

THE CORPORATION OF THE
Town of Halton Hills

P.O. Box 128
1 Halton Hills Drive
HALTON HILLS (Georgetown)
Ontario
L7G 5G2



Dept.

REPORT TO: Chairman and Members of General Committee

REPORT FROM: Stephen Thomson, Legal Administrative Coordinator

DATE: 1995 03 02

REPORT NO.: CL-95-028

RE: Designation of Boston Presbyterian Church under Part IV of the Ontario Heritage Act - Part of the West Half of Lot 6, Conc. 4 (Scotch Block)
Our file: R01/Boston Presbyterian Church

RECOMMENDATION:

THAT Report No. CL-95-028 dated 95 03 02 be received;

AND FURTHER THAT the Council for the Town of Halton Hills intends to designate Boston Presbyterian Church located at Part of the West Half Lot 6, Concession 4, as a heritage property under Part IV of the Ontario Heritage Act for the reasons set out in the designation report, attached to this Report.

AND FURTHER THAT staff are authorized to take all necessary steps to designate Boston Presbyterian Church under Part IV of the Ontario Heritage Act.

AND FURTHER THAT staff be directed to advertise Council's intention for three (3) consecutive weeks.

BACKGROUND:

At their recent February meeting, Heritage Halton Hills adopted the attached designation report for the Boston Presbyterian Church and recommended designation of the church under Part IV of the Ontario Heritage Act.

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COMMENT:

The attached report provides a great deal of detail in regard to the history of the church and its early congregation as well as its architecture and James Avon Smith, the church's architect.

If Council decides that the designation of Boston Presbyterian Church under Part IV of the Ontario Heritage Act is warranted, then staff will serve notice of the intention to designate on the owner of the property and the Ontario Heritage Foundation, and also advertise the intention to designate for three (3) weeks in the local newspaper.

Once the 30-day appeal period is over, a report will be brought back to Council either recommending a by-law to designate the property or setting a hearing with the Conservation Review Board if an objection is filed.

Respectfully submitted,

Stephen Thomson,
Legal Administrative Coordinator

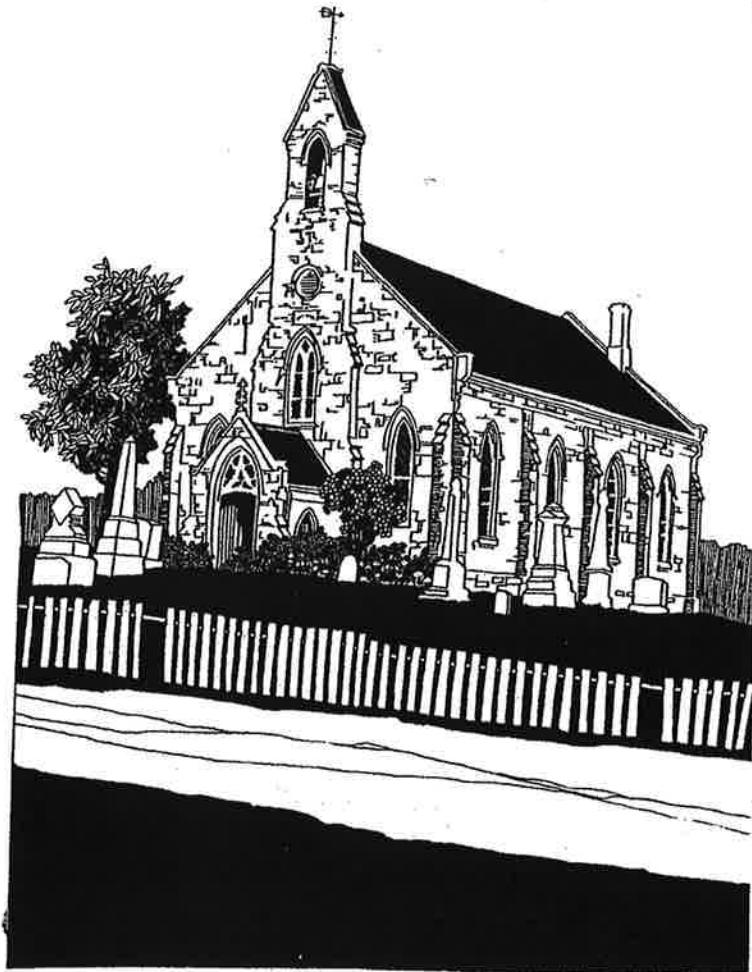
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Attachment

Approved By
Town Administrator

BOSTON PRESBYTERIAN CHURCH
Scotch Block
Halton Hills, Ontario

Designation Report



Prepared for Heritage Halton Hills

January 1995

by Geoffrey Cannon
Eric Connolly
Richard Ruggle

- A. PROPERTY Boston Presbyterian Church, 3rd Line
Halton Hills (Lot 6, Concession IV)
- B. MAILING ADDRESS Boston Presbyterian Church
c/o Tom McDonald
RR #3, (Georgetown)
Halton Hills, ON
L7G
- C. LEGAL DESCRIPTION Part of Lot 6 and Lot 7 in the 4th
Concession Township of Esquesing. (See
Appendix A)
- D. PRESENT OWNER Presbyterian Church of Canada
- E. CONSTRUCTION DATE Corner Stone of the present building laid on
June 2 1868
- F. HISTORICAL SIGNIFICANCE

The settlement of the Scotch Block After the settlement of Esquesing began in 1819, the Scotch Block, in the southwestern quarter of the township, attracted the largest ethnic concentration. Its settlers arrived by various routes. Many came from the towns of Barnet and Ryegate in Vermont, which were experiencing post-war depression in the northern states. Those towns had originated in group migration, and their sites had been purchased for their shareholders by two Scottish emigration societies: the Scotch American Company of Inchinnan, Renfrewshire which bought land in Ryegate in 1773, and The United Company of Perth and Stirling which bought land in Barnet the following year.¹

James McNab (1787-1866) promoted the emigration to the Scotch Block. He had arrived in Upper Canada in time to serve during the War of 1812, and settled in the old survey of Toronto township. In 1819 he petitioned on behalf of thirty Scotch families then residing in the United States who were anxious to obtain a block of land to settle near one another. The Executive Council first thought of placing them in Caledon, then decided to locate them in Esquesing and possibly Chinguacousy. To this block came such Barnet and Ryegate families as the Crosses, Goodwillies, McLarens, McNabs and Moores. James McNab took up a mill seat in the opposite corner of the township, where he founded the village of

¹Frederick Palmer Wells, *History of Barnet, Vermont* (Barnet 1923), 22-3ff; Edward Miller and Frederick P. Wells, *History of Ryegate, Vermont, From its Settlement by the Scotch-American Company of Farmers to Present Time* (St Johnsbury, Vermont 1913), 14ff.

Norval.²

Other Scotch block settlers came almost directly from Scotland, particularly Perthshire and the border country of Roxburghshire, to escape a similar post-war depression in the aftermath of the Napoleonic campaigns. Tombstones provide an indication of the origins of many early settlers, and the Scots were more apt than their neighbours to indicate these. More natives of Scotland whose birth places are noted came from the following shires:

Perthshire	26	Morayshire	2
Roxburghshire	26	Selkirkshire	2
Argyllshire	10	Stirlingshire	2
Aberdeenshire	5	Glasgow	2
Kirkcudbrightshire	3		

and one each from Greenock, Peebles, Berwickshire, Invernessshire, Dumfriesshire, Nairnshire and Rossshire.³

The Laidlaws came from Ettrick Forest in Selkirkshire. The Ettrick Shepherd (James Hoff) said that when James Laidlaw (1763-1829) first heard of North America at the turn of the century, "he would not believe me that Fife was not it; and that he saw it from the Castle Hill of Edinburgh." For years, Laidlaw nursed a desire to emigrate, and in 1817 his son James (1796-1886) came to Nova Scotia. Unenthusiastic about his lot there, he wrote to advise his father to settle further west. The following year, the elder James set out, bringing more of the family with him. They wintered in New York state, then came to Little York to apply for the lands they would obtain in the Scotch Block.⁴

The Scotch Block had a greater ethnic and agricultural homogeneity than anywhere else in the county. It contained no villages or hamlets, although it would be close to the future county seat of Milton; and at mid-century it boasted four adjacent congregations, all Presbyterian.

The church in the Scotch Block James Laidlaw offered hospitality to a diverse series of Presbyterian clergy who visited the Scotch Block prior to the advent of a settled minister in 1832; services were held on his farm; and he organized the gatherings for worship which took place during the long periods between clerical

²PAC, RG5, B3,v6, pp300-1, petition of J. McNab and others; AO, Minutes of Executive Council, 5 May 1819; Survey records, letters written no 24, p417, Ridout to James Hunter, 9 August 1819; 425-6, Ridout to John Small, 17 August 1819.

³Alex Cooke and Elaine Robinson Bertrand, "Boston Presbyterian Church Cemetery."

⁴Obituary of James the younger, copied from the *Montreal Witness* in the *Canadian Champion*, Milton, 26 May 1887; Hogg's comments were published, to Laidlaw's annoyance, in *Blackwood's Magazine* (March 1820), 630-33.

ministrations.⁵

The first minister to visit the township, in June 1820, belonged at the time to the Presbytery of the Canadas. William Jenkins of Markham had long been the only Presbyterian minister in his vast locality, and was accustomed to travelings oft. His Esquesing congregation sat on logs in a clearing to listen to Jenkins expound at the large maple root which formed his pulpit, from the appropriate text, "they shall dwell safely in the wilderness and sleep in the woods." (Ezekiel 34.25) In the summer of 1821, the Reverend Abner Wright came from Stamford to preach and dispense the sacrament. Wright does not seem to have belonged to any Canadian presbytery. Andrew Glen of Richmond, Upper Canada, who stopped on a missionary tour in 1822, had studied for the Associate church in Scotland and had been ordained by the Presbytery of the Canadas, though two of its members had declined to take part, since Glen had not yet received a call to a congregation.⁶

In 1824 William King (c1790-1859) was ordained to Nelson township, where he had organized a congregation two years earlier, by the Presbytery of the Canadas. He dispensed communion at the Scotch Block that year, and was engaged to preach every fourth Sabbath for a year. A former licentiate of the Synod of Ulster, King had been educated at the University of Glasgow, and came to Nelson by way of Pennsylvania. Though he knew something of the diverse backgrounds of his Esquesing congregation, his poor health and the country's poor roads prevented him from fulfilling the arrangement. He did continue to visit on occasion, and in 1829 joined Andrew Bell at the Esquesing communion.⁷

Delegates from the American Associate Church also visited. Thomas Hannah and Alexander Bullions came in 1821; Bullions returned to assist King at his 1824 communion and Thomas Beveridge followed in 1826.⁸

Though only visited sporadically, the lay people decided in 1824 to erect a meeting house (they used the American term) and school house, and to lay out a burying ground. Despite their efforts, the congregation urgently felt the want of a minister. James and John Stewart had justified their request for a Scotch settlement (1819) partly because that would enable the pioneers

to support a regular bred Clergyman of their Persuasion and who understands their language.

When it proved difficult to obtain such a clergyman, let alone maintain him, the settlers again laid their plight before the government:

⁵PCA, Esquesing Church of Scotland session minutes, historical introduction.

⁶W.A. Lorne Robinson, *History of Stamford Presbyterian Church*, 21; Gregg, *History of the Presbyterian Church*, 207-8; Isabel Skelton, *A Man Austere: William Bell, Parson and Pioneer* (Toronto 1947), 188, 193-4.

⁷Gregg, *History of the Presbyterian Church*, 368-9, 379.

⁸Beveridge, "An Account of the First Mission of the Associate Synod to Canada West," 101-111; McColl, *Boston Church*, 19.

Their Sabbaths are silent, and in danger of being forgotten - The sound of the gospel very seldom reaches their ears - But, in a land of Strangers, they are wandering like shiip [sic], without a Shepherd, and their rising generation are in danger of sinking into a state of barberous ignorance.

During this first decade of settlement, before voluntarism had become an issue, they felt it natural to request state assistance to provide their religious wants: at present they have the hardships of the wilderness to encounter - their little money is mostly spent, so that they feel unable to support a minister of their own denomination to preach the gospel amongst them. Therefore, we ... humbly pray, that your Excellency would be graciously pleasd to lay our situation before the Government in our Parent Country, and interceed, in our behalf, that a small pecuniary assistance might be granted to us, for the purpose of assisting us to support a minister ...⁹

The appeal may be one reason why Esquesing was singled out as a potential recipient of aid. The Glasgow Colonial Society had been created in 1825 under the patronage of Lord Dalhousie to promote the interest of the Kirk in the colonies. Early in 1830, William Morris informed the Society that one of the five stations which had been promised a share of public money, Bytown, was about to be supplied, and that the four remaining places (Perth, Guelph, Belleville and Esquesing) looked to the Society for ministers in the spring. At the end of the year, he noted that Mr Ross, who had been sent out by the Society and stationed at Aldborough, was receiving a portion of the public allowance. In consequence, either Guelph, Bellville, or Esquesing will be struck off, of course the one which may be last in getting a minister.

Yet three Kirk ministers who surveyed the needs of the western District for the Society, writing after Ross had arrived, still indicated that Guelph and Esquesing would be entitled to their £57 share. They felt that the congregation, which would probably exceed four hundred souls, might raise an additional £30 and furnish him with a manse.¹⁰

Until they could gain a minister of their own, the congregation had been reluctant to commit themselves to any of the branches of Presbyterianism from which its members came. About this time they decided to lay aside party divisions and apply to the United Secession Church in Scotland for a minister. It

⁹Petition of John and James Stewart and others, York, 25 January 1819; PAC, Upper Canada Sundries, 150-2, undated petition of 131 persons (primarily from Esquesing, but also from Trafalgar and Toronto townships) to Sir Peregrine Maitland, who was Lieutenant-Governor 1818-28.

¹⁰UCA, Glasgow Colonial Society papers, II, 134. William Morris to Rev. D. Welsh, York, U.C., 9 February 1830; Morris to Welsh, Perth, U.C., 10 December 1830; Fifth Annual Report, Appendix (printed in Gregg, History of the Presbyterian Church, 399).

was an odd decision, after the indication of probable support for a Church of Scotland minister; and even stranger, since the supply of Secession ministers coming to the Canadas was drying up. But they felt it the most likely means to unite the congregation.

At this point, Peter Ferguson preached in Esquesing, and was extended a call. He had just come out in the autumn of 1830, after being ordained by the United Associate Presbytery of Falkirk and Stirling. He became a member of the United Presbytery of Upper Canada in April 1831, and soon after was inducted to West Gwillimbury. The presbytery did not sustain the Esquesing call, but a second call signed by a large majority of the congregation was accepted when the presbytery met in Streetsville in April 1832.

New missionaries supported by the Glasgow Colonial Society formed a Kirk Synod in Upper Canada (1831), which considered amalgamation with the United Synod. Ferguson's consciousness that his congregation came from many backgrounds probably helped induce him to support the effort, and with Bell of Streetsville, he represented the United Synod at a meeting with the kirk which agreed on the "importance and necessity of union &c &c." Financial considerations may also have influenced him. Ferguson was part of the majority of ministers of the United Presbytery who would be willing to accept support from the government.¹¹

The United Synod obtained a grant of £700 to be divided among its eleven ministers (1833), even though it was not yet linked to the established Church of Scotland. But in December of that year the Esquesing congregation resolved to seek membership in the Kirk synod, in anticipation of the union (and perhaps to assure their allocation of the more certain grant available to Church of Scotland ministers), and appointed representatives to the Presbytery of York. Though the presbytery accepted the congregation, some of the members of the synod raised qualms about the minister.

In Scotland, the General Assembly had made a Declaratory Enactment prohibiting the reception of any minister not ordained by the Kirk, partly in order to maintain its tradition of an educated ministry. Although the Synod of Canada was prepared to waive that requirement for a time in the interests of union, it lacked the will to accomplish such a union speedily. Some members questioned the right of Ferguson and three other ministers who were formerly members of the United Synod to be regarded as ministers of the Synod (1834). Since they had not been ordained by the Church of Scotland, a committee was appointed to enquire whether the laws and practice of the Church of Scotland in such cases had been attended to. A technical amendment allowed Ferguson's name to remain on the list. Many of the congregation with Secession backgrounds must have been dissatisfied by the adherence of Esquesing to the Kirk, for they would readily

¹¹UCA, United Presbytery correspondence and minutes, Bell to William Smart, Streetsville, 20 July 1832; Bell to Robert Boyd of Prescott, Toronto [township], 22 April 1833.

respond to the dissenting clergy who later sought a following there.¹²

The name Boston At the session meeting in the Scotch Block in October 1844, Alexander Laidlaw said he could no longer remain as an elder in connection with the Church of Scotland, and resigned. The session divided and both parties claimed the meeting house. Presbytery appointed Burns and William Rintoul of Streetsville to visit "as soon as possible and to give such explanations and counsels as they may deem necessary" about the "property on Mr. Laidlaw's farm." A compromise which allowed both parties to use the church at different hours on the Sabbath was probably a local arrangement, for Burns' approach was more unyielding. On one of his visits over the next three years, he preached on a text which declared,

Yet you have still a few names in Sardis, people who have not soiled their garments; and they shall walk with me in white, for they are worthy. (Revelation 3.4)

When he returned years later, he was still a warrior, though now an ancient one. The silent graves that surrounded the church led him to appeal to an ancestral faith that had withstood the tyrant and borne oppression. He described Mammon's worship as the god of this vain age and a foe to be fought, for Burns' call was always a call to battle.¹³

Rintoul suggested the name Boston, in honour of Thomas Boston, whose writings had done much to nurture the popular piety of Presbyterians. At the same time the name honoured the Laidlaws, who were so instrumental in promoting the original congregation in the twenties and the Free Church in the forties, who came from the parish of Ettrick, where Boston had ministered from 1702 to 1732, and who were distantly related to the divine.

Members of the Free Church felt that they were taking part in a grand cause. The principles for which the "Free Protestant Church of Scotland" contended were summarized at the start of the congregational minute book: the Royal Prerogative of the Lord Jesus Christ as Head over all things to His Church, that the Scriptures are the great Statute book, that His system of laws must be preserved entire, that Office bearers in His Church have not a legislative but only a ministerial and administrative power, that it belongs to the people and congregation to elect their own minister, and none are to be intruded against their will. There was nothing there which should have divided them from the remainder of Ferguson's congregation. But there was a momentum and an implied virtue that made the division almost irresistible.¹⁴

¹²Moir, *Enduring Witness*, 83.

¹³Minutes of the Presbytery of Toronto, 23 May 1845; Boston congregational minute book, 1845; "Dr. Burns Preaching in the Scotch Block" in *The Poetical Works of Alexander McLachlan* (Toronto 1974), 266 -70.

¹⁴PCA, Boston Church congregational minutes, 1851-99, 2.

The new church By 1866, those who maintained their allegiance to the Church of Scotland were worshipping in Milton, and the Boston congregation had united with their United Presbyterian (or 'U.P.') neighbours; while the American U.P. congregation was maintaining its separate existence at Mansewood. In that year, the Boston congregation decided to build a new, stone house of worship, and numerous committees were appointed to plan the building, collect funds and arrange the details of the subcontracting. The 'audience room' was to seat about 300 persons [crammed?]

James Smith of Toronto was chosen as architect.

Contractors hesitated about submitting tenders for the quarrying of the stone, so on the recommendation of James Farquhar of Toronto and of the Farquhar Lime Company of Limehouse, Charles Blackwell of Silver Creek was selected to do the stone-work.

John Lambert did the plastering; John Moffatt the painting.

Much work was done by volunteer labour: stone was taken from the Hume quarry; sand from the farm of Thomas Duff; and most of the timber was cut on the farm of James Lindsay (lot 10, con 6 W), and sawed into lumber just across the road at the mill of James Stewart (lot 10, con 5 E).

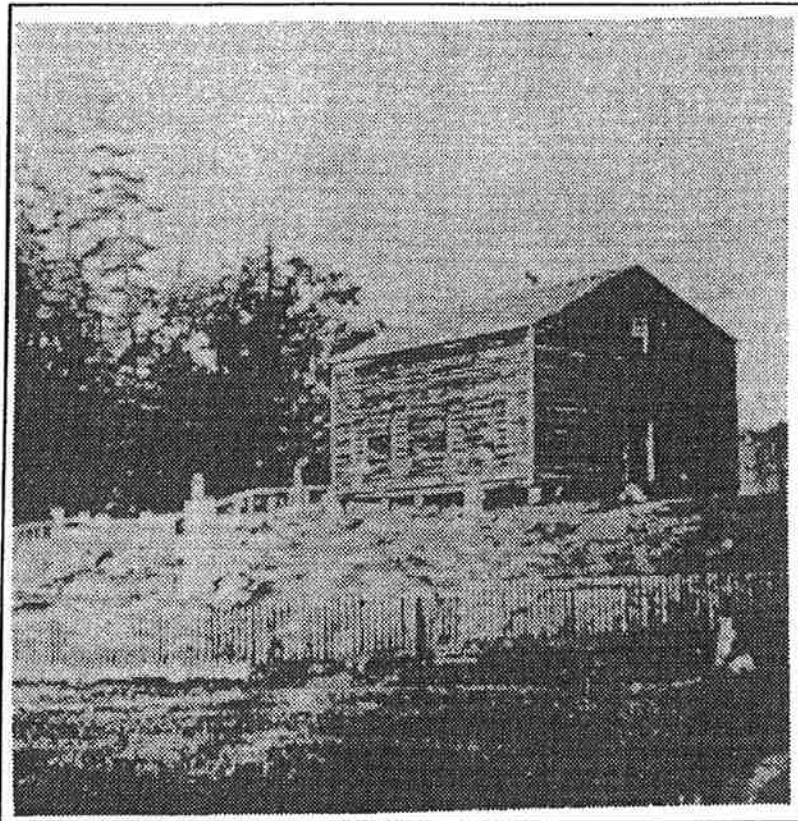
During the construction, the congregation worshipped in the 'Upper Church', the old United Presbyterian church. Soon after the opening of the new church, the Upper Church was sold.

The cornerstone was laid on 2 June 1868 by James Mitchell, the well-liked former pastor of the congregation; and the church was opened on the last Sabbath of January 1870. The Reverend Donald Stewart, who was inducted into the congregation during the midst of the building, left shortly after the opening. He told Presbytery that he had 'been in hot water for eleven months, and he wanted to get out.'

G. ARCHITECTURAL DESCRIPTION

Boston Presbyterian Church has been situated on its present site since 1825. It was in this year that a committee of Malcolm McNaughton, Duncan Campbell and James McLaren purchased 1.5 acres from Andrew Laidlaw on the north corner of the west end of Lot 6, 4th Concession for seven pounds, three shillings and three pence, all paid in the lawful currency of good mercantile wheat. (This wheat was to be delivered to either Laidlaw's house or to Jasper Martin's mill at Trafalgar by February 1, 1825.)

A meeting house was proceeded with in the summer of 1825. The work is reported to have been carried out slowly and in stages as money and manpower became available.



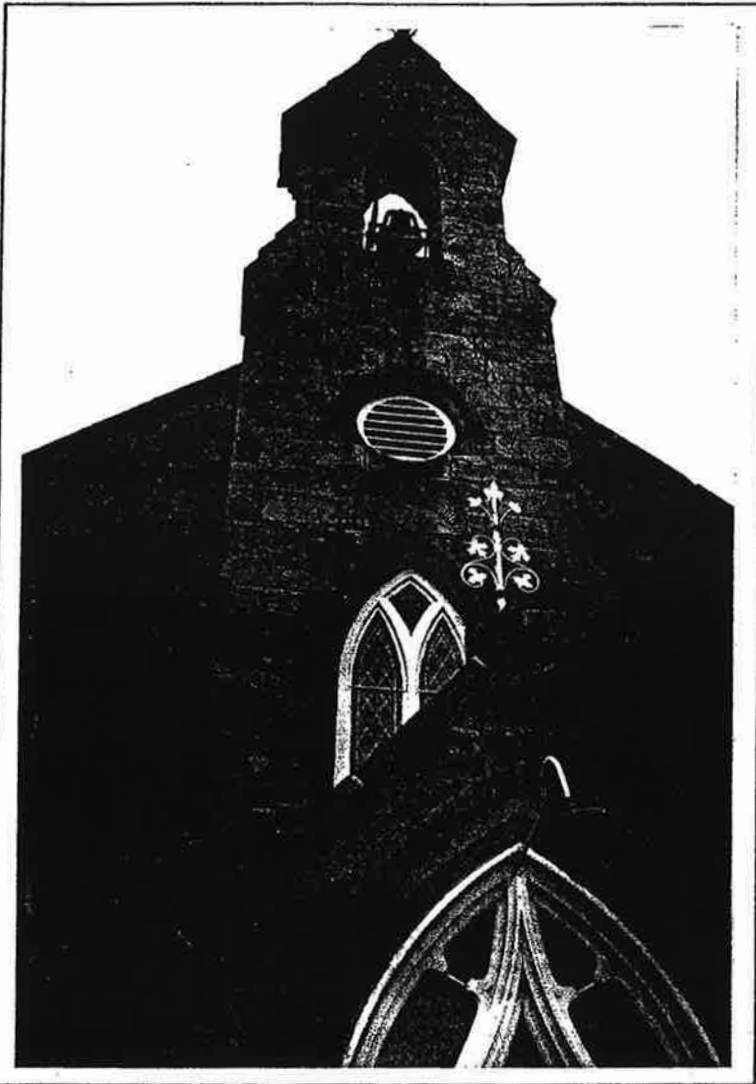
Photograph 1 The Meeting House (from the south east?)

The meeting house (Photograph 1) was not completely finished until 1835. The following description is taken from Dr. McColl's book "Records and Memories of Boston Church"; The pine of the inside finish, if memory is correct, was without a knot, and the workmanship of the best. The exterior was somewhat barn like, and there was not paint without or within. The Church stood endwise to the public road, as does the present building, which is on the same site. There was a door at each end, and as one entered, there was a staircase leading to the gallery which extended around three sides of the audience room, and on the south side, high enough to command a fair view of the gallery, the panelled pulpit with a sounding board overhead was placed. The minister reached it by a longer staircase than is seen in a modern church, and when he gained the summit he opened a door with a brass knob, and let himself in, and sitting down on a seat with a red cushion left only the top of his head visible from the floor. Below the pulpit, and in front of it, was the box, or desk, of the precentor, who also had to open a door to get into it. The pews of the Church had doors also".

In 1865, further property was purchased by Robert Laidlaw, Chairman of the property committee to the south side of the cemetery. The property was purchased from Andrew Laidlaw for \$25.00 and was 2.5 chains by 77 feet, for the

purposes of building horse sheds. A north horse shed was erected shortly afterwards by John Laidlaw.

At a congregation meeting 1866, preparations were begun to build a new church. A committee was established in December of that year consisting of Duncan McCallum, John Stewart Sr., John Laidlaw and Thomas Aitken to develop plans for the new church. An Architect, James Avon Smith of Toronto was appointed to carry out the design. Charles Blackwell of Silver Creek was awarded the construction contract with Thomas Henderson as carpenter. It has been noted that a great deal of voluntary work was carried out on the project by the congregation.



Photograph 2: Front facade showing the bell-cote

The buildings architect James Avon Smith, RCA, (Photograph 3) was born in Macduff, Bannffshire, Scotland in 1832. He emigrated to Canada in 1851 and

Building materials have been reported to be from local sources with; stone cut from the Hume quarry (Lot 11, 2nd concession); sand from the farm of Thomas Duff (Lot 9 2nd concession); most of the timber cut from James Lindsay's farm (Lot 10, 6th concession) and these logs sawed into lumber across the road at the mill of James Stewart (Lot 10, 5th concession)

The corner stone was officially laid on June 2, 1868. (The treasurers report noted that coins totally 43 cents and other papers were places in the corner stone.

During the construction, the old wooden meeting hall was moved down into Andrew Laidlaw's field (now the church parking lot), and the hall was used by the construction crew.

The Church is Gothic Revival with a bell-cote (Photograph 2) facing the road.

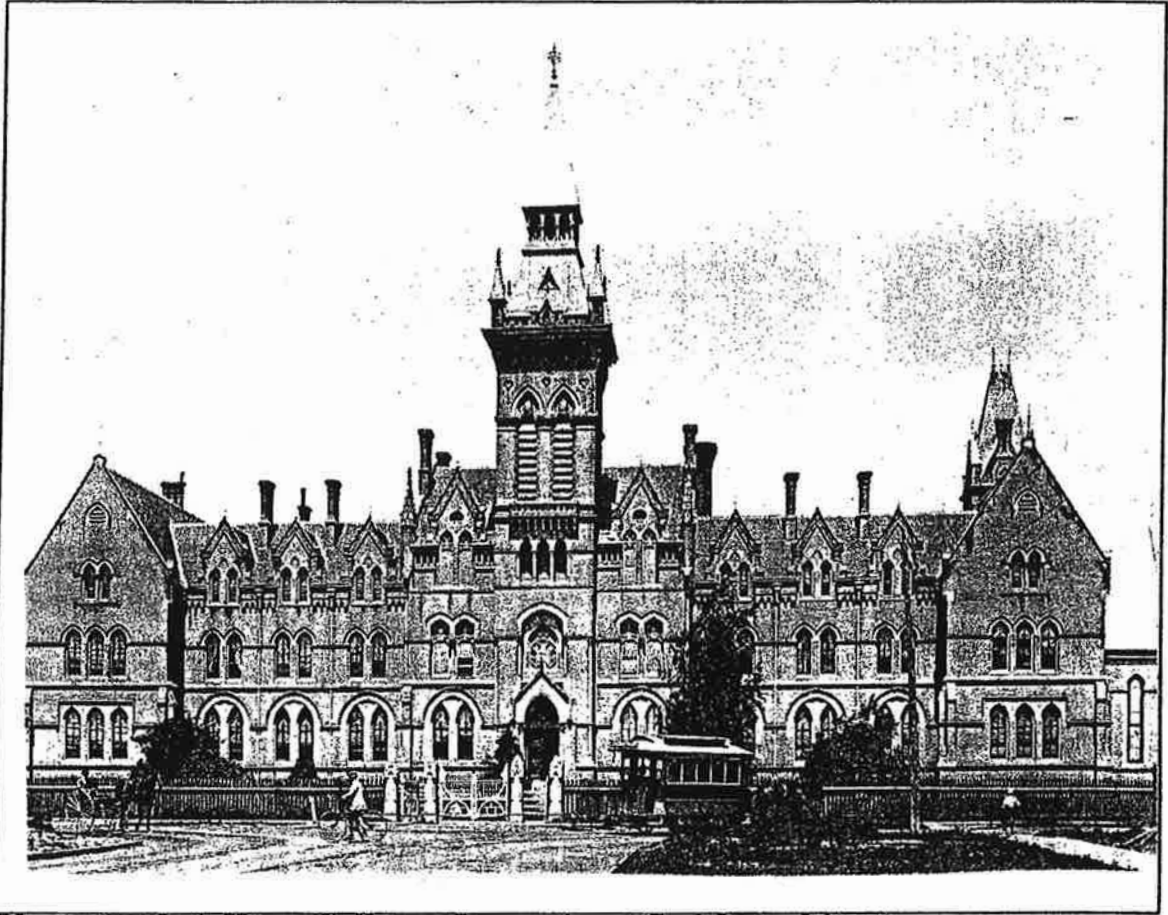
apprenticed with William Thomas (a Toronto Architect who designed many churches including St. Michael's Cathedral)



Photograph 3: the Royal Canadian Academy, James Avon Smith is pictured at the lower right.

In 1858 - 60 Smith practiced with John Bailey and then practiced on his own before taking his former student, John Gemmell into partnership in 1870, (prior to Smiths Boston Presbyterian Church commission). It is noteworthy that the firm of Smith and Gemmell existed for 45 years, with Smiths' own career as an Architect lasting for 57 years, during which it is said he had been involved with the building of over ninety of Toronto's churches as well as Knox College at the head of Spadina Avenue (Photograph 4). Some of his churches include, St. Paul's United Church on Avenue Road, 1886 (Photograph 5) and Church of the Redeemer at Avenue Road and Bloor Street, 1878 (Photograph 6). This particular church is reminiscent of Boston Presbyterian Church having a similar bell-cote tower detail.

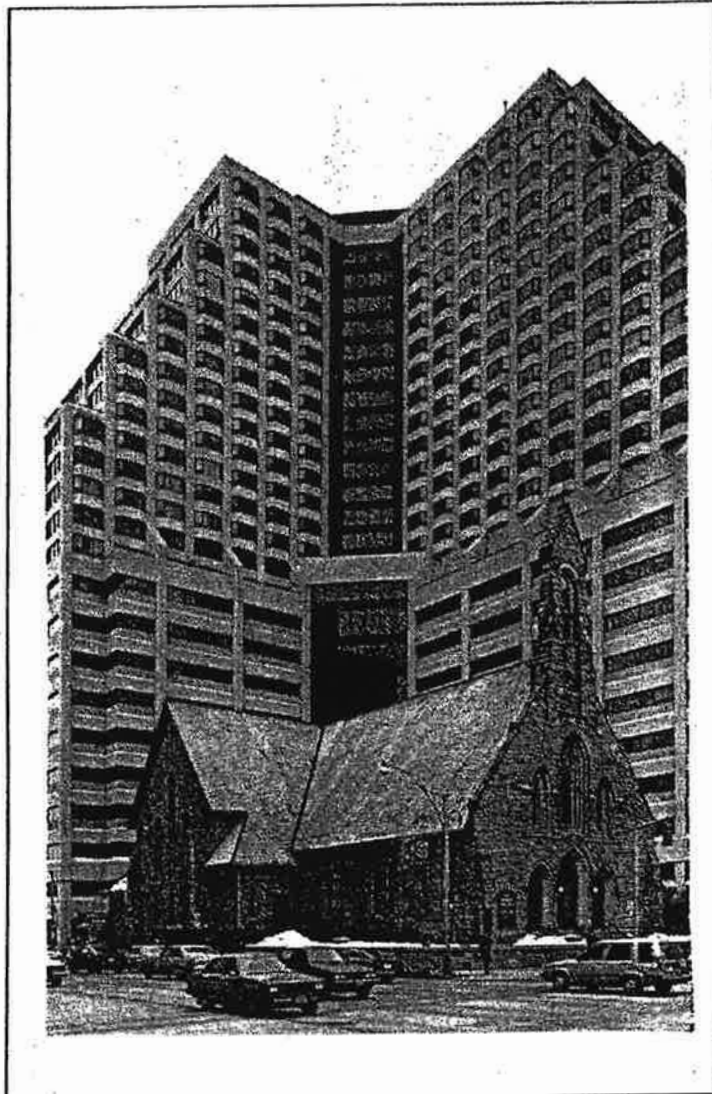
James Avon Smith, RCA, was an active member of the Ontario Society of Artists, a charter member of the Royal Canadian Academy, its treasurer from 1880-7 and secretary-treasurer 1887-1910. Smith died in 1918.



Photograph 4: Knox College, James Avon Smith architect



**Photograph 5 St. Paul's United Church,
James Avon Smith architect.**

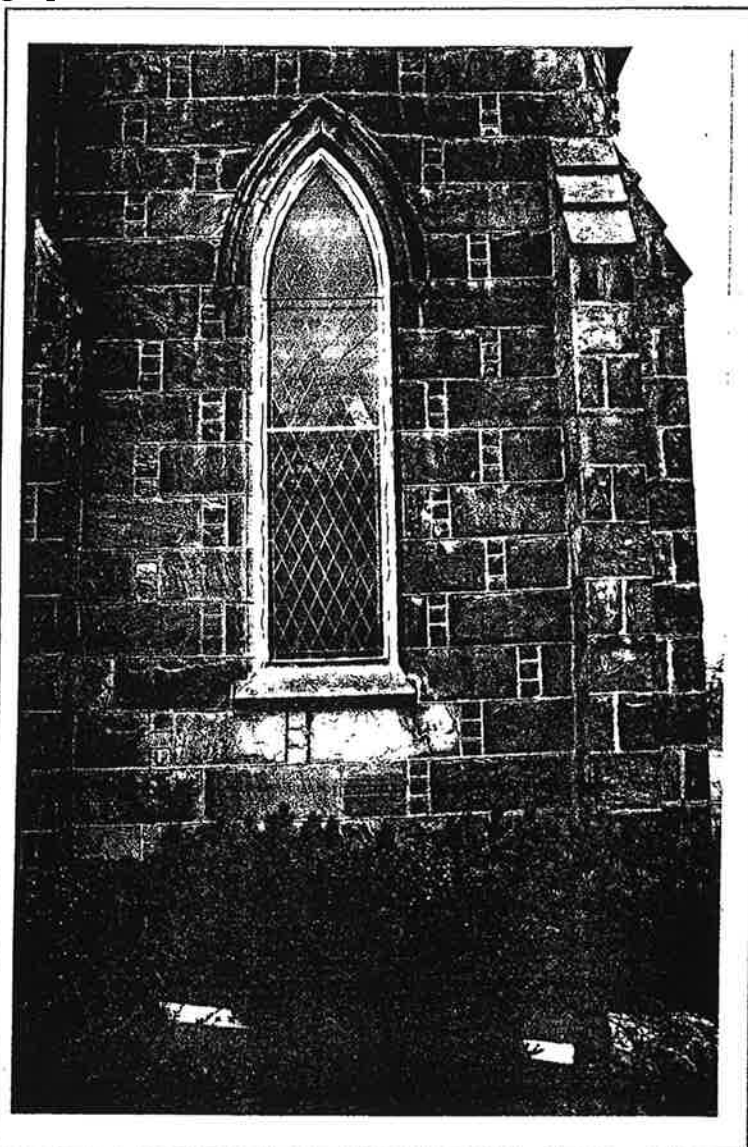


**Photograph 6 Church of the Redeemer,
James Avon Smith architect**

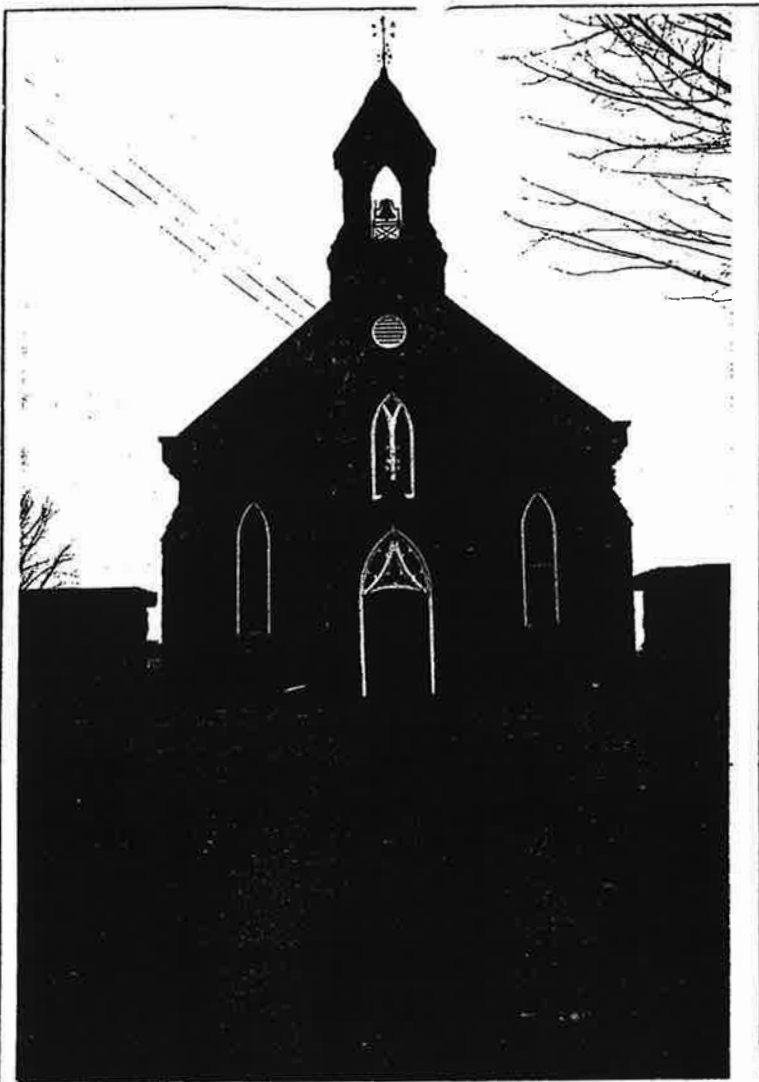
The building is rectangular with a front entry vestibule. The exterior of Boston presbyterian Church is of limestone laid in even coursed, rock faced blocks with a consistent interruption in the horizontal coursing. This interruption between each block consists of three stacked smaller blocks equalling the height of the major blocks. (See Photograph 7).

Window and door openings are topped with pointed arches which are of carved stone complete with convex (bowtell) moulding terminating at each side of the jamb with a carved projection or boss. The front gable end of the church (Photograph 8) shows angle buttresses at the corners and corbelled eave projections, The south west buttress has a cut date stone with the date of 1868, (Photograph 9). The top of the bell-cote is fitted with a wrought iron weather vane (Photograph 10) and the apex of the entrance vestibule is topped with a wrought iron finial with a maple leaf motif.

In 1938 a new stone entrance was added to the church property. This consists of stone panels on either side of the entrance walkway at the road, (Photograph 8) The last of the two horse sheds were removed from the property in 1943.



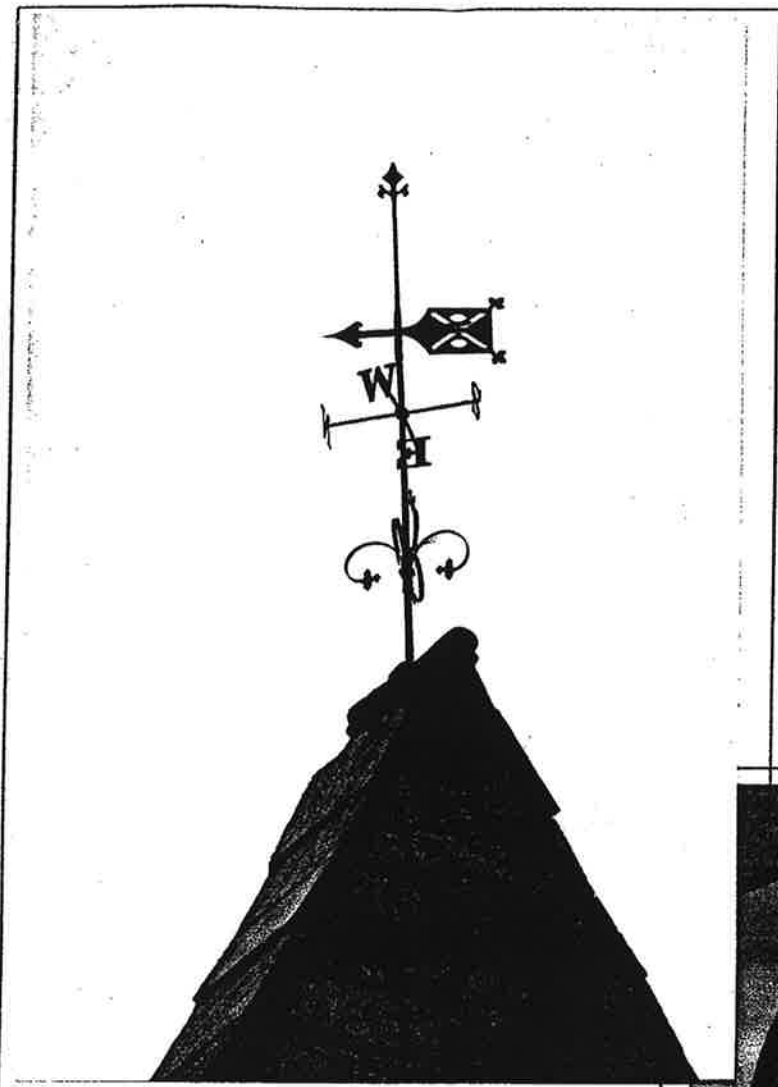
Photograph 7: Detail of typical window and stone coursing.



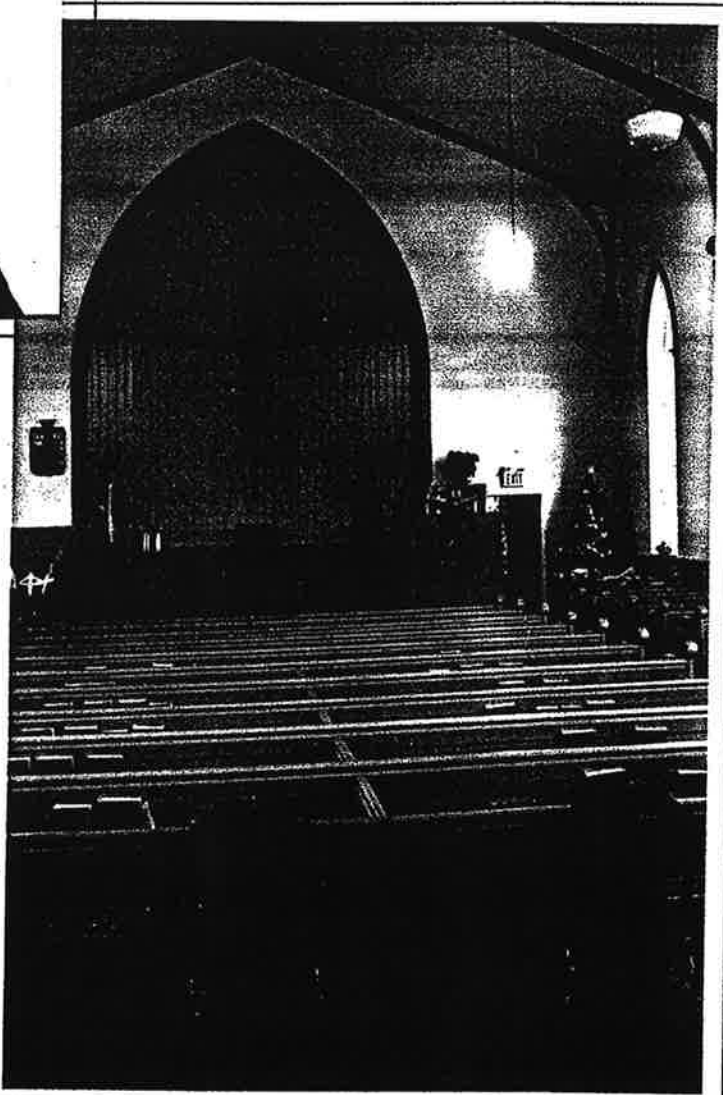
Photograph 8: Front facade showing angle buttress corners and corbelled eave projections



Photograph 9: Date stone



Photograph 10: Wrought iron weathervane

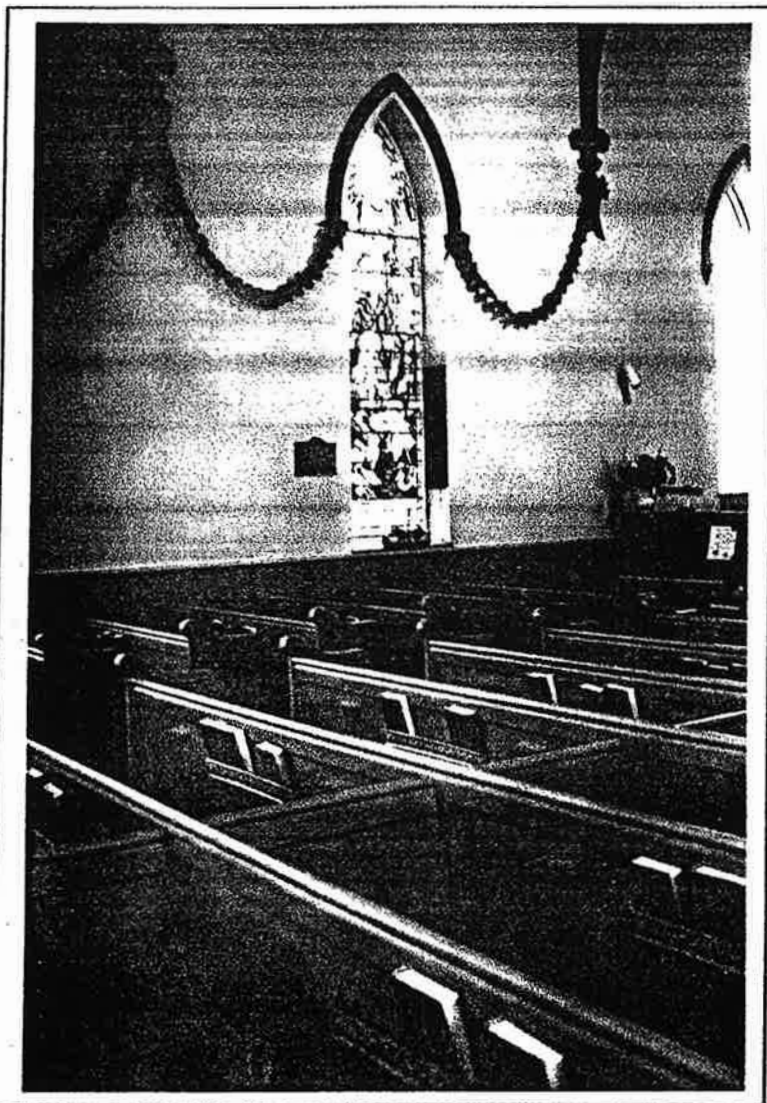


Photograph 11: Renovation sanctuary, 1967

In 1947 hydro was introduced to the building replacing gas lamps which hung from the sanctuary ceiling.

In 1960 an addition was made to the rear of the building and a church hall was made by excavating under the entire building to create a full basement, complete with poured concrete underpinning to the original structure. The work was carried out by a local contractor, Mr. Ray Olan.

In 1966 and 1967 the congregation proceeded with renovations to the sanctuary (Photograph 11). The Architect was Donald Skinner and the work was carried out by Zorge Construction of Georgetown. The project changed the front of the sanctuary completely. The choir loft, formerly in the centre was moved to the north side with the organ in front. The centre area became a raised platform with the Communion Table in the middle. A new pulpit was built on the platform on

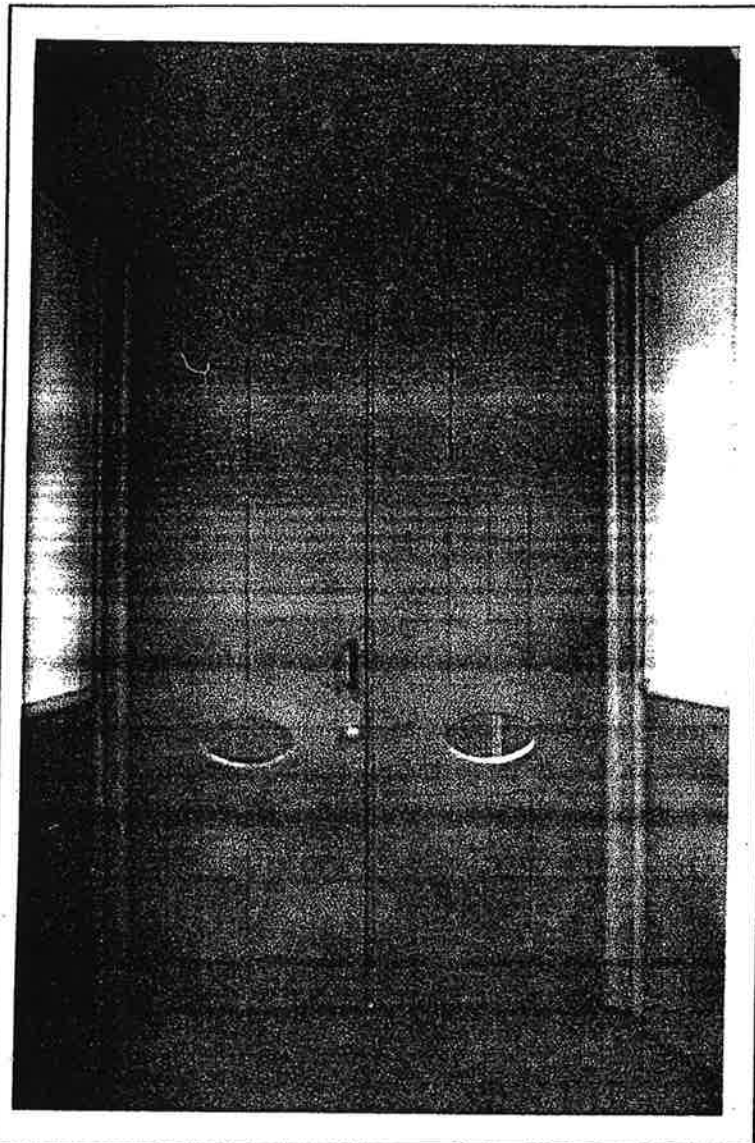


Photograph 12: Original pews, note typical stained glass window in background.

the south side. The existing arch above this area was panelled in wood with a large back-lit cross centred in the panel. It is reported that originally above the existing arch were the painted words "Enter into His gates with thanksgiving and into His courts with praise." With the overall renovation these words were obliterated under new decoration.

The pews (Photograph 12) date to the original construction. The interior is also graced with a number of stained glass windows and a pair of wood panelled arched entry doors with elliptical glazed openings at waist level (Photograph 13).

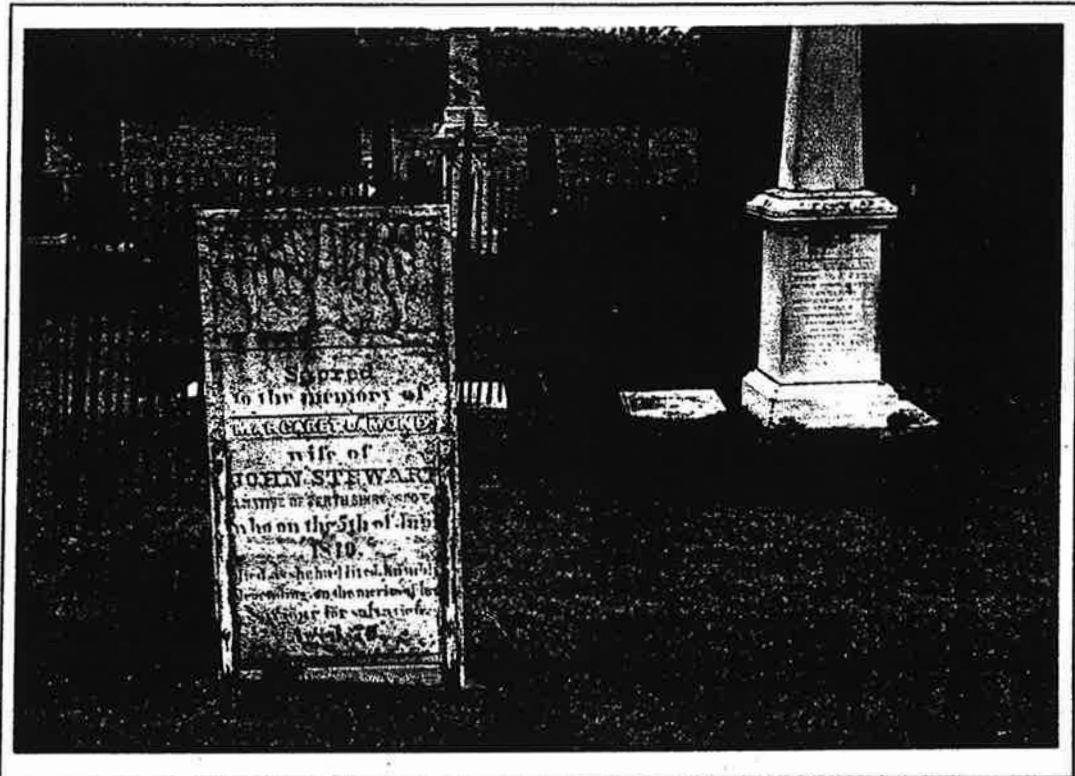
The church site is a source of local history with the churches cemetery on both flanks and to the rear (Photograph 14 and 15), with many grave markers dating from the early and mid 1800's.



Photograph 13: Entry doors with elliptical glazed openings.



Photograph 14: Church from the south east.



Photograph 15: Church cemetery grave markers

H. REASONS FOR DESIGNATION

The present church site is an epitaph to the early history of the settlement of Esquesing's Scotch Block and the Presbyterian Church. The present Gothic Revival building was designed by a prominent Toronto Architect, James Avon Smith, RCA, and constructed in 1868.

The building is constructed of local limestone laid-up in even coursed rock faced blocks with three stacked smaller blocks between the larger blocks. The rectangular building has a front vestibule in front of a bell-cote tower as part of the main facade. Both the vestibule and bell-cote have wrought iron finials at their apex. All of the original building openings have pointed arch tops detailed with carved stone mouldings. The windows are of leaded panes, and a number of these are stained glass.

The interior of the church still has its original pews and entrance doors.

The building is surrounded by the Church cemetery with markers dating back to the early and mid 1800's.

Sources for Architectural Information

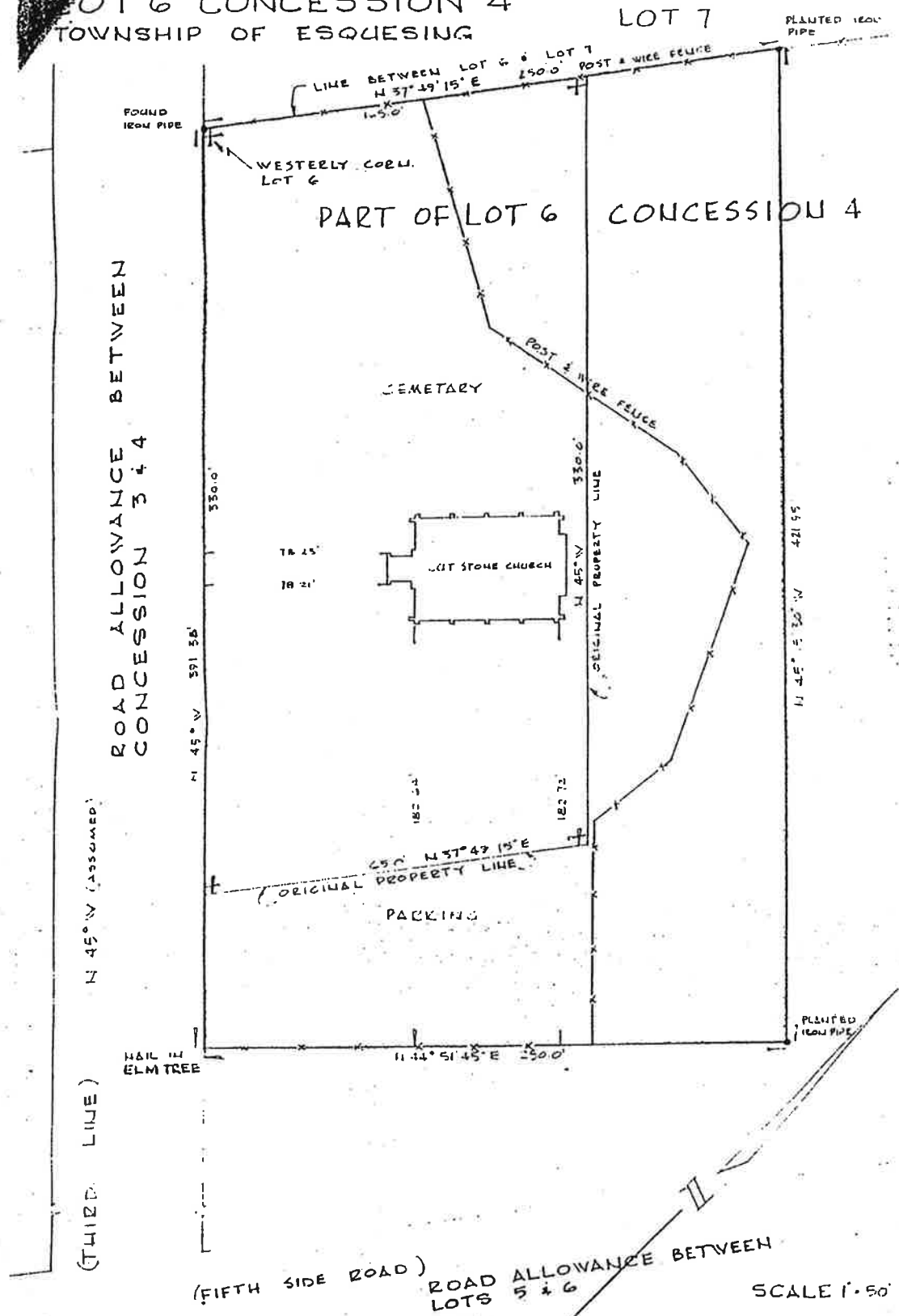
Cover Drawing from the book

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ETCH OF SURVEY OF PART OF
 LOT 6 CONCESSION 4
 TOWNSHIP OF ESQUESING



SURVEY FOR: BOSTON PRESBYTERIAN CH. DATE OF COMPLETION OF SURVEY: JULY 15 1920

ADDRESS:

FIELD WORK BY: R.M.

SKETCH BY: H.H.

FILE NO. ES-14

NOTES AND SKETCH CHECKED BY: *Kenneth H. McConnell*

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