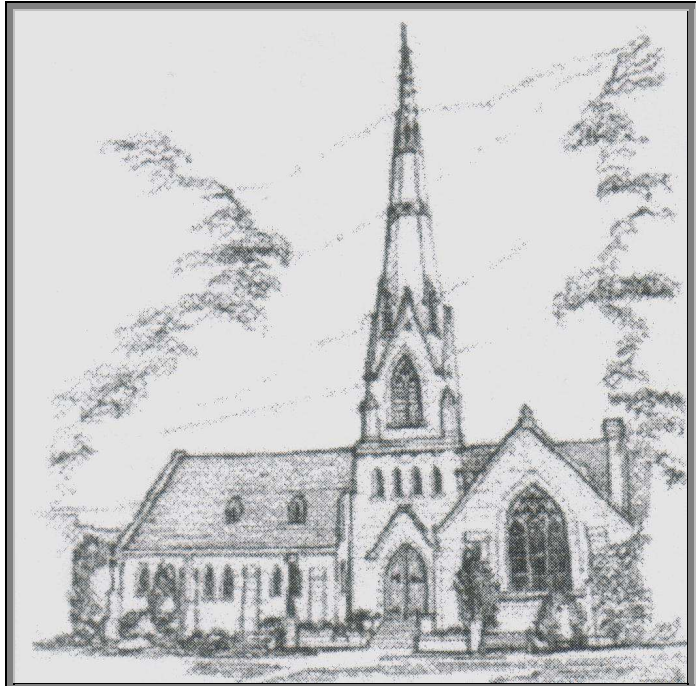
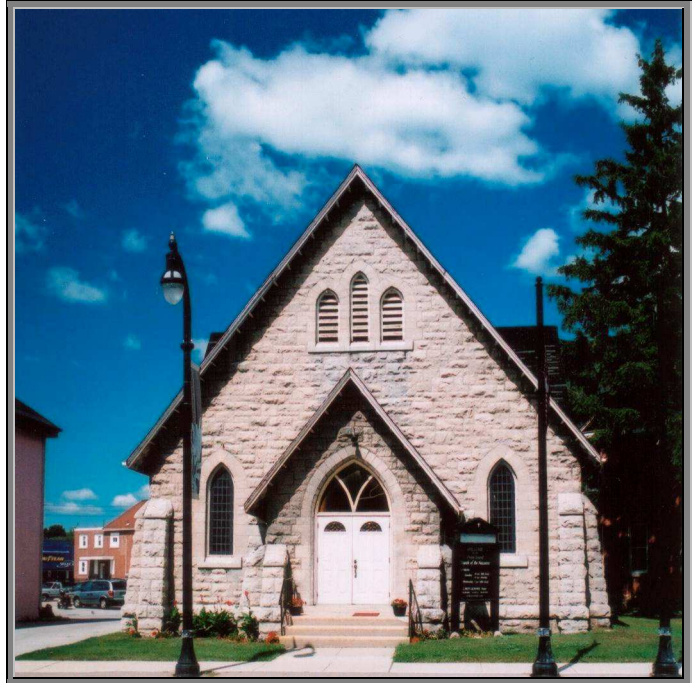


**First Baptist Church**

**Church of the Nazarene**



**Division Street Presbyterian – United Church**

**ST. GEORGE'S ANGLICAN CHURCH**  
**One of The Four Churches of**  
**"SALVATION CORNERS"**  
**Owen Sound, Ontario, Canada**  
**February 2010**

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# INTRODUCTION

*The following text entitled **Our Charitable Purpose** was submitted by Elaine Paton and John McLoughlin who are Wardens at **ST. GEORGE'S ANGLICAN CHURCH** which is located at **1049 Fourth Avenue East in Owen Sound, Ontario N4K 5P7.***

*This text entitled **Our Charitable Purpose** is an excellent Introduction for this ACO Preservation Works! Report*

## OUR CHARITABLE PURPOSE

Our purpose is to make St. George's welcoming to every parishioner, tourist, and community member! To that end, our parish makes itself available to the wider populous of Owen Sound and the surrounding area, and we proudly serve our community!

St. George's Church is recognized City wide as the place for special community services. For the past fifteen years, St. George's has hosted the "Blessing of the Fleet Service", at which we honour the Great Lakes Shipping Companies. Owen Sound was at one time a major shipping port, and still serves as a significant port for Great Lakes ships. Representatives of the twenty-five shipping companies attend the annual service and the Church is festooned in the flags of these companies. At one time in our history, St. George's Church steeple was a recognized "beacon" for ships entering the Owen Sound harbour. Special memorial vigils were held here after Princess Diana's death, the 911 community grieving service, and services leading up to the initial Quebec referendum regarding separation have also been held at St. George's Church. We also host annual Legion Services and services recognizing Emergency Services.

Owen Sound was the northern-most point of the "Underground Railroad". We have hosted annual "Emancipation Day Services", and have donated our worship space to members of the British Methodist Episcopal Church, a Church built by the descendants of the fleeing American slaves, while their Church was condemned and was being rebuilt.

The beautiful Gardens at St. George's Church are the first provincially recognized and licensed "Grounds for the Scattering of Ashes" in Ontario. Both the City of Owen Sound and the Province of Ontario now protect these gardens from any future development.

The Parish Family assists with our local Soup Kitchen and Meals on Wheels. We provide free space for the local Alcoholics Anonymous group, and we provide space for the Ontario Early Years programs, and numerous Outreach Ministries.

These Ministries keep our Church active and vibrant in the Owen Sound Community, but it is our graceful, historic, beautiful and spiritual place of worship that we must be most concerned about at this time. It is our hope and prayer that the wonderful building that is St. George's Anglican Church will survive, and that our community efforts will continue for many years to come.



Taken shortly after the Church was built in **1881**, this photo shows the Church originally only had one door, located in the base of the Steeple, for the Congregation. *Originally there was only one other door into the Sacristy, for the Clergy.* This photo shows that the south front wall of the Sanctuary was originally built with only two bays between stone buttresses, extending westward from the Steeple, *left side of photo*. This photo also shows the west end of the Sanctuary, *left side of photo*, was originally a large gothic gable with a large gothic window similar to the one in the south transept to the right of the Steeple. The original decorative cast iron cresting, along the ridge of the main roof above the Nave and along the lower ridges of the roof above the Apse, is visible in this photo. This cresting was eventually removed. This old photo was taken from across the grand front lawn before any of the existing trees were planted.

# HISTORICAL CONTEXT

**The following is a historical summary of St. George's Anglican Church located at 1049 Fourth Avenue East in Owen Sound, Ontario.**

## **A BRIEF HISTORY**

**This historical brief was provided by John McLouglin.**

Following completion of the survey of the Sydenham area in 1840, pioneers began to settle in the surrounding townships and the village of Sydenham began to take shape along the banks of the Sydenham River. The village was an isolated outpost surrounded by a hundred miles of wilderness.

Conditions were primitive and the roads virtually impassable for most of the year. The nearest settlements were at Goderich, Barrie and Elora. Bishop John Strachan of Toronto visited the village in 1845 but returned to Toronto believing that Sydenham was years from being ready for the appointment of a clergyman from the Church of England.

In the autumn of 1846, the Rev'd Alphonsus William Henry Rose, a graduate of Cambridge University, visited the village and was so enthralled with the place that he returned the following year to take up permanent residence, without the official sanction of Bishop Strachan. He traveled extensively throughout the area and undertook evangelizing initiatives, which hastened the formation of a Church of England congregation in the community. Bishop Strachan moved Rev. Rose to Guelph in 1848, much to the regret of the villagers in Sydenham. Rose dies in 1850 and is buried in St. James' Cemetery in Toronto. It is interesting to note that Rev. Rose's gravesite location was unknown until 1999 – the year of our Sesquicentennial Anniversary. In June of 1999, our congregation made a special trip to the Cemetery in Toronto to place a memorial plaque in honour of Rev. Rose at his gravesite in St. James' Cemetery.

Rev. Rose left three valuable town lots in his will to the adherents of the Church of England at the corners of what are now known as 10<sup>th</sup> St. East and 4<sup>th</sup> Ave. East. However, no Church building would be built on this site until 1881.

In the spring of 1849, it was finally decided that there was a vibrant congregation of the Church of England, and Bishop Strachan moved quickly to make an appointment of a resident Clergyman. During the summer of 1849, Arthur Hill Ringland Mulholland, a promising theology student and a native of County Down, Ireland, arrived in Toronto, and following examination, was ordained a Deacon by Bishop Strachan. The Bishop sent Mulholland with a special license to administer the Sacraments to a new missionary parish that today would cover all of Bruce and Grey Counties.

Rev'd Mulholland conducted services in any accommodation that could be found. The parish's first place of worship was in a log house near what we would now find in the area of the Granite Club. The second place of worship was in a log building where the A&P store stands.

Finally, in 1852, a permanent Church facility was built on the corner of what is now 10<sup>th</sup> Street East and 5<sup>th</sup> Avenue East, (that is where the tennis courts at the old O.S.C.V.I. used to be). The Village of Sydenham was incorporated as the town Owen Sound in 1857, and with the passage of time, the isolated wilderness settlement became a prosperous Great Lakes port. As the town grew, it became clear that the congregation was outgrowing the small parish church on Boyd Street. The three town lots willed by Rev'd Rose became the basis for plans to erect a new St. George's Church.

Our present-day Church was opened and dedicated by Bishop Hillmuth on August 7<sup>th</sup>, 1881. The building of the church was completed at a cost of \$12,000 and was considered, (and still is), one of the most beautiful churches in Ontario. St. George's Church is constructed of stone ashlar in the Gothic style. The steeple measures 142 feet in height, and that measurement is directionally proportional to all the measurements in the church – the Nave and Chancel are exactly the same length, and the distance between the north and south transepts ½ that distance. The Church was designed by Marshall Aylesworth.

The interior plan of the 1881 Church was very traditional for Anglican worship. The Altar was placed against the east wall of the Sanctuary. The choir and organ were in the Chancel and the lectern stood in the centre of the Chancel area. In the Nave area, the pews were divided by the cross aisle from the steeple entrance and by the back entrance, forming a cross. Pews in the transepts faced inwards, towards the pulpit and lectern. In 1881, the offertory was gathered by “renting of the pews”. Each pew had a name inscribed on it, plus a door at each end – How much you gave in your offertory determined where you sat. Wealthier families sat closer to the front and centre while poorer families sat in the transepts and farther back in the Church.

In 1898, our Parish Hall was constructed, initially to house the Sunday school.

Bishop Williams celebrated the consecration of the Church on October 3, 1920.

Over the years, several renovations have taken place. In the 1920's a new entrance porch, built in the Norman style, was added at the west end of the Church. In the 1940's the Rectory was purchased. In the 1960's the Norman style entrance was removed and a new Narthex and Church extension were constructed, using the same stone from the original quarry near Kingston.

During a period of liturgical revision in the 1960's, the Chancel was redesigned. The organ and choir stalls were moved to the south transept and the altar was brought forward, thereby permitting the celebrant to face the congregation. During the 1990's, the Church grounds were landscaped and our Memorial Gardens were created for the scattering of ashes.

## **ST. GEORGE'S MEMORIAL GARDENS**

*Located on the front lawn near a busy street corner close to Owen Sound's Downtown Core is a unique Memorial Garden. The purpose of this unique garden is described in the following text.*

The Gardens on the south side of the Church were developed during the 1990's and into the new century, as a place for quiet reflection, and as a **Garden for the “Scattering of Ashes”**. A Plaque and Memorial Book in the Memorial Room, in the base of the Church's tower, reflects upon the names of those whose ashes have been scattered in special locations throughout the Gardens. The Gardens are also a place where memorial trees, shrubs, plants, and benches have been placed and are recorded in our Memorial Book.

The Memorial Garden and Grounds Around and Outside the Church are barrier-free accessible and can be enjoyed by the general public.

*Of significant historical note, The Memorial Gardens are the first provincially recognized “Scattering Grounds for Ashes” in the Province of Ontario. This recognition took place sometime during 2000, the first year of the new millennium.*



**St. George's Memorial Gardens  
for the  
Scattering of Ashes  
at  
"Salvation Corners"**



## CONNECTIONS TO HISTORIC EVENTS IN CANADA, ONTARIO, AND OWEN SOUND

Historically, Owen Sound was one of the ship building ports of Georgian Bay which connected to the waterways of the Great Lakes, the Saint Lawrence Seaway, and the Atlantic Ocean. This historic fact also meant that the ship building industry's wood workers, tradesmen, and craftsmen were also available to work on the churches, buildings, and houses on the Owen Sound area. Many of the fine wood details in St. George's Anglican Church were built by the same people who built ships in the Owen Sound harbour. The wood timber trusses and the ornate wood finishes on the ceiling of St. George's Church are often referred to as resembling the overturned hull of a wooden ship.

St. George's Anglican Church was historically connected with bringing Black Slaves from the South to freedom in Canada via the network known as "The Underground Railway". Many of the freed slaves ended up settling in the Owen Sound area with some of their descendents still living in the Owen Sound area. Some of these Black citizens were the stone masons who helped build St. George's Anglican Church.

Between 1881 when St. George's Anglican Church was built from "imported" stone and in 1898 when St. George's Parish was built from local stone, the quarrying of stone in the Bruce Peninsula began.

Research into the historical connections, St. George's Anglican Church has with **The Emancipation of Black Slaves from the United States of America up to Canada, The History of Ship Building along the Saint Lawrence Seaway in Canada, and The History of Stone Quarries in the Bruce Peninsula**, is beyond the scope of this report. These historic connections will have to be researched and consolidated by Members of St. George's Congregation in order to fully complete the Church's History.

### OWEN SOUND'S "SALVATION CORNERS" and OWEN SOUND'S "DAMNATION CORNERS"

*The following has been summarized from information provided by the City of Owen Sound.*

As Owen Sound grew into a city, four beautiful stone churches were built around the corner of Tenth Street East and Fourth Avenue East. St. George's Anglican Church, Divison Street Presbyterian – United Church, First Baptist Church, and a Catholic Church called The Church of the Nazarene. Historically this corner surrounded by four beautiful Churches became known as "**Salvation Corners**".

As Owen Sound grew into a city, four tavern hotels were built, one block west, around the corner of Tenth Street East and Third Avenue East. The Bucket of Blood, The Pig's Ear, The Blue Water, and Coleman's Tavern. Historically this corner surrounded by four tavern hotels became know as "**Damnation Corners**".

During the late 1800's and the early 1900's the Churches and the Tavern Hotels flourished. Starting with Prohibition in 1917 up until 1961 liquor was not available in Owen Sound and it was not until 1972 that taverns and hotels were allowed to serve liquor again in Owen Sound.

Today, only remnants of one of the four tavern hotels remain on "**Damnation Corners**". Today, all of the beautiful stone churches remain on "**Salvation Corners**" and are still used for Church Services.

*Over time the one block separation between  
"Salvation Corners" and "Damnation Corners"  
has humourously caused Owen Sound to be  
"the place where Heaven and Hell are only a block apart".*



# COMMUNITY CONTEXT

This section of the report outlines the activities of the Congregation of St. George's Anglican Church, outlines the activities that are provided by St. George's Anglican Church for the general public of the Owen Sound area who are not members of St. George's Congregation, and outlines the activities of various groups that utilize spaces at St. George's Anglican Church for their activities.

The information in this section comes from Members of St. George's Congregation and has been used in its entirety or has been summarized for this report.

## ECCLESIASTICAL ACTIVITIES OF THE CONGREGATION

- Worship Services at St. George's Anglican Church
- Senior Choir, Junior Choir, and Musical Ensembles
- Coffee Hour, Greeters, and Special Events
- The Book of Intercessions  
a book for personal intercessional meditations and thanksgivings
- Fulfillment of Spiritual Needs
- Guest Book, Visitor's Packages, and New Member Packages
- Sunday School and Youth Programs
- Parish Nursing Programs
- Provision of Historical Information about the Church
- Guided Tours of Church Facilities
- Self-Guided Tour Booklet of Church Facilities
- Assorted Church Related Activities
- St. George's Ensemble – This group of about twenty-five energetic young parishioners receive music training on various instruments, and participate in services every second Sunday throughout the year. St. George's Ensemble host four music concerts annually for the general public. Because of cutbacks in the educational system, this is the only musical education that many of these young people receive.

## **OUTREACH PROGRAMS FOR THE LOCAL COMMUNITY**

The following is an outline of **Outreach Programs** that St. George's Anglican Church is involved with for the people who live in Owen Sound and the surrounding area.

### **1. A Grey County Emergency**

- Registration Site – A central downtown location in the event of a “pandemic emergency” or other local emergency situation.

### **2. Grey-Bruce Regional Health Centre Chaplaincy Fund**

- Special services are held annually to raise funds for this project.

### **3. Alcoholics Anonymous**

- Free space is provided for two groups, meeting weekly.

### **4. Food Bank**

- Donations are requested and received on a regular basis, and passed on to the local Salvation Army Food Bank.

### **5. Meals on Wheels**

- Parishioners volunteer each month for this important ministry.

### **6. Soup Kitchen**

- Sandwiches are prepared and delivered to the local Soup Kitchen.

### **7. Owen Sound Stamp Club**

- Free-use of our facilities are provided.

### **8. Mitts for Kids**

- Parishioners knit mitts and scarves during the year for distribution to young children.

### **9. Proclamation Readings**

- St. George's has been the host Church for Interdenominational Readings of the entire Bible, an inspirational time covering several weeks.

### **10. Vacation Bible School**

- A one week community school is widely received each year.

### **11. Musical Bursaries**

- St. George's Senior Choir provides annual bursaries to future musical scholars.

### **12. The Huron Hunger Fund of the Diocese of Huron**

## **OUTREACH PROGRAMS FOR THE PROVINCE, CANADA, & THE WORLD**

The following is an outline of how the activities of St. George's Congregation spread far and wide.

### **1. Mariner's Service and the Blessing of the Great Lakes Fleet**

- For the past fifteen years, a Special Annual Sunday Service has been conducted in honour of twenty-five Shipping Companies and their crews, who use the St. Lawrence Seaway.
- This is a popular service attended by many people from various parts of Ontario and Canada.
- This service has been revised from the early years of Owen Sound's Maritime History.
- Due to the popularity of this service St. George's Congregation is fully committed to its continuation.

### **2. "Doors Open Ontario"**

- St. George's Church has been one of the annually featured heritage and historical sites in the City of Owen Sound since the inception of the Ontario Heritage Trust's popular annual "Doors Open" program that is held throughout the Province of Ontario.

### **3. Ontario Early Years Program**

- This three day a week program provides parenting skills, "play coaching", and various activities for parents and their children.
- This is a subsidized program and space is provided at a reduced cost.

### **4. Community Memorial Services and Vigils**

- St. George's Church is the recognized location for significant Civic Services, including Memorial Services after the Montreal Massacre, Princess Diana's Death, the Quebec Referendum, the 911 disaster, and a Vigil for the Haitian Earthquake.

### **5. World Day of Prayer**

- Was hosted by St. George's Anglican Church in 2009.

### **6. Twenty-Four Hour Famine for Peace**

### **7. Burmese Refugee Family Sponsorship**

- During 2008 and 2009, Parish worked with other Parishes, in sponsoring a family of sixteen members from Burma.

### **8. Sleeping Children Around The World**

### **9. Operation Christmas Child**

### **10. St. Monica's House**

### **11. Habitat for Humanity Fundraiser**

### **12. Primate's World Relief and Development Fund**

### **13. Anglican Appeal for The North**

# ARCHITECTURAL CONTEXT

## STEEPLE, SPIRE, or TOWER ???

When the church was built in 1881, it included a 142 foot high elegant Gothic Styled Steeple. The wooden doors in the tower base of the steeple are the original main front entrance doors which horses and carriages brought parishioners to across the front lawn of the Church. Over time the main entrance was moved west, from being off of Tenth Street East, around the corner to be off of Fourth Avenue East.

*The 142 foot high Gothic Steeple remains to this day, visually dwarfing the verticality of the Church's historic Gothic Architectural Style, as one of Owen Sound's landmarks at "Salvation Corners".*

### The Dictionary of Architecture and Construction

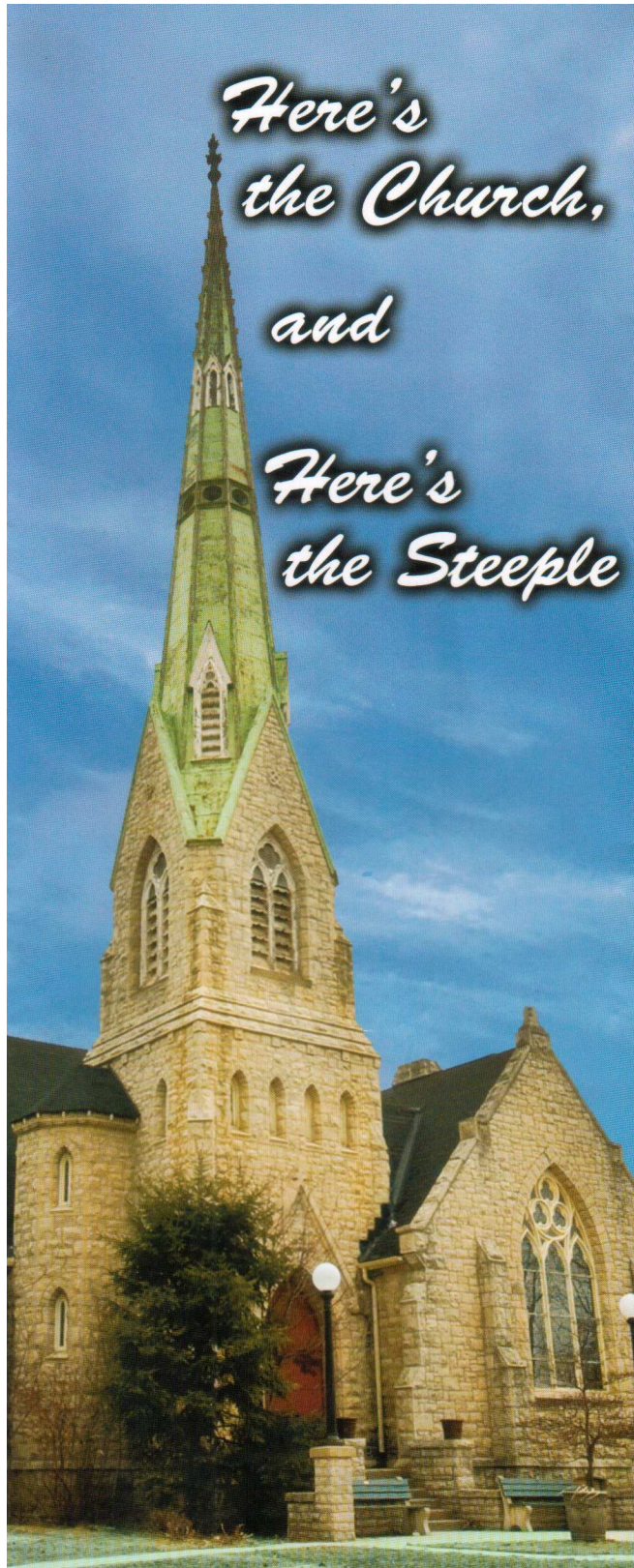
written by Cyril M. Harris, published and copyrighted in 1975 by McGraw-Hill Incorporated defines these architectural terms as follows:

- tower** - a building characterized by its relatively great height.
- steeple** - a tall ornamental structure: a tower, composed of a series of storeys diminishing in size and topped by a pyramid, spire, or cupola.
- storey** - the space in a building between floor levels.
- pyramid** - a structure with a square base and four sloping triangular sides meeting at the apex.
- spire** - any slender pointed construction surmounting a building, generally a narrow octagonal pyramid set above a square tower.
- cupola** - a domical roof on a circular base often set on the ridge of a roof.

From these definitions the entire 142 foot tall part of this Gothic building can be referred to as **a steeple** or as **a tower** consisting of its three storey square stone base topped by a spire or from these definitions the entire 142 foot tall part of this Gothic Church building can be referred to as **a spire on top of a square stone tower**.

*The answer to the question  
**STEEPLE, SPIRE, or TOWER ???**  
is a steeple or a tower or a spire on top of a square base  
not a steeple on top of a tower. Take your pick.*

*Usage of the English language and the world of architectural terms often create interesting juxtapositions.*



## **ARCHITECTURAL DESCRIPTION OF ST. GEORGE'S STEEPLE**

The square three storey stone base of this 142 foot tall Steeple is located, as an integral part of the Church's plan, immediately outside of the point where the south wall of the Nave and the west wall of the South Transept meet. The elegantly proportioned Gothic details of the south side of the dormered roof over the Nave, the stone buttressed south wall of the Nave, the 142 foot tall Steeple, the stone buttressed gable with its triple arched, triple trefoiled tracery in the large curved pointed Gothic stained glass window of the South Transept, and the smaller south sides of the Church's East Apse form the picturesque front of St. George's Anglican Church. As one views, the picturesque front of this Church, from Tenth Street East across the Church's large front lawn, a lasting impression of permanence and a true sense of place exists that ensures St. George's Anglican Church is a Cultural Landmark within the valley setting of the City of Owen Sound.

### **The Steeple's Three Storey Base**

The square stone base consists of the following parts:

- A pair of large double wood doors with large ornate wrought iron hinge straps, the top of these doors form a curved pointed Gothic arch that is held in place by cut stone voussoirs topped with a keystone that is shaped like an upside down V.
- A short distance above the stone archway around the doors is a dressed stone archway surface mounted on the wall forming a larger straight pointed Gothic arch supported by ornate carved stone brackets and topped by a keystone that has a smooth dressed stone fleur-de-lys finial.
- The combination of a straight pointed stone archway above a curved pointed stone archway around large wooden doors creates an entrance way befitting the grandeur of the Gothic interior within the Church.
- The square stone base, supported by 45 degree stone buttresses, continues upward for two storeys with a row of small Gothic pointed windows in the second storey, the square stone base is topped with three separate smooth dressed horizontal cornice bands supported on a series of small protruding stone brackets or dentils, these horizontal cornice bands create the top of the Steeple's two storey plinth base.
- As a single smooth dressed horizontal cornice band surrounds the top of the foundation of the Church giving a plinth base for the Sanctuary walls, the three separate smooth horizontal cornice bands a top the tower's first two storeys give a taller plinth base for the Steeple, the low horizontal foundation plinth and the taller tower plinth visually, architecturally, and structurally place the Sanctuary and the Steeple onto a firm foundation.
- To the west of the Steeple's two storey plinth is an attached five sided bay that is a small flanking support tower, this tower and its small hipped roof sit below the triple cornice band that tops the Steeple's plinth base, this small tower also made of stones houses a circular staircase that provides access from the basement up to the Steeple's main floor entrance and up to the Steeple's second floor.
- As the Steeple increases in height the triple cornice band slopes inward creating a smaller square third floor that is above the ridge of the Sanctuary roof.
- Four tall slender gables stand guard around the Steeple's third floor. Each gable has a curved pointed Gothic stone arch that holds the wooden tracery a double arch topped by a quadrifoil. This tracery surrounds large decorative wood louvres. The top of each of these stone gables is elegantly punctuated by celtic knots carved from stone.
- As the Steeple's height rises upward the square plan of the third floor is transformed in shape as dressed stone corner caps truncate and reduce the size of the four tall slender stone gables into the eight sides that support the bottom of the spire.

## **The Steeple's Elegantly Slender Spire**

The Steeple, rising skyward, is topped with an even more elegantly slender eight sided spire or roof:

- The bottom of the spire sits inside the four stone gables of the Steeple's third floor, this hidden connection between the stonework of the Steeple's base, the timber framing and the metal roof of the Steeple's spire is an aesthetically pleasing hallmark of the Gothic Style of St. George's Anglican Church.
- Four tall Gothic ventilation dormers set on the spire roof between each of the Steeple's four stone gables, the large stone archways in the stone gables and these four ventilation dormers geometrically and gracefully form the octagonal base of the spire.
- A group of recessed loud speakers ring the spire's mid-point, this ring originally held eight quatrefoil shaped windows or eight quatrefoil shaped ventilation holes.
- Near the top of the spire is a ring of eight smaller Gothic ventilation dormers that further emphasize the Steeple's 142 foot height.
- Above this ring of ventilation dormers, the ridges of the spire's galvanized tin roof are fitted with regularly spaced decorative projecting crockets up to an ornate fleur-de-lys copper finial.
- Viewed from the ground the spire's crown-like crockets and embellished fleur-de-lys finial stretch gracefully toward the heavens "kissing the sky" in the vertical splendor which is the hallmark of the historic Gothic architectural style.

## **Here's the Church and Here's the Steeple. Open the Doors and There's the People**

The elegantly proportioned Gothic details of:

- the south side of the domed roof over the Nave.
- the stone buttressed south wall of the Nave.
- the 142 foot tall Steeple.
- the stone buttressed gable, with its triple arched, triple trefoiled tracery in the large curved pointed Gothic stained glass window, of the South Transept.
- the smaller south side of the Church's southeast Chapel.
- the smaller south side of the Sanctuary's Altar in the three sided bay of the Church's Apse.

have been architecturally composed on top of a stone foundation under a horizontal cornice band of dressed stone which provides a solid plinth for the Church's picturesque façade to rest upon.

*As one views, the Church's picturesque Gothic front crowned by its elegant Steeple from across the Church's grand front lawn, a true sense of place and a lasting impression of permanence exist. St. George's Anglican Church is a Cultural Landmark within the valley setting of the City of Owen Sound.*

### *"An Amazing Bit of History"*

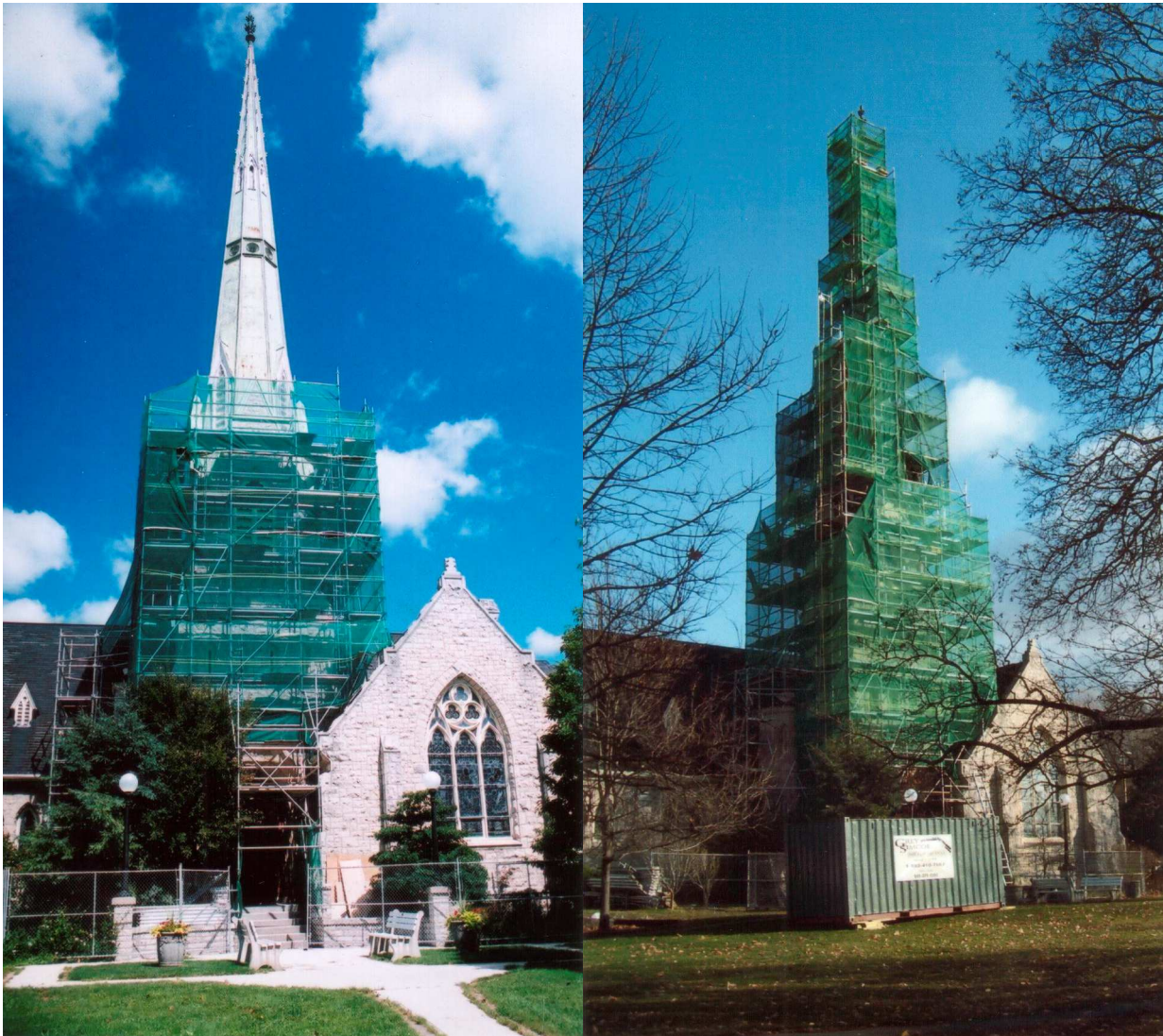
*During the 2009 and 2010 restoration of the Steeple, one of the people working for Roof Tile Management found an original paper label attached to the inside of a piece of galvanized tin. The paper label was from the factory in Bristol, England that manufactured the galvanized tin before the Church was built in 1881.*

During 2009  
**Roof Tile Management**  
of Mississauga, Ontario  
was contracted by the Congregation  
to restore and structurally repair  
**St. George's Steeple.**

The photo on the left taken  
on the 21 September 2001  
shows the scaffolding around  
The Steeple's three storey stone base.

The photo on the right shows  
The Steeple completely scaffolded.  
Restoration work started in 2009.

Restoration work scheduled to be completed in 2010.





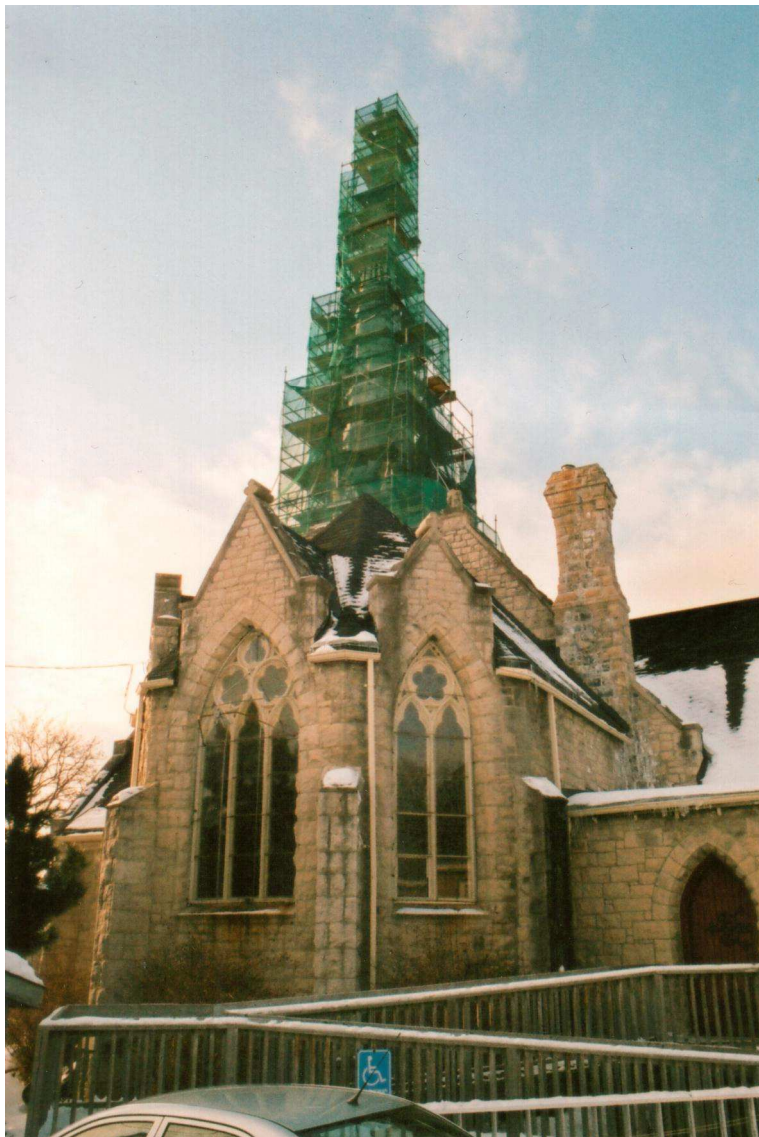
The three sided  
stone buttressed  
Sanctuary Apse  
faces eastward with  
three delicate stone gables,  
which sit quietly on  
kneelers or kneestones  
around the perimeter  
of a hipped roof.

●

**The East Apse of the Sanctuary  
is another hallmark of the  
Gothic Architecture of St. George's Anglican Church.**

●

The Steeple's scaffolding rests quietly in the background.



## **A COMMUNITY ART PROJECT**

During the early stages of the current Restoration and Repair Work being done on the Church Steeple, the Capital Campaign Committee collectively brainstormed an idea that combines the Creativity of Artists and the Sustainability of Recycling.

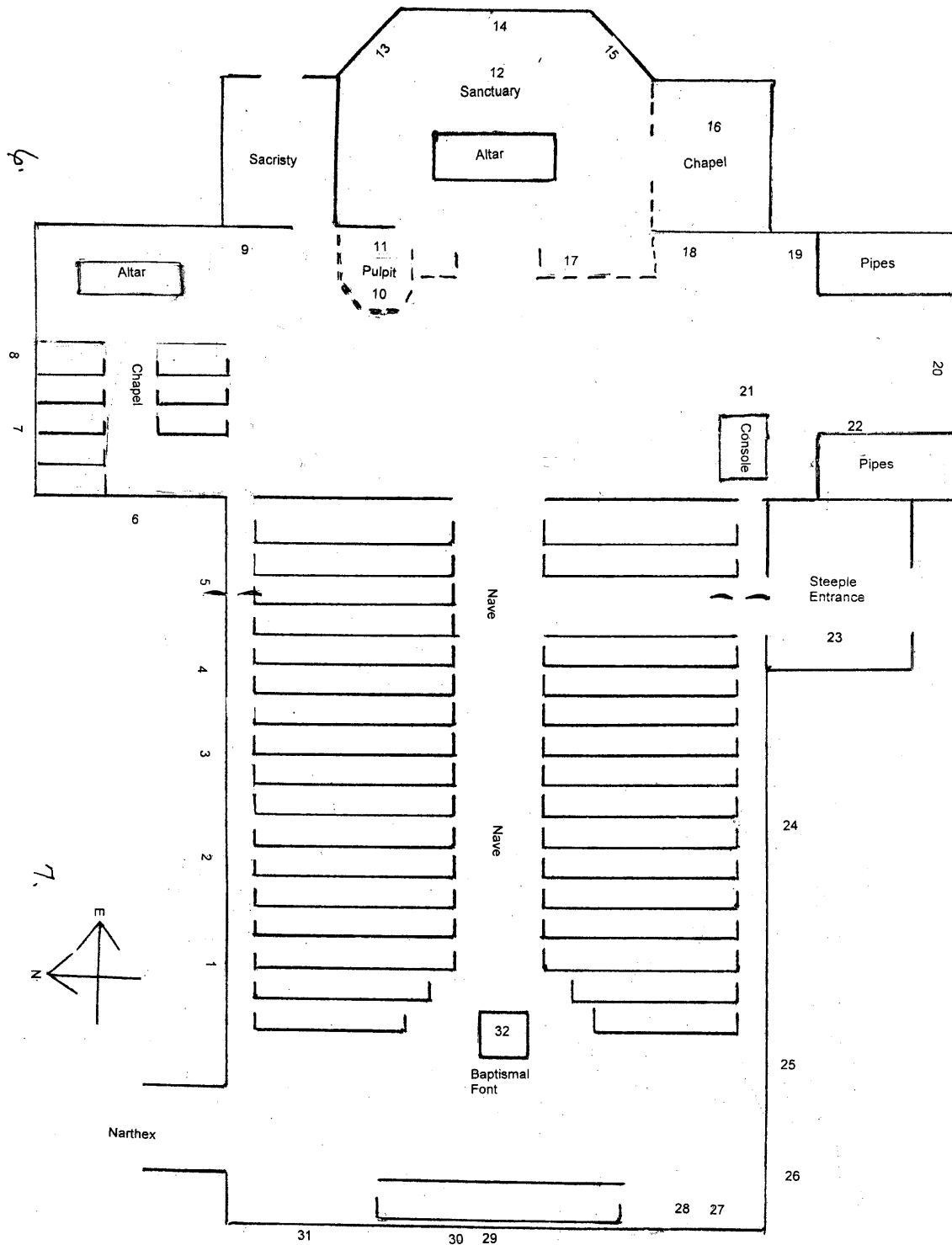
Used building materials from the Steeple are being stored on site instead of discarding them into a landfill site. Local artists will then be asked to be creative with the salvaged building parts from St. George's Steeple. The artwork that will be created will then be sold to raise funds to help pay for the restoration work. Logistics of this community art project are still being worked out at this time. The Capital Campaign Committee would appreciate any suggestions.

The Capital Campaign Committee should consider donating some of the more significant or more intact pieces that were salvaged to Grey Roots, the Grey County Museum & Archives which is located just south of Owen Sound [www.greyroots.com](http://www.greyroots.com).

The Capital Campaign Committee is to be commended for an innovative idea that generates interest in architecture, local community involvement, and civic pride while raising much needed funds.

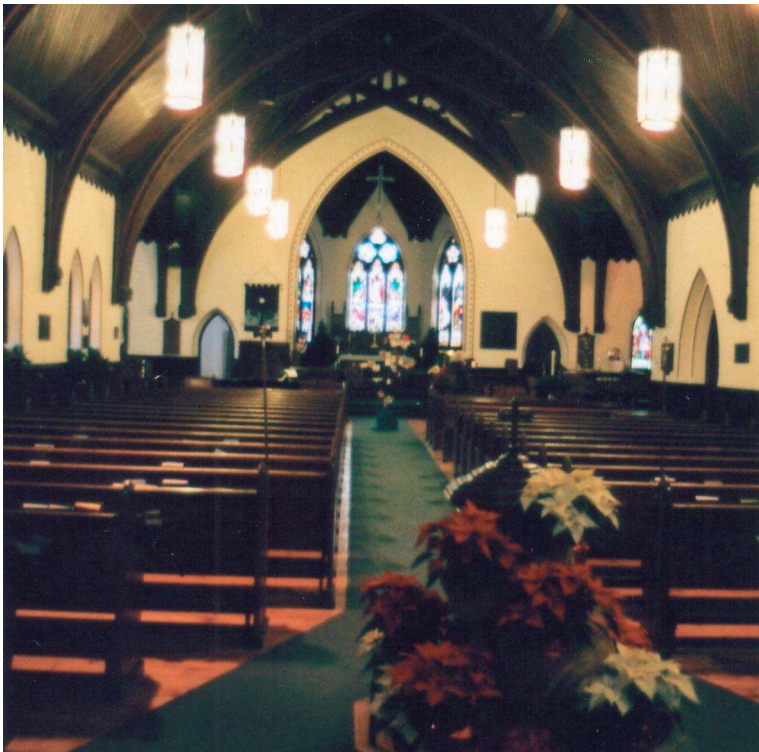
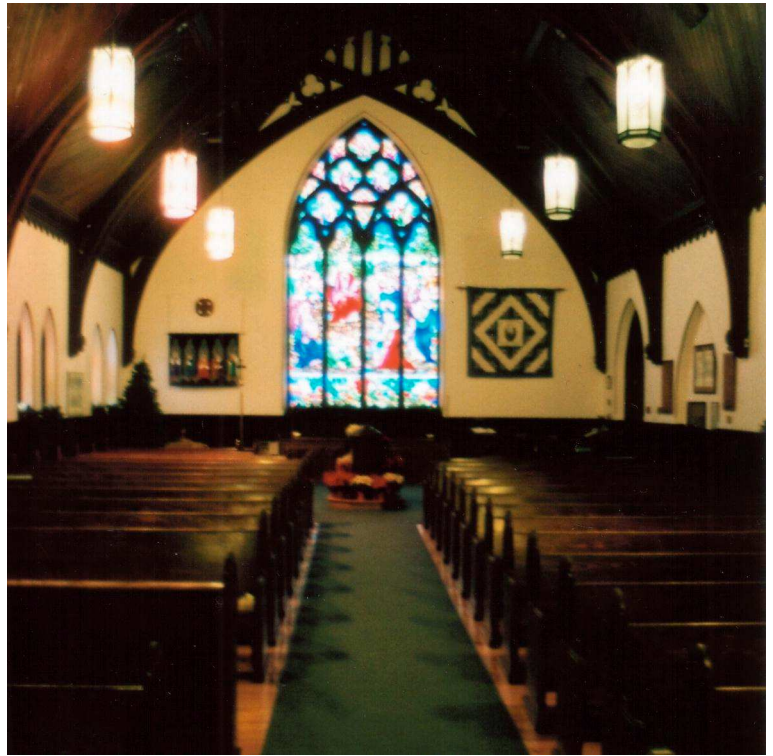
The Architectural Conservancy of Ontario's "Preservation Works!" Program wishes St. George's Anglican Church, a favourable outcome for their community art project.

## A SELF GUIDED TOUR OF THE INTERIOR



Sanctuary Floor Plan Diagram was taken from **“Self-Directed Guide” Booklet** provided by The Church. Numbers correspond with Numbers in the following text of this report.

Looking westward from the Nave toward the great west window, one is not aware that the last space between the timber framed scissors trusses and the great west window added in 1967 are not part of the original 1881 construction.



Looking eastward from the Nave toward the Altar in the Sanctuary's East Apse the gothic curvature of the timber framed scissors trusses architecturally soften the Sanctuary's interior.

## A SELF GUIDED TOUR OF THE INTERIOR

*These tour notes have been slightly edited for this report.*

*These tour notes have been taken from a booklet done by John McLoughlin.*

*The booklet is distributed to people interested in knowing more about the Church building and its contents.*

*The numbers correspond to a floor plan in the booklet, and on previous page.*

*We begin our tour at the entrance of the Church, turning left, and we will continue around the Church.*

*We hope you enjoy the tour!*

1. Our first stop is at The Coat of Arms and Badge. Rev Canon David Bowyer designed these in consultation with our historical guide members. The Coat of Arms and Badge were officially dedicated on June 16, 1996 by the Chief Herald of Canada. The shield depicts the water of Owen Sound, pointing to the Red Cross of St. George. This is also reflective of the Church at the north end of the Sydenham River and the south end of Owen Sound Bay. The water also represents the water of Baptism. The rose is symbolic of Christ and also of Rev. A.W.H. Rose, the first resident Church of England Priest in this area, who donated the land upon which our Church now stands. The shell represents the sacrament of Baptism and is an Irish heraldic device associated with the family of Rev Mulholland. The motto “A Voice in the Wilderness” was inspired by the Advent hymn “A Voice in the Wilderness Crying” and the title of the book written by Rev Rose, “The Emigrant Churchman in Canada – A Pioneer in the Wilderness”.

While we're here, we should recognize the time capsule, installed during our centennial year of 1981.

Added note: The archway that contains these items was also an entrance to the Church before the Nave addition and Narthex were added in the 1960's. (More about that later in the tour)

*As we walk along the north wall of the Nave, there are **four significant stained glass windows**.*

2. The good shepherd is a reference to Gospel of John as well as the 23<sup>rd</sup> Psalm; the Lord is My Shepherd. Jesus is the good shepherd and we are the ones who follow him. Also represented is the parable of the search for the lost sheep. Designed by R. McCausland.
3. The sower and his seed is a story about the Word of God, which takes root and flowers in the world. Designed by R. McCausland.
4. This window depicts the beginning of the Emmaus story where the disciples meet Christ (after his resurrection), but do not recognize him. This window is well placed in the Nave, as the story of Emmaus is completed at the main east window near the Altar where the communion is celebrated. Designed by R. McCausland.
5. This pair of windows illustrates the presentation of Christ in the Temple when Simeon says the words of the Nunc Dimittis. Here we see Joseph, Mary, and Anna in the temple with Simeon. Other symbols are the lily (flower of Mary) and the incense burning at the altar. Designed by R. McCausland

*Our tour now leads us to **ALL SAINT'S CHAPEL** in the **NORTH TRANSEPT***

*This special area of the Church is used primarily for 8:00 Sunday Services, Saint's Day Services, and for Healing Services during our main Sunday 10:30 Services.*

6. The pair of beautiful windows on the west wall of All Saint's Chapel shows female figures in the allegorical figures of Charity and Faith. They represent the many references in scripture to be loving and charitable to others. Designed by R. McCausland.
7. **The World War II Memorial Plaques list many members of St. George's Parish who fought for this country. Parish members who died during the war are also identified. *The calligraphy and border motifs for these Memorial Plaques were hand done by A. J. Casson, one of the members of Canada's famous "Group of Seven" painters.***
8. **The great "Fishers of Men" window on the north wall depicts Jesus calling his first disciples to follow him. We see them leaving their families and entering into a life of uncertainty in faith in Christ. This spectacular stained glass window was on display at the Chicago World's Fair in 1983 and won a bronze medal before being installed in our Church. Designed by R. Causland.**
9. The next historical piece is the original stone Baptismal Font. This memorial is now used as a place for special intercessions.

*Next we go to the SANCTUARY. This is of course our most special place of worship and reverence. As we walk around the Sanctuary, we will note the following historical items:*

10. **The Pulpit** – This beautiful furnishing was dedicated in 1951. It is constructed of solid oak, as are most of the furnishings throughout the Church.
11. **The Seasonal Banners** – The Stitchery Group has created many beautiful banners, which are changed and displayed according to the seasonal times of the Church year.
12. **The Bishop's Chair** – And Prayer Desk are used exclusively by the Bishop when he or she is present.
13. **The Christmas Window** – This window depicts the infant Christ with Mary and the visit of the shepherds. Curiously, the scriptural reference is to St. Matthew's account of the visit of the Magi. This window was erected in memory of our second Rector – Canon James Ardill. Designed by R. McCausland.
14. **The East Window** – This window was installed by the Women's Guild. The window depicts the moment of recognition when our Lord broke bread at Emmaus with two of the disciples (Luke 24:30-31). This story has often been used to explain Christ's presence in the Eucharist. Designed by R. McCausland.
15. The congregation erected **The Resurrection Window**, in memory of Archdeacon A.H.R. Mulholland (our first rector). The window shows the angel appearing before the women at the tomb on that first Easter morning. Designed by R. McCausland.
16. **The Meditation Area** – This area off the Chancel was the original organ chamber before the renovations in 1967. It was remodeled as a place of quiet meditation and prayer and was dedicated on St. Nicholas Day 1996 to honour Greek Orthodox families of Owen Sound who have worshipped at St. George's since the early 1920's.
17. **The Brass Lectern** – This beautiful Lectern was donated in 1889. Please inspect the intricate details. It was originally placed in the center of the Chancel emphasizing the primacy of God's Word.

*Our next area to visit is the **SOUTH TRANSEPT**.*

*This area of the Church has undergone many changes in recent years. It was originally designed for pews, facing towards the center aisle (the same arrangement as the North Transept). Over the years this area has become our central focus for our music ministry.*

18. Several significant and historical **windows** highlight the South Transept. Before we view these, we must admire the Great War plaque that is dedicated to the many parishioners who fought, and died during World War 1. The flag of Britain stands beside this plaque to remind us of our connection with the Crown, and also reminds us of their role as Defender of the Faith, and Head of the Church.
19. This window is a lovely rendering of the **famous Holman Hunt painting** “The Light of the World” which hangs in Keble College Chapel, Oxford. This scene comes from the Book of Revelation (3:20) where Christ comes knocking at the door of our hearts and we need only open the door. Designed by R. McCausland.
20. **The Great South Transept Window** – This window dramatizes the story of the disciples pushing the children away from Jesus. But Jesus gathered them close with the warning that if we seek the Kingdom of God, we must be like the little children. Designed by R. McCausland.
21. **The Organ Console** – This organ was built by the **Cassavant Freres Company** and was donated in 1941. The console was moved to its present location in 1998. In 2006, the Organ was greatly enhanced with digital technology and is described as the finest organ “north of Toronto”.
22. **The Pipes and Stops** – These (apx 1200) instruments were moved from the Sanctuary (from what is now the Meditation Space) to the South Transept in the 1960’s.

*We now move to the **STEEPLE ENTRANCE**.*

23. This original entrance to the Church has been in a state of transformation during the past several years. What was once the main entrance to St. George’s Church has been renewed to be a **Memorial and Historical Room**. During the late 1800’s and during the time before automobiles, parishioners came to the Church in horse-drawn carriages. This was the main entrance. A rounded carriage path led the way to the Church. Historical photographs are displayed in the Steeple entrance. In this Memorial Room, there are also artifacts, photographs, dedications, and memories of past parishioners. In the true Gothic style, St. George’s steeple measures 142 feet, which is exactly the length of the Church (before the 1960’s addition), and exactly twice its width – north to south transept.

### **THE SOUTH NAVE WALL**

24. These **two windows** were donated in memory of a Flying Officer who was killed while on active duty during World War II. On the left is a figure representing Fortitude (with the sword), the virtue that ensures firmness in difficulties, constancy in the pursuit of good, and the readiness even to sacrifice one’s life in the defense of a just cause. On the right, the window represents the figure of Christ with the text “Be ye faithful unto death and I will give you the crown of life”. The text “Fight the Good Fight” refers to Paul’s description of the Christian warrior in his letter to Timothy. Designed by R. McCausland.
25. The **St. George’s Window** is dedicated to our Patron Saint, who is depicted holding the banner of the cross of England. Designed by R. McCausland.

26. The **“Hope” Window** was, for reasons unknown, separated and moved from some original location, which would have made the trio **“Faith, Hope, and Charity”**. Never the less, this beautiful window finishes the Trilogy. Designed by R. McCausland.
27. **Our Sesquicentennial Cross**, dedicated in 1999, marking the 150<sup>th</sup> Anniversary of the Parish.
28. Beneath the Sesquicentennial Cross is a **beautiful silk banner**, depicting Angels. It was designed and stitched by our very talented “Stitchery Group”, and was dedicated in 2004.

*The present day NARTHEX and WEST ENTRANCE*

29. **The Great West Window and Extension to the Church** – In 1968, a special endowment created major changes to the Church included the following:  
The removal of the “Norman Style” entrance on the west wall of the Church. A photograph of that former entrance can be seen in a photograph in the Memorial Room.  
The addition in the 1960’s added the area from the westerly most buttresses to the present west wall. The addition included our present day Narthex, offices and lounge in the lower hall of the Church.
30. **The Great West Wall Window** depicts Christ and the Sermon on the Mount. The representations of the Ten Commandments and the Holy Bible refer to the Law of God and the Word of God. Near the top of the window are the four evangelists, and at the pinnacle is the Lamb of God, symbolizing the passion and resurrection of Christ. Designed by R. McCausland.

*Of note here is that The Great West Window and the addition to the west end of The Nave were designed and built in the 1960’s using the same traditional details and traditional methods that were used when The Church was constructed in the 1880’s, so that the 1960’s addition blend seamlessly as if it had been built as part of the original 1880’s building.*

31. **Our Sesquicentennial Quilt** – This special hand stitched and embroidered quilt was created in honour of our 150<sup>th</sup> anniversary as the Parish of St. George’s. The Quilt honours more than 500 names of parishioners connected with our Parish Family.
32. **The Baptismal Font** – The Font and the surrounding pews were re-positioned during 1998 to make a focal point in the Church. The Font represents a “Welcoming Entrance” point for new parishioners, and its prominence is therefore a dominant feature in the Church.
33. **One last feature to recognize is the roof, or ceiling, of the Nave area** –  
The symbolism here is that of the “hull” of a great ship. This gothic representation symbolizes the strength of the congregation of a Church – “we are the base of the Church that holds it together”.

**OTHER CHURCH FEATURES**

34. **The woodwork** – Pews, fontals, pulpit, and carved decorative pieces in the Church were made from solid oak, in John Harrison’s Workshop, which was located in Owen Sound.
35. The floor is **pine plank flooring** and (while covered with linoleum for many years), was restored to its original condition in 1998, in preparation for our Sesquicentennial Anniversary (1999).
36. The **carpeting** was replaced in 1998 and the **interior walls** were re-painted in 1999.



37. **The Parish Hall and its kitchen and washroom facilities** were renovated during 2001, and now provide an accommodation access for physically challenged people.
38. The **Lower Hall of the Church** was completely renovated in 2006 to provide improved office and meeting spaces, a lounge for small gatherings, and improved spaces for groups such as Coffee Hour gatherings, the Sunday school, Nursery, Health Ministry, and other meetings.

### End of “Self-Guided” Tour



*The following quote written in the OWEN SOUND TIMES newspaper  
in 1920 elegantly describes the  
Interior of St. George's Anglican Church.*

●

**“As we go into the House of the Lord to sit quietly  
in meditation,  
The beauty of the interior, with its oak-beamed  
Ceiling, softly tinted walls, and mellow light  
Shining through the stained glass windows,  
Brings to mind those, who by their faith and works  
Erected this House of Worship to the Glory of God.”**

●

## DIFFERENT TYPES OF STONE

Detailed look at the Kingston stone on the 1881 Anglican Church



Detailed look at the local Bruce Peninsula stone on the 1898 Parish Hall

## **DIFFERENT TYPES OF STONE**

The Church's Sanctuary building and the Church's Parish Hall building are both built and supported on stone load bearing walls. The stones, for both buildings, have been cut to size with a naturally rough face exposed to the exterior. The stones, for both buildings, have been laid and coursed in a pleasant looking random ashlar pattern. The similarities stop here as the two buildings were each built with a different type of stone.

### **Stone from Kingston**

When the Church's Sanctuary building was built in 1881, the stone was brought from Kingston, Ontario. It may have been brought by train but more than likely the stone was barged from Kingston through the Great Lakes into Georgian Bay. The random ashlar pattern used on the Church building, was originally crafted with straight even thin mortar joints. A large percentage of these mortar joints are their original condition and still in good shape. The Kingston stone on the Church is uniformly grey in colour, and depending on the sunlight, has a soft uniformly golden beige colouration in it.

### **Stone from Local Quarries**

When the Parish Hall was built in 1898, the stone was brought from local quarries near Owen Sound. The random ashlar pattern used on the Parish Hall was originally crafted with slightly less straight and slightly less even mortar joints that over time have been repointed with wider mortar joints. The local stone on the Parish Hall has a surface that is rougher, than the Kingston stone, with more visible horizontal striations than the less visible and less pronounced striations of the Kingston stone.

The local stone on the Parish Hall is a mixture of grey and golden beige colours.

***The similarities between these two stones and how they were laid, create the quietly gothic architectural context which is one of the hallmarks of St. George's Anglican Church.***

***Historical Note** – It is historically interesting that stone from as far away as Kingston was brought to build St. George's Sanctuary in 1881, when the Owen Sound and Bruce Peninsula areas are historically and presently know for the quarrying of stone. St. George's Sanctuary building was built before any of the local stone deposits were quarried for use by the building trade. After 1881 and before 1898, when St. George's Parish Hall was built, the local quarries had developed and were quarrying local stone for the building trade. Therefore the Parish Hall's stonework was sourced locally. Many people today as they drive past, probably assume that the four Churches of "Salvation Corners" are all built out of local Bruce Peninsula stone but historically this is not true.*

## THE PARISH HALL

The Parish Hall's north gothic gable with nine square tracery in its rose window. The rose window is surrounded by a trinity of gothic arches. The gothic arch on the left is the "back" door which currently provides barrier-free accessibility into the main floor of the Parish Hall.



The hipped roofs of the north front and the south side of The Parish Hall were built in an aesthetically quieter Arts and Craft Style.

## THE PARISH HALL

In 1881, when the Sanctuary was built, the Church's basement was not finished and was not able to be used for activities. Seventeen years later in 1898, the Parishioners of St. George's decided to build a free standing stone structure to provide space for a Sunday School for their children.

The Parish Hall is a separate building located just north of the Sanctuary's North Transept.

Similar to the setting of the Church's Sanctuary building with its grand lawn fronting Tenth Street East, the setting of the Church's Parish Hall has a lesser grand lawn fronting Fourth Avenue East. It is the locations of these two buildings and their front lawns around the corner from each other, that give the comfortable setting of these two buildings, a formally informal sense of place.

The west front stone walled exterior of the Parish Hall is architecturally punctuated, north to south, with:

- curved pointed gothic windows in a three sided bay window.
- its original wood double doors with their ornate wrought iron hinge straps, topped by a curved pointed gothic stained glass transom that is subdivided with wooden tracery similar to the curved configuration at the peak of the timber framed scissors trusses that support the Sanctuary's roof.
- three pairs of flat topped windows with a gothic wooden tracery inside each window.
- three stone buttresses for additional support.

The north side stone gable of the Parish Hall is punctuated by three gothic arched stone openings, of different sizes, each placed at a corner of an invisible triangle, this trinity of gothic arches embrace a circular rose-like window which is centrally located within the invisible triangle.

This is where the extent of the gothic detailing of the Parish Hall's design stops and a quieter softer architectural vocabulary starts to be "heard" aesthetically.

As the Parish Hall was originally built seventeen years after the Church was built, its design was influenced by the architectural styling of the Arts and Crafts Movement which was gaining popularity during the late nineteenth century into the early twentieth century. The hipped roofs of the north front and the south sides of The Parish Hall were influenced by the Arts and Crafts style. The "aesthetically quiet" influences of the Arts and Crafts Movement on the exterior of the Parish Hall coupled with the "shorter" gothic openings in the Parish Hall's exterior stone walls ensure that the hybrid architecture of the "child" has grown from the pure gothic architecture of its "parent".

The interior of the Main Floor of the Parish Hall includes:

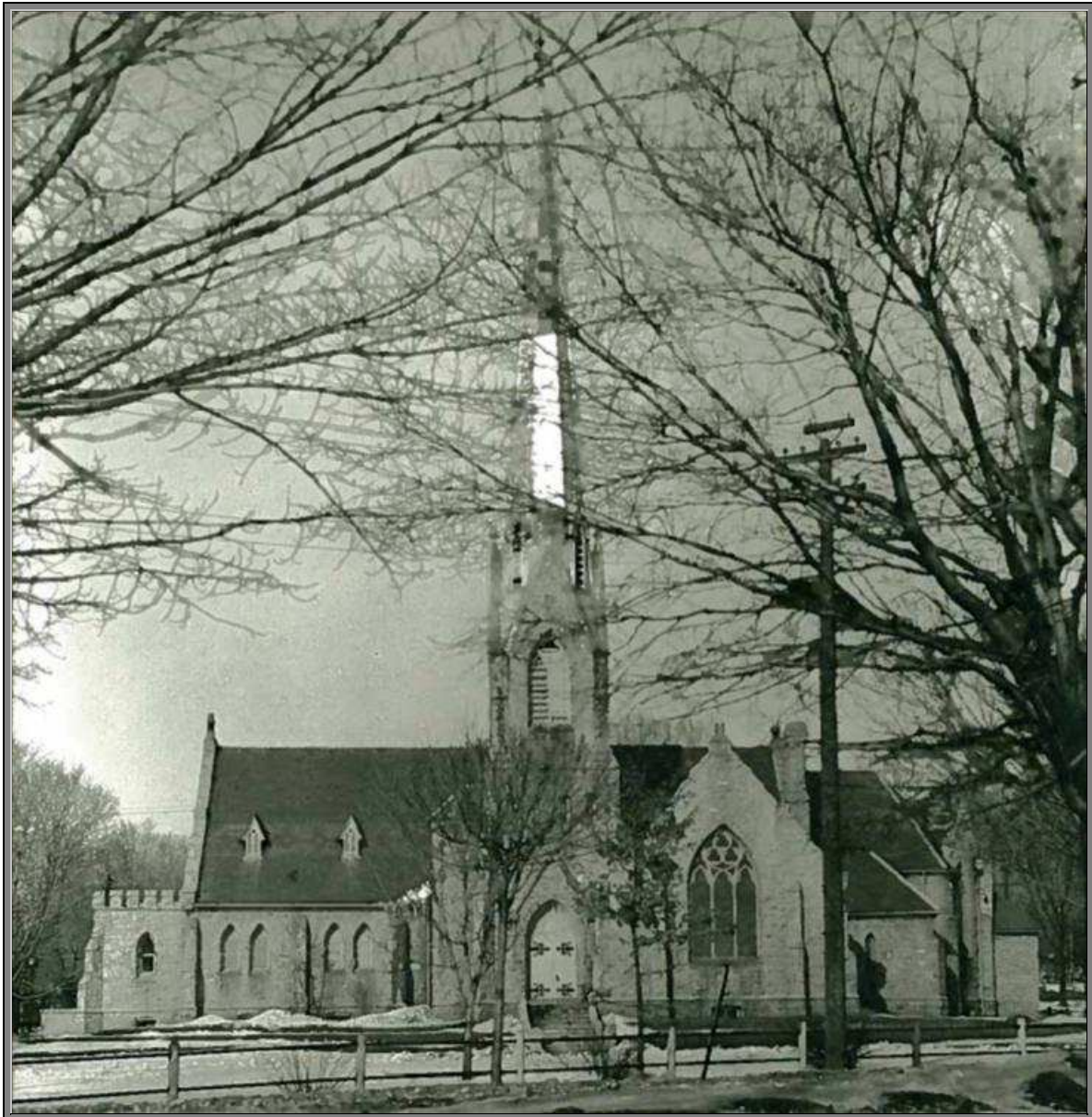
- a small good sized multi-purpose assembly hall with a raised stage behind a proscenium arch that can be closed off, with folding wooden doors, for separate use.
- a nursery room inside the three sided bay window on the western front.
- kitchen and washroom facilities.

The interior of the Basement of the Parish Hall includes:

- multi-purpose rooms, another kitchen, washrooms, and storage.

Note that the Basement of the Parish Hall was also dug out and constructed after the Parish Hall had been built.

The interior of the Parish Hall is trimmed with well crafted details, that are plain versions of traditional Victorian details with those influenced by the Arts and Crafts Movement, as it arrived in Ontario around the turn of the century when the Parish Hall was built.



The front doors, in the stone base of the Steeple, were originally the Congregation's only way in and out of the Sanctuary. Eventually the Congregation built a small crenelated stone Narthex Entrance off of the west gable, *left side of photo*, which was designed using an older Norman style. *During the eleventh century the Norman's developed a type of stone parapet wall surrounding a flat roof. This type of parapet alternated solid parts and void parts, like a row of missing teeth or a row of upside down dentils, which at that time were called battlements, merlons, embrasures, or crenels. Over time this type of parapet became known as crenelation. Historically, after the Norman Conquest in 1066, the Norman style flourished during the eleventh century through Europe. The original Gothic style did not flourish in Europe until the twelfth century, after the popularity of the Norman style.*

Do these two historic architectural styles aesthetically compliment each other or not???  
What do you think ???

## **PREVIOUS RENOVATIONS**

### **The Norman Styled West Narthex Entrance**

After using the one main front entrance door for a period of time the Congregation decided that another entrance should be built.

To enter the Sanctuary, originally through The Steeple, some Members of the Congregation would have to turn their backs toward The Altar to reach the pews that are located west of The Steeple toward the rear of the Nave. Although speculation, this may have been one of the reasons the Congregation decided to add another entrance into the Sanctuary. During the 1920's, the Congregation decided to build an entrance to the west or back of the Nave, so that Members of the Congregation could enter the Sanctuary, from the west, facing the Altar in the east Apse, and reach their pew without having to turn their backs toward the Altar.

The original large curved pointed gothic stained glass window of the west gable at the rear of the Nave was removed or made smaller to add doors that lead west into a new Narthex entrance that fronted onto Fourth Avenue East.

Although built of stone with angled stone buttresses at each corner, new gothic doors, and gothic windows: a crenelated parapets atop three exterior walls give the new West Narthex Entrance a Norman Architectural Style. Historically this type of Norman Styling pre-dated the original Gothic Styling of the Church. One can only speculate about why a different architectural style was chose for this addition. It may have been choosen to facilitate the use of a flat roof inside the crenelations so that the top part of the original gothic west window could remain in place.

In 1967, the Congregation decided to demolish the Norman Styled West Narthex Entrance in favour of a larger Sanctuary and a new Narthex Entrance.

### **1967 Canada's Centennial Year**

The rear or west part of the Sanctuary was extended by adding another "bay" to the main body of the Church building which allowed for the large original west gothic stained window to be reinstated into the new west gable wall.

A new West Narthex Entrance was built to extend northward along Fourth Avenue East. The floor of this new Narthex was built at grade, with a link or hyphen that housed stairways for the Members of the Congregation to go up to enter the rear of the Sanctuary's Nave still facing the Altar to find their pew and for the Members of the Congregation to go down to enter the Church's basement which had been dug out and renovated for use.

With the Norman Styled Narthex gone, the 1967 additions were styled using the gothic style of the original Church building. The gothic architectural styling of the 1967 additions are contextually sympathetic with the Church's original gothic styling. Many people initially feel that the 1967 additions are part of the original 1881 building when they approach the Church from Fourth Avenue East. What do you think???

This photo shows three bays along the south front side of the Sanctuary's Nave. These three bays are located west of the Church's Steeple. The bay, on the left which was added in **1967**, is architecturally identical to the other two original **1881** bays, except for the missing ventilation dormer which was not put on the roof, when the bay on the left, was added in **1967**.





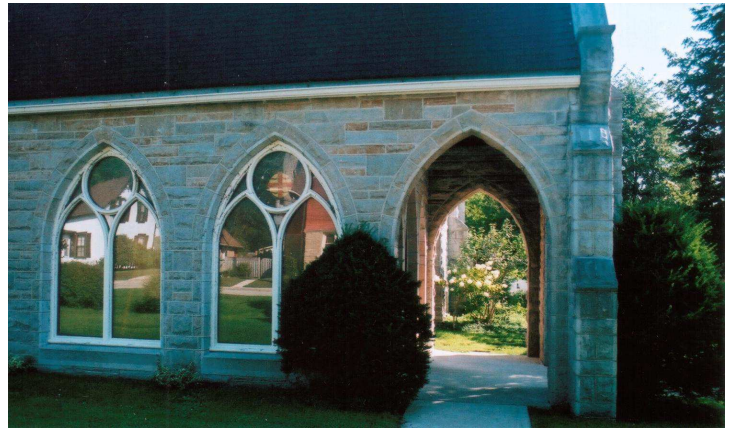
The Kingston stone of the Sanctuary  
and  
the local Bruce Peninsula stone of the back of the **1967** Narthex addition.



The larger north end gable of the Church's Nave  
was added in **1967**, Canada's Centennial Year.  
It was built from recycled and reclaimed Kingston stone.  
The lower link or hyphen and the smaller gabled Narthex entrance  
were built, from local Bruce Peninsula stone,  
at the same time in **1967**.  
The west Narthex entrance addition extends northward along Fourth Avenue East.

●  
**The newer gothic detailing and the traditional stonework  
of the 1967 additions along Fourth Avenue East  
blend architecturally and sympathetically with  
the original gothic detailing of  
St. George's Anglican Church.**

●  
The original bell from the Steeple  
has been placed as a welcoming guard on the West lawn.



The exterior and interior detailing of the **1967** Narthex Entrance has a contextually feeling of belonging architecturally with the original **1881** Sanctuary.

## **“STEWARDS OF GOTHIC ARCHITECTURE”**

The Stewards, Wardens, and Members of St. George’s Congregation have favoured and chosen the historic gothic architectural style when they made changes to their Church buildings.

- 1881** Church was originally built in the Gothic Style.
- 1898** Although influenced by the Arts and Crafts Style, the design of the Parish Hall is predominately Gothic.
- 1967** The Norman Styled Narthex was demolished in favour of a Gothic expansion of the Nave and a new Gothic styled West Narthex Entrance.
- 2010** The original Gothic Steeple is restored and repaired in true Gothic Style.

Historically, St. George’s Anglican Church has repeatedly shown that they are Good Steward’s of the Historic Gothic Style of Architecture.

*As “Stewards of Gothic Architecture” the Members of this Congregation are to be congratulated.*

# TECHINICAL EVALUATION

## TWO BUILDINGS – MANY FLOORS



The existing curved pointed gothic door into the Sacristy and the existing exterior wooden ramp, *on the left*, are located to the east or “rear” of the Church Building.

The existing residential looking door with the square transom window above it and the exterior wooden stairs, *on the right*, are located on the south side of the Parish Hall.

Note that the Sanctuary Floor of the Church is about twelve inches below the Main Floor of the Parish Hall.

*So close in reality but so far in terms of barrier-free accessibility.*

In the background of the photo, between the two buildings, one can see half of the gothic gable of the “back” of the West Narthex entrance, which is at a different level again.

The photo taken looking westward also shows an existing exterior walk-out service door down into the Basement Floor of the Church Building.

Will this door also be needed for barrier-free accessibility or only for service accessibility?

## TWO BUILDINGS – MANY FLOORS

---

### PARISH HALL

**Stage Floor**  
*a couple of steps above  
the Main Floor*

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**Main Floor**  
*north end of main floor  
is at grade*

---

**Basement Floor**  
*is below grade*

---

**PARISH HALL**  
*three floors or three levels*

---

### CHURCH BUILDING

**Steeple Floors**  
*there are at least  
three floors above the  
Sanctuary Floor*

---

**Altar Floor**  
*a couple of steps above  
the Sanctuary Floor*

---

**Sanctuary Floor**  
*is above grade*

---

**West Narthex Entrance Floor**  
*is at grade*

---

**Basement Washroom Floor**  
*a couple of steps above  
the Basement Floor*

---

**Basement Floor**  
*is below grade*

---

**CHURCH BUILDING**  
*five floors or five levels  
not including Steeple*

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Eight Floors or Eight Levels – Each One at a Different Height.  
An existing rear exterior ramp provides barrier-free accessibility  
only to the Sanctuary Floor through the Sacistry.  
There are no barrier-free accessible washrooms in the Church Building.  
Barrier-Free accessibility is provided into  
the Main Floor and Washroom of the Parish Hall.  
The West Narthex Entrance Floor at grade and  
the Main Floor of the Parish Hall at grade  
are not at the same grade level.

*Information above is a graphic illustration  
of the existing floor levels to identify  
the number of different existing floors or levels  
and their relationship to each other,  
not their actual height apart.*

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## BARRIER-FREE ACCESSIBILITY

### “For Your Information”

1. The **2006 Ontario Building Code** defines the following:
  - *Barrier-Free means, when applied to a building and its facilities, that the building and its facilities can be approached, entered, and used by persons with physical or sensory disabilities.*
  - Note that this does not refer only to people in wheelchairs specifically, the wording in this definition includes people who have difficulty with mobility who are not in wheelchairs, people with various other disabilities who are not in wheelchairs, large, obese, & pregnant people who have difficulties with mobility, parents with infants in strollers, people on crutches, etc., etc., etc., and people in wheelchairs.
2. The **2006 Ontario Building Code** also outlines minimum requirements for:
  - barrier-free accessible spaces for wheelchairs adjacent to the fixed pew seating in the Public Assembly Space of the Church’s Sanctuary.
  - barrier-free and wheelchair accessible washroom facilities.
  - powered push button door operators and where they are required.
  - elevating devices and / or inclined ramps.
  - signage, etc., etc., etc.
3. The **Zoning By-Laws** for the **City of Owen Sound** includes minimum requirements for:
  - parking, landscaping, sidewalk, areas outside of entrances and approaches to buildings, etc., etc.
4. **Additional Requirements**
  - in addition to, the minimum requirements for Barrier-Free Accessibility of the 2006 Ontario Building Code and Owen Sound’s local Zoning By-Laws which will be required, stipulations from various granting and loan organizations, that may or may not be applied for, may or may not require the **Facility Accessibility Design Standards, FADS**, *FADS originated in the City of London, Ontario.*
5. **“If Possible”**
  - when considering and evaluating the provisions to provide barrier-free accessibility for a building or buildings and their facilities, it is prudent, reasonable, and socially acceptable, *if possible*, to have the building or buildings approached and entered by persons with physical or sensory disabilities through the same main entrance as able-bodied people regularly use to approach and enter the building or buildings. Generally, *were possible*, disabled people would like to use the same main entrance, *with dignity*, and not be escorted or shuffled through a back door or other sequeatic routes to enter a building.
  - *if this principle is used to guide a decision making process that will provide Barrier-Free Accessibility, a better end result for all involved will be achieved.*
6. **Two Buildings – How Many Washrooms ???**
  - several types of washroom arrangements can be considered for renovations:
    - regular mens washroom(s) and regular ladies washroom(s)
    - separate barrier-free mens washroom(s) and separate barrier-free ladies washroom(s)
    - combined regular & barrier-free mens washroom(s)
    - combined regular & barrier-free ladies washroom(s)
    - separate barrier-free unisex washroom(s)
    - regular & barrier-free family washroom(s)
  - examination and careful consideration about combinations of various types of washroom facilities may or may not be provided, can lower the cost of renovations.

## 7. Two Buildings – What if One is Locked ???

- if a link is built to join one floor of one building to one floor of the other building and an elevating device, *e.g. lift or public elevator*, is located in one of the buildings, and if that building is locked than the other building is not barrier-free accessible, as one cannot pass through the locked building to get to the other building.
- this is also true, if various parts of the building that has the elevating device in it, are locked. Can someone get through the building if certain parts of it are locked to get to the other building.
- care must be taken to establish what has to be locked and what does not have to be locked, what areas people can walk through to get to other parts of each building and how to get to various parts of each building when no one is there to provide security, etc., etc., etc.
- building useage room by room, area by area, who is using and when, what has to be locked and what does not have to be locked at various times has to be carefully evaluated as part of figuring out how best to provide barrier-free accessibility throughout two buildings and barrier-free accessible washroom facilities throughout two buildings.

## 8. Last But Not Least

- *a lift* is a type of elevator that services only three or floor floors and has hinged doors at each floor level with keyed access and / or call buttons.
- *a public elevator* is a type of elevator that can service multiple floors and has sliding doors at each floor with 24 hour push button access.
- *lifts and public elevators* both require initial licensing, annual fees, additional insurances, and regular maintenance that will increase overall annual operating budgets.
- the cost to install *a lift* is about half of the cost to install *a public elevator* to serve the same number of floors.
- *both a lift and a public elevator have their own pros and cons which need to be carefully evaluated for barrier-free accessibility.*

## ACCESS TO BUILDING SERVICES

Building Services, such as Heating, Ventilation, and Air Conditioning **HVAC**, are dealt with separately in the Ontario Building Code and are not part of the realm of Barrier-Free Accessibility.

That being said, certain parts and controls for **HVAC** systems have to be regularly and periodically accessed for servicing. **HVAC** systems, only have to be accessed by able-bodied people, able-bodied service persons and able-bodied trades people. The Building Code does not require **HVAC** systems to be accessed by people with physical or sensory disabilities.

Apparently there are some of the **HVAC** controls located throughout the two buildings and their roof spaces that service people and trades people have difficulty accessing. As control adjustments and servicing have to be done on a regular basis, the Church's Building Committee should ensure that access to these **HVAC** controls is made safe and easy for service people and trades people that have to regularly do this work.

## **LIFE SAFETY**

When considering Barrier-Free Accessibility, provisions for ensuring, that buildings are safe for everyone, are also to be considered.

This is referred to as **Life Safety** in the building code world.

**Life Safety** generally refers to:

- how a building protects itself and more so how to protect the people in it during an emergency such as a fire.
- are there enough exits to get people out of a building safely and quickly during an emergency.
- are there enough exit lights and emergency lights within a building to help people safely find exits to get out during an emergency.
- what type of alarm and detection systems are required for any given building type and size.
- whether or not automatic sprinkler systems are required for the protection of people and buildings.
- etc., etc., etc.

As renovations to provide barrier-free accessibility may effect the level of life safety of an existing building, evaluation of a building's level of life safety has to be done in conjunction with provisions for barrier-free accessibility.

*Upgrades to a Building's Level of Life Safety  
have to be done as an integral part of providing  
Upgrades for Barrier-Free Accessibility*

## **A FEASIBILITY STUDY**

**It is recommended that the Congregation of St. George's Anglican Church engage the services of an Architect, who is qualified with providing barrier-free accessibility into and within old historic buildings, to do a FEASIBILITY STUDY that includes:**

- **Evaluation of existing levels of life safety.**
- **A workable solution to provide barrier-free accessibility for and between buildings.**
- **Identification of what upgrades are required for barrier-free accessibility and life safety.**
- **Alternative options, and / or phasing for these upgrades.**
- **Preliminary estimates, etc., etc., etc.**

**for the Congregation to consider and plan for.**

*Note – One of the purposes of this report is to provide information about concerns relating to barrier-free accessibility and life safety. A Feasibility Study of this type is not a part of the scope of this report.*



## EXTERIOR STONEMWORK

On the 21 December 2009, Nancy King, John Hull, and John Rutledge walked around the Church and the Parish Hall.

The following is a summary of what was observed and what was discussed, *with additional comments*:

- (a) Stone work on both buildings is generally clean.
- (b) The foundation wall on the north side of the Church has been re-pointed.
- (c) There are some areas to the east of the walls of the Church's South Transept, where the stonework and mortar joints need work.
- (d) Generally the stone buttresses that provide integral support to the walls are still tightly tied into the stone walls, apparently work was done on the stone buttresses about twelve years ago.
- (e) The two large chimneys that flank the Church's Apse have both been recently repointed, one is still an operable chimney and the other has been capped off.
  - *for aesthetic symmetry it is good that both chimneys have been preserved.*
- (f) The three stained glass windows in the East Apse are protected, from stray baseballs from the adjacent baseball pitches, with wire mesh, over time the wire has started to rust, causing rust stains to run onto adjacent stonework and stone sills of these three windows.
  - *in time these wire mesh protectors should be replaced with galvanized or non-rusting wire mesh protectors and the rust stains cleaned off of the adjacent stone work.*
  - *this is "cheap insurance" for the Apse's three stained glass windows.*
- (g) The Kingstone Stone used in the 1967 Sanctuary Addition and the Bruce Peninsula Stone used in the 1967 West Narthex Entrance Addition and their mortar joints are all in good condition.
- (h) West and south stone foundation walls on the Church have been repointed and are in good shape.
- (i) Generally the south stone walls of the Church appear to be in good condition.
- (j) The east and north walls of the Church have been extensively repointed and are generally in good condition.
- (k) Many of the stone caps on top of the stone walls were repaired and / or repainted during October of 2008, although there are many of the stone caps that still need work.
- (l) Mortar dust "percolates" slowly down through the Church's exterior stone walls and has to be periodically cleaned off of the interior window sills in the Church's Basement.
  - *the cause of this is yet to be determined.*
- (m) The exterior stone walls of the Parish Hall have been extensively repointed, with this work generally still in good condition.
  - *it is of note that small fossils are visible in the Bruce Peninsula stone on the Parish Hall.*

It is obvious that the stewardship policies of the Church have had work done periodically, as need be, on the Exterior Stonework. This is commendable. To do remedial repair and restoration work, as needed over time, is the best way to avoid a huge costly "deferred maintenance" project. It is hoped that the stewardship policies of maintaining the Exterior Stonework in small projects distributed over time will continue as this is the best way to maintain the stone work on this large of an old building.

***Periodic, continued maintenance  
in small doses over time is  
the easiest, most economical, and sustainable way  
to preserve St. George's Exterior Stonework.***

## EXISTING ROOFING

As the restoration of the metal roofing on the Steeple will be completed early this year by Roof Tile Management of Mississauga, Ontario, this report will focus on the roofing over the main parts of the Church and over the Parish Hall.

### Church Roof

About thirteen years ago, circa 1997, the Church roof was resingled with asphalt shingles. Since their installation the asphalt shingles, on **the south side** of the main roof over the Nave and on the roof above the South Transept, have deteriorated. Since their installation the asphalt shingles on **the north side** of the main roof over the Nave and on the roof above the North Transept, have not deteriorated. Why has the south side deteriorated and the north side not ??? This has probably occurred, over time, from the south side getting more natural direct sunlight than the north side.

At this time, the existing asphalt shingles on the Church roof have almost exceeded their serviceable life.

*The Church's Building Committee should be making arrangements to reshingle all parts of the Church roof as soon as possible in order not to have to deal with more problems that will soon begin to occur exponentially due to the deteriorated condition of the existing asphalt shingles.*

### Parish Hall Roof

The life span of the existing asphalt shingles on the Parish Hall have many more serviceable years.

Until the existing asphalt shingles on the Parish Hall roof begin to show signs of deterioration, the Church's Building Committee does not have to consider reshingling the Parish Hall roof.

### Related Roof Concerns

When the Church roof and the Parish Hall roof are to be resingled the following related assemblies also have to be restored, upgraded, and / or attended to:

- flashings, eavestroughs, and downspouts.
- stone capping on top of parapet walls.
- etc., etc., etc.

Compatibility of adjacent materials is critical to the life span of a re-roofing job, and care needs to be taken to ensure that certain metals in contact with other metals will not corrode each other away.

*A Word of Caution, if all of the related roofing, components are not considered and dealt with, according to acceptable roofing standards, when a roof is being re-roofed the life span of the re-roofing job will be shortened considerably.*

# CONCLUSION

## RECOMMENDATIONS

As the Congregation of St. George's Anglican Church prepares for the future, these **Recommendations** are to be carefully considered.

### **R-1. To Designate or Not to Designate???**

#### **(a) Perceptions are Not Always Correct.**

- (i) There is an unfortunate myth, circulated by the rumour mill, that owners of buildings lose control of their buildings when Heritage Designation is placed onto a building or group of buildings. This could not be further from the truth.
- (ii) In the past St. George's Congregation has made many decisions about what to do or not to do to their buildings. If Heritage Designation is placed on buildings, the decision making processes that the Congregation has relied on in the past and currently relies on will continue into the future, in much the same way it has always occurred.
- (iii) Heritage Designation is a system of checks and balances to ensure future generations of St. George's Congregations will continue the proud traditions, past Congregations and the current Congregation have established as "Good Stewards of Gothic Architecture."
- (iv) Ownership is not lost when buildings are Historically Designated. Ownership is enhanced to ensure the integrity of past and present generations is handed down and continues into future generations.

#### **(b) Heritage Designation is a Way to Ensure:**

- (i) Old buildings, places, and landscapes are publicly acknowledged for their social significance to our past, architectural significance, and historical sense of place.
- (ii) That repair work and alteration work to keep the use of old buildings viable is done using appropriate technology balanced with the original aesthetics of the building.
- (iii) Building owners and contractors do not use inappropriate "band-aid" solutions that only cover up a problem delaying it for a more costly appropriate maintenance project at a later date.
- (iv) Building owners and contractors use appropriate methods of restoration and repair work that will not cause further damage to historic building assemblies.

- (c) **Historic and Old Buildings and Properties can be acknowledged through:**
- (i) **Municipal Designation**  
by a Municipal Council and a Municipal Heritage Committee  
**contact** – Sandi Parks, Heritage Co-ordinator for the City of Owen Sound.
  - (ii) **The Provincial Plaque Program of the Ontario Heritage Trust,**  
in conjunction with owners, erect the blue and gold cast metal plaques  
that sit proudly on top of short poles commemorating our Province’s History.  
**contact** – Ontario Heritage Trust,  
10 Adelaide Street East, Toronto, Ontario M5C 1J3  
416-325-5000 marketing@heritagefdn.on.ca  
www.heritagetrust.on.ca
  - (iii) **Provincial Designation** by the Ministry of Culture for the Province of Ontario  
**contact** – Ministry of Culture  
900 Bay Street, 5th Floor, Mowat Block, Toronto, ON M7A 1L2  
(416) 212-0644 info.mcl@ontario.ca www.culture.gov.on.ca
  - (iv) **The Canadian Register of Historic Places**  
by the Federal Government of Canada  
through **Canada’s Historic Places Incentive**  
by meeting the definition of a historic place, by being formally recognized by  
a local, provincial, territorial, or federal authority, and by meeting the required  
documentation standards.  
**contact** – Canada’s Historic Places www.historicplaces.ca

**R-2. Barrier-Free Accessibility**

When the recommended Feasibility Study is completed the Church will be a large step closer to increasing Church attendance and increasing the rentability of the Church in terms of what facilities it provides.

**R-3. Existing Roofing**

The weight, type, and number of layers of existing roofing that are on the roof now have to be determined before re-roofing is considered. The Church’s existing timber-framed structure may not be capable of supporting the combined weight of a new layer of roofing installed directly over all of the layers of existing roofing, and if the new layer of roofing requires a new layer of sheathing underneath it.

Life span in relationship to cost should be factored in when choosing a new roofing material.

Upgrades to or addition of a layer of insulation can also be considered when considering a re-roofing project and is also a weight factor.

If a layer of bituminous tar based roofing, such as asphalt shingles, is left on and ends up inside a roof assembly, a fire hazard has been created.

It is recommended that a qualified structural engineer who has experience with old timber-framed structures and a qualified roofing installer who has experience with this type of Church roof be involved with considering how the existing Church roof should be re-roofed.

The following pre-finished metal roofing is worth consideration for its quality and its aesthetics.

**DIAMOND STEEL ROOFING**, 601 Cedar Street, RR #3 Wingham, Ontario N0G 2W0  
519-357-3760 Email: sales@diamondroof.on.ca www.diamondroof.on.ca

If one wishes to see what this roof looks like installed, it was recently installed on to the former Christian Science Society building which is located at the corner of Ninth Street West and First Avenue West in Owen Sound, Ontario.

#### **R-4. Exterior Stonework**

It is recommended that a long term maintenance program be developed and adhered to.

#### **R-5. Sustainability**

As this report was being prepared this question was asked, “How can we, as a Church, continue to be sustainable when more and more funds are needed???” Everyone is asking themselves this question as we try to prepare for what the future may or may not be. Historic endeavours have worked well for your Church from the past to the present. The work that is being done at this time is maintaining your Church. Continuing to work, steadfast and true, as the Congregation has done in the past and is doing now will serve your Church well toward sustainability.

#### **R-6. Architecture of Future Restorations and Renovations**

Referring to the **Conservation Principles in Appendix # One** of this report, **Number Seven** is of concern regarding the architectural aesthetics of future projects at St. George’s Anglican Church.

The principle about **legibility** states, “new additions should not blur the distinction between new and old”. This principle does not have to be taken literally as a polar juxtaposition of a contemporary style of architecture beside an historic style of architecture such as the stylistic juxtaposition of the angular architecture of the Michael Lee Chin Crystal beside the classical architecture of the Royal Ontario Museum in Toronto, Ontario.

In order for the Congregation to continue as “Good Stewards of Gothic Architecture”, future projects should be an appropriate “distinction between new and old” that create an aesthetically quiet juxtaposition similar to the architectural relationships between the two parts of the 1967 additions and St. George’s original Sanctuary.

#### **R-7. A History Book**

In relationship to the extensive collection of historical information that the Congregation has about its Church and its activities and for the benefit of future generations, it may be time to consolidate the Stories of St. George’s Anglican Church into one chronologically organized history book.

## **CONCLUSIONS**

As the Congregation of St. George's Anglican Church prepares for the future, these **Conclusions** are to be carefully considered.

### **C-1. Heritage Designation**

- (a) The Congregation of St. George's Anglican Church should have Municipal Designation placed on to their Church by the City of Owen Sound.
- (b) The Congregation of St. George's Anglican Church should look into having a blue and gold cast metal plaque erected on the Church lawn through the Provincial Plaque Program of the Ontario Heritage Trust.
- (c) If further recognition is required, after Municipal Designation and erection of one of the Ontario Heritage Trust's blue and gold cast metal plaques, the Congregation at St. George's Anglican Church could look into Provincial Designation and listing on the Canadian Register of Historic Places.

### **C-2. A Barrier-Free Feasibility Study**

The Congregation should engage the services of a qualified architect to do a Feasibility Study. This study should determine the extent of accessibility the Church and the Parish Hall may or may not need for the future, the options available for accessibility, and preliminary cost estimates for the Congregation's consideration.

### **C-3. Time to Consider a New Roof**

The Congregation should start to plan for having the Roof of the Church re-done. The services of a qualified structural engineer and the services of a qualified roofing installer should be retained to evaluate options and provide estimates for the Congregation's consideration.

### **C-4. Exterior Stonework**

Using a qualified stone mason, not a bricklayer, the Congregation should develop an ongoing series of regular affordable stone restoration and maintenance projects. Attend to critical work first followed by maintenance spread out over time. Projects could be done annually, bi-annually, or at the most every three to five years. Smaller amounts of work spread out over time will economically sustain the exterior stonework of the Church and the Parish Hall. If stonework is left unattended an expensive deferred maintenance project will eventually be required in the future.

## **C-5. A Commendation**

Each and every member of the Congregation at St. George's Anglican Church in Owen Sound Ontario are to be commended for:

- being "Good Stewards of Gothic Architecture".
- completely restoring their Church Steeple at a time when many other Church Steeple's are being removed.
- continuing to work toward sustaining their own Church activities.
- providing community centre facilities for activities of other local groups.
- providing Community Outreach locally, provincially, nationally, and globally.

It is hoped that the present Congregation and future Congregation's will continue their legacy of being "Good Stewards of Gothic Architecture".

**Equal Priority is to  
be placed on achieving  
each one of these Conclusions.**

# APPENDIX # ONE

## EIGHT GUIDING PRINCIPLES IN THE CONSERVATION OF HISTORIC PROPERTIES

The following guiding principles are statements prepared by the Ontario Ministry of Culture, Tourism, and Recreation regarding the conservation of historic properties and are based on international charters which have been established over the century. These principles provide the basis for all decisions concerning good practice in architectural conservation around the world. Principles explain the “why” of every conservation activity and apply to all heritage properties and their surroundings.

1. **RESPECT FOR DOCUMENTARY EVIDENCE:**  
**Do not base restoration on conjecture.**  
Conservation work should be based on historic documentation such as historic photographs, drawings, and physical evidence.
2. **RESPECT FOR ORIGINAL LOCATION:**  
**Do not move buildings unless there is no other means to save them.**  
Site is an integral component of a building. Change in site diminishes heritage value considerably.
3. **RESPECT FOR HISTORIC MATERIALS:**  
**Repair / conserve – rather than replace building materials and finishes, except where absolutely necessary.** Minimal intervention maintains the historic content of the resource.
4. **RESPECT FOR ORIGINAL FABRIC:**  
**Repair with like materials.** Repair to return the resource to its prior condition, without altering its integrity.
5. **RESPECT FOR THE BUILDING’S HISTORY:**  
**Do not restore on period at the expense of another period.** Do not destroy later additions to a building solely to restore to a single time period.
6. **REVERSIBILITY:**  
**Alterations should be able to be returned to original conditions. This conserves earlier building design and technique.** e.g. When a new door opening is put into a stone wall, the original stones are rubbled, removed and stored, allowing for future restoration.
7. **LEGIBILITY:**  
**New work should be distinguishable from old.** Buildings should be recognized as products of their own time, and new additions should not blur the distinction between old and new.
8. **MAINTAINANCE:**  
**With continuous care, future restoration will not be necessary.** With regular upkeep, major conservation projects and their high costs can be avoided.



## APPENDIX # TWO

### “PRESERVATION WORKS!”

### Buying an Older Home? Restoring A Heritage Building? Concerned About A Threatened Structure?

Is it structurally sound? Do you need information on repair, upgrade, and restoration approaches? Interested in an architectural description and evaluation? Interested in its history?

Contact the **Architectural Conservancy of Ontario ACO** for professional advice. For more than 30 years the ACO has been providing – for a very nominal fee – preliminary advice on a wide range of heritage conservation concerns.

We match clients with one of our **Preservation Works!** Professionals – conservation architects, engineers, landscape architects, archaeologists and historians – who will make a site visit to investigate, and deliver a brief but significant preliminary written report.

**Preservation Works!** is available to private residential and commercial property owners, museums, historical societies, government departments, municipal heritage committees, and citizens’ groups across Ontario.

A service fee is charged to pay for administration costs. In addition, the client reimburses the project consultant for any of his or her out-of-pocket expenses.

To request a **Preservation Works! professional** contact:

Architectural Conservancy of Ontario ACO

10 Adelaide Street East, Suite 204

Toronto, Ontario M5C 1J3 telephone 416-367-8075 fax 416-367-8630

**For further information about the ACO’s programs, activities and events,**

call 416-367-8075, email us at [aco@on.aibn.com](mailto:aco@on.aibn.com) or visit us at [www.arconserv.ca](http://www.arconserv.ca)

Before the ACO started the Preservation Works! Program, these evaluations were known as the ACO Advisory Board Reports. The objectives of the Advisory Board of the Architectural Conservancy of Ontario state, in part:

*“The Board will respond to requests for appraisal from within the Conservancy and from outside... An appraisal should be duly undertaken by the Conservancy where it becomes aware of a significant property that is vulnerable.”*

*“The Board will appraise built structures, their environment, and places of natural beauty in Ontario. A structure will be appraised for its architectural significance, physical condition and its role, if any, as part of a group of structures, a streetscape, a larger area, or its place in history...”*

*“An appraisal will be general rather than exhaustive. A brief written report will be made which may include suggestive uses for the property, structural modifications and necessary repairs, but detailed recommendations respecting design or structure will not be given...”*

The objective of the ACO Advisory Board Reports continues to be the objectives of the ACO Preservation Works! Reports.

Provision of cost estimates for projects are not included in the scope of work of these “Preservation Works!” reports.

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**Sandi Parks**, Heritage Co-Ordinator, City of Owen Sound

**Debra Anderson**, John Rutledge's Assistant

## *Credits for Visual Images*

- *sketch on cover done by Craig Curtis.*
- *old photos are from the Church's collections.*
- *"Here's the Church" photo of the Steeple taken from a Church brochure.*
- *other photos were taken in 2009 by John Rutledge.*

**REPORT prepared for the ACO PRESERVATION WORKS! program by:**

John Rutledge B.Arch.,D.A.T., OAA  
**John Rutledge Architect**  
39A West Street, Goderich, Ontario N7A 2K5  
519-524-9285 johnrutledge@hurontel.on.ca

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