1812 progressed. As a party of warriors and the chief of the Delawares from Cattaraugus were hunting along the Niagara Escarpment in 1814, they were

interrupted by a man who claimed that “some of [the warriors] had pillaged his house.”<sup>2</sup> The man and his accomplices then committed an act of extraordinary violence, murdering the warriors: “Each body had several wounds of ball, buckshot, bayonet, and axe. The manner in which the poor lads had been mangled gave striking proofs of the barbarity of the insidious perpetrators of the murderous deed.”<sup>3</sup>

Indigenous food-theft highlights the immense autonomy warriors possessed on and off the battlefield. British Lieutenant John Le Couteur commented on an “old Mohawk Chief” who adopted an American soldier in exchange for his dead son. The American soldier “implored [Le Couteur] to ransom or rescue

Him[,]” but Le Couteur refused, noting “we dared not, it would have lost us an alliance of seven hundred Indians, most invaluable allies they were[.]”<sup>4</sup> The British inability (or unwillingness) to prevent Indigenous warriors from exerting their sovereignty, including theft from local civilians, shows that the warriors were needed; and that these were “British-allied” warriors not “British” warriors. These warriors heeded the commands of their own leaders, not those of Euroamerican powers. The power dynamic between Indigenous warriors and the British government during the War of 1812 was mutually beneficial: the British relied on warriors for vital military support, and warriors on the British and Upper Canadians for European goods.

#### ENDNOTES

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2. Carl Benn, *The Iroquois in the War of 1812* (Toronto: University of Toronto Press, 1998), 56.
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4. Claus, *Campaigns of 1812-1814*, 30-31.
5. Norton, *Memoirs*, 140.
6. Benn, *The Iroquois in the War of 1812*, 56.
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8. *Ibid.*, 268.
9. John Le Couteur, *Merry Hearts Make Light Days: The War of 1812 Journal of Lieutenant John Le Couteur, 104th Foot*, edited by Donald E. Graves (Montreal: Robin Brass Studio, 2012), 129.



BY VEN. ROSALYN  
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# THE QUEEN IS DEAD! GOD SAVE THE KING!



The Sunday after the Queen's passing my mother told a story of how the community on Oneida, when she was just a girl, celebrated with food and baked sweets, drinks and levity, and togetherness on the eve of the Queen's coronation.

"We won't be doing that again" she said, "I remember the day with fondness." She added.

"I can't see that ever happening again" she said once more. "Do you feel bad for celebrating that day?" I asked. "It was a different time; we celebrated and gave thanks for the day as we always do, that is how we are built. We celebrated something bigger than ourselves. We believed that good rather than evil would prevail if we kept the Good Mind."

Considering the past couple of years, our contentious relationship with power and privilege has become ever more obvious. Ancient powers like the "crown" have become symbols for our rage and our trauma; rightly so if we are raging against collective and

historical evil. But its complexities are found throughout history time and place in treaties and in relationships.

Considering these complexities, we must remember how these relationships were formed and how they have been perceived to provide continuity and stability. Further we also bear in mind the distinctness of each relationship.

The British monarchy is thought to have stability and continuity when the official announcement is made "The Queen is Dead" followed by "Long Live the King," denoting an invisible passage from reign to reign.

Its legitimacy is philosophically steeped in theological precepts. A coronation is an anointing and a crowning and acclaimed by the people. Soon we will bear witness to the invocation of the spirit and the anointing and crowning of King Charles III followed by the acclamation God Save the King!

King Charles III will not govern Canada but will provide theological legitimacy and assent to government.

Therefore, government factotums, from lawmakers to soldiers, swear their allegiance to the Queen but by the process of democracy have a free decision to help decide the fate of Canada's future. I would want to add that, from an Indigenous perspective, traditional leaders and traditional and laws, spiritual protocols and symbols give Indigenous nation's their legitimacy, elected leaders are functionaries of the Indian Act.

On April 19, 1710, four Haudenosaunee chiefs as ambassadors visited St. James Palace and had their audience with Queen Anne, and in their discussion, they spoke about the efforts to secure peace and offer protection to the Queens subjects, by hanging up the kettle, to ally and to become friend, here they offered her the story of peace among nations that would extend to her. They would describe this allyship/friendship/allyship in oratory and symbolize it with wampum.

This was reaffirmed in 1984 with the Queens visit and again in 2010

when the silver covenant chain was polished and affirmed. This will again be affirmed in the future for as long as the grass grows and the river flows.

Last year, on behalf of “her oldest allies,” the Haudenosaunee people, Hohahes Leroy Hill, of the Haudenosaunee Chiefs council, sent condolences to the Queen on the death of her husband, Prince Phillip. The letter conveyed meaningful oratory on the oldest relationship in Canada between one people to another. For the Haudenosaunee people there is a perception of relationship as equals that they have maintained for more than 300 years. This is not a symbol of colonialism, for if that ever becomes so, the legacy of sovereignty and legitimacy too will erode.

We must not confuse the crown with government functionaries, or the crown with the personhood of Elizabeth and how she was called to be servant to her people under God. It is this that we must remember, in this complicated history and with a nuanced eye towards the process of decolonization. The respecting of grief for those whom her passing has affected and the prayers for the soul of our Sister in Christ, a Child of Creator, is not a sign of a colonized mind, but rather a symbol of the dignity and compassion of our people.

Her identity as creation, as one of us who goes down to the dust, ashes to ashes, signals to us all the commonality of our human nature; and is something we can all acknowledge.

We can see that we can separate the symbol of oppression, the Crown, from the personhood of those inhabiting it. With that, we also acknowledge the far more important point: that the blame for colonization does not rest on the head of the Queen or King alone, nor does it exist only in history, but



➤ Ven. Rosalyn Kantlaht'ant Elm, Archdeacon for Reconciliation and Indigenous Ministry in the Diocese of Huron & Royal Chaplain at the Mohawk Chapel.

is the responsibility of every settler on this stolen land. It is the continuing relational dynamics at play between our Nations and this country, which is not affected by kindness or interpersonal relationships, but rather the landscape on which we must all negotiate with each other.

When I think about the conversation with my mother, I think of her experience growing up in a culture steeped in symbol, protocol, spirituality, ritual, and ceremony. The queen's coronation is like our Anglican baptism or ordination, or a Haudenosaunee chief's condolence where a chief acquires his horns. Where at times one is called to make real, make meaning, manifest the hopes and dreams, and bring together minds as one to hold the values that create community.

These are people who are merely human, who hold fragility in their hands. They are called not to be

perfect but to take the role that they have been born into and called to. These are the people whose wisdom is valued, for in their long lives they have been inspirations for others; we call them Elder. While she is not one of ours, the Queen exists as an Elder for many; and we, in this time of condolence, can open our eyes, our ears, and our hearts, to the need to mourn, the need to celebrate, the need to be consoled.

Therefore, we do pray for the resurrected life of our Sister, Elizabeth, who shares in the grace and mercy that we all are given; and for our Brother, Charles, may God save the King. Save him from the willful ignorance and apathy of the past. Save him from the siren's call of oppressive power. Save him from the broken relationship and broken promises of the past. Let him reign with righteousness and compassion, with The Good News, a Good Heart, and a Good Mind.

# THE LOYAL REVIEW

Loyalist-era history is being presented to the public in a variety of avenues ranging from university textbooks to historically-based fictional novels and television documentaries.

*The Loyalist Gazette* invites publishers to send publications for review to:

*The Loyalist Gazette* Review's email:  
[communications@uelac.org](mailto:communications@uelac.org)

## THE KNOTTED ROPE



Author: Jean Rae Baxter

Soft cover, 194 pages, © 2021

Ronsdale Press  
3350 West 21st Ave., Vancouver,  
B.C., Canada V6S1G7

ISBN 9781553806202( soft cover)  
also available as e-book or pdf.

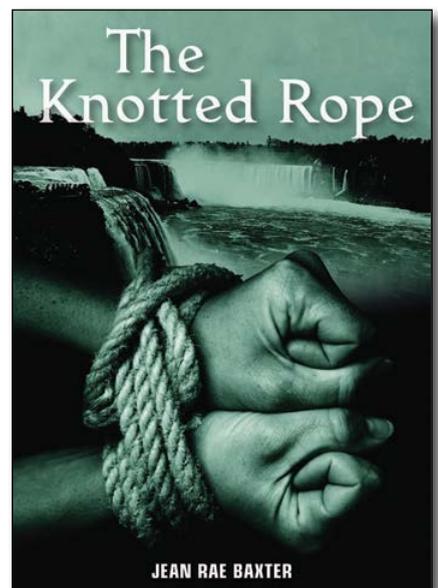
Review by  
Grietje McBride UE, B.Sc.

The author of historical fiction is both a student and teacher simultaneously. The student incorporates all 5, and maybe 6, senses to learn about the setting, customs, lifestyle, inhabitants- everything about the world of a past time and place in history. The teacher means to share that total body of knowledge by writing a believable narrative with believable characters in a believable world.

I have read most of the historical fiction written by Jean Rae Baxter since she began writing her *Forging a Nation* series. *The Way lies North* was reviewed in the Fall 2008 Loyalist Gazette, followed by *Broken Trail* reviewed in 2011.

In 2011, the idea for *The Knotted Rope* was born. I recall talking to Ms. Baxter at Conference about the brutality of a violent kidnapping of a slave woman named Chloe in Niagara. Jean Baxter too, had heard of that event and was moved to begin her research into the world of Newark and Queenston in historic Niagara to explore how this could happen in a "civilized" society.

In the Prologue, Jean carefully outlines the history of slavery in



Canada, noting that Slavery wasn't abolished in Canada until 1833. Enough detail is included to intrigue but not lose the interest of young readers.

*The Knotted Rope* is premised on the new law of 9 July 1793 stating that any child born to a slave must be freed at age 25 and *slaves could not be imported into Canada*.

Thus we meet *Broken Trail*, first introduced as a 9 year old in *The Way lies North*, and now grown up, trying unsuccessfully to intervene in the

transport of a slave woman across the Niagara River to New York. A small group of bystanders, witnessing this brutal attack, will form part of the key players and allies who hatch a plan to thwart the slavers exporting slaves to New York auctions.

And now it's personal as Broken Trail meets a wealthy trader and his family of slaves.

The pace of this book is engaging and suspenseful, as the reader becomes wrapped up in the desire to see justice served and freedom restored. Although the book can be read as a stand-alone, the reader's experience is richer if one reads the whole Trilogy.

I don't think anyone who reads this book and visits the caves behind

the Falls will be unaffected by the knowledge of its earlier use! As I've said before, this book is of a higher calibre than the usual young adult fiction because of the attention to detail in accurately portraying historic events and environment as they impact the lives, motivations and risks taken by the characters in this novel.

## AMERICAN REVOLUTIONS, A CONTINENTAL HISTORY, 1750-1804

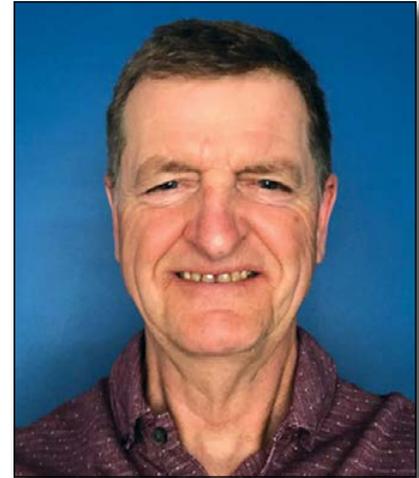
I was initially attracted to this book by the plural in the title of *American Revolutions*. I was also intrigued by the subtitle *A Continental History, 1750-1804* as it promised greater scope of both geography and time than is covered in most books about the American Revolution. I was not disappointed.

Taylor is thorough in outlining how the French and Indian War (or Seven Years War) of 1754-1763 was a major contributor to the Revolution. In this earlier war, Britain and their colonists conquered French Canada and claimed the west as far as the Mississippi River. As the colonists saw this victory as a precursor to westward expansion beyond the Appalachians, they were incensed when Britain sought to restrain western settlers. This is one of the examples of where "the rationality of imperial bureaucrats was madness when imposed on an American frontier where colonists and natives pursued their own interest." The strong reaction from the colonists highlighted that the British would fail to restrain the settlers and increasingly lose support by this approach. The Patriots, especially Thomas Jefferson,

realized that the colonists would settle the lands in spite of everybody including any government, American or British. While the term "manifest destiny" was not coined until 1845, it had its origins in 18<sup>th</sup> century North America.

The book does a great job is breaking down myths. One myth is the popular history version of a united and resolute American people rising up against unnatural foreign domination by Britons. While this myth treats Loyalists as alien enemies instead of the American colonialists that they were, it also camouflages the other major protagonists such as native peoples, enslaved Africans, and European colonial powers. While the author is never specific on this, this churn of multiple groups acting in their own interests best explains the plural of revolution in the main title.

Another myth was the post 1776 Continental Army as heroic citizen-soldiers putting down the plow to pick up muskets and win the war. In fact, it was very hard to get anyone to join the army or stay beyond the contracted year of service. As the author notes "a small regular army of poor men sustained the Patriot cause



Author: Alan Taylor

Publisher: W.W Norton & Company, Inc. 500 Fifth Avenue, New York, NY

© 2016

Paperback: 679 pages

ISBN 978-0-393-35476-8

Reviewed by  
Mike Woodcock UE

by enduring years of hard duty and public neglect."

A related myth busted by this work is history's portrayal of the proactive leadership of the Continental Congress. In fact, the Vermont Green Mountain Boys victory at Ticonderoga and the militiamen skirmishes with British soldiers at Lexington lacked any central direction or coordination by the

Continental Congress. The Congress struggled after the fact to take charge of the war effort.

The book also Improved my understanding of the ebb and flow of the battles and skirmishes throughout the long campaign. When Washington first shows up early in the book as a senior officer in a 1755 battle between British regular and colonial troops against the French in present-day Pittsburgh, he achieved positive recognition by leading a retreat that saved two-thirds of the troops. The author points out that his skill at retreating would “prove invaluable in his next war, where his outnumbered and out-gunned army often needed to escape from defeat to fight another day.” By waging a war of attrition, Washington sought to wear down a better equipped and better trained foe, for the British could ill afford to bring more men and supplies across the Atlantic to replace their losses.

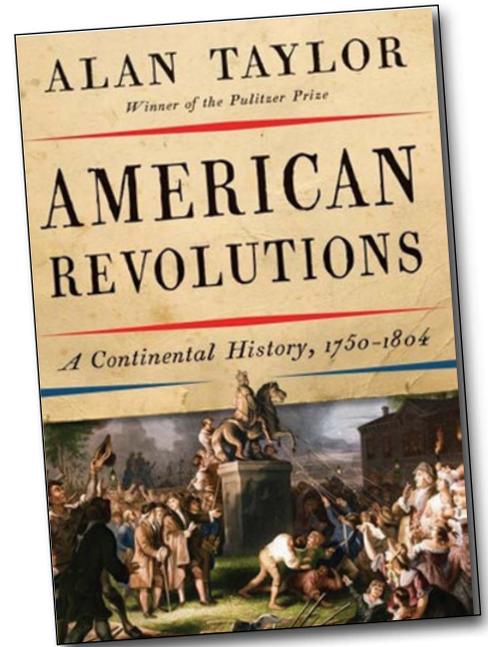
In terms of the military campaigns, Taylor provides a solid overview of the British misguided southern campaign. Britain took a contradictory approach where they encouraged slaves to flee their Patriot owners yet stay with their Loyalist owners. While they did support some recruitment of blacks as soldiers, it was a half-hearted effort that angered southern white supporters. While there were some key southern military victories, the British were never able to maintain the ground that they won. These failures are particularly problematic as the south was considered one of the areas of highest Loyalist support.

The author highlights the critical role of Thomas Paine’s *Common Sense* pamphlet in being the first to champion immediate independence, union of the thirteen colonies and a republican form of government. *Common Sense* was written in a direct and forceful prose for the common people and “elevated the Patriot

struggle in utopian and universal terms.” The pamphlet was a game changer that was second only to the Bible in being read and discussed in British America. I was also surprised to learn that Paine had only arrived from Britain in late 1774 and published *Common Sense* a little over a year later in early 1776.

As a UE reader, I found Chapter Four on Rebels and Chapter Six on Loyalties gave me a better understanding how Britain and its loyal colonists lost the revolution. Taylor points out that “Revolutions breed civil wars: triangular struggles in which two sides compete for civilian support.” A major reason that the Loyalists lost is that they were only 20% of the free colonist population compared to 40% for the Patriots. The other 40% the author called the “alienated neutral or disaffected.” To win the civil war, Patriots built a cross-class coalition that appealed to these disaffected. The Loyalists “proved slow to challenge Patriots, who were more passionate, resolute, and better organized. “For example, in the 1774-1776 period, Patriots seized control of almost all of the printing presses and militia units. “

While the Patriots used their committees and propaganda to build membership and engagement, Britain made minimal effort to nurture and grow their Loyalist support. A telling example is that Britain would exchange Patriot prisoners for British soldiers but not for captured Loyalists. Captured Loyalists were often hanged for thievery, etc. rather than being treated like soldiers. In fact, by hanging Loyalists after quick, mock trials, Colonel Charles Lynch of Virginia turned his name into a verb. It was interesting to learn that William Franklin was behind the creation of the Associated Loyalists that sought command of Loyalist troops and the prisoners they took



to give them leverage to protect their own people. Britain was never comfortable with this approach and eventually disbanded the Associated Loyalists and sent Franklin off to exile in Britain. From other sources, the Associated Loyalist organizational structure was helpful in organizing the evacuation of Loyalist refugees from New York to the Bay of Quinte area.

It is hard to do justice to such a massive work in this small space. The book definitely fulfills its promise of being a continental history. I highly recommend this book but caution that completion requires a significant time commitment. I relied heavily on the 12-page Chronology of events from 1651 to 1819 to keep me grounded as I worked this version of the American creation story. The book also includes very good maps and illustrations throughout. In setting the time phase at 1750-1804, it helped to contextualize future struggles like the War of 1812 and the American Civil War. Alan Taylor is a true academic whose book lacks any ideology. I am pleased to see that he has also written [The Divided Ground: Indians, Settlers, and the Northern Borderland of the American Revolution](#) which I plan to tackle shortly.

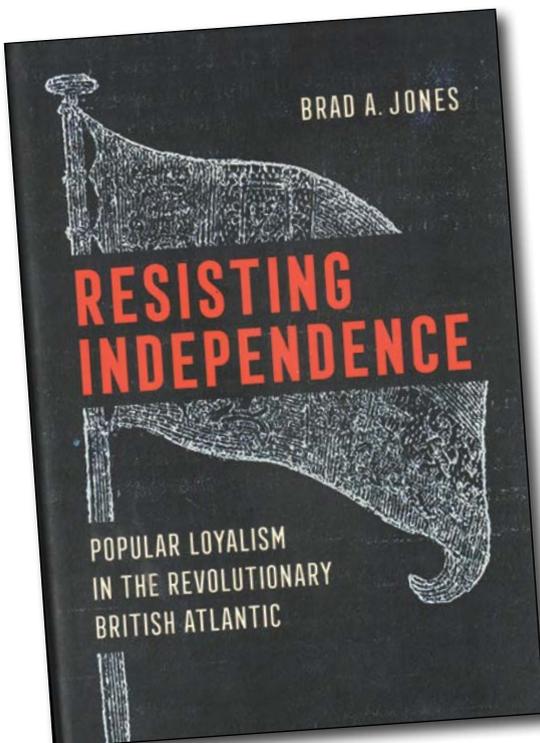


Author: Brad A. Jones

Ithaca, Cornell University Press,  
2021

ISBN 9781501754012

*Reviewed by  
Elwood Jones*



## RESISTING INDEPENDENCE: Popular Loyalism in the Revolutionary British Atlantic

**R**esisting Independence provides a fresh approach to the understanding of the Loyalists of the revolutionary period. The Loyalists are seen to have a philosophical world view or political culture that was buffeted by the American Revolution but became more resilient over time. The Loyalists were loyal to a transatlantic persuasion of ideas of freedom and liberty that developed in the eighteenth century British Empire. Between 1775 and 1782, those ideas varied over time and over place, depending on local pressures and perspectives, and on major developments in the civil war which transformed into an international war.

Brad A. Jones decided to capture the diversity of Loyalism by looking at their presence in four major communities spanning the Atlantic, and not just the rebelling colonies. The communities were New York, Halifax, Kingston, Jamaica and Glasgow, Scotland.

Many historical narratives view this period through the ways in which the emerging American nation developed from

a mixture of colonies that had different backgrounds. Loyalists are usually treated as outsiders resisting the obvious trends. Jones flips the switch by defining the events from 1775 to 1782 as a civil war in which people had reasons to see the world differently, and to resist the homogeneity of the revolutionary narrative.

Jones wanted to know more “about how loyal Britons around the North Atlantic reacted to Patriots’ actions and their interpretation of British policies.” [9]

Jones examines the newspapers in his four outposts of loyal Britons in a chronological framework. This allows him to see what ideas are articulated and how public opinion was expressed in reaction to events, most commonly in local newspapers. The approach proved effective partly because there was a common base of ideas in the four disparate communities. As well, the different responses permitted analysis of the connections between the several local communities. In short, Jones sees Loyalism as present before 1775, and not just a consequence of the Peace of Paris of 1783.

The Loyalist world view, “Protestant Whig Loyalism,” was cemented in the victory over Catholic France in the Seven Years War. Ironically, the war had financial

consequences that led to British measures to incorporate the newly won Quebec and to deal with the financial costs of the worldwide war. The Stamp Act Crisis, often seen as the “prologue to Revolution” in E. S. Morgan’s words. But it was also repealed, and in the Loyalist world view that showed that the British Parliament and monarchy could respond to perceived grievances in America. Elsewhere in the empire, the emphasis was on the peaceful development of trade routes made possible by a dependable government. There was more than one way to perceive what was important in current events.

The four communities were unusual choices, as they differed in size, in major economic activities, access to diverse newspapers, and yet the choices succeeded. The loyal culture found in diverse settings proved to be a bond to the Britishness of the empire.

James Rivington emerges as the most dependable defender of British policies. In 1775, he claimed his paper, *Rivington’s New York Gazetteer*, had a circulation of 3,600 and was widely distributed in North America, in the main towns of Britain, France and Ireland and in the Mediterranean. [127] As such he was a target for Patriot leaders who encouraged followers to boycott it and in the end to destroy his printing press and type. Yet he was articulate and effective. In 1775, Jones said, “At the center of this renewed sense of Britishness was an absolute defense of George III. This both stemmed from the long-standing belief in the ability of the

monarch to bring order and stability to the empire and also responded to a radical Whig political culture that had begun to denounce the king as a papist.” [129] Even in 1775 there was in some places a feeling that Congress was a greater threat to liberty than the King and Parliament.

Protestantism was at the heart of making sense of 1775. The British support of the Quebec Act which gave rights to the French and power to the Roman Catholics was attacked by the Patriots as a sign that the king and Parliament could not be trusted. Those in Kingston had supported some of the grievances expressed in Congress but also knew there were limits; they depended on the African slave trade and British commercial policies. In Glasgow, there was concern about the power of Catholics in France and in Ireland. I had expected the “Great Awakening in Nova Scotia” would figure in Jones’ analysis to explain that Halifax had more important business than supporting the Patriots.

By widening the geographical reach of his study of Loyalism to include Glasgow and Jamaica Jones makes an interesting twist. While the revolutionaries would point to Yorktown as decisive, it only became known that way when Britain decided to stop fighting the colonists. What if the British had waited for the battle of the Saintes, six months after Cornwallis lost at Yorktown? The British defeated the French in a naval battle near Guadeloupe. “Admiral George Brydges Rodney captured [Comte]

de Grasse and his flagship the *Ville de Paris* and four other French vessels, destroyed five more, took all of de Grasse’s heavy artillery, and killed as many as six thousand French soldiers and sailors.” [Jones, 205] Jones says this was the greatest British naval victory before Trafalgar, and its significance was recognized immediately, and Rodney was one of the few British heroes in the Revolutionary war.

This victory underlined one of Jones’ key arguments. The Loyalists not only stood for the time-honoured British values, but also for opposition to the French who decided to support the colonial revolutionaries. The Loyalists understood that France had been the main foe of the British, and they supported of Catholicism and arbitrary government, two of the dangers they saw in colonial flirting with France.

Jones, in this book, has crafted a cogent and persuasive defense of the world view of the Loyalists. The Loyalists may have fought in New York and their neighborhoods, but their cause was much broader. By shifting the focus from the Thirteen Colonies, Jones vindicates and makes sense of the Loyalist world view. This book should be widely read by Loyalist descendants, and those who understand the years from 1775-1783 as an American civil war.

*Elwood H. Jones, Ph.D.*  
*Professor emeritus (History),*  
*Trent University*  
*Archivist, Trent Valley Archives*





## NEW U E CERTIFICATES ISSUED

The following received certification from the UELAC on the dates indicated and from the branches shown. Note I indicates members who requested on the certificate application form that their names be unpublished.

However, the name of the ancestor and branch remain. They may reconsider by notifying Dominion Office in writing. Editor's Note: UELAC privacy policy dictates that individuals' personal information will not be shared. If one wants to contact any member listed below, please indicate whom and contact their branch via e-mail. Branch contact persons can be found on the UELAC website: <http://www.uelac.org/branches.html>. The branch contact person will then notify that Branch Member on your behalf, and the member will then be able to respond to you.

APPLICANT NAME	ANCESTOR	BRANCH	DATE
David Frank Millward	Ezekiel Parish	Col Edward Jessup	5/15/2021
Marilyn Jean Baker	Hieronymus Crysler	St Lawrence	5/15/2021
Gary Steven Baker	Hieronymus Crysler	St Lawrence	5/15/2021
Jason William Russell Baker	Hieronymus Crysler	St Lawrence	5/15/2021
Harold Coons	David Doren	St Lawrence	5/15/2021
Larry Garnet Empey	Philip Empey	St Lawrence	5/15/2021
Wayne Rombough	Hans Jacob Rombough	St Lawrence	5/15/2021
Marilyn Nettie Hardsand	John Boice Sr	Hamilton	5/18/2021
James Russell Steven Rayner	John Boice Sr	Hamilton	5/18/2021
Lane Judson Rayner	John Boice Sr	Hamilton	5/18/2021
Dalton Kevin Rayner	John Boice Sr	Hamilton	5/18/2021
Quinn Andolyn McLain	John Boice Sr	Hamilton	5/18/2021
Jocelyn Victoria Currie	Patrick Smyth	Governor Simcoe	5/30/2021
Gary Trueman Hoeg	Nathaniel Hoeg	Kingston	5/30/2021
Lane Judson Rayner	David Springer	Hamilton	5/30/2021
Dalton Kevin Rayner	David Springer	Hamilton	5/30/2021
Quinn Andolyn McLain	David Springer	Hamilton	5/30/2021
James William Boyle	Charles Depew Sr	Hamilton	5/30/2021
James William Boyle	John Depew	Hamilton	5/30/2021
James William Boyle	Michael Showers Sr	Hamilton	5/30/2021
Jeffrey Clarence Boyle	Charles Depew Sr	Hamilton	5/30/2021
Jeffrey Clarence Boyle	John Depew	Hamilton	5/30/2021
Jeffrey Clarence Boyle	Michael Showers Sr	Hamilton	5/30/2021
Ronald William Brooks	Benjamin Willson	Governor Simcoe	5/30/2021
Brenda Stygall-Virtue	John Yourex	Kingston	2021-06-06
Edward LeRoy Cornwall Jr	Jacob Cornwall	Nova Scotia	2021-06-06

APPLICANT NAME	ANCESTOR	BRANCH	DATE
William Stephen Thomas Ward	William Thompson	Hamilton	2021-06-06
Catherine Elizabeth Ann Ward	William Thompson	Hamilton	2021-06-06
Jamie Douglas Cairns	Nathaniel (Nathan) Hoeg	Kingston	2021-06-06
Avaya Eastyn Cairns	Nathaniel (Nathan) Hoeg	Kingston	2021-06-06
Glenn Gordon Smith	John Cross	Vancouver	2021-06-06
Glenn Gordon Smith	Daniel Prentice	Vancouver	2021-06-06
Larry Micah Dicks	Gabriel Worden	New Brunswick	2021-06-06
James Cameron Ferguson	Thaddeus Davis Sr	Col John Butler	2021-06-06
James Cameron Ferguson	Andress/Andrew Ostrander Sr	Col John Butler	2021-06-06
Thomas James Ferguson	Thaddeus Davis Sr	Col John Butler	2021-06-06
Thomas James Ferguson	Andress/Andrew Ostrander Sr	Col John Butler	2021-06-06
Edward McLean	Elias Wright	New Brunswick	2021-06-06
Patti Marie Brown	Charles Depew Sr	Col John Butler	6/09/2021
Dwight Allan Eastman	Benjamin Eastman Jr	Col Edward Jessup	6/13/2021
Patricia Anne Crowder	William Crowder Sr	St Lawrence	6/13/2021
John MacMartin	Malcom McMartine	St Lawrence	6/13/2021
Sean Rombaugh	Johannes Wert	St Lawrence	6/13/2021
Colin Ross Heartwell	Jonathan Bedford Sr	Victoria	6/14/2021
Colin Ross Heartwell	Samuel Wood	Victoria	6/14/2021
Christopher Michael Heartwell	Jonathan Bedford Sr	Victoria	6/14/2021
Christopher Michael Heartwell	Samuel Wood	Victoria	6/14/2021
Anonymous	Jacob Johnson	Col John Butler	6/14/2021
Lee Brian Allen	Peter Allen	New Brunswick	6/20/2021
Richard James Wood	Jonas Wood Sr	Edmonton	6/20/2021
Richard James Wood	Jonas Wood Jr	Edmonton	6/20/2021
Brett Patrick Wilson	Captain Joseph Field	Vancouver	6/20/2021
Sophia Grace Wilson	Captain Joseph Field	Vancouver	6/20/2021
Christian Rhys Wilson	Captain Joseph Field	Vancouver	6/20/2021
Harold Coons	Gaspar Coons Jr	St Lawrence	6/27/2021
Marcia Deanne McLean	Cornelius Nice	Edmonton	6/27/2021
Andrew James Cowan	Thomas Hearns	Saskatchewan	6/27/2021
Miah Lynn Cowan	Thomas Hearns	Saskatchewan	6/27/2021
Alyssa Jean Cowan	Thomas Hearns	Saskatchewan	6/27/2021
Katharine Anne MacLeod	Joseph Senn	Grand River	6/27/2021
Katharine Anne MacLeod	Henry Windecker	Grand River	6/27/2021
Sandra Ann Leake	John Leake	Governor Simcoe	6/27/2021
Charles Hubbard MacDonald	John Mann	New Brunswick	7/12/2021
William Edward Jarvis	Munson Jarvis	New Brunswick	7/12/2021
Timothy Alfred Tree	Jabez Collver	Grand River	7/12/2021
Timothy Alfred Tree	Timothy Culver Sr	Grand River	7/12/2021

APPLICANT NAME	ANCESTOR	BRANCH	DATE
Diane Clarissa Thompson Davison	Jonathan Doan	Grand River	7/12/2021
Liane Dawn Maloney	Martin Silmsers	St Lawrence	7/12/2021
Gabriel Alexander Francis Maloney	Martin Silmsers	St Lawrence	7/12/2021
Glenda Maureen Robertson	Cephrenus Casselman	St Lawrence	7/12/2021
Sean Rombough	Jacob Countryman	St Lawrence	7/12/2021
Nancy Fetterly Johnson	Peter Fetterly Sr	Vancouver	7/17/2021
Raymond Maurice Baltzer	Jesse Keen	Nova Scotia	2021-07-28
Troy Kenneth Easter	Joachim Barkley Sr	St Lawrence	2021-07-28
Jenna Mary Lynn Lafave	Sir John Johnson	St Lawrence	2021-07-28
Anonymous	Cornelius Smith	Col Edward Jessup	8/7/2021
Anonymous	Cornelius Smith	Col Edward Jessup	8/7/2021
Sharon Walker	Moses Foster	Hamilton	8/7/2021
Stephen Allan James Foster	Moses Foster	Hamilton	8/7/2021
James Nicholas Fraser Foster	Moses Foster	Hamilton	8/7/2021
Anonymous	John Jacob Barnhart	Hamilton	8/7/2021
Gerald A. Goss	John Goss	New Brunswick	8/7/2021
Cheryl Jean Hillis	Nathaniel Pettit	Vancouver	8/9/2021
William John Bignell	Benjamin Hicks	Bicentennial	8/14/2021
Joan Evelyn Leffler	Isaiah Kierstead	London	8/14/2021
Joan Evelyn Leffler	James Kierstead	London	8/14/2021
Christina Marie Brown	Francis Vandebogart	Bay of Quinte	8/18/2021
Hannah Rose Brown	Francis Vandebogart	Bay of Quinte	8/18/2021
Mary June Matilda Owen	Peter Ruttan Sr	Bay of Quinte	8/18/2021
Dorothy Shirley Henderson	Abraham Woodcock Sr	Bay of Quinte	8/18/2021
Colin Robert George Henderson	Abraham Woodcock Sr	Bay of Quinte	8/18/2021
Gail Patricia Faherty	Frederick Mabee	London	8/18/2021
Brian Robert Crawford	Edward Crawford	Nova Scotia	8/18/2021
Marcia Deanne McLean	Neill McNeill	Edmonton	8/30/2021
Marjorie Jean Coulter Kane	James Van Emburgh	Nova Scotia	8/30/2021
Stephen Morehouse Brayton	John Morehouse	Nova Scotia	8/30/2021
Tryggvi Smith	William Smith	Hamilton	8/30/2021
Katharine Joan Brandon	Allan Nixon	London	8/30/2021
Robert Vincent McCrum	Frederick Anger Sr	Grand River	9/6/2021
Robert Vincent McCrum	Frederick Anger Jr	Grand River	9/6/2021
Robert Vincent McCrum	Jacob Benner	Grand River	9/6/2021
Robert Vincent McCrum	Henry Windecker	Grand River	9/6/2021
Katharine Joan Brandon	John Moore	London	9/6/2021
Linda Margaret Steele	Henry Froats	London	9/6/2021
Troy Easter	Eberthard Barkley Jr	St Lawrence	9/6/2021
Bison Jason Beaugard Dadd	Nathaniel Amherst Gaffield	Toronto	9/6/2021

APPLICANT NAME	ANCESTOR	BRANCH	DATE
Alan Michael Chichester	John Green	Hamilton	9/7/2021
Belinda Wright	Edward Crawford	Nova Scotia	9/7/2021
William Wright	Edward Crawford	Nova Scotia	9/7/2021
Aaron Wright	Edward Crawford	Nova Scotia	9/7/2021
Briana Wright	Edward Crawford	Nova Scotia	9/7/2021
Christopher Steeves	Josiah Hart	Nova Scotia	9/7/2021
Anonymous	John Depue (Depew) Sr	Hamilton	9/10/2021
Anonymous	Michael Showers Sr	Hamilton	9/10/2021
Anonymous	John Depue (Depew) Sr	Hamilton	9/10/2021
Anonymous	Michael Showers Sr	Hamilton	9/10/2021
Anonymous	John Depue (Depew) Sr	Hamilton	9/10/2021
Anonymous	Michael Showers Sr	Hamilton	9/10/2021
Jaclyn Andrea Gugelyk	John Depue (Depew) Sr	Hamilton	9/10/2021
Jaclyn Andrea Gugelyk	Michael Showers Sr	Hamilton	9/10/2021
Janet Suzanne Hodgkins	Jacob Ott	Col John Butler	9/18/2021
Janet Suzanne Hodgkins	Casper Ramey	Col John Butler	9/18/2021
Doreen Annie Heaslip	Francis Redden	Kingston	9/18/2021
Robert Allen	Peter Allen	New Brunswick	9/18/2021
Michael Lee Allen	Peter Allen	New Brunswick	9/18/2021
Troy Easter	Martin Silmser	St Lawrence	9/18/2021
Liane Dawn Maloney	Johannes Shaver	St Lawrence	9/18/2021
Meghan Sarah Mustard	Johannes Shaver	St Lawrence	9/18/2021
Gabriel Alexander Maloney	Johannes Shaver	St Lawrence	9/18/2021
Debra Diane Honor	Benjamin Hicks	Bicentennial	9/21/2021
Samuel Harrison Staker	Nathan Staker	Bridge Annex	9/21/2021
Carol Louise Rowland	Isaac Orser	Governor Simcoe	9/23/2021
Carol Louise Rowland	Joseph Orser (Auser)	Governor Simcoe	9/23/2021
Troy Easter	Cephrenus Casselman	St Lawrence	9/23/2021
Troy Easter	Wilhelmus Casselman	St Lawrence	9/23/2021
Sean Christopher Rombough	Adam Empey	St Lawrence	9/24/2021
Michael Leroy Lucas	Nathaniel Pettit	Bridge Annex	9/24/2021
Mary Joan Robertson-Jensen	David Robertson	St Lawrence	9/25/2021
William Robert Rowling	John House	Grand River	9/25/2021
David Earle Wires	Amos Pine	Toronto	9/25/2021
Margaret Carol Jewiss	Philip Eamer	St Lawrence	9/25/2021
Benjamin Alexander Jewiss	Philip Eamer	St Lawrence	9/25/2021
Gillian Isabel Brandon-Hart	John Moore	London	9/27/2021
Gillian Isabel Brandon-Hart	Allan Nixon	London	9/27/2021
Troy Kenneth Easter	Nicholas Silmeser	St Lawrence	9/27/2021
Janet Anne Kennedy	Benjamin Baker	St Lawrence	9/27/2021

APPLICANT NAME	ANCESTOR	BRANCH	DATE
Ronald William Brooks	Hannah Sypes	Governor Simcoe	9/28/2021
Leslie Lee Chilton	Peter Eamer	St Lawrence	10/1/2021
David Daniel Bratton	Thomas Meritt Sr	London	10/1/2021
Susan Ellen Green	Adam Green	London	10/1/2021
Harold Arthur John Coons	Casper Conrad Coons Sr	St Lawrence	10/1/2021
Harold Arthur John Coons	John James Glassford	St Lawrence	10/1/2021
Warren Allen Barnhart	George Barnhart	St Lawrence	10/5/2021
Andrew Elliot Henderson	James Clement	Col John Butler	10/5/2021
Andrew Elliot Henderson	Lewis Cobes Clement	Col John Butler	10/5/2021
Andrew Elliot Henderson	James Heaslip (Hayslip)	Col John Butler	10/5/2021
John Elliot Henderson	James Clement	Col John Butler	10/5/2021
John Elliot Henderson	Lewis Cobes Clement	Col John Butler	10/5/2021
John Elliot Henderson	James Heaslip (Hayslip)	Col John Butler	10/5/2021
Carol Louise Rowland	Lewis Mosher	Governor Simcoe	10/7/2021
John Conway Wagner	Jacob Waggoner	St Lawrence	10/17/2021
Anonymous	John Jacob Barnhart	Hamilton	10/17/2021
Anonymous	John Jacob Barnhart	Hamilton	10/17/2021
Arthur James Melvin	Oswald Alward	London	10/17/2021
David Arthur Melvin	Oswald Alward	London	10/17/2021
John Gordon Adams	John Bradshaw	St Lawrence	10/17/2021
Debra Diane Honor	Edward Hicks Sr	Bicentennial	10/18/2021
Eric Richard Meek	Adam Green	Sir Guy Carleton	11/8/2021
Alexandra Kelso Bratton	Thomas Merritt Sr	London	11/8/2021
Morley Stuart Lymburner	Margaret Kaims Lymburner	London	11/8/2021
Nancy Helen Fetterly-Johnson	John Hanes	Vancouver	11/8/2021
Anonymous	Peter Ruttan Sr	Bay of Quinte	11/10/2021
Anonymous	Peter Ruttan Sr	Bay of Quinte	11/10/2021
Gary Steven Baker	Adam Baker	St Lawrence	11/10/2021
Gabriel Francis Law	Samuel Rose	Victoria	11/10/2021
Michael Isaiah Donald Greer	Philip Hartman	Hamilton	11/14/2021
Kevin Small Jorrey	Solomon Hill	Col John Butler	11/14/2021
Carolyn April Strong	Peter Ruttan Sr	Kingston	11/14/2021
Heather Hannah Lockman	Abraham Hopper	St Lawrence	11/17/2021
Cheryl Lowrie	Samuel Brownson	Kingston	11/23/2021
Gertrude Jean Aelick	William Howe	Grand River	11/23/2021
Anne Benson	Donald Bane McDonell	Kingston	11/25/2021
Anonymous	Matthias Snetsinger	St Lawrence	11/25/2021
William Raymond Morrison	John Nicholas Weaver	St Lawrence	12/6/2021
Sean Rombough	Johann Adam Papst	St Lawrence	12/6/2021
Shellie Annette Spencer	Benjamin Spencer	St Lawrence	12/6/2021

APPLICANT NAME	ANCESTOR	BRANCH	DATE
Sydney Pickerell	Edward Carscallen	Kingston	12/8/2021
Kiefer James Earl Penman	Samuel Rose	Victoria	12/8/2021
Lennox David John Penman	Samuel Rose	Victoria	12/8/2021
Margaret Diane Law	Samuel Rose	Victoria	12/8/2021
William Edgar Silver	William Mason	Nova Scotia	12/8/2021
Brian Edward Garrah	Matthias Rose Jr	Kingston	1/17/2022
Scott Alexander Andruk	Richard Hewlett	Nova Scotia	1/17/2022
Ronald Bowman Thurston	James Cosman	Nova Scotia	1/17/2022
Ronald Bowman Thurston	Peter John	Nova Scotia	1/17/2022
John Gordon Adams	James Hare	St Lawrence	1/17/2022
John Gordon Adams	Hans Jacob Rombough	St Lawrence	1/17/2022
Troy Kenneth Easter	Christian Heinrich Barkley	St Lawrence	1/17/2022
Ivan Angus Easter	Christian Heinrich Barkley	St Lawrence	1/17/2022
Roger Tupper	Christian Heinrich Barkley	St Lawrence	1/17/2022
Darlene Marie Fawcett	Philip Eamer	St Lawrence	1/17/2022
Deborah Elizabeth Blair	Henry Merkley	Grand River	1/17/2022
Douglas Leonard Loucks	George Loucks	Grand River	1/17/2022
Cynthia Buck Skinner	Isaac Horton	Grand River	1/24/2022
Sean Rombough	John Fetterly	St Lawrence	1/24/2022
Angela Faye Donovan	Jesse Walker Walton	New Brunswick	1/24/2022
Karen Elizabeth Stuart	Dr. James Stuart	St Lawrence	1/26/2022
Christopher Hubert Harper	Abraham Hopper	St Lawrence	1/26/2022
Karl Edward Baughman	Christian Warner	Col John Butler	1/26/2022
Anonymous	Philip Force	St Lawrence	1/26/2022
Jane Elizabeth Hamilton	Hendrick Froats	St Lawrence	1/26/2022
Dennis John Froats	Hendrick Froats	St Lawrence	2/8/2022
Alexander Daichi Froats	Hendrick Froats	St Lawrence	2/8/2022
Thomas Takumi Froats	Hendrick Froats	St Lawrence	2/8/2022
Megan Manami Froats	Hendrick Froats	St Lawrence	2/8/2022
Guy Lawrence Tyrwhitt-Drake	Johan Jost Herchmer	Victoria	2/8/2022
Gloria Jean Thibert	Benjamin Hicks	Bicentennial	2/17/2022
Patricia Anne Thibert	Benjamin Hicks	Bicentennial	2/17/2022
Wayne Brown	Francis Vandebogart	Bay of Quinte	2/17/2022
Sylvia Gale Hebert	Francis Vandebogart	Toronto	2/17/2022
Susan Anne Sears	Neill McNeill	Nova Scotia	2/17/2022
Cheryl Trask Anderson	Henry Tedford	Nova Scotia	2/17/2022
Brian Douglas Trask	Henry Tedford	Nova Scotia	2/17/2022
R Scott Hawkins	James Hamilton	Nova Scotia	2/17/2022
Mary Elizabeth Cole	Paul Huff	Bay of Quinte	2/17/2022
Johnathan Stuart Mills	Reuben Mills	Toronto	2/17/2022

APPLICANT NAME	ANCESTOR	BRANCH	DATE
Angela Faye Donovan	Jesse Walton	New Brunswick	2/17/2022
Robert Anthony O'Dell III	Johnathan Odell	New Brunswick	2/17/2022
Donald Herbert Neil Thompson	Peter Parlee Sr	New Brunswick	2/17/2022
Sharon Alberta Farquhar	William Howe	Kawartha	2/23/2022
Linda Jean Young	Isaac Ostrander	Toronto	2/23/2022
Thelam Dulyea Coulter	Jacob Loucks	Bay of Quinte	2/26/2022
Thelam Dulyea Coulter	Abraham Loucks	Bay of Quinte	2/26/2022
Thelam Dulyea Coulter	John Kemp Sr	Bay of Quinte	2/26/2022
Glen Warren MacDonald	Samuel Penney	Nova Scotia	2/26/2022
Jo Ann Newth Sell	Thomas Embree	Nova Scotia	2/26/2022
Jane Elizabeth Hamilton	Christopher Reddick	St. Lawrence	2/26/2022
Richard Warren Kirk	William Bush Sr	St. Lawrence	2/26/2022
Colby Don Walsh	Frederick Oliver	Bay of Quinte	3/3/2022
Colby Don Walsh	Cornelius Oliver	Bay of Quinte	3/3/2022
David William Humby	William Leahy Jr	Col Edward Jessup	3/4/2022
Amy Catherine Pfrimmer	Philip Eamar	St. Lawrence	3/4/2022
Marcus Russell Pfrimmer	Philip Eamar	St. Lawrence	3/4/2022
Anonymous	Philip Eamar	St. Lawrence	3/4/2022
Patricia Lynn Acton	John Pickle Sr	Victoria	3/6/2022
Patricia Mae Birdsell	Benjamin Birdsell	Victoria	3/6/2022
Anonymous	Isaac Orser	Governor Simcoe	3/6/2022
Anonymous	Joseph Orser (Auser)	Governor Simcoe	3/6/2022
Brett Julian Vottero	Leonard George	New Brunswick	3/6/2022
Sean Rombough	Philip Moke	St. Lawrence	3/6/2022
Debra Diane Honor	Edward Hicks Jr	Bicentennial	3/6/2022
Debra Diane Honor	Joel Prindle	Bicentennial	3/6/2022
Debra Diane Honor	Timothy Prindle	Bicentennial	3/6/2022
Ann Linda Maureen Wilson	William Crowder Sr	St. Lawrence	3/13/2022
James Daniel Garland Wilson	William Crowder Sr	St. Lawrence	3/13/2022
Sheilagh Anne Fertile	Archelaus Carpenter	New Brunswick	3/13/2022
Nicholas Ashley Morris	Lutheran Morris	Nova Scotia	3/13/2022
John Gordon Adams	Daniel Fyke	St. Lawrence	3/13/2022
John Gordon Adams	Jonas Wood	St. Lawrence	3/13/2022
Travis Emerson Faulkner	Hazelton Spencer	St. Lawrence	3/13/2022
Sean Rombough	Martin Waldorff	St. Lawrence	3/13/2022
Susan Helen Baumann	Nathanial Taylor	Toronto	3/13/2022
Kenneth Robert Smith	Cornelius Smith	Col Edward Jessup	3/16/2022
Troy Kenneth Easter	Adam Bouck	St. Lawrence	3/20/2022
Teresa Ann Doris Young	Isaac Ostrander	Toronto	3/20/2022
Rosina Hazel Perrier	John Ernst Dafoe	St. Lawrence	3/21/2022

APPLICANT NAME	ANCESTOR	BRANCH	DATE
Heather Suzanne Smith	John Berdan	Grand River	3/23/2022
Cheryl Darlene Rowling	Jacob Ball Sr	Grand River	3/23/2022
Scarlett Rose Oakley	William Osterhout	Grand River	3/23/2022
Logan James Wood	Frederick Anger Jr	Grand River	3/23/2022
Logan James Wood	Frederick Anger Sr	Grand River	3/23/2022
Logan James Wood	Jacob Benner	Grand River	3/23/2022
Logan James Wood	Henry Windecker	Grand River	3/23/2022
Anonymous	John Adam Poapst	St. Lawrence	3/23/2022
Charles Eamer	Johann Gallinger Sr	St. Lawrence	3/23/2022
Joanne Lois Blake	John Curry	Bay of Quinte	3/28/2022
Laura Heather Johnson	John Curry	Bay of Quinte	3/28/2022
Paul Griffis	Samuel Doty	Nova Scotia	4/5/2022
Paul Griffis	Ebenezer Porter Sr	Nova Scotia	4/5/2022
Micheal C Eamer	Jacob Alguire Sr	St.Lawrence	4/5/2022
James Paul Spencer Smith	John Berdan	Grand River	4/5/2022
Lee B Allen	Peter Parlee	New Brunswick	4/5/2022
Kade Patrick Garrett	Thomas Hearns	Saskatchewan	4/5/2022
William R Simpson	Jacob Smith Sr	Calgary	4/9/2022
Micheal C Eamer	Adam Shaver	St. Lawrence	4/9/2022
Jean M White	David Hunter	Victoria	4/9/2022
Colleen E Harshaw	John Depue	Hamilton	4/19/2022
John Holditch	Hannah Sypes	Hamilton	4/19/2022
David H J Allen	Peter Allen	New Brunswick	4/19/2022
Sean Rombough	Micheal Johanes Warner	St. Lawrence	4/19/2022
Roy Joseph Parks	George Storning	Bay of Quinte	4/19/2022
William Thomas Turrall	George Storning	Bay of Quinte	4/19/2022
William Robert Rowling	George Frederick Anger Sr	Grand River	4/23/2022
William Robert Rowling	Frederick Anger Jr	Grand River	4/23/2022
Anonymous	Francis Ulman	London	4/23/2022
Murray Savage	Edward Savage	Sir John Johnson	4/23/2022
Micheal Charles Eamer	Luke Bowen	St.Lawrence	4/23/2022
Shane Ralph Jennings	Joseph Dunbar	Nova Scotia	4/24/2022
Vincent James Rines	Michael Gallinger Sr	Col John Butler	5/1/2022
Donna Marie Nelson Barnhill	Rev John Beardsley	Col John Butler	5/1/2022
Christopher Neil Burton Pitman	John Bailey Williston	Calgary	5/1/2022
Lee Brian Allen	Joseph Folkins Sr	New Brunswick	5/1/2022
Lee Brian Allen	Lewis Frazee	New Brunswick	5/1/2022
Michael Charles Eamer	Jonas Wood Sr	St Lawrence	5/1/2022
Douglas Roland McCallum	Richard Price Sr	Vancouver	5/1/2022
Debbie Turrall	Christian Keller	Bay of Quinte	5/2/2022

APPLICANT NAME	ANCESTOR	BRANCH	DATE
Debbie Turrall	John Keller	Bay of Quinte	5/2/2022
Debbie Turrall	Isaac Larroway	Bay of Quinte	5/2/2022
John Wayne Cross	Henry Cross	Col Edward Jessup	5/5/2022
Richard James Cross	Henry Cross	Col Edward Jessup	5/5/2022
Karen B Nelson	Rev John Beardsley	Col John Butler	5/5/2022
Janet Yvonne Eggleton	James (via Elizabeth) McMaster Sr	Bay of Quinte	5/11/2022
Janet Yvonne Eggleton	James (via Jacob) McMaster Sr	Bay of Quinte	5/11/2022
Jonathan Ray Wannamaker	John Cook Sr	Bay of Quinte	5/11/2022
Jonathan Ray Wannamaker	William Crowder Sr	Bay of Quinte	5/11/2022
Jonathan Ray Wannamaker	Abraham Hopper	Bay of Quinte	5/11/2022
Colby Don Walsh	George Finkle Sr	Bay of Quinte	5/11/2022
Colby Don Walsh	George Finkle Jr	Bay of Quinte	5/11/2022
Richard Warren Kirk	Nathaniel Parks	St.Lawrence	5/12/2022
Carol Harding	Nathaniel Smith	Nova Scotia	5/17/2022
Elaine Marie Rancier-Fuller	William Arthur Rancier	Calgary	6/5/2022
Heather Jane Racher	Titus Finch	Grand River	6/5/2022
Anonymous	Daniel Lighthouse	London	6/5/2022
Anonymous	Daniel Lighthouse	London	6/5/2022
Lee Brian Allen	John Allen	New Brunswick	6/5/2022
Lee Brian Allen	Phillip Crouse	New Brunswick	6/5/2022
Troy Kenneth Easter	Phillip Eamer	St Lawrence	6/5/2022
Andrew Edward Froats	Hendrick Froats	St Lawrence	6/5/2022
Edward Charles Cousins	Thomas Cousins	Nova Scotia	6/9/2022
Sarah Marie Sutton	Donald McMillian	St. Lawrence	6/9/2022
Kyle Michael Porpotage	Josiah Hart	Nova Scotia	6/9/2022
James A Roorback	Barent Roorbach	Hamilton	6/15/2022
Danielle Kari Distler	Jacob Near	Hamilton	6/15/2022
Charles Daniel Cummins	Daniel Cummins	Hamilton	6/15/2022
Cora Jean Louise Young	Edward Jones	Toronto	6/15/2022
Cora Jean Louise Young	Isaac Ostrander	Toronto	6/15/2022
Cora Jean Louise Young	Henry Redner	Toronto	6/15/2022
Bruce Allen White	David White Sr	Nova Scotia	6/18/2022
Sheila McLarty Meyer	Major Robert Timany	Nova Scotia	6/18/2022
Lesley Anne Taylor	John (Johannes) Ruiter	Sir John Johnson	6/18/2022
Anonymous	John Fordice	Sir John Johnson	6/18/2022
Kenneth Michael Halstead	Nicholas Lake	Victoria	6/18/2022
Donald Herbert Neil Thompson	Henry Wannamaker Sr	New Brunswick	6/19/2022
Lee Brian Allen	Benjamin Burt	New Brunswick	6/19/2022
Lorne George Hood	William Griffis	Toronto	6/21/2022
Lorne George Hood	Paul Trumpour	Toronto	6/21/2022



*Built in 1785, Her Majesty's Royal Chapel of the Mohawks is the oldest surviving church in Ontario featuring eight stained glass windows that tell the history of the Six Nations and the Chapel.*



*Brantford, Ontario*

