

Heritage Gazette of the Trent Valley

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Cover photo: *The future Pathway of Fame would be placed near the roadway from Rink Street to the Art Gallery. The lower left is Burnham Point, with its many war time houses. The lower right has the CPR bridge, Holiday Inn and the modest marina. The parking lot of the Market Plaza is partly visible. Point St. Charles is in the centre of the photo stretching from Little Lake, distinguished by a large copse of trees and a linear pier along the shoreline. The former home of David Foster, of Kentucky Fried Kitchen, and now the Art Gallery of Peterborough is visible. The Peterborough Pathway of Fame runs toward the camera from there and to the right of the former lane. Point St. Charles from the air, c. 1980s. (Trent Valley Archives, Montgomery fonds)*



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President's Corner

**"Those who cannot remember the past are
condemned to repeat it."**

Canada: 150 Years of History

This year Canada celebrates the 150th anniversary of Confederation. All over the country communities are finding ways to celebrate this milestone. Here at the Trent Valley Archives we are marking the anniversary in several different ways that bring our own local history to life.

Right off the bat we decided to challenge ourselves and launched an ambitious project entitled The Canada 150 Lecture Series. Six different lectures were given between February and April. Participants could sign up for all six lectures or sign up a la carte. If you missed it, watch for a new series in 2018.

Opened in 1865 as the St. Maurice Saloon the Pig's Ear, a much-loved stop on our "Scandals and Scoundrels Pub Crawl" is scheduled to close. We wanted to end on a high note and a sell-out group came along to help us celebrate. A final Peanut Race was run and John Punter provided an entertaining and emotional talk. A video was recorded and will be available on our Vimeo video channel in the future:

<https://vimeo.com/search?q=trent+valley+archives>

Photos are an important resource and to mark Canada 150 we are presenting four displays from our photo collection at TVA:

January – March: Peterborough in Victorian times,
1837 - 1901

April – June: The War Years, 1914 – 1960

July – September: Social Awareness and Change,
1960 – 2000

October – December: Looking back on the TVA, 2000
– 2016

The TVA is pleased to be part of Doors Open on May 6 with three Canada 150 themed events. "Seats of the Mighty" is a tour of Little Lake Cemetery. Another tour, "After the Fires: Peterborough in the 1860s" will focus on a block of downtown Peterborough that burned and was rebuilt at the time of Confederation. Finally, a display at the Peterborough Art Gallery will focus on the clothes we wore in 1867.

Of course, there are other tours and events taking place this year. To find out more pick up an event card or go to our web site at www.trentvalleyarchives.com. We hope to see you at a TVA event soon!

Rick Meridew

Manly Palmer Hall and the Secret Teachings of All Ages

Elwood H. Jones, Peterborough Examiner, 2009

Philosopher and author Manly Palmer Hall, one of the most flamboyant of Hollywood personalities, was born in Peterborough, Ontario.

Louis Sahagun, a journalist with the Los Angeles Times, called me some years ago looking for information about Hall's brief association with Peterborough. Part of the interest related to his birth; and part related to his parents. But behind the questions, there was this sense that somehow Hall was a product of those first years. It also occurred to me that Hall might be Peterborough's most prolific writer.

Louis Sahagun's *Master of the Mysteries*, a biography of Manly P. Hall (1901-1990), was published in 2008. This excellent biography engages Hall with his writings. When Sahagun was writing Hall's obituary, Hall seemed part of the setting for life in Hollywood; from the spiritualism of the 1920s, the noir film of the 1930s and the crusading 1950s, Hall was there. Hall had been a seminal character in Los Angeles since 1928, when his incredible book, *The Secret Teachings of All Ages*, was published. This book, one of the dominant works of the twentieth century, has always been in print. All the editions since 1934 have been published by the Philosophical Research Society, founded by Hall. My 2003 trade paperback edition published by Penguin runs over 700 pages counting the bibliography and index. The original edition contained 54 colour plates and over 200 line drawings; this lighter edition is less illustrated, but contains the whole text. The original had Roman numerals for pagination, probably reflecting the antiquity of the ideas he explored. The new edition has Arabic numerals. The book is well-described as "a codex to the ideas and philosophies that have guided humankind since its earliest efforts at self-knowledge."

Hall's 1988 foreword said the book was a "tribute to the memories and labors of the noblest of mankind." He wanted to make the writings since ancient times accessible to a world too obsessed with economic and materialistic pursuits. Hall claimed to have been motivated by the suicide of a Wall Street trader. Historians of the period, too, tended to explain great movements by looking for economic motives and explanations. Hall believed that if we understood why earlier generations had stressed arts, culture and the human spirit we would all be far better off.

Hall wrote this encyclopedic and

authoritative book over a period of four years. Surprisingly, Hall summarized the systems of thought of people from ancient times to the Durants whose great survey of philosophy was published in the 1920s. Often, Hall reconstructed thought patterns from the fragments of stone monuments, or from gaps, which he considered deliberate, in the written record. Secrecy, he argued, is a defense mechanism to ensure the survival of ideas from one generation to the next. In several societies, the guardians of the ideas are taught and trained through different levels of thought, until they reach the highest levels.

It occurred to me that many of the ways ideas were preserved had parallels to modern universities. What happened in societies that lacked universities and libraries? His answers are persuasive and captivating. The book came out in four editions in 1928, and the presales totalled about 1,100 copies.



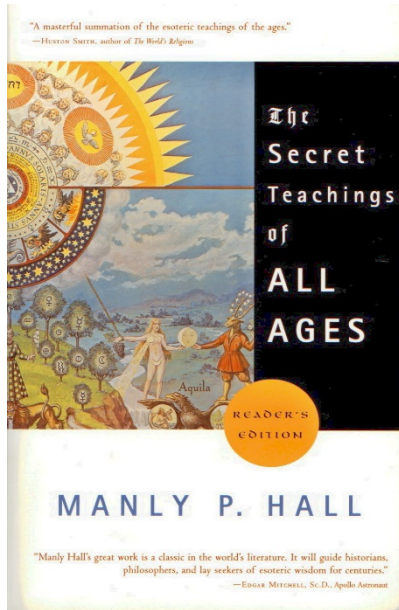
Of course, Hall had a life both before and after the *Secret Teachings of all Ages*. He wrote more than 50 books and booklets on astrology, masonry, and the many schools of philosophy identified in his original masterpiece. As well, he wrote titles on how to live a better life.

Manly P. Hall recounted stories about his birth. He said he was a premature blue baby and that he was delivered by one of the first Caesarean operations in the Nicholls' Hospital at Peterborough. Dr John Martyn, a long-time doctor in Peterborough who wrote the excellent book on the history of Peterborough

doctors, talked to Sahagun. He said Manly's mother was in the hospital from March 15 to March 29 and while the admission lists said the mother was having a miscarriage, in the language of the day this was premature labour. Hall said he was born March 18, but said he was considered dead at birth. The hospital records carry no details to confirm Hall's story, and he was delivered by Dr William Dixon Scott, the resident physician and a nursing school lecturer.

The 1901 census was taken near the time that Manly Hall was born. His parents were not living together. His father, William S. Hall, was a dentist with an office in the Bradburn building at the corner of George and Simcoe and he was living in the Oriental Hotel. His father left Canada in 1904, and it is not known what happened to him. According to family lore, his mother, Louise Palmer Hall, attracted by the Klondike gold rush, went to Alaska to be a chiropractic healer; Hall's story was that she launched a career in medicine.

Coincidentally, chiropractic was started in 1895 by Daniel David Palmer (1845-1913), who grew up near Port Perry, Ontario. Ontario chiropractors erected a monument to Palmer that stands in the waterfront park, called Palmer Park, in Port Perry, not far from the bandstand. He began a school for chiropractic in Davenport, Iowa two years later, and the Palmer College of Chiropractic has grown from that foundation. There is no obvious connection to Manly Hall's mother.



she visited many towns. When Manly was four, his grandmother, then in Chicago, had him admitted to the

From the age of two, Hall was raised by his grandmother, Florence Louise Palmer (1855-1920s). His grandfather had owned a varnish factory, and after his death the widow cashed in the assets and traveled widely. With the young Manly in tow

United States as a Canadian immigrant. They were in Sioux Falls, SD, for awhile, and the young Manly attended circuses, American Indian dances, Buffalo Bill shows, and even saw William H. Taft on presidential campaign stop. In 1907, they lived in California, at San Francisco, Santa Rosa and San Diego. After a stay in Germantown, a suburb of Philadelphia, the grandmother moved to Chicago where Manly Hall became a voracious reader. His favourite authors were G. A. Henty, the great adventure writer, and Victor Hugo. He was promoted to third grade. In 1914, they were living in Washington, DC. In 1917, they were in New York City, and Hall joined a military training program, and became a clerk in an insurance company. He was lectured by the vice president on what was expected of a white collar worker. He quit and worked as a clerk in a Wall Street firm. Then his grandmother died and he was alone.

One day he walked into the House of a Thousand Memories, at 493 Sixth Avenue. This institution had been around since the 1860s. Here, Antonio and Francis Martinka ran a business supplying equipment for magicians, including the famed Harry Houdini. Hall had many discussions with magicians about whether magic or miracles could take place without stage paraphernalia. Houdini said he copied the effects of East Indian fakirs, snake charmers and Native American medicine men. Hall took that to mean that there were supernatural aspects that Houdini did not understand. He believed the universe was stranger and more interesting than Houdini thought.

Hall headed west and over the late 1920s and 1930s, he became a Hollywood celebrity. He was 6' 3" and shaped like a pear, and seemed mysterious. He stayed in the Los Angeles area for the rest of his life, but he shifted from interest in the paranormal and entertainment to more practical advice works. In 1942, his book, *First Principles of Philosophy*, warned that "A civilization built upon ignorance is collapsing under the weight of ignorance." That same year he published *Self-Unfoldment by Disciplines of Self-Realization*. Hall dedicated a 1943 book to his mother; it was *Healing, the Divine Art*.

Hall was memorable and his career was remarkable, but much of his life is shrouded in mystery. He was a voracious reader and a persuasive orator. It seems possible, too, that he was murdered, possibly for control of the Philosophical Research Society. Hall, Sahagun suggests, found ancient mystical solutions to modern problems. That was what animated Manly Hall's *Secret Teachings of All Ages*.

Masons and Peterborough History

Elwood H. Jones

The local Masonic groups are marking the 300th anniversary of the founding of the Masons with an Open House at the Masonic Hall on Rubidge Street, June 3rd, 11-4. Everyone is welcome.

We have never done a history of the Peterborough Masons although we have carried many stories in which the key characters were Masons. However, if we did do so, these are some of the stories that might be included.

However, in March 2006, after a guided tour of the Masonic Hall on Rubidge Street, I wrote some reflections.

Masons of Corinthian Lodge #101, Peterborough

Peterborough has never had its local history of fraternities and service clubs. There are lots of reasons that might be so. The Trent Valley Archives motto is "Without archives, there is no history." But really, the important point is that someone needs to have access to the archives with a view to writing the history.

There is also the question of whether the perspective should be from the inside or from the outside. When talking about history, our perspectives are always from the outside. In the past, people did things differently, and the relationships between people were different. The types of jobs were different. How we learned about the world around us varied with how we made our contacts. There are, however, cultural differences that have significance. For example, a few years ago I wrote about the band of gypsies that came to Peterborough in 1909. My first thought was that I could recreate the world of those who met the gypsies more easily. I learned quite a bit more about the gypsies, too, than I had imagined. Even so there will always be corners of the past to which we have no access.

What kind of questions should one ask of the past? There are questions of curiosity of course. We also like to know if there were defining moments.

To me the best questions seek to clarify relationships. How did people get their news? How did people decide who needed help, and who should give that help? Should help come from family, friends, church or government, for example? To what extent did people see themselves as individuals? To what extent were they extensions of organizations and associations and churches?

A few months ago I had a tour of this building and I was totally excited. The building itself has many terrific features for an historian. It was built as a home for Peregrine Maitland Grover in the late 1840s. It is unusual for this area because of its Greek revival architecture and its generous use of stone. The house has associations with the Oddfellows and the Corinthian Lodge of Masons from 1848 and 1849. By 1852 it was the home of Robert and Charlotte Nicholls, two of Peterborough's wealthiest people. Then for 60 years or more it was home to the Hamiltons who ran a grocery business that was a successor to the Nicholls. And then it reverted to the Masons, returning to their first Peterborough home in 1951.

I was actually most fascinated by the archival records. Who keeps the records, I wondered? Then I saw the walls with pictures of Masters and Grand Masters

of the past. Some had names that were very familiar to me, but perhaps not to others. For example, there were photos side by side of Thomas White and Robert White. I had never seen these photos, but I could give stories to go with them.



Thomas White

Thomas White and Robert White worked with their cousin Robert Romaine at the new Peterborough Review newspaper. Thomas White was the editor who I encountered, as it were, while looking at the history of Anson House. Thomas White was the foremost defender of the Peterborough Relief Society which was providing food and wood to help people through the winter. White mentioned that the masons would be pitching in to help, but I never saw further details. However, it was probably so; at least White knew what the masons were planning. He was only 23 when he founded the Peterborough Review in 1853, and the White brothers went on to found the Hamilton Spectator, 1864; and they then acquired the Montreal Gazette. He was the Conrad Black of his day. White summarized the reasons people did not support charitable causes and was quite indignant that some opposed charity on "principle." Some people opposed societies and respectability. Others were bigots. This charity would be supported, though, "by the really Catholic, by the orderly,

the moral members of their community...”

Thomas White went on to have a major political career, but not until he decided to seek office in Cardwell rather than Montreal West.

Just last week was the 175th anniversary of the death of Muzio Clementi. His son, the Rev Vincent Clementi, was the social dynamo of Lakefield and Peterborough society from 1850s (perhaps 1860s in Peterborough) to the 1890s. He was one of the founders of the Clementi Lodge from 7 January 1874; to me, there are mysteries surrounding that. I am working on a biographical article on the Rev Vincent Clementi, but let's just focus on

his Masonic credentials. He was the Grand Chaplain of the Grand Lodge of Canada, 1861-1868, and a member of Peterborough's Corinthian Lodge from 1861.

My third example of a Mason is A. W. Leybourne, connected with the Corinthian Lodge from 1934 to 1938. Together, these three Masons are representative of Peterborough the wider community. But am I right?

We need to consider ways in which to protect, preserve and promote the history of the Masons, and to see how the interaction worked, and when it worked best.

The Trent Valley Archives could help.

Masons in the Peterborough Journal

When putting together the Peterborough Journal, a chronology of Peterborough and area, 1613-1913, published by Trent Valley Archives in 2014, I included a few items related to the Masons, largely relying on F. H. Dobbin, who was a Mason.

1848 May 17: Corinthian Masonic Lodge NO.101, G.R.C.

Many of the early settlers, especially the half-pay officers who came to the location of Peterborough in the early days, were members of fraternal societies in the Old Country and, particularly, of the Masonic Order. These desired that a Lodge be established and a charter was procured from the Grand Lodge of England to institute a lodge to be known as Corinthian Lodge No.834, Grand Register of England. When the Grand Lodge of Canada was instituted, this charter was renewed or reissued under the name of Corinthian Lodge No.101, Grand Register of Canada, dating from November 2, 1859.

In the Peterborough Dispatch, May 4, 1848, a formal advertisement stated that *“the Brethren of the Croft in this and in the adjoining District, are herewith notified that a Dispensation for a new Lodge, under the above title, has been received from the Provincial Grand Lodge of Canada and that the same (lodge) will be held on each and every Wednesday on or before the full of the Moon. Masons desirous of Joining the Lodge will be required to produce certificates from the Lodge of which they were last members.”* The advertisement is signed by George Cunningham, W.M., J. Gilchrist, M.D., S.W., and Thomas Hay, M.D., Secretary.

The Lodge was formally opened May 17, 1848, with the following Charter Members: George Cunningham, John Gilchrist, Robert J.C. Taylor, Thomas Hay, James H. Dunsford, William Henry Weller, John Lesperance. The following members were affiliated: Robert Dennistoun 31 January 1849, Joseph Plymouth 31 January 1849, James N. Froode 1 August 1850, Charles Perry 24 April 1850, John Drake 3 March 1852, Kivas Tully 28 July 1852, George Read 23 September 1852, George Bell 26 December 1853.

The Lodge after 60 years of life and activity is one of the most important of the Order in the Province with a large membership and bids fair to complete its 100 years of progress.

1863 January 27: Peterborough Masonic Lodge NO.155, G.R.C.

The Lodge was established under dispensation from the Grand Lodge of Canada, and Grand Master M.W. Brother T.D. Harrington, the dispensation being dated January 27, 1863.

The Charter Members were: George Burnham, W.M. elect, Robert Stevenson, S.W., Allan T. Huffman, J.W., elect, P.C. Blaicher, Secretary, N. Hofeller, Treasurer, Henry Lawson, S.D., Samuel Ridpath, J.D., Thomas Galley, J.G., Lewis Grant, I.J. Christie, J.M. Burns, William Helm, W. Bruce Ferguson, B. Kimball, J.A. Butterfield, A. Smith, H. Aitkins, John Drake, was afterwards named as Tyler.

At the regular meeting held on April 19, 1863, other candidates were offered: George A. Cox, Alex Graham, Charles Cameron, John Manson, R. Romaine, G.W. Hastings and many others. The Lodge has prospered from year to year and is now [1913] one of the largest and most important, aside from the large cities in Ontario.

1869 June 25: Corinthian Royal Arch Chapter, NO.36, G.R.C.

The dispensation for institution of this Chapter was granted by the Most Ex. Comp. Thomas D. Harrington, Grand First Principal, on March 26, 1869. At the first regular Convention held on June 25, 1869, the following officers were installed: James Might, First Principal Z, Robert Kincaid, 2nd Principal H, D.S. Eastwood, 3rd Principal J, Bruce Ferguson (acting) S.E., (Port Hope), Robert Taylor, S.N., Reverend V. Clementi, Treasurer, R.H. Green, S.S., T.B. Collins, J.S., Millbrook, Adam Hudspeth, January. (Lindsay).

The Chapter has been very active of late years and is now [1913] one of the flourishing local societies in connection with the Masonic Order.

1870 May: Moore Preceptory And Priory (Knights Templar, No.13, G.R.C.)

This Preceptory was instituted May 1870 under a warrant from the Great Priory of England, the Charter Members being: Charles D. Macdonald (of Peterborough,

but who had received the orders in Kingston), H. Robertson, Collingwood, Robert Ramsay, Orillia, A.A. Campbell, Belleville, L.H. Campbell, Belleville, H.E. Swales, Kingston and A.S. Kirkpatrick, Kingston. These made application for the Charter and were Charter Members for the purpose of having the Preceptory instituted.

The Preceptory is now one of the most popular organizations of the city and has a large membership, it being open only to members of the Masonic Order.

1887 October 6:

Dedication of new Masonic Temple on Water Street [Water at Hunter], took place with all appropriate ceremony. Very elaborate, comfortable and handsomely furnished.

1902 January 2

Opening of new Masonic Temple, corner of George and Simcoe Streets. Ceremony on evening of December 27, 1901. Largely attended.

1912 January 27

Mirth and goodfellowship reigned supreme at Masonic Hall this evening when visiting Scotch Curlers were banqueted by local Curling Club. The visitors were presented copies of the very handsome souvenir announcement prepared by Peterborough Curling Club in honour of their visit.

Masons in the Peterborough District

After a recent meeting with members of three local Lodges, Bob McBride provided me with a history of the Masons locally, and some of the stories are worth sharing. What follows is based on work he compiled.

Overview

Management of Masonic Lodges through a series of Provincial Grand Lodges was begun by the (premier) Grand Lodge of England in 1731 and quickly spread throughout the world. The difficulties of communication between far-away Lodges and the Grand Lodge in London meant that the Grand Master was challenged to select and appoint Masons of good ritual and administrative skills. The Grand Masters of the English, Irish and Scottish Grand Lodges were given the responsibility to select and appoint these Provincial Grand Masters under their respective constitutions and did so, often with little or no input from the areas about to receive their Grand Master.

The difficulties of this system was evident from the beginning of Freemasonry in the country soon to be called Canada. In 1759-60, the Grand Master in London ignored the "elections" for Provincial Grand Master held in Quebec and appointed his own representative for one year terms although, on occasion, his selection corresponded with the elections held in the province. In 1792, the appointment of HRH the Duke of Kent as Provincial Grand Master of Lower Canada corresponded with the requests of Masons in the province. In Upper Canada, with far fewer Masons, there was no reaction at first to the appointment of William Jarvis although this would change over time and result in a schism in the province which would not be healed until 1822. Thus the active involvement of local Masons in both the selection of the Grand Master and also the selection of his representative in the provinces or Districts, was seen as an important part of the evolution of Masonic government in the areas soon to be called Ontario and Quebec.

The Grand Lodge of Ancient, Free and Accepted Masons of Canada was formed on October 10, 1855, in Hamilton, by the representatives of 41 Lodges³ which spanned an area from Quebec City in the east (Independent Lodge) to Amherstburg (Thistle Lodge) in the west, but only to a distance of about 100 kilometers north of the shores of the St. Lawrence and Lakes Ontario and Erie. Not a large geographic area, perhaps, but one in which transportation was by foot, horse or ox-drawn wagon, or

boat, and in which communications could take days or weeks.



Peterborough District A.F. & A.M.

On May 13, 1924, 38 Installed Masters met in the Peterborough Masonic Temple. They represented Masonic Lodges at Lakefield, Keene, Millbrook, Norwood, Havelock, Campbellford and Peterborough; these had been set aside in 1923 as the Peterborough District. They planned to form an Installed Masters' Association for Peterborough District. Before 1923 these Lodges had been in Ontario District along with Port Hope and Bowmanville and, at one time, Lindsay and Omemee.

Twenty of the Masters were from the three Lodges in Peterborough (Corinthian, Peterborough and Royal Arthur); the rest were from the county. All had "been leaders of the Craft and who had built well the portals of Masonry in the Peterborough area." O. A. Langley and J. W. Ridpath came from the Clementi Lodge in Lakefield. R. J. McCamus came from Keene. A. A. Smith, Charles Thorndyke, T. A. "Sandy" Kelly, and Levi Russell represented the J. B. Hall Lodge, Millbrook. There were seven Masters from Norwood Lodge: R. A. Scott, E. P. Cuffe, K. G. Thomso, R. G. Lawlor, G. R. Given, W. H.

Harper, and B. W. Squire. Those from Havelock Lodge were T. P. Lancaster, William Hutchins, Robert Anderson and W. R. Ritchie.

Some of those present at that first meeting were from Lakefield: O.A. Langley, who for years was the County Magistrate and, later, the City-County Magistrate, and J.W. Ridpath, the veteran publisher of the *Lakefield News*. R.J. McCamus represented Keene. A.A. Smith, a lawyer; Charles Thorndyke, a merchant-tailor; T.A. Kelly, better known as Sandy, a farmer; and Levi Russell, a printer, were among the representatives of J.B. Hall Lodge, Millbrook. Norwood Lodge was represented by R.A. Scott, E.P. Cuffe, K.G. Thomson, R.G. Lawlor, G.R. Given, W.H. Harper and B.W. Squire. T.P. Lancaster, publisher of the *Havelock Standard* and later M.P.P. for Peterborough County, William Hutchins, Robert Anderson and W.R. Ritchie represented Havelock Lodge. Ben Buchanan, William Smooker, J.L. Phillips, J.T. Fuere and James Black represented Warkworth Lodge. The Masters from the Golden Rule Lodge in Campbellford were F.F. Long, G.W. Atwell, L.B. Glover, G.A. Kingston, William Clarke, J.N. Stone and F.C. Bonnycastle.

E. H. D. Hall led the Peterborough delegation. He was joined by Duncan Walker, Alex Gibson, J.G.M. Wilson; Rev. R. C. Blagrove, W.R. Breyfogle, (a leader in the Scottish Rite), W.R. Morris, R.F. Downey, C.E. Smith; John Comstock; W.L. Lang; Ross Dobbin; John F. Allin; Dr. T.N. Greer and W.G. Morrow.

This group formed the Peterborough District Past Masters' Association. W. Bro. John Comstock was elected secretary, R.W. Bro. E.H.D. Hall, honorary president, W. Bro. T.P. Lancaster, chairman, and W. Bro. Charles Thorndyke, vice-chairman.

1925 July 9 Masonic District Picnic

Ed. Note: There had been several Masonic picnics earlier, including ones noted in the Peterborough Examiner index, 1858-1890, at Trent Valley Archives: September 1867, September 1868, July 1, 1875; and August 1876. There were also Masonic Excursions, of which we noted one in June 1882, June 1884 and April 1889. The picnics or excursions seem to have been held annually for many years before 1925. However, we have a good account for the 1925 moonlight excursion to Serpent's Mounds, south of Keene, by nearly 1000 Masons representing each Lodge in the District.

There was a sports program in charge of Doug Loomis, who was then the athletic director of the YMCA; Chris Graham, manager of the Empress Hotel and F. Carl Weber, who operated a drug store on Charlotte Street. Lodges represented were the three from Peterborough along with Keene, Campbellford, Norwood, Warkworth, Havelock, Millbrook and Lakefield. T.P. Lancaster was the Master of Ceremonies and the Reception Committee was composed of H.R.H. Kenner and R.W. Brethen.

The Salvation Army band provided music throughout the afternoon and early evening and one of the

highlights was the softball tournament in which the Lodges were divided into two groups. It might be interesting to note who some of the players representing the Lodges were: Royal Arthur had Chris Graham, Cliff Carruthers, Milt Hardill, Charlie Cummer, Joe Batten, Walter Fitzgerald, W. Hardill and Chris Hughes. Peterborough Lodge had Dr. Jack Green, Frank Jobbitt, Stan Lowe, Al Heckman, McLean, Hamill, Willis and Ross Dobbin. Peterborough Lodge won 7 to 3 with Shriners Johnston and Joe Dunkerley as umpires.

Peterborough Lodge played off with Corinthian in the first group defeating McKee, Webber, Buchanan, Cameron, Johnston, Fred Hooper, Hull and Hughes, 15 to 1. In the second group, Warkworth defeated Havelock 8 to 7. Players for Warkworth were: B. Thompson, Davie, D. Armstrong, D. Thompson, Edgar, Dr. Allen, Small, Phillips and Buchanan.

Havelock was represented by Wright, Barney Quinn, Rose, McKee, Haig, Hagerman, McNichol and Hitchins. Havelock played off with Campbellford for group honours and won 9 to 5. Campbellford was represented by Bonnycastle, Ferguson, Weston, Adamson, Clarke, Tinney, Ansell, Osborne and Denyes.

In the final, Havelock defeated Peterborough Lodge 13 to 11.

The general committee in charge of the picnic was Fred Roy, Ross Dobbin and Reg Turner. Finance was looked after by Stan Couper, J.H. Miller and W.D. Campbell.

1928 May First District Church Service

The first District Church Service was held in May 1928 in St. John's Anglican Church, Peterborough.

1928 October

The Peterborough Lodge established a Masonic library in the Masonic Hall. Each Peterborough Lodge contributed \$50 annually for a period of three years; other Lodges made donations. W. Bro. Spence of Peterborough Lodge donated the book case to hold the books and the Association appointed a library committee.

1930 75th Anniversary of Grand Lodge

To mark the 75th anniversary of Grand Lodge in 1930, Grand Lodge decided to ask the Masons in Ontario to contribute \$ 250,000 so that its Benevolent Fund might be placed on a better financial basis. Peterborough District was asked for \$ 4,000.

Then came the depression and many Lodges had difficulty in operating. Per capita charges were reduced. Official Visits of the Grand Master were cancelled and, for the first time since its organization, the Peterborough Association was asking what could be done to make its meetings more interesting and how the attendance at its meetings might be improved. The Travelling Square was not "travelling".

At the same time the Association established a committee on Masonic Education. Several of the leading members of the Craft volunteered to prepare, with the

help of Grand Lodge, lectures which they would give to the Lodges at their meetings.

By 1935, the Travelling Square was again moving and the Association decreed that no Lodge could hold the Square for more than two months.

In 1938, R.W. Bro. Stewart McGill called upon the Executive to take a greater interest in the planning of meetings and, for the next few years, the meetings appeared to become more interesting. Outside speakers

were brought in and at the Annual Meeting musical entertainment was provided, usually by Bro. Martin B. Chenhall who always seemed to have a very suitable musical program organized.

In 1940, the first move to include the Wardens in the Association was defeated. In that year, the per capita charge was increased to 10 cents and the Deputy Grand Master's regalia cost \$ 93. The Association membership totalled 61.

Masonic Lodges of Peterborough District

101 Corinthian	Peterborough
126 Golden Rule	Hastings/Campbellford
145 J. B. Hall	Millbrook
155 Peterborough	Peterborough
161 Percy	Warkworth
223 Norwood	Norwood
313 Clementi	Peterborough
374 Keene	Keene
435 Havelock	Havelock
523 Royal Arthur	Peterborough
633 Hastings	Norwood
675 William James Dunlop	Peterborough

Corinthian Lodge No. 101, Peterborough District's oldest Lodge, was instituted on May 18, 1848 under the authority of the Grand Lodge of England. When the Grand Lodge of Canada was formed in 1855, Corinthian refused to sever its connection with the Grand Lodge of England and consequently did not become one of the Lodges which formed the Grand Lodge of Canada. Corinthian Lodge continued to work under the English Register until 1859 when it affiliated with the Grand Lodge of Canada. Many of its members through the years have played a prominent part in Masonry and in the community and public life. William Henry Weller was Grand Master in 1879 and another early affiliate, Kivas Tully, was an Honorary Grand Master. Hon. Thomas White, once publisher of the *Peterborough Review* newspaper, was a Deputy Grand Master and Honorary Past Grand Master of Grand Lodge. Hon. William N. Kennedy was Grand Master of the Grand Lodge of Manitoba. Corinthian Lodge can claim eleven members who were members of the Parliaments of Canada or Ontario and two Superior Court judges.

Since 1924, the Masters of the Corinthian Lodge have been R.W. Bros. H.R.H. Kenner [1924 - 1925], W.R. Morris [1927 - 1928], R.F. Downey [1939 - 1940], Charles J. Ray [1948 - 1949], E.R. Shirley [1955 - 1956], H.A. Baptie [1962 - 1963], John N.E. Rexe [1971 - 1972], John Robson [1984 - 1985], Hugh D. Rose [1997 - 1998] and Sean Eyre [2008 - 2009].

Golden Rule Lodge No. 126 and Hastings Lodge No. 633 amalgamated
Golden Rule Lodge No. 126 Campbellford is the

District's second oldest Lodge, being Instituted in 1860, just one year after Corinthian Lodge became Affiliated with the Grand Lodge of Canada.

Hastings Lodge No. 633 was Instituted on 11 December 1925 and dedicated in September 1926.

J.B. Hall Lodge No. 145 of Millbrook was instituted in 1861, one year after the formation of Golden Rule Lodge No. 126, Campbellford, and takes its name from R.W. Bro. Joseph B. Hall, one of the fathers of Grand Lodge who was instrumental in the formation of a Masonic Lodge at Millbrook. R.W. Bro. Hall joined the Order in Moira Lodge A.F. & A.M. No. 11 G.R.C., Belleville, and, in 1853, became affiliated with Ontario Lodge A.F. & A.M. No. 26 G.R.C., Port Hope, and was its W. Master when the Grand Lodge was formed.

Peterborough Lodge No. 155, the fourth oldest in the District, was instituted in January 27, 1863, and through the years this Lodge has provided to the District many Masons whose names go down in the annals of Masonry. Alex Weddell headed up the Peterborough Masonic Board of Relief for more than thirty years. Another veteran member of this Association is R.W. Bro. Ross Dobbin, a former member of the Board of General Purposes, who was in on the organization of the District and has through the years continued to be an active member of the Association.

The late Most W. Bro. William James Dunlop was Initiated in Peterborough Lodge and, after serving as Grand Master, served for years as the Custodian of the Work and as Grand Treasurer.

Some Past Masters of Peterborough Lodge are: W. Bro. W.D. Campbell, who was one of the team of W. Bro. W.D. Richardson and R.W. Bro. Ross Dobbin, notables in their Lodge, and then there have been W. Bro. J.H. Vallery, R.W. Bro. William Anderson, R.W. Bro. Fred Hills, V.W. Bro. E.E. Lee and Bro. Archie Scott.

Percy Lodge No. 161 held its first meeting on May 18, 1864 under Dispensation and received its Warrant of Constitution on July 14 of the same year. The year the District was formed, William H. Smooker was Master of the Lodge. Bro. W.L. Duncan was Initiated in 1912.

Percy Lodge has, through the years and especially in the days of the formation of the District with

W. Bros. Smooker, J.L. Phillips and J.T. Freure, given leadership in Masonry in this area. R.W. Bro. Ben Buchanan was in on the organization of the District and his name, along with the others mentioned, are found in the records for many years after. Then there have been Lorne Darling, Harry S.W. Ewing and Charles Buchanan, all D.D.G.M.s, and three other Masons who have made notable contributions to their Lodge and the District: J. Sloan, W. Ewing and Elmer G. McKee. Bro. A.M. Smale is one of those Masons who have been honoured with the William Mercer Medal award who, although not being a Master of his Lodge, made a notable contribution to Masonry. In 1909, the Percy Lodge built a new one-level Hall at 13944 County Road 29, Warkworth.

Norwood Lodge No. 223 was Instituted on July 14, 1870. Two names appear often in the early records: R.W. Bro. Bertram W. Squire and W. Bro. R.G. Lawlor. B.W. Squire was a leader in his community. Coming to Canada as a small boy, he received his education at Norwood, early learned the baking trade and, with his father and two uncles, formed a milling business. Later he became an exporter of many lines of farm produce and owned a general store. He served on the village council and for six years as reeve and twice served his Lodge as Master.

John Lawlor was the principal of the Norwood High School for twenty-five years.

Clementi Lodge No. 313, Lakefield was Instituted in 1874. It was named after the Rev. Vincent Clementi, Master of Corinthian Lodge No. 101 in 1855 and Grand Chaplain in the years 1861 to 1868. Clementi's father, Muzio Clementi, the father of the pianoforte, is buried in Westminster Abbey. Vincent Clementi came to Peterborough in 1855, aged 43, and was appointed incumbent in Lakefield in 1863 where he remained for eleven years. He was a leader in the York Rite and was instrumental in Moore Preceptory, Knights Templar. He is said to have been a good judge of whiskey but limited himself to three horns a day. He had a kind disposition and "a whale of a temper."

Keene Lodge was Instituted on September 10, 1879. Perhaps the most notable of the group of Past Masters was the Master who attended the organizational meeting of Peterborough District, R.W. Bro. Robert J. McCamus who was District Deputy in 1932 and, through the years, served on seven occasions as Master of the Lodge. W. Bro. Robert Lovell, who was Master of the Lodge in 1924 when the District was formed, was followed in 1926 by W. Bro. Harry Reid.

Havelock Lodge No. 435 was instituted on July 15, 1896. R.W. Bro. T.P. Lancaster, the first Chairman of the Past Masters' Association, was the Dean of the Past Masters of Havelock Lodge No. 435. The early records of our

Association reveal that R.W. Bro. Lancaster gave outstanding leadership in its formation and, while in later years being involved in politics, his contribution to the Association was somewhat limited. He remained the guiding light of Masonry in Havelock. His interest in sport, wild life and its conservation, marked him as a Mason who contributed his best to his fellow-man.

Royal Arthur Lodge No. 523 was Instituted in 1914 but with the First World War and many men who would likely want to become Masons going overseas, the Lodge in those first three years was not very active. The Lodge was formed by Past Masters from the two Peterborough Lodges and a number of unaffiliated Masons who had come to Peterborough in a period of the city's growth just prior to the war. Dr. H.R.H. Kenner, principal of the Peterborough Collegiate and one of Masonry's most notable speakers, was its first Master and he, along with E. Bruce Fowler, W.R. Breyfogle, G.W. Haley and A.A. Smith, provided the Lodge with the leadership that every new Lodge requires.

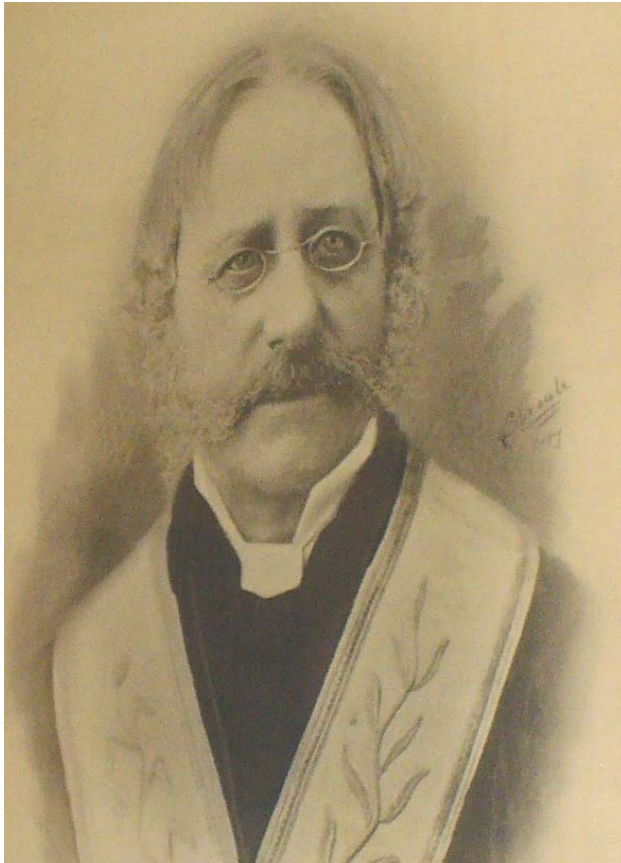
Down through the years Royal Arthur's members, especially R.W. Bro. C.S. Browne, V.W. Bro. Dr. S.J. Graham, V.W. Bros. Roy Dixon and E.G. Abraham, R.W. Bro. L.W. Copp, V.W. Bro. C.D. Munro along with W. Bros C.M. Lawrence and Hugh M. Niven, have all been stalwarts in the Peterborough District Masonic Association.

William James Dunlop Lodge No. 675 was Instituted in October 1953 and is the second Lodge to be organized in the Peterborough District since it was formed in 1924. Prominent in the forming of this Lodge, which is named after the late M. W. Bro. William James Dunlop, were: R.W. Bro. Ross Dobbin, R.W. Bro. Walter H. Mortlock, R.W. Bro. Albert A. Mortlock, V.W. Bro. P.E. Moore and V.W. Bro. J.E. Walters, as well as the Lodge's Secretary, W. Bro. D.E. Bell.



Vincent Clementi was Peterborough's godfather of culture

Elwood H. Jones, Peterborough Examiner 2007



Photograph of the Rev Vincent Clementi. Courtesy Loyal Corinthian Lodge #101. This is a contemporary copy made the Sproule Photography Studio, Peterborough.

Dorothea Flavelle, a teacher at Peterborough's Union School from 1862 to 1875 moved her family to George Street Methodist Church because she objected to the "whiskey-drinking, cock-fighting Anglican missionary" at St John's Anglican Church. Her son, Joseph Flavelle, became one of Peterborough's leading fighters for temperance; we think the object of her scorn was the Rev Vincent Clementi. Clementi was certainly an avid sportsman, and was active in organizations promoting rifles, boating and cricket. Nor would this Anglican minister have supported temperance.

However, even if Mrs Flavelle disapproved, Clementi was the very image of a Victorian gentleman: cultured, well-read, active in rural sports and supportive of any initiative

that tended to improve the common good. The Rev. Vincent Clementi was a social dynamo in both Lakefield and Peterborough. As historian F. H. Dobbin noted, "In anything tending to the good of the community he was actively engaged, and much respected and esteemed."

Vincent Clementi was born in the Kensington area of London, the eldest son of Muzio Clementi, the greatest English composer of his age, and his third wife. The young Vincent was surrounded by a wealthy family enjoying fresh triumphs and marked celebrity.

Vincent was educated at Harrow, and became a pensioner at St John's College, Cambridge in 1832, just months after the death of his father. He went to Trinity College, Cambridge in 1834 and received his BA in 1837. He was ordained a deacon, 1837, and a priest, 1839. He was a curate of Chislet, Kent, 1837, and of Thatcham, Berkshire, 1841-1848. He served in other parishes in England.

Vincent Clementi, a widower, arrived at Lakefield in 1855, apparently with funds from former parishioners in England, to help the mission. After the Rev George Warren decided to return to England, Clementi became the second incumbent at North Douro (Lakefield).

Clementi travelled with his two sons, both of whom became land surveyors. Mutius Clementi (1835?-1872), who was placed in Colonel Samuel Strickland's agricultural school, commented, "Many young Englishmen of good family learned the rudiments of practical farming as understood by the genial Colonel. They consisted chiefly in a thorough training in many sports and a fine discrimination in the selection of liquors." His younger brother, Theodore Bold Clementi (1837-1882) was born in Devon.

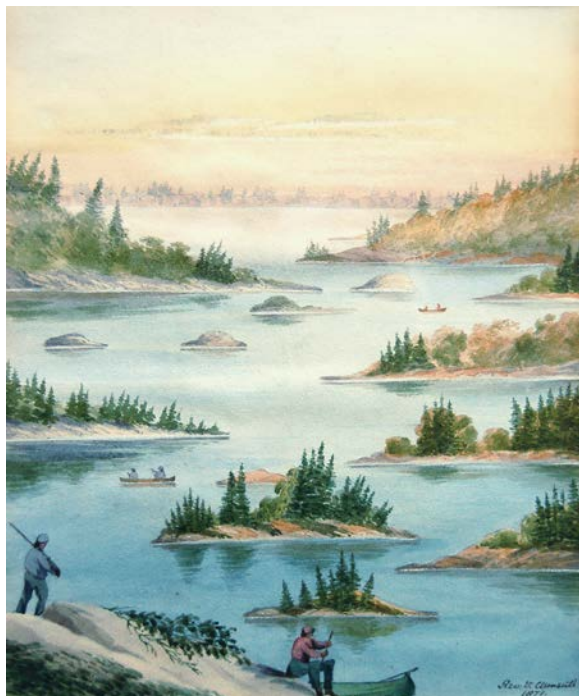
Vincent's first wife, the former Elizabeth Banks, died in 1848. He remarried in 1860 to Elizabeth Toker (1822-1889), the third daughter of Colonel Charles Rubidge (1787-1783), and widow of George John Toker (1817-1842). Elizabeth was a terrific helpmate, well-connected to Peterborough society.

Vincent Clementi was the incumbent at Lakefield, 1863-1873, when the new St John the Baptist Anglican Church was built and was the rector of St Paul's Anglican Church, Lindsay, 1881-1883. His religious energies were chiefly St John's Church, Peterborough. He had a front-row pew at the church, and assisted in various ways, taking a particular interest in St John's ministry to the south end after 1875, the roots of what became All Saints Church.

Vincent Clementi and his family lived in the house at Aylmer and Dalhousie Streets built in 1874, and more recently pleasantly expanded by Darling Insurance. However, the family had been in Peterborough since the

1860s, and their earlier homes included the picturesque Trafalgar House, which formerly stood in what is now Nicholl's Oval.

He was Grand Chaplain of the Grand Lodge of Canada, 1861-1868, and was a member of the Corinthian Lodge, Peterborough since 1861. He was a charter member of the new Clementi Lodge in Lakefield, 1874. The Rev Vincent Clementi held many ranks or titles in the Masons (including Symbolic, Templar, and Cryptic Rites). C. P. Mulvany's 1885 history of Peterborough county mentioned that Clementi was then "Grand Prelate under the banner of the Grand Prior of Knights Templar." Clementi supplied documents and historical notes to Mulvany.



Stoney Lake by Vincent Clementi (Peterborough Historical Society)

In Peterborough, the Rev Vincent Clementi quickly emerged as a major public figure. He was the major fundraiser in the great effort to provide relief for the workers in England who were laid because of the 1862 cotton shortages rightly blamed on the success of Northern blockades of Southern ports since the United States became embroiled in Civil War in April 1861. He was also a patron for the Peterborough Relief Society that was a direct consequence of the Civil War fundraising, and of the Peterborough Protestant Home that was established in 1869. He was always active in the discussions on how to help the poor, and in 1875 supported efforts to create work. He was also the president of Little Lake Cemetery during the 1870s, and supported town government initiatives to crib Little

Lake to support a road to the cemetery along what is now Crescent Street.

The Rev Vincent Clementi was, in 1861, the founding president of the Peterborough Horticultural Society, which landscaped the Court House Park. Its success forced the cricket club and the Peterborough Exhibition to hunt for new fields. Clementi was the resident weatherman, and apparently kept systematic records. In 1868, he was the founding vice-president of Peterborough's Mechanics Institute. This became Peterborough's first public library and George Peters was its librarian from 1868 to 1910.

Clementi, a member of the first Royal Canadian Society of Arts, was a talented artist and supported all efforts to promote the arts including the arts programs at the Peterborough exhibition, where he was a frequent exhibitor and judge. Surviving watercolours reveal he was an avid painter, with a picturesque technique and a clever folk arts touch, often labeling his paintings with descriptive tag lines.

In the grand tradition of British gentry, Clementi was an Anglican priest who was free to pursue his sporting and cultural interests. His good business sense, likely inherited from his father, was applied in his ministry at Lakefield and in the South end, as well as at the Mechanics' Institute and the Horticultural Society. As well, he was the president of the well-run and profitable Peterborough Real Estate Investment Company which purchased Peterborough properties for investors based in Edinburgh and London. Peterborough's real estate performed well because the fast-growing town was doubling its population every 20 years as new industries kept coming to town.

Robertson Davies, who often wrote of Peterborough's local history in 1961 donated an album and a letter fragment to his good friend the Peterborough Public Library librarian, Robert Porter. Davies felt both items would be good additions to the collections being acquired for the new museum. After Davies left, Porter looked closely. In the middle section of the fragment was a comment on that the very prominent widow Frances Stewart had been ravished by Vincent Clementi in the vestry at St John's Church. Porter and the committee faced the classic dilemma of librarians and archivists: should the letter be lost, destroyed or preserved? However, the letter was written by Robertson Davies, and so only the album went to the Peterborough Centennial Museum. The story was especially good because it linked three icons of Peterborough history into one well-told tale.

For nearly 40 years, the Rev Vincent Clementi was Peterborough's cultural godfather; the Flavells notwithstanding, he was influential in local politics, business and culture.

Since this column first appeared Catherine Dibben has written a splendid study of Clementi which was published as an occasional paper by the Peterborough Historical Society. There are also other versions of the Davies-Porter story. I have written other columns on Masons, but this was the most explicit.

Crawford House / Wallis Hall/ Bagnani Hall

Sharon Skinner

The campus at Catharine Parr Traill College, Trent University, formerly included the Principal's Lodge, Crawford House, Wallis Hall, Bagnani Hall, Scott House, Stewart House, Kerr House, Bradburn House, and Langton House. This is the story behind Crawford House, Wallis Hall and Bagnani Hall.



Isabella Valancy Crawford (TVA Electric City Collection)

Crawford House

Crawford House is located at 310 London Street, between Stewart and Reid Streets. On January 23, 1965, the City of Peterborough granted land to Trent University to permit closing Rubidge Street from Dublin Street to McDonnell Street. The grant was valued at \$11,400. The closure allowed the university space to create a landscaped campus for the buildings on what became Traill College.

Crawford House is a grey, two storey Victorian Italianate structure, with white trim around the doors and windows. A double wide staircase leads up to the regular size front door. There are wide boards and tall, slim, vertical windows, on either side of this door. A huge verandah adds to the overall size of the house. All of the windows have rounded tops and four large panes of glass. It remains a very beautiful home.

The original owner of 310 London Street was William Henry Moore (1843-1920). William bought this piece of property on July 12, 1871 and the house was built soon after. The legal description was "Lot 14, north side of London Street, west of George Street."

William Henry Moore married Emma Louise Sawers (1851-1916). Both the Moore and Sawers families have played a prominent part in the development of the County and City of Peterborough and so I have included their background information.

The Moore Family

William Henry Moore Senior (1798-1867) was born in Dublin, Ireland. He was the son of a barrister and very well-educated. William Senior served in the British Naval service, during the Anglo-American War, and supervised a family sugar plantation in the West Indies. He worked, alongside his brother, in the lumber business, in New Brunswick. Unfortunately, this successful endeavour was ruined by the great Miramichi Fire. William Senior then proceeded to make his way to Upper Canada in 1830 and farmed on Lot 9, Concession 3 in Smith Township. He was a Justice of the Peace and a Census Enumerator.

William Senior married Charlotte Page (1809-1899) in 1831. Charlotte Page was born in Scotland and was the daughter of Francis Page. Francis was a teacher at Page's School, which was located on the 4th line of Smith Township. Page's School was erected about 1824.

William Senior and Charlotte had six children: James (1833-1854), Charles (1837-1905), Thomasina (1838-1916), William (Junior), Francis (1844-1925), John (1851-1932).

Charles Moore was a Lieutenant with Company 5 (Smith Township) in 1869. In 1884, Charles received the Silver Medal Award, for farming on the family homestead.

Francis Moore, became a barrister and Police Magistrate, in the County of Victoria. Members of the Moore family are buried in Little Lake Cemetery.

The Sawers Family

Emma's mother was Mary Crawford, daughter of Colonel Crawford, of Douro. Emma's father was Augustus Sawers (1819-1861). Mary and Augustus were married in 1845 and their children included John, Augustus, Emma, Campbell and Frederick.

Emma's grandfather, Captain John Sawers, came to Canada about 1820 and purchased 1400 acres of land in Verulam Township, Victoria County. For a short while, he struggled to make a living as a farmer. When Captain Sawers left the area, he asked John Langton to look after his property, in trust, for Augustus.

Augustus Sawers came to Canada in 1840 and farmed on this property for about 10 years. Then he left the farm and built a sawmill, on Sawers Creek, south of Lakefield. Augustus also owned several steamers that travelled between Peterborough and Lindsay.

In August 1856, Augustus Sawers purchased the Peterborough *Despatch* newspaper, which he named the *Examiner*. In 1859, Robert Graham and James Renfrew purchased the *Examiner* from Augustus Sawers.

After defeating James Stevenson in 1860, Augustus Sawers was elected Mayor of Peterborough. Augustus Sawers had no previous political experience but he was supported by many prominent citizens. It was a turbulent period for him because Peterborough had borrowed money to help finance the Port Hope, Lindsay, Beaverton Railway.

Mayor Augustus Sawers and County Warden William Lang greeted the Prince of Wales on September 7, 1860. A budget of \$2,400 had been set aside for decorations. Three beautiful arches were erected, to welcome him and promise

loyalty to the Queen. The future King Edward VII crossed Rice Lake by boat, rather than the train, and was well-received. One thousand children sang "God Save The Queen" while the Peterborough Rifle Company stood on guard. The visit lasted only one hour because the Prince's party could not get exclusive accommodation at Engleburn, the home of the Rev. Mark Burnham.

Unfortunately, Sawers passed away on August 6, 1861, aged 41.

Emma's brother, Campbell Sawers, a law partner with William Henry Moore, 1869-1873, served on the Town Council in 1883.

Emma's oldest brother, John Sawers, served on the Board of Education. Her youngest brother, Frederick Sawers, became an Anglican minister.

William Henry Moore

William Henry Moore (1843-1920) attended schools in Smith Township and Peterborough. He articulated in the law office of the Hon. Sidney Smith, in Peterborough. He served one year with George Morphy in Toronto and was called to the bar in 1868.

William and Emma were married on September 14, 1870 and had seven children: Mary, William, Ethel, Walter, Bertha, Alan and Cyril.

In 1908, William became a King's Counsel. For a short time, William practised on his own and then partnered with Joseph Wearing from 1915-1920.

Moore authored "Statutes Relating to Peterborough 1847-1901" and served on the Peterborough Town Trust from 1892 – 1901, the last two years as chair. He was on Town Council for eight years; the board of the Little Lake Cemetery; and the Peterborough Utilities Commission.

Moore was President of the Conservatives in the West riding of Peterborough.

Leading lawyers were pall bearers at Moore's funeral, held from his residence and presided over by the Rev. Mr. Pogue, assisted by the Rev. Frederick Sawers. The Moore family lived at 310 London Street for about 50 years.

Thomas Charles Ephgrave

The family of Thomas Charles Ephgrave (1885-1968) lived here for about 40 years. Thomas married Ellen (Nellie) Fletcher (d. 1961) in 1907 and they came to Canada on their honeymoon. Thomas and Ellen had four children: Hilda, Harold, Frank and Maurice. Thomas later married Mrs. Maude Strang.

Thomas Ephgrave was a construction contractor and insurance adjuster for the City of Peterborough. He built the Peterborough Clinic, Mark Street United Church, additions to the De Laval Company plant, the Brinton Carpet plant and private homes. From 1940-1953 he was a partner in Ephgrave & Elmsley Insurance Adjustors. Ephgrave, a well-respected expert on the value of real estate, once appraised every house and building in the village of Lakefield.

He was an avid fisherman, and a member of the Ketchum Hunt Club. He was also a Shriner.

Thomas Charles Ephgrave is buried in Section O, Little Lake Cemetery.

Isabella Valancy Crawford

Trent University named 310 London Street in honour of Isabella Valancy Crawford (1850-1887). Her mother was Sydney Scott, a "genteel lady", born in Cork, Ireland. Her father was Dr. Stephen Dennis Crawford, (1807-1875) born at "Thornberry" in Dublin, Ireland. "Thornberry" was a grand house with 14 rooms, 10 fireplaces, high ceilings and very thick walls.

Isabella's parents were well-educated and the children were tutored at home in English, Latin, French and Music. Isabella also played the piano extremely well.

The Crawford family immigrated to Canada in 1858 and eventually settled in Paisley, Ontario. (Bruce County) Dr. Crawford bought a house, with white clapboard siding, on Queen Street. They had a carriage and two horses.

Unfortunately nine, out of their twelve, children died while they lived there. I couldn't find a reason for this but it meant that Isabella, Stephen and Emma Naomi were the remaining children.

Many patients paid the doctor with a cord of wood, garden vegetables or fresh eggs. This caused financial troubles and Dr. Crawford began drinking heavily.

In 1859, Dr. Crawford was appointed the Treasurer for Elderslie Township. There was a scandal, involving grants for roads and the ownership of certain properties. Also \$500.00 was missing from the Paisley municipal funds and the family was forced to leave the area abruptly.

The Crawford family then moved to Lakefield, about 1861. Lakefield needed a doctor at this time and Dr. Crawford had been recruited by the Strickland family. The Crawfords stayed for a short time in the vacant home (Reydon Hall) of Robert Strickland, son of Colonel Sam Strickland. Catharine Parr Traill, sister of Colonel Strickland, occasionally served as a midwife when Dr. Crawford was delivering babies. Isabella was a teenager, at that time, and made friends with some of the Traill children, especially Kate and Willie.

Isabella Valancy Crawford was confirmed in the Anglican Christ Church in Lakefield, by Vincent Clementi, who was the incumbent at the time. Isabella was also friends with his son, Theodore Clementi.

Dr. Crawford was still drinking heavily and not providing reliable service to the residents in Lakefield. Hoping to improve their circumstances, the Crawford family moved to Peterborough in the fall of 1869. They moved into a row of tenements on the east side of Water Street, near Charlotte. (present location of Peterborough Square) Their front windows looked onto the Market Square and the back windows looked onto the Otonabee River. Dr. Crawford's office was nearby in Ryan's Square.

The Crawford family attended St. John's Anglican Church, on Hunter Street, and sat in pew #31. Isabella occasionally played the organ and seriously began to write poetry. Some of her work was published and the money, she earned, helped to support her family.

Several people noticed that Dr. Crawford was still drinking heavily and Mrs. Crawford rarely received visitors. Isabella grew up in a very unhappy home. Stephen, Isabella's brother, left Peterborough in 1872 to try his luck in the Algoma region. Dr. Stephen Crawford died of heart disease on July 3, 1875 and was buried in Little Lake Cemetery.

Isabella, Emma Naomi (her sister) and her mother moved from Water Street to Brock Street and continued to fall on hard times. Isabella won a \$600.00 prize in a writing contest but received only \$100.00 because the publishing company went bankrupt. Emma Naomi, mailed an intricately designed piece of embroidery, as an entry in another contest, but it was lost in the mail.

Emma Naomi Crawford died of consumption on January 20, 1876. She was only 21 years old and was buried in Little Lake Cemetery.

Isabella and her mother then moved to Toronto. In June 1876, Isabella joined the Toronto Mechanics Institute. The Crawford women lived in several different Toronto lodgings but always remained close to the publishers. Isabella had many poems printed in the Toronto newspapers and American magazines. Apparently, she also published under different pseudonyms (one was Denis Scott) and so it is not always easy to track her writing.

On July 25, 1886 her brother, Stephen Walter Crawford married Eliza Jane Arnhill at Iron Bridge, Ontario. The newly-weds came to Toronto to visit with Isabella and her mother. I hope this was a happy time for all of them.

Isabella had a very bad cold in January of 1887 but continued to work away at her writing. At about 11:30 p.m. at night, she had a sharp pain in her chest. Isabella passed away on February 12, 1887 in Toronto. The cause of death was listed as heart disease, the same as her father, and she was buried in an unmarked grave in Little Lake Cemetery.

In 1899, donations were collected by the Peterborough Historical Society and in 1900 a seven-foot Celtic cross, made of Quebec granite, was placed in Little Lake Cemetery. It was inscribed with the words: "Isabella Valancy Crawford, Poet by the Gift of God".

After her death, four boxes of short stories were discovered at her last address, 57 John Street in Toronto. They are currently being stored at Queen's University.

It is very sad that the proper recognition of her outstanding literary skills did not come in her lifetime. To name a female university building after her, is extremely appropriate.



Katherine Wallis in her California studio (TVA, F50, 2.156)

Wallis Hall

Wallis Hall is connected to the west side of Crawford House and is a very tall and imposing structure. It is made

of salmon coloured bricks and has two doors facing the street. It appears to be made of three towers, with the middle one projecting out. There are no windows facing London Street and the building has a formidable presence. Wallis Hall was designed by Ron Thom (1923-1986) and the space was meant to be used as a residence, faculty offices and common rooms.

Trent University had two people in mind when they named this new building. One person was Colonel Hugh Wallis, who was an original sponsor for Trent University. He is also a nephew of Katherine Wallis. The other person was Katherine Wallis (1861-1957).

Katherine Wallis

Katherine Elizabeth Wallis was a talented sculptress, artist and poet. She was born on July 4, 1861 at "Merino" farm in Peterborough. Her father was Captain James Wallis (1806-1893) and her mother was Louisa (Forbes) Wallis.

James Wallis came to Canada in 1832. He owned a successful mercantile business in Montreal for 3 years. In 1835, James went to Fenelon Township, Victoria County and bought 10,000 acres of land. He built a sawmill, and flour mill at Fenelon Falls. For about 23 years, he ran a successful export lumber business. However, in 1858, fire destroyed the mill. James Wallis is considered to be the founder of Fenelon Falls.

James Wallis was married twice. His first marriage was to Janet Fisher, in Kingston, in May 1840.

In 1851, he married Louisa Forbes, daughter of Commander Robert Forbes (1745-1812). Commander Forbes served in the British Navy, under Horatio Nelson, during the Napoleonic Wars. In 1827, Commander Forbes came to Canada.

James and Louisa had five children named Charles, John, Mary, Katherine and Adah.

James came to North Monaghan Township, two miles west of Peterborough, and purchased Lot 10, Concession 13. James was an experimental farmer and imported horses from Virginia and Merino sheep. This is how the homestead got its name. James was also interested in gardening, landscaping, and designing furniture.

Her mother, Louisa, spent her early years growing up in France and the United States. She had an excellent singing voice and loved to do paintings of flowers. It was a highly creative atmosphere in which Katherine was encouraged to develop her talents. Katherine even had her own little "studio" when she was growing up.

Louisa was deeply religious and very active in St. John's Anglican Church, especially in promoting Missionary work. Louisa and Helen Hautein started the Peterborough Relief Society in 1863. The Anglican Women's Auxiliary group was formed in 1881, with Louisa as President and Katherine as Secretary.

In 1851, James and Louisa Wallis hosted a "fancy fair" at "Merino", as a fund-raiser for St. John's Anglican Church. Some of the activities, at the fair, included fireworks, tents decorated with flowers, a ploughing match, baking, and books. A brass railing, beside the chancel in St. John's Anglican Church, is dedicated to James and Louisa Wallis.

"Merino" was a beautiful home with many gables and chimneys. Outside, there were tennis courts, a rustic summer house, an apple orchard and a rose arbour. A large

verandah surrounded the house on three sides. Inside, there was a library with an extensive collection of books that James had read. James was a taxidermist and there was a room by the front door, known as “Beast Hall”, where James Wallis kept different birds and animals in glass cases. The home also contained a large reception hall, dining hall and drawing room. As children, Katherine and Adah had horses, and dogs as pets. It was a privileged life.

Some of the people who visited “Merino” included the Traills, the Moodies, the Stricklands, the Langtons, the Hautains, the Crawfords, and even the famous Dr. Thomas Barnardo was a guest.

When Katherine was 18 years old, she went to study at the Edinburgh School of Art, in Scotland. She was the first “Canadian” copyist in the National Gallery and sold several paintings. She had to come home due to her parent’s failing health.

In 1902, Wallis began studying in Paris with sculptor Auguste Rodin. As her mentor, Rodin wanted Katherine to go to the Louvre, to study the Masters. He encouraged his students to study anatomy, in order to understand bone structure. Fortunately, for Katherine, her father had been a taxidermist and this proved very helpful.

By the spring of 1904, Wallis had received recognition from the North American and European art critics. In 1907, Katherine Wallis sent a collection of her works to the Canadian “Royal Academy of Art” in Montreal. When World War I broke out in August 1914, Katherine returned to England, where she trained with the Red Cross. She then went back to Paris for 5 years, and used her strong hands to straighten spines and limbs in the hospital. She was given medals, by the French and English governments, for her outstanding efforts during the war.

In 1920, Katherine Wallis sent 60 sculptures to be displayed in a Montreal exhibition. Her work was very well-received.

In 1928, aged 68, Katherine Wallis became an associate member of the Societe Nationale des Beaux. She was given the unusual honour of being a “sculptor of merit”.

In April 1938, the threat of another war forced her to quickly close her Paris studio and return to Canada. One of her cousins, Bessie Forbes, offered to lend her cottage and studio in Santa Cruz, California. Katherine Wallis sculpted there until she was 93 years old. Katherine Wallis sent some of her sculptures to the National Art Gallery in Ottawa in 1949 and to Peterborough in 1954. In 1955, a book of her poetry was published.

Wallis lived in Paris for about 30 years and also travelled to Algeria, Tibet, India, China, Morocco, Japan and Arabia. She received international recognition and her work was featured in the permanent collection of several European galleries.

Katherine Wallis died on December 14, 1957 at 96 years old in Santa Cruz, California. I wish I had known her. I think she would have been a fascinating person because of her life experiences and her will to survive and pursue her art. Once again, this was an excellent choice for the name of a university building.

Bagnani Hall

Bagnani Hall is located to the east side of Crawford House. It is a separate structure and is made of the same

salmon coloured brick as Wallis Hall. Bagnani Hall opened in March 2010 and was named after Gilbert Bagnani (1900-1985) and his wife, Stewart. Gilbert was a former teacher at Trent and the Bagnanis left an extremely generous contribution to Trent University upon their deaths.

Gilbert Forest Bagnani was born on April 16, 1900 in Rome, Italy. His father was General Ugo Bagnani and his mother was Florence Dewar. Gilbert was educated at the Nobile College del Nazzareno in Rome, and spoke fluently in English, Italian, Greek, Arabic, Latin, French and German. He continued his education at Gibb’s Prep School in London, England.

During World War I, Gilbert was a second Lieutenant in the artillery division. After the war, he returned to the University of Rome where he received his doctorate in law. He then enrolled in the Italian School of Archaeology, in Athens, to study antiquities.

In 1929, Gilbert married Mary Augusta Stewart Houston (known as Stewart) in Toronto. Her father was Stewart Houston and her mother was Augusta Robinson, a descendent of John Beverly Robinson.

Gilbert and Stewart Bagnani worked for 7 seasons in the Sahara Desert, as members of the Royal Archaeological Mission to Egypt.

In 1937, the Bagnanis left Italy and bought a 200 acre farm near Port Hope, Ontario. They called the property “Vogrie”. They built a large two-storey addition, to the 1845 century farmhouse, to house their extensive personal collection of books, paintings, drawings and ceramics.

In 1945, Gilbert Bagnani started teaching Ancient History at the University of Toronto. In 1958, he was made a Professor. Gilbert retired from the University of Toronto in 1965.

Gilbert Bagnani was a strong supporter of the Art Gallery of Toronto and was an active member of the Archaeological Institute of America.

In 1965, Gilbert accepted a term appointment at Trent University and became a Professor of Ancient History in 1975. During the years 1965 – 1975, his wife, Stewart Bagnani, gave art lectures at Trent University. She was very interested in developing the Mackenzie Gallery at Trent University. This gallery opened in 1970 and the first curator was Illa Tamplin. Gilbert Bagnani died on February 10, 1985 and Stewart Bagnani died in May 1996. They had no children and left the Vogrie property, in Port Hope, to Trent University.

Bagnani Hall contains an 80 seat lecture hall and the Bagnani Room contains artifacts from their large estate.

Conclusion

My three research projects so far have included Bradburn House, Langton House and Crawford House. The three men involved were Thomas Bradburn, David Dumble and William Henry Moore.

I don’t suppose it ever crossed their mind, when they were building these large houses, that one day they would be used as the original basis for a female campus of a university. In “their” time, women did not need an education because they were preparing themselves for marriage. Today, “our” young women can truly follow their hearts and are not dictated to by traditional roles. It certainly is a different world!

Frederick W. Haultain, MPP at the Confederation Debates, 1865

Dennis Carter-Edwards as F. W. Haultain MPP

Welcome friends and thank you so much for coming out this evening.

I firmly believe we are at a critical period in our history. Our government is in crisis, our borders are threatened, the vast potential of our forests and fields, our mills and our factories are stymied, our future as a great nation in the British Empire is in jeopardy. You are all aware I am sure of the deadlock that grips our political system. Two general elections and the threat of a third in the space of three years. The editor of the *Globe* echoed this concern, stating: "Four administrations in the short space of two years - and what hope of any satisfactory change in the state of things."

Indeed, think of it; four separate governments in a mere 24 months. Why even in our own riding of Peterborough we have had three elections in the past three years. As you may recall, I won the 1861 election and, after losing in 1863, won re-election in the 1864 bye-election due to the death of our sitting Member of Parliament, Mr. W.S. Conger. But our politics have ground to stalemate with no party from Canada East and Canada West having a majority. We **MUST** find a way forward from this gridlock. I place great hope in the "**grand coalition**" that was formed in the summer of 1864 when the leaders of the major political parties agreed to work together to find a solution to this stifling impasse. I give credit to George Brown for his statesmanlike decision to work with his opponents in the Legislative Assembly to seek a solution. How fortunate, how farsighted was it of Mr. Brown to call for a special select committee in March 1864, under his chairmanship, to study the difficulties of our current situation and to seek remedies. That committee reported, and I quote, "on a strong feeling in favour of changes in the direction of a Federal system applied either to Canada alone or to the whole of the British North American Provinces."

How ironic that the committee report was presented the very day that the present government was defeated on a confidence vote.

Some may not know of me or my background. I am Lt. Colonel Frederick William Haultain. My father Francis was a Major General in the Royal Artillery and was stationed in many overseas posts, including Belgium where I was born. I attended the Royal Military Academy at Woolwich and graduated in 1839 as a 2nd Lieutenant in the Royal Artillery. As I advanced through the ranks, I was fortunate to serve in many British posts including Gibraltar, Malta and a lengthy stay in Canada where I was stationed at Halifax, Quebec, Montreal and Kingston. It was while stationed in Canada that I met my future wife, the charming Helen Gordon, the daughter of Colonel Gordon of the Royal Engineers and were married in St. George's Church, Montreal. We enjoyed the many activities that Canada has

to offer – skating, tobogganing and sleighing in the winter and for me, hunting and fishing in the summer. The delights of Quebec and its busy social whirl are hard to beat but I did enjoy my time in Kingston with its impressive masonry Fort Henry and the opportunity to see colonial politics at work.

I retired from the Royal Artillery in 1860 and returned to Canada eventually settling in Peterborough where my brother Major-General Francis Haultain also later settled. I became closely involved in the community. In 1861 I was asked to run as a Conservative for the parliamentary elections that year and was successful, defeating Mr. Conger.

While I enjoyed politics I remained a military man at heart. When the American civil war broke out in April 1861 it was difficult to know whether the Union or Southern Confederacy would prevail. Later that year when the Union warship *San Jacinto* attacked the British steamer *Trent* and forcibly removed two Confederate agents, war threatened. Additional British troops were rushed to Canada and local militia units were drafted. When the call came out for the formation of an artillery battery from Peterborough, I took up the challenge and within two weeks we had 70 men and 56 horses enlisted. We practiced our drill in the old Toronto Bank building which eventually became the municipal council chamber. In the 1863 election I ran again against Conger and lost but sadly his death in 1864 necessitated a by-election and I defeated the popular Charles Perry. Thus I found myself at the centre of the great political debates as to what direction Canadian affairs would take – a new united country incorporating the Maritime provinces or a more limited federation of Canada West and Canada East. The *Peterborough Review* in an editorial opinion on the debate over a broader confederation or a more limited reworking of the constitution for the province of Canada observed:

The English press . . . take news of and discuss the scheme for a federation of the Canadas alone, and are disposed to regard it as an improvement on the present union, in consideration of the difference of race, language, religion and local prejudice and interest which divide the Canadian people . . . yet all seem to regard the larger scheme of a federal union of all the British American colonies, as that which should first engage attention, and as that to which all schemes of federation must tend as their ultimate result. We are glad to see this disposition to see that the union of all the provinces is regarded with so much favour, and is likely to produce such practical and desirable results."

Indeed, the paper went on to suggest,

The union of all the provinces . . . will establish within the country itself the feeling of confidence in its future which must go far to promote its prosperity . . .

We should no longer be regarded as a mere small colony, to be pooh poohed by our larger and vaster cousin south of forty five. It would . . . attract to our shores the surplus population of the old world. Especially at a time like this, when the unfortunate fratricidal war leaves our neighbours paralysed in their industry, and overburdened with taxation, their great nation divided into two, and their resources crippled by an expensive and fruitless contest, we should, stepping upon the stage, a united British American nationality, comparatively free from taxation, and offering resources the most varied, occupy a vantage ground which any one of the provinces standing alone could never occupy."

In September 1864 a delegation of the Canadian government including John A Macdonald, George Etienne Cartier, Alexander Galt and George Brown sailed to Charlottetown to present the concept of a wider federation to Maritime delegates who had gathered there to discuss Maritime union. The Charlottetown Conference, as it became known, was a great success. My colleagues had been hard at work during the summer of 1864 preparing their position for presentation to the Maritime delegates. The discussions had been difficult and at times acrimonious. For one thing, the lead Canadian politician, John A Macdonald, I am sad to say, arrived at some of these meetings worse for wear from drink and, with some additional fortification during the meetings, the discussion often broke up amidst a nasty quarrel. Nevertheless, they finally agreed to a set of principles to present to the delegates at Charlottetown. The steamer carrying the Canadian delegates arrived at Charlottetown 1 September 1864. Accommodation, I'm told was at a premium as the circus was in town and drew a large crowd.

As you can imagine, there was the usual pomp and socializing at this affair. A formal dinner, with a liberal supply of wine and port by Lt. Governor Dundas launched the conference. The following day, both John A. Macdonald and George Etienne Cartier spoke in broad terms about the proposed new federation, illustrating the powers that would be assigned to the central government and the composition of the both the lower and upper chamber or Senate as it was called. The next day, Alexander Galt outlined the financial details of the proposed new federation, especially how the debt of the various sections would be assumed by the federal government and the revenues from custom duties would be used to cover the expenses of the national government. I am told that Mr. Galt's economy of speech and persuasive mastery of his figures were quite impressive. After his speech, the entire party adjourned to the steamer *Queen Victoria* that brought the Canadian delegation, for a sumptuous luncheon. The Canadians believed in the efficacy of good food and plenty of wine to help smooth the path of federation. Champagne flowed like water and with it the talk of union. Indeed, so I am told, Cartier and Brown, perhaps enlivened by the champagne, stood and proposed the banns of marriage between Canada and the Maritimes.

After a weekend of site seeing, the delegates reconvened for a presentation by George Brown with

details of the allocation of constitutional powers between the central and the local governments. This was a key consideration and the French Canadian delegates were assured of the powers of the local or provincial governments with hints of central government guarantees for the religious and educational rights of minorities. The conference concluded with an agreement to reconvene at Quebec City in October 1864 to finalize details of the proposed federation.

The **Quebec Conference**, as it became known, convened in October amidst the dreary fall rains that drenched the city. Still the delegates were up to the task at hand despite the weather and, over the course of several days, hammered out 72 resolutions that were to form the basis of the new federal union. It was agreed that the respective legislatures would discuss and ratify the terms agreed to at Quebec. Unfortunately, I misplaced my copy of the resolutions but John A kindly lent me his copy which I have here with me. **[HOLD UP COPY OF THE RESOLUTIONS SHOWING HIS DOODLING]**

While I was a member of the Canadian legislature, I was not a delegate at these conferences. Nevertheless, I determined to acquaint myself with all the background discussions about federation that I could find to prepare myself before the resolutions were presented to the Legislative Assembly for adoption early in 1865.

I was quite surprised at the long history of various proposals for uniting the colonies. In doing my research on the topic of federation, I discovered that the idea of a federal union had been around for over half a century.

One of the earliest proposals was put forward by John Beverly Robinson whose brother Peter had played such a prominent role in bringing some 2000 Irish settlers to Peterborough in 1825. In a letter to his brother, John had suggested that a united legislature for the four colonies would be preferable with local legislatures being relegated to only minor municipal matters - though he didn't specify how membership in the united legislature would be determined. Following the failed Rebellions of 1837, the British Government sent out Lord Durham to investigate colonial grievances and recommend a solution. Durham canvassed a wide range of constitutional options for the colonies. One such anonymous proposal, printed by the editor of the Cobourg newspaper, offered a modified version of the Robinson idea. The author supported the notion of a central legislature for the combined colonies, but stressed the importance of retaining local legislatures.

"It is not intended that the General Union shall interfere with the Local or Provincial Governments because in new countries like the British North American Colonies, their resources and peculiar capabilities cannot be fully developed without leaving certain powers with the authorities more immediately on the spot." He concluded, "The General Union is a splendid project but perhaps the provinces require a little preparation before it can be judiciously adopted."

While there was no follow up to this suggestion, the idea of some form of union appears to have had its ardent supporters. In 1849 a group of Canadians formed the **British American League** and held their first convention in Kingston. One hundred and forty delegates convened on the town and passed resolutions calling for a British North

American Union along with measure to protect native industry and reduce government expenditures. At a later meeting in Toronto, they passed a motion calling on the government to “**hold a general convention of delegates for the purpose of preparing a Constitution for the government of this province . . . with power to act in concert with delegates from other British provinces as may be desirous of forming a federal Canada.**”

After reading through many of the newspapers of the period, I wasn't able to find any further information on the League and it appears it folded shortly thereafter. However, the idea of some form of federation still continued in the public's mind, for there were periodic references in newspaper editorials that I perused, about this concept, with different scenarios for the election and functioning of the central and provincial governments and the creation of a supreme court to adjudicate disputes between the national and local governments. There were even proposals for the colonies to be represented in the imperial government, much like Scotland and Ireland, though I wonder who could afford to travel and stay in London when parliament was in session.

One of the most thoughtful and detailed proposals was prepared by Alexander Galt. A successful businessman based in Sherbrooke, he was enticed into politics when John A. Macdonald and George Etienne Cartier formed a new government in the fall of 1858. As a condition for joining as their Finance Minister, he demanded the government seriously consider a new constitutional arrangement. As a result, the Governor General was directed to submit a proposal to the British Secretary for the Colonies on: “**the propriety of authorizing a meeting of delegates on behalf of each colony for the purpose of considering the subject of such federation union and reporting on the principles on which the same could properly be based.**”

Galt supported a federal system, with a national government and local governments in the provinces to deal with local concerns. The proposed federal government would have an upper house based on sectional representation and a lower house based on representation by population overseen by a Viceroy appointed by the Queen. The national government would be responsible for matters such as currency, defence, customs, post office, national public works and trade. Galt's vision extended beyond Canada and the Maritimes and suggested that the former Hudson Bay Territory be organized and brought into the new union. Galt with two other cabinet ministers, went to London in 1859 to persuade the British government to endorse the idea. While the proposal along with other financial questions such as funding an intercolonial railway, received a cool reception by the Edward Bulwer-Lytton, the Colonial Secretary of State, it did generate much discussion in the popular press and laid the groundwork for the decision in 1864 by the “Great Coalition” to actively pursue a federal solution.

This was the extensive background I discovered in preparing my remarks for the crucial debate in the Canadian assembly in early 1865. After giving the matter my most careful attention and consulting with colleagues and friends, I have prepared a draft of my speech to be delivered before the House. I have invited you all here this

evening to hear the outline of my remarks and to seek your opinions on this new national government that is now under consideration. I ask your indulgence if at times my remarks seem a bit florid or focus too much attention on matters that I believe are most crucial in reaching a collective decision on this most important subject.

>>>> **prepare to deliver my speech,**



Mary Smith, Deputy Warden of Peterborough County welcomes F. W. Haultain the former MPP of Peterborough to the Canada 150 lecture series. (Mary Smith)

Mr. Speaker . . . I feel reluctant to trespass on the time of the House. At the same time, I cannot properly call it a trespass, but must rather consider it duty. On a matter of this very great importance, involving the interests of so large a portion of this continent, I think it behoves us to express our opinions with the best ability that we can bring to the subject. We have had this question discussed from so many points of view and, I presume by the ablest men who

I do not expect to say anything new, and the fear of repeating what has already been said makes me reluctant to say anything at all; and were I to consult my own feelings, I have no doubt I should be silent, and would rise only when you call on us Mr. Speaker, to give our votes either for or against the resolutions in your hand. . . . I feel equally with others how great is this responsibility and have endeavoured to bring the best powers of my mind to the consideration of the question. The more we consider it, the more we look into the future in connection with our present movement, the larger the importance, I believe, it must assume in our minds. It not only affects the interests of Canada, but of all the British Provinces of this continent. It's probable results will materially affect the future both of the British Empire and of the neighbouring republic, and therefore more or less -the future of the world at large. I do not think that I am using language at all exaggerated. From the best consideration I have been able to give to this subject, I believe there are, underlying the question now before us, principles of the greatest importance to the world. I believe there are principles involved in our present action that must very much determine the character of the institutions that will generally prevail. The impression upon my own mind is, that if successful, we shall give greater stability and a more permanent foothold to the principles that obtain in the British Constitution; but that failing in our present object, we shall see the decadence of these principles on this continent, and the advance of those principles which obtain in the neighbouring republic. The more I consider it, the stronger am I of opinion, that at the present time the principles of democracy and of monarchism – if I may so express it – are at stake; and considering it in this view, I look upon the scheme before us as calling for the most cordial and earnest support of every man who has learned to value the stability, the moderation, and the justice which have characterized the British nation as compared with any other nation that exists on the face of the globe.

Our institutions are generally similar, although, no doubt, from having been isolated for so great a length of time, and having had no intercourse one with the other to speak of, there is an idiosyncrasy attached to each of the provinces as they now exist, and the longer we remain separate the greater the divergence must be, and the more difficult union between us will be of accomplishment.

I have said before on another occasion, and I repeat it, that the minds of men in Upper Canada were filled with foreboding as to the future. They feared that Lower Canada would resist their demands; they feared that Lower Canada would continue to deny to them what appeared to them to be palpably just and right and what the end of it all would be they did not know. I confess that I shared this feeling in common with others; and it is a matter of common conversation that things could not continue as they were; that it was impossible for Upper Canada, with her superiority in numbers and in wealth, to consent to remain in the united Legislature to the inferior position she then occupied. If the attempt had been persisted in to deny to that section what was so reasonable and just, no man could have foretold the serious difficulties which might have followed.

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time, or within any short period of time, I fear the only alternative – would be our annexation to the United States. Therefore, I feel it to be of great importance that no doubt should exist in the minds of the people of this country relative to the feelings entertain towards us at home. . . .

Believing as I do that our independence and prosperity depend upon preserving the connection with the Mother Country, I would be willing to remove every just cause of complaint which may be found to exist [between us] . . . There is no doubt that, as we are growing in wealth and numbers, the [critics of the colonies] feel it as an oppression that they should continue to be taxed as heavily in order to provide the means for our defence, and especially as, in times past, we have done so little ourselves in that direction. As from year to year, or decade to decade, we grow in numbers and wealth, we ought to consider if we value the connection, in what manner we can relieve the Mother Country of the expenses entailed upon her for our defence. I also hold that, in so far as our financial position admits of it, we should seek to adapt and assimilate our financial policy to that of Great Britain. If we would continue an integral part of that country, we ought not to have high tariffs intervening as so many barriers to that commercial intercourse which should exist between the two countries, for these must be provocative of soreness and dissatisfaction.

. . . I merely say we ought constantly to keep the matter in view, and that those who desire to maintain the connection should consider it their duty to decrease the tariff as much as it can be done with justice to our own position, and thus remove the great cause of complaint on the part of the people at home. . . . it seems to me that if we evinced a desire to remove the existing causes of complaint, even the Manchester School, even such men as Goldwin Smith would not be unwilling to see the connection between these provinces and the Mother Country to continue. . . .

. . . [There] is another reason why I wish to see no delay in the union and in the amalgamation of the British provinces, in order that we may at once consolidate ourselves into one people, and at once endeavor to abolish those barriers which now exist between us, and develop the feeling that we have common interests, and that we are dependent the one upon the other, which can never be the case so long as division walls exist. It seems really astonishing to my mind that any man who really desires to see built up on this continent a nationality independent of the United States, should offer any opposition to the proposal now before us. So much has been said with regard to our financial and commercial position and prospects, that I think it is quite unnecessary for me to say anything further on the subject.

The Intercolonial Railway has been dragged into this question – although the expense of that undertaking has been dwelt upon by the opponents of this scheme as if it were part of the scheme – I believe that whatever the event, whether there be a Confederation of the provinces or not, the Intercolonial Railway is an indispensable necessity. The expense of that railway is, therefore, a question altogether apart from this scheme, and cannot be allowed to enter into the arguments *pro* or *con*. I do not look upon the

Intercolonial Railway, at the present time, in the light of a profitable commercial undertaking, neither, to any great extent, as a valuable military undertaking. When actually at war, we are aware that railways are easily destroyed and rendered of little use, unless we have the means of protecting them. But as a great social and political engine, it seems to be absolutely necessary, if ever we are to have a union; and if a union does not come today, but is looked forward to ten years hence, I still hold that we ought at the present time, and without unnecessary delay, to commence its construction.

. . . Union, sir, is desirable because undoubtedly it will add to our means of defence. . . . it does not . . . require a military man, or a man with military experience or military education, to be aware that there is no combination which so much needs one head and one guiding mind as the management of military organizations, and the guidance of military operations. What, I ask, would be our position in the event of war, should there be no union? We have at present five distinct provinces, with as many independent governments. The people are but little known the one to the other, and consequently have but the slightest possible interest in each other. In the event of war, circumstances might frequently occur where concerted action on the part of two or more of the provinces might be required. Immediate cooperation might be essential to the success of the proposed project. Should we not have the most serious difficulties thrown in the way of the undertaking, simply from the fact that so many independent governments must be consulted, each jealous of its own rights and concerned only about its own safety. Such a state of things demands a change, were there no other argument in favour of it. If we are to remain independent of the United States, we must unite, in the most effective manner possible, our available means of defence. We must become acquainted with one another, and do all we can to call into existence a feeling of oneness, and of interest not only in one section or province but in British America generally. Canadians should cease to think that they are interested alone in the defence of Canada, and Nova Scotians must learn to look beyond the limits of Nova Scotia. If we are to offer anything like a united resistance, we must have a common interest in the whole country. And how can we so surely effect this, how effect it all without union? But let us carry out the scheme that is proposed for our adoption and in course of time we shall all learn to feel interested in the integrity of every part of the confederation.

. . . It appears to me that all our interests – commercial, political and defensive – and the peculiar circumstances in which we are placed, urgently call for the union of the British Provinces. The reasons are of that force and the interests of that magnitude, that it is surprising to me that any hon. Gentleman, who really desires that these Provinces should be independent of the United States, should hesitate for a single moment about adopting the scheme, not that it is perfect, but because it is the only one within our reach.

I will now allude, sir, to an opposition to this scheme which has been very decidedly expressed by a certain section of the Protestant minority of Lower Canada. I am aware from personal intercourse with many gentlemen belonging to that section of the community, that they do

feel a very strong aversion to this scheme, because, as they say, it will place them at the mercy of the French-Canadians. On this point, I desire to assure my honorable friends from Lower Canada, that whilst I consider that our present circumstances require us all to speak openly and honestly one to the other, it is and shall be my earnest desire to speak with all kindness of feeling towards them. I feel compelled to say that there is no part of this scheme that I feel more doubt about than the effect it will have upon the education and political interests of the Protestants of Lower Canada. It has been said that there is and always has been a spirit of toleration and generosity on the part of the French-Canadians towards their Protestant fellow countrymen. I have heard it said that they have on every occasion furthered to the utmost of their ability, and in the fairest and most just manner, the educational interest of the Protestant minority. But . . . in time past, although there has not been an open hostility to the education of the Protestant minority, there has been a very decided under-handed obstructiveness. This is stated by gentlemen who have taken a particular interest in the matter, and who, I am confident, would not make such a statement if they did not think it to be the case. And I must say, for my own part, that I do think the Protestant minority have some grounds for this fear. And this is my reason: the religious faith of the majority in Lower Canada is, as we know, Roman Catholic, and they receive from the head of the Romish Church their inspiration; they are guided by the principles that are laid down, and that are from time to time publicly promulgated by the head of that Church. Now, I do not think that my Roman Catholic fellow countrymen can be surprised – and I would ask their attention to what I am saying, I desire to speak honestly, but, of course, courteously – I do not think they can be surprised at these suspicions and fears of their Protestant brethren. And why? Because they must themselves be aware what are the principles of the Roman Catholic hierarchy. . . . I have only to refer to the letter recently issued from Rome, to find a complete and absolute answer to this question. . . . I see in that letter which is invested with all the gravity and authority that necessarily surround a message from the head of the Roman Catholic Church. – I see, amongst other things, that it is there stated as an ERROR TO BE CONDEMNED

“that emigrants to Catholic countries should have freedom of worship.”

I do not think there can be any one more anxious than myself to avoid anything like religious discussion in this House, or to avoid rousing anything like religious animosity. But when we are discussing a scheme of the greatest importance, involving the interests of various sections of the community, I do think it behoves every man to speak honestly. I have said that the Protestant minority in Lower Canada fear least they should not have full justice done to them. They know the great power of the Romish hierarchy in Lower Canada. They know how much everything is shaped according to the wishes of that body. They know that that hierarchy receives its inspiration from Rome, and within the last few weeks we find what is the character of that inspiration.

Any Constitution drawn up to meet the circumstances in which the five, I may say the six, provinces were situated must necessarily present apparent inconsistencies. Concessions and mutual compromise must inevitably be consented to if we are to have union at all. It does not manifest any extraordinary degree of acuteness in order to be able to discover the possible difficulties that may arise from it. . . . In the Constitution proposed for our adoption, as with all others, the successful working of it must mainly depend upon the characters and principles of the men who have to work it.

I think the argument is rather in favor of the Federal principle, which does remove some of the causes of the difficulty, in so far as local matters are removed from the jurisdiction of the General Government, and are left to that of the local governments. But looking at it in every point of view; considering the greater expense, the danger of collision between the governments, and the comparative division of sovereignty under the Federal system, I am decidedly in favor of the closer and more simple form of government secured by a legislative union.

But I would remark to those who oppose the former because of their professed desire to see the adoption of the latter, that in attacking the Federal scheme in the manner alluded to, they are only putting arguments into the mouths of those who are opposed to any union at all. They should also take into consideration, that it is admitted on all sides that a legislative union is unattainable, and therefore practically, we need not now discuss their comparative merits. It appears to me but a useless waste of time to advocate a certain system of union with others, and to make such advocacy the ground for opposing a practicable union, when those with whom we are to unite, and who are free to make their own choice, pronounce against it. We have to consult the wishes of six independent provinces; and if five of them oppose a legislative union, what sense or justice is there in making our preference for it an argument against the only union that all will consent to unless indeed it is urged that no union is better than a Federal one. . . .

. . . Much has been said and I believe felt also, about the uncertainty of our future. We are forcibly reminded that the future is not in our own hands; neither by any prudence or wisdom of our own, can we determine it. We are from day to day, debating upon our present position, devising new arrangements for the future, and discussing the probabilities of their success or failure. It proclaims our own impotence and our absolute dependence upon a higher Power. I feel deeply, sir – and I make no apology for expressing it – that we ought to look above for Divine guidance; and I regret that our religious differences should so operate as to prevent our performing together a public act invoking God’s blessing on our proceedings, without which all our deliberations will fail of success.

And that ladies and gentlemen is the basic outline of my speech. Again, I appreciate your patience and thank you for any suggestions you may have.

[Here step away from the podium and speak in a more modern day context. Give a short synopsis of the outcome of the debates, meeting in London and passage of the BNA Act.]

The buildings at Brock and George

Elwood H. Jones

The Morrow Building and the two buildings immediately adjacent are jewels of Peterborough's downtown. The three buildings together share a common history that has spanned 130 years, since 1880. They were built in a dramatic style, the Second Empire style, that was just beginning to define the confidence of the Peterborough business community.



The Morrow Building which is designated and its neighbours which have been considered significant to the heritage of Peterborough's downtown since the Ontario Heritage Act was mooted in 1974. (Elwood H. Jones, 2009)

The first building in that style was built for George A. Cox, at the south-west corner of Brock and George. It was four storeys high, with the fourth floor inside the mansard roof. This grand building was followed by the Morrow Building in 1880. The next building in that style, built in 1881, was the Cluxton Building, at the corner of Hunter and George, which became immediately the pride of the town, and along with plate glass windows fixed the town's confidence that it was the Manchester of Canada.

The style became the local fashion. Those were the only three buildings that were built truly in the style. However, buildings in the downtown were modernized by adding false mansard roofs on top of the three storeys that already existed. The false mansards were often propped into place and were not intended for increasing the size of the buildings.

The Morrow Building was the smallest of the three, as the mansard roof encased the third floor, while in the other two it covered the fourth floor. As well, it had a smaller footprint. However, as the last Second Empire building standing in the downtown it, including its north wing, needs to be preserved. The hotel building on Brock Street is a

buttress of some significance.

The excitement with the buildings at Brock and George was captured by the Peterborough Examiner, 15 January 1880. "The new Post Office building situated on the corner of George and Brock streets for Mr. [R. A.] Morrow has an aggregate frontage of 180 feet. This building is an ornament to the town, is three storey high and designed in the French classic style with arcaded ground story from whence spring pilasters supporting a paneled freize and medallioned cornice with balustrade and pedimented windows being roofed with a mansard roof, having neatly designed cast iron cresting and to the façade on George street, a central tower."

John E. Belcher was the architect and engineer for this building, and the contractors were Rutherford and Carlisle. Belcher was the leading architect of his generation, perhaps

rivalled by William Blackwell. Rutherford and Carlisle were the leading local contractors.

The ground floor was occupied by the Post Office, as part of a strategy that pitted downtown merchants in a political battle between the north end (Brock) and the south end (the farmer's market). This proved a temporary location as a federal post office was built at Water and Hunter in 1886, a compromise between the Liberal north end and the Conservative south end. The new post office was built with an eye to also being convenient for Ashburnham. The entrance to the arcade was under the tower on the George Street side.

The Morrow building had a rounded corner, a feature evident in all the corners on George between Brock and Simcoe, a feature still evident. The upper floors, except for two offices, were mainly given to the Peterborough Club which had reading rooms, billiard rooms, visiting rooms, a secretary's room and bedrooms.

At the same time, the Peterborough Examiner reported that Thomas Bradburn had remodeled the adjacent hotel, which was then occupied by T. Turver. As the Examiner said, Bradburn built "a handsome front, three stories high having a bold cornice and mansard roof with Dormer windows, thus increasing the accommodation by two additional stories of bedrooms. Credit is due Mr. Lasher the builder and designer. We are informed that during the

extensive alterations the business of the hotel was not suspended for a single day.” The essentially new building cost \$2,500; the Morrow Building, \$10,000.

The north wing was built as an explicit addition to the Morrow Building, also in the Second Empire, or French Classic, style. Again, John Belcher was the architect, and the contractors were Carlisle and Rutherford. The project was promoted by George A. Cox and James Stevenson, who I believe were also behind the building of the earlier Morrow Building. The fenestration on the second floor is an exact match to the Morrow Building, but the ground floor stores were built with structural cast iron, and with the plan to include wide plate windows. The heritage office thinks that the change in structure on the main floor may have been the reason for not extending a third floor encased in a mansard roof. This makes sense, but one wonders why a false mansard roof was not added.



George Street looking south from Brock Street, 1870. (Trent Valley Archives, Electric City Collection)

The three buildings were in 1880 and 1882 considered to be of a piece, and the photograph which I took in 2007 captures this complementarity perfectly. The windows in the hotel are smaller, the floor heights are shorter, but the line of the top of the second floor of the other buildings is lined with the head-surrounds.

The Second Empire style is characterized by the symmetry of its features. At the lines on the second floor, the designs continue without a burp. We know the two parts were built at different times, but that is not evident in the building itself except for the modern update of the main floor stores on the northern extension.

The other two Second Empire buildings in the downtown have long disappeared. The top two stories of the Cox building were removed in the 1950s, evidently when all the head surrounds were removed. The Cluxton Building was demolished in 1974 to build the new CIBC building. The destruction of the Cluxton Building coincided with the rise of the heritage movement in Peterborough and the introduction provincially of the first Ontario Heritage Act. As well, the false mansard roofs that were ubiquitous in the downtown have also disappeared.

However, what has not disappeared is this. Peterborough is blessed with an incredible downtown

streetscape, particularly on the east side of George Street. To my mind, this is a nationally significant feature of our local architecture.

When Peterborough hosted the important 2009 conference, “Heritage in the Creative Community”, Peterborough was the showcase for the idea. Modern thinking over the past two decades has noted that young creative people such as computer programmers, artists, writers and internet entrepreneurs thrive in heritage settings. Peterborough’s vibrant downtown is spurred by the music, art and leisure that is comfortable with the ambience, and comfort of a downtown that has survived by respect and co-operation for a century and a half.

The Morrow Building, with its north wing and the hotel neighbor, anchors the downtown streetscape from Brock Street to Peterborough Square. The character of the street is established by buildings that were built between the 1850s and the 1870s when Peterborough’s first fortunes were made largely by the importance of the lumbering trade. With one exception the buildings were built of brick, were three storeys high, had uniform fenestration from one building to the next across the entire block. The head-surrounds above the windows were complementary, and usually built of tin. The buildings were built using iron framing fabricated in Peterborough; some exposed bases in the downtown identify manufacturers such as Whyte, Hamilton and Helm.

It is very rare to find three-storey streetscapes extending more than two blocks; even more if we consider that Peterborough Square was built to the prevailing height, and of brick.

Peterborough was built more intensely than other towns because space was scarce within the walking city. From 1870 to 1920, the town doubled in population every twenty years, a rate that marks urbanization.

Even our recreational space was pushed to the edges, or to Ashburnham. Our factories were built north of the city along the Otonabee, or earlier along Jackson’s Creek. By 1890s, we were pushing into the former park lots, with factories such as General Electric, Outboard Marine, DeLaval and others. The compactness of the downtown has proved to be its strength.

The corner of Brock and George is our last reminder of the grandeur, confidence and co-operation that characterized the architecture of Peterborough’s early downtown. After modernizing, the Second Empire style ruled George Street for half a century. This beautiful corner is also the anchor for a remarkable streetscape on the east side of George that extends south for two or three blocks.

Ed. Note: There was great support for saving the Morrow Building, its north wing and the Pig’s Ear. In the discussion at City Hall several important points emerged. Mark Porter severed the north wing in 1995 partly to cover the costs of the impressive restoration he did at that time. Second, there is a regulation against demolishing buildings adjacent to designated buildings. This was the argument I was making, but I did not know about the regulation, and apparently no one around City Hall did either. City Council did not take steps to prevent the demolition but the city staff is working with the developer to preserve the integrity of the corner. There had been no report at press time.

APSLEY AND ITS CHARACTERS

E. S. C.,

Peterborough Examiner, 26 January 1910

Apsley still clamours for railway connection with the outside world. Every year or two the plea of the residents of Apsley, for railway connections is revived, and only a week ago I read a lengthy letter in the Examiner from a resident of that village, making still another appeal for someone to come to their assistance. The letter went on to show that a great deal of money is each year sent from Apsley to Toronto, the people of the vicinity purchasing from catalogues, issued by the big department stores, owing to the fact that they cannot go to Peterborough, with which, politically, socially, and geographically it is otherwise associated.

Apsley as most people of this country know, came very near having a railroad, once upon a time – so near that it has left the people of the neighbourhood sick at heart ever since. Some eight years ago, the C.P.R. had completed arrangements to run a line from Norwood to Stony Lake, around the east end of Stony Lake, and on to Apsley. It was anticipated that there would be a good revenue from the tourist traffic to Stony Lake, a large trade derived out of the working of the Iron Mines of Methuen and Burleigh, and a fair amount of trade from the vicinity of Apsley, to say nothing of the splendid hardwood district it would pass through. But when everything was ready to turn the first sod, word came from headquarters that the work was not, for the present to proceed and the anticipation of the good people of Apsley were once more dashed to atoms. Apsley therefore, has some reason to feel sore but its people through time, became resigned to their fate. Once in a while, however, a resident of the district becomes enthusiastic again, and a letter setting forth the claim of the district for railway accommodation is issued. Whether or not steel rails will ever be laid into Apsley, the future alone can tell, but Apsley has lived for years without a railroad, and if the railroads can get along without Apsley, so can Apsley get along without a railroad.

Some interesting characters.

Who named Apsley, and how it got its name, I never enquired, but one thing is positively certain, and that is, that Apsley is a quaint old place, and it possesses some interesting characters. If you spend an evening at this unpretentious seat of Government, for Burleigh and Anstruther, the chances are that you will thoroughly enjoy yourself. The cordiality with which a stranger is met, and the hospitality that is extended to the visitor to Apsley, considering its possibilities, cannot be surpassed. At the same time the experiences that are related, make the visitor long to have been a resident of Apsley forty and fifty years ago.

While Apsley has its two churches, Methodist and Church of England, its village hall and general stores, no place is more popular than Zack Tucker's Village Inn. The Village Inn does not now possess a license, and, of course, no intoxicants are sold, but this was not brought about by any local option campaign. The Commissioners, some years ago thought that Apsley could get along without whiskey, as well as without a railway, and the judgment of the Commissioners, in this respect, has been justified. But without trading in "booze", Zack Tucker's establishment prospers, and one is made to feel at home forthwith. Zack is an ideal host, deservedly popular, and keeps a first-class country stopping place.

The men of the village drop into Zack Tucker's in the evening, and soon the stranger is acquainted with almost the entire male population of the village. Perhaps Wm. Gallon is in from his farm for the evening. A fine old gentleman is Mr. Gallon, intelligent and kindly of manner. He it is who can tell of the rise and fall of the Norwood-Apsley railroad. Then there is Mr. McIlvena, the village blacksmith, who, after the day's work, calls in to welcome the strangers to the village and dilate upon the natural resources of Burleigh and Anstruther. Perhaps Ned Wigg will be there too; who does not know Ned Wigg? Big, tall, handsome and courteous, and who knows Jack's Lake, and every fish in it. Mr. McColl, who runs the saw-mill, may chance to be around, and Ben Coones, the Tax Collector, and encyclopedia general, may be in Apsley for the night, and he, too, will drop into Zack Tucker's. Then there is Ben Windsor, the daddy of them all, who personally knows every muskrat in the township, and what yarns he cannot tell about hunting and trapping aren't worth hearing.

He Beats Them All.

Perhaps no more interesting gentleman calls into Zack Tucker's Inn, to greet the stranger, than Dr. Bell, the village medical practitioner. Every person in Peterborough County, I think, knows Dr. Bell. If they don't they should. The Doctor is a real good fellow, and one can spend an hour or two in no more pleasant associations, than in his company. No man has a more familiar knowledge of the northern portion of Peterborough County than Dr. Bell, and by reason of his profession he knows the residents very intimately. For many years Dr. Bell practiced at Lakefield, and in his younger days was surgeon of the provisional infantry regiment, that was drawn from the Newcastle district. About eight years ago the Doctor moved to Apsley, where he enjoys a lucrative practice, and in his spare time also enjoys the fishing and hunting, for which the district is noted. The doctor's field of practice is quite extensive, being from Lakefield on the south, to Madoc on the east, Wilberforce to the north, while there is no limit to the west.

Having practiced at Lakefield and to the north of that village for many years, the doctor has an intimate knowledge of the early days of the lumbering interest, and the early settlement generally of Burleigh and Anstruther. As a story teller Dr. Bell has no equal, in the back country at least. He has them all beat for good stories based on facts, and the genial Doctor enjoys telling them just as much as his friends enjoy hearing them.

Sitting in the front room of Zack Tucker's stopping place the other evening, the doctor adjusted himself comfortably in his chair and fell into a reminiscent mood. All was quiet, save for the doctor's pleasant voice, and the clatter of some of the female population of the village as they passed by the Village Inn, to attend a church society meeting of some kind. After telling a good number of amusing incidents, pertaining to early life in Burleigh and Anstruther, the doctor declared that he would tell one more before he would go.



The Wilson House, Apsley (TVA, Clifford Couch fonds)

Had a Law Suit.

"I remember quite well," began the doctor, as the bunch arranged themselves in such a manner as to not miss a word, "a suit I had against the Township of Burleigh and Anstruther. Dr. C----- [Dr. Sidney W. Clegg] was practicing medicine at Apsley and I was practicing at Lakefield. This was of course, a great many years ago. Dr. C----- was a man who occasionally imbibed too freely, and it was this fact that led to the incident I am about to relate. Dr. C -- was

driving into Apsley one afternoon, and just as he entered the village he was thrown out of his carriage, and was picked up off the road for dead. He was taken to his residence, and a messenger was despatched post haste to Lakefield for me. The messenger was given a note which he handed to me, upon his arrival in Lakefield. It was signed by James Goulburn, Reeve of the United Municipalities of Burleigh and Anstruther. Mr. Goulburn happened to be in the vicinity of the place where the accident happened, and thinking that Dr. C--- was almost killed, he headed to the nearest building where pen and ink were available, and hurriedly scratched off the note. What his motive was in signing his name as Reeve of Burleigh and Anstruther, is really hard to say; it may have been merely for the purpose of identification. However, the note was signed in that way. I immediately had my team hitched up, and was soon on the road to Apsley as fast as my horses could take me. I was met at Sanderson's with a fresh team and the journey was continued in remarkably quick time. Finally I reached Apsley, and was soon at the bedside of Dr. C---. I had to take only a glance at him to discover his condition. To the anxious ones who were standing near at hand, I said, "Why the man is drunk, that's all." Dr. C--- rolled over, then glancing at me with a half laugh, exclaimed, "What the hell did you give me away for," at the same time letting fly a pillow at me.

That was not All.

"That did not end the matter," continued Dr. Bell. "After a while I forwarded to the Municipality of Burleigh and Anstruther, my account, amounting to \$20. for my visit to attend Dr. C---. The council did not consider the matter seriously, disclaiming any responsibility. I therefore sued the municipalities for my account. The case came before Judge Dennistoun. The municipality pleaded no responsibility. Judge Dennistoun turning to me, asked me if I had anything to show that I had been engaged by the municipalities. I replied that I had, and produced the note signed by James Goulburn, Reeve of Burleigh and Anstruther. "But that was not all," continued Dr. Bell, as the company began to laugh, thinking that the best of the story had been told, "that was not all. It so happened that when Mr. Goulburn ran into the nearest building to scratch off the note for a doctor, it was the building in which was located the office of the Clerk of the United Municipalities of Burleigh and Anstruther. The piece of paper which he had picked up, and which he had written the note, was a stray piece of foolscap that was lying near at hand. It had evidently been lying there for some time. The seal of the Corporation had also evidently been lying carelessly near at hand, and some one for the want of something to do had been practicing with the seal. As a matter of fact the piece of paper on which Reeve Goulburn had written his note to me contained about twenty-five impressions of the Corporation seal."

"Judge Dennistoun looked amazed to think that in such a case of emergency and requiring the immediate services of a physician, such care should be taken to put the Corporation seal on the message. James Goulburn, Reeve of Burleigh and Anstruther looked positively amazed. His signature, in his official capacity as Reeve, and the seal of the Corporation could not be denied. The case was over, and I got judgment against the Township."

A hearty good laugh greeted the conclusion of the doctor's story, but he could not be induced to give us another. The night was getting on, and the dear old doctor left the village inn for his own fireside.

Yes, one can spend a pleasant evening in Apsley, and Dr. Bell can tell a good story.

Ed. Note: Apsley was named for Henry Bathurst (1762-1834), 3rd Earl of Bathurst and Lord Apsley. Bathurst was a powerful British politician who in 1812 became Secretary of State for War and the Colonies, 1812-1827. His correspondence as Colonial Secretary has been well-used by historians.

A fine, comprehensive, history of the Village of Hiawatha

Peter Adams

The *Village of Hiawatha: a History* by Heather Shpuniarsky and the Village of Hiawatha Book Committee, published by Hiawatha First Nation, printed by Ningwakwe Learning Press, www.ningwakwe.ca, 2016, 249p.

The authors of this book set out to write a comprehensive account of the history of the Anishinaabeg people on Rice Lake, with special reference to the Village of Hiawatha. They have succeeded. This volume draws on a wide variety of sources, oral and written, to present an account which ranges from pre-historic times to the present day.

In the pre-European contact period, the Anishinaabeg people (of whom the Mississauga are a branch) lived mainly in the Georgian Bay and Lake Superior parts of Ontario, trading with the Iroquoian-speaking people who occupied most of what we know as southern Ontario. The Mississaugas moved to the Lake Huron area in the early 17th century. After 1700, there were Mississauga summer villages around the west end of Lake Ontario during a period of inter-tribal warfare. The Mississauga were fur traders and in 1790, a European trading post was established at Pori Hope with another on Rice Lake soon after. Relations between the Indigenous people and the fur traders were mixed as the early "Upper Canada Treaties" were negotiated. Treaty 20, the Rice Lake Purchase, of 1818, was part of the early negotiations and a petition, in 1828, to the New England Company, requested a settlement at the mouth of the Otonabee River, on Rice Lake, "to promote farming and...Protestant religion". Development of this site began soon after although the final agreement was not signed until 2012!

After summarizing the complex early history, the book systematically deals with aspects of the life and history of the Village of Hiawatha with chapter headings such as Archaeology, Church, Education, Governance, Wars, Family Histories and Buildings.

Under *Archaeology of Rice Lake and the Serpent Mounds*, the origin and evolution of the area around the mounds is discussed, with mention of similar sites around Rice Lake and an account of the First Nation's views of the various digs.

There were people in the region soon after the Laurentide ice sheet receded 9,000 year ago, with various settlement periods thereafter (for example villages around the lake around 4,000 BCE). From 1,000 to 1600 BCE, there were villages and campsites around the lake, part of a culture which occupied much of southern Ontario and parts of Québec and New York. There is evidence of trading as far as the ocean. "Serpent Mounds", burial mounds and middens, date from after 1,000 BCE. Archaeology, or at least digging around the site began as early as the late 19th century with much damage and shoddy science. The major dig, by the Royal Ontario Museum, was in the 1950s and this was followed by a period in which the burial mounds were opened for public display by the Ministry of Natural Resources, Ontario. This greatly disturbed the local community which, in 1992, began a Specific Land Claim to have the mounds site become officially part of the reserve.

This was successful and in 1995 the community began operating the mounds site and campgrounds. The site closed in 2009.

The next two chapters are devoted **church** and **education**.

Missionaries were active in the Rice area in the 1830s and Peter Jones brought Methodism to Hiawatha in 1826. The community became a regional centre of Methodism, Indian and non-Indian. There is a table Missionary Ministers from 1825 to 1887. The missionaries introduced farming and there was a strong temperance movement. A church was built on the present site in the 1830s and was replaced by the present striking structure in 1871. It became a United Church in 1925 with an active choir, Sunday school and UCW. There is a list of Ministers down to the present day. The church has long been a key community meeting place.

Education was important to the early Hiawatha residents. Schools were established early in the Anishinaabeg communities. Some residents of Hiawatha were literate before the missionary schools were established. Bi-lingual mission schooling was available, with great community support, before 1830. The focus was on writing and reading as the missionaries and local religious people were keen that Indigenous people could read and interpret the Bible for themselves. The schools were seen as training places for future missionaries and teachers. The first formal school was established in 1827, with students from Hiawatha and other Indigenous communities. The "Mission School" received strong community support over the decades. A new school was built in 1906 which operated until 1955 when the students were bussed to Keene. Some residents of Hiawatha were sent to residential school, at first with parental support as they were thought to provide a better education. There was a tendency to send the better students away to school. Views on this changed in a community that had devoted considerable effort and resources to its own schools.

The chapter on the **economy** of Hiawatha is very interesting with the Village's oral history being used to good effect. The traditional, diverse, economy, indeed the economy down to modern times, was built around the seasons.

Hunting and fishing went on year-round, but in **the spring**, the plains around the village and the wild rice beds were burned to return nutrients to the soil and encourage rice and other useful grasses. This was also maple syrup time with many families controlling and nurturing their own sugar bushes for generations. Families would move to their sugar shacks as a warm meeting place. Skins, obtained during the winter, were brought in for drying and stretching. This was also the time for turtle egg collection. In **the summer**, the focus switched to birch bark collecting, guiding and berry gathering as well as fishing and hunting. The bark was used for crafts, baskets and even houses. In later years, non-Indigenous people came to stay in Hiawatha cottages.

The fall was the time for wild rice harvesting, hunting and fishing. The rice, from large lake beds, was processed locally for winter income. An estimated 500lbs

would be produced. Construction of canals, which eventually led to the Trent Severn Waterway, began as early as 1838 (navigation began in 1920), gradually raising the level of Rice Lake and spoiling wild rice habitat. In the **winter** trapping for the fur trade was important with muskrat and other furs being traded in the region and at the Trappers' Convention in North Bay. Ice was taken from the lake to be stored in ice houses for the summer. As in the Kawarthas in general, the lumber industry had considerable impact through sale of Village lumber and work in the logging industry. The Cobourg-Peterborough Railway was constructed mainly for the lumber trade. After decades of planning, it opened in 1854 and was closed, because of damage by ice, in 1861. As can be seen today, the railroad came across the lake from Harcourt, directly into Hiawatha. For a short time, it brought more people and business into the Village.

The chapter on **Governance** is a remarkable summary of the way the First Nation governed itself from its foundation on Rice Lake to today. The traditional, hereditary, system of governance, succinctly explained here, was based on a Clan system which in the early days overrode tribe, community and family. Many current residents can trace their ancestry back to these Clans.

The first Chief, George Paudash, was involved in community governance for 50 years. The Indian Act (1876) and Treaties brought many changes including the allocation of an Indian Agent to the community. Generally, relations with the Agent seem to have been reasonable but there was at least one example of blatant corruption by an Agent. The Council of Hiawatha maintained ties with surrounding First Nations and non-Indigenous communities. First Nations people did not receive the provincial franchise until 1954 with the full federal franchise following in 1960. Despite this, Councils dealt with the MP and MPP for provincial and federal matters. Elected Chiefs and Councils have been the norm for many years. The book includes a remarkable table of Chiefs and Councillors from the 1820s to the present-day.

A chapter on **Social and Cultural Events** summarizes annual regattas, the community picnic (150th anniversary in 2016), bass tournaments, and sports events, including soccer, baseball, road running, log rolling, water skiing, shooting etc. Often these were annual events drawing on the entire region, sometimes with co-sponsorship with surrounding communities and service clubs. Pow Wows were early banned by the church and the Indian Act (partly to discourage dancing!) only to be revived in 1994 to become the Pow Wow we know today. A fascinating feature of this chapter is the visit of the Prince of Wales in 1860. He came by train from Cobourg to Harcourt and then crossed Rice Lake in a small steamer - perhaps because the rail causeway was not safe enough for him, perhaps to allow him to view the lake. After a ceremony in the Village, he took the train again to Peterborough. He appears to have given the community its name, having recently read Longfellow's Hiawatha.

Wars is the chapter which perhaps best illustrates the use of heritage resources available in a tight-knit, durable, community like Hiawatha. The Mississauga and other First Nations were involved in wars and battles across southern Ontario, including the Rice Lake region, before contact with Europeans. After contact, the French, English

and Americans sought and received First Nations support in their wars. In the Seven Years War (1756-63), Anishinaabeg supported the French including a member of the Paudash family of Hiawatha. At least one Hiawatha resident, again a Paudash, was involved in the American Revolutionary War (1775-83). It was after this war that the early Treaties were signed. In the War of 1812 (1812-14), the Mississauga, including Rice Lake men, had at least 70 soldiers involved providing critical support for the British. Again one of these was a Paudash and the family has medals to record the service. The Village has records of those involved in the Mackenzie Rebellion, the American Civil War (1860-65) and the Fenian Raids (1866-71).

In World War 1, when there were 3,500 Indigenous soldiers in the Canadian Expeditionary Force, including many from the Rice Lake area, 17 Mississauga of Hiawatha were enrolled. The records of this service include letters, medals and service and casualty records. When the Indigenous veterans returned, they did not receive benefits provided for non-Indigenous soldiers. Similarly in World War 11, 14 Hiawatha men and many from surrounding communities, enrolled despite racial biases against their enlistment. Records of their names and of the casualties are available in the Village and in this book. In both wars, the Hiawatha community supported the troops through the Patriotic Fund and other means. After this war, the Veterans received some benefits but not all.

The accounts of Anishinaabeg involvement in wars is supported by a very strong oral tradition and community and family archives. The Paudash family alone has records and memories of military service going back many generations.

There is a short chapter, with illustrations, on past and present **historic buildings** in the community.

The longest chapter in the book deals with **Family Histories**. Family genealogy is particularly difficult for Indigenous families as there was no legal requirement to record births, deaths and marriages until 1869. Missionary and other censuses were taken but language barriers and misinterpretation of Indigenous names complicates the records and interpretation of them. Nevertheless the record for Hiawatha families in this book makes excellent use of records since the early 19th century and provides pointers to family histories before then. Some of the fifteen extended families discussed are descended from key members of the Clans to which early residents of Hiawatha belonged. The family names are laid out in such a way that individual names are easy to find. In some cases, there is remarkable detail of some individuals and generations and of links with other Indigenous and non-Indigenous communities. There are good pictures of families and family members.

A short chapter **Historical Tidbits** brings to life some of the statistics elsewhere in the book and points the way to other heritage information about Hiawatha.

The book concludes with a brief description of **the community today** and an excellent **bibliography**. It is well-illustrated with an interesting variety of pictures.

There is a strong sense of shared heritage in the Village of Hiawatha. Heritage is a foundation of a strong community. This book further strengthens the sense of heritage in our region.

Trent Valley Archives and the Fairview School

Elwood H. Jones

Fairview School

Trent Valley Archives at the Fairview Heritage Centre marks 20 years at Carnegie and Woodland

The Trent Valley Archives has been in one of Selwyn's most notable heritage buildings since 1998, and so is now marking its twentieth year at the corner of Carnegie and Woodland.

The main building began as the Fairview School, sometimes called Hall's School. This was a well-built one-room school house that seems to have been the fourth of five Fairview Schools within short distances of this intersection. The earliest teacher was John Ford teaching here in 1851. By 1948, there were two teachers every year until 1960. Then when the new school opened there were about six teachers at least each year.

The Fairview United Church, founded in 1872, a short distance north, helps to suggest there was a rural identity known as Fairview. When the church celebrated its diamond jubilee in November 1932, the Examiner reported that about 175 people sat down for a fowl supper.

The three Mann sisters walked up the two hills on the Centre Line of Smith (now called Carnegie Avenue to the intersection of the fourth line of Smith, now called Woodland) between 1944 and 1959, and three generations of Garbutts and Manns attended that school. In 1944, the school won a prize for the best improvement of the yard. Baseball and Red Rover were two popular games played in the school yard during recess or after school. On rainy days they played in the basement.

The local school was often used as a community centre, and one of Smith's two bands in the 1880s was the 4th Line Band. After the 1930s, student teachers came to the school as part of the Normal School training. Music and woodworking were taught at the school; there was a rhythm band in 1937. Indoor plumbing reached the school in 1936.



Smith Township offices

In 1960, with the opening of the fifth Fairview School on the other side of Woodland, Smith Township acquired the property, and added a wing in 1974 on the

parking lot side of the building. This served as the Council Chamber but also doubled for other uses; the Smith Township Historical Society met here, and their history of Smith was produced while here.

When Smith Township moved to what is now its current site the building was used as a residence, until Trent Valley Archives acquired the property in 1998. In due course, the building was acquired for the Trent Valley Archives thanks to the donations by three founding members. A second building was acquired thanks to the local Catholic school board; it took about \$50,000 to move it to the site, build a firm foundation, add stairs and ramp and install a system for controlling heat and humidity. Part of the support came from a Trillium grant.



Pupils at Fairview School, 1911

Origins of TVA

The Trent Valley Archives has developed gradually and cautiously over the years.

When formed in 1989, the Trent Valley Archives had about 30 members with a simple ambition to promote the idea of a regional archives that included or catered to every archives in the five counties of the former Newcastle District: Durham, Northumberland, Peterborough, Victoria and Haliburton.

The principle of regional archives had been bruited about in both Canada and Ontario during the 1980s, and it formed the basis for a decentralized archival system in Quebec and in Saskatchewan. The promotion of regional archives took many forms. We had hoped that it would develop from the co-operation of the five counties; or perhaps by the co-operation of townships within one county. For awhile, developments in Victoria County looked promising as the new City of Kawartha Lakes had an explicit archives mandate.

Since the mid-1990s, the promise of archives has shifted to the county and city level. The new archives that developed in Elgin, Grey, Dufferin, Wellington have shown the potential for very useful facilities that save county records, as well as important local collections. The City of

Ottawa Archives, which effectively includes the former Carleton County is pretty impressive. There have been variations on a theme in Lennox and Addington which is quite impressive and builds upon the long-time effective local historical society, a pattern being followed in Belleville and Hastings. The best county archives remains the pioneer Simcoe County Archives which was started fifty years ago near Barrie.

Not surprisingly, the archives in Peterborough county have been developed parochially, and this has presented risky environments for important archival documents. The Trent University Archives and the City of Peterborough Archives have grown out of local pressures since the late 1960s and both have proved effective in different ways. Over the past few years a county committee has been exploring ways to develop a county archives that would be a supplement to the Trent Valley Archives and Lang Pioneer Village.

Research accessibility top priority

The ambitions of the Trent Valley Archives have related to the importance of researchers being able to access records, historical documents, photographs, newspapers and books with some degree of ease and success.

It is not easy to achieve this level of accessibility and we think we have succeeded as well as any small archives in the province. We have done this by giving priority to pursuing sound archival principles of appraisal, organization and preservation. We have also stressed the importance of historical research and genealogical research.

We have pursued several avenues to accessibility. We have a reading room with comfortable seating and tables for examining documents. We have up-to-date computers and software as well as modern microfilm readers and copy machines that accommodate scanning. We have the best website relating to local history and genealogy. We have a quarterly magazine available in hard copies and quite accessible on our webpage. We publish books on a wide range of topics mainly reflecting on some of the riches of our collections. We have in-house finding aids, searchable mainly on our internal computer.

We have an army of volunteers, led by an archivist and assistant archivist, to process and organize the archives. We have used grants and other opportunities to hire talented people to take responsibility for particular collections or projects. Many are adept at scanning photographs and newspapers on our two main scanners. Some have been adding descriptions to the computer, and others have been doing hands on projects with the archival documents. The Peterborough Examiner has a rich collection of clippings that had been part of their library. There were photographs and the work of reporters covering City Hall. The 1000 microfilms had to be checked, rewound and boxed. The 500,000 negatives accumulated by the photographers on a day to day basis since 1959 has had to be placed in negative preservers and described and reboxed. This took as many forty volunteers and although much has been accomplished over the past five years we are still processing the Peterborough Examiner archives.

We have developed a wide-ranging diversity in our acquisitions which has come to be very representative of the county and adjacent areas. We have accepted what donors have considered archival, with the understanding that TVA

can make decisions about materials that are duplicates, outside of our mandate or in terrible repair.

Important local collections

Over the past twenty years Trent Valley Archives has acquired access to records of broad general importance. The census records are available on microfilm, the street and business directories are nearly complete because of what we have and what we have made possible working with the Public Library and the City Heritage Office. We have the land registry records for Peterborough county, and we have a rich newspaper collection highlighted by the complete run of the Peterborough Examiner from 1847 to 2002. We have some significant industrial archives (DeLaval, Alfa Laval, Raybestos Manhattan, Montgomery Brothers, Trent Glass, for example). Our photographic collections include the Osborne Studio holdings during the 1970s and 1980s, photo registers for Roy Studio, and photos from every generation since 1860 that have been part of dozens of collections from families, individuals, and local historians. We have several significant collections featuring postcards of our region as well as worldwide. Our collections of correspondence and memoirs continue to grow. Elmir Brown and his family papers have proved very helpful. We recently acquired the archives of Cathleen McCarthy, a career journalist chiefly with the Peterborough Examiner who had literary ambitions.

Some of our most valuable collections have come from individuals who had a rich understanding of local and family history. Martha Ann Kidd spearheaded several projects which highlighted local architectural heritage. Stan McBride had a wide understanding of local history and his family archives are rich in photographs and letters from very early times. Marlow Banks was interested in bicycles and airplanes, but his collection is quite eclectic. J. Alex Edmison's papers include major documents tied to his career in law and penal reform as well as some rich family collections.

John and Mary Young donated one of our largest family collections that cover literally coast to coast. In some respects, this is the collection that defines our mandate. An archival fonds includes everything that comes from one archival creator; it could be as little as one document or it could stretch for miles. Archives are organized around the principle of *respect des fonds* which recognizes that fonds should be organized as the creator intended. The Young fonds contains distinct collections within the whole, what archives call *sous-fonds*. John Young's papers include the history of his home town in British Columbia (Creston), as well as courting letters, his World War II military experience on the home front, his education, his more than forty patents while working at General Electric, as well as family records for at least a dozen families with roots in different parts of Ontario, Nova Scotia, Utah and British Columbia, and the genealogical records of those families.

The leading truth about the history of Peterborough is that the population was always highly mobile. People left in significant numbers, but others arrived also in significant numbers, and mostly arrivals outnumbered departures. The Burritts left here in the 1860s and four or five generations later the Youngs arrived. Such a pattern has recurred in other families. This underlines that Peterborough was a place of coming and going as individuals and families pursued opportunities and hopes.

The genealogical holdings of the Trent Valley Archives are likewise impressive. We have the papers of genealogists such as the Youngs, Miller, Walter Dunford, Rosemary and Peter McConkey. These are supplemented by countless research files and by our partnership with Ancestry.com.

The collections at Trent Valley Archives are quite impressive. We have over 660 archival fonds, totaling over 1,200 cubic feet, some 1 million photographic images, 1,500 reels of microfilm, 100 maps as well as atlases, and a browsing reference library of probably 5,000 volumes.

Volunteers are the key to dynamic organization

It has taken a dynamic organization to keep up with the pressures of steady growth. In addition to its valuable volunteers, the Trent Valley Archives has raised money to fund these operations and to expand our physical capabilities.

The Trent Valley Archives has received occasional funding from government sources. We received three annual grants from Peterborough County, and one from the City of Peterborough. We have received three grants from the Ontario Trillium Fund and for several years the HODG grant from the Ontario government. The Peterborough Foundation helped TVA in funding the indexing of the Peterborough land registry records, a unique project without parallel in the province that has made the land records one of the most valuable of our collections. We have received generous support from several members that have allowed us to improve our main entrance, erect signage, and to update our kitchenette, the latter largely supported by Chemong Home Hardware.

A large part of our funding comes from the membership fees and donations of our nearly 300 members. Our members are also our main source for volunteers around the Fairview Heritage Centre, and also for volunteers to help in our ever-changing menu of outreach activities. We also get support from the community in different ways. We depend on the co-operation of the local taverns to mount our Pub Crawls. Little Lake Cemetery, Lang Pioneer Village and the Peterborough Theatre Guild have been partners, especially with our very successful Cemetery Pageants. Over the years we have offered variations of ghost tours, both downtown and in Ashburnham, heritage walks in the downtown, in the new West End and in the Avenues. We have experimented with street theatre in these and walks such as the Murder on Rue George events. Our bus tours have been very successful and allow us to cover more territory, while still staying mainly within the city boundaries: Catharine Parr Traill, Robertson Davies and Peterborough's industrial past have been highlight tours. Trent Valley Archives has also had a profitable publication programme. The Heritage Gazette of the Trent Valley usually has 44 pages in each quarterly issue which goes to each member and to others. Some of the cost is covered by memberships and subscriptions, and some by paid advertising from community businesses. The Gazette also advertises other Trent Valley Archives publications, the tours and other activities in addition to its informative features on history, archives and biographies, some of which have been drawn from its collections.

For about 12 years, the Trent Valley Archives has published some of the most interesting and important books

related to history in the Trent Valley area. The earliest were on mills in Peterborough county and on the history of the Burleigh Road. The most recent has been the award-winning *Postcards from Peterborough and the Kawarthas*. Our major campaigns for Champlain 400 and for the legacy of J. J. Duffus were great local successes. As well, the Trent Valley Archives sells books that have been published elsewhere, many newly published, but others from friends and those donating books and archives that have been long out-of-print and generally relating to the Trent Valley or often classics of Canadian history.



Clifford Skarstedt, Examiner photographer, was at the press conference announcing this year's inductees to the local Business Hall of Fame; the induction will be held on May 25, and the inductees include J. J. Duffus. The Duffus Souvenir is available for free from Trent Valley Archives.

The Trent Valley Archives has survived because of its wide network of friends and partners who recognize this as the most proactive organization promoting the preservation of archives. Its collections have become very representative of the city and county. In the process, it has become a visible promoter of local history and genealogy.

If you wish to make a donation for all the important things that happen at Trent Valley Archives, make your cheque payable to Trent Valley Archives and deliver or send it to Trent Valley Archives, 567 Carnegie Avenue, Peterborough ON K9L 1N1.



TRENT VALLEY ARCHIVES

News Views and Reviews



Don Willcock and Heather Aiton Landry were guest speakers at the Rotary Club Peterborough Kawartha Branch; seen here with Guenther Schubert, left.

Thanks to Heather Aiton Landry and Don Wilcox from the Trent Valley Archives for sharing their passion for the organization and how interesting the massive amount of information is, that is kept in that little building on the corner of Carnegie and Woodland Drive in Peterborough.

Trent Lakes Heritage and Historical Preservation

In response to difficulties at the Greater Harvey Historical Society, The Municipality of Trent Lakes has set up a committee

"To advise Council, educate the public, and promote activities pertaining to heritage and historical preservation within the Municipality of Trent Lakes. The Committee will provide Council with an assessment of heritage preservation needs in the Municipality. The Committee will prepare literature and information materials related to heritage and historical preservation in order to educate the public and promote activities. The areas of interest for the Committee include the creation of a designated heritage preservation facility, heritage and historical record and possible artifact preservation and historical preservation through the creation of a Trent Lakes Historical Society. Areas of interest could also include any issues related to heritage and historical preservation."

Trent Valley Archives has offered its support.

We think that several local historical societies that collect archival and museum materials likewise face serious problems going forward. We know that other collections are in short-term storage situations, and many documents have been moved several times in the past few years. To archivists, three moves is as bad as a fire, and the issue needs to be addressed seriously at both the township and county levels.

Simeon Hamblin

My great, great grandfather Simeon Hamblin purchased Lot 8 Concession 1 in Dummer Twp sometime after 1838. He had eight children; namely Catherine 1836, William Reuben 1838, Nehemiah 1840, Sarah Anne 1847, George Samuel 1845, Thomas 1846 and Silvia Jane 1850. Their offspring are widely dispersed in Peterborough County. Family details are well known from Simeon's time to today and it has been verified that he was born in Vermont and probably in 1801. His lineage beyond that is also well documented and verified through DNA and other research.

I am seeking answers to the following questions:

1. Where/which community in Vermont was his birthplace?
2. What were his parent's names?
3. Did Simeon have other/alternate Christian names at birth?

My hope is that some additional documents/news articles might contain answers to these questions.

Mulvany, 695

SIMEON HAMBLIN, deceased, was born in Vermont, United States, in 1801, and came first to Port Hope, where he remained a few years; afterwards settling in Peterborough, where he remained from 1834 to 1838. He then removed to the Township of Dummer, and purchased 100 acres of bush land on lot 8, concession 1, which he improved and remained on until his death in 1875. Mr. Hamblin married Miss Susan Davis, of Peterborough, by whom he had nine children.

WILLIAM R., eldest son of the late Simeon Hamblin, was born in Peterborough, 1838. He has always remained on the old homestead in the Township of Dummer, containing 100 acres, which he received from his father. In 1876 Mr. Hamblin married Miss Charlotte Hescott, by whom he has one son and two daughters.

This researcher has canvassed the most obvious sources. Although he does not mention Mulvany some of his information obviously came from this source. It would appear that his best bet is to find Vermont historical societies that have records related to the Hamblins.

The UEL indexes identify a Silas Hamblin who lived in Saratoga and was born in Albany county; He was at Sorel in the fall of 1783. [Bureau of Archives, 1904, 1077] This family came to the Cornwall area.

There is another interesting Simeon Hamblin family in Maine, with family links to Barnstable, Massachusetts and Fairfield, Connecticut. Another in Litchfield, Connecticut in the 1770s to 1790s looks promising. Vermont is in the migration pattern that would attract a younger generation from Massachusetts and Connecticut.

Suggestions welcome: elwood@trentvalleyarchives.com
Thanks.

Seventeenth-Century Shopping List Discovered Under Floorboards of Historic English Home

[Brigit Katz](#), SMITHSONIAN.COM JANUARY 31, 2017

Pewter spoons, a frying pan and “greenfish”—these must-have items were scribbled on a shopping list 400 years ago. The scrap of paper was recently discovered under the floorboards of Knole, a historic country home in Kent, England.

As Oliver Porritt reports for [Kent Live](#), Jim Parker, a volunteer working with the archaeology team at Knole, discovered the 1633 note during a multi-million dollar project to restore the house. The team also found two other 17th century letters nearby. One, like the shopping list, was located under the attic floorboards; another was stuffed into a ceiling void.

The shopping list was penned by Robert Draper and addressed to one Mr. Bilby. According to the UK’s [National Trust](#), the note was “beautifully written,” suggesting that Draper was a high-ranking servant. In addition to the aforementioned kitchenware and greenfish (unsalted cod), Draper asks Mr. Bilby to send a “fireshovel” and “lights” to Copt Hall (also known as [Copped Hall](#)), an estate in Essex. The full text reads:

*Mr Bilby, I pray p[ro]vide to be sent too morrow in
ye Cart some Greenfish, The Lights from my Lady
Cranfeild[es] Cham[ber] 2 dozen of Pewter
spoon[es]: one greate fireshovell for ye nursery; and
ye o[t]hers which were sent to be exchanged for some
of a better fashion, a new frying pan together with a
note of ye prises of such Commoditie for ye rest.
Your loving friend
Robert Draper
Octobre 1633
Cophall*

Frank Gehry Architectural Archives

[Frank Gehry](#), the 88-year-old [Pritzker Prize](#)-winning architect of the Cubist-like Walt Disney Concert Hall in Los Angeles and other imaginative buildings, famously conceives his designs with abstract sketches and models.

More than 1,000 of those sketches and models — along with hundreds of thousands of drawings, slides and ephemera from 1954 to 1988 — have been acquired by the [Getty Research Institute](#), part of the trust that includes the J. Paul Getty Museum in Los Angeles, where Mr. Gehry’s architecture firm is based.

The archive covers Mr. Gehry’s nascent career, when he designed humble yet daring private houses and studios that were crucial in building his reputation after graduating from the University of Southern California in 1954, through his winning competition entry for the Disney Hall in 1988. He won the Pritzker, the top prize in architecture, in 1989.

Thousands of William Henry Fox Talbot photos go online

11 February 2017

Some of the earliest photos ever taken have gone online to celebrate the life of pioneering photographer William Henry Fox Talbot. More than 1,000 photos can be

seen on a new website produced by the Bodleian Libraries in the University of Oxford. It aims to bring together the complete works of the Victorian photographer Fox Talbot.

Prof Larry J Schaaf, project director, said there had been “nothing like this before in the history of photography”.

The **Talbot Catalogue Raisonné** marks the anniversary of Fox Talbot’s birthday, which was 11 February 1800. Hailed as the British father of photography Fox Talbot took the first photographic negative from a window at his home in Lacock, Wiltshire, in 1835. Born in Melbury Abbas, Dorset, in 1800, Fox Talbot established the three primary elements of the photographic process: developing, fixing, and printing using paper coated with silver iodide.

During his career he created more than 4,500 images - about 25,000 of his original negatives and prints are thought to still exist.

The Bodleian spent two years raising £2.1m needed to buy the private collection of photos, letters and diaries.

The catalogue of early Victorian photographic images is expected to grow to 25,000 images by 2018.

Peter Robinson Settlers 2025

A committee has been established to explore ways to mark the 2025 bicentennial of the arrival of the Peter Robinson settlers. It is in conversation with a group working in Ireland to have a GPS identification of graves connected to emigrants from the Blackwater Valley area. It is hoped that something similar could be done for cemeteries in which Peter Robinson settlers have been buried. Several people have been working on genealogies. The April meeting was chaired by Mary Smith. Dennis Carter-Edwards and Maureen Crowley are among those noticed.

Elwood Jones is currently preparing Peter McConkey’s book on the Robinson settlers for publication. He hopes to add information on assisted emigration across the 19th century, and about Sir Robert Wilmot-Horton.

Audrey Caryi

Audrey Caryi (nee Scott) died April 5, 2017 as a consequence of a riding accident, age 67.

Born in Manotick to the late Gordon and Myrtle (Bassett) Scott, Audrey attended Fisher Park High and then the Ontario College of Art, Toronto, graduating her program with honours. Audrey met the love of her life, John Caryi, and in the summer of 1970 they eloped to the remote mountain town of Taman, Mexico. They moved to Dartford, in the rolling hills of Northumberland County, and there they welcomed their precious daughter, Tania. Audrey supported John through his many years with MS until his passing in 2010. Her passion for art and history led her to become an exhibit artist and museum specialist at Lang Pioneer Village Museum, Peterborough County, where she marked 34 years in February.

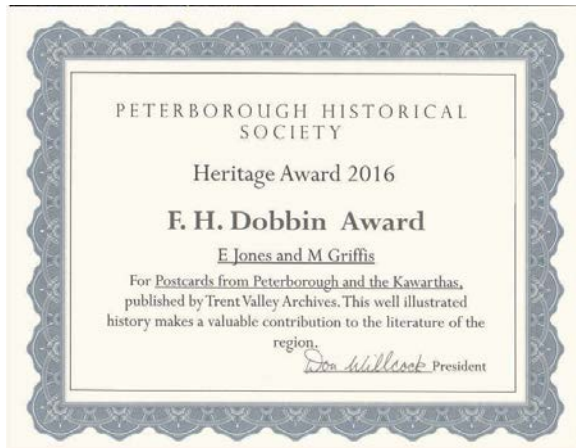
She will be missed!

Peterborough Historical Society Heritage Award Winners for 2016

The Samuel Armour Award: given for the development and delivery of programs that engage students and others in exploring the diverse history of our region, to Curve Lake First Nation for the production of their informative documentary film, Oshkigmong – A Place Where I

Belong. Anne Taylor accepted the award on behalf of Curve Lake First Nation.

The F.H. Dobbin Award: given for a publication that focuses on Peterborough and region's past, to Elwood Jones and Matthew Griffis for their book, *Postcards from Peterborough and the Kawarthas*. Elwood Jones accepted the award on behalf of himself and Matthew Griffis.



The Martha Kidd Award: given to recognize outstanding work in the preservation of the region's built heritage, to the County of Peterborough for its sensitive and creative work in preserving significant remnants of the old county gaol and developing an informative heritage park. Warden Joe Taylor accepted the award on behalf of the County.

The Charlotte Nicholls Award: given to recognize a substantial financial donation for the commemoration of the cultural assets. This award was given to Marion Kaffka for her very generous bequest towards maintenance and operation of Hutchison House Museum.

There were no recipients for the J. Hampton Burnham Award or the George Cox Award.

The 2017 PHS Occasional Paper (# 37) is now available. *Two Men, Two Wars* by Don Willcock, the PHS President, is available with membership in the PHS.

The introduction to this occasional paper reads: "This occasional paper examines what we know of two Peterborough men who experienced two wars in different ways a century apart. In 1813 John Kelleher was a young, unmarried Irishman who got caught up in the War of 1812 between Britain and the United States on his way to a new job in Newfoundland. In 1916 James Rollins, a middle-aged Canadian with a family and a religious calling, volunteered his service and life for king and country in a primarily European conflict from which he could have been exempt. Although their stories are unconnected, the paths to some knowledge we have of their lives traverse a common category of historical documents, that of military records.

"Elites and the institutions that they dominate generate most of the historical records that survive, so it is not surprising that we know more about the preoccupations of politicians and senior military officers, of policy and strategy, than of the perspectives of ordinary civilians and soldiers. To discover these, if discoverable, careful

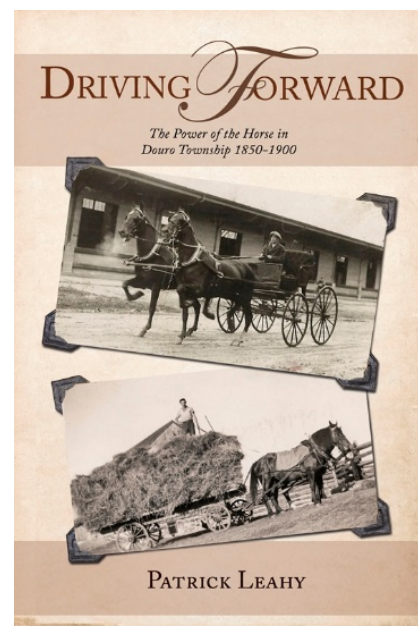
sleuthing is required. In the cases of Kelleher and Rollins, it is the military tracking of soldiers and sailors and captives that permit a reconstruction of experiences and outlooks that otherwise would be absent. These military sources, used together with other references that give windows into their lives – in the case of Rollins especially church records – provide rich insights into members of Peterborough's community. We know more about John Kelleher because of his misfortune to be caught in a prominent and well-documented naval battle in the War of 1812. Even so, his personal story had to be pieced together from diverse sources with inevitable gaps. Unless material is found to fill these biographical spaces, educated speculation based on contextual research and knowledge must suffice.

"There are perhaps fewer unknown parts of James Rollins' life, civilian career and military service because he lived in a later era than Kelleher – an era with more complete social, church, and military records. However, it is still necessary to apply educated speculation to parts of Rollins' biography and to the particular episode recounted here. Both John Kelleher and James Rollins took part in momentous world events and provided thereby fascinating stories for subsequent generations of Peterburians."

This is an interesting read, as both stories have fascinating if ephemeral links to Peterborough.

Driving Forward

Patrick Leahy's new book celebrates the importance of the horse in 19th century Douro. He draws heavily on the experience of the Moher family. Using local diaries he amplifies stories from the late nineteenth-century. Horses were used for hard work. They were used for trips to town and for joy-riding. He even talked of the joy of winning local horse races. The book is illustrated with some striking pictures from the Towns collection. A good read.



Canada 150 TVA Lecture Series

The first lecture series hosted by the Trent Valley Archives and its Events Committee was an unqualified success.

Elwood Jones gave an illustrated talk on the award-winning Postcards book. Because of the series theme he spent some time discussing the photographers in Peterborough in the 1860s, emphasizing that photographers were key to the success of the postcard phenomenon. In the second lecture, he talked about John A. Macdonald's connections with Beavermead, and the estate of George Barker Hall.

Dennis Carter-Edwards did a monologue in which he portrayed F. W. Haultain, Peterborough's MPP before Confederation. Haultain spoke during the Confederation Debates and Dennis ably provided background and a good sampling of the speech. Haultain was a cautious man, it appears.

D'Arcy More, ably assisted by Madison More, gave an entertaining look at Peterborough's love of movies and links with Hollywood.

Rob Winslow led a discussion of some of the fascination tied to rural drinking practices. Some of the best examples came from Millbrook and Hastings.

John Boyko's talk on John A. Macdonald and the Civil War touched on a world of issues and was a perfect conclusion for the series.

TVA is already looking for possible speakers for a lecture series in 2017. Contact a member of the Events Committee if you are interested.

Archives Collecting

Our many great volunteers have been making progress with our collections on several fronts in the last few months.

Betty has finished the finding aid for the Nick Yunge-Bateman series in the Peterborough Examiner fonds. Doreen is making progress on the newspaper clippings related to clubs and organizations. We have worked ahead on additions to the Martha Kidd fonds, and to the Gord Young fonds. Ruth is working on Peter Adams additions. We have completed a finding aid for the captain of a steamer working out of Lindsay.

We have completed several digitizing projects over the years. Possibly our first was when Don did the first part of the Electric City Collection. Madison did a nice chunk of the Montgomery Flying Services collection. Gord is working on Crawford family portraits from the Lakefield based family of Walter Crawford and his descendants. We had Joseph an intern from Tourism at Fleming scanning a run of Lakefield newspapers in the early 1950s. We are looking at scanning opportunities for the Examiner fonds, series B3 for which we have a great finding aid thanks to volunteers in the past.

We have been keeping out lists up to date thanks to the excellent work of Cathy and Dianne, helping Elwood and Heather.

We continue to receive new collections, but in appraising three recent additions we are as full as we can be. The board is looking at options for expansion and for

creating spaces in niches within the TVA. We have been co-operating with the County of Peterborough. We need to find more library shelving. We are thankful for our volunteers and several volunteers will be receiving awards in early May. So many go above and beyond the call of duty. Many of our volunteers are on our strong Board of Directors. We also have many volunteers tied to our outreach programs and particularly with making our Little Lake Cemetery Pageant fantastic and ever-changing.

Our Fundraising committee is making great progress. We were pleased to learn that we will have three university students working at Trent Valley Archives this summer, and we have applied for more grants.

We are currently looking for a scanner that can do larger tasks. Success has consequences, but we will keep looking for new opportunities.

If you wish to help in any of these ways just let Heather or Elwood know. Thanks to everyone.

Georgian Papers Programme

The Georgian Papers Programme will be digitizing nearly half a million documents that were in the papers of the five kings from George I to William IV. The Royal Archives are in Windsor Castle. Much of the focus will be on George III who became king in 1760. He presided over the Industrial Revolution and was king when the United States broke away in the American Revolution. The partners in the project are the Royal Archives and King's College, London, while on the American side are William and Mary College and the Omohundro Institute of Early American History and Culture (Our archivist is an associate member of Omohundro IEAHC).

The first phase, roughly 33,000 documents, were released in January. Some 350,000 are expected to be available by 2020. As well some 100,000 documents from the Royal Library will be added. Some of these letters have been published in different historical projects, but it is estimated that only 15% have been published in some form.

The William and Mary Alumni Magazine, "For the digitization project, the papers are being physically scanned in England, not exported overseas. But once a digital image is ready, students funded through W&M Libraries and the Omohundro Institute are working on transcribing the documents and tagging them with searchable and descriptive metadata." The college will use some of the experience from this project to inform its strategies for digitizing some of its collections, such as the James Monroe papers and its Civil War collections.

Each document is scanned, photographed to create a high-resolution image, transcribed and tagged with descriptions and metadata. Researchers can search the data but also recombine it in ways useful to their projects.

Karin Wulf, the Institute director and an established early American historian commented, "This is very likely the last great privately held archive that will illuminate the 18th-century Atlantic world."

Ed.: As Trent Valley Archives embarks on expanding its digitized records, the question of how to ensure they can be readily searched is a big issue.

Thanks to our Volunteers



TRENT VALLEY ARCHIVES

Our volunteers undertake projects big and small. Why not join us? We need researchers, archival assistants, photo fans; volunteers on ghost walks and Cemetery Pageant; from typing to twitter.

567 Carnegie Avenue • Peterborough ON K9L 1N1
www.trentvalleyarchives.com • 705-745-4404

Thanks to Lakefield Herald

GTR Railway Station

An inquirer is trying to build a model of the old Peterborough GTR railway station that was demolished in the 1970s. He has a number of photographs of the station, but none show close detail of the west side. He is also looking for any photographs of the east side of the building that faces the railway yard.

The Tragic Death of Almond Harris

From the *Peterborough Review*, 21 May 1869

Another Fatal Casualty

We have to chronicle another most distressing calamity on our back waters, by which a man has lost his life, and a numerous family thrown into deep mourning. The particulars of the sad event we have received from a gentleman who lives in the neighborhood of the place where it occurred; they are as follows:-- The Rev. C. A. Jones and a farmer from the 16th concession of Smith named Mr. Almond Harris, on the 11th inst., were proceeding towards Harvey, and in approaching Love Sick Rapids in a canoe, five miles below Buckhorn, they exchanged a few words about the possibility of being upset, as the water was high and turbulent. The one assured the other that he was able to swim, but Mr. Jones said should such a disaster as an upset occur, he would hang on to the canoe. Their surmises were verified, they did capsize when they had reached the eddy which is created at that place. Mr. Jones, true to his intentions held on to the overturned boat, but Mr. Harris, from some cause failed to resort to this expedient; and instead of striking for the shore, he seemed to plunge about aimlessly in the midst of the flood. His companion called to him to strike for the side, but no attention apparently was given to the warning. Meanwhile Mr. Jones was carried down the current and at last reached a small island in the locality—much exhausted but saved. He lost both his coats, his hat, rifle, and some valuable papers, but the misadventure, but he sustained no bodily injury; Harris, on the other hand, sank into a watery grave, though he was an experienced swimmer. The deceased, who was much respected, was going to the back country after some logs, when he was called into eternity. He leaves a wife and ten children to mourn his untimely end. At last accounts his body has not been found.

Peterborough This Week photos

Since January, Peterborough This Week has been running photographs on their editorial page. The paper has invited general submissions, but for the most part photos from the collections at Trent Valley Archives have been appearing. Thanks to Lance Armstrong for the choice of pictures; TVA has provided pertinent details.

Doors Open 6 May 2017

We focus on the great fire of August 1861 that wiped out nearly the whole block bounded by George, Hunter, Water and Simcoe streets. The current streetscapes all took shape from the 1860s although there were modern buildings added on the Simcoe Street side. The tour, led by Don Willcock and Elwood Jones, begins in the courtyard on Water Street, just south of Hunter at 10 am and 2 pm. It will take about one hour or so to circle the block.

We have considerable material as I wrote about the fire, and also wrote about Harper's will that showed how the north-west part of the block (at Hunter and George end) was just months before the fire. As well, Ivan and Gina did research on the hotels that stood at Water and Hunter. Some years ago I typed the information from a damaged copy of the assessment roll for 1869 into a worksheet, and it has been well-used on the TVA computer. As well, I have a copy of the Fuller's directory of 1865 which identified most of the business people in the town.

Don Downs will be presenting "The Seats of the Mighty" tour of Little Lake Cemetery, beginning at 10 am. The tour starts at the Memorial Chapel, and will recall some historical families and some outstanding memorial architecture.

Heather Aiton Landry has prepared an outstanding display on the fashions of the 1860s which will be viewed at the Art Gallery of Peterborough all day.

Elwood Jones will be at St. John's church for lunch between the downtown tours. The new edition of their Pilgrim's Guide to the church will be launched; to request a copy email elwood@trentvalleyarchives.com

There are many other places and events scheduled for the day so check them out. For details check the brochures and the website. <http://thekawarthas.ca/event/doors-open-peterborough/>

Jamaican Self-Help and heritage in Peterborough

Jamaican Journal: The Story of a Grassroots Canadian Aid Organization by Rosemary Ganley, Yellow Dragonfly Press, www.yellowdragonflypress.ca, 2016

Jamaican Self-Help (JSH) was a Peterborough-based organization that operated from the 1970s until 2015. It was a remarkable international project which greatly influenced our community's view of itself while doing fine work overseas. More than 1,000 local volunteers were involved in its missions. While buildings and monuments of today are lasting markers of our times, it is much more difficult to capture the energy and commitment of thousands of people, working over decades, in such a way that those who come after us get a sense of the Peterborough of the day. We are fortunate in the case of JSH in that Rosemary Ganley, who with her husband John, was a prime mover in the organization, has seen fit to mark the sad passing of JSH with a book which is full of heritage markers for future citizens and scholars.

The book is a well-organized collection of newspaper columns, articles and messages as they appeared over the years. Some are essentially letters to local groups, reporting on JSH and Jamaica, others appeared in church and other publications. The strength of these is that they reflect what JSH was like at each stage in its development. We see the Ganleys in Jamaica in the early days and then the growth of JSH "awareness trips" through which local, self-financed, volunteers, including many students, visited Jamaica to help with projects there and to learn first-hand about life there. We read reports of visits to Peterborough by leaders and students from Jamaica. The author is very conscious of the effect of such activities on small-town Ontario, including the increase in local awareness of global affairs.

Starting as a kitchen table group, JSH became more structured – incorporating and becoming a registered charitable organization (able to issue tax receipts) in 1980 and beginning to receive matching funds from the federal Canadian International Development Agency in 1983.

One of the strengths of the book is a series of Rosemary Ganley's columns and articles as they appeared in Catholic newspapers and other Canadian publications, notably the *Peterborough Examiner*. These present a pictures of life in Jamaica and Jamaica-related activities in Peterborough, from the 1980s though to the 21st century. The Ganleys spent a great deal of time in Jamaica during difficult and often dangerous times. Yet the columns deal frankly with conditions there. The good and the bad. Ugly and beautiful aspects of Jamaican education, elections, riots, healthcare and human rights record are treated vividly. Visits by Jamaicans to Peterborough and the continual fund-raising all appear in the columns.

Global Education was "part-two" of the mandate of JSH. This was the raising of awareness of global issues in the local community largely through Awareness Trips undertaken by local students and volunteers. Groups of 15 or so students, raising the cost of their own trips, spent time in Jamaica where they were involved in rural and inner city projects. Before, during and after the trip, the students studied global affairs with a special emphasis on Jamaica

and the West Indies. The author thinks that the impact of this, with over a thousand participants interacting with their friends and families in the Peterborough community, was one of the important contributions of JSH.

One section of the book consists of columns on JSH published by participants. John Driscoll and Lois Tuffin, of *The Examiner* and *Peterborough This Week*, for example, accompanied Awareness Trips and reported on them.

Even though JSH volunteers paid their own way, JSH needed considerable funds. As is the case with many volunteer organizations, fund-raising was the order of the day. The general public in Peterborough were made aware of JSH through events such as its Caribbean festivals and lunches, its concerts and its annual One World Dinner.

Let us not dwell on the wind-up of JSH at the end of the book but remember that those involved with JSH believe that "we made Peterborough more progressive, more global and less racist." This would be my view also.

I am currently a member of the board of Trent Valley Archives. TVA's mission included raising awareness of heritage as a glue for community strength. This does not just involve encouraging people to think about the past. It includes encouraging people to preserve aspects of life in Peterborough today as a source for those who will view us as part of their heritage. This book is a classic example of a good "heritage" record of our times.

Also, the Ganleys were neighbours of ours for decades so we naturally met many of the Jamaicans who were guests in their home. In the late 70s, I stayed with John and Rosemary in Dar es Salaam, Tanzania, when they were on a CIDA teaching assignment, before Jamaica. I was on my way to Malawi where the Trent- Peterborough-Malawi Project was operating. This project, involving the Separate (Peter Roach) and Public (Rae Linton) school boards and Trent, sent 49 teachers and nurses to Malawi to upgrade secondary and postsecondary education there. As this book shows, JSH also drew particularly heavily on the teachers and nurses of this area. This was all the more remarkable for "small town Ontario" as the Friends of Honduran Children organization (mentioned in the book), which continues to this day, was set up at about that same time. Peterborough was perhaps already more "global" than we think.

Later, as MPP and MP for Peterborough, I attended many JSH events and helped a little with their struggles to obtain funds. As I recall, JSH was the smallest such group in Canada to receive "three-year" funding from CIDA. Every three years, they had to pull out all the stops to complete the applications procedure for three more years of funding. While small is beautiful at the organizational level, it is not so beautiful when it comes to fund raising when an applications process which is simply onerous for a large organization can overwhelm a small volunteer group. The quarter of a million dollars or so per year that this applications process earned, had to be matched by the community.

Jamaican Self-Help made a real difference in Peterborough and did good work in Jamaica. This book is a

fine record of it.

Archives in the Anglican Church of Canada

The Anglican Archives Directory is a listing of Canadian Anglican Archives that acquire, preserve and provide appropriate access to diocesan archival records. Each Diocesan archives is responsible for retaining records created by the respective diocese and they also hold the historical parish records for each diocese which includes the parish birth, marriage and death records. Where noted some archival records are accessible at the local university or provincial archives. The Anglican General Synod Archives holds the records of the national office of the Anglican Church of Canada and they can assist in directing inquiries.

Genealogical enquiries requiring baptismal, marriage, or burial parish registers need to be addressed to the diocese in which the event took place. If you don't know what diocese the event took place you may use the map provided below or e-mail the General Synod Archives at archives@national.anglican.ca

Map of Dioceses and Ecclesiastical Provinces in Canada



Anglican General Synod Archives
Nancy Hurn
80 Hayden Street, Toronto, ON M4Y 3G2
Phone: 416-924-9199 x279 Fax: 416-968-7983
E-mail: archives@national.anglican.ca
Hours: Tuesday – Thursday 9:00 am – 4:30 pm by appointment only

Diocese of Algoma & Ecclesiastical Province of Ontario Archives **Both Housed at Algoma University**
Ken Hernden, University Librarian & University Archivist
Algoma Diocesan Archivist
Arthur A. Wishart Library, Algoma University
1520 Queen St. East
Sault Ste. Marie, ON P6A 2G4
Phone: 705-949-2101 Fax: 705-949-6583
[Archives Webpage](#)

The Ven. Harry Huskins, Ecclesiastical Province of Ontario Archivist
Diocese of Algoma Synod Office
Box 1168, Sault Ste. Marie, Ontario, P6A 5N7
Phone: 705-256-5061 E-mail: prosyn@soonet.ca

Diocese of the Arctic Archives
Doug Doak, Synod Office
PO Box 190 Yellowknife, NT X1A 2N2
Phone: 867-873-5432 Fax: 867-873-8478
E-mail: doug@arcticnet.org
Housed at the General Synod Archives
80 Hayden Street, Toronto, ON M4Y 3G2
Phone: 416-924-9199 x279
E-mail: archives@national.anglican.ca

Diocese of Athabasca Archives
The Anglican Centre
Box 6868 Peace River, AB T8S 1S6
Phone: 780-624-2767
E-mail: dioath@telusplanet.net
Housed at Provincial Archives of Alberta
8555 Roper Road
Edmonton, AB T6E 5W1
Phone: 780-427-1750 Fax: 780-427-4646
Archives e-mail: paa@gov.ab.ca
Archives website: Provincial Archives of Alberta
Hours: Tuesday – Saturday 9:00 am – 4:30 pm

Diocese of Brandon Archives
Maxine Sobkow
PO Box 21009 WEPO Brandon, MB R7B 3W8
Phone: 204-727-7550 Fax: 204-727-4135
E-mail: diobran@mts.net

Diocese of British Columbia Archives
Jacquie Nevins
900 Vancouver St. Victoria, BC V8V 3V7
Phone: 250-386-7781 Ext.107 Fax: 250-386-4013
E-mail: darchives@bc.anglican.ca
Webpage: <http://www.bc.anglican.ca/pages/archives>
Monday 9:30 am – 3:00 pm; Wednesday 9:30 am – noon

Diocese of Caledonia Archives
Cliff Armstrong
201-4716 Lazelle Avenue Terrace, BC V8G 1T2
Phone: 250-627-2243 Fax: 250-635-6026
E-mail: calarch@citytel.net
Hours: Monday – Thursday 11:00 am – 2:00 pm

Diocese of Calgary Archives
The Rev. Cathy Fulton, Synod Office
180-1209 59th Ave. S.E. Calgary, AB T2H 2P6
Phone: 587-320-1346
E-mail: cfulton@calgary.anglican.ca
Parish register requests: archives@calgary.anglican.ca
Requests only Monday – Thursday 9:00 am – 4:00 pm

Central Interior, Anglican Parishes of the (Formerly Diocese of Cariboo) **Housed at Ecclesiastical Province of British Columbia and the Yukon Archives**
Melanie Delva, Diocese of New Westminster

1410 Nanton Ave. Vancouver, BC V6H 2E2
Phone: 604-684-6306 x 230
E-mail: archives@vancouver.anglican.ca
vancouver.anglican.ca/resources/archives
Diocese of Central Newfoundland Archives
Synod Office, 34 Fraser Road Gander, NL A1V 2E8
Phone: 709-256-2372 Fax: 709-256-2396

Diocese of Eastern Newfoundland and Labrador Archives
Synod Office, 19 King's Bridge Rd.
St. Johns, NL A1C 3K4
Phone: 709-576-6697 Fax: 709-576-7122
E-mail: archives@anglicanatl.net
Hours: Monday and Wednesday 9:00 am – 12:00 pm

Diocese of Edmonton Archives
Housed at Provincial Archives of Alberta
Kathryn Ivany
8555 Roper Road Edmonton, AB T6E 5W1
Phone: 780-427-1750 Fax: 780-427-4646
E-mail: kathryn.ivany@gov.ab.ca
Archives website: Provincial Archives of Alberta
Hours: Tuesday – Saturday 9:00 am – 4:30 pm

Diocese of Fredericton Archives
Lorna Williams
115 Church St. Fredericton, NB E3B 4C8
Phone: 506-459-1801 E-mail: diocese@anglican.nb.ca
Housed at the Provincial Archives of New Brunswick
Joanna Aiton Kerr
c/o Provincial Archives of New Brunswick
P.O. Box 6000 Fredericton, NB E3B 5H1
Phone: 506-453-2637
E-mail: joanna.aitonkerr@gnb.ca
Hours: Monday to Friday 10:00 am – 5:00 pm
Saturday 8:30 am-5:00 pm

Diocese of Huron Archives
John H. Lutman
Huron University College, 1349 Western Road
London, ON N6G 1H3
Phone: 519-645-7956 Fax: 519-645-8669
E-mail: archives@huron.anglican.ca
Archives webpage: www.diohuron.org
Hours: Monday-Wednesday, Friday 9:00 am -12:30 pm,
1:30 – 4:00 pm by appointment

Diocese of Kootenay Archives
Kathryn Lockhart
#201 – 380 Leathead Rd., Kelowna, BC V1X 2H8
Phone: 778-478-8310 Fax: 778-478-8314
E-mail: admin@kootenay.info
<http://www.kootenayanglican.ca/archives/>
Hours: Monday to Friday, 8:30 am to 4:30 pm

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(formerly Diocese of Keewatin) Archives
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80 Hayden Street Toronto, ON M4Y 3G2
Phone: 416-924-9199 x279
E-mail: archives@national.anglican.ca

Diocese of Montreal and the Ecclesiastical Province of
Canada Archives Richard Virr, Archivist
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Phone: 514-843-6577
E-mail: archives@montreal.anglican.ca

Diocese of Moosonee Archives
Synod Office, 331 Fifth Ave. Timmons, ON P4N 5L6
Phone: 705-360-1129
E-mail: synod@moosoneeanglican.ca
Housed at Laurentian University Archives
Marthe Brown, Diocesan Archivist
935 Ramsey Lake Road, Sudbury, ON P3E 2C6
Phone: 705-675-1151 x3339
E-mail: archives@laurentian.ca
Archives webpage: Anglican Church Archives

Diocese of New Westminster and the Ecclesiastical
Province of British Columbia and the Yukon Archives
Melanie Delva, Diocese of New Westminster
1410 Nanton Ave. Vancouver, BC V6H 2E
Phone: 604-684-6306 x 230
E-mail: archives@vancouver.anglican.ca
webpage: vancouver.anglican.ca/resources/archives

Diocese of Niagara Archives John Rathbone
252 James St. N. Hamilton, ON L8R 2L3
Phone: 905-527-1316 ext 450 Fax: 905-527-1281
E-mail: archivist@niagaraanglican.ca
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McMaster University Libraries, 1280 Main St. W.
Hamilton, ON L8S 4L6
Phone: 905-525-9140 x22079 or 22789 Fax: 905-546-0625
E-mail: archives@mcmaster.ca

Diocese of Nova Scotia and Prince Edward Island Archives
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1340 Cathedral Lane Halifax, NS B3H 2Z1
Phone: 902-406-8982 Fax: 902-425-0717
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Wednesday and Thursday 9:00am-5:00pm*

Diocese of Ontario Archives
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Archives webpage: Diocese of Ontario Archives
Tuesday & Thursday 1:15 – 4:30 pm or by appointment

Diocese of Ottawa Archives
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<http://www.ottawa.anglican.ca/Archives.html>

Hours: Monday to Wednesday 8:30 am – 12; 1 – 4:30 pm
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Quebec Diocesan Archives James Sweeney
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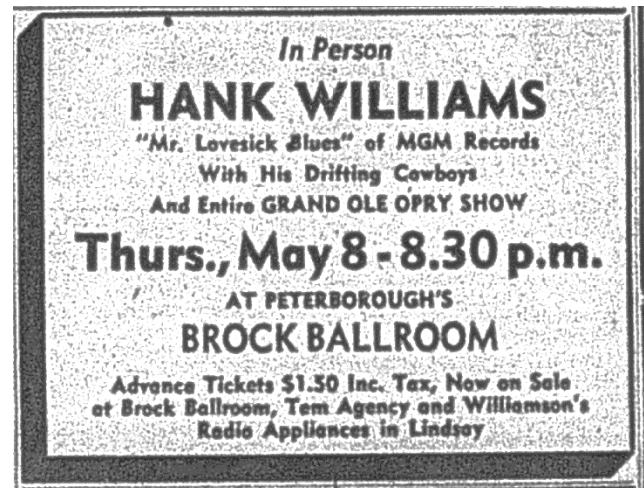
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Hours: Tuesday and Wednesday 9:00 am – 4:00 pm

Diocese of Western Newfoundland Archives
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Diocese of Yukon Archives
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Archives e-mail: yukon.archives@gov.yk.ca
Archives website: Yukon Territorial Archives
Thanks to Nancy Hurn, General Synod Archivist who
compiled this list. archives@national.anglican.ca

Pig's Ear Celebrations



The 1952 Peterborough show that Hank Williams never gave. (TVA, F340, 8 May 1952)

On March 24 the Scandals and Scoundrels Pub Crawl took to the streets of downtown Peterborough. As is customary, we began the evening with a history quiz outside the Montgomery House, now home to a variety of businesses across from the city bus terminal. After an enlightening visit with Mike Stone of the American House (aka the Red Dog), the crawlers made their last trip to the Pig's Ear Tavern. The storied tavern closed its doors on April 22 after 152 years of quenching the thirst of Peterborough.

25 participants were lucky enough to attend on this auspicious occasion, which was immortalized on film by documentary filmmaker Peter Blow. Owner John Punter was in fine form that evening as he regaled us with tales of the Piggy in days gone by, beginning with its earliest incarnation as the St. Maurice Saloon, where "oysters, lobsters, and all kinds of game in season" were on the menu. He also spoke about the visit of country singer Hank Williams and his ill-fated stay at the then Windsor Hotel in May of 1952. As the story goes, Williams was unable to complete his show at the Brock Ballroom (now No Frills on Brock Street) because of a stint of drinking at the hotel during the intermission.

The mood turned from boisterous to bittersweet as Punter spoke of recent and present times, sharing the story of how the coveted Piggy Diploma was established—an honour which he bestows each year upon Trent University students who frequent the tavern—and shared plans for his retirement to warmer climes with his wife Lilee. We at TVA wish them all the best and a well-deserved rest!

We left the Pig's Ear and wound our way to a new location on the tour-- Dr. J's BBQ and Brews, formerly the Montreal House, where this author will attest that they serve truly excellent barbecued chicken sandwiches. Our

next Scandals and Scoundrels Pub Crawl on June 16 will include both Dr. J's and the Red Dog, and another yet-to-be-revealed historic Peterborough pub.

ST. MAURICE SALOON,
BROCK STREET, PETERBOROUGH.
D. Faucher - Proprietor.
LUNCHES AT ALL HOURS.
OYSTERS, LOBSTERS, &c. ALL KINDS OF GAME IN SEASON.
FARE \$1 PER DAY.

**152 Years Of Scandalous
Pig's Ear Stories!**
End Of An Ear-A!

An evening of stories, music, and friends!

Featuring Parkside Drive!



Saturday April 8 2017
8-10 PM - Scandalous stories
10-11 PM - Social
11-1 AM - Music
Tickets Available at:
Market Hall Performing Arts Centre
140 Charlotte St. Peterborough, ON
(705) 749-1146
tickets.markethall.org
Moondance Records
426 George St.
(705) 742-9425
Whole Event: \$25 plus fees
After 10 PM: \$10 plus fees
VIP Table Seats: \$35 plus fees
PRESENTED BY:
HOWLING COWLING
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John Punter shared some of his favourite memories of the Pig's Ear, and found many in the audience who had stories to share. Elwood Jones spoke about the history of drinking and alcohol locally. Washboard Hank followed with stories and songs, and the evening concluded with music. It was a fun evening, enjoyed by all.

TONIGHT
May 8th
2 BIG 7 AND 9 P.M.
SHOWS IN PERSON

★ HANK WILLIAMS
With His Big, Terrific
GRAND OLE OPRY SHOW
★ JERRY RIVERS
★ DON HELMS
★ SINGERS ★ DANCERS
★ COMEDIANS
Advance Tickets \$1.50 Inc. Tax. Now on Sale at Brock Ballroom, TEM Agency, and Williamson's Radio Appliances in Lindsay
Advance Tickets Recognized at Either Show
BROCK BALLROOM

**POSTCARDS from PETERBOROUGH
and the KAWARTHAS**

*Vintage Postcards from the
Trent Valley Archives*

*Elwood H. Jones and Matthew
R. Griffis*

*This book is nearly sold out,
and so we recommend
purchasing it this month.
Makes great cottage gift!!*



A century ago, people sent postcards like we make phone calls today. In fact, if text messages are today's telegrams, then postcards are yesterday's Instagram posts. They predate television news and even modern magazines.

According to some media historians, picture postcards were one of the first examples of mass-produced images in modern culture. At a time when ordinary people did not own personal cameras, the purchase of a picture postcard was a relatively inexpensive way of preserving a memory of one's local surroundings. Postcards offered not just an inexpensive and efficient means of written communication, but also a glimpse of faraway, often extraordinary places.

Since the 1990s, books devoted to reproducing postcard views of a specific place or community have become increasingly popular. In some cases, postcards are the only surviving visual record of a specific place or event.

Consequently, postcards have become the subjects of archival digitization initiatives, digital humanities projects, and research studies by social, cultural, media, and popular art historians.

While other works about the history of Peterborough and the Kawarthas have included postcard images as illustrations, *Postcards from Peterborough and the Kawarthas* is the first to focus exclusively on the history of postcard manufacturing and collecting in the Kawarthas and one of the first to reproduce, in their original tones, many of these vintage views. These cards include views of residential and downtown streets, important (and, in some cases, lost) architectural landmarks, city skylines and natural landscapes, important people and institutions, and scenes from the Trent-Severn Waterway including bridges, lift locks, and steamboats.

Postcards from Peterborough and the Kawarthas is both a celebration of the Kawarthas' postcard heritage and a resource for researchers. Its inventory provides a descriptive list of all postcards, print and digitized, currently in the Trent Valley Archives' collections. In addition to raising awareness of the existence of these cards, this book can inform a variety of present and future research projects relating to the history of our region.

ISBN 978-0-9810341-8-8

\$30

Order from: Trent Valley Archives, 567 Carnegie Avenue, www.trentvalleyarchives.com

Postage and handling add \$15 per copy. For international orders, ask for quotes.

Postage and handling extra if necessary.

The Peterborough Pathway of Fame is situated on historic Point St. Charles

Elwood H. Jones

The earliest travelers to this region passed by this opening to go up the Otonabee River, to the head of navigation at the foot of Simcoe Street. The Otonabee River from Lakefield to the foot of the long portage (some then ten miles and a drop of 64 feet) is hard to navigate up-river in an unmotorized craft. From that spot, northbound travelers could take the ancient portage route to what was then Mud Lake, but better known today as Chemong Lake.

The area where the marina stood then was approximately the site of Spaulding's Bay. George Street was extended between 1906 and 1908, eventually reaching Lansdowne. Earlier, it was swampy land. When Little Lake and the river were dredged to remove the piles of sawdust that had accumulated from the saw mills at Nassau Mills (now the site of Trent University) and points south, the swamp was levelled with the fill.

For all the early travelers, settlers or visitors, this was Peterborough's gateway.

Hospital Point, along the eastern side of Point St. Charles, served as an isolation centre to vet immigrants who might have contacted cholera or typhus, and prevent the spread of the diseases. Peterborough did not have hospitals which were regarded generally as a place for soldiers or as a place to die. After 1870, the idea that hospitals could save lives became popular after the introduction of antiseptics and the discovery that diseases were often caused by viruses.

During the 1847 shipping season, the local Board of Health, of which Charles Rubidge was a member, decided to erect temporary immigrant sheds at Hospital Point. The boats carrying intending settlers or visitors landed at the foot of Mark Street, or at the foot of Simcoe Street or at Spaulding's Bay, named for Charles Spaulding and his nearby brewery. The people of Peterborough had collected funds for assistance to the needy in Ireland but soon found that the money was better spent at Hospital Point. In 1847 the District's leading doctor, John Hutchison, and its Legislative Council member the Honorable Thomas A. Stewart both died from typhus contracted while visiting immigrants at Hospital Point. Some immigrants had also died of the ship diseases.



George Elliott, a Peterborough artist who has a stone on the Pathway of Fame, did this cleverly conceived rendition of what Hospital Point might have looked like in 1847. Wally Macht, also on the Pathway of Fame, requested a visual image that could be used for his video on the history of Peterborough. (Trent Valley Archives)

It is not clear when the name Point St. Charles was applied to this area, but it seems to be in the 1880s. The origin of the name is not clear, either, but I think it was named for St. Charles (1084-1127) who was beatified as a saint in 1882. It seems appropriate, as the area around the point was populated heavily by French Canadians, many attracted to the area to work in the

timber and lumber trade.

By 1890, Alfred McDonald and Athanas Mercier were running an ice hall and saw mill operation on Point St. Charles. Mercier was then living at Lake and Robinson Ashburnham, but by 1893 had moved to 13 Lake Street. Alfred McDonald was living at 2 Crescent Street, which was on the north side of the street between Lake and George, which could be near the site of the Pathway of Fame, or perhaps where the Art Gallery of Peterborough now stands. By 1893, William Watt a clerk at McDonald and Mercier was living at 132 Perry Street; Patrick Kennealey, a labourer for McDonald & Mercier was at 10 Crescent Street and James White was described as a fireman for M & M.

The lumber company became the Alfred McDonald Company and was passed on to the next generation. The lumber company became a sprawling enterprise across Point St. Charles. Diane Robnik, in her book on Peterborough mills, says the mill was founded in 1875, and was destroyed by fire in 1898. Alfred McDonald then bought the former Red Mill at Nassau Mills (currently Trent University) and had it rebuilt at this site, where in various disguises it remained until the early 1970s. By then it was white and the lumber yard was Beaver Lumber.

1908 the company now run as the A. McDonald Estate, with son John McDonald as manager, included saw and shingle mills, a small box and sash factory and planing mills. The Electric City observed, "During his lifetime he expended the money earned from the venture into upbuilding, extension and perpetuation of his industry." When McDonald died, the estate was managed by trustees, John Crane, E. A. Peck and John Duignan.

"The plant on George street is one of the largest and best equipped in the district and comprises the necessary facilities for manufacturing lumber, lath, shingles, boxes and box shooks, sash, doors and blinds. The machinery is of the most modern, and the annual output is 5,000,000 feet of lumber, 5,000,000 shingles and thousands of sash, doors, and blinds. The company employs ninety men in the mill and factory, and one hundred and twenty men in the lumber camps." The company was sending its products across Ontario and to the United States.

The Macdonald company remained on Point St. Charles and its lumber yard included the area on the west side of George which later was the site of the lacrosse bowl, and then the Market Plaza shopping centre. H. R. Scott Limited was operating the former A. McDonald Lumber Company site by the late 1930s. Beaver Lumber was here from the late 1940s to the 1970s, when H. H. Hall moved Beaver Lumber to Lansdowne West.

Point St. Charles was then in the news as the site for a proposed hotel development. However, there was a strong feeling that the city, which had already lost waterfront to hotels such as Holiday Inn and had fought to keep the new CPR hotel in Peterborough Square off the water, should own more of its waterfront and these areas should be developed into pedestrian friendly areas. The newly named Del Cray Park was the scene for an outdoor summer music festival that grew splendidly over the years, especially after the addition of a stage.

Point St. Charles was converted from a lumber yard into a musical venue over the next few years. And in 1997, a slice of the new park became the Peterborough Pathway of Fame. A place with a great history is now a pedestrian walkway honouring Peterburians of many generations who made contributions to the literary, musical and cultural life of Peterborough.



Alfred McDonald shingle mill, Point St. Charles, c. 1930, as viewed from Little Lake. (Trent Valley Archives)

Trent Valley Archives is the archives of the Peterborough Pathway of Fame. Their special 2017 issue of Footprints will be available at Trent Valley Archives. You are invited to be at Showplace on September 9 for the induction of the latest inductees to the Pathway of Fame. Free admission.