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Look to our webpage for the latest developments around Trent Valley Archives. www.trentvalleyarchives.com

Cover picture: *Segment of a Trent Valley Archives display on 400 years of history in our region that will be featured at the Peter Robinson Festival this Civic Holiday weekend, 31 July and 1 August. The display was developed by Elwood Jones for the 2006 International Plowing Match held in Otonabee Township. (Trent Valley Archives)*



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President's Corner:

Trent Valley Archives has had another memorable year. During 2014, with the aid of the Martha Ann Kidd bequest we accomplished much, including some major advances with our photographic collections and the development of our superb web page. Check it out. It is informative and contains finding aids for several of our holdings. We now have the complete runs of the Heritage Gazette of the Trent Valley since 2006 accessible as pdfs to members. Call 705-745-4404 if you have any difficulties.

On Thursday, April 23rd we, at Trent Valley Archives, held our Annual General Meeting to handle reports and financial statements for the 2014 year. The main feature of the meeting was an illustrated talk on Samuel de Champlain. The Champlain project is celebrating the 400th anniversary of his adventures in Canada including his visit to the Peterborough area. The presentation featured talks by Peter Adams, Allan Brunger and Elwood Jones. The speakers were introduced by Guy Thompson and thanked by Ken Brown.

In April 2014 we were invited to attend a luncheon in Toronto to receive the prestigious June Callwood Award to outstanding work in voluntarism. We owe thanks to Audrey Armstrong for her excellent work in managing the nomination process for this award.

In August the board faced a financial challenge and we were forced to reduce our staff from three to one. Following this difficult decision we launched a successful fundraising campaign that allowed us to get back on our feet. We appreciate the generosity of our members and supporters.

In September we held a very successful Open House featuring photographs and other exhibits of materials related to the 100th anniversary of the beginning of World War I. This was well attended and apparently enjoyed by a large number of people.

In my remarks at the Annual Meeting I paid tribute to the excellent work that continues to flow from our Events Committee. This committee made up of Ruth Kuchinad, Greg Conchelos, Rick Meridew, Karen Hicks, Heather Aiton Landry and Elwood Jones continues to keep the TVA presence alive and well in the eyes of our members and the general public.

As part of our fundraising activities we hope to launch with this edition of the Gazette some commercial advertising. We hope this will offset some of the costs connected with the production of the Gazette. Take a look.

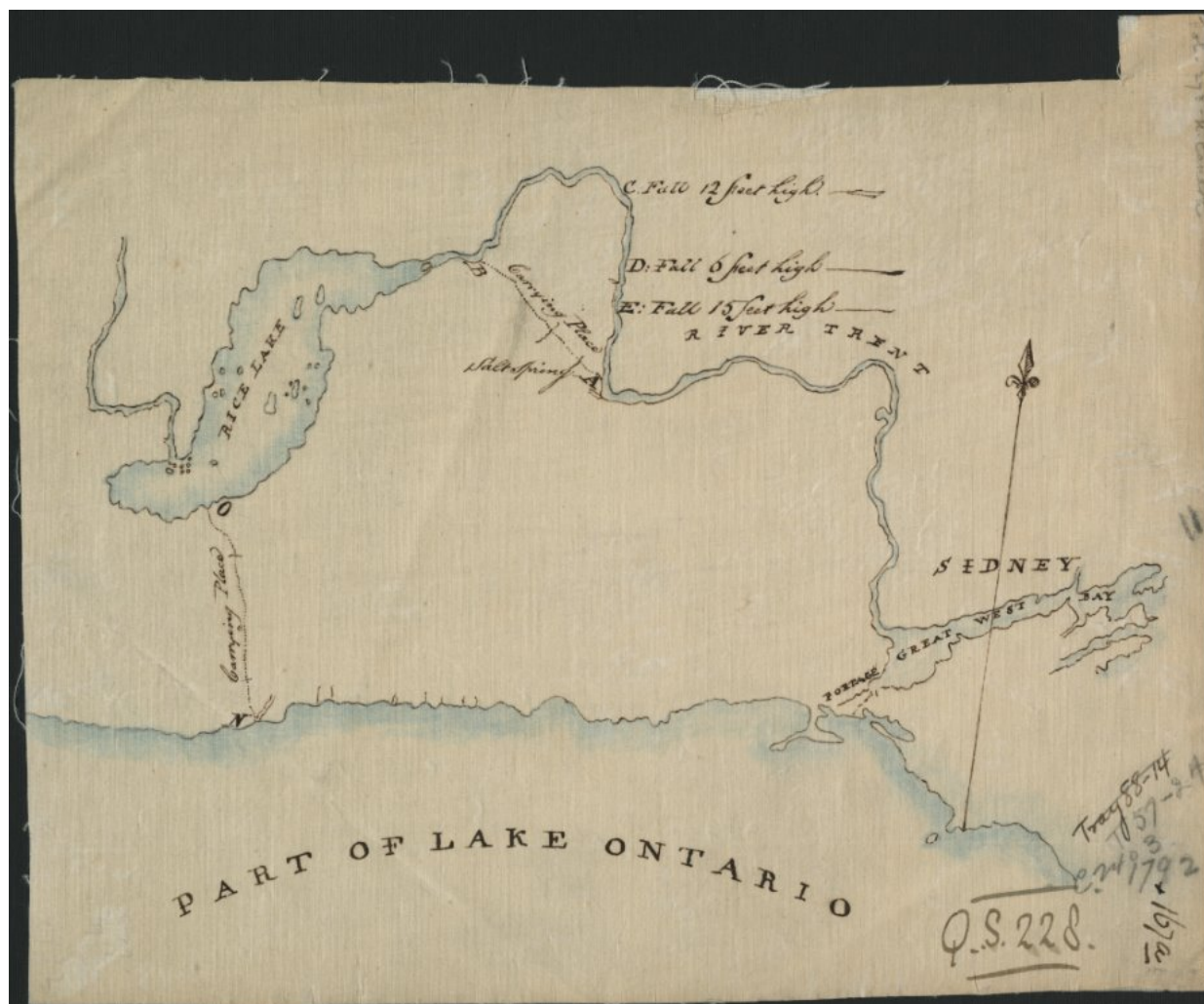
Sincerely,

Guy Thompson

Champlain's Route to Lake Ontario ?

Stewart Richardson

When Samuel de Champlain and his crew of the large 350 ton Saint-Etienne weighed anchor in the port of Honfleur, France on April 24, 1615 it was the beginning of his 18th crossing of the north Atlantic. This Master Mariner would make an amazing 41 crossings during a 34 year period of what even today would be considered the ultimate in shuttle diplomacy. While continuing to oversee his ambitious plans for the small French settlement of Quebec he was forced to return to France on an almost annual basis in his ongoing efforts to convince an often less than supportive French Court, Investors and Merchant partners that his vision for New France was worth the effort.



Map 1. (Collin's 1785 map of Rice Lake Region and Carry Places)

The 1615 crossing was one of his best ever, which he made in record time arriving at the small settlement of Quebec on June 2. After getting affairs in order he continued up-river to Riviere-des-Prairie near Montreal where he met with a large number of Huron and Algonquin natives who were allied with the French. During those meetings the natives as they had in the past, complained to Champlain that their old adversaries, the Iroquois based on the south side of Lake Ontario in current day New York State were once again plundering their fur routes along the north side of the Lake Ontario and St. Lawrence River, and now even further north into the Ottawa River region. Champlain determined he must lead one more assault with his native allies in what would be the third and last time he would challenge the Iroquois in battle. It was agreed that a large force would be assembled and a raid into the center of Iroquois country would be conducted later that summer. After returning to Quebec for extra men and supplies Champlain headed west again on July 4 and then north-west up the Ottawa River. He continued further than he had ever travelled before finally reaching Georgian Bay. From there he went south and on August 17 landed in Cahiague the home of his Huron Native allies north of current day Orillia. For the next two weeks they made preparations for their major assault and on September 1, 1615 they pushed off and began their long march south to Lake Onondagas (Ontario) and into

Iroquoia.

Champlain's Route to Lake Ontario

During the 1960's Social Study classes at our local school in the village of Hastings on the banks of the Trent River maintained that Samuel de Champlain, French soldiers armed with their muskets and at least 500 Huron and Algonquin warriors paddled through in 1615. The purpose of their journey down the Trent River to Lake Ontario and across to New York State was to engage the mighty Iroquois nation. These lessons had a great impact upon myself having grown up on the north shore of the Trent River where the Village of Hastings eastern boundary and the Township of Asphodel meet. Here friends and I spent endless hours re-enacting the courier-de-bois as we canoed, hunted and explored our small stretch of this historic route. I assumed like most local history buff's that Champlain's epic journey through our village and the beautiful Trent River Valley were historical fact. You can imagine my surprise upon recently reading two books published in 1973 that stated there was a good chance that Champlain and the Natives had in fact not passed through Hastings or Campbellford or indeed as one book proclaims Champlain never went to the east end of Rice Lake at all.

Which Way Did They Go?

When considering which route a large force would take to Lake Ontario after paddling south on the Otonabee River and entering Rice Lake a helpful first step would be to review an important map which was prepared by the surveyor John Collins and dated 1785. This map which was located at Archives Canada in Ottawa in December of 2014 is one of a series collectively known as the Collins-Hollins maps of the Trent River Valley and dated 1890.

(Map 1.0) This Collins Map is dated 1785 and references the following three routes to and from Lake Ontario to Rice Lake (on previous page):

1. O-N: Starting from the north at **O** just east of where Bewdley is today this route known as the Rice Lake or Ganaraska Route went south to **N** at Smith's Creek (Port Hope). This route is noted as "Carry Place" on the map and in his reference notes that accompany the map Collins notes that this portage was eleven miles and ten chains in length.

2. B-A: Starting at **B** which is located on the south side of the Trent River about 1 mile west of where the village of Hastings is now located. This Carry Place goes south and then east to **A** where the Salt Spring is marked and is located about 4 miles south of where Campbellford is now. This route would then continue down river to the Bay Of Quinte where Trenton is now located. Collins noted that this Carry Place is eight miles and seventy six chains in length.

3. C,D,E: Starting in the north at **C** which is today known at Healey Falls and proceeding south to **D** Middle Falls and **E** Ranney Falls this route would continue south through Campbellford and like Route 2 continue down river to the Bay of Quinte.

The Rice Lake or Ganaraska Portage Route

In the fall of 1973 Leslie M. Frost published "Forgotten Pathways of the Trent". In this book the former Premier of Ontario gives readers an excellent and detailed overview on the locations, history and importance of the principal portages and pathways used by our First People within the watershed of the Trent Valley. Included in the book and with the support of old and newer maps Frost gives his opinions on which route Champlain and the Indians would have taken. He begins Chapter 5 by reviewing the three routes they could have taken if travelling in a southerly direction. The first is the Ganaraska or as he calls it the Rice Lake Portage which commences at a point on the south shore of Rice Lake just east of where Bewdley is today and goes south to Smiths Creek (Port Hope) to Lake Ontario. The other two routes both involve the Trent River which starts at the east end of Rice Lake and flows south into Lake Ontario. One of these routes involves taking a portage from just west of the Village of Hastings to Percy Landing which is located about 4 miles south of the Town of Campbellford. The second Trent River Route involves canoeing and portaging all the way down the Trent from Rice Lake through Hastings and then down to Campbellford and through to Percy Landing. In both of these Trent River options the final leg of the route would be identical as both continue south from Percy Landing to the Bay Of Quinte and Trenton.

When addressing the Rice Lake Route Vs the two Trent River options Mr. Frost gives convincing arguments as to why Champlain and the Natives did not go east on Rice Lake and into the Trent River after exiting the Otonabee River. His principal reasons in favor of the Rice Lake/Ganaraska Route are as summarized as follows:

1. The Rice Lake (O-N) route had been a well used route for hundreds of years and was well known to the First Nations people.
2. In a letter dated 1785 from Benjamin Frobisher to Henry Hamilton, Frobisher writes, "have only met with one person who set out from the Bay of Kentie" (Quinte). Frost's highlighting of Frobisher's comments are to emphasis just how turbulent the Trent River was for anyone trying to go up the Trent and thus how impractical this route might have been.
3. The upper part of the Trent River route above and below current day Campbellford was unnavigable with Healey Falls, Middle Falls and Ranney Falls having a combined drop of 220 feet prior to reaching Percy Landing. This stretch would have been too dangerous to canoe and would have resulted in the to many portages for such a large force.
4. If taking the Percy Portage (B-A) route, which Frost considers the best of the two Trent River options he notes that one would still have had to deal with the Nine Mile Rapids which start south of Percy Landing. This would involve another descent of 145 feet prior to reaching the Bay of Quinte and again would have been too dangerous.

5. If the travellers took the Rice Lake (O.N.) route they would have had 11 miles of portaging to Port Hope and then could have paddled along the protected north shore of Lake Ontario to current day Carrying Place, Ontario. From there they would have a short portage to the Bay of Quinte which in total results in two portages for a total of 12 miles. However, if they took the Percy Portage (B-A) route they would have one portage of 9 miles and another of 11 miles to avoid Nine Mile Rapids for a total 20 miles of portages. Frost concludes: "His choice would be obvious. He, of course, would take the Rice Lake Portage".

The Percy Portage Route

In the summer of 1973 and just months prior to the publication of Frost's *Forgotten Pathways of the Trent* a group of six Trent University students, completed a research paper on a local long forgotten native pathway. The students Ferne Cristall, Gordon Holyer, Beverly Hood, Robin Hood, Michael Levenston and Borge Lind-Peterson began their project with encouragement from Jim Cumming, a Havelock resident. Jim had always been intrigued with pathways along the Trent Waterway and with additional support from their Trent Professors and a \$7800.00 Federal Government Grant the students conducted their research throughout the summer of 1973. As a result of their work titled *The Percy Portage* was published by Trent University in the fall of 1973. This excellent report shared their efforts to locate the likely route of the portage and by examining the prehistory, archaeology, history and nature studies of Percy Township.

The Percy Portage contains numerous maps including one Hollings-Collins map similar to the one included in Frost's book (map 1 above). Here, the Percy Portage was shown as a nearly straight line between Percy Landing and a point on the Trent River just west of Hastings. However, one the Trent students discovered an uncatalogued map in the offices of the Department of Lands and Forest. Captain W.F.Owen was commissioned to map the Trent valley watershed system between the Bay of Quinte and Lake Huron. This particular map was prepared by Lieutenant Edward Smith in 1816-17 and details the exact route of the Percy Portage as well as other fascinating information including wagon roads, a few of the original homes and Indian pathways.



Map 2.0 – Part of the second in a series of maps prepared by Captain W.F.Owen (1816-17) and titled *Water Communication Between the Bay of Quinte & Lake Huron* #2. This wonderful coloured map details the Percy Portage beginning at Percy Landing and Robinson's who was a very early settler. The route then goes west to current day Warkworth and then north through Dartford and on up to the Trent River's south shore about 1 mile west of Little Bobakijmin, current day Hastings. This well-used trail became over time one of the most important roads in Percy Township. Such was the importance of this road for early settlers that in 1824 the first bridge across the Trent linking Northumberland and Peterborough Counties was constructed where the trail met the south shore of the Trent River.

The Trent Students not only provided many details on the Percy Portage but clearly established that it was a principal portage and pathway. While conducting their research they also examined a copy of the galley sheets (proofs) from Frost's forthcoming book. Their book included an excellent rebuttal to Frost's assertions that Champlain and his allies took the Port Hope route and not the Percy Portage and Trent River route.

Trent Students Rebuttal of Frost's Port Hope Route

1. Champlain's Own Writings

"After Champlain and his Indian companions crossed the Talbot portage and had entered Balsam Lake, Champlain says, 'from here issues a river which makes its discharge into the great lake of the Onondagas (Lake Ontario). Having crossed this lake (Balsam) we followed the course of the said river, downstream continually, some sixty four leagues, to what is the entrance of the said lake of the Onondagas, and on our way we portaged round five rapids, some four to five leagues in length. We also paddled through several lakes of very considerable size as is likewise the said river which passes through them, and which abounds greatly in good fish'. "Champlain followed the river 'continually' to the confluence at the 'entrance' of Lake Ontario. This would be Adolphus Reach Upper Gap at the east end of the Bay of Quinte. He thought that the Bay was part of the river and lake system through which he was travelling".

2. Champlain's Own Maps

"Champlain's 1632 map shows the Trent waterway and verifies the above interpretation of his voyage. On the map the river is very fat with many lakes, and enters Lake Ontario at the Upper east end where the St. Lawrence meets the Trent. If Champlain had portaged to Port Hope he would have realized that Port Hope was not near "the entrance" to Lake Ontario".



Map 3 Section of Champlain's 1632 map (Library and Archives Canada)

3. The War Party Was In A Hurry?

"Mr. Frost's theory infers that the war party was in a hurry and would therefore take the shortest and easiest route. However, Champlain tells us that he hunted bear and fished with his comrades all the way down the river. Champlain writes: 'We went, by short stages as far as Lake Onondagas hunting continually, as is mentioned above, and when we reached it we crossed it at one end, that pointing eastward which is the entrance to the great River St. Lawrence'. "The Trent Valley was a famous hunting ground for Indians from all of the surrounding areas".

Additional information indicating the War Party was not in a hurry is the fact that they took 39 days to reach the Iroquois fort which was an estimated distance of 380 miles from Huronia. This averages out to just under 10 miles of travel per day with much of it being downstream. This pace can only be described as slow and deliberate when compare to the average of 25 miles per day Voyageurs averaged when paddling fully loaded canoes upstream on the turbulent Ottawa River years later.

4. Surprise Attack

"The Indians wished to make a surprise attack on their enemies. A large number of war canoes paddling along the north

shore of Lake Ontario could be spotted easily by the Iroquois scouts. The snake-like Trent would shelter and hide the many warriors”.

5. Water Levels on the Ganaraska River in September

“In his notes Collins remarks that the Indians used the Ganaraska carrying place in the spring when the water was very high. Champlain’s expedition was travelling in the middle of September and in that season the water on the lower Trent had calmed somewhat and more of the river would be navigable”.

6. Champlain’s Remarks Regarding Portages

“Although Champlain’s measurements are often inaccurate, he says in his book, *Voyages and Explorations* that he portaged five times and that some of these portages were 4 and 5 leagues in length. The short Fenlon Falls portage was obligatory. At least two other short portages would be necessary on the lower Trent. His ‘some’ very long portages were probably the ‘Chemong’ and the ‘Percy’. Champlain would have walked directly across the 9 mile portage in Percy.

And then again he might have taken the longer 15 mile route for hunting and fishing close to Percy Creek”.

It should be pointed out that depending on the time of year persons taking the Percy Portage could walk the whole route and or canoe much of it on Percy, Mill, Back or Salt Creeks.

Additional Considerations

a) Navigating the Lower Trent between Percy Landing and Lake Ontario

When looking closely at the Collins notes that accompany his 1785 map (Map 1.0) I found a very important entry that supports the student’s comments with respect to water levels. Collins writes that he and his survey team consisting of four canoes arrived at the mouth of the Trent River on Wednesday July 27, 1785 at 11:00 AM and by 8:00 AM two days later on Friday July 29 they reached a small island at the head of the still water. (Percy Landing) This entry clearly indicates that in less than two days Collins had paddled up stream on the Trent a distance of 26 miles. Though Collins notes that the canoe were in great danger of sinking due to heavy loads he makes no mention of any portages or treacherous waters. In Frost’s book he maintains that a traveller taking the Percy Portage south having by-passed the three falls and rapids above Percy Landing would still be faced with another dangerous stretch of the river. Frost states: “He would then be faced with over 26 miles of very turbulent river with the unnavigable Nine Miles Rapids. At a minimum, his portages from Percy Landing to Lake Ontario by the river route would total at least 9 miles”. Frost must not have noticed Collins notes during his research as these entries would have given him clear evidence that Champlain’s and his force of experienced canoeist’s could have easily traversed the lower section of the Trent. This is especially so when you consider they were paddling downstream and in mid September when the water would have been lower and calmer than it would have been when Collins went up river in July.

b) Fresh Water Spring

A good supply of fresh water at either the beginning or end of a portage was very important and most major portages or paths had some type of good water supply nearby. The spring located at the north end of the Percy Portage was and continues to be a very good source of drinking water. This major spring would have been good reason why the portage began at this exact spot and why a large force would stop at this location.

c) Salt Water Spring

Another interesting recording by Collins on the same map (Map 1.0) notes that on July 29, 1785 they came across a family of Mississauga Indians on an island located near Percy Landing and states: “Breakfasted on a small island at the head of the still water, found a family of Mississauga Indians on the island who showed us the salt they had made a day or two before from a very good salt spring at the foot of a high hill on the south side opposite the island, and observed that three kettles of that produced one kettle of salt, and that the Indians in that part of the country get all their salt at that spring. The spring appeared to be good and well tasted”. The significance of this discovery is such that Collins made the Salt Spring one of only twelve sites noted on his map.

A testament as to the importance of this find is that Governor Simcoe when writing to Henry Dundas a few years later stated that this Salt Spring find has, “given him a singular pleasure”. He notes this because a salt spring would have been very important inducement for settlers who were needed in the area. This same salt spring would have been even more important 170 years prior in 1615 when Champlain’s large force would need to preserve the large amount of meat and fish they had been stocking up on prior to heading into foreign Iroquois territory.

d) Conditions on Lake Ontario in September

In support of the Port Hope Route east to the Bay of Quinte Frost wrote that Champlain would have paddled along the: “protected north shore of Lake Ontario to the Carry Place”. As noted in the Trent Students rebuttal this route would risk losing the advantage of a surprise attack against the Iroquois. However another reason for not canoeing this way in September is that the 38 mile route east to Carrying Place from Port Hope might not have been as protected as it sounds. Anyone who lives or boats along the north shore of Lake Ontario knows the Lake can and often does get rough in late summer and early fall. The Huron and Algonquin would have known this.

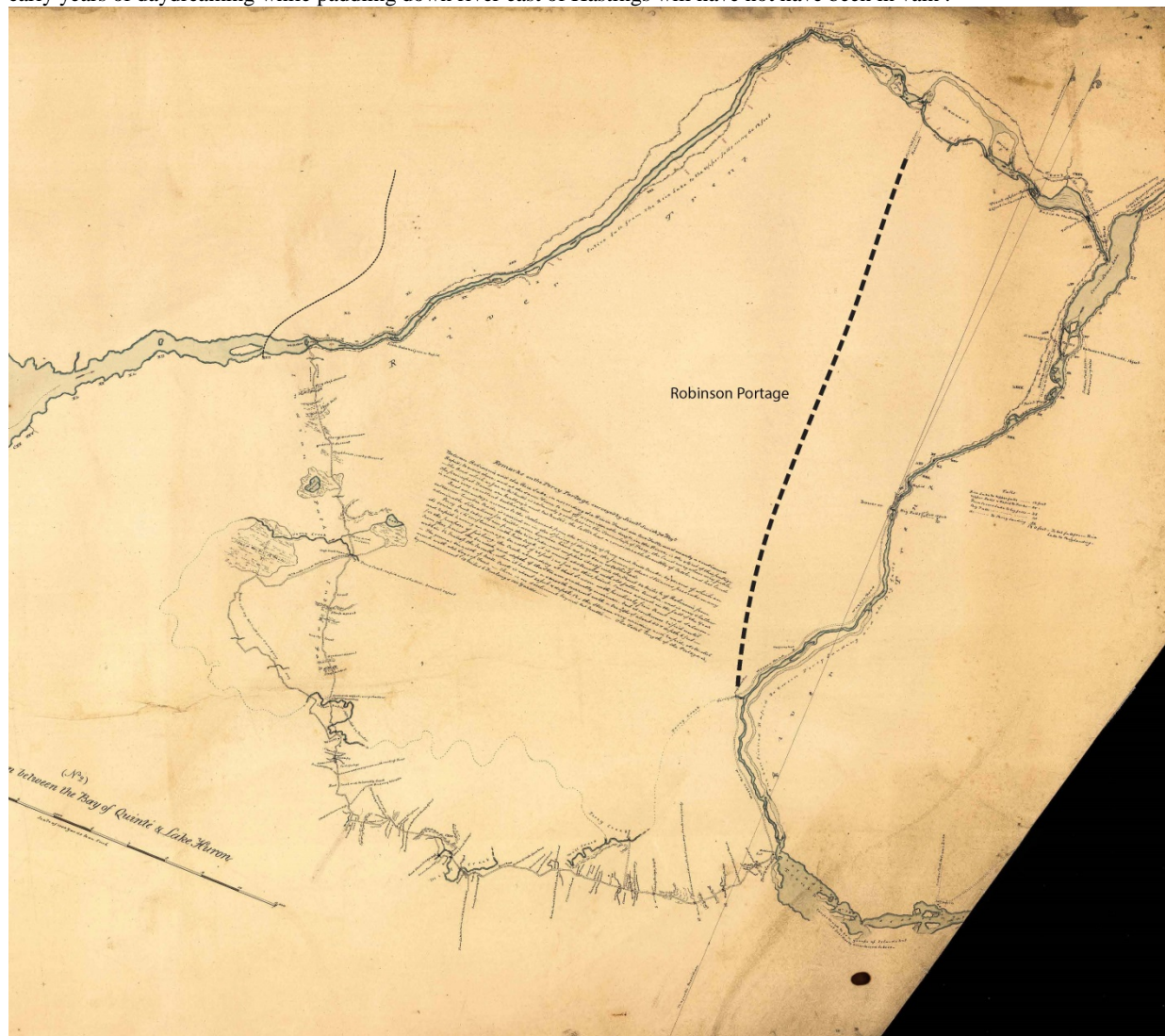
The Trent River Route

After considering the information provided by Leslie Frost in support of the Rice Lake Route and the Trent Students research results for the Percy Portage it is hard to accept the fact that the full Trent River Route would have been taken. As correctly pointed out by Frost: “If the traveller were to follow the river from Rice Lake to Percy Landing, which is about four miles south of the village of Campbellford, he would encounter Healey Falls, Middle Falls, Ranney Falls, and the Percy Landing

Rapids, over a distance of 24.72 miles with a drop of no less than 220 feet". This is the most dangerous and turbulent portion the river." This route would also mean a force of 500 soldiers and warriors with their war equipment would have had to portage at least four times prior to reaching Percy Landing. However, based on a small entry discovered on the Owen-Smith 1817 map (Map 2.0) perhaps the third option was the route take after all. When magnifying this entry which is located just to the south of Beaver Island on the south side of the Trent River I noted the following "Indian Path from Robinson's". Robinson was one of the area's first settlers who in the 31 years since the Holland- Collins survey had built a homestead at Percy Landing very near the head of the Percy Portage. If the force took this portage to Robinson's as is the case with the Percy Portage they would eliminate the many portages at the 4 falls and rapids between here and Percy Landing which is as noted the most turbulent stretch of the river.

Based on this assumption it is quite possible that the Natives and the French paddled due east from Rice Lake and traversed the rapids at Hastings after all. They would have then continued east to the start of the Robinson Portage. This portage to Percy Landing would have been about the same distance as the Percy Portage and still would have allowed them to take advantage of the water and salt springs at either end of the Percy Portage.

After reviewing all of this information I have come to the conclusion that the French, Huron and Algonquin warriors did not take the Port Hope Route but came east on Rice Lake and into the Trent River. The question as to which of either the Percy or Robinson Portages was taken to reach Percy Landing still remains unanswered. Hopefully in the future more information will be uncovered that will allow us to solve this very old Trent Valley mystery. Until then however, the good news is that all of my early years of daydreaming while paddling down river east of Hastings will have not have been in vain .



Map 4 showing Robinson Portage

Appendix 1

Table 1.0 Estimated Distance of the Three Route Options

Distances of three routes as determined from the mouth of the Otonabee River to the Bay of Quinte:

1. Port Hope / Ganaraska Route 58 Miles and Two Portages

a) Paddle south across Rice Lake to Bindley	- 3
b) Rice Lake portage to Port Hope	-12
c) Paddle east on Lake Ontario to Carry Place	-38
c) Portage from Presqu'ile Bay to Bay of Quinte	- 5
Total Miles of Paddling:	- 40
Total Miles of Portages:	-17
Number of Portages:	- 2

2. Percy Portage Route 56 Estimated Miles and 1 Portage

a) Paddled east on Rice Lake to Percy Portage	-18
b) Portage to Percy Landing	-15
c) Paddle south on Trent River to Trenton	-23
Total Miles of Paddling:	-41
Total Mile of Portages:	-15
Number of Portages:	- 1

3. Robinson Portage Route 65 Estimated Miles with 1 Portage

a) Paddled east on Rice Lake to Robinson Portage	-32
b) Portage to Percy Landing:	- 10
c) Paddle south on Trent River to Trenton:	- 23
Total Miles of Paddling:	- 55
Total Miles of Portages:	- 10

Please note that because Champlain, Collins and Smith had different distance estimates for various parts of this Route I have used Trent-Severn and current road information to give my best estimates.

Appendix 2

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Champlain and the 5th Franco-Ontarian Day

Peter Adams and Alan Brunger

This note is a contribution to Trent Valley Archives' ongoing efforts to raise awareness of the 400th anniversary of Samuel de Champlain's visits to the Peterborough area and to aspects of the French heritage of this region.

Today, there are between 500,000 and 600,000 Francophones in Ontario. This is the largest French-speaking community in Canada, outside of Québec. While there are Francophones all over the Province, the larger concentrations are in eastern Ontario (the Ottawa-Cornwall area) and in the northeast (around North Bay, Sudbury and Timmins). There is also a notable concentration in the Windsor, Midland and Welland areas.

In the Peterborough census area, essentially the City and County of Peterborough, there are currently around 1,250 Francophones. In the 19th century, during and after the lumber boom in this region, the proportion of French-speakers was much higher to the point where part of Peterborough – south of Little Lake – was referred to as “French Town”.

The French presence on Ontario dates back to 1613 when Champlain spent time in the Ottawa Valley before returning to Québec City and prior to his visits of 1615 to our part of the Province. Later in the 17th century, there was French settlement in northeastern Ontario (Sault Saint Marie) and towards Detroit, precursors of the modern day concentrations of the French language.

After the fall of New France (1763) and the subsequent creation in 1791 of Upper Canada (later in 1867, to become Ontario), this original French population was more or less overwhelmed by the huge numbers of settlers from Britain. For decades, they had to struggle to sustain their identity, culture and language. Only in quite recent years, have they received popular and government

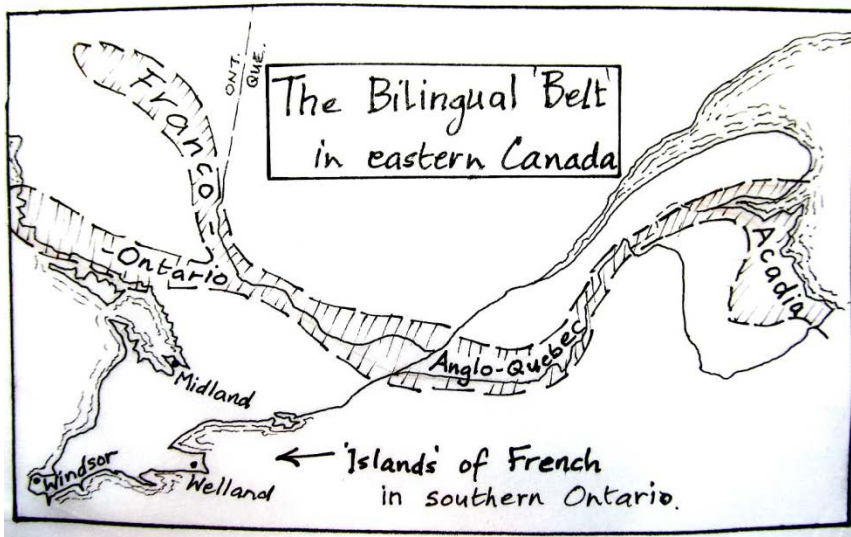
support, notably through the French Languages Services Act of 1986. Today, there are eight French-language Catholic school Boards in Ontario and four French-language public school boards. At the post-secondary level, there are two Francophone community colleges and four universities that offer instruction in both English and French. Here in Peterborough *École Monseigneur Jamot*, our French-language elementary school soon to be a high school, comes under one of the Catholic boards, the *Conseil scolaire de district catholique Centre-Sud*.

One of the more recent developments in the strengthening of French culture in Ontario was an Act establishing 25th September as Franco-Ontarian Day. This was enacted to recognize the contributions of Franco-Ontarians to the cultural, historical, social, economic and political life of the Province.

The 5th official Franco-Ontarian Day will occur 400 years after Samuel de Champlain became the first European to visit, map and record our region.

By the way, 25th September was chosen as the official day as it was on that date in 1975 that the Franco-Ontarian flag was first raised.

Interestingly, the eastern and northeastern parts of Ontario contain a significant portion of the ‘bilingual belt [or ribbon]’ in Canada comprising fluent French and English speakers (*‘le ruban bilingue’* Historical Atlas of Canada III, Plate 4). This ‘belt’ extends from eastern New Brunswick through southern Quebec into Ontario (map). It possibly contains the largest number of fluently bilingual (French/English) speakers in the entire world in one geographical place. It is also important as the source of most national leadership in post-Confederation Canada.



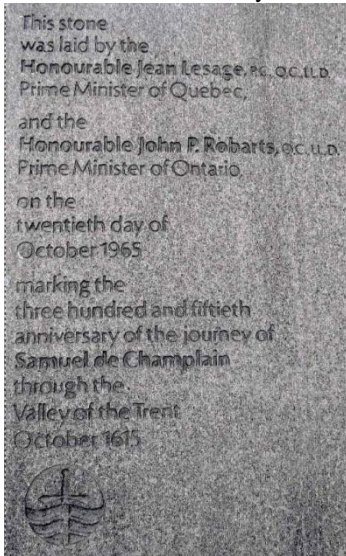
Trent University and Samuel de Champlain

Alan Brunger & Peter Adams

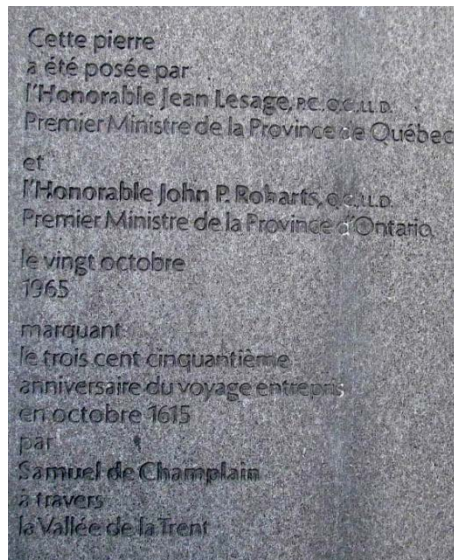
From its earliest days, Trent University has looked beyond its immediate setting in order to embrace the cultural diversity of Ontario, and Canada in general. Founding President Tom Symons invited the Premiers of Québec and Ontario, Jean Lesage and John Robarts, to officiate at the corner-stone laying of Champlain College, the first building erected at the Nassau (now Symons) Campus in October 1965.

His timing was auspicious because Champlain had, in all likelihood, travelled, with hundreds of First Nations warriors, down the Otonabee River, which flows past the site of this College, some 350 years before in the fall of 1615. In his address to the large crowd President Symons welcomed Premier Lesage as “*the leader of the French Canadian nation with whom we in English Canada joined long ago in a creative union*”. He continued by observing, “*We hope that this college, built on the soil of Ontario and bearing the name of Samuel de Champlain will serve as a symbol of affirmation of this union for generations and centuries to come.*”

Within a short time, the students of the new college adopted the mid-winter carnival “*L’Ordre de Bon Temps*” (“The Order of Good Cheer”) which Champlain had started in 1607, at his fledgling Bay of Fundy colony, in order to lift the spirits of his men during the coldest season. The three-day event continues at Trent to this day for the same reason.



The two corner stones at Champlain College are in both official languages and testify the role of Champlain in exploring and mapping present-day Ontario and to his vision for the future of a unified Canada. The College boasts further evidence of Champlain’s role in the form of a portrait – a sketch in oils (photo) – completed in 1965 by the noted artist Charles Comfort in preparing his large mural of the “Fathers Of Canada” completed in Confederation Year, 1967, in the foyer of the Library and Archives of Canada.



In addition, a bronze bust of Champlain (photo) on the staircase leading the College’s Great Hall is the work of the prominent sculptor, Jérémie Giles, whose two metre high statue of Champlain was completed in Ottawa in 2004.

The spirit of Champlain College emerges as well through its contemporary slogan, ‘DARE’, the acronym for four sterling life goals attributed to its forbear – *discover, adventure, reflect and engage*. In passing, it is noteworthy that of the three different ‘Champlain Colleges’ known to exist, two are relatively close to the French-Canadian ‘heartland’ alongside the St. Lawrence River, at Bishop’s University, Lennoxville, Québec and in Burlington, Vermont. Significantly, by contrast, Trent’s Champlain College is situated far to the west, well within the Great Lakes region of Anglophone southern Ontario. Its situation symbolizes both the westward-seeking vision of Champlain and a bridge between the two cultures of French and English Canada.

Apart from the most prominent connection to Champlain in the form of the College in his name, Trent University established other links of this nature from its earliest days, mainly through the work of its archaeologists. The Anthropology and Native Studies departments were undertaking archaeological research in Huronia, home of the Huron Nation in Champlain’s time, beside Georgian Bay, Ontario. For example, Ken Kidd, founder chair of both Native Studies and Anthropology, formerly with the Royal Ontario Museum, is best remembered for his work on the Jesuit base of Sainte Marie-Among-the-Huron and the Huron Ossuary. He and his wife Martha co-published on aspects of First Nations culture. Martha was a longtime member and patron of Trent Valley Archives.



During the period 1971-77, Trent faculty and students participated in a series of Archaeological Field Schools at the Le Caron site, in Tiny Township, southeast of Penetanguishene.

Peter Adams and Doug Barr from the Department of Geography accompanied the archaeologists as experts in aerial photograph interpretation. Adams recalls:-

"Huronian was located on large sandy areas, which were the floors of ancient glacial lakes. The Huron lived in elaborate stockaded villages, surrounded by large fields for their crops. The population of the region was in the tens of thousands."

The large number of former village sites, each with its own midden, gives the impression of an even larger population. This is because the sandy glacial soil became depleted every decade or so. The entire village and its cropped area had to be moved at fairly regular intervals and consequently, each village site detected today represents only five to ten years of occupation."

"I attended a couple of these camps under the supervision of Paul Rexe who was a Teaching Assistant at Trent in those days, later a City Alderman in Peterborough. My family and I lived in tents and I taught basic air photo interpretation. It was remarkable how much detail could be picked up from quite ordinary vertical air photos. For example, in this way, we detected a new village site not far from the one we were investigating."

Many other Trent archaeologists have undertaken work in Huronia and other nearby regions of southern Ontario since the 1970s. The Trent Valley Archives has the Paul Rexe fonds and Trent University archives has extensive collections devoted to the Kidds.



Archaeological investigations in the whole Trent Valley have been ongoing for over fifty years. Some areas, such as Rice Lake, have long been renowned for the rich assemblage of artifacts encompassing thousands of years, such as those at Serpent, and Cameron's Point, Mounds and the McIntyre site. More evidence has gradually emerged in sites throughout the valley including the Bark, Wilson, Quackenbush, Clarke's Bay, Coulter, Jacob's Island and Kirche sites. Significantly, In 1990, Sutton noted that "in the vast area – over 1,200 square km. – the low density of sites reflects the lack of systematic archaeological survey in the inland areas of the Middle Trent Valley."

Two Trent University Anthropology Department faculty members, Marit Munson and Susan Jamieson, have recently edited a collection of fifteen essays entitled *BEFORE ONTARIO: The Archaeology of a Province*. The volume sheds light on the evolution of the discipline of Provincial archaeology as well as assessing the state of knowledge to the present day. Of particular interest is the concluding chapter by Kris Nahrgang entitled "An Aboriginal Perspective" reflecting his 'dual' position as a first Nation person and a professional archaeologist.

Trent University has developed, largely at the urging of Professor Symons, the first Native (now Indigenous) Studies Programme in a Canadian University, at both undergraduate and graduate levels. More recently, in 2013, Professor Symons, in his role as Chairman of the Ontario Heritage Trust, presided at the reburial of members of Huron-Wendat Nations at the Thonnakonna Ossuary near Kleinburg, Ontario. In his remarks Professor Symons observed that "a greater knowledge, understanding and respect for aboriginal heritage is an essential condition for a better knowledge and understanding of Canada", a sentiment which Samuel de Champlain would have surely echoed.

A clear message derived from archaeological and historical research to date is that the Peterborough region had seen relatively rapid change in the period following European contact. From the early sixteenth century, when French and other maritime traders first initiated contact in the St. Lawrence River valley, the increase in desire for trade triggered movement and migration through the region, as well as its depopulation which led to it became a 'buffer zone' between the Huron and the Iroquois to the south. Thus the influence of the French may be said to have preceded, by many decades, the first penetration in person of the Peterborough region in the form of Champlain and his French compatriots in the fall of 1615.

Results of research by Ontario universities such as Trent, provides background data for research cited in articles published

in the *Heritage Gazette of the Trent Valley* in recognition of the 400th anniversary of Samuel de Champlain's visits to Peterborough. Other publications relating to the career of Samuel de Champlain as well as the early development of Ontario as part of New France cited below will be discussed in upcoming articles in the *Heritage Gazette*.

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Fellows in the news

Peter Adams and **Alan Brunger** are members of a group devoted to drawing attention to the role of Peterborough in Samuel de Champlain's visits to Ontario, 400 years ago. This year, 2015, is the 400th anniversary of Champlain's two visits to Peterborough. In the late summer of 1615, an army of 500 Huron and Algonquin warriors took Champlain and colleagues from Huronia, Ontario, to Syracuse, NY, to raid a fortified Iroquois town. They travelled down an ancient First Nations route, now followed by the Trent Severn Waterway. They passed through, if not staying over in, downtown Peterborough. They then descended the Otonabee, and the Trent, Rivers to Lake Ontario and followed that lake's north and east shores to a site near Oswego where they struck inland for the Iroquois town. This was Champlain's **first** visit to Peterborough. Defeated by the Iroquois, they retreated back to Peterborough, literally carrying their wounded, including Champlain. A group of twenty-five or so First Nations then stayed in Peterborough County while Champlain rested and convalesced. They left to return to Huronia when the Kawartha Lakes froze over. This was Champlain's **second** visit to Peterborough.

The site of "Champlain's Rest" is disputed. One possible location is by the ancient Chemong Lake portage, near the village of Bridgenorth, another is at Haultain, both sited in Peterborough County. In a long career of exploration and mapping, Champlain's time in what is now Ontario (the evolution of which he greatly influenced) is measured in months rather than years. Through its *Heritage Gazette of the Trent Valley*, the [Trent Valley Archives](#), Peterborough, has been publishing articles on Champlain and Ontario since the spring of 2014 and will continue to do so in 2015. It hopes to produce a commemorative volume on Champlain and French Heritage in Peterborough later this year.

CELEBRATE THE TERCENTARY AT KAWARTHA LAKES

Peterborough Examiner, 7 August 1914

With thanks to Dennis Carter-Edwards

The Lindsay Warder is in receipt of a letter from Mr. G. Sterling Ryerson who is summering at Sturgeon Point to the effect that 1915 will be the tercentenary of the discovery of the Kawartha Lakes. This chain of lakes was discovered in 1615 by Samuel de Champlain and Mr. Ryerson thinks that a celebration should be held to commemorate this event, along with a regatta.

The Warder is of the same opinion as Mr. Ryerson and thinks it would be an excellent idea. The Sturgeon Point Cottagers Association and the citizens of Lindsay should consider this plan and hold a meeting to discuss it.

Morris Bishop's account of Champlain in Ontario, from his book, Champlain, the Life of Fortitude, 1948*

Peter Adams and Alan Brunger

Morris Bishop's book covers Samuel de Champlain's life from his childhood in Normandy to his death in what is now Québec City on Christmas Day, 1635. Most of the book is organized by "Voyage", "The First Voyage", "The Second Voyage" and so on. Each Voyage is a round trip from France to Canada and back. Some of these journeys took place in a single year, others took several years. The parts dealing with Champlain's visits to Ontario are: "The Seventh Voyage", "The Eighth Voyage (Journey to Huronia)", "The Eighth Voyage (Invasion of Iroquoia)" and "The Eighth Voyage (Winter in Huronia)". The Seventh Voyage took place in one year, 1613, and the Eighth spilled over from 1615 into 1616.

It is useful to see Champlain's visits to what is now Ontario in this perspective. These visits were not major features of Champlain's remarkable career but they were a natural outcome of his early experience on *Voyages* to the West Indies, to what are now New Brunswick, Nova Scotia and New England and to the St. Lawrence lowlands. At each stage of his career, he became acquainted with native peoples and gathered information about lands from which the St. Lawrence flowed. As Champlain ascended the St. Lawrence, he heard more about the great freshwater lakes (our Great Lakes), routes into the interior of the continent (and to China) whence came the furs which were the main drive of European activity in New France. He knew about English activity in the "Great Northern Sea" (Hudson's Bay) and knew that northern furs appeared at his trading posts along the St. Lawrence. He had a lifelong dream of reaching China by travelling up the St. Lawrence and through the Great Lakes. He also had an interest in copper mines said to exist in the Great Lakes basin.

By 1613, he had established what is now Québec City as his base on the St. Lawrence and there he met people from the future Ontario, come to trade and seek alliances with France. Exchanges of Indian and French youths had already occurred and some of these young men, notably Étienne Brûlé, were living in Ontario when Champlain finally arrived there. He had committed to an alliance with the Huron and Algonquin against the Iroquois, including an armed raid into Iroquois territory, in northern New York State. The Huron and Algonquin were people of the Great Lakes basin (i.e. of Ontario).

So Champlain was committed to visiting Ontario some years before he actually arrived there. His commitment was based on information and misinformation, on personal promises to First Nations chiefs and on early dreams of routes to China and the North, from the St. Lawrence. He was at a stage in his career when his base in New France was secure and when he was a very experienced traveler, geographer and cartographer.

Seventh Voyage

Champlain left Honfleur, France, on 6th March 1613. He had spent the previous two or three years in France, lobbying patrons, the Court and the business community,

for support of New France. He was a year late in leaving, having promised the Huron and Algonquin of Ontario that he would return in 1612 with French troops to support them against the Iroquois. When he did return, he had at least nominal power (a commission from the Viceroy, the Prince de Condé) and he knew that the English (Henry Hudson) had overwintered in James Bay, north of the Huron/Algonquin territory in the future Ontario. He had secured the support of Recollet priests. His base in modern Québec City was secure.

He arrived in Tadoussac on 25th May and after visiting Québec, he met with his Indian allies above present-day Montréal whence he left for Ontario. He did not have French soldiers but a handful of Frenchmen and one of the French youths who had lived with the Algonquin and who claimed to have been to the Northern Sea (James Bay). His purpose was to reassure the Ontario chiefs of his support and of the value of New France as a source of trade goods.

In a couple of heavily laden, borrowed, canoes, Champlain ascended the difficult and dangerous rapids above Montréal to Lac St. Louis, the junction of the St. Lawrence and Ottawa rivers. They then travelled slowly upstream to reach present day Ottawa on 4th June. They struggled on upstream, at one point caching their trade and other goods. They did a loop off from the Ottawa River, into the region of the present day Pembroke (where Champlain lost the astrolabe, found two hundred years later) and had meetings with Chief Tessouat and his people who had met Champlain some years before, on the St. Lawrence. Champlain wanted to go on the Lake Nipissing (a key trading link with the interior of the continent). He was also interested in routes to the Northern Sea but the Indians were not keen and it became clear that the French youth who has lived in that region and who claimed to have been to James Bay on an eight-day journey, was lying.

After much discussion, Champlain retraced his steps, accompanied by many Indians and returned to Lac St. Louis where there were merchants waiting to trade with the Indians. This put, what Bishop describes as, a profitable end to a short season.

Promising to return for a raid on the Iroquois, Champlain went on down to the St. Lawrence and was back in St. Malo, France, on 26th September 1613. Thus the *Seventh Voyage* consisted of a single summer, part of which was spent in Ontario. This was a peculiar *Voyage* for a man who was now a power in New France. It would seem that Champlain wanted to get his bearings in the Great Lakes basin (with respect to the Northern Sea and the upper Great Lakes) and he wanted to cement alliances with the Algonquin and Huron as a means of gaining access to that vast region. He went to some lengths to return in 1615.

Eighth Voyage -The Journey to Huronia

Although Champlain arrived in France in September 1613, he was unable to return to Canada until April 1615, despite his promise to the Ontario Indians that he would

undertake a raid on the Iroquois with them in 1614. We see Champlain now as an increasingly important and official figure in the administration of New France who has to struggle to find time for the exploration and mapping that had formed much of his life until then. He spent two winters in France lobbying for New France, recruiting missionaries (Recollet priests) and publishing an elaborate book on his experience in the New World up to that time. He was unable to obtain soldiers but was allowed to recruit a small number of armed Frenchmen for his expedition to Ontario.

The official start of Bishop's "Eighth Voyage" was 24th April, 1615, when he sailed for Canada from Honfleur, France. He arrived in Tadoussac on 25th May, a remarkably swift Atlantic crossing.

He proceeded to his base in modern Québec City where he had business to attend to after his prolonged absence. Father Le Caron, one of the Recollet priests went ahead to the St Louis rapids, above the site of Montréal, and met with the Ontario Indians who were waiting for Champlain. When Champlain did arrive at the rapids, the Indians complained again about the depredations of the Iroquois and Dutch. Champlain agreed to go with them to raid their enemies but (demands of bureaucracy again) he had to return to Québec for a couple of weeks. Le Caron and the twelve armed Frenchmen went ahead with the Indians. On 9th July, Champlain finally set off after them with two canoes (six men in one, seven in the other) loaded with arquebuses, powder and shot and a minimum of other supplies. He was accompanied by Étienne Brûlé (who had lived and travelled in Ontario), an interpreter and Indians.

Following the same route as two years earlier, they paddled and portaged up the Ottawa River. Lacking notes from Champlain himself, Bishop uses the observations of others (notably priests) on the method of travel on such expeditions and on the difficulties of this sort of travel for Europeans. He vividly describes the daily routine of paddling and carrying, the evening camps and food and the flies! They arrived in the territory of Chief Tessouat, with whom Champlain had met two years earlier (in the Pembroke region) but this time proceeded on up the Mattawa River and on 26th July (17 days out from the Montréal rapids) they arrived at Lake Nipissing (near present day North Bay).

Bishop now makes it clear why Champlain had wanted to visit the Nipissing people two years earlier. They were a great trading people, with links to Sault Ste. Marie (and thus lakes Superior and Michigan), Huronia (Georgian Bay) and James Bay (a 40 day spring trading trip). This trading network encompassed much of the continental interior that Champlain dreamed about.

They then proceeded on down the French River (the outlet of Lake Nipissing) to Lake Huron, the great "Freshwater Sea" of which Champlain had heard so much. Brûlé had been there some years earlier and, as it happened, Father Le Caron and his twelve French companions, had arrived there a week before Champlain. Skirting Georgian Bay, they reached Huronia (near Penetang) on 1st August, twenty two paddling days out from the Montréal rapids.

Huronia at that time was a community of 30,000 Huron living in stockaded villages surrounded by fields in which they grew corn, beans, squash and peas. The

community had a commercial fishery. Champlain and his people eventually arrived at the chief village of Cahiagué (near Warminster, northwest of Orillia) where there was a grand council of chiefs to plan the much-anticipated raid on the Iroquois. It was already past the middle of August.

Eighth Voyage - The Invasion of Iroquoia

In this and the next chapter, Bishop deals directly with the Kawarthas and the Peterborough area.

The Huron chiefs' council at Cahiagué, to plan the raid on the Iroquois, was a long drawn out affair. An indication of Champlain's ties with the Huron and Ontario is the fact that he had known one of the chiefs for six years. There were discussions and week-long dances during which a plan to attack an Iroquois town near modern Syracuse, NY, was evolved. Bishop argues that this raid suited both the Huron and Champlain as Iroquois from that region were interrupting trade in the Ottawa valley and the east end of Lake Ontario. A small group, with Étienne Brûlé, was sent around the west end of Lake Ontario to recruit support from the Andaste, a tribe located south of Syracuse, close to Dutch territory. However, Champlain did not see Brûlé again for four years.

Eventually, 500 Huron (not the 2500 originally envisaged) and 12 armed Frenchmen (not the soldiers promised originally) were committed. On 8th September, they set out. Bishop (1948 edition, p. 230) describes the start, as follows:

"Finally the expedition got under way. It coasted down the eastern shore of Lake Simcoe, then made the long carry across the watershed dividing the basin of Lake Huron from that of Lake Ontario. The Indians were following approximately the line of the present Trent Canal, which meanders aimlessly among the meadows of Ontario.

The Indians put down their canoes in Balsam Lake, ringed with graceful firs. With assurance they took the shortest course among the puzzling points and islands to the obscure outlet. They carried into Cameron Lake, then past the rocky gorge of Fenelon Falls into the long, tranquil Sturgeon Lake, then Pigeon Lake, Buckhorn Lake, Stony Lake. (What maps those Indians carried in their minds!) Past Burleigh Falls and its rapids, down dwindling Katchiwano Lake, down the Otonabee River, where proud Peterborough was destined to rise, and after much winding through a flat and fertile land, into Rice Lake. Then past the falls of Campbelford, through placid Percy Reach, and so down the Trent River, now dammed and ample, once flecked with roaring rapids, to the peaceful Bay of Quinte.

It was rich and cheery country, says Champlain. "Along the shores one would think the trees had been planted for ornament in most places." He notes the vines, the walnut trees, the abundant fish. All this lovely region was completely uninhabited, for its Indian population had abandoned it in fear of the Iroquois raiders."

This passage is a good illustration of Morris Bishop's pleasant conversational, style which makes his book easy to read. It also shows his confidence in deciding what happened and when. There has been considerable debate about exactly which of the Kawartha Lakes the expedition passed through. Bishop is confident in his choices. He makes the point that the expedition route followed that of

the Trent Canal (now the Trent Severn Waterway). It's better to think of the Canal following the line of least resistance used for centuries by First Nations traversing the Kawarthas.

Also, he cites without comment, Champlain's view that the park-like region was empty, having been abandoned relatively recently from fear of the Iroquois. It had been occupied by agricultural people, probably Huron, whose clearing were still visible from the lakes. However, Champlain may well have overlooked evidence of the presence of hunting and trapping people who did not leave highly visible evidence of their presence in the landscape.

While in this region, the entire expedition, 500 strong, took part of a mass hunt, driving animals into a lake, to feed itself. Also, on this part of the trip, a group of Algonquins arrived from the Ottawa valley to take part in the raid. They had met with Champlain on his visit to their region and they were particularly affected by Iroquois raids. This strengthened the war party but made its operation more complex in that orders had to be delivered in French, Huron and Algonquin and Champlain had sent his best interpreter, Brûlé, to seek further reinforcements. This became important during the raid itself.

From the Bay of Quinte, the expedition travelled around Lake Ontario to Stony Point, NY, where they hid their canoes and travelled inland (Bishop says following the route of U.S. highway 11) to Oneida Lake and the Onondaga (Iroquois) village they were to raid. This was a town of long houses surrounded by an elaborate well designed, 30 foot high, double palisade. The expedition devised an elaborate method of attack using a movable tower, shields for attackers and fire. This plan soon collapsed, in part because of language problems (Champlain did not speak either Huron or Algonquin) and in part because the arquebuses did not have the shock power that had been expected.

Champlain was wounded (two arrows in the leg) and although they waited some days, Brûlé and the Andaste reinforcements did not appear. On 18th October, they began the retreat to their canoes, carrying the wounded, including Champlain. This was late in the season and winter was coming.

They returned around the eastern end of Lake Ontario. Champlain wanted to return to Québec (he was not prepared for a winter on the land) but the Huron would not let him. So they struck inland in the Kingston area and returned, by travelling west through various lakes, for their second visit to the Kawarthas.

This story continues in the next chapter.

For the record, Brûlé and the Andaste did not arrive at Lake Oneida until a couple of days after Champlain had left. Champlain did not know of this until he met Brûlé again, four years later. The site of the battle in the present city of Syracuse, is hotly disputed and Bishop devotes an appendix to that debate.

Eighth Voyage – Winter in Huronia

Bishop begins this chapter with a description of the war party's retreat along the eastern end of Lake Ontario to the Kingston area. He then, with his usual confidence, has them travelling inland up either the Salmon or Napanee rivers before proceeding west to re-join their outward bound route in the Peterborough area. A relatively small

(25 or so?) party stayed with Champlain and his men for a period of recuperation. The other Huron and Algonquin travelled back to Huronia by other routes.

In the Peterborough area, there is a strong tradition that "Champlain's Rest" was near the village of Bridgenorth (where there is a commemorative plaque) but recent work suggests that a site on Eel's Creek, near Haultain, is a more likely.

Bishop provides a description of Champlain's time at the "Rest", his second visit to Peterborough County. There was another mass hunt in which the 25 or so Huron built a Y shaped enclosure and drove the animals into it (instead of driving them into a lake, as they did on the outward bound journey). The killed 120 deer. The Kawarthas must have been a very productive area for deer. Also, for three whole days, the wounded Champlain got completely lost and only re-joined his companions by chance.

When the lakes froze in early December, Champlain and his companions made snow shoes and toboggans and set off to walk to Huronia. This was an extraordinary feat for a recently wounded man in his late 40s. It is not clear what happened to their canoes. They arrived at their starting point, the town of Cahiagué, on 23rd December. There they found the other members of their expedition, including the Algonquin who had decided to over-winter there, guests of the Huron, instead of returning to their home in the Ottawa valley.

Champlain then spent three weeks in one of the longhouses in Cahiagué. It was the home of several families and had 12 fires in it which produced a great deal of smoke which affected the eyes of Champlain and others. He also speaks of the Hurons' care of their children and of fleas, mice and lice and lots of people. This is the first European record of the details of Huron life. He left on 4th January to visit Father Le Caron and then the two of them went west to the Meaford/Owen Sound/Nottawasaga Bay areas, visiting a number of tribes and inviting them to come down to Lake St. Louis to trade. These people, like the Huron, were farmers growing corn, tobacco, beans, sunflowers and hemp. At each stop, Champlain inquired about the geography and peoples further west. He wanted to re-visit the Nipissing but had to return to Cahiagué to settle a dispute between the Huron and their guests the Algonquin. He sorted this out and then invited both parties to come down to New France to trade.

This entire winter experience illustrates Champlain's determination as a trader and promoter of New France. Also, his work as an arbitrator, between Indians and Indians and Indians and Europeans, was but one example of a role he assumed for much of his career. The experience and knowledge he gained on this trip stood him in good stead in his work as Governor of New France. Bishop uses Champlain's observations and those of priests who came later, to provide a detailed, close-up, view of the daily life and social structure of the Huron. He notes that Champlain compared the life of ordinary Huron very favorably with the life of ordinary French people.

Champlain returned by his outward bound route and reached Lake St Louis, with Father Le Caron and the 12 Frenchmen he started with, at the end of June. He was in his headquarters in Québec (Montréal was not founded for another 30 years) a week later. He never returned to

Ontario although he influenced the development of this part of the country up until his death in 1635. He did not succeed in establishing a settlement at the Lake St. Louis, although it continued as a trading spot. He left for France on August 3rd, 1616, after a *Voyage* of some 17 months

The Ninth, Tenth, Eleventh and Last Voyages

Bishop's accounts of the last four "Voyages" of Champlain's remarkable career do not deal directly with Ontario but they demonstrate his influence on the Great Lakes region and beyond as he administered New France from what is now Québec City. He continued to meet with (and arbitrate the disputes of) Indians from Ontario. This enhanced trade at a time when the fur industry was becoming more and more important. He encouraged the Jesuits in their work in Ontario, including the young Jean de Brébeuf. Bishop reports that Champlain used his own funds to support the early Jesuits. After his death, the Jesuits and other orders were an important thread in French activity in Ontario, part of a growing trade and missionary network.

It was during this time that Champlain, after four years, met Étienne Brûlé again and received a full report of what had happened to him at the raid on the Iroquois near Syracuse. He also received an account of Brûlé's travels to parts of the Great Lakes basin (and, he had reached Chesapeake Bay) that had not been visited by Europeans.

These were the sorts of reports that Champlain incorporated into his maps and books. He published his last book during these years.

However, in 1628, the English reached Québec in the form of three ships under the command of Captain David Kirk. Champlain, now over 60 years old, saw New France begin to pass from French control. He lobbied in England and in France and essentially received a reprieve.

He died on Christmas Day, 1635, at Québec. Bishop concludes: "*Well is he termed today the Father of Canada. Canada was his child, the only love of this lonely, visionary, good man*"

*Champlain The Life of Fortitude by Morris Bishop, Alfred A. Knopf, New York, 1948, 364 p.

and

Champlain The Life of Fortitude, by Morris Bishop, The Carleton Library No 4, McClelland and Stewart, Toronto, 1964, 308 p. (without the illustrations and appendices of the original but with a map)

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A CONCISE HISTORY OF THE ANISHNABEK OF CURVE LAKE

Peter Adams

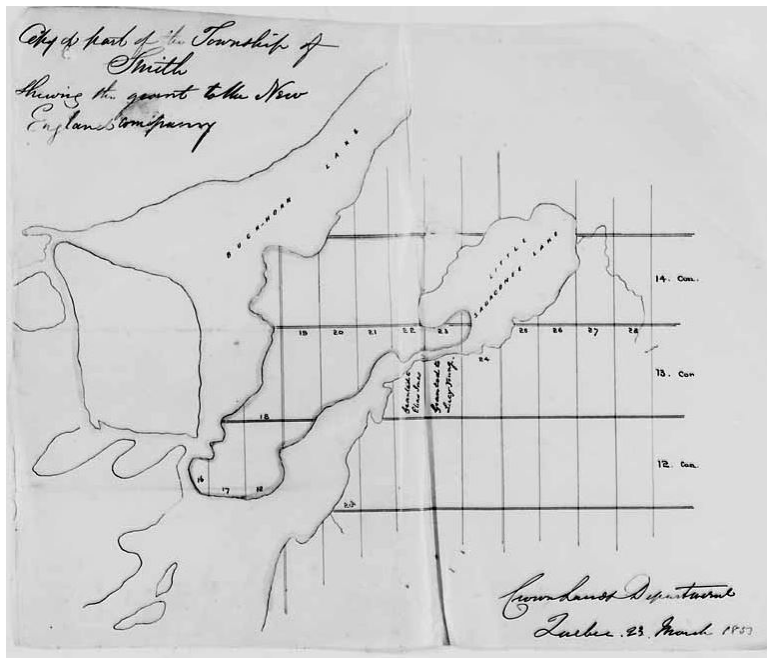
Oshkigmong: the Curve in the Lake
- **A History of the Mississauga Community of Curve Lake: Origins of the Curve Lake Anishnabek (2015)**, by Mae Whetung-Derrick, Occasional Paper 35, Peterborough Historical Society, March 2015

Mae Whetung-Derrick published her three volume history of the people of the Curve Lake region* in 1976. Her latest book is a wonderfully concise account of the Anishnabek of Curve Lake from the long ago times when they were members of a people who roamed over much of what is now Ontario to today.

She uses a rich oral tradition and written history to bring to life the heritage of the families that now live in Curve Lake.

One of the difficulties faced by someone tackling this topic is that in pre-historic and into historic times, the Anishnabek were hunters, trappers and traders. They travelled great distances hunting and trapping, and then traded their catch with other First Nations who were agriculturalists and, later, with the French. Although they established camps and villages (some of the sites of which the author identifies), they did not leave a large footprint in the landscape, as did the farming Nations.

By the time of first contact (Champlain in 1613, 1615 and 1616), the Anishnabek lived mainly in the more northerly parts of what is now Ontario with the ancestors of



current Curve Lake families already well-established in the region north of Lake Ontario, including the Kawarthas. They were allies of the Huron and valued traders with the French. When the Huron brought Champlain through the Kawarthas, he noted that the land seemed empty but that there were signs of former Huron villages and fields, abandoned for fear of the Iroquois. The author identifies some of these sites. It is interesting to speculate whether "empty" for Champlain meant an absence of signs of farming First Nations in a landscape where the Anishnabek

were living and thriving, unobtrusively. When the Huron were effectively wiped out by the Iroquois, the Anishnabek continued to trade with the French and contributed to the ultimate defeat of the Iroquois.

After the British took over from the French in 1760, the First Nations were gradually squeezed into certain regions, the Curve Lake families and clans into this area and their ways of life restricted.

The author describes the early treaties that involved the Anishnabek including the treaties of 1787 and 1788 when they gave up the lakeshore land between Trenton and Toronto which came to include land as far north as Rice Lake. These early treaties were unbelievably one-sided affairs which were followed by generations of wrangling between the federal government and the First Nations, down to the present day. The author is able to present these matters to us through the eyes of known participants, ancestors of modern Curve Lake families. She similarly describes the displacement of First Nations people in this part of Ontario by the waves of European settlers and the roles of the Missions in this, including the one established at Curve Lake in the 1820s, which is treated in some detail.

The Indian Act was passed in 1876 and the Department of Indian Affairs has been part of the way of life of Curve Lake people ever since. This has been a time of struggling for rights apparently gained under the treaties and to redress wrongs created by them. The focuses of the local Anishnabek during these years have included hunting and fishing rights and the territorial boundaries of Curve Lake lands, including land flooded by the Trent Canal. The

1923 Williams Treaty and its aftermath brought these matters into modern times and into the courts including the final recognition of the hunting and fishing rights in 2013.

Once confined to their current lands at Curve Lake, the local Anishnabek adapted to the changing economic times, the arrival of roads and railroads and the completion of the Trent Canal. They were, and are involved in the tourism generated by these changes and in the lumbering industry which dominated in the middle of the 19th century. They continue to contribute to the local economy from a village which has a school, church and medical centre. The community contributed a disproportionately large number of its young men (listed in the book) for service during the two world wars and others.

The book ends with valuable thumbnail sketches of 21 Curve Lake leaders from Chief Puukwakwund (of the Knott family) of the early 1800s (before Peterborough was established) to the recent chiefs such as Keith Knott and Phyllis Williams. These leaders were in the forefront of events surrounding the European settlement of this region.

This book gives us a vignette of one group of families and clans of the Anishnabek of Ontario as, over the generations, they adapted from being a free-ranging people to people confined to tiny reserves. Other groups went through the same process to live today in reserves scattered over what is now Ontario.

***History of the Ojibwa of the Curve Lake Reserve and Surrounding Area**, published by the Curve Lake Band Council, 1976.



This classic illustration, Champlain on the shore of Georgian Bay appeared with the wrong title in our last issue where it illustrated R.B. Fleming's excellent article. The editor apologizes for his error-prone behavior. C. W. Jefferys was an exceptionally talented artist who was very comfortable in reflecting important moments in Canadian history. The Trent Valley Archives library has some books that are illustrated by Jefferys. Some of his work appeared in colour, notably as calendar illustrations for *Confederation Life*. Editor.

THE ARCHITECTURAL LEGACY OF THE BRADBURNS

Sharon Skinner

Thomas Bradburn had a remarkable career that benefitted his community in dramatic ways. Bradburn was the landlord to the town councils of Peterborough, and his real estate developments occurred in the very heart of the ambitious town. Particularly noteworthy, he developed the Bradburn Opera Hall, where all the major visitors came. The Opera Hall was well-connected to the vaudeville circuit, and Peterborough enjoyed the leading shows of the day. His family was instrumental in the development of the Grand Opera House as well. The family home was also a local landmark over several generations.

In 1842, Thomas came to Peterborough worked in the dry goods store managed by Oughtry Morrow (1808-1848), Morrow was a Magistrate, a trustee of the Grammar School of the Colborne District and had been treasurer during the construction, 1838-1842, of the Court House and Jail. The *Peterborough Dispatch*, 4 May 1848, considered Oughtry Morrow to be one of the most respected merchants in the town.

Once again, Thomas had a good teacher in the mercantile business. After Morrow's untimely death, Thomas Bradburn and James Bell co-managed the store until Bradburn became the manager.

A successful storekeeper needed skills in managing money, materials and people. Morrow's store was the leading store in Peterborough and kept an extensive inventory of goods. Most farmers had their largest amount of money at harvest time and the storekeeper had to give credit, often with collateral. Bradburn had a grain warehouse and was able to accept grain as payment.

In 1857, Bradburn and James Stevenson (1826-1910) collaborated to have David Carlisle build a four-storey red brick commercial building on the west side of George Street. James Stevenson arrived in Peterborough in 1843 and soon had a successful hardware business. He was the Mayor of Peterborough ten times, on the Town Council for 18 years, a member of the School Board for 55 years, the Conservative Member of Parliament, and promoted the building of the Trent Canal. Stevenson was president of the Peterborough Lock Company, and in 1890, with George A. Cox brought the Edison Electric Company to Peterborough.

Stevenson's hardware business was then at 381 George Street and Bradburn's dry goods store was adjacent. In 1863, the Bradburn Building at the corner of George and Simcoe Streets was built. The China Hall fire in July 1900 caused extensive damage to Peterborough's favourite china and gift shop, founded in 1882 by Macfarlane Wilson. In January 1918, fire destroyed the Bradburn Building and the neighbouring Robert Neill Shoe Store and the Royal Theatre. The Bradburn Building between the fires housed the Dominion Bank on the main floor, dental offices on the

second floor, and the Masonic Hall on the third floor. In January 1918, the six-hour blaze began at 5:30 a.m. and fire fighters were greatly hampered by a blinding snow storm. The power was cut off in the downtown area, and both the Review and the Examiner newspapers had to make special arrangements to get their papers published.

Beginning in April 1872, Bradburn concentrated on real estate, and transferred his mercantile business to Thomas Evans Bradburn and another clerk, W.J. Mason. In 1876, Thomas opened the Bradburn Opera House on George Street.

Thomas Bradburn passed away in August 1900. He suffered from Bright's Disease for his final four years and was under the care of Dr. Halliday. The official cause of death was heart trouble. Bradburn was the largest landowner in Peterborough, a distinction formerly held by George A. Cox.

Bradburn House

Bradburn House, the family home, is located at 293 London Street in Peterborough. It has been used for a variety of purposes over the years. My research on the building has led me down a very interesting path. Their family home has served as an orphanage, a nursing home, a student residence and most recently, an affordable housing unit for singles.

Thomas Bradburn is listed as the owner of this London Street property in the 1862 Assessment Rolls for Peterborough. The lot value is \$400.00 and the house value is \$40.00.

On Thursday 2 June 1864 the *Peterborough Examiner* reported a fire on Smith Town Hill (London/Stewart Street area) in which a frame house burned to the ground. The vacant building was owned by Thomas Bradburn; the building valued at \$800 was insured for \$300. In 1869, this property was valued at \$200, but its value increased to \$1,600 in 1870. Clearly the elegant Bradburn House had been built in the interim.

Thomas and his wife, Linda (nee Helm) had been living in an apartment above the George Street store. They moved into this beautiful home early in 1870 and it remained the family home for over forty years.

John Edward Belcher, the architect for this house, had arrived in the area in 1869. This enormous house in the Gothic Revival style included an enclosed porch on the front of the main house, to be used as a vestibule and veranda. The front door was placed in the centre with side, corner and transom lights around it. Beside the front door, there was a one-storey projection containing a bay window. The upper hall landing had a large glass window which allowed the daylight to come in and make the staircase brighter and safer. There were many gables and dormers on the roof, as well as bargeboard trim for decoration. It was, and still is, a very elegant home.

There used to be a coach house on the property and it imitated the gothic style of the main house. It was located near the corner of London and Stewart Streets. The coach house had three stories and an attic. The ground floor was made of stone and the upper floors were made of white brick. The ground floor would have been used as a stable for the horses and carriages. The second floor would have been used for the hay and other horse equipment. The third floor and attic would have been the living quarters for the Bradburn staff. Unfortunately, this unusual coach house was demolished while the property belonged to St. Vincent's Orphanage.

In 1909, Linda Bradburn sold the Bradburn family home to the Roman Catholic Episcopal Corporation of Peterborough. They purchased the house and two acres of land for \$17,000. It was to become St. Vincent's Orphanage. Up until this time, destitute Roman Catholic children were housed with the older people at Providence House in Peterborough. The government had recently passed a law that children between the ages of two and sixteen were to live separately. Unless another building could be found, the government grant would be stopped.

On 4 November 1909 thirty-seven children (nineteen girls and eighteen boys) moved into the orphanage, along with five Sisters of St. Joseph. The boys attended St. Peter's School and the girls went to St. Mary's School. When the conditions at St. Vincent's Orphanage became crowded, changes had to be made. On September 19, 1921 the Sisters of St. Joseph purchased the summer home of Nellie Sartoris Jones, located in Cobourg. This included a twenty-seven room house and ten acres of land, with a frontage on Lake Ontario. The girls were then housed at St. Joseph's Villa in Cobourg and the boys remained at St. Vincent's Orphanage in Peterborough. By 1951, the number of children had dwindled and the girls were returned to Peterborough. In 1955, the Department of Welfare of Ontario changed its practices. They decided that "orphan children" would be best cared for as "foster children" in "foster" family homes. St. Vincent's Orphanage was closed in the fall of 1956. The playground along McDonnell Street was sold for an apartment building.

From 1956 until 1981, the Balmoral Lodge Nursing Home operated here. The senior residents living there received excellent care with nutritious meals, comfortable surroundings and the opportunity of making new friendships in their later years. Some moved into the Marycrest Home for the Aged that opened on 27 May 1957, with accommodation for 150 in its four-storey building on St. Luke's Street.

Trent University leased the Balmoral property 1983-1988 to be used as a residence for 47 students. In October 1987, there was a disagreement regarding this property. Trent University wanted to demolish the building because it was too expensive to renovate. PACAC, Peterborough's Architectural Conservation Advisory Committee, under the direction of Martha Ann Kidd, wanted to save the home from demolition. In the past, the university architect, Ron Thom of Toronto, had adapted other buildings to be used for college purposes.

The PACAC heritage activists were hoping this solution would happen again. Eventually, an agreement was reached.

In 1991, Trent University purchased the property. "Bradburn House" became a female residence at the Catharine Parr Traill campus of Trent University. In January 2010, Trent University sold "Bradburn House" to the City of Peterborough. They, in turn, sold "Bradburn House" to the Peterborough Housing Corporation.

A renovation budget of over two million dollars has been made possible due to provincial "affordable housing" funds. The building now consists of 18 bachelor/single units, laundry facilities and a large common room for the tenants to host private gatherings.

I had a personal tour of the property. A sensible approach to the renovation has included energy efficient windows and modern foam insulation. Although this is not a true heritage restoration, some of the architectural features have been preserved and are beautifully presented. A large marble fireplace surround is featured in the common room. The original grand staircase, which had been closed in, is now uncovered and returned to its former glory. A large stained glass window, at the top of the stairs, still illuminates the foyer. Many of the high archways on the first floor are visible, with small door frames tastefully placed inside them. A very small flower pattern accents the ceiling in the main foyer and shows great attention to the original elegant design.

There are many unusual shaped windows in the house. Some are similar to a porthole in a ship and give added interest to the apartments. Each apartment is a unique layout, mainly determined by the gables in the roof. A pale yellow colour paint was chosen for the exterior of the house. It is interesting to note, that after removing several additions around the outside of the first floor of the building, a pale yellow colour had been the original choice. As soon as the tenants add their own personal effects, they will have a very cosy apartment. This was definitely a thoughtful renovation and enhances the character of the building.

The new "Bradburn House" with its affordable housing units will continue to provide "shelter" to people in our community. It is an impressive record for one building, spanning a period of over 145 years.

The Bradburn Opera House

The idea for the Bradburn Opera House began in March 1872. Thomas Bradburn leased some property from the Town Council of Peterborough for \$125.00 a year. This land was on the east side of George Street, midway between Simcoe and Charlotte Streets. The agreement was that Thomas would erect a municipal building containing a large public hall or opera house, council chambers and an office for the municipal clerk. The work was to be completed within two years and the plans were to be approved by the Town Council of Peterborough.

The architect for this project was John Edward Belcher. John Edward Belcher was a local architect, civil engineer and surveyor. He was born to Martha and Samuel Belcher on 20 February 1834 in Cork, Ireland.

John received his education at Queen's University in Cork, Ireland, had experience as an engineer and builder in Cork, sometimes working for his father; he emigrated to Canada about 1858.

John Edward Belcher was responsible for many of our local important structures. Some of his work included the Market Hall and Clock Tower, the Morrow Building, Jackson Park Pagoda, PCVS High School and the Pump House at the Riverview Zoo. He designed many of our local churches such as Charlotte Street Methodist Church, St. Luke's Anglican Church, Sacred Heart Roman Catholic Church and the additions to St. John's Anglican Church.

John made a series of five architectural drawings of a proposed town hall. These plans were submitted, approved and construction began in 1875. The first Peterborough Town Council meeting in the new council chambers was held on 14 November 1876.

The Bradburn Opera House was a handsome three-storey white brick building. The ground floor contained a commercial arcade with four stores that connected George Street to the Market Square.

The second floor contained the town offices and was connected to the ground floor by a staircase from the arcade. The opera hall on the third floor had high ceilings. Staircases at either end of the building led to the opera hall. The opera hall contained a gallery, stage, dressing rooms and a smaller hall on one side for dining and minor entertainment.

Bradburn hired Professor Baldwin of Buffalo and Mr. W.H. Watson of Peterborough to paint a wide assortment of background scenes to be used for the different plays that would be presented.

The gallery was painted a cream colour, with crimson and gold accents. The seats were built in segments that could be removed in about an hour to convert the space into a ballroom.

A bell signaled when the curtain would be rising and it is interesting to note, the bell was also heard in the nearby saloons. Thomas purchased a fine piano to be used in the performances.

A large four-faced clock was bought from E.B. Howard and Company from Boston, Massachusetts and was installed in the turret or belfry of the town hall. Unfortunately, the clock did not keep good time. The unpainted hands of the clock were made of black ash and quickly warped. Wire mesh had been installed in the turret to keep the pigeons out but the clock hands frequently got caught in the mesh. In 1885, Mr. Comstock, a George Street cabinet-maker, made new hands of cherry wood for the north and south face of the town clock. The new hands received three coats of black paint and were decorated with gilt. The larger hand was six and a half feet long and the shorter hand was five feet long. This clock was moved to the Market Hall in 1890. The turret and belfry remained for several years.

In 1880, there was a building inspection conducted by Toronto architect, Mr. Langley and Toronto builder, Mr. Warner. They felt the clock was extremely heavy and the stairs were poorly designed for emergency exits. Iron rods were added to the roof trusses. And the stage

was widened from 24 feet to 45 feet. These excellent improvements did not solve the problem of the stairs.

Many musical performances, vaudeville acts, political meetings and lectures were held in the Opera House. The first performance, "The Adventuress", was presented by Miss Ada Gray and her Company on 13 November 1876. Peterborough was on the vaudeville circuit and good rail connections to Toronto and elsewhere. Jimmy Wallbrook, of Peterborough, dubbed the "champion wooden shoe dancer of the world" performed here.

The phonograph was demonstrated at the Bradburn Opera House on 2 January 1878. The telephone was demonstrated here in 1878 and in 1881, Mr. Fowler added a demonstration of long distance to Lindsay; members of the audience paid a small fee to talk on the telephone to people in Lindsay. Winston Churchill lectured on the South African Boer War on 1 January 1901.

Dr. Thomas Barnardo spoke to an "overflow crowd" at the Bradburn Opera House in August 1884. The first "Barnardo Children" had arrived in Peterborough. They would be housed at Hazelbrae and 700 people had toured the facility that day. The audience was also entertained by the Peterborough Fire Brigade Band and serenaded by 130 girl singers.

The Bradburn Opera House was demolished by the end of December 1973 in order to make way for the new Peterborough Square, officially opened on May 1, 1975.

The Grand Opera House

The Grand Opera House was built by Charles Rupert Helm Bradburn at a cost of approximately \$24,500 and opened on November 19, 1905. This red and white brick building was located on the east side of George Street, next to the J.J. Turner Building.

William Blackwell, a major architect in the Peterborough area, designed the plans in February 1902. William was born in Lakefield, Ontario on July 24, 1850. Some of his projects included St. Luke's Anglican Church, Nicholl's Hospital, Town Hall and Market Building in Ashburnham, Y.M.C.A. Building, King Edward School, King George School and Queen Mary School.

The Grand Opera House was an elegant theatre with luxurious carpeting, lights and drapes. It contained a handsome foyer and two galleries. At the front of the building, there was a ladies parlor and cloakroom. Under the stage, there were 11 dressing rooms equipped with makeup tables, mirrors and hooks. The washrooms and musicians rooms were in the basement. The seating capacity for the theatre was approximately 1500 people: 600 in the gallery, 400 in the balcony and 500 on the ground floor. The orchestra pit was directly in front of the stage. This was one of the largest stages in Canada at that time and measured 40 feet by 50 feet. It could accommodate plays with casts of up to 90 people.

The Grand Opera House was built with fire safety in mind. This had always been a concern with the Bradburn Opera House, built by his father. There were five exits from each floor, asbestos curtains, fireproof

doors and 50 feet of water hose on each floor. Steam pipes, encased in cement tunnels, provided the heating. This ensured there was no contact between the steam pipes and anything made of wood.

The Grand Opera House employed 45 local people as stagehands, carpenters and electricians. Normally, there were three performances per week. The theatrical company or the attraction set the ticket price. This meant that the price here was the same as Toronto or Montreal. Tickets could be ordered by telephoning the box office and would be held until 8 p.m. on the night of the performance. At that time, they could be re-sold. People were reminded to order their tickets early.

The Grand Opera House was a popular site for recitals, musical comedy, Shakespearean plays, cultural activities, political speeches, cooking classes and even a meeting hall for the Sea Cadets. This building hosted a variety of local productions using many dedicated volunteers. These included the annual PCVS play and the YWCA pageant.

"The Little Duchess" was the first show booked to play at the Grand Opera House. However, due to technical difficulties, the whole show was transferred to the Academy of Music in Lindsay and a special train transported the audience.

The actual opening was on November 15, 1905 with a musical comedy "The Yankee Counsel" starring Reuben Fox and Vera Michelena. A "full dress" code was advised for the orchestra and box seats. The local stores were kept busy taking orders for opera cloaks, gowns and glasses.

"The Geisha" was presented by the Peterborough Amateur Operatic Society on 23 April 1910. R.J. Devey, the organist and choir master at St. John's Church, directed the production. Governor General Earl Grey personally requested Lavinia Hallihan to sing the title role. Lavinia was a local singer and performed under the name of Lillian Ward. Lord Grey started a public subscription fund to assist with her musical studies in England. Lillian Ward returned to Canada after several years of studying. She toured in Canada and the United States and eventually became a concert singer in New York. Dame Clara Butt, Madame Lillian Nordica, Edward Johnson, Sir Henry Lauder, Ethel Barrymore, the Marx Brothers and the Dumbells performed here.

Later, movies were successfully shown in the Grand Opera House. In 1924, "The Thief of Bagdad" starring Douglas Fairbanks was shown here. In 1928, the Capitol Theatre on George Street installed the new "sound apparatus" for movies and the Grand Opera House faded into obscurity.

The second owner of the Grand Opera House was the John J. Turner Company. They purchased the building from Charles Rupert Helm Bradburn in 1907 for approximately \$37,500.

John J. Turner Junior (1871-1942) was born in London, England and came to Port Hope with his parents in 1874. He worked at the Peter Hamilton factory for three years and then joined the family business. He was the Mayor of Peterborough in 1924 and 1925.

On 2 February 1919 the John J. Turner Company

sold the Grand Opera House to Ambrose J. Small for approximately \$50,000. Mr. R.M. Glover and the Gus Hay Estate owned the Grand Opera House in the 1930's. In 1937, the Hanson Theatre Corporation of Toronto purchased the Grand Opera House. This corporation operated a chain of 30 – 40 movie picture theatres in Canada. Originally, they had planned to renovate the building but later sold it to the Famous Players Corporation. Famous Players sold the theatre to the Peterborough Metal and Waste Company and it was demolished in December 1941.

The Grand Opera House/Paramount Theatre/The Venue

On 14 May 1947 the Eastwood Construction Company started excavating on the original site of the Grand Opera House and the Paramount Theatre opened its doors in 1948. This theatre had a seating capacity of 960. The Paramount Theatre provided a wide variety of entertaining films until it closed in 1985.

Various businesses have been conducted on the Grand Opera House/Paramount Theatre site at 286 George Street North in Peterborough. The most notable one was The Vibe nightclub which closed in 2007.

In June 2008, Operitel Investments Ltd. purchased the Grand Opera House/Paramount Theatre property and renovations began. The building was basically gutted and new heating, air conditioning, plumbing and electrical systems were installed.

The Venue opened its doors in December 2010. This facility is able to offer a wide range of entertainment because all of the theatre seats have been removed. This enables the staff to have an open area for dances and concerts, or different seating arrangements with tables and chairs. There are three areas, with three bars, and a full service kitchen.

The Lobby Wine Bar and Restaurant is just inside the main doors and is open to the public for small gatherings. The main floor auditorium is an open floor space, suitable for larger groups and can be utilized in many different ways. There are handicap accessible washrooms for both these main floor areas. The V.I.P. balcony area, on the second floor, has its own bar, washrooms and a unique view of the main floor.

The Venue is providing many types of entertainment to the citizens of Peterborough. Some of the events have included boxing matches, live concerts with different styles of music, bridal shows, film festivals, training sessions for local companies, as well as many beautiful weddings. The Venue also played a prominent role in the Festival of Trees.

It is very satisfying to see that this site, the original spot for the Grand Opera House, is still an active member of the entertainment world in Peterborough.

Bradburn House, the family home, is still standing and is a vital part of our community. The neighboring and contemporary home of the former home of barrister, David Dumble, is going to be renovated and expanded for the Peterborough Hospice.

Unfortunately, the Bradburn Opera House and

Grand Opera House were demolished. Perhaps, the Peterborough Architectural Conservation Advisory Committee (P.A.C.A.C.) will be able to protect such landmarks. It is important to protect historic buildings and find creative ways of making them useful again.

Thomas Bradburn and his descendants made a great impact on Peterborough and we are all fortunate for their presence.

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Sister's of St. Joseph's of Peterborough 1890 – 1990, *As the Tree Grows*, Lindsay, 1993
Squair John, *The Townships of Darlington and Newcastle*, Toronto, 1927

The Bradburn Family

Sharon Skinner

Thomas Bradburn was the founding father of a Peterborough family with many accomplishments. His parents left Ireland in the early 1800's and came to Canada. They settled in Cavan Township, Ontario and eventually, Thomas made his way to Peterborough. At the time of his death in 1900, he was one of the largest landowners in our city.

In the spring and summer of 1817, Surveyor Samuel Wilmot and his crew surveyed Cavan Township in the district of Newcastle. The land board for this area met in Port Hope. It issued location tickets and accepted the down payments. A location ticket was the documentary proof of the claim to the property. The location ticket was exchanged for a deed if the conditions were fulfilled. Each petitioner was to clear the land, plant crops; erect a building within a suitable time; maintain the road adjacent to their property and swear an

oath of allegiance to the King.

Cavan Township had excellent farm land and was heavily forested. As the glaciers receded they left behind many clay and silt deposits which provided good rich soil for farming. There were four fishing streams (Jackson, Cavan, Baxter, and Squirrel). Until the land was cleared and the crops planted, the settlers depended on hunting and fishing to supplement what was obtained from the local merchants.

Thomas Bradburn's parents were both born in Cootehill, Cavan County, Ireland. His father, Thomas Bradburn Senior, was born in 1791; his mother, Sarah (nee Collins), in 1794.

Sarah and Thomas Bradburn Senior came to Canada in the early 1800's. They stayed in Montreal for a short time and then they moved to Cavan Township, Ontario. They farmed on the south half of Lot 6,

Concession 11 in Cavan Township, which was a 100 acre lot located about three miles west of Ida. The Bradburns had seven sons: John, George, Thomas (born 1819), William, James, Stewart and Henry.

Thomas left home at an early age to become a clerk in a Bowmanville store managed by John Simpson. The Hon. John Simpson (1812-1885) was also from 1857 to his death the first president of the Ontario Bank. He was also President of the Port Darlington Harbour Company, a Township Councillor, Trustee of the School Board, and a Patron of the St. Andrew's Society. After several years in politics, Simpson became a Senator on July 1, 1867.

When Thomas came to Peterborough in 1842, Oughtry Morrow was his first employer. Before Oughtry Morrow died in 1848, Oughtry appointed Thomas to be the Executor of his estate. Thomas was also appointed to be the Trustee of his two children.

The daughter of Jane and Oughtry Morrow was also called Jane. This Jane Morrow was born in 1842 and married George Hall Hughes on May 7, 1861.

The son of Jane and Oughtry Morrow was Robert Archibald Morrow. He was born in 1844. He married Harriet Josephine Gilchrist on January 25, 1865.

Robert inherited a large amount of property in Peterborough and financed many buildings. The Morrow Building was designed by John Edward Belcher in 1875 and was located at the northeast corner of Brock and George Streets. The Post Office was on the ground floor. Robert made large donations to the Peterborough Agricultural and Horticultural Societies. He leased 30 acres of his own land to the Town Council in order to create Morrow Park. Robert died in 1912.

Jane Morrow, the widow of Oughtry Morrow, and Thomas Bradburn were married on February 17, 1852.

Thomas Evans Bradburn was born to Jane and Thomas Bradburn on May 18, 1853. He married Catherine Ormond on February 2, 1875.

In 1872, Thomas Evans and W.J. Mason took over the Bradburn Dry Goods Store in Peterborough. In order to help expand the business, Thomas Evans Bradburn moved to Lindsay and stayed there until 1886. He returned to Peterborough at that time and established a general insurance business. He was a member of the School Board from 1890 – 1891. He served on Town Council from 1891 – 1893. He was the Councillor, Reeve and Treasurer of North Monaghan. He was the Conservative member for Peterborough West in the Ontario Legislature from 1905 – 1912. He was the President of the Bradburn Estate and one of its Directors. Thomas Evans died on 16 November 1933 and is buried in Little Lake Cemetery.

William Herbert Bradburn was born to Jane and Thomas Bradburn on 4 November 1855. Unfortunately, he died at 14 years old on August 3, 1869 from inflammatory rheumatism. He was being treated by Doctors Burnham and Sullivan and is also buried in Little Lake Cemetery in Peterborough.

There is a large portrait of a young boy at Trent Valley Archives. The family remembers that this picture always hung over the mantle, in the living room of the

London Street home. It seems to be a logical guess that this is the same little boy who died so young.

Jane Morrow Bradburn died in July 1861 while she and Thomas were on a vacation in Dublin, Ireland. She is buried there.

Thomas Bradburn married Linda Helm on July 2, 1867. She was 19 years old at the time and was born in Cobourg, Ontario. Her parents were Sophia (nee Marrell) and William Helm. William Helm's foundry was located on Simcoe Street and produced plows, threshing machines, horse rakes and cultivators and harrows. The Helm family home was located on Aylmer Street, south of Sherbrooke.

The first child of Linda and Thomas Bradburn, born on 9 February 1870, was also named William Herbert Bradburn, after the son who had died in August 1869. He wed Elizabeth Cummings 2 December 1897.

William Herbert Bradburn enjoyed sports and hockey. He was a Mason and Master of the Corinthian Lodge in 1906. He was a member of the Rameses Temple, Canadian Order of Foresters, Woodmen of the World and the Orange Lodge. He was the Captain of C Squadron Prince of Wales Dragoons. He was elected to Town Council in 1907 and was an Alderman for 5 years. He was the Mayor of Peterborough in 1912 and 1913 and played a key role in bringing new industries to town, such as DeLaval, the Henry Hope Company and the Vermont Marble Company. He was on the City Trust Commission and was a member of the Utilities Commission from 1922 – 1927. He was elected to the Ontario Legislature in 1923 and was re-elected in 1926. William Herbert died on January 15, 1942.

Marion Helen Maud Bradburn was born to Linda and Thomas Bradburn on August 30, 1871. Maud married Fred Hewson on 14 November 1894. Their daughter, Marjorie Maud Hewson, was born on 20 November 1900. Fred Hewson died on 30 March 1903 and is buried in Little Lake Cemetery.

Maud and little Marjorie went to live in Toronto and eventually, Maud married Stanley Dennis Robinson on 6 November 1912 in Toronto. Maud died on September 15, 1963 and is buried in the Mausoleum in Toronto.

Gertrude Bradburn was born to Linda and Thomas Bradburn on 15 January 1874 and died on 30 July 1874 at the tender age of 6 months old. She is buried in Little Lake Cemetery.

Charles Rupert Helm Bradburn was born to Linda and Thomas Bradburn on 17 July 1875 in Peterborough. Rupert married Alice Hamilton of Lindsay on January 23, 1901. Alice was a devout Christian Scientist and Rupert converted to this religion when he married her. In 1905, Rupert built the Grand Opera House on George Street in Peterborough.

Alice died on 15 January 1947 in Pasadena, California and is buried in Little Lake Cemetery. Rupert married again. His second wife was Frances B. Brown and they were married on May 11, 1950 in Los Angeles, California. Rupert died on April 28, 1964 in Vancouver and he is also buried in Little Lake Cemetery. The obituary in the Peterborough Examiner did not reveal

any of his business information.

Mabel Linda Bradburn was born to Linda and Thomas Bradburn on January 17, 1882. Mabel married Frank McLean Spry on September 2, 1908. Frank was an army officer. There were no children from this marriage and it ended in divorce. Mabel lived part of the time with Maud in Toronto and part of the time with Rupert in California. Mabel died on December 26, 1928 at the age of 46 years old and is buried in Little Lake Cemetery.

The estate of Mabel Linda Bradburn Spry was valued at \$95,238 and included a row of six houses in Peterborough, jewelry, furniture, a car and 800 shares in Bradburn's Limited of Peterborough valued at \$80,000.

Mabel left \$1.00 to her divorced husband because he had spent enough of her money while they were married. Her sister, Mrs. Maud Robinson of Toronto, was in charge of dividing the rest of the estate. Rupert, who was living in California at the time, claimed the will was not valid. It was never registered in Canada or the United States. Eventually, the dispute was resolved.

This valuable estate was being settled at the onset of the 1929 Depression and would have made a huge difference in anyone's life.

Linda Helm Bradburn died on 18 September 1926 in Toronto and is buried in Little Lake Cemetery.

Queries

Chemong Floating bridge



A representative from Selwyn Township came to Trent Valley Archives in search of photographs to refresh their banners and webpage. During the search process, we shared fresh views of the Chemong floating bridge taken during the 1930s. They were found in the recently acquired R. R. Hall law office archives (F450) which contains the correspondence of R. R. Hall and several lawyers who were associated with the firm from the 1890s to the 1950s. The photos were taken in connection with an accident on the bridge. Two cars tried to pass on the bridge rather than one using the special resting spot to be used when two cars were about to meet. The photographs are excellent for giving a sense of the narrowness and length of the floating bridge.

Meharry

An inquirer is descended from Irish families who settled just west of Peterborough and is seeking their origins in Ireland. **Hugh Meharry (1763 – 1833)** and his wife, **Mary Jackson Meharry (1770 – 1843)** settled in **Cavan Township, concession 12, lot 21 in 1818.**

The inquirer suspects that they came from **Cavan, Ireland**, but inquiries there at the Family History Centre

turned up nothing. Any leads from readers in this respect would be very helpful.

Their daughter, Jane (1801 in Ireland – 1886) married first William Bertwisle from Lancashire, England. He died of cholera in 1831, and she married John Dundas.

Jane Meharry's daughter **Anna Bertwisle** was the inquirer's great grandmother. She married an itinerant Methodist minister, **Rev. James Cornish Slater**, 17 May 1851 at Springville.

Although we have not yet determined the family's point of origin in Ireland, we did locate the very interesting obituary of Hugh and Mary's son **Robert Meharry**, who passed away on December 28, 1878. The obituary (reprinted from the Review) provides an anecdote of the family's journey to their new property:

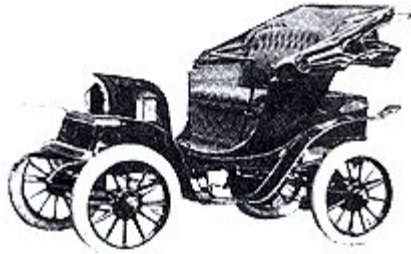
Cavan/ Death of an Old Resident--

Peterborough Examiner, 2 January 1879

On the 28th December last, Cavan, in the death of Robert Meharry, lost one of the very early pioneers of that Township. Mr. Meharry's father came to Cavan in the year 1818, and located the lot upon which his son died. At that time there were only four settlers, who had come in the previous year in the township, and on locating his lot (21 in 12 con.), he had to carry fire eight miles-- there being no matches in those days. In the following year (1819), Mr. Robert Meharry (then a boy of ten or twelve years old), came to this country with his mother and joined his father, and from that day until the day of his death (over 59 years), continued to reside on the same place. Mr. Maharry was of a quiet unassuming disposition, was an active and faithful member of the Methodist Church during his long life, and will be much missed by everybody, and leaves behind him a widow, (4?) sons and seven daughters, two sons and two daughters still being under the parental roof. The funeral took place on Monday and was largely attended by many from a distance, as well as by those of his own township."

An Electrical Car Built in Peterborough: No

Trent Valley Archives received a request for information about the electric vehicle built by General Electric in Peterborough in 1899. We forwarded the request to Gordon A. Young, of Lakefield Heritage Research and his edited response follows.



1902 Studebaker

The Canadian National Exhibition photo showing the "F-car" and a Stude-Detroit Electric beside it was quite atypical for Edison-GE. Make two of something using two different electric motors, controllers and whatever simply for comparisons. The streetcar was the only thing that Edison-GE got into actually building, and, even then Edison-GE had really had no intention of building streetcars. However, the "Wonder-wizards" at Edison Motors Research & Development Department realized that the only way to learn more about streetcar motors, controllers, and other things was to build your own streetcar system. The Crossan Car had railway car orders falling on the floor and although they itched to get into the streetcar game, Corssan got a "can't refuse offer", from Edison-GE for its streetcar design. When the Preston Car & Coach Company opened in 1907, the GE Motors Division divested itself of its orders faster than a speeding bullet.



1916 Detroit Electric Car (not built here either)

That streetcar erection shop, designed and supervised by William Symons (grandfather of Tom Symons, founding president of Trent University) was Symons way of getting his Canadian Architect's Licence.....he already was an established architect in the UK.....like anywhere, you had to get your "local ticket". Peterborough got a streetcar system for free, and, an expanded streetcar system for free.

Yeah you paid the motorman's salary, the ticket seller and collector's salary, and, an office lady; the rest was all tucked away in the ledger item of "R & D".

George Foote Foss built the first automobile in Canada in 1896 in Quebec. He made one car—no, not one model—one car. At least two models of electric cars, cars that ran on battery charges, were produced in Canada.

The "Canadian General Electric" was manufactured in 1899 in Peterborough, Ontario, while the next year, the electric "Canadian Motor" went into production. These cars could travel 70 kilometres on their battery charge.

Tom Monto is combining two stories into one. GE built an electric motor and controller and "who knows what electrical" for Featherstonhaugh. GE also built an electric motor and controller and "who knows what electrical" for Thomas Edison's own "Detroit Electric Car Company". These were two very different cars, and, two very different years: 1899 and 1907.

The eight-years difference is very, very crucial. The 1899 electric motor and controller would have been a tin can and wire compared to the 1907 motor.

No doubt, Thomas Edison was impressed by his "wonder wizards" here, or, how else do we explain why he would throw a million or two up here and another million or two in Detroit to retrofit a Studebaker ?

There was no car, but there was a motor and controller, and perhaps more, built here. Canada had early cars produced by Russell Car Company in Weston; by the Canadian Car and Cycle Company (famous for the CCM bicycles and skates); and by Tudhope in Orillia.

Two came here, but were bought by GE for electric motor and controller and "who knows what electrical" comparing.

We would like to take this opportunity to thank other members who contributed to resolving this query, especially thanks to Jim Lillico, who has loved vintage cars all his life.

Summer heritage and performing arts festival takes place on Civic Holiday long weekend

by Jeannine Taylor

Published March 26, 2015

Organizers of the first annual Peter Robinson Festival held a media conference today at Peterborough's Holiday Inn to announce details about the event taking place on Friday, July 31st and Saturday, August 1st at Morrow Park in Peterborough. The outdoor family-friendly celebration of heritage, art, and culture in Peterborough and the surrounding area coincides with the August 3rd civic holiday, known as Peter Robinson Day in Peterborough. The City of Peterborough has declared the week leading up to civic holiday as Peter Robinson Week.

"The purpose of the festival is to promote local," festival chair Tim Burke said. "Local arts, local business, local heritage, an awareness of our local Irish heritage, knowledge of the Peter Robinson Settlement, local crafts and vendors, musicians and more."

Activities at the Peter Robinson Festival will include outdoor historic exhibitions from area museums and heritage organizations, an art gallery, two stages of live music and performing arts, food from local restaurants, samples from

Ontario micro-breweries and wineries, and various talents and workshops.



The organizing committee for the inaugural Peter Robinson Festival held a media conference at Peterborough's Holiday Inn to announce details about the event, which takes place on July 31 and August 1 this summer. Pictured is Peterborough's founder Peter Robinson (portrayed by Tim Rowat) with the festival's communications director Jacob Speck and festival chair Tim Burke. (Photo: Jeannine Taylor / kawarthaNOW)

"It's a celebration of the area's cultural and historical heritage and we plan on making it fun," Burke said.

Peter Robinson was a 19th-century politician who administered the passage and settlement of over 2500 poor Catholic families, mostly from County Cork in Ireland, in

eastern Ontario. Known as the Robinson Settlement, these families settled in Lanark County, Carleton County (today Ottawa), and Scott's Plains — which was later renamed Peterborough in Robinson's honour.

"We are the most Irish community in Canada, but we're lacking an awareness of the significance of our Irish heritage," Burke said.

The festival's organizing committee represents unprecedented collaboration between community organizations, including Trent Valley Archives, New Canadians Centre, Peterborough Historical Society, Canadian Canoe Museum, and Peterborough Academy for Circus Arts.

The committee plans to ensure the festival is affordable for everyone, with reasonable admission costs and family packages.

Fundraising events leading up to the festival event may include regular Liftlock Cruises featuring local vendors and music. One fundraising idea involves a trip for two to Ireland.

The committee hopes the festival will become Peterborough's primary heritage and performing arts festival, attracting tourists to the area.

There are also long-term plans to develop the festival over the next 10 years to prepare for the 200th anniversary, in 2025, of the Robinson Settlement.

Ed. Trent Valley Archives is planning to participate in this inaugural event and welcomes suggestions and ideas about the ways we can be effective.

Contact Heather Aiton Landry, Karen Hicks or Elwood Jones with ideas and we are looking for volunteers as well.

Marble slab advertising mystery is partly solved

Elwood H. Jones, Peterborough Examiner, March 2015

In early February there was some excitement in my world about a marble slab found in the basement of the Douro Street bakery. The building had been a bakery since 1974, and for the past five years until its permanent closing last year it has been run by Mark Breukis. Mark was heading to his native Germany to join his wife, who had been unable to get a permanent teaching job in Peterborough.

The marble slab had a story to tell, it seemed certain. How did it get here, for example? Were there stories about the various engravings on the slab? Were there stories about why the slab was this size and shape, and covered with advertising? Who would be the artist?

Mr. Breukis was a powerful man with immense hands. The slab was in the basement, resting on some pieces of wood, and was quite heavy, perhaps 200 pounds. The slab is about 200 cm. by 60 cm. by 3 cm. It had decorative beveling on three edges, but seemed completely untouched on the fourth side. The untouched side would either go to the ceiling or go to the wall, it seemed. There were no obvious signs that the slab had ever been mounted on a wall, but there were signs of glue, rusting and roughness along the length of the long beveled side.

It was engraved with several advertisements. At the very left, was an advertisement for "ORIGINAL KUNTZ LAGER FOR SALE HERE." The lager was made in the Kuntz Brewery in Waterloo and distributed through a

Lindsay connection, H. A. Middleton.

The Kuntz brewery was a major industry in Waterloo, founded by 1844. By 1910, it was the second largest brewery in Ontario. When found guilty of bootlegging in 1929, the family was forced to sell the brewery. It was bought by O'Keefe in 1929 and was called the O'Keefe Kuntz Brewery until 1940, when the Kuntz part of the name was dropped, because it sounded German. Labatt's ran the brewery from 1977 to 1993 when it was closed.

This particular advertisement was the outlier. There were other peculiarities about the slab. Peterborough's own Calcutt Breweries had been well-established since the 1860s and had been producing exceptional lager since 1897, when there was great fanfare about the company hiring a brew master from Bavaria. Surely the Kuntz Brewery was interloping.

This advertisement drew attention to the distributor for the beer, which may have meant it hoped to get the attention of other pubs in the area. This ad also contained the very pertinent clue, "ON SALE HERE." This marble slab was on display somewhere that sold lager: perhaps, the Red Dog, formerly known as the Peterborough House and the American House. However, on Simcoe Street there were other pubs and the Peterborough Club which sold beer. Unfortunately, there is no way of knowing where was "HERE."

All the other establishments were located in the downtown Peterborough, most within a block of Hunter and George. Intuition suggests the pub had to be reasonably close, perhaps at the Oriental Hotel.

The next advertisement allowed us to date the artifact. A. M. Laidlaw, the proprietor of The Fashion Co. featured high class clothing and men's furnishings. His shop was 140 Hunter Street, which was next store to Roy Studio.

Each of the ads, except for the Kuntz Brewery, included phone numbers. Peterborough was the first town in the country to have a direct dialing telephone system. The Canadian Machine Telephone Company, which had the municipal franchise from 1893 to 1923, had its offices on Charlotte Street. Each telephone had four levers which could be adjusted from 0 to 9 to form the telephone number, which could have a maximum of four numbers. Laidlaw's number was 678. The Peterborough Examiner was 57. John Mervin was 84. On the telephone list for 1909, John Mervin and the Peterborough Examiner were still present, as was E. F. Mason who then had three stores, rather than the one advertised on this stone.

We know from the street directories that A. M. Laidlaw was a cutter for a local men's wear store in 1897, and seems to have been gone and out of business by 1904. This suggests the advertising on the slab was engraved sometime in that period.

In the third segment of the marble slab, the top half promotes John Mervin, a butcher whose shop was at Aylmer and Hunter, northeast corner. The Examiner, Printers and Publishers, was advertising "For all kinds of high class Printing and Advertising."

In the final quadrant, there were ads for A. Elliott & Co., liquor dealer, who was situated on Simcoe Street, and had two phone numbers. E. F. Mason, a wholesale and retail grocer, at 429 George Street, had the lower portion.

This is a pretty remarkable item, partly because it has survived, and partly because it loaded with varied engraving styles. In fact, my first instinct was to think that this might be a sampler designed to show off the work of the engraver. The likeliest candidate for the engraver is John Coughlin whose shop was in the building near Aylmer and Hunter that houses the Only Café.

Colum Diamond wrote an impressive history of John Coughlin (1854-1940) in the Heritage Gazette of the Trent Valley, of which I have been the editor for fifteen years. Coughlin and his family had worked in several places along Aylmer Street, but in 1900 moved to the three storey building next to Jackson's Creek as it crosses Hunter Street.

The diversity of the printing and designs on the marble slab differ from most of the headstones attributed to Coughlin and seemed to be advertising the craft of the engraver, too. Rod Verduyn was also struck by the possibility that this was a sampler, possibly done by apprentices, if not Coughlin himself.

Marble has been used for centuries in countless ways. But I was slow to make the connection that I was staring at a table top. However, Mrs. Doreen Hooper helped me with her suggestion, after reading the first Examiner story. She has a marble table top measuring 8' x 4' x 2" that served as a library table in the reading room of the Total Abstinence Society on Simcoe Street, just east of George. Here the advertisements faced the two long sides of the table. Those on one side of the table could read advertisements for Hooper's Confectionary, R. P. Carey's grocery at Aylmer and Hunter, Geoffrey O'Brien's grocery on Charlotte Street, while those on the other side read about Jones Brothers Livery and Hack Stables, and Brinton Carpets.

The advertising on this table top appears to have been done by the same engraver but closer to 1910. Some of the advertisements point to the world of horses, but there is also one for Drummond and Duffus who were selling Ford and Russell automobiles, as well as Massey Harris farm implements "just across the street." This is a helpful reference for it shows that J. J. Duffus and Dunc Drummond were selling cars and farm implements at the same time. Across the street from the TAS reading rooms was the market square and the municipal buildings.

It has been very helpful to discuss the mystery marble slab with people at the Trent Valley Archives and further afield. This is an interesting artifact from Edwardian Peterborough, but its great value was the great amount of written information that was immediately accessible. The artifact itself shared many secrets, partly in how it was finished (with one side untouched), and its few scars. Thanks to all those who helped in getting the marble slab into our building, and to those who have offered advice and information. Calley Stacey has donated the marble table top to the Trent Valley Archives, and we are grateful.

Now I am wondering if we can learn a bit more about the history of the marble tables used in local pubs. Marble is easy to clean and was preferred, in the days before arborite, for the small pub tables. But this table had to be a serving table on a table framework that was attached to the wall. Trent Valley Archives is running its first pub crawl of the year on Friday the 13th and I have asked to guides to find out if old marble tables are in storage at any of the pubs being featured. The old marble slab now at Trent Valley Archives has more mysteries to reveal.

News, views and reviews

Elwood H. Jones

Peterborough Museum and Archives

The PMA has opened a new 9,000 square foot storage facility costing \$3.35 millions and containing 54 shelving units with nine shelves each. There is also compact rolling storage for the museum's vaunted textile collections. The increase in total storage allowed PMA to also improve the area containing the archives. A new multipurpose room will double as a lecture room. Congratulations on a major improvement.

CHEX TV at 60

Personnel of CHEX-TV

Manager

Don Lawrie

Commercial Manager... **Doug Manning**

Chief Engineer **Bert Crump**

Program Director **Bill Straiton**

Senior Announcer **Gord Shale**

Operation Supervisor .. **Jacques Frappier**

Hostess **Cathy Archibald**

Telecine Operator **Hal Sloan**

Audio Operator **Don Harte-Maxwell**

Video Operator **Ron Duncan**

Camera Operator **George Ada**

Transmitter Operator .. **Lee Agopsowicz**

Technicians **Gunter Schleibener**
Ken Howser

The anniversary of CHEX-TV was celebrated in many ways. However, there were two ways that will be welcome to future historians. Steve Guthrie researched the newspapers (note the above list of the original staff gleaned from the Examiner) and documented many of the photos that were part of the station's archives. Many of these were shared on Facebook and were appreciated. As well, Graham Hart did a masterful and professional documentary on the history of CHEX-TV that aired in prime time. The commitment of time and energy were truly momentous but the result was fantastic. Thanks Steve and Graham!

County people toured the Trent Valley Archives

Some staff people at the County toured the Trent Valley Archives on March 10 as Elwood Jones commented on the value of considering the Trent Valley Archives as a staging facility for a future county archives. Our facility has made great use of its opportunities, Jones noted, but more storage space, a larger reading room, along with the addition of eating facilities, display space, conservation lab and teaching and lecture rooms would be terrific improvements.



Left to right: Elwood Jones, Karen Jopling (with the new Agricultural Hall of Fame at Lang), Clerk Sally Saunders, Warden J. Murray Jones, Director of Corporate Services Sheridan Graham and Deputy Clerk Lynn Fawn. Chief Administrative Officer Gary King and Mayor Mary Smith were also present at this moment in the Annex. Others were browsing in the Archives. (Photo by Mary Smith)

Douro's Tilted Crumpling Cross

Our tired but grand tilting cross, that stood atop of St. Joseph's Catholic Church in Douro was taken down on 5 December 2014 mainly for the safety of the church and the parishioners who attend our incredible place of worship. The cross was lowered by young **Jeremy Carnegie** working from a basket on the very large crane from **Redpath Crane & Dragline** of Lakefield. The copper-covered orb and cross, weighing about 500 pounds and standing about ten feet high, had been tilting for about six years, hanging by the steel lightning rod straps. Fragments of the history were shared in the local papers. The copper covering was done in 1921 by **W. R. Turner** of Peterborough. Fr. Michael J. McGuire kept good records during his 37 years as parish priest. Annette Dunford reports that "We await with joyous anticipation the day of the installation of our newly constructed cross to be once again mounted high atop our beloved church of St. Joseph's, Douro, Ontario." Fundraising activities are planned and donations may be made to St. Joseph's Catholic Church, Douro.



Irish Heritage Event was Great Success

Elwood H. Jones / Peterborough Examiner



Mary Smith speaking at the Peterborough Public Library Auditorium, February 17.

Irish heritage was the theme for a very special Heritage Week event on February 17. The Trent Valley Archives partnered with the Peterborough Public Library for an event that attracted about 120 people to the overflowing library auditorium. The program was quite diverse, but each component worked well. It seemed that everybody learned something new or memorable.

The speakers for the evening were Alan Brunger and myself, both Trent Professors emeriti and board members at the Trent Valley Archives; Mayor Mary Smith of

Selwyn; Dennis Carter-Edwards, a former Parks Canada historian; Megan Murphy, a local radio personality; and Colleen Allen who spoke for the Irish Club and on the genealogical resources at the Peterborough Public Library.

Alan Brunger spoke of the immigration patterns in Upper Canada throughout the nineteenth century. Relying on historical statistics he noted that there had been three "waves" or periods of strong migration that affected Irish settlement in this area. There was a period from 1815 to 1830 in which Irish Protestant migration prevailed. Then there were the Robinson migrations of Irish Roman Catholics to the Rideau and Peterborough areas in 1823 and 1825. Then the Famine migration from 1846 to the 1850s brought a new peak of settlement to Upper Canada. The footprints of these migrations are still evident in our area, because many families have persisted for nearly 200 years.

Alan also commented on the complexity of the migration process. Migration often consists of several small movements before the trip across the Atlantic, and getting from Québec or New York to the New World destination was complex. There was some debate at the time about how much help was needed during the first year of settlement, and some including Captain Rubidge, who was a local immigration agent, thought the Peter Robinson settlers were treated too generously, at the cost of self-reliance. The process of migration carried into subsequent generations who went even in the second generation to Michigan, Iowa, and later to Manitoba and California, and hundreds of other places.

Alan's maps and tables made it very clear, though, why this area differed from other parts of the province. In pre-1871 settlement, the Irish were thickest in the Rideau valley, the townships around Peterborough and scattered townships north and west of Toronto. He also made it clear, the emigrants differed on the strategies of migration. Overwhelmingly immigration was decided by families. Sometimes the emigrants would go alone, often to do a reconnaissance or to establish contacts. Others would follow at different speeds and as opportunities seemed to invite. Many emigrations were assisted by communities, by landlords (apparently with different motivations), and occasionally by government, although never as generously as in 1825.

This was an engaging presentation that had people on the edges of their seat, and thinking about how their ancestors fit into these patterns.

Mary Smith and Dennis Carter-Edwards were optimistic about the opportunities for tourism between Ireland and here. They had gone to Ireland in 2013 as part of a tourism promotion and their experience was positive and energizing. Mary had a chance to visit Ennismore, Ireland, both went to a special weekend conference, and Dennis and Karen toured widely afterwards. Both noted that our area's experience was not well-known, and that some of the hosts imagined that the Irish had only gone to New Brunswick. Both were optimistic that we could do more to promote our history, perhaps in print and media, and with travelling museum exhibits and attractions. They had a youtube feature in which both were interviewed about the experience.

Megan Murphy took us on an enchanting experience. Using a diary that her father kept in 1973, she replicated his

bicycle tour of Irish homelands from Arran to Cork to Dublin. She even had the Peugeot bike refurbished for the occasion. She had a film crew, as she plans to produce a documentary from about 100 hours of film. She seemed to go through the rockiest parts of Ireland, and all roads went upwards. The scenery was luscious but rocks were everywhere, and it is proving difficult to keep young people on these lands; the best jobs are in Dublin. This was a well-told story.

Colleen Allen demonstrated the many kinds of resources that can be used by researchers with Irish families. Anyone who has done historical research knows not to expect immediate results. But with patience there are lots of books in local libraries, newspapers such as the Peterborough Examiner, and there are a burgeoning number of genealogical sources on line that share other people's family trees.

I have been crusading for at least twenty years on the importance of context and perspective when looking at local history. It is important to know, for example, that Peterborough was unlike other places. This was partly because it was average, and partly because the settlement history that established the footprint was different. I have been struck by the diversity, for example, of the labour opportunities in our area. Peterborough is no Toronto; but it is no Ottawa, Kingston or Oshawa either.

In speaking about the resources at the Trent Valley Archives, I began with the obvious. Our archival resources are largely unique. It is the nature of archives to be individualistic, and to reflect those who made it possible to save information and narratives. Some resources are common to all places that support genealogical resources: the births, marriages and death; access to key internet resources; and research libraries. However, even here, no two have exactly the same resources.

However, on top of that the Trent Valley Archives has significant archival resources. Our largest collections are the Peterborough Examiner and the Peterborough County Land Records, both of which contain millions of pieces of information that is accessible by a mixture of indexes, advice from staff and volunteers, and lots of browsing.

The Upper Canada Project contains manuscripts, typed, digital and microfilm records of the most significant government records before 1840. These can be searched digitally and compared to the microfilm. For example, one can search for emigration records, or letters that mention Peter Robinson, and one will come up with information from various newspapers, dispatches from the lieutenant-governor, petitions from settlers, or even letters written by Peter Robinson commenting on the immigration.

At the Irish Heritage event, I showed photos of the research facilities and samples of some maps, documents and photos. I began with an aerial view of the Trent Valley Archives taken by a London-based firm on a random Saturday in August 2013, and there were a dozen cars in our parking lot. I showed samples of shelves in our library holdings that showed some books on biographical dictionaries, Ireland, Irish culture, our hundreds of books on family histories. Perhaps my biggest point was that we should build on the experiences of those who have tackled questions that are pertinent in ways we might not recognize. Establish contexts, local histories on both sides

of the Atlantic, and read about the people whose stories are accessible.

Then I talked about some of our collections that are rich in Irish heritage. Three are representative. The Peter McConkey fonds includes actual copies of documents from archives in Ireland. McConkey is a professional in all respects, and so he organized by the archival sources. This is a good lesson for all researchers, and one of the great reasons why research should begin with archival strategies. Then I had some samples of documents and photographs from the rich work of Olive Doran. Her exhaustive research from Ennismore to Douro fills over 20 boxes, each holding a cubic foot. This is accessible with a finding aid, but it rewards browsing because so many of the photos, for example, capture common experiences, or demonstrate clothing styles or work situations that resonate widely. The third collection for the evening was the Stan McBride fonds at the Trent Valley Archives which coupled with the Fred Gariepy fonds includes the archival records of the Peterborough Canadian Irish Club.

It was a rewarding evening, and people will digest what they experienced in different ways. But all indicators suggest that this was a great way to celebrate Heritage Week. If you are inspired to check out libraries and archives in the region, you are most welcome.

Pioneer Days In Hastings & District

Mrs. Gerald Marryat

THE FRENCH VILLAGE

Clyde Street used to be called the French Village, and it is sometimes spoken of in that way by old timers, although it has long since lost its French residents except the Lemoire's.

Most of the frame houses were built around 1860 to shelter the fast growing population attracted by the new industries.

Commencing with the late PETER LEMOIRE who was born in Montreal and came here at the age of three; BAPTISTE TERO OR TOURO was his uncle, he was working in the saw mill on the corner of Front and Bridge Streets in August 1856. John and Joseph Tero were here in 1854; they worked in the woods and on the rafts. They may all have lived together as Baptiste's purchases at the store indicate a family circle of several members. Pete's father was MICHEL LEMOIRE (spelt Lumware in Conner's Directory). NARCESE AND MAXIM came about the same time; they were bachelors. Their sister married JOSEPH GILBOUX, father of the late Henry Gilboux or Gilbeau. They were married in Montreal. Pete's sister, Elizabeth, married "Dolph. Gilbo. THOMAS GILBO was a mill worker in 1870.

ADOLPHUS MARCHAND was born in Three Rivers, coming to Hastings in the early "fifties", he was engineer on the olde "Otonabee", the Fowlds boat, the "Forest City" and on the "Isaac Butts" when he died at Stirling in December 1914, it was said of him that he was the last of the early steamboat men and one of the best known.

BEN RISHOR also lived on Clyde Street in the house now owned by Giles McGuire, and later the home of Xavier Orishaw (called Aveshaw in Conner's

Directory). His son, John, will be remembered as having tended the Railroad Swing Bridge for many years; his decoys were all made by hand and sought after for the life-like perfection. Xaver (also spelt Euxavia) was working in the old saw mill in April, 1856.

HENRY REVIA OR REVOIR OR REVIE was here in 1869 and worked on the Fowlds farm. He was a great teamster. Mrs. Guay was his daughter and his descendants still live here. He lived in French Village.

The Lemoire's seem to have been related to all the French-Canadian families. ALBERT BERGERON married Pete's sister-in-law. Nelson was their son. (Then there was Simon who married the sister of the late James Calberry, Sr.

PETE and JOHNNY FOSHEA or FOSHAY (Forshaw, according to Conner's Directory) were here in 1869. Pete was a lumberer. They lived in French Village.

DINNIE TOURO lived next door to the house now owned by Arthur Waters on Clyde St.

LOUIS and HARRY RISHEA were often mistaken for the Rishors. Mrs. Graham, who risked her life to save Charlie Fowlds from drowning, only to have him swept from her grasp, is a daughter of Louis Rishor.

The GOULETS who lived near the mouth of the Ouse River used to buy horses in Lower Canada, ride up here, sell the horses and go down with the drives in the spring, after working in the woods all winter. Likely the other Frenchmen did much the same thing. We should try to keep alive our bilingual origin; any other name I have overlooked and additional details will always add to our early history so please send them in.

CHARLES RUTTAN lived where John McMillan lives today; he was a labourer and a horse trader; he had a black pony, very tame, and the school children used to ride it all over. One day Mary Stewart (a daughter of Ben Stewart and an aunt of Mrs. John E. Taylor) rode it into the school.

SAM LONDERVILLE built the house where Mrs. A. Scriver lives on Front Street, West. He was a cooper and had a shop on New Street.

JOSEPH WHITE was a Frenchman who came here in March 1856; he soon settled and married Caroline Lajoie, who was the first girl born here. He was drowned in the spring while taking slash boards off the old Fowlds dam and his widow was given the house on Front Street now owned by Alex Smith.

PETER LEMOIRE - 98 YEARS OLD

HASTINGS, March 18 (ENS)

Believed to be the district oldest resident. Peter Lemoire celebrated his 98th birthday on Wednesday. His friends are sorry to know he has been confined to bed for the past week, but is showing some improvement now. During the past year he suffered two strokes affecting his speech and eyesight. Nevertheless he is a remarkable old gentleman, nearing the century mark.

Peter Lemoire was born in Quebec province, a son of Michael and Lucy (Fershe), coming to Hastings at the age of three years. During his working years he spent a short time on a farm, followed by 12 years in a knitting factory. Then he went to work in the local sawmill; saw it burn

down, rebuilt, and went back to the same employment until it was torn down.

Mr. Lemoire has eight daughters and seven sons, Mrs. Kathleen Burke, Lindsay; Mrs. Madeline Davis, Peterborough; Mrs. Veronica Ronco, Rochester; Mrs. Loretta Mowbry, Mrs. Gertrude Chillman, Detroit; Mrs. Agnes Sweenor, Port Huron; Mrs. Marie Sparrow, Detroit; Mrs. Helen Fink and Peter Lemoire, Amsterdam, NY; Harry, Peterborough; James, Trenton; Ted, Albert and Alfred, Hastings; and celebrating his birthday also on the 17th Patrick of Peterborough.

Mr. Lemoire is a member of Our Lady of Mount Carmel Church. His wife, the former Matilda Pello, predeceased him almost eighteen years ago.

Mr. Lemoire recalls no outstanding incidents in his life, believing it to be an ordinary unexciting one.



MICHEL LEMOIRE DIED

Michel Lemoire, died at the home of his son-in-law, Adalpus Marchand, age 89. He came to Hastings in 1862 and was employed in the saw mills for many years. Born in Sorel, P.Q. in 1804 and married at the age of 21, he was the father of 15 children, of whom nine survived him with his widow. The late Pete Lemoire (d. 1948) was a son. He was buried in the Roman Catholic Cemetery at Warkworth, on February 4, 1893.

These items from the Hastings Star were sent by Carmella Lemoire, Douro. She is still seeking information about many members of this family.

ITALIAN CLUB DINNER INVITATION

Sending you an invitation to the Mother's Day Dinner and Dance, May 2, hosted by the Peterborough and District Italian Club. This event will be held at The Parkway Banquet Centre, 1135 Lansdowne St. W. Cocktails will be served at 5:30 and Dinner at 6:30. An Italian Dinner with good company. A light buffet will be served later in the evening. Music to enjoy and dance to. A NIGHT OUT ON THE TOWN!!! Invite your family and friends. Children, of course are always welcome at an Italian event!!! Hope to see you there. BerenicePepe@gmail.com

DANIEL MACDONALD MEMORIAL AT LITTLE LAKE CEMETERY



One son at J. Pirie and Sons restored the monument of Daniel Macdonald, Peterborough's famed strong man, who died 27 October 1871, aged 33, as the result of injuries from a feat of strength in Montreal. The monument described him as a "victim of his strength." This photo was taken by Nicholas Yunge-Bateman, the photographer at the Peterborough Examiner, in March 1964. [Trent Valley Archives, F340, C1, 40364]

During this academic year, Megan Schevers of Trent University has been working on the Yunge-Bateman photos. The collection of over 15,000 photos between 1959 and 1964 has been reviewed by a strong group of volunteers over the past three years. Megan was working on developing a Descriptive report on scope and contents of this subseries of the Peterborough Examiner archives. As well, she did a sample of 10% of the photos in the year 1960 to determine the range of assignments and the size of projects assigned.

Ontario Genealogical Society Conference 11 April Transportation in Old Ontario *Speaker: Elwood H. Jones*
This lecture is about the development of transportation systems – rivers, roads, canals and, later, railways – in Upper Canada and Canada West, and their key importance to the earliest settlers. Transportation was essential for the development of commerce in the region as well as the establishment and growth of new communities. Examples of transportation from east central Ontario will be used to illustrate how these systems were begun, who paid for them, who worked on them and who benefited. Primary and secondary sources of information will be identified.

The OGS Toronto Branch ran an excellent one-day conference at the North York Public Library that attracted 113 people for a varied program. My session drew over 60 people as I presented a view of intending settlers, notably in the 1820s and 1830s, and the 1860s, finding ways to travel to their new locations. The conference volunteers

were all first-rate Jean McNulty was the chair; and Anne Rexe was the registrar. Several people had connections with this area and Rick Roberts and Global Genealogy had a good selection of their books for sale. Iona McCraith was on hand for the Archives Association of Ontario.

"Love in the Air: Second World War letters"

Peterborough, ON, Canada / (CHEXTV)

Steve Guthrie April 21, 2015 10:33 pm

During the Second World War, Canadian families separated by the Atlantic ocean kept in touch through a steady stream of letters. Now a Peterborough woman has published a book based on the hundreds of letters between her mother in Canada and father with the Royal Canadian Air Force in England. Here's Steve Guthrie

After her father Harry died in 2009, Joanne Culley found a box in an upstairs closet containing hundreds of letters exchanged between Harry and his fiancé Helen Reeder.

(Joanne Culley, Author of book of parent's letters)
"I'd always known there were letters but I thought they were just love letters but upon reading them I discovered they were quite a detailed account of what was happening on both sides of the Atlantic"

Before the war, Harry Culley was a Toronto musician. In an almost unheard of case of a round peg fitting in a round hole, after he joined the air force in 1942 Harry found himself playing saxophone and clarinet in various RCAF dance and concert bands. "Ah, they played at concerts, parades and dances, and as Winston Churchill had mandated, they kept up morale by dancing."

At one point, Harry and his musician buddies found themselves playing with legendary American songwriter Irving Berlin. "But it's funny, but he made a little comment he thought Berlin looked a little older than he imagined and that he must have dyed his hair black but they all rushed backstage after the performance and got his signatures on their programs"

Meanwhile, back in Canada, Saskatchewan farm girl Helen Reeder was doing her bit for the war effort. "She worked at the Department of Munitions and Supply in Ottawa, and she was the secretary keeping track of the steel shipments needed for the war effort."

Even surviving the explosion of a V2 rocket near the BBC recording studios in 1944, Harry Culley felt a certain unease about playing music while RCAF aircrew were fighting and dying every night in the skies over Germany. "Several times he wrote to my mother saying he did feel guilty about engaging the enemy on the front lines but they all would be indebted to those who did sacrifice their lives" Eventually, the war dragged to it's close and Harry wrote to Helen on VE day May 8, 1945 from Bournemouth on the south coast of England.

"It's pretty hard to realize now the war is over. We went down to the beach to cool off. There was a big bonfire on the sand, with hundreds of people around it, singing old songs. It's a feast for the eyes to see all this light. Always my love, Harry"

With the amount of material found in her parents letters, Culley has now combined them into a new book 'Love in the Air'; Second World War Letters' "I've selected excerpts which I think are of historical significance, as well as personal significance and combined them with historical background." 'Love in the Air: Second World War letters' is available at www.friesen.press.com

Lazarus Payne: Growing Up in Dummer

Introduction by Elwood H. Jones

The Trent Valley Archives has launched a new limited edition series, Memories Series, of which this is the first book. The series is intended to make available well-written memories by people associated with the Trent Valley region of east central Ontario. These will be written and sponsored by astute observers able to capture the nuances of life as experienced by people who were remarkable and who left a legacy.

This volume captures the legacy of one of the first settlers of Dummer Township. A group of settlers arrived from Wiltshire, England with some assistance from the prominent landholder of that shire.



During the nineteenth century, the great bulk of emigrants were part of a family strategy. Often they were drawn by the opportunities for work or for land, as America had a reputation through most of the century for an abundance of both well-paid labour and cheap land. Sometimes the family sent the eldest son to survey the possibilities. Many times they sought out friends and relatives from their part of Europe. Sometimes they settled

near people with similar ambitions who might have left from the same area or been on the same boat crossing the Atlantic.

The most famous immigrants in the Peterborough area were the large group of some 2,000 who came from southern Ireland, mostly Cork, in 1825. Peter Robinson was the administrator for this emigration, and also for one in 1823 to the Lanark and Perth area in eastern Ontario. He arranged for local people to assist in the settling of these emigrants; those best known were Captain Charles Rubidge and Col. Macdonnell who arranged for short-term settlement, the building of shanties on the locations which they drew, and the supplying of basic supplies intended to last for the first year of settlement.

The two Robinson settlements were part of a Colonial Office emigration strategy, largely forwarded by Sir Robert Wilmot Horton, who was Robinson's boss. It was understood that ships that brought timber to Britain could be used for taking settlers to the New World at reasonable rates. The carrying costs of the ships were largely met in the shipping of lumber and so the return trip could be considered subsidized. It was also a prevailing view that overpopulation was a problem in Britain, and idea supported by the economists of the period, such as Thomas Malthus who argued that population growth would outpace the development of agricultural resources. As well, if people might be a drain on local social nets, it would be a positive gain to send such people to America where their chances of success were high.

The Government never later supported emigration as generously as it had in 1823 and 1825. Peter Robinson was not able to demonstrate that government policies were effectively and efficiently completed. As well, other promoters of emigration felt that the objectives of Wilmot Horton could be met more cheaply. Much of the debate was over how quickly new emigrants could establish themselves with a secure route to prosperity even if the assistance given by governments in Britain and Upper Canada only subsidized the sailing and the provision of land.

Other group settlements to the Peterborough area illustrate the minimal government support strategies. The Colony Settlers of 1818, who came from Alston in Cumberland, organized the logistics of their trips by neighborhood strategies, or if you like of a group of families whose strategies merged. They requested free land somewhere in Upper Canada if they successfully stayed on the land for ten years. They had to prompt the Upper Canadian authorities of the promise, but in due course their deposits for the land were refunded. For the rest, they depended on their collective resources.

The other notable group settlement was the 1831 emigration that included Lazarus Payne. Captain Charles Rubidge, who had just become the local immigration agent, reported that in 1831, 150 people linked to the migration sponsored in part by the Marquis of Bath, as well as 100 Chelsea Pensioners and 1,700 who came "at their own charge" reached Peterborough. Some were settled in Dummer. The intending settlers were guided to possible lands, and once a selection was made they were given location tickets for 100 acres that would pass to the settler in later years after meeting conditions. The settler was



then given some money, as much as four dollars, to assist in erecting a shanty, with help from neighbors. At the end of eight years, the amount paid for the land was \$80. Between May and September 1831 the new settlers were given flour, pork and an axe. Rubidge believed that the settlers of 1831 were industrious and prospered in part because they were not given as much as Robinson settlers had received.

Even in this area, where there were such prominent examples of the importance of group emigration, the majority of settlers before 1850 came with individual arrangements. Many subsequent settlers came from the areas near the original group settlements, as the principles of chain migration seemed of clear advantage. People who understood the difficulties of getting settled on Upper Canadian land were sympathetic in helping later settlers who had family or regional connections.

Some people of the next generation were noted in Mulvany's interesting 1884 history. Its main virtue is that many settlers had a chance to share their experiences, and that included several Paynes, including Sidney Payne, who was only two when his parents settled in Dummer. Payne lived in Douro from 1855 to 1873, and then acquired a lot on concession 1, lot 13 of Dummer, where he had a fine home and outstanding out buildings.

Mary (nee Payne) Lloyd has tapped family lore and documents to show how one family thrived through three or four generations, remaining tied to the original location and expanding as the need for land for children and grandchildren arose.

The later part of this charming narrative relates to Mary's personal memories of the farm and area where Lazarus and Priscilla Payne resolved to raise their family along the English Line in Dummer Township. Mary Lloyd writes with economy and feeling as she remembers highlights of a changing farm and of a new generation.

This charming book touches on events that define a generation, but would otherwise be inaccessible to historians. As such it is a fine addition to local history, even beyond Dummer Township.

Lazarus Payne; Growing Up in Dummer (Peterborough, Trent Valley Archives, Memories Series 1, 2015) is an attractive book and sells for \$20 from Trent Valley Archives. Check our webpage www.trentvalleyarchives.com, phone 705-743-0231, or drop in at 567 Carnegie Avenue, Peterborough ON K9L 1N1 during our research hours, 10-4 Tuesday to Saturday.

One of the photos from the Lazarus Payne book.

ARCHAEOLOGY OF LAKE KATCHEWANOOKA

(GORDON C. DIBB)

Between Lakefield and Young's Point along the margins of Lake Katchewanooka a number of prehistoric and/or historic period First Nations archaeological sites were recorded during a survey sponsored by the Lakefield Marsh Association in 1988. Most of these sites and/or find spots had been found by individuals residing in the vicinity of the study area. Since 1988 only one early historic First Nation's site, *Polly Cow Island*, has been intensively investigated over three seasons by Parks Canada, and one historic pioneer site, the *Moodie Farmstead*, was used as an archaeological field school by Dr. Susan Jamieson (Department of Anthropology) at Trent University.

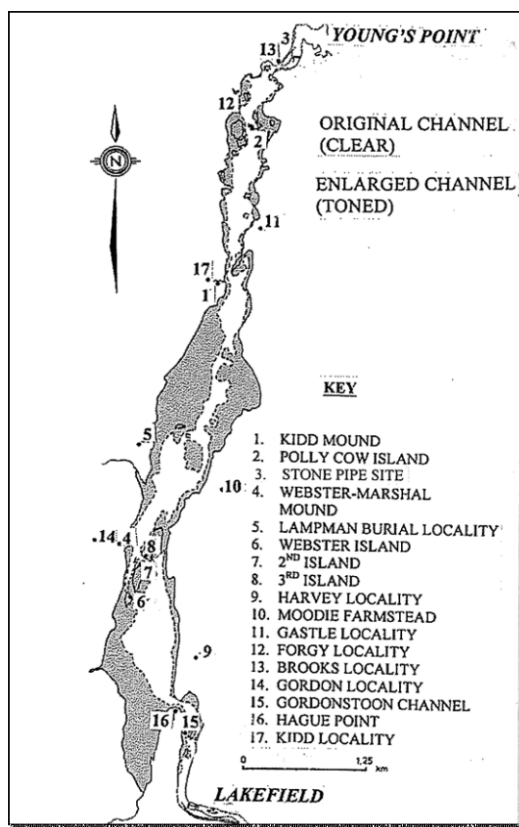


FIGURE 1 ARCHAEOLOGICAL SITES ALONG THE ORIGINAL AND ENLARGED CHANNEL OF LAKE KATCHEWANOOKA.

When Euro-Canadian settlers first arrived at Young's Point in 1825, Lake Katchewanooka consisted of three relatively small linear ponds, each seldom more than a few hundred meters across. With the damming at Herriots's Falls in 1834 the canal waters were backed up towards Young's Point, and sections of lowland along both sides of the lake were flooded with the new elevation being about 2 meters higher. At this time there was a break in the southern third of Katchewanooka which allowed water to pass between Second and Third Islands, which was then separated by a northeast trending peninsula along the Smith Township side of the lake and a southwest trending peninsula along the Douro Township side. When the southwest corner of the lake was flooded the former mature wooded area along the shoreline was inundated.

The *Kidd Burial Mound* was located along the western shoreline of Lake Katchewanooka in Lot 34, Concession XI, Smith Township. To the northeast of the mound a peninsula extended from the Douglas property partway across the lake. This mound was opened during aggregate procurement operations for dam construction at Burleigh Falls in September 1910.

Workmen at the site described parts of human skeletons buried in a “sitting posture” along with stone axes, chisels, arrow heads, etc. The artifacts have not been relocated but, on the basis of the site and artifact descriptions, it is felt that the Kidd Mound probably had a Middle Woodland affiliation.



FIGURE 2 KIDD MOUND WHEN IT WAS OPENED FOR AGGREGATE EXTRACTION IN 1910
(COURTESY: MRS. KATHY HOOKE).

Mrs. K. Douglas (personal communication, 1988) went on record confirming that Dr. H. Montgomery (University of Toronto) did visit the site shortly after it's opening but likely never produced a report concerning his investigations. Montgomery, however, conducted investigations at the Serpent Mounds earlier in 1910. The author of the Peterborough Evening Examiner (September 15, 1910:7) article provided the following insightful commentary at the conclusion of his report: “it is suggested, in archaeological interests, that the government take steps to prevent further excavations for commercial purposes.” A narrow gauge track was used to allow carts to be pushed to the water's edge where sand and gravel was loaded onto a barge for the trip to Burleigh Falls. The burial mound was likely near the track in this photograph taken by George Douglas in 1910 (Figure 2).

Polly Cow Island is located in the northern third of Lake. In the early 1930s two bifaces were found along the southern shoreline of this island by Mr. Tiny Hill (Mr. Brydon Hill, personal communication). One very large biface is 25.3 cm long, 8.3 cm wide and 1.3 cm. thick (Figures 3). The late Mr. S. Priestly and Dr. David Keenleyside, of the National Museum in Hull, were of the opinion that the quartzite may have originated either along the north shore of Labrador or Quebec.

The exterior surface of this artifact is heavily patinated and has considerable wear upon its flake scars. The other projectile point found is 11.2 cm in length, 3.9 cm wide at the base of the blade and 1.1 cm thick (Figure 4). This projectile point is similar to Otter Creek variants from New York State (Ritchie 1971) which would suggest a Late Archaic affiliation.

If local tradition is accurate there is also a 19th century Mississauga burial upon this island. Mulvaney (1884), Strickland (1853) and Young (n.d.) all recount similar versions of the story of a Mississauga maiden, named Polly Cow, who died in the mid-late 1820's and was buried, by her grieving father Handsome Jack Cow, upon the most southern of the three islands at the point where the waters of Clear Lake run into Katchewanooka – the Water of Many Rapids (Mulvany 1884: 218-222). “Unfortunately for the repose of poor Polly Cow, a young gentlemen of my acquaintance exhumed the Indian girl for the sake of her skull, which, I believe, now graces the cabinet of some learned phrenologist in the old country (Strickland 1853:82).”

Over three seasons in the early 2000's Environment Canada conducted archaeological investigations on Polly Cow Island (Mortimer 2003, Ross 2001, Teal 2005). The Environment Canada field crew's initial investigations consisted of monitoring ongoing erosion along the shoreline of the island, a test pit survey and the investigation the potential loss of cultural resources along the heavily eroded sections of the north shoreline. In total 105 shovel sized test pits were excavated along a 10 meter grid, and the fill screened (through 6 mm hardware mesh) until culturally sterile subsoil was encountered. Due to the sensitive nature of the area no test pits were dug within the immediate vicinity of Polly Cow's grave. Another 6 one by one meter test squares were excavated along the shoreline, four of them along the northeast side of the island.

Parts of two late Archaic projectile points (one Genesee and one Orient Fish-Tail dating from 3,850 to 2,500 ybp, were found. Five non-descript biface fragments, one partial chert end scraper, 2 retouched flakes along with two ground stone adze bits were also found. The debitage assemblage consisted of cores and core fragments (14), primary flakes (50), thinning flakes (76), secondary thinning flakes (122), retouch flakes (73), shatter (191) and “other flakes (73). Exotic materials included Onondaga chert likely from the Niagara Peninsula. 81% of the debitage was from locally available lithic materials, such as Gull River chert, chlorite schist and quartz.

The native ceramics from *Polly Cow Island* consisted of 103 sherds, consisting of 2 rims, 5 neck, 39 body, 1 base, and 56 sherdlets. The sherds are fragmented but appear to be indicative of both Point Peninsula complex and Sandbank tradition ceramics, thus dating to between 2,350 and 1,250 ybp (Teal 2005).

Shortly after Catharine Parr Traill, and her husband Thomas, settled along the east side of Lake Katchewanooka in the mid 1830s, they made a trip to Young's Point to have grist ground at the Young's mill. During the visit one of the Young's showed Catharine two stone pipes that one of their family found in a crevice between Clear Lake and Katchewanooka. They were likely part of offerings made by the local natives at what was then a sacred locality between the two lakes (Traill 1836:). This is known as the stone pipe site.

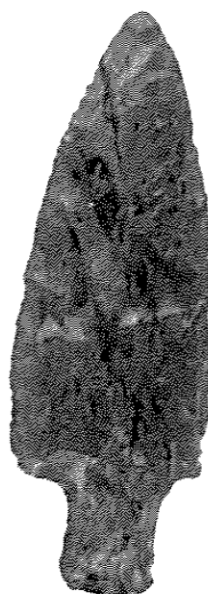


FIGURE 3 LARGE BIFACE FROM LAKE KACHEWANOOKA NEAR POLLY COW ISLAND.
OTTER CREEK BIFACE FROM LAKE KACHEWANOOKA NEAR POLLY COW ISLAND

FIGURE 4

On August 8, 1911 the *Webster-Marshall Mound* was opened under the supervision of the newly appointed Provincial Archaeologist, Dr. Roland B. Orr and Mr. C.C. James, Secretary of the Department of Education. The mound at the time of its opening was about 30 feet long by 20 feet across and 18-30 inches high. The four burials were laid out in a circle, about 3 meters in diameter, with the heads oriented towards the centre. The only artifact recovered was a small stone axe that was transversally imbedded in one of the crania. There was also some charred wood associated with the burials [Peterborough Daily Evening Review](#) (August 9, 1911:4).

The skeletal material was retained by the Webster family and eventually donated to the Historical Society for the Town of Peterborough. Oral tradition tells us that the human remains were on display at the Peterborough Museum until sometime in the 1930s (Mrs. P. Gordon and Ms. G. Sumblar, personal communications). This material according to Miss Anne Heideman (personal communication, 1988, Wilcox 1987:ix) was likely pilfered when the first Peterborough Museum closed its doors, due

to a lack of display and/or storage space and general public disinterest. In 1988 the collections at the Peterborough Museum and Archives included; one of the human crania attributed to this mound and a black and white photograph documenting the 1911 mound opening. The original of this photograph was donated to the Peterborough Historical Society by Mrs. Marguerite Marshall (nee: Webster) (Marshall-Heideman correspondence January 1962). The remaining crania was repatriated to Curve Lake for reburial in 1990 along with burials that had been stored at Trent University from the Quackenbush Iroquoian village located at the southeastern end of Stoney Lake. Figure 5 shows T.Z. Webster, Roland Orr and C. C. James when the Webster-Marshall Mound was opened in 1911 and Figure 6 shows the same mound in February 1988 – Mrs. Freya Long, T.Z. Webster's great grand-daughter is standing to the west of the mound.



FIGURE 6 WEBSTER MOUND IN 1988.



FIGURE 5 WEBSTER MOUND WHEN OPENED IN 1911.

North of Miller's Creek, and almost adjacent to the entrance to the Katchewanoko Golf Course a stone pipe was reportedly found in a gravel pit located along the edge of the former Lampman property in the early 1920's. Human remains and this pipe, described as being highly polished, were sent to the Normal School in Toronto by Mr. Hill of Lakefield College School (Mrs. W. Lampman, personal communication, 1988). There were no records of this burial on file at the Royal Ontario Museum when this author made inquiries in 1988 (Dr. Peter Storck, personal communication, 1988).



FIGURE 7 CERAMIC RIM SHERD FOUND IN LAKE KACHEWANOOKA AT THE NORTHWEST END OF 2ND ISLAND.

Similar to the Webster-Marshall Burial the Lampman Burial is not possible to assign to a specific cultural affiliation.

At the *Webster Island (BcGn-1)* locality a single Late Woodland body sherd was excavated from a one by one meter test unit along the eastern side of this island. It is not decorated and was the only prehistoric artifact found here in 1988. Two chert core fragments were found on the surface of the eastern side of the island, as were one reduction fragment and one retouched and/or utilized flake.

The 2nd *Island (BcGn-7)* site is located along both the northwestern edge of the island and in the channel. The collection included: 1 rim sherd, 2 decorated neck sherds, 6 body sherds, 3 chert cores, one reduction fragment and a greenstone adze. The adze, rim sherd, 3 body sherds and 2 cores were found in the water and the remaining artifacts were found in a layer of dark midden soil about .5 meters above the waters edge (Figure 7). The rim sherd is likely Late Woodland in affiliation. This site was initially recorded by Richardson (1968) during his TVAS survey of the same island. The TVAS collection, which is on file at Trent University includes: 2 body sherds, 1 graver, 1 concave side scrape, 15 pieces of chert debitage and one faunal specimen. The lithic raw material from both the BcGn-1 and BcGn-7 sites consists of Gull River and Onondaga cherts.

There are three separate artifact loci along the southern end of 3rd Island. The 1988 surface collection consisted of 37 Trent and/or Gull River derived chert flakes and/or shatter fragments. Richardson (1968) found 2 body sherds, 2 projectile point fragments, 2 knives, 1 drill and 14 flakes and/or shatter fragments from this island. On the basis of C.P. Traill's (1836) description, either this locus of 5B (Dibb 1988:24) may be the site of a Mississauga encampment which was located on a point of land and/or island within view of her house along the east shore of Lower Katchewanooka.

The *Harvey Locality* in Lot 18, Concession VII, Douro Township is located at 32 Parr Trail Avenue in Lakefield, in a backyard-garden. The owner has since passed away and the location of the projectile point is no longer known. This side notched projectile point had a large ovate blade similar to the type known as ace-of-spades (Ellis, Kenyon & Spence 1990:97). These points date to about 2,800 ybp. This point was made of Onondaga chert and is 5.35 cm in length, 2.95 cm wide and .7 cm thick. The height of the notch is .9 cm and the notch depth is .5 cm (Figure 8).

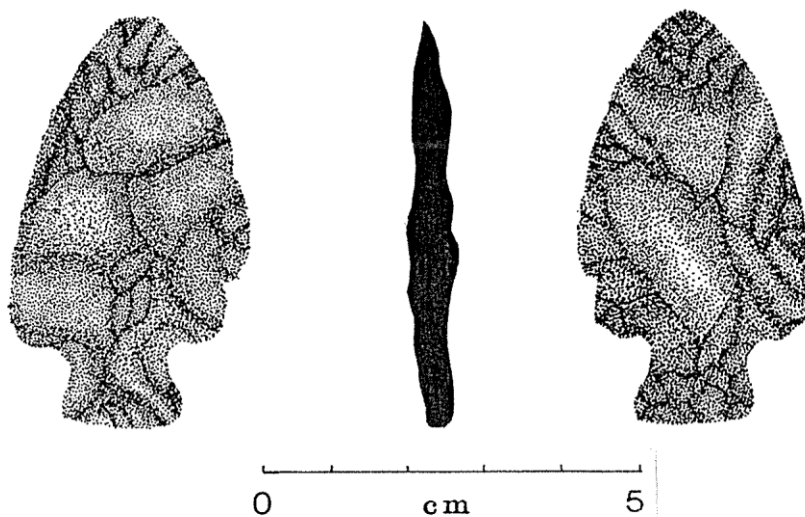


FIGURE 8 ACE-OF-SPADES PROJECTILE POINT FROM THE HARVEY LOCALITY IN LAKEFIELD.

Along the east side of Lake Katchewanooka, to the north of Stenner Road, the 19th century author Susanna Moodie and her husband lived in a cabin they constructed in about 1835. In 1991-1992, Dr. Susan Jamieson (1991-1992) (Department of Anthropology, Trent University) operated an archaeological field school that over the two seasons produced 12 flakes and/or core reduction fragments made of either Middle/Lower Bobcaygeon and/or Dundee/Onondaga formation cherts. A polished adze bit made of schist was also found. The Moodie (BdGn-9) site also produced a Poplar Island style projectile point made of Middle/Lower Bobcaygeon chert that dates to the Late Archaic period, about 3,500 years ago (Ritchie 1961:100-101).

At the *Gastle Locality* in Lot 24, Concession 5, Douro Township, along a beach ridge slightly above Lake Katchewanooka, a Mid-Late Archaic Brewerton-like projectile point was found. This side-notched projectile point was made of Balsam Lake chert, which is a raw material found between Balsam Lake and Lake Katchewanooka. Brewerton projectile points date to between 2,750 and 2,500 B.C. (Kenyon 1981:8). The specimen is .95 cm long and 2.0 cm wide. It is .95 cm thick and the notch is .5 cm high and .15 cm deep.

The *Forge Locality* is located along the west side of Lake Katchewanooka, in Lot 35, Concession XII, Smith Township, to the south of Young's Point. This find spot was near the end of a point of land along a small dead-end street to the immediate east of the school at Young's Point. There is a small channel along the western edge of this point and a small island to the northeast in Lake Katchewanooka. The artifact from the *Forge Locality* is a Mid-Late Archaic projectile point with a slightly contracting stem. It is stylistically similar to Bare Island and/or Lamoka-type projectile points that date in New York state from about 5,500-3,000 ybp (Ritchie 1971:14-15, 29-30). The specimen is made of a fine grained charcoal grey-black chert that contains a number of crystalline impurities. The specimen is 6.6 cm in length, 1.8 cm wide and 1.0 cm in maximum thickness.

The *Brooks Locality* is situated in Lot 37, Concession XII, Smith Township. The find spot was located along the north side of the channel between Katchewanooka and Clear Lakes along the east side of the Highway 28, bridge. The artifacts were found at the turn of the 20th century during the construction of the foundation for the Brooks house at Young's Point. Two greenstone celts were recovered from this find spot. The cultural affiliation of the artifacts from the *Brooks Locality* is unknown.

Inland slightly over .5 km from the west side of the lake, adjacent to the Smith- Douro Narrows, at the *Gordon Locality* a large mid-late Archaic, Genesee-type projectile point dated between 4,500 and 3,000 years ago was found (Kenyon 81:7) in Lot 29, Concession X, Smith Township. This artifact was recovered from along a knoll in a farmers field, about 50 meters east of a small stream and about 150 meters west of County Road 25, along the west side of Lake Katchewanooka. It is made of Onondaga chert which is best known from outcrops along the north shore of Lake Erie between Niagara and Port Colborne.

The *Gordonstoon Channel Locality* is located at the mouth of the Otonabee River between Gordonstoon Island and Hague Point. The artifact found by an amateur diver was a 19th century trade musket. The wooden stock was partly deteriorated and some of the metal parts were heavily corroded. The hammer in the mid-section of this artifact has been repaired with a modern screw and washer. This figure shows two additional holes that may at one time have been used to fix a flint-lock type pan mechanism. A large hole in the barrel is likely the reason for the disposal of the weapon.

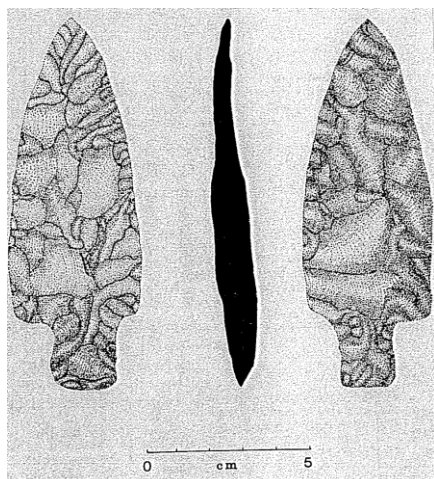


FIGURE 9 GENESSEE PROJECTILE POINT FROM THE GORDON LOCALITY.

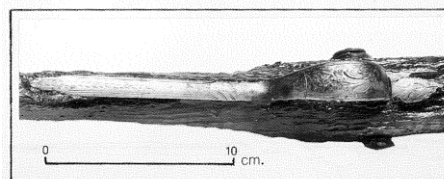
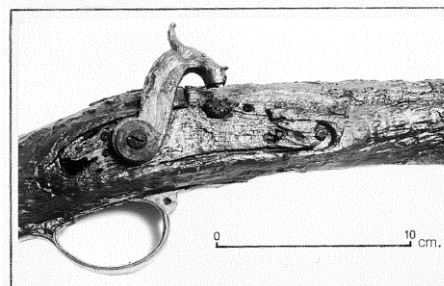
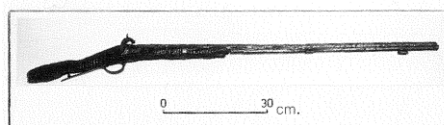


FIGURE 10 MUSKET FOUND BY DIVER IN THE CHANNEL BETWEEN HAGUE POINT AND GORDONSTOON ISLAND.

Percussion muskets were first brought to Upper Canada by the 85th Regiment of the British Army in 1836 as a trial weapon. These muskets were flint-locks that had been converted to percussion (UCHAS 1986:18). It has been suggested that the *Gordonstoon Channel Locality* musket may have been a converted military issue weapon that was given to the Indian

Department for redistribution after the military had received percussion muskets, around 1840 (Mr. B. Pammett, NMC, personal communication, May 5, 1988) (Figure 10).

The *Hague Point Locality* is situated upon a narrow peninsula that separates the Otonabee River from Lake Katchewanooka. In all likelihood the locality of the photograph was near the north end of the point, close to the mouth of the Otonabee River. Documentation for the Hague Point Locality exists in the form of a dated 1906 photograph (picture post card) which shows a group of native women and children posing in front of a temporary shelter constructed of boards and canvas. They have been identified by Delledonne (1999) as members of the Knott family who frequently camped at Hague Point, near Lakefield, in the early-mid 20th century in order to fish and/or sell and trade baskets with merchants, tourists or local people (Figure 11).



FIGURE 11 MEMBERS OF KNOTT FAMILY AT HAGUE POINT IN 1906 (ROBERT DELLEDONNE).



FIGURE 12 COPPER PROJECTILE POINT FOUND AT THE KIDD LOCALITY.

To the northwest of the Kidd Burial Mound, to the west of County Road 25, a socketed projectile point made of native copper was found in the 1930s by Maxwell Kidd (Mr. R. Kidd, personal communication). Amerinds in the Great Lakes Region have used copper from the north shore of Lake Superior in the manufacture of implements and ceremonial objects since the Mid-Late Archaic. Artifacts made from native copper were still in relatively common use when the first European arrived along the

St. Lawrence in the early 1800s (Vastokas 1973). The projectile point from the Kidd Locality is 11.0 cm long and 2.4 cm wide. The blade is .25 cm thick and the socket had a maximum thickness of 1.0 cm (Figure 12).

The majority of the projectile points from the margins of Lake Katchewanooka date from about 3,000 to 6,000 years ago and the ceramics from Webster and 2nd Islands date to about 1,500 A.D. or shortly thereafter. The *Kidd Mound* is likely from the Middle Woodland period, whereas the Webster-Marshall mound possibly dates to about 1,700 A.D. If this later date is correct this mound, with its location at the head of the Lake Katchewanooka Narrows may date to the Mississauga-Mohawk skirmishes during this period. The burial from Polly Cow Island dates to about 1825 while most of the other artifacts date from 3,000-5,000 years ago. The musket found in the water between Hague Point and Gordonston Island possibly dates to the 1840s. The photograph of the native women is from a picture post card dated to 1906. The women shown were mostly members of the Knott family from Curve Lake.

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Photo from the Examiner Archives

We would be interested in knowing if anyone has ideas about what is happening in this picture. It appears to be a YMCA Leaders Corps class on oarsmanship. The location would be helpful as well. (Examiner Archives, F340, B4, 609) This is an example of a good project for a volunteer.

Volunteers at TVA

There are many opportunities for volunteers. Let us know if any of these appeal to you. Other projects can be tailored to specific holdings.

- Peterborough Examiner archives: sorting and arranging editorial materials; identifying people and events in the Nick Yunge-Bateman photos (19159-1965); putting negatives in the Photo Collection into preservation sheets; helping to identify the photos, and creating finding aids designed to assist the archivists and the visitors
- Peterborough County Land Records: creating guides to documents in the absence of abstract registers in certain areas.
- Newspaper collections: researching stories related to photos and to inquiries, especially in the Peterborough Examiner, but not exclusively.
- Processing donations of archival materials; checking descriptions in finding aids
- Inquiries working on aspects of inquiries received
- Events: We need people interested in role playing, or in narrating our special events. Of particular interest right now is the need for helping with the Peter Robinson Festival, in preparing and designing programs, and making preparations for delivering the programs.
- Open House in September; hosting, and assisting in the book launch of *Finding Champlain's Dream*.
- Editorial, working with the editor of the Gazette, and with our several publications.

For more information, contact Heather or Elwood at TVA, or drop in and visit.