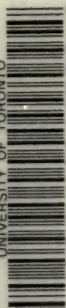


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VOLUME 1

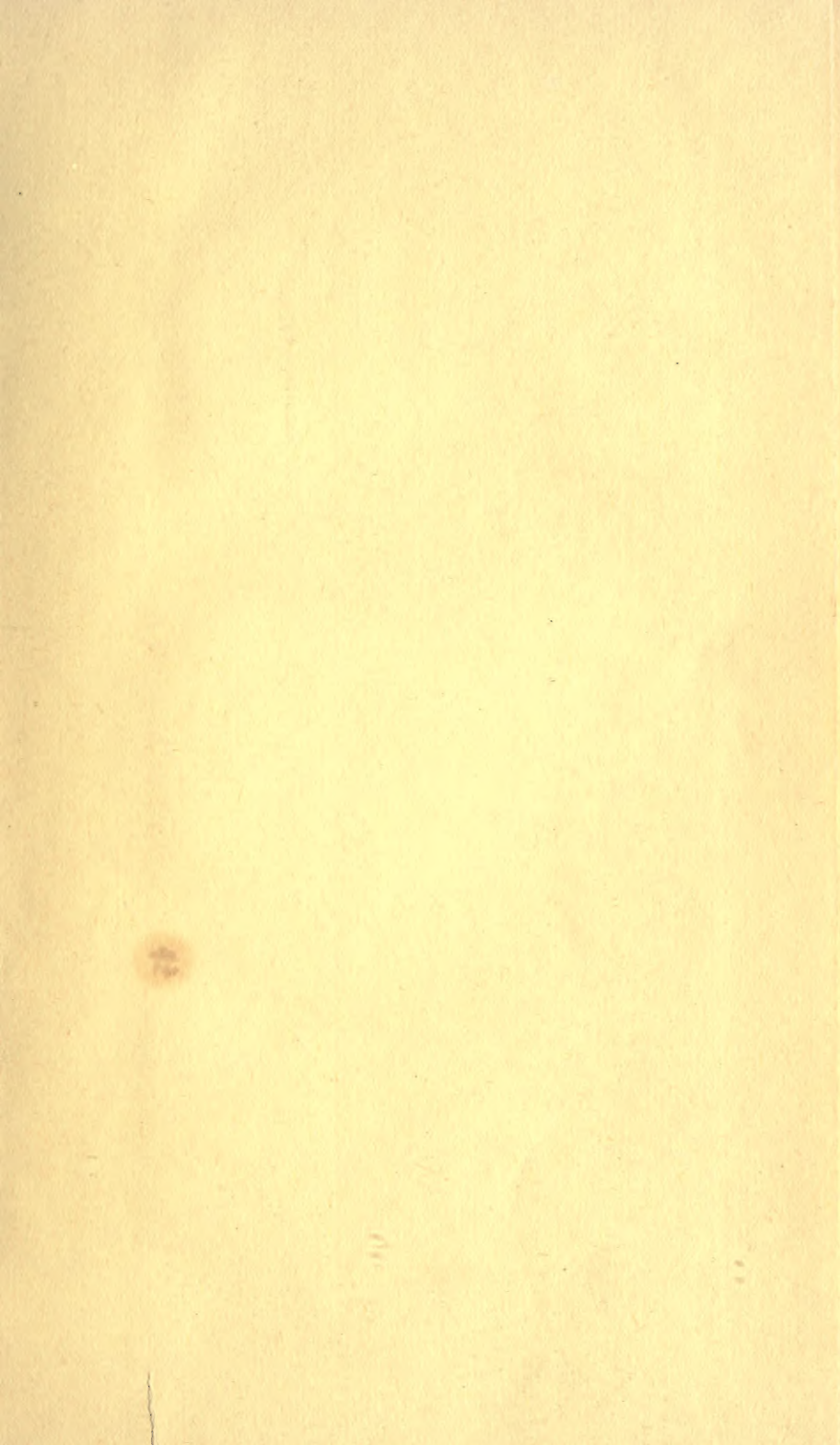
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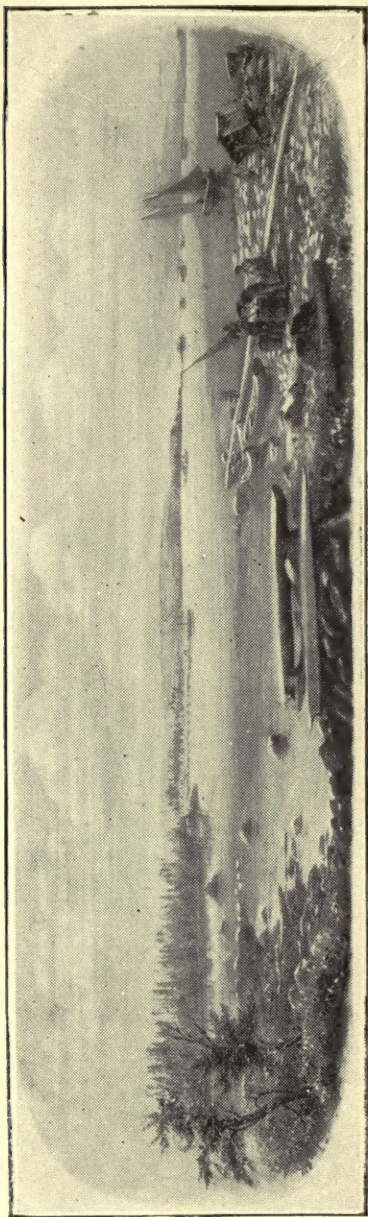




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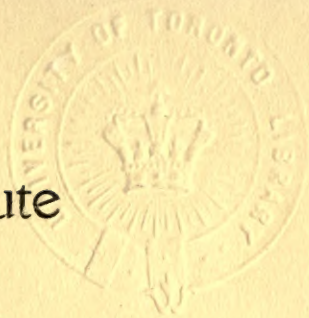






COLLINGWOOD HARBOR IN 1854.

Huron Institute



Papers and Records

Vol. I.



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PREFATORY NOTE

In offering this first volume of papers and records to the public, the Huron Institute does so in the hope of increasing the awakening interest in the early history of the County of Simcoe and of leading others to contribute to the Institute any matter in their possession that may be of interest to future generations.

This Institute has for several years carried on a work of research. In a measure the labor which has been rendered gratuitously, has been rewarded and from time to time has been given publicity through the local press.

The undertaking has not been confined to the early inhabitants of the western portion of the county, which have received much attention and given rise to a series of explorations, but has included the settlement of the rural sections as well as that of the town of Collingwood, the progress of the latter, its organization and the building up of its public institutions, and also the development of its marine interests.

The success attending the work of the Institute has encouraged the publication of these papers, which deal largely with subjects of local interest, and are printed in their original form, and if they serve as an incentive to further research along these lines, the labors of the members of the Institute will have been amply recompensed.

Other papers there are, but these are withheld for a future publication.

FRANCES A. REDMOND,

DAVID WILLIAMS,

Editorial Committee.

EXPLORATION OF PETUN INDIAN VILLAGE SITES.

The inhabitants of the villages on the Blue Mountains, of which we have the earliest record, were a branch of the Huron Indian nation, having the same language and called Tianontates or Kionontateronons. Their principal villages were on the easterly slopes of the Blue Mountains, situate in the Township of Nottawasaga, County of Simcoe; Township of Collingwood, County of Grey and Township of Mulmur, County of Dufferin, and inhabited by the Wolf and Deer tribes.

Amongst this people a mission was established by the Jesuit Fathers, who called them Petun or Tobacco Indians, the mission, the "Mission of the Apostles," and also named the ten principal villages. Those village sites covered from ten to twenty acres, some being fortified. The houses were built of strong saplings and covered with bark of oak, elm, spruce or cedar. When fortified, the site chosen was on the bank of a lake, crown of a hill, or point of land in the fork of a river, or between two streams flowing in ravines.

Their principal food, apart from that obtained by hunting, was Indian corn and smoked fish. They also cultivated pumpkins, beans and sunflowers. Tobacco was grown in quantity. The corn was stored in caches, or deep holes in the earth, and in some cases a supply sufficient for two or three years was laid up.

The villages were inhabited from ten to thirty years. When the land in one vicinity was exhausted it would be deserted and a new location found. Before the French traders came in the principal weapons were axes, spears and arrowheads of stone. Pipes and cooking utensils were usually made of baked clay. They also made bone fish-hooks and

harpoons, mortars, skinning knives and gouges of stone.

The Relations of the missionaries, from which we derive our knowledge of this district, state that their first visit was made in the year 1637, by Fathers Isaac Jogues and Charles Garnier, and afterwards Fathers Garreau, Grelon and Chabanel were appointed to assist in the work.

The village of St. Jean was one of the most important on account of the minor mission called by the same name, and in which village was built a church. It was here at the time of its destruction by the Iroquois on the 7th December, 1648, that Father Garnier was massacred by them, and afterwards buried by his brother missionaries on the site of the church.

St. Mathias was the next most important village, called Ekarenniondi by the Indians.

Father Noel Chabanel, who was associated with Father Garnier at the mission of St. Jean, acting on advice, left his charge before it was destroyed by the Iroquois, only to meet his death, as it is supposed, by a renegade Huron Indian, at what was afterwards the town plot of Hythe on the Nottawasaga River.

After their territory had been devastated by the Iroquois the remnant of the Petun Indians fled to the Island of Michimakinac; afterwards some wandered to Green Bay of Lake Michigan, and on southerly to Detroit and Sandusky, becoming Wyandots. Some are now living in the Township of Anderdon, near Amherstburg, Ont.

The principal villages of the Petuns were named by the missionaries as follows: St. Peter and St. Paul, St. Andre, St. Jacques, St. Thomas, St. Jean, St. Jacques and St. Philip, St. Bartelmy, St. Mathieu, St. Simon and St. Jude, St. Mathias. These ten villages were numbered from the most southerly.

The exploration party which was authorized by the Huron Institute to conduct researches in this hitherto uninvestigated territory, known as the Mission of the Apostles, commenced their labors on the 25th May, 1908. They have succeeded in locating ten

of the larger village sites, a number of ossuaries, many smaller village and beacon sites, and have also endeavored to trace the principal trails used at the time of the mission to connect the villages and landing places on the shore of the Georgian Bay.

At the same time a large collection of Indian relics were secured as gift or loan exhibits for the museum of the Institute, also information spread amongst the settlers which is showing good results as to further donations.

The principal village sites located are as follows :—

1. On Lot 32, Con. VI, Township of Mulmur. A village site near the present village of Banda occupies some fifteen acres on the westerly slope of a wide ravine through which runs a stream. This is located on the northerly slope of the high range of hills, at the point where the range deflects to the south and overlooking the plain through which runs the Mad River at the village of Avening, and easterly across the Township of Tosorontio. This site is situate $1\frac{1}{2}$ miles by trail route from village No. 2, and is the most easterly and southerly village site connected with the mission of which we can gain any knowledge.

From it for some forty years have been taken a large number of relics of many kinds. There are also large ossuaries in this vicinity. It appears to have been occupied by the Wolf tribe and to answer to the location of the village of St. Peter and St. Paul of the mission and the first large village visited by Father Jogues.

2. On Lot No. 3, Con. IV, Township of Nottawasaga, situate on the banks of the ravine of a stream and immediately north of the blind line road. Many pits similar to those found at site of village No. 3 situate $2\frac{1}{2}$ miles northerly by trail route, have been located. A. F. Hunter in his notes remarks that at this site a quantity of European relics have been found.

3. On N. E. $\frac{1}{4}$ Lot 10, Con. V, Township of Nottawasaga, situate on the southerly slope of the hills of the Mad River Valley, near the village of Creemore, a large village site covering some fifteen

acres, having immediately to the north a deep creek ravine. On this location was found the remains of a pit 15 feet by 30 feet filled with burned Indian corn to the depth of over $2\frac{1}{2}$ feet after the land had been cultivated for many years, also numerous pits 3 feet wide and some 3 feet deep, supposed to have been ovens, situate on the slope of the hill, and containing coals and ashes.

A large number of pipes, pieces of pottery, stone mortars and other Indian relics were procured from this site. The land is well fitted for crops cultivated by the Indians, and early settlers found the remains of Indian corn hills showing plainly amongst the second growth covering the Indian clearings. This village site would appear to be that to which Father Jogues and Father Garnier fled, one league from St. Peter and St. Paul, and which they named St. Thomas.

4. On Lot 12, Con. VII, Township of Nottawasaga, immediately south of sideroad 11 and 12. This site covers an area of about 12 acres on the southerly side of the valley of the Mad River, and by trail route $2\frac{1}{2}$ miles from village site No. 5.

5. On Lots 28 and 29, Con. IX, Township of Nottawasaga. This site is situate near the village of Duntroon, on a plateau on the eastern mountain slope and immediately west of the valley of a branch of the Pretty River, six miles by probable trail route from village site No. 3. Soil sandy loam well fitted for growth of Indian corn and tobacco. On this site, besides remains usually found, a brass ring similar to two others found some years ago at village site No. 10, with letters I. H. S. in relief upon it, was picked up on his farm by Mr. John Kelly. This ring is now in the custody of the curator of the Huron Institute and is considered a valuable relic, identifying conclusively the field of early Jesuit missionary labors.

This is also the nearest frontier village from the end of the Bay where the Nottawasaga River enters, and would naturally be the first point of attack by the Iroquois coming from the east. All the evidence both topographical and circumstantial point to this site as the Indian village of Etharita, called by

the missionaries St. Jean, stated by them in the Relations to be No. 5 of the ten principal villages, numbered from the south end of the mission and distant a good day's journey including the return trip from village site No. 9 identified as Ekarenniondi.

There is a trail spoken of by the Indians on a recent date, between the Nottawasaga River and this point. The Iroquois were expected to attack St. Jean first, and the Petun braves went out to meet them. This being the case it is most probable that Father Chabanel in fleeing from the village would not take this route, the old Tobacco Indian trail, from this point, and risk the danger of meeting the Iroquois, which in part accounts for his passing by the northern village of St. Mathias and taking a route nearer the lake shore. The location of the two main trails, by which intercourse between the easterly Huron country and the Petun country across the Township of Flos, is well known, the northerly one in the vicinity of the ninth concession line, and the southerly one near the fourth concession line. These can easily be traced through the Townships of Sunnidale and Nottawasaga. If Fathers Garreau and Grelon were stationed at site No. 9 they could make the journey to St. Jean and return the same day, a distance of about 4 leagues as mentioned in the Relations.

6. On Lot 34, Con. XII, Township of Nottawasaga, situated immediately north of sideroad 33 and 34, near the channel of the Pretty River, in the valley of that name, which intersects the mountain range about one-half mile to the west. This site is on rising ground, has an area of about 15 acres and is by trail route $3\frac{1}{4}$ miles northwesterly from village site No. 5.

The early settlers found on this site twenty-four large stones engraved with figures and placed in the form of a horseshoe, and which were probably used as seats for chiefs meeting in council.

7. On West Half Lot No. 38, Con. XII, Township of Nottawasaga, at the foot of the eastern slope of the mountain range, near the head waters of the Underwood Creek, situated on the trail leading from Silver Creek site to the one on the Pretty

River and about midway between the two. A number of ash beds and relics have been found here.

8. On Lot No. 12, Con. I, Township of Collingwood. A large village site situate on rising ground west of the ravine of Silver Creek $3\frac{1}{2}$ miles northwesterly from village site No. 6, and following the line of Sixth street 4 miles direct from the Town of Collingwood. The only verbal account given by an Indian to the early white settlers relating to the Indian wars of the Blue Mountains had reference to this particular village. The history is as follows:—

When the late Henry Clark's people first settled in this locality on Lot 41, Concession XII, Township of Nottawasaga, an Indian, who was then a very old man, came to the place selling cranberries. Mr. Clark's mother having bought some the Indian related to her that his people were buried on the hill near the house; that there was a great battle and his people were killed in vast numbers. He said that it was the Mohawks, together with another tribe of the Iroquois or Six Nations, who attacked them, and that some of them came by canoes and landed at Craigeith, at what was afterwards called Iroquois Bay, and that the others crossed over the Nottawasaga River and came by the inland trail. Three large ossuaries are situated near this village site from which have been taken many copper kettles and other Indian relics, some of which are now in our museum.

9. On Lot No. 14, Concession II, Township of Collingwood. Site of a large village, some 20 acres in area, situate between two deep ravines on the eastern slope of mountain, one-eighth of a mile from "The Caves" and "Point Lookout," which are 250 feet above village site and one thousand feet above the plain below and the valleys of the Mad and Pretty Rivers, overlooking also the Georgian Bay and the Island of St. Joseph, or Ahendoe (now Christian Island), and to the northwest the tiny shore on which were located the Huron villages of Ihonatiria and Ossossane or Conception. This village must have been of considerable size and inhabited for many years. Early white settlers found ash deposits some four feet thick.

Many fine Indian relics have been obtained from this village site, which by trail route is one mile northwesterly from village site No. 8 and two and one-half miles from village No. 10. This location corresponds well with that of the village of St. Mathias or Ekarenniondi, "The village of departed souls," with "The rock that stands out" on the crest of the mountain in the immediate vicinity, and by stone totems found, it is evident that this village had been occupied by the Deer tribe.

The Huron name of Georgian Bay was substantially the same as Ekarenniondi, so that there would appear to be some connection between the two. Being the last village on the mountain top overlooking the great waters it would naturally appeal to the savage mind as the place from whence the "departed souls" would take their flight. It is also the most westerly village from Huronia, and in that respect would tally with Brebeuf's Relation dated Ihonatiria, July 16, 1636.

10. On Northwest $\frac{1}{4}$ Lot No. 20, Con. II, Township of Collingwood, situated one-quarter of a mile south of the village of Craighleith. North, south and east of this site some twenty acres in area are ravines through which at the time of Indian occupation it is probable that large streams flowed, receiving their supply from the mountain lying immediately west and at this locality some 1,000 feet in height.

The soil is light loam most suitable for cultivation of Indian corn and tobacco, and such as generally used by the Indians for burial purposes. Less than one-half mile distant to the southerly shore of the Georgian Bay is Iroquois Bay, one of the principal landing places of those crossing to and from the Huron country to the northeast.

This village site has been well known since the early settlements of the white man, and many valuable Indian relics have been removed. Two brass rings (on finger bone) and having a medalion with the letters I. H. S. in relief upon them, significant characters indicating that these Indians were in touch with the Jesuit missionaries, were obtained here. Also many bones, remains of copper disks and

pottery may still be found. This site being the most northerly would answer to the village of St. Simon and St. Jude.

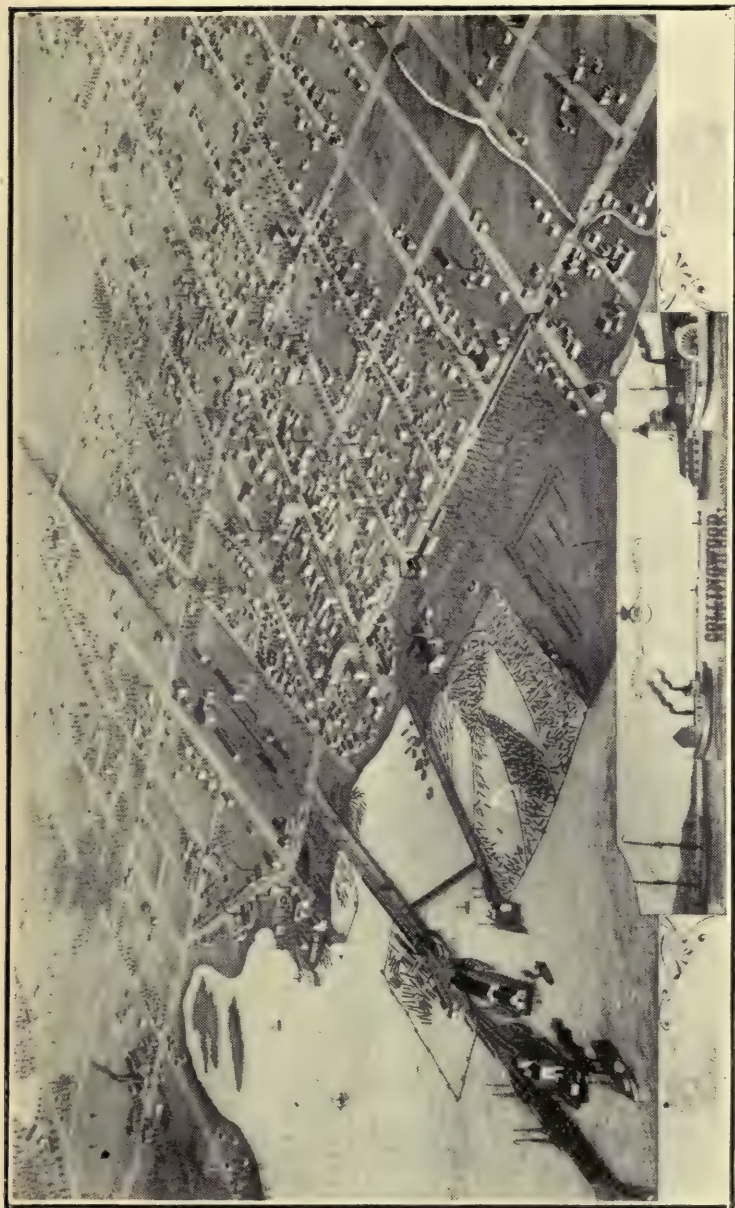
Indian remains have been found on the following lots :—

- Lot No. 11, Con. 1, Tp. Collingwood.
- Lot No. 8, Con. 2, Tp. Nottawasaga.
- Lot No. 12, Con. 2, Tp. Nottawasaga.
- Lot No. 1, Con. 3, Tp. Nottawasaga.
- Lot No. 5, Con. 3, Tp. Nottawasaga.
- N. $\frac{1}{2}$ Lot No. 14, Con. 3, Tp. Nottawasaga.
- Lot No. 5, Con. 4, Tp. Nottawasaga.
- W. $\frac{1}{2}$ Lot No. 9, Con. 5, Tp. Nottawasaga.
- Lot No. 16, Con. 5, Tp. Nottawasaga.
- Lot No. 17, Con. 5, Tp. Nottawasaga.
- N. W. $\frac{1}{4}$ Lot No. 10, Con. 6, Tp. Nottawasaga.
- Lot No. 14, Con. 6, Tp. Nottawasaga.
- E. $\frac{1}{2}$ Lot No. 9, Con. 7, Tp. Nottawasaga.
- E. $\frac{1}{2}$ Lot No. 10, Con. 7, Tp. Nottawasaga.
- Lot No. 24, Con. 7, Tp. Nottawasaga.
- Lot No. 11, Con. 8, Tp. Nottawasaga.
- Lot No. 12, Con. 8, Tp. Nottawasaga.
- Lot No. 17, Con. 8, Tp. Nottawasaga.
- Lot No. 19, Con. 8, Tp. Nottawasaga.
- S. $\frac{1}{2}$ Lot No. 11, Con. 2, Tp. Nottawasaga.
- S. $\frac{1}{2}$ Lot No. 11, Con. 9, Tp. Nottawasaga.
- Lot No. 20, Con. 9, Tp. Nottawasaga.

The accompanying map shows the situation of the ten principal village sites and other locations where ossuaries and beacon sites have been found, also the general topography of the territory occupied by the Mission of the Apostles.

JOHN LAWRENCE,
M. GAVILLER, C.E.,
JAMES MORRIS.

May, 1909.



BIRD'S EYE VIEW OF COLLINGWOOD IN 1875.

THE CATHOLIC CHURCH IN COLLINGWOOD.

To write the history of the Catholic Church in this northern district we must go back not merely a period of forty or fifty years, but we must go back to the time when the Recollet Father, LeCaron, accompanied by the chivalrous Champlain, first carried the Gospel message to the savage inhabitants of the Petun villages in 1615, and at that time undoubtedly the first religious service was celebrated beneath some spreading tree, with the wondering Indians as a congregation, and the soft lapping of the waves upon the pebbled shore as the music of the Mass.

Then Fathers Pijart, Jogues, Garnier, Chabanel, Garreau and Grelon, the learned and zealous Jesuits, followed in a train, and set, during their ministry to the savage tribes, an example of self-sacrifice and exalted heroism that has yet to be equalled in the pages of history, and it was then that the glory of martyrdom was given to the church in this part of the western world.

With the destruction of the missions in 1648 the work of the Church was suspended. Nearly two hundred years had passed away since the feet of them who preached the Gospel had trodden that forest soil; and these two hundred years of spring leaf and summer flower had overgrown the land, and covered up the traces which religion had made in the march of its simple yet true civilization.

The second chapter of the history of the Church dates from 1830 when Bishop Macdonell, accompanied by Father Crevier visited Penetanguishene. In 1854 Father Michel of this mission visited Collingwood, which had then a population of between fifty and seventy-five souls, and said Mass in the large log residence occupied by Charles Patton. This house stood on Pine street, between First and Second streets, and was a most hospitable and generous home, and here also the Episcopalian people held their first religious service, and were welcomed and pro-

vided for until another place of worship was secured for them. At the first Catholic service some of those present were Thomas Long, Andrew Sheehan, Patrick Boyle, James Coffee and his two brothers, John and Michael, Thos. Rogers and family, and Michael and James McCormick and families. Mass was said once a month by Fathers Michel and Gillan who came to Barrie and then drove from there to Collingwood.

In 1855 a mission was established at Barrie, and Collingwood became a part of it. The Rev. Fathers Jamot (afterwards Bishop of Peterboro') and Hobin visited Collingwood from Barrie. Father Jamot was succeeded by Father Northgraves, known at the present time as the author of a book in refutation of the infidel writings of Bob Ingersoll. He was assisted by Father Ray. Those two priests were succeeded by Father O'Connor, present Bishop of Peterboro', assisted by Father Lee, a brother of Mrs. Chas. Patton.

In 1859 a small frame church on the west side of Cedar street, between First and Second streets, was purchased from the English Church congregation at a cost of about one thousand dollars. The old English Church in time became too small, and an addition was built, nearly the same size, at a cost of about nine hundred dollars. In the extension provisions were made for a gallery and choir, and the system of renting pews was then introduced. A collection was taken up to pay the expenses, to which the Protestants largely contributed. The congregation purchased a melodian, and Professor Heindrick took charge of the choir, assisted by Miss Hodgins, James Patton, Mr. and Mrs. C. Patton, Miss Murphy and others. A Sunday school was established, and Mrs. Thomas Long acted as superintendent until 1877. She was assisted by James Guilfoyle, Miss Heffernan, Miss Hanley and the late J. J. Long.

One of the disabilities the Catholics labored under in the early settlement of the town was the great distance from a Catholic cemetery, the nearest being on the fourth line of Nottawasaga, a portion of the old homestead of Matthew Dowling, and many

of the early residents were buried at this place. During the pastorate of Father Northgraves, Thomas Long and the late Charles Patton were commissioned to purchase the present cemetery, situate on Raglan street from Doctor Langtry, at a cost of \$300. A collection was taken up among the townspeople, and all contributed so liberally that practically the full amount was raised. At this time the land was heavily timbered, and Father Northgraves organized several "bees," and a portion of it was prepared for use.

In 1871 the Rev. Father O'Reilly was installed as pastor of Stayner, which was detached from Barrie and erected into a separate parish. From this time till 1886 the spiritual wants of the Catholics of Collingwood were attended by Rev. Fathers O'Reilly, Patrick Kiernan and Edward Kiernan, pastors of Stayner.

In 1886 Collingwood separated from Stayner and was formed into a distinct parish, with Rev. Edward J. Kiernan as its pastor. Again the church became too small for the congregation, and as the population was growing to the west and south, in 1888 Father Kiernan undertook the heavy task of erecting a church on the land given for the purpose by Mr. Thomas Long on the corner of Elgin and Ontario streets, the presbytery having been already built by the late J. J. Long at his own expense. The corner stone of the new church was laid on the 24th of May, 1888, by Bishop Dowling of Hamilton and an impressive sermon was delivered by the Very Rev. Father McCann. On December 16th in the same year it was solemnly blessed by the then Dean of Barrie, now Bishop O'Connor of Peterboro'. Father Teefv, now of St. Michael's College, Toronto, preached in the morning, and Father Moyna, then parish priest of Stayner, in the evening delivered an eloquent discourse on the growth of the Church, so aptly illustrated in the very town of Collingwood, where first it ministered in the wigwams of the savages, then in the private residence of Mr. Patton, one of the early settlers, next in the little chapel which had tender memories for so many, moving thence to the pres-

ent place of worship.

Father Kiernan had charge until 1903. During this time he devoted himself in a spirit of noble self-sacrifice, and with untiring energy to the duties of his sacred calling. In him his people found a friend and counsellor, and to them he endeared himself through his benevolence and greatness of soul.

In May, 1903, he left for a trip to Ireland, a voyage which proved but a prelude to that long and last one from which there is no return. His death caused an aching void in the hearts of his sorrowing parishioners, whom he had aided by his advice, and protected by his influence.

Up to this date the following societies had been established in connection with the work of the Church, viz. : The St. Vincent de Paul Society, to care for the poor and sick, which was organized on June 7th, 1874, under the presidency of the late J. J. Long ; the C. M. B. A., a fraternal association, organized in 1892 with the late W. J. Slean as president, and the Ladies' Society of the Blessed Virgin, in 1891, with Miss May Andrews, as president.

When Father Kiernan left for Ireland, Rev. Father A. O'Leary of Toronto came to Collingwood to attend to the wants of the people during his absence, and soon after his death Father O'Leary's appointment as parish priest was confirmed by the Archbishop of the Diocese. It seems almost unnecessary to speak here of the work he has accomplished since coming to the town. Suffice it is to say that the church property has been improved and beautified, the debt has been cleared off, a sweet toned bell, the gift of Mr. Thomas Long, now swings in the tower, the interior of the church has been re-decorated, and enriched and embellished with many handsome gifts from individual members, until now I do not think I err in stating that we have one of the finest and best cared for churches and church properties in the town.

In the fall of 1904 the well known and progressive Catholic Literary Society was formed with Mrs. William Andrews as president ; in October, 1904, an Altar Society was established with Mrs. Keely as

president, and in November of the same year, a second fraternal society, the Catholic Order of Foresters, with C. T. Enright as Chief Ranger, and in June, 1906, the League of the Sacred Heart, five hundred strong, with Mrs. E. Mallen as president.

The last work, and perhaps the greatest yet undertaken, is the erection of a new twenty thousand dollar Separate school, but as this work is yet in its infancy, having only been undertaken in January of this year, it will be for posterity to include its history of the life story of the present zealous and devoted pastor of St. Mary's Church.

MINNIE HOWARD.

June 18th, 1907.

HISTORY OF THE PRESBYTERIAN CHURCH IN COLLINGWOOD.

Few indeed of those who now worship in the beautiful edifice on the corner of Maple and Third streets were present at the first Presbyterian service held in our town. Fifty-two years ago this present summer, Mr. Chestnut, a student from Knox College, Toronto, held service in a then partially completed building being erected for Messrs. McDonald Bros., on the site where Mr. P. W. Bell's store now stands. This building was occupied by Messrs. Long Bros. for several years, prior to its destruction by fire in 1881. Simple indeed was the service that beautiful Sabbath morning, when for the first time the fathers of the hamlet gathered to worship amid the forests of the north. No fine pipe organ accompanied their voices, when led by Mr. Fyfe as precentor, the congregation though small in numbers, joined reverently in the songs of David. No upholstered pews afforded comfort to the worshippers during the lengthy address—for this was before the days of thirty-minute sermons—but on planks laid from box to box, they rested as best they might, and listened to a full hour and a half sermon delivered from behind an up-turned case, which did duty as a pulpit. With the exception of Mr. Thomas Bassett, no member of the present congregation was at that service.

The next service of which we have any account was held during the following winter, when in February of 1856, Doctor Burns of Knox Church, Toronto, who had just been ordained, was asked to hold service, and to baptize several children. This service was held in a school-house at the foot of Pine street, which was afterwards made into a dwelling, and has lately been removed from the premises by Capt. A. M. Wright. Among the children baptized at that service were Mr. Wm. Telfer and Capt. James Bassett. Of the families now attending the church,

those represented were Mr. Darroch's, Mr. A. Telfer's and Mr. Bassett's.

Shortly after this service, Mr. Wm. Wilson and Mr. Chas. Danby, who were among the leading workers at that time, organized a Sabbath school, some of the teachers being Mrs. Darroch, Mrs. Telfer and Mr. Hunter.

Students were sent to this field by the Home Mission Committee of the Church, and in the summer of 1856 a successful effort was made by the members to erect a church. A site was secured on Ontario street, at the head of Elgin street, and there on the borders of the woods, a church twenty by thirty feet was erected. Small as was the building a considerable debt rested upon it. But what they lacked in funds they made up in zeal, and through the efforts of two ladies who went from house to house amid the bush and swamp, collecting funds, the debt was soon removed. Hardly, however, were their efforts crowned with success when a destructive bush fire swept the country, and the people were dismayed to find their temple a smoking heap of ruins. But these rugged descendants of the sturdy Presbyterians of the North of Ireland and the Highlands of Scotland were not to be so easily daunted, and ere long a second church was erected, by men who did not hesitate after their day's labor to spend their evenings hewing the timbers and planks for it in the forest. This second building was a trifle larger than the first, being twenty-six feet wide and thirty-six feet long. Unostentatious indeed was the architecture, and the interior was almost without embellishment. Three long, narrow windows were at either side and two at one end. Between these two stood the pulpit, which was made of an up-turned dry goods case, whose deficiencies were hidden beneath a covering of oak paper. A single aisle led from the pulpit to the door at the farther end and on each side of it were placed the benches. This building was heated by a large box stove. The charge was supplied in turn by Mr. McDonald, Mr. Young, Mr. Rennie and Mr. McVicar, all students at Knox College, the latter of whom is now the Rev. Principal McVicar of Montreal. These students boarded at

Mr. Wilson's, and conducted service at Nottawa as well as Collingwood.

In 1862 the Home Mission Committee stationed the Rev. Robert Rodgers here, and he also had charge of two missions. Service was held every Sabbath morning, with Sabbath school in the afternoon. A young men's Bible class met in the church every Tuesday evening, and was instructed by the pastor. To that class came, among others, Mr. Thos. Bassett, Mr. Daniel McMillan, now Lieutenant-Governor of Manitoba, and Mr. Fraser, now Rev. Doctor Fraser, of Hamilton. In those days the service lacked many of the embellishments of our modern service, the congregation adhering strictly to the form of worship brought over-seas from the home of Presbyterians by their Celtic forefathers. No instrument was used in the praise service, but the precentor solemnly rising and striking the note with his tuning fork, led the congregation in the singing of the Psalms. Mr. A. Telfer and Mr. Wm. Melville were among the first precentors. In 1857 Mr. Chas. Prosser presented the congregation with a splendid copy of the Psalms. In 1880 a Hymnal was introduced by the General Assembly, and grave apprehension was felt by the older members at this innovation. For many years during this early period Mr. Darroch was Secretary-Treasurer of the congregation, and when sacrament was administered Mr. Rodgers was assisted by an elder from one of the country congregations. In 1872, however, it was decided to elect a session, and a congregational meeting was called for that purpose. A motion 'was made by Mr. E. Thompson, and seconded by Mr. Geo. Foreman, that the elders be elected on a two-thirds vote. This motion carried and the vote resulted in the election of Mr. A. Telfer, Mr. Thomas Bassett and Mr. Mason as the first session of the church. Mr. Bassett is the only survivor, and is still an active member of the session.

In 1875, as so many families from Nottawa had come to reside in town, the church felt strong enough to become self-supporting. It was arranged at a congregational meeting on a motion of Messrs. J. Todd and Jas. McMillan to pay Mr. Rodgers a

yearly stipend of \$800, the Nottawa mission being discontinued. However, when the stipend fell due the necessary funds were lacking, so it was decided to raise the money by means of a public social. The ladies of the church, among them being Mrs. Melville, Mrs. Darroch, Mrs. Foreman and Mrs. Cleland, took charge of the social, which was held in the town hall. So great a success was it that these socials became for a time annual events.

Soon it was found necessary to enlarge the building to meet the requirements of the growing congregation. An addition of twenty feet was therefore made to the length of the building, making it reach to Market street in the rear. This sufficed for a time, but ere long it was again necessary to increase the seating capacity, which was done by the addition of a wing to one side. This wing served as a gallery for the choir, which had been organized shortly previous, and which had purchased a small organ.

In 1876, the congregation, desiring to erect a suitable residence for their pastor, purchased a lot on the corner of Maple and Third streets, and there built the manse. In 1878 the rapid growth of the congregation rendered the old church quite inadequate. At a congregational meeting the Board of Managers, of which Mr. Robert Henry, of the present Board, was a member, laid the matter before the people, and it was decided to build a new church. A lot was purchased south of that then occupied by the manse, and on to it the manse was moved, leaving the corner lot for the church. The building was completed in 1879, and at the opening service Dr. Greig of Toronto preached to crowded congregations. A new organ had been installed, and appropriate music was rendered by the choir. The old church building was transformed into a residence, and still stands on Ontario street. The first marriage solemnized in the new church was that of Mr. James McDonald and Miss Jane Grier.

But with the splendid growth of the congregation the Sabbath school kept fully apace. Mr. Wilson, Mr. Fraser and Mr. Andrew Telfer had succeeded each other as superintendents. In 1885 the school, which met in the church, was under the super-

intendence of Mr. Tait of the High school staff. The attendance was so large that it was decided to erect a Sabbath school and lecture room at the rear of the church building on Third street. Mr. Tait resigned about that time, and Mr. Copeland, the present zealous superintendent, succeeded him in office.

In 1886 Mr. Rodgers, who had been a devoted pastor to the charge almost from its inception, and who had spent the best years of his life in faithful labor among the people, resigned his charge, and preached his farewell sermon on June 6th. For some months following the congregation listened to applicants for the call, and in November of the same year an unanimous call was presented to Rev. John Campbell of Harriston, who was shortly afterwards inducted. Mr. Campbell did not come among us as a stranger, for his boyhood home had been in Notawasaga, so he was well known to many of the people.

At that time the congregation was in anything but a prosperous condition. A debt on the church building pressed heavily upon the people. Many members had become discouraged and dissatisfied, and numbers were leaving the church. But with the advent of Doctor Campbell a new era of prosperity dawned for the congregation. Doctor Campbell first of all set himself to remove the debt, and by an assessment levied on each family this was shortly accomplished. The members of the Old Kirk, who worshipped in the present Parish Hall, united with the Presbyterian body, and this rendered an increase in the membership of the session necessary. Mr. Alex. McDermid, Mr. Arch. McTaggart and Mr. McVichie were elected, and the former two are still members of the session, the latter having passed to the Great Beyond some few years ago. All the church societies were reorganized, and new ones formed, and by the untiring efforts of the pastor the different elements of the church were closely knit together, and the congregation so united as to be able ever since to stand in the front ranks of the religious bodies of our growing and prosperous town.

A communion roll was formed, the members deciding to make regular contributions by envelope.

The pews were numbered and each family assigned sittings. In 1888 the pastor's stipend was increased from one thousand to eleven hundred dollars. Home and foreign mission societies were formed, and a young people's society of Christian endeavor organized. A relief committee of the ladies was formed to look out, and assist those in need during the winter. In 1889 a young women's Mission Band was formed, and it is interesting to note that Mrs. J. T. Taylor, of India, now home on furlough, was one of its later members, and is the present earnest and devoted president of the same Band. The Sabbath school had increased greatly in membership and had a splendid library under the management of Mr. Henry Foreman and Mr. J. Peterman.

In 1900 Dr. Campbell was granted a three months' holiday, and took a trip to the West, supplying the pulpit of First Church, Victoria, B.C. During his absence the church was completely renovated at the expense of the ladies of the congregation. Shortly after his return Dr. Campbell was presented with a call from the Victoria congregation, whose pastor had died. Dr. Campbell accepted the call, and ere his departure in June of 1891, was presented with a purse of gold as a mark of the love and esteem of his people in Collingwood. During the months which followed the congregation listened to many clever and brilliant speakers, finally selecting from their number, in November of the same year, the Rev. D. L. McCrae, of Presbyterian College, Montreal. Dr. McCrae accepted the call, but owing to his connection with the College, could not come for some months. For the reception of the pastor and his family, the manse which had been much improved during Dr. Campbell's time, was renovated and carpeted by the Ladies' Aid Society. On Jan. 17th, 1892, Dr. McCrae was inducted to the charge by the moderator and members of the Presbytery.

During Dr. McCrae's pastorate the congregation made great and unprecedented advancement. The Sabbath school, which was under the superintendence of Mr. J. McEwen, and afterwards of Mr. W. N. Lawrence, was enlarged and re-decorated, and a

large addition was made to the library. Prizes were given yearly for regular attendance and perfect repetition of the shorter catechism. The membership of the church so increased as to render an addition necessary to the auditorium. Several architects were consulted, and it was finally decided to accept plans for the addition of two transepts, and a gallery. These changes were made in 1895, the congregation meanwhile worshipping in the opera house. At the beginning of the new year, when the congregation assembled once more, they were pleased to find their expectations fully realized in the appearance of their temple. The Rev. D. C. Hossack of Parkdale conducted the re-opening services, and the choir rendered very appropriate music, a beautiful new pipe organ having been installed by the Ladies' Aid Society. In connection with the Sabbath school two junior Bible classes were formed, and Mrs. McCrae conducted the senior Bible class. In the following spring a new election of elders was held, W. N. Lawrence and A. McNabb being elected. In 1896 for the first time in its history, the church had the honor of being the meeting place of the Synod of Toronto and Kingston.

A new Sabbath school was organized in connection with the church, and met in the Northwest Ward school, and at present a student, Mr. McGillivray, holds service there every Sabbath evening. The pastor's salary was increased to \$1,200, and the manse enlarged and improved.

But amidst all this material prosperity, the congregation was not neglectful of its "City of the Dead." Prior to 1872 all interments had taken place in the cemetery in the Old Village. In that year the congregation appointed Mr. Thos. Bassett, Mr. E. Thompson and Mr. A. Lockerbie as its first Cemetery Trust. A site was purchased on the Poplar sideroad, where the present cemetery now lies. The first burial was that of Mrs. George Foreman. The property was afterwards surveyed and lots sold to those wishing to purchase. A caretaker is employed, and a caretaker's residence has recently been built. The revenue is derived from a yearly tax for caretaking of plots, and now we have a most beau-

tiful and well regulated burying ground.

In 1899 our energetic pastor was appointed by the General Assembly to look after the interests of the great century fund in some charges, his own charge contributing to that movement the sum of of \$2,000. Dr. McCrae had also the honor to be elected on the committee for revising the Hymnal, the new book of praise being used for the first time in our church in 1900.

In the summer of 1900 the congregation of Westminster Church, London, extended an unanimous call to our pastor and in September of the same year Dr. McCrae accepted the call to the sincere regret of his congregation in Collingwood, who on the eve of his departure presented him with a purse of gold. In the September of 1900 the old manse which had done service for so many years, was destroyed by lightning. The ruins were removed and the site transformed into a church lawn.

The charge was vacant after Dr. McCrae's departure for about ten months, when an unanimous call was presented to the Rev. J. A. Cranston, of Rockwood, who accepted, and was inducted on August 15th, 1901. Of Mr. Cranston's pastorate little need be said, as his work is sufficiently well known to speak for itself. Suffice it then to say, that there are nearly eight hundred members in full standing on the communion roll, besides numerous adherents. In connection with the church there are two branches of the Westminster Guild, three mission bands, and two Bible classes, besides a Chinese Bible class of ten members. In 1905 the Senior Guild presented the congregation with a solid silver individual communion service. In the same year Mr. D. G. Cooper, who had been secretary-treasurer of the church for twenty-five years, resigned his office, and as a mark of their appreciation of his faithful services, the congregation presented Mr. Cooper with a cabinet of silver. In 1905 the boys' Bible class undertook to support a ward in the hospital. When that institution was rebuilt the ward merged into the Presbyterian ward.

Last year it was again necessary to increase the seating capacity of the Sabbath school. This was

done by extending the building to the rear, and putting in a second gallery, there being built at the same time a splendid basement and vestry for the pastor. The vestry was furnished by the pastor's Bible class.

Besides its own pastor, the congregation supports a missionary, Rev. J. T. Taylor, in India, while the Sabbath school is providing for the education of a pupil at the Point aux Trembles school.

Time and space have not permitted me to dwell upon each step of the progress of this great body, nor to mention the names of many, like Mr. A. Melville, Mr. T. W. Fair, and others, who were closely connected with the church's early history. But though those who have spared neither time nor energy have long passed away, their efforts have not been unnoticed by the all-observing eye of our Creator, and in His own good time they shall hear His "Well done, good and faithful servant."

At present we have a thoroughly modern and beautiful church, and by the good hand of God upon us, the struggling mission of 1855 is now a prosperous and progressive people under a faithful and devoted pastor.

EVA MITCHELL.

July 16th, 1907.

HISTORY OF THE METHODIST CHURCH IN COLLINGWOOD.

Going back some fifty years to the year 1852, we find Collingwood, as some one has said, "an impenetrable mass of cedar swamps, with no roads in or out of it. The surrounding country was very sparsely settled. Indeed, in those days, Collingwood had no existence except on paper and in the prophetic visions of the determined pioneers who came to displace the swamp and the forest. Certainly Nature held undisputed sway; the Indian was in the majority, and the permanent and floating population was outnumbered by wild animals and snakes."

The Wesleyan branch of the Methodist Church, was the first to send a minister to these remote new settlements. His field of work embraced twelve appointments or preaching places, and extended over a large range of country, involving long and wearisome journeys, a service being held here once in every two weeks. No doubt the few settlers eagerly welcomed his coming among them.

The first service ever held in Collingwood, was in August, 1853, at the home of Mr. Geo. Cathey, one of the earliest settlers in this part of the country, his home being at the foot of Pine street, where Miss Birnie's residence now stands. Here, he and his daughter, now Mrs. Horatio Birnie, lived, Miss Cathey being the first white woman to keep house in Collingwood. This service was conducted by the late Rev. E. Sallows, until a few years ago a resident of the town, Mr. Sallows coming from Bruce Mines to take charge of the work here. The service was indeed a very simple one, but to the few gathered there, who had so long been deprived of the ministry of the Gospel, it was all that could be desired. Chairs with boards across them served as seats, the congregation being composed of Mr. Cathey, Miss Cathey, Mr. and Mrs. James Smith, and a few American engineers who were working on

the Northern Railway. The singing was led by Miss Cathey assisted by Mr. Henry Towler, who came over from the Old Village. The membership consisted of ten, Mrs. H. Birnie being the only member of the present congregation at that service.

The following year, the people felt the need of a service for the children and a Sunday school was organized, Mr. Joseph Lawrence being the first superintendent. The first meeting of the Missionary Society was held in Mr. J. H. Smith's store, on the site where the Cameron block now stands, and the first meeting of the Bible Society was in the kitchen of the same building.

For the next few years, services were held in a cottage directly south of Mr. Cathey's, lately removed from the premises of Capt. A. M. Wright. This was occupied by Rev. Mr. and Mrs. Sallows, who had decided to make their home in town. Here the people gathered from Sabbath to Sabbath, to listen reverently to words that helped them onward and upward in their lives. Few were the comforts that those early worshippers enjoyed compared with what we have now. Although the missionary was supported by the Wesleyan Conference and the gifts of the people, his income was never very large. He shared with the early settlers, the privations and discomforts of the times. Through the kindness of Mrs. J. Lawrence, and those who so willingly gave offerings, as she went from member to member, the minister was supplied with a much-needed and no doubt much desired suit of clothes.

Mr. Sallows was succeeded in the work by the Revs. J. Briggs, R. Graham, K. Creighton and C. Sylvester, all of whom labored faithfully in the advancement of the church, notwithstanding the many hardships they were called upon to suffer. During these years, the membership increased to thirty-nine. The first marriage, solemnized by Rev. R. Graham in 1857, was that of Mr. Willard Hill and Miss Martha Neff, followed two months later by that of Mr. Robert Kirk and Miss Rebecca Robinson.

The building of the railroad opened up the country and the population of the town steadily increas-

ed. The cottage proved far too small for the growing congregation, and the Methodists, under the pastorate of Rev. Chas. Fish, decided to erect a church. Fortunately for the people, one of the members presented the church with the property on Maple street, it being distinctly specified in the deed, that the property was not to be sold, and was only to be used for Methodist purposes. This encouraged the people so much, that the work of building was hastened and a frame church and parsonage were finished in 1863. We can easily imagine, how delighted the people must have been, to have at last a suitable place for worship. The choir was in charge of a Mr. Kerr and the organ was played by Miss Fanny Lawrence. But their delight in their new church was of short duration. A destructive fire wiped out the church. No doubt those who had taken such an interest in its erection were very much discouraged, but the members, some of whom were Mr. Hall Teller, Mr. Andrew Port and Mr. Hiram Gillson, decided to rebuild if help could be obtained. The pastor, having received permission from the Conference, undertook to secure the needed assistance and travelled up and down the country soliciting aid. All praise was due to him for the untiring efforts to obtain the necessary funds. In the same year, 1863, the present church was rebuilt, but not the parsonage, as it was felt that the former one had caused the destruction of the church by its being too close. The pastor lived at that time in the double house on First street near the corner of Pine, now owned by Mr. D. Buist.

Mr. Fish was followed by the Revs. E. Dewart, Wm. Lund and Chas. Turver, the late Mr. W. Brown being a class leader in Mr. Turver's time and Mrs. Boothby and Mr. N. B. Hilborn members of the church. The next minister was the Rev. Francis Berry. During his ministration, the church was in a very prosperous condition. Successful revival services were held and many names were added to the membership, which was one hundred and one. Among others who joined at that time was Mr. Joseph Berry, now Bishop Berry, of Buffalo. The Sunday school which was in charge of Mr. Hilborn assisted by the late Mr. A. Herrick, had made splendid ad-

vancement, the average attendance for three months reaching as high as three hundred and three. Ever since the fire, the church had been without a parsonage. The congregation now decided to erect a suitable residence for their pastor and the property on Maple street, now owned by Mrs. M. B. Aylsworth, was bought and a frame parsonage built which was bricked a few years later. A very flourishing Dorcas Society composed of members of the different churches, went from house to house trying to relieve the poor and suffering.

In 1874, the last year of Rev. J. McCallum's ministry here, the first annual district meeting of the Collingwood District was held in the church. This meeting led to the better organization of the different appointments and hence better results in the work. While the Rev. E. Clement was stationed here, the church made great progress and the different societies were well attended. The Dorcas Society found a willing helper in Mrs. Clement, who still visits the town, renewing old acquaintances. It was during Mr. Clement's time, that the ladies of the church, wishing to raise some necessary funds, thought of having a "pork and bean" supper. These suppers, which were annually held until a short while ago, were a splendid means of promoting the social side of the church. The congregation now felt the need of a bell to call the people to service and the Young People's Society held social after social in its behalf. Their efforts were crowned with success and a fine new bell was placed in the tower. This bell not only called the people to church, but was used by the town for years as a fire-bell.

Space will not permit me to tell of the progress made by the church during the ministrations of the next two or three pastors. For several years, it was felt that something should be done in the way of securing a larger and more modern place of worship, and during Dr. Stone's pastorate, much-needed changes were made, and the church was practically rebuilt, being lengthened, a new system of heating and lighting, new windows, new seats, and a fine new pipe organ installed. To the rear of the church, an entirely new Sunday school was built in 1893, the

corner stone being laid by the late Mr. H. A. Massey of Toronto, the improvement costing the church over nine thousand dollars. To meet the increased expenditure, the envelope system of contribution was now begun, Mr. M. S. Begg, at that time, being the secretary of the Board, and Mr. Wm. Fryer, the superintendent of the school. The music was under the direction of Mr. Thos. Peter and Miss Bella Brown. The opening sermon was preached by the Rev. W. R. Barker, a former pastor, and on the evening following, a very successful tea was held for the congregation. The people now felt satisfied with their efforts and hoped that their new building would long meet the requirements of the congregation.

At the beginning of Dr. Ockley's ministry, the Trustee Board decided to sell the old parsonage and invest in a more modern dwelling, so the present parsonage, a much larger and more comfortable house, was purchased from Mrs. Sinclair. In the winter of the third year of his stay, the services of Evangelists Crossley and Hunter were obtained, and union services were held. These services will long be remembered for the good they accomplished. The churches were crowded to the doors. At this time, a Junior Endeavor was organized, and the ladies of the church, seeing the great need of many in the town, banded together, and were known as the "Busy Bees." They held their meetings from week to week, making many garments for the poor.

The last two years, the church has been under the able leadership of Rev. Henry Irvine. We need not dwell on his work among the people. All are aware, how intensely in earnest he is, in his Master's calling. The congregation has increased largely, the membership now being six hundred and fifty, besides many adherents. In connection with the church there is a Ladies' Aid Society, which assists the Trustee Board in looking after the requirements of the church and parsonage, an active Missionary Society, and a Senior and Junior Christian Endeavor, the missionary department of the Senior Endeavor helping to support a missionary, the Rev. Mr. Hoffman, in West China. Meeting with the wishes of the congregation, an individual communion service was recently purchased. About a year ago,

the members of the Board decided to secure the services of a deaconess to assist the pastor in the ever-increasing work. Application was made to the Conference and Miss Bowes of Hamilton was sent. Since her coming, she has visited a great many homes, doing all in her power to help those who needed assistance. The Sunday school, under the management of Mr. Wm. Fryer, who has been superintendent for the last twenty-two years, has grown so, that the present building is altogether inadequate for the large attendance. In connection with the school, there is a large home class department of over one hundred and eighty members, who study the lesson from Sabbath to Sabbath.

Largely due to Mr. Irvine's efforts, the Board have for some time been seriously considering the building of a new church, and at a recent meeting, it was decided to have the necessary plans drawn out, it being felt that with more room in the church and school, the membership would rapidly increase, and with God's blessing upon the work, a more abundant harvest reaped.

We might also speak of the wonderful change wrought in the cemetery. What was once a very barren-looking spot, has at last, by persistent effort, been transformed. The cemetery was originally bought in 1872, the first burial being that of Miss Kate Lawrence. For a great many years, the funds were not sufficient to allow much expenditure, but when the present managers, one of the most interested being Mr. G. W. Brown, undertook the work of looking after the cemetery, they decided to impose a yearly fee, large enough to cover the much-needed improvements. The cemetery is in charge of a caretaker, who faithfully tries to carry out the wishes of those who have loved ones there.

In closing, we must say that the history of the Methodist Church in Collingwood has indeed been one of change, many of its devoted workers having long since gone to their eternal home. Of the present congregation, Mr. N. B. Hilborn and Mr. Chas. Brown are the only men living, who were members forty years ago. Twenty-two different ministers have been stationed here, within the last fifty-four years, all of whom have labored in the upbuilding of the

Master's kingdom.

Names of ministers who have been stationed here, since the beginning :—

- 1853-54—Edward Sallows.
- 1855—Joel Briggs.
- 1856-57—Robert Graham.
- 1858-59—Kennedy Creighton.
- 1860-61—Charles Sylvester.
- 1862-63—Charles Fish.
- 1864—Edward Dewart.
- 1865—William Lund.
- 1866-68—Charles Turver.
- 1869-71—Francis Berry.
- 1872-74—Joseph McCallum.
- 1875-77—Edwin Clement.
- 1878-80—J. Herbert Starr.
- 1881-83—J. G. Laird.
- 1884-86—E. B. Harper.
- 1887-89—J. H. Locke.
- 1890-92—W. R. Barker.
- 1893-95—Dr. S. G. Stone.
- 1896-98—Thomas E. Bartley.
- 1899-01—M. L. Pearson.
- 1902-05—Dr. J. F. Ockley.
- 1906—Henry Irvine.

September, 1907.

E. M. SWITZER.

THE HISTORY OF THE NEGRO POPULATION OF COLLINGWOOD.

As long ago as 1860, the year that the Prince of Wales, now King Edward VII, visited our town, when Collingwood was thinly settled, the majority of the houses being either log, or board, with here and there one of more stately proportions, the negro population of our town numbered about sixteen individuals. Several families of these lived on Beech street, and two in the East Ward, then the Old Village. The names of the heads of these families were Mr. Piecraft, who for some years rang the town bell; Mr. Brackenberry, head waiter in the Armstrong House; Mr. Harden, a cook; Mr. Jos. Rodney, a lime-burner; Mr. Eubank, a cook; Mr. David Grant, unmarried, being a barber at the North American Hotel; Mr. Henry Henderson, a plasterer, who boarded at the Georgina House, and Mr. Porter, whose daughter, Mrs. Cane, is still living in town.

In these early days the post office was situated on Hurontario street near where Cameron's block now stands; it was kept by a Mr. Peter Ferguson. Later its site was on Huron street, the postmaster being the late Mr. W. B. Hamilton. The first brick building in town was the Queen's Hotel, on the corner of Huron and Ste. Marie streets. It was then a store owned by the late Mr. McMaster and built by Mr. Beatty.

About 1863-64 these early settlers had their numbers augmented with families by the names of Workman, Mason, Randolph, Brown, Cooper, Crawford, and Levi.

A number of the pioneers of Collingwood, among them some of our colored friends, were what were termed "squatters," living in little shacks near the present Town Park, Mr. Randolph's home being situated on a part of the present park property.

The late Mr. Duval was well known in our town

for many years. On Huron street he kept an ice cream parlor, and made and sold soft drinks. In connection with this he also ran a barber shop. His son, Mr. Charles Duval, has succeeded his father as a barber in the present stand on Hurontario street.

There are those still living who will remember Auntie Piecraft who always wore a large red turban. This together with her stately form, gave her quite an aristocratic appearance. She was well known for her culinary art, and in her youthful days her strength was such that she could lift alone a barrel of flour into a wagon.

Before the B. M. E. church was built, services were held in the homes of the people. A Mr. Woods, a local preacher, used to sometimes conduct these meetings.

In 1871 the British Methodist Episcopal church was erected, Bishop Disney conducting the dedicatory service, the Rev. Robert Johnson of Bronte being the first pastor. He was succeeded by the Revs. Hale, O'Baynan, Crosby, Mayo, Anderson, Hartley, Minto, Lawson, Cephas, Stewart, Holden, Brown Lyburtus, and Mr. McClure, who is the present pastor. His home is in Owen Sound, but he visits Collingwood about once a month.

The parsonage which was situated a little east of the church, was built a few years after, the late Dr. I. B. Aylsworth having interested himself in raising funds for its erection.

A familiar face to some was that of the saintly Elder, or Bishop Hawkins, the sweet singer, who used to visit the Collingwood church. His was the spirit of his Master, and unity and love followed in his footsteps.

The church and parsonage were burnt in 1898—nine years ago—and for some time our friends had no place of worship. Another church has been erected on the site of the former one, but it has never been completed. In order to make it comfortable more money is required.

A Sabbath school has been established, with a superintendent, assisted by three teachers. Among the scholars you will find bright, pleasing children, who, with encouragement and kindness, will develop

into good and useful citizens.

There are supposed to be about one hundred of our colored friends in town, the majority of them being in the south-western section.

In closing I would say that, if acquainted with them, as the writer is, you would find among them true and loyal hearts, not only as friends, but in what constitutes real goodness and truth.

ELLA HILBORN.

January, 1908.

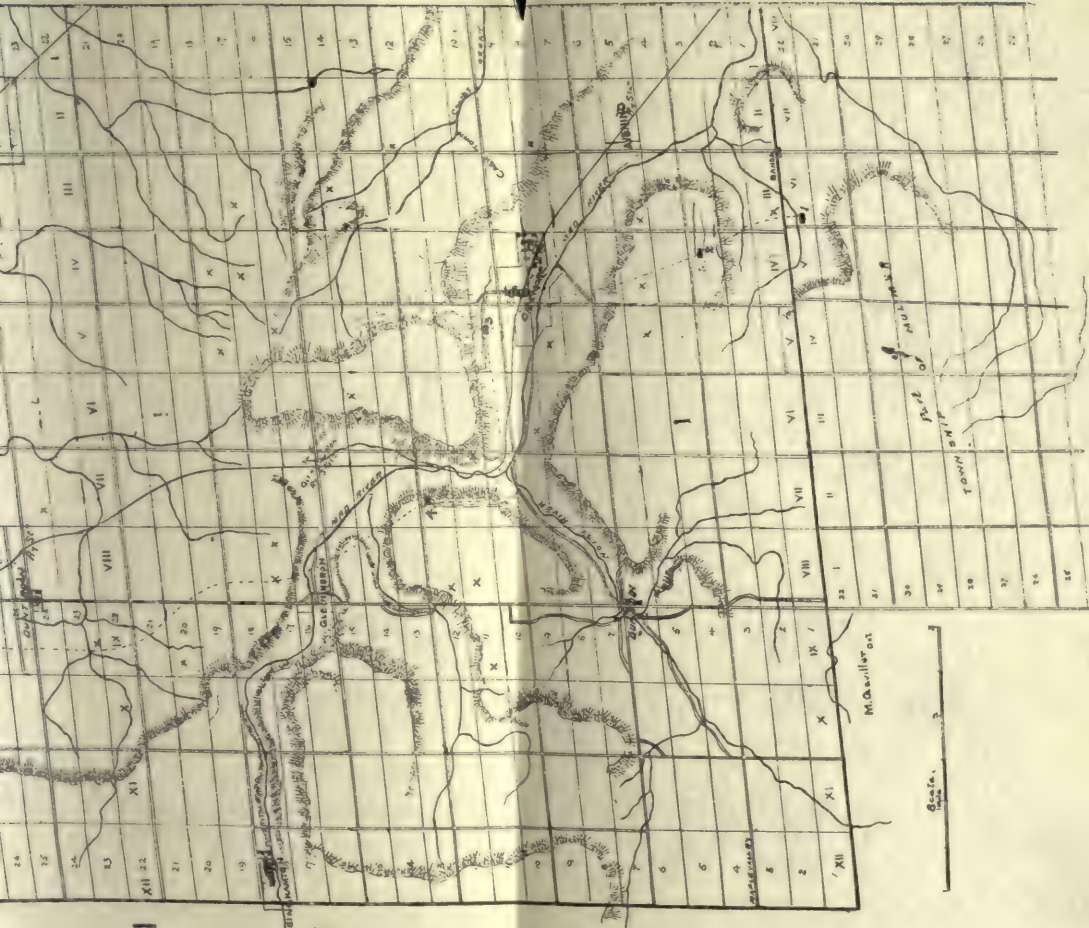
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LITTLE ROCK



PETUN INDIAN VILLAGE SITES 1908

Principal Village sites ■ S.

Small village sites ■ B, ■ C, ■ D, ■ E, ■ F, ■ G, ■ H, ■ I, ■ J, ■ K, ■ L, ■ M, ■ N, ■ O, ■ P, ■ Q, ■ R, ■ S, ■ T, ■ U, ■ V, ■ W, ■ X, ■ Y, ■ Z.



SHIPPING ON THE UPPER LAKES.

With clashing wheel and lifting keel,
And smoking torch on high,
When winds are loud and billows reet,
She thunders foaming by ;
When seas are silent and serene
With even beam she glides,
The sunshine glimmering through the green
That skirts her gleaming sides.

—The Steamboat.

The history of navigation on the upper Canadian lakes may be divided into three periods. First : that of the birch bark canoe, still used by the Indians at the time of the arrival in the Huron country of that intrepid explorer, Champlain, the tercentenary of whose founding of the city of Quebec was but recently celebrated in the ancient capital. Second : the arrival of the steamer on the lakes. Third : the days of the steel leviathans. From one to the other of these periods is a long stride. From the canoe to the arrival of the steamers Gore and Mazeppa, which plied the waters of the Georgian Bay in the early fifties, when Penetanguishene had become an abandoned military and naval station and Collingwood was in the hamlet stage, covers a space of two hundred and fifty years. From that time to the days of the steel leviathans, such as the Hamonic, just completed for the Northern Navigation Company at the yard of the Collingwood Shipbuilding Company spans another half century. What the next century or two centuries and a half, will bring in the way of evolution in shipbuilding, the greatest optimist is unable to discern. The transformations from time to time in the past have been so great, the forces that create fleets so active and the invincible spirit of enterprise so undaunted, that the possibilities of the future are far beyond the conception of man of the present age.

But what of these changes in Canada ? They represent the development of Canada's marine ; they

demonstrate the indomitable will and courage of the Canadians and the faith they have in the future of their own.

The Gore was but a tug, and a small tug as compared with the steamer Hamonic which flies the red and blue house flag of the Northern Navigation Company. The Mazeppa was somewhat larger than her predecessor, the former having a tonnage of 149 tons and the latter 250 tons, but in those early days the increase in size was manifest evidence of the growth of the trade of the lakes.

With the passing of these steamers came others, including the Kaloolah, burned in 1853; Ploughboy, afterwards named Parks, burned in 1870; the Clifton, Canadian, Rescue, built in 1855 and taken for patrol service during the Fenian Raid, and others. With the construction of the Northern Railway to Collingwood in 1855 came more boats, including a line from Chicago, with the Montgomery, Ontonagon and Hunter, and for a short time the ill-fated Lady Elgin, which sank in Lake Michigan in collision with the schr. Augusta, Sept. 8, 1860, when 300 lives were lost.

In time came the nucleus of what to-day forms the Northern Navigation Company, now one of the strongest and best equipped transportation organizations on the Great Lakes. It was in the closing sixties that the little steamer which proved the base from which the present company has been built arrived at Collingwood. This was the Waubuno, a side-wheeler of 180 gross tons, built at Port Robinson in 1865. She was built of wood and as compared with the monsters which plow the waters of the Great Lakes to-day, insignificant both in capacity and power. This steamer was brought to the Upper Lakes by the late James H. and William Beatty, pioneers in shipping on the Georgian Bay and upper Lake Huron. For several years she was sailed by Captain Peter M. Campbell, a veteran of the lakes, one who has seen and assisted in the growth and development of the lake trade. Upon severing his connection with the Messrs. Beatty he organized a syndicate composed of Messrs. Dill, manager of the Dodge Lumber Company of Byng Inlet;

Mr. James Cunningham, agent of the Northern Railway at Collingwood; a Mr. Murphy, of Newmarket; Mr. Charles Cameron, of Collingwood, and himself, to purchase a steamer. They bought the Gladys, a steamer of 290 net tons that had been built at Marine City in 1875, to ply on the rivers St. Clair and Detroit between Sarnia and Amherstburg, but which for some reason had been left with the builders.

Upon bringing the steamer to Collingwood in 1876 her name was changed to Northern Belle, and until 1898—twenty-two years—when it was burned at Byng Inlet, this boat, which proved to be a very staunch little steamer, plied the waters of the Georgian Bay and Lake Huron, establishing a regular service between Collingwood and Owen Sound to the ports on the east and north shores of the Georgian Bay and Lake Huron as far west as Sault Ste. Marie. Shortly after the purchase of the Northern Belle and before the charter had been secured, Messrs. Dill and Cunningham withdrew from the syndicate, their places being taken by Messrs. Thomas and John J. Long, who, for the following thirty-five years, were prominently identified with the shipping of Collingwood and the Upper Lakes. With the new members the syndicate procured a charter for a company under the style of the "Georgian Bay Navigation Company." The first officers of the company were: J. J. Long, president; Charles Cameron, vice-president, and Thomas Long, secretary-treasurer.

In the seventies the conditions pertaining to shipping were vastly different from those of the present day. Railways did not surround the lakes on all sides. Collingwood and later Meaford, Owen Sound and, in time, Midland, being the points of connection between the rail and boat. All of the ports along the Upper Lakes were necessarily served by boat, and the trade to these rapidly increased.

The placing of the Northern Belle in the trade of the Georgian Bay meant keen competition, the Beattys' steamer Waubuno being yet in commission and in the same trade. With the characteristic shrewdness for which the Long-Cameron-Campbell combina-

tion was always known, they perceived the wisdom of removing the possibility of a dangerous competitor, as they recognized the Waubuno to be. Negotiations were entered into and an amalgamation of the opposing concerns followed, the Waubuno being taken over at a valuation of \$12,500, about one-fortieth of the amount required to build a steamer of the class of the "Hamonic" or "Huronic." In this way Mr. James Beatty became associated with the Georgian Bay Navigation Company, a connection which continued for some years.

The constantly growing trade, due to the steady and continued development of the country north of the lakes, attracted the attention of other financial men, and from time to time new companies were organized and more steamers were added to the lake marine. Among the corporations was the Toronto and Lake Superior Navigation Company, composed largely of men connected with the Northern Railway, the pioneer railway of Canada. To build up a lake trade was their object. As a beginning they purchased a steamer that had carried the names City of Toronto, and at a later stage Algoma, but which had been bought by parties having marine interests on Lake Michigan, who gave it the name of Racine. Renaming her Algoma, the steamer was brought to Collingwood and with the steamer Cumberland placed on the Lake Superior route, the change in the appellation undoubtedly being due to the association of the boat with the territory north of the lakes, which from Lake Nipissing on the east to the border of the present Province of Manitoba, was then known as Algoma District. Later under the control of Mr., afterwards Hon. Frank Smith, and Mr. Noah Barnhart of Toronto, the steamer Chicora was brought here and allied with the Algoma and Cumberland. The line to Lake Superior was continued and for some years served as a connecting link and also as a feeder for the Northern Railway. The Algoma was withdrawn from the service in the early seventies and occupied a berth at Collingwood until towed to the west side of the harbor to sink, the Cumberland was wrecked on Isle Royale and the Chicora was taken to Toronto where,

in 1878, she commenced sailing from that port.

Yet later came the New England Transportation Company, of which Captain Fairgrievies of Hamilton was the prominent figure, with the steamers Columbia, Lake Erie, Canada and California. The first two were lost in 1881 in Lake Michigan and the latter in 1887 near the Beavers Islands, after having been withdrawn from the Georgian Bay trade. The California was later raised, rebuilt and renamed the Pease and finally burned at the wharf of the Collingwood Packing Co., Nov. 24th, 1904. The Canada sailed for some years more. About 1878 Messrs. Smith & Keighley of Toronto entered the lake trade with the steamers City of Winnipeg, formerly Annie Craig, built at Gibraltar, Mich., in 1870, and the City of Owen Sound, these steamers sailing under the corporation name of the Canada-Lake Superior Transit Company. The Winnipeg was burned in Duluth on July 19, 1881, and the City of Owen Sound was wrecked in 1887 on the shores of Clapperton Island while on her closing trip of the season. The latter was raised, rebuilt at Collingwood and renamed Saturn, but to be finally lost in Lake Huron. To replace some of the lost steamers, Mr. A. M. Smith went in 1881 to London, England, and there purchased the iron steamer Campana, the first bulk carrier of that metal to ply these waters and which, needless to say, was then an object of much interest. As the canals between Montreal and Lake Ontario had not been lengthened to their present size of 255 feet, it became necessary to cut the steamer in two and bring her up in two parts and then put her together again. The work was successfully accomplished by Barlow Cumberland and W. White and was the first instance of a heavy cargo steamer being brought from the sea up the rapids, an example which has since been frequently followed. The Campana was also the first twin screw steamer to run on the Upper Lakes. It arrived at Collingwood on Nov. 14th, 1881, its coming being an event of considerable importance, the townspeople turning out in a body to see the new steamer. With her was allied the side-wheel steamer Frances Smith, built in Owen Sound in 1867, and which later became the property of the

Long-Cameron-Campbell interests, who named her the Baltic. She was burned at Collingwood in 1895, while the Campana was taken to Toronto and yet later to Montreal and Quebec, from which ports she now plies with much success to the Maritime Provinces.

In the early eighties the Canadian Pacific Railway Company launched its Steamship Company with the Clyde-built steamers Algoma, Athabasca and Alberta, all of which were cut in two and brought up by the same method as the Campana. The Algoma was wrecked on the shores of Isle Royale in November, 1885. To replace her they added the steel steamer Manitoba, built in 1889 at the yards of the Polson Company, then in operation at Owen Sound. In 1907 two more steamers, the Assiniboia and the Kewatin, were brought from the Old Country to the lakes.

In November, 1879, the Georgian Bay Navigation Company lost the steamer Waubuno, which foundered in the Georgian Bay in a terrible snow-storm while en route to Parry Sound when upwards of seventy souls perished, not one on board escaping. To add to their fleet and ultimately to replace the Waubuno, the company purchased the steamer Manitoulin, a wooden steamer that had been built at Owen Sound in 1880 by a local company. The addition of this steamer brought new shareholders and the name of the company was changed to the Great Northern Transit Company, a name that remained long on the registry of Canadian shipping. The Oswego Belle, a Lake Ontario steamer, built at St. Catharines in 1875, was added to the fleet her name being changed to Emerald in honor, it is said, of the native land of the Messrs. Long. In May, 1882, the company met with another disaster, the steamer Manitoulin being burned off the shores of the Manitoulin Island while on her regular trip. To replace her the company chartered from the Northwest Transportation Company the steamer Asia, a canal of 350 tons, built in 1873, that had been sailing in the Lake Superior trade in conjunction with the steamer Sovereign with Sarnia as their headquarters. This boat was lost in the following

September, and with her perished the entire crew and upwards of 100 passengers, but two, a Miss Morrison and a Mr. Tinkiss, surviving to tell the sad story of the disaster.

In 1878 the Great Northern Transit Company also purchased the steamer Robert Holland, built in 1872 at Marine City, Mich., which they renamed the Northern Queen. Later they rebuilt the steamer Mary Robertson that had been built at Chatham in 1872 and which had been burned at Byng Inlet and gave it the name Simcoe. The latter was lost in Lake Huron in November, 1880, and the Northern Queen, with the steamer Lake Erie of the New England Transit Company, on Nov. 24th, 1881, in Lake Michigan off Poverty Island, as a result of a collision during a blinding snowstorm. The Lake Erie foundered in mid-lake and the Northern Queen was wrecked on a bar while endeavoring to enter the Manistique River a few hours after the accident. It was afterwards raised and under the old name Robert Holland has since been in commission.

Never at any time daunted by disaster, the Great Northern Transit Company continued and from time to time added to their fleet. In the fall and winter of 1882 they rebuilt the burned Manitoulin, naming the new boat Atlantic, the steamer continuing in the service until 1903, when it was burned while on a trip to Parry Sound. In 1883 they discarded the Emerald and brought out the steamer Pacific, the product of the wooden shipyard of Capt. John Simpson at Owen Sound and which in 1898, while lying at Collingwood, was overtaken by fire, that not only destroyed the boat, but also the Grand Trunk freight sheds.

In 1895 the company brought out the fine wooden steamer Majestic, built at Collingwood.

In the course of this review it has been set forth that while the Great Northern Transit Company were extending their commercial connections, suffering losses and steadily increasing their fleet and equipment, they were from time to time opposed by rival corporations, some of which have been enumerated. Beyond those heretofore referred to there was at one time an Owen Sound Company that entered

into the trade generally recognized by the term "local," that is, that between the ports on the south end of Georgian Bay and Sault Ste. Marie. This company brought the steamers Spartan and Magnet from Lake Ontario. They continued in the service but a year or two. The C.P.R. was next. It put on two rebuilt side-wheel steamers, Carmona (Manitoba) and Cambria (Champion). The operation of these steamers by the C.P.R. soon ceased, but both steamers ran "wildcat" for a year or two after. Single steamers including the Silver Spray, burned near Owen Sound; Jane Miller, built in 1879 at Little Current, foundered in Colpoys Bay, Nov. 25, 1881; Magnetewan, removed from register; Imperial, taken to Lake Erie; Telegram, burned at Fitzwilliam Island on November 1, 1908, and others under individual ownership or management, also entered the trade from time to time, but each in turn disappeared and for a few years the G. N. T. Co. practically held complete sway on the Georgian Bay. They benefitted by a close alliance with both of the great Canadian railway lines, consequently were generally insured a profitable passenger and freight business.

The year 1890 was the beginning of a different and more eventful era for the Great Northern Transit Company; new opposing forces sprang up and proved most formidable, indeed such as had in time to be reckoned with. This was the outcome of dissatisfaction aroused among the lumbering interests on the north and east shores of Georgian Bay, which felt that they were more or less handicapped by the rates charged. To secure relief it was determined to enter into competition with the operating company and in 1890 the North Shore Navigation Company, Limited, was launched.

The active promoters of the company were Captain W. J. Bassett of Collingwood, W. J. Sheppard of Waubaushene, J. L. Burton and Martin Burton of Barrie.

The first shareholders as recorded on the charter of the company are:—

- A. M. Dodge, New York;
- W. J. Sheppard, Waubaushene;

W. H. F. Russell, Waubaushene ;
 Captain G. H. Morden, Oakville ;
 James White, Byng Inlet ;
 P. Potvin, Byng Inlet ;
 W. J. Bassett, Collingwood ;
 M. Burton, Barrie ;
 F. A. Lett, Barrie ;
 J. L. Burton, Barrie ;
 F. E. W. Pepler, Barrie ;
 H. Moe, Collingwood ;
 R. H. Jupp, Orillia ;
 Thos. S. Walton, Parry Sound ;
 J. Galna, Parry Sound ;
 J. C. Gough, Toronto ;
 J. Scott, Toronto.

The first Board of Directors was elected on June 25th, 1890, and were Messrs. M. Burton, Jas. Scott, W. J. Sheppard, F. A. Lett and C. E. Stephens, the latter having become associated with the company after the charter had been secured.

The first officers were :—

President—M. Burton ;
 Vice-President—James Scott ;
 Secretary-Treasurer—C. E. Stephens ;
 Managing Director—W. J. Sheppard.

The organization of this company brought practically new men to the front, as far as commercial marine interests on the lakes were concerned. The majority of the directorate and many of the shareholders, however, had been, some for many years, connected with the Georgian Bay marine, their association being through the towing of rafts and the transportation of lumber and the supplies necessary to carry on the operations which even then had assumed no mean proportions.

To begin with the company built the steamer City of Midland at Owen Sound and in the spring of 1890 placed her in the north-east shore trade, with Collingwood as the headquarters. With the arrival of this steamer commenced a bitter and prolonged rate war and a rivalry between the "black" and "white" lines, so termed from the color of their respective steamers, that had not heretofore been ex-

perienced at any stage of the growth of the lake trade.

The new company's trade continued to expand and to keep pace therewith, in 1892 they effected running arrangements with the Meaford Transportation Company's steamer Favorite, the following year absorbing that company and renaming the boat the City of Parry Sound. Continuing they absorbed the Georgian Bay end of the Georgian Bay and Muskoka Navigation Company that had commenced some years before with the small steamer Chicoutimi, and which at this time was operating the Manitou, formerly F. B. Maxwell, and enjoying practically an exclusive trade between Penetang, Midland and Parry Sound.

Success crowned the North Shore Navigation Company, Limited, "Black Line," and in 1893 they built, again at Owen Sound, another wooden steamer, City of Collingwood, 835 net tons, at once placing it in the passenger trade between Collingwood and Chicago, where for that year the attraction was the World's Fair. In the same year they enlarged the steamer City of Midland by lengthening her 30 feet.

In 1895 the company withdrew the Manitou, replacing her with the new steamer City of Toronto, their third boat from the wooden shipbuilding yard of Captain John Simpson, Owen Sound. They also added the steamer City of London (Kathaleen), placing this boat on the Spanish River route, thereby completing their connections from end to end of the Georgian Bay and the North Channel.

After the first year's operations, in which the management devolved on Mr. W. J. Sheppard, the office was transferred to Mr. Martin Burton, who continued in that capacity until 1899.

During these years of expansion on the part of the new company the parent organization continued to operate. The rate war was carried on year after year, although at various times it was hinted, indeed it was reported, that agreements had been reached that would terminate the struggle. It was fully recognized that were it continued it simply meant the survival of the fittest.

In 1899 the desired change was effected by the North Shore Navigation Company, Limited, purchasing the steamers Majestic, Atlantic and other assets of the Great Northern Transit Company, Limited. At this time the name of the company was changed to the Northern Navigation Company of Ontario, Limited, with headquarters at Collingwood.

The first directorate of the Northern Navigation Company of Ontario, Limited, was composed of Messrs. James Scott, J. J. Long, Thomas Long, C. E. Stephens, F. A. Lett, M. Burton, H. E. Smith, C. Cameron, E. B. Osler and W. J. Sheppard.

The first officers of the company were :—

President—James Scott, Toronto ;

Vice-President—J. J. Long, Collingwood.

Secretary—Thomas Long, Collingwood.

Treasurer—C. E. Stephens, Collingwood.

The fleet of the Northern Navigation Company of Ontario, Limited, was then composed of the following steamers :—

CITY OF COLLINGWOOD,

CITY OF MIDLAND,

CITY OF TORONTO,

CITY OF LONDON,

CITY OF PARRY SOUND,

MAJESTIC,

ATLANTIC.

In 1899 the company built at Collingwood the passenger and freight steamer Germanic, purchased the steamer Britannic, formerly "Rocket," placing her in the passenger business, and at the same time disposed of the steamer City of London. In 1900 the company met with a disaster, the steamer City of Parry Sound being burned at Collingwood.

At this time the company recognized the importance of extending their operations, particularly in the Lake Superior trade, as the two vessels they had been running from Georgian Bay to Port Arthur and Duluth were not well suited to that business. With this object in view negotiations were entered into, whereby control was secured of the Northwest Transportation Company, Limited, of Sarnia, familiarly known as the "Beatty Line," which enjoyed a valuable connection with the Grand Trunk Railway

System at that point and a large trade from Windsor and Sarnia to the north shore of Lake Superior and Duluth.

This line dated from 1870, when it was established as the Lake Superior Line by Messrs. James H. and Henry Beatty, the former of whom had, as already noticed, been connected with the Great Northern Transit Company in its earlier days. It began with the side-wheeler Manitoba, which it owned, and the propeller Acadia, which it leased.

A few years later they had built in Chatham the propellers Ontario and Quebec, which, when they went on, were the largest Canadian boats in the Lake Superior trade, and the Acadia was taken off. The Manitoba, Capt. A. Symes; the Ontario, Capt. Edward Robertson, and the Quebec, Capt. E. Anderson, formed the line for many years.

Shortly after the formation of the C.P.R. steamer lake line Mr. Henry Beatty took the management of that line (1885) and withdrew from the Beatty firm, which was reorganized as the Northwest Transportation Company, with Mr. James H. Beatty as president and manager, and Mr. John D. Beatty as secretary and treasurer.

The Windsor and Lake Superior Line which operated the steamers Asia and Sovereign, was incorporated with the Sarnia Line, which for a time ran the five boats. The Asia was later leased to the Great Northern Transit Company, and, as stated, lost in 1882.

In 1883 the United Empire and afterwards in 1890 the Monarch were built in the Dyble shipyard in Sarnia by Messrs. Dyble and Parry for Mr. J. H. Beatty and put on the line. Of the old boats the Sovereign was sold to Captain Patrick Kerwin of Sarnia, who used her in the pulpwood trade till she finally foundered in Lake Superior. The Ontario was sold to Captain Cornwall of Sombra, who refitted her as a lumber carrier; she went on the rocks in Lake Superior during her first season in the trade and was lost. The Quebec was wrecked in Wilson Channel, near Cockburn Island, and was abandoned to the insurance companies; she was raised by S. A. Murphy of Detroit and at Detroit was rebuilt as an

American vessel, named the General Spinner, and was put into the lumber trade. The Manitoba was wrecked in Southampton harbor, and after lying on the bottom for a winter was raised by the insurance companies and rebuilt as the Carmona. She was run by the C.P.R. on the Georgian Bay for a few seasons and later on the Lake Huron Shore route by W. J. Brown, who rebuilt and enlarged her and changed her name to Pittsburg. She was burned at her wharf in Windsor.

In the early days of the line a voyage to Lake Superior was an event. There was then no railway connection on Lake Superior except at Duluth, and the only means of communication with the north shore was by steamer. The principal business of the line aside from the tourist traffic, was the Hudson Bay posts on the shore, and the conveyance of supplies to the mining companies, and the towns of Sault Ste. Marie, Port Arthur and Fort William, and to the railway contractors on the Canadian Pacific construction and operators on the north shore. The route of the boats in the earlier years of the operation of the line was from Sarnia along the east shore of Lake Huron, touching at Goderich, Kincardine and Southampton, with calls at St. Joseph Island, then to Sault Ste. Marie, Port Arthur, Fort William and Duluth; and on the return trip following the north shore of Lake Superior and calling at the Hudson Bay posts of Red Rock, Pie River and Michipicoten River, the entire trip usually occupying close to two weeks. The completion of the Canadian Pacific along the north shore cut off the trade with the Hudson Bay posts and the increased draft of the larger boats in later days made it impossible to call at the smaller ports along the shore, and thus was evolved the present route of the line from Sarnia direct to Sault Ste. Marie and thence direct to Thunder Bay and Duluth.

At the time the Beatty Line was taken over by the Northern Navigation Company it was composed of the steamers United Empire and Monarch. They were both large and powerful vessels, said to be the strongest and best oak ships ever built in Canada, of 1960 and 2017 gross tons respectively. They were

considered monsters at the time of their construction and knowing ones freely expressed the opinion that they were much too large and too expensive to pay. Such was far from the case, however, for not only were they popular from the start as passenger vessels but their, at that time, large carrying capacity made their freight earnings satisfactory indeed to their owners.

With characteristic enterprise and foresight the Northern Navigation Company saw that with the rapidly growing trade and development of the great Northwest more tonnage was needed. Immediate steps were taken and 1901 saw the commencement of the construction of the steel steamship *Huronic*, 3,300 tons, at the yards of the Collingwood Shipbuilding Company. She was completed and placed in commission in the Sarnia line, now styled the Lake Superior Division, in May, 1902. At that time she was the largest and best equipped passenger and freight steamer ever built in Canada. Possessed of large power she has developed great speed and has been a most successful addition to the fleet, a credit at once to her builders, the company whose colors she carries and to Canada's lake marine.

As many of the vessels now owned by the company had been given names ending in "ic," it was decided to make this the characteristic termination of the names of all vessels of the line. Therefore, in rebuilding the *United Empire* in 1904 she was called the *Saronic*, after Sarnia, her home port. She still forms part of the Lake Superior Division.

The development of the business of the company has not been due to absence of disasters in later years, but in spite of them. In 1903 the *Atlantic* was burned near Parry Sound, as already stated. Similarly in 1905 the splendid steamer *City* of Collingwood was lost while lying at her wharf at Collingwood, entailing the unfortunate loss of the lives of four members of the crew and the destruction of the Grand Trunk freight sheds. In December, 1906, while coming down the lake on her last trip the *Monarch* went on the rocks at Isle Royale in a snow-storm, becoming a total loss. All the passengers and crew, except one deckhand who, numbed by the

intense cold lost his hold and was drowned before he could be rescued, succeeded in reaching the shore.

Two additions were made to the fleet in 1906 by the purchase of the small wooden steamer *City of Windsor* for the Georgian Bay trade and the twin screw iron package freighter *Cuba*, 1526 tons, renamed *Ionic*, for the Lake Superior trade.

During the ensuing winter a further acquisition was made by the purchase of the fine steel freighter *Tadousac*, 2359 tons, renamed *Doric*. She was a new ship of the latest type and as in the case of the *Ionic* has proved a valuable increase to the tonnage of the fleet.

In September, 1908, an opportunity to sell the side-wheelers *Britannic* and *City of Toronto* to advantage presented itself, which was taken advantage of. Both went to the St. Lawrence River.

The management of the Northern Navigation Company during 1899 was carried on by Mr. A. Miscampbell; in 1900 and 1901 an executive composed of Messrs. J. J. Long, C. Cameron, M. Burton and C. E. Stephens were in control, to be followed in 1902 by Mr. William Askin and in 1903 by Mr. C. T. Long. In 1904 the present manager, Mr. H. H. Gildersleeve, was appointed. He has associated with him Captain C. H. Nicholson as traffic manager and C. A. Macdonald as comptroller, both experienced and efficient heads of their respective departments.

The fleet of the company at present (1909) consists of the following steamers:—

Lake Superior Division: *Huronic*, 3329 tons; *Saronic*, 1960 tons; *Doric*, 2359 tons; *Ionic*, 1526 tons.

Georgian Bay Division: *Majestic*, 1578 tons; *Germanic*, 1014 tons; *City of Midland*, 974 tons; *City of Windsor*, 511 tons.

To these, of course, will be added in June the new steamer *Hamonic*, built at the yards of the Collingwood Shipbuilding Company, when she will be placed on the Lake Superior Division. This steamer is not only the largest, fastest and most perfectly equipped ship of her class ever turned out of a Canadian yard, but is unsurpassed by anything of either

English or American construction yet introduced in lake service.

To replace the steamer City of Toronto on the Penetang-Parry Sound route a new steamer, the Waubic, was built at Collingwood.

The fusion of the two companies operating on the Georgian Bay and the absorption of the company at Sarnia formed one of the strongest marine organizations that has yet appeared on the Canadian lakes. It includes the varied interests essential to the carrying on of an extensive marine business, such as that enjoyed by the Northern Navigation Company. It is closely allied with the railways, more particularly the Grand Trunk and Grand Trunk Pacific Systems, with which it but recently entered into a new agreement covering the ensuing ten years, whereby it became the lake part of those corporations which ensures for the company's steamers a trade that cannot be diverted to other routes. It has divisional headquarters at Collingwood and Sarnia.

The directorate of the company for the year are:—

President—W. J. Sheppard, Waubauskene.

Vice-President—H. Y. Telfer, Collingwood.

Secretary-Treasurer—C. E. Stephens, Collingwood.

Lt.-Col. the Hon. John S. Hendrie, M.V.O., M. L.A., Hamilton;

W. E. Davis, Montreal.

H. B. Smith, Owen Sound;

W. D. Mathews, Toronto;

F. A. Lett, Barrie;

C. D. Warren, Toronto;

While the Northern Navigation Company has been advancing to its present prominent position it has had to contend with active opposition. The Algoma Steamship Company entered the field with the steamers Ossifrage, Minnie M. and King Edward, all boats from the United States. All three were operated for several years, but the Ossifrage and Minnie M. have been withdrawn, while the King Edward is operated but a few months each summer. On the Georgian Bay the steamer Jones plied between a few ports until lost, with thirty people, on Nov. 22, 1906, her place

being taken the next two seasons by the steamer Telegram, the end of which has already been noted. In time came another Meaford enterprise with a small, but new wooden steamer City of Meaford, and there is also the Soo City, formerly the Mabel Bradshaw, both of which are operated at present. There are a number of other small passenger steamers, Ella Ross, Emma, Edna and John Lee, wholly devoted to the local tourist trade among the islands of the east shore of the Georgian Bay, while in the North Channel is the Winona, and until destroyed by fire in October, 1908, the steamer Iroquois, both wooden steamers.

DAVID WILLIAMS.

WHERE IS THE STANDING ROCK OF THE PETUNS ?

The country surrounding the town of Collingwood is rich in historic interest. Especially to the antiquarian do the early records and traditions of the aboriginal inhabitants of the Georgian Bay district appeal. For untold centuries the Indians have woven around its islands and shores the legendary lore of their tribes. On the Manitoulin Island was the abode of their deity, the "Great Manitou," worshipped as the creator of the world, and who before lying down to his winter sleep, smoked his last pipe. The smoke floated away upon the air, and drifted over the waters and shores, thus forming the soft misty haze of Indian summer. Somewhere on the Blue Mountains to the west of the town of Collingwood, and not far from the shore of the lake, was a certain village situated near a rock, dedicated by the Indians to the departed souls of their ancestors, who were supposed to pass that way to "The Happy Hunting Ground," where

"Rivers flow with milk and honey,
And tobacco grows like cactus
By the streams of happy water."

Were it not that the existence of this particular village is recorded in the Jesuit "Relation" as an historic fact, it would in all probability be likewise relegated to the realms of Indian mythology. Geologists assert that the Georgian Bay possesses one of the oldest rock formations in the world, and the fertile lands on the southern shore are recognized as one of the finest fruit producing districts in Canada, the Indians being sagacious enough to select its adjacent mountain slopes for the culture of tobacco and corn, there being such an abundance of the former plant produced as to give the tribes that inhabited it the name of the Petun or Tobacco nation, the word "pactum" being a Latin term equivalent to "tabacum" in the seventeenth century. This nation along with some tribes of the Algonquins who intermingled with them, were the allies of the Hur-

ons, who dwelt on the opposite side of the bay, known as the Huromia peninsula, the population at the time of Champlain's visit in 1615 being estimated at about thirty thousand souls. The much dreaded Iroquois who came from the southeast, were the common foes of these Huron and Tobacco nation tribes.

In regard to the position of the "village of departed souls," called by the Indians "Ekarenniondi" and subsequently dedicated by the Jesuits to St. Mathias, we quote from their "Relations" as follows: From Father Brebeouf's, dated Ihonatiria, July 16th, 1636, p. 155, Quebec edition: "One day I asked one of our savages where he thought the village of departed souls was. He answered "That it lay in the direction of the Petun nation, that is, toward the west, eight leagues from us, and that some had seen them as they journeyed on: that the road they followed was wide and pretty well beaten, and that they passed near a rock, which they (the Hurons) called Ekarenniondi, which is often found embellished with the paint with which they were wont to daub their faces.'" Father Bressani places them further "towards the setting sun." He says, "On the shores of this lake (Huron) there exists a nation which we call the Petun (Tobacco nation), because it raises an abundance of this plant. It lay but thirty-five or forty miles from us." And again in referring to the fugitives from the Huron villages destroyed in 1649, he writes: "Women and children and many aged men who had reached their hundredth year, journeyed all night long on the ice, intent on reaching the country of the Petuns more than forty miles away." On page twenty-six of this Relation of 1649 we read: "As the inhabitants of the Huron towns dispersed they followed the different routes in their flight. Some threw themselves into the mountains, which we call the Petun nation." On account of the difference in the estimated distance made by even this last mentioned missionary, we cannot be too exacting in this particular. Mr. M. Gaviller, C. E., places the distances by trail route from Ossosane to the mountain west of the town of Collingwood at about twenty-six miles, and from Fort St. Marie I on the Wye, forty miles. For the purpose of

this paper it is sufficient to know that Huronia was on the east side of the Bay and the Petun country on the western side, on the Blue Mountains called by the missionaries the Petun mountains of St. Jean, where they had established two missions, which were about twelve miles apart, the one furthest to the south being known as the mission of St. Jean, the central post being at a town of the same name, but the Indian appellation was Etharita, denoting the ripening or maturing place, where dwelt the Wolf tribe. The other mission station was at a distance of about twelve miles from St. Jean and was located at the town called St. Mathias, though the Indian name was Ekarenniondi, signifying "The Rock that Stands Out." From the Relations of 1650, p. 8, 1 coll., we learn for a certainty that St. Jean lay in a southerly direction from St. Mathias.

It is therefore apparent that the mission of St. Mathias occupied the stretch of mountain extending northward to the Georgian Bay. That the distance between the two mission stations was not great, nor the road very difficult, we may infer from the following extract: "The town of St. Jean was destroyed by the Iroquois on the 7th day of December, 1649, about three in the afternoon, when Father Charles Garnier was massacred and the town reduced to ashes. News of the devastation having reached St. Mathias that night, the next day Garreau and Grelon, the resident missionaries at St. Mathias, went over to St. Jean, and officiated at the interment of the late devoted missionary, burying him on the site of the chapel, and then returned the same day." It is also stated in this connection that Father Chabanel having received orders to escape from St. Jean, passed by the mission of St. Mathias where two of our Fathers were in charge, on his way to headquarters then established at Christian Island." In regard to the position of St. Jean from St. Mathias it is quite apparent that it was situated in a south-easterly direction along the line of the mountains of St. Jean, and not beyond them in a south-westerly direction, in Osprey township, as suggested by Rev. A. E. Jones, S. J., in the Archaeological Report of 1902. From the Relations of 1650, p. 8, 1 coll., we read: "In the mountains which we call the Petun country we had

for several years two missions, in each of which two Fathers were stationed." It is here distinctly stated that both of these missions were in the mountains, which run in a south-easterly direction, consequently St. Jean was also to the south-east. Let it be noted that in each of these missions two Fathers were stationed, and that a mission comprised a tract of country containing several towns, and for the sake of convenience it is probable that the most central town in each would be headquarters for that particular mission. The mission of St. Mathias, where dwelt the Deer tribe, occupied that stretch of mountain extending northward to the Georgian Bay. The site of the headquarters of this mission, which was the town of Ekarenmondi, where "The Rock Stands Out," has become the source of considerable speculation and controversy. Several exploration parties have visited the mountain in search of the Standing Rock, and wherever a peak or spur appears above the surface it has been located by some one, with the result that this historic rock has not hitherto been actually identified, and the Petun country has been without a landmark or starting point, from which the distances to other villages could be estimated, and assigned to their true names. It would appear that the search has been more for a secret rock in some impenetrable mountain fastness, rather than a sacred rock easy of access from the village with which it was associated. Beginning with the most northerly village in the St. Mathias group, whose site is found on the shore of the Bay on Lot 20, Con. 2, Collingwood township, owned by Thomas Martin, we find the second situated on Lot 14, 2nd concession of the same township. Continuing along the mountain range inland several other village sites are found, an important one being No. 6 on the farm of Alex. Currie, Lot 34, Con. 12, Nottawgsaga, situated in the Pretty River Valley, at the foot of the mountain, which up to this point where it is intersected by the river, runs almost due north and south, while on the opposite side of the valley, it veers off rapidly to the south-east. It would therefore appear that the territory up to this point including the villages enumerated, would be specially adapted by nature for the abode of one Indian tribe, and would comprise the

mission of St. Mathias. The distance between the extreme points is from twelve to fourteen miles. It would be most convenient that the principal mission station should be founded by the missionaries at No. 9, a central village of this group, providing it is surrounded by the necessary physical features, and otherwise corresponds with the description given in the Relations.

Regarding the adaptability of site No. 6 as a centre for the mission, and its likelihood of striking the savage as being appropriate for the village of departed souls, we find that it does not meet the requirements in any one particular. It is in the valley at the foot of the mountain, and there is no rock within easy access of the village. The one popularly known as the Standing Rock, visited by Father Jones' expedition in 1902, is at least two miles distant, and when the "primeval forest held sway," must have been almost inaccessible, and as yet is only reached with the greatest difficulty. This comparative fragment of rock is only about twenty feet in breadth and thirty or forty feet high, and its entire available surface would soon have become covered by the embellishments and paint alluded to in the Relations had the Indians resorted thither during their religious ceremonies. There is no indication of any inscription either ancient or modern, being as described by Father Jones, as a "bare rock in a field of shapeless ruin."

Village site No. 10, near Craigleith, on the farm of Thomas Martin, is picturesquely situated on a sandy plateau near the shore of the Bay, with the Blue Mountain in the immediate background, but as there is no rock in the vicinity we must look elsewhere for the solution of the riddle of Ekarenniondi, which brings us again to the central site, No. 9, the Petun city on the hill. The numerous visitors to the Blue Mountain caves, formerly known as the "Indian caves," five miles west of the town of Collingwood, are doubtless unaware that just beyond their shadow at a distance of about two arrow shots, is the site of a once populous Indian village, situated on what is perhaps the most imposing eminence on the whole Blue Mountain range, and which covers an area of about fifteen acres of land. The blind line road,

second concession of Collingwood township, runs directly through the village, so that it is half on Mr. Samuel Haney's farm and half on the farm now owned by Mr. Cook, whose uncle, Mr. Thos. Smith, was the pioneer who first cleared the land. From the commanding position occupied by this site can be seen an extensive panorama of romantic scenery. Looking southward the country of the Petuns is visible to where the mountain is intersected by the Mad River at Creemore, while to the north-west is the broad expanse of the Georgian Bay, with Ahendoe (Christian Island) and Tiny shore (old time Huronia) discernable in the distance, where were situated the Huron villages of Ihonatiria and Ossossane, the abode of the missionaries when they wrote the Relations previously alluded to, and wherein it is stated "that the village of departed souls was on the mountain to the west," and that "the rocks were often found embellished with the paint with which they were wont to daub their faces." Analogous inscriptions of the present time directly indicate that on these self-same rocks the Indian wrote the characters of his sign language, and otherwise embellished them. To-day these limestone slabs are literally covered with names painted and engraved by tourists and others on pleasure bent, who annually frequent this charming resort, and who have left a record of their visit by these embellishments on the rocks. It is frequently noticed that the pale face follows in the wake of his swarthy predecessor. On this village site two pioneers erected their dwellings and planted their orchards, and on the site on the Nottawasaga River a British fort was built during the war of 1812-13, indicating that the red man of the forest invariably selected the best site available in respect to natural adaptability. So likewise the whole environment at this point of the rock,—

"Where the crags loom out like sceptres,
And the boding shadows fall,"

is such as would likely impress the savage mind with visions of the supernatural, where the departed braves would pass to the land of souls. If a Devil's Glen were a necessary adjunct to the "village of departed

souls," to which allusion is made in Father Jones' report, there are two glens here, one on either side of the village, so that the ill-fated Petuns constantly harassed by the Iroquois, were always "between the devil and the deep sea," unless perchance they dwelt in blissful ignorance of their invisible foe, adhering only to the text that nature speaks."

On the sides of the mountain Prof. Coleman, geologist, of Toronto University, has found traces of the wave marks of a great inland sea, and in ages remote some mighty convulsion of nature has upheaved the underlying rock strata, exposing great irregular walls and fissures. These rents and caves now overgrown with rare ferns, moss and creeping vines furnish much interest to botanists, Paul Hahn, the naturalist and musician, having intimated to the writer that the specimens here obtained are of special value. On the roof of the caves occur more recent petrifications caused by water percolating through the fissures, and in some of the deep recesses are found perpetual ice and snow, tempering to icy coldness the streams of water that issue from subterranean caverns at either extremity of the rock, and ripple down the valley at both sides of the village, where more than two centuries ago resided Fathers Garreau and Grelon, who had left behind the vineyards of sunny France to slake their thirst from these two sparkling fountains and labor for the cause they so faithfully represented.

In times of war these rocks which rise to a total elevation of one thousand feet at the highest pinnacle of "Point Lookout," would be admirably adapted for a fortress and had these tribes exercised due vigilance and united their forces they could hardly have been surprised, much less exterminated, as they subsequently were by their enemies.

"The king that reared these mighty courts was Chaos,
His agents fire and elemental war,
The Titian hand of earthquake and of ocean,
These limestone slabs and pillars laid in store."

From an inspection of the ash heaps at this site indications are found that fires of more than ordinary size were built here, as directly on the brow of

the mountain one of those ash heaps is found covering an area of at least two hundred and fifty square feet, and where the debris has accumulated to the almost incredible depth of four feet (Mr. Cook having built a root-house on one end of this ash bed, thereby ascertaining its depth). This is probably where the council fires of the tribe were built, and perhaps the feast of the dead was also held here. These fires could be distinctly seen from the villages of Huronia on the opposite shore of the Bay. Before this land could be brought under cultivation, Mr. Cook states that his uncle had to draw many loads of ashes from this pit, and used it to fertilize his garden, which enabled him to grow such excellent plants and vegetables that "Tom" Smith was long known as the gardener of the district. This sheltered locality appears also to be specially adapted for orcharding, as directly east of the village, further down the slope, is the old Creelman homestead, where, some years ago, Pres. Creelman, of the Ontario Agricultural College, assisted in planting a fine apple orchard, adjoining which is the extensive plantation established by Doctor Aylsworth, the present occupant of the chair of this Institute, while Mr. W. W. Cox, the recently retired apple king, has likewise contributed his quota towards making this portion of the Georgian Bay district famous as an apple and plum producing centre. In November, 1907, I received from Mr. Cox a fig branch grown in the open air, the frost having before this time destroyed vegetation in less favored localities. This fig branch has been mounted, and is now on exhibition with the relics found at St. Mathias, at the Huron Institute museum. This exhibit includes fragments of pottery, pipes, tomahawks, arrowheads, beads, skinning stones, flints, conch shell pendants, stone and bone implements, a coin of George I or II, and one rare bead supposed to be used for some special purpose.

Mr. Cook at one time found a stone with a deer inscribed thereon, indicating the territory of the Deer tribe of the Petuns, where Fathers Garrean and Grelon were directed to labor, and where they founded the mission of St. Mathias.

With the view of presenting for the first time a key to what I believe will ultimately unlock the

hitherto sealed sites of the Petun villages in the combined missions of St. Mathias and St. Jean, which collectively were called the Mission of the Apostles, I append the following from the Relations, Vol. XX, p. 9. 43: "The Kionontateronons, called the 'Nation of the Tobacco,' are distant from the country of the Hurons whose language they speak, about twelve or fifteen leagues to the west. The mission here has been the fifteenth of our missions named the Mission of the Apostles. The lot for it fell to Father Chas. Garnier and Father Isaac Jogues—these are the villages they have encountered here:—St. Pierre et St. Paul), St. Andre, St. Jacques, St. Thomas, St. Jean, (St. Jacques et St. Philippe), St. Barthelemy, St. Matthieu, (St. Simon et St. Jude)." Although the village of St. Mathias is not mentioned in this Relation, it is in Father Garnier's letter to his brother.

From this it is plain that the towns here enumerated were all included in the "Mission of the Apostles," which was at a distance varying from thirty-six to forty-five miles from Huronia. That this mission did not claim to include the whole Petun country from Cape Hurd to the mouth of the Saugeen River (as inferred from Father Jones' report of 1902) may be gathered from Father Garnier's letter dated April 25, 1648: "My Superiors have sent me with one of ours named Father Garreau to a new mission in the Petun nation which we have called the Mission of the Apostles." In this there is nothing that would indicate that the "Mission of the Apostles" comprised the whole Petun country, but simply a part which contained the towns herein mentioned and which was at an average distance of about forty miles, this being the distance most frequently mentioned in alluding to the missions established in the mountains of the Petuns.

It is obvious that if the "Mission of the Apostles" extended to Cape Hurd on the west and the Saugeen River on the south, it would be an unreasonably extensive mission as a field for only two missionaries, especially when it is recorded that the missions of St. Mathias and St. Jean were only twelve miles apart and that there were two missionaries in each of these.

The inference conveyed from the foregoing appears to be that previous to the "Mission of the Apostles" being sub-divided into the missions of St. Mathias and St. Jean, it was the field to which the labors of Fathers Garnier and Garreau were directed—the total extent from north to south being about thirty-five or forty miles.

According to Decreau's map of 1640, the town of St. Pierre et St. Paul appears as the most southerly in the mission, and was at this date also the most important town. The only other town shown on this map is St. Simon et St. Jude, situated on a small bay and is the furthest to the north. Rev. A. E. Jones, S.J., in his report has located this town away from the Mission of the Apostles altogether, and placed it on a small bay in St. Edmund township, county of Bruce, near Cape Hurd. It is apparent that it would harmonize much better with the "Relations" to restore this outstanding town to its former old-time associations and locate it on the small bay at Craigleith, where the writer visited in the spring of 1906 on the Martin farm a village site on a beautiful sandy plateau overlooking the lake, two rings being found here bearing the initials "I. H. S." The identification of this northern town as St. Simon et St. Jude appears to receive confirmation from Mr. A. F. Hunter's notes on the "Relations," Vol. XX, p. 307. He says: "It is doubtful if any of the nine villages were outside of Nottawasaga township. In Sanson's map of 1656 St. Simon et St. Jude appears on the extreme north end of the map." Although the force of Mr. Hunter's opinion is evident it must be remembered that this "Nation of the Tobacco" (particularly that portion included in the Mission of the Apostles), invariably adhered to the mountain, consequently the two most northern towns, viz., St. Mathias and St. Simon et St. Jude, are found beyond the county line and in Colingwood township. It is further stated in these notes that it is supposed the missionaries placed the villages in rotation, beginning with the first mentioned, and following to the north, as in Sanson's map the village of St. Simon et St. Jude is at the extreme north end.

Taking the Craigleith village as a starting point and following the mountain range inland, there is no

difficulty in at once locating Ekarenniondi (St. Mathias), and it is it possible less difficult in observing its "natural adaptability" for the purpose for which it was set apart by the Indians. Continuing southward along the slope we come in contact with a complete chain of village sites continuing to the southern limit of Nottawasaga township where there is a large site on the Flack and Latimer farms near Banda.

The localities represented in this Blue Mountain chain of villages are as follows:—Craigleith, "The Caves," MacMurphy's, Pretty River, Back Settlement, Duntroon, Glen Huron, Creemore, Banda. The question will now be asked, Where is the town of St. Jean, the headquarters of the southmost mission? Father Garnier says "twelve miles distant," which would bring us to the extensive site in the vicinity of Duntroon, passing St. Barthelemy and (St. Philippe et St. Jacques) on the way.

Another reason for identifying the Duntroon site as St. Jean, instead of the site at Creemore, which possesses some features commending its consideration, is that the Iroquois after having dealt their final blow to the village would retreat eastward to the locality of Stayner, and near enough to the mouth of the Nottawasaga River to be heard by Father Chabanel's fleeing party, who had come to a halt at this, the only unfordable stream, and who heard the war whoops of the returning warriors, whereas if St. Jean were at Creemore, the next most probable site (on account of the quantity of burned corn found here), the Iroquois would be too far away to the south to be heard, especially as Father Chabanel's road must necessarily have been a good distance to the north, as he passed by the northern mission of St. Mathias that same day.

Having traced this almost obliterated pathway trodden by Indian braves and Jesuit fathers I leave the further identification of these villages for future research by the members of the Huron Institute.

Note: The numbers denoting village sites are those on the map accompanying the report of the Exploration Committee which is included in this volume.

JOHN LAWRENCE.

February, 1908.

SAMUEL DE CHAMPLAIN.

Among the many names enblazoned in letters of gold on the honor roll of France,—names of those who well and truly have served their God, their country, or their King, names whose lustre pales not beside the greatest the world has ever known,—none stands forth more prominently in all the glamor of the old time chivalry than that of Samuel Champlain.

Glancing casually at our western history others may seem to have won a more lasting and a greater fame, but a careful study reveals the fact that his was the mind that planned, the heart that aspired, the perseverance that won, and others have reaped where he has sown, but that is life.

Born in 1567 in the small seaport town of Brouage on the Bay of Biscay, of good and gentle parentage, his early days were spent, as far as history throws any light on the subject, as most children's days are, with the exception that a most watchful care was exercised over his religious training and education, and the foundation laid deep and lasting of the noble Catholic character, which through long years of trial and vicissitude never faltered nor flagged, but day by day waxed strong and flourished untarnished until death.

His father was a captain in the Royal navy and at an early age his son entered the service and there mastered the seamen's craft which in after years served him so well. At this time France was rent by civil and religious wars and the younger Champlain left the navy to wield his sword in the defence of his King who was threatened from without and within. In the army he served under some of the most valiant generals of the time and so distinguished himself that he won the confidence and gratitude of the King, who to keep him near his person pensioned him out of his own slender means. But to the daring soldier and sailor rest and luxury, the gay salon and brilliant promenade were as 'iron chains, and he longed for activity again.

Away to the west strange lands had been discovered, and France had merely gazed upon the enchanted shores. Spain with a jealous eye guarded the wondrous west. What more was needed? Darling and danger called, and Champlain hastened to Blavet, a stronghold in Brittany, where his uncle had charge of the fleet destined to carry the last of the Spanish garrison from off French soil. Sailing with this fleet he reached Cadiz where his uncle accepted the post of Pilot General of the Spanish marine, and obtained for his nephew command of a ship sailing for the West Indies. This trip which occupied over two years led him through the principal islands of the group, thence to Mexico, back to the West Indies, and next to the Isthmus of Panama. Here his keen mind at once conceived the idea of a ship-canal, which he says "would shorten the route to the South Seas at least fifteen hundred leagues," a scheme which almost four hundred years later brought ruin and tragedy to another intrepid Frenchman, the ill-fated deLessep, and which now awaits completion at the hand of our strenuous neighbor to the south. Of this trip, Champlain in quaint language, plans and charts has left us a full account.

Returning to France he met an old friend under whom he had served in the Royal fleet, Aymar de Chastes, grown gray in the service of his King, who wished to crown his life and close his days with a some grand achievement for France and the Faith, and what more noble consummation could be desired than to plant side by side the Cross and Fleur de Lis in the wilderness of New France. With the Royal permission and patent in his possession, at his own expense he fitted out two ships to make a preliminary exploration. Pontgrave, a merchant who had some previous knowledge of the country already discovered by Cartier, was placed in command. Champlain fresh from his ocean voyage, young in years, yet ripe in wisdom and experience was easily induced to become a party to the enterprise, and filled with the lofty enthusiasm of his patron he joined Pontgrave at Honfleur, and they spread their sails for the west.

Across the heaving bosom of the Atlantic the two frail vessels held their course till again at last the broad St. Lawrence saw mirrored on her surface the sails of the white man's ship. Up past the ruins of Tadousac, the fleecy falls of Montmorenci, the frowning time worn brow of Stadacona, and on, until the tree crowned height of Hochelaga burst full upon their view, the sailors held their way. The Indian villages found here by Cartier over three score years ago had vanished, swept out by the revengeful hand of a hostile foe. Failing to pass the rapids at this point, after having obtained a rude chart from the Indians of the great chain of waters beyond, the vessels returned homeward to report the result of their voyage. Arriving at France they found de Chastes was dead.

In 1604 an expedition again sailed from Havre de Grace under the patronage of the nobleman de Monts, commanded by de Monts and Champlain. Landing on the southern shore of Nova Scotia, then known as Acadia, they founded a settlement on the Island of St. Croix, and here eighty men spent a winter of hardship, of sickness and death, but the indomitable spirit of Champlain knew not the meaning of despair, and when the following summer brought another ship from France, he, unlike most of the little band, volunteered for a second winter in the wilds. During this time he had explored the coast of the mainland as far south as Nausett Harbor, making charts and plans for future guidance. The second winter the colony wintered at Port Royal in almost regal style. Good cheer and high spirits banished sickness and despair, and when in 1607 they were forced to return to France they cast longing eyes upon the receding shore.

Champlain spent the fall and winter in Paris, but his heart yearned for the charms of the wild and rugged west. He longed to unveil the mysteries of that vast wilderness, and plant there the flag of France. There, too, were numberless savage souls to be won for Christ, and that was his one great aim, for he had often been heard to say, "That the salvation of one soul was of more importance than the conquest of an empire, and that no Christian

king should think of extending his authority over savage nations except for the purpose of subjecting them to the yoke of Christ."

Filled with his project he again commanded an expedition, and the summer of 1608 saw a solitary sail before Quebec, and here from where in after years the gallant heroes, Frontenac, Wolfe, Montcalm and Montgomery were to prove their claim to history's fame, he planted the cross and the lilies, and laid the foundation of the capital of his chosen land. On the narrow strand at the foot of the cliff a village grew, and from their new found home twenty-eight Frenchmen watched the gorgeous tints of autumn clothe the forest, and then the iron grasp of winter seize the land, but only eight beheld the breath of spring rouse nature from her deathlike sleep.

Still unconquered Champlain set out in June to ascend the mighty river, which perchance might lead him yet to China or Japan. To aid him in this work he made an alliance with the Indians of the Ottawa against their common foe, the warlike Iroquois. On this trip he sailed down the Richelieu River to the lake which still bears his name, and here with his Algonquin allies he first encountered the forest braves. The Iroquois boldly faced the enemy, but the armoured god who led the fray and dealt death with thunder and flames spread consternation in their midst, and they fled, but in after days when firearms were no strangers in the game the French paid dearly for this alliance of Champlain's. After the battle was over his heart sickened with horror at the cruelties heaped upon the prisoners by the victorious Algonquins, but being unable to prevent it he hastened from the scene, returned to Quebec, and thence to France.

After a severe illness which failed to dampen his enthusiasm he again returned to the new world, anxious to explore the waterways to the west, but his counsel was sorely needed at Quebec, and he spent some time there endeavoring to establish the colony on a firm basis. To do this he returned to France and solicited help, each failure merely increasing his determination to succeed, and each sum-

mer for the next three years he made as many trips across the ocean in behalf of his darling scheme.

Being deceived by the story of a French adventurer who claimed to have found a great sea to the north, Champlain set out in the spring of 1613 to ascend the Ottawa. After a journey of hardship and peril over the seething rapids and among the jagged rocks he reached the heart of the Indian settlement, was feasted and honored and presented to their kings, but no waterway to the sea rewarded his toil, and he returned to Montreal.

The summer of 1615 again found Champlain on his way to Canada accompanied by four Recollet Fathers to begin the great work of Christianizing the Indian tribes. Arriving safely a convent was hastily erected, and one bright summer morn amid the booming of cannons from the fort and the ships Champlain and his faithful band with grateful hearts, and on bended knees, hailed the King of kings, and this was the first mass said in the history of New France.

Father LeCaron immediately attached himself to a party of Algonquins and started north on his mission, and a few weeks later Champlain followed in his wake, up the turbulent Ottawa, among the scenes of his former journey, enduring the same trials and hardships. Arriving at the Algonquin settlement he secured guides, and following the windings of the Mattewan, and making a short portage he reached Lake Nipissing. After becoming acquainted with the tribes that dwelt along its shores he launched his canoe upon the French River, and following it to its mouth was at last upon the great fresh water sea of the Huron tribe. Away to the west, too far for eye to reach was the spirit-haunted Manitoulin, and far to the south stretched the waters of the Georgian Bay. Skirting the eastern shore, across Byng Inlet and Parry Sound he landed a little west of Penetanguishene, pressing close on the sandalled footprints of the Franciscian friar, who was the first white man to set his foot upon our shores. A few leagues inland he found the mighty Huron tribe, and in their midst Father LeCaron, and again on August 12th, in the heart of the wilderness, he bowed his

head as the solemn words were said and the Host raised aloft in the sight of the wondering multitude, and here where the earth was soon to be hallowed with the martyrs' blood, the rough voices joined in the grand old hymn of praise, and among the leafy arches and down the dusky aisles floated the Te Deum's strains.

Pushing on to the chief village of the tribe where the township of Orillia now stands, Champlain and his French followers joined a war party, crossed Lake Simcoe, Sturgeon Lake, the chain of waters that leads to the River Trent, following which they reached Lake Ontario, and were soon in the State of New York, the home of the Five Nations of Iroquois. Deep in the heart of the enemies' country they attacked the foe, were repulsed and beat a hasty retreat. Champlain was wounded in this encounter, and being unable to march was strapped on the back of a stalwart brave and carried to the shore, which mode of travel he declared to be the most painful recollection of his life. Recrossing Lake Ontario the party landed near the present city of Kingston, and wandered westward. Here during the great annual deer hunt Champlain became separated from the party, and spent three bleak November days lost in the woods.

As the Indians refused to guide him to Quebec he returned to their village near the Georgian Bay where he found Father LeCaron still struggling with his almost superhuman task. Early in the spring, after settling a serious quarrel between the Algonquins and Hurons, he hastened to Quebec accompanied by his host, the Huron chief Duralant. Things at the capital were in a hopeless state, and must be remedied at any cost, and with a devotion unequalled in the history of colonization he bent his energies to the work. Every year he made trips to France, and at last succeeded in making better and more stringent terms with the rival fur traders, who were sapping the life of the colony. About this time he brought his young wife to Quebec, where she remained four years in voluntary exile, working with a zeal unrivalled only by Champlain's in the inter-

ests of the Faith he had taught her to know and to love.

And now Cardinal Richelieu became Prime Minister of France and his eagle eye soon saw the trouble in the puny colony beyond the sea. All previous charters and monopolies were cancelled and the Company of One Hundred Associates was formed, and Champlain was given command. Colonization was the object to be attained, and the Jesuits, who fourteen years before had landed in Acadia, now came to Canada to work among the Indians, but war broke out between England and France, and an English fleet was despatched to take Quebec. Twice it appeared before the fort, but being completely deceived by the bold and undaunted front of the commander, who really had about ten men at his disposal, they forebore an attack. Knowing he had neither resources nor men, and as the longed-for help from France failed to appear, Champlain arranged the terms of capitulation, and handed over the country to the English under Kirke. The French were allowed to return to France, and when everything was in readiness Champlain and the Jesuits accompanied Kirke on his return to England. In London, Champlain through the French ambassador received a promise from the English King to restore New France to the French Crown, and three years later this promise was ratified by the treaty of St. Germain en Laye.

In July, 1632, a French vessel lay at anchor in the harbor of Quebec, sent by the home Government to reclaim Canada from the English, to re-establish the fur trade, and to uphold the honor and prestige of France. Again we find Champlain in the front rank filled with high and lofty motives. No greed for gold, no thirst for fame prompted his heart's desire. Care and toil, endurance and disappointment had quelled his adventurous spirit, and calmed his ardent enthusiasm into a steadfast earnestness of purpose,—the planting of the cross and lilies permanently in this land of promise, and he gave himself unreservedly with a loyal zeal to the cause he had espoused. His country was the champion of Christianity, and he would be an instrument in the

hand of God to help her preserve her fidelity and accomplish her glorious mission of implanting the Faith in the hearts of the wild and untutored children of these vast plains and forests, and making them tractable subjects of his God and his King. His days of exploration and adventure were over, and he was pledged to support alone the cause of the champions of the cross. In 1633 he was again made commander at Quebec, and here in company with two Jesuit priests he set to work with an ardor worthy of the fabled knights of Arthur or the Crusaders of Richard the Lion Hearted, to accomplish his self-appointed task. No more the level strand, the rocky heights and the receding forests echoed the clamor of the restless fur trader with his dusky friends; no more was the peace disturbed by the unhallowed din of the frenzied Indians, many of whom had already fallen victims to the white man's curse, "firewater," which had found its way to the wilds. Quebec was now essentially a mission with a mission's hopes and aspirations, and under the wise and gentle rule of the commander life at the citadel was as in the days of early Christianity. The interior was to be explored, the country opened up, and the savages won for the fold by the devoted sons of Loyola, and with the crucifix as their only weapon and kindness as their gold let history attest how abundantly the harvest rewarded their toil. Into all their plans Champlain entered most earnestly. He was the counsellor, the friend, the support of the work, and in a round of endless duties well and nobly done he passed the last two years of his eventful career, and saw then but the beginning of that heroic, disinterested devotion and love which aroused the world, and brought forth applause even from the bitterest enemies of his faith.

On Christmas Day, 1635, a dark cloud hovered o'er Quebec. Sorrow was in every heart and a hush in every home. Champlain lay dying. Around his couch were those to whom were confided the spiritual and temporal care of the infant colony, and with a last thought for their interest, and his last sigh a prayer for their success, his soul went forth to

meet its reward, and to hear the words of approbation reserved for those who have fought the good fight and kept the faith.

His grave is unmarked and unknown, but writ large on the pages of history, deep in the hearts of his people, and bright and unfaded in the annals and memory of his church his name stands pre-eminent among the heroes of New France. His tomb is the heart of his country. His monument is Quebec, and his richest legacy to posterity the record of an active, unselfish and unsullied life.

FRANCES A. REDMOND.

Feb. 21, 1905.

GEOLOGY IN THE VICINITY OF COLLINGWOOD.

I have been requested to give a talk on the specimens of rocks and fossils in our museum. In introducing these remarks it may not be out of place to point out in as short a space as possible of what the subject treats, and some advantages to be gained by people of many different occupations by obtaining even a slight knowledge of geology.

It must be remembered that geology and mineralogy go hand in hand, treating as they do of the materials of which this world in which we live is composed, the different changes in its surface caused by the action of rivers and streams, volcanic eruptions, earthquakes, glaciers and wind and weather, also of the minerals and the fossil remains of animals and plants, buried for ages beneath its surface.

What a vast field of study these subjects cover is illustrated by almost every magazine and newspaper that we read. It is too generally imagined that there is no money in the study of geology and mineralogy, and in this age of the pursuit of the mighty dollar the subject is comparatively neglected.

Now let us name a few ways only in which from a monetary point of view this study is useful to persons engaged in the ordinary occupations of life.

To the lawyer, in conducting cases in court as to land and mining disputes.

To the doctor, in the investigation of the drugs used in his practice; deaths by mineral poisons, and in giving evidence in court on such cases.

To the civil, mining and electrical engineer its usefulness goes without saying.

To the land surveyor and explorer, in giving reports of land both new and old as to quality and value.

To the farmer, in the selection of land, as to what soils are fitted for his crops, some for wheat, some for barley, some for planting his orchard, and others for grazing ground. How many dismal failures, and how much time lost in gaining experi-

ence by the agriculturalist would have been saved by having only a slight knowledge of what composes the land we live on.

To the clergyman and student of theology, for what is the study of geology, if not the tracing of the footsteps of the Creator? How many would be spared the troubles of a shaken faith by the study of the different geological formations and their contained remains of the fauna and flora of bygone ages. They would learn how step by step, from a seeming insignificant beginning, our beautiful world and its present inhabitants developed, and have a glimpse as to what an advanced stage they will probably attain in future ages.

We would not then hear exclamations of horror at the announcement of the discovery of the remains of the original five-toed horse or of trembling at the theories as to what the human race may have resembled before the Almighty breathed into man that "breath of life" that made him a "living soul."

To the merchant and capitalist, and in protection of all classes mentioned, how much would be saved of hard-earned profits from business, by having a slight knowledge as to how to detect that every day fraud; of the solicitor, for taking stock, and the mine promoter, in innumerable instances, presenting mineral or rock that never occurred in the locality named, or was of such a quality as to be commercially valueless. And also the absurd statements as to the probability of a mineral vein extending for miles from a developed mine to an undeveloped mining location, taking no account of the faults and contortions of strata that would in all probability render such a supposition impossible.

In fact, in almost every walk of life a knowledge of geology and mineralogy would be found not only entertaining, but profitable.

It should be remembered that these are not stale and time-worn subjects, but if now in infancy, the discoveries in connection with them are developing from day to day.

If it had not been for the knowledge and energy of the comparatively few where would be to-day the mines of iron, copper, gold, silver and numerous other metals with which our country abounds?

Where our coal, natural gas and coal oil, from

all of which the older provinces of our Dominion will derive their fame and riches long after production from farms has been absorbed by our great Northwest.

To clearly understand the manner of occurrence of rock and fossils, it is necessary to have some knowledge of the different rock formations of which the crust of the earth is composed in which the remains are found. The following is a theory as to the formation of this crust:

Imagine an enormous collection of particles of matter revolving in a circular manner, and all in an intensely heated condition. As this motion continues the larger particles attract and absorb those smaller until at last an almost circular mass is formed, still glowing with intense heat. As age succeeds age this mass begins to cool at the surface, forming a crust which becomes gradually thicker and more dense as condensation progresses. An atmosphere forms, steam forms clouds, clouds fall as rain and eventually form streams, lakes and oceans. Then living objects begin to inhabit the waters, and afterwards life appears on the land.

The primary or first rocks formed would be subjected to great heat from the internal molten mass, and also broken up by earthquakes and volcanic action, the effect of this being to rend and contort the cooling crust.

Amongst the oldest rocks known the earliest system is the Laurentian. This formation in North America, where exposed to the surface, covers a large tract west of Hudson's Bay inland for many miles, extending northerly to the Arctic Ocean, also forming a large part of the Province of Quebec and crossing the St. Lawrence into the State of New York. The characteristic rock of this formation is the familiar Red Gneiss, a semi-stratified granite.

Next in order comes the Huronian series, also occupying a large tract on our north shore. These two systems were for many years termed Azoic, being considered not to contain any remains of animal or plant life. As investigation proceeded a petrification was discovered somewhat resembling a sponge, a representative of the lowest form of life imaginable.

In "The Dawn of Life," by the late Sir William

Dawson, an account and excellent illustrations of this most interesting discovery may be found.

Next above the Huronian system occurs the Silurian. This part of the County of Simcoe and the country around Lake Simcoe is, with a small exception, entirely situated as to surface development in this system. The rocks composing it are divided into many groups, given in my former paper, and shown on map prepared by me for the Institute.

As our nearby territory is as stated all constituted of this ancient formation all the fossil remains contained belong to the lowest forms of life development. These having evidently been inhabitants of water, a very large extent of the globe's surface must have been covered with water during the formation of the Silurian series of rocks.

As to the periods of time occupied by the formation of the different systems composing the crust of the earth many estimates have been made, varying from thousands of years into millions.

It may not be out of place here to give a late estimate by a prominent F. G.S. of the time it has taken to form the crust of the earth on which we live.

Keewatin (formations mentioned in this paper), 52,500,000 years; Devonian, 23,100,000 years; Carboniferous (coal formation), 21,000,000 years; Pliocene, 3,500,000 years; Pleistocene and Recent, 2,800,000 years, or to form the whole crust of our earth up to date, 250,000,000 years. These may seem formidable periods of time to arrive at, but when we consider that quite lately, the almost perfect skeleton of an enormous extinct species of animal has been found, that was buried under a rock formation 3,000 feet thick, we can form some idea of the data upon which such estimates are founded. It may also be mentioned that remains of an elephant, estimated to have been existing 1,000,000 years ago, have also lately been excavated, and still these discoveries are being carried on.

Some may ask are we fitted to make such estimates or can we comprehend such enormous periods of time?

No one can pretend to state that the statement given is definite, but this can with certainty be asserted that the longer these investigations go on, and as more discoveries are made, the greater the

spaces of time are found to be probable for the formation and development of this world of ours and the inhabitants thereof.

The Silurian system is one of the most important in the geological scale of the Province of Ontario, attaining a depth of 3,300 feet, and is widely distributed over the surface of the earth, and remarkably uniform in the character of its fossil remains, which occur abundantly. These consist chiefly of remains of invertebrate animals and marine plants. Remains of fishes and land plants occur in the upper part of the system, but the rocks in which these are might almost be classed with those of the next above occurring system, the Devonian. The most characteristic fossil of the shale near Craigleith is the Trilobite, remains of which can be found in abundance in this locality, both detached and in masses in the Utica. The waters of the Silurian system appear to have swarmed with this small crustacean. In fact, when the shale was formed it buried them in such enormous numbers that the rock became saturated with the oil from their bodies to such an extent that a good illuminating oil has been distilled from it. In 1859 a company erected buildings and for some time manufactured this oil, at a cost of only 14 cents per gallon. Unfortunately for this enterprise, petroleum (or coal oil) was discovered just about the date that these works were in full operation. This new discovery proved such a serious competitor that the works were closed down. Some remains of the building may still be seen near the road to Thornbury.

This system also abounds in the fossilized remains of many different corals, peculiar for their sponge-like appearance and cup-like form. A number of these specimens have been donated to our museum by our president, Mr. Lawrence. These have names attached. Remains of the *Othoceros* are also plentiful, and some fine specimens of this chambered shell have been secured for our museum, from neighboring quarries; great quantities of *Graptolites*, *Surpultites*, amongst the *Zoophites*, and many different species of shells and rayed animals resembling the star fish; *Enchrinites* and *Cystidia* also occur. Natural gas has been found by boring in the Trenton limestone of this formation. Gold in some quanti-

ties has been obtained from the quartz and slates of this system at their junction with eruptive rocks in the townships situate between the Ottawa River and Georgian Bay.

It may be entertaining to conclude this introduction with an opinion by Haultain as to the powers of our race in making observations and coming to conclusions.

“What do we know? Man, pigmy, but self-conscious man, penned in a petty planet; knowing nothing of the mighty cosmos which he inhabits except what comes to him through his nostrils, his plate and his finger tips, incapable of reason until he has lived two decades and dead before he is five score; whirled through space from one constellation and towards another, so they tell him; possessed of hopes and capable of questionings, questionings pathetic in their intensity and fearful in their scope, staring up at the starlit heavens to find no answer, plunging into his own dark heart only to be more bewildered,—in what one phase shall man sum himself up? Yet is not this precisely the quest of all history?”

1907.

M. GAVILLER.

CHARLES GARNIER, THE MARTYR OF SIM- COE COUNTY.

Looking down the dim vista of the past, and revolving in our minds the lives and deeds of those who have trodden these paths and played their part ignobly or well, and then passed beyond the hme-light of our mortal ken, we are forced to confess that but a few prominent facts stand out more clearly defined than shadows; then the story must be fashioned and formed according to the bent and conviction of the individual mind, and it is with this fact clearly impressed that the following sketch of the life of Charles Garnier, the devoted apostle of the Petun nation, is attempted.

In the seventeenth century there lived in the gay Parisian capital a wealthy and noble family named Garnier, the parents of many sons, and here Charles was born on May 25th, 1605. Nature had given him from infancy a delicate and sensitive constitution, and his parents strove to compensate by love and devotion, aided by their wealth and position, for what he lacked in physical strength, and this undoubtedly accounts for the fact that he was the cherished and best beloved of a well loved and affectionate family.

At school he was a studious, clever child with strongly defined religious tendencies, which seems to have been very general in the family, as at least four members thereof devoted their lives to the Church, three in the priesthood, and a fourth in a religious order under vows.

Garnier senior allowed his sons while at school a certain amount monthly for their childish pleasure, but we are told by his class-mates that Charles invariably spent his portion on the poor and needy or some other good cause, on one occasion stopping to buy and destroy a book which he believed might be the cause of harm to others, and when his companions on days of recreation sought the inns or music halls for their diversion he would wait patiently at the door until they returned to him.

About his nineteenth year he asked permission

from his father to enter the Jesuit order at Paris. This was a severe blow to the parents who fully realized the significance of his desire, and dreaded the austere life for their tenderly nurtured son, not to speak of the pain of separation which it entailed. At last, however, the required consent was gained, and on September 5th, 1624, he became a novice in the ranks whose name his deeds adorn. In 1626 he went to Clermont where he studied uninterruptedly until 1636, with the exception of two years, when he was engaged as teacher in one of the schools conducted by the order. Here he proved himself a brilliant scholar even among a class of students distinguished for their intellectual attainments, his skill as a linguist bringing him particularly into prominence. The Jesuit Relations speak in glowing terms of his virtues and achievements while an inmate of their training schools. About this time LeJeune, writing from his post in the wilderness of New France to the Superior General of the order in Europe regarding missionaries for the Indians, conjures him to send none but the best and most competent to this arduous field, and makes special mention of Charles Garnier, a student in training in Paris, as one clearly fitted for the work. This is proof sufficient that his calibre was recognized and appreciated even before his hour of trial and triumph.

And now again the sword of separation was to rend the parents' heart. Charles besought his father for permission to go to Canada as a missionary to the Indian tribes. For almost a year the struggle lasted, and then for the love he bore his son, he made the final renunciation, consented to his wish, and gave him up forever.

Accordingly in the early spring of 1636 Garmer and several companions sailed for New France on the ship carrying the Governor Montmagny to Quebec, where they landed on June 11th, and were heartily welcomed by LeJeune. After a short sojourn at Quebec they travelled to Three Rivers, where, on July 21st of the same year they joined a party of Indians with trading canoes, who were on their way to the mission stations in the Huron country. It is unnecessary to rehearse here the trials and hardships of this journey, but the fact that a severe attack of

smallpox laid the party low shortly after their arrival at Ihonatoria in September, completes a chapter of pain and misery that none would care to endure to be able to properly express.

For a short time Garnier remained with the other Jesuits working among the Huron people, but in November, 1639, when the field of action for the different members of the band had been apportioned, Garnier and Jogues found their lines drawn among the Tobacco or Petun nation, who dwelt in the vicinity of the Blue Mountains. Strangers and alone they set forth through the slush and snow, and on the evening of the second day they arrived at the first town of the Petun tribe, where they were greeted with cries of terror and fear, for an evil fame had preceded them, and the two black robed figures were looked upon as the herald of famine and pestilence. They remained a short time, victims of every conceivable abuse and misery, and then were forced to depart. In 1640 Garnier again returned, this time with Father Pijart, but again their mission proved in vain. The following years were spent among the Huron tribes at and near St. Mary's on the Wye. Here he proved true to his early record, and soon became so fluent in the Indian tongue that he was looked upon with wonder by the Jesuits, and with admiration by the Hurons, who bestowed upon him the name of Ouaracha.

In 1647 Garnier and three companions were again ordered to the Petun field, and this time they came to stay. Two principal missions were established, one at Etharita, called St. Jean, and the other at Ekarenniondi, called St. Mathias. Garnier and Noel Chabanel were charged with the care of St. Jean, where their life of labor and suffering won at last the love and respect, if not the entire confidence, of their dusky flock. We read again in Ragueneau's Relations to his superior, of Garnier's daily toil, it being no uncommon thing for him to walk in summer's heat or winter's cold thirty or forty miles through the almost trackless forest to baptize some sickly child, to instruct a promising convert in the scattered flock, or to administer comfort and hope to some departing soul. Living on the poorest remnants of food, hunting, digging, deep in his devotions, in-

structing the Indians, writing letters of filial love and intense sadness to his father and brothers, caring for the dying and the dead,—thus passed the days of this descendant of a noble name, yet all was cheerfully, nay joyfully, borne for the success of the missions.

And then one day, the 5th of December, 1649, two runners came from the Huron mission with the dark tidings that the Iroquois were on the war path, and that the Petun towns were in danger, that Chabanel should return to headquarters,—that only one life could be spared. Garnier was elected to stay and meet the fate of war. His one expressed desire ever since his advent among the Indians had been to win the crown of martyrdom, and he would now perhaps have that opportunity presented to him alone among these savage bands, without so much as the presence of even one kindred heart to comfort his tortured soul and help him bear his woe. The leafless trees pointed their slender branches towards the cold serene sky which would be the sole witness of the steadfastness of his purpose and the triumph of his soul. His mighty faith and boundless love rushed over the frail barriers of earth and mounted to the throne of heaven. The sacrifice was sealed with God. Outwardly there was not one quiver of fear, one wish to push the chalice from his lips. The thoughts that filled his mind are but for us to judge.

What follows rests largely upon the testimony of an Indian woman named Martha who, left for dead upon the field of slaughter, afterwards revived and reached the Huron mission, where she told her story, which she afterwards vouched for the truth of upon her dying bed.

Upon receipt of the news the warriors in high spirits prepared for strife. Two days passed and no foe appeared. Growing impatient for the fray the Petuns went forth to find the enemy, who, coming by another than the anticipated route, entered the unprotected town on the 7th of December. Warned by the cries of despair and anguish that the awful moment had arrived, Garnier rushed from the cabin where he had been instructing the inmates, to the chapel, gave his blessing to those assembled there, exhorted them to be true to his teaching, and let

death find them with God in their minds.

Regardless of the entreaties of his converts to fly with them he hastened forth into the fray, to do as his heart dictated,—keep the death watch with his friends. The slight figure hastening from group to group caught the eye of the maddened enemy, and three bullets pierced his body and laid him low. His murderer paused but long enough to tear off his cassock and then rushed after other prey. Stunned for a moment he lay where he fell, and then with a supreme effort of his giant will, he collected his scattered strength, rose to a kneeling posture and clasped his hands in prayer. A short distance away lay a dying Huron. With a courage beyond his strength he strove to reach his side. Thrice he fell and twice he rose, when a hatchet in the hands of an enraged Iroquois dealt him a double blow on the head that stilled the strong and gentle heart forever. His body was stripped and left upon the field of carnage. Fire finished the work of that awful day. The Petuns who were in the village at the time of the attack were slaughtered or had fled. The enemy pursued their way. Silence brooded over the scene. Evening came down, and Nature's tears dried upon the scorching lap of earth made desolate by the hand of death. Thus died Charles Garnier on December 7th, 1649, and truly it was a fitting death for such a life. Parkman incidentally remarks that had he lived a few centuries earlier he would have been given by his Church a place on her calendar of saints. It might not, therefore, be uninteresting to here remark that his Church, though slow to act, is not unmindful of the least of her children who have proved their worth, and even now, almost three centuries later, the cause of the Canadian martyrs is being examined by the Ecclesiastical Court at Rome, and the day may not be far distant when the name of Charles Garnier and his co-worker in the Petun camps will be accorded the highest honor the Church bestows,—a place on her saintly martyr roll,—no sudden fitful fame, but a mighty mother's hallowed guarantee of remembrance till time shall be no more, and a recognition and re-affirmation of the Master's own pronouncement, "Greater love hath no man than this, that a man lay down his life for his friend."

In the morning Fathers Garreau and Grelon with a party of converts from St. Mathias, reached the still smouldering ruins, and with difficulty found the body of Garnier all naked and bruised and burned. Covering his corpse with part of their own scanty attire they laid him in a hastily prepared grave, dug on the spot where his church had stood, hoping at an early date to carry his bones to some more suitable spot. But such is the uncertainty of human plans. The rapid destruction of the missions and the forced flight of the Jesuits prevented the fulfilment of their intentions, and to-day his bones lie in the same spot, and all traces are lost to man, but let us hope that his grave is not much longer to be marked by oblivion, but that on the brow of some member of the Huron Institute may rest the laurel of discovery, and that his resting place may even in our day be marked by some simple and suitable monument erected to commemorate his zeal, by those of other creeds and climes, who feel that mankind is enriched and ennobled by the knowledge that such men as he have lived and labored and died.

FRANCES A. REDMOND.

Feb. 19, 1907.

REPORT OF CURATOR.

Since our last annual meeting, the museum branch of the Huron, Institute has been able to maintain the splendid progress which has been continual since its organization about four and one-half years ago, the object of which was to retain in our possession relics and records of the early days of this part of the country.

After the splendid results of the loan exhibition held in the autumn of 1904, it was decided to establish a museum for the collection of objects of general interest that are usually collected in organizations such as we have. The results for the short time of our existence are to be judged by the number and quality of the specimens to be seen in our cases and hanging on our walls. The largest and most important of our collection are relics of the Indians whose villages are to be traced in this neighborhood. Our collection of coins, minerals, botanical specimens, fossils, butterflies and stuffed birds will afford a student in any of these subjects ample opportunity for study, and I trust that before many years our documents and records will be of value to the public for reference.

In reporting progress for the year I must refer to the work under my charge. As our specimens came in during the summer I found that our space was becoming congested and that reorganization was necessary so that we could classify our exhibits, re-label them and put on record what we have. I have not finished what I started out to do, but I am glad to report that the most important part of the work is completed. I am able to say that the exhibits are fairly well classified and also to tell you that we have now in our possession 3,907 specimens, made up as follows:—

Indian relics of this county.....	913
Other Indian relics not relating to this county	37
Relics of the early days.....	28
Coins.....	547
Botanical specimens.....	495
Butterflies and stuffed birds.....	199

CURATOR'S REPORT.

Minerals.....	335
Fossils, shells, etc.....	145
Pictures, photographs and engravings... ..	235
Firearms and weapons.....	15
Books and publications.....	230
Newspapers.....	395
Letters, documents and records.....	73
Maps.....	79
Miscellaneous articles.....	181

Many of the exhibits entrusted to us as a loan, will, I hope, become the permanent property of the Institute. The time has, I think, now arrived when we can say that we have proved our trust and the donors should feel that we are on a permanent basis and that the relics put into our charge are well taken care of.

We have had many visitors during the year and I would recommend that a visitors' book be established and that the museum be open to the public on certain days.

This museum should be considered one of the attractions of Collingwood and our ambition is to make it so. I wish to express my thanks for the assistance I have received during the year. There is yet much to be done and I would urge every member of the Institute to endeavor to increase our membership and improve our exhibits.

We are grateful to the donors for their contributions and we look for more, so that the Huron Institute museum may be known as an historical museum of value not only to the town of Collingwood, but to the Dominion of Canada.

JAMES MORRIS, Curator.

April, 1909.

CONSTITUTION

TITLE.

The name of the Association shall be the Huron Institute.

HEADQUARTERS.

The headquarters of the Institute shall be at Collingwood, Ontario.

AIMS AND OBJECTS.

The aims and objects of the Institute shall be research and study in such departments of knowledge as may be determined from time to time.

WORK OF INSTITUTE.

The work of the Institute shall be divided into departments, five of which shall be as follows: Zoological, Botanical, Geological, Historical and Civic Improvement. Other departments may be added from time to time added by the Executive.

OFFICERS AND EXECUTIVE.

The officers of the Institute shall be: Hon. President, Patroness, President, First and Second Vice-President, Secretary, Treasurer, Director of Museum, Director and Associate Directors of each department who shall form the Executive.

MEMBERS.

Membership shall consist of Honorary, Life, Ordinary, Corresponding and Associate Members.

Honorary members may be elected at any regular meeting upon the recommendation of the Executive.

Life members shall be those who have contributed to the fund of the Institute a sum of money equal to twenty-five annual fees.

Ordinary members shall be those who have en-

rolled before the adoption of this constitution and such others as may from time to time be elected as hereinafter provided.

Application for ordinary membership shall be made to the Secretary and passed upon by the Executive, election to take place at any regular meeting or a special meeting called for that purpose.

Corresponding members may be elected at any regular meeting on the recommendation of the Executive. Those who contribute papers from time to time shall be eligible.

Associate members shall be those who have done such work as in the opinion of the Executive entitles them to the advantages of the Institute. No resident of Collingwood over 20 years of age shall be eligible as an associate member. Associate membership shall continue until the second annual meeting after such election.

FEEES.

The annual fees for ordinary members shall be as follows: For men, one dollar; for women, fifty cents; payable in advance from the time of such payment until the following annual meeting.

MEETINGS.

The annual meeting of the Institute shall be held on the third Tuesday of March of each year. Regular meetings shall be held on the third Tuesday of each month. Special meetings may be called by the Executive.

DUTIES OF DIRECTORS.

The Directors of each department shall report at each monthly meeting the work done and recommendations of the department. They shall also make a tabulated list of all collections and donations made to their several departments, a copy of which shall be filed with the Secretary at each general meeting. They shall also be responsible for the proper placing in the museum of the Institute of the material collected by the respective departments.

HURON INSTITUTE.**QUORUM.**

A quorum of the Executive shall consist of five members.

VOTING.

Voting on any question shall be by ballot if so demanded by three members, otherwise it shall be by open vote. Ordinary members only shall be entitled to vote.

MUSEUM.

A museum shall be established by the Institute and shall be under the control of the executive.

FINANCES.

The treasurer shall keep an account of all receipts and expenditures and shall present a financial statement at each annual meeting. All payments shall be authorized by a report or resolution passed at a general meeting and shall be made by cheque signed by the treasurer and countersigned by the President or Vice-President.

DIRECTOR OF MUSEUM.

The Director or Curator of the Museum shall have complete charge thereof; shall keep a tabulated statement of all contributions to the Museum with the name of the donors and present a report of additions thereto at each monthly meeting.

SECRETARY.

The Secretary shall keep a record of the minutes of each meeting; shall file the reports of the directors of the several departments, and shall perform such other duties as may be required from time to time.

ORDER OF BUSINESS.

The order of business at each regular or special meeting shall be as follows:—

1. Reading minutes of last meeting.
2. Receiving communications.

3. Collection of fees.
4. Reports of Directors, Curator and other officers.
5. Election and enrollment of new members.
6. Reports of special committees.
7. Unfinished business.
8. New business.
9. Good of the Institute.

The order of business for the annual meeting shall be :—

1. Minutes of last annual meeting.
2. Roll call and collection of fees.
3. President's address.
4. Secretary's report.
5. Treasurer's report.
6. Nomination and election of officers.
7. General business.

CHANGE OF CONSTITUTION.

The Constitution may be amended by a two-thirds vote of the members present at any regular meeting of the Institute, notice having been given of the proposed amendment at the next preceding regular meeting.

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