

HAMILTON'S HERITAGE

Volume 7

PART A
September 2007

**Inventory of Places of Worship:
Ancaster, Beverly, Binbrook, Dundas,
East Flamborough, Glanford, Saltfleet,
and West Flamborough**



Hamilton

Planning and Economic
Development Department



**St. Andrew's Presbyterian Church,
Ancaster**



**St. Paul's United Church,
Dundas**



**St. Alban's Church,
Beverly**



**Rock Chapel United Church,
West Flamborough**



**Corpus Christi
Roman Catholic Church,
Glanford**



**Tweedside United Church,
Saltfleet**

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Contents

Acknowledgements

Introduction	1
History of Euro-Canadian Worship at the Head-of-the-Lake	2
A Typology of Places of Worship and the Development of Style	12
Form and layout	12
Stylistic evolution and materials	14
Ontario Vernacular	15
Georgian	15
Early Gothic and Romanesque Revivals	15
Early Gothic Revival	16
Romanesque Revival	16
Early Victorian Gothic Revival	16
High Victorian Gothic Revival	17
Late Gothic-Revival or Neo-Gothic and Late Romanesque Revival	18
Period Revivals	18
Contemporary	19
Conclusion	19
Inventory of Places of Worship by former Municipality	21
Former Township of Ancaster	22
Former Township of Beverly	42
Former Township of Binbrook	55
Former Town of Dundas	60
Former Township of East Flamborough	70
Former Township of Glanford	79
Former Township of Saltfleet	85
Former Township of West Flamborough	106

Contents (Continued)

Appendix A: Lost Places of Worship

Appendix B: Place of Worship built since 1967

Contact: Sharon Vattay
Cultural Heritage Planner
Community Planning and Design
905-546-2424 ext. 1220
svattay@hamilton.ca

Prepared By: Community Planning and Design
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Introduction

This publication, *Places of Worship*, Volume 7 in Hamilton's Heritage series, is the first part of a two-volume inventory that documents the long and continuous history of buildings in Hamilton that were constructed for the purpose of religious worship. The inventory is part of an ongoing project to identify heritage structures within the City of Hamilton, with places of worship being one of the most important cultural aspects of the community and one that is undergoing continuous change as congregations evolve, and, as the city welcomes new residents from every corner of the world who bring with them new religions and thus new places of worship.

The very large number of buildings to be included in the inventory necessitated the need for the project to be divided into two parts. The first—Volume 7, Part A—contains an inventory of all known places of worship, including chapels, churches, halls, mosques and temples located in the former municipalities of Ancaster, Beverly, Binbrook, Dundas, East Flamborough, Glanford, Saltfleet and West Flamborough. Volume 7, Part B, slated to be issued in early 2009, will be a similar inventory, covering those places of worship that are located within the former City of Hamilton prior to amalgamation.

This Volume examines and describes those places of Euro-Canadian worship that have been built since the late 1790s as part of settlement activities. This work does not include, nor does it attempt to describe, the many thousands of years of spiritual, ceremonial and sacred places and other aspects of aboriginal lifeways that predated Euro-Canadian settlement.

Primarily the volume contains information on those places of worship that were constructed prior to 1967. A brief list of those places of worship that have been lost, abandoned, demolished or moved, and a list of those which have been constructed since 1967 are also included. Beginning with the arrival of Loyalists to the area at the conclusion of the American Revolutionary War, this inventory documents the many different religions that are presently part of the rich cultural heritage of the area. As an introduction, this volume includes a brief overview of the development of religious worship in the area, followed by an outline of the major architectural styles used for places of worship over the past two hundred years—styles that the immigrants brought with them as they settled in Upper Canada.

History of Euro-Canadian Worship at the Head of the Lake

The arrival of several hundred destitute and displaced Northern American settlers at the Head-of-the-Lake, following the conclusion of the American Revolutionary War, dates from the last two decades of the eighteenth century. Like the Puritans who fled from the persecution of seventeenth century England, these Loyalists, government officials and soldiers (who were soon followed by thousands of hopeful British immigrants) carried with them strongly held religious beliefs that had long shaped their thinking and way of life. Such convictions were needed to sustain them through their early years of toil and privation, implicit in a pioneer society. Into the area came a variety of faiths—Anglican, Baptist, Lutheran, Methodist, Presbyterian, Quaker, Roman Catholic, and Unitarians, the major religions of their European ancestors—but all with one thing in common, a devotion to the Judaeo-Christian beliefs, whatever the denomination might be.

Settlement beyond the Niagara Peninsula and around the western end of Lake Ontario was slow, especially to the east in the Flamboroughs and above the Niagara Escarpment in Binbrook and Beverly Townships. Yet in Saltfleet Township, by 1792, a non-denominational chapel, with strong Methodist Episcopal leanings, had been erected on the hill in the central area of the present Stoney Creek Cemetery. Constructed of logs, it was known as “the chapel in the bush” and was among the very earliest places of worship in Upper Canada. During the Battle of Stoney Creek, the Americans occupied the chapel and after the hostilities had ceased, the little building was found to have suffered serious damage, which resulted in the Reverend Anson Green later noting: “Our Church here with the fences and trees all bear the marks of a battle which was fought in this place on the night of June 5, 1813”.

In 1795, the Niagara area, including the Head-of-the-Lake, was organized as a circuit of the New York Conference of the Methodist Episcopal Church. Later that same year, at a Quarterly Circuit Meeting on 6 December, there were reports of settlers in Beverly, Ancaster, Stoney Creek and the Winona area, known as Fifty Mile Creek, meeting in homes for worship services. And further east, between 1796 and 1798, according to *The Accounts Register*, an old Methodist Recording Book, the first settlers into the Rock Chapel area of West Flamborough were served not by Circuit Riding Missionaries but by Methodist Exhorters and Class Leaders who had been given the daunting task of establishing a church in the Flamborough wilderness.

During most of the nineteenth century, Methodism exercised the strongest influence at the Head-of-the-Lake, and its dominance, especially in the surrounding townships, gave rise to

the name, "Methodist Mountain"—applied to those communities located on the Niagara Escarpment. Arriving first with the Loyalists who had flooded into the Niagara frontier by 1790 and with the many more "late loyalists" who arrived before the War of 1812, the Methodists were served largely by the circuit rider for the Methodist Episcopal Church, who operated within a system where flexibility allowed him to preach at fixed times and in specific places so that scattered settlers might meet to listen. Known as "saddlebag preachers" their zeal and dedication made them highly effective in frontier conditions, for there was no demand for a building to hold services in. Barns, homes, even woodland clearings, were ideal for their work.

The Reverend William Case was such a man. Appointed in 1808 by the New York Conference of the Methodist Episcopal Church to Canada to serve the scattered settlers in a territory that stretched around the western end of Lake Ontario, he was described as "a handsome man with a powerful voice." On his circuit, which stretched from Trafalgar Township in the east, through Nelson, Ancaster, Beverly, East and West Flamborough to Barton Township in the west, the Reverend Case regularly rode as much as one hundred miles per week, preaching seven or eight sermons to gatherings of the faithful. For this he was paid a salary of £80, an amount that had to cover the cost of clothes, books, horse and fodder, in addition to any other living expenses he might incur.

The headquarters of Case's circuit was in Ancaster, with the chapel at Peter Bowman's residence serving as its central place of worship. This had grown out of a class meeting organized in 1796 by Bowman and his pioneer neighbours—the families of Jacob and Edmund Smith, Isaac Horning and Duncan Speers. And because as Methodists they were denied ownership of property for religious purposes, their early worship services continued to be held in homes until 1823, when the Legislature at York finally conceded that they had the right to hold property.

From the earliest days, the right of property ownership was a contentious issue in Upper Canada. The British Crown, in keeping with the design of maintaining Upper Canada as a replica of the mother county, had decreed that one-seventh of the land area in the new colony was to be reserved for the "support and maintenance of a Protestant clergy." This was officially interpreted to mean only the Church of England—for Upper Canada and her new citizens to be protected from the threat of republicanism, Westminster assumed that only the Anglican creed should be identified for special benefits in the new colony. These lands, known as Clergy Reserves, became an issue of enormous proportions. The Methodists, led by Egerton Ryerson, argued that the practice was unfair, as no church, especially one whose adherents were a minority, should be permitted to receive privileges denied to others. In East Flamborough Township, the abuse was further complicated by

mistakes made by the Land Board, for when assigning lots, they completely failed to set aside sufficient lands to meet the requirements of Clergy Reserves. To compensate for their mistake, blocks of land, one-third of the total lots in the northern part of the township, which had yet to be assigned to incoming settlers, were set aside for Clergy Reserves. Ironically, other than a very occasional visit from the Anglican Minister in Ancaster, there were insufficient members of the Church of England in the entire township to require an Anglican place of worship until 1860—the few adherents that had settled in Waterdown, preferred to travel to St. Luke's, Burlington or St. John's, Nelson Township for their worship services.

In Ancaster, the adherents to the Methodist faith numbered 459 souls by 1815, easily outnumbering the 200 Church of England communicants, yet the latter had been granted 400 acres, while the Methodists received not a single acre. Although it eventually became a political issue, rather than a religious one, the sad part was that when the need for financial support was greatest, to build a church or pay stipends, no monies could be derived from the ownership of uncleared trackless land, reserved or otherwise. Such bitterness was further complicated by the Methodist Episcopal Church's affiliation with the new republic to the south, and after the War of 1812, there were increased suspicions of it being pro-American. However, by 1828, the connection with the New York Conference was severed and a union negotiated with the more conservative English Wesleyan Methodists.

The examples of Methodist leaders who had allowed their homes to become places of worship, such as Peter Bowman in Ancaster and Richard Springer in Hamilton, resulted in the creation of numerous small chapels in the townships surrounding the Head-of-the-Lake. The arrival of John Eaton in East Flamborough in 1826 resulted in the establishment of a meeting house in his home and later, in 1839, the construction of a more formal place of worship known as the "Chapel at the Twelve." In Waterdown, the Wesleyan Methodists, under the direction of village entrepreneur, Ebenezer Culver Griffin, constructed their own place of worship, a wooden chapel on Mill Street, while the Methodist Episcopal adherents continued to worship in their building on Vinegar Hill.

The rapid growth of Methodism came at a price, for it was accompanied by conflict and rivalry between the two main sects—the Episcopal and Wesleyan Methodists. While the arguments were largely about church organization and structure, there were differences in doctrine that manifested itself in the rural areas. At Rock Chapel, in West Flamborough, it took the form of a pitched battle for the physical control of the little wooden building that had been built in 1822. In Ancaster, where both sects campaigned strenuously for adherents, the Wesleyans were successful in taking ownership of the Bowman Chapel, while their rivals, refusing to admit defeat inaugurated services in the same neighbourhood at their newly erected "White Brick Church." Adding to the Ancaster in-fighting, the Primitive

Methodists—a branch of the Wesleyan Methodist Church that had broken away in England—organized its adherents and erected a chapel for their worship at Garner's Corners.

Gradually the dissension and bitterness between these various sects declined and when the Clergy Reserves were finally abandoned and their proceeds devoted to public education in 1854, the Methodist Church seemed to finally find some peace, culminating in the 1870s when they reunited as one Methodist Church. Merged congregations agreed to share one building and find new uses for others, for where a denomination was in the minority, it made sense for it to cease operations.

Nowhere was this reduction in churches more apparent than in East Flamborough Township. In Carlisle, the Methodist New Connexion congregation, unable to compete with the larger and better attended Wesleyan Methodist Church, advertised their building for sale by Public Auction in *The Milton Champion*. Eventually it was sold to the small Anglican community in Carlisle. In Waterdown, the Methodist Union resulted in the village's three Methodist churches becoming one. The three denominations agreed to use the Wesleyan Methodist Church on Mill Street, while the New Connexion Church on Dundas Street served as the Sunday School for a number of years and the Methodist Episcopal Chapel, which had closed its doors several years earlier, was used by the Waterdown Cemetery Board until it was demolished.

While Methodism, with its large number of adherents may have dominated the religious landscape in the townships surrounding Hamilton, the other Protestant religions also left their mark on the area's history. Beginning in the 1820s, the population at the Head-of-the-Lake began to swell dramatically as a result of large scale immigration from Great Britain. During the next thirty years, the population, of first the Scots, then the English and finally the Irish, provided some competition to the domination that the Methodists had achieved.

The Presbyterian Church, although not enjoying the advantages given to the Church of England, did have the respect of the British administration. In 1801, Daniel Eastman, an American Presbyterian pastor, was the first to arrive at the Head-of-the Lake and begin ministering to small congregations. Unlike the powerful Methodist preachers, Eastman's sermons failed to enlist large numbers of converts and it was not until the arrival in 1826 of the Reverend George Sheed, a minister of the Church of Scotland, together with a considerable number of Scottish immigrants, that the denomination began to make some headway in attracting worshippers.

Sheed chose to settle in Ancaster, where he was warmly welcomed “as the representative

of an established church” by members of the Church of England. This friendship resulted in the two denominations erecting a church and establishing a joint burial ground in Ancaster for the benefit of their small congregations. The ownership reverted to the Church of England after a few years, when the Presbyterians erected their own church of St. Andrew's, just across the road from the Anglicans' St. John's Church.

During the 1830s, a number of notable Presbyterian ministers arrived in the area, gradually “growing a congregation” until it was able to afford the luxury of erecting a place of worship. The minister then moved onto the next group “desirous of hearing the word.” The arrival in West Flamborough Township in 1832 of the Reverend Thomas Christie from the Orkney Islands saw the almost instant organization of a congregation to serve the Presbyterians of the area and their plea to accept their call as a minister:

We, the undersigned members of the Presbyterian Church of West Flamboro' and Beverly and the neighbouring townships...being destitute of the privileges of the Gospel and earnestly desirous of possessing them, and being persuaded by good report and our own experience of the fitness for the work of the ministry of you, the Rev. Thomas Christie, missionary...invite, entreat and call you to become our pastor.

During his life in Canada, Christie became renowned for his missionary work, preaching throughout the area and establishing congregations in Dundas and Beverly Township. Before his death in 1870, at the age of 87 years, he saw the erection of a fine stone Presbyterian Church at Christie's Corners. Described as “slight of build and frail looking,” Christie typified the missionary zeal and determination which brought Presbyterianism to the eastern side of the Head-of-the-Lake.

Meanwhile, below the escarpment in Dundas, the Presbyterians held their services in the non-denominational Free Church (built in 1826), St. Andrew's (built in 1837), or the Blue Stone Church (erected in 1846). A year later, Knox Church, which “outlived all its rivals and still serves as the Presbyterian stronghold in the Valley Town,” was dedicated—an event that “rounded out the growth of the Kirk” in the area. To the west, the decade of the 1830s saw the arrival of another notable Presbyterian minister, the Reverend George Cheyne from Aberdeenshire. Described as a “faithful missionary,” he organized a congregation in Binbrook, which acquired a permanent building by 1843, and another one at Mount Albion in 1844. Like Christie, he too travelled constantly, until his death in 1878, “preaching and teaching across the Hamilton Mountain.”

Just as the Presbyterians appeared to be gaining strength in their “fight with the Methodists

for the hearts and souls of the new immigrant,” they too were forced to face dissension within their ranks. The great disruption within the Church of Scotland in 1844 was soon felt at the Head-of-the-Lake, when certain members started “Free” churches, resulting in some communities splitting and erecting a second church. But despite this, Presbyterians continued to exert a powerful influence through their early ministers and the strictness of their theology. In 1875, the two divisions finally resolved their differences and united to form the Presbyterian Church of Canada. In communities like Waterdown, where there had been sufficient support for two congregations, they agreed to merge. The St. Andrew's congregation, which was housed in a large wooden barn-like structure, voted for the sale of their building and its surrounding property to the village doctor, J. O. McGregor, and moved to worship at the small, but more practical stone building of Knox. The monies raised by the sale almost certainly helped to finance the magnificent red brick addition that Knox was later able to erect to house its larger congregation.

The adherents of the Baptist Church, who arrived at Niagara following the end of the American Revolutionary War, founded a congregation in the Clinton area of the Niagara Peninsula in 1796. The small but devout group was assisted in their worship by missionaries from the New England States, but they met with little success in converting others to their faith. Men, such as Caleb Blood who sought converts in Saltfleet Township, wrote scathing comments about the lack of interest in hearing him preach—an unwitting tribute to the powerful sway of the Methodist Circuit rider. Eventually, the denomination was able to claim success in the townships surrounding Hamilton, but not until the 1830s when Baptist parsons began work in the Dundas area.

On 18 September, 1834, a small group of citizens met with Elder Hill, the leader of the Clinton Baptist congregation, to “consult upon forming a church.” Less than a month later, the original group of citizens who had requested the meeting were formally baptized in Spencer Creek and the first Baptist congregation at the Head-of-the-Lake came into being. Baptists living in Hamilton, who had no church of their own, travelled to Dundas to pay their respects. During the 1840s, through the efforts of the Dundas congregation, a number of other congregations were established: a mission in Binbrook in 1840; on the Brock Road in West Flamborough Township in 1844; and, through that congregation's work, another in Mountsberg in East Flamborough in 1849. All managed to erect their own place of worship within a few years.

Of the mainstream Christian churches seeking to establish themselves in Upper Canada, the Roman Catholic Church held an enormous advantage, for its hierarchy was already in place in neighbouring Lower Canada. During Lieutenant-Governor John Graves Simcoe's time in Upper Canada, three missionaries from the Quebec area—Fathers LeDru, Burke

and Desjardins—came to the western end of Lake Ontario. However, the continuing arrival of a large numbers of Catholic immigrants from the Scottish highlands to the eastern townships of Upper Canada occupied the Bishop of Quebec's interests until the 1820s. Alexander MacDonnell, who had been appointed Vicar-General of the western province in 1807 and Bishop of the first Roman Catholic diocese in Upper Canada in 1827, came to the area later the same year in connection with his new responsibilities.

MacDonnell visited Niagara, Hamilton, Dundas and Guelph. In his report on five weeks of travel during the “coldest part of the year,” he noted that he had had some success among the newly settled townships of the province and especially with members of the First Nations:

On this mission I had the consolation of seeing 55 persons baptized – instructed and prepared 208 persons for the sacraments and rescued 114 from the fangs of the Methodists who are making dreadful havoc among them.

MacDonnell's concerns about the influence that the Methodists were having was nothing compared to the outrage that the Methodists, Presbyterians and Baptists felt about his arrival in the area. The cry of “No Popery” was to be forthcoming whenever the chance arose, for many of the early settlers had ancestors who had left England because of the power of the Catholic Church.

Despite the hostilities demonstrated by many members of the Protestant denominations, MacDonnell sent Catholic missionaries, Fathers Cullen, Campion, Lalor, Cassidy and Proulx to the Head-of-the-Lake. During the following two decades, between 1830 and 1850, they worked tirelessly throughout the area ministering to adherents that were still small in number compared to the Methodists and Presbyterians, who continued to remain their most vocal opponents.

During the 1840s, the Catholic population in Hamilton and the surrounding townships dramatically increased in numbers due to the arrival of hundreds of Irish immigrants. The growing importance of the area saw the establishment of the first official parish—St. Mary's—and the installation of the Right Reverend John Farrell as the first Bishop of the Hamilton Diocese on 24 May 1856. At the time, the Catholic community at the Head-of-the-Lake consisted of just two parishes and a mission—St. Mary's, Hamilton, the Dundas parish, and the mission station at Waterdown. The little stone church in Waterdown, described as “a poor place with a few poor communicants,” occasionally received visits from priests attached to St. Mary's, but otherwise its adherents walked or rode down the Snake Road to Hamilton or St. Jude's, Oakville, to receive Mass.

The Church of England, the favoured institution of the British Crown in Upper Canada, proved in many ways to be the one denomination least interested in establishing itself in the new colony. During the early years, several British observers commented upon the poor state of the church and its failure to recognize the need for clergy who were prepared to serve in a frontier environment, identifying problems that were all too apparent to them and almost certainly to the immigrant adherent of the established church:

It seems to me that the Episcopal clergy are taken from too high a class for colonial service...Their early nurture has been too nice, and their education too academic. Whatever the causes, the Anglican church, lacking enough adaptable clergy has failed to hold even its own adherents among the rural newcomers.

The Society for the Propagation of the Gospel, the missionary agency of the Church of England, sent the Reverend John Stuart and the Reverend Robert Addison to Upper Canada just as the dispersion of Loyalist refugees from Niagara to the surveyed townships of the western end of Lake Ontario was underway. Addison, appointed Rector of St. Mark's in Niagara in 1792, was responsible for the Head-of-the-Lake, but the entries in his registers suggest that he never visited the area. The result was that within a decade the failure of the Anglican Church to provide the necessary support and services to frontier settlers, resulted in the Methodist Church's influence becoming so persuasive.

The greatly outnumbered Anglican adherents who resided on "Methodist Mountain" were forced to wait until 1816 for the arrival of a minister to provide them with the necessary guidance. The Reverend Ralph Leeming, given the task of organizing a circuit that stretched from Ancaster through West Flamborough and across the townships of Binbrook and Glanford to Barton Township in the west, selected Ancaster as his headquarters. A rectory for the recently married minister was constructed in the village in 1820 and a building, which eventually became the first Anglican Church at the Head-of-the-Lake, was erected in 1824. The structure, a "union church," was a joint project between the Anglicans and the Presbyterians who continued to share the building for worship services until the Presbyterians built their own place of worship in 1830. The Anglicans purchased the Presbyterians' share of the "union church" and the building was consecrated as St. John's Anglican Church in 1830.

Although Leeming laboured valiantly, the Methodist Church preserved its influence amongst the early settlers. He merely stated the obvious in 1818 when he wrote that he "regretted that in most parts of the country the members of the church are few in comparison with the dissenter." Against continuing Methodist recriminations and protests about the Clergy

Reserves and the church's association and perception as an instrument of the British government, Leeming and his successor, the Reverend John Miller, laboured on. Still, the construction of other Anglican churches in the surrounding townships was a long time in coming and in many ways continued to reflect the arrogant approach of the Church of England towards its small but faithful members. The Anglicans of Waterdown and East Flamborough Township finally had their own church in 1860—over a decade after property for their church, cemetery and rectory had been donated to the Toronto Diocese. Things were no better in neighbouring West Flamborough, where the first Anglican Church for the township was finally built in 1865 and in Stoney Creek, after years of notifying the church authorities about the desperate need for a church, one was at last constructed in 1877.

As the last decade of the nineteenth century approached, the amalgamation of sects within the Methodist and Presbyterian churches began to be felt and although religious worship was an important component of people's lives, changes were coming to places of worship. Amalgamation resulted in surplus buildings. Closing churches was painful and, too often, postponed. Many smaller congregations struggled to survive for years as their membership numbers declined, and when they should have joined other congregations more suited to providing the social organizations and activities that rural communities needed. As a result, during the twentieth century, multiple circuits or charges reappeared for the major denominations. The circuit rider of the 1920s and Depression years used a motor car rather than a horse to service parishes that could no longer afford the luxury of their own minister. The Anglican Church in Waterdown shared a minister with St. John's Anglican Church, Nelson and St. Matthews-on-the-Plains in Aldershot. In Saltfleet Township, St. George's Anglican Church on Mud Street shared a minister with Woodburn and Rymal. The Baptists of Mountsberg and Westover shared, as did the Roman Catholics of Waterdown and Freelon.

Since the end of World War II, a number of other dramatic changes have also altered the religious landscape of the townships surrounding the City of Hamilton. The large-scale arrival of immigrants from post-war Europe, Asia and Africa beginning in the 1950s and 1960s, saw the introduction of religions outside the ones that Canadians were familiar with. The arrival of the Dutch brought the reformed denominations of the Christian Reformed and Canadian Reformed churches of Holland. Polish, Hungarian and Ukrainian immigrants brought their Orthodox Catholic religions of Eastern Europe. Other arrivals from the West Indies, Portugal, India and Pakistan, the Philippines, Vietnam, Bosnia and Africa have all brought their deep desire to worship in their own language and in their own place of worship—not unlike the Loyalists who arrived like many of these recent immigrants, with little in the way of possessions, but a conviction that Canada would allow them a freedom, previously unknown.

Post-war immigration has also resulted in a changed landscape. The rapid urbanization in the townships around the City of Hamilton, especially in Stoney Creek, has been followed by similar large-scale developments in Ancaster and Waterdown. This has prompted the construction of a very large number of new places of worship to serve the recently arrived residents. Since 1970, Saltfleet Township alone has seen more than fifteen newly-constructed places of worship and the establishment of other congregations in former non-religious buildings—the construction during the last thirty-five years exceeding the total built in the previous 180 years. And while the majority of the new places of worship are for Pentecostal, Evangelical and non-denominational congregations, the major denominations have also built new places of worship, as have newly arrived members of the Buddhist, Sikh and Muslim religions.

A Typology of Places of Worship and the Development of Style

The story of religious architecture at the Head-of-the-Lake is largely a nineteenth century one, developing out of the systematic settlement of Upper Canada after 1783. It is a building typology that is astonishingly varied in form and style, the main reason for this being the broad diversity of sects, including the Anglicans, Baptists, Lutherans, Methodists, Presbyterians, Quakers, Roman Catholics, and Unitarians among others. While liturgical practices affected the building's form, religious theories along with denominational and cultural traditions affected architectural style. Yet the programmatic and stylistic characteristics were not only dependent on the denomination—other factors came into play, such as the financial and physical means of the congregation.

While the buildings of various denominations could often be distinguished by their form or style, the opposite can also be said to be true. When looking at the places of worship at the Head-of-the-Lake, homogeneity, even among different denominations, can be seen—a reflection of the architectural constraints in the area during the nineteenth century with limited architects, and clients that crossed social and sectarian lines. The use of nineteenth century architectural pattern books by amateur architects and builders also resulted in stock building patterns throughout Upper Canada. As the population grew, the new churches of the various denominations began to lose their distinctive characteristics and general trends in forms and styles developed across religions.

This short introduction will illustrate the evolution of the forms and styles of places of worship in villages and the rural area. The system of worship directed the development of cathedrals (the traditional “seat” or principal church of a diocese) primarily in urban centres, with smaller, often humbler, parish churches throughout the countryside.

Form and layout

All major religious denominations had their own traditional attitudes toward the functional design of their places of worship and as patterns of worship changed, so too did the building plan. In Ontario, places of worship were generally laid out on a rectangular plan with a longitudinal axis, creating a single, aisleless nave space—the basilican type fashioned after Roman public buildings. The entrance was symmetrically placed on one of the shorter ends—the longitudinal axis symbolically expressing the path to salvation. The liturgically correct orientation, with the entrance facing the west, may or may not be followed due to extenuating circumstances such as the size and location of the available building lot. An exception to this rectangular plan were the earliest Methodist churches whose meeting

houses, used for both religious and civil assembly, were nearly square in plan.

The front facade of these places of worship was frequently defined by a three bay configuration—the entrance door at centre, perhaps projecting slightly forward at the base of a tower or in a porch, flanked by window bays on either side, and often divided by buttresses. The rectilinear church plan was generally emphasized externally by a low pitched gable roof. These places of worship may or may not have a steeple or bell tower, either placed asymmetrically or at centre of the facade. These formulaic characteristics contribute to the readability of a building as one for religious use—the spire becoming the symbol of religious architecture—yet occasionally designs were less obviously places of worship, their simplicity reading more as a secular or residential building, such as the Westover United Church, constructed in 1844. As was the case with the simpler plan, the earliest Methodist churches were also plainer on the exterior being generally unornamented, towerless and often with a hipped roof. The Methodist meeting house form eventually succumbed to the tradition of the church—the axis shifted to the long direction and a tower often appeared by the entrance.

One advantage of the rectangular plan was that it was readily expandable to accommodate larger congregations as the need arose. This could be accomplished by simply lengthening the nave, or adding a narthex on the west end. Expanding to a cruciform plan with the addition of a transept was also a possibility, resulting in a Latin-cross plan. This, however, was more of an urban phenomenon, as was the introduction of flanking aisles along the nave walls. Galleries could be incorporated, but this was also rare in the smaller rural parish churches.

As noted previously, the characteristics of the religious structure's form was dependent on the denomination, therefore the location of the altar, pulpit and other mandatory internal elements varied according to the liturgical practices of each denomination. The Anglican churches generally had an altar at the east end, often protected by a rail, while the pulpit was located closer to the congregation, either against or near a side wall. Later, during the second half of the nineteenth century, deep chancels were built to accommodate the choir. The Presbyterians also tended to place the pulpit at the centre of one long side of the church nave. Reformed churches gave pre-eminence to the pulpit and many abolished altars. And the Methodists had neither altar nor chancel.

During the Counter Reformation (circa 1840), the Church introduced revisions to its liturgy, the changes rejecting some of the simplified practices that had been in effect since the Reformation, returning instead to the ceremony of the Middle Ages. One such change that had considerable impact on the architecture was the placement of the service within a

chancel that was physically separated from the nave.

The interior fixtures and furniture was an integral part of the overall design. Pews of various configurations were again dependent on the various denominational beliefs and practices. While the Methodists had simple, straight-backed benches, the Anglicans often included elaborate box-pews, which was a means of generating funds with the sale of pews. While the poor were often relegated to the free pews in the rear (or, in the case of urban churches, in the gallery), those with the means would purchase their pew for weekly use. Wood work would also dominate the interiors in the form of paneling, railings or exposed wood roof trusses. The often elaborately carved wooden alters, railings and screens came to dominate the interior spaces in what was otherwise a fairly simple room. Coloured light from the stained glass windows also lent to the decorative quality of the interiors.

Stylistic evolution and materials

As is often the case throughout rural Ontario, architecture rarely fits into traditional stylistic classifications. Rather, architectural or design features were repeatedly used and integrated in ways that allow us to loosely define stylistic categories such as Georgian, Early Gothic, Romanesque Revival, Gothic Revival, and High Victorian Gothic, Late Gothic-Revival, and other later Period Revivals. Most common among rural places of worship in Ontario is the eclecticism of stylistic design, one that borrowed from a number of stylistic influences, blending Georgian, Regency, Romanesque and Gothic detailing and applying it to a simple wood or brick rectangular structure. The stylistic evolution started with a vernacular style and evolved to the modernist contemporary style of the 1950s and 1960s.

Available materials also placed constraints on the architecture of these rural and village places of worship. Some of the earliest Euro-Canadian places of worship were built of log, utilizing the only material at hand in the early days of settlement—this was the case for the Methodists in Saltfleet Township and in Ancaster Township who erected log chapels in 1792 and 1808 respectively. This material restricted the forms, resulting in a simple rectangular structure with no architectural embellishments.

Timber frame construction with log infill, clad in clapboards, was the natural evolution of building technology in the early nineteenth century. The use of more substantial materials, such as brick or stone, was dictated by the availability of these materials in the area of construction, but in newly developing areas where money or masons were less readily available, smaller wooden churches continued to be the norm. The Rockton United Church of 1871 (Fig.1) and the Blackheath United Church in Binbrook (Fig.2) are examples of this simple frame construction.



Fig.1 Rockton United Church (1871), Beverly Township, West Flamborough



Fig.2 Blackheath United Church (1874), Binbrook

Stone was of course the preferred building material where it was available, especially for the Scots whose stonemasonry skills could be put to work for the congregational needs. Decorative details of stone carvings and window and door surrounds showed refinement and stature. Enhancing buildings built of brick was also possible. When using brick, the builders could ornament the building by laying up the brick in various positions. Methods such as corbelling, where each successive course of brick is laid further forward, overhanging the previous one, to create the connected series of bracketed forms, allowed for some embellishment to an otherwise plain building. Imbrication, or bricks laid at 45 degree angle around windows and doors, also allowed the humble material to be exploited to the fullest.

Ontario Vernacular

The architectural aspirations of the clergy and their congregations were not always available to them: financial and physical constraints, along with the lack of trained architects, resulted in buildings that were constructed by local craftsmen in the traditions of the particular church to which they belonged. In architectural terms, the early rural and village places of worship were “built” rather than “designed,” simply adopting methods and patterns that were familiar and expedient. Pioneers could rarely afford the energy to be concerned with high design, and thus the first settlers in the area almost invariably produced a vernacular architecture.



Fig.3 Bethel Church (1861), Ancaster

Georgian

With settlement in the late eighteenth and early nineteenth century, designs for places of worship followed in the predominant architectural style of the time, that being the Georgian style. The Church of England, and also the Church of Scotland, came closest to adopting a consistent Georgian style—a style that was disseminated through the architectural pattern books, the most influential being James Gibbs’ *Book of Architecture*. A designer in the colonies could modify the design as desired and still evoke the Georgian style of Britain. Tall and elegant round-arched windows illuminated the nave. Simple classical elements strategically placed, such as pilasters and pediments marking the front entrance, were further characteristics of the Georgian style. The Bethel Church in Ancaster of 1861 (Fig.3) and the Waterdown Wesleyan Methodist Church of 1865 (Fig.4) are examples of this stylistic influence.

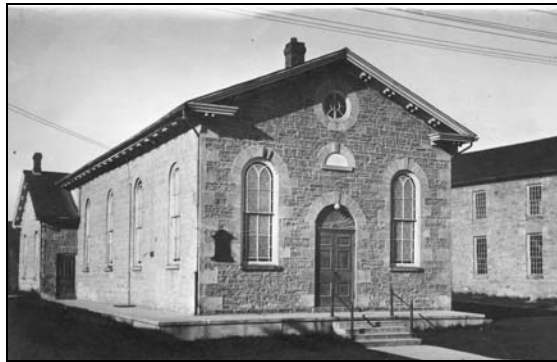


Fig.4 Waterdown Wesleyan Methodist Church (1865), East Flamborough

Early Gothic and Romanesque Revivals

The Georgian style was quickly eclipsed by the Romanesque and Gothic Revival styles due

to their associations with medieval churches and, by extension, with an earlier Christianity. Often the details of these centuries-old styles were applied indiscriminately, ignoring the academic meanings. Gothic and Romanesque were used as “fancy-dress” that was interchangeable with other stylistic fashions.

Early Gothic Revival

The Early Gothic Revival began to gain wide acceptance in Upper Canada in the 1820s initially with Anglicans, among whom the style became virtually universal for churches by the 1840s. The other Protestant denominations in the Canadas also began to use the Gothic Revival for their churches in the 1830s, as did the Roman Catholic community. In rural and less wealthy parishes an attempt was made to develop an inexpensive church form that would respond more directly to Canadian conditions while still retaining sufficient links with the Gothic to serve as a symbol of religion. In the earliest phases, pointed-arch openings, traceried windows, pinnacles and a tall spire—all gothicizing details—were tentatively employed in an attempt to disguise a basically horizontal mass of the Georgian rectangular form. Examples include the Bethesda United Church in Ancaster of 1868 (see p.24) and the Trinity United Church in Glanford of 1873 (Fig.5). The superficial application of details became an unconscious part of the builder's vocabulary. Roughly dressed masonry helped create the picturesque qualities that were associated with the Gothic, while the more modest parishes continued to build with wood resulting in a distinctly Carpenter Gothic style—board and batten used as structural expression, emphasizing a taste for the vertical that accompanied the Gothic Revival.

Romanesque Revival

Like the Gothic Revival, this style had its origins in nineteenth century romanticism, but rather than drawing on the pointed architecture of the Gothic, the round-arched examples of the earlier Romanesque were chosen. Romanesque Revival is at times so similar to the Gothic Revival that the existence of either rounded or pointed windows is perhaps the chief distinction between the two revival styles. Semi-circular hood-moulds outline openings and arcaded corbel table often trims the roof cornice. Examples of this stylistic influence include the former Jerseyville Wesleyan Methodist Church of 1860 (see p.29) or the Freulton United Church in West Flamborough of 1899 (Fig.6).

Early Victorian Gothic Revival

In the 1840s, a second, more “serious” phase of the Gothic Revival would finally abandon the Georgian form in the search for an expression that was more closely related to



Fig.5 Trinity United Church (1873), Glanford



Fig.6 Freulton United Church (1899), West Flamborough



Fig.7 St. John's Anglican Church (1869), Ancaster



Fig.8 St. Augustine's Catholic Church (1863), Dundas

medieval building. Shortly after Queen Victoria's accession to the throne, a new intensity began to infuse the Gothic Revival in Britain. Classicism, as found in Georgian architecture, was no longer perceived as a modern style and the Romantic aesthetic prompted the revival of past styles of architecture.

A serious interest in the Gothic architecture of the Middle Ages was combined with a rejection of the current liturgical practices in the Church of England. The most important influences on Gothic Revival church design were the writings of Augustus Welby Northmore Pugin and the Ecclesiological movement (1836). Pugin linked the Gothic Revival parish church to good, moral Christian life, and through the publication of the periodical, *The Ecclesiologist* (1841), the ideas about proper church styles spread to the colonies and throughout the English-speaking world.

All of the features seen in buildings of the Early Gothic Revival—the buttresses, pointed-arched windows with tracery, gables, finials—are present in the Early Victorian Gothic Revival examples but they no longer appear to be incongruous, pasted-on ornament. They became perfectly integrated into the form and massing of the building resembling an English church of the Middle Ages. Examples of this style include St. John's Anglican Church in Ancaster of 1869 (Fig.7) and St. Augustine's Catholic Church in Dundas of 1863 (Fig.8). The openings become larger in relation to the proportion of the total wall with windows that are filled with stained-glass. The rose window or prominent, west facing lancet window with intricate tracery, a key characteristic of Medieval Gothic, was integrated on some of the larger rural places of worship. Stained glass windows, while used sparingly on earlier buildings, became commonplace, although a church did not always have these installed until many years after occupation.

High Victorian Gothic Revival

The next phase of Gothic styling, High Victorian Gothic Revival, which was often associated with the Arts and Crafts movement, contains all the standard features of Gothic architecture yet with highly decorative and stylistic influences. Unlike the Early Gothic Revival, the High Victorian Gothic style was mainly inspired by Venetian Gothic architecture rather than English Medieval buildings. The English architectural critic John Ruskin was an important figure in advocating the style.

Many of the characteristics of Early Gothic Revival apply to this style, including the pointed arches and tracery. While previous Gothic Revival architects had attempted to closely recapture the style of the Middle Ages, the new architects, retained the Medieval motifs, but recombined them in entirely new ways. Whereas the Early Victorian Gothic Revival took for

its inspiration a single model on which to copy, the High Victorian Gothic Revival style was one of eclecticism, combining a number of disparate sources into one design, some influenced by British sources and others by French sources. The relevance lay not in the source, but rather in the successful synthesis of the original stylistic influence into an effective composition.

In contrast to the use of delicate applied wood ornamentation of the earlier movement, architects of the High Victorian Gothic Revival style favored heavy, structural detailing. Buildings of the style are usually irregularly shaped with bold forms incorporating towers, hipped and gabled roofs, and nearly always of masonry construction. These buildings are distinguished by their scale, being much larger than the Early Gothic Revival buildings, and the verticality is exaggerated to emphasize the connection with the heavens.

Even the colors of materials were supposed to evoke the sense of craftsmanship associated with medieval buildings. Structures generally feature multicolored stone, literal motifs of leaves, birds, and gargoyles, and celebrate craftsmanship, which was at the heart of this movement. Red brick with white or buff brick produced the polychromatic effect so loved by High Victorian designers. Slate roofs with colourful patterned slates contributed to the polychromatic effect.

Late Gothic-Revival or Neo-Gothic and Late Romanesque Revival

During the first half of the twentieth century, revivals of past architectural styles continued the momentum generated during the second half of the nineteenth century. The Gothic vocabulary was continued even while integrated with a modern building form. St. Thomas' Roman Catholic Church in Waterdown of 1914 (Fig.9) and St. Paul's United Church in Dundas of 1933 (Fig.10) are examples of this stylistic influence. The Late Romanesque Revival was popular for synagogues, whose architects had sought for years to achieve an appropriate and identifiable Jewish image. Implicit in the choice was the fact that the Romanesque-inspired forms with round arches, preceded the Gothic, just as Judaism preceded Christianity.

Period Revivals

Although the traditional styles of design continued into the twentieth century, there was also a genuinely modern trend in the treatment of the less-conscious aspects of design. Forms became far simpler, with flatter wall surfaces, fewer advances and recessions, less ornament and quieter silhouettes. These were all passive responses to new architectural currents abroad. The new age tamed the High Victorian picturesque aesthetic and showed



Fig.9 St. Thomas Roman Catholic Church (1914), Waterdown, East Flamborough



Fig.10 St. Paul's United Church (1933), Dundas

a preference for simplicity and order. An example of this trend is St. Francis Xavier Roman Catholic Church in Stoney Creek of 1958. The simplicity of the stripped-down forms of modern architecture, they retain a traditional plan and some associations with a traditional style. When new structural materials were introduced (like steel and reinforced concrete) they were usually disguised by traditional finishes.

Contemporary

Modernism was a logical choice for religious organizations in the 1950s and 1960s. Most buildings in the modernist style could be built more cheaply than those featuring traditional, ornament-heavy, ecclesiastical architecture. Many followed the trend of architecture that was being embraced by the government and businesses at the time by building abstract, asymmetrical and sometimes futuristic places of worship. Modern materials of concrete and glass were integrated with traditional brick. Form not only followed function but was expressive of that function as the swooping angled, peaked roofs expressed the dramatic interior spaces that were markedly different than the preceding rectangular box nave examples of the nineteenth century. Examples of this style include Marshall Memorial United Church in Ancaster of 1954 (Fig.11), Cheyne Presbyterian Church in Stoney Creek of 1960 (Fig.12), and the Church of Christ in Stoney Creek of 1957 (see p.87).



Fig.11 Marshall Memorial United Church (1954), Ancaster

Conclusion

Even for the groups with the longest and most orthodox traditions, religious expression in architecture has never remained unchanged for any length of time. Thus the styles of the buildings continue to evolve. Since religion formed such a vital part of life in Upper Canada in the nineteenth century, important for not only the settlement's religious well-being, but also impacting on the social, intellectual and political development of a place, the buildings for these houses of worship became prominent components in the town plan or landscape. The expenditures on the building often exceeded that of any other building in the settlements—comparable only to a town hall or courthouse—and the places of worship are often substantial buildings, especially when considered in relation to the neighbouring village or rural buildings. The denominations built for permanence and thus many of these places of worship continue to dot the landscape throughout the Head-of-the-Lake.



Fig.12 Cheyne Presbyterian Church (1960), Stoney Creek

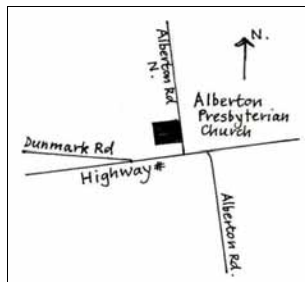
Inventory of Places of Worship

Inventory of Places of Worship by former Municipality

Former Township of Ancaster	22
Former Township of Beverly	42
Former Township of Binbrook	55
Former Town of Dundas	60
Former Township of East Flamborough	70
Former Township of Glanford	79
Former Township of Saltfleet	85
Former Township of West Flamborough	106

Ancaster

Alberton Presbyterian Church



Address: 527 Alberton Rd. N. Alberton

Legal Description: Con 3 Blk Lot 24 RP 62R1724 Part 1

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Presbyterian

Alternate/ Historical Name(s): United Presbyterian Church in Ancaster West

Historical Affiliation(s): Free Presbyterian Church in Canada; United Presbyterian Church; Canada Presbyterian Church

Associated Features:

Architect(s):

Builder:

Construction Date: 1878 **Material:** brick **Style:** Early Gothic Revival

Addition/Alteration 1: 1910 **Material:** brick **Style:**

Addition/Alteration 2: 1959 **Material:** windows **Style:**

Addition/Alteration 3: 1960 **Material:** brick, interior **Style:** Modern

Notable Architectural Features: Gothic windows, stone quoins

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

On June 27, 1846, William Kelly (1797-1881) donated land for a token payment of five shillings for a church to be built in Alberton, then known as Ancaster West, on condition that it be a member of the new Free Presbyterian Church in Canada. The log church in Alberton was part of the Niagara Presbytery "under inspection" of the Rev. John Frederick Augustus Sykes Fayette. It was served by visiting ministers or elders until 1855 when the Rev. John Lees was appointed to the three-point charge of Ancaster West (Alberton), Ancaster East (Carlisle) and St. Andrew's in Ancaster Village.

Under the Rev. Lees, the log building was replaced by a frame church in 1861, itself replaced in 1878 by a brick structure. The frame building was moved across the road to become a drive shed. Extensive damage to the east facade and gable of the new brick church in 1886 was repaired for \$58.61 raised by subscription from the congregation.

Church union with the Methodist Church in Canada to form the United Church in 1925 was overwhelmingly rejected by the Alberton Presbyterians. In 1995, Alberton separated from St. Andrew's to become a one-point charge.

Additions built in 1910 and 1960 house a Sunday School and kitchen.

Associated Person(s): William Kelly; Daniel Vansickle; Rev. John Lees; Rev. John Frederick Augustus Sykes Fayette

Associated Group(s): Upper Canada Bible Society; Niagara Presbytery

Associated Event(s): Upper Canada Bible Society Annual Meeting (1861)

Associated Theme(s):

Reference Material:

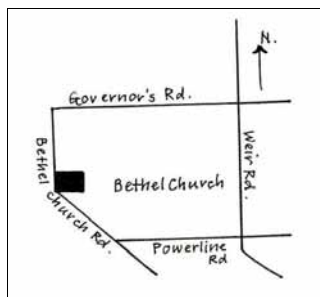
Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Bailey, T. M., ed. - Wee Kirks and Stately Steeples The Presbytery of Hamilton, 1880-1990, Eagle Press Printers, Burlington, 1990.

Bailey, T. M., et al. The Presbytery of Hamilton: 1836-1967. Hamilton. Private Printing, 1967.

Ancaster

Bethel Community Gospel Centre



Address: 4457 Bethel Church Rd. Ancaster Township

Legal Description: Con 1 Bk Lot 1

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Gospel

Alternate/ Historical Name(s): Bethel Methodist Church

Historical Affiliation(s): Wesleyan Methodist; Methodist

Associated Features: cemetery

Architect(s):

Builder:

Construction Date: 1861 **Material:** brick **Style:** Georgian

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features: round-headed windows, eave returns, cornice

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Bethel Church was built in 1861 at the extreme northwest tip of Ancaster Township by Wesleyan Methodists from the surrounding three townships (Ancaster, South Dumfries and Brantford) whose boundaries met near the site of the building. The land on Lot 1, Concession 1 was provided by Peter Weaver (1808-?) of Ancaster Township. The church was later called Bethel Community Gospel Centre. It appears to be used only intermittently today.

Associated Person(s): Peter Weaver

Associated Group(s):

Associated Event(s):

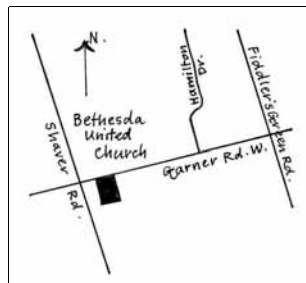
Associated Theme(s):

Reference Material:

Hamilton's Heritage Volume 6. City of Hamilton Heritage Planning Department, 2006.
Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Ancaster

Bethesda United Church



Address: 584 Garner Rd. W. Ancaster

Legal Description: Con 4 Blk Lot 37

Current Use: Place of Worship **Previous Building:**

Current Affiliation: United

Alternate/ Historical Name(s): Bethesda Methodist Church

Historical Affiliation(s): Wesleyan Methodist; Methodist

Associated Features: cemetery, Peace Garden

Architect(s): Austin House

Builder: Jacob Cramer, George Guest

Construction Date: 1868 **Material:** stone **Style:** Early Gothic Revival

Addition/Alteration 1: 1910's **Material:** brick **Style:**

Addition/Alteration 2: 1975 **Material:** stone **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features: tin ceiling, tin ceiling cove mouldings, curved pews, Gothic windows, stone buttresses

Heritage Status

City Inventory:	X	By Law #:
Designated:		
Municipal Easement:		
National Historic Site:		
OHT Easement:		

History:

In the nineteenth century, Ancaster and its environs were known as Methodist Mountain and today's Garner Rd. as Methodist Row. The Bethesda Methodist congregation first met in the log home of William Shaver (1771-1830) near the intersection of the present-day Wilson St. and Garner Rd. in about 1825, and was known as the Shaver Settlement Methodist Church, a part of a circuit of various travelling preachers. After its construction in 1851, the nearby log Bethesda School was used for services. In 1854, the congregation became part of a two-point charge with Bowman Chapel.

John Shaver (1799-1861) willed a half-acre plot on a hilltop to be used by the Bethesda congregation for a church building, and Bethesda Church was constructed and dedicated in 1868. The stonework on the structure was done by George Guest (1810-1878), an English immigrant stonemason and sculptor who also worked on Ryerson Church (New Zion) in Ancaster Village. A brick alcove to accommodate the choir was added to the south end of the church in the early twentieth century.

The cemetery adjacent to Bethesda Church contains the grave site of John Shaver (1739-1795), a United Empire Loyalist and one of the original settlers in Ancaster Township.

Associated Person(s): Austin House, Jacob Cramer, George Guest

Associated Group(s): Shaver family

Associated Event(s):

Associated Theme(s):

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Grimwood, Paul edit. Ancaster's Heritage, Vol. II .A History of Ancaster Township.

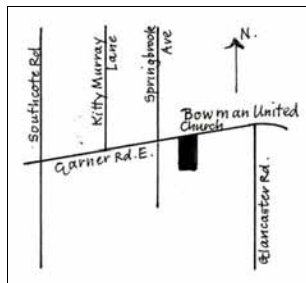
Ancaster Township Historical Society, 1998.

Holder, A. S. A History of Ryerson United Church, 1967.

Hamilton Spectator, April 5, 1952.

Ancaster

Bowman United Church



Address: 880 Garner Rd. E. Ancaster

Legal Description: Con 4 Blk Lot 50-51

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: United

Alternate/ Historical Name(s): Bowman Chapel, The Old Slide, The Sliding Church

Historical Affiliation(s): Episcopal Methodist; Wesleyan Methodist; Methodist

Associated Features: cemetery

Architect(s):

Builder: Edward Smith

Construction Date: 1882 **Material:** brick **Style:** Early Gothic Revival

Addition/Alteration 1: 1938 **Material:** frame **Style:**

Addition/Alteration 2: 1946 **Material:** stained glass **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features: Gothic windows

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The first group of Methodists in Ancaster Township met in 1796. Their log chapel was erected in 1808 near the site of the present church. The chapel was the first meeting house of any denomination in the Township and became the base for the Ancaster Circuit.

On August 28, 1829, the Bowman Chapel was the site of the first Canadian Conference of the Methodist Episcopal Church. From this meeting of thirty church leaders, including Egerton Ryerson, who was ordained at the conference, came such significant developments as the creation of a Book Room (later Ryerson Press), the establishment of an Upper Canada Academy (later Victoria College) and the publishing of the Christian Guardian (later the United Church Observer). The conference also resulted in the founding of Canada's first Total Abstinence or Temperance Society.

The Bowman chapel had been built on the lot line between land owned by Peter Bowman (1762-1849), a Methodist Episcopal, and Squire Henry Hagel (1753-1834), a local Justice of the Peace with leanings toward the Canadian Wesleyans or Ryanites. Disturbances caused by the Ryanites in the Methodist Episcopal services in the chapel became so severe in 1830 that a group led by Peter Bowman surreptitiously moved the chapel to Bowman's land. This prompted a lawsuit by Henry Hagel and another early morning move of the building onto Hagel's property. Hence the little log chapel became known as "The Sliding Church" or "The Old Slide".

The feud having eventually been resolved, a new brick chapel was built squarely on the lot line in 1845. This church succumbed to fire in April, 1881, but the Church stewards collected enough subscriptions that same day to build the present Bowman Church on the same site. The church was dedicated in March, 1882, with the cornerstone of the 1845 chapel encased in a wall. A chair built in 1809 for the portly Rev. Andrew Pringle (1780-1855) still remains in the church.

Associated Person(s): Rev. Andrew Pringle; Peter Bowman; Egerton Ryerson; Henry Hagel; Catharine Howe Murray (1808-?)

Associated Group(s): Temperance Society

Associated Event(s): 1st Canadian Conference of the Methodist Episcopal Church (August 28, 1829); Ordination of Egerton Ryerson

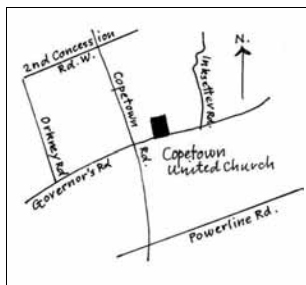
Associated Theme(s): Temperance Movement; rivalry between Episcopal Methodists and Ryanites

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.
 Hamilton's Heritage Vol. 6. City of Hamilton Heritage Planning Department, Hamilton 2006.

Ancaster

Copetown United Church



Address: 2218 Governor's Rd. Copetown

Legal Description: Con 1 Blk Lot 29

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: United

Alternate/ Historical Name(s): Copetown Methodist Church

Historical Affiliation(s): Methodist Episcopal; New Connexion Methodist; Methodist

Associated Features:

Architect(s):

Builder:

Construction Date: 1908 **Material:** brick **Style:** Late Gothic Revival

Addition/Alteration 1: 1958 **Material:** brick **Style:**

Addition/Alteration 2: 1960 **Material:** brick **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features: Gothic windows, corner tower, eave returns, round window

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

Early members of the Episcopal Methodist Church in Copetown met in homes and were served by circuit riders as early as 1794. The foundation of Methodism in the area is credited to Major George Neal, the first circuit rider in western Upper Canada and the husband of Mary Cope, daughter of Copetown's founder, William Cope (1719-1813), and also to Mary's brother, Conrad Cope (1765-1861) who himself became a preacher from 1835 to 1861.

In 1825 one acre of Lot 32, Concession 1 on the Governor's Road in Copetown was purchased for 5 Pounds from James Waugh (1794-1832), and a frame church was constructed shortly thereafter adjacent to the site of the present cemetery. In 1854 the construction of the Great Western Railway exposed the church to train noise and unsightly excavation in front of the property. Two lots on the corner of Victoria and Church Streets, part of the first planned subdivision in Copetown, were purchased from Samuel C. Ridley, and a brick church was built in 1859.

The present brick church was built in 1908, and with the creation of the United Church in Canada, Copetown became part of a two-point charge with Rockton. The church building has had additions constructed in 1958 and 1960.

Associated Person(s): Mary Cope; Conrad Cope; William Cope; James Waugh; Samuel C. Ridley; Major George Neal

Associated Group(s):

Associated Event(s): Annual Conference of the Methodist New Connexion Church of Canada (1860)

Associated Theme(s):

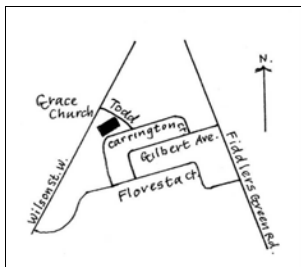
Reference Material:

Jones, Anna et al. *Glorious Copetown 1795-2000*. Dundas. Private Printing, 2000. Collection of Historic Photographs.

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Ancaster

Grace Church



Address: 91 Carrington Court Ancaster

Legal Description: Con Blk Lot Plan: 927 Lot 168 To 169

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Baptist

Alternate/ Historical Name(s): Ancaster Baptist Church

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder:

Construction Date: 1954 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: 1967 **Material:** **Style:** Contemporary

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

The congregation of Ancaster Baptist Church held their first services in the Ancaster Old Town Hall. They built the first portion of their church building on Carrington Court in 1954, adding a new sanctuary and classrooms thirteen years later. By 2004, a dwindling congregation forced the church's closure. The building is now maintained by a second Baptist congregation and has been re-named Grace Church.

Associated Person(s):

Associated Group(s):

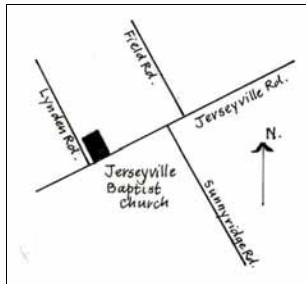
Associated Event(s):

Associated Theme(s):

Reference Material:

Ancaster

Jerseyville Baptist Church



Address: 3203 Jerseyville Rd W Jerseyville

Legal Description: Con 2 Blk Lot 13 RP 62R 13943 Part 1

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Baptist

Alternate/ Historical Name(s): Baptist Settlement Church

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder:

Construction Date: 1853 **Material:** brick **Style:** Ontario Vernacular

Addition/Alteration 1: **Material:** brick **Style:**

Addition/Alteration 2: 1993 **Material:** brick **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:** X **By Law #:**
Designated:
Municipal Easement:
National Historic Site:
OHT Easement:

History:

In the nineteenth century, the area surrounding the intersection of the present-day Lynden and Jerseyville Roads was known as the Baptist Settlement. A Baptist congregation was founded on March 27, 1824, at the home of John Stenabaugh (1772-1851), an early settler in the area from New Jersey. John Drake (1782-1853), also from New Jersey, was appointed Deacon and Jacob Stenabaugh (1798-1886), Church Clerk. The first baptisms were held on July 4, 1824, in the pond at William Kitchen's sawmill just north of the Powerline Road.

The congregation continued to meet in each other's homes or in the log Baptist Settlement School for the next thirty years. Their red brick church, known today as the Jerseyville Baptist Church, was dedicated on May 6, 1855.

Associated Person(s): John Stenabaugh; Jacob Stenabaugh; John Drake; William Kitchen

Associated Group(s):

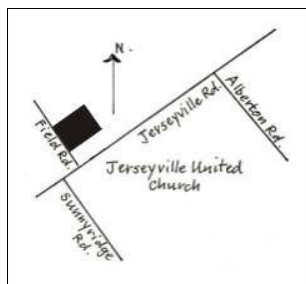
Associated Event(s):

Associated Theme(s):

Reference Material:
 Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Ancaster

Jerseyville United Church



Address: 15 Field Rd Jerseyville

Legal Description: Con 2 Blk Lot 19

Current Use: Place of Worship **Previous Building:**

Current Affiliation: United

Alternate/ Historical Name(s): Jerseyville Wesleyan Methodist Church

Historical Affiliation(s): Wesleyan Methodist; Methodist

Associated Features:

Architect(s):

Builder:

Construction Date: 1860 **Material:** brick **Style:** Romanesque Revival

Addition/Alteration 1: 1957 **Material:** brick **Style:** Contemporary

Addition/Alteration 2: 1975 **Material:** windows **Style:**

Addition/Alteration 3: 2001 **Material:** brick **Style:** Contemporary

Notable Architectural Features: brick detailing

Heritage Status

City Inventory: X

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

Methodists in the early Jersey Settlement were visited by circuit riders under the direction of the American Episcopal Methodist Church and later by British Wesleyan Methodist itinerant preachers. The first Methodist church building was erected in the early nineteenth century north of the present church and across from the cemetery. No visible trace remains today. Disputes between the Methodist sects in Jerseyville over the ownership of the church resulted in a court case in 1836 which was decided in favour of the plaintiffs, the Wesleyan Methodist Trustees.

The Wesleyan Methodist congregation built their new church in 1860-61 on land purchased from Isaac Reid Howell (1817-1901) and once owned by his grandfather, Garret Howell (1762-1833) who was known as the "Father of Methodism" in the Jerseyville area. As 'The Christian Guardian' reported in 1861, much of the construction work, "such as the teaming of 80,000 bricks ten miles, stone for the foundation and lime nine miles, drawing sand and water, hewing and teaming timber, making shingles, etc.," was undertaken by the congregation themselves.

With All-Methodist Union in 1884, the Methodist Episcopal church across the road joined with the Wesleyan Methodists, and in 1925, the church became known as the Jerseyville United Church.

Several exterior elements of the church resemble those of Trinity Church on Book Road West and Zion Hill Church on Powerline Road, both of which have been converted to residences. Many interior elements of the church have been altered since its building, some to accommodate the Episcopal Methodists who joined in 1884. New windows to commemorate the early settlers of Jerseyville were installed in 1973.

Associated Person(s): Garret Howell; Isaac Reid Howell

Associated Group(s):

Associated Event(s): All-Methodist Union (1884)

Associated Theme(s):

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Hamilton's Heritage Vol. 6. City of Hamilton Heritage Planning Department, Hamilton 2006.

Unpublished history of church from present minister.

Ancaster

Maranatha Free Reformed Church of Hamilton



Address: 1114 Old Mohawk Rd W Ancaster

Legal Description: Con 2 Blk Lot 52 RP 62R10504 Parts 2, 3 and 5

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Free Reformed

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder: Kooinan

Construction Date: 1961 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: 1991 **Material:** brick **Style:** Contemporary

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

The Maranatha Free Reformed Church was built under Rev. W. Flaman who served from 1956 until 1964. Rev. J. Keuning was pastor from 1968 until 1973 and Rev. P. Denbutters from 1978 until 1982. Elders of the church served as interim pastors.

Associated Person(s):

Associated Group(s):

Associated Event(s):

Associated Theme(s):

Reference Material:

Telephone interview with current minister, Pastor Procee.

Ancaster

Marshall Memorial United Church



Address: 184 Fiddlers Green Rd Ancaster

Legal Description: Con 3 Blk Lot 42

Current Use: Place of Worship **Previous Building:**

Current Affiliation: United

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s): Bruce, Brown & Brisley, Toronto

Builder: Danks Construction; Valley City Manufacturing

Construction Date: 1954 **Material:** frame **Style:** Contemporary

Addition/Alteration 1: 1957 **Material:** brick **Style:** Contemporary

Addition/Alteration 2: 1965 **Material:** brick **Style:** Contemporary

Addition/Alteration 3: 1977 **Material:** brick **Style:** Contemporary

Addition/Alteration 4: 2006 **Material:** brick **Style:** Contemporary

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Marshall Memorial Church originated to serve United Church members living in the newer subdivisions built west of the village core of Ancaster. The congregation first met in 1954 in the Spring Valley Community Hall. The current site was purchased from the Marshall farm on Fiddler's Green Road, and the Fellowship or Memorial Hall was built by members of the congregation. The Fellowship Hall was used for services for the next three years. The church was added to the Fellowship Hall in 1957, and both buildings were federally recognized as a memorial to veterans of World War II.

Associated Person(s):

Associated Group(s): Marshall family

Associated Event(s):

Associated Theme(s): World War II Memorials

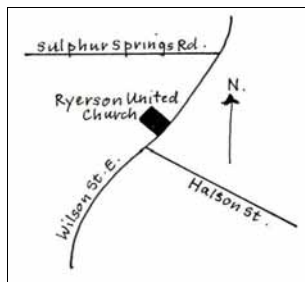
Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Crozier, Colin. Marshall Memorial Church 1954-2004.

Ancaster

Ryerson United Church



Address: 265 Wilson St E Ancaster

Legal Description: Con 2 Blk Lot 45

Current Use: Place of Worship **Previous Building:**

Current Affiliation: United

Alternate/ Historical Name(s): New Zion Wesleyan Methodist Church, Ancaster Methodist Church

Historical Affiliation(s): Wesleyan Methodist; Methodist

Associated Features:

Architect(s):

Builder: George Guest

Construction Date: 1869 **Material:** stone **Style:** Early Gothic Revival

Addition/Alteration 1: 1935 **Material:** stained glass **Style:**

Addition/Alteration 2: 1960 **Material:** stone **Style:** Contemporary

Addition/Alteration 3: 1978 **Material:** stucco **Style:** Contemporary

Notable Architectural Features:

Heritage Status

City Inventory:	By Law #:
Designated:	
Municipal Easement:	
National Historic Site:	
OHT Easement:	

History:

The Ryerson congregation dates its founding to 1813, and there is some evidence of a log chapel and later a frame church on Wilson Street. It is certain, however, that both the Episcopal Methodists and later the Wesleyan Methodists would have attended early meetings conducted by itinerant preachers. According to the Gore Gazette in 1827, Methodists assisted in the building of the Union or Free Church, later the first St. John's Anglican Church, and may have briefly held services there.

In 1834, the Episcopal Methodists in the Village of Ancaster were able to build themselves a white frame church on the south side of Academy Street, but the Wesleyan Methodists continued to meet in borrowed premises, such as the hall of the Good Templars and the Ancaster School at the corner of Academy and Lodor Streets.

By 1869, the congregation had amassed sufficient funds to build a stone chapel, which they named New Zion Wesleyan Methodist Church, on land on Wilson Street purchased from James Chep (1806-1888), the first Treasurer of Ancaster Township. Local stonemason, George Guest (1810-1878), donated stone from his quarry on the escarpment just east of the village.

In 1884 with All Methodist Union in Canada, the congregation was joined by the Episcopal Methodists, and for several subsequent years, their frame church on Academy Street was used as the Sunday School for New Zion. In 1925, with the formation of the United Church in Canada, the New Zion congregation changed its name to Ryerson United Church after the Ryerson brothers, Egerton, Edwy and John, who, at various times, had all preached on the Ancaster circuit.

By the 1950s, a growing congregation necessitated the building of a bigger church. The new Ryerson United Church was dedicated in 1960 on land adjoining the original chapel. Sunday School additions to the chapel from 1926 and 1952 were removed in 1978 to allow for the construction of an addition which joined the two church buildings.

Associated Person(s):

Associated Group(s):

Associated Event(s):

Associated Theme(s):

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Holder, A. S. A History of Ryerson Church. unpublished. 1967.

Ancaster

St. Andrew's Presbyterian Church



Address: 31 Sulphur Springs Rd Ancaster

Legal Description: Con 2 Blk Lot 45 Plan: 347 Lots 19 & Pt Lot 18

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Presbyterian

Alternate/ Historical Name(s):

Historical Affiliation(s): Church of Scotland

Associated Features: cemetery

Architect(s):

Builder:

Construction Date: 1875 **Material:** stone **Style:** Early Victorian Gothic

Addition/Alteration 1: 1961 **Material:** stone **Style:** Revival

Addition/Alteration 2: 1968 **Material:** interior (chancel) **Style:**

Addition/Alteration 3: 1990 **Material:** interior **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

Ancaster's Presbyterian and Anglican congregations first worshipped in the Union Church which once stood on the site of the present St. John's Anglican Church on Wilson Street. Under the leadership of the Rev. George Sheed (1789-1832), sent to Upper Canada by the Church of Scotland in 1828, the Presbyterians sold their interest in the Union Church to the Anglicans and, on land donated by Samuel Andrus, began construction of a frame church. The Rev. Sheed did not live to see the completion of the structure. In 1832, his funeral, held on a temporary floor, was the first service conducted in the new St. Andrew's.

The Rev. Mark Young Stark (1799-1866) from Dunfermline, Scotland, replaced George Sheed in 1833 and also ministered to the St. Andrew's congregation in Dundas. After the 1843 "Great Disruption" in the Church of Scotland, the Rev. Stark left St. Andrew's to become part of the Free Church or the Canada Presbyterian Church, taking many of the Ancaster congregation with him. Members of the congregation who remained loyal to the 'Old Kirk' were so few that records show gaps spanning several years when the church was without a clergyman and was rented out for other services, including those of the Secessionist and Free Church Presbyterians.

The present stone structure was built in 1875. The old frame church was moved to the adjacent property to be used as a cigar factory and was destroyed by fire in 1879 with the Hamilton Spectator reporting that "it ascended to Heaven in a pillar of fire". The bell from the original St. Andrew's, manufactured in 1835 by E. Force of New York, is still in use today.

Associated Person(s): Rev. George Sheed; Samuel Andrus; Col. James Chep (1806-1888); Dr. William Craigie (1790-1863); William Mitchell

Associated Group(s):

Associated Event(s):

Associated Theme(s): Church of Scotland; Free Church

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

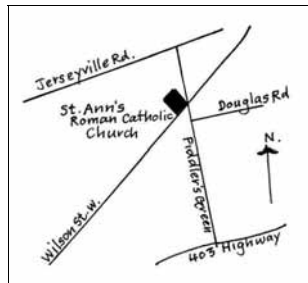
Bailey, T. M. Wee Kirks and Stately Steeples The Presbytery of Hamilton 1880-1990. Burlington. Eagle Press Printers, 1990.

Grimwood, Paul edit. Ancaster's Heritage, Vol. II .A History of Ancaster Township. Ancaster Township Historical Society, 1998.

Hamilton's Heritage Vol. 6. City of Hamilton Heritage Planning Department, Hamilton 2006.

Ancaster

St. Ann's Roman Catholic Church



Address: 11 Wilson St W Ancaster

Legal Description: Con 3 Blk Lot 42

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Roman Catholic

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: school; rectory; statue of St. Ann

Architect(s):

Builder:

Construction Date: 1958 **Material:** frame/stucco **Style:** Period Revival

Addition/Alteration 1: 1982 **Material:** stucco **Style:**

Addition/Alteration 2: 1992 **Material:** stucco **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Roman Catholics in the Ancaster area attended St. Augustine's in Dundas until the middle of the twentieth century. St. Ann's Church in Ancaster began as a mission church in 1949 with Father J.A. Noonan from Canadian Martyr's Church in Hamilton. Under the Rev. Noonan, a small frame church was erected on a two-acre site on the north-west corner of Wilson Street and Fiddler's Green Road.

St. Ann's became a parish in 1952, and its care was entrusted to the Oblates of Mary Immaculate with Father William Loftus as the first pastor. He oversaw the construction of a rectory and the first phase of St. Ann's School in 1953, and the second phase of the school in 1956. With a reputation of enthusiastic involvement in building projects, Father Loftus may well have acted as architect and contractor in the construction of a new St. Ann's which was completed in 1958 on the same site as the original frame church. The Spanish Mission design is similar to St. Peter's Church in New Westminster, British Columbia, a church for which Father Loftus was also responsible.

The portico on the facade of the church was added in 1982, and St. Ann's Parish Centre and the garage joining church and rectory in 1992. In 2002, the parish celebrated its fiftieth anniversary by erecting a statue of St. Ann outside the main entrance of the church.

Associated Person(s): Fr. James Noonan; Fr. William Loftus; Bishop Matthew Ostrzycki

Associated Group(s): Oblates of Mary Immaculate; St. Augustine's Church, Dundas

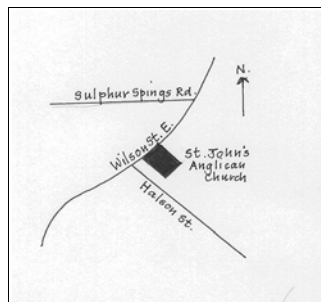
Associated Event(s):

Associated Theme(s):

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Miehm, Fr. Daniel. History of St. Ann's, unpublished.

Ancaster**St. John's Anglican Church**

Address: 272 Wilson St E Ancaster

Legal Description: Con 2 Blk Lot 45

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Anglican

Alternate/ Historical Name(s): Union Church

Historical Affiliation(s):

Associated Features: cemetery; iron fence (partial); former rectory; old parish hall; new parish hall and offices

Architect(s): Gundry & Langley, Toronto

Builder: John Taylor, Hamilton (masonry); Mercer & Casey, Dundas (carpentry)

Construction Date: 1866 **Material:** stone (chancel) **Style:** Gothic Revival

Addition/Alteration 1: 1869 **Material:** stone **Style:** Early Victorian Gothic Revival

Addition/Alteration 2: 1876 **Material:** stone **Style:** Gothic Revival

Addition/Alteration 3: 2004 **Material:** stone **Style:**

Notable Architectural Features: Front door and hinges, windows, bell tower, box pews

Heritage Status
City Inventory: X
Designated: X **By Law #:** 91-102
Municipal Easement:
National Historic Site:
OHT Easement:

History:

In 1816, the Rev. Ralph Leeming arrived in Ancaster as a missionary from the Society for Propagation of the Gospel to Foreign Parts. In 1824, under his leadership, the Union Church, to house both Anglicans and Presbyterians in Ancaster, was built on land purchased for 75 Pounds from George Rousseau (1787-1851). When the Presbyterians sold their share in the building in 1826, the Anglicans adopted 'St. John's' as the name for the church that they now owned.

Rev. Leeming's charge extended far beyond the limits of Ancaster, from the boundaries of Newark, north to Hamilton, Dundas and Flamborough, and west to the Grand River. It was not until 1870 that St. John's, Ancaster, became a separate parish with its own minister. Originally part of the Diocese of Quebec, the parish was included in the Diocese of Toronto until early 1875 when it was transferred to the newly-formed Diocese of Niagara.

Several notable clergymen ministered to St. John's in the nineteenth century. William McMurray was instrumental in the building of St. James Church in Dundas and in the founding of Trinity College, Toronto. The Rev. Featherstone Lake Osler was father to six sons, five of whom made significant contributions to Canada in the fields of medicine, business and law. Rev. Elisha Joseph Fessenden was husband to Clementina Fessenden, founder of Empire Day, and father of Reginald Fessenden, a pioneer in wireless communications. The Rev. William Reid Clark became the fourth Bishop of Niagara.

Due to a shortage of rentable pews, a stone chancel was added to the church in 1866. When a fire destroyed the original frame church in 1868, a new stone church was built incorporating the 1866 chancel. The new church was designed by Gundry and Langley of Toronto and was completed by 1869 at a cost of \$8,212.78. On December 6, 1876, a storm ripped two stone pinnacles off the bell tower, and the remaining pinnacles were removed and the stubs pointed.

The stained glass windows of St. John's are memorials to the early families in Ancaster's history, many of whom are buried in the adjacent cemetery. St. John's Rectory, located on Halson Street and now privately owned, was built in 1873. The parking lot between the cemetery and the old parish hall was once the location of tracks for the Brantford and Hamilton Electric Railway.

Associated Person(s): George Rousseau; Job Lodor; Dr. Oliver Tiffany (1763-1835); George Gordon Leith (1812-1887); Eleanor Alma Dick-Lauder (1854-1942); George Gurnett

Associated Group(s): Farmer family; Hatt family

Associated Event(s):

Associated Theme(s):

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

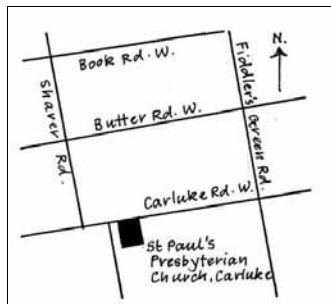
Dundas Star. May, 1952.

Farmer, T. D. J. A History of the Parish of St. John's Church, Ancaster. Guelph. The Gummer Press, 1966.

Farmer, T. W. D. Our Heritage - St. John's. Dundas. Private Printing, 1966.

Ancaster

St. Paul's Presbyterian Church



Address: 526 Carluke Rd W Carluke

Legal Description: Con 7 Blk Lot 38

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Presbyterian

Alternate/ Historical Name(s): Allan Tract Settlement Church; United Presbyterian Church of Ancaster East; Erskine Church

Historical Affiliation(s): Free Church; United Presbyterian Church in Canada

Associated Features: manse (ca. 1888)

Architect(s):

Builder:

Construction Date: 1898 **Material:** brick **Style:** Late Romanesque Revival

Addition/Alteration 1: 1924 **Material:** brick **Style:**

Addition/Alteration 2: 1946 **Material:** brick **Style:**

Addition/Alteration 3: 1961 **Material:** brick **Style:**

Notable Architectural Features:

Heritage Status	City Inventory:	By Law #:
	Designated:	
	Municipal Easement:	
	National Historic Site: OHT Easement:	

History:

Settlers to the Carluke area, or Allan Tract, also known as the 'Scotch Block' because of the community's predominantly Scottish origins, first built a log schoolhouse, which was also used as a church. In 1845, they organized a Presbyterian congregation to be associated with the Free Presbyterian Church and called it the Allan Tract Settlement Church. John Walker (1807-1883) donated the land at the north end of Lot 37, Concession 7, and in 1850, a white frame church furnished with white box pews was completed.

Dr. Andrew Ferrier became minister of the congregation in 1846 in a joint charge with Caledonia. Subsequently, Dr. Ferrier and many of the congregation joined the Secession Synod, and the frame church became known as the United Presbyterian Church of Ancaster East. In 1866, it was renamed the Erskine Church.

Adherents to the Free Church in the Carluke area returned to worship in the original log schoolhouse until 1855 when, on a parcel of Lot 39, Concession 6 purchased from Andrew Sloss, Knox Church, known as 'The Red Brick Church' was built.

In 1886, after the formation of the Presbyterian Church in Canada, the two Carluke congregations formally united with services at Erskine in the morning and Knox in the afternoon. Knox Church was shortly thereafter deemed unsafe, and land was purchased from William J. Moffat on Carluke Road between the two older churches. A manse was erected on the property in 1888 and a new brick church named St. Paul's in 1898. Erskine and Knox were dismantled, but the 'White Church' and 'Red Brick' cemeteries remain as reminders of their existence. After a fire in 1924, St. Paul's was rebuilt using the same walls and pews. In 1946, the east and west doors in the narthex were replaced by a double door facing north, and a 1961 addition provided additional space for a church parlour, nursery and choir room.

Associated Person(s): Rev. Mark Young Stark (1799-1866); Andrew Sloss; William J. Moffat; Dr. Andrew Ferrier

Associated Group(s): Allan Tract Settlement; Scotch Block

Associated Event(s):

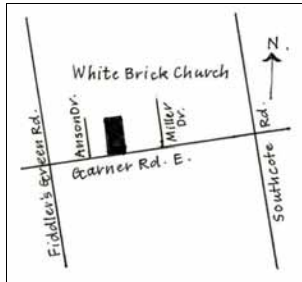
Associated Theme(s):

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.
Bailey, T. M. ed. Wee Kirks and Stately Steeples The Presbytery of Hamilton 1880-1990. Burlington. Eagle Press Printers, 1990.
Hamilton's Heritage Vol. 6. City of Hamilton Heritage Planning Department, Hamilton 2006.

Ancaster

The White Brick Church



Address: 99 Garner Rd E Ancaster

Legal Description: Con 3 Blk Lot 44

Current Use: Place of Worship **Previous Building:**

Current Affiliation: United

Alternate/ Historical Name(s):

Historical Affiliation(s): Methodist Episcopal

Associated Features: cemetery

Architect(s):

Builder:

Construction Date: 1857 **Material:** brick **Style:** Early Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The White Brick Church was built by members of the Methodist Episcopal faith, the majority of whom were United Empire Loyalists and early settlers of Ancaster Township. They worshipped first at the Ebenezer Chapel built ca. 1830 at a now unknown location on Garner Road East.

Elder Emerson Bristol (1813-1895) was the catalyst behind the White Brick Church. He had arrived in Ancaster Township with his parents from Palmyra Township in New York State in 1829. He went on to become an influential circuit rider with the Methodist Episcopal Church, planning the new little brick church and giving \$100 of his own money toward its construction. The White Brick Church was built on land donated by John Rymal (1819-1859) and dedicated on October 11, 1857. A Sabbath School was formed in 1861, and, as in Sunday services, males sat on one side of the church and females on the other.

With the union of Methodist churches in 1884, the church was closed except for Sunday School and quarterly meetings held until 1920. Since then an anniversary service has been held each year on the first Sunday in June.

The church still contains the original, enormous wood-burning stove made by McQueston & Co., Hamilton, C.W. and is lit by coal-oil lamps. Many of the early congregation, including Emerson Bristol and his family, are buried in the adjacent cemetery.

Associated Person(s): Emerson Bristol; John Rymal; John Daniels; William Book (1826-1905); Adam Book (1786-1869); James Dawdy

Associated Group(s):

Associated Event(s):

Associated Theme(s):

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

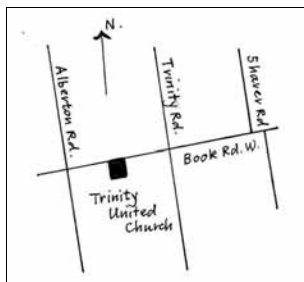
Burkholder, Mabel. Ancaster's Historic White Brick Church Celebrates. The Hamilton Spectator, 1957.

Hamilton's Heritage Vol. 6. City of Hamilton Heritage Planning Department, Hamilton 2006.

Oakes, Naomi. Methodist Mountain & Ryerson. 1978.

Ancaster

Former Place of Worship (Private Residence)



Address: 1750 Book Rd W Ancaster Township

Legal Description: Con 5 Blk Lot 26

Current Use: Residence **Previous Building:**

Current Affiliation: None

Alternate/ Historical Name(s): Trinity Methodist Episcopal Church; Trinity United Church

Historical Affiliation(s): Methodist Episcopal; Methodist; United

Associated Features: cemetery

Architect(s):

Builder: Austin House

Construction Date: 1867 **Material:** brick **Style:** Romanesque Revival

Addition/Alteration 1: 1970 **Material:** interior **Style:**

Addition/Alteration 2: 2001 **Material:** brick (porch) **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features: eave brackets, Gothic windows

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The first place of worship in the Trinity area was Mann's School built in 1834 at the northwest corner of the present Trinity and Book Roads on land donated by Elijah Mann (1799-1872). The school was used as a meeting house for all local Christians.

Abraham Vansickle (1778-1863), who came to the Ancaster area in 1801 from New Jersey, was responsible for the eventual construction of a church building in Trinity. Vansickle had been converted to the Methodist Episcopal faith in the home of Anthony Miller in Jerseyville in 1811, but had moved away from Methodism when the British Wesleyan Methodists became more prevalent and influential in the area after the War of 1812. He was persuaded to return to the Methodist Episcopal fold in 1839 by Elder Emerson Bristol (1813-1895), a local charismatic circuit rider, and, in gratitude, donated a corner of his land for a church.

Trinity Church was eventually built in 1867 at a cost of \$6,000. It became part of the United Church of Canada in 1925, but a dwindling congregation forced its closure in 1968. The building is now a dwelling.

Associated Person(s): Austin House; Elijah Mann; Abraham Vansickle; Anthony Miller; Emerson Bristol

Associated Group(s):

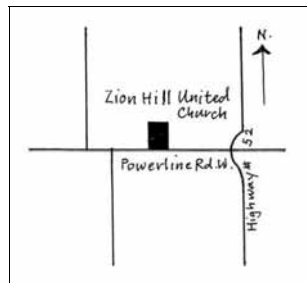
Associated Event(s):

Associated Theme(s):

Reference Material:
 Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Ancaster

Former Place of Worship (Private Residence)



Address: 1443 Powerline Rd Ancaster Township

Legal Description: Con 1 Blk Lot 28

Current Use: Residence **Previous Building:** X

Current Affiliation: None

Alternate/ Historical Name(s): Copper Hill Chapel; Zion Hill Chapel; Zion Hill United Church

Historical Affiliation(s): Wesleyan Methodist; Methodist; United

Associated Features: cemetery

Architect(s):

Builder: William Bishop, Jerseyville (carpenter)

Construction Date: 1869 **Material:** brick **Style:** Romanesque Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:** X **By Law #:**
Designated:
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The area south of the Governor's Road and west of Highway #52 was settled in the late 1700s and early 1800s by Methodist immigrants from New Jersey, Pennsylvania and Scotland. Many were members of Butler's Rangers and participants in the War of 1812-14. These settlers and their descendants, through almost two centuries, remained the moving force behind the creation and growth of a Methodist church in an area then known as Copper Hill after a similar landscape in New Jersey. Many are buried in the cemetery adjacent to the church.

In 1845 a frame church replaced a log meeting house which, according to local legend, stood across the road, and from 1846 was referred to as the Zion Hill Chapel. In order to accommodate an ever-increasing congregation, a new brick church was built in 1869 at a cost of \$3,000. The old church was moved to a neighbouring farm to be used as a barn. Throughout the nineteenth century, Zion Hill was included in a circuit which encompassed Ancaster, Barton, Dundas and Glanford.

Wesleyan Methodist Zion Hill became part of the Methodist Church in Canada in 1874, All-Methodist Union in 1884, and the United Church in Canada in 1925. Sadly, in the late twentieth century, the dwindling congregation could no longer maintain its church, and Zion Hill was sold to be used as a private home.

Associated Person(s): Joseph Kitchen; William Kitchen; Isaac Horning; Isaac L. Howell; William Howell

Associated Group(s):

Associated Event(s):

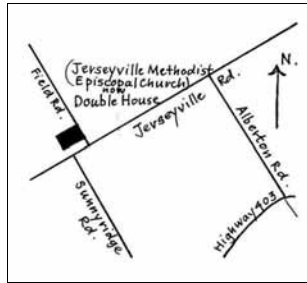
Associated Theme(s):

Reference Material:

Grimwood, Hilda. Zion Hill's Heritage. Private Printing, 1975.
 Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Ancaster

Former Place of Worship (Private Residence)



Address: 16 Field Rd. Jerseyville

Legal Description: Con 2 Blk Lot 18

Current Use: Residence **Previous Building:**

Current Affiliation: None

Alternate/ Historical Name(s): Jerseyville Methodist Episcopal Church

Historical Affiliation(s): Methodist Episcopal

Associated Features:

Architect(s):

Builder:

Construction Date: 1856 **Material:** brick **Style:** Georgian

Addition/Alteration 1: 1885 **Material:** brick **Style:**

Addition/Alteration 2: 2006 **Material:** frame (porch) **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:** X **By Law #:**
Designated:
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The earliest documented Methodist Episcopal meeting in Jerseyville was recorded by the Rev. Nathaniel Banks, a circuit rider, who preached in the one-room log home of early settler, Garret Howell (1762-1833) on Lot 19, Concession 2. Garret Howell was later licensed as a Methodist preacher and is known as the "Father of Methodism" in the Jerseyville area.

The Jerseyville settlers built their first Methodist Episcopal church, a log building, in 1804, served by preachers on the Long Point Circuit, and after 1808, on the Ancaster Circuit. British Wesleyan Methodists took over the church after 1833, and Methodist Episcopal members of the congregation built their own brick church in 1856.

After All-Methodist Union in 1884, the Methodist Episcopal church was closed and reconfigured into a dwelling. The outlines of the Gothic Revival door and windows can still be seen on the building today.

Associated Person(s): Rev. Nathaniel Banks; Garret Howell

Associated Group(s): Long Point Circuit; Ancaster Circuit

Associated Event(s): All-Methodist Union (1884)

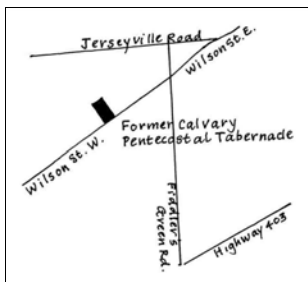
Associated Theme(s):

Reference Material:

Ancaster's Heritage A History of Ancaster Township. Ancaster Township Historical Society, 1973.

Ancaster

Former Place of Worship (Vacant)



Address: 137 Wilson St W Ancaster

Legal Description: Con 3 Blk Lot 41

Current Use: Vacant **Previous Building:**

Current Affiliation: None

Alternate/ Historical Name(s): Calvary Pentecostal Tabernacle

Historical Affiliation(s): Pentecostal

Associated Features:

Architect(s):

Builder: Mennonite builder from Kitchener area

Construction Date: 1967 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

The Calvary Pentecostal congregation started in the fall of 1963 under the leadership of the Rev. Herbert Shoemaker, and for the next three and a half years met at the Optimist Hall. After purchasing vacant land at 137 Wilson Street West, their first church building was constructed by a Mennonite builder from the Kitchener area with the help of many members of the congregation. The church was officially opened in January of 1967, the first church building to be opened by the Pentecostal Assemblies of Canada in Centennial year.

In 1996, the congregation built and moved to a new, larger building on Garner Road West. The old church will be demolished to make way for a residential condominium development.

Associated Person(s):

Associated Group(s):

Associated Event(s):

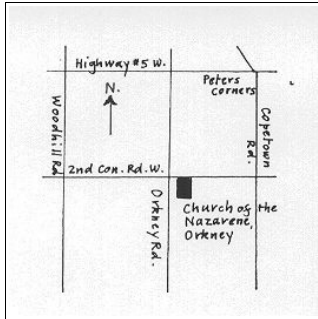
Associated Theme(s):

Reference Material:

Correspondence with the Rev. B. Dunlop, Pastor of the new Calvary Pentecostal Tabernacle.

Beverly

Church of the Nazarene



Address: 1552 2nd Con Rd W Orkney

Legal Description: Con 1 Blk Lot 25

Current Use: Place of Worship

Previous Building:

Current Affiliation: Non-denominational

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: attached brick building

Architect(s):

Builder(s):

Construction Date: 1950 **Material:** frame **Style:** Contemporary

Addition/Alteration 1: 1964 **Material:** stucco **Style:**

Addition/Alteration 2: 2001 **Material:** steeple **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

The congregation was formed in 1940, and initially met in various houses in the Orkney area. In 1950, construction began on a church building. The small congregation met in the building's basement until 1951, when the sanctuary was completed. There have been no major structural changes since 1964, when stucco was applied to the church façade, but not to the adjoining brick building which appears to serve as a church hall, office and meeting room.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition. Galt, The Highland Press, 1967.

Collection of archival photographs

Beverly

Kirkwall Presbyterian Church



Address: 1545 Kirkwall Rd Kirkwall

Legal Description: Con 7 Blk Lot 18

Current Use: Place of Worship

Previous Building: X

Current Affiliation: Presbyterian

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: cemetery

Architect(s):

Builder(s):

Construction Date: 1848 **Material:** stone **Style:** Early Gothic Revival

Addition/Alteration 1: 1858 **Material:** stone **Style:**

Addition/Alteration 2: 1900 **Material:** stone **Style:**

Addition/Alteration 3: 1969 **Material:** stone **Style:**

Notable Architectural Features:

14 Gothic widows; porch entrance; cornerstone "Built 1848, Remodelled 1900"

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

In 1832, six families of Scottish origin settled on Lot 18 of the 7th Concession in Beverly to form a small settlement known as Kirkwall. The following year, a congregation was organized by Thomas Christie, founder of West Flamborough Presbyterian Church, and in 1835 a log building was constructed. A stone church was built in 1848 and was extended by 25 feet ten years later. The building underwent further alterations in 1900 when the roof was raised and a basement was added.

A number of families left the Kirkwall area in 1913 for the Western provinces, and the Church became linked with Sheffield Presbyterian Church. Following the creation of the United Church in 1924, Kirkwall became linked with West Flamborough Presbyterian and Knox Presbyterian in Sheffield. In the 1930s a cairn was erected honouring local pioneers. The church returned to becoming a two-point charge with Sheffield in 1956.

After many years of debate, a stone entranceway was constructed in 1969 and a cornerstone laid, which details important dates in the construction evolution of the Kirkwall Presbyterian Church.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Beverly Township/Churches: Kirkwall Presbyterian Church

Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition. Galt, The Highland Press, 1967.

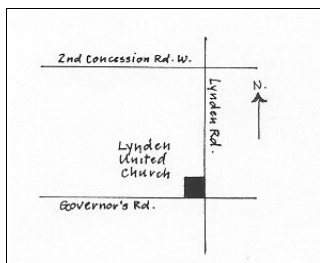
Collins, Viola M. Edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001.

The Church in Kirkwall 1833-1983. Thornbury, Conestoga Press, 1983.

Collection of archival photographs

Beverly

Lynden United Church



Address: 3989 Governors Rd Lynden

Legal Description: Con 1 Blk Lot 12

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: United

Alternate/ Historical Name(s): First United Church

Historical Affiliation(s): Methodist Episcopal; Methodist

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1870 **Material:** brick **Style:** Romanesque Revival

Addition/Alteration 1: 1953 **Material:** brick **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

old and newer building joined by connecting hallway; original building 8 round-headed windows; bell tower; decorative front facade

Heritage Status **City Inventory:** X
Designated: X **By Law #:** 84-127
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Early Methodists settlers in the area met in adherent's houses until 1840, when a log building was constructed and also used as the village school, court house and meeting hall. During the 1850s the multi-purpose building was replaced with a frame church, with construction of a parsonage and stables for members of the congregation who travelled from a distance. In 1870, a brick church was constructed, and the former frame church was moved and became a cheese factory in the village, while the parsonage and stables were sold to a local blacksmith.

The new church was used as the site of the 1871 National Conference of the Methodist Episcopal Church of Canada. The congregation merged with the Lynden New Connexion Methodists in 1884 and formed the Lynden Circuit with Bethel Wesleyan Methodist Church in Ancaster Township, just west of Lynden village.

In 1925, following the creation of the United Church, the Methodist and Presbyterian congregations of Lynden proved unable to reconcile. Instead they formed their own congregations, the Methodists became known as First United, while the Presbyterians became Central United. When Central United was destroyed by fire in 1942, the two congregations finally joined together.

In 1953 a new sanctuary was constructed at the rear of the building, replacing an older Sunday School addition and the old sanctuary was converted to provide a place for recreational activities. In 1961, the church formed the Lynden-Troy charge. External restoration work on the original building was completed in 1984, and it was designated under the Ontario Heritage Act Part IV, later the same year.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Beverly Township/Churches: Lynden United Church

Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition, Galt, The Highland Press, 1967.

Collins, Viola M. Edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001

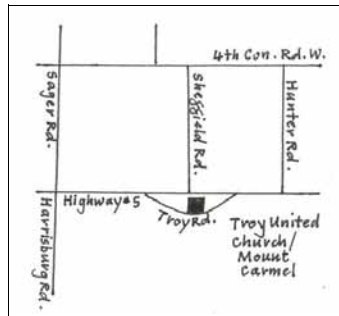
Mannen, Douglas A. Lynden: Of a By-Gone Era and Memories. Paris, J. R. Hastings Printing, 1988.

Beverly Township Commemorative Programmes Box;

Collection of archival photographs and postcards

Beverly

Mount Carmel United Church



Address: 2299 Troy Rd Troy

Legal Description: Con 3 Blk Lot 7

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Troy Episcopal Methodist Church, Mount Carmel Methodist Church, Mount Carmel-Troy United Church

Historical Affiliation(s): Methodist Episcopal; Methodist

Associated Features: cemetery

Architect(s): William Mellish

Builder(s):

Construction Date: 1874 **Material:** brick **Style:** Late Romanesque Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
highly decorative front facade; 12 large round-headed windows with 2 larger ones on front facade; buttresses; 4 decorative spires

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Beginning in 1835, local Methodists worshipped in the log house on the property of Hugh Mulholland. A frame building was constructed on Lot 10, Concession 3 in 1844 on land donated by Conrad Misener. By 1873, a larger building was needed, and property was purchased from Andrew Coleman across from the frame church. Completed a year later the new building was named Mount Carmel Church and the frame church was sold to Robert Clement for \$500. Initially part of the Beverly Methodist Circuit, the Troy church would join the United Church in 1925, and would become a charge with Lynden United in 1961.

Associated Person(s):

Associated Groups:

Associated Event(s):

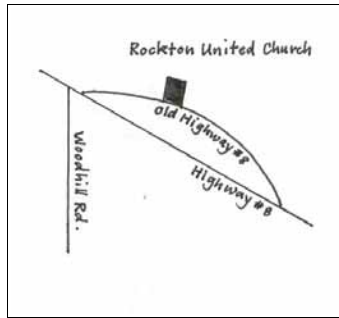
Associated Theme(s):

Reference Material:

Vertical File: Beverly Township/Churches: Troy, Mount Carmel United Church
Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition, Galt, The Highland Press, 1967.
Collins, Viola M. Edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001
Troy Women's Institute. A History of the People of Troy. Hamilton, Hamilton Printing Service, 1947.
Beverly Township Commemorative Programmes Box;
Collection of archival photographs

Beverly

Rockton United Church



Address: 792 Old Hwy 8 Rockton

Legal Description: Con 4 Blk Lot 20

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: United

Alternate/ Historical Name(s): Rockton Methodist Church

Historical Affiliation(s): Methodist

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1871 **Material:** frame **Style:** Early Gothic Revival

Addition/Alteration 1: 1930 **Material:** frame **Style:**

Addition/Alteration 2: 1957 **Material:** frame **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
date stone "1871"; 9 Gothic windows; enclosed porch entrance

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Rockton area Methodists first met in houses as early as 1835. Soon after, a church was built on Ainsle Road, although little information is known about the building. The current frame church was constructed in 1871. Becoming the United Church in 1925, Rockton formed part of a two-point charge with Copetown United, though it has been linked with various other churches throughout its history, including Troy, Mount Zion, Rock Chapel, Sheffield and Salem.

A Sunday School was built in 1930 and attached to the rear of the church. This was replaced in 1957 with a new addition featuring a hall, kitchen, choir room and other facilities at a cost of \$15,000.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Beverly Township/Churches: Troy, Rockton United Church
Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition, Galt, The Highland Press, 1967.
Collins, Viola M. Edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001
Collection of archival photographs

Beverly

Sheffield Presbyterian Church



Address: 1278 Old Hwy 8 Sheffield

Legal Description: Con 6 Blk Lot 7

Current Use: Place of Worship

Previous Building: X

Current Affiliation: Presbyterian

Alternate/ Historical Name(s): Sheffield Methodist Church, Knox Presbyterian Church

Historical Affiliation(s): Methodist

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1891 **Material:** brick **Style:** Late Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

10 Gothic windows; double window in front; cornerstone 1891; decorative brick facade

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Several members of John Cornell's Beverly Reformed Christian congregation left in 1846 to form a Methodist Church. A stone building was constructed the same year, later to become a private residence when a new brick building was completed in 1891. The Methodist congregation voted to join the United Church in 1925, and worship was moved to Sheffield United, formerly Sheffield Presbyterian. A number of Presbyterians chose to abstain from the Union, and they purchased the former Methodist Church in 1929, renaming it Knox. This church formed a charge with Kirkwall and West Flamborough in 1929 and became a two-point charge with Kirkwall in 1956.

Associated Person(s):

Associated Groups:

Associated Event(s):

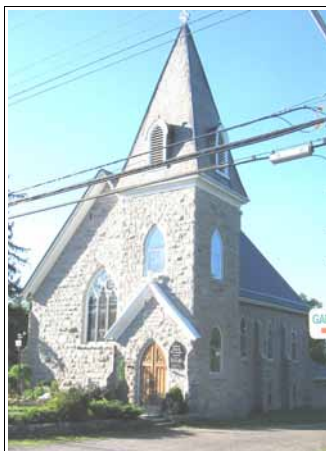
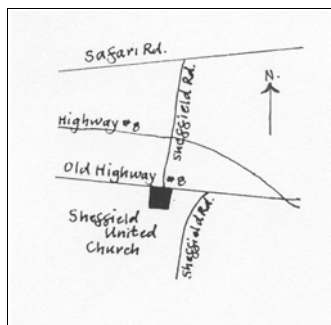
Associated Theme(s):

Reference Material:

Vertical File: Beverly Township/Churches: Sheffield Presbyterian Church
 Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition. Galt, The Highland Press, 1967.
 Collins, Viola M. Edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001.
 Cornell John A., The First Church of Beverly. Toronto, McClelland & Stewart, 1921.
 Collection of archival photographs and postcards

Beverly

Sheffield United Church



Address: 1283 Old Hwy 8 Sheffield

Legal Description: Con 6 Blk Lot 6

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Beverly Reformed Church, United Brethren Church

Historical Affiliation(s): Christian Reformed; United Brethren; Presbyterian

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1895 **Material:** stone **Style:** High Victorian Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

tower, Gothic windows; cornerstone "U.B. 1894"; carved above double-leaf wooden front entrance "United Brethren in Christ"

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

John A. Cornell arrived in Beverly Township in 1809, having left Berlin (now Kitchener) seeking a better and more god-fearing place for his family. In 1812 he began to hold non-denominational services in his home. Plans for a church to be built in 1829 were abandoned when a cholera epidemic struck and all the prepared lumber was used for coffins. The frame church was eventually constructed in 1834, and the congregation called themselves the "Beverly Reformed Christians", having no clear denominational affiliation. In 1846, a number of Methodist-leaning members left Cornell's church to form the Sheffield Methodist church.

Beginning in 1854, the church became affiliated with the United Brethren Conference and in 1895 the current stone church was constructed. In 1910 the congregation broke away, and in 1912 it became a Presbyterian church.

In 1925 the majority of the congregation voted to join the United Church, and the stone building became Sheffield United. A number of Presbyterians left the congregation and in 1929 purchased the former Methodist Church.

The church contains a stained glass window commemorating John A. Cornell.

Associated Person(s): Rev. John A. Cornell

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Beverly Township/Churches: Troy, Sheffield United Church

Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition, Galt, The Highland Press, 1967.

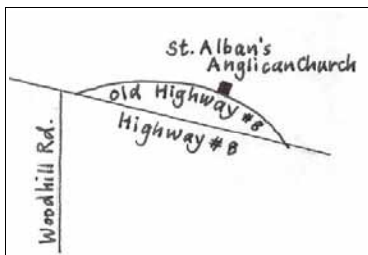
Collins, Viola M. Edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001.

Cornell, John A. The First Church of Beverly. Toronto, McClelland & Stewart, 1921.

Collection of archival photographs and postcards

Beverly

St. Alban's the Martyr Church



Address: 758 Old Hwy 8 Rockton

Legal Description: Con 4 Blk Lot 21

Current Use: Place of Worship

Previous Building:

Current Affiliation: Anglican

Alternate/ Historical Name(s): St. Alban's Anglican Church

Historical Affiliation(s):

Associated Features: cemetery

Architect(s):

Builder(s):

Construction Date: 1869 **Material:** stone **Style:** Early Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

stained glass windows; bell

Heritage Status

City Inventory: X

Designated: X

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #: 02-243

History:

Beginning in the late 1850s, members of the Anglican community living in Beverly Township met at the Township Hall in Rockton. On 3 March 1869, a half acre plot of land in the village was sold to the Church Society, Diocese of Toronto for \$75 and within a year the present church was erected. Reputedly built from local materials of quarried stone and wood, the church was named by Mrs. Jane Kernighan, mother of Rockton poet, Robert Kernighan.

For the first two decades, services were held twice on Sundays, but by 1889, only a morning service was offered. During the first half of the twentieth century the congregation continued to decline and by 1949, services were reduced to once a month. A year later, the church was officially closed, although infrequent services were conducted, such as the Annual Harvest Thanksgiving Service through its connections with Christ Church, Bullock's Corners. Since 2001, the church has been owned by The Friends of St. Albans who care for the building and arrange events such as weddings.

Associated Person(s): R. K. Kernighan

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

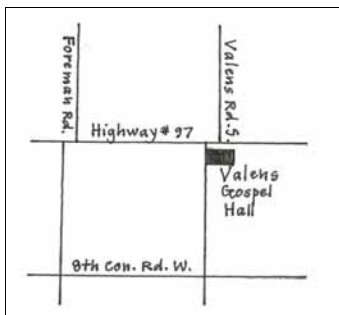
Vertical File: Beverly Township/Churches: St. Alban's Anglican Church, Rockton Cuming, David et al. Hamilton's Heritage Volume 5. Hamilton Planning & Economic Development Department City of Hamilton, 2004.

Collins, Viola M. Edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001.

Cornell John A., The First Church of Beverly. Toronto, McClelland & Stewart, 1921. Collection of archival photographs.

Beverly

Valens Community Church



Address: 1774 Valens Rd Valens

Legal Description: Con 8 Blk Lot 25

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Non-denominational

Alternate/ Historical Name(s): Valens Gospel Hall

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1956 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
stained glass windows; bell

Heritage Status	City Inventory:	By Law #:
	Designated:	
	Municipal Easement:	
	National Historic Site:	
	OHT Easement:	

History:

Early settlers in Valens met in various homes in the northern part of Beverly Township, and eventually came to hold large tent meetings to encourage membership. Eventually regular worship for the group would come to be held at the Robson home, until 1926, when a small frame church was constructed, known as the Valens Gospel Church. In recent years, the congregation has worshipped in the Valens Community Centre and now call themselves the Valens Community Church, retaining their association with the Gospel Hall in Clyde, Waterloo County.

Associated Person(s):

Associated Groups:

Associated Event(s):

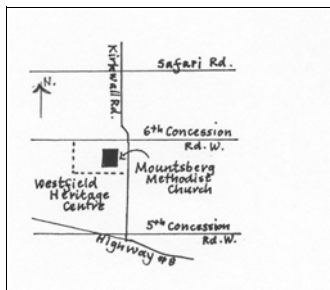
Associated Theme(s):

Reference Material:

Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition, Galt, The Highland Press, 1967.

Beverly

Westfield Pioneer Village Church



Address: 1049 Kirkwall Rd Rockton

Legal Description: Con 5 Blk Lot 16

Current Use: Museum **Previous Building:**

Current Affiliation: None

Alternate/ Historical Name(s): Mountsberg Episcopal Methodist Church; Mountsberg Methodist Church

Historical Affiliation(s): Methodist Episcopal; Methodist

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1854 **Material:** frame **Style:** Romanesque Revival

Addition/Alteration 1: 1970 **Material:** frame **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status City Inventory: X
 Designated: X **By Law #:** 02-270
 Municipal Easement:
 National Historic Site:
 OHT Easement:

History:

The Episcopal Methodists in the Mountsberg area of East Flamborough met in various houses until a log meeting house was constructed in 1836. Local resident Phillip Johnson sold the church authorities a parcel of land in 1852, and two years later a frame church was built under the supervision of Charles Mount. The church formed a circuit with Aberfoyle and Nassagaweya Episcopal churches. In 1884 a number of Methodist affiliations including the Episcopal Methodists and Wesleyan Methodists came together, and new circuits were created, the church became the circuit with Brock Road and Beechgrove, and beginning in 1889 it formed a circuit with Freelon and Brock Road.

In 1889 the parsonage at Mountsberg was vacated, with the minister residing at the parsonage in Freelon. Following this event, membership at Mounstberg began to decline. In 1925 the church was officially closed, although services were held twice a year on the third Sundays in June and November, and eventually just once a year with a service in June.

On June 15, 1969 the church was deconsecrated and in 1970 it was cut in half and moved to the newly created Westfield Pioneer Village. It was renamed Westfield Pioneer Village Church and rededicated in 1970. The church is currently used for wedding ceremonies, musical performances and other museum programming. The portico over the front entranceway is a recent addition..

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Mountsberg Churches: Mountsberg Episcopal Church.
 Cust, Merle. The Mountsberg Heritage. Private Printing, 1980.
 Wood, Donald et al. Waterdown-East Flamborough 1867-1967. Hamilton, W. L. Griffin Ltd., 1967.
 Wentworth Heritage Village: Master Plan 1985

Beverly

Westover Baptist Church



Address: 1149 Westover Rd Westover

Legal Description: Con 6 Blk Lot 30

Current Use: Place of Worship

Previous Building: X

Current Affiliation: Baptist

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: cemetery

Architect(s):

Builder(s):

Construction Date: 1850 **Material:** brick **Style:** Early Gothic Revival

Addition/Alteration 1: 1877 **Material:** brick **Style:**

Addition/Alteration 2: 1956 **Material:** brick **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

8 Gothic windows with decorative brick work above each window

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Early in the 19th century local Baptists worshipped in the schoolhouse at Westover. In the 1840s John Westover donated land to the congregation for a cemetery and a church. The first church building was constructed in 1844, and was replaced by a brick building in 1850.

The Baptist church at Westover also held services at Valens School and Thompson School in Nelson Township. In 1877 a vestry and baptistry were added. The Westover church formed a union with Mountsberg and Freelon Baptist churches which lasted until 1911 when Freelon closed. However, Westover and Mountsberg remained together until 1916 when the union became unpopular. Due to a shortage of pastors, another attempt was made to re-establish a union between 1924-1927. The current unbroken union between the two churches dates from 1946. In 1956 a rear Sunday School addition was constructed.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Beverly Township/Churches: Westover Baptist Church.

Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition, Galt, The Highland Press, 1967.

Collins, Viola M. edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001.

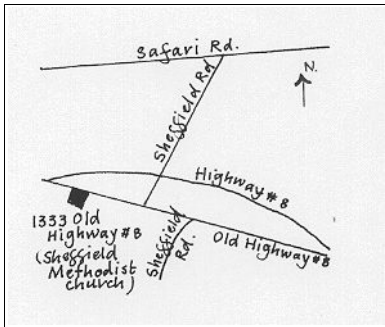
Haines, Elba. The Saga of Our Churches; A History of Westover and Mountsberg Baptist Churches. Private Printing, 1965

Belzile, Michel R. A History of Westover and Mountsberg Baptist Churches. Private Printing, 1994.

Collection of archival photographs.

Beverly

Former Place of Worship (Private Residence)



Address: 1333 Old Hwy 8 Sheffield

Legal Description: Con 6 Blk Lot 5

Current Use: Residential

Previous Building:

Current Affiliation: None

Alternate/ Historical Name(s): Sheffield Methodist Church

Historical Affiliation(s): Methodist

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1846 **Material:** stone **Style:** Georgian

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status
City Inventory:
 Designated: **By Law #:**
 Municipal Easement:
 National Historic Site:
 OHT Easement:

History:

In 1846 several Methodist-leaning members of John A. Cornell's congregation split off from Sheffield's Beverly Reformed Christians to create their own church. The stone building was constructed on Old Sheffield Road west of the village Village in 1846, under the guidance of Rev. William Grummett. With the construction of a brick church in 1891, the stone building was sold, and is currently in use as a residence in Sheffield

Associated Person(s):

Associated Groups:

Associated Event(s):

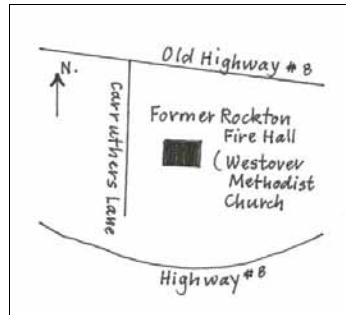
Associated Theme(s):

Reference Material:

Vertical File: Beverly Township/Churches: Sheffield United Church.
 Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition, Galt, The Highland Press, 1967.
 Collins, Viola M. edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001.

Beverly

Former Place of Worship (Municipal Maintenance Building)



Address: 11 Carruthers Lane Rockton

Legal Description: Con 4 Blk Lot 20

Current Use: Office **Previous Building:** X

Current Affiliation: None

Alternate/ Historical Name(s): Westover Methodist Church, Westover United Church, Rockton Fire Hall

Historical Affiliation(s): Methodist; United

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1860 **Material:** frame **Style:** Georgian

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

most original features missing; evidence of original side windows

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

The congregation of the Methodist Church in Westover worshipped in a log building constructed in 1844, which was replaced by a frame building in 1860. The congregation joined the United Church in 1924. During the 1930s as the population of Westover declined, church attendance also decreased, and the church was forced to close in 1940. Later the building was moved to Rockton, where it was converted and served as the Rockton Fire Hall for a number of years.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

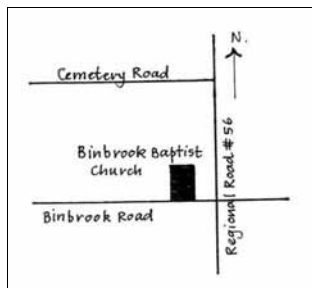
Reference Material:

Cornell, John A. The Pioneers of Beverly: Series of Sketches Centennial Edition, Galt, The Highland Press, 1967.

Collins, Viola M. edit. The Pioneers of Beverly: A Pictorial History. Hamilton, Seldon Griffin Graphics Inc., 2001.

Binbrook

Binbrook Baptist Church



Address: 3060 Binbrook Road Binbrook

Legal Description: Con 3 Blk 4 Lot 1

Current Use: Place of worship

Previous Building: X

Current Affiliation: Baptist

Alternate/ Historical Name(s):

Historical Affiliation(s): Particular Baptist Association

Associated Features:

Architect(s):

Builder:

Construction Date: 1971 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status	City Inventory:	By Law #:
	Designated:	
	Municipal Easement:	
	National Historic Site:	
	OHT Easement:	

History:

The Binbrook Baptist Church was organized December 13th 1839. In 1843, Dundas, Saltfleet and Binbrook churches organized the first association, known as the Particular Baptist Association. On October 20, 1853, the land was bought for their first church and burying ground for the sum of 15 pounds from William Young. The following year, the church was built. It was 30 ft. wide and 48 ft. long, of frame construction.

Extensive repairs were made to the church in 1900, during which time services were held in the Temperance Hall.

The decision was made to build a new church, and the last service in the old church building was held on March 14, 1971, with Rev. Philip Brown officiating. Between April 15 and 29, 1971, the church building was completely demolished by the men and young people of the church.

The Corner-Stone laying ceremony took place on September 26, 1971, and the first service was held in the basement of the new church on Christmas Sunday, 1971. The services of Dedication were held from Wednesday, April 19, 1972 to Saturday, April 29, 1972.

Some of the original hand-hewn pine timbers are exposed in the sanctuary of the new church, as they are a part of the roof-truss system. Almost all of the 2 in. x 8 in. studdings were used in the new building, as were the rafters, the flooring and most of the sheathing. "We have combined the Old with the New and built as they did 'For the Glory of God and His Church.' "

Associated Person(s):

Associated Group(s):

Associated Event(s):

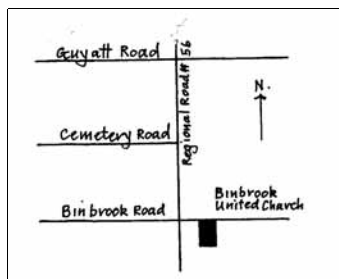
Associated Theme(s):

Reference Material:

History and Heritage of Binbrook, Binbrook Historical Society, 1979.
Tweedsmuir History of Binbrook, 1948.

Binbrook

Binbrook United Church



Address: 2623 Binbrook Road Binbrook

Legal Description: Con 4 Blk 3 Lot 5

Current Use: Place of worship

Previous Building: X

Current Affiliation: United Church

Alternate/ Historical Name(s):

Historical Affiliation(s): Methodist Episcopalian; Wesleyan Methodist

Associated Features:

Architect(s):

Builder: E. Dickenson and Sons

Construction Date: 1885 **Material:** brick **Style:** Late Gothic Revival

Addition/Alteration 1: 1960 **Material:** brick **Style:** Contemporary

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

Two separate congregations, Methodist Episcopal and Wesleyan Methodist, were formed in the early 1800's. They were united in the mid-1880's as Binbrook Methodist Church. A new building was needed for the expanding congregation and was completed in 1885. E. Dickenson & Sons, Mount Hope, got the contract for building the church for \$6,000. The brick-laying contract went to Mr. Woodhall, whose son later became a doctor in Binbrook.

Dedication of the new church took place on December 20, 1885. An account which appeared in the Christian Guardian, January 6, 1886, described the building as a "spacious structure of cherry red brick with snowy seams of mortar, Gothic windows, size 40" x 60", with basement almost above ground". The figured glass windows were of "exquisite design" representing "all the tints of the rainbow".

In 1959, a meeting was called by Rev. George Mundy, to decide on an addition to accommodate a Christian Education Centre. Those involved in the construction were G. Sutin, consulting professional engineer; B. Reigler, architectural draftsman and Oliver Construction, Mount Hope, general contractor. Rev. Aubrey Jones, Chairman of Presbytery, gave the address at the sod-turning ceremony for the new addition on Sunday, May 22, 1960.

The construction of the new addition began with the destruction of the south wall of the church. This wall had been made using four and sometimes five layers of bricks. Originally 60 feet, it was extended to 97 feet with the Christian Education Centre, 36' x 96'. It was officially opened and dedicated June 4, 1961, by Rev. Carl Zurbrigg, Chairman of Hamilton Presbytery, and Rev. T. R. Davies, President of Hamilton Conference as guest speaker.

Associated Person(s):

Associated Group(s):

Associated Event(s):

Associated Theme(s):

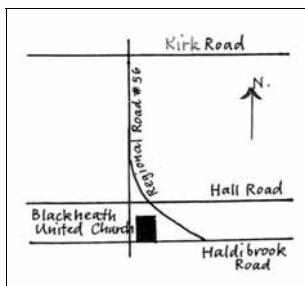
Reference Material:

History and Heritage of Binbrook, Binbrook Historical Society, 1979.

Tweedsmuir History of Binbrook, 1948.

Binbrook

Blackheath United Church



Address: 2320 Haldibrook Road Blackheath

Legal Description: Con 9 Blk Lot 23

Current Use: Place of worship

Previous Building:

Current Affiliation: United Church

Alternate/ Historical Name(s):

Historical Affiliation(s): Presbyterian

Associated Features:

Architect(s):

Builder:

Construction Date: 1874 **Material:** frame **Style:** Early Gothic Revival

Addition/Alteration 1: 1958 **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
 Designated: **By Law #:**
 Municipal Easement:
 National Historic Site:
 OHT Easement:

History:

Blackheath Church began as Chalmers Presbyterian Church at Blackheath and was opened on November 22, 1874. The post and beam structure cost \$1,300.16 and was built in seven months. Construction of the building started before the land was officially purchased by the church on December 14, 1874, three weeks after the dedication. The one-acre lot was purchased from James Hoey for a nominal sum of one dollar.

The church was run by a Board of Managers who collected the offerings and looked after maintenance. The first Board members of 1874 were John Goodbrand, John McCreddie and John McLeod.

With church union in 1925, Chalmers Presbyterian Church became Blackheath United Church. The building remained on the original stone foundation until 1958. At a May meeting, "it was decided to move the church north one half of its width." It was put on a cement foundation, allowing sufficient space for a kitchen and Sunday School room.

Associated Person(s):

Associated Group(s):

Associated Event(s):

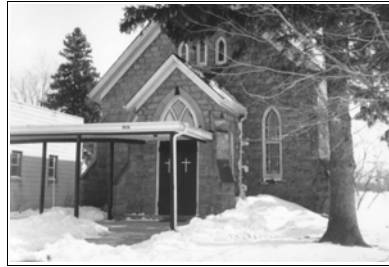
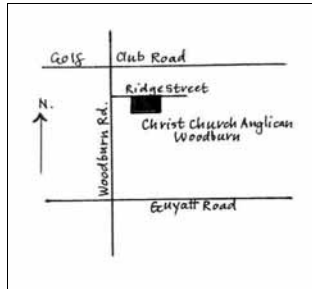
Associated Theme(s):

Reference Material:

History and Heritage of Binbrook, Binbrook Historical Society, 1979.
 Life and Times, A History of Chalmers Presbyterian/Blackheath United Church, 1994.

Binbrook

Christ Church Woodburn



Address: 1307 Woodburn Road Woodburn

Legal Description: Con 2 Blk 1 Lot 5

Current Use: Place of worship

Previous Building: X

Current Affiliation: Anglican

Alternate/ Historical Name(s):

Historical Affiliation(s): Anglican

Associated Features:

Architect(s):

Builder:

Construction Date: 1884 **Material:** stone **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1969 **Material:** brick **Style:** Contemporary

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
 Designated: **By Law #:**
 Municipal Easement:
 National Historic Site:
 OHT Easement:

History:

On July 18, 1837, a deputation from Woodburn, consisting of Major General Sir George Leith, Baronet, and George Leith, his son, called on Archdeacon Strachan in Toronto to ask financial assistance to place an Episcopal clergyman in Woodburn. Though no funds were available at the time, the Archdeacon strongly advised that they go ahead with the erection of a church, assuring them that when funds were available they would receive assistance.

On October 29th of the same year, Rev. M. O'Neill preached in Woodburn to "a very respectable congregation" and for about two years, services were provided by him and by George Leith in the Steam Mill schoolhouse.

In February, 1841, a number of men from the area went to haul sand from the beach of Lake Ontario for the erection of the first church. It was a rough-cast building which was opened for services that same year by the Rev. J. Flanagan.

A silver communion service and a good church organ were given by Sir George Leith. The font was donated by the family of Jordan McGillicuddy. The first adult baptized was Abigail Scott on November 14, 1841. Shortly after, on January 18, 1842, the first marriage ceremony was performed, being that of Mr. Morgan and Mrs. Newell.

In 1884, the old church was replaced by a substantial stone building costing \$3,000.00, and seating 200 people. The Rev. Thomas Smith was Rector at the time and opened the church for services on Sunday, June 10, 1884.

A new parish hall was added to the north side of the church in 1969.

Associated Person(s):

Associated Group(s):

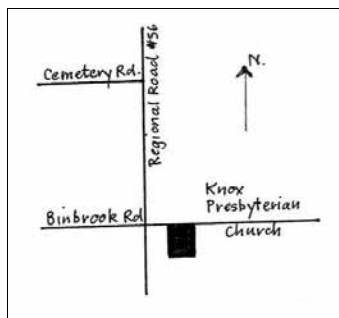
Associated Event(s):

Associated Theme(s):

Reference Material:
 History and Heritage of Binbrook, Binbrook Historical Society, 1979.
 Tweedsmuir History of Binbrook, 1948.

Binbrook

Knox Presbyterian Church



Address: 2553 Binbrook Road Binbrook

Legal Description: Con 4 Blk 3 Lot 5

Current Use: Place of worship

Previous Building:

Current Affiliation: Presbyterian

Alternate/ Historical Name(s):

Historical Affiliation(s): Free Church of Scotland

Associated Features:

Architect(s):

Builder:

Construction Date: 1843 **Material:** frame **Style:** Gothic Revival

Addition/Alteration 1: 1962 **Material:** brick **Style:** Contemporary

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status	City Inventory:	By Law #:
	Designated:	
	Municipal Easement:	
	National Historic Site:	
	OHT Easement:	

History:

Knox Church, Binbrook, is one of the oldest churches in South Wentworth, being established in 1843. For some time before the church was built, the people of the district were ministered by Rev. F. Cheyne, who met with such success in gathering a congregation together, that it became imperative that they have a building large enough to accommodate all.

John Stewart, a loyal member, came forward and offered lumber which was cured and ready to use. With the aid of volunteer help, the building was erected on farm land donated by Mr. Flood and ready for dedication in 1843. The site of the original church is the present Knox cemetery. During the first half century of the history of Knox Church, there were two pastors, Rev. G. Cheyne, and Rev. W. P. Walker.

The congregations of Binbrook and Saltfleet were a pastoral charge for many years. In 1922, they were disunited and the Knox Presbyterian Binbrook congregation was united with the Blackheath Presbyterian Church until 1925, when church union took place. Blackheath congregation then became part of the United Church of Canada.

Over the years, a need for more room prompted a search for a location closer to Binbrook village. Property was purchased from George Beer and in 1962 the church was moved by "Goodale the Mover" to its present site and remodelled by Jake Bottinga, a Binbrook contractor. Sixteen feet was added to the south end, making room for a new choir loft and a room on each side for the minister and the choir. The outside of the church is brick, containing the original building.

Associated Person(s):

Associated Group(s):

Associated Event(s):

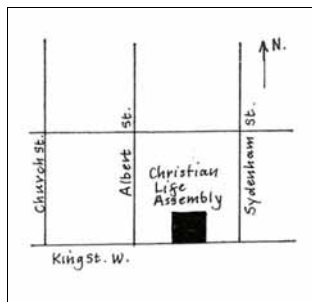
Associated Theme(s):

Reference Material:

History and Heritage of Binbrook, Binbrook Historical Society, 1979.
Tweedsmuir History of Binbrook, 1948.

Dundas

Christian Life Assembly



Address: 165 King St W

Legal Description: Con Blk Lot Plan: 1335 Lot 7

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Pentecostal

Alternate/ Historical Name(s): St. Andrew's Presbyterian Church; Dundas Salvation Army Citadel

Historical Affiliation(s): Presbyterian; Salvation Army

Associated Features:

Architect(s):

Builder:

Construction Date: 1837 **Material:** stone **Style:**

Addition/Alteration 1: 1929 **Material:** concrete block **Style:**

Addition/Alteration 2: 1971 **Material:** concrete block **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

The Rev. George Sheed (1789-1832) from Ancaster organized the first Presbyterian congregation, which also included the Hon. James Crooks and Dr. James Hamilton (1797-1877) of Flamborough, in Dundas. Services were held in the 'Free Church' on North Street (King Street East) just west of Court Street. After the Rev. Sheed's death in 1832, the Rev. Mark Young Stark (1799-1866) was sent, at his own expense, by the Glasgow Missionary Society to lead a joint Ancaster/Dundas congregation. From 1835 to 1837 the Rev. Stark supervised the construction of the first Presbyterian church in Dundas, a simple stone building on King Street West known as St. Andrew's.

Following the 'Great Disruption' in 1843, which resulted in the 'Free' Presbyterians separating from the Church of Scotland, the Rev. Stark and a majority of his congregation left St. Andrew's to form a Free Presbyterian church, eventually building Knox Church on Melville Street. St. Andrew's struggled with a relatively small congregation for the next twenty years with the Hon. James Crooks and Dr. Hamilton remaining loyal until their deaths in 1860 and 1877.

In 1875, the Church of Scotland and the Canada Presbyterian Church, or Free Church, resolved their differences and joined to become the Presbyterian Church in Canada. In 1877, the Rev. James Herald of St. Andrew's and forty-nine congregation members became communicants of Knox Church.

St. Andrew's was then used as a community centre until it was purchased by the Salvation Army in 1884 for their Dundas citadel. Additions were made to the rear in 1929 and to the front in 1971, and the original stone has been covered with stucco. The building is presently owned and occupied by the Christian Life Assembly.

Associated Person(s): Hon. James Crooks; Dr. James Hamilton; Rev. Mark Young Stark; John Gartshore; Rev. George Sheed; Rev. Andrew Bell

Associated Group(s): Knox Presbyterian Church, Dundas

Associated Event(s):

Associated Theme(s):

Reference Material:

Bailey, T.M. ed. Wee Kirks and Stately Steeples, The Presbytery of Hamilton, 1880-1990. Burlington. Eagle Press Printers, 1990.

Davidson, W. A. & Charles N. Pirie. Picturesque Dundas – 1972. Toronto. Alex F. Pirie, 1972.

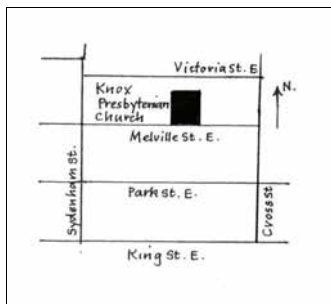
Dundas Star News, May 29, 1974.

Dundas Star News, October 20, 1974.

Hamilton Spectator. July 17, 1937.

Dundas

Knox Presbyterian Church



Address: 23 Melville St Dundas

Legal Description: Con Blk Lot Plan: 1358 Lot 6

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Presbyterian

Alternate/ Historical Name(s):

Historical Affiliation(s): Presbyterian Church of Canada (Free Church); Canada Presbyterian Church

Associated Features: Manse (ca. 1855 - 31 Melville St.)

Architect(s):

Builder:

Construction Date: 1874 **Material:** brick **Style:** High Victorian Gothic Revival

Addition/Alteration 1: 1908 **Material:** brick **Style:**

Addition/Alteration 2: 1962 **Material:** brick, stone, glass **Style:** Contemporary

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The earliest Presbyterian service in Dundas was led in 1830 by the Rev. Andrew Bell from Streetsville in the non-denominational Free Church on the present King Street East. By 1833, the Rev. Mark Young Stark (1799-1866), a Scotsman, was ministering to congregations of mainly Scots/Irish immigrants in Ancaster and Dundas, and under his guidance, St. Andrew's on King Street was built.

Following the 'Great Disruption' in 1843, which resulted in the 'Free' Presbyterians separating from the Church of Scotland, the Rev. Stark and a majority of his congregation left St. Andrew's to form a Free Presbyterian church. Their first services were held in the Mechanic's Institute on Main Street and in the Wesleyan Methodist Church on Ogilvie Street. By 1847 they were able to purchase property on Melville Street and build a small red brick church which they named Knox Church. The Rev. Stark bought and lived in the cottage immediately west of the church until his death in 1866.

In 1873, a windstorm ripped off the roof and blew in the south gable of the church. The 180 person congregation raised half of the \$11,000 needed to build a new eight hundred seat church. A church committee settled on a design similar to the Wesleyan Methodist church at the corner of Queen and Berkeley Streets in Toronto, and the present Knox Church was completed in 1875.

In the same year, the Church of Scotland and the Canada Presbyterian Church, or Free Church, resolved their differences and joined to become the Presbyterian Church in Canada. By 1877, the congregation of the Bluestone Church (United Presbyterian or Secessionists) and St. Andrew's Church (Church of Scotland) had joined Knox making it the only active Presbyterian church in Dundas.

After a concert in the summer of 1878 by a travelling black American male chorus, hymns were introduced to services. An organ was purchased in 1883. The present organ was bought from St. Mark's Anglican Church in Hamilton in 1991. Furnishings used in interior renovations ca. 1900 were made by Valley City Manufacturing.

Associated Person(s): Rev. Mark Young Stark; Rev. John Laing

Associated Group(s):

Associated Event(s): 1876: Dundas Town Council begins practice of giving Knox small sums to be distributed to the poor

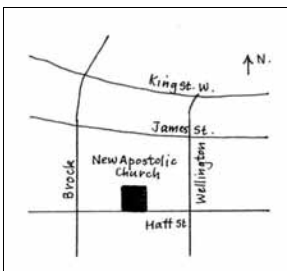
Associated Theme(s): Presbyterian Church schism; early involvement of women in church affairs; church music; public funds for relief of poor

Reference Material:

Bailey, T.M. ed. Wee Kirks and Stately Steeples The Presbytery of Hamilton, 1880-1990. Burlington. Eagle Press Printers, 1990.

Dundas

New Apostolic Church



Address: 323 Hatt St Dundas

Legal Description: Con Blk Lot Plan: 1443 Blk 27 Pt Lot 9

Current Use: Place of Worship **Previous Building:**

Current Affiliation: New Apostolic

Alternate/ Historical Name(s):

Historical Affiliation(s):Associated Features:

Architect(s):

Builder:

Construction Date: 1955 **Material:** frame **Style:** Contemporary

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

In 1948, the Leader of the New Apostolic Church in Canada, Michael Kraus, asked William Emery and Harvey Thompson if they would move their families from the Hamilton West Congregation of the New Apostolic Church, which met on Bold Street in Hamilton, to the Town of Dundas to begin a new congregation there. The two agreed and in mid 1948, a mission was founded.

The original Sunday services were held at the Dundas Legion Hall. Often the Legion Hall had to be cleaned up from the previous evening's activities before it could be set up for Divine Services. The Wednesday evening services were held in the living and dining rooms of the newly-ordained Pastor William Emery.

As the congregation began to grow, new rented quarters were found at the Orange Hall. The facility allowed for an increased seating capacity and served the congregation for Sunday services until early 1956.

In 1955, funds of \$10,000 were appropriated for the construction of a new church. Land was acquired at 323 Hatt Street from the Carey family who owned adjoining property. The church was built using various sub-contractors, but a significant amount of the work was completed by volunteers from the Dundas and surrounding New Apostolic congregations.

On January 8, 1956, the newly-completed church was dedicated by Apostle Kraus and a total of 195 were in attendance.

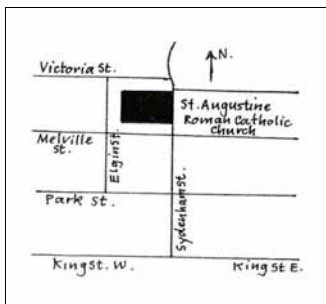
Associated Person(s):

Associated Group(s):

Associated Event(s):

Associated Theme(s):

Reference Material:
 Correspondence with Pastor Don Emery.

Dundas**St. Augustine's Catholic Church**

Address: 58 Sydenham St Dundas

Legal Description: Con Blk Lot Plan: 1446 Blk 99 Lots 26-29 & 33-37

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Roman Catholic

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: rectory

Architect(s):

Builder:

Construction Date: 1863 **Material:** brick **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1863-1876 **Material:** brick (bell tower) **Style:** Gothic Revival

Addition/Alteration 2: post-1880 **Material:** brick (bell tower) **Style:** Gothic Revival

Addition/Alteration 3: 1883 - 1945 **Material:** wood - reredos **Style:** Gothic Revival

Addition/Alteration 4: before 1917 **Material:** stained glass **Style:**

Notable Architectural Features: exterior decorative detail on bell tower; window tracery; vaulted and painted ceiling; stained glass windows; interior columns

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

From 1820 onwards, Roman Catholic priests made regular visits to Dundas, then within the Bishopric of Quebec. In 1827, Father James Campion, the military chaplain at Newark (Niagara-on-the-Lake) was sent as Apostolic Missionary to Dundas, now included in the first Upper Canadian Bishopric at Kingston. During his tenure, a small wooden chapel was constructed on Memorial Square.

The little chapel was replaced in 1832 by the first St. Augustine's Church, a frame building that was the first Roman Catholic church at the Head-of-the-Lake. Lady MacNab, the wife of Sir Allan MacNab of Dundurn, was a faithful supporter of this church until her death in 1846.

The first building on the current Sydenham Street site, when completed in 1857, was the first Roman Catholic school in the Hamilton Diocese and is now incorporated into the rectory adjacent to the church. The present church building followed in 1863 after a spectacular fire destroyed the original St. Augustine's.

The construction of the new, brick Gothic Revival church was led by Father John O'Reilly (1818-1884) who served the Dundas parish and its primarily Irish immigrant congregation from 1847 until 1884. The building was completed in an amazing eleven months with the bell tower being added several years later. The bell, manufactured by the Meneely Co. Foundry in West Troy, New York, was dedicated in 1876. An elaborately-carved reredos was installed above the marble altar in 1883 but removed in 1945 and eventually replaced with a baldacchino designed by architect, Frank Burcher. Stained glass windows depicting biblical subjects and two rose windows were added sometime before 1917. Paintings of the Stations of the Cross were commissioned from a firm in Paris, France, and still hang in the church.

Associated Person(s): Rev. John O'Reilly; Bishop Joseph Francis Ryan; Lady Sophia MacNab

Associated Group(s):

Associated Event(s):

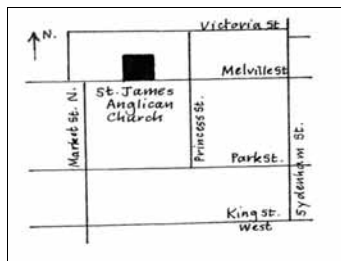
Associated Theme(s): separate schools; pew rent; House of Providence for the elderly and orphans

Reference Material:

Burghardt, Andrew F. A History of St. Augustine's Church, Dundas. Private Printing, 1999.

Dundas

St. James' Anglican Church



Address: 137 Melville St

Legal Description: Con Blk Lot Reg Comp Plan: 1474 Pt Lot 99

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Anglican

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s): Kelly & McPhie, Hamilton, under supervision of Ralph Adam Cram, Boston

Builder:

Construction Date: 1926 **Material:** stone **Style:** Neo-Gothic

Addition/Alteration 1: 1951 **Material:** brick **Style:** Neo-Gothic

Addition/Alteration 2: 1959 **Material:** stone **Style:** Neo-Gothic

Addition/Alteration 3: 1979 **Material:** stone, glass **Style:** Neo-Gothic

Notable Architectural Features: tower window

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

In the late eighteenth and early nineteenth centuries, there were only six ordained Church of England clergy in Upper Canada. Settlers in Coote's Paradise received infrequent visits from clergymen travelling out of Newark. From 1816 until 1836, Anglican ministers residing in Ancaster conducted fortnightly services in Dundas, latterly at the Free Church.

In 1838, the Rev. William McMurray was sent to the joint charge of Ancaster and Dundas. On April 2, 1839, he was instrumental in organizing a meeting to formalize a Church of England congregation in Dundas. Property on Hatt Street was donated by James Bell Ewart, a prosperous Dundas mill owner, and St. James' Church was opened on December 31, 1843. Dundas became a single charge in 1870 under the Rev. Featherstone Lake Osler, and a separate parish in 1895.

The operation of a munitions factory adjacent to the church during World War I prompted the congregation to search for another site for their building. Property on Melville Street was purchased and the residence of W.J. Kerr to the west was acquired as a rectory. A new Gothic stone church was completed in 1926 to be followed by a parish hall in 1951 and a tower in 1959.

On January 18, 1978, fire destroyed the roof, stained glass windows and the interior of the church. The building was reconstructed by 1980 under the direction of local architect, Trevor Garwood-Jones. The reconstruction involved the conversion of several windows to doors, the addition of a narthex and the installation of clear glass in the windows. The interior was remodeled with moveable seating to accommodate contemporary forms of worship.

The two hundred year-old communion silver bequeathed to the 'Episcopal Church in Dundas' by Richard and Mary Hatt, early settlers in the area, is on display in the church. The 1847 bell from the Hatt Street church, manufactured in Tory, New York, is still in use.

Associated Person(s): Richard Hatt; Mary Hatt; Rev. William McMurray; Rev. Featherstone Lake Osler

Associated Group(s):

Associated Event(s):

Associated Theme(s):

Reference Material:

Dundas Star, December 31, 1958.

Dundas Star, October 25, 1967.

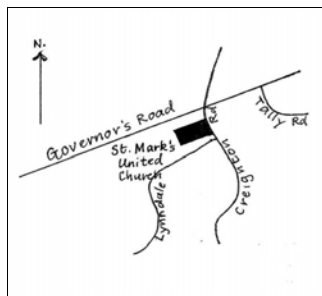
Farmer, T. W. D. Our Heritage: St. John's. Private Printing, 1966.

Grigg, (Ven.) Robert S. C. The Story of the Hatt Communion Plate. Dundas. Private Printing, 1999.

Davidson, W. A. & Charles N. Pirie. Picturesque Dundas – 1972. Toronto. Alex F. Pirie, 1972

Dundas

St. Mark's United Church



Address: 1 Lynndale Dr Dundas

Legal Description: Con Blk Lot Plan: 1052 PCL A

Current Use: Place of Worship **Previous Building:**

Current Affiliation: United

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: Free-standing metal cross

Architect(s): Murray - Toronto

Builder: Robertson, Yates

Construction Date: 1961 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: 1970 **Material:** glass **Style:** Contemporary

Addition/Alteration 2: 1980 **Material:** interior **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

With Dundas' expansion and population growth, six members of St. Paul's United Church on Park Street instigated a survey to determine the need for a United church in the newer areas. As a result, St. Mark's congregation was founded in 1957, and with student minister, Keith Hawkes, officiating and 137 members present, the first service was held in Central School on September 15, 1957.

The congregation was able to erect a manse by 1959. Built into the side of a hill and with a distinct, steeply-pitched roof, the new tri-level church was dedicated in 1961. St. Mark's is known as 'The Church of the Open Door'.

Associated Person(s):

Associated Group(s):

Associated Event(s):

Associated Theme(s):

Reference Material:

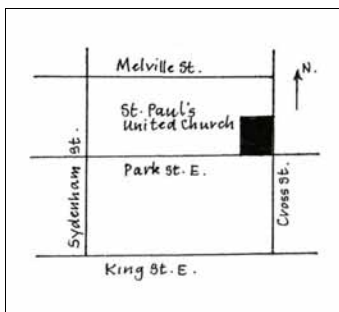
Dundas Star, October 25, 1967.

Interview with member of congregation.

St. Mark's Church: Anniversary Booklet.

Dundas

St. Paul's United Church



Address: 29 Park St W Dundas

Legal Description: Con Blk Lot Plan: 1342 Lot 13

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: United

Alternate/ Historical Name(s): Dundas Wesleyan Methodist Church

Historical Affiliation(s): Wesleyan Methodist

Associated Features: Jubilee Sunday School (1897)

Architect(s): W.J. Walsh

Builder: E.H. Greenwood

Construction Date: 1933 **Material:** stone **Style:** Late Gothic Revival

Addition/Alteration 1: 1946-1987 **Material:** stained glass **Style:**

Addition/Alteration 2: 2002 **Material:** stone **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features: Gothic interior, vaulted ceiling, stained glass windows

Heritage Status

City Inventory:	
Designated:	By Law #:
Municipal Easement:	
National Historic Site:	
OHT Easement:	

History:

St. Paul's United Church, built in 1933, stands on the site of the Dundas Wesleyan Methodist Church. Major George Neal, a British officer in the American War of Independence, brought Methodism to Dundas as early as 1786 and is considered to be the first Methodist preacher in Upper Canada. The first Methodist Camp meeting in Upper Canada is believed to have been held in a grove of trees in the area around Melville, Cross and Victoria Streets.

The Dundas Methodist congregation, at the time under the authority of the American Methodist Episcopal Church, built their first church in 1830 on Ogilvie Street, the site of the present Dundas Library. Participants in services and class meetings were required to adhere to severe rules of conduct and dress, including their style of footwear. In 1833, the Methodist Episcopal Church of Canada joined the British Wesleyans to become the Wesleyan Methodist Church, and over the next forty years, the Dundas church was part of a preaching circuit which, at various times, included Hamilton, Rock Chapel, West Flamborough, Jerseyville and Zion Hill.

The Dundas Wesleyan Methodists moved to the Park Street site in 1855 and constructed a white brick church with clay from the Governor's Road. In 1897, they built a separate Sunday School building to the north of the present church to which it is now joined. When Methodist, Congregational and some Presbyterian churches in Canada joined in 1925 to become the United Church of Canada, the congregation on Park Street chose to be known as St. Paul's United Church.

A fire which began in a vacant barn to the west destroyed the church in the summer of 1931. The present church dedicated in 1933, was designed by W.J. Walsh of Hamilton and constructed of Credit Valley stone. Its Gothic style is particularly outstanding in the interior with a series of shallow stone arches creating aisles on either side of the nave, a timber vaulted ceiling, and stained glass windows contained within stone tracery. The Grafton and World War I memorial windows and the octagonal baptismal font were rescued from the first Park Street church.

Associated Person(s): Egerton Ryerson; James J. Grafton; Major General Sir Alexander Bertram; Dr. Thomas Bertram;

Associated Group(s):

Associated Event(s):

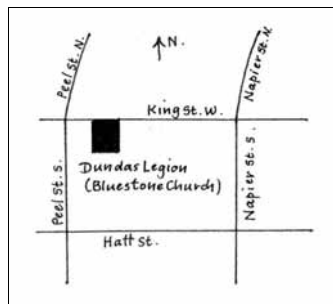
Associated Theme(s):

Reference Material:

Jaap, Andrew F. Bits of the Past: Historical Highlights: 160 Years - 1830-1990, St. Paul's United Church, Dundas. Private Printing, 1990.
St. Paul's Sanctuary - Images and Reflections. 2003.

Dundas

Former Place of Worship (Royal Canadian Legion)



Address: 280 King St W Dundas

Legal Description: Con Blk Lot

Current Use: Legion Hall **Previous Building:**

Current Affiliation: None

Alternate/ Historical Name(s): Bluestone Church

Historical Affiliation(s): Secessionist Presbyterian, Methodist Episcopal

Associated Features:

Architect(s):

Builder: William Fisher

Construction Date: 1847 **Material:** stone **Style:** Georgian

Addition/Alteration 1: 1909 **Material:** stone? **Style:**

Addition/Alteration 2: 1953 **Material:** concrete block **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features: date stone in interior; Kingston limestone

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

The Bluestone congregation was founded in 1834 under the leadership of Thomas Christie who was sent to Canada by the United Associate Synod of the Secession Church of Scotland, or the United Presbyterians, a faction which had split from the Established Church of Scotland in the eighteenth century. Christie successfully started a Secessionist church in West Flamborough, and the Dundas congregation became his second charge.

The Bluestone Church was built in 1847, the year of Dundas' incorporation as a town. Unusual for this area, it was constructed of Kingston limestone, a gift of Capt. Archibald Mactaggart and brought to Dundas as schooner ballast.

In 1861, the Secessionist and Free Presbyterian churches in Canada united in the Canada Presbyterian Church. By 1866, the entire Bluestone congregation had moved to Knox Presbyterian Church on Melville Street, and in 1871, the building was sold to the Episcopal Methodists who occupied it until the early 1890s.

After 1900, the stagecoach operator, Willett Hall, used the building as a storehouse for his supplies and wagons, and in 1909, John W. Cockburn added a second storey and operated a branch of his Greensville planing mill until 1918. Subsequently, the church was used as a dance hall, a barber shop and a bingo hall until 1946 when it was purchased by the Royal Canadian Legion. The west wall of the original church can still be seen sandwiched between later additions.

Associated Person(s): Rev. Thomas Christie

Associated Group(s):

Associated Event(s):

Associated Theme(s):

Reference Material:

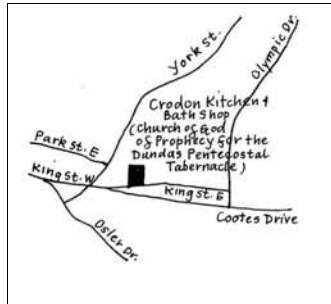
Bailey, T.M., ed. Wee Kirks and Stately Steeples The Presbytery of Hamilton 1800-1990. Burlington. Eagle Press Printers, 1990.

Newcombe, Olive. Picturesque Dundas Revisited. Hamilton. Dundas Historical Museum, 1997.

Norris, Daniel A. Beyond Paradise. The Local Architectural Conservation Advisory Committee, Town of Dundas, 1996.

Dundas

Former Place of Worship (Crodon Kitchen & Bath Centre)



Address: 69 King St E Dundas

Legal Description: Con 3 Blk Lot 24 Plan: 1424 Lot 106

Current Use: Commercial **Previous Building:** X

Current Affiliation: None

Alternate/ Historical Name(s): Church of God of Prophecy for the Dundas Pentecostal Tabernacle

Historical Affiliation(s): Pentecostal

Associated Features:

Architect(s):

Builder:

Construction Date: 1951 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Although now used for commercial purposes, the building at 69 King Street East in Dundas originally constructed for the Church of God of Prophecy for the Dundas Pentecostal Tabernacle, retains essentially the same exterior and interior configuration as when it was built in 1951. The building stands on, or very near to, the site of the Free Church, completed in 1830 and allotted to the Presbyterians, Anglicans, Baptists and Methodists in rotation for a fee of 2 Pounds, 10 Shillings a month.

Associated Person(s):

Associated Group(s):

Associated Event(s):

Associated Theme(s):

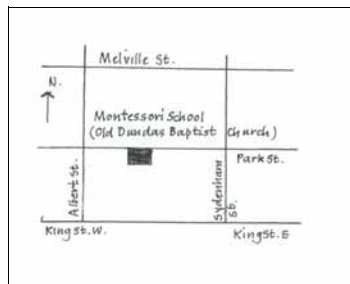
Reference Material:

Dundas Star, October 25, 1967.

Newcombe, Olive. Picturesque Dundas Revisited. Hamilton. Dundas Historical Museum, 1997.

Dundas

Former Place of Worship (Dundas Valley Montessori School)



Address: 108 Park St W Dundas

Legal Description: Con Blk Lot Plan: 1335 PT Lot 34; RP: 62R1511

Current Use: Retail **Previous Building:** X

Current Affiliation: None

Alternate/ Historical Name(s): Dundas Baptist Church

Historical Affiliation(s): Baptist

Associated Features: Sunday School; parsonage (104 Park St W)

Architect(s):

Builder:

Construction Date: 1866 **Material:** brick **Style:** Romanesque Revival

Addition/Alteration 1: 1904 **Material:** stained glass **Style:**

Addition/Alteration 2: 1949 **Material:** brick **Style:**

Addition/Alteration 3: 1971 **Material:** brick **Style:**

Notable Architectural Features: windows - brickwork; interior ceiling

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

A small Baptist congregation was officially founded in Dundas in October, 1834, with the baptism of three men and three women in Morden's Creek by Elder Hill, invited for the occasion from Beamsville. Joseph Clutton, a West Flamborough farmer, became the church's first pastor, and in addition to his duties in Dundas, he travelled to the then village of Hamilton to minister to Baptists there.

For twelve years, the Dundas Baptists shared the Union Meeting House on King Street East with the Presbyterians and Anglicans. By 1842, they were able to build a brick church on Park Street West, and seven years later a baptistry was added, rendering the chilly baptisms in Morden's Creek a thing of the past.

During this period, the congregation grew steadily and overcame occasional doctrinal disputes, in particular one over the use of alcohol in a small town which at the time contained forty-two liquor outlets. In 1866, after the church was destroyed by a fire which started in the carpentry shop to the east, the congregation was able to purchase adjoining land to the west and construct a new sanctuary. A Sunday School was later built on the foundation of the original church, and in 1868, a parsonage was erected at 104 Park Street West, the site of the carpentry shop.

In 1904, the plain glass of the church windows was replaced with simple stained glass, and over the years, additions have been added to the rear and to join the Sunday School to the sanctuary.

The Dundas Baptist congregation moved to a new building in 2001, and the church buildings are presently being used as a Montessori school.

Associated Person(s): Agnes Baskerville; Ivan C. Morgan

Associated Group(s):

Associated Event(s):

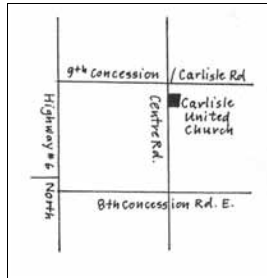
Associated Theme(s):

Reference Material:

Dundas Baptist Church: 1834-1984. Private Printing, 1984.
 Interview with Rev. Gary Caldwell, pastor: 1984-2003.

East Flamborough

Carlisle United Church



Address: 1432 Centre Rd Carlisle

Legal Description: Con 8 Blk Lot 7

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Carlisle Methodist Church

Historical Affiliation(s): Wesleyan Methodist; Methodist

Associated Features: cemetery

Architect(s):

Builder(s): Ryckman & Burkholder

Construction Date: 1891 **Material:** brick **Style:** High Victorian Gothic Revival

Addition/Alteration 1: 1966 **Material:** brick **Style:**

Addition/Alteration 2: 1989 **Material:** aluminum **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

bell cote; stained glass; decorative brick work on front facade; date stone and cornerstone;
2 stone markers on sides of front door listing residents who served in World War I and II

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Early Methodist settlers in the central area of East Flamborough gathered at the home of John and Catherine Eaton in the 1830s for worship services. The first church, which also functioned as a school, was constructed on Lot 7, Concession 8 in 1839 and was known as the "Eaton's" point on the Dundas Wesleyan Methodist Circuit. The church building, known as the "Chapel at the Twelve", was in use until a frame church was constructed in 1852.

The settlement became known as Carlisle in 1853, and the church renamed Carlisle Methodist Church joined the Waterdown Wesleyan Methodist Circuit the following year. The church became the head of its own circuit in 1875 which included Harper's Corners Church, Brock Road Methodist Church and Carmel Methodist Church.

A new large red brick church was constructed in 1891. With the creation of the United Church in 1924, the name was again changed to the Carlisle United Church. With the development of Carlisle during the 1960s and 1980s, there was additional construction to the building in 1966 and in 1989.

Associated Person(s):

Associated Groups:

Associated Event(s):

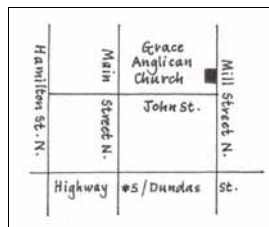
Associated Theme(s):

Reference Material:

Vertical File: Carlisle/Churches: Carlisle United Church
Woods, Donald R. Waterdown and East Flamborough 1867 – 1967. Hamilton: W. L. Griffin Limited, 1967.
Turcotte, Dorothy. Carlisle Beginnings, Guelph: Ampersand Press, 1994.
Munro, Arlene and Brian Harrison. A History of Carlisle United Church: from its Beginnings to 1991. Private Printing, 1992
Collection of archival photographs and postcards

East Flamborough

Grace Anglican Church



Address: 157 Mill St N Waterdown

Alternate Address: 182 Main St N Waterdown

Legal Description: Con 3 Blk Lot 7 Plan: M7 Lot 54

Current Use: Place of Worship

Previous Building:

Current Affiliation: Anglican

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: cemetery, rectory

Architect(s): Charles Lenz 1956 addition

Builder(s): Henry Edwards, Waterdown (stonemason)

Construction Date: 1860 **Material:** stone **Style:** Early Gothic Revival

Addition/Alteration 1: 1865 **Material:** stone **Style:**

Addition/Alteration 2: 1989 **Material:** frame **Style:**

Addition/Alteration 3: 1956 **Material:** stone **Style:**

Notable Architectural Features:

fine stonework; stained glass; unaltered interior wooden bell cote

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

During the late 1850s, local Anglicans began meeting in the East Flamborough Township Hall. Earlier, in 1847, Frederick and Elizabeth Feilde donated 2 acres of land to the Toronto Diocese of the Anglican Church for the purposes of a church, cemetery and rectory in Waterdown, but lacking funds, the congregation was not able to construct their own church until 1860.

In 1865 the church was enlarged when the western wall was extended by 20 feet to accommodate a congregation attracted by the preaching of Rev. H. Stringfellow, a refugee from the former Confederate States who stayed until 1866. From its founding until 1870, the church was part of a two point charge with Lowville, then in 1870 becoming a two point charge with St. Matthew-on-the-Plains, Aldershot.

In 1871 a barn and rectory were built on the property, neither of which remain. By the mid 1870s many in the congregation had left for the Waterdown Methodist Church. During the next forty years, Grace Church barely survived, as the church continually struggled to retain its members into the early decades of the twentieth century. It became an independent parish in 1922 and eventually expanded with the building of a Parish Hall in 1956.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

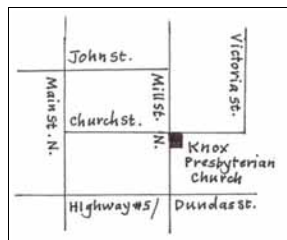
Vertical File: Waterdown/Churches: Grace Anglican Church, Mill Street North Wray, Sylvia. ... and They Came to East Flamborough. Waterloo; The Waterdown-East Flamborough Heritage Society, 1997.

Woods, Donald R. Waterdown and East Flamborough 1867 – 1967. Hamilton: W. L. Griffin Limited, 1967.

Collection of archival photographs and postcards

East Flamborough

Knox Presbyterian Church



Address: 80 Mill St N Waterdown

Legal Description: Con 3 Blk Lot 6

Current Use: Place of Worship

Previous Building:

Current Affiliation: Presbyterian

Alternate/ Historical Name(s): Free Presbyterian Church

Historical Affiliation(s):

Associated Features:

Architect(s): Stewart McPhie, 1901; Svedas Koyanagi Architects, 1997

Builder(s): Franklin Slater (1901); TRP construction (1997)

Construction Date: 1853 **Material:** stone **Style:** Early Gothic Revival

Addition/Alteration 1: 1901 **Material:** brick **Style:** Romanesque Revival

Addition/Alteration 2: 1997 **Material:** brick **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

original stone church between brick additions; memorial stained glass windows; bell tower

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Early Waterdown residents travelled to Nelson Township to worship until 1830, when services were transferred to the village school house on Vinegar Hill. A decade later the congregation was received into the Presbyterian Church of Canada, in association with the Church of Scotland. The '1843 Disruption' resulted in the formation of two Presbyterian congregations within the village – the minister and most of the congregation remaining with the Church of Scotland.

The Free Church became associated with the congregation at Wellington Square (Burlington) and met in various houses, as well as in the Methodist Episcopal Church in Union Cemetery. In 1853, they erected a stone church on Mill Street North, called Knox, on land purchased from Henry Graham, and in the same year, a frame church named St. Andrew's was built for the Church of Scotland congregation on Main Street North.

In 1875 the Presbyterian churches resolved their differences to form the Presbyterian Church of Canada, leading to the reunion of Knox and St. Andrew's. Choosing to remain at the Knox site, the church was expanded in 1901 when a new red brick sanctuary was constructed and joined to the front facade of the original stone church.

Some members of the congregation joined the Waterdown United Church in 1925, although most remained at Knox – the church becoming a 2 point charge with Kilbride and in 1935, a 3 point charge with St. Paul's, Nelson. Knox was made an independent charge in 1980 through the rapid growth of the village which resulted in the construction of a large rear addition in 1997.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Waterdown/Churches: Knox Presbyterian Church, Mill Street North Woods, Donald R. Waterdown and East Flamborough 1867 – 1967. Hamilton: W. L. Griffin Limited, 1967.

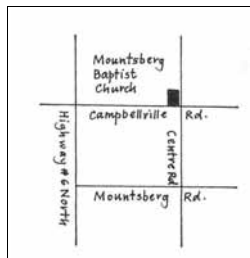
Collection of archival photographs and postcards

Green, Norman and Robert Harvey. Presbyterian Church Waterdown Centennial Souvenir 1830-1930. Waterdown: Waterdown Review, 1930.

Green, J. N. Knox Presbyterian Church One Hundred and Fifty Years 1830-1980. Private Printing, 1980.

East Flamborough

Mountsberg Baptist Church



Address: 241 Campbellville Road Mountsberg

Legal Description: Con 13 Blk Lot 8

Current Use: Place of Worship

Previous Building: X

Current Affiliation: Baptist

Alternate/ Historical Name(s): Regular Baptist Church, Flamborough East

Historical Affiliation(s):

Associated Features: cemetery, parsonage

Architect(s):

Builder(s):

Construction Date: 1922 **Material:** brick **Style:** Period Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

matching round-headed windows on front and side facades; front and side buttresses; cornerstone; panelled double leaf front door with semicircular transom; side porch; decorative front facade

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Originally connected with the Dundas Baptist Church, Baptists in Flamborough met in various homes, organizing in Freelon as the Brock Road Branch in 1844. Forming the Second Baptist Church of West Flamborough in the same year, dissension forced the church to split in the late 1840s with one group continuing to meet in houses, and the other meeting at Mountsberg School.

A frame church named the Regular Baptist Church, Flamborough East was constructed in 1852 at a cost of \$580. The church was part of a 2 point charge with Waterdown Baptist from 1876 until 1884, and then became a 3 point charge with Westover and Freelon from 1886 until 1911, when Freelon closed. The Mountsberg Church and the Westover Church remained joined until 1916. In 1917 Mountsberg joined with Flamborough Centre Baptist Church. A new brick building was constructed in 1922 at a cost of \$7000.

The church split off from Flamborough Centre in 1933, and in 1935 changed its name to Mountsberg Baptist Church. The church rejoined with Westover Baptist in 1940 and the two churches remain affiliated to the present.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: East Flamborough Township/Churches: Mountsberg Baptist Church, Woods, Donald R. Waterdown and East Flamborough 1867 – 1967. Hamilton: W. L. Griffin Limited, 1967.

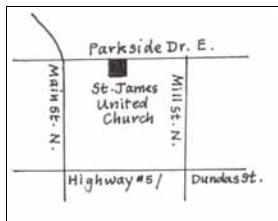
Haines, Elba. The Saga of Our Churches. Private Printing, 1965. Private Printing, 1994

Belzile, Michel R. A History of Westover and Mountsberg Baptist Churches.

The Mountsberg Historical Society. The Mountsberg Heritage. Grand Valley, 1980.

East Flamborough

St. James United Church



Address: 306 Parkside Drive Waterdown

Legal Description: Con 3 Blk Lot 7

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Waterdown United Church

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1957 **Material:** brick/stone **Style:** Period Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

21 stained glass windows; wooden door

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

For the history of the former church: See entry for Waterdown Alliance Church.

During the 1950s, the congregation of the Waterdown United Church grew sufficiently to warrant construction of a new church in the village, located on Parkside Drive. The congregation moved to the new church in 1957, selling their original Mill Street building to the Waterdown and Missionary Alliance Church.

For a number of years services were held in the church hall until construction of the main sanctuary was completed in 1961. At this time, the name of the church was changed from Waterdown United to St. James United. The church contains a very fine collection of six stained glass windows donated in the 1930s by various church members and which were transferred to St. James United from the former Waterdown United Church building on Mill Street North.

Associated Person(s):

Associated Groups:

Associated Event(s):

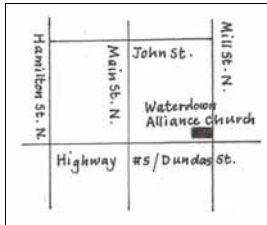
Associated Theme(s):

Reference Material:

Vertical File: Waterdown/Churches: St. James United (includes copy of original plans)
 Woods, Donald R. Waterdown and East Flamborough 1867 – 1967. Hamilton: W. L. Griffin Limited, 1967.
 Ballm, Thomas R. 50 Years in Retrospect. Private Printing, 1978.

East Flamborough

Waterdown Alliance Church



Address: 21 Mill St N Waterdown

Legal Description: Con 3 Blk Lot 7 Plan: M8 Lot 12

Current Use: Place of Worship

Previous Building:

Current Affiliation: Alliance

Alternate/ Historical Name(s): Waterdown Wesleyan Methodist Church; Waterdown Methodist Church; Waterdown United Church

Historical Affiliation(s): Wesleyan Methodist; Methodist ; United

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1838 **Material:** frame **Style:** Georgian

Addition/Alteration 1: 1865 **Material:** stone **Style:** Georgian

Addition/Alteration 2: 1880 **Material:** stone **Style:** Georgian

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

date stone; 10 Georgian round-headed windows; Georgian door; wooden fanlight; cupola on Sunday School building

Heritage Status

City Inventory

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Beginning in 1828, Wesleyan Methodists in Waterdown met in the village school house, located on James Grierson's farm. A decade later construction was begun on a frame church on Mill Street North, which seated 400 and cost \$1400. Originally part of the Ancaster Wesleyan Methodist Circuit, the church would break off to form the Waterdown Circuit in 1854.

By the early 1860s the frame building was in a serious state of disrepair, and was rebuilt in 1865 with pointed rubble stone at a cost of \$1050 - this event was even noticed by the Hamilton newspapers of the time. In 1874, the Wesleyan Methodist congregation united with the other smaller sects of the Methodist Church in Waterdown to become the Waterdown Methodist Church. In 1880, a Sunday School was constructed at the rear of the church. With the creation of the United Church of Canada in 1925, the congregation voted to retain its Methodist roots and became the Waterdown United Church. With the population increase that followed World War II, the congregation grew sufficiently to warrant construction of a new church on Parkside Drive.

he old building was sold to the Christian Missionary Alliance Church in 1957, and their congregation has operated at this location since that date. The only structural changes that resulted from the sale of the building was the removal of a very fine collection of six stained glass windows donated by various church members in the 1930s, which were reinstalled in the new St. James United Church on Parkside Drive.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Wray, Sylvia. ... and They Came to East Flamborough. Waterloo; The Waterdown-East Flamborough Heritage Society, 1997.

Woods, Donald R. Waterdown and East Flamborough 1867 – 1967. Hamilton: W. L. Griffin Limited, 1967.

Vertical File: Waterdown/Churches: Wesleyan Methodist Church (1838-1874). Mill Street North,

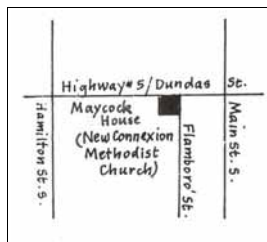
Vertical File: Waterdown/Churches: Methodist United Church, (1874 – 1924) Mill street North

Vertical File: Waterdown/Churches: United Church (1924 - 1957)

Collection of archival photographs

East Flamborough

Former Place of Worship (Private Residence)



Address: 298 Dundas St E Waterdown

Legal Description: Con 3 Blk Lot 7

Current Use: residential

Previous Building:

Current Affiliation: none

Alternate/ Historical Name(s): New Connexion Methodist church; Canadian Wesleyan Methodist New Connexion Church

Historical Affiliation(s): New Connexion Methodist; Wesleyan Methodist

Associated Features:

Architect(s):

Builder(s): George Rymal

Construction Date: 1859 **Material:** stone **Style:** Ontario Vernacular

Addition/Alteration 1: 1882 **Material:** stone **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

double-leaf front door; stone quoins; traces of former windows and doors in stone work

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

The first mention of a New Connexion Methodist congregation in Waterdown comes from a Marriage Register at the United Church Archives dating to 1858. In 1859 Trustees of the Chapel of the Canadian Wesleyan Methodist New Connexion purchased a village lot from Russell Smith and James Griffin for \$200 and later the same year they constructed a stone church on the site. In 1874, the New Connexion Church joined with Waterdown Wesleyan Methodist Church to form the Waterdown Methodist Church.

The congregation met at the former Wesleyan Methodist building on Mill Street North, but used the New Connexion building as a Sunday School until 1882 when the building was sold to Deborah Jarvis, who converted the church into a residence. The building was dramatically changed with the addition of rooms, a second floor, additional exterior doors and windows, and sealing of some windows and a door.

In 1893 the building was re-purchased by the Methodist Church and used as a manse until 1921, when it was sold again. It served as a single residence until the 1960s, when it was divided into apartments, with the lower floor used as a dental office and the headquarters of the Wentworth County Health Unit. In 1969 the building was purchased by Prof. and Mrs. Paul Maycock who restored the house to its 1880s configuration and it continues as a private residence.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Waterdown/Churches: Baptist, New Connection and Lutheran Churches .

Vertical File: Waterdown/Churches: Methodist Churches History.

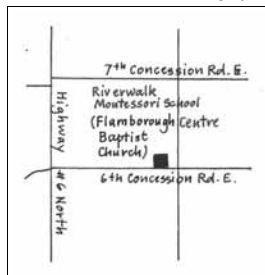
Vertical File: Waterdown/Houses: Maycock House, 298 Dundas Street

Woods, Donald R. Waterdown and East Flamborough 1867 – 1967. Hamilton: W. L. Griffin Limited, 1967.

Wray, Sylvia. Dundas Street Waterdown 1793-1993. Waterloo: The Waterdown-East Flamborough Heritage Society, 1983.

East Flamborough

Former Place of Worship (Riverwalk Montessori School)



Address: 271 6th Conc Rd E Flamborough Centre

Legal Description: Con 6 Blk Lot 8

Current Use: school **Previous Building:**

Current Affiliation: none

Alternate/ Historical Name(s): Baptist; Presbyterian

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder(s): John Donaldson

Construction Date: 1861 **Material:** frame **Style:** Early Gothic Revival

Addition/Alteration 1: 1958 **Material:** frame **Style:** Contemporary

Addition/Alteration 2: 1970 **Material:** concrete/stucco **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

few original architectural features are discernible due to alterations and additions.
Steeple aluminum

Heritage Status

City Inventory:

Designated: **By Law #:**

Municipal Easement:

National Historic Site:

OHT Easement:

History:

With the destruction of Waterdown Baptist Church by a fire in 1904, the congregation moved to Flamborough Centre and held meetings in the school house. In 1909, a former church building was moved to Flamborough Centre by Anthony Scott, Stewart Fraser and John Anderson using horse and wagon. The frame building, constructed in 1861 came from Mount Healey near Caledonia, where it had been used by the local Baptist and Presbyterian congregations. Originally included in the Burlington Baptist circuit, Flamborough Centre Baptist Church became a two point charge with the Baptist Church at Mountsberg in 1917 and the two would remain connected until 1933.

A hotel-dry goods store from Black's Corners at Highway 6 and Concession 6 Road West was purchased by the church in 1958 and moved to the church site to provide Sunday School rooms. A building overhaul was undertaken in 1970, at which point a gym was added. In the late 1990s the building was sold to a local Montessori School, and a new church building was constructed on the 5th Concession in 1999. The old building is currently operated as the Riverwalk Country Day Montessori School.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

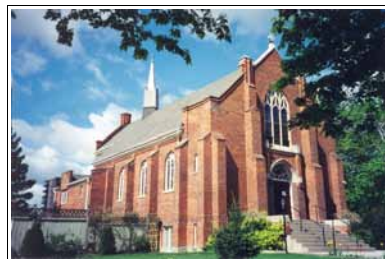
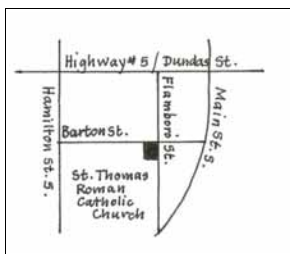
Reference Material:

Vertical File: Waterdown/Churches: Baptist Church

Vertical File: Flamborough Centre/Churches: Flamborough Centre Baptist Church

East Flamborough

Former Place of Worship (Vacant)



Address: 40 Flamboro St Waterdown

Legal Description: Con 3 Blk Lot 7

Current Use: Vacant **Previous Building:** X

Current Affiliation: None

Alternate/ Historical Name(s): St. Thomas Roman Catholic Church

Historical Affiliation(s): Roman Catholic

Associated Features: school; parsonage

Architect(s):

Builder(s): Henry Slater

Construction Date: 1914 **Material:** brick **Style:** Late Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
rounded ceiling

Heritage Status	City Inventory:	
	Designated:	By Law #:
	Municipal Easement:	
	National Historic Site:	
	OHT Easement:	

History:

During the 1840s, many Irish Roman Catholics settled in East Flamborough, holding Mass in private homes, with travelling Jesuits from Oakville and Hamilton officiating. In 1846 local wagonmaker, Thomas English donated a plot of land on the edge of the village to be used as the site of a church and cemetery. A wooden church named St. Francis Roman Catholic Church was built on the property shortly afterwards, but was replaced in the 1850s by a stone structure which was renamed St. Thomas Roman Catholic Church. The church was originally connected to the parish of St. Mary's in Hamilton and in 1877 it came under the care of the Our Lady of Mount Carmel in Freelon.

In 1914 a new red brick church was built on Flamboro Street, closer to the village core - the vacant stone church remained standing until 1937, when it was demolished by Carson & Sons. In 1950, as the village population began to grow, Waterdown was made an independent parish. By the late 1980s, the congregation had become so large the church was unable to accommodate everyone, so additional services were held at the Notre Dame Motherhouse on Snake Road.

In 2005 a new church, on Centre Road, retaining the name St. Thomas Catholic Church was officially opened by Bishop, the Most Reverend Anthony Tonnos - the former church is presently vacant.

Associated Person(s):

Associated Groups:

Associated Event(s):

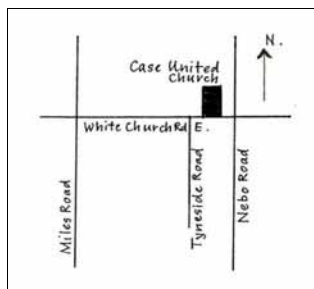
Associated Theme(s):

Reference Material:

Vertical File: Waterdown/Churches: St. Thomas Roman Catholic Church, 44 Flamboro Street
Woods, Donald R. Waterdown and East Flamborough 1867 – 1967. Hamilton: W. L. Griffin Limited, 1967.
St. Thomas Church, Waterdown, Ontario, Private Printing, 1980.

Glanford

Case United Church



Address: 6180 White Church Road Mount Hope

Legal Description: Con 5 Blk Lot 13

Current Use: Place of worship

Previous Building: X

Current Affiliation: United Church

Alternate/ Historical Name(s):

Historical Affiliation(s): Wesleyan Methodist

Associated Features:

Architect(s):

Builder:

Construction Date: 1894 **Material:** brick **Style:** Late Romanesque Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

Case Church had its beginning in the homes of the people in Glanford Township. In the United Church archives, there is a record from 1855 of the missionary donations from a congregation in this area, called "Bell's Congregation." Thomas Bell came to Canada in 1832 and settled on Chippewa Road. He had nine sons who settled in nearby corners, naming the community "Bell's Corners." It appears this family had strong ties with the first organized church in the district.

George Frederick Smith named one of his sons, William Case, after the famous "Saddle Bag Preacher," William Case. Case Smith owned the farm on White Church Road just east of Case Church, and on March 8, 1864, the land where the present church stands, was deeded to "Case Congregation of the Wesleyan Methodist Church" by William Case Smith and his wife, Jane, for \$100. As 1857 is the date of the founding of Case's Church, it is believed this is when the congregation began meeting in a log cabin schoolhouse on this property. Shortly after the purchase of this land, a frame building was erected which stood until 1894, when the present brick church was built. The total cost of the building was \$6,000 and the mortgage was burned in a special ceremony in 1900.

Associated Person(s):

Associated Group(s):

Associated Event(s):

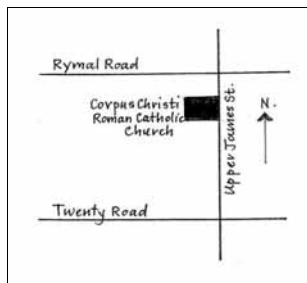
Associated Theme(s):

Reference Material:

Glanford Recollections and Reflections, Glanford Historical Society, 1985.

Glanford

Corpus Christi Roman Catholic Church



Address: 1694 Upper James St Hamilton

Legal Description: Con 1 Blk Lot 5

Current Use: Place of worship

Previous Building:

Current Affiliation: Roman Catholic

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s): Michael Torsney

Builder: H. Schilthuis & Sons

Construction Date: 1962 **Material:** concrete block **Style:** Contemporary

Addition/Alteration 1: c.1985 **Material:** concrete block **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
 Designated: **By Law #:**
 Municipal Easement:
 National Historic Site:
 OHT Easement:

History:

Corpus Christi Parish was established in 1962, with Father John H. Lawless as its first pastor. Parishioners gathered for Mass in the parlour of the old farmhouse that today houses its parish office. They later worshipped in the Barton Community Centre building on Upper James Street. Soon, the construction of a parish hall began. This building was planned to serve as the parish church until it would be converted to serve its ultimate purpose as a hall. The first Mass was celebrated there on March 3, 1963.

The geographical boundaries of the parish are large. They stretch from Stonechurch Road in the north to Haldibrook Road in the south, and from Glancaster Road in the west to Miles Road and Upper Gage in the east. The area includes the airport, Mount Hope, and much farmland. For many years, there was little housing development, so Corpus Christi was felt to be a "country church."

Over the past few years, however, the profile of the parish has begun to change dramatically. Recently, new housing surveys have appeared with hundreds of new housing units and the parish is undergoing transition.

Associated Person(s):

Associated Group(s):

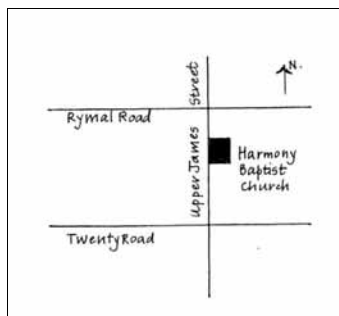
Associated Event(s):

Associated Theme(s):

Reference Material:
 Corpus Christi church records.

Glanford

Harmony Baptist Church



Address: 1759 Upper James St Hamilton

Legal Description: Con 1 Blk Lot 6

Current Use: Place of worship

Previous Building:

Current Affiliation: Baptist

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder:

Construction Date: 1963 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: 1983 **Material:** brick **Style:**

Addition/Alteration 2: 2003 **Material:** brick **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status	City Inventory:	By Law #:
	Designated:	
	Municipal Easement:	
	National Historic Site:	
	OHT Easement:	

History:

Harmony Baptist Church was formed in 2000 by the joining of two sister congregations, Mount Calvary Baptist Church and Westmount Baptist Church, both member churches of the Baptist Convention of Ontario and Quebec.

Westmount Baptist Church was the first church to be established on the West Mountain, with worship services beginning in 1947 in the Mohawk Trail School, and weekly services from 1950. In 1951, a lot was purchased at the corner of Sanitorium Road and West 19th Street, and the first building was completed that year.

The first organizational meeting of Mount Calvary Baptist was held in the home of Cal and Bessie Young in 1960. Soon, worship services and Sunday school were being conducted at the Barton Community Centre. Rev. Harry W. Hill served as the first pastor from 1960 to 1963. In the early 1960's, the church bought a two-acre site in the Aldercrest Survey, and then an adjoining property on Upper James Street, which provided a parsonage and access to the street. The first stage of construction was completed in 1963, and in 1983 the sanctuary was added.

In the 1990s, Mount Calvary experienced some difficulties and a decline in membership and financial strength. In 1999, the church called Rev. Stan Grummett as a "tent-making pastor", to serve the church halftime and work halftime in his other professional capacity as a pharmacist. He continues (2007) with Harmony Baptist on the same basis.

Associated Person(s):

Associated Group(s):

Associated Event(s):

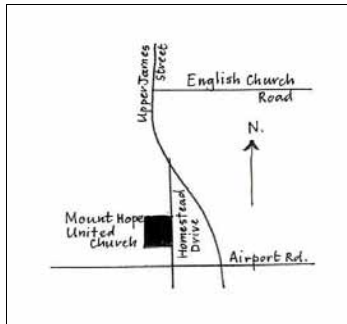
Associated Theme(s):

Reference Material:

Church records.

Glanford

Mount Hope United Church



Address: 3076 Homestead Dr Mount Hope

Legal Description: Con 4 Blk Lot 5

Current Use: Place of worship

Previous Building:

Current Affiliation: United Church

Alternate/ Historical Name(s):

Historical Affiliation(s): Methodist Episcopal

Associated Features:

Architect(s):

Builder: E. Dickenson and Sons

Construction Date: 1876 **Material:** brick **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1895 **Material:** brick **Style:** Late Gothic Revival

Addition/Alteration 2: 1959 **Material:** brick **Style:** Contemporary

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status	City Inventory:	By Law #:
	Designated:	
	Municipal Easement:	
	National Historic Site:	
	OHT Easement:	

History:

Mount Hope United Church was built in 1876. The congregation had been meeting in a wooden building in Mount Hope but felt the need of a place of worship of their own. The congregation at that time was Methodist Episcopal. The contractors were Edward Dickenson and Sons, John and Edward Jr. The bricks were made in their own brickyard on the southeast corner of Hwy. 6 and Twenty Road. The total cost of the building was \$3,035. This church is the only one in the surrounding district without an attached cemetery.

Gradually, the church became too small to accommodate those attending the Sunday evening services. In 1895, the original Sunday School building was erected, also built by Dickenson and Sons.

In June, 1959, construction started on the new Christian Education Building. During construction, some 250 children were meeting each Sunday morning in the church sanctuary and the Mount Hope Lions Youth Centre. The official opening of the new C.E. building took place on Sunday, June 5, 1960. The Act of Dedication was made by the late Rev. Aubrey Jones, Chairman of the Hamilton Presbytery.

Associated Person(s):

Associated Group(s):

Associated Event(s):

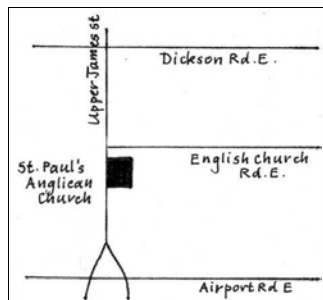
Associated Theme(s):

Reference Material:

Glanford Recollections and Reflections, Glanford Historical Society, 1985.

Glanford

St Paul's Glanford Anglican Church



Address: 2869 Upper James St Mount Hope

Legal Description: Con 4 Blk Lot 6

Current Use: Place of worship

Previous Building:

Current Affiliation: Anglican

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder: Robert Blair, John Simple

Construction Date: 1851 **Material:** brick **Style:** Early Gothic Revival

Addition/Alteration 1: 1926 **Material:** brick **Style:** Period Revival

Addition/Alteration 2: 1951 **Material:** brick **Style:** Contemporary

Addition/Alteration 3: 1998 **Material:** brick **Style:**

Notable Architectural Features:

Heritage Status	City Inventory:	By Law #:
	Designated:	
	Municipal Easement:	
	National Historic Site:	
	OHT Easement:	

History:

In 1850, Rev. Robert Merritt, a travelling missionary of the Church of England, invited a small group of Glanford Township churchgoers to a meeting in Jacob Terryberry's Hotel on the Hamilton-Caledonia plank road near Mount Hope. The objective was to build a church of the Anglican faith. Joseph Choate offered an acre of land on the east side of the Plank Road. On January 28, 1851, a building committee was formed; Jacob Terryberry, Jacob Kern, Joseph B. Choate, Joseph Bates, David Choate, Samuel McKee, members.

On September 30, 1851, an agreement was drawn up between the building committee and two men, Robert Blair and John Simple, for the construction of the church. The price paid for the stonework was two shillings and six pence per perch; the brickwork was eleven shillings per thousand; the plastering was for six pence per square yard. The building committee supplied the materials.

New oak seats were installed in the church in 1910 and are still in use. The bell tower and new entrance were built in 1926 to commemorate the seventy-fifth anniversary of the church. Electric lights, a gift of the A. S. Turner family, were installed in 1932, replacing the seven coal oil lamps that had been in use since 1861 for the fortnightly evening service.

In 1943, a quarter-acre of additional land for the cemetery was purchased. Space was given for the burial of the fourteen R.A.F. servicemen who lost their lives while training at Mount Hope Navigational School. Services of Remembrance have been held yearly since then.

A parish hall was added in 1951, with a further extension being completed in the late 1990's.

Associated Person(s):

Associated Group(s): Royal Air Force

Associated Event(s): Annual Remembrance service

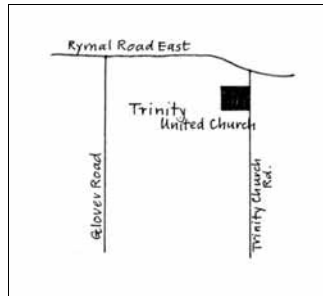
Associated Theme(s):

Reference Material:

Glanford Recollections and Reflections, Glanford Historical Society, 1985.
St Paul's church history, 2001.

Glanford

Trinity United Church



Address: 10 Trinity Church Road

Legal Description: Con 1 Blk Lot 16

Current Use: Place of worship

Previous Building: X

Current Affiliation: United Church

Alternate/ Historical Name(s):

Historical Affiliation(s): Methodist Episcopal

Associated Features:

Architect(s):

Builder: E. Dickenson and Sons

Construction Date: 1873 **Material:** brick **Style:** Early Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status	City Inventory:	By Law #:
	Designated:	
	Municipal Easement:	
	National Historic Site:	
	OHT Easement:	

History:

In 1845, a half-acre of land was purchased from Wm. Stewart on the northeast corner of Lot 16, Con. 1, Glanford. On December 26, 1848, the first wooden church structure was dedicated. In 1850, the trustees purchased a second half-acre from Mr. Stewart. At that time, Trinity was a member of the Barton Circuit, consisting of Trinity, Bartonville, Stoney Creek and Burkholder. In 1873, a contract was made for the erection of a new brick church. The builders were Edward Dickenson and Sons of North Glanford. They used 61,000 bricks from their own brickyard, located on the southeast corner of Twenty Road and Hwy. 6. Total cost of the church was \$1,646.

In August, 1884, after the union of Methodist churches in Canada, Barton Circuit consisted of Trinity, Clinesville, (now Elfrida) and Burkholder. In 1889, Trinity became part of the Binbrook Circuit, including Hall's Corners, Elfrida and Fisher's, now Blackheath. When the United Church came into being in 1925, Trinity became associated with Barton Stone Church in Barton Township. From 1951 to 1961, Trinity was a one point charge. In 1951, a manse was constructed on land just north of the church.

In 1971, the care of the surrounding cemetery was taken over by the Hamilton Cemetery Board at the request of the congregation.

Associated Person(s):

Associated Group(s):

Associated Event(s):

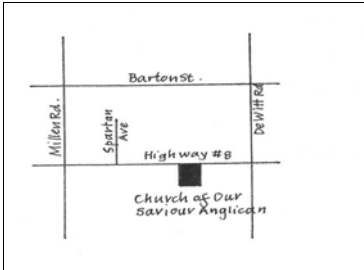
Associated Theme(s):

Reference Material:

Glanford Recollections and Reflections, Glanford Historical Society, 1985.

Saltfleet

Anglican Church of Our Saviour



Address: 482 Hwy 8 Stoney Creek

Legal Description: Con 3 Blk Lot 17

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Anglican

Alternate/ Historical Name(s):

Historical Affiliation(s): Church of the Redeemer, Stoney Creek

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1964 **Material:** cream brick **Style:** Contemporary

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
bell tower, / campanella, windows

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The Anglican Church of Our Saviour had its beginnings through the mission support of the Church of the Redeemer, Stoney Creek and was founded to serve the small number of Anglican families living in the outlying Fruitland area. For a few months in 1945, services were held in the home of Mr. & Mrs. Nicol Curry and conducted by Rev. G. Coster Scovil.

A year later the congregation rented space in the 'Stop 69 Social Club', where services and a Sunday School were conducted. By the end of 1946 the Diocese of Niagara had purchased property on Millen Road, near Barton Street for the congregation's own building. On 17 May 1947, the parish was officially named Church of Our Saviour and construction of a cement block church building by men of the congregation began.

In 1962, a site became available on Highway 8, near Fruitland Road, when the Terrace Ballroom (also known as Club El Morocco) was destroyed by fire. The Diocese purchased the property and turned it over to the congregation, who had outgrown their Millen Road building. Fund raising for the construction of a new church proved difficult for the small congregation and it was two years before the current building was completed and dedicated on 17 May 1964.

Due to a declining congregation, the Church of Our Saviour is slated to close by 31 December 2006.

Associated Person(s):

Associated Groups:

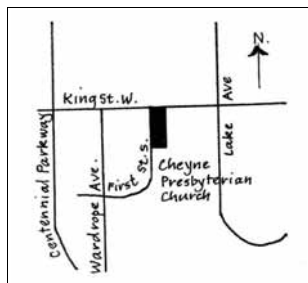
Associated Event(s):

Associated Theme(s):

Reference Material:
Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Cheyne Presbyterian Church



Address: 7 King St W Stoney Creek

Legal Description: Con 3 Blk Lot 23 Plan: 618, Lots 1&2, Part Lot 3

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Presbyterian

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: Christian education facility, administration office

Architect(s):

Builder(s):

Construction Date: 1960 **Material:** stone, brick, stucco **Style:** Contemporary

Addition/Alteration 1: 1981 **Material:** brick **Style:**

Addition/Alteration 2: 1987 **Material:** brick, stucco **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

In 1844, a wooden building was erected on Mud Street, east of Mount Albion, to serve a number of Presbyterian families living on the escarpment. Named Cheyne Church after Rev. George Cheyne, one of Canada's pioneer Presbyterian ministers, the church was described as "allowing no musical instruments."

During the ministry of Rev. Charles Cooke, in 1914, a mission from Cheyne Church was started in Stoney Creek, with services held in the Institute Hall and conducted by Rev. Robert Allan of Hamilton. Two years later the mission was united with Cheyne Church and the two congregations began worshipping in a frame building erected on King Street in Stoney Creek. The majority of the congregation voted to join the United Church in 1925, while the remaining Presbyterians worshipped in the Church of the Redeemer Parish Hall until donations allowed them to buy back Cheyne Church which re-opened on Christmas Day 1927.

At the end of World War II, the congregation gradually increased. In 1952 adjacent property was purchased for future expansion of the church. The frame building was moved to a corner of the property, allowing services to continue during the construction of the new church. On 17 April 1960 the cornerstone was laid and the first service held on 4 September 1960. As the congregation continued to increase, a further expansion programme was initiated in the 1980s – a Christian Education building in 1981 and an administrative wing and large entrance foyer in 1987.

Associated Person(s): Rev. George Cheyne

Associated Groups:

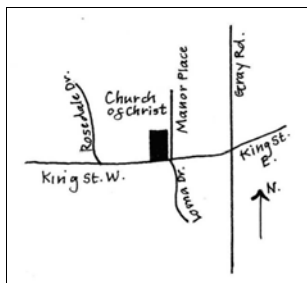
Associated Event(s):

Associated Theme(s):

Reference Material:
 Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.
 Bailey, Thomas Melville. Wee Kirks and Stately Steeples. Burlington. Eagle Press Printers, 1990

Saltfleet

Church of Christ



Address: 105 King St E Stoney Creek

Legal Description: Con 3 Blk Lot 23

Current Use: Place of Worship

Previous Building:

Current Affiliation: Churches of Christ

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1957 **Material:** red brick **Style:** Contemporary

Addition/Alteration 1: 1961 **Material:** red brick **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
spire

Heritage Status

City Inventory:
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The history of this building, presently owned by the Church of Christ, began in 1957, when the congregation of the Stoney Creek Alliance Church constructed a small building on the site that was nicknamed the 'Parsonage Church'.

The origins of the Alliance Church in Stoney Creek came through the work of Rev. William Moreland, Pastor of Delta Tabernacle in Hamilton, who saw a need for evangelical work in the Stoney Creek area. In 1955, the Assistant Pastor of Delta and a number of families from the church arranged to rent the Scout Hall on Mountain Avenue. Despite strong opposition from Stoney Creek Council who felt that another church was unnecessary, the group finally obtained permission to hold Sunday School classes and evening services which began 4 March 1956 - the congregation naming itself, Stoney Creek Alliance Church.

Attendance increased very rapidly, resulting in the purchase of property on King Street and Manor Place for the congregation's own building. Work began on the 'Parsonage Church' in 1957, constructed at a cost of \$14,000. The building's exterior was deliberately designed to resemble a residence – it was later converted to a parsonage and then a Christian Education Building.

Within three years the congregation had outgrown the building and a larger structure, fronting onto King Street was erected and dedicated 26 November 1961. By 1980 the church was again faced with the need to enlarge its building, but the site proved unsuitable for redevelopment. Property on Highway #8 was purchased and a new church, costing \$1,000,000 was completed in 1982. A stained glass window to the first pastor, Rev. Mapstone, was removed from the King Street building and installed in the new church.

Associated Person(s):

Associated Groups:

Associated Event(s):

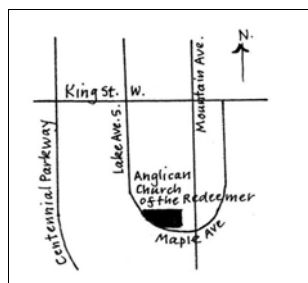
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Church of the Redeemer



Address: 25 Lake Ave S Stoney Creek

Legal Description: Con Blk Lot Plan: 1438, Lot 66

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Anglican

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: parish hall, church office

Architect(s):

Builder(s):

Construction Date: 1877 **Material:** brick, stone, stucco **Style:** Early Gothic Revival

Addition/Alteration 1: 1894 **Material:** stone **Style:**

Addition/Alteration 2: 1918 **Material:** stucco **Style:**

Addition/Alteration 3: 1952 **Material:** brick **Style:**

Addition/Alteration 4: 1968 **Material:** brick **Style:**

Notable Architectural Features:
cupola, buttresses, collection of small Gothic windows containing stained glass

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

During the 1860s, the Minister at Christ Church, Woodburn, Rev. W. H. Wadleigh, succeeded in convincing the church authorities of the desperate need for an Anglican church building in Stoney Creek, but although a subscription list was initiated, interest declined following his resignation. Finally through the perseverance of Wadleigh's successor, Rev. Charles Whitcombe, Minister of the Binbrook congregation, the necessary monies were raised and property on Lake Avenue South purchased.

The cornerstone was laid on 24 May 1876 and a small rubble stone 'English style' church erected. On 9 January 1877, the first Anglican church to be erected between Wellington Street, Hamilton and St. Andrew's Church, Grimsby was dedicated and consecrated by the Bishop of Niagara, Rev. Thomas Brock Fuller, who named the new parish, Church of the Redeemer. Over the years, Redeemer acted as the "mother church" for the Anglican congregations in the area, including St. Mary's, Bartonville (1881), St. John's, Winona (1886), St. Andrew-by-the-Lake, Hamilton and Church of Our Saviour, Stoney Creek.

In 1894, several distinctive buttresses, not part of the original design were added, as the outer walls threatened to collapse. An addition was added to the rear of the original stone building in 1952, and in 1968, the old Parish Hall was demolished and replaced with a hall and offices named after the Corman family.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:
Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.
Gallagher, Betty and Frances Richardson. The Church of the Redeemer: The First 100 years 1877 – 1977. Private Printing, 1977.

Saltfleet

Ebenezer Reformed Church



Address: 617 Hwy 8 Fruitland

Legal Description: Con 2 Blk Lot 15

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Christian Reformed

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: parsonage

Architect(s): Mr. K. Dubbeldam

Builder(s): S. VanderMeulen Construction, Whitby

Construction Date: 1920 **Material:** frame, stucco **Style:**

Addition/Alteration 1: 1956 **Material:** stucco **Style:** Contemporary

Addition/Alteration 2: 1960 **Material:** brick, stucco **Style:**

Addition/Alteration 3: 1974 **Material:** brick **Style:**

Notable Architectural Features:
small tower

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

Many Dutch immigrants settled in the Saltfleet-Stoney Creek area following the end of World War II, where they faced a language barrier, culture and settlement problems and as a result many of them sought the spiritual support of the Christian Reformed Church community in Hamilton. The difficulties of finding transportation to Hamilton and a wish to arrange their own services resulted in a number of families holding services at the Milmine & Milmine Hall at the corner of King and Mountain Streets in 1952.

Between 1954 and 1956 the search for a church site began as the congregation quickly grew. In March 1956, the Niagara Barn Theatre on Highway #8 in Fruitland became available for the price of \$24,000. The building, built c.1920-1930 was in a deteriorated state, but renovations, using volunteer labour made it possible to hold services by September. The work changed the building's appearance – both internally and externally, although the curved roof-line of the old theatre was retained. The church was officially dedicated in February 1958.

In 1960 another remodeling and building programme began under the direction of architect, K. Dubbeldam. With this work, the last vestiges of the entertainment hall disappeared. During the decade, the congregation came to acknowledge the need for all services to be conducted in English, so by 1965, Dutch language services were discontinued.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

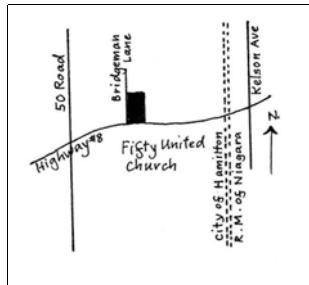
Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Posthumus, Alice et al. Ebenezer Reformed Church Stoney Creek 1953 – 2003. Private Printing, 2003.

Saltfleet

Fifty Unity Church



Address: 1455 Hwy 8 Winona

Legal Description: Con 2 Blk Lot 1

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: United

Alternate/ Historical Name(s): Church at the Fifty

Historical Affiliation(s): Methodist

Associated Features: cemetery

Architect(s):

Builder(s):

Construction Date: 1869 **Material:** brick **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1923 **Material:** brick **Style:**

Addition/Alteration 2: 1967 **Material:** frame **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

stained glass Gothic windows, transom window at entrance, window in front gable, decorative brick work and front door

Heritage Status **City Inventory:** X
Designated: X **By Law #:** 403771-93
Municipal Easement:
National Historic Site:
OHT Easement:

History:

In 1795, Methodist settlers at Fifty Mile Creek began to meet for worship in area homes, with occasional visits from saddlebag preachers whose circuit stretched from Binbrook to Fort Erie. In 1819, the Society at Fifty Mile Creek decided to proceed with a building project. A subscription list, dated 25 October 1819 was passed through the community. Thirty-four people contributed £393 12s 9d towards the cost of the church and seven men signed their names agreeing to give several days of work to its construction.

On 28 November 1820, property costing 10 shillings, was deeded to the Trustees of the Methodist Episcopal Church by Levi Lewis of Saltfleet Township for the erection of a church and also for an adjacent cemetery.

Construction of the present church began in 1868, with the dedication on 14 February 1869. Built to accommodate 400 people, the church cost \$3,100, which was paid in full at the time. An article in 'The Christian Guardian' of 21 April 1869 noted, "Our devoted friends on the oldest appointment of this circuit (Grimsby), at the Fifty Mile Creek neighbourhood have just completed a very fine church. It is built of brick in the Gothic style, 35' X 50', with end gallery."

In 1884 the Fifty joined with Stoney Creek and Stewart's (now Wesley) to form the Stoney Creek Circuit, with the arrangement continuing until 1916, when the charge was known as Winona and Fruitland. In 1925, the church's name changed to Fifty United Church and in 1956, it became a separate parish.

Associated Person(s): Silas Smith; Levi Lewis; Egerton Ryerson

Associated Groups:

Associated Event(s): 2nd Canadian Conference of the Methodist Episcopal Church, September 14, 1825
 Egerton Ryerson preached at the first Easter Sunday service in 1925.

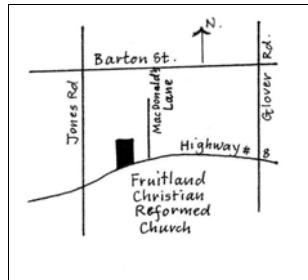
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.
 Hamilton Branch OGS. Fifty Cemetery Winona, Private Printing, 1989.

Saltfleet

Fruitland Christian Reformed Church



Address: 805 Hwy 8 Fruitland

Legal Description: Con 2 BIK Lot 12

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Christian Reformed Church of Canada

Alternate/ Historical Name(s):

Historical Affiliation(s): First Christian Reformed Church of Hamilton

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1953 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: 1984 **Material:** brick, vinyl siding **Style:**

Addition/Alteration 2: 1992 **Material:** brick, vinyl siding **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
steeple

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The Fruitland Christian Reformed Church was built in 1953 and designed in the style of a traditional Dutch Reformed Church with a steep roof and a steeple.

The congregation, consisting almost entirely of post World War II immigrant families from the Netherlands, originally worshipped at the First Christian Reformed Church of Hamilton. On 29 October 1950, approximately 30 families of the Hamilton church who resided in Saltfleet Township officially instituted themselves as a new congregation for the express reason of wanting their own church in the Stoney Creek area.

In April 1951, the group began renting the Winona Legion Hall on Barton Street for worship services and at the end of the year they purchased a farm property on Highway #8 for the site of their future church. A parsonage was built in 1952 and a year later the church was opened with a congregation of only 33 families. During the first decade, services were conducted in the Dutch language, but gradually as the congregation grew and the majority were Canadian-born members, with little knowledge of the language, it was no longer necessary and in 1967, it ceased completely.

Associated Person(s):

Associated Groups:

Associated Event(s):

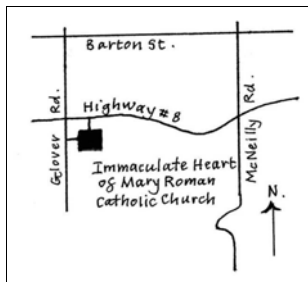
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Immaculate Heart of Mary Roman Catholic Church



Address: 934 Hwy 8 Winona

Legal Description: Con 2 Blk Lot 10

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Roman Catholic

Alternate/ Historical Name(s):

Historical Affiliation(s): Franciscan Fathers of Winona

Associated Features: rectory

Architect(s):

Builder(s):

Construction Date: 1953 **Material:** frame, concrete **Style:** Contemporary

Addition/Alteration 1: 1974 **Material:** wood, vinyl siding **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
steeple

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The tiny church of the Immaculate Heart of Mary, located on a slight rise of land beneath the escarpment, is slated for demolition in 2007, at which time it will be replaced by a new church designed by Raimondo Associates, Architects, and built by Bestco Construction.

The present church, the earliest Roman Catholic Church in the Stoney Creek area, had its beginnings when a group of Franciscan friars under the leadership of Father Godfrey Wolf were instructed to establish a Friary in Ontario. Following a meeting with Bishop Joseph Ryan of Hamilton in 1951, Father Godfrey was offered a parish in Winona, where the home of E. D. Smith was for sale.

On 15 January 1952, Father Godfrey was confirmed as Pastor of the Immaculate Heart of Mary Parish and the first Mass was celebrated in the old Smith house. Wishing to have their own building, the parish purchased two weathered army barracks in June 1953. Within a month, the parish celebrated the complete transformation of the old buildings – with the work done by volunteers and much of it at night.

During the 1970s, the little church was enlarged by additions on either side of the building to ease the over crowding that came with the growing number of Catholic immigrants settling in the area.

By 2000 the original membership of nineteen families had slowly grown to over four hundred, making the little church no longer adequate for the needs of the parish and hence the construction of the large new church.

Associated Person(s): Father Godfrey Wolf, first pastor of the Parish;
Father Bernard Frank, first pastor of the church

Associated Groups: Franciscan Friary of Winona

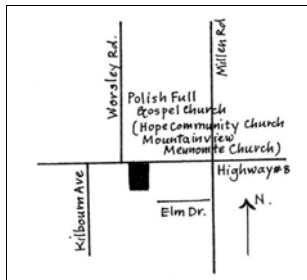
Associated Event(s):

Associated Theme(s):

Reference Material:
Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Polish Full Gospel Church / Polski Kosciol Peinej Ewangeli



Address: 378 Hwy 8 Stoney Creek

Legal Description: Con Blk Lot 1 **Plan:** 1027, Lots 1-3

Current Use: Place of Worship

Previous Building:

Current Affiliation: Gospel

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1966 **Material:** red brick, stone **Style:** Contemporary

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
date stone (1966)

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The Polish Full Gospel Church is the third congregation to be housed in this building since its erection in 1966. The building was originally constructed for the Mountainview Mennonite Brethren Church that was founded as a result of the overcrowded conditions in the Christian Fellowship Chapel on Osborne Street in Hamilton.

Enlargement of the chapel proved impossible, so the Ontario Conference of Mennonite Brethren investigated the possibility of relocating members of the congregation who came from the Stoney Creek and Saltfleet area, with the opportunity to provide outreach services in the rapidly growing municipality.

The present church site was purchased by the Brethren in 1965 and the building, which appears to have had no alterations during the past forty years, was erected a year later. By 1973, the church, although having a strong membership of over 50 families had concerns that it had not satisfactorily fulfilled its commitment of interaction with the community, and this possibly prompted the name change to Hope Community Church.

Early in 2006, the church building became the place of worship for an evangelical Polish-speaking congregation.

Associated Person(s): Rev. John D. Reimer, first pastor of Mountainview Mennonite Brethren Church

Associated Groups:

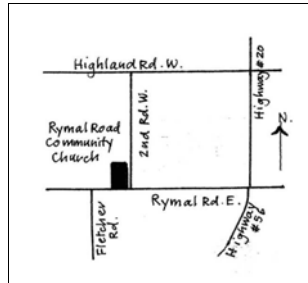
Associated Event(s):

Associated Theme(s):

Reference Material:
Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Rymal Road Community Church



Address: 1969 Rymal Road Stoney Creek

Legal Description: Con 8 Blk Lot 30 RP: 62R14776 Parts 1, 2 & 3

Current Use: Place of Worship

Previous Building:

Current Affiliation: Free Methodist

Alternate/ Historical Name(s): Hannon Free Methodist, The White Church, Free Methodist Church, Rymal Road Community Church of the Free Methodist Church

Historical Affiliation(s): Methodist Church

Associated Features: cemetery

Architect(s):

Builder(s):

Construction Date: 1887 **Material:** white brick **Style:**

Addition/Alteration 1: 1979 **Material:** cement block, brick **Style:** Contemporary

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
historical plaque with church dates

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Rymal Road Community Church is a congregation with its roots founded in Methodism. The church, originally called Hannon Free Methodist Church, was organized by Charles Sage on 15 February 1879. Land for the church and adjacent cemetery was donated to the congregation by James Fletcher and a building erected in 1887 – due to its original appearance the church became known locally as 'The White Church'.

Both the church and associated parsonage were moved to their present location and away from being too close to the road during the summer of 1959. Twenty years later, as the population on the Hamilton Mountain began to extend towards Rymal Road and subdivisions were built, the congregation prepared to serve a larger membership by undertaking major changes to the building. The present Sanctuary and foyer were built and extensive renovations made to the interior of the existing structure.

On 31 March 1966, the name of the church was changed to Rymal Road Community Church to renew the membership's mission, while maintaining its association as a Free Methodist congregation.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Hamilton Branch OGS . Free Methodist Church Cemetery. Private Printing, 1990.

Saltfleet

St. Francis Xavier Roman Catholic Church



Address: 304 Hwy 8 Stoney Creek

Legal Description: Con 3 Blk Lot 20

Current Use: Place of Worship

Previous Building: X

Current Affiliation: Roman Catholic

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: rectory, church offices, Convent of Sisters of St. Joseph

Architect(s): George L. Schneider

Builder(s): H. Schilthius & Sons, Ancaster, General Contractor

Construction Date: 1958 **Material:** stone, steel, glass **Style:** Period Revival

Addition/Alteration 1: 1962 **Material:** yellow brick **Style:**

Addition/Alteration 2: 1992 **Material:** brick, stone **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
windows, bell tower / campanella

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Prior to World War II, Roman Catholics living in Saltfleet Township travelled to Hamilton for services, worshipping at churches such as Holy Family on Kenilworth Avenue. The steady influx of Catholic immigrants into the area after the war ended, prompted Bishop Joseph Ryan to purchase land from the estate of the Green family as the site of a future Catholic Church.

In 1946, Father Patrick Bodendistel was appointed to the new parish named St. Francis Xavier, but with no building, Mass was celebrated in a number of locations – 'The Terrace', later known as the El Morocco Night Club, 'The White City Inn' and the basement of St. Francis Xavier School, on its completion in 1947.

Father Gerald Warren arranged for the first church building in 1950, when the former R.A.F. barracks from Mount Hope were moved in sections down Highway #20 to the Highway #8 site. Planning for a permanent church became an immediate concern, for within the decade, the population growth of Stoney Creek resulted in a parish of approximately 400 families worshipping in a totally inadequate wooden building.

By 1957, \$65,000 had been raised by the congregation and plans for a new church completed. A large stone building, blending traditional and modern styles was erected. On 14 September 1958, His Excellency, Bishop Joseph Ryan officially opened the church and conducted the first Mass.

In 2006, St. Francis Xavier was recognized as the largest of 124 parishes in the Hamilton Diocese.

Associated Person(s): Father Patrick Bodeendistel, Father Gerald Warren

Associated Groups: Sisters of St. Joseph

Associated Event(s):

Associated Theme(s):

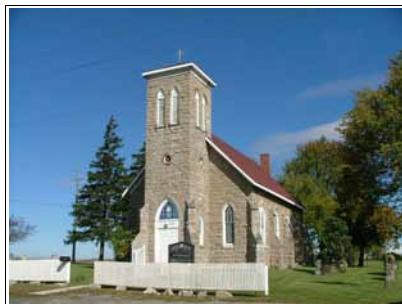
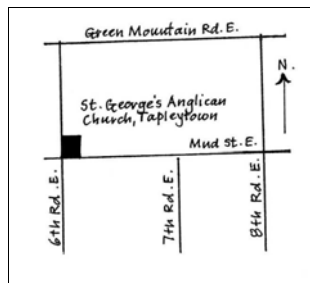
Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Florio, Frank & Frances Florio. From Farm Lands to Faith Family : The First Fifty Years of St. Francis Xavier. Stoney Creek, Private Printing, 1996.

Saltfleet

St. George's Reformed Anglican Church



Address: 653 Mud St Tapleystown

Legal Description: Con 6 B1k Lot 12

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Reformed Anglican

Alternate/ Historical Name(s): St. George's Anglican Church

Historical Affiliation(s): Anglican

Associated Features: cemetery

Architect(s):

Builder(s):

Construction Date: 1887 **Material:** stone **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
Gothic windows containing etched glass, buttresses, white picket fence

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Rev. Geddes, Dean of the Cathedral, Hamilton, officially opened the Anglican Church of St. George, Tapleystown on 29 October 1857. This was the first Anglican church erected in Saltfleet Township and served a very scattered congregation who resided both on, and below the escarpment. Mr. Taylor of Tapleystown donated the deed for the property to the Anglican Church Society of Toronto – almost 20 years before the Anglican Diocese of Niagara was created.

The first church building was constructed of brick, but it only existed for approximately 30 years, as the present church, constructed of stone from a quarry in Vinemount, replaced it in 1887. The new church, costing \$3,000 was erected in front of the original church and today is protected from passing traffic by a simple picket fence. The brick church was eventually demolished in 1934 to provide additional cemetery property.

The church congregation has always been small and for many years it was part of a three-point charge with Woodburn and Rymal. Finally the gradually decreasing size of the congregation resulted in the church closing.

During the 1990s, the Niagara Diocese sold the building to a congregation of the Reformed Anglican Church of Canada who conduct weekly services at the church.

Associated Person(s):

Associated Groups:

Associated Event(s):

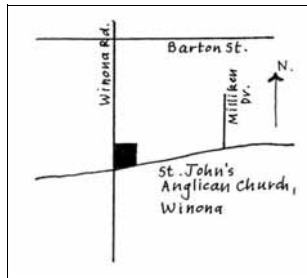
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.
Hamilton Branch OGS. St. George's Anglican Cemetery, Saltfleet. Private Printing, 1990.

Saltfleet

St. John the Evangelist Anglican Church



Address: 1285 Hwy 8 Winona

Legal Description: Con 2 Blk Lot 4

Current Use: Place of Worship

Previous Building:

Current Affiliation: Anglican

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features:

Architect(s):

Builder(s): Roland Squires, Stoney Creek

Construction Date: 1890 **Material:** red brick **Style:** Late Gothic Revival

Addition/Alteration 1: 1909 **Material:** red brick **Style:**

Addition/Alteration 2: 1952 **Material:** red brick **Style:**

Addition/Alteration 3: 1963 **Material:** red brick **Style:**

Notable Architectural Features:

bell tower, stained glass windows, decorative brick work, plaque – Stoney Creek Historical Society

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

The proximity of St. Andrew's Church, Grimsby resulted in Anglican services being held only occasionally in Winona. Regular worship services began in 1866 and were held in the small brick schoolhouse that was incorporated into the church building when it was finally erected in 1890.

The land for the church was donated by Murray Pettit and the building, costing \$1,375, was constructed by Roland Squires of Stoney Creek. Dedicated on 2 November 1890 by Bishop Charles Hamilton, St. John the Evangelist Church has had a long association with several pioneer families in the area, including Hagar, Secord, Carpenter and the noted E. D. Smith family of Winona.

Constructed of red brick, the church is dominated by the square-sided tower at the west end of the building. Since its construction, it has been improved and enlarged several times – the Sanctuary was extended in 1909, a Parish Hall added in 1952 and Sunday School rooms in 1963. In 1972, an electric carillon, a memorial to Brigadier Armand A. Smith, a son of E. D. Smith, was installed in the tower.

Associated Person(s): Murray Pettit, E. D. Smith and family

Associated Groups:

Associated Event(s):

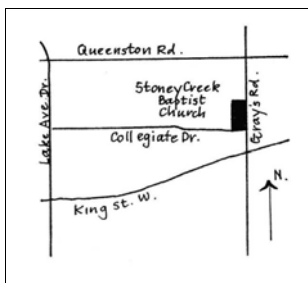
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Stoney Creek Baptist Church



Address: 79 Collegiate Ave Stoney Creek

Legal Description: Con Blk Lot Plan: 1016, Lots 114 & 116

Current Use: Place of Worship **Previous Building:**

Current Affiliation: Baptist

Alternate/ Historical Name(s):

Historical Affiliation(s): Bethel Baptist Church, Hamilton

Associated Features:

Architect(s):

Builder(s): John Hurlburt

Construction Date: 1957 **Material:** yellow brick **Style:** Contemporary

Addition/Alteration 1: 1983 **Material:** yellow brick **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

In 1954, Rev. James Gibson of Bethel Baptist Church, Hamilton, assisted by members of his congregation began looking in Stoney Creek for a church site from which they could minister to the area's expected population growth. A year later, when Bland Gardens Addition Survey was being developed at the western edge of the town, the Baptist Convention of Ontario and Quebec purchased three lots at the corner of Gray Road and Collegiate Drive – an area that was still farmland but slated for urban development.

During the summer of 1955, to promote their plans for the construction of a mission church to serve Stoney Creek, a Vacation Bible School was held on the site and housed in a tent. Later in the year, on 18th October, the first church service in the community was held in one of the rooms of the newly opened Collegiate Drive School.

The congregation continued to worship in the school while work on a church was initiated. Excavations began in October 1957 and a month later the cornerstone was laid. During the next six months, most of the construction work was done by men of the congregation under the direction of the builder, John Hurlburt of Toronto, with the official opening on September 7, 1958.

During the next two decades the church did not experience the growth it had anticipated and only in 1983, when the long awaited housing boom in Saltfleet Township came, was the church able to finance a large addition to the original building.

Associated Person(s):

Associated Groups:

Associated Event(s): Celebration of 50 years of Mission Service in Stoney Creek

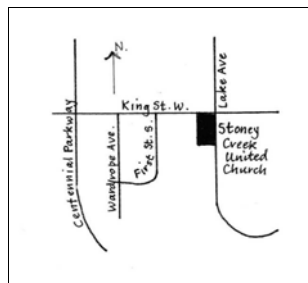
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Stoney Creek United Church



Address: 1 King St W Stoney Creek

Legal Description: Con 4 Blk Lot 25

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Stoney Creek Methodist Church

Historical Affiliation(s): Methodist Episcopal; Wesleyan Methodist; Methodist

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1903 **Material:** red brick **Style:** Late Romanesque Revival

Addition/Alteration 1: 1953 **Material:** brick/stucco **Style:**

Addition/Alteration 2: 1968 **Material:** red brick **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

date stones (1953, 1968), carved wooden doors, round-headed windows of 1903 church

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

The origins of the present Stoney Creek United Church date back to 1786 when itinerant licensed Methodist preachers conducted services in the homes of early settlers. The first church, a log building, known as "the chapel in the bush" was erected in 1792 and located within the present Stoney Creek Cemetery – making it amongst the earliest places of worship in Ontario.

About 1830, an Episcopal Methodist Church was built on the east side of Lake Avenue Drive, and in 1868, a red brick Wesleyan Methodist Church was opened on the north side of King Street West. The Union of Methodist congregations in 1884 resulted in the King Street church becoming the place of worship for the community and a Stoney Creek Circuit was initiated, composed of Stoney Creek, Wesley and Winona, with the total appropriation for all three congregations being \$850 for one year.

Gradually the brick church proved unsuited to the needs of the combined congregations and at a meeting in January 1903, a motion to build a new church was made and unanimously approved. Property, the site of the old toll gate on the corner of Lake Avenue South and King Street was purchased. Members contributed labour, money and materials for the new church – records indicate the cost as \$15,000, of which \$11,000 was subscribed in the first appeal. The old 1868 church was sold and eventually demolished.

In 1925, the question of Church Union resulted in the majority of the community's Presbyterian congregation joining Stoney Creek United Church. With the rapid growth of Stoney Creek since 1950, two additions have been made to the 1903 building – a Christian Education Centre in 1953 and a new Sanctuary in 1968.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

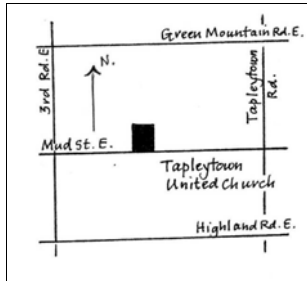
Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Hamilton Branch OGS. Stoney Creek Municipal Cemetery. Private Printing, 1980.

Hicks, Roy. (Rev.) Two Hundred Years in the Life of Stoney Creek United Church 1792-1992. Private Printing 1992

Saltfleet

Taplestown United Church



Address: 413 Mud St E Taplestown

Legal Description: Con 6 Blk Lot 17

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Taplestown Methodist Episcopal Church, Taplestown Methodist Church

Historical Affiliation(s): Methodist Episcopal

Associated Features: cemetery

Architect(s):

Builder(s): T. Gowling (1963)

Construction Date: 1879 **Material:** red brick **Style:** Romanesque Revival

Addition/Alteration 1: 1963 **Material:** concrete block **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

date stones, etched glass in windows, decorative brickwork around doors and windows

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Taplestown United Church is one of the oldest Saltfleet Township congregations on the escarpment, with its earlier building being erected by members of the Methodist Episcopal Church, and part of a large circuit that extended across the township and into bordering hamlets. The first church was built of frame and located within the present grounds of the Taplestown Cemetery. In 1850, a half-acre piece of property for a church and cemetery was sold to the Trustees of the Methodist Episcopal Church by Samuel Tapley for 5 shillings.

In 1879 the present red brick church was erected fronting onto Mud Street. The only change that has been made to the building came in 1962, when after many years of debating over the costs involved, plans for an addition to house a Sunday School were finally agreed upon.

In September 1963, the new Education Building was officially opened, with much of the work and furnishings being donated by church groups and members of the congregation.

Associated Person(s): Samuel Tapley, donor of church and cemetery property

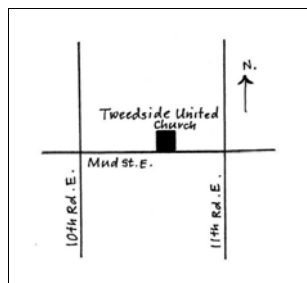
Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet**Tweedside United Church**

Address: 1145 Mud St E Stoney Creek

Legal Description: Con 6 Blk Lot 3

Current Use: vacant **Previous Building:** X

Current Affiliation: none

Alternate/ Historical Name(s): Methodist Church of Canada; United Church of Canada

Historical Affiliation(s): Methodist

Associated Features: cemetery

Architect(s):

Builder(s): Tweedle family

Construction Date: 1897 **Material:** red brick **Style:** Early Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

date stone, historic plaque, decorative brick work, Gothic windows

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

On 2 October 1860, Jeremiah Soules deeded an acre of property to the Canadian Wesleyan New Connexion Methodist community of the area. According to the small plaque on the front façade of the present church, the first building erected by the Methodists in 1874, was a wooden structure, located on a lane that ran northwards from Mud Street.

A decade later, Tweedside became part of the Tapleystown Methodist Church Circuit, both congregations being served by one minister. In 1897, the present building facing onto Mud Street replaced the inadequate wooden structure. The bricks used for the new church were hauled by horses and wagons owned by Archibald Tweedle and his brothers up the escarpment from the old Methodist church in Bartonville, when that congregation erected a new church near Kenilworth Avenue.

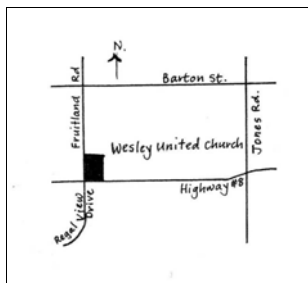
After the 1950s, membership in the congregation gradually declined. The building deteriorated and its lack of running water forced its closure in March 1988. A year later, the City of Stoney Creek purchased the property to ensure community access to the cemetery at the rear. Despite their efforts and those of the City of Hamilton, the church remains closed, with discussions about demolition initiated.

Associated Person(s):**Associated Groups:****Associated Event(s):****Associated Theme(s):****Reference Material:**

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Wesley United Church



Address: 631 Hwy 8 Fruitland

Legal Description: Con 2 Blk Lot 15

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: United

Alternate/ Historical Name(s): Stewart Methodist Church, Fruitland Methodist Church, Wesleyan Methodist Church

Historical Affiliation(s): Methodist

Associated Features: cemetery

Architect(s):

Builder(s):

Construction Date: 1882 **Material:** brick **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1928 **Material:** brick **Style:**

Addition/Alteration 2: 1950s **Material:** brick, glass **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
decorative brick work, Gothic windows

Heritage Status **City Inventory:** X **Designated:** **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Before 1840, Methodist settlers in the Fruitland area travelled to Stoney Creek, The Fifty or even Grimsby for needed services. In 1841, Alexander Stewart recorded in his diary that the first services in Fruitland had been "held in our school" and within two years, there were sufficient residents interested in the Methodist faith to start a Class.

A decade later, in 1853, a lot was purchased and the first Methodist church in Fruitland and known as Stewart Methodist Church was erected. Constructed of frame, it was located at the corner of Fruitland Road and Highway #8 – the site of the present cemetery.

A larger building was needed by 1880, so land directly across the road was purchased and the present red brick church erected. The name of the new church was changed to Wesley Methodist Church at the time of its dedication in 1882. The name was changed again to Wesley United Church at the time of Church Union in 1925, with the congregation continuing to share a minister with the Fifty Church.

With the continuous expansion of the Stoney Creek urban area and the rapid population growth since the 1950s, the church has made a number of additions to the 1882 structure – the most noticeable being the construction of an enclosed lower front façade entranceway that preserves the original doorway and windows.

Associated Person(s):

Associated Groups:

Associated Event(s):

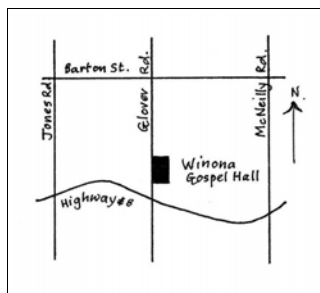
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.
Hamilton Branch OGS. Fruitland United Church Cemetery. Private Printing, 1987.

Saltfleet

Winona Gospel Church



Address: 218 Glover Rd Winona

Legal Description: Con 2 Blk Lot 10

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: Associated Gospel Churches of Canada

Alternate/ Historical Name(s): Winona Gospel Tabernacle

Historical Affiliation(s): Philpott Tabernacle, Hamilton

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1963 **Material:** brick, stone **Style:** Contemporary

Addition/Alteration 1: 1980 **Material:** brick **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
entrance way

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

The origins of Winona Gospel Church can be traced back to the last decade of the nineteenth century when Mr. & Mrs. J. W. Smith of Winona heard the British Evangelist, Rev. Henry Varley preached in Hamilton and recognized that there was a growing interest in liberal theology which also satisfied their own spiritual needs.

As a result, in 1893, the couple began holding Sunday School classes in their home and as interest grew, moved to an empty section of a family boarding house on Glover Road. Within a year, church services were initiated, conducted by James Watt, a young Scottish immigrant.

In 1914, the small group of 25 adherents purchased property on Glover Road from the E. D. Smith family and erected a church, calling it Winona Gospel Tabernacle. Dr. P. W. Philpott preached at the dedication service on 30 August 1914, and three years later, the Winona congregation became a branch of Philpott Tabernacle in Hamilton.

Winona joined the Association of Gospel Churches of Canada in 1922 and in 1940, the name of the congregation was changed to Winona Gospel Church. Membership grew steadily between World War I and World War II and by the 1950s there was a desperate need for a new building. Additional property was purchased from E. D. Smith & Sons Ltd. and the new Winona Gospel Church was dedicated 23 June 1963.

The old church was transported to the Serbian Picnic Grounds on Glover Road where it serves as a shelter

Associated Person(s): Dr. P. W. Philpott

Associated Groups:

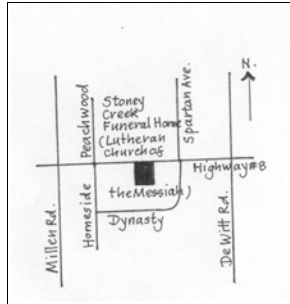
Associated Event(s):

Associated Theme(s):

Reference Material:
Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Former Place of Worship (Stoney Creek Funeral Home)



Address: 454 Hwy 8 Stoney Creek

Legal Description: Con Blk Lot **RP:** 62R8087 Part 1

Current Use: Funeral Home **Previous Building:**

Current Affiliation: None

Alternate/ Historical Name(s): Lutheran Church of the Messiah

Historical Affiliation(s): Lutheran

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1962 **Material:** red brick **Style:** Contemporary

Addition/Alteration 1: 1995 **Material:** red brick **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Heritage Status **City Inventory:**
 Designated: **By Law #:**
 Municipal Easement:
 National Historic Site:
 OHT Easement:

History:

During the Spring of 1955, the Ontario District of the Lutheran Missouri Synod opened a mission in Stoney Creek that began with Sunday School classes held in Mountainview Public School on Barton Street. After only six weeks, the small congregation held their first official service of worship in the building, conducted by the Pastor of Redeemer Lutheran Church of Hamilton.

The successful start to the establishment of a Lutheran congregation in the community allowed the membership in 1960 to organize itself under the name of the Lutheran Church of the Messiah and to become a joint parish with Beamsville. Seven years after the mission was started, the congregation purchased property on Highway #8 and on 22 April 1962, ground-breaking ceremonies for a chapel were held. Early the following year, on 13 January 1963, day-long celebrations were held for the dedication of the new church, with ministers from across Southern Ontario conducting services. Although the congregation had hoped to be part of the tremendous population growth in Stoney Creek that began in the late 1960s, this never really materialized and the congregation remained quite small compared to the other denominations that constructed new churches in Stoney Creek.

In 1995, the Lutheran Church sold their Highway #8 building to a group of Hamilton area funeral homes operating under the name of The Stoney Creek Funeral Home and the congregation moved to worship in Grimsby. Before opening the new business venture to the public, the owners had an addition constructed which carefully incorporated the original chapel and which continues in use.

Associated Person(s):

Associated Groups:

Associated Event(s):

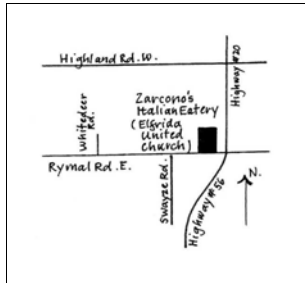
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

Saltfleet

Former Place of Worship (Zarcono's Italian Restaurant)



Address: 2251 Rymal Rd Stoney Creek

Legal Description: Con 8 Blk Lot 25

Current Use: Restaurant **Previous Building:** X

Current Affiliation: None

Alternate/ Historical Name(s): Elfrida Canadian Methodist Church, Elfrida United Church

Historical Affiliation(s): Methodist; United

Associated Features:

Architect(s):

Builder(s):

Construction Date: 1881 **Material:** red brick **Style:** Late Gothic Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Gothic windows with etched glass, decorative roof brackets, brick chimneys

Heritage Status

City Inventory:
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Located very close to the intersection of Rymal Road and Highway # 56, the former Elfrida United Church served a congregation before it closed, that was drawn from Hamilton and Saltfleet and Binbrook Townships.

In 1856, property for a Canadian Methodist Church was purchased from Philip and Catherine Hendershot for 5 shillings, and two years later, a church to serve the small hamlet of Elfrida or Clinesville, as it was occasionally called, was opened for worship services.

Less than thirty years later, in 1881, the church was rebuilt, although no reason has been found to explain why this became necessary. During the rest of its history, Elfrida was part of a Methodist and later, a United Church Circuit that included Binbrook, Blackheath and Trinity. Until the arrival of the Catholic Parish of Our Lady of the Assumption in the 1950s, Elfrida United Church was the only place of worship in the area with an active ladies group.

Like many other churches in the Upper Stoney Creek area, Elfrida's congregation began a slow decline in membership after World War II and the church did not last long enough to see the modern suburban development of the area which may have revitalized it and prevented its closing at the beginning of the 1980s.

The church building was purchased during this decade and operated as an Italian Restaurant until 2005, when it too closed its doors.

Associated Person(s):

Associated Groups:

Associated Event(s):

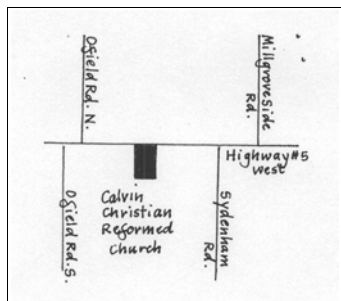
Associated Theme(s):

Reference Material:

Dwyer, Kay, Edit. Saltfleet Then and Now 1792 – 1973. Hamilton. D. G. Seldon Printing Ltd., 1975.

West Flamborough

Calvin Christian Reformed Church



Address: 420 Hwy 5 W

Legal Description: Con 2 Blk Lot 15

Current Use: Place of Worship

Previous Building:

Current Affiliation: Christian Reformed

Alternate/ Historical Name(s): First Christian Reformed Church of Hamilton

Historical Affiliation(s):

Associated Features: parsonage

Architect:

Builder: Veenendaal Construction

Construction Date: 1958 **Material:** brick **Style:** Late Period Revival

Addition/Alteration 1: 1998 **Material:** brick/stone **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
steeple; portico

Heritage Status

City Inventory:

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

The congregation originated through Flamborough members of the First Christian Reformed Church of Hamilton wishing to have their own place of worship. On 8 April 1954, seven members living in the Westover and Waterdown area requested permission to organize a church in the Flamborough area. The first service was held 3 October 1954 in the West Flamborough Township Hall in Greenville.

As many of the congregation were Dutch immigrants who had arrived in Canada following the end of World War II, the Hamilton church provided Dutch and English bibles and hymn books. In 1955, property for a future church and parsonage on Highway #5 was purchased from the Borer family. By 1958, growing membership of the church had increased so much that the Greenville hall was too small for the entire congregation to meet. In February 1958, Veenendaal Construction of Samia was awarded the contract to construct a church on the Highway #5 property, with the dedication of the building held 2 October 1958.

Although during the 1970s, needed improvements to the building and grounds were undertaken, by the 1990s the church was completely inadequate for the needs of the congregation. In 1997 the congregation voted for a complete new annex to be constructed and for eleven months, the congregation worshipped in Strabane United Church. The new addition to the church was opened 18 November 1998.

Associated Person(s):

Associated Groups:

Associated Event(s):

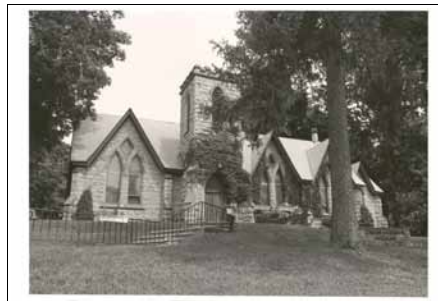
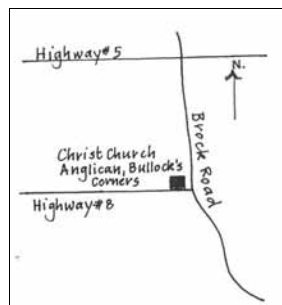
Associated Theme(s):

Reference Material:

Strength for Today, Bright Hope for Tomorrow: Calvin Christian Reformed Church, 1954-2004. Private Printing, 2004

West Flamborough

Christ Church



Address: 90 Hwy 8 Bullock's Corners

Legal Description: Con 2 Blk Lot 9

Current Use: Place of Worship

Previous Building: X

Current Affiliation: Anglican

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: cemetery

Architect:

Builder:

Construction Date: 1865 **Material:** stone **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1879 **Material:** stone **Style:** Gothic Revival

Addition/Alteration 2: 1957 **Material:** frame **Style:**

Addition/Alteration 3: 1996 **Material:** frame **Style:**

Notable Architectural Features:
stone font; bell tower; stained glass windows

Heritage Status

City Inventory: X
Designated:
Municipal Easement:
National Historic Site:
OHT Easement:

By Law #:

History:

The earliest religious gatherings of settlers at Bullock's Corners occurred in a small, non-denominational meeting house that stood in what is now the West Flamborough Municipal Cemetery in the early years of the 1800s. It was not until January 10, 1817, that representatives of the local Anglican community purchased 1 acre and 2 perches from Mr & Mrs John Green Sr. for 10 shillings, to be used as the grounds of a church and cemetery. However, instead of constructing a church, the congregation continued to worship at the meeting house.

In 1857, under the supervision of Rev. Canon F. L. Osler services came to be held weekly at 3 pm, and the congregation quickly grew necessitating the holding of services at the local town hall.

A permanent place of worship, a stone church, was finally constructed in 1864-1865, at a cost of \$2,500, and was consecrated by the Bishop of Toronto, John Strachan in August 1865. The church formed a two point charge with St. Albans, Rockton in 1875.

The west side of the building was expanded and a tower added during additional construction in 1879. A further addition was created in 1957, when a house located on the Couchenor property was purchased from Mr. & Mrs Thomas Smith for \$10,000 and integrated into the church to serve as a Parish Hall and Sunday School. A large frame addition replacing this was erected in 1996.

The church contains a Christening font, donated by Rev. Osler in 1864. The font, known as the Tan Cross Font has origins in a 5th century Cornish Castle and is thought to have been carved by Scandinavians who came to Cornwall in search of tin.

Associated Person(s): Rev. Canon Featherstone Lake Osler; Rev. Thomas Geoghan

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: West Flamborough Township/Churches: Christ Church Anglican, Bullocks Corners

West Flamborough Township Centennial 1850-1950. Dundas, Star Printing Company, 1950.

Wray, Sylvia. From West Flamborough's Storied Past, Waterloo: The Waterdown-East Flamborough Heritage Society, 2003.

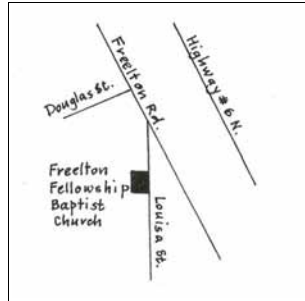
Centennial Christ Church West Flamboro 1865-1965. Private Printing, 1965.

Centennial Celebrations and Historical Review 100th Anniversary West Flamboro S.S. #5 1848-1948. Dundas, Star Printing Company, 1948

Collection of archival photograph

West Flamborough

Freelton Fellowship Baptist Church



Address: 12 Louisa St Freelton

Legal Description: Con 9 Blk Lot 7

Current Use: Place of Worship
Current Affiliation: Fellowship Baptist

Previous Building:

Alternate/ Historical Name(s):
Historical Affiliation(s):

Associated Features:

Architect:

Builder:

Construction Date: 1952 **Material:** frame **Style:** Contemporary

Addition/Alteration 1: 1964 **Material:** frame **Style:**

Addition/Alteration 2: 1968 **Material:** frame **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:
 100 year old pews

Heritage Status **City Inventory:**
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

In 1950, a group of local residents led by Rev. M.B. Gillion, formerly of Flamborough Centre Baptist Church, met in the home of Mrs. Edith Wilkins of Freelton for the first meeting of what would become Freelton Fellowship Baptist Church. The group continued to meet in local homes for the next couple of years.

In 1952 a plot of land was purchased from Mrs. Harris of Freelton and in that year construction of a church began. The church was finally dedicated on March 8, 1953. An addition consisting of washrooms and a kitchen was completed in 1964 and a further addition consisting of new classrooms and office facilities was constructed in 1968.

Associated Person(s):

Associated Groups:

Associated Event(s):

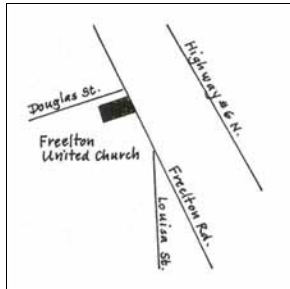
Associated Theme(s):

Reference Material:

Winer, Barbara Cummins. A Fifty Year History of Freelton Baptist Church: 1951 – 2001. Private Printing, 2001.

West Flamborough

Freelton United Church



Address: 155 Freelton Rd Freelton

Legal Description: Con 10 Blk Lot 13

Current Use: Place of Worship **Previous Building:** X

Current Affiliation: United

Alternate/ Historical Name(s): Freelton Methodist Church

Historical Affiliation(s): Methodist

Associated Features:

Architect:

Builder: Henry Stuart

Construction Date: 1899 **Material:** brick **Style:** Romanesque Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

stained glass windows; 8 cellar storey windows; decorative front facade; cornerstone

Heritage Status **City Inventory:** X
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

With the closing of Carmel and Beechgrove Methodist Churches in 1888, local Methodists began meeting on the site of the Upper Hotel in Freelton - the building in which they worshipped is believed to have originally been a residence. In 1899 a new Methodist Church was constructed on the site. With the formation of the United Church in 1925, the building became Freelton United Church, and formed a 2 point charge with Strabane United.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

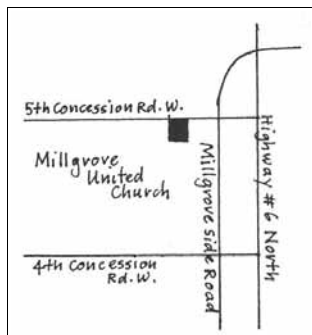
Vertical File: West Flamborough Township/Churches: Freelton Methodist Church/Freelton United Church

West Flamborough Township Centennial 1850-1950. Dundas, Star Printing Company, 1950.

West Flamborough Township Commemorative Programmes Box

West Flamborough

Millgrove United Church



Address: 374 5th Con Rd W Millgrove

Legal Description: Con 4 Blk Lot 18

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Millgrove Methodist Church

Historical Affiliation(s): Methodist

Associated Features:

Architect:

Builder: Henry Stuart

Construction Date: 1881 **Material:** brick **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1952 **Material:** brick **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

double-leaf front door; date stone "M.C.C. 1881"

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

Wesleyan and New Connexion Methodist congregations worshipped separately in Millgrove until 1874, when they came together to form the Millgrove Methodist Church. At first worshipping in the former Wesleyan Methodist building known as Ryckman's Chapel, the renamed Millgrove Methodist Church began as part of the Waterdown Methodist Circuit. A brick church was built in 1881 on property bought from James Carey, while the old church was sold and used as an apple evaporator. Three years later the Millgrove Church formed a new charge with Rock Chapel and Glenwood.

In 1908, the church bell, costing \$1350.00, weighing 1050 pounds and manufactured by Mannerly and Co. of New York was installed in a wrought iron bell tower. The bell was famous throughout the region for its beautiful tone and could be heard in Waterdown when the wind was from the northwest.

The congregation voted to join the United Church of Canada in 1925 and in 1952 a rear addition to the building was constructed, during the 1990s the grounds were landscaped and in 2002, the magnificent bell and surrounding railings were removed.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: Millgrove/Churches: Millgrove United Church

West Flamborough Township Centennial 1850 – 1950. Dundas, Star Printing Company, 1950.

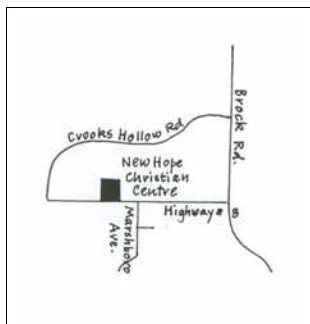
Wray, Sylvia, From West Flamborough's Storied Past, Waterloo: The Waterdown-East Flamborough Heritage Society, 2003

Hopkins, Ruth et al. Millgrove Through The Years. Hamilton, W. L. Griffin Limited, 1983.

Golden Jubilee Millgrove United Church: A Commemorative Booklet. Private Printing, 1931.

West Flamborough

New Hope Christian Centre



Address: 176 Hwy 8 West Flamboro' Village

Legal Description: Con 2 Blk Lot 6

Current Use: Place of Worship

Previous Building: X

Current Affiliation:

Alternate/ Historical Name(s): Ebenezer Free Reformed Church

Historical Affiliation(s):

Associated Features:

Architect:

Builder:

Construction Date: 1950 **Material:** brick **Style:** Contemporary

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

utilitarian box design

Heritage Status

City Inventory:

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

The church building was first erected in the 1950s and served as the place of worship for a small group of Dutch immigrants, members of the Reformed Church. They occupied the building, until the increase in their congregation necessitated the need for a new church. During the 1990s property was purchased on nearby Weir's Lane and they vacated the building in 1996.

The New Hope congregation was formed in 1980, worshipping for a number of years in the homes of adherents. As membership grew, worship was transferred to the former West Flamborough Township Hall, Greenville that was rented until 1997 when the congregation purchased the vacated building on Highway #8.

There have been no changes or additions to the building since construction other than some minor interior renovations, made by the New Hope congregation

Associated Person(s):

Associated Groups:

Associated Event(s):

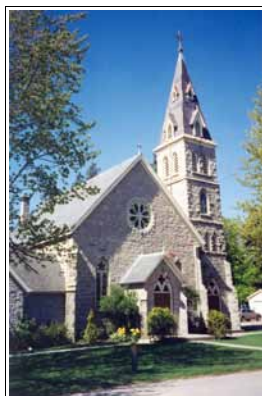
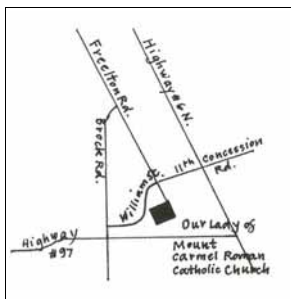
Associated Theme(s):

Reference Material:

Conversations with the minister of Ebenezer Free Reformed Church, Weir's Lane and the pastor of the New Hope Christian Centre.

West Flamborough

Our Lady of Mount Carmel Roman Catholic Church



Address: 79 Freelon Rd Freelon

Legal Description: Con 9 Blk Lot 7

Current Use: Place of Worship

Previous Building: X

Current Affiliation: Roman Catholic

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: cemetery, parsonage

Architect:

Builder:

Construction Date: 1890 **Material:** stone **Style:** High Victorian Gothic Revival

Addition/Alteration 1: 1990 **Material:** stone **Style:** Gothic Revival

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

5 storey tower; rose window; buttresses at corners of front facade; 2 double door front entrances

Heritage Status

City Inventory:
Designated: **By Law #:**
Municipal Easement:
National Historic Site:
OHT Easement:

History:

Early Catholics settlers in the Freelon area were served by travelling Jesuits or missionaries who conducted Mass in private homes or they journeyed to St. Augustine's in Dundas or Morriston in Puslinch Township. It was not until the 1860s that a stone church was constructed in Freelon, on land purchased from Patrick Freel for \$500.

The church, known as Our Lady of Mount Carmel Roman Catholic Church would, beginning in 1877, form the head of a charge with Waterdown. A fire destroyed the building in 1889 and a second stone building was constructed in 1890. The church became an independent parish in 1950.

A very fine stone addition to the front facade was built by the Ira MacDonald Company in 1990.

Associated Person(s): Rev. Thomas Dowling; Bishop of Hamilton

Associated Groups:

Associated Event(s):

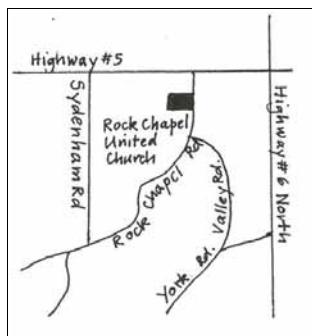
Associated Theme(s):

Reference Material:

Vertical File: West Flamborough Township/Churches: Our Lady of Mount Carmel Roman Catholic Church, Freelon
 West Flamborough Township Centennial 1850-1950. Dundas, Star Printing Company, 1950.
 Wray, Sylvia. From West Flamborough's Storied Past. Waterloo: The Waterdown-East Flamborough Heritage Society, 2003
 Spetz, Theobald. The Catholic Church in Waterloo County Part 1. Toronto, The Catholic Register, 1916.
 Foyster, Ken. Anniversary Reflections 1856-1981: A History of the Hamilton Diocese. Hamilton, W. L. Griffin Limited, 1981.
 Collection of archival photographs

West Flamborough

Rock Chapel United Church



Address: 451 Rock Chapel Rd Rock Chapel

Legal Description: Con 2 Blk Lot 21

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Rock Chapel Methodist Church

Historical Affiliation(s): Methodist

Associated Features: cemetery,

Architect:

Builder:

Construction Date: 1876 **Material:** brick **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1914 **Material:** brick **Style:**

Addition/Alteration 2: 1957 **Material:** brick **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

stained glass memorial windows

Heritage Status

City Inventory: X

Designated:

Municipal Easement:

National Historic Site:

OHT Easement:

By Law #:

History:

The site of a point on the Methodist circuit as early as 1802, the original Rock Chapel building was constructed in 1822, on an outcrop of the Niagara Escarpment. Originally used by various denominations, including Methodists, Presbyterians, Anglicans and Baptists, it came to be seen as an exclusively Methodist building by the mid 1800s. Around this time an infamous battle took place, when the Wesleyan Methodists proceeded to attempt to take the building by force from the Episcopal Methodists. The Episcopalians kept the Wesleyans at bay by "pounding every hand that appeared on the window sills till they were glad to let go."

In 1876 a new brick building was constructed on property a half mile away from the original Rock Chapel, on property owned by the Lyons family. This church, became the new Rock Chapel, while the old building was sold at an auction for \$84. It was turned over to the community and used as a community hall and polling station until 1947 when it was demolished.

The new Rock Chapel would see a Sunday School added in 1914, and would join the United Church in 1925. In 1949, a baptismal font, constructed from wood salvaged from the original building was donated to the church by Mr. J Taylor. In 1957 another addition was constructed at the rear which included a new kitchen, furnace room and fireside room.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: West Flamborough Township/Churches: Rock Chapel Church 451 Rock Chapel Road

Wray, Sylvia. From West Flamborough's Storied Past. Waterloo: The Waterdown-East Flamborough Heritage Society, 2003

West Flamborough Township Centennial 1850 – 1950. Dundas, Star Printing Company, 1950.

Souvenir: Old Rock Chapel Centennial, June 1922.

Rock Chapel 1822-1972, Private Printing, 1972.

Warner, Wilfred D. The Accounts Register, Niagara Circuit Methodists 1795-1823. Private Printing, 1980.

Barrons, Ron. Rock Chapel: A Collection of Information. Private Printing, 2002.

Collection of archival photographs

West Flamborough

Strabane United Church



Address: 1565 Brock Rd Strabane

Legal Description: Con 8 Blk Lot 6

Current Use: Place of Worship

Previous Building: X

Current Affiliation: United

Alternate/ Historical Name(s): Nairn Presbyterian Church, Strabane Presbyterian Church

Historical Affiliation(s): Presbyterian

Associated Features: cemetery

Architect:

Builder:

Construction Date: 1877 **Material:** stone **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1889 **Material:** stone **Style:** Gothic Revival

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

Neogothic windows; Celtic influenced turrets at front entry; pews curvilinear

Heritage Status

City Inventory: X

Designated: X **By Law #:** 85-117

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Presbyterians in Nairn worshipped in a local school house as early as 1841. In 1844 land was donated next to the school, and planning commenced on building a church. Finished in 1845, the small frame church was named Nairn. It would be enlarged in 1867, before being declared too small in the mid 1870s.

A committee was created, chaired by Thomas Bain, a future Speaker of the House of Commons, and construction was completed in 1877. The new church was dedicated as Strabane Presbyterian Church by the Reverend R. J. Laidlaw of St. Paul's Presbyterian Church of Hamilton on October 12, 1879 and became part of a 2 point charge with Kilbride in 1881.

In 1925, the congregation voted to become part of the United Church of Canada, and assimilated the Brock Road Methodist congregation and since then it has remained joined with Freelon United Church.

The church contains numerous historical records, tracing the congregation's history, preserved in various leather bound volumes.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

Vertical File: West Flamborough Township/Churches: Strabane United Church, 1565 Brock Road

West Flamborough Township Centennial 1850-1950. Dundas, Star Printing Company, 1950.

Wray, Sylvia. From West Flamborough's Storied Past. Waterloo: The Waterdown-East Flamborough Heritage Society, 2003.

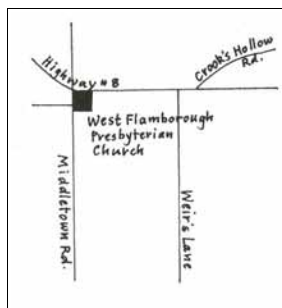
Jubilee Souvenir: Strabane Presbyterian Church 1847-1897. Hamilton, MacPherson and Drope, 1897.

Strabane Women's Institute Tweedsmuir History book

Collection of archival photographs and postcards

West Flamborough

West Flamboro Presbyterian Church



Address: 295 Hwy 8 Christie's Corners

Legal Description: Con 1 Blk Lot 1

Current Use: Place of Worship

Previous Building: X

Current Affiliation: Presbyterian

Alternate/ Historical Name(s):

Historical Affiliation(s):

Associated Features: cemetery

Architect: A. H. Hill

Builder:

Construction Date: 1867 **Material:** stone **Style:** Early Victorian Gothic Revival

Addition/Alteration 1: 1912 **Material:** stone **Style:**

Addition/Alteration 2: 1957 **Material:** stone **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

stained glass memorial windows; buttresses; double-leaf wooden front door; side stone inscribed "West Flamboro Presbyterian 1832 1982"

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

The earliest Presbyterians in the area were first ministered to by Rev. Sheed of Ancaster in the mid 1820s. It was not until the arrival of Rev. Thomas Christie in 1832 that an official congregation was formed, which met for 3 years in a local school house until a wooden church was built. Rev. Christie, besides working with the West Flamborough church, was also integral in the creation of Kirkwall in Beverly, St. George's in Brant County, St. Andrew's in Dundas and Central Presbyterian in Hamilton. Christie was tied to the United Secession Church of Scotland, and when the church united with the Free Presbyterian Church of Canada in 1861, Christie wanted no part of it, and his congregation dutifully followed suit.

In 1867 a new stone church was constructed with property at a cost of \$4,117, at which time the old church was removed and the former site became part of the adjacent cemetery. In 1870 this cemetery saw the burial of Rev. Thomas Christie, who had been minister from 1832 until 1870.

In December 1901, a fire devastated the interior of the church, and it was not reopened until March 1902. The building underwent further renovations in 1912, with the rebuilding of the entrance and an enlargement of the basement. In 1925, choosing to remain Presbyterian, the church was joined to Kirkwall, and five years later it formed a 3 point charge with Sheffield becoming a single charge in 1954.

Associated Person(s): Rev. Thomas Christie

Associated Groups:

Associated Event(s):

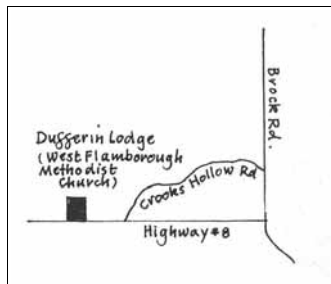
Associated Theme(s):

Reference Material:

Vertical File: West Flamborough Township/Churches: West Flamboro Presbyterian Church, Christie's Corners
 Wray, Sylvia. From West Flamborough's Storied Past Waterloo: The Waterdown-East Flamborough Heritage Society, 2003
 Fisher, S. W. Reverend. Presbyterianism in West Flamboro Church 1833-1908. Dundas, Banner Printing Company, 1908.
 The One Hundredth Anniversary of West Flamboro' Presbyterian Church 1832-1932. Private Printing, 1932.
 Bailey, Thomas Melville. Wee Kirks and Stately Steeples. Burlington, Eagle Press Printers, 1990.
 Collection of archival photographs

West Flamborough

Former Place of Worship (Dufferin Masonic Lodge No 291)



Address: 200 Hwy 8 West Flamboro' Village

Legal Description: Con 2 Blk Lot 5

Current Use: Masonic Lodge

Previous Building:

Current Affiliation: None

Alternate/ Historical Name(s): West Flamboro' Wesleyan Methodist, West Flamboro' Methodist

Historical Affiliation(s): Methodist

Associated Features:

Architect:

Builder:

Construction Date: 1879 **Material:** brick **Style:** Romanesque Revival

Addition/Alteration 1: **Material:** **Style:**

Addition/Alteration 2: **Material:** **Style:**

Addition/Alteration 3: **Material:** **Style:**

Notable Architectural Features:

2nd level boarded-up windows; buttresses, double at front corner; date stone "West Flamborough Methodist Church A. D. 1979"; signs of alteration on rear facade

Heritage Status

City Inventory: X

Designated:

By Law #:

Municipal Easement:

National Historic Site:

OHT Easement:

History:

Beginning their worship in a frame building on land occupied by West Flamboro' School in the mid 1800s, Wesleyan Methodists in the West Flamboro' Village area constructed a brick building on a separate piece of land in 1879. This building housed the congregation until 1912, when dwindling attendance forced the church to close. In 1918 the building was sold to the local Dufferin Lodge Free Masons.

The first meetings of Dufferin Lodge No. 291 occurred in a room on Alfred Jones' property in 1873. In 1911 Jones, donated his carriage house, and finally in 1918 the Lodge purchased the West Flamboro' Methodist Church for \$500. The Lodge undertook a number of renovations, including the installation of electricity in 1920 and the building continued to serve as a site for special events for the pupils at the tiny, nearby Weir's School. At the Lodge's 75th anniversary in 1948, the presence of a large group of people caused the floor of the hall to collapse under their weight, though it was subsequently rebuilt.

Associated Person(s):

Associated Groups:

Associated Event(s):

Associated Theme(s):

Reference Material:

West Flamborough Township Centennial 1850-1950. Dundas, Star Printing Company, 1950.

West Flamboro' Womens Institute Tweedsmuir History Book

West Flamborough Township Commemorative Programmes Box

Appendix A: Lost Places of Worship

Hamilton's Heritage Volume 7a: Inventory of Places of Worship
Appendix A: Lost Places of Worship

Former Municipality	Name(s)	Address	Settlement	CON /BLK /LOT	Affiliation(s)	Date Built	Status	Date Closed	Date Moved/ Demolished
Ancaster	Copetown Methodist Episcopal	1925 Governor's Rd	Copetown	1	32	Methodist Episcopal	1825-1828	Unknown	1859
Ancaster	Copper Hill Chapel	Powerline Rd	Copper Hill (later Zion Hill)	2		Wesleyan Methodist	1800-1825	Unknown	1845
Ancaster	Ebenezer Chapel	Garner Rd E	Ancaster			Methodist Episcopal	1830	Unknown	
Ancaster	Erskine Church; The White Church; United Presbyterian Church of Ancaster East	Carluka Rd	Carluka	7	37	Presbyterian Church (Church of Scotland)	1850	Demolished	1898 1898
Ancaster	Free Methodist Church	Book Rd/Shaver Rd		4	37	Free Methodist	c.1907	Demolished	c.1935 1938
Ancaster	Jersey Settlement Church	Field Rd	Jersey Settlement	2	19	Methodist Episcopal; Wesleyan Methodist	1804 or 1825	Unknown	c.1860
Ancaster	Knox Presbyterian Church; The Red Brick Church	Carluka Rd	Carluka	6	39	Presbyterian (Free Church)	1855	Demolished	1898 1898
Ancaster	Lynden Methodist Episcopal	Lynden Rd	Lynden (Vansickle's)	1	13	Methodist Episcopal	1820	Unknown	1831
Ancaster	Lynden Methodist Episcopal	Lynden Rd	Lynden (Vansickle's)	1	13	Methodist Episcopal	1831	Demolished	1851 1851
Ancaster	Lynden Methodist Episcopal	Lynden Rd	Lynden	1	13	Methodist Episcopal	1851	Demolished	1870
Ancaster	Mann's School	Trinity Rd/Book Rd	Trinity	4	30	Methodist Episcopal	1834	Unknown	
Ancaster	Methodist Episcopal Church	Academy St/Lodor St	Ancaster	2	45/46 ?	Methodist Episcopal	1869	Moved	1884 1900
Ancaster	Salem Church	Glancaster Rd	Renforth	5	48	Methodist Episcopal	c.1872	Unknown	1903-1905
Ancaster	St. Andrew's Presbyterian Church	31 Sulphur Springs Rd	Ancaster	2	45	Presbyterian	1832	Demolished	1875 1879
Ancaster	Zion Methodist; Zion Chapel; Garner's Church	Garner Rd W/Southcote Rd	Ancaster	3	47	Canadian Wesleyan Methodist (Ryanite); New Connexion Methodist	1831	Demolished	1884-1889
Barton	Chapel in the Bush	King St E	Stoney Creek	3	1	Non-Denominational	1792	Demolished	1830
Barton	St. George's Anglican Church	1307 Rymal Rd	Hannon	8	3	Anglican	1864	Moved	1958 1974
Beverly	Beverly Reformed Church; Sheffield United Brethren		Sheffield			Beverly Reformed; United Brethren	1834	Reused	1895
Beverly	Copetown Methodist	Governor's Rd	Copetown	1	29	Methodist Episcopal; Methodist	1859	Unknown	1908 1908
Beverly	Echlin's; Mount Zion	244 Copetown Rd		1	31	Methodist Episcopal	1862	Demolished	1864 1864
Beverly	English Church; Lamb's Church	Hwy 8	Romulus			Anglican	c.1830	Moved	1900
Beverly	Kirkwall	1545 Hwy 52	Kirkwall			Presbyterian	1835	Unknown	1848

Hamilton's Heritage Volume 7a: Inventory of Places of Worship
Appendix A: Lost Places of Worship

Former Municipality	Name(s)	Address	Settlement	CON	BLK	LOT	Affiliation(s)	Date Built	Status	Date Closed	Date Moved/ Demolished
Beverly	Lynden	Main St	Lynden				New Connexion Methodist	1860	Demolished	1884	1884
Beverly	Lynden Presbyterian; Central United		Lynden				Presbyterian; United	1890	Demolished	1942	1942
Beverly	Pleasant Grove Free Methodist		Pleasant Grove	5		9	Free Methodist	c.1875	Demolished		
Beverly	Pleasant Grove Methodist	5th Con Rd	Pleasant Grove				Methodist	1850	Unknown		
Beverly	Rockton Methodist	Ainsle Rd	Rockton				Methodist		Unknown	1871	
Beverly	Salem	Westover Rd	Salem					c.1890	Reused	1940	
Beverly	St. Paul's		Copetown				Anglican		Demolished	1908	
Beverly	Troy	2175 Hwy 5	Troy	3		10	Methodist	1844	Moved	1873	
Beverly	Westover Baptist		Westover	6		30	Regular Baptist	1845	Unknown	1850	
Binbrook	Auld Kirk	Kirk Rd		7		27	Presbyterian	1853	Demolished	1875	1912
Binbrook	Binbrook Methodist Episcopal	Hwy 56	Binbrook	3	3	5	Methodist Episcopal	1851	Moved	1884	1958
Binbrook	Binbrook Wesleyan Methodist church	Binbrook Rd	Binbrook	3	3	5	Wesleyan Methodist	1856	Moved	1886	1886
Binbrook	Menzies Church	Hall Rd		8		18	Presbyterian	c.1838	Unknown	1844	
Binbrook	St. Joseph's	Binbrook Rd		3	3	2	Roman Catholic	1844	Demolished	1951	1964
Dundas	Dundas Baptist	106 Park St	Dundas				Baptist	1842	Demolished		1865
Dundas	Free Church	69 King St E	Dundas				Protestant	1828	Demolished		
Dundas	St. Augustine's	King St W/Memorial Square	Dundas				Roman Catholic	1832	Demolished	1863	1863
Dundas	St. Augustine's Chapel	Memorial Square/Hatt St	Dundas				Roman Catholic	c.1827	Unknown	c.1832	
Dundas	St. James	Hatt St	Dundas				Anglican	1843	Demolished	1926	1926
Dundas	Unknown	Market St/King St W	Dundas				Baptist	1858	Unknown		
Dundas	Unknown	Ogilvie St	Dundas				Methodist Episcopal; Weslyan Methodist	1830	Unknown	1854	
East Flamborough	Baptist Church	Mill St S	Waterdown	3		6	Baptist	1861	Demolished	1905	1905
East Flamborough	Canadian Wesleyan New Connexion; St. Paul's Anglican	9th Con Rd	Carlisle	8		7	New Connexion Methodist; Anglican	c.1858	Moved	1888	
East Flamborough	Carlisle Methodist	1432 Centre Rd	Carlisle	8		7	Wesleyan Methodist; Methodist	1852	Demolished	1891	
East Flamborough	Carmel Methodist	Hwy 6 N	Freelton	10		13	Methodist	1860	Moved	1888	
East Flamborough	Chapel on the Twelve	Centre Rd	Carlisle	8		7	Wesleyan Methodist	c.1839	Demolished	1852	c.1860
East Flamborough	German Evangelical	Mill St N	Waterdown	3		7	Evangelical German	1870	Demolished	1914	1914

Hamilton's Heritage Volume 7a: Inventory of Places of Worship
Appendix A: Lost Places of Worship

Former Municipality	Name(s)	Address	Settlement	CON /BLK /LOT	Affiliation(s)	Date Built	Status	Date Closed	Date Moved/ Demolished	
East Flamborough	Messiah		Progreston	8	3		Unknown	c.1880		
East Flamborough	Methodist Epsicopal Chapel		Union Cemetery	Waterdown	3	6	Methodist Episcopal	1844	Demolished 1872	
East Flamborough	Mountsberg Episcopal Methodist		Mountsberg Rd	Mountsberg	12	6	Methodist Episcopal	c.1836	Demolished 1854	
East Flamborough	Regular Baptist Church		Campbellville Rd	Mountsberg	13	8	Baptist	1852	Demolished 1922	
East Flamborough	Salvation Army		Mill St N	Waterdown	3	7	Salvation Army	c.1895	Reused 1905	
East Flamborough	St. Andrew's		Main St N	Waterdown	3	7	Church of Scotland Presbyterian	1853	Demolished c.1870	1967
East Flamborough	St. Francis	228	Dundas St	Waterdown	3	8	Roman Catholic	1846	Demolished 1856	
East Flamborough	St. Thomas	228	Dundas St	Waterdown	3	8	Roman Catholic	1856	Demolished 1915	1937
Glanford	Glanford Congregational Church		Dickenson Rd		2	5	Presbyterian?	c.1845	Demolished c.1865	1873
Glanford	Unknown		White Church Rd		6	12		1850s	Unknown	
Glanford	Wayside Chapel		Upper James St		1	5	Christian Reformed	1963	Demolished 1970s	1970s
Glanford	White Church		White Church Rd		5	5	Methodist	1838	Demolished 1913	1934
Saltfleet	Auld Scotch Kirk	225	Upper Mount Albion Rd	Mount Albion	7	32	Presbyterian	1840	Demolished 1878	
Saltfleet	Cheyne		First St	Stoney Creek			Presbyterian	1918	Demolished 1960	1960
Saltfleet	Cheyne		Mud St	Mount Albion	6	29	Presbyterian	1844	Moved 1918	1960
Saltfleet	Church at the Fifty		Hwy 8	Winona	2	1	Methodist Episcopal	1820	Demolished 1869	
Saltfleet	Church of Our Saviour		Millen Rd	Stoney Creek			Anglican	1947	Vacant 1964	
Saltfleet	Methodist Church		King St W	Stoney Creek	3	25	Wesleyan Methodist	1868	Demolished 1903	1961
Saltfleet	Methodist Church		Lake Avenue Dr	Stoney Creek	3	24	Methodist Episcopal	1830	Unknown 1884	
Saltfleet	Methodist Church		Mud St E	Tapleystown	6	17	Methodist Episcopal	1853	Demolished 1879	1879
Saltfleet	Methodist Church		Rymal Rd E	Elfrida	8	25	Methodist	1856	Demolished 1881	1881
Saltfleet	Our Lady of Mount Carmel Chapel		Mud St E	Tapleystown			Roman Catholic	1949	Moved 1955	
Saltfleet	Our Lady of Mount Carmel Chapel		R. R. 20	Elfrida			Roman Catholic	1955	Demolished 1969	1969
Saltfleet	St Francis Xavier		Hwy 8	Stoney Creek	3	20	Roman Catholic	1950	Demolished 1958	1958
Saltfleet	St. Barnabas			Stoney Creek			United	1962	Vacant 1968	
Saltfleet	St. George's Church		Mud St E	Tapleystown	6	12	Anglican	1857	Demolished 1887	1934
Saltfleet	Stewart Church		Fruitland Rd	Fruitland	2	15	Wesleyan Methodist	1853	Moved 1882	1960s
Saltfleet	The Parsonage Church	105	King St E	Stoney Creek	3	23	Christian and Missionary Alliance	1957	Reused 1961	
Saltfleet	Tweedside		Mud St E	Tweedside	6	3	Wesleyan Methodist	1874	Demolished 1898	1898

Hamilton's Heritage Volume 7a: Inventory of Places of Worship
Appendix A: Lost Places of Worship

Former Municipality	Name(s)	Address	Settlement	CON	BLK	LOT	Affiliation(s)	Date Built	Status	Date Closed	Date Moved/ Demolished
Saltfleet	Winona Gospel Church	Glover Rd	Winona	2		10	Non-Denominational	1919	Moved	1963	
West Flamborough	Bethel Chapel	4th Con Rd W		3		9	Wesleyan Methodist; Methodist	c.1860	Demolished	1883	
West Flamborough	Bethesda; Brock Road	Brock Rd		6		7	Wesleyan Methodist; Methodist	1865	Demolished	1925	1925
West Flamborough	Brock Road Baptist Church	Brock Rd	Freelton				Baptist	c.1844	Closed	1849	
West Flamborough	Brock Road Methodist Church	Brock Rd					Wesleyan Methodist	1855	Unknown	1885	
West Flamborough	Brock Road; Beechgrove	Brock Rd		10		4	Primitive Methodist	1859	Unknown	1888	
West Flamborough	Cummins Chapel		Clappison's Corners	3		25	New Connexion Methodist	c.1835	Demolished	1848	1983
West Flamborough	Freelton Baptist	Brock Rd	Freelton				Baptist	1885	Unknown	1911	
West Flamborough	Glenwood	4th Con Rd W		3		7	Methodist, United	1885	Demolished	1971	1971
West Flamborough	Harper's Church	Hwy 6/8th Con Rd	Harper's Corners				Wesleyan Methodist	1865	Unknown	1866	
West Flamborough	Nairn	1565 Brock Rd		8		6	Presbyterian	1845	Demolished	1877	
West Flamborough	Our Lady of Mount Carmel	79 Freelton Rd	Freelton	9		7	Roman Catholic	1865	Demolished	1889	1889
West Flamborough	Rock Chapel	Rock Chapel Rd	Rock Chapel	2		21	Methodist Epsicopal; Wesleyan Methodist; Methodist	1822	Demolished	1876	1947
West Flamborough	Ryckman Chapel; Wesleyan Methodist Church	5th Con Rd W	Millgrove	4		18	Wesleyan Methodist	1848	Reused	1874	
West Flamborough	Tabor		Millgrove	5		19	New Connexion Methodist	1848	Demolished	1881	1957
West Flamborough	West Flamborough Presbyterian	Hwy 8/Middletown Rd		1		1	Presbyterian	1836	Demolished	1865	1867

Appendix B: Place of Worship built since 1967

Hamilton's Heritage Volume 7a: Inventory of Places of Worship
Appendix B: Places of Worship built since 1967

Former Municipality	Name(s)	Address		Settlement	Affiliation(s)	Date Built
Ancaster	Ancaster Canadian Reformed Church	575	Shaver Rd	Ancaster	Reformed	1994
Ancaster	Ancaster Christian Reformed Church	70	Garner Rd E	Ancaster	Christian Reformed	1976
Ancaster	Bethel Baptist Church of Ancaster	237	Manitou Way	Ancaster	Baptist	
Ancaster	Calvary Pentacostal Tabernacle	1151	Garner Rd W	Ancaster	Pentecostal	1996
Ancaster	Heritage Fellowship Baptist Church	557	Garner Rd W	Ancaster	Baptist	
Ancaster	Meadowlands Fellowship Chirstian Reformed Church	211	Stonehenge Dr	Ancaster	Christian Reformed	2005
Ancaster	Netherland Reformed Church	572	Southcote Rd	Ancaster	Christian Reformed	
Ancaster	Rehoboth United Reformed Church	77	Glancaster Rd	Ancaster	United Reformed	2002
Beverly	Zion United Reformed Church of Sheffield	1283	Old Hwy 8	Sheffield	United Reformed Church	1997
Dundas	Dundas Baptist	201	Governors Rd	Dundas	Baptist	2001
Dundas	Seventh Day Adventist Reform Church	673	York Rd	Dundas	Seventh Day Adventist	1969
Dundas	Sikh Sangat	200	Old Guelph Rd	Dundas	Sikh	1998
East Flamborough	Bethel Christian Reformed Church	606	Dundas St E	Waterdown	Christian Reformed	1978
East Flamborough	Flamboro Christian Fellowship	329	6th Con Rd E	Millgrove	Christian (Elim Fellowship Canada)	1993
East Flamborough	Flamborough Baptist Church	41	5th Con Rd E		Baptist	1997
East Flamborough	St. Thomas Roman Catholic Church	715	Centre Rd	Waterdown	Roman Catholic	2005
Glanbrook	Hindu Samaj of Hamilton and Region	6297	Twenty Rd	Hannon	Hindu	2003
Stoney Creek	Bosnian Islamic Centre of Hamilton	202	Barton St E	Stoney Creek	Islam	2001
Stoney Creek	Church of Jesus Christ of the Latter-Day Saints	351	Hwy 8	Stoney Creek	Latter-Day Saints/Mormon Church	1995
Stoney Creek	Gospel for Asia Inc	245	King St E	Stoney Creek	Inter-Faith Congregation; Mission Interdenominational Congregation	2003
Stoney Creek	Gursikh Temple of Hamilton-Wentworth	86	Covington St	Stoney Creek	Sikh Society of Hamilton-Wentworth	1993
Stoney Creek	Heritage Green Baptist Church	956	Paramount Dr	Stoney Creek	Baptist	1980
Stoney Creek	Heritage Green Presbyterian Church	360	Isaac Brock Dr	Stoney Creek	Presbyterian Church of Canada	1990
Stoney Creek	Heritage Green Seventh-Day Adventist Church	349	Isaac Brock Dr	Stoney Creek	Seventh-Day Adventist	1989
Stoney Creek	Jehovah's Witnesses Kingdom Hall (Glover)	217	Glover Rd	Stoney Creek	Jehovah's Witness	
Stoney Creek	Jehovah's Witnesses Kingdom Hall (Tapleytown)	218	Mud St E	Stoney Creek	Jehovah's Witness	
Stoney Creek	Khmer Krom Buddhist Temple	516	Barton St E	Stoney Creek	Buddhist	1998
Stoney Creek	King's View Community Church	1267	Paramount Dr	Stoney Creek	Pentecostal Assembly of Canada	1987
Stoney Creek	Our Lady of the Assumption Roman Catholic Church	63	Regional Road 20 E	Stoney Creek	Roman Catholic	1970
Stoney Creek	Paramount Drive Alliance Church	1035	Paramount Dr	Stoney Creek	Christian and Missionary Alliance	1986
Stoney Creek	Ramgarhia Association Gurdwara Sahib Temple	290	Lake Ave N	Stoney Creek	Sikh	1981

Hamilton's Heritage Volume 7a: Inventory of Places of Worship
 Appendix B: Places of Worship built since 1967

Former Municipality	Name(s)	Address		Settlement	Affiliation(s)	Date Built
Stoney Creek	Stoney Creek Alliance Church	605	Hwy 8	Stoney Creek	Christian Missionary Alliance	1982
Stoney Creek	Stoney Creek Christian Fellowship	288	Glover Rd	Stoney Creek	Nondenominational	1988
Stoney Creek	Stoney Creek Community Church	725	Hwy 8	Stoney Creek	Division of Pentecostal Assembly of Canada	1990
Stoney Creek	Stoney Creek New Testament Church of God	184	Margaret Ave	Stoney Creek	Pentecostal	
Stoney Creek	The Salvation Army - Winterbury Heights Church	300	Winterberry Dr	Stoney Creek	Salvation Army	2002
Stoney Creek	Victory International Church	2799	Barton St E	Stoney Creek	Pentecostal	2004
West Flamborough	Calvary Christian Reformed	265	Middletown Line		Christian Reformed	1985
West Flamborough	Ebenezer Free Reformed	253	Weirs Lane	West Flamboro	Free Reformed	1996
West Flamborough	Kingdom Hall of Jehovah's Witnesses	370	Brock Rd	Greenville	Jehovah's Witnesses	2000



Hamilton

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