Appendix A
to Report
ED2025-001

1436 Highway 7A, Geographic Township of Manvers (St. Paul's Anglican Church)

Heritage Designation Evaluation

Geographic Township of Manvers
PT LT 23 CON 7 MANVERS PT 1, 2 & 3, 57R9390; S/T R455397; KAWARTHA LAKES
2024

Kawartha Lakes

Statement of Cultural Heritage Value or Interest

The subject property has been researched and evaluated in order to determine its cultural heritage significance under Ontario Regulation 9/06 of the Ontario Heritage Act R.S.O. 1990. A property is eligible for designation if it has physical, historical, associative or contextual value and meets any two of the nine criteria set out under Regulation 9/06 of the Act. Staff have determined that 1436 Highway 7A has cultural heritage value or interest and merits designation under the Ontario Heritage Act.

1. The property has design value or physical value because it:

i. is a rare, unique, representative or early example of a style, type, expression, material, or construction method:

The property is a representative example of a late nineteenth century Gothic Revival church built for an Anglican congregation. Constructed in 1876, the church demonstrates the key characteristics of the Gothic Revival style as it was used by Anglican congregations throughout the second half of the nineteenth century. These include its steeply pitched roof, lancet windows, and entrance tower with spire.

ii. displays a high degree of craftsmanship or artistic merit:

The property displays a typical degree of craftsmanship or artistic merit for a building of this type.

iii. demonstrates a high degree of technical or scientific achievement:

There are no specific technical or scientific achievements associated with this property.

2. The property has historical or associative value because it:

i. has direct associations with a theme, event, belief, person, activity, organization, or institution that is significant to the community:

The property has direct associations with the development of the Anglican Church in Bethany and the surrounding area as the denomination's church within the village. The church was a central community institution throughout the late nineteenth and into the twentieth century and speaks to the religious culture of Bethany throughout this period. It has direct associations with Bethany-born Anglican medical missionary Ruth Hamilton who was well-known in the 1930s for her work in the Aklavik mission hospital.

ii. yields, or has the potential to yield, information that contributes to an understanding of a community or culture:

It yields information regarding the religious life of the community in the late nineteenth century but also speaks to the demographic shifts occurring within the township and the development of Bethany as the

township's main hub after the arrival of the railway in 1857. It also yields information regarding support of domestic Anglican missions by southern parishes through the church's specific association with missions in both the Northwest Territories and the Yukon.

iii. demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to the community:
The architect of the church is recorded as Fowler and Mohier; the identity of Mohier is not known, but Fowler is believed to be Toronto-area architect James Ades Fowler who designed large numbers of institutional buildings throughout his career in the late nineteenth and early twentieth centuries. The supervising mason and carpenter who undertook the actual construction are recorded as James McCullough and Thomas Lee respectively.

3. The property has contextual value because it:

i. is important in defining, maintaining or supporting the character of an area:
The property supports and maintains the historic character of Bethany as a settlement area within rural Manvers Township as one of its primary historic institutional buildings. The church is located along Highway 7A, the village's main corridor, along the western edge of the community. It forms a collection of historic buildings along and to the north and south of this corridor that define Bethany as a community separate from the rural, agricultural areas surroundings it.

ii. is physically, functionally, visually, or historically linked to its surroundings:
The property is historically linked to its surroundings as part of the mid-nineteenth century development of Bethany. The village developed rapidly from the arrival of the railway in the 1850s throughout the rest of the century and the church was constructed as part of this wave of development during this period.

iii. is a landmark.
The property is a landmark as a major historic institutional building within the community of Bethany. The building served from its opening in the late 1870s until 2005 as the village's Anglican church and is a well-known and recognized buildings both within the village and in the surrounding rural area. The property is also a major visual landmark along the Highway 7A corridor for its prominent architecture, including its spire, and location at the western gateway to the community.

Design and Physical Value

1436 Highway 7A has design and physical value as a representative example of a Gothic Revival church constructed for an Anglican congregation in Manvers Township in the second half of the nineteenth century. Constructed in Bethany in 1876, the church, known as St. Paul's Anglican Church, is demonstrative of the popular Gothic Revival style which was ubiquitous in church design at this time and was particularly pervasive within the Anglican Church. The church demonstrates key characteristics of this architectural style including its steeply pitched roof, lancet windows, and tower with entrance porch and spire.

The Gothic Revival developed as an architectural style in England in the middle of the nineteenth century and was originally developed as a style for ecclesiastical architecture, although it did eventually expand to include other building types, notably houses and institutional buildings where it took on different forms to suit non-religious uses. In its early ecclesiastical form, it was explicitly intended to recreate the architectural forms of the churches of the Middle Ages in the present day. While medieval-inspired forms and elements had been integrated into both domestic and ecclesiastical architecture as early as the late nineteenth century as part of a wider trends towards eclecticism and historicism in architecture, the 1840s brought new discussion regarding its appropriate use in ecclesiastical buildings, in particular for Anglican churches as both the predominate and established church in Britain. Thinkers such as architect and writing A.W.N. Pugin, among others, posited that Gothic architecture was the most appropriate style for church building because it developed during a period when the Church, and Christianity more generally, was a predominate force in both people's lives and in society as a whole. As a result, Gothic architecture was seen to embody the beliefs and morals of Christianity and many viewed it as the best, if not the only, style for church architecture.

With this view in mind, a template for the ideal Christian church developed in the 1840s: one based on rural parish churches from the Middle Ages in England which included a number of key features such as a steeply pitched gable roof, lancet windows, an entrance porch or tower, a distinct chancel, and stone construction. Additional features inspired by medieval architecture were also often added, including, but not limited to, buttresses, stained glass, brackets, ornamental ironwork, tracery and belfries. This very specific model was intended to be replicated in new church construction in order to better express Christian beliefs through the architectural fabric of places of worship. By the middle of the nineteenth century, the Gothic Revival style had been widely adopted by Anglican congregations as the preferred method of church design and was gaining traction amongst other denominations, particularly Roman Catholics, but also the dissenting churches.

In England, and Britain more generally, the medieval model was fairly straightforward to reproduce although, by the mid-century, architects and builders had begun to experiment with its form, particularly with regard to the use of brick as a construction material, which was now mass produced and widely available, and the layout and plan of churches in urban and industrial areas which required different massing and relationship to their surroundings that rural parish churches. Where the real challenge came was outside of the United Kingdom in Britain's rapidly expanding empire. The rise of the Gothic Revival as a predominant ecclesiastical architectural style came at a time when Britain was expanding its imperial ambitions in exponentials ways and with that imperial expansion also came the expansion of Christianity, both through its transplantation via immigration where new communities were established by white settlers and through evangelization where missionaries attempted, through various levels of coercion, to convert the inhabitants of Britain's new colonies to Christianity. The use of Gothic Revival architecture in both of these colonial contexts was seen as the correct architectural approach for building new churches but both of these endeavours faced a significant challenge in this regard, namely how to adopt a geographically specific style to areas of the globe where climate, available building materials and financial resources made that difficult, if not impossible in some areas, to achieve.

As a result of this challenge, the Gothic Revival, as employed for ecclesiastical architecture, adapted and grew in the second half of the nineteenth century to a much more flexible style that attempted to take into account the complexities of building this architectural style outside of Britain. This evolution was due, in a large part, to architects working in colonial contexts, although architects and thinkers in Britain also assisted in this regard, attempting to meet the challenge of transplanting Christianity, through its architecture, abroad. Two main shifts took place. The first was the acceptance of material other than stone as acceptable construction materials, a shift that was also taking place in Britain with the increasing use of brick in urban areas. This primarily meant the adoption of brick or wood, depending on what materials were available, but also allowed for more creative approached, such as the use of galvanized metal for churches in areas with scant resources. The second was the recognition of the essential elements of the style and its simplification to suit situations where high degrees of decorative details were not feasible; the base elements of the style were reduced to pointed arches – expressed primarily through lancet windows, steeply pitched gable roofs, and the often vague and difficult to interpret principle of verticality, which effectively meant that the eye was drawn upwards, as to the heavens, when looking at a piece of architecture. Other architectural elements, including towers, buttresses, and decorative woodwork and brickwork were incorporated where possible, but were increasingly recognized as not essential to the basics of the Gothic style.

These ideas had made their way to Canada by the mid-century, both with architects and with architecturally-minded clergy, mostly from the Church of England, who arrived in the new colony from the 1840s onwards. Adaptation of the style to Canada in this early period, for both settler congregations and for the increasing number of missions to Indigenous people, meant primarily the use of wood as the primary construction material and the use of minimal decorative detail with focus placed on the use of lancet windows and doors, steeply pitched roofs and board and batten as an exterior cladding to emphasize the vertical lines of the building. However, in some areas, particularly in the second half of the nineteenth century, brick gained prominence as a preferred building material, as it was seen as a more permanent construction material than wood and was increasingly mass manufactured in areas with significant non-Indigenous settlement, including in what is now southern Ontario. Brick was, however, more expensive than using wood and was more likely to be found in urban areas, towns and villages where there was rapidly increasing prosperity in the second half of the nineteenth century. By the mid-1850s, a proliferation of Gothic Revival churches had emerged in urban settlements, villages, and rural areas across Canada, constructed almost exclusively in wood or brick.

Throughout the second half of the century, Gothic Revival continued to be the dominate architectural style for churches across English-speaking Canada; the style was also used by French-speaking communities, but there was greater variation. It had also spread beyond the Anglican Church, and was readily used by Catholic and other Protestant congregations. The style also continued to evolve as the colony, later country, continued to grow and develop. With the growth of urban areas and towns, the style continued to mature in Canada, with architects increasingly using brick and stone as their preferred construction materials, and increasing the use of medieval decorative elements; in many ways, the urbanization and industrialization of Canada brought Gothic Revival architecture closer to its preindustrial rural English roots by creating the economic conditions required to build churches in more expensive masonry and with a greater array of decorative elements. By the end of the century, cities and towns across Canada had a proliferation of Gothic Revival churches, representing a range of denominations, mostly built from stone and brick and using a variety of decorative elements derived from medieval architecture. The spread of the style was further accentuated by the growth of pattern books in the mid- to late-nineteenth century which provided examples of Gothic churches to builders and congregations where a skilled architect knowledgeable about the nuances of the style was not necessarily involved in the process. By the turn of the century, the Gothic Revival had become the default architectural style for church building across the country by the end of the century and this is reflected in the contemporary architectural fabric, particularly in Ontario where the majority of communities

established prior to 1900 have at least one, if not more, Gothic Revival churches.

Gothic Revival was also the dominant ecclesiastical architectural form in rural Canada, but its evolution throughout the century was less pronounced. With a much smaller population and fewer financial and material resources, rural congregations generally constructed smaller, less ornate versions of the Gothic style, more similar to the early pioneer Gothic churches from the 1840s and 1850s; sometimes these early churches continued to serve local communities and were never replaced. By the second half of the century, the availability of pattern books was also a significant boon to rural communities who invariably did not have an architect to help design their local church and relied on local builders to plan and execute the structure. These books included churches in a variety of sizes and complexity and congregations could choose the type of design they were interested in, or could simply take elements seen in patterns and apply them to their structure. While rural churches across Ontario and Canada more generally took on a range of sizes, complexities and stylistic details, most took on a familiar form: a rectangular plan with lancet windows and a gable roof, with a range of decorative details, from decorative bargeboard to entrance porches to polychromatic brick, applied to that basic form executed in stone, wood or brick, creating a recognizable archetype of the country church.

The subject property, also known as St. Paul's Anglican Church, was constructed within this architectural context and aligns with the stylistic trends and features of the late nineteenth century Gothic Revival. Built in 1876, the church was built to serve the Anglican population of Bethany and the surrounding rural area; it is the first and only Anglican church built in the village as the congregation had previously worshiped in the Orange Lodge and Temperance Hall. The building is constructed in red brick on a rectangular plan with an entrance porch on the north elevation and a distinct chancel on the eastern side of the building. Its steeply pitched roof is a definitive feature of the Gothic Revival style as is its most prominent feature, the entrance tower on the front elevation of the building which includes the entrance to the building and a tall spire that is highly visible along the Highway 7A corridor through Bethany.

The church has limited decorative architectural features on the exterior of the structure, but those that are present are typical of the Gothic Revival style and help define its architectural style. The church includes a range of lancet windows on all four of its elevations, highly typical of the Gothic Revival style. These include groups of three lancet windows on both the east and west elevations of the building, a typical window arrangement in buildings of this type. The pointed arch motif is also found in the doorway, which features a recessed wooden door with stepped pointed arches that echo the lancet

windows found through the rest of the building and a common feature in masonry Gothic Revival buildings. There is limited decorative brickwork, save for in the tower which features raised brick coursing and a corbel table below the spire. The corbel table has been designed in such a way to included pointed arches between the corbels, echoing this popular motif found throughout the rest of the building and more broadly across ecclesiastical Gothic design.

One of the notable features of this building is its distinct chancel, a feature that is not always found on churches in rural areas and small communities and is most closely associated with Anglican and Catholic buildings, then with their Protestant counterparts. In the early days of the Gothic Revival, one of the major features emphasised by early thinkers was the inclusion of a distinct architectural chancel, known more commonly in the present-day as a sanctuary, that was discernable from the nave from both in the interior and exterior of the building. This was a break from the past several centuries of church building where chancels had often been eliminated; the reason for their elimination had been as a result of changes in liturgical patterns, namely in Protestant churches were the altar had been brought forward so the minister could stand behind it facing the congregation and the location of the choir had been moved, in a shift away from prevailing Catholic worship norms which included an altar at the back of the chancel and the priest facing it and away from the congregation. However, changes in Anglican liturgical practice around the 1840s which re-examined and reintegrated a number of historical liturgical forms had advocated again for the chancel to be reinstated, although the altar generally remained in a location so that the priest could still stand behind it. One of the major intentions of this was to move the choir back into the chancel, although this only generally happened in larger churches. However, the addition of the chancel as a distinct part of the building that was recognizable from the exterior of the structure became a relatively standard feature in Anglican churches in the second half of the nineteenth century and differentiates from many of its contemporary churches.

Similarly, St. Paul's also points east, another medieval custom revived by the Gothic Revival where churches were to be oriented to the east so that the congregation could pray towards Jerusalem. This custom was ignored by many church builders in North America who were more concerned regarding the practicalities of orienting churches in relation to the lot size, orientation and conditions, but it was practiced more widely by both Catholic and Anglican congregations. This church is oriented slightly to the north-east; whether this was intentional or convenient, as the east-west orientation of the building also allowed for it to align with Highway 7A, then King Street, is not known, but this orientation is consistent with late nineteenth century Anglican architectural preference, although one that was not always carried out in practice.

In relation to other churches within Manvers Township, the church is both more ornate and more closely aligned with the ecclesiastical Gothic style than the majority of other churches within the township. By the end of the nineteenth century, Manvers Township had a significant collection of Protestant churches but only three of them were Anglican. This includes the subject property, St. Mary's in Lifford built in 1852 and St. Alban's, located south of Janetville and erected in 1881. Of these three churches, the subject property is the only original building that is still extant; St. Alban's closed in 1921 and was later demolished and St. Mary's burned down in 1993 although it was rebuilt in 1997 to the original design. A fourth Anglican church also serving residents of Manvers, Trinity the Marsh, was located just on the east side of the Manvers-Cavan boundary, but was not within the township itself. All three of these buildings were closely aligned with the core principles of the Gothic Revival style, although they were visually different, but St. Paul's church is the largest of the three, while St. Mary's built of wood, and was rebuilt in the same material, while St. Alban's was constructed in brick but with a smaller profile than its counterpart in Bethany.

However, when compared to churches of other denominations in the township – all of which are Protestant – the subject property is significantly more in alignment with the Gothic Revival style. The Methodist and Presbyterian churches throughout the township were typically smaller and less ornate, with less steeply pitched roofs, may or may not have included lancet windows and tended towards heavier massing and blockier profiles than their Anglican counterparts. Rural dissenting churches, such as Ballyduff Presbyterian Church constructed in 1853, tended toward a lack of ornateness, plain rectangular massing, and occasionally integrated both Classical and Gothic features, as can be seen at Ballyduff. Larger churches in hamlets and villages, such as Bethany United Church constructed between 1899 and 1900, have a tendency towards heavier massing, as well as the use of stylistic motifs from other architectural styles, such as the rounded windows on that particularly building drawn from the Romanesque style. Given the Gothic Revival's roots in Anglicanism, this more relaxed adaption of the style by other Protestant denominations in Manvers Township is in alignment with broader trends in ecclesiastical architecture during this period, but also serves to underscore the specifically Anglican interpretation of the style present in the subject property.

Overall, the subject property is a representative example of an Anglican Gothic Revival church in Manvers Township. Constructed in the late 1870s, it demonstrates key features of this architectural style, including its steeply pitched roof, lancet windows and entrance tower, that both identify it as part of this popular architectural style, but also distinct from other Protestant churches throughout the township, specifically those built for dissenting congregations.

Historical and Associative Value

1436 Highway 7A has historical and associative value as the former St. Paul's Anglican Church in the village of Bethany. Serving as the local Anglican church from 1876 to 2005, the church is directly associated with the history of the Anglican church in Bethany and in Manvers Township more broadly, as a central community institution that played a vital role in the religious and community life of the village and surrounding area. It yields information regarding the religious life of the community in the late nineteenth century but also speaks to the demographic shifts occurring within the township and the development of Bethany as the township's main hub after the arrival of the railway in 1857. It also yields information regarding support of domestic Anglican missions by southern parishes through the church's specific association with missions in both the Northwest Territories and the Yukon.

When non-Indigenous settlers first arrived in Manvers Township beginning in the early 1820s, they brought with them their religion and for nearly every settler in this area, that was Christianity. The majority of settlers who came to Manvers originated from England and Northern Ireland and were primarily Protestants: Methodists, Presbyterians and Anglicans. There were very few Catholic settlers in Manvers and this trend remained throughout the nineteenth century. By the 1881 census, the three major Protestant denominations continued to dominate Manvers' demographics with 2,152 Methodists, 1,054 Anglicans and 722 Presbyterians recorded across the township, in comparison to 15 Roman Catholics and tiny number of Protestants from other dissenting denominations.

In the first three decades of settlement, the provision of religious services for newly arrived settlers was extremely limited. In the early days of settlement, building was primarily geared towards the construction of farmsteads, including both homes and agricultural buildings, and vital infrastructure, such as saw and grist mills. By the 1842 Upper Canada census, there were 111 households in Manvers Township, but public buildings, including churches were yet to be established; at this time, families were served by travelling preachers of different Protestant denominations who visited the slowly growing settlements and farms to administer to settler's spiritual needs. The majority of these early visits by itinerate preachers took place in people's home where the local community would gather when the preacher was passing through and there are records of these meetings taking place at least as early as the 1830s.

By 1851, the first places of worship had been built in Manvers, all four of which were Methodist chapels, serving the New Connexion congregations which formed a large percentage of the settlers in Manvers in the mid-nineteenth

century. These chapels were located on Lot 20 in Concession 8, near Bethany, on Lot 17 in Concession 13, on Lot 4 in Concession 9 at Newry which would later be renamed to Yelverton, and at Lifford on Lot 13 in Concession 10; of these the Newry church, also known as Hales Church, may be the oldest as is believed to have been constructed around 1845. All of these churches were built of log as rudimentary places of worship while the community raised funds for more permanent, often frame, chapels which began to be constructed over the next decade.

The first Anglican church in Manvers was constructed in 1852 in Lifford; at this time, Lifford and Ballyduff were developing as the primary centres in Manvers Township with farms and new commercial businesses. A Reverend William Logan had conducted services in private homes prior to this date when a frame church was erected on land donated for a church by Isaac Preston. Isaac and Sarah Preston, the parents of the younger Isaac who donated the land, had arrived in Canada in 1804 from Ireland via New York, setting first on Amherst Island and then moving north to Manvers Township with their family, many of whom stayed and continued to farm in Lifford and elsewhere in Manvers Township. The church itself was named after their daughter-in-law Margaret Mary Johnston, who married their son Alexander and whose funeral at the age of 37 was the first service to be held in the new church.

When St. Mary's was constructed, Manvers' primary settlements were in Ballyduff and Lifford which were rapidly developing into small population centres to serve the surrounding area, with new churches, commercial establishments and clusters of homes. In 1851, Ballyduff was home to around 100 people, along with a saw mill and a post office, and was the largest settlement in the township, while Lifford developed throughout the 1850s as the second major centre in the township and eventually became the municipal seat, with the first Manvers Township Hall constructed here in 1865.

However, in 1856, the Port Hope, Lindsay and Beaverton Railway was constructed north through Manvers Township on route to Lindsay and a stop was established at Bethany. At this time, Bethany was a very small settlement in close proximity to the grist and sawmill established by James and Porter Preston – the brothers of Alexander and Isaac – around 1850 on Fleetwood Creek, just to the west of Bethany. The construction of the railway was part of a massive boom in regional railway construction across Canada in the mid-1850s that reshaped both Canadian transport networks, as well as demographic and settlement patterns. The company had formed in 1854 in Port Hope to provide a new transport link into central Ontario and to compete with its rival, the Cobourg and Peterborough Railway, which had been completed that same year. Lindsay was chosen as the first terminus due to its connection to the new Trent-Severn Waterway and access to further, more northerly markets. Construction began in Port Hope, through Millbrook,

Bethany and Omemee before reaching Lindsay in 1857. The railway was renamed the Midland Railway in 1869 with its expansion westwards, eventually reaching its final terminus of Midland on Georgian Bay in 1878. The Midland system was eventually absorbed by the Grand Trunk Railway in 1893 and, in 1923, the Canadian National Railway.

The arrival of the railway in Bethany was the impetus for the growth of the community. While the area had been settled since the early nineteenth century, it was mostly scattered farms with smaller hamlets throughout. The new station allowed for Bethany to grow into a much more sizable village with increased access to trade, transport in and out of the community, and post. The post office was established there in 1859, and quickly became the post office depot for Manvers Township. By 1866, the population of the village had grown to 300 inhabitants and boasted a range of stores, and services as well as several hotels, a school built in 1862 and two churches, a Methodist and a Presbyterian. Through the proximity to the railway, the village became a local hub for the surrounding rural community and by 1877, had replaced Lifford as the municipal seat when the new township hall was built there. By the end of the century, the *Eastern Ontario Gazetteer and Directory* for 1898 recorded the village with a population of 500 with an expanding range of businesses and small industries to serve the local community and the railway.

In addition to the Methodist and Presbyterian congregations who had already constructed churches in the booming village by the mid-1860s, Bethany also boasted a substantial, and growing, number of Anglicans in need of a place of worship. It is not known where the first Anglican services in the village were held but they moved to the Orange and Temperance Halls once these buildings were constructed in the 1860s and, in 1870, the Bethany school house was listed as a station of the parish. The first known minister was the Reverend John Vicars, who came to Lindsay as a young man, and was the first rector of St. Paul's in Lindsay. Vicars travelled throughout the area ministering to other congregations, and came to Bethany about once a month throughout the 1860s.

By the early 1870s, it was decided to build a permanent Anglican church in Bethany; the earliest recording of this discussion came in 1871 when a resolution of the local parish was recorded to form a committee, including churchwardens Porter Preston and William Graham, to choose a site and begin to raise funds for a future church. The first vestry meeting was held in April 1873 and a building committee was formed in February 1876, comprised of local church members Geoffrey Graham, George Reynolds, William Ward, George Sisson, Robert Kennedy and Alijah Morris, with assistance from the Reverend Henry Francis Burgess, the incumbent at Bailieboro who had been assigned the Bethany charge and community members Johnson Morton, Jonathan Bryans, Robert Preston, and Richard Touchburn, then the reeve of

Manvers Township. Land was deed by local landowner William Davis to the Synod of Toronto for the construction of the church in early May of that year, with the corner stone laid just a few weeks later.

To design the new church, the building committee hired architects Fowler and Mohier, as recorded in histories of the parish written in the twentieth century. The identity of Mohier is not known, but it is likely that Fowler is Toronto-area architect James Ades Fowler, a well-known designer of institutional buildings in southern Ontario in the late nineteenth and early twentieth century. Fowler was born in Brighton, England in 1850 and trained as an architect in London and Glasgow. He immigrated to Toronto in 1870 where he worked with a number of Canadian architects, including Silas James and William G. Storm on projects including a number of Toronto-area churches. Fowler continued to practice in Toronto until the end of the century, when he moved his practice to Goderich. The church appears to be his only commission in Kawartha Lakes. The construction of the church itself was completed by local mason James McCullough and local carpenter Thomas Lee, both of whom lived and worked in Manvers Township in the late nineteenth century, although little is known about their broader portfolio of work.

The cornerstone for the church was laid on May 24, 1876, by J.K. Kerr, then the Grand Master of the Masonic Lodge of Canada and later Speaker of the Canadian Senate, and contained copies of local newspapers and coins. The occasion was reported on in both the Port Hope Times and the Victoria Warder, noting a large crowd with attendees from Bethany, Manvers Township, Millbrook, Lindsay, Port Hope and Peterborough. The Port Hope Times provided an in-depth reporting of the event, noting that:

> The little village was gaily decorated with flags and bunting and presented, together with its father of masculine force and feminine beauty, quite a gala-day appearance, as the train bearing the Grand Master and visitors drew up at the Station of the Midland Railway…The procession was then formed and headed by the Bethany Brass Band, proceeded in Masonic order to the site of the Church where the ceremony was about to be performed.[1]

The event drew a substantial crowd both to Bethany and to the site of the new church where the cornerstone was laid and a speech given by Kerr to mark the occasion, where he stated:

> May this edifice about to be raised here prove perfect in all its parts, and honourable to the builders; may religious

[1] "The Queen's Birthday in Bethany, 1876," *Port Hope Times* May 31, 1876, Diocese of Toronto Archives.

> truths ever be proclaimed within its walls, and here may learn to realize the inestimable privileges the Gospel brings. We have been fortunate in our choice of day for conduction our ceremonies. Heaven itself is smiling on our undertaking.[2]

Construction on the church proceeded rapidly throughout the summer and fall of 1876 and the church was opened for public service on the morning of November 12, 1876, with subsequent services that evening and the following day. The construction of the church cost $3,000, with $2,400 raised in advance of construction.

The attendance at the opening services speaks to the importance of the church in Bethany and the surrounding area in the 1870s and the centrality of the church to community life. The Lindsay Post recorded that the attendance at the opening service was "immense" and that 300 people attended a second service in the evening, a number that was smaller than the attendance in the morning. Furthermore, two additional services were held on Monday to large congregations; the Post did not supply the attendance numbers for these two services but did indicate that at the dinner held at the Bethany Temperance Hall on Monday evening to celebrate the opening of the church had drew between 500 and 600 people for dinner, a concert by the Mount Pleasant Band and subsequent services at the church with addresses by Burgess, several local community members and several other local Anglican clergy. These numbers are substantial, both on their own and given the fact that the population of Bethany was only itself around 500 throughout the closing decades of the nineteenth century. Not only did the opening of the church bring people from Bethany's Anglican community out to celebrate and participate in these events, it was undoubtably bringing other members of both the village and surrounding rural area into Bethany for the opening of what would have been viewed at the time as a vital community space and a central part of day-to-day life, both as a place of worship and as a community hub.

Once the church was constructed, it continued to be a vital community hub in Bethany and a central part of community life, for its role as a space for worship at a time when the majority of people were both Christians and regular church attendees, but also for charitable and social activities. St. Paul's was the largest of Bethany's churches and a natural location for a variety of community events, including annual Remembrance Day services. Groups such as the Anglican Church Women ran suppers and quilting bees as fundraisers for the community and, alongside the United Church Women in the twentieth century, sewed, knitted and collected clothes for the needy and, during the war years in

[2] J.K. Kerr quoted in *Spirit of the Hills,* 164-165.

the twentieth century, soldiers overseas. The church also hosted regular social activities, such as game nights and dances, for local youth, through the Young People's Association, which included youth from many churches in Bethany and the surrounding area but tended to centre around St. Paul's because of its size. Summer picnics were held at the Morton farm, just west of Bethany, including a two-course supper, musical performances and a baseball game.

The church also had a strong musical tradition that trained and supported local musicians both within the church's own activities and in Bethany generally. From the late nineteenth century, the church developed a large choir that provided musical concerts for the public in tandem with choirs from other local churches, including those at St. Mary's and Trinity the Marsh as well as the local United churches, and the church itself was the site of musical concerts throughout the late nineteenth and early twentieth centuries. Several of the organists at the church were also well-recognized within the community and in the musical community, including Alice Morton McGrath who began playing the organ at the church at the age of 14 and attended the Royal Conservatory of Music for organ and Aileen Evans, the wife of the Rev. Walter Evans who served the church in the 1960s, who was the president of the Canadian Organist Association in the mid-twentieth century. The church also contributed members to the Bethany Band, including John Hamilton, T.G. Brereton, William Hannah and Robert Morton.

In addition to its value as a local community hub and place of worship, the property yields information regarding the role of churches in southern Canada in the support, both through personnel and financially, of northern domestic missions to Indigenous people and residential schools in the early twentieth century through well-known nurse and former parishioner of St. Paul's, Ruth Hamilton. Hamilton was born in Bethany on April 7, 1910 to Dr. John Hamilton and Susan Hutchinson and was raised as a member of St. Paul's. She attended Lindsay Collegiate for two years before moving on to St. Hilda's College in Toronto. She travelled to Labrador where she served as a teacher before returning to Ontario to train as a nurse at Toronto General Hospital. Upon completion of her nursing training in 1935, she travelled north to Chapleau where she worked at St. John's Indian Residential School as a nurse under Canon A.J. Vale; Vale himself is associated with Kawartha Lakes as he began his career as an Anglican minister in Cameron and Cambray under the jurisdiction of Lindsay's long-serving Anglican minster Charles Marsh. Hamilton quickly continued on further north to the Anglican mission at Aklavik, at the time the major transportation hub in the Mackenzie Delta, where she worked in the hospital associated with the mission and school, which had both day and residential components. The hospital was intended to serve both the Gwitch'in and Inuvialuit in the region and was broadly viewed as an anchor for the mission as a means to engage Indigenous patients with the work of the church.

Hamilton was actually well-known for her work in Aklavik, in large part due to her role in assisting patients at the hospital escape from a fire in 1936 that destroyed a large portion of the mission, including the hospital; an article about her was published in the *Peterborough Examiner* in May 1936 entitled "Bethany is Proud Too of Its Missionary Nurse"[3] and other articles about her also appeared in newspapers in western Canada in the mid-1930s. In tandem with Hamilton's work, St. Paul's contributed to the mission, sending medical supplies, food and clothing to the Aklavik mission throughout the 1930s. It also regularly sent food, clothing and school supplies to schools in the Diocese of Yukon, through another young woman from the parish, Audrey Weir, who taught there in the 1930s, though little at this time is known where she was located or for how long. It is not clear exactly what or how often the church was supplying donations to northern mission fields, but it is believed to have been a regular part of church activity in the first half of the twentieth century, through supporting both women's work directly and donating to this area of the Anglican domestic mission field.

This connection between a southern parish and the northern mission field was common throughout the late nineteenth and early twentieth century as Anglican missions relied largely on donations from Canadian congregations to support missions to Indigenous people and their associated schools and hospitals. This connection relied on three main pillars: the supply of personnel who were members of the Anglican Church, such as Hamilton and Weir, to staff missions, schools and hospitals; financial donations to specific missions or to missionary organizations, including the Missionary Society of the Church of England in Canada and the Women's Auxiliary of which both Hamilton and Weir were likely members; and the donation of food items and supplies including medical equipment, second-hand and homemade clothing, and books and school supplies, which the congregation at St. Paul's actively did. While most Anglican parishes in Canada participated in this work in some way, the connection between St. Paul's and the domestic Anglican mission field to Indigenous people in the first half of the twentieth century was direct and specific and yields information regarding how Anglican churches in southern Canada supported denominational missions, hospitals and residential schools.

Overall, the subject property has significant historical value as St. Paul's Anglican Church, although it closed and was deconsecrated in 2005. The church was a major community hub for over 100 years in Bethany and provided an important site for worship and for community activities for the village. It yields information regarding the growth of Bethany into the primary settlement site in Manvers Township at this time and the need for religious services in the community, as well as information regarding the activities of the

[3] "Bethany is Proud Too of Its Missionary Nurse," *Peterborough Examiner,* May 16, 1936, 7.

congregation both in the village itself and as part of Canada's wider Anglican community through its direct support of the domestic mission field.

Contextual Value

1436 Highway 7A has contextual value as a contributing feature to the historic landscape of the village of Bethany and as a local landmark for its role as the former Anglican church in the village. The property supports the historic character of the village as a major institutional structure built during its primary period of development from the late 1850s through to the end of the nineteenth century and is historically linked to its surroundings as part of this phase of development. As part of the concentration of historic buildings that form the settlement along the Highway 7A corridor, it helps define the area as a settlement site separate from the surrounding rural area. The property is also a landmark for its distinct historic architecture, its former use and its prominent location at the western gateway to Bethany.

While settlement had begun in Manvers Township as early as the 1820s, Bethany did not develop as a major settlement site until the late 1850s with the arrival of the railway in 1857. The arrival of the railway precipitated a boom in both population growth and construction and soon the village became the township's primary settlement site, replacing Lifford and Ballyduff as the area's major population and service centre. Bethany quickly grew and developed throughout the 1850s, 1860s and 1870s, with new houses, stores and institutional buildings, including churches and other community focussed structures such as the Orange Lodge. By the turn of the century, the village was home to three churches, a school and approximately 500 people.

The subject property was developed during this period as the Anglican church for the village and reflected its growing importance as the township's major population centre. Constructed in 1876, the church represents the shift in demographics away from Lifford and towards Bethany as the new church, in many ways, took the place of St. Mary's Anglican Church in Lifford as the major place of worship for the Church of England within the area, just as the population shift also occurred from one community to the other. It is historically linked to its surroundings as part of this shift and the growth of Bethany throughout the second half of the nineteenth century.

The village's historic spine runs along what is now Highway 7A and was formerly King Street and includes a collection of residential, commercial and institutional properties dating from the mid-nineteenth to the early twentieth century; the commercial core of Bethany, in particular, was vastly altered after a 1911 fire that wiped out a large number of buildings there. Nevertheless, a large portion of historic buildings remain in the village along both this spine and to the north and south where the community expanded throughout the nineteenth and twentieth centuries, as a result of both its early growth with the

arrival of the railway and its continuing growth as Manvers' population and administrative centre, serving the township's outlying hamlets and rural agricultural areas.

The church forms an integral aspect of this development for its history as part of this development boom that occurred in the second half of the nineteenth century, but it also supports the character of Bethany as a village site within a larger rural agricultural area. The majority of Manvers Township is rural agricultural land; the area surrounding Bethany is primary comprised of large farm parcels with interspersed woodlands and scattered settlement throughout. Bethany, as a village within this rural area, is set apart from its agricultural surroundings by virtue of its density of construction and range of buildings, from residential to commercial to institutional. The subject property supports this village character through its location in close proximity to the core of the village, supporting its denser build than the rural township areas, and as one of its primary extant institutional buildings, alongside the United Church, former Manvers Township Hall, and the Orange Lodge, serving both the village and the area surrounding it. It is also located at the western gateway to the village, helping to define the shift from the rural area into the settlement site.

In addition to its role in supporting Bethany's historic village character, the building is also a landmark, for its size, architecture and former use. The property served as the Anglican church in Bethany from 1876 to 2005 and, for its former parishioners and community members who attended services and events there, it remains and important building within the village and for members of the community, despite its closure and change in ownership from the Church to a private entity. Visually, it occupies a prominent location at the western gateway of Bethany along Highway 7A where it is highly recognizable for its large size, particularly with the substantial tower and spire, and distinctive architecture that marks it out as a local church, particularly when compared to the residential and commercial architecture that surrounds it. It is one of the largest churches in Manvers Township.

Summary of Reasons for Designation

The short statement of reasons for designation and the description of the heritage attributes of the property, along with all other components of the Heritage Designation Brief, constitution the Reasons for Designation required under the Ontario Heritage Act.

Short Statement of Reasons for Designation

Design and Physical Value

1436 Highway 7A has design and physical value as a representative example of a Gothic Revival church constructed for an Anglican congregation in Manvers Township in the second half of the nineteenth century. Constructed in Bethany in 1876, the church, known as St. Paul's Anglican Church, is demonstrative of the popular Gothic Revival style which was ubiquitous in church design at this time and was particularly pervasive within the Anglican Church. The church demonstrates key characteristics of this architectural style including its steeply pitched roof, lancet windows, and tower with entrance porch and spire.

Historical and Associative Value

1436 Highway 7A has historical and associative value as the former St. Paul's Anglican Church in the village of Bethany. Serving as the local Anglican church from 1876 to 2005, the church is directly associated with the history of the Anglican church in Bethany and in Manvers Township more broadly, as a central community institution that played a vital role in the religious and community life of the village and surrounding area. It yields information regarding the religious life of the community in the late nineteenth century but also speaks to the demographic shifts occurring within the township and the development of Bethany as the township's main hub after the arrival of the railway in 1857. It also yields information regarding support of domestic Anglican missions by southern parishes through the church's specific association with missions in both the Northwest Territories and the Yukon.

Contextual Value

1436 Highway 7A has contextual value as a contributing feature to the historic landscape of the village of Bethany and as a local landmark for its role as the former Anglican church in the village. The property supports the historic character of the village as a major institutional structure built during its primary period of development from the late 1850s through to the end of the nineteenth century and is historically linked to its surroundings as part of this phase of development. As part of the concentration of historic buildings that form the settlement along the Highway 7A corridor, it helps define the area as a settlement site separate from the surrounding rural area. The property is also a landmark for its distinct historic architecture, its former use and its prominent location at the western gateway to Bethany.

Summary of Heritage Attributes to be Designated

The Reasons for Designation include the following heritage attributes and apply to all elevations, unless otherwise specified, and the roof including: all façades, entrances, windows, chimneys, and trim, together with construction materials of wood, brick, stone, stucco, concrete, plaster parging, metal, glazing, their related building techniques and landscape features.

Design and Physical Attributes

The design and physical attributes of the property support its value as a representative Gothic Revival Church constructed for an Anglican congregation in Manvers Township.

- Red brick construction
- Steeply pitched roof
- Rectangular nave
- Distinct chancel
- Fenestration including:
    - Lancet windows
    - Porthole window
    - Stained glass
    - Sills
- Entrance tower including:
    - Recessed entrance with pointed arch
    - Wooden door
    - Light fixture
    - Brick coursing
    - Corbel table including pointed arches
    - Spire
    - Weathervane
    - Steps
- East-west orientation

Historical and Associative Attributes

The historical and associative attributes of the property support its value as a former local Anglican church.

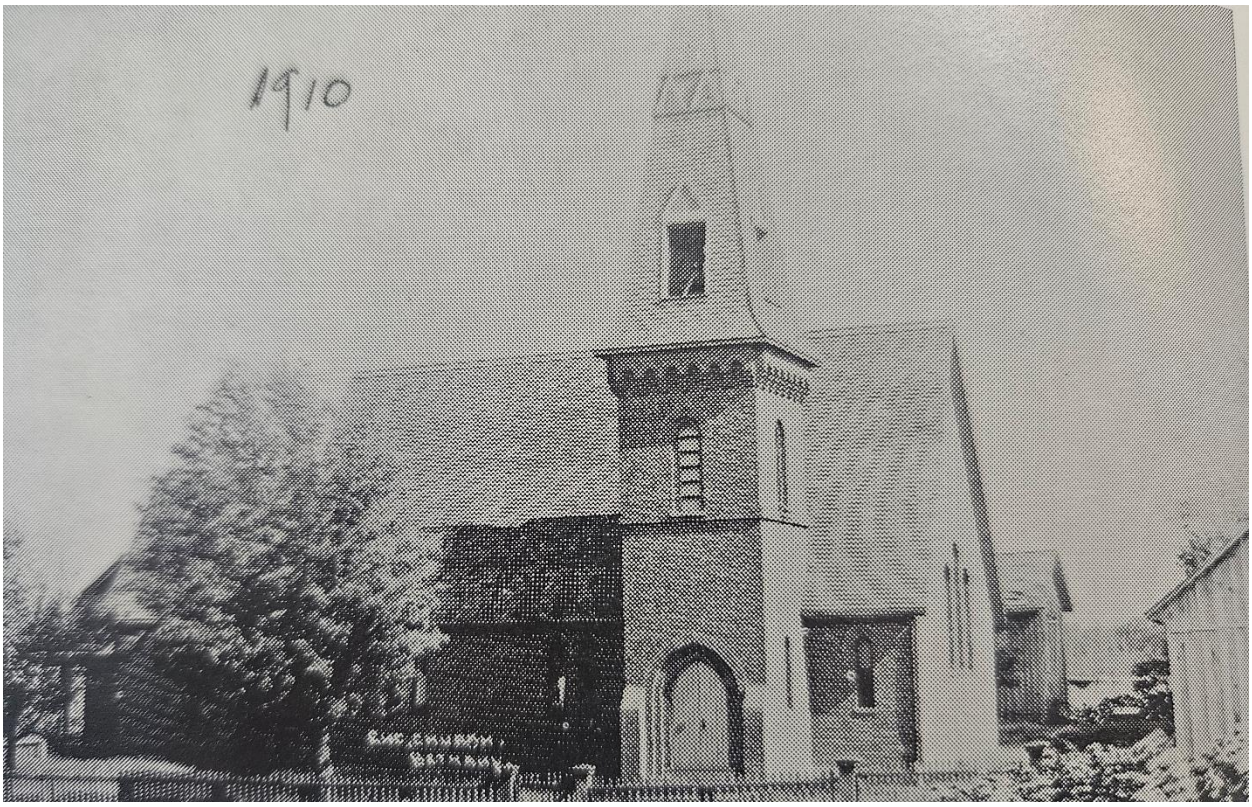
- Use and retention of late Victorian ecclesiastical architectural style
- Orientation on an east-west axis
- Setback from Highway 7A

Contextual Attributes

The contextual attributes of the property support its value as a local landmark and contributing property to the historic landscape of Bethany along the Highway 7A corridor.

- Location on at the western gateway to Bethany on the south side of Highway 7A
- Brick construction in a late Victorian architectural style
- Views to and from the property along Highway 7A as they contribute to the historic streetscape of Bethany

Images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