The Land Between Course Guide
The activities and projects in this guide have been developed to compliment the themes of *The Land Between* documentary series. These ideas are meant to be an inspiration for teachers and students to become engaged with the material, exercise their creative instincts, and empower their critical thinking. You will be able to adapt the activities and projects based on the grade level and readiness of your students. The documentary can be viewed as a first hand look at the spectacular geography and robust history of the area, or as a touchstone for discussion on the many sensitive issues that the meeting of cultures and our struggle for economic and environmental sustainability encompasses.

The Ontario Visual Heritage Project offers robust resources on *The Land Between* website [www.visualheritage.ca/thelandbetween](http://www.visualheritage.ca/thelandbetween). There is a link to many additional *Land Between* stories posted on our YouTube Channel, a link to the Land Between Circle - an active community based organization, devoted to the preservation and education about *The Land Between*, plus the new APP for the iPad, iPhone and iPod. *The Land Between* is one in a series of documentaries produced by the Ontario Visual Heritage Project about Ontario’s history. Find out more at [www.visualheritage.ca](http://www.visualheritage.ca).
Secondary School Courses related to the content of *The Land Between Documentary Series*:

- All English Courses Grades 8 - 12 Applied, Workplace and Academic Courses
- Geography of Canada, Grade 9, Academic (CGC1D)
- Geography of Canada, Grade 9, Applied (CGC1P)
- Canadian History Since World War I, Grade 10, Academic (CHC2D)
- Canadian History Since World War I, Grade 10, Applied (CHC2P)
- The Americas: Geographic Patterns and Issues, Grade 11, University/College Preparation (CGD3M)
- Physical Geography: Patterns, Processes, and Interactions, Grade 11, University/College Preparation (CGF3M)
- Canada: History, Identity, and Culture, Grade 12, University Preparation (CHI4U)
- Canadian History and Politics Since 1945, Grade 11, College Preparation (CHH3C)
- Canadian History and Politics Since 1945, Grade 11, Workplace Preparation (CHH3E)
- Canadian and World Issues: A Geographic Analysis, (CGW4U)
- Grade 12, University Preparation World Geography: Human Patterns and Interactions, (CGU4U)
- Grade 12, University Preparation
- Native Studies:
  - Expressing Aboriginal Cultures, Grade 9, Open (NAC1O)
  - Aboriginal Peoples in Canada, Grade 10, Open (NAC2O)

Elementary Subject and Strands in the Curriculum related to the content of *The Land Between Documentary Series*:

- Social Studies
  - Grade 3 Early Settlements in Upper Canada
  - Grade 4: Canada's Provinces, Territories and Regions
  - Grade 5: Early Civilizations, Aspects of Citizenship and Government in Canada
  - Grade 6: First Nation Peoples and European Explorers
- History
  - Grade 7: History of British North America
  - Grade 8: Canada: A Changing Society
- Geography Grades 1 to 8
About Us
The non-profit Living History Multimedia Association has been empowering communities to tell their unique and important stories to the world since 2001. We work with individuals, municipalities and NGOs to create compelling multimedia tool kits to teach, preserve and promote the history of Ontario to audiences young and old. Our hallmark program, 'The Ontario Visual Heritage Project,' stems from an understanding that local history plays an important role in creating healthy, engaged communities.

Taking cues from the collaborative community theatre approach, we employ a community-focused production model, which provides local historians, volunteers, and students with a platform for telling the stories of their community.

The primary component of each Heritage Project is a professionally produced documentary feature or series on the history of a community or region, complete with re-enactments of historical events, interviews, historical photographs and film, 2D animation, 3D re-creations and original music. Twelve projects have already been completed in this exciting series, including: Haldimand County, Norfolk County, Brant/Brantford/Six Nations, Elgin County, Oxford County, Sarnia-Lambton, Chatham-Kent, Muskoka, West Parry Sound, the City of Greater Sudbury, Manitoulin Island, and The Land Between. Coming in Summer 2013: A Desert Between Us & Them; Raiders, Traitors and Refugees in the War of 1812.

The Land Between Mobile App
You can take highlights of The Land Between documentary series with you on your iPhone, iPod Touch or iPad. Visit our website, or the App Store to download the free App.

Additional Stories
Many extra stories that could not fit onto this disc are available on our website, including: the story of the Whetung Store, the French Clochette, the Pheylonian Candle Makers, the Otonabee Conservation Authority, and more.

Visit Our Online Store
To order other DVDs and Blu-rays from the Ontario Visual Heritage Project collection, visit our store. Proceeds from DVD sales help our non-profit initiative create compelling educational media in other parts of Ontario.

The Land Between Circle
This project was created in partnership with The Land Between Circle. The Circle is about cultivating relationships, conducting research and delivering conservation and planning support to conserve and enhance the distinct ecological, cultural, economic and social amenities of the region. To learn more about the Circle, visit www.thelandbetween.ca
## Series Synopsis

### Episode 1: The Best of Both Worlds

**Activities:**
- Geology
- Initiating Change
- Pictographs and Petroglyphs
- Protecting Our Waterways
- Economic Growth vs. the Environment
- Multiculturalism – The Canadian Perspective & The Influence of Indigenous Cultures
- Cultural Rituals

### Episode 2: The Country of Our Defeat

**Activities:**
- Federal Relationships with Indigenous Peoples
- Finding Community
- Lessons in Sharing for Grownups
- Advertising vs. Reality
- A Settler’s Life
- Concrete
- Explosive Branding
- Entrepreneurial Canadians
- Gold in Them There Hills
- Corporate Responsibility – What Does it Mean?
- Changing our Physical World
- Poetic License

### Episode 3: Ginowaydaganuc

**Activities:**
- Recharge
- Diamonds in the Rough
- Guiding
- What’s In a Name
- Around the Campfire
- The Great Depression & The Automobile
- Natural Lands
- NGOs
- Forestry
- Our Environmental Responsibilities
This visually spectacular, three-part documentary series explores the newly recognized area in Ontario, Canada, that many people are calling The Land Between. Narrated by R.H. Thomson, the series uses aerial and time-lapse videography, cinematic historical re-enactments, animation, an original musical score, and hundreds of rare historical photographs and films to introduce you to The Land Between, and the ever-changing story of how humans have interacted with this special region throughout time.

Known as an "ecotone," The Land Between is a liminal space between the Canadian Shield and the St. Lawrence Lowlands. It is home to a host of overlapping species from the north and the south, which has encouraged sharing between First Nations cultures for thousands of years. But European settlers couldn't figure out what to do with its incredibly diverse patchwork of rock barrens, rivers, lakes and marshlands. It was not until the Victorian fascination with "wilderness" that The Land Between found a place in the collective psyche of Canadians – when people gave parts of it names like “Muskoka” and “The Kawarthis.” And it’s only recently that recreational use and urban resource needs have placed this biologically diverse region under threat.
Episode Synopsis
The opening episode of the series starts with an introduction to The Land Between concept - beginning with how its transitional geology and ecology has been understood for centuries, to the late Peter Alley’s modern day passion to understand more about this unique landscape. The Land Between’s four Great Gathering Places: Mazinaw (Bon Echo), Kinomagewapkong (Peterborough Petroglyphs), Mnijikaning (Orillia) and Beausoleil Island; are discussed in order to gain a greater understanding of First Nations relationships with this region. The symbiotic relationship that developed here between the agricultural Wendat of the South, and the hunter-gatherer Anishinabe of the North is also explored. Finally, we look at Europeans first impressions of The Land Between, the chaos that the Beaver Wars brought to the region, and the resulting peace treaties, which reestablished sharing of the land’s resources.

Notes for Reading Transcripts
• Italicized name – a ‘re-enactment’ actor
• V.O. – Voice Over
CHAPTER 1: INTRODUCTION

NARRATOR (V.O.)
It is all too easy to see difference as something that divides. But there are certain places in the world that have the power to unify, where the land encourages cultures to come together instead of falling apart.

The area in Ontario, Canada that some people are calling ‘The Land Between’ is one of those places.

Here, two great ecological regions - the mythic and majestic Canadian Shield, and the lush and fertile St. Lawrence Lowlands, join together to form a vast mosaic of interconnected environments.

In a very Canadian way, The Land Between’s diversity has encouraged sharing between cultures for thousands of years.

But The Land Between is not a Utopia - it has little bits of almost everything, and a lot of almost nothing. Famous Canadian poet, Al Purdy, refers to this area as ‘The Country of our Defeat’ and some Mississaugas refer to it as ‘Shu-ni-gah,’ meaning ‘Left Over Lands.’

This is the story of the Mississauga and Algonquin - who shared this landscape with their more southern Wendat and Haudenosaunee neighbours; of the first European visitors, who were both inspired and repulsed by The Land Between; of the traders, the farmers, the lumbermen and miners, who tried and often failed to succeed amongst the flat limestone alvars and undulating granitic barrens that characterize this region.

And it is the story of generations of travellers and artists and dreamers, who see beauty, inspiration and even the creator, in the hidden places in-between.

You may already be familiar with some of The Land Between - it includes large parts of Ontario’s famous Muskoka and Kawartha lakes cottage country. But in many ways, The Land Between represents those special places everywhere that are still worth protecting. Places at the fringes of human ‘progress’ and urban development. The hinterlands, that have so far, largely resisted change - but are now increasingly under threat. Places that represent the meeting of our greatest opportunities, and our greatest challenges. This story is about our evolving relationship with these special places.
CHAPTER 2: THE BEST OF BOTH WORLDS

NARRATOR (V.O.)
Many of the unique qualities of the transition zone between the Canadian Shield and the St. Lawrence Lowlands have been understood for centuries. Nowhere was that understanding greater than with the elders of the Rama First Nation, whose modern day reserve straddles the southern edge of the Canadian shield - but whose traditional territories spread much farther into what is now Northern Ontario.

MARK DOUGLAS
Elder – Rama First Nation
When I was small, the harvesters, they would talk to me about two worlds. They’d say, ‘you know where the red rock starts, just up at Flora Park to the north, all through the Muskokas.’ And we have property in Port Carling - our community does, and we would travel there in the summer. They would say: ‘you know, that’s where the blueberry is, that’s where the moose is, that’s where the black fly is, and that’s where the pine tree is. On this side, where the limestone is - you find the strawberry, the white tail deer, the maple tree and the mosquito.’

And they would talk in terms of – they had to know both worlds. And that made us smarter than the average Ojibway person, because most of them only grew up in this one – in their one territory, and they knew it well. But they had to know both worlds. They would talk in terms of - the medicines were different, and yet if there was not enough on one side of a particular medicine that they required, there would be an equivalent medicine on the other side. So that’s how I got introduced to it, and I have been telling that story for a long time. And it’s only in the last little while that I have got to appreciate that there is this little ribbon of land that has a mixture of both dancing over Mother Earth.

NARRATOR (V.O.)
The first person to really draw attention to the dancing ribbon of land that would become known as The Land Between, was probably Peter Alley. And so you might say that the story of The Land Between begins here at Muldrew Lake, just south of Gravenhurst, at the Alley family cottage.
CHAPTER 3: PETER ALLEY

DAPHNE ALLEY
Widow of Peter Alley
Peter was on this lake when he was one. And he had been here every summer, in one way or another. He loved to fish and he loved to paddle a canoe. We went on canoe trips for many years after we were married. We spent our honeymoon on a canoe trip, and I’d never been on one before. (laughs)

JOHN ALLEY
Son of Peter Alley
My dad was a very inquisitive man - he liked learning new things. I think he saw an opportunity to make a contribution to society, and he started looking into how maybe we could create a bit of a conservation reserve in, in some of the crown lands around Muldrew Lake. And so he started to look at what the landforms were like - at the west end, Muldrew Lake blends into the Torrance Barrens. And then he started looking at how the landform works farther abroad.

LEORA BERMAN
Managing Director – The Land Between Circle
He looked around his cottage and he said, ‘Well this is not the Canadian Shield, and this is not the St. Lawrence lowlands - where am I?’ And what he was seeing, were these rock barrens. And when he got, I believe it was the Ministry of Natural Resources, to extract the mapping of where these barrens were in Ontario - they were circling the Algonquin dome. They were only found in this region. And so he knew he stumbled onto something significant.

DAPHNE ALLEY
Widow of Peter Alley
Peter was just like a dog at the bone. And he talked to - started talking to people. He talked to more people than you can count.

DR MARIE-JOSÉE FORTIN
Professor, Dept. of Ecology & Evolutionary Biology – University of Toronto
To define a region, you need some kind of criteria. And that’s how Peter Alley had found me, because my expertise is about boundary detection. So that’s how he contacted me, to try to help them to decide where was exactly the location.
So in this case we focused on birds, because we had access to the Ontario Breeding Birds Atlas that had surveyed the area in 2001 and 2004. So we have a very nice, updated response of the birds to the context of the current land cover.

ALEKSANDRA POLAKOWSKA
Graduate Student, Dept. of Ecology & Evolutionary Biology – University of Toronto
So the results of the analyses were basically - we found quite a distinct region within The Land Between. Where there were particularly high rates of change in land cover composition, and also high rates of change in bird distributions.

When I saw the results for the bird distributions, I thought 'wow,' like this - they're really heavily concentrated. So what it really allowed us to do is loosely delineate The Land Between.

ANDREW COUTURIER
Senior Analyst – Bird Studies Canada
It had been identified as a species richness hot spot in the first Breeding Bird Atlas, which was done in 1981 to 85; but we didn't have the benefit of the abundance maps.

And it's really surprising at the number of species that have this transitional pattern. That, you know, they're either abundant in the south, or abundant in the north, but then their range changes with that transitional zone of The Land Between. And it was also surprising, I think, how many species came out as being highly associated with The Land Between area. So for example, the Golden Winged Warbler has something like eighty percent of its Ontario population present within The Land Between boundary.

DR MARIE-JOSÉE FORTIN
Professor, Dept. of Ecology & Evolutionary Biology – University of Toronto
It's really an area that is between the shield and the plane, and yet has its own kind of properties. So this is really the definition of an 'Ecotone,' and in this case the geology beds are different.

CHAPTER 4: GEOLOGY

DR NICK EYLES
Professor, Dept. of Geology – University of Toronto
The Land Between is actually unique geologically in Ontario, because you have this remarkable transition from the Shield rocks to the north. This is a metamorphic rock, by
which we mean it’s been subjected to great heat and pressure. And if you look at the mineralogy in the rock, it tells us that it was forming at least twenty kilometers underground. And by underground, we mean deep beneath high mountains called the Grenville Mountains. And they would have been bigger than today’s Himalayas. So in walking over this surface, we are actually looking at the roots of these deep mountains. And we’ve lost at least twenty kilometers of rock.

By and large the surface that we see on the southern margin of the Shield is much the same as it was eight hundred million years ago. But as you come to south off the Shield - as you drop down in elevation, you get on to the leading edge of the limestones. And these are the remains of ancient seafloors - about 450 million years ago. And if I pick up a piece of the limestone, I can see it’s full of fossils. This is referred to as a ‘bioclastic limestone,’ where the entire rock is made up of the remains of fossils. And just here in The Land Between the limestone is completely devoid of soil. As we go further south, they become thickly covered. And it’s possible the ice was moving sediment to the south, slowly stripping whatever sediment was here - but also there’s been a lot of melt water running across these surfaces. And it’s probably washed these completely clean of sediment.

And in some places you see the actual contact - where limestone is resting right on the Shield, and that’s called an unconformity. And there’s many hundreds of millions of years that are lost between the formation of the Shield, and the first sedimentary rocks that are deposited on top. So it’s only in this very narrow strip, where you actually see this junction between two worlds.

If you look at The Land Between, you could almost say it’s the water in between too, because there are hundreds of lakes. And in many ways they are glacial relics, they’ve been scoured by ice. Ice has eroded fractured bedrock along faults and fractures. But they’ve also been cleaned out by enormous volumes of melt water. Because at the end of the last ice age, as ice was retreating back through this area, the drainage from the large glacial lakes wasn’t through Niagara Falls, as the modern day drainage is, it was actually right through this area, The Land Between. And it’s sort of ironic that the modern day Trent-Severn Canal follows precisely the route that the melt waters did in the past.
CHAPTER 5: THE SPECIES BETWEEN

LEORA BERMAN
Managing Director – The Land Between Circle
The Land Between’s geology is distinct and so its biology is then distinct. So there are unique species that are more associated with the landscape than any other place in Ontario - the Skink for instance. The Five-lined Skink, Ontario’s only lizard. There’s a population near Lake Erie, but the population here is genetically distinct. So we have a hundred percent of this species’ population in this landscape. If you map the population of this Five-lined Skink, it depicts this landscape.

RON REID
Former Executive Director – Couchiching Conservancy
One of the birds that seems to specialize in the limestone planes along The Land Between, is the Loggerhead Shrike. They’re a strange combination because they’re a songbird, which means they have songbird feet (they don’t have feet like a hawk), but they’re a predator. So they have a hooked beak like a hawk, and they feed on grasshoppers, and beetles, and small frogs, small mice. But if they want to tear those apart to feed them to the young in the nest, they’ve got a problem because they can’t hold them with their feet. So they’ve come up with this very clever solution, which is to impale the prey, usually on the thorns of a Hawthorn Tree (because they like to nest in the Hawthorn trees). In Ontario we have two pockets left, and that’s it!

Alvars are basically areas where you have flat limestone, very little soil. And as a result, it’s too tough of a habitat for trees to grow. So we get lots of very interesting and unique plants that grow here. Mostly small plants, wildflowers and grasses that can’t survive in other areas where the trees have shaded them out. They’ve been here for ten thousand years, as the forest took over the rest of the landscape. In the alvar conditions these grasses and wildflowers were able to maintain themselves.

LEORA BERMAN
Managing Director – The Land Between Circle
Also, an ecotone displays itself in terms of diversity. We have species here that are from the north and from the south. You have species all coming and meeting in this place.

NARRATOR (V.O.)
Peter Alley convinced the Couchiching Conservancy and the Kawartha Heritage Conservancy to join him in trying to discover more about The Land Between. As it turns out, The Land Between has the highest concentration of shoreline in Ontario, more than half of Ontario’s globally-rare limestone alvars are here, there are several animal species
that appear to specialize in The Land Between, and the number of plant and animal species that overlap here are too numerous to mention. So why was such a major ecological region largely ignored until now?

PAUL ZORN
*Monitoring Ecologist – Parks Canada*
It’s a gradation, it’s an ecotone, it’s a transition - and it occurs at a scale that’s beyond any one institution. So it’s no one’s job to think at that scale. And so things like this sort of slip between the cracks, until you get someone like Peter Alley who points attention to it.

LEORA BERMAN
*Managing Director – The Land Between Circle*
The Land Between has been overlooked not only because ecologists (and so governments), typically manage homogeneous or uniform units, but also because municipality or municipal boundaries, and the roadways - the way we travel, has always been north to south.

DR. JAMES RAFFEN
*Executive Director – The Canadian Canoe Museum*
The funny thing about The Land Between concept is, it was as if it was kind of a - in me but I didn’t know it was there. When I started hearing and reading about The Land Between, it was as if that was a latent image that was in me. And it was the discussion, and the reading, and the learning about the qualities of The Land Between that developed this image that was in me. And it’s a really strong concept, it’s a new way of thinking about where I live, and as such – it’s very exciting.

CHAPTER 6: THE LAND BETWEEN CIRCLE

DAPHNE ALLEY
*Widow of Peter Alley*
Peter describe it as, your having a glass vase on your coffee table that’s vulnerable - The Land Between is vulnerable. If your six-year-old grandson comes in bouncing a ball, that vase is threatened - The Land Between is threatened. So it’s both vulnerable and threatened. And the threat comes from the press of development that’s coming from the Greater Toronto Area. The Greater Toronto Area is going to be a million plus more than it is now in a matter of years, and they are going to look for land to build on - not so much as an extension of the city, but people who want recreational homes, or they want to live in the country side.
LEORA BERMAN
*Managing Director – The Land Between Circle*
In terms of development across The Land Between, the highest pressure is on the shorelines. And these shorelines are the most sensitive to disruption because there is very little soil and a lot of shoreline, there’s no absorption capacity. And so if you were to drop any contaminant in that water, not only can it not be absorbed readily, but it travels far and fast. This landscape is really important to the surrounding areas in Ontario. It provides clean water and an abundance of water to southern Ontario. It provides shelter and refuge for species at risk - in fact, for most of Ontario’s species.

DAPHNEY ALLEY
*Widow of Peter Alley*
Peter was really determined that this should be a grassroots thing. He was, I think, hoping that there would be enough of a ground swell of information, that the communities would come together and they would say, 'We want to save this place.'

*NARRATOR (V.O)*
In 2006, at the age of seventy-seven, Peter Alley passed away suddenly just as the idea for The Land Between began to gain momentum. His vision to better understand and ultimately help protect The Land Between was carried on by those he had inspired to look closer at this unique landscape and by an organization that eventually became known as The Land Between Circle.

LEORA BERMAN
*Managing Director – The Land Between Circle*
The Land Between is the frontier – the next frontier in conservation. We have the possibility - unlike Southern Ontario, to apply preventive actions instead of trying to cure with Band-Aids. I strongly believe, as many people are discovering, as First Nations always knew, you cannot extract the person - the human from the landscape. And in telling a story that’s only one dimensional, involving ecology, you are limiting, or removing the relationships with that landscape. And it really is a flat story. And, story is extremely powerful, because story allows you to see the relationships, understand the relationships, empathize with the relationships, but see yourself in the story. And if we are going to do conservation we need to see our place in the story.
The earliest evidence we have of humans using The Land Between, comes from a time when the glaciers were still receding to the north, more than twelve thousand years ago.

LARRY MCDERMOTT
Executive Director – Plenty Canada
Algonquin people have occupied the eastern end of The Land Between since time immemorial. This land, it offered this great wealth of biodiversity, but it also required that you developed particular relationships with it if you were going to survive here. And if you
did, it was loaded with medicines. I mean, you know, it’s a little like the corner medicine store over there, versus the large one - and the large one was in The Land Between. Our people have learned to develop a very close relationship with the life-givers of this land, and our culture has evolved from those relationships with this land.

CHAPTER 7: MAZINAW

BILL ALLEN
*Archaeologist & Historian – Heritage One*

The pictographs at Mazinaw are the greatest cluster of pictographs in North America! There are over 260 of them along the rock here for over a kilometer at the north end of Mazinaw Lake. So the glaciers had polished the sections of granite that later on First Nations people came and identified as surfaces that would be really good to place pictographs.

Well ochre would have been applied, probably with a person’s finger, and the stain from the iron-based ochre would be held in place by a fixative of some sort. Cerebral spinal fluid of the sturgeon was a favorite. And, it would be held in place there probably for a few days time. And then a chemical reaction would take place and then in time that ochre would just wash off. But the chemically changed silica remains.

And so, these pictographs lasted on that surface for many hundreds of years, some people think perhaps as long as 2,000 years. But certainly many hundreds of years.

CHIEF DOREEN DAVIS
*Shabot Obaadjiiwan, Sharbot Lake*

It’s the stories that our ancestors told us. They left us stories on the rocks and on the walls of caves and different places. And that’s significant storytelling, and that’s what our people were about - is telling stories, communicating through stories. And we’re very fortunate that they’ve stood up the test of time and they’re still there for us to see.

VERNA MCGREGOR
*Kitigan Zibi Anishinabeg*

This lake now is called ‘Mazinaw,’ but we call it ‘Mazinaabikinigan-zaaga’igan,’ which means ‘picture,’ and ‘zaaga’igan’ means ‘lake.’ This was a sacred site for our people. We were a nomadic people as Anishinabek, it’s not just the Algonquin, other Anishinabek probably traveled through here. And because it’s a sacred site they probably held ceremonies too, in honour of our ancestors. And our ancestors are not just our people ancestors - because we are all part of creation, it’s the rocks, the lakes.
BILL ALLEN
Archaeologist & Historian - Heritage One
And individual rocks would be thought of as ‘Grandfathers.’ Indeed, there’s one rock projecting from the surface of the cliff, which is turtle like. And there are teachings within the Aboriginal culture about the turtle. All of North America was referred to, and still is referred to as ‘Turtle Island.’

It’s a great joy to me, to be here with Aboriginal people and see their emotional response. And each one of us, I believe, reacts to the Mazinaw Rock and the Mazinaw Pictographs in a different way. It’s a place where we learn about ourselves, not just about the land.

Mazinaw is one of several places, I would say four places that are great gathering places on The Land Between. And we know this from archaeological evidence. Each one of these places has a character of its own. So here at Mazinaw, the eastern-most one within The Land Between, we have a place of worship, a place where people feel the awe of the land. Then on further to the west, Kinomagewapkong - we now call it the Teaching Rocks or the Peterborough Petroglyphs, so this would be the school. And then we move further yet to the west - Couchiching, and here we have Mnjikaning or Toronto, depending on which language we use. And this would be the restaurant. The fourth place is Beausoleil Island, so this is the first major stopping place after people leave the interior and get onto the big water of Georgian Bay. This would be the harbour.

CHAPTER 8: PETROGLYPHS

JILL GARANT
Petroglyphs Provincial Park – Ontario Parks
A petroglyph is a rock carving, into the rock, as opposed to a pictograph, which is also rock art - but a painting onto the rock surface. So the petroglyphs here at The Petroglyphs Provincial Park are likely the largest known concentration of petroglyphs found in Canada.

DOUGLAS WILLIAMS
Indigenous Studies, Trent University; Elder – Curve Lake First Nation
The petroglyphs were studied archaeologically by a man and wife out of Trent University in the 1960s. And they said that they were dated from about 500 years ago to about 1,000 years ago, but we know they’ve been around longer than that.
**Pictographs and Petroglyphs**

Consider the stories that the Pictographs and Petroglyphs told. Are pictographs unique or is modern day graffiti similar? What does the artwork of someone like Banksy tell us about our culture?

a. See if you can recreate your own pictograph that perhaps tells your life story. You can use any materials that you have available – even a smooth stone. A pictograph can be a very simple line drawing or a symbolic representation of something more complex.

b. Another method to relate your life story is to use Instagram. Create a “this is my life” series using Instagram and take photos throughout your day. This should be snapshots of how your day progresses, how you feel about it, how friends and family or pets support you in your day. Be careful not to take photos that are too personal or give too much information about where you live and go to school.

Today, a simpler visual form, such as tables, graphs, or even pictures, can represent vast amounts of data. The university of Vancouver dedicates an entire department to the study of Visual Analytics ([viva-viva.ca](http://viva-viva.ca)). You can create images that represent any kind of data. Visit the Information is Beautiful website to see examples of data made simple with the use of pictures: [www.informationisbeautiful.net/visualizations](http://www.informationisbeautiful.net/visualizations)

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**BILL ALLEN**  
*Archaeologist & Historian*  
*Heritage One*

The rock here is very soft, it’s a metamorphic rock. And when the softness of the rock was identified by those early people, they used it to carve. And they carved petroglyphs for the purpose of instruction to the young people of their community. And in modern times we think in terms of mass education, but the type of education was very personalized when these were used for instruction. These are living rocks, there’s a deep connection with the past here.

**DOUGLAS WILLIAMS**  
*Indigenous Studies, Trent University; Elder – Curve Lake First Nation*

And it’s a very special place. It’s, in fact, a place where creation occurred, or a form of creation occurred. There’s a lot of symbolism there, which is consistent with our culture and so on. There’s a clan system depicted there. The animals from the underworld are all depicted there. That is the snakes, the skinks that live there, the turtle. The turtle is an animal that helped creation happen from the underworld, through cracks on the Earth. The other thing that is very significant is that our people could hear the language being spoken by Minado, in the crack. But we really don’t give much credence to that activity by our people because it doesn’t happen anymore. I think if you were to try and explain this physically, it’s the water itself running underneath there, it’s like an underground river, would make these sounds and echo and hence it sounded like a spirit talking. But of course, we know it was the spirit talking.
MURRAY WHETUNG  
_Elder – Curve Lake First Nation_  
The only idea that I have about who made the carvings and that in the rocks, was that there’s a little lake there and its got some blue coloured water in it. And I think that that may have been something that they used for rheumatic people. And they would bring them there in the summertime and leave them soak in the water, and the other guys would then have nothing else to do but carve on the rocks.

CHAPTER 9: MNJIKANING

*NARRATOR (V.O.)*  
The Land Between’s vast system of waterways supported a large fishing economy. Not far from Petroglyphs Park, archaeological evidence remains of ancient fishing technology. The fish weir, or fish fence near Lovesick Lake, was trapping large fish for easy harvesting some 6,500 years ago. While the weirs at Lovesick Lake are likely the oldest evidence of fishing technology in The Land Between, the weirs at one of The Land Between’s great gathering places, Mnjikaning, are undoubtedly the largest.

MARK DOUGLAS  
_Elder – Rama First Nation_  
What’s significant about the site at Mnjikaning – it’s the largest wooden fish fence known on all of Turtle Island. They’ve carbon dated it to be approximately 5,000 years old. Two hundred, three hundred families showing up, working in tandem - repairing what’s broken, fixing the odd post that had fallen out, that had come lose and maybe pushed out by ice. And that’s why they find something that’s seven hundred years old beside something that’s 3,000 years old, beside something that’s 5,000 years old. And these fish camps would run six to eight weeks in the spring. Everybody had a role to play. And it was so large it stretched into the watershed of Lake Simcoe, well into Lake Couchiching. And they say that you cannot harvest a hundred percent. Some of the pregnant females need to be let go, some of the frisky young males need to be let go so that there’ll be something for next year. And it’s amazing that the same fishing hole fed thousands of people for 5,000 years. The same fishing hole.
Protecting our Waterways

The World Wildlife Foundation of Canada is a strong voice of protection for oceans, lakes and rivers. They published a report on the health of ten Canadian rivers in 2009 (report available for download [www.wwf.ca/newsroom/reports/forests_freshwater](http://www.wwf.ca/newsroom/reports/forests_freshwater)).

Do you live next to one of these rivers? What is your relationship to your local river or stream? What would life be like without it?

a. Write a diary entry about a day that you spent by the river or stream near you. Does it have fish? Could you swim there? What does it look like? Do people respect it?
b. Write a short story about your local river or stream. Perhaps there was once vibrant fishing activity there? Have industry or pollution affected the water? What can be done to help protect the water?
c. Write a story based on a young person’s perspective on fishing at Mnjikaning and how families worked together to harvest fish in this rugged and unique environment.

Economic Growth vs. the Environment

Budget Bill C-38, which was passed in June, 2012, altered the *Fisheries Act* and reduced federal protection for fish and wildlife in our inland waters. Specifically, protections were limited to cover only fish that are a part of commercial, recreational or Indigenous fisheries. What does this mean our marine life? One opinion about the new Bill can be found on the University of BC website ([www.beatymuseum.ubc.ca/blog/recent-changes-fisheries-act-freshwater-biodiversity](http://www.beatymuseum.ubc.ca/blog/recent-changes-fisheries-act-freshwater-biodiversity)). The Fisheries Act is here [laws-lois.justice.gc.ca/eng/acts/F-14/index.html](http://laws-lois.justice.gc.ca/eng/acts/F-14/index.html).

What is Canada’s responsibility when it comes to protecting the environment when developing natural resources? How should economic potential and environmental sustainability be weighed? Can a balance be reached? What are the economic results when a resource is depleted? Is there any industry near you that has to do with extracting or handling any of our natural resources? How has this industry affected the environment? What laws are in place to help protect the surrounding lands? What jobs has the industry created?

Taking this local industry into consideration, create a poster that draws attention to the issues that are important to your community and the environment.
**NARRATOR (V.O.)**
In some ways, the plentiful supply of fish and other resources at the Mnjikaning Fish Weirs was an exception in The Land Between. Some of the Mississauga who now live in the centre of the region, look at this land differently.

**DOUGLAS WILLIAMS**  
*Indigenous Studies, Trent University; Elder – Curve Lake First Nation*
Well my ancestors were drawn to Curve Lake, not necessarily for good reasons. Yeah, we are in our traditional territory presently, but then our main area of existing was on the north shore of Lake Ontario because of the Atlantic Salmon. I like the word in the Ojibway Language, which means ‘Shu Ni Guh’ - it means ‘left over land.’ There’s been some written accounts where it said that the reason we got this piece of land is because it was no good for farming. So it’s left over. On the other hand, the north shore of Lake Ontario didn’t provide the wild rice that was available inland.

**CHAPTER 10: WILD RICE**

**JEFF BEAVER**  
*Alderville First Nation*
This plant is basically a staple in the diet of the - certainly the Ojibway, and the Algonquin people throughout thousands of years really. Some of these lakes were just so thick with rice, you could barely paddle through it. The native people used it for not only food, but it also attracted a lot of different types of wildlife - deer, moose, muskrat, beaver, all different types of ducks. A lot of the Indian archaeological sites are located very close to rice beds. So, either they moved to the rice or they brought the rice with them and managed it. I suspect they probably took care of it just like other tribes take care of their resources and their gardens the same way.

**CHAPTER 11: AMERICAN EEL**

**NARRATOR (V.O.)**
Another species that may have been key to the survival of The Land Between’s early residents is a fish that starts its life in the Sargasso Sea. The Land Between encompassed part of the extreme habitat range of the American Eel.
BILL ALLEN
*Archaeologist & Historian – Heritage One*

American Eel is a most interesting species of fish. It only spawns in the Atlantic Ocean in one place down near Bermuda, and by the time the young eels are the size of a small shoelace, they start working their way into fresh water. They now are on the endangered species list. But as we look back through the archaeological record of say 1,500 or even 2,000 years, there were villages established along the lower and also the upper Trent Valley system. And the question is, how could that many people have supported themselves? It’s only later, probably around 1300 or so, when communities started to establish a more agricultural base. And since we know that the total biomass of eel was equal to the biomass, the weight of all of the other species combined, we hypothesize that probably there was such an extensive source of food through the eels that small village sites were able to be established very early on.

CHAPTER 12: THE CANOE

DOUGLAS WILLIAMS
*Indigenous Studies, Trent University; Elder – Curve Lake First Nation*

We’re very mobile. We were very good at canoeing and making canoes. Two families working on a canoe could build a canoe in a day.

DR. JAMES RAFFEN
*Executive Director – The Canadian Canoe Museum*

When I think about a birch bark canoe I think of the rind of a paper birch tree, which is a temperate tree, tied together with the roots of black spruce, or jack pine, or white spruce but those are sort of - I think of those as more northerly kind of things. And then of course, made waterproof with the pitch of coniferous trees, which is leavened by a little bit of fat - bear fat maybe. So all of those things sort of - are part of the north-south biodiversity if you like, of The Land Between. But there’s more to it than that. When I think of canoe, I think of getting in it at home, and paddling out here, which is really a one world to another world kind of thing. And as such, I think this vessel, it could be argued is really, a vessel of The Land Between.

WELLINGTON WILLIAMS
*Elder – Curve Lake First Nation*

If you didn’t have a canoe, you know, you would just - you couldn’t do very much. Any place we wanted to go, like in the summertime, spring, you know, it was all by canoe. In 1966, you know, we thought we’d paddle up to Parry Island, which is like Parry Sound. It took five days - that’s a long way. We’d be trading medicines. Right around here is where
the rock changes, like from, you know, the red rock to the limestone, you know. So we were right, you know, right in the middle. We had pretty much everything we wanted. Parry Sound - they wanted something that was growing here on one of the lakes and they didn’t have any up there, so we traded them. We visited all the reserves going up, just to visit the people. It’s the Trent-Severn, yeah, we traveled it all the way and then to Georgian bay. A lot of rocks in Georgian Bay. Yeah, it was nice. It’s hard to get the wood for a shore dinner when you’re up there.

**CHAPTER 13: BEAUSOLEIL ISLAND**

**NARRATOR (V.O.)**
People traveling through the region would likely have stopped at the final of the four great gathering places in The Land Between, Beausoleil Island.

**GLORIA KING**
*Elder – Beausoleil First Nation*
– Speaking in Anishinabek – Below are English Subtitles
Beausoleil Island, it is a floating island. The elders said that is what they called it, Baamgoondemgak (the island that floats as it was known by the ones that stopped on it before anyone else). When you get close you can see the beauty as you step on it. It is an island that was all in its grand beauty, and everything was untouched back then. When you step on the island and walk on it, you see it to this day - the feeling of the way it was taken care of long ago. Nothing was taken for granted. If they took something from the land, they put something back. I remember the feeling of my grandmother being there, close to the bay - taking water and drinking the fresh water right from the bay. It was so clean and untouched. Today you cannot do that, as the water was damaged by all of the different boats spilling oil and gas into the water. That is why we tell the ones that walk on the island, ‘be very careful of the way you treat this place. Treat it with respect and cleanup after yourself, leave it the way it is.’

**GLORIA KING**
*Elder – Beausoleil First Nation*
It was a gathering place for all our Anishinabek people to get together.

**LEON KING**
*Elder – Beausoleil First Nation*
My family are from Wisconsin. They didn’t want to go on the Trail of Tears. The Pottawatomi people have suffered a lot. We migrated up north - what we call our
grandmother’s country. The reason why it’s called grandmother’s country is because it had plenty of everything.

GLORIA KING
Elder – Beausoleil First Nation
There was a lot of trading go on there, and you could see the evidence of that when they do the digs. They show us all the little artifacts that they find and they tell us little stories about them.

BRIAN D. ROSS
Senior Archaeologist – Nation Parks & Native Sites
Beausoleil Island is important for a number of reasons. First off, it has 7,000 years of human occupation - continuous human occupation. Beausoleil Island is situated at a transitional geographic space in Canada. Just to the north of where we’re sitting now, is the exposed granite bedrock of the Canadian Shield, and just behind me is the hardwood forests of southern Ontario – meeting right here at camp Kitchi, more or less. And we have the same transition happening culturally in the archaeological record as well, with cultural material representing communities from Northern Ontario, Southern Ontario, and Eastern Ontario - all arriving here at camp Kitchi at the same time for some reason. We’ve just made a discovery yesterday, of what looks to be almost a complete Huron pot. And I’m not suggesting that the people themselves were coming here, but their ideas were coming here, their material was coming here, and we find it archaeologically here. It’s just an amazing story.

CHAPTER 14: THE GREAT SYMBIOSIS

NARRATOR (V.O.)
The cultural mixing revealed by the archaeological evidence and elders’ stories is not limited to Beausoleil Island. Evidence from throughout The Land Between reveals a little known story. For millennia, the region has been primarily occupied by hunter-gatherers - the Mississaugas and the Algonquins; both part of the much larger Anishinabek nation that occupied much of the great lakes and were well adapted to life on the rugged Canadian Shield. But an interesting relationship appears to have developed here between the hunter-gatherer Anishinabek, and the agricultural Huron-Wendat people, who began moving into The Land Between from the fertile regions south of lake Ontario sometime before 1400.
BILL ALLEN  
Archaeologist & Historian – Heritage One
The ancestors of the Wendat largely came from The Land Between area, well to the east of where Wendaki- Huronia currently is and was found by the French people of the early 1600s. So the ancestors of the Wendat, they've worked their way in stages slowly up the Trent Valley, by 1400 were in the Balsam Lake area on the Talbot River at the Benson Site - a well-known early Wendat site. This particular archaeological site was a large village site, dating to about the year 1550. The site really had a strong focus on defense. The palisade around was five stockade poles deep. Another feature of this site is that outside the stockade, was another longhouse. And because of the trade goods that were found at this site, it could be that these were various visitors that came here – Anishinabek friends who were just very close to the north here, and mingled with these folks. This is clear through the archaeological evidence.

DOUGLAS WILLIAMS  
Indigenous Studies, Trent University; Elder – Curve Lake First Nation
In certain times in their history, we shared the areas with the Wendats. Wendat –that’s our word meaning, ‘people who live in houses.’ Our people, in the wintertime, the family groupings would break up into smaller groups. Some of them would go and live near the Hurons, who provided some food because our people talk about that, and that was a symbiotic relationship.

DR. GEORGES E. SIOUI  
Author – Huron-Wendat: The Heritage of the Circle
Large groups of Algonquins - we are informed that as many as 800 people could come and sojourn during the whole winter within the Wyandot villages. And during those winters, and during those times of togetherness, they would exchange on many, many levels. One aspect is the importance for the Wyandot to maintain a closeness with the super-natural world, which they realized that they had lost some proximity to by becoming agriculturalists. And which the Algonquins maintained because they were hunters and depended very closely on maintaining a strict adjustment to the forces of nature and, which manifest themselves in the spirits of animals. And, of course, the Wyandot came to be the language of trade and diplomacy used in the whole region; many young people would come and learn the Wyandot language. I am pretty passionate about making Canadians discover that they have not really begun, even begun to explore the rich heritage of the social and political ideas that come from First Nations philosophies - especially from this aboriginal civilization. When we do begin to discover this we will be able to attain the ideals that we have as a country - which are to create a multi-ethnic, multi-lingual, open, caring society. We have the example of peoples 500 years at least, before the Europeans ever came here, had achieved such a society of nations.
CHAPTER 15: SAMUEL DE CHAMPLAIN

NARRATOR (V.O.)
By the time the first non-natives, such as Samuel de Champlain, began visiting the region in the early 1600s, the Wendat had left their villages in The Land Between and moved to Huronia. Huronia had better agricultural land and was further from the Haudenosaunee, also known as the Six Nations Confederacy.
The Haudenosaunee and us had a few misunderstandings. It was particularly difficult when the French and the English were making and having their own difficulty, and having their own wars, and it carried and spilled over into Ontario.

**Narrator (V.O.)**

As the furs became scarce south of Lake Ontario, the Haudenosaunee - who were allied with the Dutch and the English, came into conflict with the Wendat and Anishinabek - who were allied with the French, over control of the fur trade. Champlain travelled through The Land Between twice in 1615. He left from Huronia with an Algonquin Chief, Iroqay, and a Wendat Chief, Oshtaseguin, to attack the Haudenosaunee south of Lake Ontario in the fall of 1615. Although his exact route is unknown, Champlain’s records are the first recorded impressions we have of The Land Between. On the way down to lake Ontario in the fall, he remarked on the “pleasing character” of the land:

**Champlain (V.O.)**

It is certain that all this country is very fine and of pleasing character. Along the shores one would think the trees been planted for ornament in most places. Moreover all these regions in times past were inhabited by ‘les sauvages,’ who have since been compelled to abandon them out of fear of their enemies. The cleared portion of these regions is quite pleasant.

**Narrator (V.O.)**

Champlain’s comments on his return trip in December, were not as ‘pleasing’ as his earlier journey:

**Champlain (V.O.)**

When we first went out hunting I penetrated too far into the woods in pursuit of a certain bird. My desire to kill it made me chase it from tree to tree for a very long time, until it flew away. I got lost in the woods, going now in one direction, now in another. Night was coming on, I spent it at the foot of a large tree. I pondered to myself upon what I ought to do, praying God to be pleased to help me in my misfortune in this wilderness; for during three days there had been nothing but rain mingled with snow. When I finally found my way back to the savages, they begged me not to wander away from them anymore, or else to carry about me my compass, which I had forgotten. On the fourth day of December we set out from this place, walking on the river, lakes, and ponds, which were frozen, and sometimes through the woods. Thus we went for nineteen days, undergoing much hardship and toil.
NARRATOR (V.O.)
Champlain did eventually reach Huronia. His maps, created in 1615 and then much refined in 1632, are the first to show any part of The Land Between.

The Haudenosaunee Confederacy attacked and decimated Huronia in 1649. The great Wendat-Anishinabe symbiosis ended. The remaining Wendat who were not adopted into the Haudenosaunee sought refuge with their Anishinabe allies further north. Those Anishinabe living in The Land Between were also, temporarily, driven from the region.

CHAPTER 16: THE RETURN OF THE ANISHINAABE

DOUGLAS WILLIAMS
*Indigenous Studies, Trent University; Elder – Curve Lake First Nation*

There was a point when this part of Ontario was empty because of pandemics and because we were in conflict with the Haudenosaunee. We were just a paddling distance away. Our old people said this: that we went away to pray for the Haudenosaunee. Now, we’re very peace loving people, we’re very - our culture is so designed, is not to make war. But if we have to make war, we’re probably the best in North America.

NARRATOR (V.O.)
The best account of the Anishinabe’s dramatic return in the late 1600s to The Land Between, was recited by Mississauga Chief Robert Pudash in May of 1904:

CHIEF PUDASH (V.O.)
It being a matter of life and death to the Mississaugas, they held a great council of war, and decided to attack the Mohawks, and if possible drive them away. A party of Mohawks was entrenched at an island in lower Georgian Bay, afterwards known as the Island of Skulls. The Mississaugas then advanced up what is now the Severn River to Lake Simcoe, stopping at Mnjikaning, which means Fish Fence, in order to get a supply of food. The main body proceeded along the portage, now called Portage Road to Balsam Lake; the other party went south to Toronto. After various skirmishes the Mohawks continued their retreat down the valley of the Otonabee. At Campbelltown, an attack was made by the Mississaugas, both by land and water, and the Mohawks were driven after a battle in which no less than one thousand warriors were slain.
NARRATOR (V.O.)
A complicated series of diplomatic moves ended the Beaver Wars in 1701. More than 100 years later, at least two different wampum belts were exhibited. The second belt seems to have been lost, but its meaning was interpreted by Chief Yellowhead Of Rama:

PETER JONES (V.O.)
The great Council took place at Lake Superior - The Nahdooways pointed out the different council fires, which were to be kept lighted. The fourth mark represents the Council fire lighted up at the Narrows of Lake Simcoe, at which place was put a White Reindeer. At the narrows our fathers placed a dish with ladles around it, and a ladle for the Six Nations, who said to the Ojibways that the dish or bowl should never be emptied. But the right of hunting on the north side of the Lake was secured to the Ojibways, and the Six Nations were not to hunt here - only when they come to smoke the pipe of peace with their Ojibway brethren.

NARRATOR (V.O.)
And so, a spirit of sharing returned to The Land Between after fifty years of war. For a while the ideals depicted in the wampum belts of the early 1700s seemed to hold true.

While there were big social changes as the Anishinabek adopted French technology, the degree of change to The Land Between landscape itself was small. But, with the defeat of the French in 1759, British control of the region would bring profound changes to this land and its original peoples.

Join us next time as we explore how Europeans in the 19th century pushed 'colonization roads' into The Land Between in a hopeless attempt to create an agricultural paradise.

ENDING TITLES
Cultural Rituals

Wampum belts, which are considered living documents, hold the stories of the events for which they were created. Belts are created when an agreement is made, such as those that recorded the end of the Beaver Wars. Consider also, the council fires as rituals of peace that were established to remind the Nations of the terms of the agreement. Every culture has rituals. What are some of the rituals that your family engages in? Canadian culture has various rituals associated with holidays (Christmas, Thanksgiving) and with important dates (Canada Day, Remembrance Day).

a. Create a slideshow to show the rituals that you keep to celebrate, or remember a certain day.
b. Create a podcast of yourself explaining how you keep a particular special ritual every year.
c. Write a song about one of the special rituals that you keep.
d. Mash-up the songs from a particular holiday to create an overview of the music set aside for that ritual using Garage Band or lmms.sourceforge.net multimedia studio for PC.
Episode Synopsis
The opening sequence of this episode tells the story of Sam Moore, a trader from the United States, who, in the early 1800s, started a trading post in partnership with a Mississauga man he called: “Too Tall.” Surveyors, who were amongst the next Europeans to come to The Land Between, had great difficulty in making sense of, and finding a use for a land they often called a “barren, rocky country.” The timber industry and lumber barrens followed, and had a huge impact upon the landscape. In order to encourage more than just lumbermen to come to The Land Between, the government developed a scheme of colonization roads, which they hoped would quickly populate the region with 8 million farmers. In reality, many of these roads turned into trails of broken dreams for the farmers who settled there. Finally, we look at the region’s mining history, including: Ontario’s first gold rush, and the multitude of mostly unsuccessful mining ventures lured into The Land Between by its incredibly diverse geology.

Notes for Reading Transcripts
• Italicized name – a ‘re-enactment’ actor
• V.O. – Voice Over
CHAPTER 1: INTRODUCTION

NARRATOR (V.O.)
Welcome to The Land Between; this ribbon of land, called an ecotone, sits at the intersection between the mighty Canadian Shield and the bountiful St. Lawrence Lowlands in Ontario, Canada. It is a land of biological, geological, and even cultural diversity. This series explores the untold story of this newly recognized landscape that we are just beginning to understand.

Last time on The Land Between, we discovered that humans have been visiting this landscape for 12,000 years - that they worked with The Land Between’s unique characteristics to create educational centers, spiritual gathering grounds, and even long-term industrial infrastructure. And we learned that hunter-gatherer cultures from the north and agricultural peoples from the south formed a symbiosis here - where tools, language, and even spiritual goods were shared for the improvement of both civilizations.

In this Episode, we’ll explore how the land pushed back against the wave of European settlement in the 19th century; leaving the landscape littered with abandoned farms, ghost towns, and forgotten industrial dreams.

OPENING TITLES

CHAPTER 2: SAM MOORE

FRED GREGORY
Descendant of Sam Moore
As we crawled through the grass and got close enough to hear what the elders were talking about around this campfire; what I heard was my Ancestor Sam Moore. He came up from Pennsylvania looking for free land and some adventure. The last white settlement he found was in Fenelon Falls, where he got his last supplies, and then he headed north through the lakes and rivers. He arrived at what today is called Moore’s Falls. As he was pulling into shore with the canoe he heard a commotion in the woods. He
beached his canoe, took his musket, and ran off into the woods to see what it was. And he discovered an Indian fighting with a bear. And he positioned himself for a clear shot and he killed the bear. The Indian was very badly mauled - too much so to move. So he built a lean-to over him and lit a fire. And stayed there for some weeks, nursing this Indian back to health. When he stood up he was amazed - he was the tallest Indian he had ever seen. So he called him 'Too Tall.' And Too Tall and Sam were lifelong friends from then on. And they had themselves a trading post right there beside the little waterfall. He was there some 30 years on the goodwill of the Indians, plus Too Tall's help - without it, I doubt he would've be able to stay around long.

NARRATOR (V.O.)
Just how much truth is in that story from Fred Gregory's childhood, will never be known. But by the time Lieutenant John Walpole went up the Gull River in 1827, Moore's Falls was already named.

CHAPTER 3: SIMCOE AND THE SURVEYORS

NARRATOR (V.O.)
Initial colonial interest in The Land Between had little to do with its unique transitional geology and high biodiversity. In the years following the American Revolution, the British were interested in military transportation routes, away from the vulnerable waters of Lakes Erie and Ontario. In 1793, the head of the government in Upper Canada, Sir John Graves Simcoe, planned a visit to the Severn River.

SIMCOE (V.O.)
I have not as yet been able to cross from Toronto to Lake Huron. But I have good information that a road is very easy to be made to communicate with those waters which fall into Lake Huron, and in the present situation of affairs may possibly become of military importance.

NARRATOR (V.O.)
One of the first detailed maps of any part of The Land Between was drawn by Lt. Pilkington, who accompanied Simcoe on his trip from Toronto to Georgian Bay in 1793. Fortunately for us, surveyors like Pilkington often recorded their impressions of the landscapes they encountered. The Severn River is one such place described by Pilkington:
**PILKINGTON (V.O.)**
This river, excepting the rapids, is navigable for canoes or boats of any size. It runs through a barren rocky country, unfit for pasture or tillage.

**NARRATOR (V.O.)**
Pilkington must also have appreciated the aesthetic value of this 'barren rocky country,' because he took the time to sketch several of the Severn rapids.

The War of 1812 and a surge in immigration increased the frequency of surveys into the land north of Lake Ontario. Surveyors struggled to traverse, describe, and classify, The Land Between.

**HUDSON (V.O.)**
This much I will say - as far as I have explored, the prospects are not flattering, which I am sorry to relate. In the rear and north of Harvey I explored north more than land sufficient for one range of townships, and finding the land in general bad, I considered myself out of the line of my duty to proceed further and increase expenses.

**PORRTOCK (V.O.)**
This walk gave me the opportunity of observing the soil, which in the northern half is exceedingly rich and abounds with fine timber, but on approaching the river the masses of granite again expose their barren surface, pointing out that the foundation is of that nature and merely covered in particular and low spots with alluvial deposits.

**MILLER (V.O.)**
The Townships of Burleigh and Harvey in general are an extremely rough and rugged tract of Country; comprising but very little, if any land that in the strict sense of the word may be called good tillable land. The waters and lakes however bounding them are large and fine; abounding with numerous kinds of large fish, and wild fowl, always producing large crops of wild rice, and affording with the interruption of four rapids of a few rods each, a good navigation for schooners and boats.

**NARRATOR (V.O.)**
The easily-improved transportation routes that surveyors were searching for, initially proved illusive. But, by the early 1830s, the first row of townships along Lake Ontario was filling up, and the race was on to make more land available further inland in what would become known as the 'back townships.'
CHAPTER 4: TREATIES

**NARRATOR (V.O.)**
Before the government could make land available to settlers, the Royal Proclamation of 1763 stipulated that a treaty process had to be entered into with the First Nations before land could be accessed. Just how much of The Land Between was properly treated before settlement, lumbering and mining began is unclear. What is clear is that many of the treaties that did exist, were poorly orchestrated and filled with ambiguities.

**DOUGLAS WILLIAMS**
*Indigenous Studies, Trent University; Elder – Curve Lake First Nation*
In around about 1825, land was being allotted to settlers and those settlers found Anishinaabe First Nation people living on that property, and they wanted them out. So the government says, ‘Well, we’ll put them in one spot, like a community.’ And so, they elicited apparently the help of missionaries, Methodist missionaries. So, the missionaries came here and started several communities.

**NARRATOR (V.O.)**
First Nations reserves were established throughout The Land Between. Sometimes, as in the case of the Coldwater reserve, the lands became too valuable to European settlers and the natives were ‘relocated.’ In the region’s northern hunting grounds, not a single treaty seems to have been in place until the 1923 Williams Treaties - almost one hundred years after European hunters and trappers began to encroach on The Land Between’s hunting grounds.

**PEGGY BLAIR**
*Author – Lament for a First Nation: The Williams Treaties of Southern Ontario*
The Williams Treaties were the result of about sixty or seventy years of complaints that had been made by members of the various First Nations. The commission was put together and they went off through these seven communities, just whipping, whipping through them - the negotiations, such as they were. And the conclusion of the treaties was over in a matter of weeks - and then it was done.

**CLIFFORD WHETUNG**
*Elder – Curve Lake First Nation*
When they had the Williams treaty, I was five years old. And I remember going over there, because I lived right across the road, and eavesdropping through the windows and wondering who these guys were. They were speaking a different language than I’d ever heard before, but they had interpreters, and they were Indians from up north.
When they were finished they read the whole thing out to them — that they had talked about. And he said, ‘We'll take this into Peterborough, or someplace, and get it printed up and bring it back and all you got to do is sign it.’ So, while they had it away, they put it in the basket clause.

That day the government took our sustenance. They inserted the basket clause, which is a very highly legalese wording - basically saying that we gave up everything that day, including - I always say jokingly, say: ‘the right to breath.’ They said you can no longer hunt and fish, and it’s not only hunting and fishing. Remember, that's more man’s activities - what about the women’s activities - like picking berries, picking birch bark?

They had been used to using other lands all around the place to hunt in, and fish in, and trap. When you squeeze them down to this little reserve here, there's not enough land here to keep many of them alive. You have to get permission from the Indian agent to leave the reserve.
DOUGLAS WILLIAMS  
*Indigenous Studies, Trent University; Elder – Curve Lake First Nation*

In order for us to live off the land, we had to start to be sneaky. We started to be called poachers. The government had a whole army of game wardens just to harass us.

PEGGY BLAIR  
*Author – Lament for a First Nation: The Williams Treaties of Southern Ontario*

The Williams Treaty First Nations are the only First Nations in Canada whose rights to hunt and fish have been held to be extinguished by the Supreme Court - by all the courts.

MURRAY WHETUNG  
*Elder – Curve Lake First Nation*

Why would anybody sign a treaty like that? But what they didn’t know, was that this wasn’t in the treaty that they thought they were signing.

**NARRATOR (V.O.)**

So the Mississauga who had thrived using small quantities of the huge variety of resources available in The Land Between, were no longer able to travel throughout the land as they had done for millennia. They were restricted to reserves for hunting and trapping, and encouraged to farm on reserve lands that weren’t particularly good for farming. The situation was compounded by the outlawing of traditional fishing practices, such as the use of the fish weirs at Mnjikaning.

MURRAY WHETUNG  
*Elder – Curve Lake First Nation*

When my brother started the craft shop up here - and he's sitting here one day, these people come along - these two women came along, and said to him: 'Is your name Whetung?' He said, 'yes.' She said, 'If it wasn’t for Whetungs, we probably wouldn’t be here.’ She said, ‘When my people came here first from Scotland, they didn’t know what it was going to be like in the wintertime. And they didn’t have a house to live in, they had a tent - and this was all.’ And she said, ‘These Whetungs came along and seen what we were doing there and they stopped. They stayed with us for a couple of weeks, but they built a house for them - a log house. Showed them how to cut wood, and what wood to cut, and so on.’ And then she said, ‘If it hadn’t been for them, we probably would’ve froze out that winter.’
Finding Community

Neighbours, where are they now? Communities today are very different from those of previous generations, which can make finding companionship especially difficult for those who are new to the neighbourhood or country. We may not know our neighbours in the same way that our grandparents might have, but we often meet people through sports teams, clubs, or even at a place of worship. Whatever the vehicle, people still need to be a part of a larger community, and often benefit from helping one another. Consider how you can help and/or get to know someone in your community. Do you have elderly neighbours that need snow shoveled from their walk, or their grass cut? You might be surprised how far a small deed can go in helping you to get to know your neighbours.

a. Make a list of those who you know that may need a little bit of help, or companionship once in a while. Jot down some activities or projects that you could initiate to improve your local community.

b. Make a Facebook page or a blog about your community. Put up posters to invite your neighbours to contribute their ideas or stories to the page. If technology is not prevalent in your area, create a monthly flyer about your community. Find out about your neighbours. What do they do for fun? What are their hopes and dreams? What are their stories?

c. List the procedures that potential immigrants need to follow in order to become Canadian citizens.

d. Create a graph about which countries contribute the most immigrants to Canada.

e. Research what community organizations exist to help new families adjust to life in Canada.

f. Make a list of ways that your school could help support students that are new to Canada. Create a poster that gives advice on what new students can do to adjust to our Canadian way of life, or how and where they can access services provided by the school or community.
CHAPTER 5: GENTLEMEN FARMERS

GLENN WALKER
PhD Candidate, Historian – Fenelon Falls

The settlement of the Kawarthas, was quite unusual as far as settlement in Ontario went, for having a conspicuously large number of young gentlemen who aspired to live as gentry. Now, they aspired to live as gentry, which means they didn’t actually have the money to live as gentry, and that was overwhelmingly precisely the reason why they left Britain. One might even assume that the poorer one was, the more noble ones ancestors might have been. Almost all of them united around trying to create agricultural estates on the model of the English aristocracy or nobility. Upper Canada would have been a particularly appealing place to do this because land was extremely inexpensive and the Kawarthas were very good for having the aesthetics that one might appreciate if having an estate. In Britain, the nobility was built upon the labours of other classes, and in the upper Kawarthas, the people who were supposed to do the work were conspicuously missing.

NARRATOR (V.O.)
One of the first members of the British gentry to settle in the Kawarthas, Thomas Need, arrived in 1832 after purchasing 3,000 acres from a land speculator. Need is considered the founder of Bobcaygeon.

BARBARA MCFADZEN
Curator – Boyd Heritage Museum

Well Need was an Englishman, he was an Oxford graduate, he was a gentleman certainly, and actually he came with his servant, and a bookcase, with his books, to his shanty.

THOMAS NEED (V.O.)
The snow had now so nearly disappeared that I began to prepare for my departure to the woods, having previously made a bargain with a skillful woodsman to clear me twenty acres of forest. On the whole, things had gone very well with me beyond my most sanguine anticipation! Still I was about to enter on a new and untried mode of life, with rude uneducated men for my companions, to whose level I must bring down my own feelings and ideas.

The distance from Peterborough to the lakeshore was about six miles. We started about nine o’clock in the morning; and I, in my inexperience, believing that though the road through the forest was notoriously bad, a couple of hours at most would suffice for the tract. We arrived at six o’clock in the evening - covered with mud, hungry, and exhausted. On reaching the shore, no boat was in waiting, nor was there any appearance of one on
the whole water; this was a bitter disappointment, and I fear I lost both temper and patience; but after a little time, I observed something like a boat beating against a rocky headland, a few hundred yards off, which indeed it proved to be, although apparently water-loged and rotten.

The next morning I was up with the sun, and abroad to visit my land, in the length and breadth thereof, in order to determine on a site for my future abode. Meanwhile, I wandered on, forming plans for the future, and peopling the solitudes around me in my mind's eye, until the lengthening shades of evening warned me to rejoin my companions. A clear tall column of smoke, rising above the trees, marked their position; and a haunch of venison, bought of an Indian, as usual, which I found roasting at the fire, proved a welcome finish to the labors of the day.

BARBARA MCFADZEN
Curator – Boyd Heritage Museum
It was certainly the First Nations people that helped Need make it through the first few winters: how to fish, how to catch game, how to shoot deer, and where the Sturgeon Lake would not freeze over, so he could not cross across Sturgeon.

GLENN WALKER
PhD Candidate, Historian – Fenelon Falls
Need then set about creating the village of Bobcaygeon - building the mills. You know, helping with the surveys and laying out the village and promoting settlement to what degree he could.

CHAPTER 6: THE FIRST LOCK

NARRATOR (V.O.)
Only a year after he arrived, Need was surprised and pleased that his little settlement would be getting a boost from the government of Upper Canada. In 1833, construction began on the first lock of what would eventually become the Trent-Severn Waterway.

JAMES ANGUS
Author – A Respectable Ditch: A History of the Trent Severn Waterway
And when the lock was finished it didn’t work because all the rock around Bobcaygeon had a lot of fissures and cracks in it and when they let the water into the little canal, the water ran out through the cracks and none of it reached the lock. And anyway, even if it had reached the lock - it wouldn’t have worked because they had the lock set too high.
Higher than the low water in Sturgeon Lake. So the lock at Bobcaygeon was rebuilt and finally worked. And the first lockage took place on the 6th of November, 1838 - in a blinding snowstorm, and that was the first lockage on the Trent Canal.

DENNIS CARTER-EDWARDS  
Historian – Parks Canada, Trent-Severn Waterway  
Well the Trent-Severn Waterway is really the spine through The Land Between. It links lake Ontario and Georgian Bay, so it’s critical for the development and growth of The Land Between. But as a really viable system, it didn’t really begin until the 1830s, when Nichol Hue Baird was hired by the government of Upper Canada to do a survey from Lake Ontario out to Lake Simcoe, and actually sketch out where the locks and dams would be built. The kernel of the idea took many years to actually implement, but it was successfully completed. The main commercial product along the waterway was timber.

CHAPTER 7: LOGGING

NARRATOR (V.O.)  
Though the rocky barrens and the limestone plains at the heart of The Land Between may have produced only limited amounts of world-class timber, the abundance of lumber further north meant lumber barrens had to transport logs through the region. This spurred a host of technological innovations on both large and small scales, and resulted in major changes to the landscape.

BILL ALLEN  
Archaeologist & Historian – Heritage One  
Here at Nine Mile Lake, this is what we call a rectilinear landscape. So, it’s like a game of snakes and ladders, going back and forth and back and forth. And so the engineers here took a shortcut by blasting the canal and having the logs come through on a short cut. It was a very efficient technology.

DENNIS CARTER-EDWARDS  
Historian – Parks Canada, Trent-Severn Waterway  
It’s not surprising that many of the early structures on the waterway were locks and timber slides. These were actually big slides that allowed the log booms to pass down the dams in the spring, when the spring freshets would help flush the logs that had been cut during the winter, down through the Kawartha Lakes to the large sawmills that were built at Trenton. The captains of the logging industry – the lumber industry, like Mossom Boyd
at Bobcaygeon (the Lumber King of the Kawarthas), saw the waterway as an important part of their business enterprise.

GLENN WALKER  
*PhD Candidate, Historian – Fenelon Falls*  
He came from a military family. He had been born in India, and both of his parents died when he was fairly young. And he was an orphan and sent back to Britain, before setting off to the new world to meet his friend John Darkus, who he apparently regularly had met in the bars back at home. At the end of the journey he got there, and this man comes out of the shanty, and he didn’t really recognize him immediately. I guess he was, like blackened with grease and soot from head to toe, and you know, he had been a dandy right? And so when Boyd looks and says, you know, ‘This is John Darkus – this is what he’s become.’ I’m sure he was sitting there thinking, you know, ‘What am I going to become?’ But Darkus said, ‘You know, you’ve come this far, and you can’t leave without spending at least one week here.’ And Boyd, you know, said, ‘Alright I’ll stay for a week.’ And I guess by the end of the week, he’d decided to stay.

BARBARA MCFADZEN  
*Curator – Boyd Heritage Museum*  
Mossom Boyd would paddle into Bobcaygeon and work at Thomas Need’s mill. And he learned very quickly the running of the mill, and Thomas Need felt very, very confident in him, and he called him his ‘trusty agent.’ So Thomas could go off to the balls in Cobourg and Peterborough, and left Mossom in charge of the mill.

GLENN WALKER  
*PhD Candidate, Historian – Fenelon Falls*  
So when Need was, you know, leaving for England and off for the next aspect of his life, he left the mill under Boyd’s care. And then twenty-five years after he leased it, Boyd was finally putting together the money to buy it.

BARBARA MCFADZEN  
*Curator – Boyd Heritage Museum*  
Well Mossom Boyd had a huge effect. He was the lumberman in this area, and it grew to the point where he was the third largest in Upper Canada. And he was a speculator, a developer, as well as a timber man, and this grew and grew and grew. So he was purchasing more and more land, cutting the trees, more and more settlers were being allowed to move in because everything was there for them. The land had been cleared.
NARRATOR (V.O.)
To get an idea of Boyd’s personal impact on the landscape during the timber era, take the example of his trip into Haliburton County in June of 1870. The story goes that he scrawled his construction plans on the back of an old envelope:

BOYD (V.O.)
Build four foot dam at foot of Kennisis Lake. Stop log dam at Minden. Blast and clear below Crab and Hawk Lakes. Redstone – dam, raised.

NARRATOR (V.O.)
There were no rules or authority over water levels on the Trent Waterway, and eventually Boyd’s system of reservoir lakes covered 24,000 acres of land to an average depth of two and a half meters. Many of these reservoir lakes were taken over by the Ontario government in 1874, and still exist as part of the modern day Trent-Severn system.

River driving was a dangerous business, and The Land Between is littered with makeshift riverside graves and memorials to those who lost their lives. An account of one such incident near Fenelon Falls was recorded by one of Boyd’s employees:

G.S. THOMPSON (V.O.)
All of our drive of three or four million feet of logs got jammed in the eddy below the falls. The jam not only knocked the corner of the sawmill, but also knocked down a wooden bridge. I saw one of my best friends and bravest foremen lose his life there. The poor fellow was thrown off the timber and struck by a passing stick. Such is the fate of many a brave river driver.

MURRAY WHETUNG
Elder – Curve Lake First Nation
I can remember the last drive of logs that went through Lakefield, and a lot of the boys from Curve Lake here were working on this log drive. And we watched them there, putting the logs through the canal there. It was quite a sight to see them guys running around on top of the logs.

NARRATOR (V.O.)
Lumbermen using the rivers of The Land Between to transport their logs, often came into conflict. In the 1880s at a little place called McDonalds Corners, a feud between Boyd Caldwell and Peter McLaren ended up having an impact upon all of Ontario’s waterways. McLaren had constructed canals and a log chute at High Falls on the Mississippi river, and
Caldwell believed that he should have the right to send his log drive down the river utilizing McLaren’s “improvements.”

LARRY MCDERMOTT
*Executive Director – Plenty Canada*

And this fight sea-sawed back and forth because it was a case of a conservative government provincially, liberal government nationally. Ultimately, it had to go to the Privy Council, and the Privy Council decided in favour of the commons.

The Algonquin history is that the rivers were a commons, that as you traveled you could catch fish to feed yourself, and it was understood you didn’t have to ask anybody. It was available to all travellers. And that relationship would’ve been understood by early settlers.

*NARRATOR (V. O.)*

The Rivers and Streams Act, which was eventually passed by the Ontario Government in 1884, reinforced the ancient principal that the waterways were open to all, regardless of private interests. This principal is still in effect today.

CHAPTER 8: COLONIZATION ROADS

*NARRATOR (V.O.)*

Most of those who worked and died in the rivers and lakes of The Land Between were sojourners from Quebec and elsewhere. But some who found themselves working in the lumber camps and river drives, were lured here by the promise of free grants of productive farmland.

Between 1853 and 1867, the government of Canada West constructed a series of thirteen ‘Colonization Roads.’ Most of these roads were constructed through The Land Between,
with many of them beginning in the limestone bedrock of the St. Lawrence Lowlands and petering out somewhere in the hills of the Canadian Shield. Free land was offered to entice settlers into what was understood at the time as ‘rough country’ to the north. The popular belief at the time was that land capable of supporting pine trees, would also be good for growing crops.

It was expected that The Land Between and the Ottawa River valley would one day support eight million farmers. An advertising campaign combined with a dedicated crew of optimistic land agents, worked tirelessly to convince immigrants from Great Britain and Europe to settle in The Land Between instead of the American West, which was opening up at the same time.

*T.C. KEEFER (V.O.)*
Nor can the day be far distant when those valleys will be filled with their teeming thousands, and the sheep and cattle on a thousand hills shall everywhere indicate peace and progress - the happy homes of a people whose mission it is to wage war only upon the rugged soil and the gloomy forest - to cause the now silent valleys to shout and sing, and to make the wilderness blossom like the rose.

*DR. BRIAN OSBORNE*

*Professor Emeritus of Geography – Queen’s University*
They pushed the settlers in, as if it was like a war zone. You throw in the troops, the settlers, into The Land Between, some survive and others are casualties.

*DR. JOHN WADLAND*

*Professor Emeritus of Canadian Studies – Trent University*
The Bobcaygeon Road we’ll take as a case and point. If you drive it today, in the southern most part of it, you’ll see some fairly healthy farms, but as you move along further you can see the broken dreams of farmers. People who went there and all they could grow were stones. I mean there are piles and piles of them in the middle of a field.

*DR. BRIAN OSBORNE*

*Professor Emeritus of Geography – Queen’s University*
People were failing in The Land Between settlement - they were leaving, especially when there’s good communication out, and then the new options of settling the Canadian west and the American west. But a more imaginative approach would have been, what some of the surviving farms have done - they’ve found patches of: beaver meadow, and patches of clay, or esker, or clay outwash zones, and sand outwash zones; and then they’ve amalgamated their farms there. They’ve turned some of the other land into pasture, across the way there’s another farm.
GLENN WALKER  
*PhD Candidate, Historian – Fenelon Falls*
Every one is different and every one has its wood lot, and the rocky area where nothing will grow, and all that swamp in the back, and then there is some good arable land.

JOHN BICK  
*Historian & Farmer*
You would not survive if you didn’t learn how to be diverse yourself. So you had to become a ‘jack-of-all-trades’ to use the expression.

DR. BRIAN OSBORNE  
*Professor Emeritus of Geography – Queen’s University*
Some of the pioneer farmers could sell foodstuffs to the lumber camps, and sell animals, or rent out animals, as well as working themselves as lumbermen.

GLENN WALKER  
*PhD Candidate, Historian – Fenelon Falls*
The diversity of the landscape on a small scale was very important as the farms were being set up. In real terms, the prices of commodities were many times higher than they are now. So, you could live a prosperous life as a farmer producing (per acre) far less than you are expected to produce now.

**Advertising vs. Reality**

It is interesting that the same conventions of exaggeration and misrepresentation of the facts we see in advertising today, were utilized to lure settlers to The Land Between in the 1800s.

a. Create a flyer, or design an ad for a newspaper that would have been circulated in England in the 1800s to attract settlers to The Land Between.

b. Produce a thirty second commercial that could have been used to promote the area to prospective farmers.

c. Write a screenplay, short story, or diary from a young teen’s perspective of their family’s struggle to clear farmland on a Land Between settlement. How is life different from what the teen expected when leaving their home country, or what their parents were lead to presume?
CHAPTER 9: CATTLE RANCHING

NARRATOR (V.O.)
In the southern reaches of The Land Between, farmers soon discovered that the pavement-like limestone alvars were well suited to cattle ranching.

RON REID
Former Executive Director – Couchiching Conservancy
Cattle ranching and settlement came to the Carden Plain relatively late. So it was not really until the 1870s/1880s that this area began to be settled and cleared. We know from the history of a few ranches, like Cameron Ranch for example, where the first thing they tried was sheep. And that only lasted a year or two because they found that they lost so many sheep to the bears that it just was not working. So they converted to cattle, and it’s been cattle ever since.

NARRATOR (V.O.)
Some of the ranchers on The Land Between could afford to take a more artistic approach to the piles of stone constantly appearing in their fields. George Laidlaw, a successful contractor for Goodram and Warts Distilleries (and promoter of narrow gauge railways), began ranching on his large Balsam Lake property as a retirement project.

PEGGY LAIDLAW
Descendant of George Laidlaw
George actually brought over a stonemason who had expertise in dry stone walls. And he brought him over from Scotland, and the story goes that he was here for almost ten years, and anywhere from three to five miles of building these stone walls with a stone boat and horse.

A Settler’s Life
Imagine working to clear land, or raise sheep (then cattle), in this new land. George Laidlaw, whose land was littered with rocks, was able to ‘take those lemons and make lemonade,’ by creating beautiful stone fences. Was there a time in your life when you were troubled, but were able to turn your situation around?

a. Illustrate what it may have looked like to clear the land, or defend sheep from the bears; or what the stonemason and his stone boat would have looked like constructing a wall.

b. Create a comic strip of some of the successes and failures of this turbulent time. Don’t forget to dress the people in period-appropriate clothing.

c. Interview someone in your life who has made it through a difficult time. How did they do it? What kept them going? Create a report that includes your questions and their answers.
CHAPTER 10: RAILWAYS AND INDUSTRIES

NARRATOR (V.O.)
George Laidlaw was largely responsible for pushing railways into the central part of The Land Between. These links allowed lumber, firewood, and even certain industrial goods to be more easily exported from the region.

PETER CARRUTHERS
Archaeologist, Former Heritage Planner – Ontario Ministry of Culture
After 1871, there was an economic boom in Canada. There were people who had gone into The Land Between area and tried to farm, and so they were available for working. People were understanding that you could build concrete out of limestone - grinding up limestone, and so there were limestone quarries being built in The Land Between. There were lakes that were lined with marl, this organic substance that gets laid down in a limestone environment. They found that that pure marl was a very easy way of bringing limestone into a cement or concrete form.

Concrete
It’s difficult to construct a building today without using concrete at some point during the process. Research the history of concrete. When was it first developed? What is the process for manufacturing it? Is all concrete the same? How does it get from the quarry to our foundations or sidewalks? Where is the concrete in the home that you live in? What building materials have replaced the need for concrete?

Select a famous concrete structure from history and create a period-appropriate step-by-step manual on how the structure was created. Use a modern-day Ikea furniture assembly manual as an example. To add to the challenge, limit the amount of text students may use.

NARRATOR (V.O.)
Marl from the Raven Lake Cement Company on the Carden Plain was used to help construct one of The Land Between’s most ambitious engineering projects - the Kirkfield lift lock. Construction began in 1900 and was completed in 1907, opening up navigation from Lakefield through to Lake Simcoe.

DENNIS CARTER-EDWARDS
Historian – Parks Canada, Trent-Severn Waterway
The Kirkfield Lift Lock Station is significant not only because of its engineering achievement, but also because it represents an important aspect of the water control
function along the Trent-Severn Waterway. Just slightly east of us is the high point of the system. Water feeding into Balsam Lake is actually directed east to Lake Ontario, and it also can be directed west to supply navigation through Lake Simcoe, and ultimately out to Georgian Bay. And to create that re-engineered hydrology on this unique piece of landscape, they had to make rock cuts - so artificial channels to direct the water. It meant improving navigation along the winding, very narrow, and very shallow Talbot River. Some of the narrow, shallow lakes were dammed up to create larger bodies of water for navigation. And as a result it really did change the hydrology.

CHAPTER 11: DONALD CHEMICAL

PETER CARRUTHERS
Archaeologist, Former Heritage Planner – Ontario Ministry of Culture
One of the interesting things in a land that is developing industrially but is a rugged landscape – you’ve gotta be able to blow things up. At the same time as the petro-chemical industry was starting down in southwestern Ontario, so also the wood chemical industry was starting in parallel. So a cord of wood would create about eight gallons of wood alcohol. It would also create acetate of lime. And acetate of lime became a very important element in explosives.

A fellow named R.A. Donald built a wood chemical factory in Donald. It wasn’t called Donald then, it was called Dysart Station, which was on this railway that came up in 1876. And in Dysart Station, Donald found a site that was perfect. And he said, ‘Wow! Like, there’s a million square miles of trees out there’ (just as infinite as the bison on the plains). What they did was essentially in the thirty years that that plant was up and running, they more or less clear-cut from here to Tory Hill and up to Eagle Lake. The hills were just bare rock. And they employed about 300 people. And you go to the site now, that property where there are the ruins of that factory, which was the largest wood chemical factory in Canada. When it was built, it was the most sophisticated factory of its type in North America.

Explosive Branding

Why are we so fascinated with blowing things up? Investigate the history of explosives or fireworks, how they work, and what they’re used for.

Consider RA Donald’s wood chemical factory. Create a “brand” for their company – a logo, a slogan – then create an advertising campaign to promote the company, remembering the wilderness setting that they were located in as a contrast to the chemicals they were producing.
CHAPTER 12: MINERALOGICAL PROMISE

NARRATOR (V.O.)
With so much rock so close to the surface, it’s not surprising that many of the same surveyors who condemned The Land Between for its agricultural potential, praised it for its mineralogical promise.

MILLER (V.O.)
The numerous and strong indications of ore, together with the frequent waterfalls, intimate that this country may become of vast use to the government as a mining country.

NARRATOR (V.O.)
In this respect, the surveyors were, at least partially, correct.

DR NICK EYLES
Professor, Dept. of Geology – University of Toronto
So if we were to drive east from Georgian Bay through The Land Between, keeping to the edge of Shield, we see this dramatic transformation from all the gneisses in the west - really deep seeded rocks (twenty kilometers down), now exposed to the Earth’s surface - and then once we move east of the Kawartha Lakes, we get into a much more diverse suite of rocks, and they’re what we call hybrid rocks. Most of them are sedimentary rocks of various types. And they’ve been metamorphosed – they’ve been buried and subject to heat and pressure, but we can still recognize what those rocks were because those rocks weren't buried as deeply.

BOB ROSS
Historian & Amateur Prospector
Oh, Hastings County is just famous for mineral collecting. You can find just about every kind of mineral that is found anywhere in the world - you can find it in Hastings County, but it’s not economic proportions.

GERALD BOYCE
Author – Eldorado: Ontario’s First Gold Rush
With respect to mineral wealth in the area, there is some thought that it may have been the native peoples who realized that because one of our first settlers, Captain John Walden Myers, who moved to the site of Belleville in 1790, allegedly, he went back north and he was taken by Indians back to the area near Mazinaw, near Bon Echo. And there he was taken to a cave that was rich with silver, and he returned bringing the knowledge of
that back. Some people say they have seen the map, but so far no one has found the cave with all this great wealth in silver.

CHAPTER 13: MARMORA IRON MINES

ANDRÉ PHILPOT

*Author – A Species of Adventure: The Story of the Ironmasters of Upper Canada*

Well Marmora was the site of one of the first really big industries in Upper Canada, and that was the Charles Hayes Iron Works, that was started in 1821.

Well behind me is the wall of iron-rich rock, which first attracted the attention from the surveyors. They described this as being a mountain of iron ore sufficient to supply the needs of the Empire for many decades to come. Somebody would hold an actual iron bar, and another person would hit it with a sledgehammer. So it would go in, and every time it went in, you’d just do one little turn on it. They said that the guy who swung the sledgehammer had to have a strong back and long arms, and the guy who held the spike had to have long arms and a weak mind.

They took about three hundred and something thousand tones of iron ore out of here. And they calculated that there was about 1.8 million tones left.

The Marmora area had what he needed to make iron. It had limestone, it had the iron ore, and it had an almost endless supply of timber still at that time. And what you need to make the iron, you have to create a way to melt it - that’s the blast furnace. The blast furnace that Hayes made was approximately thirty feet high. And then he had to take iron ore, which is about the heaviest product you can make in industry, and he had to drag it down to Kingston (which is what - eighty miles), over roads that he described as ‘liquid mud.’ So it was still wilderness. He was well ahead of his time and well ahead of any hopes of succeeding.
CHAPTER 14: ELDORADO

NARRATOR (V.O.)
The next wave of interest in mining The Land Between didn’t come until several decades later. As farmers and lumbermen began to clear the land of trees, and rain washed away much of the soil, many farmers turned into amateur prospectors hoping to strike it rich.

Ontario’s first gold rush was sparked in 1866 by a young, part-time prospector from Marmora, named Marcus Powell. Powell was prospecting for Copper near present-day Madoc, when, as the story goes - he was inspecting a piece of iron-stained earth that suddenly gave way beneath him.

GERALD BOYCE
Author – Eldorado: Ontario’s First Gold Rush
Well, there was a cave - there was no question about that because they went down into a cave and apparently the descriptions were that you could actually see the gold glimmering around them. So it was a little like the legend of the silver cave. The loose gold was quickly scooped out and either given away, or sold. Gold after that time became much more difficult to access.

BOB ROSS
Historian & Amateur Prospector
My own personal feeling, I think it was the Bre-X story of 1866. (laughs) Word got out that he had found gold, and that caused the first major mining boom in Hastings County. There were thousands of people who came up and some of the land values went way, way up in value.

GERALD BOYCE
Author – Eldorado: Ontario’s First Gold Rush
They estimated that several hundred farmers were out on their farms and were trying to find the gold. It all centered in on what came to be known as Eldorado. The gold rush led to something that almost no one has recognized: the fact that we had a mounted police force in Hastings county before the Northwest Mounted Police and the RCMP. The initial rush of gold miners was over very quickly, but it kept recurring at literally dozens of places where gold came out. And there were some thirty mines which actually - they weren't just prospects. The biggest one was the Cordova Mine in Belmont, from 1892 to 1917. They took out close to 23,000 ounces. As opposed to the Deloro mines, which were in Marmora township, 1897 to 1902 - over 10,000 ounces.
CHAPTER 15: DELORO

DR. ROY T. BOWLES
Professor Emeritus of Sociology – Trent University
There were at one point as many as twenty-five gold shafts in the immediate Deloro area.

Gold in Them There Hills

There are many myths from throughout the world that reference treasure hunters and gold - take the Legend of Eldorado, or King Midas as examples. What themes do these legends have in common?

a. Research a treasure or gold-based legend. What does it tell you about the culture from which it comes? In groups, create a reality TV show that re-enacts your legend.

b. Create a treasure map that your friends could follow. Draw it onto a paper bag, and then burn the edges (or tear them) to help it look worn and old. Put landmarks on it for people to follow with clues about where to look for the treasure. This map can be a country, a city, or even a world map.

Gold and mineral extraction occurs all over the world. What kinds of environmental, labour, and social issues are associated with extraction today? How does mineral extraction affect Indigenous peoples? Select a mineral or gemstone and research where it is extracted. Choose one of the communities or countries where it is mined to focus on.

a. Write a newspaper article detailing the positive and negative effects that the mineral and its extraction have had on the area and its people.

b. Create a geological map of the country or province that illustrates where the mineral is found.
HEATHER HAWTHORNE  
*Communications Advisor, Special Projects – Ontario Ministry of the Environment*

There were a number of private individuals and companies who owned and operated the site over the course of about a hundred years. *Industrial operations here evolved from the gold mining, to arsenic refining, production of silver bars, refining of cobalt, and an alloy named stellite.*

LOUISE LIVINGSTONE  
*Hastings County Museum of Agricultural Heritage*

Gold in this area is mixed ores with arsenic, so it’s not just nice lumps of gold, or gold dust. You have to process the ore to extract the gold.

DR. ROY T. BOWLES  
*Professor Emeritus of Sociology – Trent University*

Initially arsenic was the most lucrative product. It’s used in the making of glass, but it was also used at the time as an insecticide and as a herbicide. In 1917 at the peak of WW1 production, there were 400 workers. There were a lot of immigrant workers, but there were local people - farmers, and people working off farm, also involved in the production activity.

HEATHER HAWTHORNE  
*Communications Advisor, Special Projects – Ontario Ministry of the Environment*

The radioactive material on this site came from Eldorado Nuclear in Port Hope. The company that was operating the site at the time brought the spent uranium ore to Deloro to further process it to extract the cobalt.

LOUISE LIVINGSTONE  
*Hastings County Museum of Agricultural Heritage*

I did have the privilege of interviewing Dr. Parkin. He had been the company doctor at Deloro in the 50s. And he was finding men were getting ill very quickly, and dying. And he tried to get the process stopped. He called in the professor of preventative medicine from Queen’s, who came in. And Dr. Parkin was hoping that they’d be able to close the works down, but the manager told the professor of preventative medicine that this was work for the Cold War. And the United States had to convert their aircraft to jet engines and they needed the stellite to make the engines, so there was no way that the work could stop. So the professor suggested showers. So Dr. Parkin, all that he was left with was advising people to have showers. So it was a very tragic story. And none of these men – there is any commemoration to them and their contribution. We have memorials to war veterans, but we don’t have memorials to the people who stayed at home and did the work.
When the company abandoned the site in 1961, it left the cleanup of this site basically in hands of the taxpayers.

So what we’re left with on this site is about 750,000 cubic meters of waste, and that’s soil that’s contaminated with arsenic, cobalt, copper, nickel and low-level radioactive waste material. There’s about - up to 6% of low-level radioactive waste here on the site.

The Deloro site is one of the major toxic industrial waste sites in Ontario.

Corporate Responsibility - What Does It Mean?

After learning what has become of the Deloro site, reflect on your feelings. What does the abandonment of an industrial site mean for the environment? Are you allowed to leave the messes you make at home?

a. Write a poem about what you feel.
b. Investigate other mining facilities and see what their environmental footprint looks like. Write what you think government policy should be before a new mine is allowed to develop in Canada. The Natural Resources Canada site has maps, definitions and information about Canada’s natural resources [www.nrcan.gc.ca](http://www.nrcan.gc.ca).
c. Script a news broadcast on what the mining industry is doing today to ensure environmental sustainability. Canada’s mineral and metals industry exports 80% of its production, which accounts for 60% of Canada’s rail and intra-costal freight. These industries employ more than 340,000 Canadians directly, and many more people in supporting industries. (taken from the NRC site [www.nrcan.gc.ca/minerals-metals/policy/bulletin/minerals-metals-policy/3529](http://www.nrcan.gc.ca/minerals-metals/policy/bulletin/minerals-metals-policy/3529))
DR. JOHN WADLAND  
*Professor Emeritus of Canadian Studies – Trent University*

The Land Between, in some measure at least and aspects of The Land Between and certainly areas of abridging and abutting the edge of The Land Between, are really historically what Edward Burtynsky would call ‘a manufactured landscape.’ That’s not to say that the whole Land Between is a manufactured landscape. In fact, one of the characteristics of The Land Between is its treelessness. One of the things I’d like to do is to spend some time looking at that treelessness and finding out whether it’s always been treeless or whether its current treelessness is a function in part of the cutting that went on it a hundred years ago.

LISA ROACH  
*Natural Heritage Education Coordinator – Bon Echo, Ontario Parks*

A lot of the growth here now is second growth, but years ago there used to be a lot of red and white pine trees in the area, and were logged - even on the Mazinaw rock itself. In fact, the area used to be called, ‘the Bald Hills,’ because of all of the logs that were removed for logging.

DR. BRIAN OSBORNE  
*Professor Emeritus of Geography – Queen’s University*

My original thought - that the eco-tone had been produced by these massive fires that would burn for weeks on end, driving settlers out, and the fires ravaging the forest. Critical question then, what caused the fire? And as we all know, lightning perhaps, but also the whole process of settlement. What was the settlement process? Chop and burn, slash and burn, chop down the trees, burn the undergrowth. Did some of those fires get out of control? Some did.

DENNIS CARTER-EDWARDS  
*Historian – Parks Canada, Trent-Severn Waterway*

When you look at the Trent-Severn, it rearranged the landscape. It totally changed the hydrology in such a fashion that we could never walk away from the system today. You can imagine flooding large areas to allow for navigation left large stumps of trees in the spring when the water level was low, standing out as a reminder of the change and the impact that the original construction of the waterway had.
CHAPTER 16: THE COUNTRY NORTH OF BELLEVILLE

NARRATOR (V.O.)
By the early decades of the 1900s, large swaths of The Land Between looked very different than they had a century before. The changed landscape is perhaps best described by the famous Canadian Poet, Al Purdy, in his poem ‘The Country North of Belleville.’

Bush land scrub land — Cashel Township and Wollaston Elvezir McClure and Dungannon green lands of Weslemkoon Lake where a man might have some opinion of what beauty is and none deny him for miles —

Yet this is the country of defeat where Sisyphus rolls a big stone year after year up the ancient hills picnicking glaciers have left strewn with centuries’ rubble

A country of quiescence and still distance - a lean land not fat with inches of black soil on earth’s round belly —

And where the farms are it’s as if a man stuck both thumbs in the stony earth and pulled it apart to make room enough between the trees for a wife and maybe some cows and room for some of the more easily kept illusions —

And where the farms have gone back to forest are only soft outlines and shadowy differences — Old fences drift vaguely among the trees a pile of moss-covered stones gathered for some ghost purpose has lost meaning under the meaningless sky — they are like cities under water and the undulating green waves of time are laid on them —
This is the country of our defeat, and yet, during the fall plowing a man might stop and stand in a brown valley of the furrows and shade his eyes to watch for the same red patch mixed with gold that appears on the same spot in the hills year after year and grow old.

And this is a country where the young leave quickly unwilling to know what their fathers know or think the words their mothers do not say - lakeland rockland and hill country, a little adjacent to where the world is, a little north of where the cities are and sometime we may go back there to the country of our defeat.

Next time on the final episode of The Land Between, we'll journey into the minds of those who first began to visit the region for its ‘wilderness’ features, we'll explore some of the many majestic parks and conservation areas that are protecting The Land Between today, and we'll ask questions about the future of this iconic landscape.

ENDING TITLES

Poetic License

Al Purdy was a particularly rugged Canadian who was not caught up in the romantic flowery language and imagery of his peers when it came to poetry. He spoke frankly and used real situations in his poems.

Episode Synopsis
The final episode begins by exploring some modern-day relationships with The Land Between landscape, including: an artist, an archaeologist, an elder, a cottager, a canoeist, and a Buddhist monk. We then go back in time to discover how some of these modern day relationships, and feelings, developed: from the first Victorian travellers and artists, to early tourism and First Nations guiding, to children’s camps, and the implementation of the parks system. There is also a legacy of a few individuals who have taken it upon themselves to steward their favourite piece of The Land Between. Today, volunteer groups, governments, and corporations are struggling to find a balance between economic development and environmental sustainability for The Land Between of tomorrow.

Notes for Reading Transcripts
- Italicized name – a ‘re-enactment’ actor
- V.O. – Voice Over
CHAPTER 1: INTRODUCTION

NARRATOR (V.O.)
This is The Land Between in Ontario, Canada. The Land Between is a unique landscape known as an 'ecotone,' where two iconic ecosystems - the Canadian Shield and the St. Lawrence Lowlands, collide. Their intersection results in an explosion of diversity - a mosaic of environments supporting a vast variety of animals, plants, rocks, and even people.

Previously in this series, we’ve learned about First Nation’s peoples’ 12,000-year relationship to this special meeting place.

We’ve also learned what an incredible challenge it was for the first European visitors to impose their own ideas of land use upon this rocky and unpredictable landscape.

In this final episode, we’ll investigate how many Canadians have slowly grown to appreciate and value The Land Between.

OPENING TITLES

CHAPTER 2: INTANGIBLE ATTRACTION

JOHN BEACLI
Artist and Stone Mason
Well at an early age, probably 14 – 15, I started going to work with my father, who was working with stone - both the organics south of Norland and the granites north of Norland. It’s kind of led me to realize how important rock is to our world. Mother nature certainly was a creator of art, and that’s why I like using the local rock. It’s much more diverse and much more interesting, even though it may not look finished. It’s nature in its raw form. It’s unbelievable what is under our feet, and it’s unique to each one of us individually.
BILL ALLEN
Archaeologist & Historian – Heritage One
To look at a cliff where parts are actually hanging out directly over our heads, is awe-inspiring. I notice other people calming right down. It’s a wonderful place to come in a canoe. One can practice balance here.

THOMAS BALLANTINE
Director – Haliburton Highlands Museum
The Land Between's probably the quietest place I know of, that’s ten minutes away. You can get lost in a short hurry. That’s what makes me appreciate it.

HEATHER BROOKS-HILL
Cottager, The Land Between Circle
I’ve always called it a soul station; it’s where you recharge your soul. So if you’re too busy, too stressed, too much city life, whatever - for cottagers coming here (even if they don’t love what I love), they all call it a place to rejuvenate, and to become calm.

GERARD SAGASSIGE
Curve Lake First Nation
Geographically we’re almost in a neutral place of being. People know that somehow along the line, the spirit protects that.

Recharge
Where is your soul station? Describe what it looks like and what you do there. Why is “recharging your soul” so important?

a. Lead your class in a guided meditation. Afterward, check in with everyone to see how they feel. How has the atmosphere in the classroom changed?
b. Survey your class on where they go to recharge their souls.

CHIEF DOREEN DAVIS
Shabot Obaadjiiwan, Sharbot Lake
If I’m having a really hard time with all of this around me, I’ll go to the river, or I’ll go sit on the land - just go in the bush, and it makes me whole.

VEN. LAMA JIGME CHOKYI LODRO
Orgyan Osal Cho Dzong Centre
According to the more profound traditions of Buddhism, neither extreme is the complete truth - it’s something in-between. The Land Between, I guess you could say, is a liminal place between the two extremes of landscape in the area; and in many esoteric traditions, not only Buddhism, liminal things are considered very strong symbols of wisdom.
According to eastern geomancy, when you situate a temple it should have high land - preferably a mountain to the north and the west of you. So we are lucky to have Mount Moriah in the Northwest of the property. When we bought the land, my teacher always thought the mountain had - was very special - it had very special spiritual energy. The archaeo-geologists actually found evidence of human habitation on the mountain from between five and ten thousand years ago, which was quite interesting. Buddhism teaches that we all have what you could call ‘Buddha nature’ - we are all innately Buddhas. It’s almost like you are a diamond that’s been covered with dirt, and so by the process of meditation and gaining insight into your real nature you slowly uncover the dirt and discover the diamond that was there originally. And when you see the Canadian Shield, kind of popping through the forest floor in here - which has been sculpted by time, by glaciation, and it takes on just beautiful forms, and is so smooth, it in a way is a symbolic reminder of your real nature.

Diamonds in the Rough

We are all diamonds in the rough. Write a letter to yourself to read 20 years from now. Give yourself advice on how to live, and outline your hopes and dreams.

NARRATOR (V.O.)
It’s clear that at least a few of the early European settlers to The Land Between, shared some of these feelings. Catharine Parr Traill was a settler, a writer, and a naturalist, who lived in Lakefield in the early 1830s. Catharine made observations about the landscape and culture of her new home, just as widespread European settlement was on the verge of taking hold.

CATHARINE PARR TRAILL (V.O.)
I can yet make myself very happy and contented in this country. If its volume of history is yet a blank, that of Nature is open, and eloquently marked by the finger of God; and from its pages I can extract a thousand sources of amusement and interest whenever I take my walks in the forest or by the borders of the lakes.

This place will shortly be appropriated for the building of a saw and gristmill, which, I fear, will interfere with its natural beauty. Now, the class of people to whom this country is so admirably adapted are formed of the unlettered and industrious labourers and artisans. They would not spare the ancient oak from feelings of veneration, nor look upon it with regard for any thing but its use as timber. They have no time, even if they possessed the taste, to gaze abroad on the beauties of Nature.
NARRATOR (V.O.)
Catherine was likely correct in believing that few early settlers trying to eek out an existence on The Land Between would have had time to 'gaze abroad on the beauties of nature.' But there were some exceptions, such as a former German court artist, Otto Jacobi.

DR. BRIAN OSBORNE
*Professor Emeritus of Geography – Queen’s University*
We have to remember that the Germans are in love with the wilderness. And Jacobi, he settled up in the area of Ardoch on the Frontenac road. And he painted there and he painted the country. In fact, he’s one of the first to romanticize the Shield and represent it in a romantic way, because many others hated the forest. They wanted to chop it down and make it into those gentleman farmers fields, and animals, and barns, and houses.

NARRATOR (V.O.)
Most artists, including the Group of Seven, did not start exploring The Land Between until tourist travel to the region was popularized by the arrival of the railways.

**CHAPTER 3: SPORTSMEN**

NARRATOR (V.O.)
Wealthy sportsmen, however, began adventuring into the region in search of fish and game while the colonization roads were still under construction.

JAMES ANGUS
*Author – A Respectable Ditch: A History of the Trent Severn Waterway*
Tourism really started about the 1860s. Some adventuresome fishermen sojourned into the north, and they formed fishing and hunting clubs. We can identify at least eleven that came into the Severn River area.

NARRATOR (V.O.)
Once the fishermen arrived, they often enlisted the help of the local Mississauga or Algonquin people to serve as guides; a tradition that continued well into the 20th century.
CLIFFORD WHETUNG  
_Elder – Curve Lake First Nation_  
Guiding was something we always did. That was my first job really - was guiding.

WELLINGTON WILLIAMS  
_Elder – Curve Lake First Nation_  
It was all right. A lot of the older people, that’s all they done - was fish and hunt and guide. They had lunches for them. You know, you’d be cooking bacon, and fish, and eggs, and potatoes, and corn when you know, in season. I didn’t know how to make coffee. I’d never even saw coffee.

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**CHAPTER 4: EARLY TOURISM**

NARRATOR (V.O.)  
When railways began to reach The Land Between in the 1870s, a network of steamship companies began offering services for farmers and visitors. In Gravenhurst, A.P. Cockburn started the Muskoka Navigation Company, and at Bobcaygeon, the Boyds diversified and started the Trent Valley Navigation Company.

MAE DERRICK-WHETUNG  
_Descendant of Martha Whetung_  
Each lake in our system had an Ojibway name. However, the lakes here that are now called the Kawartha Lakes were referred to as ‘the Back Lakes’ until the 1890s.
BARBARA MCFADZEN  
_Curator – Boyd Heritage Museum_  
Cust Boyd, and the owner of the Bobcaygeon Independent, wanted a name that would give this area some flavour. And so they went over to Curve Lake and talked to Mrs Whetung. And they wanted an Ojibway name and she suggested after a while the word ‘Kawatha.’ And so Cust and the owner of the Bobcaygeon Independent thought about this on their way back, and decided ‘Kawartha’ sounded better than ‘Kawatha.’ And Kawatha means ‘shining waters,’ and so it became ‘Kawartha: the Land of Shining Waters.’

MAE DERRICK-WHETUNG  
_Descendant of Martha Whetung_  
As a result Martha had free passage for the rest of her life on the Trent Navigation Company line.

BARBARA MCFADZEN  
_Curator – Boyd Heritage Museum_  
They started putting out brochures to: ‘come to the Kawartha Lakes.’ And it was fresh air, clean water, beautiful lands, and certainly the tourists came.

NARRATOR (V.O.)  
In the late 1800’s, wilderness was the antidote to the smelly, filthy, immoral city. The Land Between was ideal because it offered easy access to the southern tip of the romanticized Canadian wilderness - not only for the well-to-do of Ontario cities, but also for the wealthy from many American cities, who were enchanted by the wilds of Canada and could easily hop on a train to get there. By the time travellers stared arriving en masse in the late 1800s, the wilderness of The Land Between wasn’t as wild as it once was, but the visitors didn’t seem to care. The remaining farmers quickly made more and more elaborate accommodations, and other services available to visitors who could afford them.
JAMES ANGUS

*Author – A Respectable Ditch: A History of the Trent Severn Waterway*

The campers coming into Sparrow Lake induced the settlers there to get into the tourist business. What happened was that the campers would come and knock on their door - and they’d want to buy milk, or they’d want to buy ice, or they’d want to maybe sleep in their barn because it was raining, or they may just want permission to put up their tents. And the settlers at Sparrow Lake saw a ready source of cash. And so they began bringing these people into their bedrooms and they started building little hotels. And at one time there were nineteen family owned hotels on that small Sparrow Lake. *It was one of the largest tourist areas in North America.*

CLIFFORD WHETUNG

*Elder – Curve Lake First Nation*

For some reason Curve Lake was very popular. The lodge was a fishing lodge - my grandfather operated it first. Tourists used to come up by train from New York City or wherever - doctors and lawyers, they were all doctors, and lawyers, and professional men in those days. They would come and stay a month maybe.

MURRAY WHETUNG

*Elder – Curve Lake First Nation*

And us boys - we always used to have to live out in the barn when the tourist season was on - somebody would be in our bedroom, yup.

NARRATOR (V.O.)

Different hotels catered to different clientele. In 1889, Dr. Weston Price purchased the area surrounding Mazinaw and named the region ‘Bon Echo’ after the acoustic properties of the rocks.

LISA ROACH

*Natural Heritage Education Coordinator – Bon Echo, Ontario Parks*

They actually decided to build an inn here. And it was three stories tall and had about twenty-eight bedrooms. And he was hoping that people would come here, it was like a Methodist retreat, but they could enjoy nature, climb the rock, canoe, picnic, hiking - things like that. Mr. and Mrs. Price actually sold the inn to Flora MacDonald Denison in 1910. She changed kind of the outlook of the inn and had it more as an artistic retreat. And attracted playwrights, members of what we now know as The Group of Seven. And she was also into spiritualism - so interested in psychic phenomena, would have kind of séances here. So quite a very interesting woman.
The one major event at Stoney Lake was the American Canoe Association Meet. And that was held in the summer of 1883. And it was a two-week event on Juniper Island. There were camps all over the island, a women’s camp on one place, the men’s in another, and never the twain shall meet, but who knows. And families came, and so that brought a lot of people. And because of the meet, and the interest that people had in the races, I think a number of people thought this was an interesting summer sport. The inns and resorts were opening up - like Viamede and Mount Julian, which were very simple by today’s standard, but they would have canoes, and sailboats, and skiffs that they had rented from the various companies in the area, and canoe builders.

CHAPTER 5: CANOE BUILDING

DR. JAMES RAFFEN
Executive Director – The Canadian Canoe Museum

There was a demand with people with leisure time for canoes that would go faster than the bark canoes or the dugouts. There was a demand for recreational craft that started in the mid-to-late 19th century. So where did the canoe evolve in Canada as a manufactured device? The Otonabee watershed. And if you look at any account of somebody in the hinterland of this country, whether they’re clergy or with the geological survey, whatever it is - if they were in a canoe between about 1870 and now, and you look at where they were and where the canoe came from and you drew a line, guess what? They all cross over somewhere around Peterborough. The nexus of that, the psychic center of that activity, is Peterborough. That’s not to say that canoes weren’t made elsewhere in the country. They were, they are, they still are - but nowhere was that activity more concentrated than it was in The Land Between, and I think probably because of the Land Between.

CHAPTER 6: TRENT-SEVERN COMPLETION

NARRATOR (V.O.)

The canoe may have been the ideal vehicle for traveling through the rivers (and rapids) of The Land Between for thousands of years, but that did not stop dreamers from imagining the passage of much larger vessels. It took 87 years, but the Trent-Severn Waterway was finally completed in the 1920s, spurred on by newfound recreational interest in the region.
DENNIS CARTER-EDWARDS  
*Historian – Parks Canada, Trent-Severn Waterway*

The Severn Division was the last section of the Trent-Severn Waterway to be completed. Ironically, there were two temporary measures introduced during the Great War: income tax and a marine railway at Big Chute - both of them are still with us today. The marine railway was a temporary measure until more material and manpower was available. But they found that the marine railway worked quite well. And during the 1920s, as boating increased, it seemed to operate quite efficiently. And it’s no strange fact that the first boat to actually complete the whole system from Lake Ontario to Georgian Bay, was a small recreational boat, the Irene. There were no big steamers, no big barges pulling grain, it was a personal pleasure craft - tourists who were going through the waterway. And the tourism trade has really been the heart and soul of the Trent-Severn Waterway to date.

CHAPTER 7: CHILDREN’S CAMPS

NARRATOR (V.O.)

The same year that the original Big Chute Railway was completed, linking the Trent-Severn Waterway with Georgian Bay, a children's summer camp - Camp Kitchikewana, opened on nearby Beausoleil Island. The Land Between was an ideal place for summer camps for the same reason it was an ideal place for urban tourists - easy access to the Canadian wilderness.

DR. CLAIRE CAMPBELL  
*Author – Shaped By The West Wind: Nature and History In Georgian Bay*

Certainly, the first generation of youth camps in northern Ontario does date to the 1910s and 1920s. That’s part a reaction against the First World War - a need for a young, healthy, outdoorsy, Canadian nation, and also a return to wilderness, and a natural wilderness setting as part of a rejection of the devastation of the First World War. These camps did have a class basis, in so far as a lot of the camps in the north - in northern

**Around the Campfire**

Working in groups, create your own campfire song about The Land Between and its history. As with all good camp songs, it should include actions, a chorus that others can follow along with, and even improvised instruments. Or compose a ghost story about figures from The Land Between. Have a class campfire to present the works.
Ontario in particular, catered to well-to-do families of places like Toronto, and Ottawa, and London. There were camps for working class children - the Toronto Star ran a lot of these camps for example, or funded them, and camps like the ‘Y’ and YWCA camps. There was a YWCA camp on Beausoleil. And that was meant to sort of democratize, a little bit, the outdoor experience.

DR. JOHN WADLAND
Professor Emeritus of Canadian Studies – Trent University
Camps have been pivotal in terms of generating a respect for the land. And often the children who attended camps, were not children who had a cottage. Their parents sent them to camp, and they saw a different world from the world that they’d grown up in the city, and brought those ideas back to the city.

CHAPTER 8: THE AUTOMOBILE

The Great Depression & The Automobile

Research the Great Depression in Canada. What other strategies and construction projects were initiated to create jobs? How does the Depression of the 1930s compare with the recent economic downturn? If you were in charge, what measures would you take to get people back to work and the economy moving again? In groups, students will create a list of back to work initiatives. The groups will then debate who has the best plan for turning the economy around.

How has the automobile changed how we live? Imagine a world without automobiles. What would it look like? How would we get around? Were automobiles around at one time, but no longer in use or available? Write a short story illustrating your alternate world.

DR. JOHN WADLAND
Professor Emeritus of Canadian Studies – Trent University
Tourism develops according to the technologies available to get people to where they’re going, and in relationship to the kind of activity they want to pursue. Once you have an automobile, you can start to think individually. You don’t have to go on the train where everyone else goes - you can go where the roads go, and you can go in your car. Now the roads weren’t terrific, but when the depression came in the 1930s, the road building activity that was used to generate work for unemployed men, contributed. For example, Highway 35 was really built up the Bobcaygeon road, and employed people in Haliburton. Once that road was built, no accident that the lakes begin to open up in the late 1930s.
Cottage country up in Haliburton, if we take it as an example was crowned land people got for a song.

CHAPTER 9: PARKS AND PUBLIC SPACE

NARRATOR (V.O.)
The increase in cottaging in the 1930s, 40s, and 50s, put more and more of The Land Between into private ownership. Some people, who had developed an appreciation for the region, began to see the need to both conserve some of what was left, and to provide affordable public access to those who couldn’t afford to purchase a cottage, or stay in a resort.

ANDREW PROMAINE
Manager, Resource Conservation – Georgian Bay Island National Park
Georgian Bay Islands National Park was established in 1929. The original native peoples who were on the island had moved to Christian Island, and the island was still federal land. A lot of the land in eastern Georgian Bay was being acquired for tourism reasons - for recreational, and for cottaging reasons. And it was the foresight of the people of the time to say, ‘Look, there’s one big island left there. It’s pretty special unto itself, and if we don’t turn it into a national park, it may be acquired by private land owners and there’ll be that much less public space for future generations.’

BARTON FEILDERS
Manager – Ministry of Natural Resources, Ontario Parks
When you look at a map of Ontario - where our protected areas are, you’ll notice that in southern Ontario - the deep south, there’s not very many protected areas, and it only represents like half a percent of the landscape. And then as you’re moving north, and in particular, when you hit The Land Between, all of a sudden you’re getting a much higher density of protected areas. And part of the reason around that is that by the time they got to building a protected areas system, all of southern Ontario was privately owned. So as we’re getting into this area, more and more of that was crown land. So the government had some choices. And in the past, of course, it was basically all allocated - it was allocated for forestry, or allocated for mining, or some other resource reason. And as people and society began to see the importance of a protected areas system and what it meant for our environment, governments started to put in place planning processes to look at developing a protected areas system.
NARRATOR (V.O.)
Today, The Land Between contains some twenty provincial parks and conservation reserves. These parks came into existence in waves in the second half of the 20th century. In a few special cases, unique features were identified that needed protecting - like the petroglyphs at Petroglyphs Park. Others, such as the Kawartha Signature Site and Queen Elizabeth II Wildlands, exist - at least in part - because they are prime examples of The Land Between ecotone. And still others exist such as Bon Echo, because of the generosity of landowners.

LISA ROACH
Natural Heritage Education Coordinator – Bon Echo, Ontario Parks
Merrill Denison - Flora’s son, he ran the inn once Flora passed away, and always wanted to have the land protected - that it wouldn’t be developed. And he and his mother Flora talked about this quite a bit. So in 1959, he actually gave about 1,200 acres to the provincial government. And in 1965 on July 21st, the land became Bon Echo Provincial Park. And over the years, more land has been added to the park, so that it’s grown to being almost 9,000 hectares in size.

EVAN MORTON
Curator – Tweed & Area Heritage Centre
The Bon Echo/Mazinaw area is a classic example of a human being who thought of future generations, rather than just his own personal advancement.

NARRATOR (V.O.)
The Land Between has a long tradition of individuals taking it upon themselves to protect a special piece of the region. Joe Purdon began cultivating Lady Slipper Orchids on a rare fen on his farm in Lanark County in the 1930s.

Natural Lands
Why is it important to reserve land for parks and conservation areas? What will we lose if natural areas cease to exist?

Create your own promotional product for a park within The Land Between, or a park of your choice. Produce a song, make a public service announcement (PSA), mini-documentary, art film, etc.
RHODENA BELL
*Daughter of Joe Purdon*
Well, my dad went to the one room schoolhouse at the end of this road, and outside of the schoolhouse there was a bunch of Lady Slipper Orchids growing. And the teacher taught them about the yellow Lady Slipper Orchids. So he knew what they were. And when he discovered a big clump of pink Lady Slippers, he took a real shine to them, and started looking after them. And by the time he had passed, there were 16,000 lady Slipper Orchids down at Purdon Bog. My father loved nature. He loved pretty much anything outdoors. I like to go to the fen when there's nobody around, and I do feel close to my dad there. I sort of think he's still watching over it - keeping an eye on things. And you sort of feel a closeness to it, because of what he did to preserve and take care of them.

NARRATOR (V.O.)
Today, the Purdon Fen is run by the Mississippi Valley Conservation Authority. Where parks were primarily concerned with land, conservation authorities were created in the 1950s and 60s to manage how people interact with watersheds.

Joe Purdon protected the Lady Slipper Orchid on his farm, consider other important species that are protected in Ontario. List the various types of plants that are protected in Ontario and what people have done to establish their future success.

CHAPTER 10: THE LAND BETWEEN

NARRATOR (V.O.)
By the 1990s, the federal, provincial, and municipal layers of environmental resource management were joined by volunteer-driven models. These groups were passionate about protection and restoration of some of The Land Between’s many diverse - but individual - environments. It is two of these non-government groups - the *Kawartha Heritage Conservancy* and the *Couchiching Conservancy*, who were encouraged by Peter Alley to take a more regional approach - to look beyond traditional boundaries.

**NGOs**

*What is an NGO? What role do they play in Canadian society? How do they interact with various levels of government? Research an NGO that supports a cause you're interested. What initiatives do they lead? How can you get involved? Present your information to the class in a PowerPoint.*
DR. JOHN WADLAND

*Professor Emeritus of Canadian Studies – Trent University*

To understand The Land Between is to understand bioregionalism. It’s a bioregion that is much larger than most bioregions. Most bioregions take their definition from a watershed - this is a bioregion that is governed by something different. It’s governed by an asymmetrical distribution of granite and limestone, and all of the things contained within those granite-limestone outcrops. And it’s a dividing point between a land of Precambrian Shield, that is the oldest rock in the world, from the St. Lawrence Lowlands, which is agricultural land. It separates cultures in ways, and yet it’s not a line that is discernibly dividing - it is a mosaic. It incorporates bits and pieces of each other. It’s what we are as a culture really, is a mosaic. It’s almost a biological manifestation of that, but recognizing that and recognizing that its demands are to protect that, requires of us that we not see the world in rectangles as we did when we were dividing up the grid - that we are prepared to get beyond the simplicity of the world we’ve created.

LEORA BERMAN

*Managing Director – The Land Between Circle*

The goals of The Land Between Circle are sharing - is one of our main goals, research is another one, and then choosing projects, perhaps, that can benefit this landscape. I’m a strong believer that the base of the pyramid - here we’ve gone from circle to pyramids - but the pyramid is held up by its base. And so, the best way in my opinion, and it may be naive, is to inspire and mobilize the landowners, the residents. The people who occupy this land have the power, and so it’s to inspire them.

**CHAPTER 11: CONSERVATION PARTNERS**

NARRATOR (V.O.)

Today, many of The Land Between’s partners - both individuals and organizations - are figuring out how to preserve the diversity of the ecotone. They are remediating the scars left by one hundred years of uncontrolled industrial and recreational development, and they are struggling to find a balance between economic growth and environmental protection.

JEFF BEAVER

*Alderville First Nation*

We’re at Little Bald Lake, it’s up in the upper Kawartha and we’re in here - we’re harvesting rice today. Some of this rice is going to be processed for people to eat during the winter and some of it we’re going to re-seed. This area here is under a lot of pressure. You can see it’s totally surrounded by cottages. The first thing they do when they move in,
is they pull it all up by the roots. Wave-action by big boats also will come in and it’ll just lift the plant right off the bottom of the lake. The beds that are under a lot of pressure from development - those are the ones we want to just get a little bit of seed moved into some alternate areas, in case, you know, what happens at Rice Lake could happen here, where all the rice basically disappeared. I think that the more media coverage and the more education people get about what this plant is and where it came from - maybe the less people will be interested in, you know, tearing it out, or destroying it, or spraying it, or whatever. And Parks Canada – they’re really helping us out there.

**BETH COCKBURN**  
*Species at Risk Program Manager – Parks Canada, Trent-Severn Waterway*  
Wild rice is an important part of our program because along the Trent-Severn Waterway, and because it is a national historic site, that is a species that has both traditionally cultural and ecological significance. First Nations have been really supportive partners for our Species at Risk Programs. They have a lot of similar interests and objectives. And they've undertaken some wonderful demonstration programs for us. They've also been very willing to share their traditional knowledge with us. And it's through these partnerships and relationships that we have learned about the locations of more populations of rice on the waterway.

**LEON KING**  
*Elder – Beausoleil First Nation*  
Parks Canada - they're trying to go into co-management with native people and their way and style of living on land. We always lay our tobacco down, to be able to speak to the creator - to talk to him and to ask him to see if we can go into that bush, and look for something that we need. And always something is put back. If we cut a tree down, there’s something put back.

**NARRATOR (V.O.)**  
The partnership between the Federal and Provincial Parks systems and the First Nations of The Land Between continues to grow and develop at sites such as Petroglyphs Park, Mnjikaning Fish Weirs, and Georgian Bay Islands National Park. However, you don’t need to look too hard to find evidence of a time when the culture of the First Nations was not so well respected - even at the sacred Mazinaw Rock.

**BILL ALLEN**  
*Archaeologist & Historian – Heritage One*  
To me, this place has a lot to teach us. There were some people about a century ago – believed that the pictographs needed to be obliterated, that they were somehow, not appropriate. These people were going to paint over the pictographs here. Before they
did it, they decided to do a test to determine which paint would be useful in their obliteration project. And fortunately, the people were persuaded otherwise. So this is a reminder of a time when people were on one-row wampum, rather than two-row wampum. Two-row wampum is showing respect not only for your own culture, but for the culture of the aboriginal people. And the people in Ontario Parks, who have a supervision responsibility here at the pictographs now, are doing a really good job of education. And so we’re headed in the right direction

CHAPTER 12: THE CARDEN PLAIN

NARRATOR (V.O.)
Respect and understanding are also key to the preservation of the Carden Alvar - home to a host of rare bird and plant life. Here, the Couchiching Conservancy is forging relationships with two unlikely groups - the landowners and the aggregate companies - in an attempt to protect - and promote - this unique part of The Land Between.

RON REID
Former Executive Director – Couchiching Conservancy
When you look across North America, grassland birds are the fastest declining group of birds. So it’s not forest birds, it’s not wetland birds, it’s the birds of the grasslands that are plummeting. So areas like the Carden Plain, and other sections of The Land Between, are very important for the maintenance of populations of those grassland birds.

Even as recent as thirty years ago, Loggerhead Shrike were still relatively common across southern Ontario. Since then, the populations have just plummeted. If we’re going to remain to have that species as part of the biodiversity within Canada, we’re really looking at some pretty drastic measures. And part of that involves the captive breeding program. A part of it means a lot of research to find out what’s happening as they migrate. Part of it means protecting the habitat that we have here.

If we’re going to maintain the grassland birds in The Land Between, the only feasible way to do it is to have cattle grazing. That keeps the shrubs and the trees down in many of these pasture areas. So there is a real symbiosis between cattle ranching and conservation of grassland birds. Often it seems like the farmers and the environmentalists are on different sides of an issue. There is certainly, I think, across The Land Between a lot of sentiment that, you know, government should keep their distance. It’s sometimes not put quite so politely as that. So we’ve been trying to work with the local landowners. Right now we have some relationships with ranchers where, for example: we have incentive funding - if they want to build a new fence in order to maintain an area as cattle ranching, where we can access various sources of money, and
come in on a cost-share basis to work with landowners. I would really like to see those kinds of incentive programs much more broadly available, and probably even some other programs that would financially reward landowners, for example, if they have an endangered species like a Loggerhead Shrike.

One of the more recent developments, particularly in the limestone areas like the Carden Plain, is the influx of quarrying. Most of the stone that’s quarried goes to the greater Toronto area now - as things have tightened up on the Niagara Escarpment, and the Oak Ridges Moraine, and so on, it gets more difficult for the quarry companies to get new licenses there. The demand’s still there, it’s going to come from somewhere and they’ve moved into the Carden Plain area in a big way. So most of the major aggregate companies are now represented here, some of them have land holdings they haven’t yet licensed, others have licenses that are actively producing stone. Mostly it’s crushed stone, which goes down Highway 12 towards Toronto in an endless stream of gravel trucks. Certainly the areas that are affected by the quarries – I mean, they’re basically gone as habitat, they’re trucked away. What’s going to be left at the end of it, when they rehabilitate the sites, are a series of square lakes.

Traditionally environmentalists and the quarry companies have been so far apart that – I mean, I described it as throwing bricks over the wall at each other. You know, nobody really talks; you just try and stop them somehow. Beginning with - back in 2005, with a little seminar that we had, and invited some of the quarry people to come talk at that, we started to develop quite a different kind of relationship. And it’s really based, I guess, on a realization that we’re both going to be here for the long term.

ANDREA BOURRIE
Director, Planning & Regulatory Affairs – Holcim Canada
Dufferin Aggregates’ philosophy on working with community groups, like the Couchiching Conservancy, is really a fundamental component of our corporate social responsibility program, because we believe that it’s very important to respect other people’s opinions, and to help educate, and build awareness about what the value is of aggregate for the quality of life that we enjoy in Ontario.

So in a location like the Carden Plain, where we have a very good source of close to market aggregate, we also have to be respectful of the fact that there is also a very sensitive ecosystem. And what we try and do is understand - how can we achieve a balance? How can we ensure that we are extracting the aggregate responsibly, and ensuring that we leave a legacy for the future?
NARRATOR (V.O.)
The cooperation between environmental groups, landowners and aggregate companies on the Carden Plain is a model that other areas of The Land Between could follow in the future.

CHAPTER 13: DELORO REMEDIATION

NARRATOR (V.O.)
Unfortunately, the toxic and radioactive Deloro Mine Site, east of Marmora, is beyond the ability of community groups and volunteers to rehabilitate.

HEATHER HAWTHRONE
Communications Advisor, Special Projects – Ontario Ministry of the Environment
Well, the ministry took control of the site in 1979, when the private owners walked away. The ministry addressed the immediate concern, which was the arsenic that was getting into the river. At the time there were about fifty-two kilograms of arsenic a day getting into the Moira River. Since we’ve built the arsenic treatment plant, we’ve reduced that to about ten kilograms a day. We’ve also taken a number of actions, including: sealing the abandoned mine shafts, and covering the red mud tailings.

ROBERT PUTZLOCHER
Regional Hydrogeologist – Ministry of the Environment
All the waste materials were piped over the Moira River into this low-lying area. And when the ministry took the site over in 1979, it was essentially just a slushy muddy, pond of red clay-type materials, that were full of all sorts of contaminates. And it was eroding off into adjacent wetlands.

So one of the first things the ministry did was to cover the entire area with about half a meter of crushed limestone. And that had the effect of stopping the dust blowing, and stopping it from eroding - and also shielded the low-level radioactive materials.

The overall goal is to cover the entire area with materials very similar to what you see behind me here. And what this is, is a sandwich essentially of natural earth materials and geo-synthetics. And what that’ll do, it’ll stop the rain from infiltrating down through the limestone and into the contaminated tailings material and into the ground water - and stop all those contaminates from reaching the ground water, and subsequently the Moira River and the adjacent wetlands.
HEATHER HAWTHRONE  
*Communications Advisor, Special Projects – Ontario Ministry of the Environment*

This site is always going to be a controlled, managed, hazardous waste facility. There’s a lot of stories to be learned about this site. Stories to learn about the geology, the rich industrial past, but also stories about what happens when industry disregards the environment, and the cleanup that has to follow.

NARRATOR (V.O.)
Thankfully, the future of mining in The Land Between may look very different than the massive operations at Deloro. In fact, new mining processes may even help rehabilitate some of the region’s long abandoned mine sites.

DARREN MAINE  
*Director – Golden Jaguar Explorations, Ltd.*

We are sitting at we believe as being a cusp - a potentially new generation in exploration and mining development in areas such as southeastern Ontario. It’s hard to believe the amount of development, which has occurred throughout this entire area - in which the miners did their work, they found what they wanted, and they left substantial remains behind of both economic minerals, and in economic quantities. **We can work with the property owners, with our First Nations, with our Ministries of Environment, and conservation authorities - to make this happen in a way in which it’s environmentally compatible, and in which we can see mining recover these lands, which were once thought raped and left and pillaged - that there is an economic basis for site rehabilitation.**

CHAPTER 14: HALIBURTON GOLD

NARRATOR (V.O.)
Many of The Land Between’s fish species were adversely affected by mining, and especially logging activities in the 19th century. At several fish hatcheries, work is being done to restore some of the region’s rare and localized Lake Trout strains.

DAVID FLOWERS  
*Fisheries Extension Biologist – Ministry of Natural Resources*

In the early 80s, local anglers were mentioning that the local fish were different. Different body size, shape, and of course they were great eating fish as well. From the original genetics work that was done in the Haliburton Forest area, they identified a unique stock
that was found locally in this area, and not found any place else in Ontario. And we refer to it as a 'glacial relic' - something that’s been around since the last ice age. So the importance of this project was to look at native populations and how we can use that native population for reintroducing and rehabilitating some of our local stocks. For the last dozen years we’ve had a great partnership with the local high school. The Hatchery is like an outdoor classroom for them.

**DEREK LITTLE**  
*Teacher – Highlands Outdoor Education & Development Program*

The Highlands Outdoor Educational Development Program was started eleven years ago. We live in a really unique environment. Like, I believe wholeheartedly I live in the greatest area in all of Canada; and to be able to promote that, and push that to kids, and give them the opportunity - and then go out and find it for themselves.

We went to the Hatchery this year and worked with the Haliburton Highlands Outdoor Association. We fin clipped approximately 18,000 lake trout. We go out and do a lot of chainsaw training. So we come out and do trail systems like we’re working on here. We go into forests and do some felling; we do some forest management. We’ve been involved in, for instance, wetland projects. We started attending Haliburton Forest and Wildlife Reserve eleven years ago, in our very first year. They’re real movers and shakers, so to speak, in terms of environmental movements with forestry and ecotourism things. And it really provides the kids in this program the opportunity to see those things and maybe say, ‘you know, it’s not so bad here.’

**CHAPTER 15: HALIBURTON FOREST**

**NARRATOR (V.O.)**  
The Haliburton Forest and Wildlife Reserve is a three hundred square kilometer, privately owned forest located in the northern reaches of The Land Between. It is Canada’s first ‘sustainable forest.’

**DR. PETER SCHLEIFENBAUM**  
*Owner – Haliburton Forest & Wildlife Reserve*

The lands were originally owned by the timber barons that came into this country in the 1860s and the 1870s. The method of choice of dealing with the forest at the time was high grading, which means all the good timber is being removed, and not only that, but in the process a lot of the remaining forest is being damaged. And that has happened through several rotations, so really when Haliburton Forest was formed in the 1960s - there really wasn’t a lot of usable timber. So since then, because obviously takes a
century to rebuild a forest like this, we’ve been trying to improve and rebuild the forest to its original glory. Overall the basic principal that we apply here at Halliburton Forest, in terms of timber harvesting, is referred to as ‘single tree selection harvest.’ So we literally look at each tree individually, and then they mark the trees for removal. Commonly, one out of four, one out of five trees in a forest is being marked. And the harvesting then focuses on those trees - take those out of the forest as benignly and carefully as possible.

When Haliburton Forest was created, there really was no resource to speak of that was able to carry the operation sustainably. And one of the other things that I think is crucially vital for us to remember is - there is no ecological sustainability without economic sustainability. If we can’t afford it, we can’t do it. And the manager at the time started to incorporate camping into the fabric of Haliburton Forest. Once camping, which is predominately a summer use, was established and thriving, staff were on site here - and the staffs obviously didn’t like to be laid off in the fall, and that’s what brought snowmobiling on the scene. And to this day, Haliburton Forest is really the only, truly private snowmobiling operation in the world. And from that then flowed all the other uses that today make up the overall fabric of the Forest, where about half of our revenues are being derived from income not related to timber or resource use at all.

We have a very strong research partnership with a number of organizations - the most prominent being the Faculty of Forestry at the University of Toronto. And throughout the summer, there’s probably twenty-five to thirty researchers living on site, and carrying out the various research projects. The rationale being that you need to know what you’re talking about and what you’re dealing with first before you actually start to do something. The concept that we’re following in our management approach is referred to as ‘adaptive management.’ So whenever we see something happening, something that we should change, we do change it - immediately. So we don’t have to wait for another five or ten-year plan to be drawn up, as governments often do.
CHAPTER 16: GINOWAYDAGANUC

DR. PETER SCHLEIFENBAUM
Owner – Haliburton Forest & Wildlife Reserve
It’s history that’s going to decide if you were successful or not, but then it’s somebody else who’s going to take your work and build on that again, and do their work.

LEORA BERMAN
Managing Director – The Land Between Circle
If we look at The Land Between a hundred years from now, there are two possibilities: that it looks and feels similar to the rest of southern Ontario, the other possibility is that we have a sense of place and pride that is exercised in our behaviour. There are examples of this in the world, there are examples of regional identity - where people live differently, behave differently. When you arrive in this region, you know you’re in a different place. Where all these facets of culture and economy are linked, and operating in harmony for the betterment of the region – of all its facets.

DR. JAMES RAFFEN
Executive Director – The Canadian Canoe Museum
It’s come to me as a surprise, but such a delight - to know that what I feel about living in this place, is actually something that extends from here right through the country - and probably with which hundreds of thousands, if not millions of people have some sort of innate knowledge. And bringing that knowledge forward, I think will come to people as a kind of a refreshing affirmation of the fact that we’re part of something that’s bigger than we are. And that is important in the continuation of who we are as a species, and who we are as a culture.

DR. JOHN WADLAND
Professor Emeritus of Canadian Studies – Trent University
Its proximity to cities makes it accessible to everyone. Makes it possible for everyone to come and actually be part of it, and to witness it, and to see the complexity that it represents. And from that I hope to take some lessons about how we live our lives, and how we take care of - not only of it, but of one another. Which for me is finally the big one.

LEORA BERMAN
Managing Director – The Land Between Circle
I’ve always felt that in order to appreciate this landscape, its original peoples held the key. There is a legacy and a heritage there that we can learn from.
MURRAY WHETUNG  
*Elder – Curve Lake First Nation*  
It’s so simple to look after the land and the lakes - just come along and work hand in hand with us.

LARRY MCDERMOTT  
*Executive Director – Plenty Canada*  
An important aspect of being Algonquin, living on the land, is our Customary Law. And one of the features of Customary Law is, ‘Ginowaydaganuc,’ in English: ‘the web of life.’ Ginowaydaganuc is the understanding of our relationships to all of life on this land. It is given to us only to have a balanced relationship with. And if we don’t have a balanced relationship with that land, then we throw that balance off. And when we throw that balance off, then we’re slowly but surely leaning in a direction in which those healthy relationships are slowly being injured, and ultimately destroyed. The understanding of Ginowaydaganuc - new structures like The Land Between Circle, are all part of a recipe of bringing together the best science we have, the best experiences we have, our best values - and sharing together and developing our future on This Land Between. Only in that way will The Land Between thrive the way it should, and only in that way will we be able to share our responsibilities - not only to the land immediately around us, but to the world as a whole.

GRANDFATHER WILLIAM COMMANDA  
*Kitigan Zibi Anishinabeg*  
With the help of our creator, she will clean our rivers – to be able to drink them as we used to do a thousand years ago. We should be able to do it, if everyone was to listen in a good way – but not only saying it, do it too. Thank you.

**ENDING TITLES**

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**Our Environmental Responsibilities**

What is our responsibility to reduce pollution on this earth?  

- a. Conduct a survey to see which students recycle, walk to school/take transit (instead of driving), reuse instead of throwing out, boycott irresponsible retailers, only have what they need (reduce wasteful spending).
- b. Determine what your family’s carbon footprint is at this site [www.carbonfootprint.com/calculator.aspx](http://www.carbonfootprint.com/calculator.aspx)  
  Challenge your classmates to reduce their carbon footprint – set a start and finish date and see who loses the most carbon. Make sure that the prize is carbon neutral.