



# Pierpoint Settlement Research Project Interpretation Framework

## Township of Centre Wellington

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## Executive Summary

Archaeological Services Incorporated (A.S.I.) was retained by the Township of Centre Wellington to support the development of an interpretation framework for the Pierpoint Settlement through research and engagement with the public. The goal of the Pierpoint Settlement Research Project is to better understand the history, location, and significance of Richard Pierpoint's property, and in consultation with the public and stakeholders, to determine appropriate protection, interpretation, and/or commemoration strategies to recognize and broaden awareness of Pierpoint's significance and history.

The Pierpoint Settlement Project focuses on Richard Pierpoint and his land grant in Garafraxa Township and briefly touches on themes of early Black land ownership and Black settlement in the area and Upper Canada more broadly. Research for this project focused on Richard Pierpoint's use and associations with his land grant in Garafraxa, rather than on specific details of his personal life. Research findings are based on a review of available archival records, published accounts of oral history, secondary source publications, and historical mapping.

The Community Engagement program began with a focus on making connections with interested individuals and stakeholders and to gather information and culminated with a Community Workshop. The purpose of the session was to present the findings of the initial outreach, information gathering, and historical research, and to discuss potential interpretation visions and options.

Research findings combined with the results from the community engagement program reveal that the Pierpoint property represents a number of historical themes determined to be important to the development of the Township of Centre Wellington, and which are outlined in the *Cultural Heritage Landscape Study and Inventory* (A.S.I. 2021). These include themes associated with physiography and nature, settlement, agriculture, transportation, industry, and community development.



Recommendations for next steps have been developed based on the findings of research and community engagement conducted as part of the Pierpoint Settlement Research Project.

Cover Image: Detail of paintings by Meredith Blackmore, 2012.  
Wellington County Museum and Archives, Art 1147, Art 1148, and Art 1149



## Acknowledgements

The project team would like to, first and foremost, thank members of the public for their active and enthusiastic interest and participation in this project. We would like to thank the following groups, committees, organizations, and individuals for their contributions and feedback: Heather Anderson (Ontario Historical Society); Peter Boyer (Pierpoint Neighbourhood Group); Janie Cooper-Wilson; Denise Francis (Guelph Black Heritage Society); Millicent Gordon (Centre Wellington Black Committee); Bob Grant (Pierpoint Neighbourhood Group); Pat Mestern; Peter Meyler; Guylaine Petrin; Sarah Quinlan Cutler (Parks Canada); Wencke Rudi; Rosemary Sadlier; Karolyn Smardz Frost; Kyle Smith (Wellington County Museum and Archives); Donna Starling (Pierpoint Neighbourhood Group); Nathalie Vallières (Parks Canada); and Carolynn Wilson (Scheffield Park Black History Museum).

The project team would like to thank the Township's Project Manager, Mariana Iglesias - Senior Planner, Heritage and Development, and the members of the Project Team: Clarck Perez, Urban Planning Technician; Kendra Martin, Communications and Strategic Initiatives; Phil Brown, Chair – Heritage Committee; Nico Vandersluis, Vice Chair – Heritage Committee; and Don Evoy – Heritage Committee, for their guidance and support on the project.

The project team would also like to thank all members of Township and Regional Council and staff who attended and supported the Community Workshop.



## Report Accessibility Features

This report has been formatted to meet the Information and Communications Standards under the *Accessibility for Ontarians with Disabilities Act, 2005* (A.O.D.A.). Features of this report which enhance accessibility include: headings, font size and colour, alternative text provided for images, and the use of periods within acronyms. Given this is a technical report, there may be instances where additional accommodation is required in order for readers to access the report's information. If additional accommodation is required, please contact Annie Veilleux, Manager of the Cultural Heritage Division at Archaeological Services Inc., by email at [aveilleux@asiheritage.ca](mailto:aveilleux@asiheritage.ca) or by phone 416-966-1069 ext. 255.



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## Table of Contents

Executive Summary	1
Acknowledgements	1
Report Accessibility Features	2
Project Personnel	3
Table of Contents	4
1.0 Introduction	6
1.1 Project Background	7
2.0 Research	8
2.1 Who is Richard Pierpoint?	8
2.1.1 Timeline	9
2.2 What is the Pierpoint Settlement?	11
2.2.1 Richard Pierpoint's Land Grant	12
2.2.2 Black Land Ownership Around Pierpoint's Property	17
2.3 Black Land Ownership in Upper Canada	18
2.3.1 Queen's Bush Settlement	20
2.4 Summary of Research Findings	23
3.0 Community Engagement	25
3.1 Initial Outreach and Online Engagement	25
3.2 Community Workshop	26
3.3 Additional Community Input	31
4.0 Conclusions	31
5.0 Recommendations and Next Steps	33





6.0 Bibliography	35
Appendix A: Historical Mapping of Pierpoint's Land Grant	42
Appendix B: East Half of Lot 6, Concession 1, West Garafraxa Township – Land Ownership Following Richard Pierpoint and Lemuel Brown	50
Appendix C: Results of Community Workshop	57





## 1.0 Introduction

Archaeological Services Incorporated (A.S.I.) was retained by the Township of Centre Wellington to support the development of an interpretation framework for the Pierpoint Settlement through research and engagement with the public. The goal of the Pierpoint Settlement Research Project is to better understand the history, location, and significance of Richard Pierpoint's property, and in consultation with the public and stakeholders, to determine appropriate protection, interpretation, and/or commemoration strategies to recognize and broaden awareness of Pierpoint's significance and history.

Pierpoint is generally recognized as the earliest known non-Indigenous settlement within Centre Wellington. The site is associated with the early Black Canadian community and is a significant piece of the Township's history and the history of Black Canadians. It is understood that Richard Pierpoint was granted land in Garafraxa Township in 1822. His property consisted of the east half of Lot 6, Concession 1, on the outskirts of what is now Fergus (Figure 1).

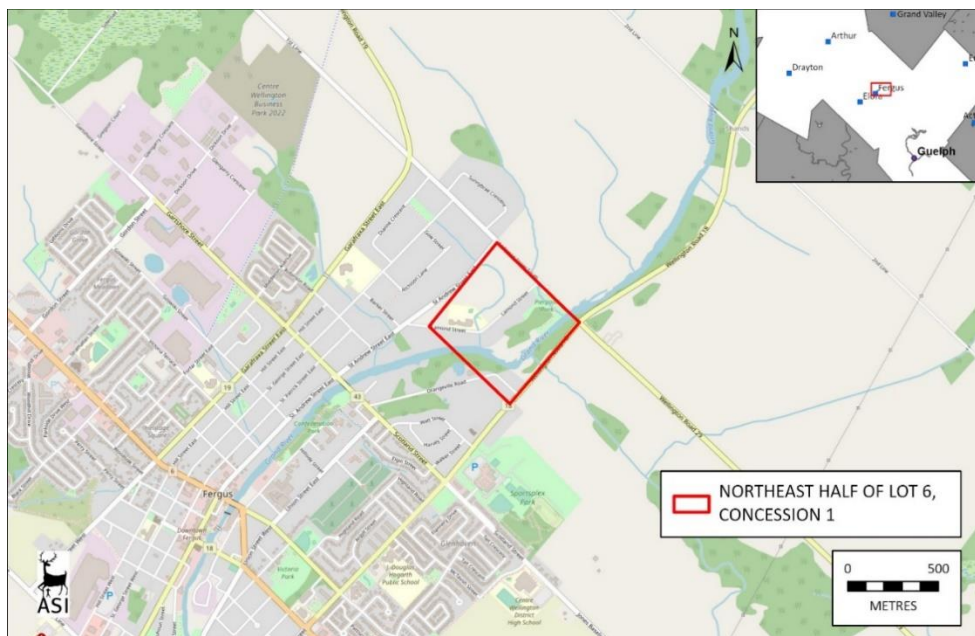


Figure 1: Location of Richard Pierpoint's land grant in the east half of Lot 6, Concession 1, Garafraxa Township, on the outskirts of Fergus. (Open Street Map contributors, Creative Commons, n.d.)

## 1.1 Project Background

In June 2021, Council endorsed the *Cultural Heritage Landscape Study and Inventory for the Township of Centre Wellington*. The Pierpoint Settlement was considered as a potential Cultural Heritage Landscape (C.H.L.) as part of the *C.H.L. Study and Inventory* (A.S.I. 2021), as suggested by members of the public. Briefly, the Provincial Policy Statement defines a C.H.L. as a “defined geographical area that may have been modified by human activity and is identified as having cultural heritage value or interest by a community, including an Indigenous community.” As part of the evaluation methodology used in this particular study, candidate C.H.L.s were evaluated to determine their cultural heritage value, community value, and historical integrity (i.e., what was there in the past that is still present today that should be protected?). The C.H.L.s that were prioritized for inclusion on the inventory were those with identified physical attributes to be protected and managed.<sup>1</sup> The Pierpoint Settlement was not identified as a significant C.H.L. at that time.

One of the key recommendations to come out of the *C.H.L. Study and Inventory*, however, was that further research be conducted on the Pierpoint Settlement to understand its potential historical integrity and boundary delineation, and that further and more focused consultation be undertaken to further understand the significance of this place to the community. The report also recommended that the area should be considered for an interpretation/commemoration plan to disseminate the history to the broader community. While the report provided a number of short, medium and long-term recommendations, the Township prioritized the Pierpoint Settlement Research Project as the first recommendation to address coming out of the C.H.L. Study.

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<sup>1</sup> The *C.H.L. Study and Inventory* identified 18 significant C.H.L.s. Running concurrently with the Pierpoint Settlement Research Project is the *Centre Wellington C.H.L. Official Plan Amendment Project* to formally recognize these 18 C.H.L.s in the Township’s Official Plan through mapping. Enabling policies, that can support management and conservation of these important areas and features, are also being developed as part of this phase of the project.



## 2.0 Research

The following section focuses on Richard Pierpoint and his land grant in Garafraxa Township and briefly touches on themes of early Black land ownership and Black settlement in the area and Upper Canada more broadly. Research for this project focused on Richard Pierpoint's use and associations with his land grant in Garafraxa, rather than on specific details of his personal life. Research findings are based on a review of available archival records<sup>2</sup>, published accounts of oral history, secondary source publications, and historical mapping.

It should be recognized that Southern Ontario has been occupied by human populations for millennia and what is known today as the Township of Centre Wellington is part of the traditional territory of the Haudenosaunee and within the treaty lands and territory of the Mississaugas of the Credit First Nation. A more detailed history of Indigenous land use and settlement in the Township of Centre Wellington, as well as a discussion of the treaties signed within the Township, are included in the Township of Centre Wellington's *Cultural Heritage Landscape Study and Inventory* (ASI 2021).<sup>3</sup> There is no doubt that Richard Pierpoint would have encountered and interacted with Indigenous people throughout his travels.

### 2.1 Who is Richard Pierpoint?

Richard Pierpoint has been written about extensively (e.g., Fraser 1988:697-698; Meyler and Meyler 1999) and was designated a National Historic Person by Parks Canada in 2020 in recognition of his life experience, hardships, and

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<sup>2</sup> Papers and records associated with James Webster, considered one of the founders of Fergus, were reviewed by local historian Pat Mestern in the early 1980s. At that time, the papers were in the possession of one of Webster's descendants. Mestern has noted that the papers included information on Richard Pierpoint and his time in Garafraxa Township (personal correspondence, Pat Mestern). The papers, however, have since been lost and were not available for review by A.S.I. as part of this research project. As such, information said to be contained in these records has not been included in the results of A.S.I.'s research.

<sup>3</sup> The report is available online: <https://www.connectcw.ca/CHL>



contributions as a Black Loyalist in Upper-Canada. Parks Canada is currently considering where to erect the commemorative plaque for Richard Pierpoint within Fergus (Parks Canada 2022).

### 2.1.1 Timeline

The following provides a general timeline of Richard Pierpoint's life, generally based on known archival records.

#### c.1744-1770s

**c. 1744:** The man who would become known as Richard Pierpoint is born in the Bundu region of what is now Senegal.

**1760:** At 16 years of age, he is captured and enslaved, brought to America and sold to a British officer.

**1780:** "Parepont, Richard" appears in the roster of Butler's Rangers, fighting for the British in the American Revolutionary War.

#### 1780s-1790s

**1784:** Pierpoint was named as a single man and "disbanded Ranger" in a list dated July 1784, for those men who would settle and cultivate the lands "opposite to [Fort] Niagara."

**1786:** By December 1786, he was named in a "Victualling List" for Murray's District, which included part of St. Catharines. This list indicated that he lived with an adult female, but there were no children (Taylor 1992:25-26.)

**1791:** Granted 200 acres in Grantham Township (now St. Catherines).

**1794:** In a petition to Lieutenant-Governor John Graves Simcoe, 19 Black men from the Niagara Region, including Richard Pierpoint, requested that they be granted land so they could build a settlement together, "separate from the white settler." The petition was rejected.



## 1800s-1810s

**1806:** Pierpoint sells his 200-acre grant in Grantham Township. It is known that Richard Pierpoint purchased either 100 or 150 acres of land (40.47 or 60.70 hectares) in November 1806 from Garrett Schram in Louth, being part of Lots 7 and 8 in Concession 2. There was no record of a subsequent sale for that land down to the end of the “Memorial” series of abstracts in 1865. That land was likely sold by means of an unregistered deed.

**1812-1815:** At nearly 70 years of age, Pierpoint fights in the War of 1812 against the United States as a private in a militia of Black men. Pierpoint was the first to propose the creation of such a Corps and volunteered to lead it. Authorities established the Corps but appointed white officers to lead.

## 1820s

**1820:** Pierpoint travels to York to present a petition to Lieutenant Governor Maitland to request that he be sent back to his homeland in West Africa. The petition was ignored.

**1822:** The Garafraxa Township papers show that the east half of Lot 6, Concession 1 on the outskirts of what is now Fergus was granted to Richard Pierpoint as a “Militia grant” on July 30, 1822. His service as a private in the “Coloured Corps” from September 1, 1812, to March 24, 1815, was noted.

**1825:** Settlement duties, which are a prerequisite for land ownership, were completed on the property granted to Pierpont prior to May 9, 1825, by two men named John Brown and Levi Johnson of the Township of Waterloo.

**1828:** Accounts from the district treasurer include a “paupers account” or “money paid on account of paupers” dated in April of 1828. It noted that Samuel Wood of Grantham had paid £1.6.3. for the support and maintenance of “Pierpoint.” The account did not mention the given name of the individual, but there is a very strong possibility that it was Richard Pierpoint (Narhi 2006:31.).



**1828:** Pierpoint's will, dated Jan. 28, 1828, was witnessed by at least two men who lived in the Niagara District and who owned property in Grantham and Louth Townships: Henry Pawling and John B. TenBroeck. The signature of the third subscribing witness to the document is not legible (1828 *Louth/Niagara District Census*, p. 1; will of Richard Pierpoint).

## 1830s

**1836:** The abstract index to deeds shows that this part lot, containing 100 acres (40.47 hectares) was patented by Richard Pierpoint on Sept. 22, 1836, more than a decade following the completion of his settlement duties. The late patent date of 1836 probably explains why Pierpoint was not recorded as a landowner on the 1834 assessment roll for Garafraxa Township (Moorman 1997:58ff.) Pierpoint now owns his land grant.

**1838:** This property was bequeathed by Pierpoint to Lemuel Brown. The will was registered on title in early October 1838 (*Garafraxa Memorial deeds #L387.*) In November 1838, Brown sold the Pierpoint property in its entirety to Alexander Drysdale, who appears to have been a native of Edinburgh, Scotland (*Garafraxa Memorial deeds #M2.*)

There is no exact record of Pierpoint's death and it is not known where he was buried, although a number of potential locations have been suggested, both in the Garafraxa and Niagara areas.

## 2.2 What is the Pierpoint Settlement?

According to oral history in the Black Canadian community, as outlined in various secondary sources, Richard Pierpoint travelled widely, carrying with him and sharing stories with members of the Black community in the Niagara, Garafraxa, and Queen's Bush regions (Meyler and Meyler 1999; Parrot 2016; D'Amours 2019). Pierpoint was a gifted storyteller in the West African tradition of the griot. Oral history also indicates that Pierpoint's property was a natural stopover for travellers heading north on the Garafraxa Road, into the unsurveyed Queen's Bush between Garafraxa and Georgian Bay. Here, travellers



would have had a chance to rest before continuing their journey further north. Stories of Pierpoint during his time in Garafraxa have travelled up north to the Queen's Bush in what is now Grey and Simcoe Counties. Stories of Pierpoint were still being recounted in the 1990s in the Collingwood area (Meyler and Meyler 1999).

### **2.2.1 Richard Pierpoint's Land Grant**

The Garafraxa Township papers showed that the east half of Lot 6, Concession 1 was granted to Richard Pierpoint as a "Militia grant" on July 30, 1822. His service as a private in the "Coloured Corps" from September 1, 1812 to March 24, 1815, was noted. The requisite "settlement duties" were completed for Pierpoint prior to May 9, 1825, as sworn under oath by John Brown and Levi Johnson of the Township of Waterloo, which includes much of Kitchener-Waterloo today. A land grant was, in actuality, a conditional grant. To be able to obtain ownership of a granted lot, one had to fulfill settlement duties which included building a permanent house/cabin, clearing and fencing a portion of the land, planting it with crops, and clearing half of the road allowance "in front" of the lot. Pages annexed to the certificate, which was submitted to magistrate William Ellis at the Quarter Sessions, noted that Pierpoint was a resident of Grantham Township. The signature of Colonel Ralfe Clench appears on the verso of the Location Ticket document. Clench was a prominent magistrate, and a member of the Legislative Assembly, who resided in the Town of Niagara (now Niagara-on-the-Lake). He was a United Empire Loyalist, and a former officer in Butler's Rangers, and so Clench would have been well acquainted with Pierpoint. The papers were endorsed by Thomas Ridout and filed in the Surveyor General's Office on September 15, 1826.

The Abstract Index to Deeds, however, shows that this part lot, containing 100 acres, was patented by Richard Pierpoint on Sept. 22, 1836, more than a decade following the completion of his settlement duties. This may have had to do with Pierpoint's financial status. Records suggest that Pierpoint was being financially supported for a time in Grantham Township in his later years. Land patents were not totally free of expense for the grantee: the patentee still had to pay the cost





of the survey fees to the Surveyor General, plus a patent fee to the Provincial Secretary (to offset the cost of parchment and sealing wax) before the document was issued. The “pauper’s list” accounts contained in the Niagara District Quarter Sessions of 1828 showed that Samuel Wood was responsible for the maintenance of an indigent individual simply named in the records as “Pierpoint.” Therefore, it may have taken Pierpoint several years of saving money, whenever he could afford to set some aside, for payment of the requisite fees. The late patent date of 1836 probably also explains why Pierpoint was not recorded as a landowner on the 1834 assessment roll for Garafraxa Township.

Pierpoint’s will, dated Jan. 28, 1828, was witnessed by at least two men who lived in the Niagara District and who owned property in Grantham and Louth Townships: Henry Pawling and John B. TenBroeck. This is another indication that Pierpoint remained in the Niagara area. The signature of the third subscribing witness to the document is not legible. Pierpoint’s will indicated that he had no heirs or relations and the property was bequeathed by Pierpoint to Lemuel Brown. The will was registered on title in early October 1838 (*Garafraxa Memorial deeds #L387.*) The details of Brown’s life have been chronicled in various articles (Meyler 2012; Meyler 2017.) No other “vital records” have been located for him in the former Niagara, Gore, or Wellington Districts.

In November 1838, Lemuel Brown sold the Pierpoint property in its entirety to Alexander Drysdale, a neighbouring farmer who appears to have been a native of Edinburgh, Scotland (*Garafraxa Memorial deeds #M2*). It is assumed that the use of Pierpoint’s property as a stopping place while en route to the Queen’s Bush likely came to a halt after the sale of the property.

The Pierpoint property was owned by just a handful of principal families after Lemuel Brown: farmer Alexander Drysdale (1838), school inspector Alexander Dingwall Fordyce (1851), Toronto realtor James Lamond Smith (1853), and grain merchant John Black (1880.) This lot remained in the possession of the Black family, as part of the “Blackburn Farm” for more than a century. In 1997 it was

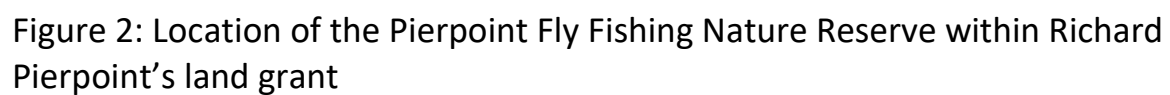


bought by Robert D. and Lynda K. Grant. For more details on the chain of ownership following Richard Pierpoint and Lemuel Brown, see Appendix B.

In 2010, Robert and Lynda Grant donated land to the Township in what was once Richard Pierpoint's land grant for the creation of the Pierpoint Fly Fishing Reserve (Figure 2). Restrictive covenants were registered on title, with an emphasis on ensuring that the property serve as a passive park, open to all with no entrance fees, to accommodate fly fishing access to the Grand River, but also to encourage an appreciation of nature. As part of the covenants, no park amenities or improvements should be added other than a small, designated parking area, signage, and litter receptacles.

Appendix A includes a series of historical maps highlighted with the location of Pierpoint's land grant within the east half of Lot 6, Concession 1.





## Pierpoint's Cabin

Due to the absence of good early mapping, it is not easy to tell with any certainty where Pierpoint's cabin may have been built within the east half of Lot 6, Concession 1. A few locations have been suggested, including along Lamond Street near the John Black School; within the Pierpoint Fly Fishing Nature Reserve; as well as a few locations outside of the boundaries of Pierpoint's land grant.<sup>4</sup>

As mentioned earlier, part of the required settlement duties included clearing a road allowance along the property. It is probable that the cabin would have been built close to the road allowance that Pierpoint and/or his assistants (e.g., John Brown, Levi Johnson, or others) would have cleared. This would have provided convenient access to the road, rather than building at a site deeper within the lot which would have required additional land clearing. The least amount of work in this respect would have been along the front of the lot (between Lots 5 and 6), or along the sideline between Concessions 1 and 2. Clearing the strip of land between the river and the road allowance between Lots 5 and 6, as well as the road, and building a cabin on that strip of land, would have also provided convenient access to the Grand River.

It has been mentioned that Pierpoint's property is located within the Grand River floodplain and may have been prone to flooding. This is one reason given for the suggestion that his cabin may have been built on higher ground outside of the limits of his grant (within the west half of Lot 1). Historical mapping, however, indicates that structures were likely built within the land grant despite the threat of flooding, as seen from the structures illustrated on the south side of the river on mapping from 1861 and 1906 (see Appendix A).

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<sup>4</sup> One of the suggested locations include the area of Confederation Park in Fergus, just west of Pierpoint's property in Nichol Township. Archival research suggests that it is highly unlikely that a Black settlement would have developed in this area given the known chain of land ownership beginning as early as 1807.



## 2.2.2 Black Land Ownership Around Pierpoint's Property

There were only two Black men who were documented patentees in the vicinity of the Lot 1, Concession 6, West Garafraxa: Richard Pierpoint himself, who was granted this land in recognition of his services during the War of 1812 (albeit with a relatively late date for the land patent), and John VanPatten, who was granted his 100 acres (40.47 hectares) on the east half of Lot 4 on July 31, 1823. VanPatten was also granted his lands in recognition of his services in the Coloured Corps during the War of 1812. VanPatten flipped his land and sold it about one month later, on August 30, 1823, to Manuel Overholt. Overholt retained ownership of this property until September 1859 (Garafraxa Memorial deeds #32.)

Another Black man from the Niagara area, Robert Jupiter who was also a Coloured Corps veteran of the War of 1812, also received a grant of land in Garafraxa Township but he died in April 1824 before he could obtain the Crown patent for his property (St. Mark's Burial Register, 1824; Lauber 1995:48).

Other nearby lots are not known to have been owned by any Black families during Pierpoint's lifetime. Of land granted to Black men for their military service in Garafraxa, only Pierpoint's property appears to have retained Black ownership or use for any length of time. The surviving census and assessment records from the second and third quarters of the nineteenth century also suggest that there was no permanent settlement either by free Black people or freedom seekers within Garafraxa Township following Pierpoint's death.<sup>5</sup>

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<sup>5</sup> Census records and assessment rolls for Garafraxa Township, dated between 1834 and 1871, showed that there were no resident Black people within the Township except for the family of Henry Seelton who briefly settled there just prior to the outbreak of the American Civil War in 1861. This family was no longer in the township at the time of the 1871 census. All the census records, except for the earliest assessment of 1834, all date from after the death of Pierpoint but none of the documents suggest that there was a Black settlement during that period since tenants and even transients would have technically been recorded by





## 2.3 Black Land Ownership in Upper Canada

The Upper Canadian government had a very restrictive policy on land ownership by Black settlers from a very early period.

In June 1794, a petition was presented to Lieutenant Governor Simcoe and the Executive Council by nineteen Black men who were residents of the Niagara District, including Richard Pierpoint. They wished to be granted a “Tract of Country to settle on, separate from the white settlers,” so that they could “give assistance (in work) to those amongst them who may most want it.” Some of these men formed parts of the households of the Upper Canadian governing elite, for instance, Pompadour was part of the household of Peter Russell; Jack Baker was probably part of the household of Robert Isaac Dey Grey; Robert Franklin was the “senior” employee of Peter Russell.

When the Upper Canada Land Petitions are examined for some of the men who signed the petition in 1794, it becomes clear that land ownership by Black families was restricted to those who could claim military service. Pierpoint obtained land in Grantham Township in the 1780s as a Loyalist and former member of Butler’s Rangers, and in the early 1820s in Garafraxa on account of his services during the War of 1812. Similarly, VanPatten and Jupiter were able to successfully obtain land near Pierpoint’s property during the 1820s for their service during the War of 1812.

The other men who signed the 1794 petition, even though they were free Black men, did not have military service or Loyalist status, and therefore their petitions were denied. John Cesar, for example, was a free Black man who had resided in Upper Canada since 1782. In July 1797 he petitioned the Executive Council for a grant of land. The verso of the document is endorsed with the

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the census enumerator. (Campbell 1863:74-75, Table 2, “Upper Canada, Personal Census, By Origin, 1861”; 1861 *West Garafraxa Census*, district 1, p. 72.)



remark that the prayer of the petition was denied and that lands were “not granted to people of the petitioner’s description who have not military claims.” (*Upper Canada Land Petitions*, John Cesar, petition Ca pt. 1/25 vol. 87, NAC microfilm C1646). Peter Long, another one of the 1794 petitioners, prayed for (requested) 200 acres and a town lot at York in April 1796. His petition was granted in July 1797 since he had served in the Fencibles during the Revolutionary War. It should be noted, however, that his town lot was located at the back of the town and was not one of the prime lots along the harbour at the front of the settlement (*UCLP*, Peter Long, L2/2 vol. 283, NAC film C2124).

Adam Lewis was not so fortunate. He had settled as a free Black man in Upper Canada around 1787 or 1788. He had taken the oath of allegiance and was described by his neighbours as an “honest and industrious man.” Lewis began to clear land in the Broken Front concession in Clinton Township and in March 1794 he petitioned the Executive Council with a complaint, that his neighbours were determined not to allow him to clear any more than five acres of land (2.02 hectares) and were trying to squeeze him out. He stated that he would be unable to support himself and his family on such a small parcel and he prayed that he be allowed additional land. The “purport” of the petition was initially granted pending a report on the situation by the Surveyor General. In February-March 1797, having received no reply, Lewis petitioned again for a grant of land. This petition was denied, and the document was endorsed on the rear: “Negroes unless they have served as soldiers are not entitled to lands in this province.” Undeterred, Lewis petitioned again in August of the same year. He requested lands in Clinton that had been granted to Frederick Whittaker “since deceased without heirs.” He received the same reply, “people of petitioner’s description not granted land unless they have military claims.” In March 1807, an aged Adam Lewis submitted one final petition in which he noted that he had settled (squatted) on Lots 12 and 13 in Concession 5 in Clinton Township, had improved the lots, and he prayed for a lease of the same to sustain him in his “advanced years.” The Executive Council “disapproved” the petition but did permit the petitioner “to continue to occupy the land until further notice” (*UCLP*, Adam Lewis, L1/17 vol. 283, NAC film C2124; L3/8 and L3/81 vol. 284, C2125; L5/30 vol. 285, C2125).





Land ownership was later permitted by Black people, but only for lands that they had purchased from other Black owners (i.e., military claimants), or from whites who were willing to sell land to Black settlers. It was often easier for Black individuals to purchase land in urban areas. For instance, Black inhabitants purchased town lots in the Town of Niagara (Niagara-on-the-Lake) during the 1830s and 1840s, and in St. Catharines during that that same period.

### 2.3.1 Queen's Bush Settlement

The Queen's Bush settlement further demonstrates the additional restrictions and barriers that Black individuals faced related to land ownership.

The land which comprises the majority of the "Queen's Bush" outside of the boundaries of the "Haldimand Tract" (Treaty #4, 1793) was acquired by the Crown through several treaties: the Nottawasaga Purchase (Treaty #18, Oct. 1818), the Ajetance Purchase (Treaty #19, Oct. 1818), and further west was the Huron Tract Purchase (Treaty #29, Aug. 1833) and to the north was the Saugeen Tract Purchase (Treaty #45½, Aug. 1836.) The townships in these tracts were generally not surveyed until the second quarter of the nineteenth century when the first settlers were granted lands there by the government or purchased from the Canada Company (Indian Treaties 1891; Armstrong 1985:141-148).

Garafraxa Township, where Pierpoint was granted land, was surveyed in 1821. Anyone who made the difficult journey to these unsurveyed lands, where roads were generally non-existent and often impassable, were considered "squatters" even if they fulfilled what would be considered settlement duties such as clearing the land, planting crops, and building a cabin.

More than 1,500 free and formerly enslaved Black people from both the United States and Upper Canada, as well as Canadian-born Black people, made the trek to the Queen's Bush and established farms and communities. A majority settled in the southeast corner of Peel Township, in what is now Mapleton, between approximately 1835 and 1850. When the land was finally surveyed in the late 1840s and lots could be purchased, many could not afford the purchase price for the land that they had settled on, which was then considered to be "improved" land (i.e., cleared, planted, and with standing structures) and so it commanded a



higher price than the “wild” or unimproved land they had first arrived to. Despite five petitions from various Queen’s Bush residents requesting the permission to be able to keep their properties, each were ignored. As a result, many Black families were forced to abandon their homes and their community. While some people were able to purchase their lands and remain, most returned to the established cities, towns, and villages. Some moved to the area around Owen Sound where they obtained fifty-acre grants, while others moved to Black settlements such as Buxton or the Elgin Settlement (Armstrong 1985:146, 148; *Colonial Advocate*, Aug. 2, 1832; Brown-Kubisch 1996:104, 109; 110-114.)

Other Queen’s Bush settlers moved to the Durham Road in what is now Grey County, north of what is now Fergus along the Garafraxa Road. Two men who appear in both the 1843 Queen’s Bush petition and an 1851 petition from settlers on Durham Road are John Brown and Levi Johnson. Another familiar name that appears on the 1851 Durham Road petition is that of Lemuel Brown (Brown-Kubish 1996; Norquay 2019). These three men were acquainted with Richard Pierpoint and would have helped carry stories of Pierpoint from his time in Garafraxa, up the Garafraxa Road (Figure 3).



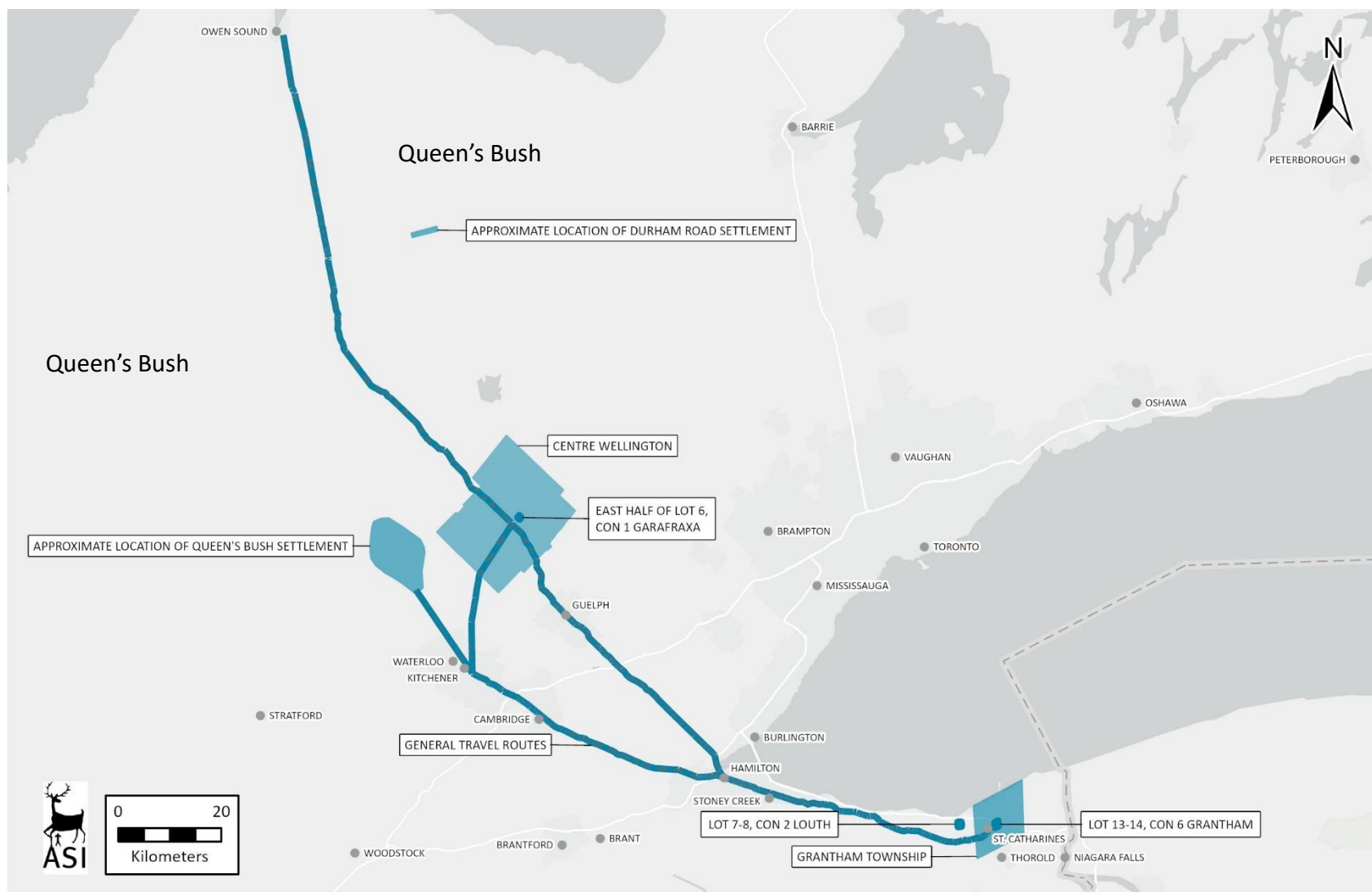


Figure 3: Location of sites and settlements associated with Richard Pierpoint and the broader Black community in the first half of the nineteenth century.

## 2.4 Summary of Research Findings

The general research and preliminary information gathered as part of the *Cultural Heritage Landscape (C.H.L.) Study and Inventory* in relation to the “Pierpoint Settlement” suggested that documentary evidence would be found relating to multiple lots owned or settled by Black families – as suggested by the term “settlement.” “Settlement”, however, can have many different meanings and covers an extremely broad range of human practices and historical patterns. At its simplest, a settlement can be a place occupied by one or more families for some period of time and at its most complex, villages, towns, and cities are settlements. A settlement can be permanent or can be occupied on a seasonal basis. While some historical settlements leave behind visible physical evidence on the landscape, others leave behind stories. The results of this research project demonstrate these complex dimensions of “settlement”: the results of archival research records, oral history, secondary source publications, and results of engagement have been threaded together to acknowledge and address these complexities. This project presents a range of perspectives and ways of “knowing” with respect to how the Pierpoint property fits into significant stories and patterns of movement and settlement practiced by the Black community in Ontario in the early nineteenth century.

The results of this project indicate there was a community associated with Pierpoint that was engaging in acts of settlement. These acts of settlement are temporally consistent with other acts of petitioning for and claiming land by disenfranchised Black communities. Unlike many other Black individuals, Pierpoint, because of his military service, was allowed to own land. The archival record shows that he had help fulfilling his settlement duties – the oral history shows that he would have shared his land with others on their own journey to set down roots in this part of the province. Despite his property in Garafraxa being out of the way and difficult to reach, it was important for Pierpoint to complete the settlement duties and to own this piece of land, even if it took him almost a decade to do so. Pierpoint was well respected in Niagara, where it appears he had a support system, friends and associates, but still he chose to do this at a very advanced age. Pierpoint chose to do many difficult things



throughout his life, including but certainly not limited to, recruiting Black men to form a militia company to defend Upper Canada during the War of 1812, fighting in that same war in his late sixties, and earlier in his life, petitioning the Government to be granted land with other free African men in order to form a close community of mutual help and support.

Archival research and oral history together suggest that Richard Pierpoint's property/cabin was most likely used on a seasonal basis and may have been used as a stopping point for people travelling to the Queen's Bush, along the Garafraxa Road. Pierpoint undoubtedly visited his land in Garafraxa and may have resided there temporarily while he or someone acting on his behalf, such as John Brown and Levi Johnson, performed the required settlement duties on the property. While land grants were given to three Black men in West Garafraxa because of their military service, only Pierpoint's property appears to have retained Black ownership or use by the Black community for a sustained period of time (between 1822 and 1838), based on archival records. Garafraxa Township was first surveyed in 1821 and lots were being granted and purchased during Pierpoint's time. This may have had an impact on the size or longevity of any Black settlement in this area. The area of the Queen's Bush Settlement, on the other hand, remained unsurveyed until the late 1840s, allowing anyone willing to make the difficult journey and take on the task of building themselves a home out of the wilderness the chance to do so.

The use of Pierpoint's land as a stopping place while en route to the Queen's Bush to the north likely came to a halt after the sale of the property by Lemuel Brown to Alexander Drysdale in 1838. Following Pierpoint's death and the sale of his property, the east half of Lot 6, Concession 1 saw the establishment of a mill and early bridge crossing as seen on historical mapping, followed by associations with agriculture and farming land uses. In 2010, a portion of the land that had been granted to Pierpoint 188 years before was donated to the Township for the creation of the Pierpoint Fly Fishing Nature Reserve.

Today, the site of Pierpoint's land grant includes a range of landowners and property types on both sides of the Grand River, including residential properties,



small businesses, the John Black Public School, and the Pierpoint Fly Fishing Nature Reserve.

## 3.0 Community Engagement

### 3.1 Initial Outreach and Online Engagement

The first phase of the project focused on making connections with interested individuals and stakeholders and to gather information. A project website was created and launched on the Township's webpage at the start of the project. The project website includes a description of the project, including project goals and general timelines, and provides a link to the *Centre Wellington Cultural Heritage Landscape (C.H.L.) Study and Inventory* project page. Regular updates were posted on the website throughout the project to notify the public of the status of the project and to share materials and a summary of results from the community workshop.

A number of individuals and groups were contacted by the consultant team as part of the initial phases of the project. Communication was through email and recipients were provided information on the project, including project goals and general timelines and links to project pages for this project and the *C.H.L. Study and Inventory* project. Stakeholders were also invited to share information regarding the Pierpoint settlement that could potentially assist in this research project. Generally, outreach activities occurred between the end of April and the end of June 2022, with some follow ups in the fall of 2022. Stakeholders contacted included historians and academics, local residents, a range of museums and archives, representatives of historical/heritage societies/organizations, including the Guelph Black Historical Society, as well as the Centre Wellington Black Committee. As part of the initial outreach and gathering of information, the Township also invited the public, through the project website, to provide any information that may be useful for the project. The public was also invited to contact the project lead at the Township directly with any information or questions. Responses received by the consultant team and the Township ranged from a stated interest in the project and a desire to be



kept informed, to the sharing of specific feedback, documents, and sources of information, as well as suggestions as to who else should be contacted as part of the initial information gathering.

Efforts were made to follow up on feedback and information pertaining to a potential settlement or cabin, including the potential location of the cabin, and to Richard Pierpoint's presence and movements in West Garafraxa and the Niagara area between 1822, when he was issued a land ticket for Lot 6, Concession 1 in West Garafraxa, and his death around 1838. Feedback and information shared that related to Pierpoint's personal life, but which does not help advance an understanding of a potential settlement or cabin in what is now Fergus, was not further pursued through research activities.

Of interest is the claim, shared by at least two respondents, that Pierpoint's cabin still stands today after being moved to an undisclosed location outside of Fergus. Further research is needed to confirm any connection between an existing log cabin and Pierpoint and/or his property.<sup>6</sup> No information was received by Archaeological Services Incorporated (A.S.I.) as part of this research project disclosing the location of this purported cabin.

## 3.2 Community Workshop

A Community Workshop was held on December 1, 2022, at the Elora Community Centre in Elora. The session was advertised on the Township's website, the local paper, and on social media and emails were sent out to stakeholders, individuals, and organizations that were part of the initial outreach and information gathering. The workshop was open to all members of the public. The purpose of the session was to present the findings of the initial

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<sup>6</sup> Research notes from a Mary MacLean on a few very old log cabins in the Eramosa area could be of interest. According to staff at the Wellington County Museum and Archives, none of the notes mention Pierpoint by name, but they do include lot and concession numbers attached to them (email communication, Kyle Smith, Wellington County Museum and Archives, 22 November 2022).





outreach, information gathering, and historical research, and to discuss potential interpretation visions and options.

Over 70 people attended the session. The session commenced at 6:00 pm with a presentation beginning at 6:15 pm. The presentation provided an introduction to the project, including a brief overview of the *Centre Wellington C.H.L. Study and Inventory* recommendations specific to the “Pierpoint Settlement,” as well as a summary of the findings of the initial outreach, information gathering, and historical research. Following the presentation and a short question and answer period, participants were asked to partake in discussions at their tables. Each table was asked the following three questions:

1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?
2. How should the stories be told? Where should they be told?
3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint’s significance and history in the Township and beyond? A few examples are provided<sup>7</sup>— what other tools/strategies could be used?

Members of the consultant team circulated around the room to answer questions of clarification arising from each table. Each table was then asked to share a summary of their discussion with the rest of the group. Details on the contributions from each table are included in Appendix C. The following is a summary of what was shared.

**What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

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<sup>7</sup> Examples were provided to start the discussion and for participants to build on. Examples of potential interpretive tools included: audio and soundscape tools; geocaching and StoryMaps; an example of analog augmented reality; and examples of public art.



Responses to this question ranged from specific stories of Richard Pierpoint and/or his land grant in West Garafraxa, to broader stories of Black history.

The most common response to this question was the story of Richard Pierpoint's military service and the general history of Black Loyalists and other servicemen, including how Pierpoint gained his freedom and land grants through his military service, both in the American Revolution and the War of 1812.

Pierpoint's role as an early settler in the area, with some participants focusing on the settlement requirements and his advanced age during this time, as well as his role and influence in connecting people through the Griot tradition of oral stories, were also highlighted as important stories to be protected and shared.

In regard to Pierpoint's land grant in Garafraxa, a number of groups highlighted the property's use as a stopping point on the route north for Black travelers as an important story to tell. The Indigenous history of the area was also mentioned, including how Pierpoint's land grant intersects with treaty lands in the area. Access to the Grand River was also highlighted, as well as the agricultural importance of the property.

The history of strict restrictions on Black land ownership in Ontario was also recommended as an important story to be documented and shared. The petition from the group of Black men in Niagara, Pierpoint among them, to be granted land together to create a settlement was specifically highlighted. The story should focus on the vision and agency of these Black individuals, rather than on the restrictions imposed upon them.

Stories that extend beyond Pierpoint and his land grant in Garafraxa were also suggested, including Black history in general, the transatlantic slave trade, the underground railroad, the role played by Black men in the various eighteenth and nineteenth century wars, the settlement of Niagara, and Pierpoint's relationship with the British.

**How should the stories be told? Where should they be told?**



**What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint's significance and history in the Township and beyond?**

Shared feedback ranged from interpretation and commemoration to education and further research. Suggestions are site specific, as well as at broader local and multi-jurisdictional levels.

The most common responses to these questions related to plaques, informational signage, interpretation panels, and wayfinding signs that could be installed in the Pierpoint Fly Fishing Nature Reserve<sup>8</sup> and/or other areas. Location recommendations for installations focused on the entrance to the nature reserve or along the pathway, and it was suggested that signs in the nature reserve not be intrusive, but informative and interactive (QR codes). Signage or posts could also be installed at the four corners of Pierpoint's land grant and wayfinding signs could also be installed further away, directing visitors to the area of his land grant and the nature reserve.

As Pierpoint's property was seen as a resting place for travelers, a passive area with benches to be able to pay respect could be created. Oral histories could be used to interpret the site and a multisensory experience could incorporate a range of interpretative strategies.

Other site-specific installations that were suggested include public art, such as murals or sculptures. Provost Lane, the post office, and the John Black School were identified as potential locations and artist Meredith Blackmore was recommended as a possible artist to approach.

A permanent exhibit at the local museum was suggested, with the possibility of connecting directly to the site in some way. Education was highlighted as a great way to broaden awareness of Pierpoint's significance and history. Others recommended that Pierpoint's story and related history should be taught in

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<sup>8</sup> The Pierpoint Fly Fishing Nature Reserve is commonly locally referred to as Pierpoint Park and was often referred to as a park by the public as part of this project.



schools, and especially in local schools. It was also suggested that the school located within Pierpoint's land grant could be renamed after Pierpoint and that a scholarship could be created in his name. Students could also be encouraged to dedicate community service hours to park cleanup.

As many highlighted, Pierpoint's story should be told widely. To reach broader audiences, information on Pierpoint could be made available online through the municipal website, archives, or local libraries. Information on Pierpoint could be further disseminated through social media, historical apps, tourism brochures/pamphlets, books, and through a "Heritage Minute." Media productions about Pierpoint's life were also suggested, ranging from theatrical or musical productions to a movie or television series. The story of his life can be shared through music and the written word. To celebrate Pierpoint's role as an oral storyteller and recognize the art of communicating, an oral storytelling workshop could be held, including both Indigenous voices and Griot voices.

A larger interpretation effort that connects with other municipalities, regions, and sites focusing on Black history was suggested, including the development of walking/bicycle trails and tours, driving tours, geocaching, and historical day trips connecting sites of interest. This would bring greater focus to early Black settlement in Ontario, which can be characterized as waves of movement as they were displaced from different areas. Pierpoint is part of the larger story of waves of Black settlement and displacement.

An interpretive centre was also suggested, as well as the building of a cabin representative of Pierpoint's cabin on his land grant.

A ground penetrating radar study was suggested as a potential way to learn more about the site. It was suggested that the parkland should not be disturbed to preserve the possibility of archaeological research. It was also suggested that the apple trees and some of the older trees on the site could be of historical significance.



### 3.3 Additional Community Input

Following the Community Workshop, the Centre Wellington Black Committee shared a document to serve as a supplement to the information that had already been gathered from the community. The document consists of a recommendation proposal for Pierpoint Park (Pierpoint Fly Fishing Nature Reserve) and was prepared by the Centre Wellington Black Committee and the Pierpoint Neighbourhood Group. The proposal “is presented to improve the look and integrity of Pierpoint Park,” with a focus on recognizing and celebrating the significance of Richard Pierpoint and early Black settlement in the area while continuing to protect and preserve the natural and ecological importance of the park, a popular destination for fly fishers. The proposal provides recommendations related to access, signage, landscaping, interpretation, commemoration, and celebration, as well as funding. The proposal document is on file with the Township.

## 4.0 Conclusions

Research findings combined with the results from the community engagement program reveal that the Pierpoint property represents a number of historical themes determined to be important to the development of the Township of Centre Wellington, and which are outlined in the *Cultural Heritage Landscape Study and Inventory* (A.S.I. 2021). Key themes and sub-themes associated with the property, both historically and today, include but may not be limited to:

- Physiography and Nature:
  - Grand River
  - Conservation and preservation efforts
- Settlement:
  - Early Black settlement
  - Influence of topography and physiography on settlement patterns
- Agriculture
  - Association with Blackburn Farms



- Transportation:
  - Grand River and early bridge crossings
  - Connections to Indigenous paths and travel routes; associations with Garafraxa Road
- Industry:
  - Mills and dams
- Community Development:
  - Parks, gardens, trails, valleys, conservation areas
  - Sports and recreation
  - Social organizations and stewardship

While this research project started with a focus on enhancing understanding of the “Pierpoint Settlement” and its potential location, engagement with the community revealed that there were many significant stories to tell, both within the property but also more broadly, including:

- Richard Pierpoint and his property in Garafraxa is part of the larger story of waves of Black settlement and displacement in Upper Canada in the late eighteenth and early to mid-nineteenth century.
- His property has been identified as a stopping point, a place of rest and refuge, for Black individuals and families on their own journey to set down roots in what was known as the Queen’s Bush to the north.
- Following Pierpoint’s death and the sale of his property in 1838, the property saw the establishment of a mill and early bridge crossing as seen on historical mapping, as well as associations with potential agriculture land uses as suggested by associations with Blackburn Farms.
- Pierpoint’s property, and more specifically the part of the property that was donated to the Township to create the Pierpoint Fly Fishing Nature Reserve, has since developed into a site of commemoration, recreation, stewardship, and community development.



- What was once Richard Pierpoint's property could be considered as an evolved and associative cultural heritage landscape.<sup>9</sup>

## 5.0 Recommendations and Next Steps

The following recommendations are based on the findings of research and community engagement conducted as part of the Pierpoint Settlement Research Project:

### **1. Consideration of the section of Richard Pierpoint's property that now encompasses the Pierpoint Fly Fishing Nature Reserve as a Significant C.H.L**

Part of the east half of Lot 6, Concession 1 should be considered for inclusion on the *Centre Wellington Cultural Heritage Landscape Inventory* as a significant Cultural Heritage Landscape (C.H.L.) for its associations with a number of historical themes determined to be important to the development of the municipality. As these themes are especially reflected within the section of Pierpoint's property that now encompasses the Pierpoint Fly Fishing Nature Reserve, the nature reserve's boundaries should be considered as preliminary boundaries of the potential C.H.L. The following should be prepared and presented to municipal Council for approval:

- Evaluation of the potential C.H.L.;
- Summary of findings related to the cultural heritage value or interest of the C.H.L.;
- List of preliminary heritage attributes;
- Preliminary boundaries of the C.H.L.

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<sup>9</sup> For more information on the different categories of cultural heritage landscapes, please refer to volume 1 of the *Cultural Heritage Landscape Study and Inventory of the Township of Centre Wellington* (A.S.I. 2021).





For the sake of consistency, this information can be presented in the same format as the C.H.L. Inventory Sheets as found in the *C.H.L. Study and Inventory*.

Should Council approve the inclusion of the Pierpoint Fly Fishing Nature Reserve (or other name) as a Significant C.H.L. in the Township's Official Plan, it can be added to the ongoing Official Plan Amendment Project to formally recognize the Significant C.H.L.s in the Township's Official Plan through mapping and development of enabling policies.

## **2. Development of a Community Working Group to Advance Work associated with the Pierpoint Property**

It is recommended that the Township of Centre Wellington develop a working group with members of staff and members of the public (e.g., representatives of the Centre Wellington Black Committee, the Pierpoint Neighbourhood Group, or other interested parties) to work together to further develop an interpretation and commemoration program for the Pierpoint Property. This program can build on the information contained herein and in the proposal prepared by the Centre Wellington Black Committee and the Pierpoint Neighbourhood Group for the Pierpoint Fly Fishing Nature Reserve.

Should the Pierpoint Fly Fishing Nature Reserve (or other name) be recognized as a Significant C.H.L. by Council, consideration should be given to the development of a Management or Stewardship Plan for the Pierpoint Fly Fishing Nature Reserve in collaboration with the Working Group. The Management or Stewardship Plan could include recommendations for further research within the nature reserve, as appropriate.



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## Appendix A: Historical Mapping of Pierpoint's Land Grant

The general maps of Wellington County which showed West Garafraxa Township generally date from the second half of the nineteenth century and from the first decades of the twentieth century. It should be noted, however, that not all features of interest were mapped systematically in the Ontario series of historical atlases. For instance, they were often financed by subscription limiting the level of detail provided on the maps. Moreover, not every feature of interest would have been within the scope of the atlases. The use of historical map sources to reconstruct or predict the location of former features within the modern landscape generally begins by using common reference points between the various sources. The historical maps are geo-referenced to provide the most accurate determination of the location of any property on a modern map. The results of this exercise can often be imprecise or even contradictory, as there are numerous potential sources of error inherent in such a process, including differences of scale and resolution, and distortions introduced by reproduction of the sources.



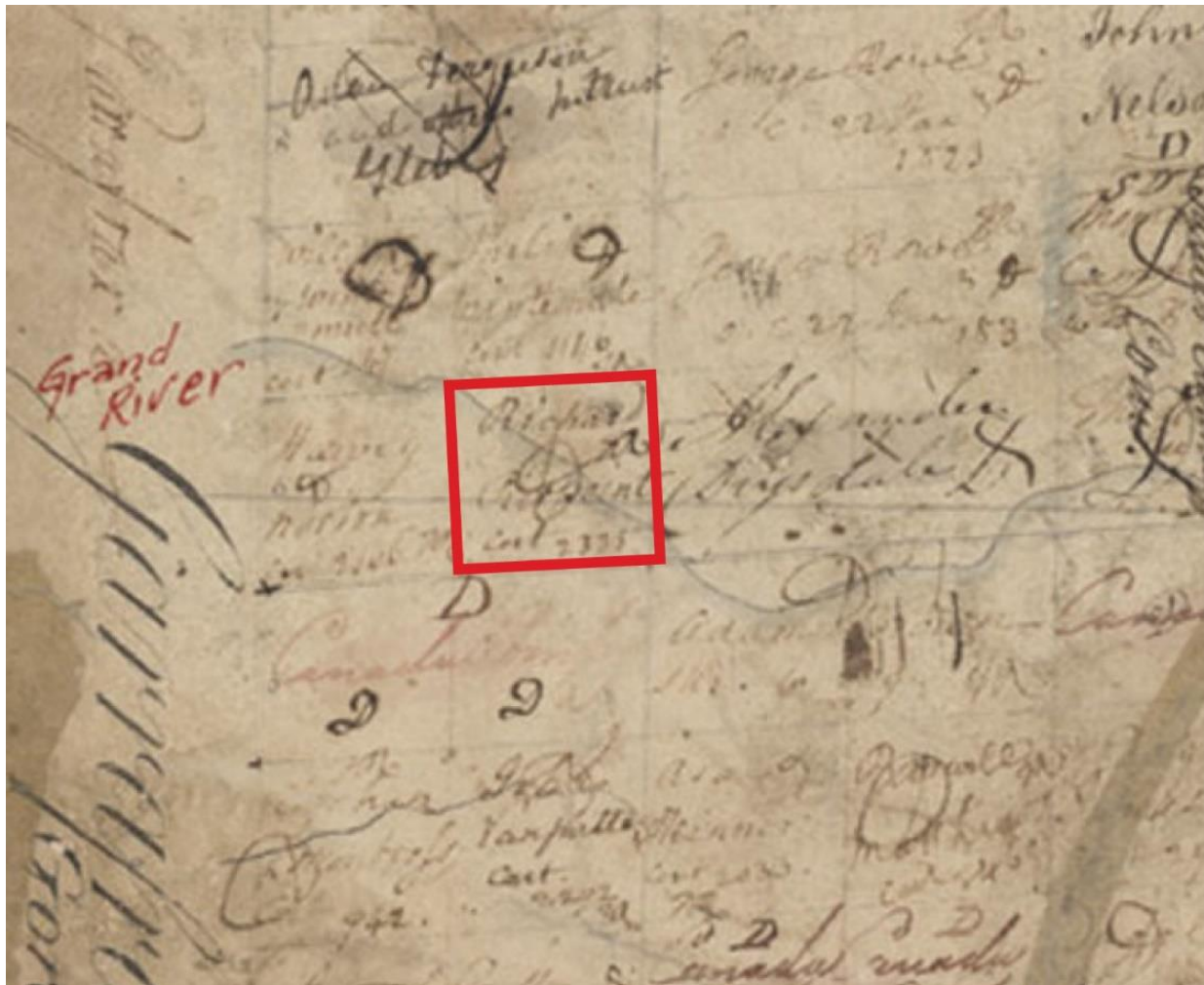
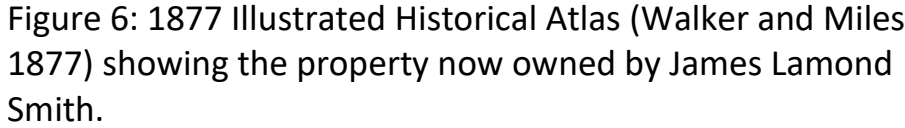
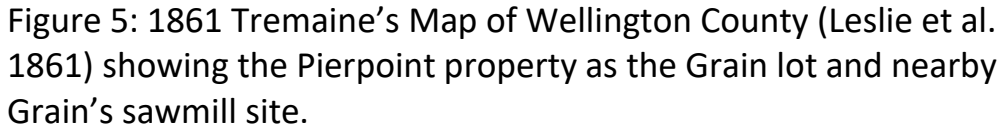


Figure 4: West Garafraxa Patent Plan: The circa 1821 patent plan for Garafraxa Township, which was amended with various notations throughout the nineteenth and early twentieth centuries, showed part of Lot 6 Concession 1 as the property of Richard Pierpoint. There is no indication on this map of any nearby settlement or structures.





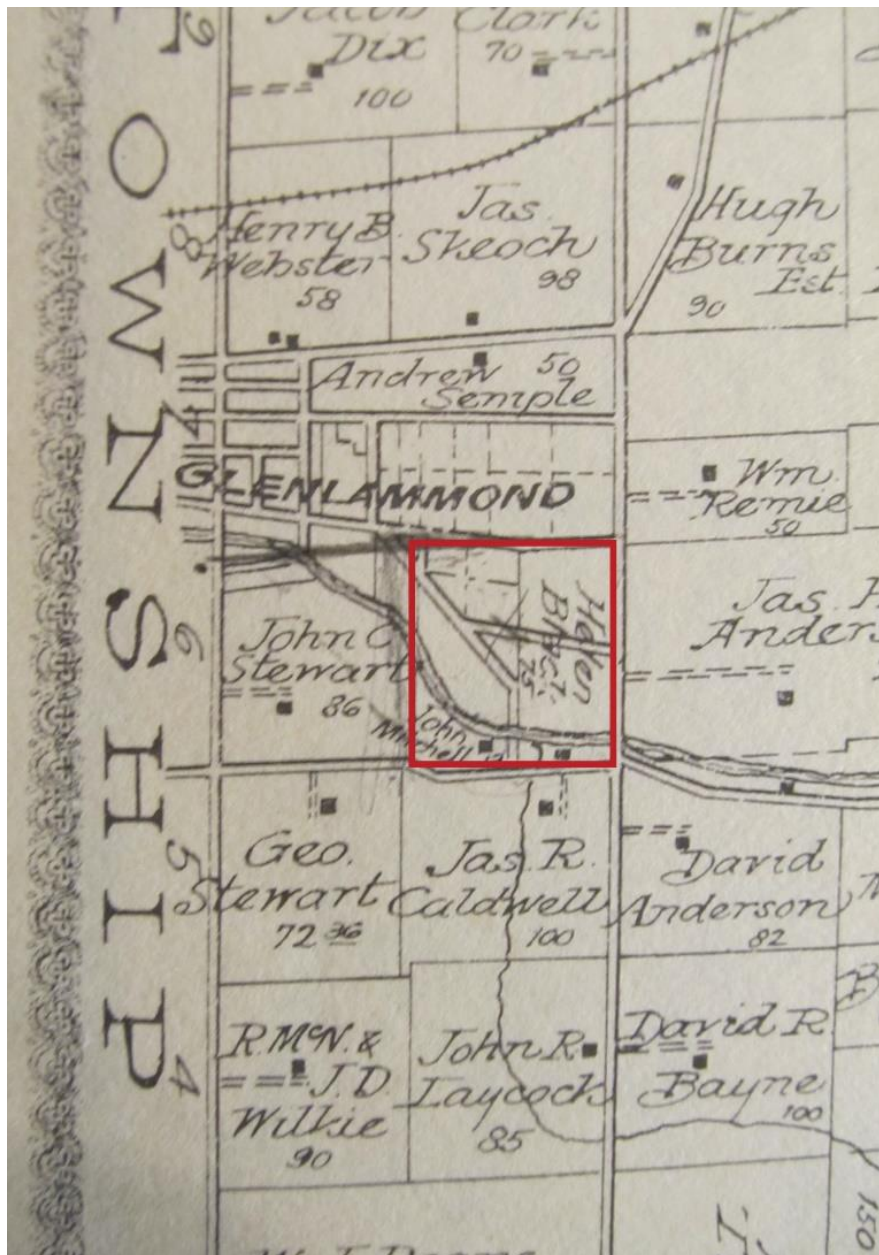


Figure 7: 1906 Wellington Atlas (Historical Atlas Publishing Co. 1906): The 1906 Wellington County Atlas map of West Garafraxa Township showing part of Lots 6 and 7 as the village of “Glenlammond.” Part of Lot 6 was the property of Helen Black, while part of the lot on the south side of the Grand River was occupied by John Mitchell. This map shows the location of two houses or shanties separated by a creek on the south side of the river.



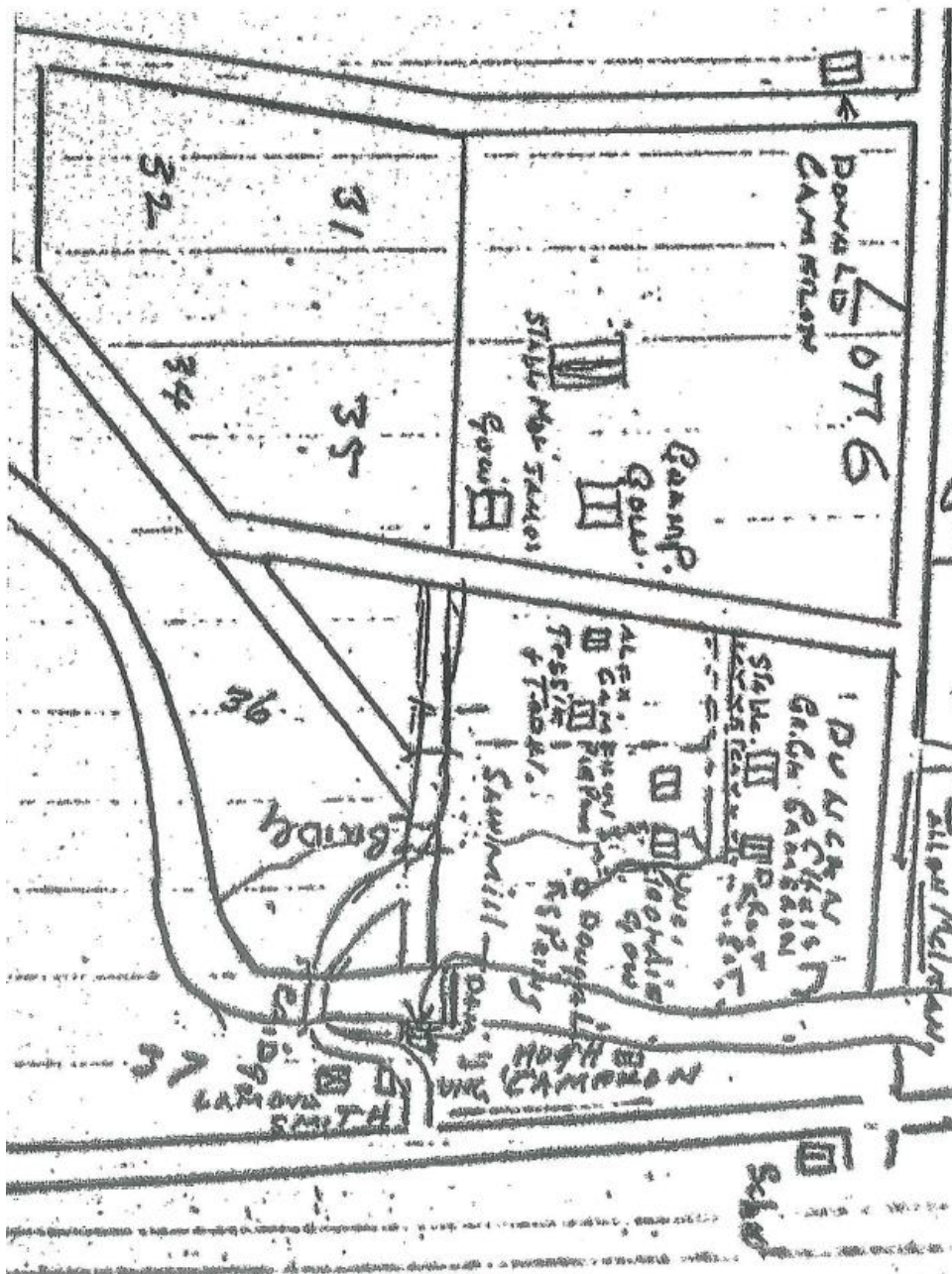


Figure 8: An undated sketch of east half of Lot 6, Concession 1, thought to have been drawn by Hugh or Alex Cameron (now deceased). There were a number of shanties on the property, all of which had been removed when the land was acquired by Robert and Lynda Grant. Some of the names on the sketch include Duncan, Gow, and Cameron (email communication, Bob Grant, 24 May 2022). A number of structures and features are illustrated, including a sawmill, a dam, bridges, stables, potential fence lines, among others.



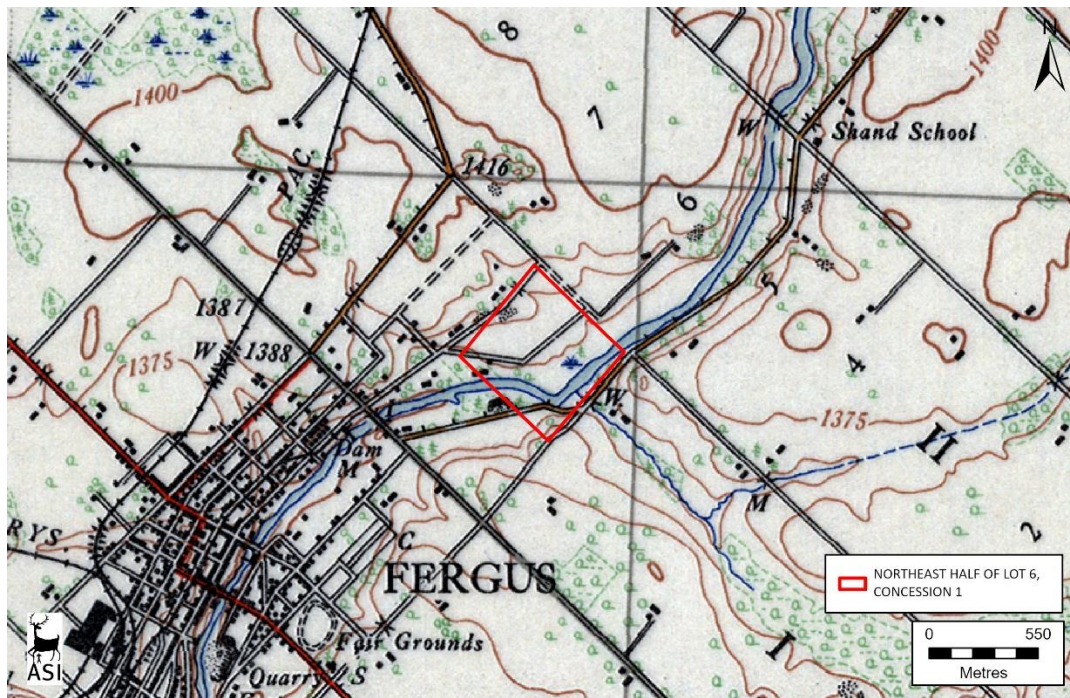


Figure 9: 1935 Topographic map, Guelph Sheet

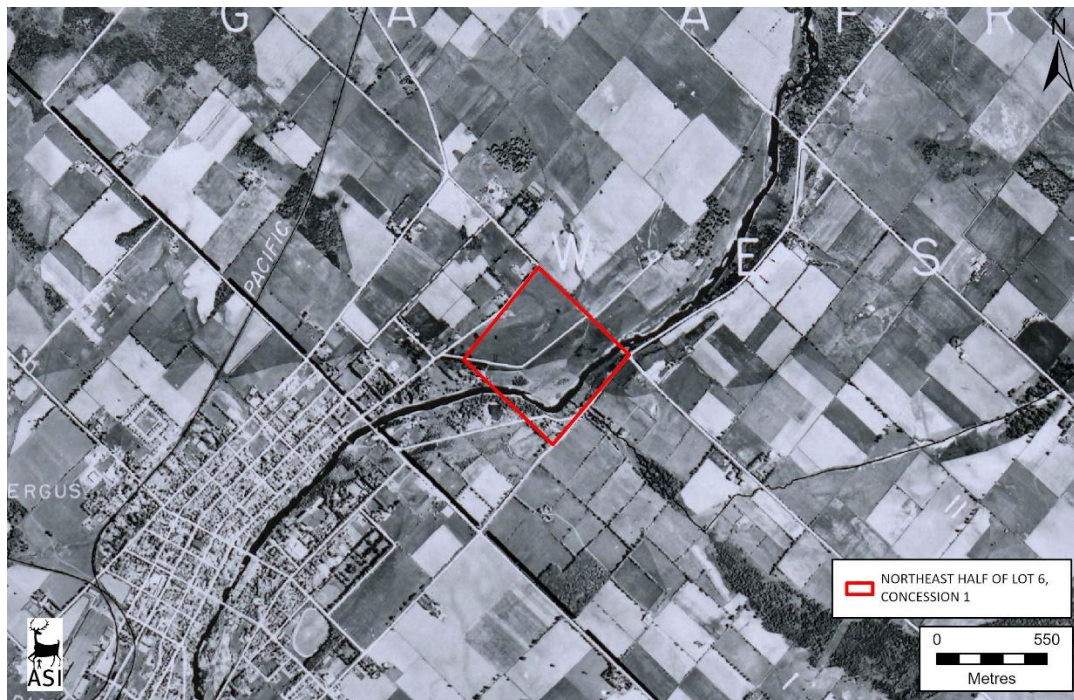


Figure 10: 1954 aerial photograph (Hunting Survey Corporation Limited, 1954)



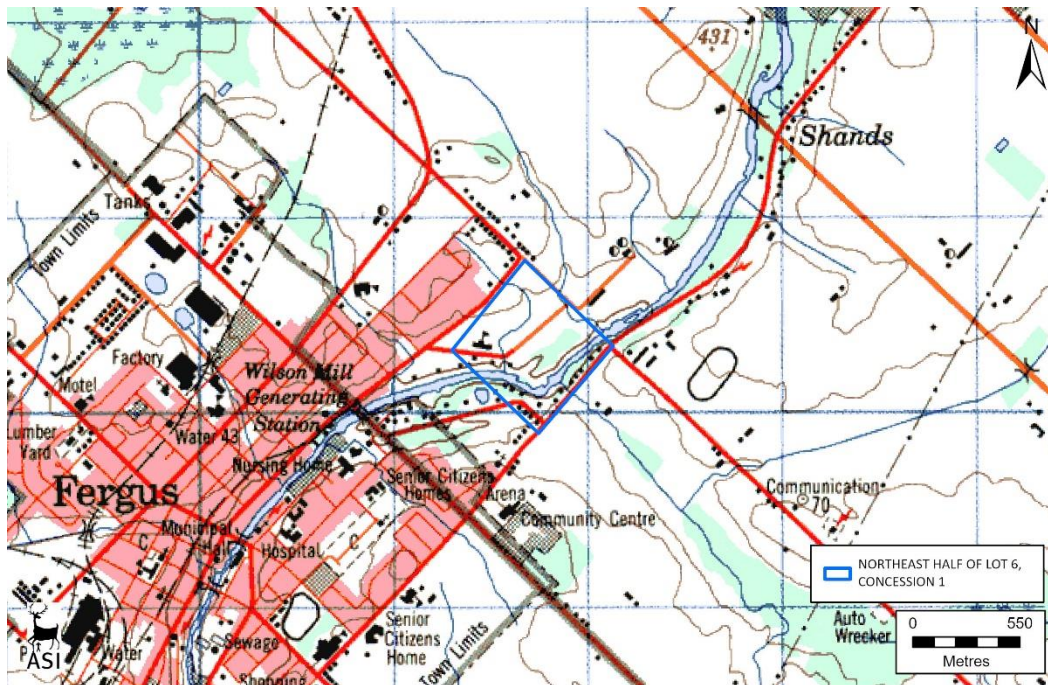


Figure 11: 1980 National Topographic Survey (N.T.S.) Map  
(Department of Energy, Mines, and Resources 1980)

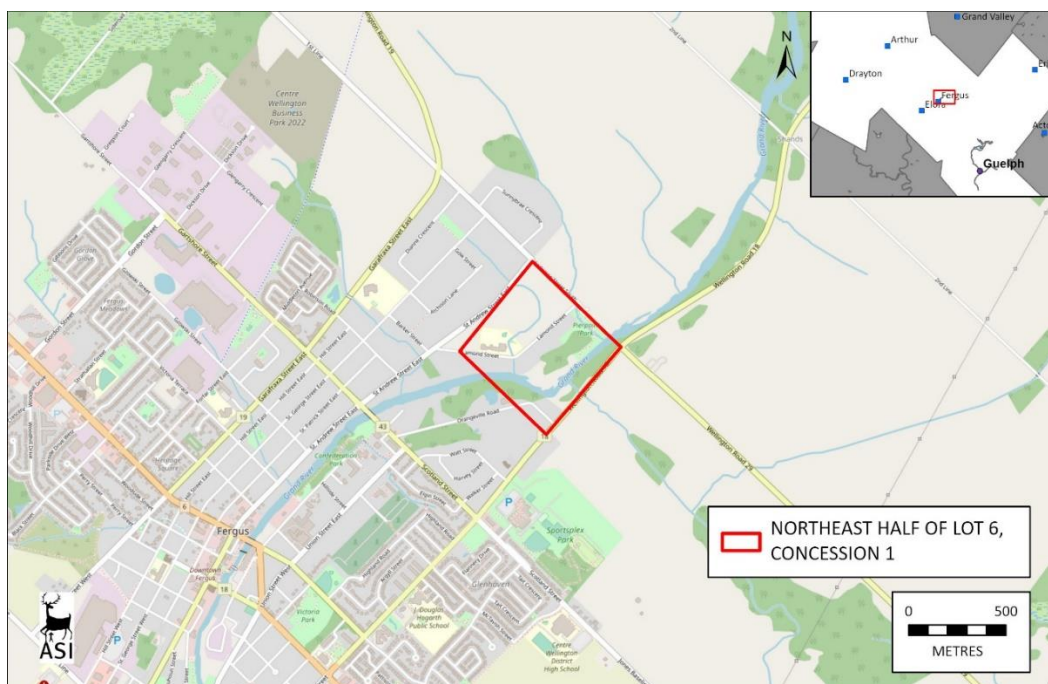


Figure 12: Open Street Map contributors, Creative Commons, n.d.

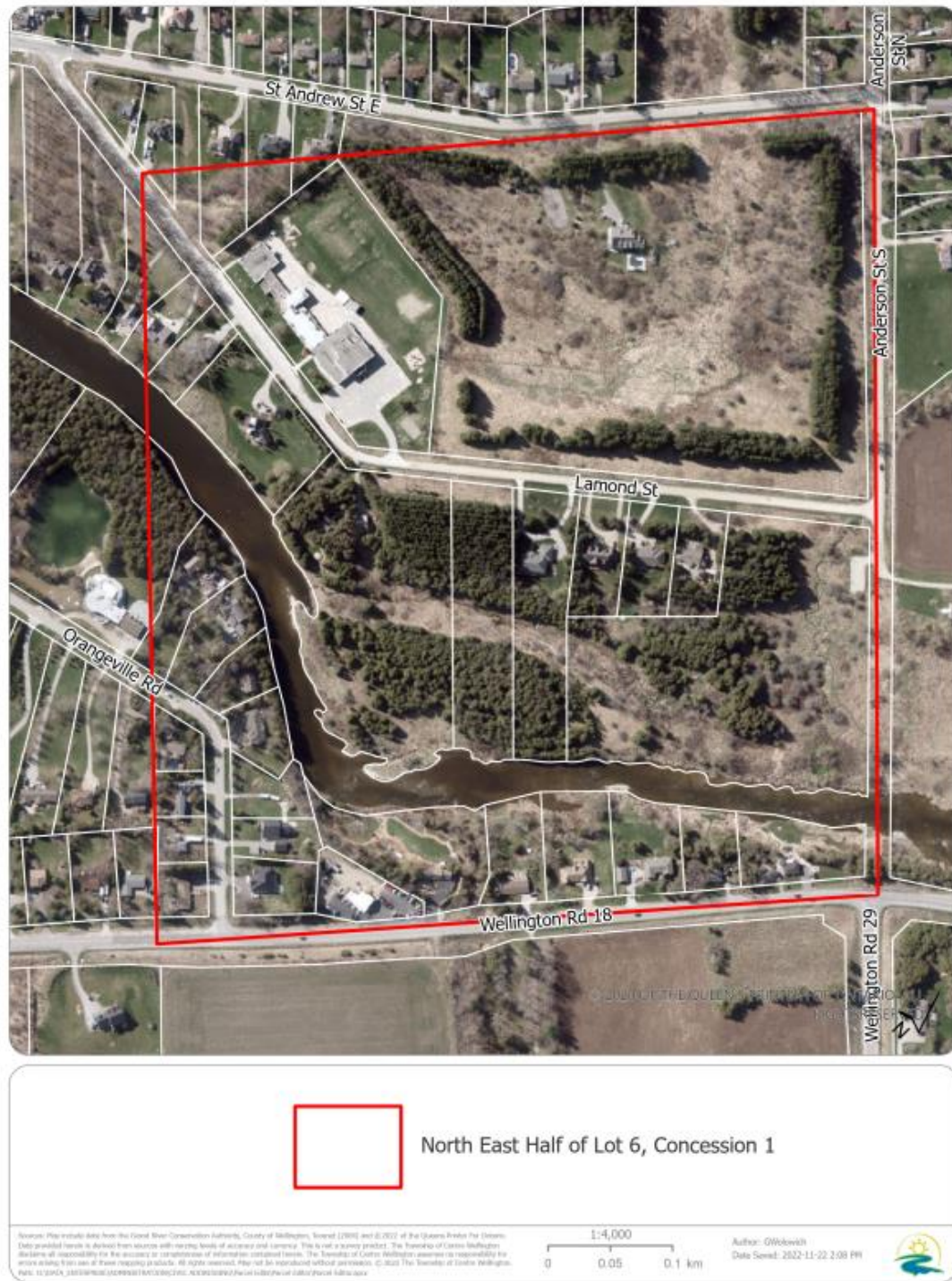


Figure 13: Pierpoint's land grant overlaid on current lot fabric.



## **Appendix B: East Half of Lot 6, Concession 1, West Garafraxa Township – Land Ownership Following Richard Pierpoint and Lemuel Brown**

As noted above, Pierpoint bequeathed his property in the east half of Lot 6, Concession 1, West Garafraxa Township to Lemuel Brown. The will was registered on title in early October 1838 (*Garafraxa Memorial deeds #L387*). Within a month, in November 1838, Brown sold the Pierpoint property in its entirety to Alexander Drysdale (*Garafraxa Memorial deeds #M2*.)

Drysdale (Mar. 31, 1814-Oct 26, 1891) appears to have been a native of Edinburgh, Scotland, and the son of John and Jessie (Sceales) Drysdale. He emigrated to Upper Canada in 1835 and settled at Fergus; some of Drysdale's near relations had previously settled in the area. He became a prosperous farmer, magistrate, and served on the Garafraxa Township council. Drysdale held the rank of Lieutenant-Colonel in the 3<sup>rd</sup> Regiment of the Wellington Militia. He returned to Scotland in 1864 to succeed his kinsman, W. Castellaw Drysdale (ca. 1778-May 31, 1865), a London merchant, to some properties in Lincolnshire, England, and in Dunbar, Scotland. He was a cousin, the son of Alexander and Elizabeth (Castellaw) Drysdale. Drysdale was married in October 1840 to Janet Dingwall Fordyce (Feb. 18, 1819-Oct. 1, 1873), who was a native of Aberdeen and the daughter of Alexander and Magdalene Dingwall Fordyce. They raised a family of seven children (two sons, five daughters) who were born between approximately 1841 and 1854. The family resided in Garafraxa in a frame dwelling and were the near neighbours (within a few doors) of the James Lamond Smith family. Drysdale belonged to the Church of Scotland and was a church elder. Alexander and Janet, as well as three of their children and W.C. Drysdale, are interred in the family plot at the Dunbar Parish Church in Scotland (1851 *Garafraxa Census*, division 39, sub-district 371, p. 41; Dingwall Fordyce 1885:73-74; Dingwall Fordyce 1888:xxvi; Drysdale family tombstone, Dunbar Churchyard.)



In August 1844, Drysdale severed this lot and sold the west half containing 50 acres (20.23 hectares) to Thomas Webster. In January 1851, Drysdale sold the easterly remainder of this lot to Alexander Dingwall Fordyce<sup>10</sup> (*Garafraxa Memorial deeds* #O223, H2456.)

The abstract index is not clear whether the owner of this property in 1851 was Alexander Dingwall Fordyce Sr. or Jr. The elder Dingwall Fordyce (Feb. 7, 1786-Feb. 23, 1852) was a native of Aberdeen and the son of Dr. Arthur and Janet (Morrison) Dingwall Fordyce. He appears to have been a merchant in London, as well as a manager of his fathers' estates, before he emigrated to Upper Canada in 1836. It has been suggested that he may have committed some sort of "financial impropriety" and was forced to leave Scotland. He settled in Nichol Township near Fergus where he established himself in business in partnership with James Webster. It is not known whether James Webster was any relation to Thomas Webster, the owner of the adjoining property, referred to above. The Websters appear to have been cousins to the Dingwall Fordyce family; James Webster (May 28, 1808-Feb. 6, 1869) was one of the first Scottish settlers at Fergus in 1833, and he later served as the Land Registrar for Wellington County. Alexander Dingwall Fordyce cleared a farm for himself which was named "Lasraigie." He retired from his mercantile partnership in 1847. Alexander served as a magistrate at the Court of Requests (a nineteenth century version of a small claims court), and he was also the chairman of the Court of Quarter Sessions for the Wellington District. He was also the Warden of Wellington County, and an elder of St. Andrew's Presbyterian Church at Fergus.

He was married in September 1813 to his cousin, Magdalene Dingwall (Feb 15, 1786-Feb 24, 1846.) She was a native of Aberdeen, and the daughter of Alexander and Elizabeth Dingwall. Alexander Dingwall was a "stocking manufacturer" in Aberdeen. Alexander and Magdalene raised a family of ten children (four sons, six daughters) who were born between 1814 and 1831. They later resided at their home known as "Belsyde" which was sometimes

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<sup>10</sup> This name appears to be spelled as "Fortyce" in the abstract index.



mistakenly spelled as “Bellside.” Alexander and Magdalene are interred in the family plot at St. Andrew’s Church, Fergus.

Alexander Jr. (b 1816) was a native of London, England, and the son of Alexander and Magdalene referred to above. He attended grammar school at Aberdeen and studied at Marischal College. He emigrated to Upper Canada as a young man in 1835 and settled in Nichol Township. He was appointed Common School Superintendent for the Northern Division of Wellington County in 1856, a position which he held until his retirement in 1878. He was then employed as a “Commissioner” at Fergus for taking oaths and affidavits, and he was the issuer of marriage licenses. Alexander published two volumes devoted to the genealogy of his family, which were thoroughly researched, as well as memoirs related to his brother, he also edited a collection of sermons preached by Dr. Mair of Fergus. The census records indicate that he was an unmarried man, and resided with his next youngest sister, Elizabeth. They established an early lending library in their own home which provided books for the community. Alexander Jr. died on Jan. 2, 1894, as the result of “senile decay” and “gradual weakening.” Several pencil sketches survive, showing the early settlement at Fergus in the mid-1830s, which were executed by members of the Dingwall Fordyce family (1861 *Wellington County/Fergus Census*, division 1, p. 2; Dingwall Fordyce 1885:117-119, 121; *Ontario Vital Statistics*, death registration #18611/1894; Mestern 2008:9-10, 21-22.)

In February 1853, Fordyce/Fortyce sold his property to James Lamond Smith. The abstract index appears to show 42 acres (16.99 hectares) as the quantity of land that was conveyed under this deed (*Garafraxa Memorial deeds* #H4915.)

Smith (May 14, 1822-Jan. 13, 1883) was a native of Aberdeen, and the son of Alexander and Eliza (Lamont) Smith of “Glen Millan” of that place. He emigrated to Canada circa 1840 and resided for many years in Garafraxa Township. He was listed in the census returns for that place as a “notary public,” who resided with his family in a stone house. By the early 1860s he had moved with his family to Toronto where he was employed by the Bank of Upper Canada in its “land department.” He was also described in records as a “contractor” and insurance



agent. Smith was a real estate developer in partnership with Benjamin Morton. One of the subdivisions that they developed is situated near Norway Avenue in east Toronto on the north side of Kingston Road between Woodbine and Victoria Park Avenues. The name “Benlamond Avenue” commemorates the two business partners. In Fergus, Smith was commemorated by a street named in his honor (Lamond Street) as well as by a former village which was named “Glen Lamond.” Smith resided in Toronto where he constructed a home for himself near Church and Gloucester Streets which he named “Norway Place.”

He was married at Guelph in October 1844 to Isabella Barker (Aug. 31, 1822-Nov. 29, 1912), who was the daughter of George Barker “late of Leamington Priors, Warwick, England.” James and Isabella raised a family of at least four daughters who were born between 1846 and 1857. One of the daughters, Isabelle (d. 1871) was married in 1868 to (Sir) Edmund Boyd Osler (1845-1924), son of the Rev. Featherstone Lake Osler. Osler was a prominent Toronto banker, businessman, railway investor, and member of the House of Commons. Smith was described as a “gentleman” who in later life was one of the founding members of the Toronto Golf Club. He died from liver and pancreatic cancer. He is interred in the family plot at St. James Cemetery on Parliament Street (*Toronto Patriot*, Nov. 15, 1844; 1851 *Garafraxa Census*, division 39, sub-district 371, p. 41; 1861 *Garafraxa Census*, division 1, p. 67; 1862 *Toronto Directory*, pp. 117-118; 1871 *Toronto Census*, St. John’s Ward, division D, p. 99; 1881 *East York Census*, division 2, p. 48; *Ontario Vital Statistics*, death registration #19452/1883.)

Two deeds were registered on title in October 1860 which appeared to transfer some interest in this land to Robert and Charles Farquharson Smith. Robert Smith (May 4, 1819-July 14, 1892) was the elder brother of James Lamond Smith. He was born in Aberdeen and died there. Charles F. Smith (1828-Aug. 13, 1883) was the younger brother of James Lamond Smith. He was born in Aberdeen but emigrated to Quebec where he was employed as the manager of the Bank of British North America. He died at Montreal and was interred at Mt. Hermon Cemetery. These lands were sold to Benjamin Morton in May 1874. Morton then sold the property back to James Lamond Smith in December 1875.





In July 1880, Smith sold this land to John Black. Black mortgaged the property in favour of the Imperial Bank of Canada in December 1883 for \$3,299 (*Garafraxa Memorial deeds* #H<sup>2</sup>15602, H<sup>2</sup>15603; *Garafraxa deeds* #X<sup>2</sup>1047, X<sup>2</sup>1048.)

Morton (b. May 2, 1832) was a native of Belford, Northumberland, England, and the son of John and Annie (Lyll) Morton. He was a resident of Toronto who was originally employed as the “chief accountant” at the Bank of Upper Canada. Later records described him as a “manager,” “loans manager,” “barrister,” and “real estate agent.” He was the business partner of James Lamond Smith, and the two men probably met through their work at the Bank during the 1860s. Morton was married in 1869 to Mary Swanwick Hutton (Jan. 20, 1830-Oct. 25, 1906.) She was a native of Ireland, and the daughter of William and Frances (McCrea) Hutton. Her father had settled at Belleville, and he served as the Deputy Minister of Agriculture, the Assistant Superintendent of Education, and as the Warden for Hastings County. Benjamin and Mary raised a family of two children, a son and daughter, who were born circa 1865 and 1867. In 1871 the family resided on Church Street in Toronto, not far from the Smith residence. Morton was affluent enough that he employed two domestic servants. The family belonged to the Church of England. Benjamin died from apoplexy on April 29, 1902. His wife was interred in the family plot at Belleville (1862 *Directory*, p. 96; 1871 *Toronto Census*, St. David’s Ward, division C4, p. 15; 1881 *East York Census*, District 2, p. 99; 1891 *East York Census*, division E, p. 96; *Ontario Vital Statistics*, death registration #28873/1902; Swanwick & Jones 1899:20-21.)

In December 1875, Morton sold this property back to James Lamond Smith. In July 1880, Smith sold this land to John Black. Black mortgaged the property in favour of the Imperial Bank of Canada in December 1883 for \$3,299 (*Garafraxa deeds* #X<sup>3</sup>1366, X<sup>6</sup>2884, X<sup>7</sup>3577.)

Black (b. Dec. 28, 1836) was a native of Midlothian, Scotland, and the son of Robert and Marion (Noble) Black. He was a farmer/grain dealer and the owner of “Blackburn.” Black was married circa 1858 to Helen White Foote (Mar. 29, 1840-Mar. 24, 1931). She was a native of Perthshire, Scotland, and the daughter of James and Catherine (Ferguson) Foote. They raised a family of ten children



(five sons, five daughters) who were born between 1859 and 1882. The family belonged to the Presbyterian Church. Black died at Liverpool on Aug. 3, 1892. Helen died from old age (“senilite debility”) and was interred in the family plot at the Belsyde Cemetery (1871 *West Garafraxa Census*, division 1, p. 31; 1881 *West Garafraxa Census*, division 1, p. 64; *Ontario Vital Statistics*, death registration #34128/1925; Black family tombstone inscription, Belsyde Cemetery.)

Two deeds were registered on title in December 1894 between Helen Black, the widow and administratrix of John Black, and the Imperial Bank. The nature of these deeds is not stated in the abstract index, but they may have been executed to rectify boundaries and to remove any clouds from the title, as well as discharging the 1883 mortgage. The abstract index noted that Lamond Street and a strip along the Grand River were reserved (*West Garafraxa deeds* #X<sup>12</sup>5689, X<sup>12</sup>5690.)

In January 1919, Helen Black sold this land to John Black for \$5,000 (*West Garafraxa deeds* #X<sup>17</sup> 9586.)

Black (b. Nov. 19, 1866) was a native of Fergus and the son of John and Helen (Foote) Black referred to above. Records indicate that John was a cattle or livestock dealer (“drover”) by profession. He lived in Hamilton before moving to Toronto. Black was married in mid-September 1890 to Mary Hughes (Nov. 5, 1866-Apr. 21, 1953.) She was the daughter of Thomas and Jeanet Hughes. John and Mary raised a family of seven children (four sons, three daughters) who were born between 1892 and 1906. The family lived on Oakmount Road in Toronto. John donated land for the site of John Black Public School. He died on Mar. 24, 1931, from nephritis (uremia) and arteriosclerosis. He was interred in the family plot at the Belsyde Cemetery (1871 *West Garafraxa Census*, division 1, p. 31; 1881 *West Garafraxa Census*, division 1, p. 64; 1901 *Fergus Census*, district 124, sub-district 6-1, p. 14; 1911 *Toronto/York South Census*, district 138, sub-district 3-19, Ward 7, p. 14; *Ontario Vital Statistics*, marriage registration #12695/1890; death registration #2451/1931.)



In July 1942, John Black (as the executor of John Black) transferred this land to Blackburn Farms (*West Garafraxa deeds #X<sup>20</sup>13207½.*)

John Black III (b. Oct. 22, 1902) was a native of Fergus and the son of John II and Mary (Hughes) Black. John III was listed in records as a “buyer.” He was married at Toronto in mid-June 1926 to Cady Olive Winton (Dec. 11, 1902-Aug. 7, 2001), who was a native of Toronto and the daughter of Robert Hall and Mary Olive Jane (Field) Winton. John and Cady raised a family of three sons who were born between 1928 and 1932. The family belonged to the United Church. John III died on May 30, 1993, and he was interred in the family plot at the Belsyde Cemetery (*Ontario Vital Statistics*, birth registration #45101/1902; marriage registration #27733/1926.)

In December 1997, Robert Douglas and Lynda Kathleen Grant purchased this land from Blackburn Farms (*Registry deeds #788443.*) Restrictive covenants were registered on title in October 2010. The site is described as part 6 on Reference Plan 61R-11285 (*Registry deeds #WC293108.*) The restrictive covenants relate to the creation of the Pierpoint Fly Fishing Reserve on land donated by Robert and Lynda Grant to the Township of Centre Wellington.

The records for this property were automated in March 1998. Any subsequent land use history from that date to the present time will require a PIN search (71377-0272.)



## Appendix C: Results of Community Workshop

The Pierpoint Research Project Community Workshop was held on December 1, 2022. Over 70 people were in attendance, including a number of individuals who have associations with, or have already done so much to broaden awareness and appreciation of Richard Pierpoint, including: Janie Cooper-Wilson, Director of the Ontario Historical Society and a great great-granddaughter of Lemuel Brown; Bob and Lynda Grant, who donated the Pierpoint Fly Fishing Nature Reserve to the Township in 2010; Peter and David Meyler, authors of *A Stolen Life: Searching for Richard Pierpoint* (1999); and Rosemary Sadlier, whose work led to Richard Pierpoint being designated a National Historic Person by Parks Canada in 2020.

A number of individuals who provided input on the project as part of the initial phase of research were also in attendance, including: Peter Boyer (Pierpoint Park Neighbourhood Group), Millicent Gordon (Centre Wellington Black Committee); Wencke Rudi (University of Guelph); Kyle Smith (Wellington County Museum and Archives); and Donna Starling (Pierpoint Park Neighbourhood Group).

Following a brief presentation by the consultant team presenting findings of the initial outreach, information gathering, and historical research, participants had a chance to ask questions. The following questions were asked:

- At what age was Pierpoint in the Fergus area? When was he in St. Catharines?
- Is there any evidence found of Indigenous contact with Pierpoint?
- Is it possible to get a printed copy of the presentation?
- Is it possible to identify the boundary of the Cultural Heritage Landscape (C.H.L.)/property? It seems like there is a discrepancy between the size of the land grant in different sources.
- Who owns the property now and have they been consulted?



As part of the breakout session for the Pierpoint Settlement Research Project Community Workshop, ten tables participated in the discussions, working through three questions:

1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?
2. How should the stories be told? Where should they be told?
3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint's significance and history in the Township and beyond? A few examples are provided<sup>11</sup>— what other tools/strategies could be used?

Each table was responsible for taking their own notes. The following is a summary transcription of the discussion for each question from each of the tables based on the notes that were taken and shared with the consultant team. The transcription of the discussion notes tries to remain as close as possible to how they were written, with some minor edits for clarity.

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<sup>11</sup> Examples were provided to start the discussion and for participants to build on. Examples of potential interpretive tools included: audio and soundscape tools; geocaching and StoryMaps; an example of analog augmented reality; and examples of public art.



**TABLE 1:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

He was one of the first Africans who was [captured?] and enslaved that gained his freedom as a loyalist soldier. Who started a settlement that was greater than the area and his land grant.

**2. How should the stories be told? Where should they be told?**

Widely through municipal web sites, education, engagement of historical societies and groups/as depicted in this handout.

**3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint's significance and history in the Township and beyond?**

- Ground radar study;
- Some sort of media production to tell the story;
- Include permanent exhibit at the county museum;
- Define the property with signs that are not intrusive, but informative/interactive, QR codes;
- Develop trail system.

**TABLE 2:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

Connections to historical events, world/Canadian; Slave Trade (trans-Atlantic); 7 years war (conquest of new France); American Revolution; Settlement of Niagara; war of 1812.

**2. How should the stories be told? Where should they be told?**

- Black settlement in Ontario → Land acknowledgement of original black settlers
- School curriculum
- Pamphlet placed in AirBnBs and local Hotels
- Historic Signage (one at each corner of his property)
- Walking Tours
- Facebook → Social Media
- Tourist office (Elora Mill admin.)
- Ontario Tourism – day trip idea
  - Cooperation with St. Catharines, Niagara-on-the-lake, Burlington Heights, Elora, Fort York
  - Information App
- Play/Screenplay
- Mural/sculpture (Elora Art Centre)
- Grand River Conservation
- Bicycle Route (green lanes)

**3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint's significance and history in the Township and beyond?**

- Preserve land and integrity of property for archeological research
  - Do not disturb land; Do not clean up area
- Contact UofG to declare apple trees of historic significance





**TABLE 3:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

- Water Access
- Land grant represented – many peoples (who served)
- Resting point for black travelers
- Story of black regiment
  - Runchey Coloured Corps

**2. How should the stories be told? Where should they be told?**

- Where – at county museum – display
- How – online through database
  - Student presentations
  - Signage - at park – more significant
    - Including... find more – QR code at county museum
    - Help [the story] come alive
  - Directional signs at “gateway”
  - Richard Pierpoint DAY – “Name new School”
    - Scholarship?
- Garafraxa Road = #6 Highway

**3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint’s significance and history in the Township and beyond?**

[no responses]

**TABLE 4:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

- Important that Pierpoint earned his land (fought in 2 wars)
- This area was a starting point for those moving to settlements in Owen Sound ([link](#))
- Should visit Harrison Park in Owen Sound
- Scottish heritage is widely celebrated; Pierpoint predated settlement of Fergus and Elora
- Research needs to be accessible and through county museum
- Elora Cataract
- Trail sign to Pierpoint Park

**2. How should the stories be told? Where should they be told?**

- Murals art
- Through music and written word
  - Underground railroad themed concert at Fergus theater
- At local schools
  - Should be taught local schools correctly (without bias)

**3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint's significance and history in the Township and beyond?**

- Need something to look at THERE ... a destination
- Connect with information at the museum DISPLAY
- Story-board with all the settlements starting at Garafraxa. Maps. Beyond the Township
- Need road/directional signage "historic site"



**TABLE 5:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

- The land grant that was given is complex and contested as the parcel had been given to the Mohawk and then “re-gifted” to those who petitioned for land
- We think of settlers as young, whereas he was quite aged at the time. In fact fought in War of 1812 at the age of 69
- Leader in his community as one of the listed petitioners to represent the 19 individuals asking to be granted land together to create a larger settlement area
- Griot tradition of storytelling – Richard had been trained in this method, which contributed to his communication strategies and strengths
- Leading into next question, we need to ensure the story of the land is also shared (Indigenous, etc.) with the story of Pierpoint

[Additional notes]

- Haldimand Tract, tie in RP’s presence in St. Cath’s Queen’s Bush etc. the mobility
- Significance of Mohawk being gifted land also
- His age when he started the work
- The expectations being placed on him at advanced age
- His vision to have land together, joining with 15 others in the black community
- His service as probably a skilled soldier
- Stories of joining people through Griot tradition of oral stories
- House going down the river. When? Was the house (cabin) part of Pierpoint settlement



## **2. How should the stories be told? Where should they be told?**

- Permanent display at the Aboyne museum, perhaps along the trail and leading to the Pierpoint Park. As a National Historic Person, he should be linked to the museum
- Perhaps some directional signage in town to direct people to the park
- Perhaps a mural downtown, [acres? access?] from Provost Lane
- He was an oral storyteller, some sort of oral storytelling workshop to recognize the art of communicating
- Think of all of our senses – how can we make the walk through the park experiential – using QR codes to identify or suggest activities for people to do while they walk through the park
- Historical tours; ex. Al Koop

## **3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint's significance and history in the Township and beyond?**

[comments on handout images]

- Audio/Soundscapes:
  - QR codes would be the most cost-effective way of capturing/sharing information
  - Maybe having something to show the boundary of Pierpoint Property – maybe a QR sign at each 4 corners?
- Geocaching/storymaps
  - Yes! Geocaching would be interesting and fun
  - Have a substantive plaque or signage at the opening of the park
    - And have the parking lot cleared during the winter months for people to be able to participate on the land and access it year round
- Analog AR
  - Love this!
  - There was also proof of an apple orchard, have different images to show how people would have lived or sought respite on the land



- Public Art:
  - Enlisting local artists (ex. Meredith Blackburn) and perhaps of students to create a mural. Suggested location is Provost Lane. Maybe work with Elora Centre for the Arts as an outreach initiative into the community

[Additional notes]

- Board with cover/overhang giving history, timeline, storyboard
- Story of Pierpoint and story of the land
- Pathway markers
- Something downtown Fergus guiding people to the Pierpoint Park
- Permanent display at the museum. And direction from the museum of places to see.
- Taught at the school
- Walking tour pamphlets
- Meredith Blackmore's paintings
- Mural downtown (Provost Lane? Post office?)
- Oral story telling (workshop, library?) Griot voices, Indigenous voices
- Experiential QR codes through the park. What do you hear/see
- Heritage minute (Historica)
- Art outreach
- Sculpture (community contest)
- Posts at four corners of boundary

**TABLE 6:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

- Federal recognition
  - Fergus connection
- Leader – St. Cath and Queen’s Bush
  - Storyteller
  - Stopping point (“cabin”)

**2. How should the stories be told? Where should they be told?**

- Books and museums
- Linking communities

**3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint’s significance and history in the Township and beyond?**

- Analog AR + Geocaching
  - To QB
  - Walking Trail → Geocaching → signs along route
- Developing oral stories
- Play and TV series (Anne of Green Gables)
- Update museum online article
- Fergus library + booth at fair (Highland Games)
- Connection to underground railroad?
- Mural on John Black School



Table 6 Map 1: Post-it reads “\*land donated to Township on condition → Leave in natural condition → Acknowledge Pierpoint”





Table 6 Map 1: zoomed in view.

**TABLE 7:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

- All of it?
- Military service?
- Black heroism

**2. How should the stories be told? Where should they be told?**

- School
- On the land
- Rename the school

**3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint's significance and history in the Township and beyond?**

- Sense of place
- Opera/play



**TABLE 8:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

- Legacy
- Pioneer of importance
- Fought in 2 wars
- Cultural environment of this time
- Relationship of Richard to the British
- His land – near environmentally important area – fishing, rapids
- Are there similar stories
  - Further north? Owen Sound?
  - Any actual settlements
- That he could meet requirements to own/settle land
- In history – the stopping point to further north

**2. How should the stories be told? Where should they be told?**

- In schools
  - Shared curriculum (developed by?)
- Tourism brochures
- Online presence – advertised?
- Local and school libraries – black history/local sections
- On site / Wellington Museum
- Park – improved access – a gravel, level trail
- Many signs – on trail (like our “poor house”)
  - for us to feel part of it

**3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint’s significance and history in the Township and beyond?**

- Build a cabin representative of Richard’s
- We like so many of the samples provided





- Integrate stories of technology (QR codes, geo-caching, etc.)

See Table 8 map for cabin location



Table 8 Map 1: Overview of Fergus



Table 8 Map 1: zoomed in view









Table 8 Map 2: zoomed in view

**TABLE 9:**

- No bridge in Pierpoint Park
- Nature reserve
- Clean up – safety – fencing?
- Better sign
- Monitoring for protection for cleanup (garbage dog poop)
- Indigenous treaty (s?)
- Thermal studies/pen radar
- Burial site?
- App for history self tour
- Teacher invited from local schools and schools in Ontario and even beyond...
- Community hours (students)

**TABLE 10:**

**1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

- He represents black history in this area
- He could be considered one of the first settlers in this area as well as this land was a stop along the way for those travelling north
- His whole story should be shared as it is a story of incredible public service

**2. How should the stories be told? Where should they be told?**

- Tell the story through the land – existing park
- Orientation Board similar to Wilson’s Flats
- Plaque similar to Centennial Gardens in St. Catharines
- Possibly something at the museum to share with community
- Incorporate Richard Pierpoint’s historical story through our communities education programs where possible

**3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint’s significance and history in the Township and beyond?**

- QR codes to scan and tell story
- Similar to the Guelph Black Heritage Society’s Black Heritage Reclaimed Driving Map that highlights some of the places of significance to the historical black community in Wellington County
  - Entrance - as south as St. Catharines → north



## **ADDITIONAL NOTES<sup>12</sup>**

### **1. What is significant about Richard Pierpoint and his property? What are the stories that should be protected and shared?**

- Haldimand Tract – Five miles on each side of the Grand
- Black community has land together
- One of the first African people who was captured/enslaved in Africa transferred to and sold → free as a loyalist to then establish a settlement that was greater than the boundaries of the grant
- The most important thing is not to put a bridge through there!

### **2. How should the stories be told? Where should they be told?**

- National Historic Site
- National Historic Person
- Widely
- Street art on building good idea to raise awareness

### **3. What are some potential interpretive tools that could be used to recognize and broaden awareness of Pierpoint's significance and history in the Township and beyond?**

- Interpretive centre near John Black School
- Develop interesting story line, lots of great historical characters
- Story plaque – not too long in a prominent spot

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<sup>12</sup> No table number recorded on these notes

