

CULTURAL HERITAGE EVALUATION REPORT

6056 NINTH LINE

**CITY OF MISSISSAUGA
REGION OF PEEL, ONTARIO**

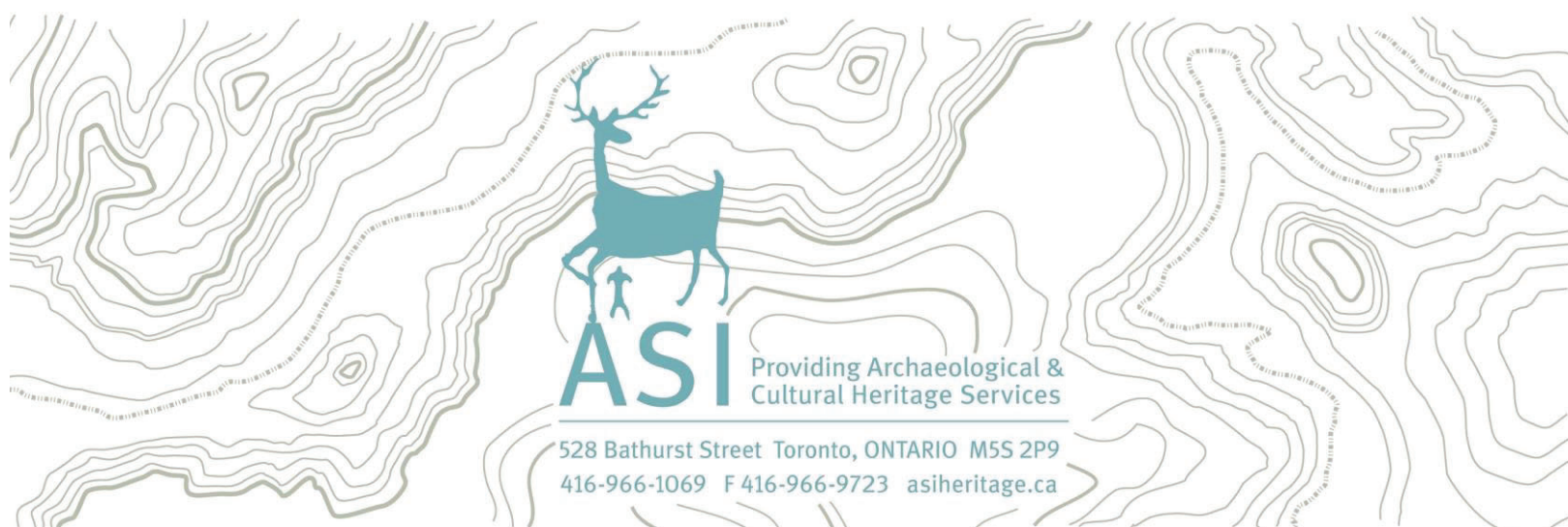
**HIGHWAY 407 TRANSITWAY TRANSIT PROJECT ASSESSMENT PROCESS
FROM WEST OF BRANT STREET TO WEST OF HURONTARIO STREET G.W.P. 16-20003**

FINAL REPORT

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April 2020 (Revised June 2020)



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6056 NINTH LINE

CITY OF MISSISSAUGA
REGION OF PEEL, ONTARIO

EXECUTIVE SUMMARY

ASI was contracted by LGL Limited to prepare a Cultural Heritage Evaluation Report (CHER) for the property at 6056 Ninth Line in the City of Mississauga, Ontario. This CHER is part of the Highway 407 Transitway Transit Project Assessment Process (TPAP) from west of Brant Street to west of Hurontario Street G.W.P. 16-20003. The 407 Transitway will be a two-lane, fully grade separated transit facility on an exclusive right-of-way, running along the Highway 407 Corridor. This section of the transitway facility will consist of 43 km of runningway and several stations whose locations will be determined as part of this TPAP.

The property at 6056 Ninth Line in the City of Mississauga consists of a one-and-a-half storey rectangular brick church and associated cemetery. The property is privately owned and is listed by the City of Mississauga. This property was identified as a potential cultural heritage resource (CHR #20) in the Cultural Heritage Report: Existing Conditions and Preliminary Impact Assessment (CHR) completed for the 407 Transitway TPAP (ASI 2020). The subject property is expected to be indirectly impacted by the proposed transitway. As such, the CHR (ASI 2020) recommended further work to determine if this property has cultural heritage value or interest. This report satisfies this requirement.

This CHER includes an evaluation of the cultural heritage value of the property as determined by the criteria in Ontario Regulations 9/06 and 10/06 of the *Ontario Heritage Act*. This evaluation determined that the property at 6056 Ninth Line, containing the c.1882 brick church and associated cemetery, retains cultural heritage value or interest in the City of Mississauga. The property has design or physical value as a representative example of a rural Gothic Revival style church, historical or associative value because of its direct associations with early Irish Catholic settlers and the community known as the Catholic Swamp and Nunan's Corner, and contextual value as a cultural heritage landscape that is physically and historically linked to its surroundings having served the local community as a religious meeting place and burial ground since the early nineteenth-century. As the property met Ontario Regulation 9/06, which considers the property in the community context, it should be considered a Provincial Heritage Property (PHP).

The property did not meet any of the criteria contained in Ontario Regulation 10/06 and is thus not considered to be a Provincial Heritage Property of Provincial Significance.



The following recommendations are proposed for the property at 6056 Ninth Line:

1. Complete a Heritage Impact Assessment (HIA) in accordance with MHSTCI Information Bullet No. 3: Heritage Impact Assessments for Provincial Heritage Properties (MHSTCI 2017) to identify impacts and mitigations of the Transitway project on the Cultural Heritage Value and heritage attributes of the PHP, based on the PHP's Statement of Cultural Heritage Value.
2. The report should be submitted to heritage staff at the City of Mississauga, the Ministry of Heritage, Sport, Tourism, and Culture Industries, and any other heritage stakeholder with an interest in the project.

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1.0 INTRODUCTION

ASI was contracted by LGL Limited to prepare a Cultural Heritage Evaluation Report (CHER) for the property at 6056 Ninth Line in the City of Mississauga, Ontario. This CHER is part of the Highway 407 Transitway Transit Project Assessment Process (TPAP) from west of Brant Street to west of Hurontario Street G.W.P. 16-20003. The 407 Transitway will be a two-lane, fully grade separated transit facility on an exclusive right-of-way, running along the Highway 407 Corridor. This section of the transitway facility will consist of 43 km of runningway and several stations whose locations will be determined as part of this TPAP.

The property at 6056 Ninth Line in the City of Mississauga consists of a one-and-a-half storey rectangular brick church and associated cemetery. The property is privately owned and is described as 'Listed on the Heritage Register but not designated' in City of Mississauga's Heritage Register (City of Mississauga 2018). This property was identified as a potential cultural heritage resource (CHR #20) in the Cultural Heritage Report: Existing Conditions and Preliminary Impact Assessment (CHR) completed for the 407 Transitway TPAP (ASI 2020). The subject property is expected to be indirectly impacted by the proposed transitway. As such, the CHR recommended further work to determine if this property has cultural heritage value or interest. This CHER is intended to evaluate the cultural heritage value of the property based on the evaluation criteria set under Ontario Regulation 9/06.

This CHER follows the Ministry of Heritage, Tourism, Sport and Culture Industries (MHSTCI) Ontario Heritage Tool Kit (MHSTCI 2006), the City of Mississauga's Official Plan (City of Mississauga 2019), and the Environmental Guide for Built Heritage and Cultural Heritage Landscapes (Ministry of Transportation 2007). Research was completed to investigate, document, and evaluate the cultural heritage value of the property.

1.1 Location and Study Area Description

The subject property at 6056 Ninth Line is located on the west side of the Ninth Line, north of Britannia Road, in the City of Mississauga (Figure 1 and Figure 2). The property consists of a one-and-a-half storey brick Gothic Revival style church with rectangular footprint and associated cemetery. The vicinity of the property features agricultural lands to the north, a residential subdivision to the east, a garden centre to the south and west, and Highway 407 to the west. Historically, the subject property is located on Lot 6, Concession 9 New Survey, in the former Township of Trafalgar, County of Halton. In 2010, municipal boundaries were reorganized, and the subject property is now located in the City of Mississauga in the Region of Peel.



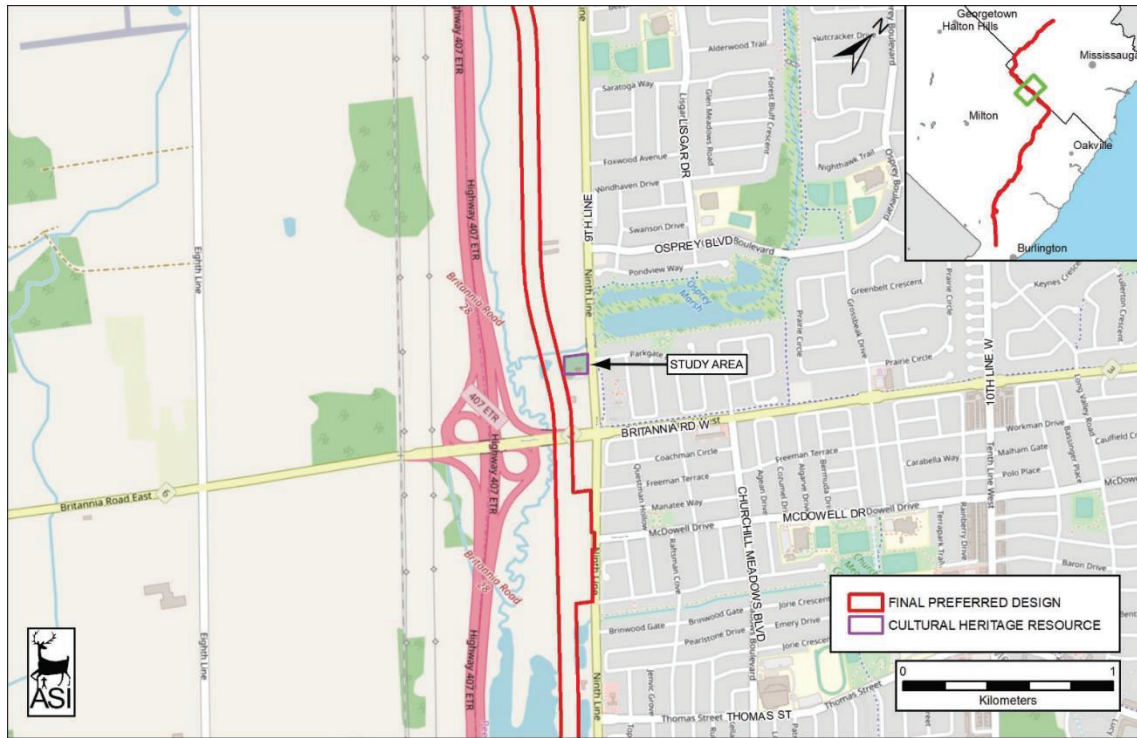


Figure 1: Location of the study area at 6056 Ninth Line and proposed design of 407 Transitway
Base Map: ©OpenStreetMap and contributors, Creative Commons-Share Alike License
(CC-BY-SA)

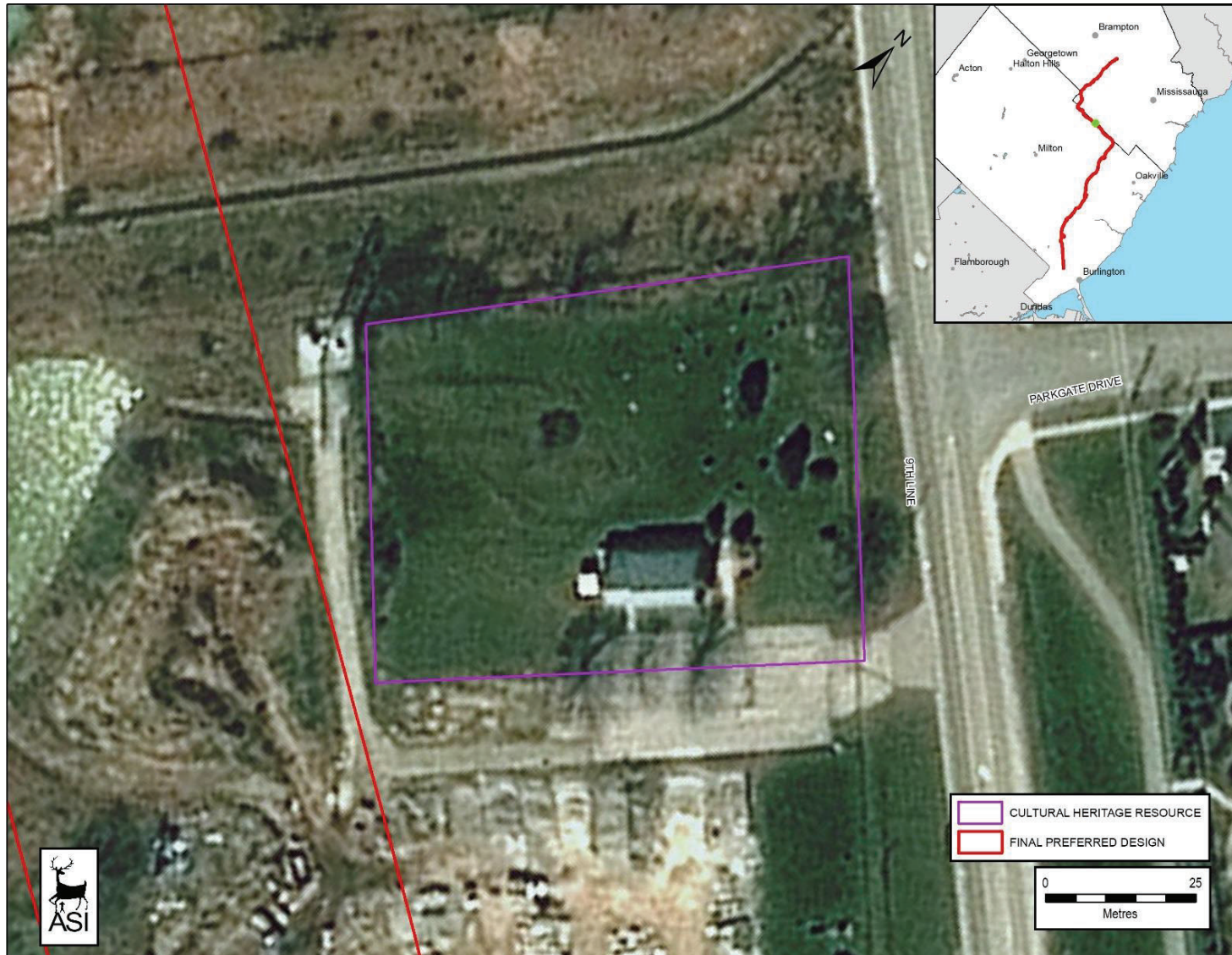


Figure 2: Aerial photo of the subject property at 6056 Ninth Line and proposed design of 407 Transitway

Base Map: Google



1.2 Policy Framework

The authority to request this Cultural Heritage Evaluation Report arises from the *Ontario Heritage Act* (1990), *Environmental Assessment Act* (1990); and the *Planning Act* (Ministry of Municipal Affairs and Housing 1990).

1.3 Cultural Heritage Evaluation Process

The purpose of the CHER is to examine a property as a whole, its relationship to surrounding landscapes, and its individual elements to determine cultural heritage value or interest. Conducting archival research and site visits inform such an examination. Background information is gathered from heritage stakeholders where available, local archives, land registry offices, local history collections at public libraries, and the MHSTCI when appropriate. Once background data collection is complete, a site visit is carried out to conduct photographic documentation and site analysis. These components provide a means to soundly establish the resource's cultural heritage value.

The scope of a CHER is guided by the MHSTCI *Ontario Heritage Toolkit* (2006). Generally, CHERs include the following components:

- A general description of the history of a study area as well as a detailed historical summary of property ownership and building(s) development;
- A description of the cultural heritage landscape and built heritage resources;
- Representative photographs of the structure, and character-defining details;
- A cultural heritage resource evaluation guided by the *Ontario Heritage Act* criteria;
- A summary of heritage attributes;
- Historical mapping and photographs; and
- A location plan.

Using background information and data collected during the site visit, the property is evaluated using criteria contained within Ontario Regulation 9/06 of the *Ontario Heritage Act*. The criteria are grouped into the following categories which determine the cultural heritage value or interest of a potential heritage resource in a municipality:

- i) Design/Physical Value;
- ii) Historical/Associative Value; and
- iii) Contextual Value.

Ontario Regulation 10/06 provides a set of criteria for determining cultural heritage value or interest of provincial significance. The criteria, listed below, consider the cultural heritage resource in a provincial context:

- i) The property represents or demonstrates a theme or pattern in Ontario's history;
- ii) The property yields, or has the potential to yield, information that contributes to an understanding of Ontario's history;
- iii) The property demonstrates an uncommon, rare or unique aspect of Ontario's cultural heritage;



- iv) The property is of aesthetic, visual or contextual importance to the province;
- v) The property demonstrates a high degree of excellence or creative, technical or scientific achievement at a provincial level in a given period;
- vi) The property has a strong or special association with the entire province or with a community that is found in more than one part of the province. The association exists for historic, social, or cultural reasons or because of traditional use; and
- vii) The property has a strong or special association with the life or work of a person, group or organization of importance to the province or with an event of importance to the province.

Should the structure meet one or more of the above-mentioned criteria, a Heritage Impact Assessment (HIA) is required.

1.4 Project Consultation

The following organizations, websites, online heritage documents, and online heritage mapping tools were consulted during the preparation of the CHR in 2017 (ASI 2020) to confirm the existing or potential cultural heritage value of the subject property and to request additional information generally:

- The *Heritage Register for Mississauga* (City of Mississauga 2018);
- The City of Mississauga's *Cultural Landscape Inventory* (City of Mississauga 2005);
- The *Ontario Heritage Act Register* (Ontario Heritage Trust n.d.);
- The inventory of Ontario Heritage Trust easements (Ontario Heritage Trust n.d.);
- The *Places of Worship Inventory* (Ontario Heritage Trust n.d.);
- The Ontario Heritage Trust's *Ontario Heritage Plaque Database* (Ontario Heritage Trust n.d.);
- Database of known cemeteries/burial sites curated by the Ontario Genealogical Society (Ontario Genealogical Society n.d.);
- Parks Canada's *Canada's Historic Places* website (Parks Canada n.d.);
- Parks Canada's *Directory of Federal Heritage Designations* (Parks Canada n.d.);
- Historical and genealogical records at Ancestry.com;
- Heritage Mississauga; and
- City of Mississauga Planning Services.

The following stakeholders were contacted during the preparation of the CHR in 2017 (ASI 2020) with inquiries regarding the heritage status and for information concerning the subject property and any additional adjacent cultural heritage resources (Table 1). Additional consultation with planning staff at the City of Mississauga, the Diocese of Hamilton, and the Archives of the Roman Catholic Archdiocese of Toronto was conducted by ASI in 2020 during the completion of the CHER.

Table 1: Results of Stakeholder Consultation

Contact	Organization	Date(s) of Communications	Description of Information Received
Karla Barboza, (A) Team Lead, Heritage	Ministry of Heritage, Tourism, Sport and Culture Industries	20 March and 4 April 2020	A response confirmed that there are no additional previously identified heritage resources including Provincial Heritage Properties adjacent to the subject property. No additional information regarding the subject property was available.
Registrar, Ontario Heritage Trust	Ontario Heritage Trust	4 and 24 March 2020	A response confirmed that there are no conservation easements or Trust-owned properties within or adjacent to the subject property.
Paula Wubbenhorst, Senior Heritage Coordinator	City of Mississauga	4 and 9 March 2020	A response confirmed that the subject property is listed by the City of Mississauga. Information about its history and architecture was provided.
Erin Bienert, Reference Archivist	Archives of the Roman Catholic Archdiocese of Toronto (ARCAT)	29 May and 2 June 2020	Email consultation was conducted to obtain additional information including the architect and/or builder of the church on the subject property. A response confirmed that no additional information regarding the subject property was available.
Dominy Williams, Director of Library and Archives	Diocese of Hamilton	29 May and 1 June 2020	Email consultation was conducted to obtain additional information including the architect and/or builder of the church on the subject property. A response indicated that only paper records were available and as their offices were closed due to COVID-19 closures, they could not be consulted until the offices were re-opened. No additional information was available at the time of report submission.

2.0 HISTORICAL RESEARCH

The property is located in Lot 6, Concession 9 New Survey in the former Township of Trafalgar, currently in the City of Mississauga, Ontario. A review of available primary and secondary source material was undertaken to produce a historical overview of the subject property, including a general description of Indigenous and Euro-Canadian settlement and land-use. The following section provides the results of this research.

Research for this report was conducted in March and April 2020, during the COVID-19 global pandemic. Research limitations resulted from mitigation measures recommended by federal, provincial, and local governments. Of particular impact were the restrictions resulting from the Provincial State of Emergency declared on 17 March 2020 (Government of Ontario 2020) that made access to all non-digitized archival material prohibited.



2.1 Overview of Indigenous Land Use

Southern Ontario has a cultural history that begins approximately 11,000 years ago. The land now encompassed by the City of Mississauga has a cultural history which begins approximately 10,000 years ago and continues to the present. Table 2 provides a general summary of the history of Indigenous land use and settlement of the area.¹

Table 2: Outline of Southern Ontario Indigenous History and Lifeways

Period	Archaeological/ Material Culture	Date Range	Lifeways/ Attributes
PALEO-INDIAN PERIOD			
Early	Gainey, Barnes, Crowfield	9000-8500 BCE	Big game hunters
Late	Holcombe, Hi-Lo, lanceolate	8500-7500 BCE	Small nomadic groups
ARCHAIC			
Early	Nettling, Bifurcate-base	7800-6000 BCE	Nomadic hunters and gatherers
Middle	Kirk, Stanley, Brewerton, Laurentian	6000-2000 BCE	Transition to territorial settlements
Late	Lamoka, Genesee, Crawford Knoll, Innes	2500-500 BCE	Polished/ground stone tools (small stemmed)
WOODLAND PERIOD			
Early	Meadowood	800-400 BCE	Introduction of pottery
Middle	Point Peninsula, Saugeen	400 BCE-CE 800	Incipient horticulture
Late	Algonkian, Iroquoian	CE 800-1300	Transition to village life and agriculture
	Algonkian, Iroquoian	CE 1300-1400	Establishment of large palisaded villages
	Algonkian, Iroquoian	CE 1400-1600	Tribal differentiation and warfare
POST-CONTACT PERIOD			
Early	Huron, Neutral, Petun, Odawa, Ojibwa	CE 1600-1650	Tribal displacements
Late	Six Nations Iroquois, Ojibwa	CE 1650-1800's	
	Euro-Canadian	CE 1800-present	European settlement

The subject property is within Treaty 13a, signed on August 2, 1805 by the Mississaugas and the British Crown in Port Credit at the Government Inn. A provisional agreement was reached with the Crown on August 2, 1805, in which the Mississaugas ceded 70,784 acres of land bounded by the Toronto Purchase of 1787 in the east, the Brant Tract in the west, and a northern boundary that ran six miles back from the shoreline of Lake Ontario. The Mississaugas also reserved the sole right of fishing at the Credit River and were to retain a 1 mile strip of land on each of its banks, which became the Credit Indian Reserve. On September 5, 1806, the signing of Treaty 14 confirmed the Head of the Lake Purchase between the Mississaugas of the Credit and the Crown (Mississauga of the New Credit First Nation 2001; Mississaugas of the Credit First Nation 2017).

¹ While many types of information can inform the precontact settlement of Mississauga, this summary table provides information drawn from archaeological research conducted in southern Ontario over the last century. As such, the terminology used in this review related to standard archaeological terminology for the province rather than relating to specific historical events within the region. The chronological ordering of this summary is made with respect to two temporal referents: BCE – before Common Era and CE – Common Era.



2.2 Township and Settlement History

6056 Ninth Line has only been located in the City of Mississauga since 2010 when municipal and regional boundaries were redrawn. Historically, the subject property was in Trafalgar Township and that is why its history is discussed below.

2.2.1 Township of Trafalgar

Trafalgar Township was originally surveyed in 1806 by Samuel Wilmot, Deputy Surveyor. Dundas Street, which had originally been surveyed in 1793 and was designed to both help protect Upper Canada and assist with settlement, was used as the baseline survey road through the township. The two concessions north and three concessions south to Lake Ontario formed the initial boundary and came to be known as the Old Survey in 1818, when lands to the north were secured through the Ajetance Treaty and came to be known as the New Survey. Other important early roads were the Upper Middle Road, the Lower Middle Road, and the Lakeshore Road. The concession roads of the 1806 survey, and the line roads running perpendicular, blocked out the township in areas a mile and quarter square with five 200-acre lots to a square (Mathews 1953).

The number of inhabitants gradually increased in the first two decades of the nineteenth century, as Loyalists and their descendants began to get settled. After the War of 1812, most immigration came from the British Isles. All were enticed by the fertile and available land in these early settlement years, and the majority of the population relied upon subsistence farming. By 1817, the population had increased to 548, and the township contained one grist mill and four sawmills. By 1850, the population had increased to 4,513, and contained many farms, orchards, and mills. At the same time, Trafalgar Township began to emerge as a busy stagecoach stop for those travelling between Hamilton and Toronto (Smith 1850; Trafalgar Township Historical Society 2020).

Trafalgar Township originally formed part of the West Riding of York in the Home District and following 1816, it became part of the Gore District, with Hamilton as the administrative District seat. Although the old Districts of Upper Canada were abolished by legislation in May 1849, the area which was to subsequently become Halton remained as part of the United Counties of Wentworth and Hamilton until it was finally separated and elevated to independent County status by an act of legislature in June 1853. Trafalgar was one of four Townships in the County, with the others being Nelson, Esquesing, and Nassagaweya (Pope 1877).

At the mouth of Sixteen Mile Creek, Oakville was the most prominent and most populous community in all of Halton County. It became an official Town in 1857 and developed a wide array of industries, as well as religious, educational, and municipal institutions by the end of the century. In the nineteenth century, several rural communities also began to appear in Trafalgar Township, particularly at the intersection of prominent north-south and east-west crossroads. These villages, such as Palermo, Sheridan, Trafalgar, and Omagh, provided nearby farmers with basic supplies and services. By the end of the nineteenth century, a general portrait indicates that villages had a church, tavern, schoolhouse, blacksmith shop, hotel or inn, and a general store. Once a post office was opened, a name for the area was given somewhat official status. Larger villages might also have had a Sons of Temperance Hall, Orange Hall, sawmill, grist mill, brewery or distillery, tannery, ironworks or foundry, and small shops for tailors, shoemakers, wagonmakers, and cabinet makers. For those villages located close to railway lines, which



started to emerge in the 1850s, a railway station was usually erected. The combination of small shops and businesses, municipal organizing, community services, road building, and the arrival of thousands of British and Irish immigrants marked the beginning of the creation of a settled countryside (Pope 1877; Armstrong 1985; Jonasson 2006).

Throughout the twentieth century, the area north of Dundas Street remained primarily agricultural, with farms and orchards along with swathes of forested land. However, the expansion of cars, paved roads, and railway service were central to urban development in the areas south of Dundas Street over this period. Densification and suburbanization in the southern areas occurred quite rapidly in the post-World War II era, particularly in historic towns such as Oakville and Bronte. This growth coincided with significant administrative and political maturity in the postwar era. In 1962, all areas of Trafalgar Township, including Oakville, amalgamated under the Town of Oakville name (Trafalgar Township Historical Society 2020). When Halton Region was formed on 1 January 1974, much of the southern area of the former Trafalgar Township stayed under the jurisdiction of the Town of Oakville, while much of the northern area of the former Trafalgar Township came under the jurisdiction of the Town of Milton.

2.3 Land Use History and Review of Historic Mapping

6056 Ninth Line is located on the former east half of Lot 6, Concession 9, New Survey of Trafalgar Township, County of Halton. The following land use history provides a brief overview of some of the people living in the area surrounding 6056 Ninth Line, as well as information about the church and cemetery, as provided in available sources. It is based on a variety of primary and secondary source materials, including maps, census data, historic photographs, and community histories.

2.3.1 1830 - 1882

Irish immigrants began to arrive in Trafalgar Township c. 1818, and many of them settled along the north-south roads of the 8th, 9th, and 10th Concessions around Britannia Road. Over the following two decades, this area would become known as the “Catholic Swamp” for its many Irish Catholic settlers and the wet and boggy terrain (Heritage Mississauga; Watt n.d.).

Several sources note that in 1819, Irish Catholic settlers Charles O’Hara and Bartholomew O’Connor were able to convince a priest named Fr. O’Reilly from the Hamilton area to come to O’Hara’s log cabin on Lot 1 of the Ninth Line to celebrate a mass and perform the sacraments. O’Reilly, and perhaps other priests, continued to include the O’Hara cabin on their circuits until 1823, when a purpose-built log church was erected on Lot 6 of the Ninth Line, the property on which the current church is located (Milton L.A.C.A.C. Heritage Inventory 1981; Goodall 2007; Find a Grave 2020; Watt n.d.).

These assertions are difficult to verify. O’Hara only got the Crown grant title to the 100-acre property on the east half of Lot 1, Concession 9 in 1831. Yet, many settlers in Upper Canada were known to squat on land they sought to own following surveyors’ work. In Trafalgar Township, once the Ajetance Treaty was signed in 1819, settlers began to arrive. It is possible that a log cabin was built on the O’Hara property more than a decade before he officially took possession of it. Further, historian Laura Smith, a specialist in nineteenth century Catholicism in Upper Canada, notes that Catholic priests in Upper Canada were known to travel to assigned places around the colony (on what were deemed circuits) to say mass and



provide the sacraments at widely known houses called Stations. People would have known well in advance of the priest's arrival, and preparations for food and accommodation would have been made (email communication with Laura Smith, 23 March 2020). Finally, the original land grant of 100 acres for the east half of Lot 6, Concession 9 went to George White in 1830. White then sold the property to Daniel Hyland (sometimes Highland) in 1831. Yet again, it is not implausible that Hyland was living on the land in 1823 and that a log structure was erected as a Mission Church on the site of the current church eight years before he officially took ownership.

Giving further credence to the likelihood of a log church being established on the subject property in 1823 is an inscription near the front door of the extant church: "1823/St. Peter's R.C. Church/First in the area" (St. Andrew's Church 1990). Several sources note that a priest would visit the log church semi-regularly (about once every few months) over the course of the 1820s and 1830s (Find a Grave 2020; Rowe 2019; Watt n.d.; St. Andrew's Church 1990). Little information is available from the 1820s, though Smith notes that there were few priests in southern Ontario at this time; there wasn't even a resident priest in York (Toronto) until the late 1820s, notably Angus Macdonell from c. 1826-1828 and William O'Grady from 1828-32. Smith suggests that if Trafalgar had a legitimate priest visit them for mass and the sacraments in the late 1820s and 1830s, it would have been Fathers Edward Gordon or Daniel Downey from York or Fathers Campion or Cassidy from the Dundas/Guelph area. She also notes that it is "entirely plausible" that Trafalgar Township was visited by an illegitimate priest(s) who travelled around southern Ontario without credentials and/or authority from a superior (email communication with Laura Smith, 23 March 2020).

Information is clearer for the 1830s. By that time, Smith notes that there were five priests assigned to Trafalgar Township, including P. Foley, E. O'Reilly, P. Polin, W.P. McDonagh, and E. Gordon (email communication with Laura Smith, 23 March 2020). Recounting the history of Catholicism in Trafalgar Township, John Mark Rowe posits that Father Edward John Gordon's circuit included a log chapel in Trafalgar Township, and he notes that Gordon performed some baptisms there in the early 1830s (Rowe 2019). One of these baptisms was likely that of Ellen Hyland, daughter of Daniel Hyland and Mary McCarten, in 1832 (Archdiocese of Toronto 1832).

Hazel Matthews, an authority on the history of Oakville and Trafalgar Township, noted that the St. Peter's mission was frequented by roughly 150 people in 1835 (Mathews 1953). The congregation came from local settlers in the Catholic Swamp, but also from those devotees willing to travel from Brampton, Georgetown, Milton, and other surrounding communities (Goodall 2007; Watt n.d.). Father Edward Gordon's personnel file at the Archives of the Roman Catholic Archdiocese of Toronto notes that he was responsible for building the church in Trafalgar Township in 1838 (email communication with Laura Smith, 23 March 2020). That same year, Fr. Eugene O'Reilly noted in his census of the Toronto-based missions that there was one Catholic Church in Trafalgar Township on Lot 6, Concession 9 with enough seating for 200, and that it served the Catholic faithful living within 150 square miles (O'Reilly 1838).

It seems plausible, then, that the frame church on the subject property dates to 1838 and not 1850, as some have suggested (Milton L.A.C.A.C. Heritage Inventory 1981; Watt n.d.). More credibility to this assumption lies with the fact that Daniel Hyland and his wife agreed to sell 1 ½ acres to the Coadjutor Bishop of Kingston, the highest authority in the Catholic Church in Upper Canada at this time, in 1839. The transaction was certified in April 1840 (OLRA n.d.). It seems likely that the rationale for the official purchase of the property arose when a church-specific building was erected on site.



In 1854, Hyland, who was born in Ireland in 1792 and was married to Mary McCarten, sold the remaining 98 ½ acres of his property to William Nunan. Nunan and his descendants farmed the lands surrounding the church for the following 147 years. While maintaining the moniker of the Catholic Swamp, the name Nunan's Corners also surfaced in reference to the intersection of Ninth Line and Britannia Road (Heritage Mississauga). It is William Nunan's name which appears on the 1858 map below (Figure 3). While no church is depicted on the subject property, no structures of any kind were depicted anywhere on the Tremaine map of Trafalgar Township (New Survey) in Halton County and therefore cannot be taken at face value.

Many of the Catholic families living around Nunan's Corners attended the church throughout the nineteenth century, and many were buried in the associated cemetery, which was also established in 1823. The first burial was possibly that of Richard Campbell, in 1821. Most burials in the cemetery occurred in the second half of the nineteenth century, and among those buried in the cemetery include members of the Conway, Devine, Hyland, Kelly, McCarron, Nunan, O'Hara, O'Connor, and Robinson families (Find a Grave 2020; Goodall 2007).

The church and cemetery were important local institutions to Catholics residing in the area. They appear prominent on the 1877 Illustrated Historical Atlas. They also appear to be adjacent to the house and orchard belonging to William Nunan, with a creek running diagonally across the property (Figure 4).



Figure 3: The study area overlaid on the 1858 Tremaine's Map of the County of Halton (Tremaine 1858)

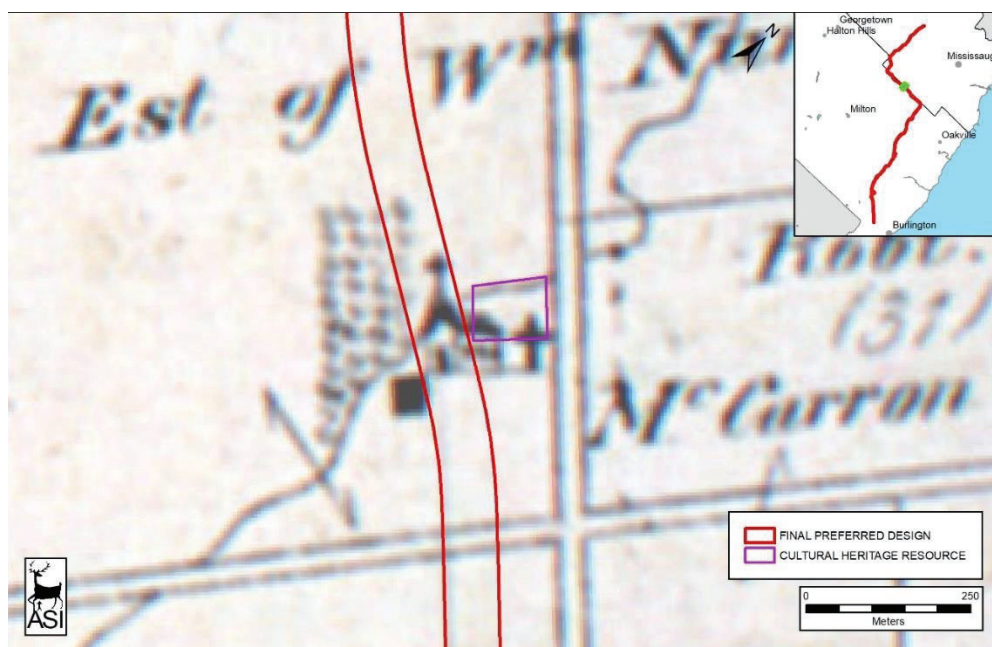


Figure 4: The study area overlaid on the 1877 Historical Atlas of the County of Halton (Pope 1877)

2.3.2 1882 - Present

The extant church was erected in 1882, possibly at the behest of Bishop Peter Francis Crinnon, who was known to actively support the building of churches during his bishopric, between 1874-1882. Further, Crinnon was of Irish-Canadian background, and may have felt a connection to the Irish descendants in the Catholic Swamp (Rowe 2019).



Figure 5: St. Peter's Church, c. 1880s (Heritage Mississauga)

The late nineteenth century was an era of industrialization and urbanization across Ontario, and many farmers departed this area of the township. A lack of parishioners forced the church to close in 1890. Nevertheless, it remained standing and the cemetery continued to be operational, with many burials occurring over the following decades until the last known internment in 1961 (Find a Grave 2020). The 1909 NTS map, pictured below (Figure 6) shows the brick church and cemetery, as well as a home – likely belonging to a Nunan family member – in a rural-agricultural context.

The church reopened in 1938 and was administered by the Roman Catholic Episcopal Corporation of the Diocese of Hamilton, Ontario. St. Peter's was run as a mission church under the auspices of Holy Rosary Parish in Milton from its reopening until 2010. During that time, the priest based in Milton served the spiritual needs of those attending St. Peter's (Holy Rosary Parish 2016). The 1942 NTS map (Figure 7), the 1954 aerial photograph (Figure 8), and the 1973 NTS map (Figure 9) all continue to show the church and cemetery in a rural-agricultural context. No house is visible where one had been located on previous mapping.

In 1962, John B. (Jack) Nunan agreed to grant the Episcopal Corporation another 10.005 acres to the south of the church, closer to the intersection with Britannia Road on land where the former Nunan house had been located. It is unclear if anything was constructed on site until 1988, when they leased part of their property to Mogen Jensen of Langholm Nurseries and Garden Centre (OLRA n.d.). A small building for the garden centre is visible in this location on mapping from 1994 (not included in this report), as is a gas pipeline to the west.

In its centenary year, 1982, the church was moved back (west) from Ninth Line and placed upon a new foundation which included a basement. Other renovations of an unknown nature were done in 1995 (Goodall 2007). In 1996, the Episcopal Corporation transferred some of that property to the Ontario Transportation Capital Corporation for the building of Highway 407 (OLRA n.d.).

Some discussion about tearing down the church occurred over the following decade. However, the project was cancelled by 2005 (Mississauga News 2005). Between 2010 and 2017, St. Peter's was tied to St. Josephine Bakhita parish in Mississauga, but in 2017, it was returned to the jurisdiction of the Diocese of Hamilton, where it is now an office for the Missionary Association of Mary Immaculate (MAMI), an organization of lay people who assist the order of priests and brothers called the Oblates of Mary Immaculate (OMI) in their missionary work (Missionary Association of Mary Immaculate 2020).



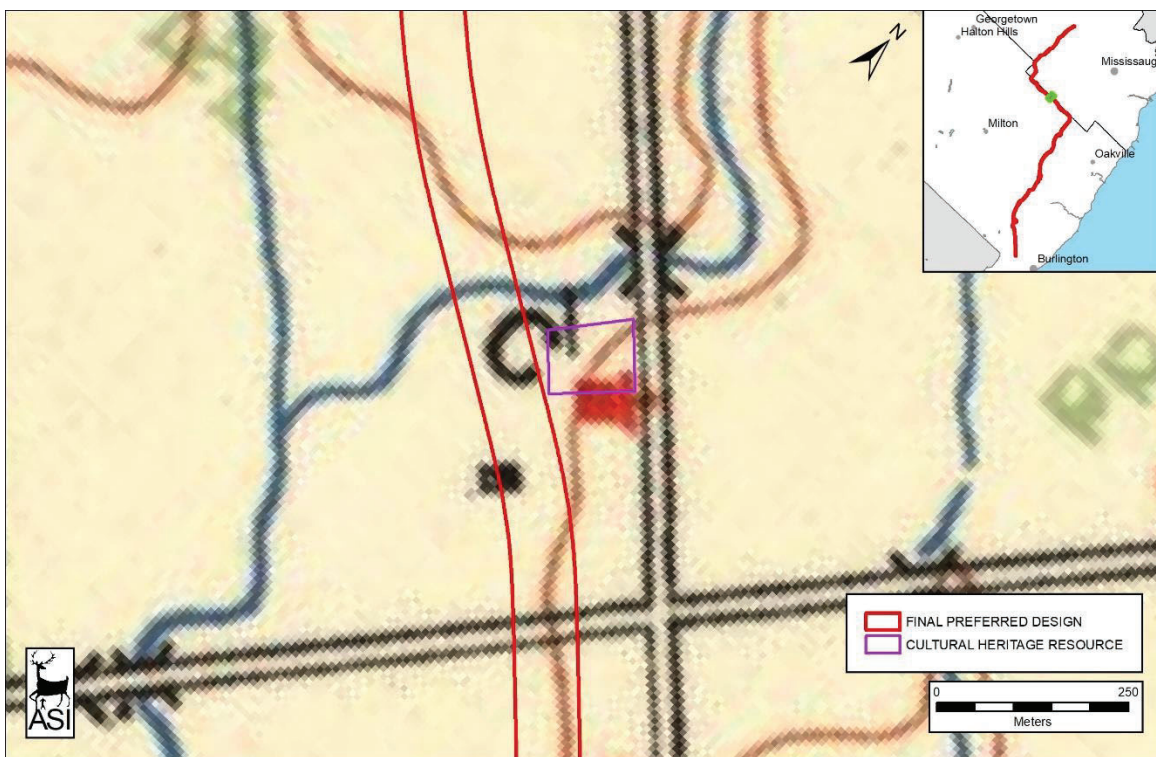


Figure 6: The study area overlaid on the 1909 topographic map of Brampton, Sheet No. 35 (Department of Militia and Defence 1909)

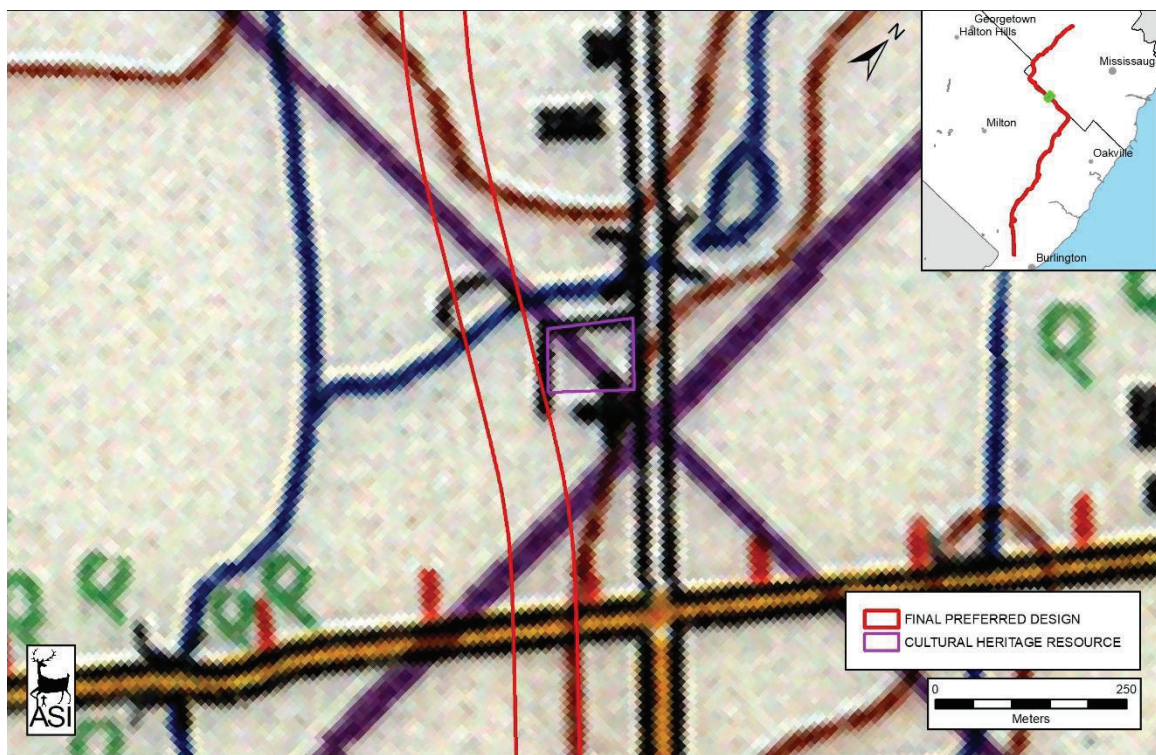


Figure 7: The study area overlaid on the 1942 topographic map of Brampton, Sheet 30M/12 (Department of National Defence 1942)



Figure 8: The study area overlaid on the 1954 aerial photograph (Hunting Survey Corporation Limited 1954: Plate 435.794)

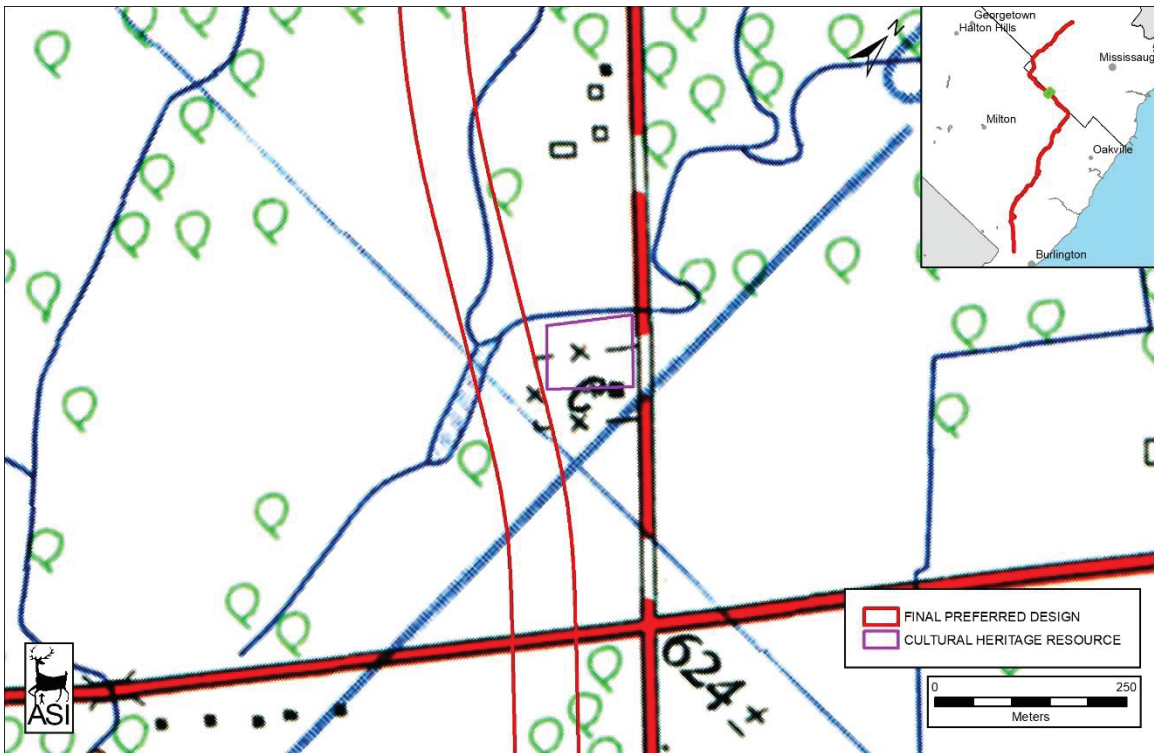


Figure 9: The study area overlaid on the 1973 topographic map of Hornby, Sheet 30M/12c (Department of Energy, Mines and Resources 1973)

In summary, the subject church was built in 1882, in the same location as an earlier log church and cemetery built in 1823 and a wood frame church erected c. 1838-1850. The earliest incarnation of St. Peter's was the first Catholic Church established in Trafalgar Township. The church and cemetery served the Catholic community in the area known as the Catholic Swamp/Nunan's Corners for generations until construction of the subject church in 1882. Between 1890 and 1938, the subject church was closed due to a lack of parishioners. Upon reopening in 1938, the church was tied to Holy Rosary parish in Milton until 2010, serving the small community of parishioners in the surrounding rural countryside. The church is now home to the offices of the Missionary Associates of Mary Immaculate, and masses no longer appear to be offered.

3.0 EXISTING CONDITIONS

3.1 Introduction

A field review was conducted by Kirstyn Allam ASI, on 3 and 25 March 2020 to survey and document the study area and environs. Permission to enter the property was not approved, and the field review was conducted from publicly accessible rights-of-way (ROW). The interior of the structure was not included in this field review.

Results of the field review and archival research were utilized to describe the existing conditions of the property. The following sections provide a general description of the built and landscape features within the property. Figure 10 shows the arrangement of the subject property and photographic plates (Plate 1 to Plate 17) illustrate the existing conditions of the study area. Photographic plates include those taken by ASI during a field visit as well as those available online (Anonymous 2019).



Figure 10: Aerial view of the subject property at 6056 Ninth Line.

Base Map: Google

3.2 Landscape and Surrounding Environs

6056 Ninth Line is a historical church and cemetery property located east of Highway 407, north of Britannia Road. The property is privately owned and is surrounded by residential subdivisions to the east, agricultural land to the north, and a garden centre to the south and west, and Highway 407 to the west.

The subject property has undergone few alterations in the landscape over time. Noticeable additions to the property in the late twentieth century are the low vegetation lines along the north and west boundaries of the property and the asphalt driveway and parking lot. The church was originally located closer to Ninth Line and was moved to its current location in the 1980s.

The property (Plate 1 to Plate 5) is relatively flat and includes an inactive cemetery. The last registered burial took place on the property in 1961 (Find a Grave 2020). The property's boundaries along the west and north sides are marked by lines of vegetation which are late twentieth century additions. Two large mature deciduous trees are located along the east border of the property along Ninth Line, one at the northeast corner, and one to the north of the driveway entrance. The more southerly located tree, on

the north side of the driveway, is likely the very same tree visible on the left of Figure 5, making it well over 100 years old. Several coniferous trees and shrubs are located in the northeast quadrant of the property, among the grave markers. A single deciduous tree is located at the rear of the church, in the parking lot. At one time two additional trees created a row in the centre of what is now the parking lot. Based on aerial photography it's possible that these trees once marked the edge of the property. Two of these three trees were removed in 2018. The area surrounding the church has been maintained and consists primarily of grass lawn. Planted vegetation is maintained in beds along the east (front) and south elevations. A brick and cement pad courtyard is located at the entrance of the church.

The boundaries of the historical cemetery are unknown, though burial markers are clustered in the northeast quadrant of the property.

The property is accessed via an asphalt driveway off Ninth Line. The short driveway leads into an asphalt parking lot that extends along the entire south edge of the property. The driveway and parking lot were constructed between 1980 and 1985, at the same time as the relocation of the church. A chain link fence extends across the east boundary of the property, along Ninth Line.

Intact landscape features:

- Historical cemetery
- Mature deciduous trees still extant on the property
 - o Namely: one within the parking lot, one at the northeast corner of the property, one to the north of the driveway entrance



Plate 1: View south across the property, vegetation along the north property line is visible.



Plate 2: View of the property from the east, note the large deciduous tree and coniferous trees and shrubs.



Plate 3: View of the northeast corner of the property, large deciduous tree and coniferous trees and shrubs visible.



Plate 4: View of the large deciduous tree in the parking lot (visible on the left). Chain link fence along the eastern property boundary and the asphalt driveway are also visible.



Plate 5: Looking northwest across shrubs and headstones within the historical cemetery.

3.3 Exterior

The property at 6056 Ninth line in the City of Mississauga features a one-and-a-half storey church with a rear addition, gable roof, brick exterior and a rectangular footprint (Plate 6 to Plate 12). This 1882 red brick church sits on concrete foundations, which have been stamped with a stone pattern, and faces east towards Ninth Line. This foundation, along with the basement, were built in 1982 when the church was moved back (west) from Ninth Line. At this time a rear addition was constructed, on the west elevation of the church. The church features Gothic Revival style architectural elements such as pointed windows, buttresses, steep gable roof, and bell tower and steeple.

The east elevation features centrally located double doors made of vertical board, a pointed arch transom window above and one pointed arch single hung window to either side, and a smaller, centrally located arched ventilation window on the second floor. All windows feature plain stone lug sills and

brick voussoirs. The south elevation features three pointed arch, single hung windows with plain stone lug sills and brick voussoirs. Two buttresses and one sliding basement window are visible on this elevation. The south elevation of the rear addition features a second entrance accessed by three concrete steps with plain wooden railings and a third buttress. The north elevation features three pointed arch, single hung windows with plain stone lug sills and brick voussoirs, and three buttresses. No basement windows were visible from the publicly accessible ROW. The rear, or west, elevation features the gable end of the rear addition and a brick chimney. This elevation was not visible from the publicly accessible ROW and so was unavailable for more detailed examination. Based on interior photos there appear to be no windows on the west elevation.

The asphalt shingled, gable roof is steeply pitched and features a bell tower at the front (east) end. This wooden tower is square with two shuttered windows on each elevation, topped with an octagonal spire, and a cross. Plain wooden fascia and soffits are visible on the front façade. The church is clad in red brick laid in a stretcher bond on all elevations. The condition of the brick, roof, and foundation is unknown, as they were not examinable from publicly accessible ROW.

A late nineteenth-century photograph of the church (Figure 5) depicts the front façade and north elevation in much the same state as today. The windows, doors, and bell tower all appear original to the building, based on their appearance in historical photographs. The chimney was likely rebuilt in its current location on the rear elevation when the addition was constructed. A wooden fence can be seen along the front of the property with a stone pathway leading to the church.

The subject church features the following attributes/features:

- Rectangular shaped footprint
- One-and-a-half storey construction
- Steeply pitched gable roof
- Red brick cladding, likely over timber frame
 - o Stretcher bond has been used on both the original church and the addition
- Original windows
- Original double doors on front façade
- Original bell tower
- Buttresses on the north and south elevations
- Added concrete basement and foundations (1982)



Plate 6: Front (east) elevation.



Plate 7: Front (east) elevation. Date unknown (Anonymous 2019).



Plate 8: Detail of the entryway and windows on east elevation. Date unknown (Anonymous 2019).

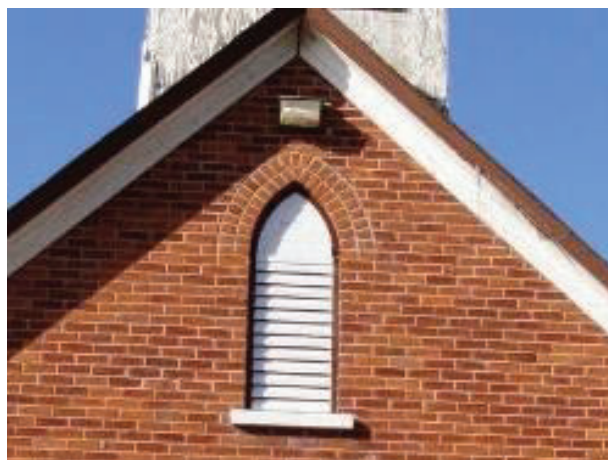


Plate 9: Detail of the ventilation window on east elevation. Date unknown (Anonymous 2019).



Plate 10: Oblique view of the east and south elevations.



Plate 11: South elevation. Date unknown (Anonymous 2019).



Plate 12: Oblique view of east and north elevations.
Date unknown (Anonymous 2019).



Plate 13: South and east elevations of the bell tower.

3.4 Interior

As no permission to enter the property was approved, site investigations of the interior of the church were not conducted. Photographs of portions of the interior of the church were available online (Anonymous 2019). The following description of the interior is based on these photographs.

The church is accessed via double doors on the front (east) elevation which lead into a full height narrow enclosed entryway. A second set of double doors leads to the nave. The altar is located at the west end of the church, housed in the rear addition. Wooden pews are arranged in rows to either side of the centre aisle facing west, towards the altar. Board and batten style wainscoting extends along the lower half of the walls and panelling extends from the wainscoting across the ceiling. The vaulted ceiling is accented with wood ribs, which align with the exterior buttresses. The door on the south elevation, towards the rear of the church, is positioned at the top of the stairs accessing the basement.



Plate 14: View towards the front (east) of the church. Date unknown (Anonymous 2019).



Plate 15: View towards the alter at the rear (west) of the church. Date unknown (Anonymous 2019).



Plate 16: Wooden pews, wainscoting, and wall and ceiling panels. Date unknown (Anonymous 2019).

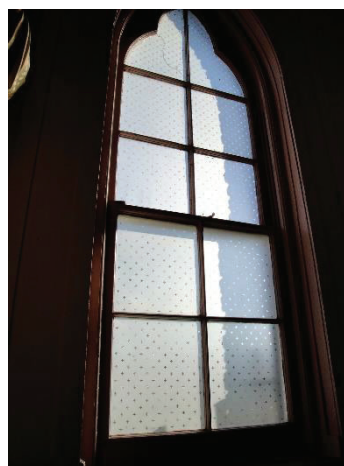


Plate 17: Interior view of window. Date unknown (Anonymous 2019).

4.0 CULTURAL HERITAGE VALUE

4.1 Existing Cultural Heritage Value

The property at 6056 Ninth Line is described as ‘Listed on the Heritage Register but not designated’ in City of Mississauga’s Heritage Register (City of Mississauga 2018).

4.2 Comparative Analysis

The Gothic Revival style reflects a renewed interest in building forms and styles of various periods of English Gothic as well as Tudor and Elizabethan periods. Influential pattern books published by English landscape gardener James C. Loudon in 1833 and American Andrew Jackson Downing in 1843 popularized Gothic architecture in North America and Ontario. The style is applied primarily to houses and churches.




Gothic architecture was based upon the “structural tension created by the pointed arch and buttress” (Ricketts et al. 2011:55). Revival of the style in the nineteenth century reintroduced the pointed openings, buttresses, and rose windows as decorative, rather than structural, features of religious buildings. The Gothic Revival style had massive appeal to religious architecture and was at the height of its popularity as European settlement began in earnest in Ontario. Gothic Revival architecture became widespread in the late nineteenth century, though the style first appeared in the 1820s (Ontario Heritage Trust 2016; Ricketts et al. 2011). Common features include: pointed arch windows, rib vaulted ceilings, buttresses, steeply pitched roofs, and an overall emphasis on height (Ontario Heritage Trust 2016).




The church at 6056 Ninth Line displays characteristic architectural features that are typical of the rural expression of the Gothic Revival style such as one-and-a-half storey massing, pointed arch windows, buttresses, rib vaulted ceilings, and a steeply pitched side gable roof. Subsequent modifications including the relocation of the building, new basement, and rear addition do not detract from the style and massing of the original 1882 brick structure. When compared to similar Gothic Revival style churches included in the City’s Heritage Register, the subject property retains a similar degree of integrity. Properties such as 4030 Dixie Road, 5961 Hurontario Street, and 1010 Old Derry Road West feature Gothic style elements such as dichromatic brick work, pointed arch windows, buttresses, and steeply pitched roofs. Construction materials vary amongst the comparative properties and include original brick and stone exteriors as well as cladding material that is not original to the structures, such as stucco and stone. As such, the subject structure is considered a representative example of the Gothic Revival style applied in rural religious architecture within the local context.




The construction dates for these comparative properties range from the 1830s to 1890s, the oldest of these constructed in 1837 (707 Dundas Street East). The extant church on the subject property was constructed in 1882. While the Gothic Revival style can be seen in Ontario as early as the 1820s, the style became popular in the last quarter of the nineteenth century. This is reflected in the comparative sample, with seven of the ten properties being built after 1863. As such, the subject church at 6056 Ninth Line is a middle-period example of this style within the local context.




Table 3: Church properties included on the City of Mississauga’s Heritage Register

Property	Heritage Recognition	Notes	Image (Photos courtesy of Google Streetview 2019)
707 Dundas St E (Dixie Union Chapel and Cemetery)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 83-78)	Built in 1837, this stone church originally served the combined Protestant denominations in the district. According to William Perkins Bull this is said to be Peel County’s first formal burying ground, dating from 1810 (Mississauga Library System 2020a).	
4030 Dixie Rd (Burnhamthorpe United Church)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 256-14)	This building was dedicated in 1874 and originally served as a Primitive Methodist Church. In 1925 it became the Burnhamthorpe United Church, serving the community as such for over 100 years. It is presently part of the Greek Orthodox Diocese (Mississauga Library System 2020b).	
1764 Lakeshore Rd W (Carman Methodist Church)	Listed on the City of Mississauga’s Heritage Register	Built in 1875 as a Methodist Church, this place of worship was centrally located to serve the community of Clarkson. A detached community hall was constructed to the rear of the church in 1924. The main building has been repurposed but still holds its typical church form, with gabled front and lancet windows. The entry porch has been removed. The windows have been filled-in but their Gothic outlines faintly remain. The buttresses, four on either side, the front ones being at the corners, still provide support (Mississauga Library System 2020c).	

Property	Heritage Recognition	Notes	Image (Photos courtesy of Google Streetview 2019)
5961 Hurontario St (Britannia United Church & Cemetery)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 100481)	The cemetery was established in 1830 and the Gothic Revival style church was built in 1843, replacing an earlier log structure (Mississauga Library System 2020d).	
1560 Dundas St W (Erindale Presbyterian Church)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 247-85)	Built in 1877 as Springfield Methodist Church, this rural Victorian Gothic style church was built by Christopher Bamfield (City of Mississauga 2018).	
151 & 157 Lakeshore Rd W (First United Church)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 272-2004)	The original portion of the church, facing Lakeshore Road West, was built in 1894 and was red brick. An addition was built of stone in 1950, facing Peter Street, and the red bricks of the old church were covered with stone to match the new building. The original church is now used as a chapel (Mississauga Library System 2020e).	

Property	Heritage Recognition	Notes	Image (Photos courtesy of Google Streetview 2019)
45 Port St W (Masonic Temple)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 664-77)	Built in 1845 as Port Credit’s first church (a Methodist Chapel), the building was moved from Lakeshore Road to its present location in 1894. Greek ornamentation was added by the Masonic Lodge in 1915 (City of Mississauga 2018).	
1010 Old Derry Rd W (Meadowvale United Church)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 453-80)	Built in 1863 this church was the first in Meadowvale. The red brick church has a rectangular plan with a small vestibule on the front. Yellow brick quoins, lintels and buttresses accent the common-bonded red brick. Windows vary and include stained glass as well as colourless. A rose window, quartered by glazing bars, is located at the front of the church (Mississauga Library System 2020f).	
295 Queen St S (St. Andrew’s Presbyterian Church)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 715-87)	Built in 1868 this brick church is likely the fourth building used by the Presbyterians in Streetsville. St. Andrew’s Cemetery, also known as the Scotch Burying Ground, was closed by council in 1890 and was re-dedicated Memorial Park Cemetery (Mississauga Library System 2020g).	

Property	Heritage Recognition	Notes	Image (Photos courtesy of Google Streetview 2019)
274 Queen St S (Streetsville United Church)	Designated under Part IV of the <i>Ontario Heritage Act</i> (By-Law 12-91)	The church was originally built in 1875 and dedicated by Egerton Ryerson in 1876. Wings were added in 1950 and 1965.	

4.3 Ontario Regulation 9/06 Evaluation

Table 4: Evaluation of 6056 Ninth Line using Ontario Regulation 9/06

1. The property has design value or physical value because it:	
<i>Ontario Heritage Act Criteria</i>	Analysis
i. is a rare, unique, representative or early example of a style, type, expression, material or construction method;	<p>The property at 6056 Ninth Line meets this criterion.</p> <p>The subject property contains a Gothic Revival style church that features a rectangular footprint, pointed arched windows with brick voussoirs and stone lintels, a steeply pitched gable roof, square bell tower and octagonal steeple, and a historical cemetery with burials dating to the early nineteenth century. This property is a representative example of a late nineteenth-century Gothic Revival style community church and cemetery.</p>
ii. displays a high degree of craftsmanship or artistic merit, or;	<p>The property at 6056 Ninth Line does not meet this criterion.</p> <p>The building does not appear to display a high degree of craftsmanship or artistic merit.</p>
iii. demonstrates a high degree of technical or scientific achievement.	<p>The property at 6056 Ninth Line does not meet this criterion.</p> <p>The building does not appear to display a high degree of technical or scientific achievement.</p>
2. The property has historical value or associative value because it:	
<i>Ontario Heritage Act Criteria</i>	Analysis
i. has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community;	<p>The property at 6056 Ninth Line meets this criterion.</p> <p>The subject property has direct associations with early Irish Catholic settlers and the rise of Catholicism in the area, known as the Catholic Swamp, or Nunan's Corner. The property featured the first purpose built log church servicing the community, constructed in 1823, later replaced with a frame church, and finally with the extant brick church in 1882. The earliest incarnation of the church was the first Catholic Church established in Trafalgar Township. The early congregation was made up of local settlers but also devotees willing to travel from surrounding communities, with the church on the subject property serving the Catholic community within 150 square miles. The church and associated cemetery were important local institutions to the community.</p>
ii. yields, or has the potential to yield, information that contributes to an understanding of a community or culture, or;	<p>The property at 6056 Ninth Line meets this criterion.</p> <p>The property in general and the cemetery in particular has the potential to yield information that would contribute to an understanding of the local nineteenth and early twentieth century predominantly Irish Catholic community. The cemetery provides detailed information on the burial practices of the local community and features internments of many members of the original founding families in the community such as</p>



	members of the Conway, Devine, Hyland, Kelly, McCarron, Nunan, O'Hara, O'Connor, and Robinson families.
iii. demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community.	<p>The property at 6056 Ninth Line does not meet this criterion.</p> <p>Though likely supported by Bishop Peter Francis Crinnon, the architect of the existing church is unknown.</p>
3. The property has contextual value because it:	
<i>Ontario Heritage Act Criteria</i>	Analysis
i. is important in defining, maintaining or supporting the character of an area;	<p>The property at 6056 Ninth Line does not meet this criterion.</p> <p>The subject property is one of several various types of properties in the immediate area, including transportation (Highway 407 corridor), residential (subdivisions on the east side of Ninth Line), commercial (garden center to the south), and agricultural (to the north). While historically important to the rural agricultural community in the nineteenth and early twentieth century, the subject church is now used as offices and ceased operations as a functioning church in 2010, while the last interment in the cemetery was in 1961. Further, the context of the local area has been significantly altered from its nineteenth century rural agricultural context due to late twentieth-century residential development to the east and the construction of Highway 407 to the west. While intact and functioning rural agricultural properties are located to the west, these properties were severed from their association to the subject church with the construction of Highway 407. As such, the subject property does not overtly define the residential and transportation character of the area.</p>
ii. is physically, functionally, visually or historically linked to its surroundings, or;	<p>The property at 6056 Ninth Line meets this criterion.</p> <p>The subject property is physically and historically linked to its surroundings, having served the local community as a religious meeting place and cemetery for almost 200 years. The cemetery remains a tangible link to members of the community throughout the last two centuries. While no longer operating in a religious capacity, the church retains the physical connection to its surroundings on the property and to the cemetery despite being relocated further back on the property in 1982.</p>
iii. is a landmark.	<p>The property at 6056 Ninth Line does not meet this criterion.</p> <p>During the nineteenth century the churches on the property were a destination for catholic devotees within a 150 mile radius. The property was a focal point of the local community. The subject property would have likely been considered a landmark in the area. Today the church is used as an office and is not considered to be a landmark that is meaningful to the community.</p>



4.4 Ontario Regulation 10/06 Evaluation

Table 5: Evaluation of 6056 Ninth Line using Ontario Regulation 10/06

<i>Ontario Heritage Act</i> Criteria	Analysis
i. The property represents or demonstrates a theme or pattern in Ontario's history;	This property represents a common agricultural and settlement theme and/or pattern in Ontario's history. It does not meet this criterion.
ii. The property yields, or has the potential to yield, information that contributes to an understanding of Ontario's history;	This property is not considered to retain potential to yield information that contributes to the understanding of Ontario's history.
iii. The property demonstrates an uncommon, rare or unique aspect of Ontario's cultural heritage;	The property is not known to demonstrate an uncommon, rare or unique aspect of Ontario's cultural heritage. Comparative analysis indicates that the subject property is not considered exemplary in terms of historical integrity, construction/design, and historical association in the City of Mississauga.
iv. The property is of aesthetic, visual or contextual importance to the province;	The property is not known to demonstrate any elements which may be considered of aesthetic, visual, or contextual importance to the province.
v. The property demonstrates a high degree of excellence or creative, technical or scientific achievement at a provincial level in a given period;	The property is not known to illustrate any technical or scientific achievements which are of provincial significance.
vi. The property has a strong or special association with the entire province or with a community that is found in more than one part of the province. The association exists for historic, social, or cultural reasons or because of traditional use; and	The property is not known to meet this criterion.
vii. The property has a strong or special association with the life or work of a person, group or organization of importance to the province or with an event of importance to the province.	The property is not known to meet this criterion.

4.5 Proposed Statement of Cultural Heritage Value or Interest

Description of Property

The property at 6056 Ninth Line is 1 ½ acres in size and is located on the west side of Ninth Line, north of Britannia Road West, in the City of Mississauga. Historically, the property is on part of Lot 6, Concession 9 New Survey in the former Township of Trafalgar, with the 1 ½ acre parcel severed from the original 100 acre parcel in 1839 by Daniel Hyland. The remaining 98 ½ acres of the property on Lot 6 Concession 9 was sold to William Nunan and remained in the locally significant Nunan Family for 147 years. The property features a nineteenth-century cemetery and red brick church that was modified in the 1980s. The one-and-a-half storey red brick church was built c.1882 and moved back from Ninth Line (west) to its current location on the property in 1982. A basement and rear addition were constructed at this time, sympathetic to the original brick church design. The associated cemetery is located to the north of the church.

Draft Statement of Cultural Heritage Value or Interest

The religious property at 6056 Ninth Line was established in the early nineteenth-century to serve the local community of Irish Catholic settlers in an area known as the Catholic Swamp/Nunan's Corner. Its cultural heritage value is primarily derived from its historical and contextual association with the early settlement of the area. The property was the first in Trafalgar Township to service Catholic worshippers for a 150 square mile radius and the first interment in the associated cemetery occurred in 1821. The final burial took place in the 1960s. The c. 1882 brick church has architectural value as a representative example of a late nineteenth-century rural Gothic Revival church. Features such as pointed arch windows, buttresses, and the bell tower are recognizably Gothic in style.

Description of Heritage Attributes:

The design/physical value of this late nineteenth-century brick church is reflected through retention of:

- rectangular footprint;
- one-and-a-half storey (likely) timber frame construction;
- steeply pitched gable roof;
- square bell tower with octagonal spire and cross;
- red brick stretcher bond cladding;
- three-bay front facade with central entrance flanked by pointed arch window openings;
- double vertical board doors with pointed arch transom on the main entrance on the front (east) façade;
- centrally located pointed arch ventilation window on the front (east) façade;
- pointed arch windows with brick voussoirs and plain stone lug sills; and
- buttresses and corresponding interior wood ribs.

The design/physical value of this cemetery and property is reflected through retention of:

- Internments, grave markers, and organization of cemetery dating back to the early nineteenth century; and
- Mature deciduous trees.



5.0 CONCLUSION

This report includes an evaluation of the cultural heritage value of the property as determined by the criteria in Ontario Regulations 9/06 and 10/06. This evaluation determined that the property at 6056 Ninth Line, containing the c.1882 brick church and associated cemetery, retains cultural heritage value or interest. The property has design or physical value as a representative example of a rural Gothic Revival-style church, historical or associative value because of its direct associations with early Irish Catholic settlers and the community known as the Catholic Swamp and Nunan's Corner, and contextual value as a cultural heritage landscape that is physically and historically linked to its surroundings having served the local community as a religious meeting place and burial ground since the early nineteenth-century. As the property met Ontario Regulation 9/06, which considers the property in the community context, it should be considered a Provincial Heritage Property (PHP).

The property did not meet any of the criteria contained in Ontario Regulation 10/06 and is thus not considered to be a Provincial Heritage Property of Provincial Significance.

The following recommendations are proposed for the property at 6056 Ninth Line:

1. Complete a Heritage Impact Assessment (HIA) in accordance with MHSTCI Information Bulletin No. 3: Heritage Impact Assessments for Provincial Heritage Properties (MHSTCI 2017) to identify impacts and mitigations of the Transitway project on the Cultural Heritage Value and heritage attributes of the PHP, based on the PHP's Statement of Cultural Heritage Value.
2. The report should be submitted to heritage staff at the City of Mississauga, the Ministry of Heritage, Sport, Tourism, and Culture Industries, and any other heritage stakeholder with an interest in the project.



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