

THE

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BEECHWOOD WAY

MAGAZINE



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Letter from the editor

WHEN IT RAINS, IT POURS. Although this expression is typically associated with difficult times, here at Beechwood it has taken on a different meaning lately.

As you can imagine, we have been having lots of actual rain feeding the grass, gardens and trees. Making everywhere look lush and beautiful. Beechwood is at its finest, if we do say so ourselves.

We also had a large number of events, almost too many to share in this issue. Our program as always started in the earlier days of spring, where we honoured the contributions of Grete Hale to Beechwood and the Ottawa Commandery of the Order of Saint Lazarus. Mrs. Hale unveiled a newly planted tree and two plaques in her honour. They sit proudly in the Dr. Rogers garden in front of the Beechwood National Memorial Centre.

Following this great event, we held tours, trained new tour guides, participated in Doors Open Ottawa, held estate planning workshops, RCMP 149th anniversary ceremony and the CSIS fundraiser called Spies in the Cemetery.

Retired FBI Agent John Whiteside spoke about the 1965 Cold War Case where disgruntled U.S. soldier Robert Stephan Lipka walked boldly into the U.S.S.R. embassy in Washington, DC. Inside, he negotiated the sale of highly sensitive National Security Agency documents. Thirty-two years after first committing treason, he was finally brought to justice by Whiteside and his partner—his conviction ending the longest-running open espionage case in U.S. history.

With all these events, Beechwood continues to work towards our 150th anniversary with a program that will celebrate the community we have been so lucky to serve.

If you aren't following us on social media, you definitely will be missing out on stories and other activities we are undertaking.

As always, we hope to see you all on a tour and we hope you will enjoy this issue. Make sure you stay current on all that Beechwood has to offer with:

- Facebook (@BeechwoodCemetery, @NMCBeechwood, @cimetiereBeechwood)
- Twitter (@BeechwoodOttawa)
- Instagram (@beechwoodcemetery)
- YouTube (Beechwood Cemetery)

Thank you and, as always, we hope you enjoy this issue.

Nicolas McCarthy

Director of Marketing, Communications and Community Outreach

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We want your feedback on how we are doing!

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Spiritual Indigenous Symbols Bring Representation to the National Military Cemetery

by Nicolas McCarthy, Director of Marketing Communications and Community Outreach
Originally published in The Funeral Chronicle Magazine, July 2022

MILITARY CEMETERIES can be some of the most striking places to visit. They can be found all around the world, including next to European battlefields, northern outposts to almost every local community cemetery where a regimental section may exist.

Military cemeteries are a place of pride for the communities around them. They remind all of us of a greater sense of service and sacrifice for both the soldiers, their families and the community they are part of.

Each gray headstone shares the regimental or division emblem that the member served under and (if chosen by the family) a religious symbol. The religious symbols originally chosen represented the nine major world religions or spiritual ideologies. Each symbol would have been reviewed by the spiritual community and authorized by the Canadian Forces Chaplain General's Office.

On June 21, 2022, on National Aboriginal People's Day, the Canadian Armed Forces (CAF), alongside the National Military Cemetery (NMC) and Beechwood Cemetery, unveiled the first two symbols representing Indigenous spirituality for military headstones. The two symbols are the First Nations medicine wheel and the Métis infinity symbol.

Prior to this historic unveiling, there were no Indigenous spiritual symbols approved for the military headstones and it was important to rectify the situation. Indigenous Veterans and members still serving are entitled to have their spirituality represented if they choose to be buried at the NMC, the same way as any other CAF members identifying to their religion and spirituality with approved symbols.

"Throughout our history, First Nations and Métis people have been a vital part of Canada's armed forces. Engraving their symbols on headstones recognizes the invaluable contributions made to Canada as a whole. I am incredibly proud to see these symbols take their rightful place among the choices open to serving members, Veterans, and their families," said Lawrence MacAulay, Minister of Veterans Affairs and Associate Minister of National Defence.

In spring 2021, the NMC acknowledged the need to personalize the final resting place of Indigenous CAF members and Veterans in order to better represent their spirituality. The consultation process was undertaken by the co-chairs of the Defence Aboriginal Advisory Group (DAAG), the Chaplain General Chief Warrant Officer, the Indigenous advisor to the Chaplain General and the CAF liaison officer to the National Military Cemetery who worked together to ensure the selected symbols would be culturally appropriate and respectful of the Indigenous peoples they represent. The proposed symbols were reviewed by Elders and advisors. This approach was deemed appropriate by Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC).





Consulting every different spiritual group of First Nations, Inuit and Métis would have been a lengthy and complex process. The objective was to select general symbols that would represent all spiritual groups of the First Nations and Métis, as is the case for the other approved religious and spiritual symbols approved for military headstones of the National Military Cemetery.

Having a long-standing relationship with the Indigenous community, Beechwood also consulted with the civilian community to ensure that its new sacred symbols were appropriate as well.

Following consultations with Elders and representatives of several Indigenous groups, the spiritual symbols were selected.

FIRST NATIONS MEDICINE WHEEL

The First Nations consists of many Nations across the land, making it hard to choose one symbol to represent any Nation's specific spirituality. With the approach to better represent First Nations, the medicine wheel was proposed as it is part of the spirituality for many groups.

The First Nations medicine wheel, a circle divided into four quarters, with four feathers hanging from it, was chosen because it is a common symbol in many First Nations communities. As it has many interpretations, such as the four cardinal points or directions, it can also represent the path taken in life, from birth to youth to adult age and then an Elder. It also represents the four sacred medicines: sage, tobacco, sweetgrass and cedar.

MÉTIS INFINITY SYMBOL

The Métis universally recognized symbol is the infinity loop. In addition to being the symbol used on the Métis flag, an interpretation of this symbol is the belief that Métis culture will

live on forever. Distinct from other Indigenous people, the Métis were born out of the mixing of European immigrants and the original Indigenous people of the land. The infinity loop with the two conjoined circles symbolizes the joining of two cultures. The spirituality of the Métis is often a mix of traditional Indigenous beliefs and Christianity blended.

At the June 21 ceremony, the Commander of the Canadian Army and Defence Team Champion for Indigenous Peoples, Lieutenant-General Jocelyn Paul had the honour of revealing the symbols during the ceremony, which was also attended by Brigadier-General Dyrald Cross, Commander of Canadian Armed Forces Transition Group, and Captain (Navy) Bonita Mason, Chief of Staff to the Canadian Armed Forces Chaplain General.

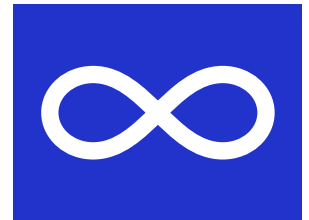
"As Defence Team Champion of Indigenous Peoples, the unveiling of the First Nations medicine wheel and the Métis infinity symbol marking Indigenous spirituality is an important step on our journey to reconciliation, where unique customs and traditions of Indigenous peoples are respected and honoured. This inclusive change embraces the distinct qualities of Indigenous Canadian Armed Forces members and allows for an authentic and personalized expression of beliefs," stated Lieutenant-General Paul.

This is the first time in the National Military Cemetery history that Indigenous spirituality symbols are officially approved to be engraved on military headstones. There are now 11 religious and spiritual symbols approved for engraving on military headstones at the NMC, which include:

- Christianity (Cross)
- Judaism (Star of David)
- Islam (Crescent Moon)
- Buddhism (Wheel of Righteousness)



**FIRST NATIONS
MEDICINE WHEEL**



**MÉTIS INFINIITY
SYMBOL**

- Hinduism (Om or Aum)
- Bahai (Nine Pointed Star)
- Sikhism (Khanda)
- Taoism (Yin-Yang)
- Wicca (Pentagram)
- First Nations (Medicine Wheel)
- Métis (Infinity Symbol)

The NMC was officially opened in June 2001. It is the resting place for all CAF members and Veterans whose deaths were either related to or not related to service, and who have chosen to rest among their peers. Each grave also allows the inclusion of another deceased next-of-kin of the CAF member or Veteran. Only religious and spiritual symbols that have been authorized by the Office of the CAF Chaplain General are approved for engraving on headstones at the NMC. The NMC is part of Beechwood Cemetery in the National Capital Region and is managed in partnership by the Department of National Defence through the CAF Transition Group, Veterans Affairs Canada and Beechwood Cemetery.

“The inclusion of the Indigenous spirituality symbols for military headstones is another important step toward reconciliation. Every step, every effort, and every change is meaningful and contributes to the larger journey of reconciliation between the Government of Canada and Indigenous Peoples. Changes like this one allow the greater Defence Team community to acknowledge the Indigenous communities’ rich history and embrace the unique qualities that Indigenous Canadian Armed Forces members have to offer,” said Anita Anand, Minister of National Defence.

It is now possible for Indigenous Canadian Armed Forces (CAF) members and Veterans to request that their Indigenous name also be engraved on their headstone at the NMC. Consultations with Elders and stakeholders are underway to determine the appropriate approach for the Inuit as their approach to spirituality and grief is different than that of First Nations and Métis. In some Inuit groups, the mourning process is very quick as life in the North is very challenging and it is important for survival that life goes on.

A few weeks prior to the unveiling, at the Veterans Motorcycle National Memorial Remembrance Ceremony, I had observed an Afghan War Veteran walking around the NMC and paying respect to his fallen comrades. He approached me and asked how he could be at Beechwood with those he lost. I noticed he was wearing a medicine wheel poppy pin and asked him his background. He told me he was First Nation from the local community. I shared with him that he would be able to have his sacred symbol on his headstone. He looked at me with eyes welling up and hugged me and said, “You will never know what it feels to be able to be represented, be seen.”

The unveiling of the two new sacred symbols acknowledged the long-lasting history, legacy and service of the Indigenous community in the Canadian Armed Forces and is a welcome step towards reconciliation.



Monument materials at Beechwood: Part II

By Bruce S. Elliott

Part I can be found in the previous issue of the Beechwood Way magazine, Vol 20

GRANITE

The new “rural” cemeteries such as Beechwood, which derived their horticulture and their landscape of sinuous pathways from botanical gardens, came to discourage white marble headstones as it became clear that their slick polish eroded all too quickly to a sugary texture when exposed to the sulphur from coal fires, and later to acid rain.

It was also financially advantageous for monument makers to produce large four-square cottage monuments or obelisks for family plots in the new cemeteries. Some were made locally of limestone, sandstone, or marble but increasingly they were made of hard granites sawn by steam-powered sawmills in the quarrying centres. Granite did not facilitate the fine carving that marble or sandstone encouraged, but compensated by retaining polish and durability. Sometimes even the inscriptions were added by distant manufacturers, and they were simply retailed and installed by the local monument firms. Producing a \$20 marble headstone demanded several days’ work by a skilled craftsman, whereas by the early 1880s a four-square family monument acquired for \$450 from the quarry towns, or from a Montreal wholesaler with steam-powered equipment, could be passed along to the consumer for \$750, a 40 per cent markup involving little actual labour.

Though some local monument firms stocked Scottish granite as early as 1870, the pneumatic tools (chisels driven by compressed air), which made them easier to carve, only came into widespread use in the 1890s. As late as the 1910s, the pneumatic tools still cost more than a Model T Ford.

The sandblast technique, originally employed on glass and metal, was first used to mass-produce white marble headstones for the American Civil War National Cemeteries in 1873, but its wider use was delayed till well into the 20th century both by the high cost of the equipment and opposition by the Granite Cutters International Union. The sandblast is now used along with computer-assisted design (CAD) to inscribe the granite markers that dominate the current memorial marketplace. Lettering that was cut manually (often with pneumatic tools) is typically V-cut, a practice dating back to Roman times, so that the lettering catches light and shadow. Sandblasted lettering is typically U-cut, without the sharp angles, by the grains of sand pummelling and wearing away the hard granite.

Many of the coloured granites popular in the late 19th and early 20th centuries were imported from a distance as steamships supplemented railways in extending supply chains. Red Bay of Fundy granite was imported from St George’s, New Brunswick, and Peterhead and other varieties from Aberdeen in Scotland, known as the Granite City. Much of the production work was done by companies in the quarry towns, with the local firms acting simply as retailers and installers, or adding the inscriptions. Some, such as Robert Brown, continued to do much of their own production work locally, with a crew of skilled artisans.

A prominent example of Bay of Fundy granite is the 33-foot, 45-ton monument to lumberman J.R. Booth’s wife Rosalinda (Fig. 1), produced by Ottawa’s A.K. Mills firm in 1888 and sold to Booth for \$12,000 (equal to



FIG. 1.



FIG. 2.

\$300,000 in today's dollars). A fine-grained grey granite from Barre, Vermont, became available by the 1880s but its clean unpolished modern look grew in popularity in the 20th century, with widespread promotion by both Rock of Ages and the Barre Granite Association. The 2001 National Military Cemetery monument in Sec. 103 is a highly visible example of Barre grey. (Fig. 2)

A few local firms had their own quarries. The Canadian Granite Company, which set up on the former Canal Basin in downtown Ottawa in 1885 as a vertically integrated company (quarrying, manufacturing, wholesaling, and retailing), along the lines of Vermont Marble or the Barre Granite firm that eventually became Rock of Ages, had quarries in both Kingston and Renfrew. Their Kingston Red granite, from a quarry on the eastern shore of Kingston harbour, was a "rich salmon-red" with wavy grey markings. It was used in the government departmental buildings as well as for monuments and paving stones.

Canadian Granite had a marble quarry for a time, and experimented with a mottled light green serpentine from a vein of limestone in the Templeton district of Gatineau, but they mostly imported Vermont marble to serve the headstone market. The firm moved increasingly away from monuments and into artificial stone and granolithic paving before going into receivership in 1900. Many of their red granite obelisks at Beechwood are readily identifiable by a distinctive form of lettering for the family surnames on the base, with the centres of the letters polished but with rough-cut outlining. The company's name and address are usually present in confirmation. (Fig. 3)

In 1917, Robert Brown purchased a quarry near Lyndhurst on the Canadian Northern Railway where he excavated what he called "Rideau Red Granite," substituting it for Scottish imports in his own work and wholesaling it to other manufacturers. Within a year he was supplying large quantities to a monument works in Calgary. The colour ranged from red to a "golden pink" but was always internally consistent.

In the 20th century, a lot of grey granite came from Stanstead in the Eastern Townships of Quebec. Black granites from South Africa, India, and China are now popular. Polished black granite contrasts well with the white lines of realist images, sometimes copied from photographs, etched shallowly into the stone. Much of this work is done by laser engraving, though one eastern Ontario company retains a skilled artist who scribes the designs with a diamond-tipped stylus.

Bruce Elliott taught a seminar course on gravestones and cemeteries at Carleton University till he retired in 2019.

ILLUSTRATIONS

Fig. 1 Bay of Fundy red granite from New Brunswick was used by the Ottawa A.K. Mills firm to produce the immense monument to lumber baron J.R. Booth's wife Rosalinda in 1888. Sec. 50 1/2.

Photo: B. Elliott

Fig. 2 The 2001 National Military Cemetery monument was cut from fine Barre Grey granite. Sec. 103.

Photo: B. Elliott

Fig. 3 The Canadian Granite Company of Ottawa began excavating Kingston Red Granite (red with wavy grey markings) in 1884. The distinctive lettering on the base would identify this as their product even had the company name not also been inscribed. Sec. 21.

Photo: B. Elliott



FIG. 3.

Up the Guards! A 150th unveiling and tribute to the Governor General's Foot Guards

by Nicolas McCarthy, Director of Marketing Communications and Community Outreach

ON A RAINY JUNE 7TH morning, standing before the graves of Ptes John Rogers and William Osgoode, GGFG regiment, Beechwood Cemetery and Trees for Life unveiled the GGFG 150th Anniversary Tree and Plaque. This plaque was placed on the graves of Ptes John Rogers and William Osgoode, the first two members of Regiment to fall in battle, on the 2nd of May 1885 at the Battle of Cut Knife Hill during Northwest Canada Campaign.

The event consisted of the unveiling of a 150th GGFG recognition plaque and symbolic planting of the last of the Highway of Heroes trees and the first planting of the Trees for Life planting program.

We invited RSM CWO Greg Witol, LCol Commanding Quesnel, LCol Fran Chilton-Mackay, (Ret'd), H.Col Bryan Brulotte, Mr. Stephane Montpetit (a retired GGFG and current family services representative) and Mr. Marc Cullen (of the Highway of Heros Tree Planting Program and Trees for Life) to unveil the plaque.

The plaque reads:

GOVERNOR GENERAL'S FOOT GUARDS

This tree was dedicated on the occasion of the 150th Anniversary of the Regiment on 7th of June, 2022.

Cet arbre a été dédié le 7 juin 2022, l'occasion du 150e anniversaire du régiment.

CIVITAS ET PRINCEPS CURA NOSTRA

While Rogers and Osgoode were the first to fall while serving with the Foot Guards over one thousand, eight hundred members of the GGFG have paid the ultimate sacrifice in the service of their nation. Over the course of 150 years, the GGFG lost members on active service during the Boer War, 1353 who served with the 2nd Battalion, Canadian Expeditionary Force, and 337 from the 77th Battalions during the First World War, 115 during the Second World War, up to the death of Gdsm David Spinney on training in Petawawa in 1987.

The Governor General's Foot Guards (GGFG) is the senior reserve infantry regiment in the Canadian Army located in Ottawa, our National Capital. The GGFG are infantry reserve soldiers whose domestic operations include natural disaster or public emergency such as it did during the 1998 Ice Storm, flooding in 2017 and 2019, and during the COVID-19 pandemic in 2020. It also involves training for international operations and support to the Regular Force on operations





in countries such as Afghanistan, Sudan, Iraq, Jordan, Egypt, Latvia, and Ukraine where troops from the regiment have deployed in recent years.

They are most known for their Ceremonial duties in Changing the Guard on Parliament Hill and Rideau Hall in red scarlets and Bearskin, providing sentries at the tomb of the unknown soldier and are part of receiving heads of States and dignitaries from across the globe. More recently, their duties brought the regiment to represent the Department of National Defence for funerals at the National Military Cemetery of Canada.

The link to Cut Knife here at Beechwood is strong. Many other members of the Guards Company of Sharp Shooters are buried here, including Henry Gray, Walter Todd, Frank Newby, Samuel Maynard Rogers, Henry LeBreton Ross, Plunkett B. Taylor, James Dunnet, Edward Taylor, Thomas Davis, Alfred Cowan, Basil Bell, Henry Cameron, Thomas Fuller, Herbert Jarvis, William McCracken, Donald Matheson, James Patterson, William Patterson, Arthur Phillips, Edward Ring, and Charles Winter.

82,000 Stories to Share – A Royal Visit Honouring a Canadian General

by Erika Wagner

ON A USUALLY WARM May 13th day, Royalty and Canadian dignitaries gathered at the Veteran's Section of the National Military Cemetery of Canada to honour General Charles Foulkes. A relatively unknown General to Canadians is celebrated in the Netherlands as a liberator.

On 5 May 1945, Foulkes summoned German General Blaskowitz to the Hotel de Wereld in Wageningen to discuss the surrender of German forces in the Netherlands. His Royal Highness Prince Bernhard, acting as commander in chief of the Dutch Interior Forces, attended the meeting as well. Blaskowitz agreed with all of the proposals made by Foulkes. However, nowhere in the building – some sources claim: nowhere in the whole town – could a typewriter be found. Thus the surrender document could not be typed. The next day, 6 May, both parties returned, and in the presence of both General Foulkes and Prince Bernhard, Blaskowitz signed the surrender document which in the meantime had been typed.

To properly commemorate General Foulkes, Her Royal Highness Princess Margriet, Princess of the Netherlands, Princess of Orange-Nassau, Princess of Lippe-Biesterfeld and The Right Honourable Justin Trudeau, Prime Minister of Canada unveiled a Great Canadian Plaque near his grave. “With those simple signatures, the people of the Netherlands were liberated, and a 77-year friendship was formed and continues to flourish,” said Beechwood’s Nick McCarthy.

This ceremony, which was delayed two years because of the pandemic, included Her Royal Highness and Professor Pieter van Vollenhoven, Prime Minister Justin Trudeau, the Netherlands Ambassador Ines Coppoolse Treasury, Board President and MP for Ottawa Vanier, The Honourable Mona Fortier, General Wayne Eyre, Chief of Defence Staff.

Princess Margriet and Prime Minister Trudeau also laid flowers at the Ottawa Cremation Memorial honouring 28 Dutch war dead who died in Canada during the Second World War, and at General Foulkes’s grave.

This event not only highlighted a famous Canadian, but also celebrated the 77-year bond between Canada and the Netherlands. One that continues to flourish and during a pandemic can be seen with a friendly fist bump.

