

La Ville en tant qu'oeuvre d'art, voilà le point. C'est finalement à des villes de moyen et de petit volume que s'appliquent les remarquables analyses de C.Sitte, dans son "Städtebau nach seinen künstlerischen Grundsätzen (1889)". Tout le monde en connaît les résultats: l'irrégularité des places, les implantations de monuments, de fontaines ... sont toujours "inventés", jamais de convention. Tout ce que j'ai cru devoir énoncer se trouve ici prolongé et précisé: "le resserrement des villes dans leur enceinte et le petit nombre de leurs voies de communication étaient très favorables à l'esthétique de la rue..; la sinuosité des rues anciennes en fermait sans cesse la perspective et offrait à chaque instant à l'oeil un autre horizon". Ainsi est explicité le fondement "artistique" de l'urbanisme.

Il va sans dire que cette notion même, cette dimension de l'art, est en conflit direct avec l'idéologie fonctionnaliste des modernes. Il ne s'agit pas dans mon propos d'instaurer maintenant la grande discussion qui serait nécessaire à cet égard. Tenons nous-en à la conclusion de l'urbaniste viennois. Après avoir souligné que l'urbanisme ancien, c'est l'art des surprises, il demande "quel architecte oserait aujourd'hui proposer une combinaison aussi charmante que le groupement en un même coin de rue d'un perron, d'une terrasse, d'une tribune et d'une statue de la justice, comme à l'hôtel de Ville de Görlitz?" Comme certains détails uniques du visage, ce sont là les arrangements qui créent l'innouvable. Alors? il faut avec Sitte se rendre à l'évidence: "sans doute le charme des cités du passé a disparu pour toujours en bien des endroits, car il ne convient pas aux besoins de la vie moderne. C'est précisément la tâche de l'architecte que de distinguer dans notre patrimoine artistique ce qui peut-être abandonné aux démolisseurs et ce qu'il en faut à tout prix conserver".

Jacques D a l i b a r d (Canada)

THE CONSERVATION OF SMALL HISTORIC TOWNS IN NORTH AMERICA

Introduction

It is not my purpose today to boast or bewail comparative success or failure in the preservation of small towns in North America, nor to attempt a dissection of the processes whereby the concept of urban preservation has spread through the sub-continent. Suffice it to say that the arguments for and against, the philosophical justifications and the practical benefits, are discussed there as loudly, as fiercely, and as wearily, as they are in any part of the rest of the globe.

Preservationists in North America well understand that urban preservation depends on the indivisible trinity: Inventory, Control, and Funding. The preservation process is recognised as an aspect of urban planning, involving an inventory of historic property and an analysis of historic and urban character; an examination of voluntary and compulsory measures, to ensure the preservation of those properties and that character by controlling new and existing construction; and the development of economic and social devices to facilitate the continuing maintenance in good health of the historic properties and the special urban character.

Such matters are the common experience in all places where urban preservation is a live issue. However, I would suggest that there is an aspect of our urban culture, rooted in the history of our

nations, which has given rise to a characteristically North American approach to urban affairs and urban preservation. Our laws and customs set great store by maintaining the rights or needs of the community. North American society was founded upon a rejection of the strongly centralised, state-oriented European regimes of the 18 century, and thereafter developed as a pioneering culture, seeking land and the security and wealth that the possession of land could ensure. The North American citizen looked, and still does look, upon community government as a democratic device intended to ensure his undisturbed enjoyment of life and property, subject only to such restrictions as might prevent his enjoyment being too obviously at the expense of his neighbour's life and property.

In current European philosophy, most of the aims and purposes of urban preservation are community aims and purposes. The benefits they seek to ensure are, to use Lewis Mumford's wording, "aetherialised" benefits - not necessarily resulting in tangible material betterment for the individual. Indeed, the attainment of those benefits might require restrictions on the individual's property rights, above and beyond those controls which the responsible citizen will agree to accept as part of the necessary process of ensuring harmony, legal order, and operational efficiency within his town.

To borrow again from Mr. Mumford's descriptions of the history of urban development, land in North America - particularly urban land - has not devolved upon the individual as a trust or stewardship, but as a commodity capable of exploitation, a resource which should not be left idle but made to produce wealth like any other resource.

It is understandable that, in this climate of opinion, the various legislatures of North America have been reluctant to sponsor preservation laws which would impinge on the individual's right to use and develop his land for his maximum benefit.

The argument begins to be heard, but has not yet convinced legislators or citizens, that land in urban areas is not a resource only for its owner, and that the increasing values accruing to urban properties as a result of city development are not due to the owner's own initiative and effort, but are the outcome of the efforts and plans of the community as a whole; in which case, the community is entitled to share in the benefits which such rise in values might bring. Where such a concept is accepted, it becomes possible for the community to realise some of its share in the potential benefits by deliberately choosing to maintain an attractive or interesting part of the city at a level of development below its maximum economic return, or to devote the increase in wealth in one area to the upkeep of another area with a lesser income. In North America, the community is rarely in such a position, and many of its most ingenious preservation policies revolve round the accepted need to compensate the property owner, if he is to be prevented from developing his property to its maximum possible extent, and from destroying monuments and historic character while he does so.

Political and legislative action from the centre, as a counterpoise to individual or local interest, is made more difficult in that we have federal systems of government, in which the right to legislate and control matters of private property belong to the individual States in the U.S.A., and to the Provinces in Canada. This militates against the establishment of national policies and legislation for urban planning, and for urban preservation in particular.

However, the reverse of this coin has been that preservation movements which begin with the citizens themselves, are powerful and successful. Much of the history of the preservation of North America's smaller towns has shown local initiative undertaking the processes of Inventory, Control, and Funding, while the relevant governments limit themselves to passing the enabling legislation to provide the necessary legal context where required, to establishing organisations which encourage and inform, and to assisting local efforts from central funds.

These local initiatives have taken a multitude of forms, and I have chosen ten towns of North America where preservation is in progress, in order to illustrate for you the variety of local effort, and its relationship with the various levels of government.

The preservation process in ten North American towns

My first example is Canadian, the town of Niagara-on-the-lake. This town was founded at the end of the 18 century, near the spot, where the Niagara River flows into Lake Ontario. For a brief while it was the capital of Upper Canada, and was the scene of much of the activity in the War of 1812, between the newly independent United States and British America to the north. During this war the town was burnt, but was rebuilt and prospered until the 1840's, when a new canal to circumvent the great Falls was constructed, which took from the town its role as a port and commercial centre. During the late 19 century, the town became a popular summer resort, and has remained a holiday and retirement centre, never so prosperous as to require much redevelopment, and never so poor that it sank into physical decay.

The preservation of the town has depended first on the accidents of its history, and second on the individual efforts of its inhabitants to maintain and restore their houses or business premises. There has been little or no central direction of encouragement to the process, and the town's present handsome appearance, and the survival of its historic and architectural interest, is largely due to the cumulative effect of a number of separate initiatives over the last two or three decades. The town illustrates how successful such a process can be in the North American situation, given a population sufficiently educated to appreciate its environment, sufficiently well-off to carry the costs involved, and sufficiently content with the present level of town development to resist large-scale commercial or residential redevelopment, whether on their own account, or by outside interests.

My second example is Newport, in the U.S.A. This town, founded in 1639, became a thriving colonial seaport, and continued its commercial importance well into the history of the independent United States,

ranking as a cultural and political centre equal with Boston, Philadelphia, and New York. In the second half of the 19 century, Newport became a fashionable resort, the site of millionaires' palatial "cottages" beside the sea.

During the years following the Second World War, much attention has been given to preservation and restoration in the Town, both to the spectacular residences of the rich vacationers, and to the surviving elements of the 18 and 19 century town itself. The work has been divided between the efforts of the Preservation Society of Newport County, the devoted work of wealthy individuals, and the initiative of commercial interests who have rehabilitated historic structures or have carried out appropriate modern infill building projects.

The preservation society - a non-profit educational organisation - is typical of the various societies who form a major part of the North American preservation scene. Supported by the interest and cash of its members, and drawing when possible on the funds of special Federal or State programs to finance major projects, the society has saved specific structures from demolition by purchase and subsequent restoration, and by opening these and other buildings to the public has drawn attention to key monuments in the social and architectural history of the town. The society has also sponsored a methodical and professional inventory of Newport's historic structures, which is a key work for guiding the future activities of the society, and of other interested organisations or individuals. It is a recurring pattern in North America, that this basic activity of inventory and analysis of urban character depends on the effort or sponsorship of private local organisations, rather than on a Federal or State program of cultural inventory.

My next three examples are also towns on the mainland of the United States, and since in discussing them I wish mainly to emphasise the various forms of local endeavour demonstrated in their preservation, I should first of all perhaps give an indication of the general background of Federal and State legislation, which has been enacted in the U.S.A. to assist the preservation of historic buildings and areas. In principle, it is enabling and supportive legislation - designed to meet and encourage local initiative - rather than active and coercive, designed to set a central standard of preservation and to put into effect centrally approved preservation plans. Nevertheless, the legislation provides for a greater measure of control over an individual's freedom of action within an historic area, than does present legislation in Canada (with the possible exception of the laws passed by the Province of Quebec).

In 1966, the Federal Government passed legislation designed to survey, record and protect the nation's cultural heritage. This legislation expanded the already existing National Park Program to include a National Register for significant sites, buildings, and areas of local, state, or national importance, and set up a program to provide some federal financial assistance for the preservation of selected sites or buildings. Local operation of this program is delegated to the States, who, if they wish to take

part in the program, and to share in the available federal assistance, must appoint a State Liaison Officer, and establish a State Commission. This Commission is charged with the responsibility of making the state survey, and from the survey recommending sites, buildings and areas for inclusion on the National Register. Funds towards the cost of such surveys are available from federal sources, and further funds are made available by the Federal Government to the State, if the State prepares a State Preservation Plan, to assist in the protection or restoration of selected buildings or sites. It should be noted that inclusion on the National Register does not of itself confer any protected status on the site or structure. The process is intended rather to ensure that the historic significance of the monument is recognised, and opens the possibility of Federal or State assistance in its preservation.

Many States have also passed legislation which enables towns to define historic districts within their boundaries, and to establish local commissions to exercise certain controls within such districts. The precise terms of such legislation vary from State to State, but typically such commissions have powers of approval or disapproval for development within historic districts, so far as might concern the erection of new structures; the moving, demolition, or alternation of an existing structure in any manner affecting the exterior appearance of the structure; changes in land use affecting the exterior appearance of any structure on such land; the placing of signs so as to affect the exterior appearance of buildings.

The numbers of Federal, State, or Municipal officers engaged in giving effect to this legislation is comparatively small; much of the work of inventory, of publicising preservation issues, and of restoration or rehabilitation, is carried forward by local societies, with the governmental organisations acting to coordinate where possible, to disseminate preservation news and procedures, and to provide financial and professional assistance.

With this general background in mind, let us return to our consideration of preservation practice in specific towns of the United States. My next example is the city of Annapolis, capital of the State of Maryland. Annapolis was founded by the designation in 1694 of an already existing settlement, named Anne Arundel and of very little account, as the new capital of Maryland. Until then, the capital had been the town of St. Marys. "Anne Arundel" was changed to "Annapolis" in 1695, and about the same time the new capital was laid out according to a most interesting plan, clearly drawing on current Baroque concepts of planning, and including amongst its both planning devices, the circle at the centre of a web of avenues, and also the residential square. The square in the original plan was not in fact developed, but the two circles were, and are a feature of the city today. The city grew slowly, but as a capital was always the site of fine building in both the 18 and 19 centuries.

A major agent of preservation in Annapolis is Historic Annapolis, Inc., founded as a society drawing its membership from various sections of the community, and chartered under the laws of Maryland in 1952 to be the historical and preservation organisation within Annapolis and Anne Arundel County. The society raises funds itself, promotes activities within Annapolis by the State organisation, the Maryland Historical Trust, and also promotes the use of Federal funds for preservation, through such agencies as the Department of Housing and Urban Development. An interesting comparative breakdown of expenditures related to the preservation of the urban character of historic Annapolis was made by the Society for the period 1959 to 1969, and is, I feel, indicative of the general situation in the United States. The society reported that, during these ten years, the society itself had spent \$ 868,000, the Maryland Trust \$ 864,000, and Federal agencies \$ 320,000. A total, that is, of \$ 2,052,000. However, other local organisations, local businessmen, and private citizens, between them spent on the purchase and preservation of historic or architecturally interesting buildings, a grand total of \$ 7,850,000.

Historic Annapolis, Inc., has evolved a tri-partite system for the use of its funds. It maintains a Capital Fund designed for the outright purchase of properties of State or national importance, and for their exhibition to the public. It organises a Revolving Fund, with which historic buildings are purchased or restored for contemporary use; these are then sold with certain protective covenants, and the sale price returned to the Revolving Fund to finance further purchases and restorations. The society, finally, keeps an Environmental Easement Fund, used to purchase easements on selected buildings: a legal device which in effect means that the building's owner has sold certain rights of control over his property to the society, who can use those rights to ensure that historic or scenic values of the property are not destroyed by future alterations to the building.

The fourth town in my series of examples is Nantucket, in Massachusetts. This town stands on the Island of Nantucket, to which the first white settlers came in 1659. Shor whaling was practised here as early as 1673, and it was whaling that was eventually to make Nantucket rich, so that by 1842 it was a town of some 10,000, with a fleet of 80 ships, and was the acknowledged capital of the whaling industry. A series of disasters in the latter half of the 19 century, including the shoaling up of the bar outside the harbour, prevented further growth, and led to the preservation of the 18 and 19 century buildings within the town. Then, during the 20 century, the town gained increasing popularity as a holiday resort - like so many other New England sea cities - and the citizens came to recognise the asset represented by the historic and architectural interest of their town. Nantucket therefore became one of those urban communities which took advantage of State legislation enabling them to set up historic districts, controlled by a Historic Districts Commission. I would like to set out for you some of the clauses in the Act of the Commonwealth of Massachusetts, establishing for Nantucket as Historic District Commission, and establishing Nantucket Island

as the Historic District, because these clauses seem to me to represent the essential spirit underlying this sort of legislation in the U.S.A.

First, it is noted that the act derives from a petition by a private citizen, who acts in accord with a vote of the town. Then the preamble states:

The purpose of this act is to promote the general welfare of the inhabitants of the town of Nantucket through the preservation and protection of historic buildings, places and districts of historic interest; through the development of an appropriate setting for these buildings, places and districts; and through the benefits resulting to the economy of Nantucket in developing and maintaining its vacation-travel industry through the promotion of these historic associations.

The act then states that the Commission is to consist of "five unpaid members who shall be resident taxpayers of the town of Nantucket", in the first instance to be appointed by the selectmen (the town council), and thereafter to be elected at the annual town meeting on a rotating basis, giving each commissioner five years of office, and electing a new commissioner each year.

Sections 11 and 12 of the act provide for appeals to the selectmen by anyone aggrieved by a decision of the Commission, and for appeals by the Commission or any other person against the selectmen's decision, to the court in equity for the county of Nantucket.

The final section says that the act will take effect "upon its acceptance by the voters of the town of Nantucket".

So you see, although the purpose of the legislation is to introduce controls, or rather, because its purpose is to introduce controls, every effort is made to ensure that the act depends upon democratic consent, and that the controllers are elected citizens, not permanent officials. It is also worth noting that final appeal in this planning process is made to the courts, not to a Ministry of Planning. Similar provisions are made in Canadian law, so that in North America the final word in a planning appeal is a judicial rather than a governmental procedure.

Next, let us move to Savannah, in Georgia. Strictly speaking, this is a city outside the scope of this present conference, since it has a population larger than 50,000. However, I introduce it here because the main preservation effort is aimed at the area of the original city, which was first laid out in 1733 and grew slowly until the mid 19 century, and the area involved is comparable in scale, therefore, to the smaller urban settlement. A major point of interest is the module upon which the town plan is built up - a neighbourhood unit or "ward", comprising four tithings of ten lots each plus four "trust" lots, all arranged round a central square. This pattern set the framework which is responsible for much of Savannah's present-day appeal.

Again, a local society, the Historic Savannah Foundation, Inc., is the focus of much the preservation effort, and in particular it was they who prepared and published a careful analysis of the historic fabric and character of the old city, in the book "Historic Savannah"; from which I have chosen to illustrate the map showing buildings of interest, sorted into three grades. Building on this and other work, the City of Savannah commissioned from private consultants a Historic Preservation Plan (partly funded through the Federal Department of Housing and Urban Development). This Plan made an Analysis of the Historic Area, proposed Criteria for development within the historic area, and then suggested a Program for Historic Renewal Action. I would like to show you some slides illustrating these criteria, which the consultants attempted to reduce to a pictorial rather than a verbal form, and which they arranged under sixteen headings, though we have only time to see two or three.

We next come to the city of San Juan, in Puerto Rico. Old San Juan is a sevenblock-square city once enclosed by its city wall and dominated by the forts of El Morro and San Cristobal. The city was founded by Spain in 1521 and remains strongly Spanish in appearance and culture. In 1955, the Commonwealth of Puerto Rico created the Institute of Puerto Rican Culture, whose purpose is the preservation and enrichment of Puerto Rican culture, and which has as one of its main responsibilities the supervision of the restoration and conservation of monuments of historical or architectural interest. This responsibility it discharges partly by engaging directly in the restoration of individual buildings; but it also has the authority to establish historic zones - one being old San Juan - and within these zones buildings may not be demolished or altered without the prior approval of the Institute. The Institute has set up an Advisory Commission on Historical Monuments to study the various projects proposed within the historic zones, and the Institute also maintains an office of Historical Monuments, which is active in its own restoration projects, but also gives free advice to building owners on their restoration projects, making available facade designs, doors, balconies, cornices and other structural or decorative elements typical of the colonial architecture of San Juan. The office will also sell at cost to private parties, ausubo beams, floor and decorative tiles, locks, hinges, studs, and other items necessary for restoration work but not readily available on the market.

The work of the Institute is most effective, and could well form a model for organising the preservation effort in small towns judged to be of national interest. However, I think you would agree that it is a solution which runs counter to the other North American examples which I quoted earlier, contrasting its firmer, more centralised control with their looser organisation of private effort. Perhaps in this sense, Puerto Rico shows more directly its European heritage, by contrast with the almost obsessively democratic United States tradition?

My last example from the United States is the town of Lowell, Massachusetts. Again, the city itself is bigger than the given limits for our present discussion, but I would like to touch on it briefly, both because it represents an approach to the problems of preserving a city which is the product of industrial growth and decline, and also because the proposed solution deals with a clearly defined area similar in scale to a small town. The planning approach demonstrates how, in North America, preservation objectives can be attained indirectly, using governmental programs whose primary aims have little of nothing to do with preservation.

Essentially, the plan for Lowell calls for the treatment of an area, enclosed within a canal in the bend of the bordering river, in which area stands a range of structures and sites representative of the past life and industry of the town. The initial funding for the plan came from the Federal program called "The Model Cities Educational Component", and the plan consequently was intended to demonstrate the educational opportunities afforded by the preservation and display of the selected area. After the original plan was prepared, the matter was transferred from the Model Cities Educational Component to the Human Services Corporation, and this allowed the planners to expand their ideas beyond those of an educational nature. This has resulted in a very interesting proposal for the reuse of a large mill complex, the Boott Mill, as a cultural centre - including space for drama, concerts, studios, restaurants, apartments, and community facilities.

Now we return to Canada. Before we look at the three towns I have chosen as examples, let us briefly note the legislative and organisational background in this country.

The Federal Government has a restricted role in the preservation of buildings or of urban areas. Legislation respecting property is a Provincial matter, and so there is no federal legislation concerning the general protection or restoration of historic sites and buildings in Canada. However, the Minister of Indian and Northern Affairs, under the provisions of the Historic Sites and Monuments Act of 1953, may make provision for the preservation of "historic places" of national importance, and to that end may acquire the site or building in question. Sites or buildings so acquired then come under the care of the National Historic Sites and Parks Branch of his Department. The Provincial Governments have varying legislation to deal with historic buildings or sites, but a difference in principle can be made between the legislation of Quebec, and the laws of the other Provinces. Quebec has passed heritage legislation based on the Malraux Act of 1962 in France. In effect, the Provincial Minister of Cultural Affairs may designate real or moveable property of cultural significance, and the real property thereafter may not be altered or destroyed without his consent, and the moveable property may not be removed from the Province without permission. A municipality may initiate, for areas designated as historic districts under the provisions

of the Cultural Property Act, by-laws for the regulation of building alteration, renovation, removal or demolition. The other Provinces, however, have legislation less direct in its effect. Most of them have opted for the concept of a heritage foundation, financed by the provincial government, and run on the lines of a National Trust - that is, an advisory and property acquiring body, preserving by persuasion and by purchase, rather than a coercive and planning organisation such as we saw in the case of the Cultural Institute in Puerto Rico. The Federal Government has sponsored the establishment of a similar Trust organisation at the national level, Heritage Canada, which is however independent of the government, in a way not so true of the Provincial bodies. Some Provinces have enabled towns to set up legislation designating historic zones, and to pass by-laws for such zones, but in all cases other than Quebec Province, the Municipality's power to prevent demolition or alteration depends on its willingness to purchase the property in question, after the expiration of a certain time period during which the Municipality can withhold licence for demolition.

I have selected the town of St. Andrews, New Brunswick, for my eighth example. This town was founded in 1783 by United Empire Loyalists exiled from the States at the end of the Revolutionary War. By the 1870's, it was a prosperous port, with a fine stock of wooden residences. Its interest for us, as an example of the preservation process in North America, lies in the current proposal by Heritage Canada to assist in the preservation of historic areas in the town. Heritage Canada has decided to give high priority in the use of its funds and expertise to the problem of area conservation, as opposed to the preservation of individual buildings. The process it has chosen is, typically, to offer funds to assist projects of area conservation, on condition that these funds are matched by other contributing organisations - be they private, municipal, provincial, or federal; that the project has a directing body on which Heritage Canada is represented; that a preservation plan is prepared and endorsed in principle by the municipality; and that the municipality and province cooperate to ensure certain basic controls can be applied in the area, to prevent undesirable development, demolition, or alteration.

I turn now to Quebec, capital of the Province of Quebec, founded in 1608. Again I introduce a town which is legally now much larger than the defined limit for the towns we are discussing today; again I plead as my excuse that the preservation effort, concentrating on the old walled city and its immediate neighbourhood, is in effect dealing with a situation relevant to the preservation of small towns - even if this particular small town happens to be islanded in a modern sea of development, and is the centre of an urban federation of several neighbouring towns and villages which comprise Greater Quebec. Naturally enough, old Quebec has been given a special place in the legislation of the Province - legislation which is, as I remarked earlier, stronger than in other Provinces. The Cultural Properties Act placed the old city under the direct jurisdiction of the Province, so that alteration or

demolition within the area requires the approval of the Provincial Cultural Properties Commission, as well as approval by the Commission d'Urbanisme et Conservation established under the municipal enabling legislation.

Active preservation and restoration proceeds through several agencies. Work on the area centered on the Place Royale is being conducted by the Province, with Federal financial assistance. The walls of the city are under the control of the Federal Department of Northern and Indian Affairs, in its character as guardian of federal historic sites; as defensive works, they have always been under the aegis of the central government. The consolidation and repair of these walls is a continuing process. The same Department has established a historic park within the north-west section of the walls, known as Artillery Park, where the Federal government has planned, financed and is now working on, a restoration scheme of varied character, including some restoration of monuments for display to the public, provision of public open space among the monuments, and some rehabilitation of housing in the area for modern domestic and office use. Adjacent to the Artillery Park lies another area, known as the McMahon Area - after one of its main streets - where the Department has proposed a preservation treatment more akin to urban renewal, employing a private corporation as the agent of finance and development, on the lines of the "Sauvegarde" corporations experimented with in France. If this proposal is accepted, then the corporation will gain its initial finance from Federal and Provincial contributions, and thereafter should in principle be self financing.

The last town I would like to mention today is Dawson City, in the Yukon Territory. This city was founded in 1897, as the depot and trading place servicing the great gold discoveries along the Klondike River. It stands on a mud flat at the confluence of the Klondike and Yukon Rivers, the last point of navigation where the stern-wheelers plying the Yukon could bring supplies and men bound for the gold fields, since the Klondike itself was un-navigable. By the end of the century the population was some 30,000; by 1910 the city was one of the handsomest and best equipped municipalities in Canada, and was the capital of the Yukon Territory. In 1975, it is a city of some 500 people, a place of empty streets, decaying buildings, and legendary, vanished, wealth. Its history, and the great natural beauty of its setting, now attracts a growing number of visitors, and commercial life is beginning to return with this summer trade. Already private and Federal funds (the Territory is legally under the jurisdiction of the Minister of Indian and Northern Affairs) have restored a few buildings, the former Opera House among them.

It seemed time that the conservation of the city should be put on a more fully planned basis, and the Department of Indian and Northern Affairs took the unusual step of preparing a Conservation Study and Plan for the whole city, and offering this Plan to the City Council for its consideration and adoption, if it so wished.

The plan employs several of the devices of urban preservation planning which we have seen in previous examples. Like the act for Nantucket, it declares its purpose to be the conservation of the historic character of the city for the benefit of its citizens; like that act, it places the responsibility for control in the hands of elected representatives - in this case, the City Council. The powers of control it proposes are however stronger, more in line with Quebec legislation, and deal both with individual buildings and with historic areas. Finally, like the heritage foundations established by the Provinces, or perhaps more like the "Sauvegarde" corporations, the plan suggests that the main agency of restoration should be a foundation (named the "Central Fund"), engaged both in its own work of restoration and also in encouraging and advising private or commercial interests to follow its example.

This plan is now under consideration by the City Council. Meanwhile, the Department is preparing further plans for the development of its own properties, in the City and in the gold fields, to ensure their preservation and through them, the commemoration of the significance of Dawson in the history of Canada.

Conclusion

I have tried in this talk to emphasise the special characteristics of urban conservation in North America, which seem to me to spring from the very history of settlement in that half of the continent, and from the social and political implications of the pattern of life and government as it has evolved there. Of course, many aspects of preservation in North America are the same as they are in the rest of the world - the movement is after all an international movement, and the basic purposes of urban preservation are the same in all countries.

However, it is true to say that our general attitude to property rights has tended to produce a minimum of preservation controls, while a strong tradition of citizen's action and government has, on the other hand, led to vigorous action by a multitude of private or semi-private organisations, who have filled many of the functions which in other countries have been the responsibility of the central government.

At the national level, the Federal system in the United States and in Canada has meant that national direction and control of preservation is very weak. At Provincial or State level, it can be said that the U.S.A. has probably more carefully conceived and helpful legislation for preservation than is true in Canada, but that in both cases the aim of the legislation is the encouragement and coordination of local effort. The legislation of Quebec, based on French models, is of quite a different spirit to that of other Provinces or States. However, it is noticeable, in Canada at any rate, that Quebec's example is more and more quoted, as it becomes clear that urban conservation is a complex process, requiring central planning as well as the centre's benign encouragement.

I would not be surprised, if I were to repeat this talk in five or ten years' time, to find myself reporting a stronger and more comprehensive legislative situation in North America. I hope I would then be able to add, that the special qualities of local involvement and initiative, which we can remark on today, have also increased in strength and scope, so that a people's urban heritage continues to be preserved by a truly popular endeavour.

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- 2) House in private ownership, restored

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