



IDENTIFICATION OF CANDIDATE CULTURAL HERITAGE LANDSCAPES IN THE TOWNSHIPS OF WELLESLEY AND WOOLWICH



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(Final Version)

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Executive Summary

During the summer of 2017 the University of Waterloo's Heritage Resource Centre, the Region of Waterloo, the townships of Woolwich and Wellesley, the Woolwich Heritage Committee, the Wellesley Heritage and Historical Society, and the North Waterloo branch of the Architectural Conservancy of Ontario worked collaboratively to identify candidate cultural heritage landscapes (CHLs) in the Townships of Woolwich and Wellesley. With funding assistance from a not-for-profit organization called Mitacs, the Heritage Resources Centre was able to hire two master's students from the School of Planning at the University of Waterloo who worked under guidance from a Steering Committee formed of members from the above-mentioned organizations.

The first objective of this research was to identify candidate CHLs in the townships of Wellesley and Woolwich. Identification of candidate sites enables a more informed decision-making processes to occur if the site is subject to pressure from a major landscape altering development. Identifying candidate CHLs is a proactive approach to determining cultural and historical values attached to a landscape which helps inform and empower policy makers in the development and implementation of place-specific policies that are aligned with community values. Furthermore, in Ontario, municipal official plans need to be consistent with the Provincial Policy Statement (PPS), a document that sets out the province's policies on land use planning.

The 2014 PPS states that "significant cultural heritage landscapes shall be conserved" (PPS, S. 2.6.1). CHLs are defined as a "geographical area that may have been modified by human activity and [are] identified as having cultural heritage value or interest by a community, including an Aboriginal community" (PPS, S. 6.0). A 'significant' CHL is one that has "been determined to have cultural heritage value or interest for the important contribution [it] makes to our understanding of the history of a place, an event, or a people" (PPS, S. 6.0).

The Region of Waterloo has been an active and early adopter of CHL policy. A significant CHL centred on the West Montrose covered bridge has been identified and protected in Woolwich Township, the City of Kitchener has conducted an award winning CHL study, and the City of Waterloo has also identified candidate CHLs. To guide identification and protection of CHLs, the Region has developed the *Implementation Guideline for Cultural Heritage Landscape Conservation*. This document provides criteria for determining cultural heritage value or interest in a CHL, as well as establishes the key steps and associated guidelines for CHL conservation. The Region's *Framework for Inventory, Assessment, and Policy Development* establishes the recommended procedure for identifying candidate CHLs in the Region, which includes historical research, visual survey, consultation with the community, screening, and listing. Importantly, that document recognizes that:

A demonstration of '*valued by the community*' is an essential component of identifying cultural heritage landscapes and is required by definition in the Provincial Policy Statement. The notion of heritage conveys a legacy of natural and cultural elements that provide a sense of community and place. The heritage resources of a community include its distinctive cultures, traditions, landmarks, landscapes and built structures. All of these attributes are embodied in cultural heritage landscapes.

This research took a slightly different approach than that recommended by the Region. Rather than initiate our study with detailed historical research and visual survey, we sought to position the community as the identifiers of valued landscapes in what is sometimes called a “ground-up” approach. We implemented four methods for community participation: one-on-one interviews, focus groups, an online survey, and a method called “photo-voice.” The second objective of the study was to evaluate those methods of eliciting community values for the identification of CHLs, with the aim of assisting planning practitioners in designing improved techniques of collaborative planning.

The one-on-one interviews and focus groups relied heavily on a mapping exercises. During interviews, participants were asked to identify valued landscapes on a laminated map of either Wellesley, Woolwich, or both townships using a dry erase maker. During focus groups, sub-groups of 3-5 participants were provided a paper map of the township of their choosing and asked to identify areas of value. After identifying an area, the group was asked to fill out a discussion form and indicate why the landscape was valued. In the web-based survey, participants were asked to identify areas on a map and were prompted to answer questions related to the area they identified. In the photo-voice method, participants were asked to submit photos that they took for the purpose of the study or beforehand, as well as provide a description of the location the photo was taken and the reason for the submission.

Participants were recruited through several means, including widely distributed flyers, newspaper articles, an interview with local radio, and through community events. Key stakeholders and other knowledge brokers were identified through web searches or were identified through the project Steering Committee. These individuals were contacted for their participation through email or telephone.

A total of 119 individuals participated in the study. Nine people submitted valid responses to the web-based survey with an average of one landscape identified per participant. Three people submitted photos through the photo-voice method with an average of five photos per submission. There was a total of 72 participants at 10 focus group sessions, with an average of nine landscaped identified per sub-group. There was a total of 35 interview participants who also identified an average of nine landscapes per map.

For the methods with a mapping exercise (i.e. focus groups, interviews, and web-based surveys) the spatial data provided by participants was digitized, uploaded and overlapped using geographic information software. The spatial data is presented in Figure 16 in this report. To determine the general boundaries of Candidate CHLs, the research team relied primarily on participant responses, but also on historical themes, physical linkages, and thematic relationships that were identified by participants and/or through historical research and site survey.

The research team has identified 10 Candidate CHLs in the townships of Wellesley and Woolwich which are presented in Section III of this report. In order to fulfil some of the Region’s inventory and reporting requirements, historical research and numerous site visits were made to compliment the rich and detailed information provided by research participants. The research team is confident that the areas identified meet the requirements to be designated as significant CHLs, but further work should be undertaken to determine their extent beyond what has been identified.

SECTION I: DEFINITIONS, POLICY AND CONTEXT

1. Introduction

Cultural landscapes are the interface between humans and the natural environment, a lens to the past that can be read and also written on. They are the source of food, the fabric of stories and memories, and sites of representation and identity. Cultural landscapes are a shared and sometimes contested arena of the lived experience. They can be sites of injustice, reconciliation, peace, conflict, and expression. As intimately as landscapes are entwined with the lived experience, so too are they dynamic in character and interpretation.

The transitory aspects of rural landscapes character are evident in the changing seasons, weathering, land use choices, decay, plant and animal migration, dynamic economic pressures, and changing political values. How one interprets and understands the landscape can change as well; through a history lesson we may glean the deep significance of an otherwise ordinary locale, by spending time in place, one may develop place attachment or even place-identity. A landscape may become part of us, as we may become part of a landscape.

While the dynamic meaning and significance of a landscape may inevitably lead to contestation of worldviews and histories, there are also areas of agreement. There are areas where there is agreement about the character defining elements of a landscape and a shared sentiment of a place worthy of preservation, if not restoration. These shared understandings are likewise subject to change, and any cultural landscape study examining shared values of physical space can, at best, capture but a snapshot of place-values within their contemporary socioeconomic, political, and environmental contexts.

Thus, the report that follows is by no means intended as a comprehensive examination of the landscapes within the political boundaries of Wellesley and Woolwich Townships. Rather it is intended as a snapshot of the place-related values, stories, defeats, victories, and challenges as told through the lens of those entangled in the textual creation and recreation of landscape. This report seeks to identify those areas of overlap; especially those that are celebrated and revered for their formative role in understanding ourselves and the environment.

Through mapping-based interviews and focus groups with knowledge brokers and stakeholders such as preservationists, historians, religious leaders, artists, long-time residents, natural heritage experts, politicians, Lions Clubs, and Heritage Committees, this report seeks to understand landscapes through the lens of those involved in the creation of 'culture', and those who might influence the meaning of place. Through a web-based survey with a participatory GIS mapping focus, we sought to reach all who wanted to participate. As well, we deployed a photo-voice instrument, enabling participation through submission of pictorial representation.

With the four participation tools that we deployed (i.e. interviews, photo-voice, focus groups and web survey), we sought not only to identify places of shared value and to understand what those shared and sometimes contested values are, we also aimed to measure the tools for their ability to achieve results. The challenges of participatory planning are widely cited in literature on the subject and analysis of recruitment strategies and the efficacy of various participatory instruments is a requirement to better understand and address these challenges.

This report aims to display results from the study, but moreover to draw attention to the tangible and intangible values of Cultural Heritage Landscapes in Wellesley and Woolwich Townships. Our hope is that by consolidating some of the lived experiences of landscape, policy makers will be better equipped to develop place-specific, flexible, and appropriate policy to protect, conserve or restore the defining aspects of the townships. It is also our hope that this report will demonstrate that the identification of candidate cultural landscapes can be done from the ground up, and that more participatory approaches to landscape planning are not only achievable but also may lead to a more comprehensive account of what it means to exist within the landscape. The shared meaning of landscape, in turn, could inform policy development. Importantly, we recognize that landscapes are at once sites where observers can consume aesthetics and serve to prompt reflection and wonder, but they are also the physical space of struggle, fear, change, love, and all else that accompanies the lived experience of residents.



Figure 1. A painting by Barry McCarthy of West Montrose Covered Bridge spanning the Grand River in the village of West Montrose. The West Montrose Covered Bridge is at the heart of the designated West Montrose Cultural Heritage Landscape in the Township of Woolwich. Image reproduced with permission.

2. Selective History of Cultural Landscape Theory

While a relatively novel term in Ontario's planning framework, cultural landscapes have long been a focus of academic disciplines, most notably cultural geography. The geographer Carl Sauer introduced the term 'cultural landscape' in his 1925 publication "Morphology of the Landscape." In Sauer's interpretation, cultural landscapes were the result of culture transforming the natural environment: "culture is the agent, the natural area is the medium, and the cultural landscape the result" (Sauer, 1925, p.343). Sauer, and the Berkeley School of cultural geography which he led from the 1920s to the 1950s, were interested in how culture spread through regions, the relationships between natural landscape and culture, and how some cultural traits displaced others (Winchester, Kong and Dunn, 2003). Many observers, however, have been critical of the definition and have recast cultural landscape studies in several interdisciplinary directions.

By the 1980s, there were serious critiques of Sauer's interpretation of cultural landscapes. Foremost among them was James Duncan's evaluation. Duncan focused his critique on the use of the term 'culture' and argued that the Berkeley School had treated it as an entity above humans that was not reducible to actions of individuals (Duncan, 1980). He argued that his predecessors assumed that there was internal homogeneity within a 'culture' and that culture was being treated as an explanatory variable. Cultural geographers who rejected Sauer's notion of culture also questioned if a landscape can be reduced to its physical features, and proposed that landscape is as much an idea as a physical substance (Riesenweber, 2008, p.26; Wylie, 2007). Denis Cosgrove argued that landscape serves an ideological function through which "certain classes of people have signified themselves and their world through their imagined relationship with nature, and through which they have underlined and communicated their own social role and that of others with respect to external nature" (Cosgrove, 1984, p.15).

For Cosgrove, interpretations of landscapes emerged alongside the advent of capitalism and private property. With the transition from feudalism, Cosgrove suggests that the "origin of the landscape idea in the West and its artistic expressions have served in part to promote ideologically an acceptance of the property relationship while sustaining the image of . . . unalienat[ion]" (Cosgrove, 1984, p.64). Authors theorizing cultural landscapes in a similar vein often likened landscapes to a veil, curtain, or imperial gaze (Wylie, 2007): "sometimes a landscape seems to be less a setting for the life of its inhabitants than a curtain behind which their struggles, achievements, and accidents take place" (Berger, 1976, as cited in Cosgrove, 1984, p.271).

By 1995, the same year that cultural landscapes were introduced in Ontario's Provincial Policy Statement, Don Mitchell observed that the same critique that Duncan levelled against Sauer's interpretation of cultural landscapes was corresponding to the ideas of 'culture' developed thereafter. In Mitchell's interpretation, the term culture maintained the causative power of



Figure 2. In the cultural tradition of the Old Order Amish bikes are forbidden. This is an image of an Old Order Amish woman riding a push bike (similar to a scooter) in traditional garb at the western boundary of Wellesley Township.

previous interpretations. In Mitchell's reinterpretation, culture is a powerfully implemented idea that functions to naturalize and smooth differences in a differentiated society. In 1993, Tim Ingold forwarded an equally compelling critique of cultural inscriptions on the landscape. For him, "we do not *act* upon it or do things *to* it, rather we move along *with* it" (Ingold, 2000, p.200, emphasis in original). Through this interaction landscape becomes "an enduring record of – and testimony to – the lives and works of past generations who have dealt with in it, and in so doing, have left there something of themselves" (Ingold, 2000, p.189).

While cultural geographers should be applauded for their vigilance in ensuring the epistemological rigor of the discipline, it may also be that the various interpretations of cultural landscape can coexist. Studies that continue in the tradition of the Berkeley School, which examine the distribution and diffusion of culture through an artefactual lens may move forward in parallel to an interpretation of culture as dynamic and socially constructed (Winchester, Kong & Dunn, 2003). We might understand cultural landscape not only through the physical landscape, but also through landscapes in text - including verbal, written and pictorial. We must, too, recognize that theoretical challenges and changing definitions of cultural landscape are not necessarily reflected in landscape policy, but that they nonetheless can inform the practice of landscape preservation.



Figure 3. This image is taken from Crooks Tract Road looking north in the West Montrose Cultural Heritage Landscape. Pictured here are three crop varieties planted in a relatively small agricultural field.

3. Defining Cultural Landscapes in Policy

Cultural landscape policy resulted from the need to identify and preserve important cultural areas that were under threat from environmental change or redevelopment (City of Kitchener, 2014). In 1972, member countries to the United Nations Educational, Scientific and Cultural Organization (UNESCO), adopted the *World Heritage Convention* with the aim of identifying, protecting, conserving, and transmitting cultural and natural heritage of outstanding universal value to future generations (UNESCO, 2016). Cultural landscapes, however, were not included on the World Heritage List until 1992. The relatively late adoption of cultural landscapes appears to have resulted from a reworking of the definition of 'heritage' in an effort to be more representative of 'universal value' and to reflect changes to the meaning of cultural heritage (Harrison, 2013).

Article 47 of the *Operational Guidelines for the Implementation of the World Heritage Convention* defines cultural landscapes as:

cultural properties and represent the "combined works of nature and of man" designated in Article 1 of the *Convention*. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.

UNESCO states that cultural landscapes often reflect techniques of sustainable land use that reflect the limits of the natural environment that may have been established in a specific spiritual relation to nature. Landscapes are further divided into three categories:

(i) The most easily identifiable is the clearly defined **landscape designed and created intentionally by man**. This embraces garden and parkland landscapes constructed for aesthetic reasons, which are often (but not always) associated with religious or other monumental buildings and ensembles.

(ii) The second category is the **organically evolved landscape**. This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories:

- a relic (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.



Figure 4. In this image, two of UNESCO's landscape typologies are discernable. The stone wall is the remnants of an old flax mill - a characteristic of an organically evolved relic landscape - while the surrounding gardening is emblematic of a designed landscape. Photo taken in Conestogo, Woolwich.

- a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.

(iii) The final category is the **associative cultural landscape**. The inscription of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.

It may be that the UNESCO categories are not discrete, and that a landscape may be part of all categories to various degrees (see Figure 4). However, the definition developed by UNESCO continues to influence and shape policy at various political levels. For example, the International Council on Monuments and Sites (ICOMOS) as well as the International Union for the Conservation of Nature (IUCN) both follow the definition developed by UNESCO. At the national level, this definition is also used in the *Standards and Guidelines for the Conservation of Historic Places in Canada*.

An alternative definition of cultural landscapes found in multinational policy is that presented in the European Landscape Convention (ELC) under the Council of Europe. The Convention was signed in the 2000 and came into force in 2004. Today, over 35 countries are parties to the Convention. The ELC defines a landscape as an area as perceived by people, whose character is the result of the action and interaction of natural and/or human factors. That the ELC defines landscape as a perceived area is complemented by the explicit role of the public in identifying and conserving cultural landscapes. Article 5c of the Convention requires each party to “establish procedures for the participation of the general public, local and regional authorities, and other parties with an interest in the definition and implementation of the landscape policies.”

Policy that necessitates the inclusion of the general public and ‘other interested parties’ in the identification and implementation of landscape policies is not exclusive to the ELC. Many landscape policies recognize the central role of the public in identifying and preserving landscapes. In the Province of Ontario, an additional proviso is added to the term ‘cultural landscape’ in their adjunct ‘heritage.’ Cultural Heritage Landscapes (CHLs) are defined by the province as:

a defined geographical area that may have been modified by human activity and is identified as having cultural heritage value or interest by a community, including an Aboriginal community. The area may involve features such as structures, spaces, archaeological sites or natural elements that are valued together for their interrelationship, meaning or association.

In this definition a CHL ‘*may* have been modified by human activity’, meaning that built heritage may or may not be present. The role for the public is implicit in the definition of CHLs being “*identified* as having cultural heritage value or interest *by* a community, including an Aboriginal community.” What remains unclear in the provincial definition and other CHL related publications from the Province, is what constitutes a community, and how planners and others involved in the identification of CHLs ought to proceed in eliciting community values. The

provincial definition is mobilized into preservation practice through several policy and legal instruments.

3.1 Policy Framework for Cultural Heritage Landscapes in Ontario

Several legislative and policy documents exist that regulate the framework for the conservation of cultural landscapes in Ontario. The *Planning Act* is legislation that establishes the rules for land use planning in Ontario. It determines how land uses may be controlled, and whose duty it is to control them (MMAH, 2015). Some of the tools available to municipalities for the conservation of CHLs through the *Planning Act* include:

- Area design guidelines;
- Height and setback restrictions/site plan control;
- Landscape conservation plans and impact assessments;
- Secondary plan policies for special areas;
- Special zoning by-laws with heritage criteria overlay;
- Subdivision development agreements;
- Community improvement plans, and;
- Financial incentives

(Source: Ministry of Culture, 2006)

Under Section 3 of the *Planning Act*, the province issues a statement of the government's policies on land use planning called, the Provincial Policy Statement (PPS). The *Planning Act* and the PPS empowers and directs municipalities in decision-making and the creation of planning documents. One of the key documents of a municipality is its Official Plan, which describes council's policies on planning matters, including the conservation of cultural and heritage resources. Municipal official plans must be consistent with the PPS and other provincial legislation.

3.1.1 Provincial Policy Statement

The Provincial Policy Statement (PPS) sets out the Ontario government's policies on land use planning. In that document, it is stated that *significant cultural heritage landscapes shall be conserved*. The PPS also provides examples for what a cultural heritage landscape may be. These include villages, parks, gardens, mainstreets, cemeteries, trailways, viewsheds, industrial complexes of heritage significance, and heritage conservation districts.

According to the PPS, for a cultural heritage landscape to be considered significant, it must have been determined to have cultural heritage value or interest for the important contribution it makes to the understanding of the history of a place, an event, or a people. If significant cultural heritage landscapes are identified, the province states that they *shall* be conserved. Whereas the *Planning Act* sets out several of the tools for conservation once a cultural heritage resource is identified, the *Ontario Heritage Act* also prescribes how to recognize CHLs as a resource.

3.1.2 The Ontario Heritage Act

The Ontario Heritage Act (OHA) provides municipalities and the provincial government with power to preserve the heritage of Ontario. The OHA provides three tools that a municipality can use to conserve cultural heritage landscapes:

1. For CHLs that are found on a single property, such as a cemetery or farmstead, a municipality can designate the property under Part IV, Section 29 of the OHA. Once a property has been designated, it must be listed on the municipal heritage register, which is a list of properties situated in the municipality that are of cultural heritage value or interest.
2. Under part IV, a municipality may list an undesignated property or grouping of properties that the council believes to be of cultural heritage value or interest on the register. If an undesignated property is listed on the register, the property owner must provide the municipality at least 60 days' notice if the owner intends to demolish or remove buildings or structures (OHA, S. 27.3).
3. If a CHL is identified on multiple properties, a municipality can also designate it as a Heritage Conservation District (HCD) under Section V of the OHA.

The extent to which regionally significant CHLs may be conserved depends largely on planning at the municipal level. Although Official Plans developed by municipalities must be consistent with the PPS, there is no requirement for municipalities to proactively peruse most of the policies in the PPS. One municipality that has taken a proactive stance on cultural heritage landscape policy is the Region of Waterloo.

A commonly used tool under the OHA Act is *O. Reg. 9/06, Criteria for Determining Cultural Heritage Value or Interest*. The criteria are especially applicable to individual properties but can be applied to landscapes as well. The Region of Waterloo has modified the criteria found in *O. Reg. 9/06* so that they are more attuned to landscapes, as will be discussed in Section 3.2.2.

3.2. Regional Implementation of Cultural Heritage Landscape Policy

3.2.1 Regional Official Plan

The Region of Waterloo Official Plan (ROP) contains the following policies specifically related to the conservation of CHLs.

3.G.5 The Region will prepare and update a Regional Implementation Guideline for Cultural Heritage Landscape Conservation. This guideline will outline the framework for identifying Cultural Heritage Landscapes, including Cultural Heritage Landscapes of Regional interest, and for documenting each individual landscape through a Cultural Heritage Landscape Conservation Plan (an amendment may be made to change this to CHL Technical Study) that includes:

- a. a statement of significance;
- b. a listing of the cultural heritage resources and attributes being conserved within the Cultural Heritage Landscape through the use of existing planning tools, such as Heritage Act designations, listings on the Municipal Register, official plan policies, secondary plans and zoning bylaws; and
- c. recommendations for additional conservation measures.

3.G.6 Area Municipalities will designate Cultural Heritage Landscapes in their official plans and establish associated policies to conserve these areas. The purpose of this designation is to conserve groupings of cultural heritage resources that together have greater heritage significance than their constituent elements or parts. Designating a CHL in an Area Municipal Official Plan means identifying a CHL on a list and map or schedule contained in or appended to the Official Plan.

3.G.7 The Region will assist Area Municipalities with the preparation of a Cultural Heritage Landscape Conservation Plan (an amendment may be made to change this to CHL Technical Study) for Cultural Heritage Landscapes of Regional interest.

3.G.13 Area Municipalities will establish policies in their official plans to require the submission of a Cultural Heritage Impact Assessment in support of a proposed development that includes or is adjacent to a designated property or includes a non-designated resource of cultural heritage value or interest listed on the Municipal Heritage Register.

3.2.2 Implementation Guideline for CHL Conservation

In Section 3.G.5 of the Official Plan the Region substantiates the *Regional Implementation Guideline for Cultural Heritage Landscape Conservation* as the framework for identifying, documenting, and conserving Cultural Heritage Landscapes. Those guidelines establish seven key steps in cultural landscape conservation.

Table 1. Seven steps of CHL conservation in the Region of Waterloo

Key Steps	Associated Guidelines
1. Identify Candidate CHLs	Guideline for the Identification and Evaluation of CHLs
2. Inventory and Map Individual Candidate CHLs	
3. Evaluate Candidate CHLs Significance	
4. Determine Regional interest in Candidate CHLs	
5. Document the Candidate CHL in a Technical Study	Guidelines for the Preparation of the CHL Technical Study
6. Designate the CHL in the Official Plan using the Official Plan Amendment Process under the Planning Act	Guideline for Designating CHLs in an Official Plan
7. Conserve the CHL through land use and infrastructure planning processes	Guideline for the Conservation of a CHL through a Cultural Heritage Impact Assessment

The current report is intended to address step 1, the identification of candidate CHLs. Additionally, we aim to provide a rough inventory of character defining elements, gain an understanding of the geographical extent (Step 2), as well as present the significance and Regional interest in identified Candidate CHLs (steps 3 & 4). However, it should be noted that the focus of this report is the identification of candidate CHLs and that the additional information is intended as neither comprehensive nor conclusive.

Another crucial aspect of the *Implementation Guidelines* is Appendix B - “Criteria for Heritage Value or Interest” which are based on O. Reg. 9/06 (see Section 3.1.2). The criteria established are:

Table 2. Criteria for Heritage Value or Interest.

The landscape has design value or physical value because it,	is rare, unique, representative or an early example of a landscape (style, trend, movement, school of theory, type, expression, material use or construction method, settlement pattern, time period or lifeway)
	displays a high degree of design or aesthetic appeal
	demonstrates a high degree of technical or scientific achievement
The landscape has historical value or associative value because it,	has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community
	yields, or has the potential to yield, information that contributes to an understanding of a community or culture
	demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community
The landscape has contextual value because it,	is important in defining, maintaining or supporting the character of an area
	is physically, functionally, visually or historically linked to its surroundings
	is a landmark

3.2.3 Framework for Inventory, Assessment and Policy Development

The Framework for Inventory, Assessment and Policy Development of CHLs (hereafter called “Regional Framework”) establishes a recommended procedure for the identification of candidate CHLs in the Region. To arrive at recommendations, the Regional Framework considered numerous contemporary methodologies being used, and identified the United States Parks Service framework as being particularly influential in practice in Ontario. The Town of Caledon, the City of London, and the Ontario Realty Corporation all require CHLs to be associated with broad historic themes of the area; establishment of an inventory process through which the elements, context and boundaries of the CHL can be examined; as well as consider the CHL against criteria for heritage significance, which is similar to the approach used by the United States Parks Service.

The approach presented in the Regional Framework is cited as being consistent with identification and evaluation criteria from other jurisdictions and the Ontario Ministry of Tourism, Culture and Sport’s (MTCS) approach of the evaluation of sites for the purpose of a registry of properties of heritage value or interest. The primary identification process is intended as a tool for identifying and pre-screening sites with potential heritage value. The key steps in the primary identification process are:

- Conducting **historical research** using secondary sources and/or archival material;
- **Establish the historical context** of the area to determine historic themes or associations;
- **Visual survey** of the landscape to confirm the presence of heritage features;
- **Consultation with the community**, to determine places of value;
- **Screening** of potential sites against preliminary criteria such as historic themes;
- **Listing** of candidate cultural heritage landscapes;

Importantly, the Regional Framework recognizes the key role of demonstrating community values:

A demonstration of *'valued by the community'* is an essential component of identifying cultural heritage landscapes and is required by definition in the Provincial Policy Statement. The notion of heritage conveys a legacy of natural and cultural elements that provide a sense of community and place. The heritage resources of a community include its distinctive cultures, traditions, landmarks, landscapes and built structures. All of these attributes are embodied in cultural heritage landscapes.

Individual communities exhibit unique cultural and heritage qualities that define their local character and reflect the stories of the people and events that have shaped it. The identification of those special places that hold aesthetic, historical, social, or spiritual values for past, present or future generations, is key to the determination of cultural heritage landscapes that are *'valued by the community'*.

Ongoing consultation with local heritage associations, cultural organizations and members of the public throughout the identification and designation process is, of course, a key method of ascertaining community cultural values, and the buildings, open spaces and traditions that embody them.

While ascertaining community values is widely reported as being foundational to identifying CHLs and is a cornerstone of the definition found in the PPS, the level to which community values are elicited and incorporated in practice tends to be underwhelming. For example, included in the Regional Framework is a recommended list of Regional Candidate CHL sites that were reviewed as part of the primary identification process. The extent of consultation with the community is summarized as, "some candidate sites were suggested by Regional and local municipal Staff, and through consultation activities with the Region's Heritage Planning Advisory Committee, and Local Heritage Advisory Committees." As will be discussed below, the perfunctory role of the general public in identifying candidate sites appears to be systemic, not only in Ontario, but in other planning jurisdictions as well.



Figure 5. An image of a wind turbine in an organically evolving landscape. This image was taken along Hessen Strasse Road in Wellesley Township, and was submitted by a participant to the interview method (I245).

4. The Role of the Public in Policy and Practice

The European Landscape Convention (ELC) requires each party to “establish procedures for the participation of the general public, local and regional authorities, and other parties with an interest in the definition and implementation of the landscape policies ...” Thus, the ELC provides policy for the inclusion of a wide interpretation of the public as not just communities proximate to a given landscape and expert organizations, but also those characterized as ‘other parties with interests.’ Although the ELC is suggestive of a participatory approach to landscape policy, the Convention’s own Explanatory Report paints a different picture. The Explanatory Report recommends “performing the evaluation according to objective criteria first” and then using those results in comparison with assessments by the general public and interest groups. The explanation for this is the “inevitably subjective and varying public perceptions of landscape” (Jones, 2007).

The practice of identifying candidate sites prior to or in isolation from community opinion occurs at the national, provincial, and regional levels in Canada as well. For example, the *Standards and Guidelines for the Conservation of Historic Places in Canada* presents guidelines for conserving cultural landscapes, which focuses on landscape elements and spatial or visual relationship between them. The document focuses on evidence and managing change within landscapes, yet strikingly, there is no mention of ascertaining community values, or how to respond when community landscape values do change.

At the provincial level in Ontario, the Ministry of Culture (now the Ministry of Tourism, Sport and Culture) published a series of InfoSheets to assist participants in the land planning process in understanding the 2005 PPS policies (MTSC, 2006). Notably, the definition of cultural heritage landscape changed slightly from 2005 to 2014: in 2005, CHLs were areas that “ha[ve] been modified by humans and [are] valued by a community”, while in 2014, CHLs “*may* have been modified by human activity and [are] *identified* as having heritage value or interest *by* a community” (emphasis added). While the change in definition does reposition communities as the identifiers of value, the now outdated InfoSheet advocates a top-down approach to identifying landscapes. The identification tools suggested are historical research, site survey and analysis, and evaluation.

When cultural heritage landscapes are identified by municipalities in Ontario, it tends to be done with a candidate list developed by township staff and heritage committees combined with research and ‘windshield surveys’ (observation made from a vehicle). The Town of Caledon - which has adopted a model similar to that of the U.S. Parks Service (Regional Framework, 2013) - identified candidate CHLs through reliance on expert opinion from township staff, historical research, and site evaluations conducted through windshield surveys (Town of Caledon, 2009).

The City of Kitchener, which conducted an award winning cultural heritage landscape study in 2014 also relied on a predetermined list to identify candidate sites. In this study, City staff identified 57 preliminary sites that were then refined and reduced to 55 sites by the consulting team conducting the study. However, the team also held two open houses which described the study and presented the 55 sites, as well as distributed a questionnaire at the first meeting and through the City’s website (City of Kitchener, 2015).

A study in the Region of Waterloo that did address the participatory deficit that characterizes most CHL studies was the evaluation of the landscape centered on the West Montrose covered bridge, in the Township of Woolwich. To determine the boundaries around the pre-identified site, Shipley and Feick (2009) held two focus groups with local residents, which informed the development of a web-based survey. The web-based survey was intended to reach a wider cross section of the residents than the focus groups, as well as interested individuals from the surrounding area. Through the web-based survey, Shipley and Feick received 132 valid responses for the identification of the CHL boundary. The successful implementation of a broad and inclusive participatory approach to identifying the extent of the West Montrose CHL appears to be an exception in cultural landscape planning.

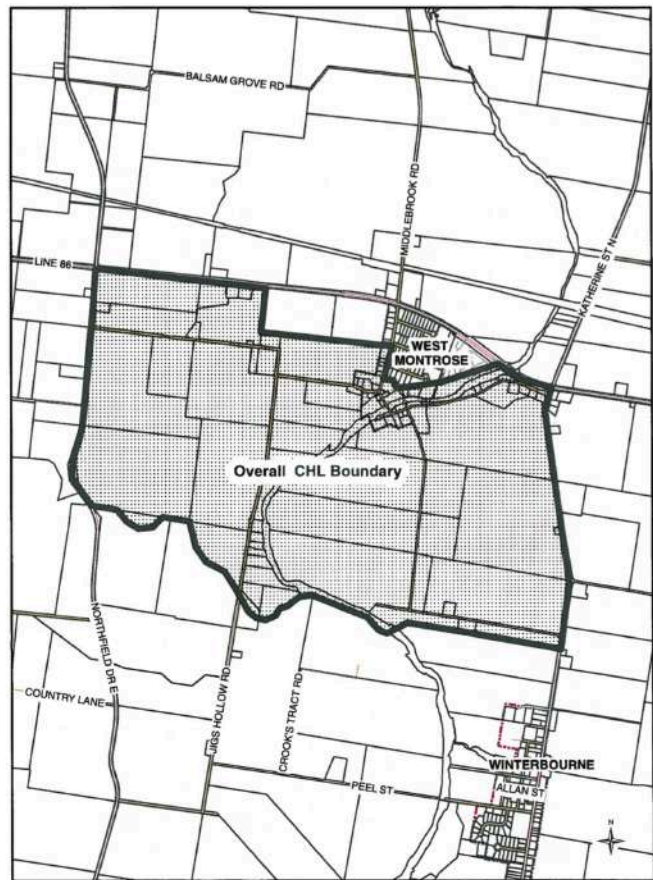


Figure 6. Schedule CHL-WM from Chapter 12 of Woolwich Township Official Plan. The image represents the boundaries of the designated West Montrose Cultural Heritage Landscape in the study area.



Figure 7. The West Montrose covered bridge (or "Kissing Bridge") in the village of West Montrose. The last wooden covered bridge in Ontario. Rumor has it that the bridge is a place of where courtships could take place away from the prying eyes of parents, hence the nickname "Kissing Bridge."

SECTION II: STUDY AREA, METHODS AND RESULTS

5. Description of Study Area

The Townships of Woolwich and Wellesley have unique settlement patterns that have influenced and shaped their demographics and spatial attributes. Section III of this document aims to highlight some of those patterns related to Candidate CHLs. Here, we look to contemporary associations with several existing and emergent themes in the townships. Values expressed by participants in this study were nuanced, complimentary and, at times, divergent: this section begins to touch on such value domains as related to agriculture, forested areas, and aquatic systems.

Much of the townships are in agricultural use and the organically evolving yet traditional agricultural practices have emerged as a character defining elements of the townships. The cultural traditions of Mennonites largely define the unique yet nearly ubiquitous rural physical characteristics in the townships. The following passage was stated by an interview participant and describes the uniqueness of these agricultural landscapes relative to surrounding landscapes:

If you fly ... 20 miles in any direction, you've got monocultures of the 100, 200 acres of soybeans or corn, which are just really boring, whereas Waterloo County, with the 100-acre farms by the Mennonites, has a diversity of crops. Typically, a grain or wheat, oat, mixed grains and then corn or pasture. So, you get these patterns that are unparalleled. Added to that, of course, are one group of the Mennonites, the Dave Martin Mennonites, [who] still farm a traditional method, cutting their grain with a grinder, where they set it up in stooks in the field, resulting in pattern across the field. And there's nothing more delightful from my standpoint, visually, from the air, than seeing that (I304).



Figure 8. An example of grains "stooked" in an agricultural field. This image was taken in the Southwest Wellesley study area (see Section 18).

The customary practices of mixed farming and traditional lifestyles with limited use of electricity, in part, creates an impetus for maintaining woodlots. Well-maintained woodlots in the 'back 40' of a property are a defining feature of the townships and are (re)produced by the reliance on firewood for cooking, winter heating, and sale. The aesthetics of forested areas was expressed by several participants to this study, but so too were economic, social, and environmental values:



Figure 9. This image was captured from the viewshed east of Crosshill (Section 15.3) and displays the interwoven forest and agricultural land uses.

1) Economic

If your back 40 has enough hard maple trees, then they will probably be tapped in the spring for maple syrup. You drive around the countryside and you see how many places it says maple syrup for sale (I325).

2) Social

Three of us, Emmanuel and his brother Mena. They were in the sugar shack and Mena fired the boiler and then Emmanuel took the syrup as it got right and the other two guys and myself . . . travel[ed] through the bush (I401).

3) Environmental

Out in the woods for example, there's great diversity from what's growing on the ground to the vines that are up in the trees and the wildlife, the birds. I think it's the whole ecosystem of a hardwood bush that is very special. And occasionally in this area, you'll also find some Carolinian tree species, which are especially fascinating to someone like myself (I402).



Figure 10. This image of a maple syrup sugar shack was taken in the Floradale Candidate CHL. The photo was submitted by a participant to the interview method (I245).

Mennonite meetinghouses also emerged as character defining elements in the study area. The countryside is dotted with white meetinghouses surrounded by lines of chain drawn across pillars as parking for horse drawn vehicles. The downtown of the largest urban area in Woolwich maintains a large horse shed so that those with traditional Mennonite values and practices who work in, or visit the area may have sheltered parking for their horses. Low level concrete bridges and other shortcuts developed for horse and buggy transport can be found throughout, and traditional Mennonite garb and mannerisms stand in contrast to other rural areas in Ontario.



Figure 11. The image of this Mennonite meetinghouse and cemetery was taken west of Wallenstein. Notice the modest architecture and headstones.

The Mennonite traditions are culturally and historically unique in the province, and possibly the country, yet their history is interwoven with many other early settlers: Scottish, British, African Americans, and others who have forged their cultural presence and historical legacy into the landscapes. While these interwoven histories may, at times, be obfuscated by the uniqueness of Mennonite presence in the Region, they are integral to CHLs.

The townships have a rich and, at times, complicated history of First Nation presence. First Nations have occupied the political boundaries of the townships for at least the last 11,000 years (Warrick 2004). There have been treaties, proclamations, local lore, and artefacts that are testament to the relationships between Indigenous peoples and European settlers. These histories, as challenging as they may be to uncover, are foundational to the landscapes of the townships. For a more detailed account of First Nation history in the study area, please see Section 11.

The Grand River and its tributaries, particularly the Conestogo and the Nith Rivers, have emerged as a key theme in the study area, as have mill ponds, mill races, and other milling infrastructure. The values that emerged around these water-based features were nuanced and, at times, divergent. For example, one participant waxed at the aesthetics of agriculture adjacent to a watercourse, while others expressed concern about the environmental implications of those practices. The role and impact of dams represent another area of divergence. Some stated that the historical significance of dams deems them worthy of protection, while others expressed concern about their deleterious impacts on the aquatic environment.



Figure 12. This image depicts livestock adjacent to the Conestogo River in the Hawkesville study area. While the shapes, textures, and movement may be aesthetically pleasing in this landscape, there were also participants who expressed concern about contamination of the river.

As mentioned above, the townships of Woolwich and Wellesley have unique settlement patterns, but so too do the settlement clusters and properties that constitute the townships, each with distinctive built environments, lore, and records. For that reason, Section III of this report will provide a more nuanced historical interpretation of the townships' landscapes, as related to Candidate CHLs.

6. Methods

The following report relied extensively on four methods of community engagement for the identification of Candidate CHLs. Prior to developing the methods, a review of relevant literature was conducted. We examined contemporary methods of participant-based landscape assessment and found that, while much landscape policy has taken a participatory turn, the practice of participatory landscape identification has not kept pace (Conrad, Cristie & Fazio, 2011). Further, the review of literature on landscape assessment found that applicable methods were being used in ecosystem assessment literature, under the title of “cultural ecosystem services” (CES). The CES literature reports on many methods to elicit community value, and despite the conceptual and methodological differences between cultural landscapes and ecosystem services, both concentrate on the human dimension of landscapes/ecosystems and therefore study almost identical objects (Schaich, Bieling, & Pileninger, 2010). For this reason, we selected a CES framework to inform the development of the four methods.

6.1 One-on-One Interviews

Semi-structured interviews were used to gain a richer understanding of geographical locations, values, interests, stories, history or heritage of a particular landscape as it relates to the townships. In the first several interviews, participants were asked about value domains derived from the cultural ecosystem services literature. These included: aesthetic, cultural, heritage, spiritual, educational, intergenerational, and natural value domains. After being prompted with these non-discrete value domains, participants were asked if a location on a map matched the prompt. However, it was found that these prompts added unnecessary confusion to the interview protocol, and that asking the participant what they valued and where it was in an open-ended fashion was more successful at eliciting meaningful expression.¹

To gain an idea of the location or boundaries of the places identified, participants were asked to identify the extent of the landscapes they valued using a dry erase marker on a laminated map of either one or both townships. Maps were made using ArcGIS and displayed forested areas, waterways, waterbodies, roads with easily identifiable names, cycling routes, and place names of the various towns, villages and hamlets in the townships. The features were overlaid on a National Geographic background, and were plotted on 2- by 3-foot paper, laminated, and mounted to foam board.

Interviews were audio recorded and transcribed verbatim based on individual permission. Interview data were then coded for place names and value domains using qualitative analysis software. Twenty-eight interviews were conducted with a total of thirty-five participants.



Figure 13. Example of a map of Wellesley produced during an interview. Similar maps were created during focus groups.

¹ During the interview and focus group exercises it was evident that people enjoyed deliberation over and map. Further research might consider the power of maps as a tool for better understanding of people’s values related to land use.

6.2 Focus Groups

Focus groups were developed so that they could be completed with or without a researcher present. Focus groups were asked to divide themselves into manageable sub-groups, and each sub-group was provided with a map of the township of their choosing (Woolwich or Wellesley). The maps were the same as those used in interviews but were not laminated or affixed to foam board. The groups were asked to select a group leader who would direct the rest of the group in completing the exercises.

After reviewing some of the definitions of cultural landscapes, the groups were asked to identify a landscape on the map using colored pencils and markers. After identifying a location, the groups filled out a discussion form about the place they identified. The discussion form asked several questions, such as if the place they identified conformed with the PPS definition of a CHL, as well as if it passed the test of PPS “significance” for a cultural resource (demonstrate cultural heritage value or interest for the important contribution it makes to an understanding of the history of a place, an event, or a people). The participants were also asked to circle value domains as they applied to the landscape, and the nature of changes that could negatively impact the location they selected. Responses to the discussion questions have been transcribed and uploaded to qualitative analysis software to complement the narratives generated from the one-on-one interviews. Ten focus groups were conducted with 76 participants.

6.3 Photo Voice

Using an approach called “photo-voice”, we asked participants to capture and share images using their own camera or mobile device. The photos submitted through this instrument could have been captured prior to their participation in the study, or during the public participation time frame.

Participants interested in the photo-voice method were given a booklet that contained instructions for the activity, a protocol for submitting photos, and a space to describe where the photo was taken and why the location was valuable. Three individuals participated through the photo-voice instrument.

6.4 Web-based Mapping and Survey

The web-based tool was developed to allow people to participate from home using their computer with an internet connection. The web-based survey included a participatory GIS element that was developed by a PhD student at the University of Waterloo. After participants drew a polygon around the landscape they valued, they were asked several questions, as well as to identify the value domains that most aptly described the landscape. These steps could have been repeated an indefinite number of times. The web-based survey and mapping exercise had a total of 12 responses. Two of the participants did not identify locations in the mapping exercise, and one participant responded twice, once for each township, equaling a total of 10 valid responses from nine participants.



Figure 14. Example of spatial data provided through the web-based survey.

7. Recruitment Strategy

The recruitment strategies we used in this study were passive and active. In our passive strategy, we advertised and informed people about the study with the aim that they would contact us and participate. In our active recruitment strategy, we sought out potential participants who we believed may have an interest in the study and contacted them asking if they were interested.

The passive recruitment strategy included advertisements through various media. Sixty-five flyers advertising the study were placed in easily identifiable locations around the townships, including cafes, general stores, bakeries, and shops. Each of these flyers had tear-away sections at the bottom with details on how to contact the research team. We also had two articles published in local newspapers, one in the *Waterloo Region Record* and the other in the Elmira-based *Observer*, which detailed the nature of the study and how people could get involved. Additionally, we did a live radio interview with the local branch of the Canadian Broadcasting Company, maintained a Facebook page, and advertised at the Wellesley Fall Fair and at a Doors Open event in Waterloo.

The active recruitment strategy, on the other hand, relied on identification of key stakeholders through web searches and contacts relayed through the project Steering Committee. Stakeholders and other knowledge brokers identified through internet searches were contacted by phone and/or email and invited to participate. To recruit focus groups, gatekeepers were identified and contacted for their group's participation.



Figure 15. Several teams of horse and trailer working together in a single field in Wellesley Township. One of the anticipated challenges of recruitment was the overlap between the study timeframe and the harvest season.

8. Participation Results

In the approximately 4 months of public consultation (July - October, 2017), 119 participants responded to the one of the four methods. A total of 53 maps were created for either the Township of Wellesley or Woolwich with a total of 462 polygons and points identified by participants. Of the participants, 91.5% were actively recruited through telephone calls, email, or by snowball effect though outreach to organizations, the remaining 8.5% participants self-selected through passive recruitment. For participants with a known gender (92%), males represented 63% and females 37%.

The web-based survey had nine participants that created a total of 10 maps. There were an additional two participants that registered for the web-survey but did not complete the mapping exercise. All of the participants to this method self-selected to participate. The average number of polygons drawn by participants was one (1), the lowest quantity of landscapes identified between the four methods used. During public engagement, several comments were made to the researchers stating that the web-survey, “doesn’t allow proper expression” and that “it [was] challenging to use.” The data produced by the web-survey was neither rich nor nuanced, and few areas of overlap were identified through this method alone.

Semi-structured interviews reached a total of 35 participants though 28 interviews. All participants to the interviews were actively recruited except one. A total of 33 maps were created through interviews (some interviews addressed both townships), and there was an average of nine (9) polygons drawn per map. This method reached landscape artists, religious leaders, historians, natural heritage experts, politicians, recreational group leaders, First Nations, Old Order Mennonites and other long-time residents. Numerous areas of overlap were identified through this method, and, moreover, it allowed for the collection of diverse values that coexist in landscape. It should be noted, however, that after several interviews were conducted, the protocol for eliciting values was amended. Initially, some of the CES value domains were used as prompts (See Gould, et al, 2014 for example), but these were found to confuse participants and, at times, obfuscate self-expression.

The three respondents to the photo-voice exercise were all actively recruited. While there was a total of 10 spaces to describe photos in the booklets provided to participants, none submitted as many photos and descriptions. The average number of photos submitted was five (5) and all submissions were aggregated around a relatively limited geographic region. There was no overlap identified between the submissions.

A total of 10 focus groups were conducted with 72 participants (61% male representation). 15 maps were created, with an average of nine (9) polygons per map. Through this method, we were able to reach two Township Councils, two Heritage Committees, one historical society, Lions Clubs, and other community organizations. Several areas of overlap were identified although the explanation for their selection was limited. Often, sections of the discussion forms that accompanied the mapping exercise were left blank or the forms failed to provide the appropriate medium to communicate cultural values. Researchers present during these exercises, however, witnessed fruitful discussions wherein participants would share stories and meaning of landscapes with other participants in a jovial spirit.

When each of these methods are aggregated into a single data set, areas of overlap are abundant. To aggregate data, the maps made through the interviews, focus groups, and the web-based survey (n=53) were digitized and traced into ArcGIS (Figure 16).

Table 3. Summary of response rates

Instrument	Number of Participants	Number of Males to Females	Participants actively recruited	Participants Passively Recruited	Number of Maps Created	Average Number of Landscapes Identified per mapping exercise
Web Based Survey	9	N/A	0	9	10	1
Photo-voice	3	0 : 3	3	0	N/A	5
Focus Group	72	44 : 28	72	0	15	9
Interview	35	25 : 10	34	1	33	9
Total	119	69 : 41	109	10	58	

9. Reporting Structure, Limitations and Boundaries

The process for identifying Candidate CHLs is established by the Region of Waterloo (Section 5). The *Framework for Inventory, Assessment, and Policy Development* provides recommended evaluation processes and criteria, as summarized in Table 3.

Table 3. Summary of Recommended CHL Evaluation Process

Criteria	Description
Physiographic Description	A general description of the natural processes and landscape that shapes the area
Processes	An examination of human interaction with the natural environment (such as, responses to the natural environment, land use and activities, cultural traditions)
Elements	A description of the physical elements that constitute ‘the place’ and interrelationships
Site Context	A description of the study area and the adjacent lands, including links, differences, and viewsapes
Statement of Significance	A demonstration that the Candidate CHL meets one or more of the criteria set out in the <i>Framework</i>
Demonstration of Integrity	A discussion of the quality of integrity, with is integral to the identification of all heritage resources but is “somewhat more difficult and complex [for landscapes] than for individual structures or sites.
List of Character Defining Elements	A list of those key resources that most clearly reflect and contribute to the heritage significance of the site
Recommendation for Register or Designation	After reviewing the candidate site in relation to the above criteria, it should be clear as to whether the site has appropriate heritage significance
Boundary Identification	Delineate boundaries of the candidate site based on the process of examination and review

The qualitative data shared through the four participatory methods was not intended to fulfill the recommended criteria established in the *Framework*. Rather, the aim of the participatory exercises was to gain an understanding of the places that were valued, and the reason for their value to the community.

Throughout the duration of the study, the research team did numerous site visits and participated in cultural activities identified by participants: roads identified as ideal for cycling were cycled, areas in the rivers identified as valuable for fly fishing were fished, and hiking trails and walking paths identified by participants were travelled. Participating in valued activities complimented numerous windshield surveys and site visits, as well as a bus tour of Amish Heritage called “Up the Nith.” Historical research was also undertaken to flesh-out the Regional recommended evaluation criteria. The Waterloo Region Museum’s website (WRM) was an especially accessible and consistent source of geographically relevant information, as were publications of the Waterloo Historical Society. Using the above sources of information, each candidate report begins with site context, then moves on to provide a physiographic description, selected historical context and processes, selected elements, an evaluation based on criteria for significance, followed by a summary. The summary for each site has been written to comply with the criteria for determining heritage value or interest set out in the *Regional Implementation Guidelines* (see Section 3.2.2, Table 2 in this report).

The geographic areas reported on in the following sections were identified by participants, but the site boundaries were subject to interpretation. The 53 maps that were created through the web-based survey, focus groups, and interviews were digitized and overlaid in ArcGIS. Each candidate area identified by the participants appears in light red, the greater the intensity of the colour, the greater the number of respondents that drew around the area (Figure 16). Determination of how to report on those sites was based on participant responses, historical threads, physical linkages, and thematic relationships throughout the candidate area (Figure 17). The geographic areas identified are not intended as definitive boundaries, and further site analysis should be undertaken to determine the extent of Candidate CHLs if they are designated.

Many interview participants explicitly stated the challenges of addressing the entire township because they were not familiar with certain areas. Thus, relative cold spots on the maps (i.e. those areas with few or zero red areas on Figure 16) may contain similar cultural and historical elements to the areas identified by participants. So, although there is a high level of confidence that the areas identified as candidate sites meet the criteria to be considered CHLs, work remains in identifying the extent of these sites beyond what has been identified by participants to this study.

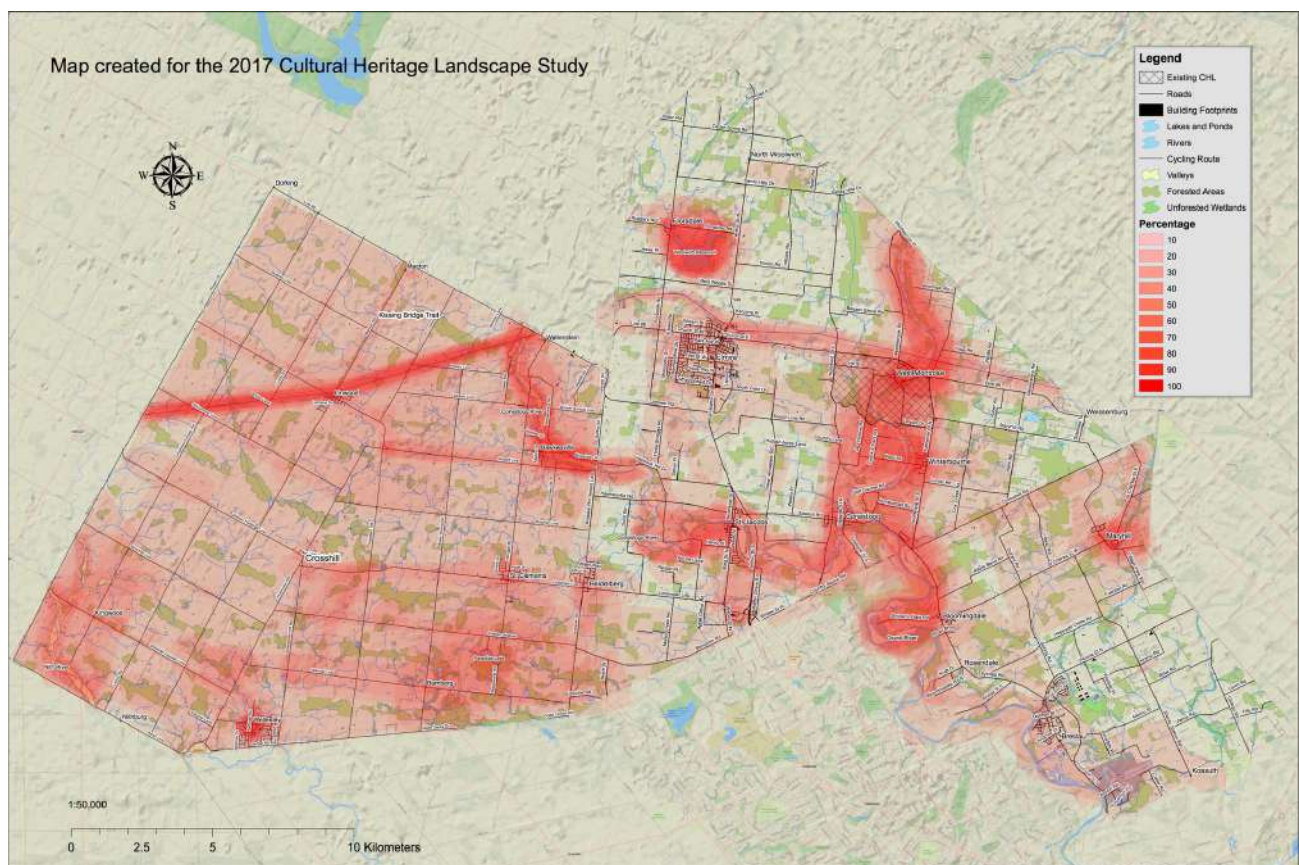


Figure 16. This image depicts the overlay analysis conducted with the maps created through interviews, focus groups and web-based surveys. The darker the shade of red, the more overlap there is between participants. The lightest shade of red represents a single response – the greater the shade of red, the greater number of participants identified a geographic region.

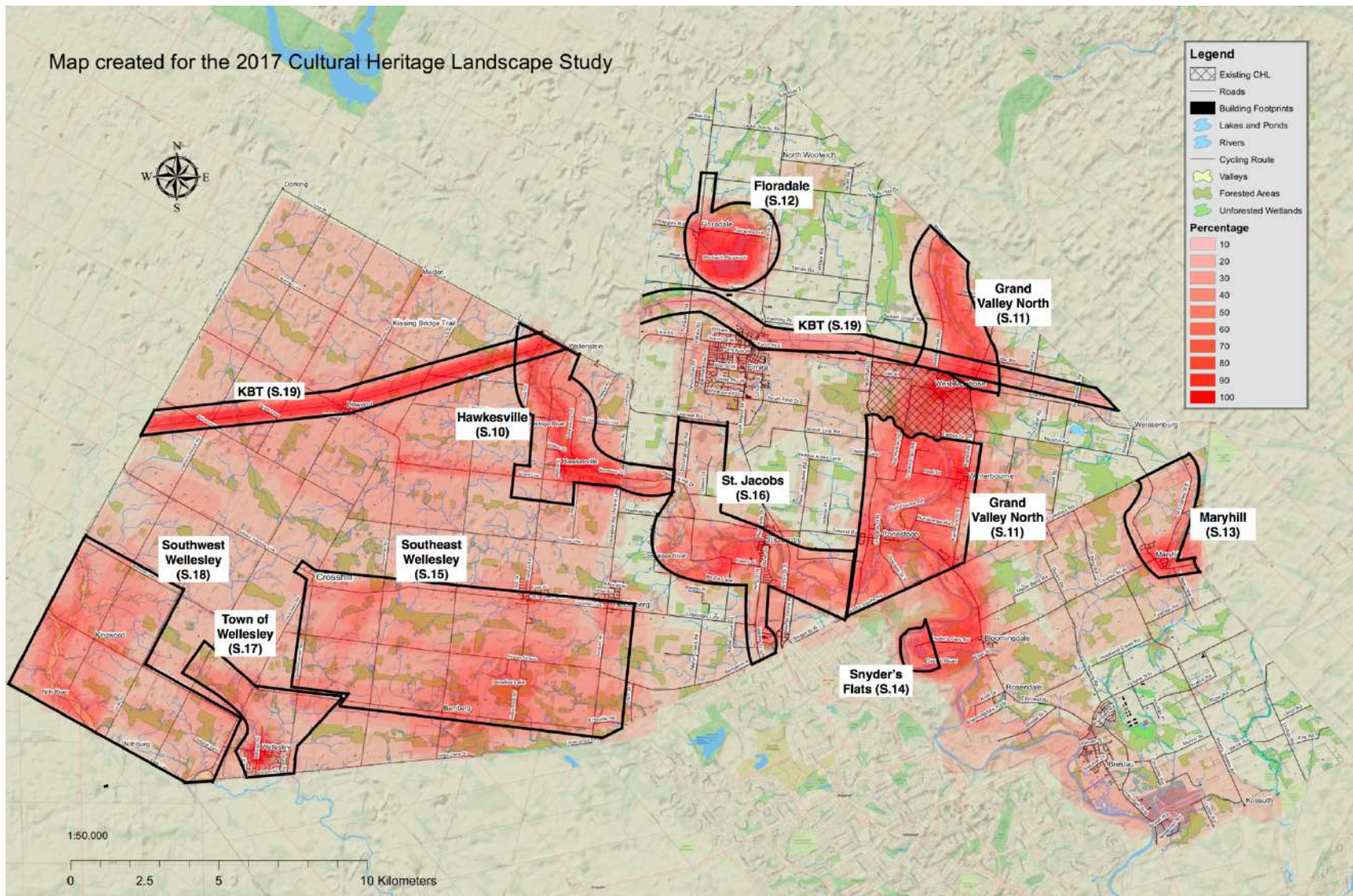


Figure 17. This image contains the overlap analysis presented in Figure 16 as well as the general boundaries of the study areas reported in Section III. Each site has been identified by its given name or the name assigned to it as well as the corresponding section number. These boundaries have been identified by a) participant response; b) historical linkages; c) physical linkages; and c) thematic linkages.

SECTION III: CANDIDATE CHLs IN WOOLWICH AND WELLESLEY

10. Hawkesville Candidate CHL

10.1 Context

The Candidate CHL centered on the village of Hawkesville in Wellesley Township contains features spanning landscape typologies. It is an *organically evolved* mill village, has locations *designed and created intentionally*, such as the cemetery and agricultural properties, and has *associative cultural elements*, especially in relation to the Conestogo River.

For study purposes, the area examined includes the village of Hawkesville, Broadway Street, Hemlock Hill Drive, the Conestogo River and Valley from Highway 86 until it turns south near Three Bridges Road, Temperance Road, and Ament Line between Hackbart Road and Kressler Road. The area examined is not intended as a definitive boundary of the Candidate CHL, and further study will be required to establish the extent of this site. Further research on the boundary of this site might consider Lawson Line, Powell Road, the northern portions of Moser Young Road, as well as the boundary between this eastern portion of the study area and the western portion of the St. Jacobs Candidate CHL.

This area is considered to be an excellent Candidate CHL. It is closely aligned with many of the Region's historic themes, most notably: the Grand River; pioneer settlement; Mennonite settlement; agriculture, and; industry and commerce.

10.2 Inventory

Physiographic Description

The Conestogo River runs throughout this Candidate CHL. The river was named by early Mennonite settlers after the Conestoga River in Pennsylvania. The Conestogo was foundational to the development of the village of Hawkesville as some of the first settlers built grist and sawmills as a condition of land purchase. The rolling topography affords spectacular views of the river and agricultural properties, such as the views found on Ament Line, Temperance Road, Geddes Street, and Hemlock Hill Drive. The section of the river that passes through the Candidate CHL is well known for trout fishing, and has features emblematic of traditional Mennonite construction techniques, especially the low-level concrete bridges that span the river in two locations.



Figure 18. Viewshed from Ament Line, taken facing north looking over the village of Hawkesville. Note the relatively large quantity of agricultural properties, the meandering Conestogo River, and the relative scarcity of powerlines.

The Hawkesville Candidate CHL has rich and productive soils used for agriculture. Traditional agricultural practices are especially evident along Ament Line, Temperance Street, and the Hemlock Hill Drive sections of the Candidate CHL.

Selected History and Processes

Prior to survey and incorporation, the Township of Wellesley was known as part of the Queen's Bush; a large tract of land extending from Wellesley to Lake Huron. Originally set aside as Clergy Reserves for the protection of the protestant faith in Upper Canada, it was not surveyed until 1843. Many of the first immigrant settlers in the Queen's Bush area were squatters, a number of whom were freed or escaped black slaves (Region of Waterloo, 2009). By the time white settlers arrived in the early 1830s, there were anywhere from 500 - 1500 black settlers in the Queen's Bush.



Figure 19. Two men stooking grain in a field beside Temperance Road.

While the role of racial prejudice and the failure of the Crown to fulfill land grants for loyalty during the Mackenzie Rebellion of 1837 likely contributed to the decrease of the black population, two respondents to the current study described their opinion of how the black settlers of the Queen's Bush were forced off the land:

“it's tragic, but at the same time that the Upper Canada government gives this sweet deal to the Amish who came and settled Wilmot township and into Wellesley, the assessors who surveyed the land, then came to the black people and said, ‘you've settled this land and you've got some nice farms here and you can buy this land, but now because the land is cleared and you have these nice buildings, it's going to cost you more.’ And they drove the black people out” (I402).

To many observers, the histories of black settlers and Mennonites may seem like separate silos, but there are accounts of interaction between these conventionally disparate groups. A strong example of this in Hawkesville Candidate CHL took place during an Emancipation Day celebration in 1863:

“there's a book called *The Portraits of Peel*, it's a local history book, where we learn that the emancipation celebration held at Hawkesville by the colored people of Wellesley and Peel on Saturday last, 1863. It was a great success - actually, my estimate was low 2,500 people came” (I320).

Other accounts of early black settlers in the Candidate CHL are associated with prominent people. For example, Michael Peter Empey (1806-1888) - who served as general merchant, post master, and general counsel for the village employed many people, including a colored coachman who reportedly was an ex-slave (Lythgoe, 2001; I245). The extent to which Empey and his “coloured” employee may have influenced innovation in the region has been identified as an interesting process that took place in the Hawkesville Candidate CHL.

Michael Empey, who was imprisoned for his role in the Rebellion 1837-1838, also employed Cyrus Taylor who was one of the founders of the Mutual Life Assurance Company. Interestingly,

Jeremiah Boone Hughes, another strong supporter of the Mutual Life Assurance Company, had an uncle hanged for his part in the Rebellion of 1837-1838. So, relations exist between an ex-slave, Cyrus Taylor, and two people involved in or related to someone involved in the Rebellion of 1837-1838, and some went on to form and/or support the Mutual Life Assurance Company. As stated eloquently by one participant:

“the whole thing about Mutual Life Assurance is that everybody is owners, and everybody is treated fairly and equitably. And don't you think that that was born in Hawkesville, that idea?” (I245).

Another prominent figure who resided in Hawkesville was George Diefenbaker, the grandfather of John Diefenbaker, the Prime Minister of Canada from 1957-1963. George Diefenbaker owned a wagon shop in Hawkesville that serves living memory: “my uncle had a Diefenbaker wagon,” stated participant I401.

Settlement Clusters

In 1846, four Hawke brothers settled the village of Hawkesville: John, Gabriel, William and Piercifer. A year later, 1847, John received permission to purchase property on the condition that he would build a sawmill and a gristmill. John built the gristmill, and his brother Piercifer built the sawmill. The village was incorporated in 1852 and John Hawke became the first Reeve and his brother Gabriel became the postmaster. The first township hall in Wellesley Township was built in Hawkesville but was later closed and a new Township Hall was built in Crosshill in 1855 (Dick and Longo, 1984).

Today, Hawkesville has several industries, including Hoover Sawmill and Pallets, custom furniture shops, machining shops, a bakery, and artisan/craft stores. One of the earliest churches in the Candidate CHL was the Primitive Methodist Church, which was dismantled in 1922. The cornerstone of the Primitive Methodist Church is located in the Hawkesville Cemetery.

10.3 Selected Elements

Circulation Networks

The road network though this area has evidently been influenced by the River and breaks from the orthogonal grid network found elsewhere in the Township. Roads such as Geddes Street, Broadway Street, and Temperance Road follow the meandering Conestogo River. The river also presents a challenge to transportation, especially in regard to horse drawn vehicles. To address this, members of the Mennonite community have built low-level concrete bridges. As stated by one participant,

“Hemlock Hill Drive out that way, you can see a number of these laneways or trails, Old Order Mennonite trails that cross the river and provide short cuts for the Old Order Mennonite community as they're traveling through town. We don't think of doing an extra few miles, but for that community, doing an extra few miles is significant and time-consuming, so they developed this network of short cuts” (I402).



Figure 20. An image of the Hawkesville feed mill before it was demolished. This image was submitted by a participant to the interview method (I281).

Horse drawn vehicles are prominent throughout the road network in the Candidate CHL. Garden plots planted with rows of flowers interspersed with food crops can be found along gravel roads. Driveways, and barns that are disappearing from other rural areas are being well maintained in this Candidate CHL

Buildings, Streetscapes, Objects, and Viewsheds

Hawkesville Cemetery. E Concession XII, Lot 1. 17 Chapel Street
Contribution to character: Cornerstone of the 1864 Primitive Methodist Church, many old headstones



Figure 21. Hawkesville Cemetery.

Diefenbacher House, 5 Hawk Street
Former residence of George Diefenbacher, wagon and sleigh maker, and grandfather of John Diefenbacher. Construction of this building dates to the 1860s, and may have been constructed by John Hawke, the founder of the village (Dick and Longo, 1984).

Hawkesville Streetscape

The Hawkesville streetscape has several buildings of historical value and interest. Some examples of these buildings include, the Old American Hotel located at 1122 Geddes Street, a former doctor's office, and Sunnycrest Home Baking, located at 1094 Geddes Street.

The Hawkesville Dam

The site of the Hawkesville Dam (decommissioned) can be viewed by looking west from Temperance Rd. and east from Geddes Street. North of the dam, evidence of the berms that were used to hold water are evident.



Figure 22. Remnants of the Hawkesville Dam.

1868 Presbyterian Church, Church Street

This 1868 Church now serves as the Hawkesville Mennonite Church. The building has undergone renovations to expand and modernize including addition of solar panels to the roof.

Viewscape from Ament Line

Looking north from the hill on Ament Line, immediately southeast of the village of Hawkesville, one perceives a horizon dotted with silos and barns, which is characteristic of the 100 acre farmsteads in the Candidate CHL. The meandering Conestogo River, hardwood forested areas, and agricultural properties viewed from this location depict the relationships between humans and their environment.

Scenic Road: Broadway Street and Hemlock Hill Drive

Broadway St. and Hemlock Hill Drive follow the north side of the Conestogo River between Herrgott Rd. to the west and Three Bridges Rd. on the east. Travelling in either direction provides picturesque views of the riparian/agricultural environment.

10.4 Hawkesville Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ✓ LAND USE - CONTINUITY OF USE ✓ VEGETATION - ORIGINAL PATTERNS ✓ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ✓ NATURAL FEATURES - PROMINENT NATURAL FEATURES ✓ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ✓ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ✓ RUIN - HUMAN MADE REMNANTS ○ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ○ DESIGN VALUE - RARENESS OR UNIQUENESS ✓ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ✓ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ○ CONTEXTUAL VALUE - LANDMARK VALUE ○ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ✓ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ○ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ✓ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ✓ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ✓ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ○ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ○ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ✓ PREHISTORIC HABITATION ✓ THE GRAND OR CONESTOGO RIVER ○ FIRST EXPLORATION ✓ PIONEER SETTLEMENT ✓ MENNONITE SETTLEMENT ✓ AGRICULTURE ○ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ✓ TRANSPORTATION ✓ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

10.5 Summary

The Candidate CHL centered on the village of Hawkesville was identified by participants as a valuable geographic area for its cultural, historical, natural, and aesthetic attributes. The landscape is intricately connected with the community's identity, which is evidenced in not only the cultural traditions of sustainable agricultural practices, but also by the entrepreneurship in industries such as baking, machining, and wood working in the village of Hawkesville.

Traditional cultural practices are evident throughout the study area. Horse drawn vehicles abound, oats are still stooked, and fields are still plowed by horse drawn tills, which demonstrate this candidate site's embodiment of distinctive characteristics related to more sustainable lifeways. While these traditional cultural practices are nearly ubiquitous on the agricultural properties in the site, there is also on- and off-farm secondary employment, such as machining and woodworking, which is emblematic of an organically evolving landscape.

The landscape contributes to an understanding of important historical figures, such as John Diefenbaker, John Hawke, and others. Throughout the Candidate CHL, there is evidence of historical development: from clergy reserves and early black settlement, to a mill town with aspirations of winning the County Seat, to the present relationships of Mennonite settlement, and agriculture. Some of these developmental milestones in the site's history are present in built structures and remnants, as found in elements of the Hawkesville streetscape, the low-level concrete bridges, remnants of a concrete dam across the Conestogo River, etc. Other elements of the site's historical development are woven into lore, narratives, and documents.

The Hawkesville Candidate CHL also displays strong contextual value. The elements, together, work to maintain and support the broader character of the townships and the Region. Pioneer and Mennonite settlements, which are an important thematic element of the Region, are evident in built and textual histories.

Although evidence of all categories of cultural landscapes developed by UNESCO can be found in the Hawkesville Candidate CHL, the site is most closely aligned with an organically evolved landscape which has developed in present form from religious, social, and administrative imperatives. The landscape is a continuing originally evolved landscape as it retains an active social role in contemporary society that is closely associated with a traditional way of life.



Figure 23. A setting sun over the Conestogo River. The image was taken facing west on Hemlock Hill Drive..

11. Grand Valley North Candidate CHL

11.1 Context

The stretch of the Grand River and surrounding landscape extending from the northern boundary of Woolwich Township, through the West Montrose CHL, to Country Squire and Crowsfoot roads contains all of UNESCO's landscape typologies. Most notably, however, are the *associative* and *organically evolving* characteristics of this Candidate CHL.

The Grand and Conestogo Rivers that run through this study area have strong spiritual, artistic, and cultural relationships, leading to the interpretation of an *associative cultural landscape*. The Grand, in particular, has a significant spiritual relationship for Indigenous peoples: "The river controls us" (1295). The settlements, bridges, roads, and other built features in this candidate site represent an *organically evolved landscape* that resulted from initial social, economic, religious, and administrative imperatives and have developed their present form in response to the natural environment. The landscape retains an active social role in contemporary society yet exhibits significant material evidence of its evolution over time. For those reasons, this candidate site is both a *continuing organically evolved landscape* and an *associative cultural landscape*.

For the purposes of this study, the candidate site is divided into two parts bisected by the already designated West Montrose Cultural Heritage Landscape. The northern portion extends from the north boundary of the Township to Highway 86. This portion of the site includes Middlebrook Road, the Grand River Valley, and the associated properties. The southern portion is bounded on the north by the southern boundary of the West Montrose CHL and extends south to Country Squire and Crowsfoot Roads. The lower portion of the candidate site is bounded on the east by Katherine Street, and the western boundary is approximately 500 metres west of Northfield Drive. The southern portion has two prominent settlement clusters: Conestogo and Winterbourne.

The Grand Valley North Candidate CHL has been identified as having cultural and heritage value by participants to this study and contributes to an understanding of people, place, and events. This stretch of the Grand and Conestogo Rivers is aligned with many of the Region's historic themes, including pioneer and Mennonite settlement, lifeways, and first exploration.



Figure 24. A view of an agricultural property from the Grand River in the northern section of the Grand Valley North study area.



Figure 25. An image of "The Castle" that stands on the west side of Middlebrook Road.

11.2 Inventory

Physiographic Description

The Grand and Conestogo Rivers are dominant natural features in this candidate site and were foundational in determining land use and settlement patterns both within the site and beyond. Two settlement clusters, Conestogo and Winterbourne, are located in this candidate site, and each contain material evidence of economic, social, and cultural developments of the region: from schools and churches, to wagon shops and mill sites. The areas outside of the settlement clusters are predominantly used for agriculture, with exceptions being the Conestogo Golf Course and the adjacent subdivision, other residential developments, and the proposed aggregate pit west of Winterbourne. The northern area of this candidate site is characterized by agricultural and forested properties abutting the Grand River, several gravel pits, and viewsheds across the river valley (especially those found looking east from Middlebrook Road).

Selected History and Processes

The archeological site and artifact density in the Grand River Valley contends with the archaeological landscapes of the American Southwest and the Mississippi River Valley and attest to aboriginal occupation for the past 11,000 years (Warrick, 2004). At the time of European colonization, the watershed was home to the Attiwandaron (Neutral) with evidence of European trade goods dating to the mid-1500s. The population of the Attiwandaron was more than halved as a result of European epidemics. After skirmishes with the Five Nations in 1650 and 1651, the Attiwandaron joined the Wendat-Tionontate or were incorporated into the Five Nations Iroquois villages (Warrick, 2004). The Five Nations continued to use the Grand River valley for hunting and trapping after the 1650s, as formally recognised in the Nanfan Treaty in 1701. During the 1700s, the Mississauga Nation also considered portions of the Grand River valley as part of their hunting territory.

In the year 1785, more than 1,800 Six Nations allied Indigenous people relocated from Fort Niagara to the lower Grand Valley (Warrick, 2004). In 1784 the Haldimand Proclamation granted six miles (10 kilometres) on either side of the Grand River to the Mohawk and their allies for their allegiances to the Crown during the American War of Independence. The Township of Woolwich includes Block Three of the Haldimand Tract. In 1798, Joseph Brant, on behalf of the Six Nations, sold portions of Block Three to William Wallace who sold land to others before forfeiting much of his lands in 1806 for failing to honour his contractual obligations. Joseph Brant allowed Wallace to retain 7,000 acres in the southeast of Woolwich, but Wallace forfeited these as well after siding with the Americans in the War of 1812 (WRM, 2017).

In 1807, the German Company – which was originally formed to purchase land in Waterloo Township – purchased 45,195 acres of forfeited lands which were marketed to Mennonite compatriots in Lancaster County, Pennsylvania. In another purchase (1821), William Crooks purchased 7000 acres of forfeited lands which he sold to William Allen in 1822, who was a well-known Scottish entrepreneur. That area

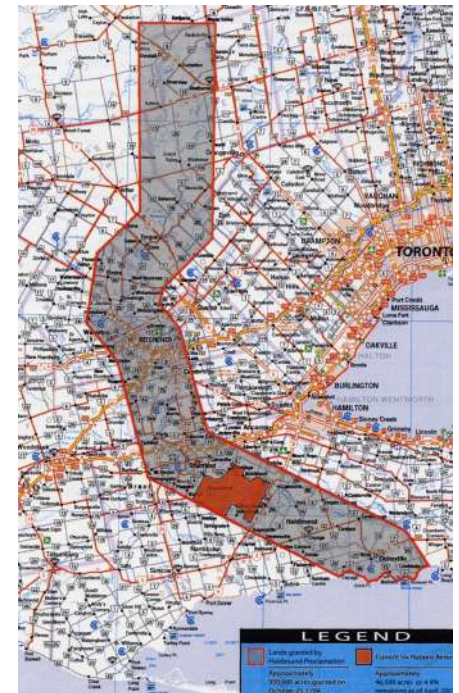


Figure 26. Map of the Haldimand Tract. Source:<http://www.sixnations.ca/LandsResources/HaldProc.htm>

became known as Crooks Tract, which was divided into small parcels and sold to immigrants, many of whom were Scottish (WRM, 2017).

Evidence of the settlement patterns that resulted from these early purchases remain in the study area. The Scottish style development, especially around the Winterbourne area continues to shape the character of the settlement. As well, the role of the early entrepreneurs in developing the village of Conestogo is evident in remnants of structures and other built forms, such as Mussleman's mill, old hotels, and a wagon shop.

One process that was identified by a participant to this study (I278) was the role of the village of Conestogo, and the river itself, in contributing to visual art culture around the turn of the century. Every summer, from about 1900 - 1920, Conestogo was home to an art colony, with "lot of Americans with governesses for the children and artists still being remembered for their distinctive clothing and eating habits" (Noonan, 1982). The southern area of the candidate CHL was identified by Charles MacDonald Manly for its charms around the year 1900. The works he created have been described as having a "moody and atmospheric composition typical of the late Victorian era's passion for Romantic landscape" (John R. Taylor as cited in Noonan, 1982).

While the summer art colony tradition at Conestogo has discontinued, the area is still evocative for artists. One landscape artist who participated in this study found the river crossings to be particularly inspirational: "I kept an eye on the rivers. Watched the light fall on them. I've painted - I think I've painted all of the rivers that I would come across. I like them in the wintertime when they would create abstract patterns and I'm always looking for the abstract" (I300).

Settlement Clusters

The two settlement clusters in this Candidate CHL are Winterbourne and Conestogo. Each of these settlements has a unique history, pattern of settlement, and distinctive historical structures.

Winterbourne

The village of Winterbourne was a small Scottish enclave originally called Cox Creek, after a blacksmith with the surname Cox, and was part of Crooks Tract. In the early 1830s approximately eight families (35 people) of freed African Americans from Ohio created the small settlement of Colbornesburg just north of Cox Creek (WRM, 2017). Captain Thomas Smith, who had settled in Crooks Tract prior to being wounded in the War of 1812, returned after the war and operated the earliest stage coach mail route in Woolwich (Mills, 2017). By 1834 Scottish Immigrants began settling around Cox Creek. Other prominent settlers in Winterbourne were the Lanphier brothers. The first brother arrived in 1835 and built an estate called "Sunny Bank" and the second arrived in 1854. Two years after the latter's arrival, he dammed Cox Creek and built a flour mill and



Figure 27. A painting by Barry McCarthy titled "Conestoga Landscape." This image has been reproduced with permission.

sawmill (Mills, 2017). By 1867, Winterbourne had a school, three churches, two mills, two hotels, a blacksmith shop and several other industries. Some of these buildings remain today.

To the immediate west of Winterbourne, on Peel Street, a steel truss bridge spans the Grand River. Several participants to this study identified this feature as being highly valued, and one participant submitted photos from the bridge in support of historical integrity of the area perceived from the bridge. Although the bridge was closed to vehicle traffic during the time of study, youth could regularly be seen fishing from the bridge, and trees with hay scattered around them evidence the recreational or other place specific uses of people travelling by horse.



Figure 28. View of the Grand River from the Peel Street Bridge. This image was submitted by email to the research team.

Two properties west of the Winterbourne steel truss bridge, on the south side of Peel Street is a proposed gravel pit. The pit is currently going through the review process to operate below the water table. Several participants to this study expressed adamant concern about the operation of this pit, one stating that it: a) is incompatible with the cultural heritage of the landscape; b) poses an unnecessary threat to the aquatic environment of the Grand River; c) would lead to the relocation of Mennonites away from the candidate site (especially in relation to a parochial school on the haul route); d) would detract from the viewshed looking north from the village of Conestogo; e) would detract from the experience of the bridge, and; f) would irreparably transform the property from agriculture to a fenced-off, water filled pit. The application for the aggregate pit itself attests to the cultural heritage value in their finding of 14 CHLs adjacent to or in close proximity to the proposed pit (Archaeological Research Associates, 2016). One participant summed up his view of the proposed aggregate pit as follows:

[the pit] would replace Class 1 and Class 2 agricultural land with a 14-hectare useless lake and it's right in the middle of cultural heritage landscape as referenced in the cultural heritage study that was done in support of the pit. So, I just don't get it how this community, this region, this province could allow this to happen and destroy what we have because the whole area is full of history and it's full of these views. So, to me, that's part of the landscape, which includes, you know, the old buildings and the old farmhouses, the Mennonite way of life (I351).



Figure 29. An aggregate operation located in the northern section of the Grand Valley North study area.

The Scottish style buildings in the village of Winterbourne have also been identified as valuable. During a focus group, the use of square stone for building material was identified as a tradition that Scottish settlers brought with them. According to this participant, the tradition was originally practiced using limestone, but in the study area, limestone was replaced with granite due to the natural limitations and abundances of the landscape.

Conestogo

Conestogo was founded by David Mussleman, who purchased land on which the community was founded in 1830. By 1840 he had built a sawmill on Spring Creek, which may have been the first in Woolwich Township. In 1844 Mussleman dammed the Conestogo River, and built his second sawmill and the village's first flour mill. Evidence of a mill race that was developed is still evident in mounds in the river valley. Since being founded, the village has gone by several titles, including Musselman's Mills and Bluckstettle ("log village" in reference to the many log homes there, a name still used among Old Order Mennonites (WRM, 2017)). Conestogo was largely a German settlement, with the earliest settlers being predominantly Mennonite.

Aside from the numerous historical buildings in Conestogo, the Glasgow Street bridge spanning the Conestogo River was identified by several participants as especially valuable. It has been identified as a "cool thing to drive over" (I297), and more nuanced comments aimed at preservation have also been recorded: "it's down to one lane because it takes a lot of traffic, right? And it's suffering, but boy it'd be nice to keep that. If we had to close Glasgow even to keep it open as a pedestrian and cycling link, right?" (I301).

There are several historic buildings in Conestogo that serve as reminders to social and cultural transformation in the township. The original township building, a wagon shop, old hotels, the mill and other buildings are strong examples. The remnants of an old flax mill, which has been integrated into a designed landscape is also a reminder of Conestogo's industrial past (see Figure 4).

11.3 Selected Elements

Buildings, Streetscapes, Objects and Viewsheds

Viewsheds of Conestogo River.

There are several views of the Conestogo River that have been identified as valuable by participants. The views from the Northfield and Glasgow Street bridges emerged as especially well-known and valued.

Viewsheds of the Grand River

The viewsheds from the Peel Street Bridge and along Middlebook Road have been identified as valuable by participants to this study. Additionally, a view of the Grand River immediately east of the village of Conestogo on Sawmill Road has been identified as a valuable.



Figure 30. Image of Glasgow Street bridge, Conestogo.

Glasgow Street Bridge, Conestogo

The steel truss bridge spanning the Conestogo River, on Glasgow Street in the village of Conestogo has been identified as an important landscape feature.

Peel Street Bridge, Winterbourne

The steel truss bridge spanning the Grand River immediately west of the village of Winterbourne has been identified as an important landscape feature.

Steel Truss Bridge, Township Road #60
The steel truss bridge spanning the Grand River in the northern portion this study area has been identified as an important landscape feature



Figure 31. Steel truss bridge on Township Road 60

Flax mill remnants, Conestogo
The remnants of a flax mill have been incorporated into a designed garden and stand as a reminder of Conestogo's industrial past. The remnants of the flax mill have been identified as a valuable landscape feature.

Mussleman Mill, Conestogo
The Mussleman Mill, located on Sawmill Road in the eastern portion of the village of Conestogo stands as a reminder of Conestogo's industrial past, and has been identified as a valuable historical and cultural asset in the candidate site.



Figure 32. Mussleman Mill, Conestogo.

Conestogo Streetscapes
Numerous historical buildings line Conestogo's main street (Sawmill Road). Several design elements from the time of construction remain in good repair, leading to a unique sense of place.

Winterbourne Streetscapes
There are several vantage points from which to view the Winterbourne streetscapes. The stone construction technique has been identified as important features of the landscape.



Figure 33. Example of a house built in the Scottish tradition, located in Winterbourne.

11.4 Grand Valley North Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ✓ LAND USE - CONTINUITY OF USE ○ VEGETATION - ORIGINAL PATTERNS ○ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ✓ NATURAL FEATURES - PROMINENT NATURAL FEATURES ○ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ✓ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ✓ RUIN - HUMAN MADE REMNANTS ○ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ○ DESIGN VALUE - RARENESS OR UNIQUENESS ✓ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ✓ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ○ CONTEXTUAL VALUE - LANDMARK VALUE ✓ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ✓ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ○ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ○ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ✓ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ○ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ✓ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ✓ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ✓ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ○ PREHISTORIC HABITATION ✓ THE GRAND OR CONESTOGO RIVER ✓ FIRST EXPLORATION ✓ PIONEER SETTLEMENT ✓ MENNONITE SETTLEMENT ✓ AGRICULTURE ✓ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ○ TRANSPORTATION ○ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

11.5 Summary

The Grand Valley North Candidate CHL has been identified by participants as being valuable for natural, historical, cultural, and aesthetic reasons, and the site does contribute to understandings of people, places and events. The landscape is intricately connected with the community's identity which can be seen in Mennonite agricultural practices outside of settlement clusters and in the businesses in villages. Community value is also evident in the artistic inspirations generated from aesthetic relationships with the Conestogo and Grand Rivers.

The Grand Valley North Candidate CHL has developed its present form, in part, through settlement by several distinct ethnic groups: First Nations, Scottish, German, African Americans – all of whom have contributed to cultural and historical characteristics of this landscape. The settlement clusters of Winterbourne and Conestogo contain streetscapes with abundant evidence of early settlement, with the role of early milling industries evident in both villages. The site has nineteenth century churches, schools, hotels, and a designated government structure.

The Grand River is a Canadian Heritage River, and the natural amenities of the river shaped development of the region and the site. Mills developed at Cox Creek, in the present village of Winterbourne, were foundational to Scottish settlement. In the southern end of the candidate site, the Conestogo River led to the development of Musselman's Mills, for example. These rivers also provided challenges for early transportation. To address these challenges, three steel truss bridges were developed in this site. Although two of the three bridges were closed to vehicle traffic during this study, they remain as distinctive characteristics in this site.

The Candidate CHL also displays strong contextual value. The elements, together, work to maintain and support the broader character of the townships and the Region. Pioneer and Mennonite settlements, which are an important thematic element of the Region, are evident in built and textual histories, and the role of the rivers in determining the location of settlements is discernable in the location of prominent historic buildings in the villages of Conestogo and Winterbourne.

The organically evolving and associative landscape of the Grand Valley North Candidate CHL was identified by participants as valuable for the contribution to an understanding of people, place, and events. The landscape has numerous attributes that are closely associated with Regional themes and is strongly associated with First Nations histories.



Figure 34. The Winterbourne Bridge that crosses the Grand River on Peel Street.

12. Floradale Candidate CHL

12.1 Context

The Candidate CHL surrounding the Woolwich Reservoir is most closely aligned with UNESCO's definition of an *organically evolved landscape*: one that has been shaped by initial social, economic, religious imperatives and reflects the process of evolution in form and component features. While many of the participants identified the Floradale study area as valuable for the recreational opportunities provided by the Woolwich Reservoir, there were others who identified it as place that has avoided the pressures of urban sprawl and remains as "just a pure country village in the middle of the rolling countryside" (I278).



Figure 35. A view of the Floradale Mill looking down the Canagagigue Creek.

For our purposes, the study area includes the Woolwich Reservoir, and the Lions Lake Trail around the reservoir; the Floradale Feed mill; the village of Floradale, including the repurposed mill site; the milldam underneath Floradale Road; the mill pond on the north side of Ruggles Road; several agricultural properties surrounding the village; and, although not identified by participants to this study, the meetinghouse and cemetery at the corner of Floradale Road and Sandy Hills Drive.

The study area is considered to be an excellent example of an organically evolving landscape that aligns with several regional themes, including Mennonite and pioneer settlement, and agriculture. The site displays significant historical integrity and has been identified by participants as having significant cultural and community value.



Figure 36. Cemetery at the corner of Floradale Road and Sandy Hills Drive.

12.2 Inventory

Physiographic Description

This study area is comprised of and surrounded by rolling agricultural land and several forested areas. Approximately 5 km south of this site is the town of Elmira, the most populated area in Woolwich Township. The Canagagigue Creek flows into this site from the north and is the source of water for two distinct yet connected water bodies in this site: the mill pond and the Woolwich Reservoir. Traditional cultural practices are evident throughout the site.

Selected Historical Context and Processes

The development of the milling industries that would shape Floradale's development began in 1853, when permission was given to build the first mill race and dam over the Canagagigue Creek (Martin, 1981). However, development in this site started when Joseph Mussleman built a sawmill on the Canagagigue Creek (WRM, 2017). In the namesake of that developer, the village was first called "Mussleman," and then changed to "Leon," and then "Flora," before settling on "Floradale" in 1876 to avoid confusion with mail going to the town of Elora. In 1859, the property with the sawmill and dam (Lot 101) was purchased by Thomas Quickfall (Martin, 1981).



Figure 37. Image of the dam located under Floradale Road.

By 1861, the village of Floradale had three mills - a grist mill, a flour mill, and a sawmill. In 1893, an additional sawmill was built by Abs. Eby. When the smokestack was raised on Eby's sawmill, the village had a total of five large smokestacks and three steam whistles (Martin, 1981). The mills of Quickfall were subsequently sold to an Old Order Mennonite named Daniel M. Bowman.

One of Bowman's greatest accomplishments was designing and building the large overshot waterwheel, which is still in place in the old Floradale feed mill. It was originally twenty-one feet in diameter but was reduced to sixteen feet in 1926 (Martin, 1981). The waterwheel in Floradale is considered to be the last overshot wheel in Ontario. The remnants of the waterwheel can be viewed through an opening on north side of the old feed mill building.



Figure 38. Remnants of the large overshot wheel constructed by Daniel Bowman.

The economic incentives that led to the construction of the mills and mill pond were also imperative to agricultural development in the region. The relationship was recalled by one participant:

The mill is there to serve the farms, right. They come in and they get their grain ground or they sell it to be ground and exported, and then, the dam is there. The infrastructure that ran the mill and then it's surrounded by farms (I278)

The millpond also serves more recent histories. For example, a relatively contemporary story attached to this site is associated with an Old Order Mennonite who grew up playing shinny on the mill pond and was later drafted into the NHL:

And out of that little sawmill, [was an] Old Order who became a hockey player and he played junior for the Guelph Biltmore at that time. And then he was drafted by the



Figure 39. The old mill located downtown in the village of Floradale.

New York Rangers, but he . . . had to turn it down and the message out there was because he was a Mennonite, but the fact was that his wife's father didn't want her daughter to marry a hockey player . . . but he represented Canada at two Olympics in Cortina and Squaw Valley (I345).

The Woolwich Reservoir, which is located immediately southwest of the millpond, was created in 1974 to address concerns about water quality in the Grand River. In a 1971 study titled, "Review of Planning for the Grand River Watershed" it was recommended that building two dams, one on the Speed River and another on Canagagigue Creek would upgrade water quality in the Grand River (GRCA, 2013). Today, the reservoir serves to mitigate floods and to increase the capacity of Canagagigue Creek to receive Elmira's waste water (GRCA, 2013). However, none of the participants that identified this site as a Candidate CHL expressed value for those roles of the dam and reservoir.

The rationales for valuing the Woolwich Reservoir included environmental, recreational, aesthetic, and historical aspects. At times, these values coexist. For example, one respondent interacts with the natural elements through recreation:

I don't know if you would call this a heritage thing, but the reservoir out at Floradale, it's a manmade thing. It hasn't been there forever and ever, but it's been there long enough that it becomes a really interesting ecological reserve type thing. I've kayaked out there a few times, and the fish life out there, the wildlife that's out there, it's really impressive to me (I292).

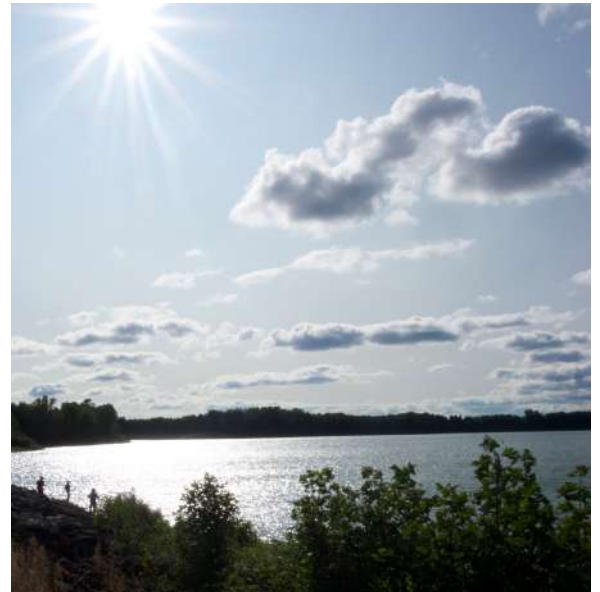


Figure 40. This image was captured looking northwest over the Woolwich Reservoir. In the bottom left corner three men are fishing.

In the above example, the recreational activity of kayaking is integral for the appreciation of the natural elements. So, too, however are recreational activities associated with appreciation of the aesthetic: "We love to hike out there and to watch the changing of the seasons in that location. There's a very unique beauty to that whole area with the dam and the water, the lake and the forest part of it" (I402). The 7-km trail that surround the reservoir was developed in 1980 through a partnership between the Lions Club of Elmira, the GRCA, and the village of Floradale and local landowners (Bolender, 1987). The trail continues to be maintained by the Elmira Lions Club.

Evidently, for some, recreation on or around the Woolwich Reservoir is important for the appreciation of the aesthetic and natural. But, another interview participant recalled how the activity-based relationships between humans and environment in this candidate site was a source of artistic expression:

You wouldn't believe it, there were windsurfers all over the place and the colors of those sails and the clouds. We have fabulous clouds around here, just fabulous clouds. It was gorgeous. It was just absolutely gorgeous. I felt like, when I did that painting, like I was recording . . . the lifestyle of our day and era and I thought of it as a genre painting from

my era, you know, kids, big, little, old, young out there windsurfing and just having a blast on our one little lake (I400).

Another finding of this study was that Bonnie Lou's Café and the previous businesses that occupied the location are highly appreciated by several participants. The building was first erected in the early 1880s. By 1894 additions and renovations were added to the store; in 1896 the post-office moved to the store; gas pumps were installed in 1913; and the exterior bricks, windows and doors were replaced in 1960 (Bolender, 1987). Previous to recently changed ownership, the building had been owned by a single family for more than 100 years as the Ruggles Store. As stated by Bolender (1987) regarding a fifth generation the store: "it isn't that often that a young lad can look with pride at his father's place of business and say, "that is where my great-great grandfather started out when he immigrated to Canada."

Today, the exterior of the building has been well preserved, and the interior, including the mail slots and other features have been retained. One participant stated that, "it just feels good when you're in there" and expressed satisfaction with the preservation of the building. Another participant stated that "you feel like you go back in time" when you enter the building (I301).



Figure 41. Bonnie Lou's Cafe.

Settlement Clusters

The historic village of Floradale has several prominent buildings that are organically evolving with the surrounding landscape. The café, the old feed mill, the dam, a school, and the old blacksmith shop are some building of heritage significance. The village and surrounding landscape is clearly associated with events that made contributions to local history, and the built environment is associated with individuals that are significant to the history of the area.

12.3 Selected Elements

Buildings, Streetscapes, Objects, and Viewsheds

The Mill Dam and Pond

Foundational to the development of Floradale, the mill pond remains extending west from Floradale Road, and north Ruggles Road.

The Woolwich Reservoir and Lions Trail

Although not of particular historical significance, the Woolwich Reservoir was identified by many participants as an important landscape feature. The Lions Lake Trail was developed and is supported by volunteers, which further demonstrates community value.

Floradale Streetscapes

The stretch of Floradale Road that runs through the village of Floradale has several historical buildings of interest and value. Some of these include the old mill, the present site of Bonnie Lou's Café, a school now used as a private residence, and a blacksmith shop. Design elements characteristic of the development period are evident.

12.4 Floradale Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ○ LAND USE - CONTINUITY OF USE ○ VEGETATION - ORIGINAL PATTERNS ○ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ○ NATURAL FEATURES - PROMINENT NATURAL FEATURES ✓ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ○ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ✓ RUIN - HUMAN MADE REMNANTS ○ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ✓ DESIGN VALUE - RARENESS OR UNIQUENESS ○ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ✓ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ○ CONTEXTUAL VALUE - LANDMARK VALUE ✓ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ○ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ✓ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ○ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ○ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ✓ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ○ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ○ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ○ PREHISTORIC HABITATION ○ MAJOR RIVERS ○ FIRST EXPLORATION ✓ PIONEER SETTLEMENT ✓ MENNONITE SETTLEMENT ✓ AGRICULTURE ○ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ○ TRANSPORTATION ✓ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

12.5 Summary

The organically evolving Candidate CHL surrounding the Woolwich Reservoir has been shaped by initial social, economic, and religious imperatives and reflects the processes of evolution in form and component features. The candidate site has been identified by participants to this research as being valuable for aesthetic, historic, cultural, and natural attributes. The landscape is intricately connected with the community's identity, which is evidenced in cultural traditions of Mennonite agricultural practices in and adjacent to the candidate site. Horse drawn vehicles are common on the road network, and businesses in the village continue to enable and support the expression of Mennonite values.

Community value is also evidenced in the development of the 7-km trail that surrounds the reservoir through a partnership between the Lions Club of Elmira, the GRCA, and the village of Floradale and local landowners. The trail continues to be maintained by the Elmira Lions Club. Evolving and changing cultural values and uses are also a characteristic of this site, which are especially evident in the recreational uses on the water bodies.

The built environment and histories of this candidate site have direct associations with themes and people that are significant to the community. The café, the old feed mill, the dam, a school, and the old blacksmith shop are some buildings of heritage significance. Some key figures associated with this landscape are Daniel Bowman, who designed and constructed the large overshot wheel that remains visible through a window in the side of the old mill, Joseph Mussleman for the milling industries he initiated, and the Ruggles family, whose long tenure of the Ruggles General Store (now Bonnie Lou's Café) has resulted in a street named after them.

The candidate site also displays strong contextual value. The elements, together, work to maintain and support the broader character of the townships and the region. Pioneer and Mennonite settlements, which are an important thematic element of the Region, are evident in built and narrative histories in this Candidate CHL. The role of the natural environment, namely the agricultural potentialities and the source of consistent water from Canagagigue Creek, enabled historical activities and continues to shape contemporary activities in this landscape.



Figure 42. A view of the Woolwich Reservoir from the south end of the Lions Lake Trail.

13. Maryhill Candidate CHL

13.1 Context

The village of Maryhill in the northeast of Woolwich Township is most consistent with UNESCO's definition of an *organically evolved landscape* that continues to have an active role in contemporary society. There are also character defining elements in the candidate site that have been *designed and created intentionally*, especially in relation to the St. Boniface Church and the neighbouring walled cemetery.

The area identified for the purposes of this study is centered on the St. Boniface Church. The church is a significant landmark and was recognized as such by participants in this research. The development pattern of the village is evident in the built form, with the church located atop the hill and the historic taverns, hotels, and shops located around the bottom of the hill. However, most participants identified this candidate site for the views of the church steeple from the surrounding countryside. For that reason, the viewsheds themselves are considered to be part of this site in addition to the village. Further viewshed analysis is a requisite for boundary identification which should consider views from Woolwich-Guelph Town Line, Shantz Station Road, St. Charles Street East, Maryhill Road north of the village, as well as views of the Church from Maryhill Road south and east of the village.

The village of Maryhill is considered to be an excellent example of a Candidate CHL in the Region of Waterloo. The site is an example of the role of the Catholic Church in early settlement. The site is aligned with several of the Region's themes and has been identified by participants in this study as being valuable to an understanding of events, people, and place.

13.2 Inventory

Physiographic Description

The village of Maryhill is located approximately 12 kilometers northeast of the City of Waterloo. Recent development in this study includes two subdivisions and several notable estates. The gentle sloping hills surrounding the town have rich and productive soil used for agriculture. Hopewell Creek transects the southeast quadrant of the site. The St. Boniface Church is perched on the top of a drumlin that rises about 23 metres above the surrounding area (Van Dreil, Karrow & Russell, 2002).



Figure 43. A watercolour of St. Boniface Church by Robert Shipley. Image reproduced with permission.



Figure 44. St. Boniface Church.

Selected Historical Context and Processes

Between the years 1827 and 1840, forty-eight pioneers settled in the Maryhill. Thirty-six of those residents were from Alsace, France, and twelve were from Baden, Germany (Maryhill Historical Society, n.d.). While community tradition claims that the settlement was once called “Rattenburg” meaning “rat village” because of the populations of muskrats living the wetlands in the area, it was officially registered as “New Germany” in 1889 (Strickler, 2015). In the year 1940, according to the common understanding, the postal authority in Ottawa recommended that the name be changed because there was a town named New Germany near St. Catharines and letters were being sent to the wrong location. Another interpretation is that the impulse for change came from the village citizens (see Strickler, 2015). In 1941 residents of the village voted on a new name, and decided on Maryhill, which seemed fitting given the role of Mary in Catholicism and the location of the Church on a drumlin.

Although the St. Boniface Roman Catholic parish dates back to 1834, the St. Boniface Church was built in 1877. Several participants to this study identified the church as a powerful landmark in the predominantly rural landscape. As stated by one interview participant: “Well, certainly, we have the church in Maryhill as a landmark. [It] stands up on the hill, so it's a serious landmark, especially for pilots . . . they often use that as a reporting point” (I304). Another participant described the experience of entering the Church: “you go inside, the icons are just beautiful and so, that has always stood out as being sort of a really neat spot” (I345).

Beside the Church is the St. Boniface Cemetery, which is the second oldest Roman Catholic cemetery in the Region of Waterloo (the oldest being located in St. Agatha). The stone wall was erected in 1862-1863, was recapped between 1990 and 1966, and was restored by Maryhill Knights of Columbus in 1988 (Strickler and Stroh, 2008). There was an older cemetery across the road from the existing walled cemetery, the remains of which were reinterred in St. Boniface. The first cemetery was blessed in 1836, and the first burial at the second took place in late 1851 (Strickler, 1991). The unique and character defining elements of the walled cemetery extend beyond the wall itself. Many of the headstones in the older part of the cemetery are ornate iron crosses. Some of the iron crosses were manufactured by a well-known blacksmith from Bridgeport circa 1857 named J.D. Mueller (Strickler and Stroh, 2008).



Figure 45. The wall of the St. Boniface Cemetery.

There are several other historic buildings in the village of Maryhill, including the Commercial Hotel (1854), the St. Boniface School (1886), Edward Halter House (circa 1886), and the convent and chapel (1904) (Strickler and Stroh, 2008).

13.3 Selected Elements

Buildings, Streetscapes, Objects and Viewsheds

Streetscape, Maryhill Road

The streetscape on Maryhill Road in the village of Maryhill has numerous buildings of heritage value and interest. The St. Boniface church, neighbouring walled cemetery and rectory, a historic school, and the Halter House are located on this stretch.

Streetscape, St Charles Street

At The intersection of St. Charles Street and Maryhill Road, in the village of Maryhill, three buildings are thought to have heritage interest or value. The Commercial Hotel (established in 1854) occupied the northeast corner, the former Maryhill Mini Mart occupies the southwest corner, and the Maryhill Inn is located on the northwest corner.



Figure 46. Maryhill streetscape. This image is taken facing north from the intersection of St. Charles Street and Maryhill Road. The building on the right is the Commercial Tavern, in the center the St. Boniface Church, and on the left is the Maryhill Inn.

St. Boniface Viewshed, St. Charles Street

Travelling on St. Charles Street northeast of Maryhill offers exceptional views of the St. Boniface Church. Further investigation is required to determine the extent of this viewshed.

St. Boniface Viewshed, Maryhill Road

Maryhill Road, north of the village of Maryhill, provides vantages of the St. Boniface Church. Further investigation is required to determine the extent of this viewshed.



Figure 47. The St. Boniface Church viewed from Maryhill Road facing south.

13.4 Maryhill Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ○ LAND USE - CONTINUITY OF USE ○ VEGETATION - ORIGINAL PATTERNS ○ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ○ NATURAL FEATURES - PROMINENT NATURAL FEATURES ○ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ✓ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ○ RUIN - HUMAN MADE REMNANTS ○ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ✓ DESIGN VALUE - RARENESS OR UNIQUENESS ✓ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ○ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ✓ CONTEXTUAL VALUE - LANDMARK VALUE ✓ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ○ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ○ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ✓ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ○ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ○ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ○ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ✓ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ○ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ○ PREHISTORIC HABITATION ○ THE GRAND OR CONESTOGO RIVER ○ FIRST EXPLORATION ✓ PIONEER SETTLEMENT ○ MENNONITE SETTLEMENT ○ AGRICULTURE ○ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ○ TRANSPORTATION ✓ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

13.5 Summary

The Maryhill Candidate CHL has been identified by participants to this study as valuable for the important contribution it makes to the understanding of people, place, and events. The landscape is intricately connected with the community's identity, which is evidenced by the continued Catholic presence in the village, the continued social function of the Commercial Hotel, and the refurbished Maryhill Mini Mart. There is also considerable local history contributing to a sense of place, which has been enhanced through detailed record keeping at the St. Boniface archives.

Saint Boniface Church (1877) is a widely recognized landmark and a distinctive characteristic in the Township. The layout of buildings in the site is indicative of the role of the church in settlers' lifeways, as it is located atop the largest hill in the site, with residential, commercial, and other uses situated below. Other historic built features in this site include the Commercial Hotel (1854), the St. Boniface School (1886), Edward Halter House (circa 1886), and the convent and chapel (circa. 1904).

The Maryhill Candidate CHL has been identified as important for defining, maintaining and supporting the character of the region. This is especially true with respect to historical buildings and prominent viewsheds of St. Boniface Church, as well as the unique iron crosses and walled cemetery. Further, the site is closely aligned with the Regional theme of "lifeways," especially as related to Catholicism.

The Maryhill Candidate CHL is aligned with UNESCO's definition of an organically evolving landscape. Organically evolving landscapes are those which developed their present form from religious, social, and administrative imperatives. The landscape is a continuing organically evolved landscape as it retains an active social role in contemporary society.



Figure 48. A summer evening view of the village of Maryhill. The photo was taken from St. Charles Street East.

14. Snyder's Flats Candidate CHL

14.1 Context

The Snyder's Flats study area encompasses a restored gravel pit and reflects two of UNESCO's landscape typologies: an *organically evolved relic landscape* and a *landscape designed and created intentionally by man*. The gravel extraction resulted from an initial economic imperative and the site has, in part, developed its present form through relationships with the natural environment, lending to the organically evolved classification. Since the initial evolutionary process came to an end (i.e. gravel extraction), this site is considered a *relic organically evolved landscape*. That the landscape was restored and intentionally created to serve its contemporary function leads to the classification of *designed and created intentionally*.

Snyder's Flats conservation area has been identified as the geographic extent of the study area. The site is situated in what is known as the Bloomingdale Oxbow bend of the Grand River, in Woolwich Township. The property is located immediately east of the City of Waterloo, west of Bloomingdale, on Snyder's Flats Road.

The organically evolving and intentionally designed landscape known as Snyder's Flats represents a strong candidate CHL in the Township of Woolwich. The area has been identified by participants to this study as a location of value, and is aligned with Regional historic themes, including the possibility of prehistoric habitation, and industry and commerce.



Figure 49. View of a pond in Snyder's Flats conservation area.

14.2 Inventory

Physiographic Description

Snyder's Flats is located on the Bloomingdale Oxbow bend of the Grand River. The site has three large ponds that were created during the 1990s through the restoration of aggregate extraction sites. With a warm-water pond, a cold-water pond and two floodplain pools, the site is ideal for fish spawning. The site has approximately 5.5km of trails, including a former road allowance and several narrower trails. There is also a parking lot to accommodate approximately 24 cars, and an inlet and weir to control the floodplain pools (Allen, et al., 2013).

A number of species at risk have also been identified in the site. Silver Shiner, a fish species of special concern has been identified in the connecting channel, butternut and slender bush-clover (listed as endangered), and nine different species of birds have been identified among the species of risk on the site.

Selected Historical Context and Processes

Based on an interview with Florence and Raymond Snyder that was conducted by Allen, et al. (2016), the property known as Snyder's Flats was first established by Jacob Snyder in 1807. Like

many settlers in the Region, Snyder was from Pennsylvania, and the property stayed in his family for several generations until it was purchased by the Grand River Conservation Authority (GRCA). The GRCA bought the property in 1969 from Raymond Snyder under the Kitchener Waterloo Valley Lands Acquisition Program (Allen, et al., 2016).

Gravel extraction on this site appears to have started in 1979, when the GRCA entered into an agreement with aggregate extraction company. In 1987, excellent gravel resources were identified below the water table, which prompted the development of the Snyder's Flats Restoration Plan. The Restoration Plan led to the creation of the various aquatic components of the site, and was supported by several organizations, including the Kitchener-Conestoga Rotary Club, the Good Foundation, Trees Ontario, and others (Allen, et al., 2016). The post-extraction program created floodplain pools and wetland areas, that provide spawning areas and refuge for warm water species of fish and waterfowl. Much of the restoration was undertaken during the early 1990s.

Proximity to built-up areas, including Kitchener and Waterloo, make this a popular recreation spot. Recreation uses at the site include swimming, bird watching, nature appreciation, and most commonly according to a survey by Allen et al., (2016), dog walking. As expressed by one participant to this study, dog walking has posed a challenge in this site:



Figure 50. A woman taking a break from a walk so her dog can have a swim in one of the ponds at Snyder's Flats.

People like to walk their dogs there and people just like to walk there. There's ponds there, there's osprey nests. It's supposed to be a spot where birds can - you know, bird habitat and animal habitat, so we always have a thing going on between that and the dog walkers, because they're supposed to keep their dogs on a leash, and often they don't, and that can be a problem for the animals there (I311).

14.3 Selected Elements

Buildings, Streetscapes, Objects, and Viewsheds

Naturalized Objects

Several naturalized elements in this site have been identified as valuable features of the landscape. These include the series of restored aggregate pits, and forested and grassland areas.

Manmade Objects

Benches, walking trails, and the several educational placards located in the study area have been identified as valued landscape features in the study area.

14.4 Snyder's Flats Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ○ LAND USE - CONTINUITY OF USE ○ VEGETATION - ORIGINAL PATTERNS ○ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ○ NATURAL FEATURES - PROMINENT NATURAL FEATURES ○ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ○ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ○ RUIN - HUMAN MADE REMNANTS ✓ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ○ DESIGN VALUE - RARENESS OR UNIQUENESS ✓ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ○ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ○ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ○ CONTEXTUAL VALUE - LANDMARK VALUE ✓ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ○ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ○ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ✓ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ○ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ○ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ○ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ○ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ✓ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ○ PREHISTORIC HABITATION ✓ THE GRAND OR CONESTOGO RIVER ○ FIRST EXPLORATION ○ PIONEER SETTLEMENT ○ MENNONITE SETTLEMENT ○ AGRICULTURE ✓ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ○ TRANSPORTATION ○ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

14.5 Summary

Snyder's Flats has been identified by participants in this study as being valuable for the important contribution it makes an understanding of place. The location is widely identified for recreational opportunities, but also serves important functions for flora and fauna. While there are, at times, tensions between these two predominant uses they may also be complimentary.

Snyder's Flats is reported as first being established by the Snyder family in 1807. In 1969, the GRCA purchased the property from the Snyder's and gravel extraction began in 1979. The finding of aggregate resources below the water table in 1987 prompted the development of the Snyder Flats Restoration Plan. The implementation of the restoration plan has resulted in the aquatic and terrestrial components of the contemporary landscape.

The site is closely aligned with the Regional themes of industry and the Grand River. The site was developed and is maintained, in part, by volunteerism, and is emblematic of the relationships between humans and the natural environment, especially as they relate to recreation and environmental appreciation.

The Snyder's Flats Candidate CHL has elements spanning UNESCO landscape typologies; the landscape could be classified as either organically evolving or designed. The aggregate extraction practiced in the site represented an economic imperative that came to an end, making this site a organically evolving relic landscape. The restoration efforts of this site were created and implemented intentionally for environmental and recreational purposes, which lend to the interpretation of this site as one that has been designed and created intentionally by humans.



Figure 51. Two people enjoying an afternoon snack beside a pond in Snyder's Flats study area.

15. Southeast Wellesley Candidate CHL

15.1 Context

The Southeast Wellesley Candidate CHL is closely aligned with UNESCO's *organically evolved* landscape typology. The landscape's current form has resulted from initial social, economic, administrative and religious imperatives, and continues to evolve in association with the natural environment. Although there are four settlement clusters within this candidate site, the area is predominantly rural and in agricultural use. The landscape retains an active social role in contemporary society associated with traditional ways of life.

For the purposes of this study, the area identified as the Southeast Wellesley Candidate CHL is bounded on the north by the properties on Lobsinger Line, except where it goes beyond to include the settlements of Heidelberg, St. Clements, and Crosshill. The eastern boundary includes the properties on Kressler Road, in the Township of Woolwich. The southern boundary includes the properties on the south side of Weimar Line. The western boundary is demarcated by the properties on Greenwood Hill Road. In the southwest corner, the study area accommodates the Greenwood Hill viewshed, which is part of the Village of Wellesley Candidate CHL, by remaining north of Weimar Line until approximately one kilometer west of Hackbart Road, where the boundary returns to the south side of Weimar Line.

The Southeast Wellesley study area is a strong Candidate CHL. The area represents many of the Region's historic themes, including agriculture and Mennonite Settlement, and has prominent natural features which have led to much of the area being designated as an Environmentally Sensitive Landscape. Additionally, the area exhibits strong contextual value in defining the character of the area.

15.2 Inventory

Physiographic Description

The entirety of the eastern portion of the study area has been identified by the Region as an environmentally sensitive landscape. As the headwaters for Laurel Creek, it boasts natural features that are linked sufficiently to allow the movement of flora and fauna and the site is not bisected by a major highway (ROP, 2015). The site also has other core environmental features, including wetlands, regional forests, and several kettle lakes.

Elsewhere, the site is characterized by agricultural uses and traditional farming practices. Farmsteads are often set back from the roads and the properties are well maintained. Like other



Figure 52. A man and a woman dressed in traditional Mennonite clothing stroll through a multifunctional landscape east of Crosshill. Notice the solar panels and relatively new shop in the background.

places in the Township of Wellesley, there is a strong Mennonite presence evidenced by horse drawn vehicles and traditional practices.

The undulating hills overlaid with a grid road pattern are a favorite for road cyclists, and the local cycling club sponsors Hessen Strasse Road, which bisects the site east to west. Runners, cyclists and other recreationalists can often be seen using this portion of the Township for outdoor activities.

Selected Historical Context and Processes

Settlement Clusters

The Southeast Wellesley Candidate CHL includes four settlement clusters: Heidelberg, St. Clements, Crosshill and Bamberg. Each of these settlements evolved despite the absence of major rivers or tributaries.

Crosshill

Crosshill is located amongst the intersections Lobsinger Line, Greenwood Hill Road, Hutchison Road, and William Hastings Line. The area was originally surveyed and settled by Hugh Hutchison and William Hastings (Dick and Longo, 1984). The hamlet was predominantly settled by Scottish immigrants. By 1852, a post office was established, and by 1855, the village had a tavern, a store, post office, wagon shop, tailor, and a foundry was in the process of being developed (WRM, 2017). There are several historic buildings in the settlement, including the township hall, which now serves as the Township of Wellesley Council Chambers, a historic school, the former Presbyterian Church, post office, and hotel.

A viewshed immediately east of Crosshill emerged as a valuable location during the interview process. When prompted about why the viewshed was valuable, one participant responded by stating: "I just think of the vastness of the land . . . it's such a different view than when you look out an office window . . . it's just, it's expansive" (I290). The viewshed can be accessed by travelling to the top of the hill on Lobsinger Line, immediately to the east of the Township Offices.



Figure 53. A viewshed of Wellesley Township taken from Lobsinger Line, east of the Township Offices. In the bottom right hand corner, construction or renovation of a building is underway.

Heidelberg

Located at the intersection of Kressler Road and Lobsinger Line, Heidelberg straddles the township line between Wellesley and Woolwich. Heidelberg was predominantly a Germanic community with Evangelical and Lutheran Association churches (WRM, 2017). Heidelberg is also the location of the first known settlers in the township: Anselle and Blum squatted in the vicinity of the settlement as early as 1832 (Dick and Longo, 1984). Several buildings of heritage value and interest are located in this community, including a school, hotel, church, and other buildings.

Heidelberg was well known for the production of limburger cheese from approximately 1900 (WRM, 2017). Another important early industry was a factory that built threshing machines (I350). The building at the northwest corner of Lobsinger Line and Kressler Road served as store from approximately the mid-1850s (Dick and Longo, 1984). This store once played a large role in the community: “when we moved to Heidelberg, the store was everything. Like, it's not a store anymore, right? But, it was a home hardware, a post office, butcher shop: it was everything” (I310).



Figure 54. The illuminated sign of the Heidelberg Restaurant and Tavern.

St. Clements

St Clements is located west of Heidelberg and east of Crosshill, with the downtown area on Lobsinger Line, around the intersection with Herrgott Road. The first settler was a squatter named Adolphus Schickler. Like many of the settlers in St. Clements, Schickler was from the Alsace-Lorraine area of Germany. These immigrants tended to aggregate in St. Agatha (Wilmot Township) before spreading out to St. Clements and Maryhill to preserve their religious faith (Dick and Longo, 1984). The present catholic church was construed in 1858, although the first church was built in the 1840s of log construction. The St. Clement's Catholic Church was once the largest church west of Toronto and had a tall spire which was removed in the 1970s for safety reasons (Dick and Longo, 1984).



Figure 55. Image of the St. Clements Roman Catholic Church.

As reported by one participant to the study, there was considerable tension between St. Clements and Heidelberg in the early days. While both settlement clusters were settled by immigrants from the same origin, Alsace-Lorraine, they were of different faiths, which resulted in, “a lot of rivalry between the towns of St. Clements and Heidelberg; Catholic vs. Lutheran” (I301).

Bamberg

Bamberg was first settled in 1848 by John and Lawrence Kroetsch. Another original settler was John Moser, whose house still stands on the northeast corner of the intersection of Weimar Line and Moser-Young Road. While evidence of milling industries in the village is negligible, one source does state that a sawmill owned by John Kroetsch provided lumber for the original wood church in St. Clements (Dick and Longo, 1984). If the mill site is in Bamberg, it likely would have been located on the private property listed as 3995 Weimar Line.

The village also had a creamery and a brewery at one time. Evidence of the brewery resurfaced around 1990, when a property owner dug into an abandoned lot and uncovered old beer cellars from the brewery that was once in the community. By 1904 the brewery had been abandoned, but the cellars were preserved to store ice through the summer months: the ice was available free of charge to those who helped collect and store it (Daynard, 1998). Although the building was demolished in 1948, the cellars were again preserved, but this time to serve as a personal bomb shelter. In 1998, the restored cellar was accessible through the basement of the property owners and may be waterproofed and functioning as a family room (see Daynard, 1998 for account of the intentions of the property owners in 1998).

15.3 Selected Elements

Buildings, Streetscapes, Objects and Viewsheds

St. John's Evangelical Lutheran Church, 4260, Hessen Strasse Road.

In 1872 this church was constructed with stones from the neighbouring farm (Dick and Longo, 1984).

Crosshill School, 4673 Lobsinger Line.

Built in 1874, the school has since been converted into a private residence.

Council Chambers, 4805, William Hastings Line.

Constructed in 1855, the Council Chambers in Crosshill is considered to be the oldest functioning municipal building in the Region. The building underwent significant restoration in 1973/74.

Crosshill Mennonite Church, 2640 Hutchison Road.

Built in 1888, this building was formerly the Boyd Presbyterian Church.

Viewshed from Lobsinger Line

Several hundred meters east of the Township Office on Lobsinger Line, there is a south-facing viewshed that overlooks numerous agricultural properties, forested areas, and rolling hills. This view was identified as a highly valued aspect of the study area.

Paradise Lake and Settlement Cluster, South of St. Clements, near Bamberg.

A significant natural feature in the study area, this kettle lake has numerous seasonal and residential estates adjacent and in proximity.

Heidelberg School, 2720 Kressler Road.

Built in 1911, the school was closed in the year 2000 and now is occupied by the Heidelberg Bible Fellowship.



Figure 56. St. John's Evangelical Lutheran Church on Hessen Strasse Road submitted by an interview participant (I245).



Figure 57. The Heidelberg Bible Fellowship, previously the Heidelberg School.



Figure 58. This building once served as the St. Clements Hotel and Tavern.

Heidelberg Hotel and Tavern, 3006 Lobsinger Line

This hotel was originally the Great Western Hotel built in the 1840s by Henry Miller. It was one the earliest taverns in the Region, and, at one time, had an underground passage to the store across the street (Dick and Longo, 1984).

Heidelberg Hall, 2925 Lobsinger Line.

Previously St. Peter’s Lutheran Church, this building was constructed in 1869.

St. Clements Roman Catholic Church and Rectory, 3619 Lobsinger Line (Church).

An 1858 construction that stands as a reminder to the early catholic settlers in St. Clements.

St. Clements Streetscape

The streets extending outward from the intersection of Lobsinger Line and Herrgott Road have several buildings of heritage interest and value, including the original St. Clements tavern, the former Schummer store, and numerous other buildings in the area that appear to be of similar construction design, material and era.



Figure 59. Wellesley Township Council Chambers, Crosshill. This photo was submitted by a participant to the interview method. (1245).



Figure 60. This photo was taken facing north from Hessen Strasse Road. The image depicts multiple crop varieties growing in close proximity to each other, a characteristic of mixed-crop agricultural practices. Also note the building at the end of the trail. The building is possibly a “sugar shack” used for processing maple sap into syrup.

15.4 Southeast Wellesley Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ✓ LAND USE - CONTINUITY OF USE ✓ VEGETATION - ORIGINAL PATTERNS ○ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ✓ NATURAL FEATURES - PROMINENT NATURAL FEATURES ✓ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ○ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ○ RUIN - HUMAN MADE REMNANTS ○ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ○ DESIGN VALUE - RARENESS OR UNIQUENESS ○ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ✓ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ○ CONTEXTUAL VALUE - LANDMARK VALUE ✓ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ○ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ○ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ○ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ✓ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ✓ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ○ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ✓ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ○ PREHISTORIC HABITATION ○ THE GRAND OR CONESTOGO RIVER ○ FIRST EXPLORATION ✓ PIONEER SETTLEMENT ✓ MENNONITE SETTLEMENT ✓ AGRICULTURE ○ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ○ TRANSPORTATION ○ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ✓ GOVERNANCE AND EDUCATION

15.5 Summary

The Southeast Wellesley Candidate CHL was identified by participants to this study as being valuable for the important contribution it makes to the understanding of people, places, and events. The landscape is intricately connected with the community's identity, which is supported by local history, Mennonite agricultural practices, and village industries such as markets and shops.

The distinctive settlement clusters of St. Clements and Heidelberg are illustrative of the religiosity of early settlers. Nineteenth century churches, schools, hotels and other buildings are character-defining elements in the streetscapes of St. Clements, Heidelberg, Bamberg, and Crosshill. These settlement clusters are unique in the townships, as they were serviced by neither train nor significant milling industries.

The eastern portion of the Southeast Wellesley Candidate CHL is overlaid with an Environmentally Sensitive Landscape designation, which attests to the natural amenities of the landscape, especially as related to Laurel Creek and plant and animal migration potential. The agricultural properties in the site verify the fertility of the soil and are a characteristic of Mennonite settlement patterns and lifeways afforded by the landscape. The site has also been identified for recreational opportunities: cycling, running, walking are common practices on the undulating hills along the road network in this Candidate CHL.

The organically evolving Southeast Wellesley Candidate CHL also displays strong contextual value. The elements, together, work to maintain and support the broader character of the townships and the region. Pioneer and Mennonite settlements, which are an important thematic element of the Region, are evident in built and narrative histories. Despite the absence of a major river, the settlement clusters in the Southeast Wellesley Candidate CHL developed alongside their river-endowed neighbours. As cross road communities, the settlement clusters continue to provide a crucial role in supporting agricultural practices, and add to the strength of this organically evolving Candidate CHL.



Figure 61. A barn set against woodlots on a side road to the north of Hessen Strasse Road. A horse drawn vehicle is pictured in the bottom center.

16. St. Jacobs Candidate CHL

16.1 Context

The St. Jacobs study area has been identified by participants to this study as having cultural heritage value. The landscape is most aligned with UNESCO's *organically evolved* landscape typology. The human made features in this site resulted from economic, administrative, and religious imperatives and have developed their present form by association with the natural and human environment. The St. Jacobs Candidate CHL reflects the process of evolution in form and component features and continues to have an active social role in contemporary society more or less aligned with traditional ways of life. The site exhibits significant material evidence of its evolution over time.



Figure 62. A vendor at St. Jacobs Farmers' Market displays an assortment of produce for sale.

For the purposes of this study, the site examined includes the village of St. Jacobs, the St. Jacobs Farmers' Market, the mill dam and mill race trail that connects the village to Three Bridges Road, the stretch of Three Bridges Road from Listowel Road to Bo-De Lane, and the Conestogo River from its exit of the Hawkesville Candidate CHL until it enters the Grand Valley North Candidate CHL near Northfield Drive. The rationale for the inclusion the latter portion of the Conestogo River in the study area is the Health Valley Trail that connects from St. Jacobs along this section of river, and the physical linkage and historical significance of the River.

This site is considered to be an excellent organically evolved Candidate CHL. The site is aligned with several of the Region's historic themes, including Mennonite and pioneer settlement, and is a widely recognized location that is advertised as a tourist destination. The site has been identified by participants as having value for the contribution to an understanding of a people, places and events.

16.2 Inventory

Physiographic Description

The Conestogo River runs from east to west across this Candidate CHL. The river was named by early Mennonite settlers after the Conestoga River in Pennsylvania. Along the length of this section of the river there are several recreational trails, including the Mill Race Trail and the Health Valley Trail. The downtown of St. Jacobs is located along the Conestogo River. In the eastern and western portions of the study area, traditional



Figure 63. Community members skating on the millrace. This photo was submitted by a participant to the interview method (I245).

agricultural practices and rich soils are punctuated with maintained woodlots. St. Jacobs Farmers Market is in the southern end of the study area and is an attractive tourist destination.

Milling industries were foundational to the settlement of the village, and physical evidence of that history abounds. The only preserved mill race identified in the townships is located in this study area, and evidence of early mills in the downtown core are abundant. Additionally, there is a low-level temporary bridge that was reportedly constructed by Old Order Mennonites and an Old Order Mennonite meetinghouse on Three Bridges Road.

Selected Historical Context and Processes

The village of St. Jacobs was settled as early as 1830. It was not developed until the 1850s when Jacob Snider built a dam that provided power to several mills. By 1852, Jacob Snider had a saw mill, a flour mill, and a woolen mill in operation that attracted settlement and employment in the site (WRM, 2017). The town was initially called Jacobstettel in honour of this early entrepreneur. In 1871, E.W.B Snider eventually purchased the flour mill although the mill had changed hands several times prior to his purchase (Smith, 1968).

The first dam constructed was on the east side of the existing railway crossing. It washed away in 1869. A second dam, at the site of the current dam just west of Three Bridges Road, was constructed of wood and it too washed out before the current cement overflow dam was constructed in 1905 (Smith, 1968). Today, the dam site attracts anglers and other recreationalists and marks the western end of the Mill Race Trail. The Mill Race Trail was identified by many participants as being a valued location: “[it’s a] very, very popular trail, and it’s kind of neat because it did power the old mill that is still in St. Jacobs” (I301). The Mill Race Trail follows a large ditch that was reportedly hand dug in order to provide the appropriate head at the mill site.



Figure 64. Pictured here is the low-level bridge on Three Bridges Road in the mid-ground with the mill dam in the background.

Just east of the dam there is a low level bridge that crosses the Conestogo River on Three Bridges Road. Unlike other low-level bridges identified in the townships, this bridge is open to the public. While the origins of this low-level bridge remain uncertain, one tale of its construction did surface during an interview:

And, if I understand, I don’t know any of the dates of stuff, but what I understand about the story is that, you know, there’s Mennonite farmers in that area hoping to have a way to cross the bridge and they said, ‘no, it can’t be afforded to build a bridge there, it’s not going to work.’ And so a number of Mennonites said, ‘we’ll build a bridge.’ And, I think, that they were very involved in building it and designing it. So, I mean this is oral history, I don’t have the document[s] (I280).

The farms along the Three Bridges Road section of the candidate site are emblematic of traditional agricultural properties, and there is also an Old Order Mennonite meetinghouse and cemetery:

This white Old Order Mennonite meetinghouse set in a context with the hardwood woods at the back and the Conestogo River running down in the flats below. And it's just a really beautiful site, especially this time of the year if you get a chance to drive past there. I like to just soak in that scenery (I402).



Figure 65. A man plows a field with a till drawn by four horses. Image taken facing east from Three Bridges Road.

While the above elements and many others remain in testament to the industrial and early history of the candidate site, there has also been much contemporary change. Some participants to the study commented on the effects of St. Jacobs becoming a tourist attraction. “St. Jacobs has sort of lost what it was because it’s a tourist town” (I345). Another participant considered the settlement cluster and the market to be simulacrums, or imitations. However, the role of tourism in increasing the economic prosperity of the village should not be overlooked.



Figure 66. An Old Order meetinghouse and cemetery on the west side of Three Bridges Road.

16.3 Selected Elements

Buildings, Streetscapes, Objects and Viewsheds

Meetinghouse and Cemetery, Three Bridges Road.

A simple frame meetinghouse on Three Bridges Road attests to the Mennonite population in the area and their cultural traditions of modesty.

Mill Race Trail

The Mill Race Trail connects Three Bridges Road to the village of St. Jacobs, following a mill race that was hand dug. The mill race and trail provide evidence of the village's industrial origins and the organically evolving relationships developed since.

St. Jacobs Streetscape

The downtown corridor of St. Jacobs, along King Street North, has numerous properties with potential heritage value and interest. This streetscape may be demarcated by the St. Jacobs Mennonite Church at the south end, and the old mill south of the Conestogo River at the north end. An important interpretation centre, called "The Mennonite Story" is located in this streetscape.

St. Jacobs Market

On the east side of Weber Street North, in the southern end of the study area is the St. Jacobs Farmers' Market. The market is widely advertised as a tourist destination.

St. Jacobs Train Bridge

Immediately west of the village of St. Jacobs, a train bridge crosses the Conestogo River. This bridge has emerged as valued landscape feature in the study area.

Health Valley Trail

The Health Valley Trail connects the northeast corner of the village of St. Jacobs to Northfield Drive. The trail follows the Conestogo River, and provides a unique experience of natural features and agricultural properties in the eastern portion of the study area.



Figure 67. A prominent feature of the St. Jacobs streetscape is the mill located at the north end.



Figure 68. A tree carved into a man's face on the Health Valley Trail.

16.4 St. Jacobs Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ✓ LAND USE - CONTINUITY OF USE ○ VEGETATION - ORIGINAL PATTERNS ○ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ○ NATURAL FEATURES - PROMINENT NATURAL FEATURES ✓ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ○ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ○ RUIN - HUMAN MADE REMNANTS ○ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ○ DESIGN VALUE - RARENESS OR UNIQUENESS ✓ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ✓ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ○ CONTEXTUAL VALUE - LANDMARK VALUE ○ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ✓ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ○ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ✓ TOURISM - PROMOTED AS A TOURIST DESTINATION ○ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ✓ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ✓ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ○ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ○ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ○ PREHISTORIC HABITATION ✓ THE GRAND OR CONESTOGO RIVER ○ FIRST EXPLORATION ✓ PIONEER SETTLEMENT ✓ MENNONITE SETTLEMENT ✓ AGRICULTURE ○ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ○ TRANSPORTATION ○ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

16.5 Summary

The St. Jacobs Candidate CHL has been identified by participants to this study as being valuable for the important contribution it makes to an understanding of people, place and events. The presence of the Conestogo River was foundational to settlement in this site, and the milling industries that developed are associated with lives of individuals that are significant to the area.

Under fresh facades in the St. Jacobs streetscape numerous nineteenth and early twentieth century buildings can be found, which attests to the historical authenticity of the site. The Mill Race Trail provides a lens to interpret the significance of early milling industries while participating in recreational activities. The Health Valley Trail also provides opportunity for recreation and reflection. The Health Valley Trail demonstrates community cohesion, which is evidenced by private property owners allowing the public to cross their property.

The agricultural properties attest to the fertility of the soil, and the continuation of traditional Mennonite lifeways are evident in the meetinghouse and cemetery located on Three Bridges Road, for example. The St. Jacobs Farmers' Market is widely promoted as a tourist destination, and represents a site used to express cultural traditions, and may function as a site where intercultural understandings take shape.

The organically evolving St. Jacobs Candidate CHL is illustrative of positive economic changes that can accompany tourism, as well as some of the detriments. The site has well maintained built cultural heritage and has a distinctive sense of place. Further, the site is aligned with many of the Regions themes, especially Mennonite and pioneer settlement, lifeways, and industry, which make the study area an excellent Candidate CHL.



Figure 69. The mill dam in the St. Jacobs study area. The mill race begins on the left side of this photo.

17. Village of Wellesley Candidate CHL

17.1 Context

The study area encompassing the village of Wellesley was identified as a valued location during this study. The mill pond and the community that grew around early milling industries lead this site to be most aligned with UNESCO's definition of an *organically evolved* and *continuing landscape*. The mill pond and village originated from economic and administrative imperatives and they retain active roles in contemporary society. Another feature of organically evolving landscapes is that the evolutionary process is still in progress. Recently, there has been a community initiative that proposes to restore the pond with designed wetlands and public amenities. Such restoration could lead this candidate site to be more closely aligned with the typology of a *landscape designed and created intentionally*.

The area examined for the purposes of this study include the village of Wellesley, the headwaters of Firella Creek to the northwest, and the hill on Weimar Line west of the intersection with Greenwood Hill Drive. The rationale for the northwest boundary of the Candidate site is primarily derived from participants expressing value for the headwaters of the creek and its physical connection to the Wellesley mill pond. The northeast corner was identified as a prominent view of the Candidate site. While several participants did identify the view of the Nith River to the south of Wellesley as valuable, that area has not been included as it is outside the political boundaries of this study. Furthermore, while participants did express concern about development in the eastern section of Wellesley, few suggested that it was the site of a Candidate CHL.



Figure 70. Swans beside the Wellesley pond.

Several character-defining elements have been identified in the village, but respondents most commonly identified the Wellesley mill pond. The study area aligns with several of the regions historic themes, especially pioneer settlement, Mennonite settlement, and industry and commerce.

17.2 Inventory

Physiographic Description

The village of Wellesley has a downtown characterized by historic buildings that serve a diversity of contemporary uses. Firella Creek that runs into the mill pond and the Nith River in the southern portion of the study area are prominent natural features that led to settlement of the village, and later, provided competitive advantage in terms of industrial development. While there were squatters on the present site of Wellesley prior to 1843, it was in that year that the surveyor William Walker suggested that there was “good water privilege” on the creek (Dick and

Longo, 1984). To the north-north-east “Greenwood Hill” affords views over the village. The surrounding countryside is characterized by mixed-crop agricultural properties.

Selected Historical Context and Processes

The presence of Indigenous peoples prior to European settlement is highly probable in the study area, especially given the presence of the Nith River. Also, a short drive to the west from the village of Wellesley is the hamlet of Kingwood, where early settlers recalled First Nation’s encampments (WRM, 2017). An interview participant has suggested that there is considerable work to be done in further exploring First Nations’ history, especially related to areas along the Firella Creek (I290).



Figure 71. A team of four horse power a till atop the Greenwood Hill.

Settlement in Wellesley began at the same time as other communities in the township, but it quickly became the centre of business and industry. Early squatters settled in the village before 1843 when the township was official surveyed. By 1845 James Ferris built a dam and sawmill at the site of the present dam, but it was not until John Schmidt arrived in 1847 that the sawmill enterprise was developed. Originally, the village was named Schmidtsville on what was then called Schmidt’s Creek (the Nith River) after the achievements of John Schmidt (Dick and Longo, 1984). When a post office was established in 1851, the government renamed the settlement after the township. Early settlers of the village established four hotels: John Zoeger opened the Wellesley Hotel at the corner of Queen’s Bush Road and Molesworth Street; brothers Louis and Peter Smith opened the Albion Hotel on Nafziger Road and the Royal Hotel on Queen’s Bush Road; and Hugh Freeborn established the Queen’s Hotel, also on Queen’s Bush Road.

John Reiner, a German-born businessman who immigrated to Upper Canada in 1852, moved to the settlement in 1866 and was foundational to commercial development. Reiner owned a flour mill, woolen mill and knitting factory, and the sawmill which was the backbone of Wellesley’s industry. Today, the mill pond serves the legacy of the milling heritage of the village and is not without its lore. During a focus group, for example, stories emerged about dropping mail on the frozen pond from an airplane when automobiles could not pass the roads in the winter, stories about the tradition of parking a vehicle on the frozen ice and placing bets on the date it would break through, stories of hockey, fishing derbies (which remains an annual tradition), and stories of the pond as a place of community cohesion have emerged.

Most settlers in Wellesley during the nineteenth century were of German heritage. However, many of the settlers to this part of the Region had unique traditions compared to other German settlers in Wellesley. The Apple Butter and Cheese Festival in Wellesley was developed to promote the village and its major businesses (Welleseyabcfestival.ca, n.d.). It has been running since 1976 and serves as a legacy to this heritage. As stated by one interview participant, the cider traditions were unique to Amish Mennonite tradition. The following is a description about the role of cider in cultural traditions of the Amish Mennonite:

The cider mill has a - you know, it's a contemporary - it's a modern business. It's producing apple products and they're shipped across the country, and it's a happening place. But it's

also a place of great historical significance. You know, the mill goes back over 100 years. And it's a place where people brought their apples to be pressed in the fall. And particularly, I have memories of it because of the hard cider tradition in the Amish background . . . In the Amish Mennonite traditions ([who] settled Wilmot Township and then spilled north into Wellesley and west into Perth County and Oxford County) were somewhat different from the Pennsylvania Mennonites in that they were continental Germans and brought with them the hard cider tradition. And so, as a kid I remember we went to Wellesley in the fall. We'd get our apples pressed and that juice ended up in the cider barrels in my mom and dad's cellar. And for the first week, we could drink as much of it as we wanted. But after that, it was 'verboten' (1402).

The social and cultural roles of the apple cider and butter traditions were expressed by several participants and are widely advertised throughout the region. While there are numerous stories that illustrate the processes of historical development in the village of Wellesley, we must too keep in mind that these processes are ongoing. As mentioned above, a restoration project has been proposed for the highly valued mill pond. Likewise, building ownership and uses are bound to change, as is evidenced by various functions of the mill building in recent years.



Figure 72. View looking south from Greenwood Hill.

17.3 Selected Elements

Buildings, Streetscapes, Objects, and Viewsheds

First St. Paul's Lutheran Church, 3620 Nafziger Road.

"At first, in town, there was just that one Lutheran church. And, there was some sort of disagreement between the pastor and some of the congregants. And they broke away and formed another church, which is just down the street here on Henry Street called St. Mark's Lutheran Church. But at first, they called it St. Paul's, which was the church they just left. So then, St. Paul's started calling themselves First St. Paul's."

Grist Mill, 3677 Nafziger Road.

The previous Doering Grist Mill stands as a rare example of a grist mill built of large timber with brick infill – grist mills in southern Ontario are typically built of stone or brick (Dick and Longo, 1984).



Figure 73. The Wellesley dam with the previous site of the Doering Grist Mill in the background.

Schmidtsville Restaurant, 3685 Nafziger Road.

“Schmidtsville Restaurant is really core to the community. That’s probably the gathering place of the community” (I290).

1898 School House, 1137 Nafziger Road.

The school house, built in 1898, now serves as branch of the Waterloo Regional Library and the Wellesley Township Heritage and Historical Society. The building was designated in 1989.

Viewshed from Greenwood Hill

“One of the most spectacular views is here at the top of Greenwood Hill. You look down over Wellesley and it's really just beautiful. And so, you see Wellesley and just all the hills and the farms and this rolling pastureland. And I love - I think the beauty around here is spectacular. Just as much or more [than] the mountains if that makes any sense” (I302).

Wellesley Pond

The Wellesley pond is at the heart of the community. As a man-made feature, it has abundant historical significance that continues to accumulate meanings and interpretations. Its natural aspects also contribute to wildlife in the village, from swans and ducks, to reptiles and fish.

Wellesley Streetscape

Wellesley’s downtown contains many buildings of heritage interest and value. For the purposes of this study, the streetscape extends north, east, south and west from the intersection of Nafziger Road and Queen’s Bush Road.



Figure 74. The 1898 school house now serves as the Wellesley Library and the location of the Wellesley Heritage and Historical Society.



Figure 75. View of the Wellesley Pond in winter. In 1994 the pond was identified as the Albert Erb Conservation Area.

17.4 Town of Wellesley Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ○ LAND USE - CONTINUITY OF USE ○ VEGETATION - ORIGINAL PATTERNS ✓ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ○ NATURAL FEATURES - PROMINENT NATURAL FEATURES ✓ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ○ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ○ RUIN - HUMAN MADE REMNANTS ✓ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ○ DESIGN VALUE - RARENESS OR UNIQUENESS ✓ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ✓ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ✓ CONTEXTUAL VALUE - LANDMARK VALUE ✓ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ✓ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ✓ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ✓ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ✓ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ○ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ✓ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ○ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ✓ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ○ PREHISTORIC HABITATION ○ THE GRAND OR CONESTOGO RIVER ○ FIRST EXPLORATION ✓ PIONEER SETTLEMENT ✓ MENNONITE SETTLEMENT ○ AGRICULTURE ✓ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ○ TRANSPORTATION ✓ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

17.5 Summary

The Village of Wellesley study area has been identified by participants in this study as valuable for the contribution it makes to an understanding of people, events, and place. While participants expressed value for many features in this site, the mill pond was especially valued.

The mill pond, a legacy of the village's industrial development, continues to play an active role in shaping community image. That the mill pond is subject to other planning initiatives illustrates the community values associated with this feature, and also is indicative of how a community's values may change over time. While once valuable for industrial purposes, the restoration of the mill pond aims to naturalize the environment and improve water quality. It is recommended that such restoration be considered consistent with the character of this evolving landscape.

The numerous historical buildings, including a mill, school, churches, hotels and homes serve as a lens to the development of Wellesley during the mid- to late-nineteenth century. The unique cultural traditions that arrived in this landscape with settler populations are still practiced today, which is especially promoted through the Apple Butter and Cheese Festival.

From the views off Greenwood Hill to the owners, occupants, and employees in the village centre, the continued practice of traditional lifeways and the role of the village in relation to the surrounding countryside is evident. The rural areas surrounding the village were a hinterland to the village: raw resources were harvested and brought to the village where they would be processed. That relationship is maintained and memorialized through the Apple Butter and Cheese Festival and in built structures such as mills and hotels. The mill pond and the community that grew around early milling industries lead this site to be most aligned with UNESCO's definition of an organically evolved and continuing landscape.



Figure 76. A view of Wellesley Streetscape. This image was taken facing south from the intersection of Henry Street and Nafziger Road.

18. Southwest Wellesley Candidate CHL

18.1 Context

The Candidate CHL along Deborah Glaister Line is an example of UNESCO's definition of *organically evolved* landscape that resulted from initial social, economic, administrative and/or religious imperatives and has developed in present form by association with the natural environment. The landscape is a continuing one, as it retains and active social role that is closely associated with a traditional way of life. While respondents' comments tended to focus around natural features and views, it was also noted that Deborah Glaister Line emblemizes a rich history of Amish Mennonites and some of the divisions that have taken place within that community. The physical structures which document the divisions in the church are located along the picturesque agricultural landscape of Deborah Glaister Line.

For the purposes of this study, the eastern portion of the study area is bounded by Hutchison Road on the east, the properties on Deborah Glaister to the north and Perth Line to the south. At Lichty Road, the boundary extends north to Streicher Line, where it continues west to the Township boundary. There are diverse values that exist in this candidate site, most notably those associated with aesthetics, the natural environment, and a history of cultural division.

The landscape in the southwest corner of Wellesley Township is considered an excellent candidate site. The Nith River and the deciduous forested areas within this site are prominent natural features in the Region, and there are character defining elements that are directly associated with events and people. The three churches along Deborah Glaister Line tell the story of faith in contemporary times, and the broader landscape is aligned with several of the regional historic themes, especially Mennonite settlement, agriculture, and lifeways.

18.2 Inventory

Physiographic Description

The juxtaposition of mature hardwood forested areas and agricultural properties are characteristics of this candidate site: "[on] Deborah Glaister Line, being able to see the mix of farmland and bush is significant" (I291). The eastern parts of this site have a gentle sloping topography, with a growing prominence of rolling hills and drumlins in eastern and northern portions. The Nith River diagonally transects the eastern portion of the landscape. The roads are predominantly orthogonal, with farmsteads set back from the road and practices of traditional agriculture evident across the landscape.



Figure 77. View of the Nith River looking east from the western boundary of the study area. Pictured here is an agricultural property adjacent a watercourse that happens to have a blue heron visiting when the photo was taken.

Selected Historical Context and Processes

The most populated area in the Candidate CHL is the settlement of Kingwood. Early settlers to this area recalled First Nation encampment near the village of Kingwood, and local lore spoke of silver in the hills (WRM, 2017). Immediately to the south of Kingwood, at the south end of Forrest Chalmers Road is a Pratt steel truss bridge, known as Bridge No. 6, built in 1910.



Figure 78. Bridge No. 6 spanning the Nith River at the end of Chalmers Forrest Road.

Several participants identified Bridge No. 6 as a valuable location. The bridge became a literary landmark in Jane Urquhart's novel *The Stone Carvers*. In her novel, one of the protagonists, Tillman, swims, fishes and takes shelter at the bridge (Mercer, 2017). Concerns about the safety of the bridge were raised as early as 1974, and the bridge has been damaged several times. In 2003, engineers warned that the bridge was unable to support the weight of snow and, after repairs to the bridge deck, it was closed 2006. The prospects of this bridge being restored are slim, but, at the time of writing, Bridge No. 6 stands as an example of the early transportation network in the region.

Along Deborah Glaister Line, there are three prominent churches and at least two cemeteries. From east to west, there is Cedar Grove Amish Mennonite Church on the north side of Deborah Glaister Line about 150m from Hutchison Road, Maple View Mennonite Church approximately a kilometer west on the south side of the road, and, in the settlement of Kingwood, Faith Mennonite church is located on the corner of Chalmers Forrest Road and Deborah Glaister Line. The origin of these churches is quite unique, leading to an interpretation of this area as a liminal landscape, a place of transition and change.

Prior to the construction of a church building at the current site of the Maple View Mennonite Church in 1886, the Wellesley Amish Mennonite Congregation met in homes. As some members of the Amish congregation opted to attend the church and other continued to meet in homes, the first division was created. The members that continued to meet in their homes are colloquially known as the 'Old Order' Amish (Steiner, 2016a). The church building has undergone several renovations since its origin, the latest being in the year 2010.



Figure 79. A cemetery located at the corner of Deborah Glaister Road and Manser Road.

In the years of 1911 and 1912 another group split off from Maple View Mennonite Church. This congregation attends the Cedar Grove Amish Church and practices a faith that is more liberal than the Old Order Amish, but more conservative than the Wellesley Amish Congregation. The congregation at Cedar Grove are now known as Beachy Amish. As a result of the division, the latter was able to institute Sunday School (Steiner, 2016b).

A final division took place in 1987, when approximately 15 families left Maple View to form the independent Faith Mennonite Church. This group severed from Maple View over a desire for stricter congregational discipline, especially in matters of women’s dress regulation and alcohol use (Yantzi, 2015).

The divisions within the Amish Community and the expressions of those divisions in the built environment are a significant characteristic of this candidate site. So too, however, are the environmental processes. The environmental processes, in turn, provide for recreational opportunity. One submission to the web-based survey identified the section of the Nith flowing through the study area as valuable for stand-up paddle boarding, and the river banks east of Bridge No. 6 are used for angling.

Agricultural practices are also afforded by environmental process, and for some, this provides positive emotional responses. As expressed about the viewshed looking west down the Nith River: “that pastoral, peaceful setting of the watershed and grazing animals. That helps keep me grounded in the midst of many responsibilities and hard conversations that have to happen sometimes” (I290).



Figure 80. Horses drawn vehicles tied to the closed Bridge No. 6. The drivers and passengers of these vehicles were sitting by the river chatting and fishing.

Settlement Clusters

The hamlet of Kingwood is the only settlement cluster in the candidate CHL. Established in 1840, local history indicates that the hamlet was originally called Goosetown after a resident’s herd of geese, and later named Woodside by Scottish and Amish Mennonite Settlers (WRM, 2017). The name was changed to Kingwood in 1908 as honour to William Lyon Mackenzie King who visited the Hamlet in the same year. He would later serve three terms as the tenth Prime Minister of Canada. The Hamlet is made up of approximately a dozen detached houses.

18.3 Selected Elements

Buildings, Streetscapes, Objects and Viewsheds

Maple View Mennonite Church and Cemetery, 5074 Deborah Glaister Line

A relatively large and modern Church building that represents a transition within the Wellesley Amish Congregation. Some members began meeting in church, while others continued to meet in homes. The latter are known as “Old Order Amish.”



Figure 81. Youngsters playing hockey behind the Cedar Grove Amish Mennonite Church on a chilly day in February.

Cedar Grove Amish Church, 4831 Deborah Glaister Line

This Church building was developed as a result of a division from the Maple View Mennonite Church. This group chose to practice faith in a more conservative fashion than the Maple View congregation, but in a more liberal fashion than the Old Order Amish.

Faith Mennonite Church, 1533 Chalmers Forrest Rd.

This Church, located in the hamlet of Kingwood is the result of the second split from the Maple View Amish Mennonite Church, as some members desired stricter congregational discipline.

Bridge No. 6, Chalmers Forrest Rd. South of Kingwood

This steel truss bridge is a literary landmark as a result of Jane Urquart’s fictional novel *The Stone Carvers*. It stands today as an example of early bridge construction in the Region of Waterloo.

Viewshed looking east over the Nith Valley

From the edge of the township, near the intersection of Deborah Glaister Line and Road 116, an excellent east-facing view of the Nith River provides an opportunity to appreciate the association between humans and the environment.

Cemetery at Corner of Deborah Glaister and Manser Road.

This cemetery has headstones of a variety of ages and is set amongst agricultural properties to provide an aesthetic experience from which to conjecture about the lives of those memorialized in the cemetery.

18.4 Southwest Wellesley Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ○ LAND USE - CONTINUITY OF USE ○ VEGETATION - ORIGINAL PATTERNS ○ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ✓ NATURAL FEATURES - PROMINENT NATURAL FEATURES ✓ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ○ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ○ RUIN - HUMAN MADE REMNANTS ○ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ○ DESIGN VALUE - RARENESS OR UNIQUENESS ✓ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ✓ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ✓ CONTEXTUAL VALUE - LANDMARK VALUE ○ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ✓ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ○ PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ✓ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ✓ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ○ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ✓ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ○ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ○ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ✓ PREHISTORIC HABITATION ✓ MAJOR RIVER ○ FIRST EXPLORATION ✓ PIONEER SETTLEMENT ✓ MENNONITE SETTLEMENT ✓ AGRICULTURE ○ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ✓ TRANSPORTATION ✓ LIFEWAYS - (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

18.5 Summary

The Candidate CHL spanning Deborah Glaister Line and the section of the Nith River in the southwest portion of Wellesley Township has been identified by participants in this study as valuable for the important contribution it makes to an understanding of place, people, and events. Numerous features in the site have been identified by research participants as being places of cultural and heritage value, including the Nith River, the three Amish Mennonite meetinghouses, and other built and natural features.

Traditional cultural practices are evident throughout the study area. Horse drawn vehicles are common and oats are still stoked in fields, which are examples of this site's relationship to distinctive Mennonite lifeways. The candidate site also displays strong contextual value. The elements, together, work to maintain and support the broader character of the Townships and the Region. Pioneer and Mennonite settlements, which are an important thematic element of the Region, are evident in built and textual histories. Some of the other unique histories contained in this site include a hamlet previously called "Goosetown" after a resident's flock, the mythical silver in the hills, and the reports of Indigenous encampments outside of Kingwood.

Uniquely, the Southwest Wellesley Candidate CHL is also be characterized by liminality, or transition and change. The liminal aspects of this landscape are evident in the deterioration of Bridge No. 6 and the congregational divisions in the Amish community and subsequent construction of meetinghouses along Deborah Glaister Line.

The Southwest Wellesley Candidate CHL is a strong example of landscape that meets the Provincial and Regional requirements to be designated as a CHL. The landscape is most aligned with UNESCO's landscape typology of organically evolving: a landscape that resulted from the an initial social, economic, administrative and/or religious imperative and has developed in present form by association with the natural environment. The landscape is a continuing one, as it retains and active social role that is closely associated with a traditional way of life.



Figure 82. Image of mixed crop agricultural practices in the Southwest Wellesley Candidate CHL. Notice the two raptors perched atop the fence posts.

19. Kissing Bridge Trail Candidate CHL

19.1 Context

The site of the previous Canadian Pacific (CP) rail line that traverses the northern portion of the study area can be classified as an *organically evolved* landscape. The line was first developed in response to economic and administrative imperatives and has developed its present form through relationships with the natural environment. The site continues to evolve and retains an active social role in contemporary society, albeit one different from its original purpose. Considerable material evidence of the site's evolution can be gleaned from the slope, linear shape, abutments at river crossing and the resurfaced sections of the line. The line is now known as the Kissing Bridge Trail (KBT), and has been transformed to serve contemporary recreational, environmental, and aesthetic purposes.



Figure 83. Pictured here is where the CP rail line once crossed the Grand River. In order to travel from one side of the trail to the other, travelers head south through the village of West Montrose.

The portion of the KBT examined for the purposes of this study includes the repurposed areas extending from the eastern township boundary of Woolwich to the western boundary of Wellesley. There are two settlement clusters that are part of the study area: Linwood and Wallenstein, both in Wellesley Township. For the purposes of this study, the southern and northern boundaries of the site, excluding the settlement clusters, is considered to be the area perceived from the trail.

The KBT study area is considered to be a strong Candidate CHL. The site has been identified by research participants as being valued and it lends to an understanding of important events of both provincial and regional history. The site is aligned with Regional themes, especially transportation and industry, and has significant contextual value.

19.2 Inventory

Physiographic Description

The linear KBT landscape traverses the northern portions of both townships approximately longitudinally. It crosses two major rivers, the Conestogo and the Grand in Wallenstein and West Montrose, respectively. At each of these crossings, the bridges have been removed. The candidate site also overlaps two other candidate CHLs identified in this report, the Grand Valley North and the Hawkesville Candidate CHLs. The study area crosses many agricultural properties, and several forested areas.

Selected Historical Context and Processes

The development of the CP rail line through this study area allowed for the transportation of goods and people to Lake Huron. Due to the late arrival of this line, the settlement clusters along the line did not experience the economic benefits of the railway boom of the mid nineteenth century (WRM, 2017). When the railway was abandoned in 1990, it was purchased by the Province of Ontario for potential future use as a utility corridor. In 1997, the Region of Waterloo and the County of Wellington leased the 45km corridor and, shortly thereafter, signed agreements with five volunteer stewardship organizations (Woolwich Trails Group, 2011). The stewardship organizations volunteered to develop and maintain sections of the corridor as recreational trail and the operation is now coordinated by a volunteer trails advisory board appointed by the municipalities with representation from the stewardship organizations and other community members (Woolwich Trails Group, 2011). The trail is part of the "G2G Trail," extending from Goderich to Guelph.



Figure 84. This image shows moorings from the rail line in winter. The image was submitted by a participant to the photo-voice method (PV 806).

The social and educational opportunities provided by the trail were summarized well by one interview participant:

The Kissing Bridge Trail, very, very great trail . . . [it's a] wide trail, so it's very social. So, you can walk four or five across or ride two or three abreast and be safe and have your chat. As you go, [there are] great landscape features that we don't see from the road. We don't see the backs of farms. And it's a great educational piece for city people in particular. And it also crosses both the Conestogo and the Grand Rivers so you get that perspective as well, although you have to detour [at the river crossings] (I301).

The social and educational values combine with other complimentary ways of valuing the site. Aesthetics were often cited as being an important aspect of the trail. One participant expressed appreciation for the ability to view the changing seasons (I402), while for some, the landscape is more visceral and experiential: "you get a cedar forest bath and then, when you come out to the other side there'll be fields, beautiful fields and fence lines" (I400). Another respondent stated that it "catches the sense of the community very well" (I345), while another stressed the serendipity of its continuation as a transportation corridor: "even though we can't use it for trains anymore, we're still finding a way to use it for transportation" (I292).

Settlement Clusters

Linwood

First surveyed in the early 1840s, the village of Linwood was settled by immigrants from Great Britain, and later by people of German and Pennsylvania German heritage (WRM, 2017). The name "Linwood" is from the Welsh and means "a pool in the woods" (Dick and Longo, 1984). Linwood's role as the central market town in northern Wellesley was ensured with the connection to the CP rail line in 1906 (WRM, 2107). Linwood, as recognized from the train during its operating years, was fondly recalled by an interview participant:

I remember my father - I grew up in London, but my father was a railroad engineer on the CPR and for two years, he ran a route from Guelph across to Goderich and that line came down through Linwood . . . He always told us about Linwood, what a neat little town it was. And, like, the view. I mean, you never stopped there. The view. And, he was saying - he would look at Linwood downtown and he would think about all those western movies he saw (I310).

The numerous farms that surround the village attest to the continued role of the settlement cluster's contribution to traditional practices. The prevalence of Mennonites in the area is also documented through the closing of Heidelberg school. In 1998, when the school in Heidelberg was poised to close, an option to keep it open included busing approximately 140 children who attended Linwood Public School to Heidelberg. At the time, Linwood parents protested because it would have upset the nearly even split of Mennonite and non-Mennonites at the 600-student school in Linwood (Lamb, 2000).

Linwood serves other contemporary cultural functions as well. For example, it is the centre of the Linwood Christmas Bird Count. This community science initiative has been running for approximately 10 years, and may one day, "provide . . . evidence of the impacts of climate change in the Region on the bird populations" (I279).

Wallenstein

The village of Wallenstein straddles the border of Wellesley and Mapleton townships. Originally a cross roads settlement, the area was settled by immigrants from Great Britain and Germany. The village offered trades and services to the surrounding agricultural community, which is now predominantly comprised of Mennonites (WRM, 2017).

A historian that participated in this study discovered that, when the train bridge was being built, people used to travel from Wellesley to Wallenstein with a picnic to watch construction of the train bridge (I245).

19.3 Selected Elements

Buildings, Streetscapes, Objects and Viewsheds

Wallenstein General Store

Originally a stage coach with livery services and sleeping quarters, this building became a shipping point for CP Rail. The store remains as "classic country store" that sells textiles, hard goods, groceries, and other items.

Elmira Lions Memorial Forest

Located along the trail in Elmira, this section of trail has a garden, a wall mural, benches and other amenities for public use.

Linwood Streetscape

The downtown Linwood streetscape has numerous buildings of heritage value or interest. Some of these buildings include Schnurr General Store (1910), and the Linwood Tavern. There are several buildings with boomtown fronts, and other design features reminiscent of their construction period.

Viewsheds

Viewsheds in this candidate site are predominantly experienced from within the site looking out (as opposed to viewing the site from an external vantage point). The viewsheds are numerous and at times continuous, leading to an experiential interpretation of the candidate site when traveling the trail.



Figure 85. A photograph of the Canagagigue Creek adjacent to the Kissing Bridge Trail, taken in the year 2007. This image was submitted by participant to the photo-voice method (PV 806).

19.4 Kissing Bridge Trail Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
<ul style="list-style-type: none"> ○ LAND USE - CONTINUITY OF USE ○ VEGETATION - ORIGINAL PATTERNS ✓ CULTURAL RELATIONSHIPS - SUPPORTING DESIGNED ELEMENTS ✓ NATURAL FEATURES - PROMINENT NATURAL FEATURES ○ NATURAL RELATIONSHIPS - FEATURES THAT DETERMINE USE ○ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ○ RUIN - HUMAN MADE REMNANTS ○ DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL 	<ul style="list-style-type: none"> ○ DESIGN VALUE - RARENESS OR UNIQUENESS ○ DESIGN VALUE - AESTHETIC/SCENIC REASONS ○ DESIGN VALUE - HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST ✓ HISTORIC VALUE - HISTORIC UNDERSTANDING OF AREA ✓ HISTORIC VALUE - DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON ○ HISTORIC VALUE - WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER ○ CONTEXTUAL VALUE - LANDMARK VALUE ✓ CONTEXTUAL VALUE - IMPORTANT IN DEFINING CHARACTER OF AN AREA ○ CONTEXTUAL VALUE - HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS 	<ul style="list-style-type: none"> ✓ COMMUNITY IDENTITY - TELLS A STORY OF THE AREA ✓ PUBIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM ○ COMMUNITY IMAGE - IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION ○ TOURISM - PROMOTED AS A TOURIST DESTINATION ○ LANDMARK - RECOGNIZED BY COMMUNITY ○ COMMEMORATION - SITE USED FOR CELEBRATIONS ○ PUBLIC SPACE - USED FOR FREQUENT PUBLIC EVENTS ✓ CULTURAL TRADITIONS - USED TO EXPRESS CULTURAL TRADITIONS ✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE ○ LOCAL HISTORY - CONTRIBUTING TO LOCAL LORE ○ VISUALLY SIGNIFICANT - PHOTOGRAPHED OFTEN ○ PLANNING - IDENTIFIED THROUGH OTHER PLANNING INITIATIVES 	<ul style="list-style-type: none"> ○ PREHISTORIC HABITATION ○ THE GRAND OR CONESTOGO RIVER ○ FIRST EXPLORATION ○ PIONEER SETTLEMENT ✓ MENNONITE SETTLEMENT ✓ AGRICULTURE ○ INDUSTRY AND COMMERCE ○ URBAN DEVELOPMENT ✓ TRANSPORTATION ○ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) ○ GOVERNANCE AND EDUCATION

19.5 Summary

The Kissing Bridge Trail Candidate CHL has been identified by participants as valuable for the contribution it makes to an understanding of events and places. The site was previously part of the Canadian Pacific rail line and has subsequently been repurposed for recreational and other purposes. The trail has been identified as an especially sociable recreational asset, as users are able to walk side-by-side and converse. Further, the site is supported by volunteers, which demonstrates the high level of community value associated with this site.

The trail and the two prominent settlement clusters in this candidate site – Linwood and Wallenstein – are strongly associated with Regional themes of Mennonite settlement, transportation, and agriculture. The relatively late arrival of the rail line to the settlement clusters meant that they did not experience a boon in development with the arrival of the rail to the same extent as towns gaining rail access before them. Historic structures, especially in Linwood, demonstrate a high level of historical integrity that predates the arrival of the rail line.

Viewscapes reflecting the evolution of the townships' socioeconomic history can be found across the trail. This is especially true of unique perspective it affords of agricultural properties. The trail continues to evolve in relationship to the natural environment, as can be seen in the river reclaiming bridge piers, and vegetation encroaching on the sides of the trail.

The landscape is closely aligned with UNESCO's landscape typology *organically evolving*. There was a clear administrative and economic impetus leading to the development of this site, and while the rail line is now predominately used for recreational uses, it retains a close association with its original purpose: transportation. In this site, aesthetic, natural, cultural, historic, and social elements combine to make it a strong Candidate CHL. The Kissing Bridge Trail is significant to the understanding of place and lends itself to interpretations of events that have shaped the community, the Region, and the Province.



Figure 86. Two people strolling on the Kissing Bridge Trail north of Elmira. This photo is a cropped version of one submitted through the photo-voice method (PV 805).

20. Conclusions and Recommendations

Using four methods of public participation, the Cultural Heritage Landscape Study in Woolwich and Wellesley Townships received input from 119 people with a direct interest in the landscapes of Wellesley and/or Woolwich. We received input from historians, visual artists, the Six Nations of the Grand River, religious leaders, long-time residents, and others. Using mapping procedures developed for three of the methods (web-based survey, focus groups, and interviews), we were able to gain a sense of the geographic extent of valued landscapes from the perspective of participants. Furthermore, the questions associated with the interview, focus group, and web-based survey methods enabled identification of why landscapes were important to participants. From the spatial and textual data collected in this study, the research team was able to identify 10 Candidate CHLs.

The research team has a high level of confidence that the areas identified as Candidate CHLs meet criteria of the Province of Ontario and the Region of Waterloo for being conserved as Cultural Heritage Landscapes. However, several interview participants explicitly identified the challenges of addressing the entire township because they were not familiar with certain areas. Thus, relative cold spots on the maps created (i.e. those areas without red on Figure 16) may contain similar cultural and historical elements to the areas identified by numerous participants. For this reason, we recommend that further analysis be conducted on determine the extent of Candidate CHLs.

Recommendation: *It is recommended that prior to designating CHLs in the Townships of Woolwich or Wellesley that further research and analysis be conducted to determine the geographic extent of the CHL.*

Other limitations to this study were the relatively few character-defining elements identified in each Candidate CHL and the lack of a demonstration of historical integrity. To improve these aspects, it is recommended that they be undertaken concurrently through further research and analysis. While determining historical integrity (such as by examining existence of historical design elements, property ownership, natural elements, etc.) it is predicted that character-defining elements will also be identified. For this reason, we recommend concurrent research into character-defining elements and historical integrity before designating CHLs.

Recommendation: *It is recommended that further research and analysis be undertaken to determine historical integrity and character defining elements for each of the Candidate CHLs identified in this report.*

Although this study sought input from a broad range of stakeholders and knowledge brokers, there is still work to be done to ensure that all people have the opportunity to share their opinions and to have their suggestions considered in landscape identification and policy. For this reason, if either township decides to designate a CHL, we recommend that additional participatory engagement sessions are developed that concentrate on communities in immediate relation to the proposed designation.

Recommendation: *It is recommended that if a township decides to designate a CHL, that additional participatory engagement sessions are developed that concentrate on communities in immediate relation to the proposed designation.*

During public participation, it was common for participants to discuss values that were manifestations of intangible cultural heritage. Features such as fields of stooked oats, horse drawn

vehicles, and well-maintained gardens and woodlots were identified as valuable by participants. While these features are physical aspects of the landscape, they are also (re)produced by intangible cultural heritage (religion, economy, art, ways of life, etc.). For this reason, if policy is developed to conserve the landscapes identified in this report, it is recommended that policymakers consider tools to conserve intangible cultural heritage in concert with tools aimed at conserving the physical features of the landscape.

Recommendation: *It is recommended that policy makers develop landscape specific policy to address not only the physical features of Candidate CHLs, but also the intangible cultural heritages that (re)produce landscape features.*

With these recommendations in mind, the research team is confident that a key step in laying the groundwork for conservation of significant cultural heritage landscapes has been completed, and that designation could proceed.

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