

Introduction

The first United Empire Loyalists Day will be celebrated on June 19, 1998. This will be the first time any province has designated a day to acknowledge its founders and honour their contribution to our land.

The United Empire Loyalists were the first political refugees to come to the province we now call Ontario. They came with little in the way of material goods but with a strong resolve to settle where they could enjoy the law, order and good government they desired. Our province was built on these ideals. To help teachers prepare the students for this important day, and to introduce the students to the study of Loyalists in Ontario, the United Empire Loyalists' Association has produced the following pages of information. We hope they will be of use to teachers and that they will stimulate research and interest.

We would welcome suggestions as to the kind of material that would be useful in the classroom. An annotated bibliography of Loyalist books for schools is available upon request.

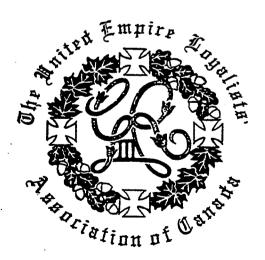
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The Significance of United Empire Loyalists Day (June 19th)

The original United Empire Loyalists were colonists living in British North America who left their home and fled to Canada in the aftermath of the American Revolution in the eighteenth century.

The Loyalists, as their name already implies, wished to remain faithful subjects of the Crown and under the legal and legislative institutions that derived from the Crown. They came to Canada so they could continue to live under those same institutions and to escape persecution for their loyalty by the American republicans. Others came to escape slavery.

The Loyalists were of diverse cultural backgrounds and included individuals of Aboriginal, English, French, African American, Dutch, German and other ancestry. The Loyalists were thus Canada's first multicultural immigrants and so reflect profoundly contemporary Canadian society.

The Loyalists settled Ontario and established many hamlets and towns here that later grew into large cities. Ontario universities and colleges, law courts, a system of landholding and the provincial legislature all have their ultimate origin in Loyalist roots and hard work.

The Constitutional Act of June 19th, 1791 created the province of Upper Canada, or Ontario as we know it today, and this law came into being as a direct result of Loyalist influence.

This law secured the protection of the Crown for the cultural, legal and religious rights of the mainly Francophone citizens of Lower Canada, or Quebec, as it is known today. In Upper Canada, it established a system of land tenure as well as a court system modelled on British Common Law that continues in Ontario to this day.

The Loyalists fought against subsequent American invasions into Canada. The Loyalists were instrumental in developing a distinctive national identity that was, and is, uniquely Canadian. They established their own Loyalist tradition that has always been proudly handed down to their Loyalist descendants. Such descendants are privileged to place the letters, "U.E." (meaning, "Unity of the Empire"), indicating their Loyalist lineage, after their surnames.

The Loyalists are so closely connected with Ontario's founding and development that it would be no exaggeration in the least to say that Ontario, as we known it today, would simply not exist were it not for the Loyalists.

This is why Mr. Harry Danford, Member of Provincial Parliament for Hastings-Peterborough, himself of Loyalist ancestry, in cooperation with the United Empire Loyalists Association of Canada, developed a Private Member's Bill to declare June 19th, the anniversary of the Constitutional Act, "United Empire Loyalist Day" in the province of Ontario.

Mr. Danford's Bill was given Royal Assent and passed into law in December, 1997 with unanimous, all-party support in the Legislature. June 19th is now an official day formally established by the Ontario Government to commemorate and celebrate our Loyalist heritage.

That heritage is one that belongs to all citizens of Ontario, of all cultural backgrounds, whether their ancestors were Loyalists or not. As the great visionaries and builders of Ontario, the Loyalists worked on behalf of all citizens of this province and country.

As we have seen, the Loyalist heritage is itself a multicultural one that led to the social and political development of Canada with our bilingual, multicultural and regional traditions under the unity of a Constitutional Monarchy and Parliamentary Democracy - both courageously defended and zealously preserved for us by the Loyalists.

We owe much to the United Empire Loyalists. On June 19th, we have an opportunity to reflect on the meaning of the heritage and tradition of the Loyalists and express, each in our unique way, our gratitude to their self-sacrificing dedication to Ontario and Canada.

Like so many Canadians today, the Loyalists were immigrants in a new land. We remember them and their descendants for their many ongoing achievements, the most important one being, of course, the great society in which we are all privileged to live.

On June 19th, we celebrate this great, living heritage that continues in the descendants of the Loyalists and which also implies members of succeeding multicultural immigrations to Canada.

Ontario's Coat of Arms has always given silent witness to the importance of the Loyalists heritage in our history and in our contemporary society with the words of the Motto, "Ut incepit fidelis, sic permanet," or, "Loyal in the beginning, loyal remaining!"

By Alexander Roman Ph.D. Senior Researcher Government Members' Services Queen's Park, Toronto

Constitutional Act of 1791

The Constitutional Act, 1791, act of the British parliament creating Upper Canada and Lower Canada came into effect on December 26, having received royal assent the preceding June. This Act enshrined constitutional changes that were part of that reorganization of British North America which, under the pressure of thousands of Loyalists seeking refuge after the American Revolution, had led to the creation of the provinces of New Brunswick and Cape Breton in 1784. On this earlier model of separation, a constitutional bill was prepared by William Wyndham Grenville to ensure the conditions necessary for the development of British parliamentary institutions in the colonial territory governed by the Quebec Act of 1774. According to its author, the bill's general purpose was to "assimilate" each colony's constitution to that of Britain.

The bill had 4 main objectives: to establish colonial governments that would guarantee the same rights and privileges there as were enjoyed by loyal subjects elsewhere in North America; to ease the burden on the imperial treasury by granting colonial assemblies the right to levy taxes with which to pay for local civil and legal administration; to justify the territorial division of the Province of Quebec and the creation of separate provincial legislatures; to maintain and strengthen the bonds of political dependency by remedying acknowledged constitutional weaknesses of previous colonial governments. This involved bolstering the authority and prestige of the governor by making him a true representative of the imperial power, and limiting the powers of the elected colonial assemblies by creating independent legislative councils whose appointed members comprised an aristocratic body modelled on the House of Lords and devoted to the interests of the Crown. The Act guaranteed continuity of ownership of lands held under the Seigneurial System in Lower Canada and created the Clergy Reserves in Upper Canada.

By giving Upper Canada a provincial constitution and a separate existence, and by favoring British colonization there, Britain took the first steps on the path that led, ultimately, to the creation of the Canadian Confederation. Nevertheless, the Constitutional Act was flawed, and many historians have considered its distribution of financial powers in favour of the appointed councils as factors contributing to the intercultural conflict of the early 19th century.

Essay by Pierre Tousignant

A Short History of The United Empire Loyalists

Over two hundred years ago the American Revolution shattered the British Empire in North America. The conflict was rooted in British attempts to assert economic control in her American colonies after her costly victory over the French during the Seven Years War. When protests and riots met the British attempts to impose taxes on the colonists, the British responded with political and military force. Out of the struggle between the Thirteen Colonies and their mother country emerged two nations: the United States and what would later became Canada.

Not all of the inhabitants of the Thirteen Colonies opposed Britain. The United Empire Loyalists were those colonists who remained faithful to the Crown and wished to continue living in the New World. Therefore, they left their homes to settle eventually in what remained of British North America.

Who were the Loyalists?

The Loyalists came from every class and walk of life. Some depended on the Crown for their livelihood and status and had considerable wealth and property. Many were farmers and craftsmen. There were clerks and clergymen, lawyers and labourers, soldiers and slaves, Native Americans, college graduates, and people who could not write their own names. Recent immigrants from Europe also tended to support the Crown.

They had little in common but their opposition to the revolution. Their reasons for becoming Loyalists were as varied as their backgrounds. Some had strong ties with Britain: others had simply supported what turned out to be the losing side. Local incidents, fear of change, self-interest, political principles, emotional bonds - one or any combination of these influenced their decision to remain loyal to the Crown. The common thread that linked these diverse groups was a distrust of too much democracy which they believed resulted in mob rule and an accompanying breakdown of law and order. The Reverend Mather Byles mused, "Which is better - to be ruled by one tyrant three thousand miles away or by three thousand tyrants one mile away?" Loyalists believed that the British connection guaranteed them a more secure and prosperous life than republicanism would.

Historians estimate that ten to fifteen per cent of the population of the Thirteen Colonies - some 250,000 people - opposed the revolution; some passively, others by speaking out, spying, or fighting against the rebels.

Because of their political convictions, Loyalists who remained in the Thirteen Colonies during the revolution were branded as traitors and hounded by their Patriot (rebel) neighbours. Such an incident occurred in 1775:

At Quibbleton, New Jersey, Thomas Randolph, cooper, who (as the Patriots said) had publicly proved himself an enemy to his country, by reviling and using his utmost endeavours to oppose the proceedings of the continental and provincial conventions...was ordered to be stripped naked, well coated with tar and feathers, and carried on a wagon publicly around the town - which punishment was accordingly inflicted. As soon as he became duly sensible of his offence, for which he earnestly begged pardon, and promised to atone, as far as he was able, by contrary behaviour for the future, he was released and suffered to return to his house, in less than half an hour.

Patriot authorities punished Loyalists who spoke their views too loudly by stripping them of their property and goods and banishing them on pain of death should they ever return. They coerced others into silence with threats. Throughout the Thirteen Colonies that were under Patriot control, Loyalists could not vote, sell land, sue debtors, or work as lawyers, doctors, or schoolteachers. To be fair, in Loyalist-controlled areas, supporters of the Revolution met with similar treatment at the hands of British authorities.

Approximately 70,000 Loyalists fled the Thirteen Colonies. Of these, roughly 50,000 went to the British North American Colonies of Quebec and Nova Scotia.

For some, exile began as early as 1775 when "committees of safety" throughout the Thirteen Colonies began to harass British sympathizers. Other responded by forming Loyalist regiments: The King's Royal regiment of New York, Skinner's New Jersey Volunteers, The Pennsylvania and Maryland Loyalists, Butler's Rangers, Rogers' Rangers and Jessup's Corps were the best known of some 50 Loyalist regiments that campaigned actively during the war.

The signing of the Treaty of Paris (1783), which recognized the independence of the United States, was the final blow for the Loyalists. Faced with further mistreatment and the hostility of their countrymen, and wishing to live as British subjects, Loyalists who had remained in the Thirteen Colonies during the war now were faced with exile. Those who wished to in North America had two choices; Nova Scotia (Maritimes) or Quebec (Ontario-Quebec).

Exodus to an Unknown Land

Fleeing in panic and confusion, forced to leave behind most of their possessions and burdened with the prospect of building a new life in a new land, the Loyalists faced unpromising beginnings. The lands they were to settle were isolated, forbidding and wild.

"It is, I think, the roughest land I ever saw... But this is to be the city, they say... We are all ordered to land tomorrow and not a shelter to go under", Sarah Frost, a Loyalist from New York wrote in her diary as she contemplated the land that she and her husband were about to settle.

In addition to the anguish of defeat and the trauma of exile, Loyalists had to face isolation and feelings of helplessness. The grandmother of Sir. Leonard Tilley, one of the fathers of Confederation, expressed what many Loyalists felt when she wrote:

I climbed to the top of Chipman's Hill (Saint John) and watched the sails in the distance, and such a feeling of loneliness came over me that though I had not shed a tear through all the war, I sat down on the damp moss with my baby on my lap and cried bitterly.

Shortages, harsh living conditions, and worry plagued the Loyalists in the hastily erected refugee camps. Many had to live in tents during the first winter. The wife of a soldier on the Saint John River wrote:

We pitched our tents in the shelter of the woods and tried to cover them with spruce boughs. We used stones for fireplaces. Our tents had no floors but the ground...How we lived through that winter, I barely know...

Many didn't live through the first winter; many left with the relief fleets when they set sail the next spring. Those who did survive had to deal with delays in completing land surveys and shortages of tools and provisions. But the Loyalists' determination and resourcefulness assured the ultimate success of many of the new settlements.

Loyalist Settlements

The Maritime Provinces

In the spring of 1776 the first shipload of Loyalists left the Thirteen Colonies for Nova Scotia. The British government gave them free passage and permitted them to take necessary articles with them.

By 1783 there were about 50,000 Loyalist leaders and refugees living in New York. Although the peace treaty signed that year promised them safety, the Loyalists heard that the Patriot victory had increased persecution Therefore, up to 30,000 decided to leave for Nova Scotia. Many of the settlers were members of disbanded Loyalist regiments. Colonel Edward Winslow who came from New England was an aristocrat. There were representatives of such minority groups as Dutch, Huguenots, and Quakers, and a number of Loyalists brought slaves with them.

The Black Loyalists were members of an exclusively Black corps of the British army who had been promised their freedom it they would support the Crown. Among their numbers was Henry Washington who had run away from the service of George Washington. Assuming their equality with white soldiers, the Black Loyalists expected similar treatment. Sadly, this did not turn out to be the case since benefits in the form of land and provisions were not distributed equally. Doomed to a life of subservience, if not actual slavery, about half of the Black Loyalists soon left for Sierra Leone.

Approximately half of the refugees settled near the Saint John River with a concentration at the mouth of the river around an excellent harbour. This developed onto the city of Saint John. There were also settlements along the south coast of the peninsula at Shelburne, Digby, and Lunenburg.

The Loyalists did not mix well with the older settlers and preferred to live in groups by themselves as far away as possible. They doubted the loyalty of these people who had called themselves "Neutral Yankees" during the war, and they resented their monopoly over government appointments. Consequently they began to petition the government to separate Loyalist settlements in the Saint John River valley, as well as smaller settlements on St. John's Island (Prince Edward Island) and Cape Breton Island, from the government in Halifax. The British government granted their requests in 1784. New Brunswick, whose population was 90% Loyalist became a separate colony with its capital 90 miles upriver from Saint John. Governor Sir Guy Thomas Carlton, now titled Lord Dorchester as a reward for his loyalty to the Crown when he was governor of New York, named the settlement Fredericton in honour of Frederic, the Duke of York.

Ouebec

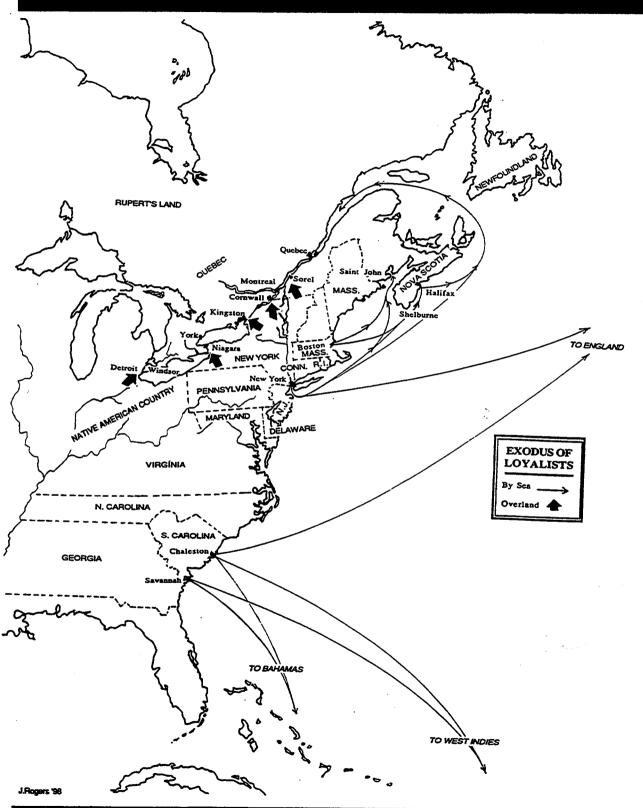
Although there was some Loyalist migration into what is today the Province of Quebec, by far the greatest numbers came to present-day Ontario. The disbanded Loyalist regiments provided the majority of settlers. Colonel John Butler, a powerful landowner in the Mohawk Valley of New York, organized Butler's Rangers and fought along with Native Loyalists. He led his followers to the west bank of the Niagara River when the regiment disbanded in 1784. Some families moved farther west from this settlement to the shores of Lake Erie, the Detroit River, and the Thames River. Colonel Butler continued his association with the Natives as Superintendent of Indian Affairs and head of their militia.

Native Americans, and notably members of the Five Nations in New York, tended to side with the British because they believed the British were more likely than the Patriots to protect them. Approximately 2,000 followed Thayendanegea (Joseph Brant) into British North America after the war. The majority settled in the valley of the Grand River, smaller groups went to the head of Lake Ontario and to the shores of the Bay of Quinte.

Disbanded Loyalist Regiments also settled along the St. Lawrence River upstream from Montreal and along the North shore of Lake Ontario. At their request they were settled according to nationality and religion. The majority of the settlers had been frontier farmers before the revolution and they were used to wilderness conditions, but they had lost almost everything they owned when they fled from their homes. The government gave them a limited amount of support with the most extensive reward being in the form of free land. They granted land to the heads of households according to their military rank and extended grants to wives and children born and unborn.

The Loyalists who came to Quebec brought with them the tradition of freehold land tenure,

Exodus to a new land



British laws and representative government. They did not want to give up these rights by living under the Quebec Act which guaranteed the seigneurial system of landholding and denied an elected assembly to the people of that colony. Shortly after their arrival, Loyalist representatives petitioned the government to alter the system of holding land in Quebec to freehold tenure similar to that of Nova Scotia and New Brunswick.

In 1791 the British Parliament passed the Canada Act, usually known as the Constitutional Act, which provided for the division of Quebec into Upper and Lower Canada. Both colonies were granted an elected assembly and the freehold system of land tenure went into effect in Upper Canada (later Ontario). These laws clearly show the influence of the Loyalists.

The Loyalist Heritage

Of less practical value than land and supplies, but of more lasting significance to the Loyalists and their descendants, was the government's recognition of the stand that they had taken. Realizing the importance of some type of consideration, on November 9, 1789, Lord Dorchester, the governor of Quebec, declared "that it was his Wish to put the mark of Honour upon the Families who had adhered to the Unity of the Empire..." As a result of Dorchester's statement, the printed militia rolls carried the notation:

N.B. Those Loyalists who have adhered to the Unity of the Empire, and joined the Royal Standard before the Treaty of Separation in the year 1783, and all their Children and their Descendants by either sex, are to be distinguished by the following Capitals, affixed to their names: U.E. Alluding to their great principle The Unity of the Empire.

The initials "U.E." are rarely seen today, but the influence of the Loyalists on the evolution of Canada remains. Their ties with Britain and their antipathy to the United States provided the strength needed to keep Canada independent and distinct in North America.

The Loyalists' basic distrust of republicanism and "mob rule" influenced Canada's gradual "paper-strewn" path to nationhood, in contrast to the abrupt and violent upheavals in other countries.

In the two centuries since the Loyalists' arrival, the myths and realities of their heritage have intertwined to have a powerful influence on how we, as Canadians, see ourselves. Truly, the arrival of the United Empire Loyalists not only changed the course of Canadian history by prompting the British government to establish the provinces of New Brunswick and Ontario, but is also gave them special characteristics which can be seen today. Perhaps the most striking of these is the motto on the Ontario coat of arms: Ut incept sic permanet fidelis that is, "As she began, so she remains, Loyal"

By Ann Mackenzie M.A.

The First Homes of the Loyalists

They were one-room structures whose only luxury was the four or six - pane window glazed with pieces of seven-by-nine-inch glass issued to most Loyalist families. The walls, generally eight feet high, were constructed of unsquared basswood logs crudely notched at the corners, the considerable gaps chinked with wood chips and clay. The simple roofs were shingled with two-to-three-foot wide strips of basswood or elm bark laid on rafters of poles with enough of a slope from front to back to encourage most of the rain and melting snow to run off. Some builders took the trouble to make a crude wooden chimney lined with mud or clay, but many allowed the smoke to escape through an opening in the roof. When boards could not be sawed to make a door, a blanket might have to be a poor substitute. If a floor, other than tramped earth, existed, it would be of split logs, flat side up and cut as evenly as a hatchet would allow.

Some builders took an even more primitive approach to housing, opting to use living trees as the frame of the structure - one tree at each corner of a square cleared of underbrush - with bark roofs and walls of standing poles woven together with willow roots.

Needless to say, these early homes were meant to last only one or two years, for once a barn had been raised and a sufficient number of acres cleared for farming, the families returned to the task of housing and erected a more substantial house, complete with foundation, stone chimney, plank floors and an upstairs loft that served as sleeping quarters.

Despite the best of intentions, however, improvements did not always happen quickly. Mrs. Amelia Harris tells of the repeated promise of her father, Captain Samuel Ryerse, to replace the wooden chimney of their house at Long Point. One morning the chimney caught fire and soon flames spread to the garret. The family and some visitors managed to save almost everything from the main floor but many books and other family treasures, still packed in boxes in the attic, burned.

Although rough and seemingly fragile, the hardiness of the first dwellings was borne out by their continued use as chicken coops and pigsties, even as late as the turn of the 19th century.



Overcoming Hardships and Obstacles

Loyalist settlements developed in the wilderness, far from established colonies. Although many of the families had come from somewhat similar situations, they needed support to help them survive in the early years. This support came from three main sources: the native people who were already living in the area, the British government, and each other.

A number of the Loyalist narratives tell of the friendliness and generosity of the native people whom they met in their new surroundings. Natives gave the Loyalists animal skins and showed them how to make clothes from them. This clothing proved to be more comfortable and durable than homespun that could be scratchy and easily ruined in the forest. Mrs. Sophia Rowe described the respect and friendship between her father, Captain Thomas Anderson and Assiginack, an Ottawa chief, as they worked together on the staff of the Indian Department at Drummond's Island for more than 30 years "shoulder to shoulder, heart and soul for the good of the Indians".

Until June of 1786, the British government provided a few basic tools, and rations of food, clothing and seeds. Accounts mention the abundance of fish and game in the forest and streams. This was augmented by the food, shipped in barrels from Montreal. The amounts were based on a private soldier's daily ration and consisted of flour and pork, with small portions of beef, butter and salt. Clothing consisted of shoe soles, blankets and bolts of coarse woolen cloth and linen. Seed for spring wheat, peas, corn and potatoes were also part of the government provisions. Travellers through the Loyalist settlements refer to the happiness and prosperity which they observed everywhere.

These pleasant circumstances were interrupted in the winter of 1788 - 1789 in many Loyalist settlements. This period came to be known as the "hungry year" or the "scarce year" or the "starving time". The severe hardships had a number of causes: a poor harvest in 1788, the end of government support on which some families might have become overly dependent,, careless and inexperienced farming that was common in many pioneer settlements, and an especially severe winter.

Henry Ruttan, whose family had settled in Adolphustown, related that his uncle had sent two Negro slaves through the heavy snow to Albany, New York, a distance of 150 miles, that winter to buy food with some money that he had saved from the sale of his army commission. They were able to return safely with four bushels of corn, enough to feed a family of eight until the next harvest. The Ruttans were fortunate to own a cow that provided them with dairy products. Records show that families also existed on roots, nuts, bark and leaves of trees, bull-frogs, small birds, various edible wild plants, and even the next year's seed potatoes.

All pioneers regarded the forest as an enemy that had to be destroyed as quickly as possible so that they could establish their farms. Trees were chopped down with axes or killed by "girdling" a method whereby a fatal ring was chopped around the trunk of the tree. Then the trees were burned, either where they had fallen, or in windrows or piles if oxen were available to drag them into place. Huge, and very dangerous, bonfires reduced the trees to ashes, leaving stump-filled fields for planting crops.

Clearing the land was only one of the many back-breaking or boring tasks which were a part of life for the Loyalists. To finish such work more easily and quickly and to have fun at the same time, neighbours organized "bees" to which everyone came. The men would work together to clear land or build a barn or complete some other task which was impossible for one or two. The women would prepare the meals and the children would have a chance to play with friends who lived at a distance. Women also had bees to make quilts or card wool or shell corn. In this way, families had a chance to visit with one another as they were working. Loyalist narratives make many references to neighbours helping each other in times of sickness, accident, and childbirth as well as gathering for weddings, funerals and church services. In this way the community provided support which made the difficulties and loneliness bearable.



ROASTING FOWL, DOWN WIND FROM FIRE & PREPARING POTATOES

Loyalist Regiments

During the American Revolution, Quebec Province encompassed the St. Lawrence River valley, Southern Ontario, and the northernmost regions of the American midwest. This vast expanse of land was defended by a combination of British army regiments, Provincial troops and native allies. The provincial regiments were recruited from among the constant stream of loyal American refugees fleeing persecution in the rebellious colonies or provinces to the south. The first such regiment in Canada, the King's Royal Regiment of New York, (King's Royal Yorkers), was raised at Chambly in June 1776. Its ranks were filled predominantly by loyalist refugees from the Mohawk River valley of New York Province.

By the end of the war, there was little to distinguish between the training, uniforms, weapons and equipment of the British Regulars and the Provincial Regiments. The most significant remaining difference was that the Provincials had been recruited to serve for two years or until the conclusion of the war. Military service for life, which was the fate of the Regulars, was the last thing that the Provincials would have accepted. Their great goal, after helping the British secure victory, was to regain the lands forcefully seized from them by the rebels back home. They accepted the arduous life of a soldier as the best means of survival available to them until that day arrived.

Although army life was brutal compared to what many had known as civilians, they could at least be assured of receiving food and shelter, even if of the worst kind. Nevertheless, many

had enjoyed the comparatively independent lifestyle of a backwoods farmer before the war, and the severity of army discipline, to the point of flogging a man for the most minor infraction, must have been demeaning to them. Unfortunately, the British army also placed severe restrictions upon the number of soldiers' wives allowed to remain in camp or garrison. Most families of Provincial soldiers were forced to live apart with little direct contact, it any, for the duration of the war. The women and children possibly suffered more in the refugee camps than their husbands and fathers in the army. Almost every item of supply needed by both the army and the refugees came by ship from Great Britain, and the army's needs were always met first because it was the instrument for winning the war.

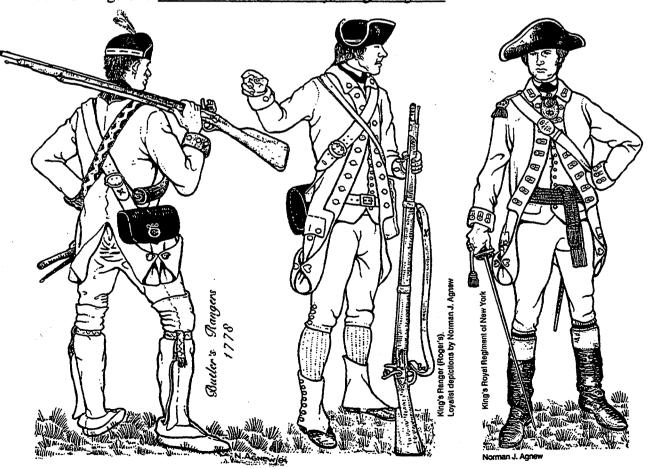
The British initially viewed the Provincials as auxiliaries to the Regulars. Few thought that men who had been farmers before the war could achieve the military bearing and competence of professional soldiers. As frontiersmen, skilled with an axe, they were employed in building and repairing the fortifications needed to prevent a repeat of the American invasion of 1775-76. By the end of the war, however, the Provincials' skills as frontiersmen had transformed them into the spearhead of a vigorous guerrilla war. Butler's Rangers once operated as far south as Kentucky, where they inflicted a severe defeat on rebel forces led by Daniel Boone. Numerous successful raids into enemy territory rescued Loyalists from further persecution, crippled enemy morale, and encouraged the Iroquois and other Native peoples who had allied themselves with the British.

The Mohawk River valley was a particularly important target of operations launched from Canada by the Northern Department of the British army. It was the "breadbasket" of the northern colonies and therefore highly valued as a source of food for George Washington's rebel armies. By the end of 1780, raids from Canada had reduced this flow of food provisions drastically. One attack in October 1780, conducted principally by Provincial and Native troops, was judged by the Americans to have destroyed at least 150,000 bushels of wheat, thus helping to spark a major mutiny by rebel troops in January 1781. American morale was further eroded by the fact that the Provincials and Natives were scarcely ever defeated in battle.

The Provincial regiments were disbanded at the conclusion of hostilities in 1783 and 1784. Unwelcome to return to the new United States, the men of the King's Royal Yorkers, Butler's Rangers, Jessup's Loyal Rangers, Rogers' King's Rangers, and the Iroquois of the Six Nations, with their families, were the founding wave of settlement in today's Province of Ontario.

Essay by Keith Croucher M.A.

For details information about 2 Loyalist Regiments, you can refer to the Internet: King's Royal Regiment New York at : web.globalserver.net/~lougheed/yorkweb/Butler's Rangers at: www.iaw.on.ca/~awoolley/brang/brang.html



Some Facts about the United Empire Loyalists

Loyalists came from each of the Thirteen Colonies and some historians put the number of Loyalists as a percentage of the total American colonial population as high as 33%.

Georgia, New York and South Carolina were the Loyalist strongholds, followed by New Jersey and Massachusetts. New York colony produced as many members for the British forces as the rest of the colonies combined, and at least half the total American Loyalists.

One noted historian estimates that as many as 55,000 men and boys may have fought for their King on a regular basis, with perhaps as many as 8,000 serving in the regular army in 1780. At least 312 companies were on the establishment of 50 separate Provincial Corps.

Loyalists took part in almost every important engagement of the war.

Between 80,000 and 10,000 Loyalist families migrated to:

*the United Kingdom

*Canada

*the Bahamas

*Florida

*Bermuda

*Dominica

*Sierra Leone

*St. Vincent

*Jamaica

It is estimated that at least 35,000 Loyalist families settled in the Maritimes with about 10,000 Loyalist families settling in Quebec (later Quebec and Ontario)

Some historians estimate that there are at least 4 million Canadians living today (about 1 in 6) who are descended from a Loyalist ancestor.

The Loyalists migration to Canada can truly be described as multi-racial, multi-ethnic and multi-religious. Loyalists were:

- *men and women
- *white, black, and North American Indian
- *English, Scottish, Welsh, Irish, German, Swiss, French, Dutch, Italian and American, etc. Germans may have represented the largest national group.
- *Anglican, Presbyterian, Roman Catholic, Mennonite, Quaker, Tunker, Jewish, Congregational, etc.
- *Farmers, shopkeepers, government officials, fisherman, butchers, soldiers, blacksmiths, glass makers, merchants, etc. Almost 50% of the Loyalists who submitted claims to the British government were farmers.

Loyalist claims for compensation represent only a small number of the people who arrived in Canada. There were 4,118 claims which amounted to over £8 million Sterling. The British Government eventually agreed to a payment of approximately £3 million Sterling, about equivalent to \$20 million. In addition to free land, the British spent nearly £30 million (or \$200 million), including compensation, to settle Loyalist in Canada.

The majority of the Iroquois under Chief Joseph Brant, settled near the Grand River on a grant of between 570,000 and 675,000 acres of land. The Fort Hunter Mohawks, under Chief John Deserontyon, settled at the Bay of Quinte.



Six Nations Indians
1779

FIRST Union FLAG 1606

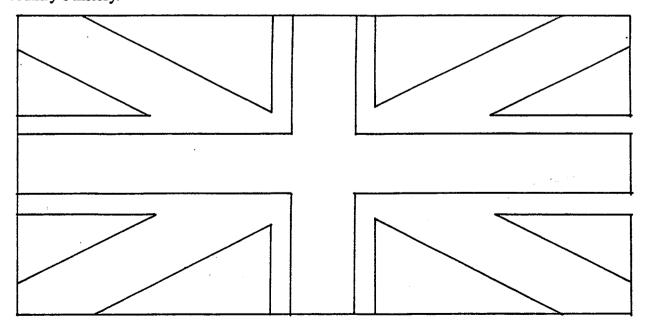
The First Union Flag came into being in England in the year 1606, Composed of two crosses - the St. George's Cross for England, and the St. Andrew's Cross for Scotland - the Union Flag was meant to symbolize the unity of the two countries.

The St. George's Banner was a red cross on a white field, and the St. Andrew's Banner was a diagonal white cross on a blue field.

Neither the English nor the Scots welcomed the new flag. Each complained that its part of the flag was blurred or obliterated by that of the other. Their protests, however, were of no avail, and a new union flag was born which was to fly in many new and strange lands. The flag was meant chiefly for use at sea and was to be flown on the mainmasts. It was such a flag that the British explorers, and later the settlers, brought to Canada during those early years of our country's history.

Henry Hudson's ship, the Discovery, in the year 1610, fluttered the Union Flag at its masthead during it's ill - fated voyage into the sea area we now know as Hudson's Bay. The Union Flag also flew from Captain Cook's ships, the Resolution and the Discovery, when he explored Nootka Sound, near Vancouver Island, in 1778. Under such a flag the United Empire Loyalists tracked their way through a wilderness of trees and rocks to establish a new life in Canada. It was also the Union Flag that Lieutenant - Governor Simcoe saluted when he arrived to open the first parliament of Upper Canada at Newark (Niagara-on-the-Lake) on the morning of September 17, 1792.

There is no doubt that the First Union Flag was a common sight in Upper Canada during these early years of pioneering and the later period of settlement.



SUGGESTED ACTIVITIES

- 1. Set up a Loyalist display in your library.
- 2. Have the students make a family tree. Perhaps some will have Loyalist ancestors.
- 3. Have the class locate the Thirteen Colonies. Discuss how the Loyalists travelled to their new land.
- 4. Think about the time (1784) and make a list of hardships the Loyalists might have encountered.
- 5 Today, political refugees are still coming to Canada. Are there those in the class who have come here for similar reasons as the Loyalists came?
- 6. Make a paper Loyalist flag to display on June 19, 1998.

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Word Game



mother tongues spoken in Canada.

They are hidden in the maple leaf word search letters.

You will find the words up, down, backwards, forward and diagonally.

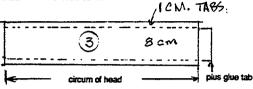
Draw a line through the word when you find it.

YIDDISH JAPANESE NORWEGIAN **SWEDISH** PORTUGUESE CHINESE UKRAINIAN **DUTCH POLISH**

INDO-PAKISTANI NATIVE INDIAN HUNGARIAN **ENGLISH FRENCH ITALIAN GERMAN** WELSH IRISH SCOTTISH CANADIAN

To Make a Tricorn Hat

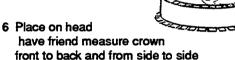
- 1 Black construction paper approximatly 56 X 64 cm.
- 2 Measure diameter of your head where hat to fit
- 3 Cut 10 cm. strip of paper



4 Form circle or loop, glue tab inside (to be at back of crown)

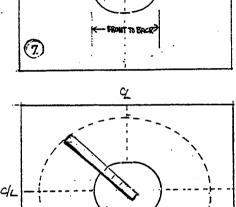


5 Fold top tabs inward, fold bottom tabs outward



7 On remaining piece of paper, mark the two centre lines. with your compass, scribe two arcs (diam. of side to side measurment) and apart (front to back measurment). Join arcs with tangent lines.

Carefully cut out oval, (this is top of hat)

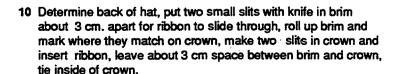


8 On the paper, with a ruler measure 12.5 cm. from the hole and mark it all around for the outside of the brim. Cut out the shape of the brim

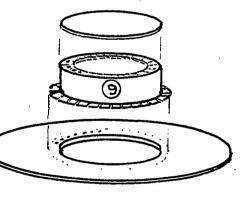


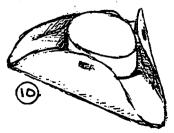
Place crown on desk top side up, add small spots of glue to top of tabs, put top for hat on tabs, fitting shapes together, turn over crown and press tabs and top securely together. Let dry

Repeat process to glue bottom tabs to top side of brim. Let dry



Repeat for other two sides, make sure front peak is at the centre of the front of the hat





Quill

HISTORICAL AID

Pens for writing were hand cut from the quill (feather) of a goose or wild turkey. The tips were sharpened with a knife. The sharp tips were then dipped into ink for writing. Only a few symbols could be written before the quill needed to be dipped again. Writing with a quill was a very time consuming task!

Reproduce the pattern below. Sponge paint with bright colours. Cut out the dried feather. Glue a thoothpick to each side at the pointed end. Try dipping the pen into ink (homemade or store bought) and writing on paper.

