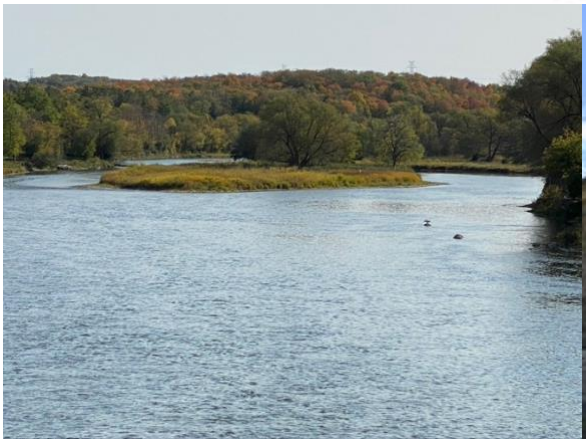
IDENTIFICATION OF CANDIDATE CULTURAL HERITAGE LANDSCAPES IN THE TOWNSHIPS OF WILMOT AND NORTH DUMFRIES



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SECTION I: DEFINITIONS, POLICY AND CONTEXT

1. Introduction

Cultural landscapes are the interface between humans and the natural environment. They can be a lens through which we interpret contemporary and past human geographies, places to celebrate spiritual and historical achievements; and they can be a tool for conservation, preservation, and reconciliation. Cultural landscapes may be a source of our foods; they may contain components of the built environment passed down through generations; they may be associated with New World prehistory or with contemporary environmental and aesthetic preferences of communities. Diverse as they are, cultural landscapes are a shared and sometimes contested arena of people's lived experience. They can be sites of injustice, peace, conflict, co-operation, expression, and accomplishment.

Though intimately entwined with the lived experience, cultural landscapes are climatically and geologically dynamic, subject to changing land use preferences and policy, and ultimately, are characterized by perpetual liminality. The transitory aspects of rural landscape character is evident in the changing seasons, weathering, material decay, changing land use choices, 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 one may glean the deep significance of an otherwise ordinary locale; by spending time in place, one may develop a sense of place attachment or even place-identity; a landscape may become part of us, as we may become part of a landscape.

As is the case for conservation in other contexts, cultural landscape conservation is an exercise of applying policy to places that are subject to change; a means of moderating and directing change in ways that conserve the natural and historical integrity of a place. Though landscape values are seldom universal, there are areas of 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 community values for a physical space can, at best, capture but a snapshot of place-values within their contemporary socioeconomic, political, and environmental contexts. In addition to these challenges of delineating contemporary candidate cultural landscapes in southwestern Ontario is the moral obligation to forecast the needs and preferences of future generations while working towards reconciliation with Indigenous land stewards. These challenges are compounded by the uncertainties brough about by climate change, by migrations of humans, plants and animals, and, as some would point out, by a

trend of increasing global political instability. For more information on the theoretical underpinnings of cultural landscapes conservation we refer the reader to DeGeer (2018) and DeGeer and Drescher (2018).

Thus, the report that follows can by no means be a complete examination of the landscapes within the political boundaries of the Townships of Wilmot and North Dumfries. Rather it is intended as a starting point for a deeper consideration of the types of environments that we, as individuals, communities, municipalities, and as global citizens, desire to conserve and restore for current and future generations. This report aims to better equip policy makers to develop place-specific, flexible, and appropriate policy to protect, conserve or restore the defining aspects of these two townships.

2. International Cultural Landscape 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, 20 years later. The relatively late adoption of cultural landscapes appears to have resulted from a reworking of the definition of “heritage” to be more representative of “universal value” and to reflect changes to the meaning of cultural heritage (Harrison, 2013). The conservation framework established by “cultural landscapes” can dissolve what is often a false dichotomy between “nature” and “culture”. Especially in the Americas, it has the potential to lead to better understanding of areas previously conceived as “natural” that have been occupied and modified for millennia prior to arrival of European settlers (Cronon, 1983).

Under UNESCO, Article 47 of the *Operational Guidelines for the Implementation of the World Heritage Convention,* cultural landscapes are defined 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 emphasises that cultural landscapes often reflect approaches of sustainable land use that reveal drivers and constraints brought about by the natural environment. In some instances, these land uses may have been established through a specific spiritual relationship to nature. To further landscape conservation efforts, UNESCO has refined the term cultural landscape through sub-classifications of cultural landscape types:

(i) **A landscape designed and created intentionally by man**. Designed landscapes tend to be the most easily identifiable and are often clearly defined. Designed landscapes can include spaces such as garden and parkland landscapes constructed for aesthetic reasons, which can be associated with religious or monumental buildings and ensembles.

(ii) **An organically evolved landscape**. Organically evolved landscapes result from an initial social, economic, administrative, or religious imperative that has developed its present form by association with and in response to its natural environment. Such landscapes reflect processes of evolution in their form and component features. They fall into two sub-categories:

> (iia) **A relic (or fossil) landscape.** This 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 the material form of the landscape.
>
> (iib) **A continuing landscape.** This landscape is one which retains an active social role in contemporary society closely associated with a traditional way of life, and in which the evolutionary process is still in progress. At the same time, the landscape exhibits significant material evidence of its evolution over time.

(iii) **Associative cultural landscape**. Associative landscapes are those with powerful religious, artistic or cultural associations of the natural elements rather than material cultural evidence, which may be insignificant or even absent. An internationally known example of an associative landscape is Uluru (previously known as Ayers Rock), in Australia.

The UNESCO landscape types can overlap and are not necessarily discrete. The definition of cultural landscape developed by UNESCO influences and shapes policy at various political levels. The International Council on Monuments and Sites (ICOMOS) as well as the International Union for the Conservation of Nature (IUCN) both use the definition developed by UNESCO. In Canada, UNESCO's definition is used in the *Standards and Guidelines for the Conservation of Historic Places in Canada,* which was developed collaboratively by the federal and twelve

participating provincial and territorial governments, with Ontario abstaining from participation. For more information on UNESCO and information on the European Landscape Convention, see DeGeer (2018).

3. Cultural Landscape Planning in Ontario

3.1 The Planning Act and Provincial Policy Statement

The framework for the conservation of cultural landscapes in Ontario has been developed through legislation and policy. The *Planning Act* establishes the rules for land use planning in Ontario. Under Section 3 of the *Act*, the province issues a statement of the government's policies on land use planning through the Provincial Policy Statement (PPS). The *Planning Act* and the PPS empower and direct municipalities in decision-making and the creation of planning documents. One of the key documents of a municipality is its Official Plan, which describes municipal 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.

The PPS (2020) states that *significant cultural heritage landscapes shall be conserved*. Cultural heritage landscapes 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 Indigenous community. The area may involve features such as buildings, structures, spaces, views, archaeological sites or natural elements that are valued together for their interrelationship, meaning or association. Cultural heritage landscapes may be properties that have been determined to have cultural heritage value or interest under the Ontario Heritage Act, or have been included on federal and/or international registers, and/or protected through official plan, zoning by-law, or other land use planning mechanisms

In this definition a cultural heritage landscape (CHL) '*may* have been modified by human activity' and '*may* involve features such as buildings …', meaning that built heritage may or may not be present. The role for the public is made explicit in the definition of CHLs being "*identified* as having cultural heritage value or interest *by* a community, including an Indigenous community." Evident in the definition is also the space for what some may consider an ordinary, or vernacular landscape, such as agricultural landscape or maple syrup producing forests, common in much of southwestern Ontario, as long as it has cultural heritage value or interest.

According to the PPS, for a CHL 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 CHLs 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.

3.2 The Ontario Heritage Act

The *Ontario Heritage Act* (OHA) affords municipalities and the Province with the 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.

Conservation instruments provided in the OHA can work in conjunction with *Planning Act* instruments, that 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-ways with heritage criteria overlay,
- subdivision development agreements,
- community improvement plans, and
- financial incentives.

Ministry of Culture, 2006

The extent to which regionally significant CHLs are conserved depends largely on planning at the municipal level. Official Plans developed by municipalities must be

consistent with the PPS. The Region of Waterloo has provided for PPS compliance in regard to CHLs in section 3.G.5-7 and 3.G.13 of the Regional Official Plan, detailed in the following section.

A key tool for determining *significance* is also issued under the OHA. *O. Reg. 9/06, Criteria for Determining Cultural Heritage Value or Interest* that uses three domains to evaluate significance: design or physical value, historical or associative value, and contextual value. The criteria are especially applicable to individual properties but can be applied to landscapes as well. However, 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 4.3.2.

4. Regional Implementation of Cultural Heritage Landscape Policy

4.1 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 using a Cultural Heritage Landscape Conservation Plan that includes:

a. a statement of significance;

b. a listing of the cultural heritage resources and attributes being conserved within the Cultural Heritage Landscape using 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.

3.G.7 The Region will assist Area Municipalities with the preparation of a Cultural Heritage Landscape Conservation Plan 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.

4.2 Implementation Guideline for CHL Conservation

Section 3.G.5 of the Regional Official Plan stipulates 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 CHLs in a technical study	Guidelines for the preparation of the CHL technical study
6. Designate the CHLs 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 CHLs 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 and 4). However, it should be noted that the focus of this report is the identification of candidate CHLs and that the additional information provided only functions to support the document and is not intended as comprehensive or 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. Note in *O. Reg 9/06* this is listed as artistic merit.
	demonstrates a high degree of technical or scientific achievement. Note in *O. Reg 9/06* this is listed as craftmanship.
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.

4.3 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 approach to the evaluation of sites for developing 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 PPS. The notion of heritage conveys a legacy of natural and cultural elements that provide a sense of community, place, and identity. 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.

5. The Role of the Public in Policy and Practice

In Ontario, the Ministry of Tourism, Culture and Sport published a series of InfoSheets to assist participants in land use planning processes in understanding the 2005 PPS policies (MTSC, 2006). Notably, the definition of cultural heritage landscape changed slightly from 2005 to 2020: in 2005, a CHL was an area that "*has* been modified by humans" and "*is valued* by a community", while in 2020, CHLs "*may* have been modified by human activity" and "*are identified as having heritage value* or interest *by* a community" (emphasis added). While in the newest PPS 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 municipal staff and heritage committees combined with research and "windshield surveys" (i.e., observations made from a vehicle). For example, the Town of Caledon - which has adopted a model similar to that of the United States Parks Service (Regional Framework, 2013) - identified candidate CHLs through reliance on expert opinion from municipal 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 firm conducting the study. However, the firm 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).

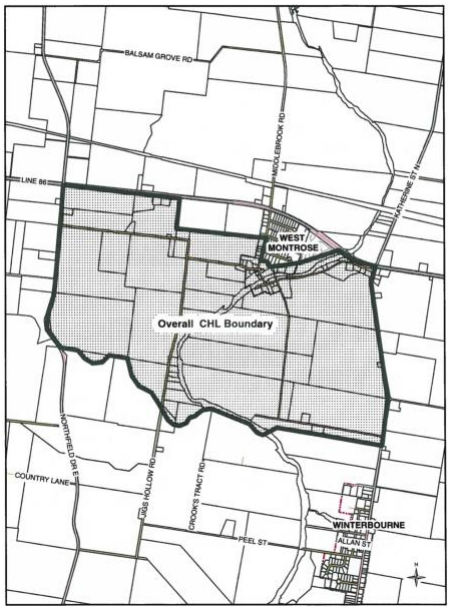

Figure 1. Schedule CHL-WM from Chapter 12 of Woolwich Township Official Plan. The image represents the boundaries of the designated West Montrose Cultural Heritage Landscape in the study area.

A study in the Region of Waterloo, which was one of the first to 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 (Shipley and Feick, 2009). To determine the boundaries around the already-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.

5. Methods

This report is a "sister" report to the *Identification of Candidate Cultural Heritage Landscapes in Wellesley and Woolwich* (2018). In that study, four methods of public participation (one-on-one interview, focus group, photo voice and web-based survey) were used to elicit community values regarding candidate CHLs in the study area. Each method included a mapping exercise completed by the participants. In total, there were over 115 unique participants, each contributing to the results through the mapping exercises (DeGeer and Drescher, 2018). Though the current study set-out with the intention of modifying and redeploying those earlier methods, public health measures instituted by all levels of government and the University of Waterloo in response to the COVID-19 pandemic required a modified approach for the current study.

Not unlike the studies mentioned in the previous section, the current study began with a list of candidate sites developed by Regional and Wilmot Township staff and advisory groups. Though North Dumfries Township staff and Municipal Heritage Advisory Committee opted not to participate (see Development Services Committee Report No. 09-2019), this study was able to delve into some of the candidate CHLs in North Dumfries.

Another challenge was that the COVID-19 pandemic limited the use of in-person interviews. Interviews were instead conducted online. Conducting interviews online limited the thoroughness of dialogue and the mapping exercises proved near impossible to replicate online. Though we were unable to achieve the same quantity of participants as in the previous study, we were able to have very thorough and ongoing dialogue with several local experts. These conversations led to fruitful archival research as well as detailed site surveys, or “windshield surveys”.

Finally, an online survey developed for this study faced significant challenges retaining participants. Of the 616 potential participants that landed on the website, only eleven resulted in valid submissions. This finding is in line with the 2018 study of Woolwich and Wellesley, which resulted in just 8 of 115 participants participating online. While these challenges have not significantly diminished the quality of the current report, particularly for Wilmot, they have led to a shift in emphasis and moderate change in presentation. The report relies more fully on archival research and site surveys and less on participant narratives. Additionally, for the current study it was not possible to produce participant generated maps, as included in the previous report. Given the stay-at-home and physical distancing measures implemented across governments, adopting a more conventional approach was deemed appropriate.

To adequately ascertain community value associated with the candidate sites presented below, this report was written iteratively. An initial set of candidate sites was identified by key stakeholders, which was followed by archival research, site visits, and additional stakeholder interviews. This led to a draft list of candidate sites, which was then circulated back to key stakeholders to affirm the community value of the selected candidate sites.

It should be highlighted that nothing in this report is intended to be entirely comprehensive or definitive. The emphasis here is on the identification of candidate CHL sites that require further investigation for comprehensive inventory and account of the sites.

Section 2: Study Area: Select History and Description

6. Prehistory to 1784

The bucolic rolling countryside of Wilmot and North Dumfries is steeped in rich prehistory and history. The study area includes Indigenous archeological sites from 10,000 years in the past – some of the oldest in Ontario – with evidence of continued occupation (Miller, 1993). In particular one site in Wilmot contains evidence of being occupied first during the Paleoindian period (~10,000 B.C.E), then early Archaic (8,000-6,000 B.C.E.), then Middle Woodland (~200 B.C.E - 300 C.E) and finally, the Late Woodland period (~900 C.E. – 1650) (Miller, 1993). The continued use of the region speaks to the richness of aquatic and terrestrial resources, as well as the fertility of the soil and possibly spiritual attachments to this place.

The area that spans from the Niagara Peninsula to the Grand River, including present-day Wilmot and North Dumfries, was the traditional territory of the Attawandaron, a term used by the Huron-Wendat meaning “people of a slightly different language.” The Attawandaron were called “Neutrals” by early French settlers because of what was perceived as their neutrality with respect to their neighbouring First Nations[1].

During the Beaver Wars, also called the Iroquois Wars or the French and Iroquois Wars (circa1628–1701), the Iroquois Confederation (Five Nations) sought to expand their territory to control trade with European markets and mobilized against the largely Algonquin-speaking and Iroquoian-speaking Huron and related tribes in the Great Lakes Region.

In 1650, the Iroquois attacked the Attawandaron, killing and assimilating thousands, and drove the tribe from their traditional territory. Several intersecting external variables led to the loss and assimilation of the Neutral peoples in the region, including famine, crop failures, European introduction of disease, and ultimately, war (Schmidt-Adeney, 2021). After 1650, in the aftermath of this attack, southern Ontario became a hunting territory for the Iroquois Confederation.

In 1680, a counter offensive was launched by the Three Fires Confederacy, which included the Ojibway (Anishinaabeg), Potawatomi, and the Odawa, which gradually pushed the Five Nations back to their territories south of Lake Ontario. By 1695 the Mississaugas (Anishinaabeg) were able to settle permanently in

[1] However, evidence suggests that this neutrality ended in the years leading up to a major conflict 1650 (Schmidt-Adeney, 2021).

southwestern Ontario (Mississaugas of the Credit, 2017). The Mississaugas of the Credit continued settlement in southern Ontario from about 1695 until the 18th century.

In 1784, the British approached the Mississaugas, explaining that if the British lost the war with the Americans, they would need land to relocate their allies. These loyalist allies included the same Iroquois Confederacy the Mississaugas had forced out of present-day southern Ontario, toward the south of Lake Ontario in the 1680s[2].

The Between the Lakes Purchase, which resulted in Treaty No. 3, recognized that, under the terms of the Royal Proclamation of 1763, land had to be purchased by the British Government from its owners before the resettlement of the area could occur. On May 22, 1784, for the sum of £1,180 worth of trade goods, the Mississaugas of the Credit ceded to the Crown approximately 3,000,000 acres of land located between Lakes Huron, Ontario, and Erie (Mississaugas of the Credit, 2017).

7. Select History of North Dumfries: 1784 onward

In 1784, the Haldimand Proclamation granted six miles (10 kilometres) on either side of the Grand River to the Six Nations, also known as the Haudenosaunee or Iroquois Confederacy, for their allegiances to the Crown during the American War of Independence. By 1785, more than 1,800 Six Nations and allied Indigenous people relocated from Fort Niagara to the lower Grand Valley (Warrick, 2004). The central and western portions of North Dumfries are located on Block 1 of the Haldimand Tract.

On November 2nd, 1796, Joseph Brant – the military and political leader of the Six Nations at the time – was given Power of Attorney to surrender to the Crown “In Trust” Blocks 1-4 and to secure 999 yearly payments for the Six Nations. According to many accounts, Joseph Brant sold Block 1 to Philip Steadman on February 5th, 1795, who died insolvent in 1799. On March 1st, 1809, the Six Nations requested the return of Block 1 which did not occur. None of the principal and interest allegedly paid by the purchaser was ever credited to the Six Nations Trust accounts (Six Nations Lands and Resource Department, 2019).

[2] Though there was a peaceful relationship between the Mississaugas and the Iroquois Confederacy throughout the 1700s, the Mississaugas had concerns about allowing their historical enemies to relocate to Mississauga territory. Since allowing their return by way of the Between the Lakes Purchase, they have developed close relationships that include the resettlement of the Mississaugas of the Credit to the southern portion of the Six Nations Reserve as well as intermarriages (Mississaugas of the Credit, 2017).

On August 31st, 1811, the land was mortgaged to Thomas Clarke. At that time, no part of the principal money Steadman agreed to pay had been paid (*Township of North Dumfries,* 1960). Records show that the Crown used those revenues to finance operations in developing Canada with little or no return to Six Nations.

In 1816, Clarke sold the 94,300 acres of Block 1 to William Dickson, a lawyer from Niagara, for approximately one dollar per acre (Barrie, 1952). Originating from Dumfries in Scotland, William Dickson named the new township Dumfries, after his homeland.

Dickson persuaded a Pennsylvanian German named Absalom Shade to join him in inspecting Block 1. With the aid of an Indigenous guide, Shade and Dickson travelled up the Grand River on horseback, through the densely forested areas and favorite hunting grounds of the Six Nations. They landed on the location of Alexander Miller's abandoned Mill, which was built circa 1803 (Waterloo Region Generations, 2022) near the confluence of Mill Creek and the Grand River, now the present area of Galt. Shade agreed to return, rebuild and expand the old mill, and supervise the development of the surrounding lands for Dickson (Barrie, 1952).

in 1816, William Dickson hired Adrian Marlett, the deputy provincial surveyor to survey the new township into lots of land that could be sold to settlers for clearing (Wood, 1960). Marlett's notes indicate that Block 1 was covered by an abundance of pine and poplar thickets, indicative that the lands had been burned intentionally or accidentally, possibly through management activities of the Six Nations. These notes provide some idea of what Dumfries looked like as "it waited for the first influx of settlers, the first footsteps of conquering invaders" (Wood, 1960a, p. 50).

Dumfries was twelve miles east to west and twelve-and-a-quarter miles north to south. The land was divided into twelve concessions stretching across the township from east to west, which afforded a total of 465 rectangular plots, each approximately 200 acres in size (Wood, 1960a).

The first settlers in the Township walked from New York State in 1817, and many of the first settlers arrived from Waterloo Township (*Township of North Dumfries*, 1960; ROWM, 2021). Additional settlers were attracted to the area when Absalom Shade finished building both a grist mill and sawmill, which became known as Dumfries Mills (Galt) in 1819. A bridge spanning the Grand River was also completed in 1819; in 1820 a distillery was established; and in 1824 a tavern was built. However, settlement continued slowly until about 1825 after which settlers began arriving more frequently, many directly from Scotland (*Township of North Dumfries*, 1960). In part, this was a result of Dickson sending John Telfer – a Hudson Bay Company deserter – to Scotland to enlist people to buy land. By 1830,

Dumfries was a substantial colony and by 1832 every farm on the tract was settled (Jaffray, 1926). However, the Beverly swamp continued to present a significant deterrence to settlers and transportation.

In the late 1830s a road was completed between Waterloo and Dundas which finally allowed people to feel safe crossing the Beverly Swamp, which was long feared for its deep bog holes. This road spurred the Townships growth throughout the 1840s. By the early 1850s, a network of roads had been constructed to connect outlying settlements with the central villages of Ayr and Galt. By that time, social institutions – such as schools and churches – had developed into stable organizations, and a suite of businesses and industries were flourishing (ROWM, 2021). However, Galt lost the bid to be the county seat to Berlin (present day Kitchener), meaning that Berlin would receive the mainline when the Grand Trunk Railway opened in 1856. However, in the 1850s North Dumfries did receive branch lines of the railway, which significantly benefitted Dumfries' agricultural and milling industries (ROWM, 2021).

In 1849, the Baldwin Municipal Act was passed which enabled the creation of a revised county system. The following Hincks Act of 1852 allowed for the creation of Waterloo County. Prior to this legislation, the Township of Dumfries was part of the County of Halton. After several political battles regarding how Waterloo County should be defined, it was decided that Dumfries would be split in half, north and south, and that North Dumfries would become a part of Waterloo County and the southern half would become a part of Brant County (ROWM, 2021).

In 1853, Galt became an incorporated village administered separately from the township, though it remained the cultural centre of the township. In 1973, Galt was amalgamated with Hespeler and Preston to form the City of Cambridge.

8. Select History of Wilmot: 1784 onward

Wilmot Township was not settled as early as Woolwich, Waterloo, and Dumfries, but once settlement began, it proceeded rapidly (Bergey, 1960; ROWM, 2021b). Wilmot was designated a Crown reserve following the Canada Act of 1791.

The Township was originally made up of Crown and Clergy Reserves comprising three tracts of horizontally divided land: The Clergy Reserves Block A in the south and Block B in the north, and the German Block which was controlled by the Crown.

The German Block was primarily settled by immigrants of German heritage arriving from Europe, Pennsylvania, as well as Waterloo Township. Blocks A and B were settled by a mix of immigrants that included Scottish, English, German, and Irish

origins (Wilmot Heritage, n.d.; ROWM, 2021b). The earliest European settlement occurred in the German Block.

Christian Nafziger, an Amish Mennonite from Bavaria, Germany, arrived in Pennsylvania in 1822 with the intention of purchasing land for settling Amish families from Germany, but quickly discovered that land was too expensive. He decided to move to Upper Canada where he learned that land was cheaper (ROWM, 2021b). Nafziger applied to the Lieutenant-Governor of Upper Canada for land to settle his compatriots, which resulted in securing the German Block with assistance from Pennsylvania German Mennonites from Waterloo Township, namely Jacob Erb and Jacob Snider.

The German Block was later divided into 200 acre lots and sold to settlers who were to receive fifty acres of each lot free in exchange for building both a house on their property and clearing land along the front of the lot for road development. The first settlers to take advantage of this deal were Amish Mennonites from Pennsylvania and the Alsace-Lorraine region (an area in northeastern France that several times changed control between France and neighbouring Germany) who settled predominantly in the locality of Baden and Petersburg. By 1829, 130 Amish settlers had claimed lots, 66 (50%) of which came from Europe, 58 (45%) from Pennsylvania, and the remainder (5%) of other heritage. A key variable in the rapid settlement was the development of three parallel roads in the German Block and the 200 acre lots between them (Diamond, 1976)**.**

In 1824, Deputy Surveyor John Goesman surveyed the German Block and, in that survey, made allowances for three important roads, which were opened by the settlers and completed by the early 1830s. The Oberstrasse (Upper Street) led to Abraham Erb' s mill, which is today called Erb' s Road; the Mittlestrasse (Middle Street) led to Joseph Schneider' s mill, contemporarily called Snyder' s Road; and the Unterstrasse (Lower Street) led to Philip Bliehm' s mill, now called Bleam' s Road. These roads were instrumental for incentivising settlement in the Block and became the outline for its development, providing access to mills and transportation networks previously established in Waterloo Township.

Huron Road was blazed from Guelph to Goderich in 1828. Its necessity came to the fore by way of the Canada Lands Company acquiring the Huron Tract. In 1824, John Galt and others created the Canada Lands Company for the purpose of buying and settling lands in Upper Canada. The Company was unsuccessful in a bid to acquire more than 2-million acres of surveyed Crown and Clergy Reserves, so the Company settled for 1.1 million acres of unsurveyed land, known as the Huron Tract (St. Joseph Historical Society, 2018). The Huron Tract eventually became the counties of Perth, Huron, as well as parts of Lambton and Middlesex. After purchasing the Tract, the Canada Lands Company discovered that sections

were inundated with water and useless for settlement. As compensation, the Crown granted the Clergy Reserve Blocks A and B in Wilmot to the Company.

As Blocks A and B were acquired by the Company in 1825, they were incorporated with the German Block, and given the name Wilmot Township. The name is most likely derived from Sir Robert John Wilmot-Horton who was Secretary of State for War and the Colonies in Lord Liverpool's administration and was involved with the Canada Land Company when it acquired Blocks A and B (ROWM, 2021b).

To promote English and Scottish settlement in the area, the Canada Lands Company constructed Huron Road through Block A, which connected with other roads to form the first road between Lake Ontario and Lake Huron. Although the function of the Canada Lands Company and the Huron Road were ultimately to attract Anglo-Saxon settlers, few English, Irish, and Scottish remained in Wilmot Township, mostly in the southern third. Around 1833, Roman Catholic immigrants from Upper Alsace settled northeast in the St. Agatha and Josephburg area (Bergey, 1960). In the 1830s, many immigrants of Lutheran faith came from Germany and settled around Petersburg, New Dundee, St. Agatha, and Phillipsburg. In addition, second-generation Canadian Mennonites immigrated from Waterloo Township (Bergey, 1960).

In 1840, Wilmot became part of the district of Wellington. In 1849, the Baldwin Act was passed which recognized townships and incorporated villages as rural units of government and empowered them to elect township officials and tax landholders (Heritage Wilmot, n.d.). In 1850, the first appointed Town Reeve, Jacob Bettschen and his elected council ordered the clerk to obtain a municipal seal, a minute book, and a desk to hold township documents, and so began the Wilmot Township council (Diamond and Bergey, 1962).

The road systems discussed above led population densities to blossom along the main routes. In 1856, when the Grand Truck Railway arrived from Toronto through Berlin (Kitchener) and across Wilmot, it spurred development at railway stops. At one time, Haysville, now an aggregation of several contemporary and historic buildings, and aesthetic countryside, had a population that far surpassed New Hamburg, which now has a population of approximately 9,000 people. The railway also delivered population growth to Petersburg and Baden (ROWM, 2021). Nonetheless, the coming of the railway had less impact than it did in other townships in Waterloo County.

By 1906, no population centre had grown beyond 1,300 people, and between 1891 and 1911, the township’ s population decreased. Instead of provoking industrial development parallel to other townships, the railway contributed to the growth of

agriculture, which became the dominant economic and social fabric of the local population (ROWM, 2021b).

In 1960, Bergey (p. 52) reasoned that,

> Truly, the township of Wilmot was bestowed with a striking variation of cultural and religious backgrounds. All were people possessing firmness of purpose and projecting individualism. This is evident in the fact that in spite of living together for over a century, each group has to a degree preserved its identity.

Despite the marked distinctions of faiths and practices, early settlers in Wilmot shared a sense of purpose and common ambitions. “Whether Lutherans from Germany, Roman Catholics from Upper Alsace, Mennonites of Swiss and German origin, or Amish from Bavaria, they all gave the same reason for their forefathers’ exodus from Europe. They were tired of European militarism . . . They came to this new land hoping to procure a home of their own in a peaceful atmosphere. Probably, their ardour for peace explains the absence of hostility between the Indian (sic) and the white settler in Wilmot Township” (Bergey, 1960 p. 52).

Section 3: Candidate Cultural Heritage Landscapes

9. Candidate CHLs in Wilmot: Introduction

Wilmot Township is located on the traditional territory of the Neutral, Anishnaabeg, Haudenosaunee, and Mississauga peoples. We also want to acknowledge the importance of The Dish with One Spoon Covenant - a peace agreement made between Indigenous nations before the Europeans arrived. It characterizes our collective responsibility to each other and Mother Earth - we should take only what we need, leave enough for others and keep the dish clean.

Wilmot Township

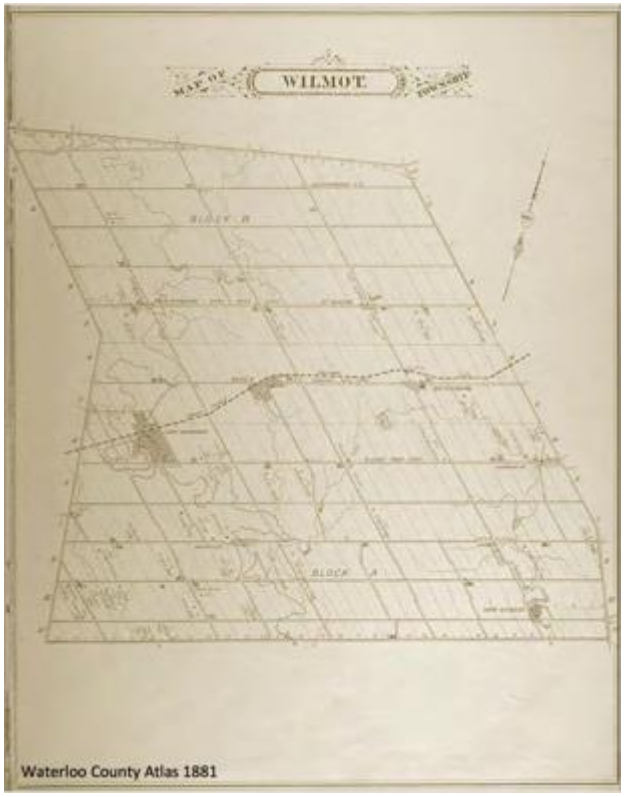

Figure 2. An 1881 map of Wilmot Township.

The Township of Wilmot is endowed with idyllic rolling countryside, numerous picturesque streams including the Nith River, an impressive built-heritage inventory, and a rich archeological record elucidating thousands of years of Indigenous inhabitation. Canadian icons, such as Sir Adam Beck and James Livingston once called Wilmot home, and the diversity of early settlers has resulted in differentiated landscapes with a history of cooperation and mutual care. In this report, the Huron Road, St. Agatha, the Baden Mill District, the Baden Hills and Spongy Lake, and The Nith Valley/New Hamburg North have been identified as candidate CHLs. Though these landscapes are presented independently in this report, it ought to be noted that they are intrinsically linked to the surrounding environments, and therefore, each other.

Though it would have been possible to identify fewer and larger landscapes, it is recognized that despite thematic linkages (e.g., entire settlement corridors in the German Block) there are opportunities to develop refined policies to guide conservation for smaller and more precisely defined geographies. The threats and pressures to urbanizing villages are distinct from those present for agricultural lands or geological features such as kettle lakes and kames. More geographically limited candidate sites may assist future efforts towards designation in a streamlined and economically prudent fashion. However, presentation of these areas independently from the surrounding landscape should not discourage future

studies to expand the geographic scope for boundary identification and detailed inventories.

Cultural landscape conservation is about the preservation of valued areas for the use and enjoyment of future generations. Changing land use pressures and preferences can unpredictably transform a contemporary vernacular landscape into one of outstanding cultural heritage by making it more unique. An example of this can be derived by contrasting early settler accounts of Wilmot and North Dumfries' landscapes with the biophysical reality of the present. Being inhabited by Indigenous peoples for at least 10,000 years, historically the townships contained nearly impassible wetlands, early subsistence crop farming including remarkably large maize fields, tall and diverse forests with abundant large mammals, and rivers containing plentiful fish such as sturgeon, the largest freshwater fish species in Canada. Transformation of these landscapes into scenic agricultural vistas, forested properties, high speed motorways, and residential developments has transformed what was once ordinary into the exceptional. On a smaller spatial scale, the introduction of new preferences and technologies can significantly alter a single property's characteristics such as shifting agricultural preferences leading to the loss of agricultural barns in southwestern Ontario (Lamb, 1988). Transformations can also be ecological, such as the loss of elm trees from Dutch elm disease, and more recently, the loss of ash trees from emerald ash borer. Preservation of landscapes for future generations, thus, involves uncertainty and long-range thinking. One way of accounting for uncertainty is to adopt a systems approach, which recognizes that valued cultural landscapes consist of many parts that stand in relationships which each other, that these cultural landscapes form relationships with their surroundings beyond the boundary of the landscape, and that the cultural landscapes can change in a non-linear fashion.

Figure 3. Landscape looking south from Settlement Road in Wilmot Township.

10. Huron Road Candidate CHL

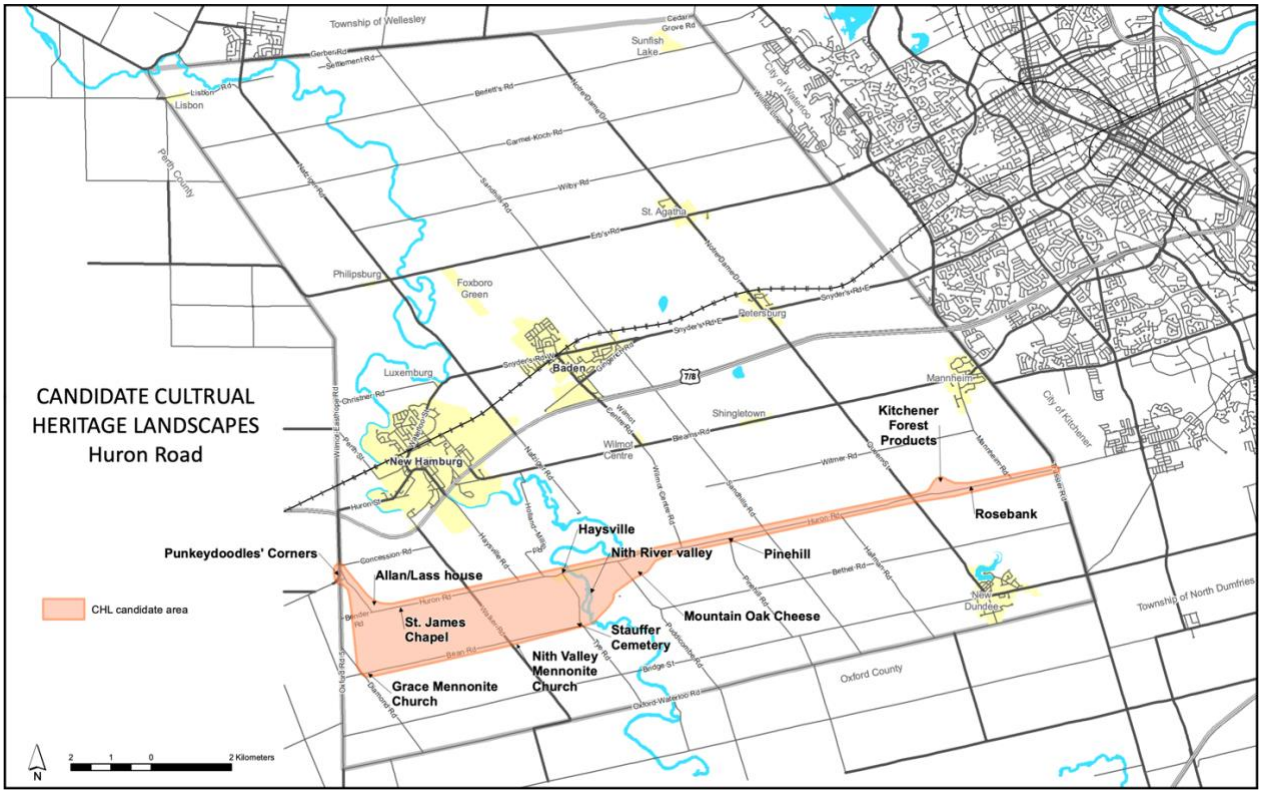

Figure 4. Mapping of the general boundary for the Huron Road Candidate CHL.

10.1 Context

The Huron Road candidate CHL is an excellent example of an *organically evolving* landscape. The landscape is tangibly connected via an east-west paved transportation corridor that resulted from an initial administrative and social imperative and has developed its present form by association with and in response to the natural and social environment. The landscape, when taken as a whole, most closely aligns with a *continuing organically evolved landscape* as it retains a plethora of active roles in contemporary society and is associated with "traditional" ways of life.

Figure 5. Signage celebrating the Huron Road as a Heritage Highway.

This report identifies the entirety of Huron Road as the central linkage for this study area. The eastern boundary is demarcated by Trussler Road and at the western boundary is the hamlet of

Punkeydoodle's Corner, which is shared between Waterloo Region, Perth County, and Oxford County. East of Haysville, at approximately 3165 Huron Road, the Candidate Site drops south to include the Mountain Oak Cheese Factory, the Stauffer Cemetery, the Nith Valley Mennonite and Grace Mennonite churches, and the Nith River valley. As with other candidate sites identified in this report, further work is required to better understand the exact boundary of this candidate CHL.

Due to multiple variables, especially the Grand Trunk Railway passing north of the Huron Road, this candidate CHL has retained rural, pastoral, and even idyllic qualities. Of key importance is the presence of pre-contact Indigenous material culture in this study area, though this report will not provide any further details regarding location of said artifacts (Bergey, 1960). It should also be noted that Huron Road's significance extends east and west beyond the Region of Waterloo to counties that were settled by those traversing this route.

Figure 6. The Nith River north of its intersection with Huron Road.

10.2 Inventory

Selected History and Processes

After the war of 1812, settlement of Upper Canada slowed to a virtual standstill. By 1824, the British Government was seeking relief from colonial administration costs and agreed to the sale of Crown and Clergy Reserves, which were then making up about 28 percent of all lands surveyed in Upper Canada (Bergey, 1969). In 1824, John Galt was successful in securing capital from interested English businessmen and organized the Canada Lands Company for the purpose of buying and settling lands in Upper Canada. The company agreed to pay 1,000,000 pounds for 1,384,013 acres of Crown Reserves and 829,430 acres of Clergy Reserves. However, an archdeacon in Upper Canada convinced the British government to retain the Clergy Reserves who acquiesced and instead offered the Company the unsurveyed block from Lake Huron to the western boundary of Waterloo County, known as the Huron Tract. The terms of the purchase required two-thirds of the sale price to be paid in cash to the British Government, and the other third to be spent on approved public services, such as roads, canals, bridges, schoolhouses, and so forth. After purchasing the Huron Tract, the Canada Lands Company discovered that some sections of the tract were inundated with water and useless for settlement. As compensation, the Crown granted Blocks A and B of Wilmot Township to the Company. The southern block, Block A, was chosen as the corridor to connect the Huron Track to eastern Upper Canada.

In 1826, John Galt – serving as the secretary and chief local officer of the Canada Land Company – was sent to Canada to administer development of the lands (Bergey, 1969). Galt was accompanied by William ‘Tiger’ Dunlop. Dunlop was a Scottish writer and was engaged by Galt as the Warden of the Company’s Woods and Forests in Upper Canada. In 1827, Dunlop directed a survey party on the Company’s tract from the western boundary of Wilmot through to the mouth of Maitland River. The survey party included John Brant, son of Joseph Brant, as well as other Indigenous people.

The Huron Road was opened in 1828. The work parties that opened the road included explorers, surveyors, blazers to mark the trail, and woodmen who “felled the mighty giants of the forest and cleared a trail through swamps and tangled underbrush”, all done with primitive equipment of bare hands, axe, oxen, and compass (Bergey, 1969, p. 13). However, the decision to build the road before settlers arrived was a contentious decision for the Company. The Company directors were looking for immediate returns for their investments, arguing that settlers should arrive before road construction. But Galt advocated for road development first as a means of access, which proved a fruitful decision (Bergey, 1960; 1969).

Speaking to the importance of Huron Road, John Galt states in his autobiography that,

> Of one thing at this time (1828) I do not hesitate to say I was proud, and with good reason, too. I caused a road to be opened through the forest of the Huron Tact, nearly 100 miles in length, by which an overland communication was established, for the first time, between the two great lakes, Huron and Ontario. The scheme was carried into effect by Mr. Pryor. All of the woodmen that could be assembled from the settlers to be employed, an explorer of the time to go at their head, then two surveyors with compasses, after them a band of blazers to mark the trees in line, then the woodmen to fell the trees, the rear brought up with wagons and provisions. In this order, they proceeded cutting their way through the forest until they reached Lake Huron, then turned back to clear the fallen timber
>
> as cited in Breithaupt, 1935

Figure 7. Landscape facing west from Pinehill Cemetery.

Though opened in 1828, it was years before Huron Road became reasonably passible for vehicles. In 1830, the Company hired contractors to rebuild the road in exchange for one-third of their wages in cash and two-thirds in land, which proved very expensive (Breithaupt, 1935; Bergey, 1969). In 1833, the road was described as two thirds corduroy with an occasional large tree left standing in the middle of the road, most travellers spoke of it with horror (Breithaupt, 1935); a “bone shaking, heart breaking, time devouring” journey (Bergey, 1969). In 1835, the surface of the road was “turnpiked” with soil from the sides moved to the centre to create a rounded surface to improve drainage. By 1836, ‘Tiger’ Dunlop declared that there was no road in Upper Canada as good as the Huron Road Constructed by the Canada Lands Company, including Younge Street in Toronto (Bergey, 1969).

Part of John Galt’s plan called for development of hotels at 20-mile intervals along the Road, a distance considered a day’s ride. Recognizing the undesirability of maintaining an inn along a desolate road with high-vacancy winters, Galt proposed graduated subsidises for winter incomes based on distance west of Wilmot Line. The first innkeeper west of Wilmot Line was to receive 50 dollars per month, the

innkeeper 20 miles farther west would receive 72 dollars, and the third innkeeper, 40 miles out, would receive 75 dollars. As part of the deal, it was expected that the innkeepers would keep the road open. Anthony Van Egmond, the individual tasked with finding innkeepers with the constitution for the job, was able to engage three by the end of 1828 (Bergey, 1969). Smith (1946) tells of the nature of these inns. Local hotel keepers could sell whiskey by the gallon or measure. Twenty cents a gallon was the usual price, and it was customary for many of the pioneers to purchase whiskey for the harvest hands who moved westward with the ripening of grain crops.

For many years Huron Road was the main stage route, with four-horse teams running regularly from Galt to Goderich (Breithaupt, 1935). At one time, the population of Haysville along Huron Road was larger than New Hamburg, which illustrates the importance of the road in shaping the local settlement patterns. However, when the Grand Trunk railway was routed a few kilometers north of Huron Road, the development patterns changed and Haysville's population of approximately 500 rapidly declined. In 1882, a disastrous flood of the Nith River wiped out much of Haysville, and it has remained a "very quiet village" ever since (Smith, 1948). Indeed, the stretch of Huron Road through Wilmot Township has maintained its essentially rural character to a greater degree than other east-west corridors, owing to the absence of rail transportation to local settlements.

Figure 8. Landscape surrounding Kitchener Forest Products, located North of Huron Road.

The section of the Nith River transecting the study area east of Haysville is fascinating and warrants additional research. Not only is there evidence that this portion of the Nith River is of significance to Indigenous Peoples, but there has also been uncommon flora identified on its banks (Montgomery, 1944; Bergey, 1960). The forests between Rosebank and Haysville were once infamous for being a large and dense pine forest, known as the Wilmot Pinery. However, the Wilmot Pinery, like so many other forests encountered by settlers, largely went by way of the sawmill.

In 1828, Samuel and Jacob Reichard erected a small sawmill on Alder Creek, in what would become known as Rosebank. Originally, these brothers received 100 acres of land and the waterpower rights on Alder Creek in exchange for clearing

and constructing two miles of road, including a trestle bridge crossing Alder Creek 200 feet in length. The Reichard family eventually acquired 800 acres by taking advantage of the Canada Land Company's offer of 200 acres for opening four miles of road, building 16 miles of Huron Road in total (Lamb, 1989; Cober, 2014). The Reichard sawmill was operated by an overshot water wheel, and settlers would give the sawyer "a good pine log in payment for having a log cut", at least until the mill became overstocked with lumber (Lamb, 1989).

Figure 9. Kitchener Forest Products (sourced from Google Maps, Kitchener Forest Products).

The original mill burned down in 1840 but was replaced with a larger mill and converted to steam in 1870, so that the operator no longer needed to hastily cut during the spring runoff. Jacob Reichard's son, Samuel, succeeded his father as owner of the mill and in 1875 moved the machinery out of the township, since "all of the pine had been cut in the Rosebank area" (Lamb, 1989). After standing idle for three years, the Hallman family bought the property. Two years after purchase, Jacob Hallman took over the mill from his father John, and re-installed a waterpower system. After the retirement of his father in 1917, the mill was purchased by Jacob's son, Gordon. When Gordon was killed by a falling tree in 1944, ownership was passed to his sons, Willard and Robert. By the late 1940s, standing timber was purchased from across southern Ontario, mostly being used for railway ties, furniture, and hockey sticks. The Mill burned down again in 1967, and a new mill was built and operated by electricity and incorporated under the name Willard G. Hallman Lumber. This mill, which in 1989 cut about 4.5 million board feet, was overseen by five generations of the Hallman family. The legacy of the property continues today as Kitchener Forest Products.

There are many stories, lore, and myth surrounding Huron Road, which are aptly illustrated by Smith (1946, p. 31). At the end of his article on pioneer settlement of southwest Wilmot, Smith states:

> I could tell too of the horse stealing organization, a protective association, of how our pioneers were sometimes swindled by the slick horse trader who would put off a horse in a trade known as "swivelback" caused by the corduroy roads, of how Haysville grew no more when the Grand Truck Railway was a reality through New Hamburg, of the market for wood that was used by the wood-burning locomotives, of

how sorghum to produce sugar was introduced and failed as a sugar producer . . .

Buildings, Streetscapes, Objects and Viewsheds

Settlement Clusters

With the arrival of Huron Road in 1828, settlements began to appear in the southern block of Wilmot Township. Rosebank developed at the far eastern section, and Haysville on the western section. Between these two settlements was a thickly forested area of “majestic pine trees” that was known as the Wilmot Pinery. That section of road remained a narrow trail as late as 1851, the widening of which was one of the first jobs supervised by Wilmot Council (Bergey, 1964). On the west side of the Wilmot Pinery, the village of Pinehill developed. Farthest west in the study area is the fantastically named, Punkydoodle’s Corner.

Rosebank

Figure 10. View of Rosebank Church.

The first frame structure in Rosebank was built in 1830 by Jacob Bettschen. Rosebank received its name from the wild roses that grew in the district and still grow along the roadsides, in the former school yard, and in the Rosebank cemetery. Rosebank is recognized as a Wilmot Heritage Community, which acknowledges it as a pioneer settlement area. Rosebank Church, a notable feature on Huron Road, is located on land that was granted to the Reichard family before it was owned by Isaac Witmer who donated land to the Tunkers – Old German Baptist Brethren, and part of the old order movement – for their meetinghouse. In 1902, a yellow brick meetinghouse was constructed and flourished until the late 1890s. The community dropped to just eight families in 1920 before again adding members in the 1940s (Cober, 2014).

Pinehill

Pinehill is named for the towering and dense trees that covered the area, known as the Wilmot Pinery. One of the notable features in this part of the study area is Pinehill S.S. No. 7. The first school was built here in 1857 before it was dismantled in 1887 and Gottleib Bettschen used the materials in construction of the Jubilee block - the Emporium - in New Dundee. The second schoolhouse was built in 1886

and was used until it was closed and eventually sold in 1964 (Region of Waterloo, 2015).

Lorna Bergey (1964) tells of congeniality and tension between pioneer settlers and Indigenous people in the Pinehill area. Bergey relates that her grandmother was gifted a doll cradle woven from black ash by Indigenous people for her daughter's pleasure. And her father recalls meeting an Indigenous person in the bush who was looking for the medicinally beneficial ginseng, but the man stated, "I think the sheep have eaten it all" (p. 51).

Figure 11. View inside a barn immediately west of Pinehill Cemetery. Note the single beam spanning the width of the barn.

An interesting story related to Pinehill has been passed down by Smith (1946). He tells of a ship carpenter from Prince Edward Island who arrived in the Pinehill area in an outstanding fashion. At the time, you could not be a freeholder in Prince Edward Island, so this individual sought to travel to Upper Canada to own land. Intending to take a ship from Shediac, New Brunswick, to Montreal, Quebec, he found on his arrival in Shediac that navigation was closed. He met a Doctor Douglas in Shediac who was also intent on making his way back to Quebec. With the assistance of an Indigenous guide, they made the trek by snowshoe. After leaving the doctor at his destination, the settler made his way to southwest Wilmot via Huron Road, covering 1,010 miles on snowshoe. He spent the winter in the Pinehill district where he hewed the frames "from the splendid white pine" for three barns. In the mornings, the snow would be packed onto the square beams by wolves running along them during the night. Smith (1946) notes that, at the time of his writing, the frames hewed by this carpenter were still standing, none burned by fire. Though no evidence has been uncovered that determines the builder of these barns, it remains true that it may have been Smith's mysterious shipbuilder, set on obtaining freehold in Upper Canada.

Haysville

Formerly called Jonesborough and later Wilmot Village, the name Haysville was given in honour of Robert Hayes, who was the first post-master appointed in 1837 (Smith, 1946). The first settler in Haysville was William Hobson, who first arrived in Canada in 1818 for a ten-year stint in London, Ontario, before returning to Ireland. In 1829, Hobson returned to Canada and headed west along Huron Road, stopping to camp at present day Haysville before continuing to Goderich. Not liking the Goderich area, Hobson, and his family returned to Wilmot and became the first settlers in Haysville. In 1832 or 1833, Hobson sold his property to William Puddicombe, obtained 200 acres and started a hotel. The hotel could stable 125 horses. Horses for the four-horse stagecoach from Hamilton were changed at Haysville, which became a bustling settlement, with a population of over 500 people. However, with the Grand Trunk Railway opening to the north and diminished importance of the stagecoach, Haysville's central role contracted. A horrific flood of the Nith River in 1883 wiped out much of Haysville, which was not rebuilt (Waterloo Chronicle, 1948).

Figure 12. New Hamburg School Section 6, located in New Hamburg and currently being used as the New Hamburg co-operative preschool.

Haysville Village Core

The village core of Haysville has numerous significant built and natural elements. As it relates to the former, two school section buildings, S.S. No. 6 and S.S. No. 5 are near each other, with the former serving a contemporary function as a community centre and daycare, and the latter in private ownership. There is a third schoolhouse in this section of the study area as well: S.S. No. 4, located at 3734 Bridge Street. There are 15 properties in Haysville that are listed on the heritage register of non-designated properties, all but two of which were constructed in the mid to late 19th century, each with unique elements and histories. When taken together, these buildings display the construction techniques and elegance at the time of construction. They provide residents and the passerby alike with an exceptional vantage from which to absorb the livelihoods of pioneer settlers.

Punkeydoodle's Corner

In the late 19th century, during the boom of Huron Road, Punkeydoodle's Corner hosted multiple taverns and a blacksmith shop (Stock, 1967). Today, it is a collection of few homes and a cairn marking Canada's 1982 birthday and the celebration that occurred there. The celebration of Canada's birthday at Punkeydoodle's Corner was an unexpected success, with approximately 10,000 people in attendance, including a former prime minister, the Honourable Joe Clarke, and his daughter, Catherine (Lamb, 1983).

Figure 13. The monument at Punkeydoodle's Corner celebrating Canada's birthday, 1982.

There are multiple stories regarding how Punkydoodle's Corner received its most peculiar name. One common story is that Punkeydoodle was a nickname for an unpopular man who grew pumpkins. According to that story, this individual had an argument with a neighbour's wife, and she pointed her finger at him and cried, "why you punkeydoodle you" (Heritage Wilmot, n.d.). An alternative story, handed down by early settlers, is that it was customary for tavern patrons to sing and when they did not, the proprietor made a point of getting things started. A popular song at the time was Yankee Doodle, and an innkeeper of German heritage, who had difficulty pronouncing English words, would sing at the top of his lungs, "Punkey Doodle went to town . . ." and thus, his nickname and that of the hamlet became Punky Doodle and Punkey Doodle Corners (Stock, 1967).

Viewsheds

The splendid viewsheds encountered from the Huron Road candidate site are more numerous than can be accurately captured in a candidate CHL identification report of this length. However, the view from the Pinehill Cemetery is especially fine. Looking west over Huron Road toward a setting sun is likely an experience enjoyed by inhabitants and visitors alike since the first headstones were erected on this site. Huron Road also contains a plethora of municipally registered heritage buildings and residences, and other important properties that are part of expansive agricultural landscapes, some if which afford a unique perspective on the settlers that moved to this area after the development of the road.


Figure 14. View of setting sun taken from Pinehill Cemetery.

Other Exemplars of the Built Environment

The historically significant properties in this candidate site are more numerous than a report of the current scope can thoroughly address. Some of those buildings have been discussed in the above sections, and a few other exemplars are presented below.

Mountain Oak Cheese

Figure 15. Large number of cheeses being cured at Mountain Oak Cheese.

As told by Smith (1946), there were no cream separators in pioneer days. However, at Haysville, there was a creamery where milk produced by dairy farmers was taken twice a day to be stored in high coolers or in springs of water. Cheese was made from skim milk, butter from the cream. Today, mountain oak cheese continues the tradition of cheese making in Haysville area. Though Heidelberg was well known for producing limburger cheese, Mountain Oak specializes in producing gouda in an environmentally sensitive fashion (Mountain Oak Cheese, 2020).

St. James Chapel

Figure 16. St. James Chapel and cemetery.

West of Haysville, St. James Chapel is noted as “one of the most beautiful and interesting of the pioneer churches in southwestern Ontario [and] the mother church of the Anglican Parish in Wilmot” (Cassel, 1962). St. James Chapel is located at 4339 Huron Road. In 1854, the central part of the church was built on three acres of land deeded by the Canada Land Company. An early member and supporter of the church, Samuel Mark, bequeathed 400 dollars toward the purchase of a bell, provided a tower was built. On May 26th, 1897, a team of horses raised the 3,000-pound bell into the belfry. Weekly services were discontinued in 1931 and St. James was designated a funeral chapel. In 1952, extensive renovations were completed and the cemetery was expanded in 1993. The beautiful stained-glass windows were restored between 2006 and 2010 (St. Georges Anglican Church, n.d.; Mills, 2020).

Alan/Lass House and St. James School

The Alan/Lass house was constructed in 1858 by Malcom Allan of Paisley Scotland. The builder is known for donating the land for St. James School. St. James School was constructed in 1886. Not only did this school teach children, it also provided adult education in the evenings, served as meeting place for the literary societies, and was used by early missionaries to hold services.

Stauffer Cemetery and Bean Family Cairn

The Stauffer Cemetery is located a short distance from the banks of the Nith River. The Cairn in this cemetery celebrates John Bean (Biehn) and Anna Sheirch who arrived in Wilmot from Doon in 1833. They purchased a 200-acre wooded block from the Crown one mile southwest of Haysville. At the time of John Beans death, he had 50 grandchildren and 16 great grandchildren. The cairn in the cemetery is made from stones from the original Bean homestead and the farms of their decedents.

Figure 17. The Stauffer Cemetery and Bean Family Cairn.

Figure 18. Highland cattle in the foreground of an agricultural landscape along Huron Road.

10.3 Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
✓ LAND USE – CONTINUITY OF USE	o DESIGN VALUE – RARENESS OR UNIQUENESS	o COMMUNITY IDENTITY – TELLS A STORY OF THE AREA	✓ PREHISTORIC HABITATION
✓ VEGETATION – ORIGINAL PATTERNS	o DESIGN VALUE – AESTHETIC/SCENIC REASONS	o PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM	o THE GRAND OR CONESTOGO RIVER
o CULTURAL RELATIONSHIPS – SUPPORTING DESIGNED ELEMENTS	o DESIGN VALUE – HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST	o COMMUNITY IMAGE – IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION	✓ FIRST EXPLORATION
o NATURAL FEATURES – PROMINENT NATURAL FEATURES	✓ HISTORIC VALUE – HISTORIC UNDERSTANDING OF AREA	✓ TOURISM – PROMOTED AS A TOURIST DESTINATION	✓ PIONEER SETTLEMENT
o NATURAL RELATIONSHIPS – FEATURES THAT DETERMINE USE	✓ HISTORIC VALUE – DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON	o LANDMARK – RECOGNIZED BY COMMUNITY	✓ MENNONITE SETTLEMENT
o VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO	o HISTORIC VALUE – WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER	✓ COMMEMORATION – SITE USED FOR CELEBRATIONS	✓ AGRICULTURE
o RUIN – HUMAN MADE REMNANTS	✓ CONTEXTUAL VALUE – LANDMARK VALUE	o PUBLIC SPACE – USED FOR FREQUENT PUBLIC EVENTS	o INDUSTRY AND COMMERCE
o DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL	✓ CONTEXTUAL VALUE – IMPORTANT IN DEFINING CHARACTER OF AN AREA	✓ CULTURAL TRADITIONS – USED TO EXPRESS CULTURAL TRADITIONS	o URBAN DEVELOPMENT
	✓ CONTEXTUAL VALUE – HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS	✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE	✓ TRANSPORTATION
		✓ LOCAL HISTORY – CONTRIBUTING TO LOCAL LORE	✓ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION)
		✓ VISUALLY SIGNIFICANT – PHOTOGRAPHED OFTEN	o GOVERNANCE AND EDUCATION
		✓ PLANNING – IDENTIFIED THROUGH OTHER PLANNING INITIATIVES	

10.4 Summary

The Huron Road candidate CHL exemplifies many regional themes, with “pioneer settlement” and “transportation” being most prominent. The Canada Lands Company – especially the work of John Galt and William “Tiger” Dunlop – Indigenous peoples, early settlers, and contemporary communities have created and continue to create an enduring physical and storied landscape across this east-west corridor. The numerous heritage properties, settlement clusters, natural elements, and history coexisting in this site are valued together for their interrelationship, meaning, and association. That Huron Road is recognized as a Heritage Highway supports and strengthens the findings of this report. Huron Road is a regionally significant collection of properties and attributes and is also provincially significant for its central role in the settlement of Upper-Canada and for being the first road to connect Lake Ontario to Lake Huron.

More than other east-west corridors established by settlers in Wilmot Township, Huron Road has maintained agricultural land use patterns and a rural ambience. In large part, this is due to the Grand Trunk Railway passing north of the candidate site, which not only shifted settlement away from Huron Road, but also led to a marked decline in population in the once bustling settlement of Haysville. The integrity of this site is not only demonstrated in land use patterns, but also in continuity of use, as can be demonstrated through the legacy of the Reichard/Hallman sawmills, numerous farmsteads across the landscape, and even the continued tradition of cheese production outside of Haysville.

Some of the properties included in this report, such as the St. James Chapel, boast sufficient historical integrity and design value as to be regarded as CHLs independently from the surrounding landscape. However, the thematic linkages threaded throughout this candidate site warrant an investigation of the broader, contextual value in which the individual elements are situated. Overall, Huron Road is an excellent example of a candidate CHL in Wilmot Township. The site displays considerable geographic as well as historic diversity that contributes to an understanding of place, people and events.

11. The Baden Mill District Candidate CHL

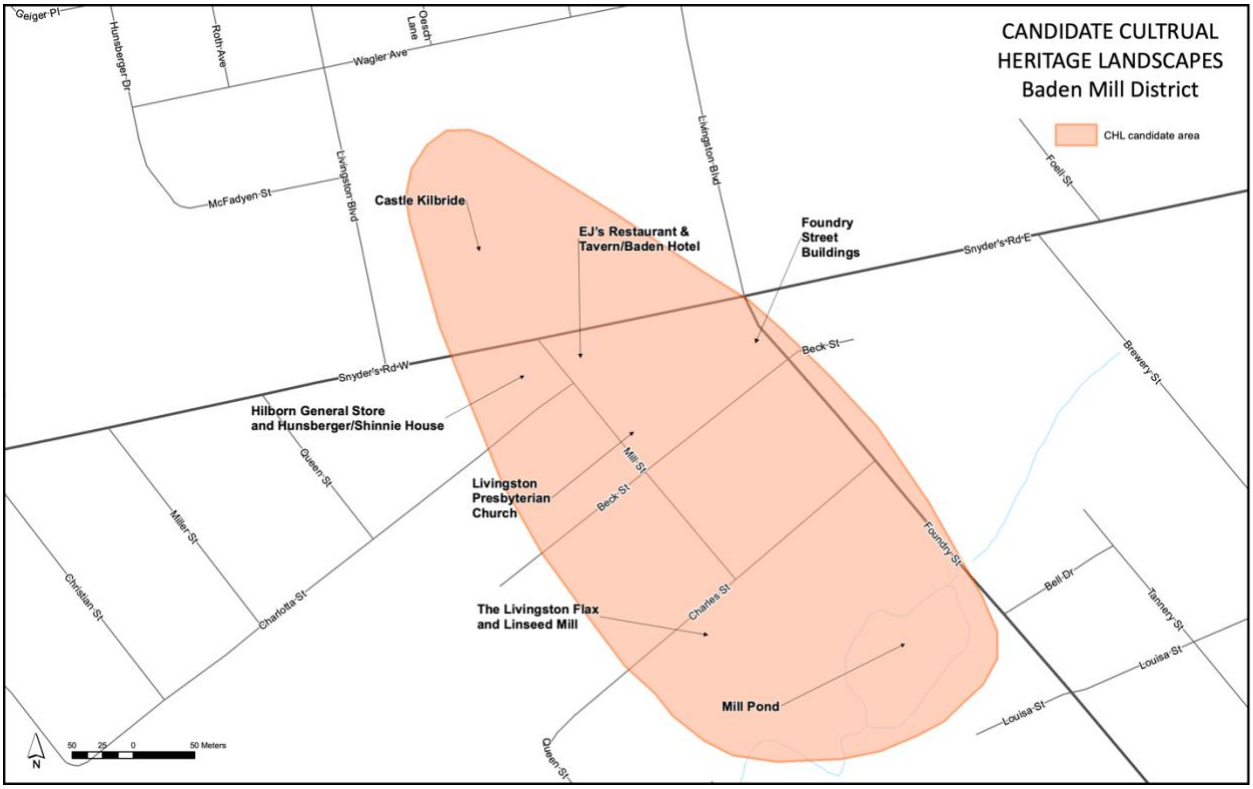

Figure 19. A map depicting the general boundary of the Baden Mill District candidate CHL.

11.1 Context

The candidate CHL called the "The Baden Mill District" in this report is an excellent example of a *continuing organically evolving landscape*. Many of the buildings in this landscape are the result of initial social and economic imperatives that developed in response to the natural environment. Key material components of this landscape continue to play an active and important role in contemporary social life. For example, the park adjacent Castle Kilbride serves as a gathering space. The Castle itself has been adaptively repurposed to serve as the Township of Wilmot municipal offices and as a museum to the Livingston legacy. And the Livingston mills are now part of Baden Feed and Supply Ltd.

Figure 20. View of Castle Kilbride.

The current section of this report focuses on the built environment as related primarily to James

Livingston and the empire he established as the “King of Flax” from Baden. For the purposes of this report, the northwest of this candidate CHL is demarcated by the extent of Castle Kilbride and grounds, the east is demarcated by the eastern boundary of the Baden Hotel/EJ’s, and the southern boundary is the south side of the mill pond. Further research may choose to examine the built and natural environments related to Sir Adam Beck, as well as establish relationships between the numerous designated and listed properties in this charming and important centre of Wilmot Township. While this report also delves into a selection of built heritage attributes that are only tangentially related to Livingston himself, they certainly are related by geographic proximity and temporal relevance.

11.2 Inventory

Selected History and Processes

On November 27, 1838, James Livingston was born in East Kilbride, Scotland, to a working-class family of weavers. He arrived in Ontario in 1856 and started as a farmhand before working as a flax scutcher for the Perine Brothers in Conestoga. Shortly after, he was hired to run the Perine flax mill in Baden. James and his brother John later formed the J&J Livingston Linseed Oil Company and purchased the mill from the Perine Brothers (Brown, 2020)

In 1864, Livingston and his brother John began growing flax at a small scale in Wellesley Village, and eventually cultivated 3,000 acres in different parts of Wilmot (Veitch, 1967). In 1872, Livingston began manufacturing linseed oil in Baden. In 1877 he organized the James Livingston Flax Company of Yale, Michigan, and developed mills throughout that state (Livingston, 1921). He and his brother also acquired the foundry of Sir Adam Beck’s father and for a time produced stoves and heavy industrial machinery under the name J. and J. Livingston (Veitch, 1967)

In 1895, James Livingston’s brother John died, and the oil business continued under the name Livingston Linseed Oil Company. The company had mills established in Owen Sound, Baden, Montreal, St. Boniface (Manitoba) and Toronto. Under Livingston’s personal supervision, the linseed oil company became the greatest of its kind in Canada (Livingston, 1921). In 1897, Livingston and an associate purchased a controlling interest in A.H. Hart Flax Spinning Company of New

Figure 21. Historic photo taken from the Dominion Linseed Oil Building, looking towards Castle Kilbride (obtained from the archives at Castle Kilbride).

York, and he was elected president. The spinning company, also one of the largest of its kind in America with over 600 employees, manufactured carpet yarns and wraps, and a variety of twines (Livingston, 1921).

One of the remarkable features of Livingston's success was his ability to control the production line from seed to finished products. In Baden, he grew the flax on his own land, and put it through the various processes of pulling, threshing, retting, scutching, heckling, and spinning into yarns, twines and threads as well as making linseed oil, oil cake and other by-products (Livingston, 1921).

Livingston was a very active member of the Baden community. In 1895-1896, Livingston donated the land and provided funding for the building of the Livingston Presbyterian Church located at 44 Beck Street. He spearheaded the development of the Baden Mechanics Institute, the Baden Band, as well as the local chapter of the Masonic Lodge (Brown, 2020). For 24 years, Livingston was the chairman of the Board of Managers of the Livingston Presbyterian Church in Baden (Livingston, 1921).

In 1901, Livingston organized the Yale State Bank (then the State Bank of Marlette, Michigan), the State Bank of Harbour Beach, and the Bank of James Livingston & Co. Ltd. In each institution, he was elected president. He was also president of the Yale Lumber and Coal Co., and the Yale Woolen Mills (Livingston, 1921). Livingston also briefly delved into the manufacturing of horseless carriages. Had Livingston not dropped this latest venture after producing just five cars, Baden could have become an automotive centre (Veitch, 1967).

Livingston was also a political man. He presided as Reeve of Wilmot from 1878-1883 and from 1878-1880 he served the Ontario Legislature as Liberal Member for South Waterloo. In 1880, he resigned his seat to run as liberal candidate for the Dominion house. He held that seat until 1900, serving his last term as the Minister of Mines and Northern Affairs in Sir Wilfred Laurier's cabinet. At the time of his death in 1920, he was slated for the Senate (Longo, 1985).

Buildings

Castle Kilbride

From 1877-1878, Livingston oversaw the construction of his home, Castle Kilbride, named after his birthplace. Livingston commissioned David Gingerich to build Kilbride and Henry Scharstein to decorate it (Bingeman, 2013). Now recognized as a National Historic Site of Canada, Castle Kilbride has fifteen principal rooms and nearly 4,300 square feet of living space. There are several architectural features of this home that make it unique. The decorative front porch was

illustrated in the Parks Canada brochure, *The Buildings of Canada*, and its external design is an excellent example for mid-Victorian architecture. The most significant attributes, however, are located inside the Castle (Longo, 1985). The excellent woodwork and marble fireplaces are surrounded with art. Several portions of the castle are decorated in the *trompe l'oeil* (French for "fools the eye") which is different from most interior paintings as it relates directly to architecture, not unlike elaborate plaster work or carved stone (Longo, 1985). The decorations began in 1878 and many are dated to the 1890s. The *trompe l'oeil* style paintings are notable in the drawing room, dining room, hallway and library, with the most opulent ones located in the library.

Figure 22. View of the hallway in Castle Kilbride (sourced from www.wilmot.ca).

In 1985, Castle Kilbride was designated as a Wilmot historic site. In 1988, the Castle was sold to a company that planned to develop the adjoining lands. A four-day auction was held to dispose of the furnishings, yet, as it often the case, the development of the adjoining lands did not proceed, and the home stood empty and began to deteriorate. The Wilmot Local Architectural Conservation Advisory Committee and concerned residents decided something needed to be done to save Kilbride. In February of 1993, the building was purchased for $370,000. Funding for reconstruction was undertaken by a plethora of actors, including several local residents who assisted in acquiring archival material (to be housed in a fireproof, climate-controlled section of the basement), artifacts, and furniture, and there was a committee called "Friends of Castle Kilbride" that spearheaded fundraising (Ritz, 1994). In a fundraising hockey game, members of the legislature took part in a hockey game in New Hamburg where, during the intermission, then Premier Bob Rae presented Mayor Lynn Myers with a check for $1,000,000 as the province's contribution to the restoration project. Other notable contributions came from Waterloo Regional Heritage Foundation, and the New Hamburg Board of Trade.

An important part of the reconstruction project was to refurnish Castle Kilbride to its original state, which was carried out by Jim Miller, who had recorded where many of the contents of the home had gone when they were sold at auction in 1988 (see "Foundry Street Buildings" below) (Ritz, 1994). In the interior, many of the paintings had deteriorated due to cracks in the underlying plaster and changes in humidity that caused the paint to peel. Before general cleaning could occur, all the colour surfaces had to be tested to determine how stable the pigments were. The plaster in painted areas had to be cleaned. The widest cracks were filled with

caulking, narrower cracks with a special filler, and hairline cracks were filled with ground caulk. In 1994, Mayor Lynn Myers, who was a key figure in purchasing and restoring Castle Kilbride, received notice that the building was being recognized as a National Historic Site (Ritz, 1994).

The Livingston Flax and Linseed Mill

The Livingston Flax and Linseed Mill was the main industry in 19th century Baden, employing 220 people at its peak of operation. As the largest of its kind in Canada, the industry promoted the grown of Baden and provided employment to both men and women. It was primarily migrant workers and women who performed the arduous task of pulling flax by hand. As the cotton industry increased, linen use decreased and production at the mill turned towards linseed products. Linseed oil had been a key ingredient in paints, but after the Second World War, it was replaced by new chemical products that emerged from wartime technology. In 1952, the property was purchased by Master Feeds (Longo, 1985).

Figure 23. View over the mill pond and the former Livingston flax and linseed mill.

Though not designated, the Livingston Flax and Linseed Mill is on the heritage register of non-designated properties. The Heritage value of this complex is described as,

> Industrial; a series of brick buildings that are directly related to the operation of James Livingston's flax business that manufactured linseed oil c.1867 in Baden. Some buildings contain elevators, various multi-paned windows and one notable section is where the train would enter for the product to be unloaded into hopper cars. The oldest building is a 1 storey building currently painted white and has 8 sections divided by pilasters. The top of each section has corbelled brickwork. Historic use of the various buildings includes: oil works, elevator, iron oil tanks, boiler/engine room, warehouse, and oil storage
>
> Heritage Register of non-designated properties.

The mill pond southeast of Livingston's mill was constructed around 1850 when Jacob Beck dammed Spring Creek to provide power to his foundry and grist mill. The millpond, which in the past was much larger than today being located on both

sides of foundry street, provided power for other 19th century buildings, as well. Today, it is owned by the Grand River Conservation Authority.

EJ's Restaurant & Tavern/Baden Hotel

Figure 24. EJ's Restaurant and Tavern, previously the Baden Hotel.

Located at 39 Snyder's Road the two and a half story Baden Hotel was constructed in 1874. Currently, the hotel is occupied by EJ's, one of the oldest operating taverns in Canada. In 1858, the land on which the Baden Hotel is located was purchased from Jacob Beck, the village planner and founder. Christoph Kraus built the hotel, which at one time could stable up to 100 horses. The hotel was a vital destination for travelling salesmen and merchants, partly due to its location on the major transportation corridors, Snyder's Road and the Grand Trunk Railway. In 1910, one unnamed traveller paid for his room and board by hand painting pictures on the existing ceiling above the bar (The Baden Hotel, n.d.; Heritage Wilmot, n.d.). EJ's also participated in fund-raising for the restoration of Castle Kilbride, organizing a golf tournament in August 1993 (Ritz, 1994).

Foundry Street Buildings

The three buildings at the southeast intersection of Foundry Street and Snyder's Road have an interesting relationship to the Baden Mill District. The center building served as the post office, which moved across the road in 1920, and was significantly remodelled after a fire. It later operated as a Bank of Commerce branch and after that as a Toronto-Dominion Bank branch. But since the 1970s, the building has been used primarily as a residential space.

In 1876, the northernmost building of the three was constructed to house Lorentz store. A son of James Livingston, J.P. Livingston, purchased the building in 1967 and turned it into an antique shop called "Attics and Things Antique." The antique shop was run by Harris Veitch who lived at Castle Kilbride with his wife Laura Louise (Livingston). Manny of the items sold in the shop were Livingston family heirlooms. In the 1970s, Veitch sold the shop to James Miller; the same Miller who took the job of recovering Livingston heirlooms after the Castle was purchased by the township and made into a museum. James Miller undertook the arduous task to track down people he had sold items too and convince them to donate them to the museum (Fear, 2020). This building is on the heritage register of non-designated properties.

Livingston Presbyterian Church

Located at 44 Beck Street, the Livingston Presbyterian Church was built in 1894-1895 and was the only Presbyterian Church in Wilmot. Over 50 congregational members made pledges for over $1,400 for the building. James Livingston donated the land and covered the balance for constructing the building. Livingston served as Chairman of the Board of Managers for the church for 24 years, and in his Last Will and Testament, left a trust account of $3,000 for the church when he died in 1920. Four generations of the Livingston family have been intimately involved with the church, with over 125 years of pastoral connection between the Livingston family and the church. “The church is clearly intertwined with the Livingston Legacy” (Wilmot Heritage, n.d.). In June 2015, the church was designated under Part IV of the Heritage Act.

Figure 22. A historic photograph of the Livingston Presbyterian Church (sourced from the Wilmot archives).

Hilborn General Store and Hunsberger/ Shinnie House

Immediately across the street from Castle Kilbride is a home constructed in 1893, known as the Hunsberger/Shinnie House (53 Snyder’s Road West) and a red boomtown style building constructed in 1854, known as the Hilborn General Store (55 Snyder’s Road West). The store was operated by the Hilborn brothers until 1900, when operations were taken over by I.R. Shantz and Abe Hunsberger. The building was used as a general store for over 150 years. The later owner of the store, I.R. Shantz, built the Hunsberger/Shinnie House beside the store.

Figure 26. The Hilborn General Store and Hunsberger/Shinnie House (sourced from Google Maps).

11.3 Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
✓ LAND USE – CONTINUITY OF USE	o DESIGN VALUE – RARENESS OR UNIQUENESS	o COMMUNITY IDENTITY – TELLS A STORY OF THE AREA	✓ PREHISTORIC HABITATION
✓ VEGETATION – ORIGINAL PATTERNS	o DESIGN VALUE – AESTHETIC/SCENIC REASONS	o PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM	o THE GRAND OR CONESTOGO RIVER
o CULTURAL RELATIONSHIPS – SUPPORTING DESIGNED ELEMENTS	o DESIGN VALUE – HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST	o COMMUNITY IMAGE – IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION	o FIRST EXPLORATION
✓ NATURAL FEATURES – PROMINENT NATURAL FEATURES	✓ HISTORIC VALUE – HISTORIC UNDERSTANDING OF AREA	✓ TOURISM – PROMOTED AS A TOURIST DESTINATION	✓ PIONEER SETTLEMENT
✓ NATURAL RELATIONSHIPS – FEATURES THAT DETERMINE USE	✓ HISTORIC VALUE – DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON	✓ LANDMARK – RECOGNIZED BY COMMUNITY	o MENNONITE SETTLEMENT
o VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO	✓ HISTORIC VALUE – WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER	✓ COMMEMORATION – SITE USED FOR CELEBRATIONS	✓ AGRICULTURE
✓ RUIN – HUMAN MADE REMNANTS	✓ CONTEXTUAL VALUE – LANDMARK VALUE	✓ PUBLIC SPACE – USED FOR FREQUENT PUBLIC EVENTS	✓ INDUSTRY AND COMMERCE
o DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL	✓ CONTEXTUAL VALUE – IMPORTANT IN DEFINING CHARACTER OF AN AREA	✓ CULTURAL TRADITIONS – USED TO EXPRESS CULTURAL TRADITIONS	o URBAN DEVELOPMENT
	✓ CONTEXTUAL VALUE – HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS	✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE	✓ TRANSPORTATION
		✓ LOCAL HISTORY – CONTRIBUTING TO LOCAL LORE	✓ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION)
		✓ VISUALLY SIGNIFICANT – PHOTOGRAPHED OFTEN	o GOVERNANCE AND EDUCATION
		✓ PLANNING – IDENTIFIED THROUGH OTHER PLANNING INITIATIVES	

11.4 Summary

The Baden Mill District candidate CHL is an excellent example of an organically evolving candidate CHL. Many of the built heritage elements in this site originated from economic and social imperatives and maintain a contemporary function in the community. The elements in this site function together to elucidate both the achievements of James Livingston, the “King of Flax”, and the community values attached to the landscape as demonstrated through other planning initiatives and volunteerism. The community value is evident in such initiatives as the “Friends of Castle Kilbride” which raised funds for the restoration of the Castle, and the numerous residents who assisted in acquiring artifacts, furniture and archival material during restoration (Ritz, 1994).

The Baden Mill District site includes unique and representative physical value and displays a high degree of craftmanship and artistic merit. The design value of Castle Kilbride and the *trompe l’oeil* styled paintings therein are acutely evidenced by being recognized as a National Historic Site. The broader landscape, including those selected elements discussed above, have direct association with a theme and organization that is significant to the community. Moreover, some of those elements reflect the work of an architect, builder, or artists who are significant to the community.

The contextual value of the Baden Mill District candidate CHL is also evident. The site is important in defining, maintaining, and supporting the character of the broader area, it is physically and functionally linked to the surrounding landscapes, and, in the case of Castle Kilbride and the Flax and Linseed Mill, it also contains significant landmarks. Though further work is required to better understand the extent of this landscape, including an investigation of the workers’ cottages, it is with a high degree of confidence that the Baden Mill District site has been identified as a candidate CHL.

12. Kames and Kettle: Baden Hills and Spongy Lake Candidate CHL

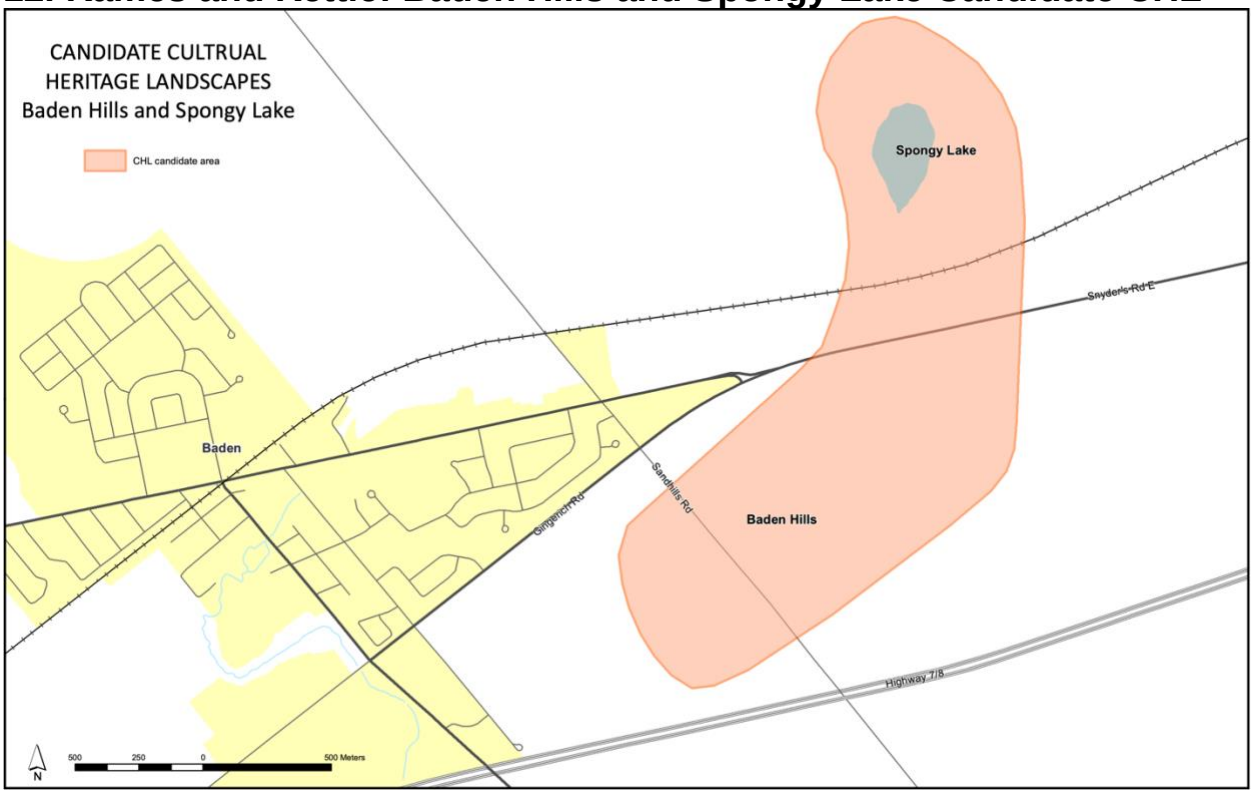

Figure 27. A map depicting the general boundary of the Baden Hills and Spongy Lake Candidate CHL.

12.1 Context

The Baden Hills and Spongy Lake properties are located south and east of the community of Baden. Both are subject, to varying degrees, to existing planning measures. The Baden Hills are regionally recognized in the Township of Wilmot Countryside tours, as a Core Environmental Feature of the Region of Waterloo's Greenlands Network, were recognized as an International Biological Programme Site, and were voted as one of the Seven Wonders of Wilmot. The third hill from the east was gifted to the Region by Ray Gibney and is now part of the Wilmot Trail System, accessible from Sandhills Road (Hagen, 2021). Spongy Lake is also recognized as a Core Environmental Feature of the Greenlands Network, was previously recognized as a Wellhead Protection Sensitive Area, and provides University of Waterloo students with a living laboratory and window to a rare natural environment for this region – a nutrient poor fen in succession to a bog system.

Visible from practically anywhere in Wilmot Township, the Baden Hills have strong associative, educational, aesthetic, spiritual, and cultural heritage values. Though clearly there are elements of this landscape that were designed and created intentionally by man, such as the Baden Hills Trail system, it is opined here that significant aspects of this landscape relate, first and foremost, to prehistoric habitation and secondarily to its continued positive impact on community social life.

Figure 28. Landscape surrounding Baden Hills with view from Bleams Road.

12.2 Inventory

Selected Processes and History

The Baden Hills, or Baden Sand Hills, are huge glacial deposits left by the retreating Wisconsin ice sheet, about 14,000 years ago. These deposits are known as “kames” or irregularly shaped hills composed of sand, gravel, and till. The Baden Hills are clearly identifiable landmarks and have long been used as a landmark for travellers (Hagen, 2021). The highest hill is at an elevation of 434 meters – more than 100 metres higher than the Waterloo Regional International Airport. The University of Waterloo Earth Sciences department considered the Baden Hills the most prominent set of moulin kames in Southern Ontario (Hagen, 2021).

Figure 29. View of Spongy Lake (sourced from "Spongy Lake Field Trip with the UW Ecology Lab").

Kames are often associated with kettles, or kettle lakes. Spongy Lake is a kettle hole lake located northeast of the Baden Hills. The

Spongy Lake property is owned by the University of Waterloo and represents a regionally unique ecosystem that is regularly used for educational purposes. The northern third of Spongy Lake is covered by a mat of emergent vegetation, composed mostly of sedges but also cattails, interspersed mosses, and numerous other species. The peat is about 5 metres thick and is responsible for holding the water table higher than it would otherwise be, thus maintaining the relatively high gradient between the local and the regional water tables and making this lake important as a water recharge area (Dempster et al., 2006). The elevated position of the peat also is cause for the relative isolation of the local water table from surrounding nutrient-rich water flows. As noted by Dempster et al. (2006, p. 55), the "hydrologic and ecological integrity for the system should be protected," especially from nutrient runoff of agricultural fertilizers.

A rich archeological record indicates that, before European settlers, the Baden Hills were farmed by the Neutral Nation. A prominent site was located near a creek rich with trout, that never froze, that emptied into Meisel's pond (Smith, 1938; Hagen, 2021). After some artifacts were found on the surface, the New Hamburg School board was allowed to gather artifacts from below the soil. When the site was only partially sifted (about one-tenth of an acre) a wealth of artifacts were found, including a two-and-a-half-pound cleaver, over 30 arrow heads, several flint knives, beaver teeth used for cutting, numerous awls, a mill used to grind corn, over 600 fragments of decorated pottery and about 3,000 plain broken pottery pieces, a hoe made from the shoulder blade of a deer, several broken glazed pipes, bones from wild turkey, passenger pigeon, wolves, bear, beaver and porcupine, ornamental shells, but interestingly, no metal of any kind (Smith, 1938). There are numerous documents available through the Waterloo Historical Society describing the historic interactions between Indigenous peoples and pioneer settlers, which can provide the reader with greater detail.

12.3 Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
✓ LAND USE – CONTINUITY OF USE	o DESIGN VALUE – RARENESS OR UNIQUENESS	o COMMUNITY IDENTITY – TELLS A STORY OF THE AREA	✓ PREHISTORIC HABITATION
✓ VEGETATION – ORIGINAL PATTERNS	o DESIGN VALUE – AESTHETIC/SCENIC REASONS	o PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM	o THE GRAND OR CONESTOGO RIVER
o CULTURAL RELATIONSHIPS – SUPPORTING DESIGNED ELEMENTS	o DESIGN VALUE – HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST	o COMMUNITY IMAGE – IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION	o FIRST EXPLORATION
✓ NATURAL FEATURES – PROMINENT NATURAL FEATURES	✓ HISTORIC VALUE – HISTORIC UNDERSTANDING OF AREA	o TOURISM – PROMOTED AS A TOURIST DESTINATION	✓ PIONEER SETTLEMENT
✓ NATURAL RELATIONSHIPS – FEATURES THAT DETERMINE USE	✓ HISTORIC VALUE – DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON	✓ LANDMARK – RECOGNIZED BY COMMUNITY	o MENNONITE SETTLEMENT
o VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO	o HISTORIC VALUE – WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER	o COMMEMORATION – SITE USED FOR CELEBRATIONS	o AGRICULTURE
✓ RUIN – HUMAN MADE REMNANTS	✓ CONTEXTUAL VALUE – LANDMARK VALUE	o PUBLIC SPACE – USED FOR FREQUENT PUBLIC EVENTS	o INDUSTRY AND COMMERCE
o DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL	✓ CONTEXTUAL VALUE – IMPORTANT IN DEFINING CHARACTER OF AN AREA	o CULTURAL TRADITIONS – USED TO EXPRESS CULTURAL TRADITIONS	o URBAN DEVELOPMENT
	✓ CONTEXTUAL VALUE – HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS	✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE	o TRANSPORTATION
		✓ LOCAL HISTORY – CONTRIBUTING TO LOCAL LORE	✓ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION)
		o VISUALLY SIGNIFICANT – PHOTOGRAPHED OFTEN	o GOVERNANCE AND EDUCATION
		✓ PLANNING – IDENTIFIED THROUGH OTHER PLANNING INITIATIVES	

12.4 Summary

The Baden Hill and Spongy Lake CHL candidate site is a strong example of an associative candidate CHL. A rich body of evidence points to the importance of this site to Indigenous peoples as an agricultural and cultural centre. The Baden Hills have long been used as a landmark and have been considered the most prominent set of moulin kames in Southern Ontario. It is the powerful cultural associations with the natural elements rather than material cultural evidence that most strongly supports the inclusion of this site as a candidate CHL.

The Kames and Kettle landscape is an exceptional site for pedagogical reasons, as well. It provides and has the potential to provide an immersive experience for multiple academic disciplines and nature enthusiasts alike. Disciplines such as environmental history, limnology, plant ecology, geology, history, planning, and others can all delve deeply into this candidate site, while gleaning lessons about peoples, places, and environmental functions.

In relation to contextual value, this site is important for defining, maintaining or supporting the character of the area; it is physically, functionally, visually, and historically linked to the surrounding environment, and it is, as stated above, a significant landmark. For these reasons the Kames and Kettle candidate site is deserving of recognition and further research as a CHL in the Township of Wilmot.

Figure 30. Overlooking Spongy Lake with Baden Hills in the background (sourced from "Spongy Lake Field Trip with the UW Ecology Lab").

13. The New Dundee Candidate CHL

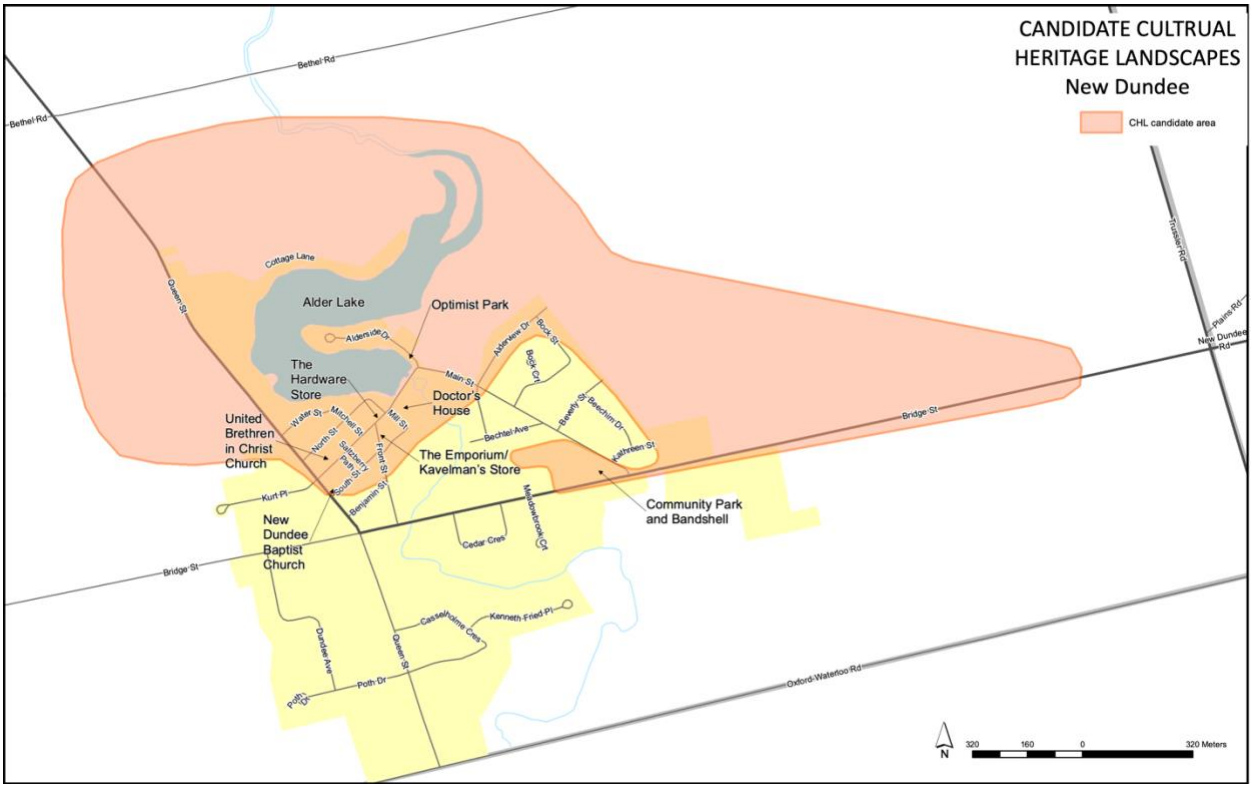

Figure 31. A map depicting the general boundaries of the New Dundee Candidate CHL.

13.1 Context

Rolling agricultural landscapes encircle the village of New Dundee, with Alder Creek, named for the forest of alder trees that at one time covered the banks (Bauer, 1939), a central component of the community's development and image. New Dundee has retained an element of rural charm lost in other areas in southwestern Ontario that have been built-up. This is due in part to the preservation and adaptive reuse of the significant historical built elements, the surrounding vistas of agricultural landscapes, as well as the continued community care and appreciation for the local natural environment. The landscape is closely aligned with UNESCO's definition of an *organically evolving landscape* that resulted from initial economic and social imperatives and has developed its present form by association with the natural environment. New Dundee is a continuing landscape, insofar as it retains an active role in contemporary agricultural society. However, as will be highlighted below, it is also an

Figure 32. View overlooking New Dundee from Bridge Street.

associative cultural landscape for Indigenous peoples, as evidenced by a rich archaeological record.

Though there are other aspects of New Dundee that warrant further investigation, this report focuses on the natural and cultural heritage in and around the historic downtown area and the Community Park. For the purposes of this study, this includes North Street, Mainstreet (from Queen to Alderview), South Street, Front Street, Frederick Street, Optimist Park, Alder Lake, and the viewsheds of agricultural landscapes to the east, north, and west of downtown New Dundee. Additionally, this report identifies the viewsheds overlooking New Dundee from west of 1092 Bridge Street as an important aspect of this landscape. Like other candidate CHLs presented in this report, further investigation is required to demarcate the specific boundaries of this site.

13.2 Inventory

Select Processes and History

Streams, fertile soils, and abundant wildlife once made the New Dundee region a favored location for Neutral people. Just a few hundred meters from New Dundee, at the Coleman site, exists an abundance of Indigenous artifacts and history. Perhaps the most impressive element of this site is the 406-foot longhouse which, in 2008, was still considered the largest Indigenous structure in North America (Murphy, 2008). There were approximately 500 people living at the site, and evidence suggests that they grew corn, beans, and tobacco. This archeological site was originally identified by William Wintemberg, an outstanding Canadian archaeologist born in New Dundee. Wintemberg travelled the area on bike and talked with local farmers to inquire about potential artifacts found after fields were plowed. He discovered the Coleman site in 1902 and named it after the landowners at the time (Murphy, 2008). Wintemberg's achievements are recognized on a plaque erected in the New Dundee Community Park that serves as a reminder of his outstanding achievements in archaeology.

Regarding European history, John Millar is reported as the first settler at New Dundee, who purchased lands on which the village is now located from the Canada Lands Company in 1830. John named the village he hoped to build after his hometown of Dundee in Scotland. He dammed Alder Creek, built the first sawmill, constructed several houses, and operated the first store (Bauer, 1939). John was part of a large family including five brothers and four sisters, most of whom "were outstanding in the pioneer history of Waterloo Township and New Dundee" (Bauer, 1939). In 1846, John sold a portion of the land to his brother, Fredrick, who laid out the plan for the village.

New Dundee has long been known for its four churches. The Baptist denomination built the first church in 1862, which was remodelled in 1934. The United Brethren Church was constructed in 1869 and was remodelled with an addition in 1958. In the late 1880s a church was constructed on Front Street by the Children of Zion denomination, which was later used by other denominations and served as a garage for some time before being destroyed by fire in 1939. The former Mennonite Brethren in Christ Church was constructed in 1921, which was sold to the village as a community centre and a more modern church building was built on Bridge Street (Hilborn, 1970).

Buildings, Streetscapes, Objects and Viewsheds

Downtown New Dundee

Downtown New Dundee has a rich array of built heritage features, including multiple Churches, the Emporium (Kavelman Store), the Coleman Hardware Store, and of course, the Alder Creek Reservoir, which was integral to pioneer settlement and continues to play an active role in community life. Together, these built and natural features imbue a sense of interrelationship, meaning, and association. A select few of these elements are presented below.

Figure 33. The Doctor's House.

Doctor's House

Located at 27 Mill Street, facing the Alder Creek Reservoir, is a board a batten house built by Fredrick Miller, who, with his brother John, is credited with founding the village of New Dundee. The house was built in 1850 and in 1991 was designated under Part IV of the Heritage Act for its historical and architectural value. Originally, Fredrick constructed the house as a mill house, to accommodate his grist mill. Later, the mill house served as the headquarters for the village doctors and became known as the Doctor's House.

The Emporium/Kavelman's Store

The Emporium is in the Jubilee Block, was built in 1887 by Gottlieb Bettschen, and was named to commemorate the 50th anniversary of Queen Victoria's reign. The store is a two-story yellow-brick and stucco over rubble stone building located at 169 Front Street. In 1985, the building was designated under Part IV of the Ontario Heritage Act.

Figure 34. View of the Emporium/Kavelman's Store.

Although Bettschen owned the building until 1915, he never ran the store, though it was always used for that purpose (Sararus, 1985). In the first few years after construction, the building operations changed hands several times. J.U. Clemens, Jacob Kriesel, and Alvin Clement each operated the store before Herman Kavelman. Kavelman came to the store in 1899, to work as an apprentice for Kriesel earning $30 per year and board (Long, 1962). In 1910, Kavelman took over the store operations and ran the store until 1974. He sold groceries, dry goods, hardware, and repaired clocks. Additionally, he served as the fire chief for 30 years, and as librarian for 47 years, with the library located in the back of the store (Long, 1962; Bergey, 1962). In 1921, Kavelman converted the upstairs into living quarters. Interestingly, some of the materials used to build the Jubilee Block were obtained from a demolished schoolhouse in Pinehill (Bergey, 1964).

Figure 35. Inside view of the Emporium/Kavelman's Store.

The Hardware Store

At 172 Main Street, just west of the Alder Creek Reservoir, sits the Miller/Coleman Hardware Store. The store was built by John Miller in 1848, making it one of the oldest structures in New Dundee. In 1915, E. Coleman installed the first gasoline pump at this site. At the time, gasoline was delivered in barrels and had to be kept in an old smoke house for safety and was strained through chamois before being poured into automobiles (Hilborn, 1962).


Figure 36. View of the downtown streetscape of New Dundee.

Alder Lake and Optimist Park

Formed in 1830 to provide waterpower to John Miller's mills, Alder Lake was not only integral to the development of New Dundee; it continues to play an active and important role in community life today. The Lake supports fishing, boating, birding and other recreational activities for the contemporary community, while also providing insight into social and natural history. Flooding, as in other parts of the township, has been a defining feature of the lake. In 1882, all the dams on the Nith River and Alder Creek were washed out, which caused Frederick Miller's grist mill to close for several weeks, and other serious floods occurred in 1912 and 1932 (Hilborn, 1970). Optimist Park, located on the southeast side of the lake, was developed by the Optimist Club of New Dundee with support from the Ontario Trillium Foundation, the Township of Wilmot,

the Grand River Conservation Authority, TD Friends of the Environment Foundation, and residents of New Dundee.

New Dundee Baptist Church

The New Dundee Baptist Church, located at 1173 Queen Street, was an outgrowth from the church built in Shingletown in 1843. Prior to the construction of this church in 1862, it is believed that the meetings of the congregation were held in residents' homes. The Church was built in cooperation with the New Mennonite Group, until the Baptist group bought their share for $200. In 1934, the church was raised, a basement was added, it was turned to face west instead of south, and a brick veneer and lobby were added (Bergey, 1962). The building is on the Heritage Register of non-designated properties.

Figure 37. The New Dundee Baptist Church.

United Brethren in Christ Church

Built in 1869, the United Brethren church was renovated in 1931 and an addition was constructed in 1958. This congregation also worshipped in homes prior to the construction of the building, which now serves as a private home. Immediately east of the church is a white board and batten home known as the O'Krongli House, built circa 1860. The properties are located at 28 and 56 Main Street and both are listed on the heritage register of non-designated properties.

Figure 38. The United Brethren in Christ Church in New Dundee (sourced from Google Maps).

Community Park and Bandshell

The Community Park and Bandshell has provided the community of New Dundee with a venue for celebrations, including stage performances, music concerts, and other functions performed by local citizens since at least 1945. The Bandshell was constructed in 1944 by local tradespersons, notably Albert Feiderlein and Ed Krehler. In 2008, the property, including both the park and bandshell, was designated under Part IV of the Ontario Heritage Act.

Figure 39. The New Dundee Bandshell located in the New Dundee Community Park.

13.3 Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
✓ LAND USE – CONTINUITY OF USE	o DESIGN VALUE – RARENESS OR UNIQUENESS	o COMMUNITY IDENTITY – TELLS A STORY OF THE AREA	✓ PREHISTORIC HABITATION
✓ VEGETATION – ORIGINAL PATTERNS	o DESIGN VALUE – AESTHETIC/SCENIC REASONS	o PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM	o THE GRAND OR CONESTOGO RIVER
o CULTURAL RELATIONSHIPS – SUPPORTING DESIGNED ELEMENTS	o DESIGN VALUE – HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST	o COMMUNITY IMAGE – IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION	o FIRST EXPLORATION
✓ NATURAL FEATURES – PROMINENT NATURAL FEATURES	✓ HISTORIC VALUE – HISTORIC UNDERSTANDING OF AREA	o TOURISM – PROMOTED AS A TOURIST DESTINATION	✓ PIONEER SETTLEMENT
✓ NATURAL RELATIONSHIPS – FEATURES THAT DETERMINE USE	✓ HISTORIC VALUE – DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON	✓ LANDMARK – RECOGNIZED BY COMMUNITY	o MENNONITE SETTLEMENT
o VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO	o HISTORIC VALUE – WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER	o COMMEMORATION – SITE USED FOR CELEBRATIONS	✓ AGRICULTURE
✓ RUIN – HUMAN MADE REMNANTS	o CONTEXTUAL VALUE – LANDMARK VALUE	o PUBLIC SPACE – USED FOR FREQUENT PUBLIC EVENTS	✓ INDUSTRY AND COMMERCE
o DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL	✓ CONTEXTUAL VALUE – IMPORTANT IN DEFINING CHARACTER OF AN AREA	✓ CULTURAL TRADITIONS – USED TO EXPRESS CULTURAL TRADITIONS	o URBAN DEVELOPMENT
	✓ CONTEXTUAL VALUE – HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS	✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE	o TRANSPORTATION
		✓ LOCAL HISTORY – CONTRIBUTING TO LOCAL LORE	o LIFEWAYS (RELIGION/ETHNICITY/EDUCATION)
		✓ VISUALLY SIGNIFICANT – PHOTOGRAPHED OFTEN	o GOVERNANCE AND EDUCATION
		✓ PLANNING – IDENTIFIED THROUGH OTHER PLANNING INITIATIVES	

13.4 Summary

The New Dundee candidate CHL is another excellent example of an organically evolving candidate CHL. Recall that, as defined by UNESCO, organically evolving cultural landscapes are those that result from initial social, economic or religious imperatives, and have developed the present form by association with and in response to the natural environment. New Dundee would be further categorized as "continuing", as many of the elements retain 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. This categorization is appropriate for most of the elements in the selected inventory presented above, and when considering these elements together. However, the Indigenous archeological record indicates that this is also an associative cultural heritage landscape, and further work is required to better understand the overlapping nature of these two themes.

Figure 40. View of the Emporium and streetscape, facing south on Front Street.

New Dundee has retained an element of rural appeal lost in other built-up areas in southwestern Ontario. Though there are numerous historical and contemporary variables that have shaped and continue to shape this landscape, several are noteworthy here. The preservation and adaptive reuse of the significant historical built elements, the surrounding agricultural and natural environment, and the continued community care and appreciation for the environment contribute to the maintenance of this idyllic landscape.

Regarding O. Reg. 9/06, the landscape has design value, historical value, and contextual value. Built elements, such as the Jubilee Block, are representative of the style, materials, and techniques common at the time of construction. Historic value is clearly present; the landscape has direct association with regional themes of pioneer settlement, industry, and lifeways and it clearly contributes to the understanding of the community and culture, both past and present. In relation to contextual value, the natural and built elements are important in maintaining the character of the area, and the landscape is physically, functionally, visually, and historically linked to the surrounding environment. For these reasons, New Dundee is considered an excellent example of a candidate CHL in Wilmot Township.

14. The Nith Valley/New Hamburg North Candidate CHL

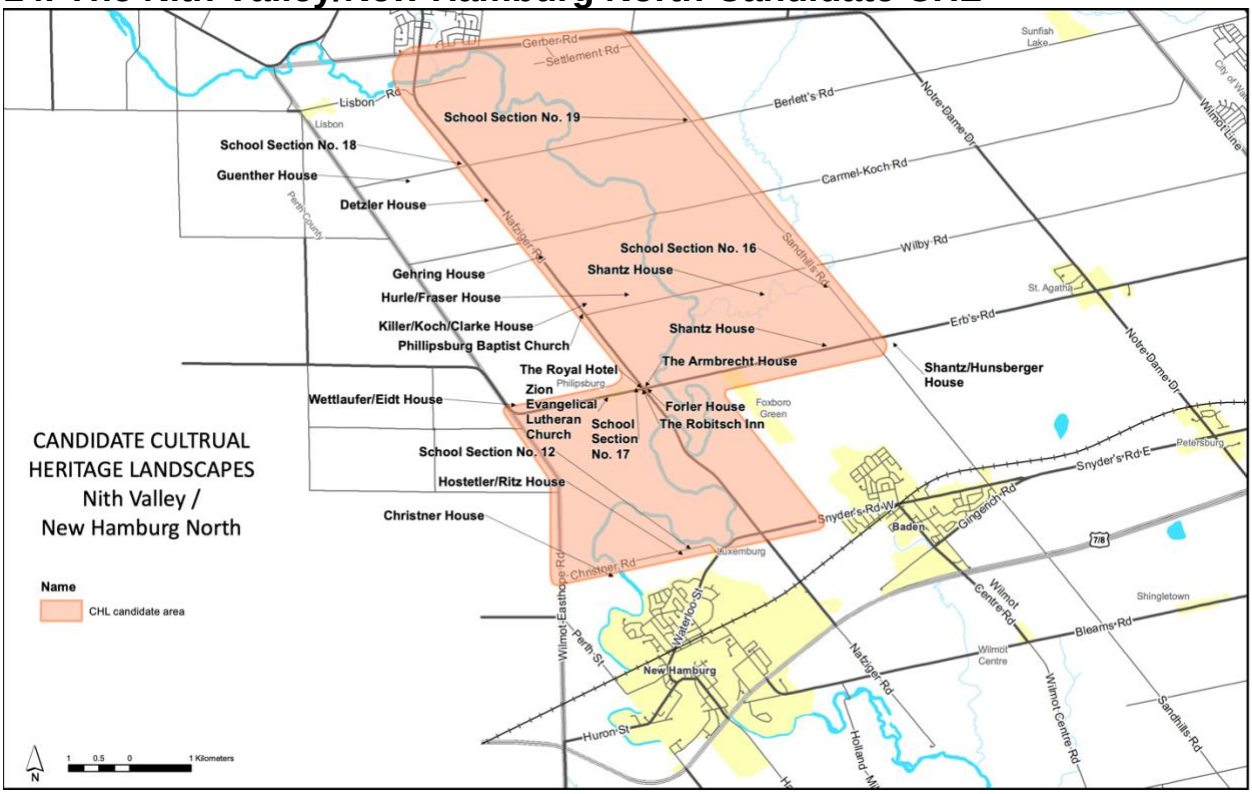

Figure 41. A map depicting the general boundaries of the Nith Valley/New Hamburg North candidate CHL.

14.1 Context

Figure 42. Two bridges spanning the Ninth River, north of Christner Road.

In 1994, the Grand River and its major tributaries, including the Nith River, were designated Canadian Heritage Rivers. The Heritage River Program was established by federal, provincial, and territorial governments to conserve rivers with outstanding natural, cultural, and recreational values. The status as a Heritage River provides national recognition for the exceptional value of the watershed, in relation to thousands of years of association between Indigenous peoples and the river, and for the cultural mosaic established since the mid-19th century. However, it does not imply any legal restrictions on land development.

A placard at the Nith River Reservoir Dam points to the numerous values of this candidate CHL site. There are numerous “fine examples of nineteenth century architecture” that remain in the rural countryside and settlement clusters around

the river, and the “river provides a common thread that links a harmonious blend of natural and cultural landscapes.” In other words, multiple and spatially overlapping regional themes are threaded together by the Nith River. The designation of the Grand River as a Canadian Heritage River built on a local tradition of cooperative watershed management to preserve the valley’s natural beauty, cultural diversity, and recreational opportunities (Grand River Conservation Authority, 2014).

For the purposes of this study, a general boundary is defined as follows. The southern border is Christner Road, the eastern border begins at the intersection of Christner and Wilmot Easthope Road and continues north to Erb’s Road. At the intersection of Wilmot Easthope Road and Erb’s Road, the study area continues east to the intersection with Nafziger Road. The eastern boundary of the study area then heads north along Nafziger Road to the Township boundary with Wellesley. The northern boundary is Gerber Road. The western boundary follows Sandhills Road south, before turning west at Erb’s Road. At approximately 3013 Erb’s Road, the candidate site area heads south to include the bulge of the Nith River south of Erb’s Road and West of Nafziger Road to connect with Snyder’s Road west of the Waterloo-Oxford District Secondary School and includes the Steinman Mennonite Church and Cemetery on the southeast corner of Nafziger Road and Snyder’s Road. The Study area then follows Snyder’s Road east until the intersection with Christner Road.

Figure 43. View of the Nith River facing north on Chirstner Road.

14.2 Inventory

Heritage Buildings and Settlement Clusters in the Nith River Valley

The rolling countryside north of New Hamburg has a high density of 19th century stone farmsteads. Their proximity to each other and to the Nith River add greatly to the historic and rural atmosphere of the Township and contribute to understandings of pioneer life and construction techniques. There are also numerous viewsheds overlooking the Nith River valley that permit glimpses of settlement patterns and settler’s deep association with the Nith River. The regional themes of European settlement, the Nith River, and Indigenous history are layered in this landscape, and, when considered together, imbue a reverence and enhanced understanding of Indigenous and settler lifeways. This section of the report highlights some of these attributes based on properties designated under the Ontario Heritage Act, as well as those listed on the Heritage Register of Non-

Designated Properties for the Township of Wilmot, which have been disaggregated here by street addresses.

Christner Road

Christner House

The Christner House, located at 1379 Christner Road, is an excellent example of a Georgian farmhouse. It was constructed in 1857 from rubble stone. In 1989, it was designated by the Township of Wilmot under Part IV of the Ontario Heritage Act for its historic and architectural value and interest. It is an outstanding example of an early pioneer farmstead. The outbuildings of the house include a brick smokehouse, a bread oven, and a belfry.

Figure 44. The Christner House.

Hostetler/Ritz House

Located at 1145 Christner Road, the two-and-a-half-story cut-limestone farmhouse known as the Hostetler House, was constructed in 1860. Like the Christner House, which is located immediately adjacent to this property, the outbuildings – which include a brick smokehouse, a summer kitchen, and a woodshed – contribute to an understanding of how pioneer farms operated. This house is associated with Moses Hostetler, a pioneer of North Wilmot District and a renown historic education advocate. Hostetler was instrumental in the formation of School Section No. 12, discussed below. In 1989, the Hostetler house was designated under Part IV of the Ontario Heritage Act.

Figure 45. The Hosteller/Ritz House (sourced from Wilmot Heritage (n.d.)).

School Section No. 12

School Section No. 12, located at 1107 Christner Road, was build circa 1900. The school is associated with Moses Hostetler, who was integral in the formation of the school. This is the second school in this area, with the first being a clapboard building located across the street. The current building was constructed for a cost of $1,523, which included the school bell and the planting of shade trees. The school closed 1966, after the introduction of consolidated school districts.

Figure 46. The School Section No. 12 building.

Currently, the building is privately owned and not designated under the Ontario Heritage Act (Region of Waterloo, 2015).

Erb's Road

Shantz/Hunsberger House

The Shantz/Hunsberger House is located approximately 300 meters from the study area described above at 2417 Erb's Road. It was built in 1848 and is one of the oldest houses in the township. It was constructed from granite fieldstone by David Y. Shantz, whose family name is the origin of the neighbouring Shantz Mennonite Church. From the perspective of a windshield survey, the house and outbuildings have been immaculately maintained.

Figure 47. The Shantz/Hunsberger House.

Wettlaufer/Eidt House

Located at 3664 Erb's Road is the Wettlaufer/Eidt House, built in 1846. A two-story granite fieldstone house illustrates 19th century building techniques used by pioneers of the Township. This property is listed on the heritage register of non-designated properties.

Figure 48. The Shantz House at 2632 Erb's Road.

Shantz House

The Shantz house, located at 2632 Erb's Road, was constructed in 1858. It is a fieldstone house, with yellow brick surrounding the windows on the east and west side.

Wilby Road

Hurle/Fraser House

Built in 1863, the Hurle/Fraser House is located at 3092 Wilby Road. It is a one and three-quarter granite fieldstone house likely built on the 100 acres Konrad Hurle purchased from the Canada Lands Company in 1852. Although this property is not designated, it is listed on the Heritage Register of Non-designated Properties for the Township of Wilmot.

Shantz House
Tucked down a long driveway, this Shantz House is located at 2675 Wilby Road. It was constructed by John C. Shantz, the first deacon for Shantz Mennonite Church in 1846.

Carmel-Koch Road

Viewshed
Slightly east from the intersection of Carmel-Koch and Nafziger Roads is an exceptional view over the Nith River valley. This viewshed offers an opportunity to view rolling agricultural properties with the Baden Hills in the background.

Figure 49. Landscape looking south toward Baden Hills from the intersection of Carmel-Koch Road and Nafziger Road.

Berlett's Road

School Section No. 19
Located at 2502 Berlett's Road, a white stucco schoolhouse, thought to be built in 1857, remains in a what appears to be a well-preserved state. The school section was first formed in 1852 but construction did not begin until after the purchase of a half-acre of land from Jacob Wilhelm in 1857. The school was originally called Horns School, likely after the Henry Horn who owned the land across the street and was an advocate for public schools. But its name was changed to Berlett's Corner School after the former settlement in which it was located.

Figure 50. The School Section No. 19 building.

School Section No. 18
This yellow brick building with modern rectangular windows was constructed in 1859 and is located at 3254 Berlett's Road. The schoolhouse was named after New Prussia, the settlement in which it is located. In 1956, a new schoolhouse was built on the left side of the building, and the original schoolhouse was integrated into that building. The school closed in 1966 and was converted into industrial and commercial use.

Guenther House

Though slightly outside the landscape boundary described above, the Guenther House, located at 3429 Berlett's Road, is a fine example of a 19th century farmstead. This farmstead is one of the longest continually run century farms in the area, currently in the 5th generation. Lloyd Guenther, of the 4th generation, was a school trustee who built the New Prussia School Section No. 18.

Nafziger Road

Killer/Koch/Clarke House

Located at 2541 Nafziger Road, the Henry Killer Farmstead is a two-story cut fieldstone farmhouse constructed in 1860. This well-preserved farmstead includes a smokehouse, driving shed, and barn. The property was purchased by Henry Killer from the Canada Lands Company and was designated under Part IV of the Ontario Heritage Act by the Township of Wilmot in 1995 for its historical and architectural value

Figure 51. The Killer/Koch/Clarke House.

Detzler House

The Detzler House is located at 2994 Nafziger Road. It was constructed in 1853 from round logs and wide chinking. The house was originally owned by Jacob Detzler who immigrated to Wilmot in 1851 to farm.

Gehring House

The Gehring house was constructed in 1905 in a gothic revival style. The house is constructed from granite fieldstone and has a number of original paned windows. The original owner was Matthias Gehring.

Phillipsburg Baptist Church

The Phillipsburg Baptist Church was constructed in 1878 with logs donated by the congregation. It stands today at 2514A Nafziger Road. Also notable are the well-maintained cut stone home located across the road, at 2541 Nafziger, and the exceptional views of the rural countryside.

Figure 52. The previous Phillipsburg Baptist Church building.

Sandhills Road

School Section No. 16

School Section No. 16 is located at 3812 Sandhills Road. This schoolhouse is the fourth School Section No. 16, with the first being constructed in 1832 as a log

structure located on the northwest corner of Erb's Road and Sandhills Road. However, the schoolhouse soon became overcrowded and a fifth schoolhouse was built on the northwest corner of the aforementioned intersection.

Settlement Cluster

Phillipsburg

With buildings nearly touching the road, the village of Phillipsburg provides a unique experience of early settlement patterns and road allowances. It was settled in 1851 and was named by David Doering in Honour of Phillip Leinhard, who first settled in the vicinity of the village in 1825. The settlement boasts a plethora of heritage homes and structures, with perhaps the most distinctive ones standing near the intersection of Nafziger and Erb's Roads. In addition, the natural heritage elements threaded through and around this settlement is exceptionally picturesque and contributes greatly to the aesthetic and understanding of the built heritage features. Some of these numerous features will be presented below.

Figure 53. View of the intersection of Nafziger and Erb's Road in Phillipsburg.

Forler House

Located on the south side of the Erb's Road, at 3233, immediately east of the intersection with Nafziger Road is the Forler House, built in 1910. This house was owned by Conrad L. Forler who had a chopping, planing and cider mill and was the contractor and builder for several homes in Phillipsburg.

Figure 54. The Forler House.

The Royal Hotel

Though the property has been significantly altered since its construction in 1847, the Royal Hotel, which was later Bast's General Store, stands as a testament to the importance of hotels to the settlers travelling through the German Block. The Royal Hotel is located on the northwest corner of Nafziger and Erb's Roads and is listed on the heritage register of non-designated properties.

Figure 55. The former Royal Hotel.

The Robitsch Inn

Located on the southwest corner of Erb's and Nafziger Roads is a two-story brick and frame Georgian style building that once served as a hotel in Phillipsburg. The building was constructed in 1845 and was operated for many years by Frederick Robitsch. The Robitsch Inn is on the heritage register of non-designated properties.

School Section No. 17

Also on the heritage register of non-designated properties, School Section No. 17 has been beautifully refinished into a residential home. Constructed in 1917, ratepayers were offered fifty cents per load for construction and the leveling of the school yard. The bell is still in the belfry, and remodelling has been done to maintain the character of the schoolhouse.

Figure 56. The School Section No. 17 building.

Zion Evangelical Lutheran Church

The Zion Evangelical Church was constructed in 1929 and is located at 3357 Erb's Road. The congregation began in 1843, and a frame church was built in 1849. The year after the current church was constructed, Zion joined in the parish with St. James in Baden and Zion in St. Agatha. The building is skirted on the west, east, and south by a cemetery that affords remarkable views of the surrounding countryside.

Figure 57. The Zion Evangelical Lutheran Church.

The Armbrecht House

The Armbrecht House is located at the northeast corner of Nafziger and Erb's Roads, at street address 3238 Erb's Road. The existing white vinyl sided house was constructed in 1916 to replace an 1851 construction that was lost to fire. The red workshop that is at the immediate intersection once served as a blacksmith shop, also constructed in 1916.

Figure 58. Landscape looking south on Settlement Road in Wilmot Township. Note the cemetery on the left side of the photo.

14.3 Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
✓ LAND USE – CONTINUITY OF USE ✓ VEGETATION – ORIGINAL PATTERNS o CULTURAL RELATIONSHIPS – SUPPORTING DESIGNED ELEMENTS ✓ NATURAL FEATURES – PROMINENT NATURAL FEATURES ✓ NATURAL RELATIONSHIPS – FEATURES THAT DETERMINE USE o VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO ✓ RUIN – HUMAN MADE REMNANTS o DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL	o DESIGN VALUE – RARENESS OR UNIQUENESS o DESIGN VALUE – AESTHETIC/SCENIC REASONS o 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 o HISTORIC VALUE – WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER o CONTEXTUAL VALUE – LANDMARK VALUE ✓ CONTEXTUAL VALUE – IMPORTANT IN DEFINING CHARACTER OF AN AREA ✓ CONTEXTUAL VALUE – HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS	✓ COMMUNITY IDENTITY – TELLS A STORY OF THE AREA o PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM o COMMUNITY IMAGE – IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION o TOURISM – PROMOTED AS A TOURIST DESTINATION o LANDMARK – RECOGNIZED BY COMMUNITY o COMMEMORATION – SITE USED FOR CELEBRATIONS o 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	✓ PREHISTORIC HABITATION ✓ THE GRAND RIVER o FIRST EXPLORATION ✓ PIONEER SETTLEMENT o MENNONITE SETTLEMENT ✓ AGRICULTURE ✓ INDUSTRY AND COMMERCE ✓ URBAN DEVELOPMENT ✓ TRANSPORTATION o LIFEWAYS (RELIGION/ETHNICITY/EDUCATION) o GOVERNANCE AND EDUCATION

14.4 Summary

Figure 59. View of the Zion Evangelical cemetery and surrounding countryside in Phillipsburg.

The Nith Valley north of New Hamburg, with its 19th century farmsteads and settlement clusters, represents an exceptionally strong candidate CHL. The present form of this landscape, like many landscapes identified in this report, is most closely aligned with UNESCO's category of a continuing, organically evolved landscape. Though there are several overlapping themes in this landscape, the Nith River and fertile valley creates a harmonious linkage between settler and Indigenous histories, between past and present. In this landscape, one can glean an understanding of the limits and opportunities presented by the natural environment, settlers' means of adaptation and their successes, and the centrality of the Nith River in community development.

Regarding O. Reg. 9/06, this landscape demonstrates physical value, historical value, and contextual value. The physical value is evident in the built environment, especially in the 19th century farmsteads, school sections, and several buildings in Phillipsburg. Many of these buildings, which are also recognized on the heritage register of non-designated properties if not designated under the Ontario Heritage Act, are representative of styles, materials, and construction methods of the time. The numerous outbuildings associated with farmsteads elucidate a settler way of life, and historic hotels harken to the days of the stagecoach.

As discussed in detail above, the landscape also has historical values or associative values. It is steeped in thematic importance (e.g., pioneer settlement, Mennonite settlement, the Nith River) that continues to be of high importance to contemporary communities. There is unmistakeably contextual value, as well. Not only does the landscape show high level of continuity with its historic appearance, but it is also physically and functionally linked to the surrounding environment and is important in defining and maintaining the character of the area. For these reasons and those posited in the above sections, this landscape is considered an excellent example of a candidate CHL that boasts overlapping themes situated over an integral component of a Canadian Heritage River system.

15. St. Agatha Candidate CHL

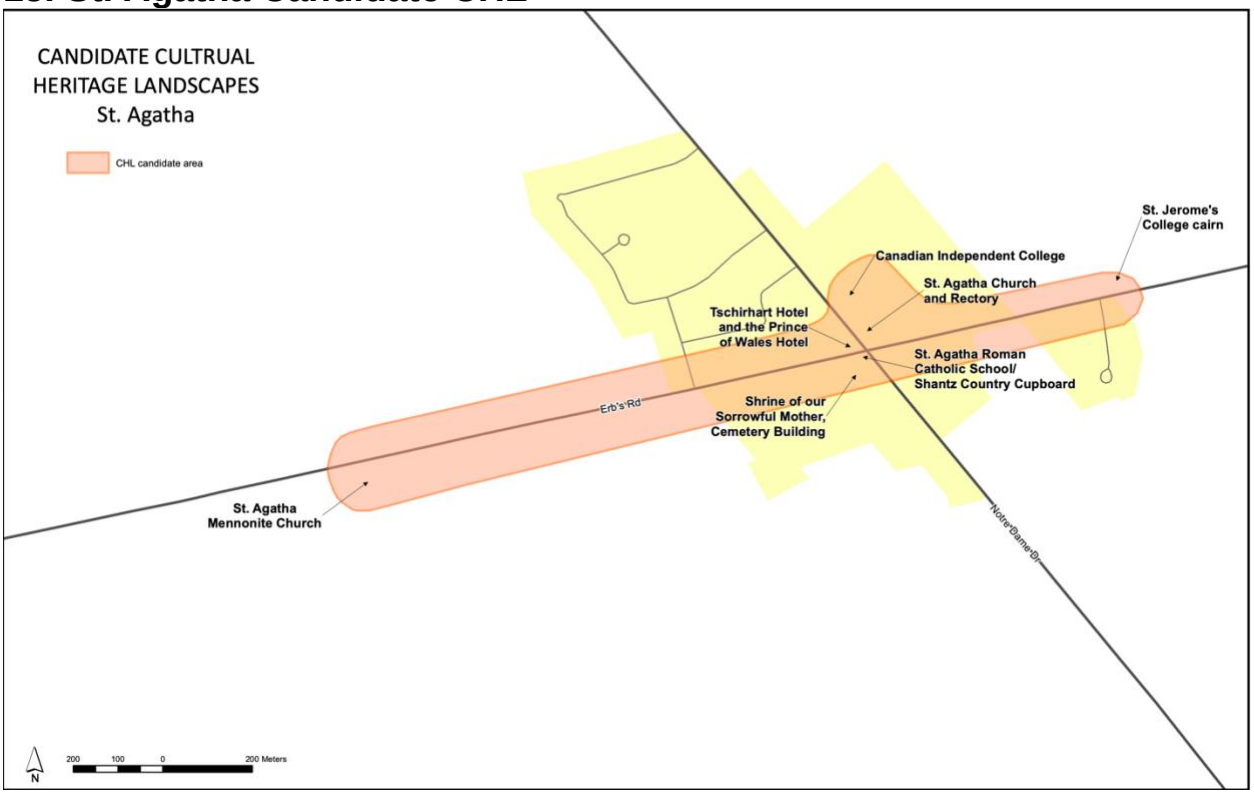

Figure 60. A map depicting the general boundary of the St. Agatha candidate CHL.

15.1 Context

When the German Block, which covered the central portion of Wilmot Township, was opened for European settlement, Christian Nafziger planned for three roads running in an east-west orientation across the landscape. The northernmost road, called Oberstrasse (Upper Street) led to Abraham Erb's mill. Today, it's called Erb's Road. As an incentive to settle in the German Block and along Erb's Road, Christian Nafziger provided 50 acres of each 200-acre parcel free if the purchaser built a house and cleared the land on the front of the property for road development. Therefore, the road was originally cleared and built by the individuals and communities that immigrated along its route.

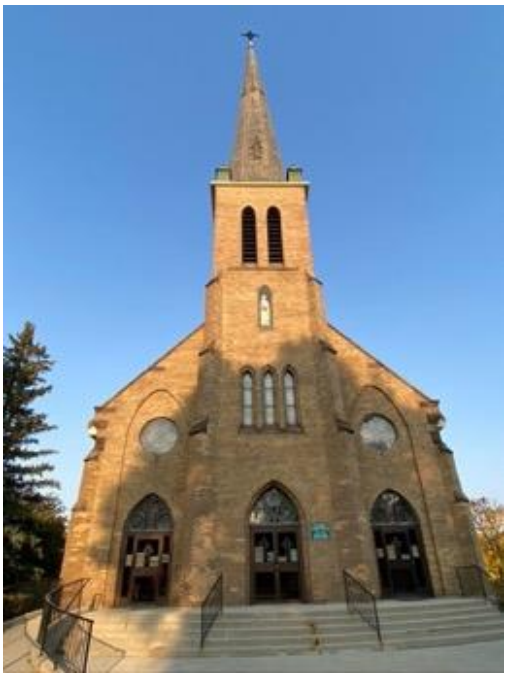

Figure 61. View of St. Agatha Church.

The section of the road east of the St. Jerome plaque (east of St. Agatha) contains numerous heritage properties and cultural amenities. Though not specifically

addressed as part of the candidate CHL site in this report, it does warrant further investigation. The Herber House was built in 1851 and is located at 1157 Erb's Road. This was the former home of Reeve John Herber. The Zion Evangelical Church, at 1363 Erb's Road is a small field stone church built in 1863 that replaced a log building where services were held as early as 1834. In the cemetery adjoining Zion, many of the headstones are written in German, which reflects the language spoken by settlers who attended this church. Other properties of interest in the eastern section are the Dietrich Home (1861) and the Seip/Kroetsch Home (1857) located at 1386 and 1513 Erb's Road, respectively.

For the purposes of this study, the area examined centres on the core of St. Agatha (the intersection of Erb's Road and Notre Dame Drive). It extends east to the site of St. Jerome's College (including views of St. Agatha Church) and west to the St. Agatha Mennonite Church. The area examined includes views of the Church Spire and iron cross from the north and south, on Notre Dame Drive. However, the boundary of the candidate site is not conclusive, further studies may extend the boundary and the possibility to include the entire Erb's Road corridor remains.

Figure 62. Zion Evangelical Church and cemetery located 1363 Erb's Road.

The St. Agatha candidate CHL spans numerous landscape typologies. The landscape's defining features are both built and natural, with an emphasis on the former. The landscape contains elements that were *designed and created intentionally,* such as the Shrine of Our Sorrowful Mother, as well as *continuing organically evolving elements,* such as the significant heritage buildings hosting occupancies different from their purpose when constructed. There is also an argument to be made that the candidate site is an *associative cultural landscape*, especially when considering the pilgrimages to the Shrine and regional importance of St. Agatha Church for Catholicism in the late 19th and 20th centuries. However, those associative elements are intrinsically linked to the built environment, which directs classification towards a landscape designed and created intentionally by man.

15.2 Inventory

Physiographic Description

The towering St. Agatha church is a dominant feature of this candidate site. As one enters the St. Agatha area, it is difficult not to notice the blending of heritage features with contemporary imperatives (e.g., a gas station foregrounding the church, repurposed heritage buildings, etc.). Several variables have led to St. Agatha maintaining a relatively small population and a rural character. First, there are no streams or creeks with sufficient flow for operating mills, so settlers with milling ambitions were forced to look elsewhere. Secondly, St. Agatha was excluded from early railway development and therefore did not receive the population influx as did villages that became connected to rail.

Selected History and Processes

Figure 63. St. Agatha Mennonite Church and cemetery.

Like other communities in the German Block, the settler history of St. Agatha begins after Christian Nafziger acquired the lands in 1822. The earliest settlers to arrive were Amish Mennonites from the Alsace-Loraine region and Pennsylvania. The Amish Mennonite settlers cleared land for agriculture and the front of their properties for the development of the Oberstrasse, which led to Erb's Mills in Waterloo County. These pioneers sold smaller portions of their land to later settlers which began to arrive in concert with the clearing of the road, in the early 1830s.

St. Agatha began to develop as a community when Catholic and Lutheran settlers from Alsace-Lorraine started acquiring lands from the Amish Mennonites or from the Crown directly. Shortly thereafter, they began to dominate the identity of the community (ROWM, 2021). Some of the Catholic and Lutheran settlers were trades workers and artisans, and by 1906 residents' occupations included hotel keepers, general merchants, a blacksmith, and a single carriage maker; all of which helped establish St. Agatha as a centre for small scale trade.

Though St. Agatha is now commonly recognized as the historic centre of Catholicism in the Region of Waterloo, various church organizations have long been important to the area. Amish Mennonites had an active congregation before 1830 although they did not build a meetinghouse until 1885. Lutherans held

services in schools and private dwellings as early as 1834 until Zion Evangelical Lutheran Church was built. In 1834, Father Wiriath – the first Catholic priest – arrived in St. Agatha to an already prevalent Catholic population. The first meetings took place in private dwellings, then in a log schoolhouse, before a large frame church was built in 1840, which was destroyed by a storm in the same year and rebuilt shortly thereafter.

Figure 64. The Shrine of our Sorrowful Mother.

Reverend Louis Funcken, of Wanckum, Prussia, arrived in St. Agatha on August 15th, 1857. He proceeded to rebuild the cemetery, build out the congregation, an orphanage, and St. Jerome's College in the hopes that the railway might be built through the village (Morden, 1968). One of Reverend Funcken's first acts in the area was to assist in the funeral of a child, which provided him with intimate knowledge of the cemetery – then, an ungraded and poorly fenced hill (Schumilas, 1975). His first project was thus to rebuild the cemetery. A stone wall was built nine feet above the level of the road, which continued along the sides and across the back of the cemetery. On the top of the wall, little turrets were erected at equal distances to house the fourteen stations of the cross.

Figure 65. The Shrine of our Sorrowful Mother and cemetery.

The naming of the cemetery and construction of the cemetery chapel apparently occurred after Reverend Funcken heard of the dreams experienced by two women. Sister Marianna Ditner told of a dream her mother had shortly before she died in 1849. She dreamed of a chapel and a cemetery surrounded by stations that was visited by pilgrims, named "Sorrowful Mother." The daughter of Marianna Ditner had a similar dream in which she saw herself kneeling on a grave looking at a chapel, steeple, and cross, though she knew nothing of her grandmother's dream (Schumilas, 1975). Near the rear wall of the cemetery, a small Gothic chapel of brick, crowned with a neat spire, was constructed called the "Shrine of our Sorrowful Mother."

As envisioned in the dreams, pilgrimages from Waterloo County became common, as well. In 1861, Reverend Funcken obtained a plenary indulgence – in Catholic belief a reduction of punishment for one's sins – for anyone visiting the chapel and performing devotions for numerous important Roman Catholic dates (see Schumilas, 1975 for more detail). Reverend Funcken was also responsible for collecting relics, including shreds of clothing or other belongings of saints, such as pebbles from their graves. Relics from over fifteen saints and particles from sacred places in Bethlehem, Jerusalem, the house of the Blessed Virgin, and many more were collected and stored in the shrine. In 1975, there were still over 100 relics exposed in the Shrine. In 1872, the privilege of an alter was granted whereby any mass said in the Chapel for a departed soul would gain for that soul a plenary indulgence. People from Waterloo County frequently conducted, and continue to conduct, pilgrimages to the Chapel, reciting prayers all the way (Schumilas, 1975). In 1920, Reverend Fehrenbach doubled the size of the original shrine, covered the exterior with waterproof stucco, added a new alter, installed pews, and renovated and added statues.

Other notable achievements of Father Funcken were the establishment of a children's orphanage in 1858 and co-founding, with his brother, St. Jerome's College. In 1866, one year after the College opened, it was relocated to Kitchener and is presently known as St. Jerome's University College, part of the University of Waterloo. A cairn marking the location of St. Jerome's College, demarcates the eastern boundary of the study area examined in this report.

Figure 66. The plaque at the site of St. Jerome's College.

Selected Elements and Processes

Buildings, Streetscapes, and Objects

Downtown St. Agatha

There are numerous buildings of heritage significance lining the downtown intersection of Erb's Road and Notre Dame Drive. Together, these built attributes function to provide the passerby and resident alike with an enhanced understanding of the historic achievements of settlers and the religious imperatives that motived them.

St. Agatha Church and Rectory

Figure 67. View of St. Agatha Church and Rectory.

The current church was constructed in 1899 under the direction of Fr. Hubert Aeymans for $13,000. In 1906, a second 200-pound bell was purchased for the new church tower, and the existing, smaller one was installed in the cemetery chapel steeple. Major repairs were needed to the steeple in 1979 and in 1990. Through a “Save the Steeple” campaign and a “Protect our Parish” campaign, the parishioners raised the necessary capital to cover the expenses (St Agatha Church, 2020). The iron cross atop the church spire was constructed by Simon Dentinger, a St. Agatha blacksmith (Cassel, 1962).

The rectory was built in 1904 for $5,000. Like the buildings that preceded the contemporary structures, the rectory and church were paid for completely by the parish community. After 1979, the roof was replaced and in 1992 the upstairs was refurbished (St. Agatha Church, 2020).

St. Agatha Roman Catholic School/ Shantz Country Cupboard

Figure 68. The former St. Agatha catholic school and Shantz Country Cupboard.

Located at the southwest corner of Notre Dame Drive and Erb’s Road (1828 Notre Dame Drive) sits the Shantz Country Cupboard, built in 1854. Constructed of field stone, the building was originally the first Roman Catholic school in Wilmot Township and helped establish St. Agatha as the centre of Catholicism in Waterloo County. The south side of the building backs onto the cemetery harboring the Shrine of Our Sorrowful Mother.

Shrine of our Sorrowful Mother, Cemetery Building

One of Father Funcken’s first projects was to rebuild the cemetery. A stone wall was built nine feet above the level of the road, which continued along the sides and across the back of the cemetery. Around 1911, during the ministry of Fr. John Fehrenbach, the cemetery walls were cemented, and they were also renovated more recently. The headstones include numerous ornate iron crosses.

The Shrine of Our Sorrowful Mother building was first constructed in 1857. In 1989, the shrine walls were re-stuccoed. The shrine still welcomes pilgrims seeking plenary indulgences and devotions each summer.

Tschirhart Hotel and the Prince of Wales Hotel.

Located on the northwest corner of the intersection of Erb's Road and Notre Dame Drive, is the Tschirhart Hotel, constructed in 1859. This building has served many purposes in the village, including a store, a post office, and presently an apartment building. Immediately west of the Tschirhart Hotel is Kennedy's Country Tavern, which was once the Prince of Wales Hotel, constructed circa 1860. Both of these properties are on the heritage register of non-designated properties.

Figure 69. The former Tschirhart Hotel and the Prince of Whales Hotel (sourced from Google Maps).

Canadian Independent College

The St. Agatha Orphanage was established by Reverend Funcken in 1858 after nine children from the same family were orphaned. The orphanage began in a log building before developing into a stone building, school chapel and dormitories after 1868. In 1871, Funcken applied to the School Sisters of Notre Dame to provide instruction for the orphanage. The community was the sole support for the orphanage until it was incorporated as Notre Dame of St. Agatha in 1965. Today, the grounds are continued to be used for education purposes by the Canadian Independent College (CIC, 2022).

Figure 70. An aerial photograph of the Canadian Independent College located adjacent to St. Agatha Church and Rectory (sourced from https://cicwaterloo.ca/).

15.3 St. Agatha Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
✓ LAND USE – CONTINUITY OF USE	o DESIGN VALUE – RARENESS OR UNIQUENESS	o COMMUNITY IDENTITY – TELLS A STORY OF THE AREA	o PREHISTORIC HABITATION
✓ VEGETATION – ORIGINAL PATTERNS	o DESIGN VALUE – AESTHETIC/SCENIC REASONS	o PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM	o THE GRAND OR CONESTOGO RIVER
o CULTURAL RELATIONSHIPS – SUPPORTING DESIGNED ELEMENTS	o DESIGN VALUE – HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST	o COMMUNITY IMAGE – IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION	o FIRST EXPLORATION
✓ NATURAL FEATURES – PROMINENT NATURAL FEATURES	✓ HISTORIC VALUE – HISTORIC UNDERSTANDING OF AREA	o TOURISM – PROMOTED AS A TOURIST DESTINATION	✓ PIONEER SETTLEMENT
✓ NATURAL RELATIONSHIPS – FEATURES THAT DETERMINE USE	✓ HISTORIC VALUE – DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON	✓ LANDMARK – RECOGNIZED BY COMMUNITY	✓ MENNONITE SETTLEMENT
✓ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO	o HISTORIC VALUE – WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER	✓ COMMEMORATION – SITE USED FOR CELEBRATIONS	✓ AGRICULTURE
o RUIN – HUMAN MADE REMNANTS	✓ CONTEXTUAL VALUE – LANDMARK VALUE	o PUBLIC SPACE – USED FOR FREQUENT PUBLIC EVENTS	o INDUSTRY AND COMMERCE
o DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL	✓ CONTEXTUAL VALUE – IMPORTANT IN DEFINING CHARACTER OF AN AREA	✓ CULTURAL TRADITIONS – USED TO EXPRESS CULTURAL TRADITIONS	o URBAN DEVELOPMENT
	✓ CONTEXTUAL VALUE – HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS	✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE	✓ TRANSPORTATION
		✓ LOCAL HISTORY – CONTRIBUTING TO LOCAL LORE	✓ LIFEWAYS (RELIGION/ETHNICITY/EDUCATION)
		o VISUALLY SIGNIFICANT – PHOTOGRAPHED OFTEN	o GOVERNANCE AND EDUCATION
		✓ PLANNING – IDENTIFIED THROUGH OTHER PLANNING INITIATIVES	

15.4 Summary

The village of St. Agatha and surrounding landscapes have maintained considerable historical integrity. There has been a continuation of land use: the use of the cemetery, the maintenance of St. Agatha Catholic Church, rectory, and the Shrine of our Sorrowful Mother, as well as continued agriculture surrounding the village core. Strong cultural and community relationships have maintained the historical integrity of many of the attributes in this landscape, especially those that relate to Catholicism.

The St. Agatha Catholic Church, rectory, and shrine are exceptional demonstrations of being "valued by the community." The original as well as contemporary buildings were constructed and maintained either exclusively or largely by the community, as demonstrated by numerous community initiatives such as "Save the Steeple" and "Preserving our Parish Future" campaigns.

The candidate site is also closely aligned with numerous regional themes. The first settlers were Amish Mennonite from Alsace-Loraine and Pennsylvania who cleared the lands for development of Erb's Road. These pioneers opened the door for other settlers, namely Lutherans and Catholics also from Alsace-Loraine (themes of Mennonite and pioneer settlement). The Shrine of Our Sorrowful Mother has historically offered, and continues to do so, plenary indulgences to pilgrims, which is closely aligned with the lifeways theme.

The significant landmark of St. Agatha Catholic Church, the St. Agatha Cupboard, the Shrine of Our Sorrowful Mother, the orphanage now functioning as Canadian Independent College, the site of St. Jerome's College, the St. Agatha Mennonite Church, and the numerous aesthetic buildings and views of and from the candidate site, function together to elucidate the life works of important people, the historical and contemporary uniqueness of this place, and a community dedicated to maintaining their cultural distinctiveness in the Region of Waterloo.

Figure 71. View of downtown St. Agatha from the St. Agatha Community Centre and park.

16. Candidate CHLs in North Dumfries: Introduction

The Township of North Dumfries is situated upon the traditional territories of the Neutral, Anishnaabe and Haudenosaunee peoples. It is also on the Haldimand Tract Land. In 1784, the British Crown awarded all six Haudenosaunee nations (Mohawk, Oneida, Cayuga, Onodaga, Seneca and Tuscarora) the Haldimand Tract, which encompasses six miles on either side of the Grand River, extending from the headwaters near Dundalk to Port Maitland at the mouth of the River on Lake Erie. The use of this land was promised to the Haudenosaunee Confederation on October 25, 1784, to compensate them for the loss of their lands in upstate New York when they allied with the British who were defeated in the American Revolutionary war. The Mohawk name for the Grand River is O:se Kenhionhata:tie, which means "Willow River", named for the many willows in the watershed.

Figure 72. A map depicting blocks 1, 2, 3 and 4 of the Haldimand Tract.

We extend our respect to all First Nations, Métis and Inuit peoples for their past and present contributions to this land. We also recognize and respect the cultural diversity that First Nations, Métis and Inuit bring to the Township of North Dumfries. Our community is enriched by the enduring knowledge and deep-rooted traditions of the diverse First Nations, Métis and Inuit in North Dumfries today.

Township of North Dumfries

Prehistoric Indigenous occupation and the 1784 Haldimand Proclamation markedly define intangible and tangible cultural heritage of North Dumfries. However, there is also an interesting settler history of the Township.

In 1820 William Dickson, who had bought Block 1 of the Haldimand Tract from Thomas Clarke, employed John Telfer to go to Scotland and enlist people to buy land in Dumfries. This produced a steady stream of settlers to the area and, by 1832, every plot in Dickson's tract of land was taken, with most of the settlers being Scottish. The Scottish settlers are directly responsible for several features of the township. The cut-stone houses, for example, represented, and arguably continue to represent, social symbols of individual success. As noted by Wood (1960b), to the passerby these structures provide a Scottish impression of prosperity and permanence. There are also multiple namesakes directly related to places in Scotland. The Nith River is the named after a stream in Dumfriesshire, Scotland; Ayr is named after Ayrshire; the Altrieve Lake (on Roseville Road) is named after a place in Roxboroughshire, close to Dumfriesshire; and names such as Jedburgh, Turnbull's Corners, and so forth, harken to either Scottish settlers or the places they came from (Wood, 1960b).

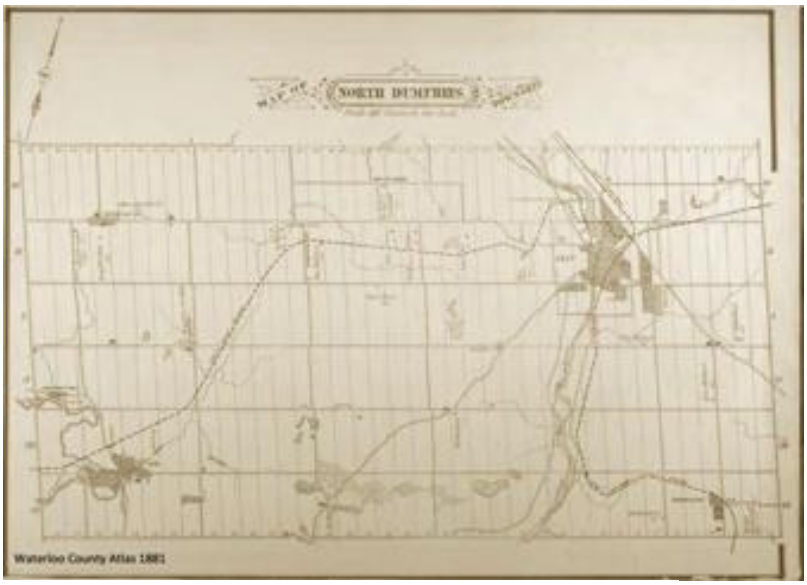

Figure 73. A historic map of Dumfries Township.

Geographically, North Dumfries is endowed with numerous wetland complexes, lakes, pastoral rolling topography that affords excellent viewsheds, numerous green spaces, creeks and streams – including the Nith and Grand Rivers, a Canadian Heritage River system – that shaped settler patterns. The community value of the geographic attributes should not be understated. From the perspective of ecosystem services, North Dumfries affords diverse recreational and cultural services as well as provisioning ecosystem services (e.g., food, fresh water) and regulating ecosystem services (such as micro-climate regulation, and water control). Some of these services were emphasized in Barrie's (1952) centennial address:

> The happiest days of my boyhood were the annual 24th of May fishing expeditions to the Nith River, to a spot about two miles north of here when we never considered the day a successful one until we had caught at least 100 bass. The regulations were not so strict and the fish looked bigger to us in those days. Those of us who were fortunate enough to be born and raised in North Dumfries can well be proud of

> our heritage. Others who have come here to live by choice are to be congratulated. Waterloo County, of which North Dumfries is an integral part, is known far and wide as one of the finest districts in Canada, if not the whole world, in which to work and live
>
> Barrie, 1952, p. 44

Two candidate CHLs in North Dumfries are presented in this report. Much attention has been paid to Ayr regarding establishing parts of it as a Heritage Conservation District. Here, the intention is not to duplicate research and planning that has already occurred but to highlight that other planning measures are indicative of community value. Aspects of Ayr unidentified in previous work, are presented as selected elements which may prove helpful for a future Heritage Conservation District or CHL study. Roseville Road is the other candidate site covered in this document. However, it ought to be noted that there are other areas in North Dumfries that could be identified as candidate sites, as well. Three strong examples are

(i) the Grand River and surrounding valley lands,
(ii) Bannister Lake, Wrigley's Lake, Sudden Regional Forest and the surrounding built and natural heritage, and
(iii) parts of Greenfield Road east of the Greenfield Heritage Conservation District and parts of Alps Road.

Figure 74. Viewshed from West River Road.

17. Roseville Candidate CHL

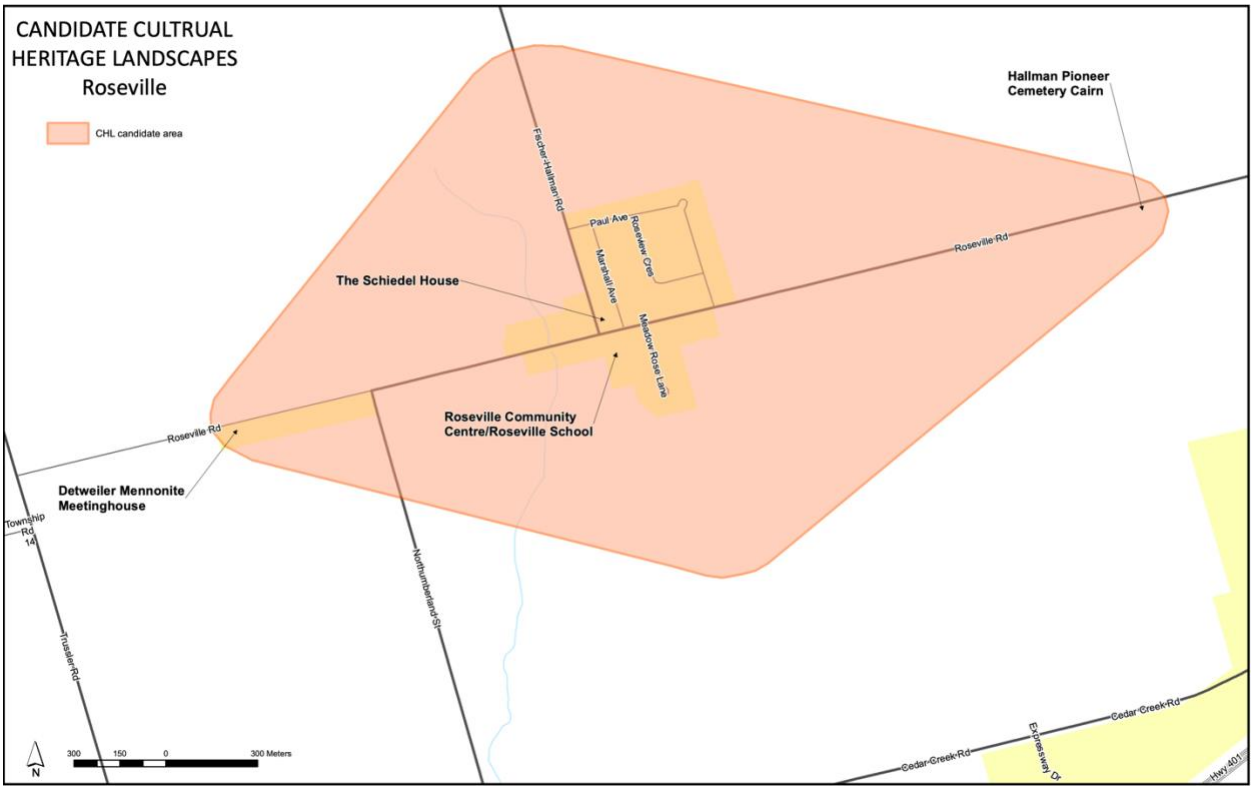

Figure 75. A map depicting the general boundary of the Roseville Candidate CHL.

18.1 Context

Figure 76. A farmstead at the eastern boundary of the Roseville candidate CHL.

Roseville and the elements of Roseville Road discussed in this report are a closely aligned with UNESCO's category of a *continually evolving landscape* that continues to have an active an important role in contemporary society. For the purposes of this study, the general boundary extends east to the Hallman Cemetery, West to the Detweiler Meetinghouse, and incudes the viewsheds north and south from Roseville Road and the adjoining properties. It ought to be noted that this boundary could be expanded to include important natural heritage elements, including Altrieve and Orr's Lakes, the Dickie Settlements, and the Roseville Estate. But at the time of writing, windshield surveys indicate significant interruptions to the integrity of this larger context.

History and Processes

Roseville Road was originally an east-west Indigenous peoples trail before it was used as a “bush trail” that led to a lime kiln about a half mile north of the village. It also served as a transportation corridor to Galt before Cedar Creek Road was constructed (North Dumfries Municipal Heritage Committee [NDMHC], 2002). The road was considerably improved in the 1800s when the government instituted a statute labor policy that required men between the ages of 21-60 to spend 2 days working on the road or pay 2 shillings and 6 pence per day in lieu of labour (NDMHC, 2002).

The Village of Roseville is located on a north-south Indigenous peoples trail that ran between Ayr and Doon. Originally, Roseville was settled primarily by Pennsylvania German Mennonites in the 1820s. These Pennsylvanian German Mennonites were distinct from others that settled in Waterloo Township insofar as they supported the revolutionaries in the War of Independence, yet, like their compatriots, they came to Canada looking for good farmland. A post office was established in 1852 but closed in 1917, and a general store, a tavern, an inn, and other industries were also once located in Roseville. There were several churches, including a Mennonite meetinghouse, an Evangelical church, and a United Brethren in Christ Church. Perhaps most significant, the Detweiler Meetinghouse, constructed in 1855, remains the last stone Mennonite meetinghouse in Ontario (Region of Waterloo, 2021).

Daniel B. Detweiler (1860-1919), a native of Roseville, was one of the three main promoters of Ontario Hydro Electric Power Corporation, known as the “fathers of hydro.” Detweiler married Amanda Albright and had three children. Detweiler is recognized for travelling “dusty roads on his bicycle seeking the support of councils” for his “dream of hydroelectric power as a provincial undertaking” (Lythgoe, 2022). He was also a leading member and President of the Board of Trade and was a member of the Kitchener Light Commission. Detweiler joined a shoe company in 1901 and, before his death, he developed waterpower near Michipicoten on Lake Superior in 1918. A cairn in front of the Roseville Community Centre stands as a testament to Detweiler’s achievements. Additionally, in 1963, Ontario Hydro named the Petersburg transformer station after him, and he is recognized in the Region of Waterloo Hall of Fame (Lythgoe, 2022).

There are two stories regarding how Roseville was named. One is that it is named after a man called Rose who was always asking people for more alcoholic drinks, and as a result, people called him “Rose will” with “will” meaning “want” in Pennsylvania Dutch. Another is that the village was originally called “The Settlement” and when a more apt name was sought, a shoemaker, originally from

England, proposed naming The Settlement “Roseville” in his own namesake, which was acceptable to the community (NDMHC, 2002).

17.2 Select Inventory

Roseville Community Centre/Roseville School

Figure 77. The Roseville Community Centre/ Roseville School.

The current Roseville Community Centre and Roseville School was constructed in 1867. The school was funded independently by the community until 1871 when it was transferred to government. It was the third school in the village and is located on lands that were once a general store’s parking area. In December of 1973, the roof collapsed, and repairs were valued at $10,000. Due to the high cost of repair, the Waterloo Board of Education could not justify repairs and as a result, the school was closed. In 1976, members of the community sought to have the school and grounds used as a community centre and in 1977 the land was transferred to the Township of North Dumfries (Region of Waterloo, 2014; NDMHC, 2002).

Detweiler Mennonite Meetinghouse

Figure78. The Detweiler Mennonite Meeting House.

The Detweiler Meetinghouse is located at 3445 Roseville Road, about one kilometer west of Roseville. It is the last and only surviving stone meetinghouse built by Mennonite pioneers in Ontario. Jacob F. Detweiler was already ordained as a minister when he arrived in the Roseville area in 1822, and the meetinghouse was constructed in 1855. Services were not held in the building every Sunday. As is the custom, on “off” Sundays, families would travel to nearby meetinghouses or spend the day visiting family and friends (Detweiler Meetinghouse, 2022).

The last service was held in 1966 and the building fell into disrepair. In 1992, a board was established to preserve and restore the meetinghouse to its appearance in the second half of the 19th century (Detweiler Meetinghouse, 2022). In 1999, a non-profit association called Detweiler Meetinghouse Inc. completed restoration of the building. A placard at the site recognizes the contributions of the Good Foundation and Richard and Shirley Schiedel for their contributions and commitment to restoring the building. The meetinghouse is contemporarily used to host events, including musical performances, family gatherings, and weddings.

Hallman Pioneer Cemetery Cairn

The Hallman Cemetery Cairn is a concrete structure in the shape of an open triangle with tombstones encased inside. It was constructed in 1967 as part of centennial celebrations. Adam Unger, buried here at age 88, deeded the one-acre plot to Jacob Detweiler for $15 in 1847. There are 50 tombstones contained in the cairn with the earliest stone from 1810 and the latest from 1911. The site was originally intended to be a burial ground for members of the Mennonite Society of British North America, but others were buried here as well, including many prominent families in the area such as the Hallmans, Detweilers, and Schliegels (NDMHC, 2002).

Figure 79. The Hallman Pioneer Cemetery Cairn.

The Schiedel House

In circa 1822, the Kaiser Family built their home at the location of present day 3194 Roseville Road. The heritage significance of this property was discovered when a subsequent owner was renovating and found wooden walls and decided to make the house look as it did when originally built. The Kaiser family came to Roseville in 1822 from Pennsylvania. The son, Louis Kaiser operated a printing shop on the northeast corner of the property. The printing shop specialized in wedding invitations, funeral cards, and business cards. By the time Louis Kaiser retired, he had worn out five presses. His last press was donated to Doon Pioneer (Heritage) Village, and in 1958 a headline in the Galt Reporter read, “Roseville Printer, the Oldest in Canada” (NDMHC, 2002).

Figure 80. The main level interior of the Schiedel House.

17.3 Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
o LAND USE – CONTINUITY OF USE	o DESIGN VALUE – RARENESS OR UNIQUENESS	✓ COMMUNITY IDENTITY – TELLS A STORY OF THE AREA	✓ PREHISTORIC HABITATION
o VEGETATION – ORIGINAL PATTERNS	o DESIGN VALUE – AESTHETIC/SCENIC REASONS	o PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM	o THE GRAND RIVER
o CULTURAL RELATIONSHIPS – SUPPORTING DESIGNED ELEMENTS	o DESIGN VALUE – HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST	o COMMUNITY IMAGE – IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION	o FIRST EXPLORATION
o NATURAL FEATURES – PROMINENT NATURAL FEATURES	✓ HISTORIC VALUE – HISTORIC UNDERSTANDING OF AREA	o TOURISM – PROMOTED AS A TOURIST DESTINATION	✓ PIONEER SETTLEMENT
✓ NATURAL RELATIONSHIPS – FEATURES THAT DETERMINE USE	✓ HISTORIC VALUE – DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON	o LANDMARK – RECOGNIZED BY COMMUNITY	o MENNONITE SETTLEMENT
o VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO	o HISTORIC VALUE – WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER	o COMMEMORATION – SITE USED FOR CELEBRATIONS	✓ AGRICULTURE
✓ RUIN – HUMAN MADE REMNANTS	o CONTEXTUAL VALUE – LANDMARK VALUE	o PUBLIC SPACE – USED FOR FREQUENT PUBLIC EVENTS	✓ INDUSTRY AND COMMERCE
o DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL	✓ CONTEXTUAL VALUE – IMPORTANT IN DEFINING CHARACTER OF AN AREA	✓ CULTURAL TRADITIONS – USED TO EXPRESS CULTURAL TRADITIONS	✓ URBAN DEVELOPMENT
	✓ CONTEXTUAL VALUE – HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS	✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE	✓ TRANSPORTATION
		✓ LOCAL HISTORY – CONTRIBUTING TO LOCAL LORE	o LIFEWAYS (RELIGION/ETHNICITY/EDUCATION)
		✓ VISUALLY SIGNIFICANT – PHOTOGRAPHED OFTEN	o GOVERNANCE AND EDUCATION
		✓ PLANNING – IDENTIFIED THROUGH OTHER PLANNING INITIATIVES	

17.4 Summary

The Roseville candidate CHL is most closely aligned with UNESCO's definition of an organically evolving landscape. As defined by UNESCO, organically evolving cultural landscapes are those that result from initial social, economic, or religious imperatives and have developed the present form by association with and in response to the natural environment. Roseville is further categorized as "continuing" as many of the elements retain an active social role in contemporary society closely associated with the traditional way of life, in which the evolutionary process is still in progress.

The Roseville candidate CHL also fulfils the standards established in Ontario Regulation 9/06, the criteria for determining heritage significance. There are several buildings, including the Detweiler Meetinghouse, that are not only representative, but are rare and unique examples of style and construction methods at the time of construction, which is indicative of physical value. Associative value is also present, as the landscape has a direct association with themes and a person, Daniel B. Detweiler, that are significant to the community. Finally, as with other landscapes identified in this report, the landscape clearly has contextual value as it is physically, functionally, historically, and visually linked to the surrounding environment and supports the character of the area.

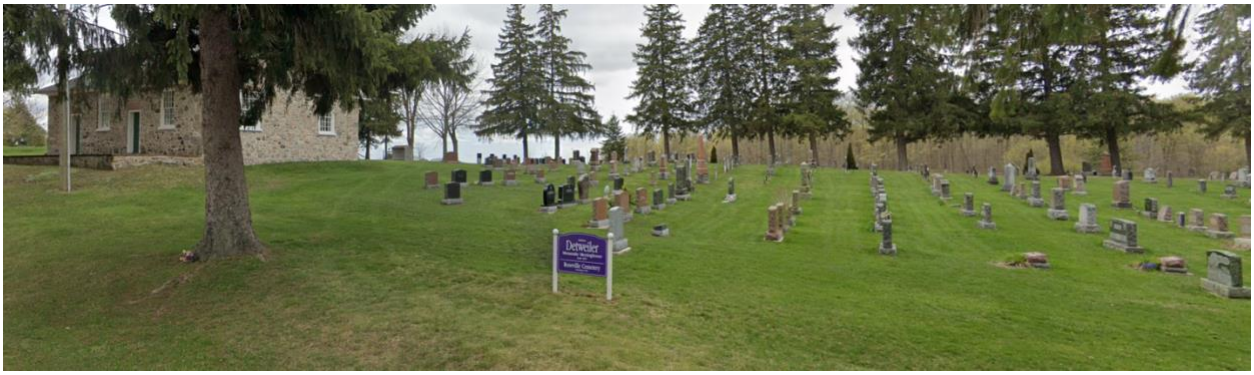

Figure 81. View of the Detweiler Meeting house and cemetery (sourced from Google Maps).

18. Ayr Candidate CHL

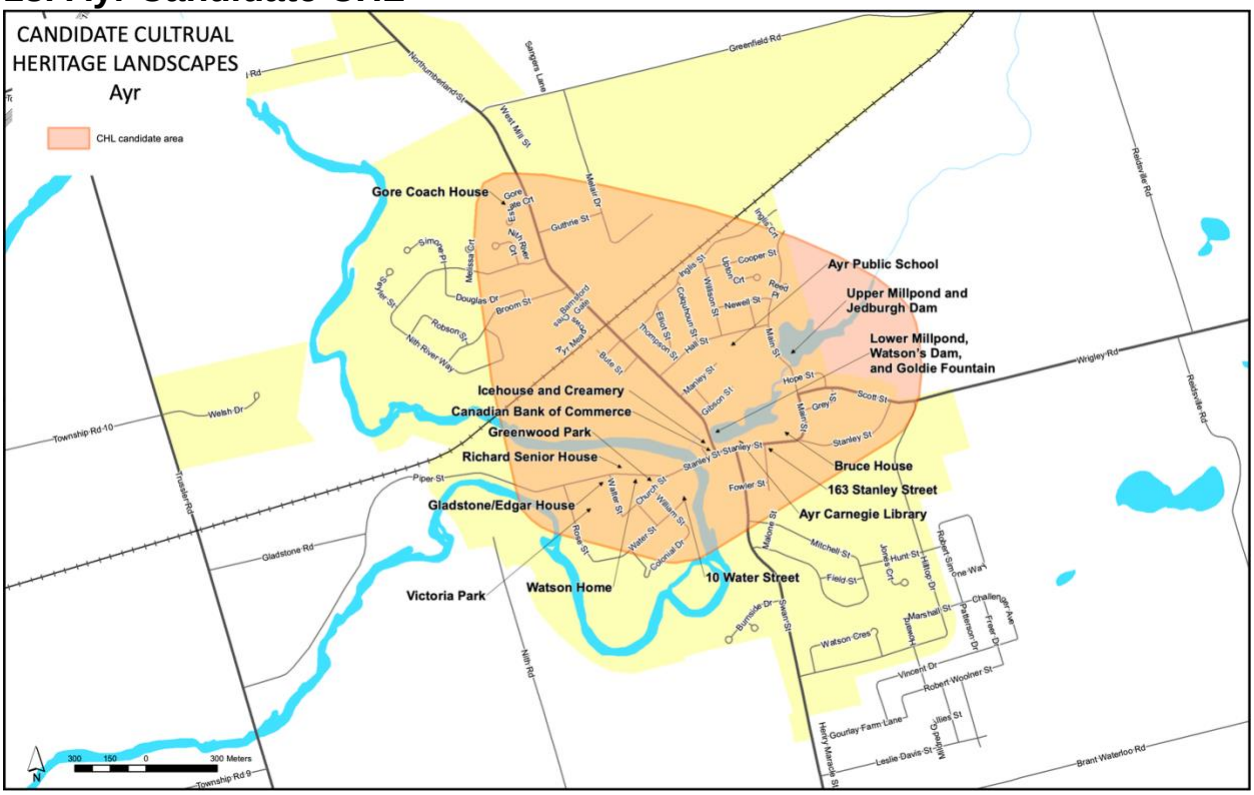

Figure 82. A map depicting the general boundary of the Ayr Candidate CHL.

18.1 Context

The Village of Ayr is an outstanding candidate CHL or candidate Heritage Conservation District. The built and natural environments in the village bridge the UNESCO typologies to form unique relationships between built and natural environments, as well as between past and present uses.

Figure 83. View of Watson Pond (sourced from Google Maps, Johann Site).

For the purposes of this study, *A Few Steps Back in Time*, the heritage walking tour of Ayr, is used as a starting point for identifying the general boundary of the Ayr candidate CHL. This provides a slightly larger area to be examined than previous works. For

example, a 2017 study by the Heritage Resources Centre at the University of Waterloo gathered feedback from property owners in Ayr's historic downtown regarding the feasibility of creating a downtown Heritage Conservation District. The study area was defined as Gibson Street, Tannery Street, Northumberland Street south of Gibson Street, parts of Stanley Street, two addresses on Swan Street, and Watson Pond, and the surrounding park. The current report posits that a general boundary for a CHL ought to at least extend east of the Nith River bridge on Stanley to include Victoria Park and the historic properties on Piper Street. The area might also be extended further north on Northumberland Street to Hall Street, which would accommodate important character defining properties such as the Knox United Church and Ayr Public School, and west to include Jedburgh Dam and Pond.

History and Processes

The Village of Ayr is the result of three smaller villages – Mudge's Mills, Jedburgh and Nithvale – growing together to form one larger village. Mudge's Mills was the first to receive the name Ayr when the post office was established there in 1840. Nithvale retained its local name despite becoming part of Ayr in the middle of the 19th century, and Jedburgh resisted more than one amalgamation attempt before joining Ayr as an incorporated village in 1884.

Figure 84. View of creek connecting Watson Pond and Nith River.

Ayr was settled quite early. In 1822, Absalom Shade was the only registered property owner but, consumed with business ventures in Shade's Mills (Galt), he left the land undeveloped. The first settler, Able Mudge, arrived in 1824 as a squatter. He and his family previously settled Mudge Hollow (Canning) in the late 18th or early 19th century. Mudge built a sawmill and grist mill at the confluence of the Nith River and Cedar creek, which aptly became named, Mudge's Mills.

Settlement at Mudge's Mills occurred slowly throughout the 1820s. The settlement was isolated by surroundings that made for arduous, time consuming transportation and communication. In 1826, Mudge petitioned Halton County officials to build a road from Mudge's Mills to Roseville, which was subsequently built and deemed a public road, called Northumberland Street. By 1830 and into the 1840s, settlement markedly increased. Jedburgh, in the east of the village, was founded in 1832 by John Hall, a Scottish immigrant who named the settlement after his hometown in Scotland. He proceeded to build a distillery and flour mill at the site. Nithvale was also settled in the early 1830s and once had two sawmills and a flour mill. The exact year of Nithvale's settlement and the name of the founder are unclear, but it has been posited that its namesake is a Scottish valley called Nithsdale (Region of Waterloo, 2021).

Figure 85. View of the streetscape at the south end of Northumberland Street.

At one time, there was a bitter rivalry for supremacy between Jedburgh and Mudge's Mills (Watson, 1924). The name "Ayr" was ascribed to the first post office the cluster of settlements received in 1840. One account is that Robert Wylie – the surveyor who formally laid out Mudge's Mills for settlement in 1839 and was the second postmaster – named it after his hometown in Scotland. Another account is that James Jackson, the first postmaster, named it in honour of the many immigrants in the area from the Ayrshire region of Scotland. Either way, Ayr became one of the prominent destinations for Scottish immigrants to the region throughout the 19th century (Region of Waterloo, 2021).

By 1846, Ayr had a population of 230 residents and Jedburgh had a population of 30. Nithvale was the slowest to develop, despite the Gladstone family settling there in 1840 and establishing a peg factory and a chair factory, in addition to several other businesses in the settlement (Region of Waterloo, 2021). Known as the Nithvale Chair Factory, Walter Gladstone, son of William and Elizabeth (Davidson), made kitchen, rocking, and armchairs using power from a small stream that flowed into the Nith. The stream, however, disappeared when the forests were cleared (Whitson, 1951). The family owned a huge tract of land, which included what is now Piper and Bruce Streets and extended about a half mile south, and east to Swan Street. All the first deeds for properties on Rase, Walter, Church, Water and William Streets, and those on the south of Piper and Bruce Streets were issued by the Gladstones (Whitson, 1951). Walter Gladstone also constructed the, now removed, Stanley Street Presbyterian Church, which he finished in 1843, and the first Knox Presbyterian Church, which he finished 1845 (Whitson, 1951).

Regarding the latter, a cairn marks the location of the building, which reads “On this acre of ground was erected the first Knox Church in the year 1844.” Walter Gladstone also constructed a large frame building on the corner of Stanley and Swan Streets. The family lived in the upper floor, there were multiple spaces below that contained shops and offices, and at the south side was a large room called “The Hall.” In The Hall, Ayr’s first newspaper, “the Ayr Observer” was edited and printed by John McLean before the printing press was moved. Afterwards, the space was used by various young people’s societies to hold weekly meetings (Whitson, 1951). During the 1960s, there was an exodus from Ayr to Missouri, USA. Led by Reverend Duncan McRuer of Knox Church, 40 people left Ayr for Missouri, including Walter Gladstone. There, they settled in the town of Gentry.

Figure 86. Historic photograph of The Gore before significant size reduction following David Goldie's death in 1894 (sourced from Kitchener public library, CHC Limited, 2017).

As contemporaries to the first-generation Gladstone family, the Goldie family was also prominent in the pioneer days of Ayr. John Goldie was a botanist and plant collector from Ayrshire, Scotland. Between 1817 and 1819, Goldie travelled Canada and the United States, collecting plant specimens. He moved his family to North America in 1844, and, along with others from Ayrshire, arrived in North Dumfries. His three sons were each prominent in early settler life. John Jr. settled in Galt and bought the Dumfries Foundry, James purchased and rebuilt a flour mill in Guelph that had been damaged by fire, and David, the youngest son, stayed in Greenfield, just north of Ayr, and oversaw expansion of the local mill. The family owned and operated the mill until 1910, when it was sold and changed hands several times before shutting down in 1965. With the profits of the mill, David Goldie contracted William Mellish (1807-1895) to construct the large and impressive 21 room mansion called “The Gore” (CHC

Figure 87. Former Watson Foundry.

Limited, 2017). However, after David's death in 1894, the mansion and coach house were significantly reduced in size by the Goldie family. A placard at the north entrance to Gore Estate Court recognizes John Goldie and the mansion that once occupied this property. The last remnants of the mansion were removed for a residential development after 2017, while the coach house has been retained as a detached garage (CHC Limited, 2017).

By 1860, Ayr had a population of around 1,000 residents and had several prominent enterprises, including John Watson's foundry. The foundry was established in the late 1840s to produce a variety of iron implements, including pots, stoves, and agricultural equipment, and by the 1860s these products were renowned throughout the Dominion of Canada. By the 1870s, the foundry was one of the largest employers in the township and was producing high quality agricultural equipment, including mowers, reapers, and threshing machines (Region of Waterloo, 2021). Watson was the first reeve of Ayr and the foundry was continuously operated by the family for 127 years. In the 1880s, the foundry was considered the largest and best equipped agricultural works in Canada, manufacturing over 40 different implements, many of which won prizes at international exhibitions (Waterloo Historical Society, 1974). The foundry, in addition to other enterprises and employment opportunities – such as grist mills, sawmills, a woolen mill, and secondary businesses such as hotels – increased the attractiveness of settling in the village. (Region of Waterloo, 2021). In 1920, one of Watson's former employees broke into the factory and started a fire in the paint room. Though the factory was rebuilt using the remains of the originally facility and a successful business carried on, Watson never fully recovered from the disaster (North Dumfries Municipal Heritage Committee, 2003).

Figure 88. Views of three hitching posts remaining in Ayr.

Transportation and communication routes developed in tandem with the arrival of settlers. In 1841, the only route to Galt was a walking trail but by 1847, an improved route that could support teams of horses was being used. In 1848, a toll road was built between Ayr and Paris which is today known as Swan Street. Until about 1909, that road was privately owned, and tolls were collected for using it (Taylor, 1971). During the 1860s, wooden sidewalks were added to the village. Iron hitching

posts and carriage steps that were manufactured in Watson's foundry are still present in front of several homes in the village. (NDMHC, 2003).

The village, like others along the Nith River, has experienced numerous floods and washouts, with the Piper Street bridge being destroyed by flood events in 1842, 1848, and 1856. The earliest bridges were constructed of wood, but later these were replaced with steel, one of which still stands, but in disrepair, between the north end of Nith Road and Piper Street. In the 1850s, the branch line of the Grand Trunk Railway bypassed Ayr, meaning that goods still needed to be transported by road to railway centres. When the Credit Valley Railroad connected to Ayr in 1879, its influence on the growth and development of the village was less pronounced than on other villages that had received earlier lines.

By the turn of the century, Ayr was one of the most flourishing agricultural and economic centres in North Dumfries, and in 1973 when Galt was amalgamated with the City of Cambridge, it became the largest, most prominent village in the township.

18.2 Selected Inventory

Figure 89. An aerial view of Ayr (sourced from Google Earth).

There is a plethora of work that has been completed by dedicated heritage planners and practitioners for buildings in downtown Ayr. For example, the icehouse and creamery at 18 Tannery Street that was designated in 2016 is accompanied by excellently detailed background information (see by-law 2810-16). Similar detailed work is available for the designated Canadian Bank of Commerce building at 10 Northumberland Street, the Gore Coach House at 5 Gore Estate Court, the first Watson Home located at 45 Piper Street, and the Richard Senior House at 96 Piper Street. Though also designated, the less detailed statements of significance include the Ayr Public School at 105 Hall Street, 87 Piper Street (the home of James Gladstone and Jennie Edgar [Whitson, 1951]), the Ayr Carnegie Library at 92 Stanley Street, the Bruce House at 212 Stanley Street, the home at 163 Stanley Street, and the house at 10 Water Street. In addition to these designated houses, there are over 160 properties with Ayr addresses on the 2021 non-designated heritage list.

In 2018, a first tentative step in developing a Heritage Conservation District that included some of these properties was carried out (Martin, 2018), and it remains clear that Township Council and staff remain dedicated to that endeavour (Development Services Committee Report No. 09-2019). It is beyond the scope of this report to comment on the extent to which each of the numerous properties mentioned above contributes or does not contribute to the suspected Heritage Conservation District. However, this report will discuss some of the natural elements that have shaped the settlement or were borne from a historic social, administrative, or economic imperative and maintain an active role in contemporary society. These may be considered CHLs ancillary to the Heritage Conservation District, or as part thereof.

Victoria Park

Figure 90. The entrance way to Victoria Park (sourced from Google Maps).

This public space, located immediately west of downtown Ayr, was acquired in 1866 during the time of the Fenian Raids to give the Ayr Drill Association a place to practice home defense (Taylor, 1971). The Fenians were members of a movement to secure Ireland's independence from Britain, some of whom tried to take Canadian territory by force so they could exchange it with the British for independence. The Battle of Ridgeway, in which Fenians crossed the Niagara River from Buffalo and captured Fort Erie, which resulted in the first industrial-era battle fought in Canada, occurred in the same year that Victoria Park was acquired for home defense training purposes (Gordzinski & Vronsky, 2021). In 1871, two acres were added to the park, and it was officially named "Victoria Park" (NDMHC, 2003). In the early 1920s, the Ayr's Women's Institute constructed the stone entrance and pavilion with loads of rock donated by neighbouring farmers who gathered them from their rockpiles and fence lines (Taylor, 1971). Though borne from a social and administrative imperative, Victoria Park continues to serve an active and vital role in Ayr, now containing two tennis courts, two baseball diamonds, picnic areas, washrooms, playground equipment, and a bandshell.

Greenwood Park

Greenwood Park is owned by the Ayr Horticultural Society. It, too, has a very interesting history that makes it an excellent addition to a desired conserved area in Ayr. A placard on a rock at the entrance to the park reads:

Figure 91. View of Greenwood Park and the placard describing the site's history.

> About 1850 there was erected on this site the Ayr Agricultural works which, in 1882, became the John Watson Manufacturing Company. The building was taken over in 1884 by the Ayr American Plough Company and was purchased in 1887 by Mr. William Hilborn. Hockey sticks were manufactured here (the first anywhere) from about 1891 to 1936 when the building was sold and demolished. This property, together with several others in the area, including the site of the Ayr Memorial Community Centre, was acquired by the Ayr Historical Society in 1938

Upper Millpond and Jedburgh Dam

In 1830, James Hall came to this area and dammed Cedar Creek to provide power to his grist mill and sawmill. As stated by the North Dumfries Municipal Heritage Committee (2003. P. 19), "changing water level used to play havoc with the operation . . . a sudden flood could, in seconds, wash away implements in the mill race that took years to build while drought could bring work to a grinding halt." The placard at the dam site reads:


Figure 92. View of the Upper Millpond.

> In 1832, John Hall, a young immigrant from Jedburgh Scotland, purchased 75 acres that included the land now flooded by the Jedburgh Dam. By 1850, Hall had developed several industries including a grist mill, a sawmill and a distillery, all using waterpower provided by the damming of Cedar Creek at this site. He named the area Jedburgh. However, in 1840, following keen rivalry between Jedburgh in the east and the other two settlements, Mudge's Mills in the centre and Nithvale in the west, the name Ayr appeared for the first time when Robert Wyllie, from Ayrshire Scotland, established a post office. The village of Ayr was incorporated in 1884.

Lower Millpond, Watson's Dam, and Goldie Fountain

The Lower Millpond and Watson's Dam is the core of the historic settlement of Mudge's Mills. This is the location where Able Mudge, a squatter at the time, decided to build the first sawmill after walking from Mudge Hollow, or present-day Canning. The placard at the site reads:

Figure 93. View of the Lower Millpond.

> In 1824, this site, where Cedar Creek enters the Nith River, became a source of waterpower for Ayr's earliest industry and settlement, Mudge's Mills. Later, in 1884, along with Jedburgh (1832 in the east) and Nithvale (1837 in the west) the three settlements were incorporated as the Village of Ayr. In 1868, John Watson, a Scottish immigrant, purchased the Able Mudge property and built the dam. In 1965, the John Watson Manufacturing Company (1884) transferred its water rights to the Grand River Conservation Authority and the Village of Ayr, in an overall program of beautification and water conservation. Watson's dam represents one of the important historic features for which the Grand River was designated a Canadian Heritage River in 1994.

A water fountain at this site stands as a testament to the cohesion of the early community in Ayr. In May of 1912, David M. Goldie drowned in the Nith River. The Goldie family donated the water fountain, for both humans and horses, which remains in excellent condition at the south end of the lower millpond. A plaque on the fountain reads: "In grateful acknowledgement of the deep sympathy and the untiring aid given by the people of Ayr".

Figure 94. The water fountain beside the Lower Millpond.

18.3 Evaluation

HISTORICAL INTEGRITY	CULTURAL VALUE	COMMUNITY VALUE	ASSOCIATION WITH REGIONAL THEMES
o LAND USE – CONTINUITY OF USE	o DESIGN VALUE – RARENESS OR UNIQUENESS	✓ COMMUNITY IDENTITY – TELLS A STORY OF THE AREA	o PREHISTORIC HABITATION
✓ VEGETATION – ORIGINAL PATTERNS	✓ DESIGN VALUE – AESTHETIC/SCENIC REASONS	✓ PUBLIC STEWARDSHIP - SUPPORTED BY VOLUNTEERISM	✓ THE GRAND RIVER
o CULTURAL RELATIONSHIPS – SUPPORTING DESIGNED ELEMENTS	o DESIGN VALUE – HIGH DEGREE OF TECHNICAL/SCIENTIFIC INTEREST	o COMMUNITY IMAGE – IDENTIFIED WITH THE TOWNSHIP'S PROVINCIAL OR NATIONAL REPUTATION	o FIRST EXPLORATION
✓ NATURAL FEATURES – PROMINENT NATURAL FEATURES	✓ HISTORIC VALUE – HISTORIC UNDERSTANDING OF AREA	o TOURISM – PROMOTED AS A TOURIST DESTINATION	✓ PIONEER SETTLEMENT
✓ NATURAL RELATIONSHIPS – FEATURES THAT DETERMINE USE	✓ HISTORIC VALUE – DIRECT ASSOCIATION WITH A THEME EVENT OR A PERSON	✓ LANDMARK – RECOGNIZED BY COMMUNITY	o MENNONITE SETTLEMENT
✓ VIEW THAT REFLECTS LANDSCAPE CHARACTER FROM HISTORIC PHOTO	o HISTORIC VALUE – WORK OF LANDSCAPE ARCHITECT, ARCHITECT OR OTHER DESIGNER	o COMMEMORATION – SITE USED FOR CELEBRATIONS	✓ AGRICULTURE
o RUIN – HUMAN MADE REMNANTS	o CONTEXTUAL VALUE – LANDMARK VALUE	o PUBLIC SPACE – USED FOR FREQUENT PUBLIC EVENTS	✓ INDUSTRY AND COMMERCE
o DESIGNED LANDSCAPES THAT HAVE RESTORATION POTENTIAL	✓ CONTEXTUAL VALUE – IMPORTANT IN DEFINING CHARACTER OF AN AREA	✓ CULTURAL TRADITIONS – USED TO EXPRESS CULTURAL TRADITIONS	o URBAN DEVELOPMENT
	✓ CONTEXTUAL VALUE – HISTORICALLY, PHYSICALLY, FUNCTIONALLY OR VISUALLY LINKED TO SURROUNDINGS	✓ QUALITY OF LIFE - VALUED FOR ITS DAY-TO-DAY IMPACT ON COMMUNITY LIFE	✓ TRANSPORTATION
		✓ LOCAL HISTORY – CONTRIBUTING TO LOCAL LORE	o LIFEWAYS (RELIGION/ETHNICITY/EDUCATION)
		✓ VISUALLY SIGNIFICANT – PHOTOGRAPHED OFTEN	o GOVERNANCE AND EDUCATION
		✓ PLANNING – IDENTIFIED THROUGH OTHER PLANNING INITIATIVES	

18.4 Summary

The landscape of Ayr is uniquely storied and steeped in an exceptionally rich built heritage inventory. The landscape clearly passes the thresholds established in Ontario Regulation 9/06, the criteria for determining heritage value or interest. This report has not provided an inventory of the built heritage and it is beyond the scope of this report to determine which of the many designated and listed buildings contribute or do not contribute to a potential CHL or Heritage Conservation District. However, what this report has done is consider the extent to which also the more "natural" elements, or ponds and parks, contribute to the understanding of people, the place, and events in the community. It has been demonstrated that the ponds were central to the development of the community and that they continue to provide an active and important role in contemporary society for recreational, aesthetic, and historical reasons. Victoria Park, as well, has a fascinating history and has been supported and enhanced by community volunteerism – an important indicator of being "valued by a community."

There remains considerable research to be done before proceeding with designation of Ayr as a Heritage Conservation District or CHL. However, this report has demonstrated that there is a strong rationale to expand a possible boundary for a Heritage Conservation District or CHL beyond what has been suggested in previous reports. There is ample reason for inclusion of the ponds and parks in any future designation under Part V of the Ontario Heritage Act.

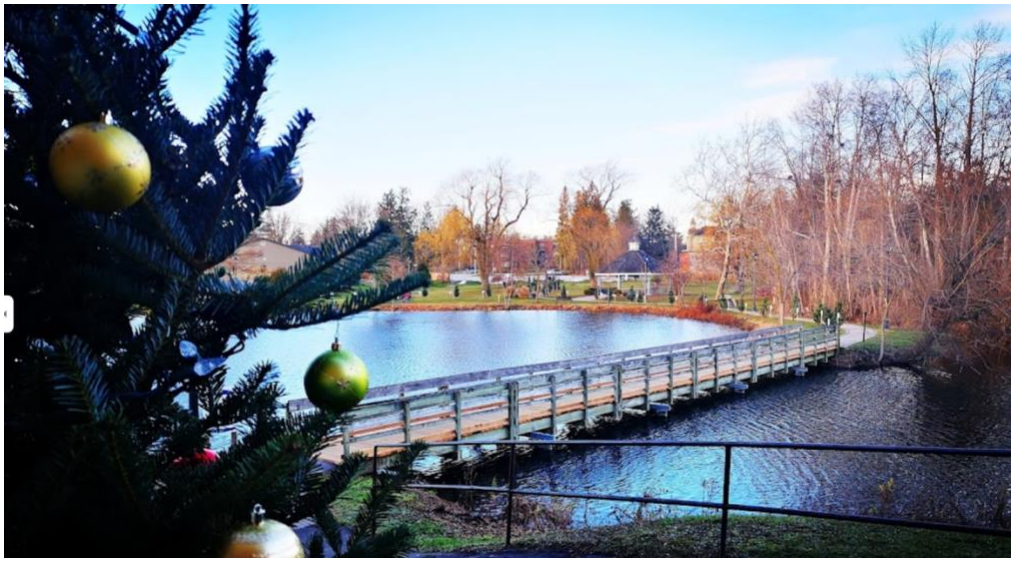

Figure 95. View of the Lower Millpond with decorated tree in the foreground (sourced from Google Maps, elsewhere).

19. Conclusion and Recommendations

This report is by no means a complete examination of candidate CHLs within the political boundaries of the townships of Wilmot and North Dumfries. Rather, the goal of this study was to complete a crucial step in the preservation of significant CHLs in the Townships of Wilmot and North Dumfries by identifying candidate sites through public participation, document reviews, field surveys, and stakeholder engagement. Though hampered by several external variables (e.g., the coronavirus pandemic), this report has presented eight (8) candidate sites worthy of further investigation for conservation as CHLs. Future work to delineate and designate any candidate site presented in this report is at the sole discretion of the Township Council in which the subject lands are located.

The identification of candidate CHLs in this report does not preclude the future identification or designation of other CHLs, if such CHLs are evaluated to be significant through a future study, Environmental Assessment or Planning Act Application as per the Regional Implementation Guideline for Cultural Heritage Landscape Conservation. Boundaries discussed within the study are conceptual and may be expanded or refined as part of any future Planning Act or Ontario Heritage Act designation process. However, it is recommended that Township Staff and Council consider prioritizing the future designations of CHLs where development pressures or other threats to the historical integrity of the landscape are known or reasonably expected. It is recommended that this report be received by Regional and Township staff for information purposes and as a starting point for future cultural landscape designation.

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