

## **Cultural and Oral Histories**

Includes:  
**Final Report**

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## **Background Information: The Land Between**

The Land Between is a non-profit organization focused on the preservation of the land extending roughly from Georgian Bay, west to Kingston. It spans across eight ecodistricts identified by the Ontario Ministry of Natural Resources, as well as seven counties including Simcoe, Muskoka, Haliburton, Victoria, Peterborough, Hastings, Lennox and Addington, and Frontenac. The Land Between's physical and ecological landscape is described as, "Wetlands and water between open dry granite ridges; a border of limestone plains (featuring) alvars, and patches of cool shaded forest."<sup>1</sup> This complex natural system is varied in its habitat and rich in wildlife. It is a classic example of a mosaic ecotone: a zone of transition between ecological regions of differing character. In this case, the transition is particularly pronounced, since the contact zone between limestone and Precambrian geology overlaps with pronounced changes in elevation and climate. Prior to 2002, The Land Between was not distinguished as an entity because of its heterogeneous nature.

The cultural and socio-economic make-up of The Land Between is also essential to the project. The human culture of the land began as indigenous groups using the land as hunter-gatherers approximately ten thousand years ago. When Europeans settled the land farming was introduced on a larger scale, lasting generations before the thin soils were exhausted. Today, the primary industries in the region include public service, forestry, construction and limited farming. Primary extraction of aggregate, minerals and lumber and services for residents continues to provide basic subsistence for residents. However, the group providing by far the largest economic investment in the landscape is

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<sup>1</sup> The Land Between Collaborative, "Technical Report," June 2006.

seasonal cottagers.

The Land Between is a target zone for higher population density and resource extraction. Compared to the fragmented nature of Southern Ontario, it remains relatively intact. It's habitat diversity is amongst the highest found in South and Central Ontario.

The goals of the organization are stated in a technical report,

Today's land management and planning practices are failing to protect this vulnerable landscape. An improved portfolio of conservation approaches is needed to guide the inevitable changes arising from threats. Both land use planning that gives priority to environmental values and environmental stewardship by users can reduce harm to the environment. Engaging stakeholders, who have varied interests, through research and education activities, in an informal collaboration could lead to a formal public process to develop and implement a coherent array of conservation measures.<sup>2</sup>

This project is contributing to this mandate through a focused study of a single township in the Land Between. Manvers Township, a part of Victoria County and now also part of the City of Kawartha Lakes, is a strong example of the heritage value and importance of rural townships across The Land Between. Through interviews with landowners and investigation into heritage activity within the township, it is evident that the heritage and personal connection with the natural and cultural features in Manvers is ever-growing and essential to the experience of living in the region. However, these natural and cultural features are threatened by development and industry, emphasizing the need for more formalized protection of the region. Manvers Township speaks more broadly to the project of The Land Between by acting as an example of the uniqueness of a regional heritage, a uniqueness which likely exists in many other communities throughout the land between.

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<sup>2</sup> The Land Between Collaborative, "Technical Report," June, 2006.

## **Manvers Township: History and Features**

Manvers Township was carved out from Treaty No. 20, an agreement between the Crown and natives which included land in parts of Northumberland, the north part of Durham, Haliburton and Muskoka. The treaty itself was with the Chippewa Nation of Indians, but the area was originally inhabited by the Huron and later, the Mississauga's. Many current owners have found native relics on their property and many native burial grounds have been found, including one as early as 1839.<sup>3</sup> The Grants of 1816, after the War of 1812, allotted the land of Manvers to the United Empire of Loyalists, retired army officers and friends of the Crown. Grantees mostly sold their land in the 1830s and 40s to immigrants from Great Britain, but there were also land grants to the Bishop of the Church of England, Bishop Jacob Mountain.<sup>4</sup> The township was named in 1816 for the Right Honourable Henry Manvers Pierrepond.<sup>5</sup> Records indicate the first permanent settler, Joseph Potter, arrived in 1820, although he could of settled as early as 1816.<sup>6</sup> The township was surveyed for the first time in 1816-1817 by Major Samuel Street Wilmot.<sup>7</sup> By 1929, the clergy reserves began to be sold to settlers, creating an extensive settler society in Manvers. The Indian Trail from Rice Lake to Cavan township remained the main route of travel and commuting for twenty years, connecting the two townships.<sup>8</sup> This meant many of the settlers in these early days initially settled in Cavan and transferred to the close township of Manvers afterwards.

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<sup>3</sup> Ross N. Carr, *The Rolling Hills* (Lindsay: The Manvers Township Council: 1967) 3-4.

<sup>4</sup> Sherrell Branton Leetooze, *The Trail Through The Bush: A Brief History of Manvers Township* (Bowmanville: Linn Michael-John Associates, 1998)

<sup>5</sup> Leetooze, 7.

<sup>6</sup> Leetooze, 5.

<sup>7</sup> Wayne Davis, "The Manvers Survey," *The Broad Road* 3.1(Sprin/Summer 2004).

<sup>8</sup> Leetooze, 5.

The first census of Manvers was taken in 1835 and stated there were 66 families and just over one thousand people in the township. By 1842, there were 111 households, all occupations listed as laborers of farms except Matthew Porter, a weaver.<sup>9</sup> However, changes began to occur during the 1840s. By 1846, the township had over twenty-thousand acres of land and nearly four thousand of these acres were being cleared for cultivation, showing the development of agriculture.<sup>10</sup> However, in the 1951 census, there was more diversity in industry, listing three saw mills, owned by Porter Preston, James Foster and Adam Scott and two potatoes factories. Furthermore, in contrast to the 1942 census, sixty-three professions were listed, including three preachers, a butcher, carpenters, shoemakers, teachers, merchants, blacksmiths, tailors and dressmakers, as well as farmers, which demonstrated the development of the township through the 1840s.<sup>11</sup> The organization of the land into small rectangular plots, still reflected the establishment of the township for the purpose of agriculture. This is evident in an 1878 map of the township (Figure 1). Entering the 20<sup>th</sup> century, growth in population and industry was slow, but milling lumbering manufacturing and farming emerged as the important industries in the region.<sup>12</sup>

The villages of Manvers were successful in different periods, showing diversity in periods growth and decline. Through this early settlement, Ballyduff was the largest community, followed by Bethany, while Fleetwood was only in the early stages of development.<sup>13</sup> Janetville, first settled in 1835, did not experience growth through the

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<sup>9</sup> Leetooze, 16.

<sup>10</sup> Leetooze, 7.

<sup>11</sup> Leetooze, 16.

<sup>12</sup> Leetooze, 70.

<sup>13</sup> Leetooze, 19.

1850s and went through a lull in late 19<sup>th</sup> century, but the population is currently thriving.<sup>14</sup> Fleetwood, on the other hand, was a village of lumber trade, developing through the 1850s, but by 1917 the population dwindled to fifty people, and today there is little sign of the community.<sup>15</sup>

The development of the railroad was likely the strongest influence in determining which villages were successful and which would decline. In 1856, the Midland Railway built its Port Hope to Lindsey line, through the township of Bethany, allowing Bethany to come forth as a leading center for industry.<sup>16</sup> Although Bethany was growing through the 1860s, and continued to prosper<sup>17</sup>, the village experienced a tremendous fire in 1911 that swept the village destroying the main business section of the south side of main street (Figure 2).<sup>18</sup> Furthermore, in the 1930s the depression forced the closure of the railway, which effected Bethany's connectivity to major city centers.<sup>19</sup>

Pontypool was the last community to develop in the township. It was named by James Leish and John Jennings, the founding members of the village, because it was a place with pools of water.<sup>20</sup> The Canadian Pacific Railway laid a railway line running east and west across Pontypool linking Burketon Station, in the west, to Millbrooke station, in the east. The line was built in the 1890s, which explains the later development of this village. There was a high market for local produce, cattle and grain, which were

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<sup>14</sup> Leetooze, 121.

<sup>15</sup> Leetooze, 113-115.

<sup>16</sup> Leetooze, 79.

<sup>17</sup> Carr, 48.

<sup>18</sup> Leetooze, 109.

<sup>19</sup> Leetooze, 109.

<sup>20</sup> Leetooze, 140.

sent directly to city centers such as Toronto by the train.<sup>21</sup> However, similar to Bethany, the Great Depression lowered the demand for goods, so the region declined as a supplier for the city, but grew as a tourist attraction. Recommended by physicians in Toronto, Pontypool became well known for its clean air and clean water and became a vacationing spot for the Jewish community of Toronto.<sup>22</sup> Through the 1940s and 1950s, Jewish families from the city came in, usually by train, to enjoy the slower pace of country life. This led to the building of the first Jewish synagogue in the area, built in 1949.<sup>23</sup> By coming into the region, the Jewish tourists provided a new basis for economic growth in Pontypool, buying local produce and goods.<sup>24</sup>

The wartime experience in Manvers was like many other rural communities, where women's organizations supported the war from home. Bethany's Women's Institute was established in 1914, organized by Mrs. Thomas Jackson (See Figure 3). The organization was set up to support community and charity events, but also to support the war effort.<sup>25</sup> For example, after World War Two the institute was responsible for the homecoming celebrations for veterans in Bethany.<sup>26</sup> The women's work division of the Manvers Red Cross Society also supported the war effort. In 1943, the division received an award from Canadian's Countryman for quilting seven-hundred and fifty quilts to send overseas during the war.<sup>27</sup> The history of Manvers Township is clearly an essential element of its heritage value, and such a unique history can be preserved through artifacts

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<sup>21</sup> Leetooze, 143.

<sup>22</sup> Leetooze, 145-146.

<sup>23</sup> Leetooze, 43.

<sup>24</sup> Kathy Morton, Personal Interview, 16 March 2007.

<sup>25</sup> Katherine Wray, "Bethany Women's Institute," *The Broad Road* 1.2(Fall/Winter 2002).

<sup>26</sup> Carr, 19.

<sup>27</sup> Carr, 19.

and built heritage in the region.

Manvers Township no longer relies on farming and lumber for economic base. Currently, Manvers Township is located in the south of Victoria county, occupying 73 083 acres (Figure 4), although it has also been a part of Northumberland and Durham County.<sup>28</sup> Manvers Township is characterized most notably by its rolling hills, emphasized in local histories of the region. However, the region has natural sand and gravel deposits, which when extracted, change the natural heritage of the rolling hills. According to a report by the Ministry of Natural Resources, Manvers has been a quality supplier of gravel and sand for local and regional market, having a significant influence on the town's employment and economic base.<sup>29</sup> This is clear in the list of forty-one sand and gravel pits operating in 1980(Appendix 1).

### **Natural and Cultural Heritage Preservation in Manvers Township**

Manvers is unique within its broader region because of its location along the Oak Ridges Moraine. The Oak Ridges Moraine Act, which protects the more pristine areas of the Oak Ridges Moraine from development, is applicable in the township. However, because only the pristine areas are protected, one individual could be unable to develop their property because it is prohibited, while their neighbour, less than a kilometer away, is able to develop on their land because it is not within this pristine region.<sup>30</sup> The protection under the Oak Ridges Moraine Act, however, does not deal directly with preserving cultural features.

In order to protect sites of heritage significance in Manvers, and through out

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<sup>28</sup> Engineering and Terrain Geography Section, "Aggregate Resources Inventory of Manvers Township," *Geological Survey* (Ontario: Ministry of Natural Resources, 1980) V.

<sup>29</sup> Engineering and Terrain Geography Section, 10.



Ontario, the sites must be designated under the Ontario Heritage Act. A Heritage designation under the Ontario Heritage Act,

recognizes and reinforces the cultural value and community appreciation of heritage property, provides protection against inappropriate changes, prohibits demolition unless permitted by the municipality and enables access to financial incentives where they exist. It does not restrict the use of the property, impose obligations on the maintenance of the property, restrict the sale or eligibility for insurance coverage, or enable public access to private property without the owners consent.<sup>31</sup>

The process of designation can be initiated by either the owner of the property or a community member. First, the site is identified and evaluated through a local planning study. After this, the owner is provided with a notice, and the intentions for the designation must be advertised in a local newspaper or by other means. The third step is passing and registering the heritage designation by-law through Council. Lastly, the heritage site is registered with a description which must include a legal description of the property, the name and address of the owner, and a statement explaining the heritage value or interest.<sup>32</sup> This description is entered into a bank of Ontario heritage sites by the Ontario heritage Trust.<sup>33</sup> Once a site is designated it cannot be altered without a written consent from council. Only council has the power to prevent the demolition of a building or structure. Therefore, the Ontario Heritage Act does not ensure total protection.<sup>34</sup>

The City of Kawartha Lakes has a number of heritage sites which have been designated (Appendix 2). In Manvers, more specifically, the Pontypool Grain Elevator

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<sup>30</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>31</sup> Ontario Ministry of Culture, "Designating Heritage Properties in Ontario," Sept 2005<<http://www.culture.gov.on.ca/english/culdiv/heritage/designating>>.

<sup>32</sup> Ontario Ministry of Culture, "Designating Heritage Properties in Ontario," Sept 2005<<http://www.culture.gov.on.ca/english/culdiv/heritage/designating>>.

<sup>33</sup> David Deluce, Personal Interview, 26 Feb 2007.

<sup>34</sup> David Deluce, Personal Interview, 26 Feb 2007.

and Fallingbrook Farms are currently in the process of designation. The Pontypool Grain Elevator submission for designation was by the Manvers Township Historical Society, who describe the grain elevator as having, “a strong visible building with historic roots in the inner city” (Figure 5). It is one of the last standing grain elevators in Ontario, and is currently threatened by Canadian Pacific Rail who want to remove the building. However, the process of designation has been stalled because a legal description is needed for the property, which is owned by Canadian Pacific Rail.<sup>35</sup>

Fallingbrook Farm is built on land that was originally sold by the Canada Land Company in 1844 to the William Fallis family. The farm features the second home built on the property, a 1 ½ story brick house in vernacular style, as well as a number of outbuildings including two barns, a chicken coop and an outhouse. It remained the home to the Fallis family, one of the first families to settle in Manvers, for five generations, . The family was also active in the community, contributing land to the building of Fallis School and Fallis Methodist Church, later named the Manvers Church. The site exists within the rolling hills of Manvers, and is situated in the designated Oak Ridges Moraine natural core.<sup>36</sup> This site is also in the process of being designated, the owners of the home showing great commitment in researching the history of the site. The amount of effort and work that goes into the process of designation is extensive, and requires individuals who are devoted to heritage preservation and who have the time and the willingness to research and develop a strong argument about the importance of a heritage site. The Local Architectural Conservation Advisory Committee, recently renamed Heritage

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<sup>35</sup> David Deluce, Personal Interview, 26 Feb 2007.

<sup>36</sup> Simone Georges and Peter Bialogrecki, “Submission to Request Consideration for Heritage Designation Fallingbrook Farm, Manvers Township,” 7 Sept 2005.

Victoria, and the Manvers Township Historical Society are two organizations who work to raise awareness about the importance of designation and more broadly, heritage conservation, in Manvers.

### **Heritage Awareness in Manvers**

The main organization that raises awareness about Heritage and advises council about heritage in City of Kawartha Lakes is Heritage Victoria, established in 2002 by the City of Kawartha Lakes bylaw 2002-49.<sup>37</sup> The committee has a specific emphasis on raising awareness about designation of heritage sites under the Ontario Heritage Act. Currently, Heritage Victoria is developing a Heritage Master Plan for the City of Kawartha Lakes. This master plan will include a list of all the heritage sites that should be designated through out the region. However, the process is slow because the committee relies on volunteers.<sup>38</sup> Heritage Victoria also created a display showcased in local malls during heritage week. The committee assists in the *Doors Open Project*, an event run by the province in cooperation with municipalities across Ontario. The *Doors Open Project* operates so that each municipality participating in Ontario is given one weekend to showcase the heritage in their region. This is advertised across Ontario and tourists and community members are given the opportunity walk through various heritage sites in the municipality. Heritage Victoria have participated in this project for three years, and will also participate in 2007 during the weekend of September 9 and 10.<sup>39</sup> Heritage Victoria are also currently working towards designating a Rain Shelter, used

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<sup>37</sup> *Heritage Designation*(City of Kawartha Lakes, ON: Heritage Victoria, n.d) n.pag.

<sup>38</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>39</sup> David Deluce, Personal Interview, 26 Feb 2007.

historically as a waiting space for the steam boat, in Lindsey <sup>40</sup>

The Manvers Township Historical Society is also working to preserve heritage, however their mandate is more specific to Manvers Township. The society was formed in 1983 with the main objective to organize community events and education classes with local schools to preserve the local history of the township. They issued new editions of local histories, which are made available to purchase, and also publish a semi-annual newsletter, *The Broad Road*. One important initiative of the Manvers Township Historical Society has been the purchasing and moving of the old Bethany Post Office, hoping to eventually turn the post office into a tourism and information center (Figure 6). In 2004, the organization honored Red Cross Month by displaying the history of the Canadian Red Cross Society in the Bethany Service Center.<sup>41</sup> They also contributed to the celebration of Bethany's Sesquicentennial in 2006, organizing a garden tour, walking tour, barbeque, settlers dedication and farm machinery display.<sup>42</sup> Twice a year the society organizes the *Rolling Hills Art Tour*. This is a traveling art tour across Manvers which allows the community to observe local artists working in their studios<sup>43</sup> For Christmas in 2006, the society also organized a Christmas House Tour in the first week of December to showcase heritage homes and their pristine surroundings.<sup>44</sup>

The Pontypool Grain Elevator Reunion on September 14, 2005 was likely the most well known and extensively covered event organized by the Manvers Township Historical Society. This event was planned as a fundraiser for the restoration process.

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<sup>40</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>41</sup> Veneta Preston, "Red Cross Month," *The Broad Road* 3.1(Spring/Summer 2004).

<sup>42</sup> "Manvers Township Historical Society," <<http://www.manverstowshiphistoricalsociety.org>>.

<sup>43</sup> Kathy Morton, Personal Interview, 16 March 2007.

<sup>44</sup> Kathy Morton, Personal Interview, 16 March 2007.

However, after contacting the Jewish community in Toronto, it mushroomed into a kind of homecoming and an opportunity to introduce younger generations to this childhood vacation spot for Jewish families.<sup>45</sup> The Jewish community also brought their artifacts and photographs and displayed them around the grain elevator. The event was marked by the unveiling of a historic mural depicting the scene from the resorts.<sup>46</sup>

Heritage in Manvers is also preserved through smaller organizations and businesses. For example, the historical theatre group, *4th Line Theatre*, established in 1992, draw attention to regional histories. There are tentative plans in the future to feature Pontypool and their Jewish community in a play. *Aunt Laura's Tea Room and MR Art and Gift Shop* is another example of local heritage preservation. The art gallery is featuring two major art shows this year, the most significant is local artists Arnold Hodgson, opening September 8, 2007. The tea room serves a dual purpose as a tea room and a gallery. The owner is a local who has extensive knowledge on the history of the Township, as a member of the Manvers Township Historical Society. Therefore, this business also serves as a heritage base for Manvers, as the owner shares heritage information and history of Manvers with interested customers.<sup>47</sup> Interested community members are also able to come to the tea room to learn more about the heritage of Manvers. The heritage awareness initiatives in Manvers and more broadly, the City of Kawartha Lakes, showcase a unique cultural and natural heritage. This unique heritage is reinforced when analyzing the relationship of landowners in Manvers with the land.

### **The Personal Narratives of Landowners in Manvers: Diverse Landscapes**

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<sup>45</sup> Kathy Morton, Personal Interview, 16 March 2007.

<sup>46</sup> "Hundreds expected to reunite at Pontypool," *UJA Federation of Greater Toronto* 2005. <[http://www.jewishtoronto.net/content\\_display.html?ArticleID=155675](http://www.jewishtoronto.net/content_display.html?ArticleID=155675)>.

A large portion of this study was devoted to recording the oral history of landowners across Manvers township. Four groups of landowners were contacted and interviewed about their connection with the land. They were asked about their relationship with the cultural and natural features on the property, and more broadly about their reasons for living in Manvers. An attempt to explore diverse narratives of the land, long time residents and newer residents were included in the study. Two of the landowners contacted were a part of heritage organizations within the region, while the others were less active in heritage preservation. The oral history narratives of landowners in Manvers shows diversity in personal relationships with the land. These relationships will be analyzed according to W.J.T. Mitchell's notion of place, space and landscape. Mitchell defines place as a physical location, the land itself, different from space, which he defines as the practical place and a site activated by movement, actions narratives and signs. Landscape is described as the site encountered as a sight, the way an individual sees the land and how it reflects in their lives.<sup>48</sup> The landowners in Manvers may share their place and space, however, their landscapes are diverse. One landowner represented their landscape as ecological, while another as a fragile historic landscape. The third identified the landscape most definitively as a family heritage and the final landowner viewed the landscape as self-defining. These landscapes will be discussed in more depth, but it must be stressed that these interpretations do not holistically represent the landowners' relationship with the land. It is one way of interpreting diverse representations of the land with the intent of understanding difference. Terry N. Tobias brings to light another consider for oral history. He recognizes the challenges of using

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<sup>47</sup> Kathy Morton, Personal Interview, 16 March 2007.

oral history as a social science. He sees that it is social, because it is a connection between two individuals, one asking the other for information. He also sees it as a science because the questions are being asked in a systematic manner according to western scientific rules of gathers and verifying knowledge. Therefore, there are social and psychological considerations in the process of oral history that must also be considered in this project, recognizing the relationship of interviewer and interviewee.<sup>49</sup>

### *An Ecological Landscape*

The first landowners have lived in Manvers since 2001, after deciding to purchase a country property close to the cities of Peterborough and Lindsay. They bought a property with an extensive marsh and wetland habitat and built a home, as there was no home on the property to begin with. Their gaze on the landscape is defined by notions bioregionalism, which sees the land as, “a unique region, definable by natural (rather than political) boundaries with geographic, climactic, hydrological and ecological character capable of supporting unique human and non-living communities.”<sup>50</sup> They were attracted to the property because of the ecological diversity of wetland, forest and farm land. Although they do not have personal history in Manvers, they are attached to the land because of their interest in nature. Their fascination with the ecology of the land is evident as they keep records in an activity book of wildlife throughout the seasons. Tracking the first nests, toad calls, coyotes, wolf and deer activity, the first robins, swallows, geese and dragonflies, among many other wildlife activities, this activity book

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<sup>48</sup> John Wadland, “Wilderness and the Canadian Mind,” CAST. 204. Trent U. 9 March 2007.

<sup>49</sup> Terry N. Tobias, *Chief Kerry's Moose: A Guidebook to Land Use and Occupancy Mapping, Research Design and Data Collection*(British Columbia: The Union of B.C. Indian Chiefs and Ecotrust Canada, 2000)22.

<sup>50</sup> Robert L. Thayer Jr, *Life Place Bioregional Thought and Practice*(Berkeley: University of California Press, 2003) 3.

exemplifies their way of seeing and knowing the land, through its wildlife and ecological heritage. Furthermore, their connection with the land is grounded not only a gaze of nature as beautiful and pristine, but also as engaging with nature, understanding natural systems and exploring. This is most evident in their experiences on the land in the spring and fall. When asked about spring, one of the landowners stated, “it’s outside time.”<sup>51</sup> This is the time when the landowners track the wildlife activity most closely, while also paying attention to lifecycles of butterflies black flies and other insects.

Their management and alterations of the property also reflects a biodiversity outlook. They were able to develop ponds and waterways for diversity and bird habitat with the assistance of Ducks Unlimited and Wildlife Habitat Canada. To ensure a healthy habitat for the birds, they stabilize water levels of the ponds in the summer. If a tree falls, they leave it unless it is disrupting the trails, and they plant trees and shrubs which are native to the region. They are also attempting to actively remove invasive species such as ragweed and fraxinoides, trying to return the landscape to its original ecological make-up. Not only do they connect with the nature on the property, they also see the importance of the connections between wetland and wooded cover, emphasizing the corridor aspect of protection for woodlands.

After purchasing the property, the landowners’ priority was first, bringing the ecological heritage back to life. After this, the home was constructed. The home centers around a large living room with sets of windows covering almost an entire wall. This view of the landscape, showcasing the wetland and marsh habitat while hiding the development occurring nearby, was central in the plans for the orientation of the home.

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<sup>51</sup>Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006.



They stated that people thought they were crazy to position their house solely based on the view of nature, but to them, this view represented their interest in the ecology of the land. One of the landowners stated, “what is out there is an important part of our happiness. The fact that it’s there and we are trying to maintain it.”<sup>52</sup> This connection to the land is grounded in their connection with the ecology, but also a pride in knowing they are doing what they feel is right, in maintaining this unique heritage. These landowners see themselves here for the rest of their lives, stating, “When we leave we will leave in a box,”<sup>53</sup> hoping that after their departure, the property will be utilized for research or as an education center.

#### *A Fragile Historic Landscape*

Unlike the first set of landowners included in this study, the next set view their landscape as one of fragile historic value, their attraction to the property defined by built heritage more so than ecological heritage. Their property is Fallingbrook Farms, one of the heritage sites in Manvers currently being designated under the Ontario Heritage Act. Having restored other homes with significant built heritage before, they came to own the property through exploring country regions with historic properties. When they came across this property in Manvers, they knew initially they were interested because of the significant built heritage, and within a week had purchased the property. Furthermore, one of the landowners is a member of Heritage Victoria, and has in the past worked with other heritage groups. The property was purchased in 1996, and for the following five years they renovated in order to bring the home to a livable condition.

Their connection with the property is based on its built heritage and history. The

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<sup>52</sup> Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006.

landowners restored the garage, the out house, the chicken coop, and are hoping to restore the barn in the future. They also have a Minden on the property, what would have been used as a garbage pile in rural communities. These owners took the time to research the history of the property as well, learning about original owners, the Fallis family. An added interest in the home for the landowners was knowing they are first people who were not Fallis's to live there. Luckily, they were able to remain in contact with Walter Fallis, a member of the Fallis family who lived quite close. The owners believe that their attachment to historic properties is somewhat linked to their relationships with their grandmothers, who grounded in them, "a respect for things that are already, it creates a connection." This also served as a connection for the two landowners, as the couple share in a "kinship with older things."<sup>54</sup> Their engagement with history is evident in their memories of buying an old truck and driving it through the back of the property to pick up hay, an experience they said, "felt like we were turning back the clock. We felt like pioneers."<sup>55</sup>

The landowners' focus on restoration is also connected with conceptions of waste. When asked if they had made any changes to the property they states, "we've never knocked anything down. Preservation and reusing is the best approach to take instead of always replacing things. Ya we don't replace a lot."<sup>56</sup> This concept of reusing is evident in the recycling of building materials found on the property to build a new back porch and patio. The patio was created from railway ties and stone which they collected from the Trent Valley. Because these landowners live on the protected area of the Oak Ridges

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<sup>53</sup> Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006.

<sup>54</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>55</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

Moraine, they cannot develop much of their property, yet they still have a strong relationship with the natural heritage of the property. However, compared with the first set of landowners who emphasized a fascination with wilderness, their landscape is more an appreciation of its beauty, as one stated, “I felt if I won a million dollars it wouldn’t have done as much as looking over and seeing we have so much.”<sup>57</sup>

The energy these landowners have put into ensuring the preservation of the built heritage of the farm is evident in their submission of the property for designation. They have valued their experience in learning the history, as well as the experience of restoring the built heritage to its original state. This is the landscape they see and love, as one stated, “Every time I come down the driveway I’m so happy to live here...I think we’d lose a part of ourselves[if we ever left].” Similar to the first landowners, the owners display a sense of pride in knowing they have helped to ensure the preservation of the property. In their case this is the built heritage and history, while the first was the ecological heritage.

#### *A Family Heritage Landscape*

Although the first two sets of landowners engage with the ecological or cultural heritage of the land, the third landowners engage with their property as a place of family heritage. The owner’s father bought the property in 1959. Despite never living on the farm, the large family with eight children spent their weekends there. Eventually after the death of their parents, one of the siblings purchased the farm in 1995, while another lives next door.

The siblings remember their father purchasing the farm to be used as a hobby

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<sup>56</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

farm on weekends. They remember going to the farm to help out and encountering an old man, Lou, who lived on the farm throughout the years, a descendent of the original owners, the McGill family. It seems Lou was an intriguing character for the children, as they remember his strange idiosyncrasies. For example, he ate only bologna sandwiches, he hid his money underneath the table cloth and had unwrapped Christmas gifts under his tree. They remember snooping around Lou's living quarters to satisfy their curiosities about the man. Even the siblings' husbands have memories of trying to get into their father-in-law's good books by helping on the farm. All the family members seem to have memories of their father, or father-in-law on the farm, recognizing the enjoyment he received from farming on weekends. If the farm was sold, many memories of their father, or father-in-law, a man who was described as, "the character of the family,"<sup>58</sup> would be lost.

After their father passed away in 1988, the siblings put the farm up for sale, but the housing market was low and the family felt the farm was worth much more than the asking price. The sibling who purchased the property said, "I always loved the farm because of my family."<sup>59</sup> Furthermore, the siblings all agreed they would "rather have it stay in the family."<sup>60</sup> After purchasing the farm in 1995, a year of renovations ensued to create a larger living area and a proper basement. Although they were able to maintain the original wood working, staircase, many windows and some flooring.

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<sup>57</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>58</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

<sup>59</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

<sup>60</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

After purchasing the farm, it seemed to evolve into meeting place for the extended family. In the renovation process, most of the extended family assisted on the weekends. The family remembers the Easter weekend during the renovations where they found a hole behind the house filled with old jars and bottles. Their children spent the entire weekend digging and finding old treasures that they still own and display to this day. After the renovations were complete they also hosted a large family reunion at the farm, bringing together many people who had spent time on the farm as children, as well as the younger generation. Although the family who actually lives on the farm enjoys living their for the recreation, including skiing, walking, swimming, and gardening, they also enjoy knowing it's a place their father loved. In the future, they do not believe they will be able to sell the farm, because "the family won't let us."<sup>61</sup> They recognize that the younger generation enjoy coming back to the farm for special occasions, and they can see them carrying on the legacy of the family heritage established on the farm, as they stated, "I think they understand what the value is."<sup>62</sup> Because the family is so large, they need a large space to meet, and they have a sense of calm knowing if anything happened, they could all come to the farm to live together. This sense of family heritage, seeing the farm as a landscape to preserve and continue to create a family heritage is well represented in this family's experience in Manvers. The final landowner also relates to the land through family heritage, although her connection dates back to earlier times, being an descendent of early settlers in Manvers.

### *A Self-Defining Landscape*

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<sup>61</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

<sup>62</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview,

The final landowner defines herself within the context of her experiences on the land in Manvers. She is a knowledgeable source on Manvers township, a member of the Manvers Township Historical Society, and an active preserver of the cultural and natural features on her two properties in Manvers. This landowner views Manvers as a region that in many ways, has influenced many of her life choices, including career and recreation. She is the only one out of the four groups of landowners interviewed who has spent her time as a child up until her time as an adult in Manvers. Although she traveled, she states she always found herself coming back home.

She is the fifth generation Manvers resident living on her property, the original owners her ancestors, coming from Ireland during the Potato Famine in 1859. Her great grandfather proceeded to purchase more land around the area for his children. The current owner inherited the property in 1996, from her father who lived there his entire life. She remembers as a child feeling a strong sense of a community, and always being involved with heritage and keeping things in tact. She also recounts her parents being active in the community. This influenced her choice later in life to be such an active community member in Manvers.

Part of her strong connection to the land is the longevity of the family in the area, knowing her family has been there, cleared the land and developed it. She remembers exploring the land with her grandfather, who would talk to her about the natural history and the crops grown on the land. She sees this as influencing her later decisions to pursue environmental education as a teacher, as she states the outdoors have, “struck heavily in

me.”<sup>63</sup> Through her childhood experiences of Manvers, she carried with her an appreciation of nature which reappeared later in her life as a teacher. She also discussed her discoveries of native artifacts in Manvers as a child as being the prime reason for her interest in archeology which she at a university and post graduate level.

This landowner’s personal connection to Manvers also led her to open Aunt Laura’s Tea Room, a tea room and art gallery for locals and tourists in Manvers. Aunt Laura’s Tea Room is located on the second property the landowner owns in Manvers. This property historically was home to her Aunt Laura, who was an important community member. Many people come to the Tea Room to share their memories of Aunt Laura, showing their children and grandchildren the room in the home where they received piano lessons from her. The Tea Room also acts as a place where individuals who have historic roots in Manvers can learn about their ancestors. The owner states, “I would probably [tell] four histories a month and I’ve had them come from all over North America. Because I’m a family name.”<sup>64</sup> She remembers two sisters in particular, who came in from Manitoba and Nova Scotia with a photograph of their ancestors in front of a church, which they thought was Bethany. She knew this was not an image of the Bethany Church, so she called one of her mothers’ old friends and ended up discovering that the church was in Millbrook. She remembered another similar situation of a woman looking for her ancestors in Ballyduff, having flown in to Toronto for a 24 hour stay. The owner was able to locate some history on the woman’s ancestors and get this information back to her. Similarly, when people purchase homes in the region they often contact this owner to gain knowledge on the history of the region. She was even mentioned as a valuable

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<sup>63</sup> Kathy Morton, Personal Interview, 16 March 2007.

source of history by another landowner interviewed. In order to ensure she is available and useful, the owner keeps a large collection of local histories at her disposal, and continuously promote history in the region through the Manvers Historical Society and Aunt Laura's Tea Room.

This landowner has experienced Manvers as a landscape that has defined her personal history, and she sees herself as someone who can assist in the preservation of the history of the region. Through her commitment to the history of Manvers, both natural and cultural, she shows that this landscape has defined her identity as an individual, through her history and the development of her identity as a source of knowledge for those hoping to learn more about Manvers and their ancestors. Within this heritage is a family heritage, but one that is quite different from the previous landowners discussed. While they remember Manvers as a vacationing place, and are only now developing it into a place for family heritage, this landowner's history and identity are grounded in her experiences in Manvers, creating a landscape that is self-defining.

**Connecting with the *Rural Landscape*:  
“The Rolling Hills, they say people live longer here”**

Although each relationship with the land in Manvers is unique, family, ecological and built heritage are all connected to a broader definition of the rural landscape ( Figure 7). This rural heritage is grounded in the organization of space in Ontario linked to the notion of the city as the core or metropolis, the economic center, and the countryside as the hinterland or periphery, which supplies the resources for the city.<sup>64</sup> Such a geographical distinction allows different emotional connotations of the hinterland and

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<sup>64</sup> Kathy Morton, Personal Interview, 16 March 2007.

<sup>65</sup> Paul L. Knox, Sallie A. Marston, Alan E. Nash, *Human Geography Places and*



metropolis to form.<sup>66</sup> There has been much debate about the influence of the rural and urban landscapes on stress levels, some finding that the rural landscape allows a slower pace that ensures stress levels remain low, while others disagreeing.<sup>67</sup> Jeffrey Hopkins developed a semiotic analysis of myths associated with the country side. He discovered that the rural landscape has been imagined as a place to experience memories, the unexplored and a unique landscape of nature and harmony. He sees it as being defined as a place to experience friendship, family and safety in innocence.<sup>68</sup> This identity he sees as distinctive from the urban. Rural landscapes are defined as places people can go to get away into the great outdoors in a nostalgic setting.<sup>69</sup> Hopkins exposes the use of this myth in tourism, stating that these notions are commodified in advertisements and tourism for the countryside.<sup>70</sup> Sharon Butala also discusses rural life as she states, “It is in rural life, in lives lived out on the land and in Nature, that we preserve the essence of what it is to be human. There have always been people in every time and place who have understood that the land lives, is a presence, an entity itself.”<sup>71</sup> Elements of the myth associated with the countryside and Butala’s belief in the importance of the rural life, are evident in all four landowners’ representations of their relationship with the land.

For example, one landowner shared a story that had been passed on from the original owners of their home. The story was about a son leaving Manvers to go to

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*Regions in Global Context* (Toronto: Pearson Prentice Hall, 2004)454.

<sup>66</sup> G.R. Weller, “Hinterland Politics: The Case of Northwestern Ontario,” *Canadian Journal of Political Science* 10.4(Dec 1977) 731.

<sup>67</sup> Bill Norton and Ronald Benson, “More on the Myth of Rural Tranquility,” *The American Journal of Sociology* 85.4(1994) 630-633.

<sup>68</sup> Hopkins, 69-70.

<sup>69</sup> Hopkins, 78.

<sup>70</sup> Hopkins, 79.

<sup>71</sup> Sharon Butala, as quoted in , “Canada: The Land, Prospectus,” compiled by John

Toronto and begin his adult life in the city. After settling in Toronto, he was married, had children and worked as an auto-mechanic. At this time, he was diagnosed with lung disease and told he was not going to live much longer, but he could stretch out his time by leaving the city for the countryside to get some fresh air. So, he took his family to Toronto and moved back to the family farm. Interestingly, he did not die, but lived over 65 years longer. To the landowners retelling this story, it is valuable as, “ a real testament of quality of life in the area.”<sup>72</sup> Another landowner had a similar story about her sister who had spent time in the city and developed allergies, but once she moved back to Manvers she no longer required allergy medication. This landowner stated, “She’s[my sister] out here where, yes the air is not pure, but it’s better quality. I think the stress level drops when you come out here. And that effects health.”<sup>73</sup> The notion of Manvers being a place where one can live longer and in more enjoyment is evident in one landowner’s statement, “The rolling hills...they say people live longer here”.<sup>74</sup>

Another landowner finds comfort in knowing that if a large disaster were to strike that they would be safe and able to sustain their livelihood, while people in the city could not.<sup>75</sup> Two landowners also discussed the luxury of being able to see the stars, especially on clear winter nights. This, once again, is linked to rural life, not city life where the bright lights of the city replace the natural lights of stars. Many also claim to simply enjoy the space and outdoors, being able to look out and not see any houses or buildings,

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Wadland, 2006-2007.

<sup>72</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>73</sup> Kathy Morton, Personal Interview, 16 March 2007.

<sup>74</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>75</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

but only the land and the forest.<sup>76</sup> When describing the rural community one landowner stated, “We all come here feeling like we’re going to stay here forever.”<sup>77</sup> This notion of the rural landscape being one that you will never leave, one that will keep you safe and healthy, is a part of the myth of the countryside described by Jeffrey Hopkins. Furthermore, the concept of living on and through the land, as discussed by Sharon Butala, is evident throughout the narratives of landowners in Manvers township.

### **Threats to Manvers Township’s Cultural and Natural Heritage**

Robert L. Thayer Jr. states, “People who care about a place are more likely to take better care of it. And people who take care of places, one place at a time, are the key to the future of humanity and all living creatures.”<sup>78</sup> Thayer goes on to state we are homeless, “that we have surrendered our homelands to consumerism.”<sup>79</sup> The four landowners interviewed are all individuals who, like Thayer discussed, care about Manvers, and take care of it. However, they share fears about the threats to Manvers Township’s cultural and natural heritage which is another common thread that runs through connections of the ecological, family and built heritage landscapes. Shared by all four groups of landowners is the fear of Manvers developing into a bedroom community for commuters who work in Toronto or Peterborough. This fear is grounded in the idea that by developing into a bedroom community, Manvers will lose its sense of unique heritage and become a suburb, losing its true identity as a rural community. Evident across Ontario, as suburban regions continue to move further and further away from

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<sup>76</sup> Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006. and Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

<sup>77</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>78</sup> Thayer, 6.

cities, there is a threat to rural communities being forced into forming denser neighborhoods.<sup>80</sup> Although parts of the region are protected under the Oak Ridges Moraine Act, which disallows any development forever, some landowners are asking how long will forever be? With the development of the regions around Manvers, in the City of Kawartha Lakes, Millbrook and Oshawa, the landowners are recognizing that the people who are attracted to this region are commuters from large cities. There is a fear that this type of community promotes a, “connection to the land is negligible. It’s a place to sleep and to buy and sell.”<sup>81</sup> The landowners’ fears of development in Manvers is also linked to the possible extension of the Highway 407 to Highway 35, which would mean that Manvers would be connected more directly with the city of Toronto. The landowners interviewed share their perspective that this could change the demographics and community in Manvers, and could lead to more development. This is evident in one landowners testimony that, “There are enough places to develop, if developed the value wouldn’t be the same, how much is enough?”<sup>82</sup> However, some see the future as somewhat bleak stating, “Rural communities don’t survive because money talks.”<sup>83</sup>

Another issue in Manvers discussed by the landowners, is the development of gravel pits throughout the region. One landowner’s property is located across from a gravel pit, and they have issues with noise in the summer and have found themselves having to fight to keep trucks from coming down their road.<sup>84</sup> One of their neighbors also

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<sup>79</sup> Thayer, 2.

<sup>80</sup> See, Larry Frolick, “Suburbia’s Last Stand,” *The Walrus* 2.9(Nov 2005) 44-54.

<sup>81</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>82</sup> Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006.

<sup>83</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

<sup>84</sup> Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006.

found that the gravel pit lowered the value of their farm and shared in their complaints about noise early in the morning. These landowners also expressed concerns about the dust from the trucks killing vegetation near the roadside. More broadly, they were concerned with the pits changing the landscape over the past thirty years, mulling down the hills and have already noticed distinct changes in the landscape.<sup>85</sup>

Tourism and recreational activity is another issue addressed by all four landowners. One of the landowners lives in close proximity to the Manvers Ski Hill, which is currently not operating as a ski hill, but is still utilized as a recreational space through the summer. The owners of the ski hill tripled the size of the pond, dumped fill to create a beach and created a campground on the site. They also introduced bass to the wetland habitat, which filtered into this landowners wetlands, effecting the aquatic ecosystem.<sup>86</sup> Another landowner expressed a problem with dirt bike tracks, which were both damaging to the natural landscape through erosion and through noise pollution.<sup>87</sup> Similarly, one landowner had an issue with four wheelers damaging a path between their property and their neighbors, causing erosion on the hillside. These landowners see a need for regulations on four wheelers, dirt bikes and snowmobiles in certain regions.<sup>88</sup> One landowner expressed concerns about the excavation of native burial grounds in the region. For example, the former municipality of Manvers gave permit for development on burial grounds in Ballyduff, however there are still 90 acres preserved in the area.<sup>89</sup> She

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<sup>85</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

<sup>86</sup> Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006.

<sup>87</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>88</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

<sup>89</sup> Kathy Morton, Personal Interview, 16 March 2007.

believes that the historical value of these sites should be maintained.

Although Manvers landowners expressed concerns about development in the area, they share a sense of safety knowing they are protected, to some extent, by the Oak Ridges Moraine Act. One landowner found the idea that , “what you see is what you will always see attracted us.”<sup>90</sup> Another group of landowners recognized, in the face of development, the value of the Act to the protection of the region from developing into a bedroom community. <sup>91</sup> The feeling of knowing their property is not threatened makes some landowners feel lucky.<sup>92</sup> This unique situation allows a sense of calm in the region, knowing that unlike some other areas, they are already under some protection from the Oak Ridges Moraine Act, making the region somewhat unique, and attractive to those interested in its heritage, not in development.

### **Visions of the future in Manvers**

Towards the end of each interview, the landowners were asked what they see in the future of Manvers Township. They were asked for both their ideal vision and a more realistic vision. The landowners who focused on the ecological landscape, “hoped for it to stay the same in the future, same land ethic, not drained or subdivided.”<sup>93</sup> They recognize the possibility of development, but hope the land planning continues to protect the land through stronger regulations. The landowners who focused on preserving the fragile history of their property, through restoration of built heritage believe, “It would be nice to see it just the way it stands today. Whether that’s true or not, that’s a good

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<sup>90</sup> Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006.

<sup>91</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview, 17 March 2007.

<sup>92</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>93</sup> Landowner in Manvers (name undisclosed), Personal Interview, 6 Dec 2006.

question...any improvements to make it environmentally friendly. But if anything was incorporated in the house, that the integrity of the home and land stay in tact. We understand moving forward...but not at the expense of what is here”<sup>94</sup> Another group of landowners share a belief it will remain the same because, “... we’re closest to city, but it’s always been kinda in between [being a big city and an effective farming community]”.<sup>95</sup>

The landowner who saw Manvers as a self-defining landscape and herself as a preserver of the history of the landscape was less optimistic stating, “I’d be afraid to say what I would come back to see this as. The only thing saving me now is Oak Ridges Moraine. I’ve fought off developers for 25 years. I fear our natural features will disappear because of lack of sustainability”. She ended by asking, “How much longer can we grow as large cities and still maintain any sort of quality of life?”<sup>96</sup> However, her ideal vision was to see, “all these things I’ve spent a lifetime working on would be maintained. This is something I’m adamant about.”<sup>97</sup> These ideal visions of Manvers center around the notion of preserving what exists today, and a hope that this will continue into the future, with a recognition that it may not. Manvers is unique because it’s heritage still remains mostly intact. To ensure this is continued some specific courses of action must be considered.

### **Suggested Future Actions in Preservation of Manvers Township’s Cultural and Natural Features**

In order to ensure these landowners’ ideal visions of the future of Manvers are

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<sup>94</sup> Simone Georges and Peter Bialogrecki, Personal Interview, 3 March 2007.

<sup>95</sup> Jill Brett, Dave Brett, Sandy McQuarrie and Alecia McQuarrie, Personal Interview 17 March 2007.

<sup>96</sup> Kathy Morton, Personal Interview, 16 March 2007.

sustained certain issues must be addressed. First, the City of Kawartha Lakes must make heritage a top priority. Although Heritage Victoria is active and receives funding, the members are all volunteers. Furthermore, the planner in charge of heritage, David Deluce, must do the paperwork for the process of designation. However, heritage is not his primary position, and therefore he is limited in his involvement with the committee, causing the process of designation and other actions to take much longer than necessary. Many other municipalities have a dedicated staff for heritage functions, which is missing in the City of Kawartha Lakes.<sup>98</sup>

Another issue is the framework of the Oak Ridges Moraine Act. This act should be redeveloped with bioregionalism in mind, which defines boundaries by watersheds, ecosystems, identifiable landforms and by unique human cultures that grow from natural limits.<sup>99</sup> Instead, the Act has separated regions of the Oak Ridges Moraine, some protected and some left to development. This does not recognize the connectivity of the Oak Ridges Moraine as a system, and must be addressed. If not addressed, the act could influence Manvers in the future, as not all land in Manvers is fully protected under the act.

Education must be available on the region and local conditions. The importance of localized education is discussed in the Brundtland Report, stating,

Education must be improved in quality and in relevance to local conditions. Rural schools must teach about local soils. Water and the conservation of both, about deforestation and how the community and the individual can reverse it...Environmental education should be included in and should run throughout the other disciplines of the formal education curriculum at all levels-to foster a sense of responsibility for the state of the environment and to teach students how to

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<sup>97</sup> Kathy Morton, Personal Interview, 16 March 2007.

<sup>98</sup> David Deluce, Personal Interview, 26 Feb 2007.

<sup>99</sup> Thayer, 3.



monitor, protect and improve it<sup>100</sup>

This concept must be explored in Manvers to ensure the next generation of locals are aware of the significance of the cultural and natural heritage in the region and feel a sense of connection to the landscape, whether it be through the ecological, built or family heritage. This initiative has already been established by the Manvers Township Historical Society through Kathy Morton, but it needs much more attention on a broader scale.

### **Conclusions: Manvers Township as part of The Land Between**

Manvers can be defined as an ecological landscape, a fragile historic landscape, a family heritage landscape and a self-defining landscape. This serves as a reminder that different individuals connect with different elements of the rural landscape. The diversity of the cultural and natural heritage in the region allows for this diversity in gazes to exist. However, similarities exist among and between these landowners including a shared sense that the future may be threatened and a fear that the heritage of the region is at risk. It is likely that many other townships throughout The Land Between share Manvers landowners' connection with the land and heritage and also share in their fears for its future. Therefore, it is essential to continue to research different regional identities across The Land Between, which together, create a mosaic of history, heritage and ecology through the entire Land Between. Before action must come education in these regions. Through an exploration of Manvers, it is clear that each township, each community has their own story. A story of history, ecology, family and identity that deserves to be shared, preserved, and protected.

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<sup>100</sup> The Brundtland Report, as quoted in , "Canada: The Land Prospectus," compiled by John Wadland, 2006-2007.

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