

# **THE HURON INSTITUTE AND THE PETUN**

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## **Abstract**

The contribution of the Huron Institute to Petun research is recorded.

## **Resumé**

La contribution de l'Institut Huron en ce qui concerne la recherche de la tribu Petun est enregistrée.

## **Introduction**

In 1904, a remarkable institution was founded in the bustling town of Collingwood. While an interest in the local Petun Indian remains was only one of its five founding objects, the Huron Institute made a major early contribution to our present understanding of the Petun. Through the Institute and for the first time, local Collingwood area citizens became involved in collecting artifacts and recording and interpreting local archaeological sites in an organized way. The resulting collections of artifacts, records and publications enabled later archaeological researchers to continue and enlarge on the Huron Institute's pioneer work, much of which survives today as the Collingwood Museum.

That such an intellectual and educational organization came to be, within fifty years of Collingwood's beginnings as a rough railway frontier settlement, is a remarkable tribute to the quality of the people living in the town early in this century.

## **Figures**

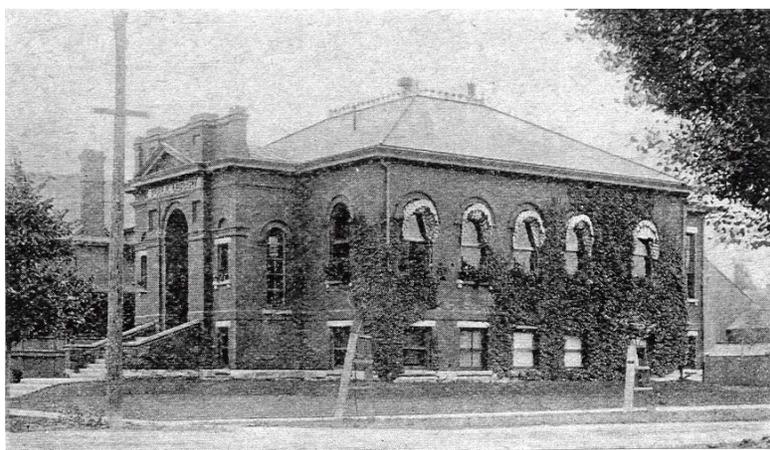


Figure 1. The Collingwood Carnegie Public Library building, which stood on Second Street from 1903 to 1963, and housed the Huron Institute. The present Public Library building stands on the site.

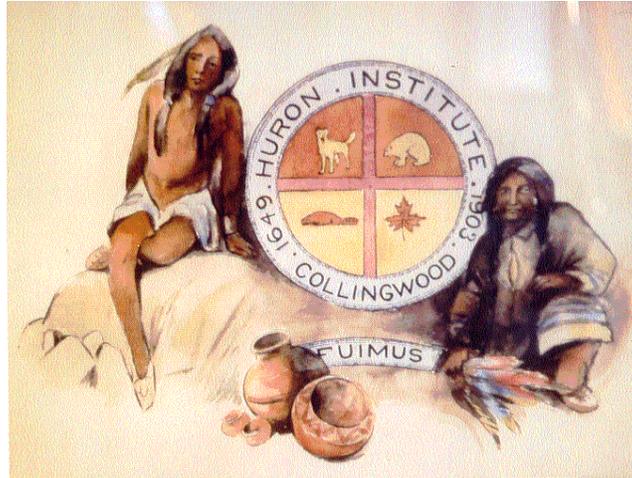


Figure 2. The Huron Institute crest, as reproduced in the present Collingwood Museum.

### **The Founding of the Huron Institute**

On Tuesday, April 26, 1904, a number of invited leading citizens of Collingwood and district assembled in the Collingwood Town Hall for the purpose of organizing an educational society. The result was a unanimous resolution "that we organize an association to be known as the Huron Institute for the purpose of collecting and preserving information relating to the natural history of Collingwood and surrounding district and prosecution of measures for beautifying the town".

The meeting was organized by David Williams, Editor of the Collingwood Bulletin, who had already established a provisional committee (perhaps the year before; the date on the Institute's crest is 1903), and sent out the invitational circular. His newspaper modestly estimated that "between sixty and seventy ladies and gentlemen" had attended the founding meeting (Collingwood Bulletin April 28, 1904). The rival Enterprise Messenger of the same date placed the figure at "about 150".

The preliminary announcement to which the leading citizens responded by attending the meeting had proposed that the objects of the society were to be:

- (1) the study of the plant and animal life of the surrounding district, both past and present;
- (2) the discovery of Indian relics, the location of Indian villages, battle-grounds and burial places;
- (3) the preservation of historical records of the town and county, including researches into the distant past;
- (4) and the collection, classification and preservation of specimens, relics and records illustrative of human life, and animal life from the earliest times.

The assembly accepted the four and added another:

(5) that the Society might also include a department devoted to beautifying the town.

Although placed second in the list of objects, the study of the former Petun inhabitants was one of David Williams' primary interests (MacMurchy 1974). One of the introductory speeches mentioned that "buried beneath our soil are innumerable relics of the ancient races who flourished here long years before the advent of the European". The name proposed for the Institute, the crest it adopted, which included a group of native people with pottery, and the year 1649, all reflected an interest in the native people. The year 1649 was significant in the Collingwood area for several reasons; the arrival among the Petuns of Huron refugees, the Iroquois attack on the village of *Etharita*, and the death of two of the Jesuit missionaries to the Petun.

The Huron Institute decided to follow the pattern of such learned societies as the Royal Society of Canada and the Canadian Institute and divide its operations into specialised sections (Killan 1983:90), but each under a "director and directress". Botanical, Zoological, Geological, Historical, and Civic Improvement Departments were established. Among the first officers elected to advance the purposes of the Huron Institute were: George W. Bruce as President, Fred. T. Hodgson as First Vice-President, Miss Helen Downie as Secretary, and James Morris as Treasurer. David Williams became co-Head of the Historical Department (Collingwood Bulletin April 28, 1904; Enterprise-Messenger April 28, 1904).

At the May 1904 meeting a Constitution was adopted, and the Department Heads presented their goals. The two Directors of the Historical Department, David Williams and Mrs. J. R. Arthur, presented an incredibly ambitious list of work they proposed to undertake, including: "The collection of relics of the early Indians", "The preparation and reading of papers of a historical archaeological nature", and "the establishment of a museum". The last was regarded as "probably the most important part of the work as through it the history of the past which is now buried will be brought before the public of the present day" (Collingwood Bulletin May 26, 1904; Enterprise-Messenger May 26, 1904). The Huron Institute museum became the longest lasting of the Institute's endeavours, and survives today as the Collingwood Museum.

At the June 1904 meeting, held in the courtroom, (Collingwood Bulletin June 23, 1904), the same two Directors again took the lead, and reported donations and loans of contributions towards the museum.. At the November meeting, held for the first time in the new Public Library building, where the Huron Institute would remain for some six decades, the first secretary, Helen Downie, resigned, and was replaced by David Williams, who was to hold the position, with varying titles, for the remainder of his life.

With the organization now established, and a room in the Library now secure, a "Loan Exhibition" was proposed for December, and a list of artifacts that were known to be available on loan from their owners was published. These included Petun Indian artifacts from the local area (Enterprise-Messenger November 10, 1904). A second meeting in November recorded progress towards the "Loan Exhibition". Cases had been obtained and were already partly filled. Mr. Andrew F. Hunter was invited "to give historical data and information relating to the Indian relics" (Enterprise-Messenger November 17, 1904). A list of potential exhibitors released before the exhibition indicated that twelve people intending to show

Indian artifacts (Enterprise-Messenger November 24, 1904). After the event, it was found the actual number was twenty-one, but the Charles Cameron and Rev. G. W. Evans' collections were identified as not local, although of interest as Huron (Enterprise-Messenger December 29, 1904).

### **The Huron Institute Progresses**

In 1905, the members of the various Departments settled down to research, writing and speaking (Enterprise-Messenger February 23, 1905). Two of the four papers read to an open meeting in February 1905 were published by the Institute four years later in its first volume of collected works, along with others given later (Huron Institute 1909).

At the Institute's first Annual Meeting held at the close of its first year, John Lawrence, whose name would become internationally associated with the Huron Institute and Petun research, became Second Vice-President. The Departments were reduced to four, titled Zoological, Geological, Historical and Civic (Enterprise-Messenger March 23, 1905). The April 1905 public meeting featured Orillia lawyer Hugh Hammond, who spoke on the subject "The Early Indians of this Section" (Enterprise-Messenger April 13, 1905; OHS 1906:56). The Executive that same month decided to apply for affiliation with the Ontario Historical Society (Marsh 1996:4). In June, David Williams attended the Annual Meeting of the Ontario Historical Society, held at Niagara Falls, and invited the Society to hold its next annual meeting in Collingwood (OHS 1906:12, 14, 16, 18). At the Institute's first meeting in the Fall of 1905, he reported that the Ontario Historical Society would likely accept the invitation. More donations for the museum had been received, including Indian artifacts. Application would be made for government funding to allow a circular to be created and sent to all local inhabitants asking that "all historical relics, Indian or otherwise, be given over to our care here in Collingwood and not sent out of the County", to make the museum "the best in the land". As far as is known, this was not done. George W. Bruce gave a lecture upon the early settlements of the Indians in the Collingwood neighbourhood, and Mr. Freer exhibited a number of Indian relics that had been secured upon the Montgomery farm (Enterprise-Messenger September 21, 1905). For the first time, a Report on the activities of the Huron Institute appeared in the Annual Report of the Ontario Historical Society in the section "Affiliated Societies" (OHS 1906:36).

At the October 1905, December 1905, January 1906 and February 1906 meetings, the receipt of more Indian relics was reported. Some were donated by "the Rev. W. G. Evans, recently of the Christian Island Mission and now of Sturgeon Falls", others by George Montgomery, Alexander Currie and R. H. Currie (Enterprise-Messenger October 26, 1905; December 21, 1905; January 18, 1906; February 15, 1906). In July 1906, the Ontario Historical Society annual meeting was held in Collingwood. A number of papers relevant to Petun studies were read, in one of which President George W. Bruce rejected Father Jones' location of the rock *Ekarennondi* in favour of a nearby outcrop in the Pretty River Valley (Collingwood Bulletin July 26, 1906; OHS 1906:38-44, 56). This paper was subsequently published (Bruce 1915). Hosting this meeting was such a highlight for the Institute that one member assembled and published his own promotional booklet of photographs of the Collingwood area for the occasion, in which the library building was described as "About Completed". He did not mention the Petuns (McLean 1906). The zeal of the Huron Institute in collecting Indian lore and relics was commended by the President of the Ontario Historical Society (OHS 1907:20). In August

more donations from Alexander Currie were acknowledged (Enterprise-Messenger August 2, 1906).

David Williams, both Secretary of the Huron Institute and Editor of The Collingwood Bulletin, evidently believed that archaeological research should be brought to the public. Under the heading "Father Jones is Wrong", his newspaper printed the full text of an article which had appeared in the Report of the Ontario Minister of Education, in which local researcher Fred. Birch rejected Father Arthur E. Jones' identification of a rock in the Pretty River Valley as *Ekarenniondi*, in favour of the one at the Scenic Caves (Birch 1904; Collingwood Bulletin April 14, 1904). For ten consecutive issues between January and May 1908 the same newspaper serialised the dispute between Andrew F. Hunter and Father Arthur E. Jones concerning the identification of an archaeological site in Huronia (Hunter 1908; Jones 1908). During this time the Collingwood Bulletin also gave space to John Lawrence's doubts concerning *Ekarenniondi* as identified by either Father Jones or George W. Bruce (February 13, 1908). The rival Saturday News serialised John Lawrence's "Where is the Standing Rock of the Petuns ?" (February 29 and March 7, 1908), and reported the adventures of the Institute's Exploration Committee on its Victoria Day research visit to the Creemore area (Saturday News June 20, 1908).

The several Collingwood newspapers routinely recorded continuing donations to the Huron Institute museum, which sometimes included Indian artifacts. In June 1908, curator James Morris reported donations found by the Exploration Committee around Creemore, and described a collection from a farm on "which farm Mr. Somerville's son now lives and where your representatives found and brought home pieces of flint and pottery" (Collingwood Bulletin June 18, 1908). By 1909, the Institute had 913 "Indian relics of this county" (Morris 1909).

The activities of the Exploration Committee, in the persons of John Lawrence, Maurice Gaviller and James Morris, climaxed with the publication of their major report in 1909 (Lawrence, Gaviller & Morris 1909; Huron Institute 1909). The Committee then collapsed when both John Lawrence and James Morris left Collingwood in 1911. The days of field research had ended. The separate Departments had already disappeared.

A second publication was produced, compiled by David Williams, drawing on the museum's resources and texts of lecturers, with contributions by himself, Fred T. Hodgson, and John Nettleton. The Petun earned but a minor mention as an introduction to William's extensive article on Collingwood history (Huron Institute 1914, Williams 1914). During the years of the Great War activities were curtailed and the Huron Institute rooms were taken over for war support purposes by the Canadian Red Cross and the Daughters of the Empire. After the War, field research and the public lecture series were not revived, although a public lecture was held in 1920. The Museum continued to be the main interest of the Institute, and to enlarge through continued donations. Sometimes these included Petun artifacts. In 1920 William Smith donated of his collection of artifacts from the McLean and Glebe properties (OHS 1921:39-41). These were returned from Saskatchewan to which William Smith had moved from Duntroon, at the behest of his cousin, John "Jay" Blair.

In July 1923, the archaeologist William J. Wintemberg arrived from the Royal Victoria Museum (now the Canadian Museum of Civilization), Ottawa, to survey and record the Petun area archaeological sites and artifacts. He spent a week in the Institute's museum

recording the Indian artifacts (Collingwood Bulletin July 12, 1923; Wintemberg 1923). After this, interest in them diminished. The Museum continued in the basement of the Carnegie Library Building, with little security, irregular seasonal opening hours, and subject to semi-annual flooding (Marsh 1996:6).

In October 1925, Mr. William Wheeler, a Stayner insurance man, found "a copper marline-spike", and a metal pipe-tomahawk head "on the south bank of the Nottawasaga, opposite the spot where the Nancy lies, and on the site of the blockhouse from which she was defended". These were illustrated and publicised in a Toronto newspaper, together with the news that "They will take their place among the 6,000 exhibits in the Huron Institute, Collingwood, for which they have been obtained by the untiring zeal of Mr. David Williams, of the Collingwood Bulletin" (Evening-Telegram, February 1, 1926).

In 1931 the Ontario Historical Society again held its Annual Meeting on the premises of the Huron Institute in Collingwood. In the three days July 15-17 a number of interesting papers were read, but none specific to the Petun (OHS 1931). Mrs. J. R. Arthur, who had been founding co-Director with David Williams of the Historical Department in 1904, was now Vice-President of the Huron Institute.

The last donation of area Indian artifacts to the Huron Institute appears to have been from Miss A. R. Williams of Clarksburg, on July 31, 1957.

The Institute's third and last publication was a partial catalogue of the museum, limited to pictures and ship models (Huron Institute 1939). No catalogue of the native artifact collection was published, and if one existed at all it was probably lost in the fire of 1963. As the principal founder of the Huron Institute, David Williams is recognised as its greatest contributor (MacMurchy 1974). He was Secretary from 1904 until his death in October 1944 (Marsh 1996:3,6). He was also a founder of the short-lived Georgian Institute in Meaford in 1921 (OHS 1921:39). He was adopted by the Six Nations in 1911, and received an honorary Doctorate (L.I.D.) from the University of Toronto in 1941 (Enterprise-Bulletin 1944) for his work as editor and publisher of the Enterprise-Bulletin newspaper, which embraced his compilation and publication of the three volumes of Huron Institute Papers and Records.

In 1955, the Collingwood Writers' Club, founded by retired teachers Mary S. and Edward H. Thomas in 1950, undertook to provide a "Museum Corner" series of articles for the Enterprise-Bulletin, promoting the idea of moving the Huron Institute out of the Library building to a David Williams Memorial Museum to be built next to the curling rink. Unable to charge an admission fee at its present location because of the terms of the Library building's Carnegie endowment, there was, as Jay Blair explained in one of his articles, "no money to provide a full-time caretaker and guide. That is why the Huron Institute is usually locked. And that in turn is why Collingwood needs a new museum building (with) guides employed to show both tourists and local residents around" (Blair 1956). In his first contribution to the series, Blair mentioned in a general way the Indian artifacts in the Huron Institute and commented on the use and importance of some of them. He gave the origin of two: "a birch bark canoe about 17 feet long and 30 inches wide, made by the Indians at Killarney in 1880", and "a Jesuit ring found by the late John A. Kelly on his farm. It is in the form of a signet ring bearing the letters I.H.S. being the initials of the Latin words meaning 'Jesus Saviour of Men'" (Blair 1956). The canoe is still part of the

collection, but the Jesuit ring was stolen in 1968, sixty years after it had been placed in the Institute's care (Enterprise Bulletin, August 29, 1968).

In 1960 Charles Garrad visited the Huron Institute museum in the basement of the Carnegie Public Library building on Second Street, Collingwood, and recorded the labels associated with the displayed artifacts.

The impetus towards building a separate David Williams Memorial Museum building for the Huron Institute, sustained by the members of the Collingwood Writers' Club for fifty-two issues of the Enterprise-Bulletin to 1957 (Garrad 1982:72-73) died out when it became clear there was little municipal interest in the existing museum and none at all for erecting a special building for it. This crippling lack of local vision lasted until the calamitous fire of 1963 destroyed the library building, but caused a renewed appreciation of the museum, and set in motion a series of events which eventually lead to the fine full time staffed facility which the Collingwood Museum is today.

### **The Exploration Committee**

Of principal interest to Petun researchers is the work achieved by the Exploration Committee formed within the Huron Institute's Historical Department. It has been noted that of the Institute's five departments, the Historical had the vaguest mandate, yet it outlasted the others. The Exploration Committee fostered the research interest of John Lawrence, who had exhibited a "very large exhibit of Indian relics" at the 1904 Loan Exhibition, and was very interested in the Petun. Through him, for a while, the Indian collection emerged as the museum's centrepiece (Marsh 1996:3,5).

In the spring of 1907, George W. Bruce, Courtlandt E. Freer, Frank F. Telfer, James Morris and David Williams visited several village sites in the Pretty River Valley. On the same occasion a visit was made to the rock that Father Jones had proposed as *Ekarenniondi* or the Standing Rock of the Petuns (Jones 1903, 1909). Photographs of the sites and the rock were secured by the photographer who accompanied the party (OHS 1907:43). Some or all of these photographs were later published (Jones 1909:240b, 242b, 244b,d,f, 246b, 248a). Whether these people were regarded as acting for the Exploration Committee is not clear, but John Lawrence, who was later to disagree with their conclusions, was conducting separate research leading to his report of the discovery of a village site on the farm of Thomas Martin, Craigleith (OHS 1907:43). A picnic at Jones' rock was attended by forty or fifty members of the Institute (Enterprise-Messenger March 26, 1908).

In 1908, John Lawrence became President of the Institute as well as the leader of the Exploration Committee with geologist Maurice Gaviller and curator James Morris. They spent the summer exploring the known Petun territory between Banda and Craigleith, to locate as many Petun villages as possible. "Since accompanied by Messrs. D. Williams and R. W. Thom, they have continued their work, again meeting with success. Not only did they locate a number of village sites, but they secured some relics of special value, including a brass ring, with a seal bearing the raised letters, I.H.S. (Jesus hominum salvator) Jesus Saviour of Men. This was kindly loaned by Mr. J. Kelly, Hurontario Street, who picked it up about eighteen years ago while ploughing a field at the rear of his farm" (Collingwood Bulletin June 15, 1908). As mentioned, sixty years later, this ring was stolen.

The Exploration Committee submitted interim reports and prepared a final report and map for publication the following year (OHS 1909:82-83; Lawrence, Gaviller and Morris 1909). Their conclusions rejected the identifications of *Ekarenniondi* advanced by both Father Jones (Jones 1903, 1909) and Past-President G. W. Bruce (Bruce 1915). John Lawrence presented and published a separate study of the matter in his own name (Lawrence 1908, 1909, 1916). A tribute to the work of Lawrence, Gaviller and Morris in recording and interpreting the Petun Indian remains was made by The Ontario Historical Society (OHS 1911:29), of which David Williams happened to be the current President (OHS 1911:15-22).

Perhaps the last mention of the Exploration Committee was when it located the "old military burying ground on lot 6, concession 15, township of Sunnidale" in 1911 (OHS 1911:80).

In the Institute's Annual Report for 1912 came the news that "the Institute has been called upon to part with two of its most useful and energetic members, Mr. John Lawrence, past president, and Mr. James Morris, curator. Both, we regret to say, have removed from town. Mr. Lawrence was one of the most painstaking students of the ethnology and archaeology pertaining to the Indians who inhabited this section of the Province at the time of the arrival of the white man, and to him not only the Huron Institute, but Canadian history in general, is deeply indebted. In exploration work he was ever energetic and enthusiastic, and in this he was heartily assisted by Mr. Morris, who as curator for several years did much laborious and tedious work in the way of arranging and cataloguing the exhibits. To both gentlemen we are greatly indebted" (OHS 1912:100-101). The days the Exploration Committee and field research into the Petun by the Huron Institute were over.

John Lawrence was brought up at "Lawrenceville" on the Tenth Line of Nottawasaga Township, became a Justice of the Peace, and followed his father in developing an international reputation for prize-winning cattle. After his only son died in 1911 he moved with his family to California. He died in San Diego in 1931, a prominent and respected citizen (Daily Times-Advocate February 19, 1931; Collingwood Bulletin March 5, 1931). His biographer in California wrote that in Collingwood John Lawrence had served as "president of the Archaeological Institute" (Black 1913:176). Maurice Gaviller remained in Collingwood, and became President until his death in 1928. James Morris, manager of the Collingwood Branch of the Bank of Montreal, was transferred by his employer to Toronto, and remained there until his death in 1939 (Enterprise-Bulletin May 11, 1939). George W. Bruce, a Collingwood barrister, and

newly elected Warden of Simcoe County when the Huron Institute was formed (Collingwood Bulletin February 4, 1904), rose from Major to Lt.-Colonel before moving to Brandon, Manitoba (Huron Institute 1914:58). Courtlandt Eliot Freer also moved from Collingwood. He died in Oakville in 1951 one week before his ninetieth birthday.

### **Before the Huron Institute**

The archaeological wealth of the Townships of Collingwood and Nottawasaga was revealed as the settlers arrived and cleared the land. Despite the demands of the pioneer life-style, a number of early settlers had sufficient time, intellectual interest and literate education to respond to a circular enquiring about area Indian remains from

David Boyle of the Canadian Institute in 1885 (Killan 1983:91-92). This resulted in David Boyle and others of the Institute coming to Nottawasaga Township in 1887-1889 to record archaeological sites and artifacts (Boyle 1889). Soon, Petun artifacts from the township were on display at the Provincial Archaeological Museum in Toronto, and, in return, a number of local respondents began receiving Annual Archaeological Reports issued by the Museum from 1887 to 1928 (Garrad 1987). Local newspapers asked subscribers to report finds of Indian artifacts, and often printed articles about them. The Flesherton Advance even appointed an "Archaeological Editor" (Creemore Star June 12, 1890, June 19, 1890, September 21, 1893; Garrad 1986). Thus the interest and knowledge base favourable to the creation of a local archaeological organization was established.

The predecessor of the Collingwood Public Library was the Collingwood Mechanics' Institute and Library Association, formed in the town's earliest days. In January 1896 its library was transferred to the town of Collingwood and was opened to the public in a church. A grant from Andrew Carnegie and the donation of land by two local business men enabled a fine Library building to be erected on Second Street 1903-4 (Sandell 1985). This building would also become the home of the Huron Institute for six decades.

In 1903 there occurred three events which might well have triggered David Williams' decision to actively advocate an organization which could undertake research. The publication that year by Father Arthur Edward Jones, S.J., of his belief that he had found *Ekarenniondi*, the Standing Rock, in the Pretty River Valley in 1902, and his proposal that the Petuns had lived in Bruce County (Jones 1903:106-116, 131-136) was certain to stir the interest of local researchers. His return in 1903 to continue his research, and particularly to pursue his belief that *Etharita* (St. Jean) lay in Osprey, Melancthon or Artemesia rather than in Nottawasaga was certainly known to David Williams, who provided Father Jones with photographs of the rock he proposed as *Ekarenniondi*, and other "whole-hearted co-operation" (Jones 1909:249-261, esp. 250, 253). Thirdly, the commencement that year of the construction of the Public Library building on Second Street in Collingwood (Collingwood Bulletin, February 25, 1904) offered the possibility of a future meeting and work space in a suitable environment.

In The Collingwood Bulletin of Thursday April 14, 1904, David Williams editorialised: "One of Collingwood's necessities is an historical society, the organisation of which has been talked about spasmodically for several years .. The time is now ripe". His obituary suggests that during those previous "several years" a precursor of the Huron Institute had been formed as the Collingwood History Society (Enterprise-Bulletin 1944), perhaps a revival of an earlier one (Griffin 1996) leading to the understanding in later years that the Huron Institute museum was founded in 1904 but the Institute itself in 1903, the date on the Institute's crest. Be that as it may, in 1904 the time was indeed ripe for the Institute. In April the provisional committee issued a circular (Collingwood Bulletin Thursday April 28, 1904), and within the same month the Huron Institute was founded, with the objectives David Williams had proposed.

### **After the Huron Institute**

On Thursday morning, April 11, 1963, the Carnegie Public Library building on Second Street, which housed the Collingwood Public Library and the Huron Institute museum collection, was found to be on fire, and could not be saved (Enterprise-Bulletin, April 11,

1963). Much of the museum collections were salvaged, but scattered, and separated from the labels which identified the origin and donor of many of the pieces. From this time the two institutions, Library and Museum, went their separate ways. The Library rebuilt on its original site. The museum moved into the former James Wilde house at the corner of Highway 26 and Mountain Road, generously provided and renovated by Mr. Jozo Weider. There, the Blue Mountain Branch of the Huron Institute Museum opened in July (Enterprise-Bulletin, August 1, 1963), and remained two years. In 1965 the Town of Collingwood purchased the disused Canadian National railway station on St. Paul Street, and on May 20, 1966 it was formally opened as the Collingwood Museum (Enterprise-Bulletin, June 17, 1965, May 19, 1966, May 26, 1966; MacMurchy 1974; Marsh 1996:6). Much of the volunteer work of setting up the salvaged collection of Indian artifacts at both locations was undertaken by Jay Blair (Enterprise-Bulletin, June 17, 24, 1965; May 12, 26, 1966), sometimes assisted by Charles Garrad, who took advantage of this opportunity to photograph all the surviving Indian relics, and present a set of thirty photographs to the Museum Board. Jay Blair set up a special display of some of his own artifacts (Enterprise-Bulletin July 15, 1965), contributed to several "Museum Doings" columns in the Enterprise-Bulletin, and participated in the formal opening in May (Enterprise-Bulletin May 26, 1966). In the hurried conditions in which the salvaged collections had been scattered to several repositories, no record was kept. Several years after the museum had moved into the former railway station, more Indian artifacts were found in the Town Hall attic. Once the museum was permanently re-established, its entire contents were catalogued, but much of the information concerning provenance and donor of the Indian artifacts that was lost in the fire of 1963 could not be recovered.

In August 1968 an ingenious theft occurred from the Collingwood Museum. The Jesuit ring from the Kelly farm, described by the Collingwood Bulletin in 1908 (June 15), and by Jay Blair in 1956, a carved bone pendant, and other prize items, were stolen from a display case (Enterprise-Bulletin August 29, 1968). The crime was never solved. In 1981 the museum, until then open seasonally, became an all-year operation. A "Petun" exhibit was staged in 1989 (Enterprise-Bulletin June 30, July 12, 22, 1989; Griffin 1989).

From time to time plans to expand the museum building were considered, but instead, the old railway station building was deemed beyond repair. In September 1997 it was demolished and replaced by a replica of the building as it had been earlier, on the same spot. The new facility was formally opened on September 19, 1998. During construction of the new building the museum operated from several store buildings on Hurontario Street. At the time of writing, the former Huron Institute museum collections are being re-arranged for display, with an opening proposed for July 10, 1999.

## **Conclusion**

The Huron Institute museum was in its day the largest around Georgian Bay (Budge 1991). If the largest surviving testimonial to the work of the Huron Institute is the museum, the next most important part of that work from the point of view of Petun research are the publications recording the work of John Lawrence, Maurice Gaviller and James Morris (1909) and John Lawrence alone (1909).

The joint work, titled "Exploration of Petun Village Sites", summarised what was then known of the Petun in the context of the 1908 explorations. The Committee reported finding "ten of the larger village sites, a number of ossuaries, many smaller villages and

beacon sites, and .. the principal trails." At the same time a large number of Indian relics were secured as gift or loan exhibits for the Institute's museum, and information about the work was spread amongst the settlers. The location, size, and identification of the ten larger village sites were reported and discussed in detail, a list was appended of the lesser sites, and a map of the Petun area showing these features was drawn (Lawrence, Gaviller & Morris 1909:11-18, 42a). This map included for the first time Collingwood and Mulmur townships, the only previous published archaeological survey and map having been limited to Nottawasaga Township (Boyle 1889; Killan 1983:119). This work provided the basis for the later surveys by William J. Wintemberg (1923) and Jay Blair and Charles Garrad (Garrad 1975).

It is a tribute to the scholarship of John Lawrence that his paper "Where is the Standing Rock of the Petuns ?" was reprinted by the Huron Institute (Lawrence 1909), when it had already been published in a local newspaper (Lawrence 1908), and was substantially reprinted for provincial circulation at the height of the War (Lawrence 1916). Each previous searcher for the rock had selected a location without examining any alternatives. John Lawrence was able to draw on the work of the Exploration Committee to see where the rock should be in the context of the entire Petun area, and to use a new approach - process of elimination. This enabled him to use new arguments to confirm Fred. Birch's location as the correct one. Thus it fell to the President of the Huron Institute, as his last public contribution before leaving Collingwood, to identify beyond further discussion the rock so labelled today at the Scenic Caves as the true *Ekarenniondi*.

### **THANKS**

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1904 Says Father Jones is Wrong, April 14

1904 Historical Society, April 14

1904 Huron Institute, April 28, June 23

1904 General Meeting of the Huron Institute, May 26

1906 Historians of the Province, July 26

1908 The New Jesuit Shrine (letter from A. F. Hunter), January 30

1908 The New Jesuit Shrine - Rev. Father A. E. Jones, S.J. Replies to Mr. A. F. Hunter, M.A.

February 13, 20, 27, March 5, 12, 19, 26, April 9, 16

1908 Where is the Standing Rock ? February 13

1908 Donations to Museum, April 23

1908 To the Editor of the Bulletin (A. F. Hunter's reply to Father Jones), May 7

1908 When Nottawasaga Was Young June 15

1908 Further Valuable Additions to Museum, June 18

1923 Doing Research Work, July 12

1931 Last Rites for John Lawrence, March 5

Creemore Star

1890 Indian Relics June 12

1890 (editor J. B. Spurr request news of Indian artifact finds) June 10

1893 A Cycle Trip September 21

1908 Exploration Trip June 4, 1908

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1944 Death Closes Long and Useful Life of David Williams LL.D., October 26

1956 Golden Links in the Chain of Time, (by John Allan Blair) February 2

1963 Public Library and Huron Institute Badly Damaged By Fire Today, April 11

1963 Blue Mountain Branch of Huron Institute Now Open to Public, August 1

1965 Collingwood Museum Now Open In Former CNR Station Building, and Museum Doings.

June 17

1965 Museum Doings, July 15

1966 An Important Department, May 12

1966 Collingwood Museum Ready for Introduction to the Public, May 19

1966 Ceremony Largely Attended in Spite of Adverse Weather, May 26

1968 Jesuit Ring Removed from Museum August 29

1989 Prepare for the Petun at Collingwood Museum, June 30

1989 Museum Display Features History of Petun Indians, July 12

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1904 Huron Institute, April 28; May 26; June 23; November 10

1904 The Loan Exhibition, November 17, 24

1904 First Events in Nottawasaga, December 8

1904 List of Articles Exhibited, December 29

1905 Huron Institute, February 23, March 23, April 13, September 21, October 26

1905 Further Donations to Museum, December 21

1906 Huron Institute, January 18, February 15, August 2

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