THE TOWN OF VAUGHAN

BY-LAW

NUMBER 133-88

A By-law to designate St. Paul's Presbyterian Church located on the property known municipally as 10150 Pine Valley Drive, Vaughan, in the Town of Vaughan, Regional Municipality of York as being of architectural value or interest.

WHEREAS Section 29 of the Ontario Heritage Act, R.S.O. 1980, authorizes the Council of a municipality to enact by-laws to designate real property, including all buildings and structures thereon, to be of architectural and/or historic value or interest; and,

WHEREAS the Council of the Corporation of the Town of Vaughan has caused to be served on the owners of the lands and premises known as St. Paul's Presbyterian Church, 10150 Pine Valley Drive, Vaughan, being Part of Lot 22, Concession 7, in the Town of Vaughan, in the Regional Municipality of York, more particularly described in Schedule "A" attached hereto; and upon the Ontario Heritage Foundation, notice of intention to designate the aforesaid real property and has caused such notice of intention to be published in a newspaper having general circulation in the municipality once for each of three consecutive weeks; and,

WHEREAS no notice of objection to the proposed designation has been served on the Clerk of the Municipality:

NOW THEREFORE the Council of the Corporation of the Town of Vaughan ENACTS AS FOLLOWS:

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1. There is designated as being of architectural value or interest the building known as St. Paul's Presbyterian Church, 10150 Pine Valley Drive, Vaughan, being Part of Lot 22, Concession 7, in the Town of Vaughan, in the Regional Municipality of York, more particularly described in Schedule "A" attached hereto.

2. The reasons for designation are set out in Schedule "B" attached hereto.

3. The Town Solicitor is hereby authorized to cause a copy of this By-law to be registered against the property described in Schedule "A", attached hereto, in the proper land registry office.

4. The Town Clerk is hereby authorized to cause a copy of this By-law to be served on the Owner of the aforesaid property and on the Ontario Heritage Foundation and to cause notice of the passing of this by-law to be published in the same newspaper in which notice of intention to so designate was published once of each of three consecutive weeks.

READ a FIRST and SECOND time this 7th day of March, 1988.

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L.D. Jackson, Mayor
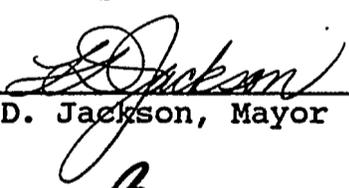
_____
R.A. Panizza, Town Clerk

READ a THIRD time and finally passed this 7th day of March, 1988.

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L.D. Jackson, Mayor

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R.A. Panizza, Town Clerk

DESCRIPTION OF LANDS

All and singular that certain parcel or tract of land and
premises situate, lying and being in the Town of Vaughan,
in the Regional Municipality of York in the province of
Ontario and being composed of Lot 22, Concession 7, being
Parts 5 and 6, Plan 64R-1447, Town of Vaughan, Regional
Municipality of York.

ST. PAUL'S PRESBYTERIAN CHURCH

10150 Pine Valley Drive
Part of Lot 22, Concession 7
Vaughan

Kathryn Anderson
October 1987

PROPERTY: St. Paul's Presbyterian Church

ADDRESS: 10150 Pine Valley Drive
Part of Lot 22, Concession 7
Town of Vaughan

ORIGINAL OWNER: Trustees, St. Paul's Presbyterian Church

CONSTRUCTION DATE: 1888

REASON FOR
 DESIGNATION: St. Paul's Presbyterian Church is recommended for designation for achitectural and historical reasons.

The church is an excellent example of the Romanesque Revival style, distinguished by an elaborate tower and polychromatic brickwork. The colourful rubble stone foundation was laid to complement the red brick-clad body to which buff brick was applied and voussoirs, string courses, mock pilasters, and checkerboard patterns on the tower face. This patterning, recalling mosaic tile, and roundheaded openings represent specific Romanesque features.

The church, the second to occupy the site, was constructed in 1888 by carpenter Thomas Wright and mason David Johnson.

ST. PAUL'S PRESBYTERIAN CHURCH

10150 PINE VALLEY DRIVE

VAUGHAN

LOT 22, CONCESSION 7

HISTORICAL BACKGROUND

St. Paul's Presbyterian Church, the second church to occupy the site, was constructed in 1888 on a small portion of Lot 22 in the 7th Concession of Vaughan Township. On April 27, 1844, Reverend Peter MacNaughton and six others acquired one acre of land in the southeast corner of the lot from Robert, William and James McBride. By 1851, the Decennial Census recorded that an established Presbyterian Church with a capacity of 300 was situated on the property of Peter Snyder (sic), a farmer and "sawier" whose own religion was listed as "none particular".

In 1831, ministers of the Church of Scotland in both Upper and Lower Canada organized the "Synod of the Presbyterian Church in Canada in connection with the Church of Scotland". In accordance with the accepted hierarchy, the Presbytery of Toronto was created, it in turn overseeing Sessions composed of one or more congregations in the city and surrounding counties. This official framework did not mark the introduction of Presbyterianism to Vaughan: the Richmond Hill congregation was formed in 1817, the Maple group in 1829. Churches were constructed in these villages in 1821 and 1832, respectively. A census taken in 1842 indicated that one-third of the population of Vaughan Township was Presbyterian.

While the first Presbyterian church building on Lot 22 appeared in 1844, the organization of its congregation began in 1837 when it was arranged for Reverend MacNaughton of St. Andrew's Church, Maple to hold services alternately every third Sunday for congregations at the "Humber" (later served by Knox Church, Elder's Mills) and the "Upper Corner" (the area north of Major Mackenzie Drive, Concessions 6 through 8). Various arrangements to serve both localities were attempted until 1843 when the two groups united. Services, which had moved between various houses as convenient, were finally held at the farm of Neil McEachern in the vicinity of Maple Road (Major Mackenzie) and Concession 7. This neighbourhood was chosen as the location for a new church; its proximity to the

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Maple congregation was probably a factor in this decision. Prior to 1863 when the name "St. Paul's" was adopted, the church was known as "St. Andrew's on the 7th Concession". This practice recognized the fact that the two congregations formed one Session, with a joint communion roll, until 1960. A simple frame church, with dimensions of 38 by 30 feet, was constructed by carpenter Michael Peterman at a cost of 59 pounds, 10 shillings and sixpence, excluding lumber and additional labour. Drive sheds, located across the concession road (Lot 21, Concession 6), were leased from the Constable family.

For over a decade, between 1848 and 1859, the congregation functioned without a settled minister. Despite suggestions that a disagreement over the use of English or Gaelic -- services were conducted in both languages -- contributed to the failure to attract a religious leader, a more plausible explanation is the lack of a glebe, or churchland including a benefice. Reverend MacNaughton (who served from 1832 to 1844, and 1847 to 1848) had acquired, along with his brother, Donald, and nephew, Peter, several tracts of land throughout Vaughan. One small allotment was set in the southeast corner of Lot 21, Concession 7, directly south of the church. The minister apparently resided in a log cabin on this property until he left the district in 1848. Following appeals to the Clergy Reserves Commission, church trustees received funds allowing them to acquire an additional seven acres at the front (east) of Lot 22 from Peter Snider for 96 pounds in 1855. A manse was never constructed as a debate arose between the congregations of St. Andrew's and St. Paul's over where their minister should reside. In October 1858, a committee appointed by the Presbytery of Toronto reported that a dwelling had been purchased in the village of Maple.

By 1876, Session minutes indicate that the congregation of St. Paul's had grown to the extent that it could afford to raise three-fifths of the minister's stipend. In September, 1887, a decision was undertaken to proceed with the construction of a larger church on the same site. A building committee composed of Archibald Cameron, David Elder, Alexander Malloy, Dugald McDonald, Charles McLean, Dugald McMurchy, Andrew McNeil, and Charles McNeil, employed carpenter Thomas Wright of Woodbridge and mason David Johnson of Maple to oversee the construction. Work began in February, 1888, with a bee for hauling bricks, followed by the laying of the cornerstone on July 1, 1888. On January 13, 1889, the first services were held in the completed building.

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The church was redecorated during the tenure of Reverend William Back, who served between 1901 and 1907. The congregations of St. Andrew's and St. Paul's, together with other members of the Presbyterian Church in Canada (united in 1875), elected to remain Presbyterian when the United Church of Canada (composed of Methodists, Presbyterians and Congregationalists) was formed in 1925. In 1944, the 100th anniversary of the founding of St. Paul's was celebrated with the repainting of the church both inside and out. In 1959 the joint Session of St. Andrew's, Maple, and St. Paul's, Vaughan, debated a request that the two churches hold separate congregational meetings and communions. While the official relationship between the two bodies was severed one year later, the churches remain linked by their shared history.

St. Paul's Presbyterian Church is surrounded on three sides, excluding the eastern approach, by a cemetery. It is difficult to determine when the first burials took place. The earliest recorded burials predate the acquisition of the land by church officials, implying that several bodies were re-interred on the site.

Following the purchase of the property and construction of the first church in 1844, ninety cemetery plots were laid out in 1849. According to a map of the grounds dated to 1864, plots numbered from 1 to 47 were located south of the church building running east to west, while numbers 48 to 94 were set to the north running west to east. The map indicates that lots 95 to 102, situated behind the church, were "reserved until all others taken up". An additional forty unnumbered lots were situated along the north edge of the site, while a "stranger's plot", accommodating about six bodies, was set aside against the west property line.

The Burial Register indicates that six people were interred whose dates of death or burial remain unrecorded. This group included two females, surname Wiseman, who died of "snakeberry poisoning". The earliest grave marker -- although not necessarily the first burial -- is that of Donald McKinnon who died on November 1, 1840, age six years. Records suggest that eight bodies apparently interred prior to 1844 were relocated to the grounds

Cemetery plots were cared for by family members or interested parties until January 1925, when "it was desired to appoint a committee for the purpose of improving the burying grounds and making it a cemetery". To solicit

subscriptions to an endowment fund, the committee composed an eloquent letter, noting that

> this "city of our dead" has been used for the past eighty years and continues to be the "last sleeping place" of those called home from the rank and file of a worthy and dauntless congregation.

Plans were made to raise $2000 to purchase government bonds, using the interest "to perpetuate and prolong the maintenance of this silent corner to the end of time". While a two-storey brick caretaker's house was purported to have been built in 1913, the cemetery committee reported in 1925 that "lately a caretaker's house has been erected".

In 1957 an adjacent landowner offered the committee one acre of land to the south, in exchange for two plots within the parcel; a section measuring 180 by 210 feet was acquired in 1960. Three years later, a member of the congregation donated the iron fence which secures the grounds. In 1966, the cemetery committee met to "discuss the possibility of putting in foundations to erect the monument slaps now lying on the ground" to the north of the church. This project, completed in September 1966, involved the placement of about fifteen 19th century markers in a flat concrete slab, including a granite plaque inscribed as follows: This area re-erected September 1966 in memory of the pioneers of this community and congregation.

In 1969 the cemetery committee discussed a plan "whereby Vaughan Township would take over the assets of the various cemeteries and burying grounds situated in Vaughan Township and operate and maintain them in a perpetual care manner". Two years later, the church management board and the cemetery committee recommended that the cemetery be transferred to the municipality. The caretaker's house was sold in 1973

The site was recorded as a pioneer burial ground in 1973 and 1974. The information gathered includes twenty-eight family names, and indicates the particular Scottish origins -- including Argyleshire, Dumfries and the Island of Mull - of the founding members of the congregation.

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ARCHITECTURAL DESCRIPTION

St. Paul's Presbyterian Church is a handsome example of a Romanesque Revival church, distinguished by an elaborate tower and polychromatic brickwork. This style, identified by its round-arched openings, enjoyed a resurgence of popularity in North America between 1870 and 1910. According to architectural historians,

> the descriptive label "Romanesque" refers to the reintroduction of classical Roman architecture after the Dark Ages had all but extinguished it, especially the Roman arch as it appeared in the massive-walled abbeys that rose across Europe in the 10th and 11th centuries. The Victorians revived the form, calling it the "round-arched style". Architects here (Canada) occasionally used Romanesque Revival for churches (especially Presbyterian), but like Britain and unlike the United States, Toronto preferred Gothic. (Patricia McHugh, Toronto Architecture, 18)

The gabled end wall of St. Paul's Church, with projecting tower forming the principal facade, faces eastward onto Pine Valley Drive. The brick over wood frame building rests on a rubble stone foundation, featuring stones of various colours, shapes and sizes laid in mortar to create a pattern which complements the polychromed detailing throughout. The tower and body of the church are clad in red brick laid in stretcher bond, which provides a plain palette for the introduction of patterned brickwork. Buff, or uncoloured brick is applied for voussoirs (on all structural openings above the foundation), string courses, pilasters, mock buttresses, and decorative blocks on the tower face.

The principal entry is set in the base of the tower, consisting of a single-leaf, semi-circular (headed) door outlined by an arcade created by a voussoir which merges into narrow pilasters rendered in red brick. The width of the voussoirs, and others throughout, indicates Romanesque influence. The doorway is further flanked by single-storey mock buttresses (of Gothic inspiration), the tops of which are linked by a double string course. A datestone is set midway up the tower. Overhead, two narrow windows with continuous heads and stained glass panels are indented slightly, turning the voussoirs above into a corbel, or false arch. From this point upward, all four exterior walls of the tower are treated in an identical manner. A large area of wallspace is ornamented by a combination of red and buff brick laid in a checkerboard pattern, recalling the mosaic tiles applied to Romanseque

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buildings. Each 'check' is composed of a stretcher with two headers above and below, adding textural interest to the polychromatic surface. A double course of buff brick stretchers separates this elaborate area from a trio of round-headed louvred windows whose continuous voussoirs produce an undulating pattern in contrast to the geometric treatment below. Stepped red brickwork forms a base for the pyramidal roof, clad (at present) with asphalt shingles, culminating in a weathervane.

The side elevations (north and south), beneath the extended eaves of the steeply-pitched gable roof, are divided into four bays by five buff brick pilasters which are extended to ground level by projections in the foundation. Each bay contains a round-headed window, more Italianate than Romanesque, with voussoirs and lug sill. Directly beneath, four segmental windows, much reduced in height, are set into the foundation. All windows are filled with multi-paned stained glass, a concession to Gothic Revival styling.

The rear (west) elevation is divided by a buff brick pilaster, terminating at the apex of the roof where a tall chimney stack is inset. A small gable-roofed shed is attached to the northwest corner, while a slightly larger concrete block tail with doorway adjoins the southwest corner, its shed roof forming a platform supporting the eavestroughs.

The choice of an overall Romanesque Revival design for the second St. Paul's Church is an interesting one in an area dominated by the Gothic Revival. The congregations of late 19th century churches in Richmond Hill (1880) and Elder's Mills (Knox Presbyterian Church, built 1883, now in ruins) favoured substantial, yet standard Gothic designs. Of more immediate interest, perhaps, was the second St. Andrew's Church, Maple, built in 1862. The simple Carpenter's Gothic design, which employed frame construction to advantage, was described by The Presbyterian as "a model of taste and elegance". Despite such precedents, St. Andrew's Presbyterian Church, constructed at 189 King Street West, Toronto, in 1874 to 1875, introduced a Romanesque Revival design, with multiple round-arched openings and asymmetrical tower The style may be described as less ostentatious and more democratic that the Gothic, yet equally picturesque. These qualities are evident in St. Paul's Church, where the solidity and colourful surfaces of the structure create a visual surprise for the passerby. The economy of its detailing and the interplay of the polychromed surfaces reflected, apart from the expertise of the mason, a throwback to medieval Scottish buildings, suitable for this congregation.

St. Paul's Presbyterian Church is situated on a rise of
land that extends into Kortright conservation area to the
west. The churchyard, including the cemetery, is
delineated by a decorative iron fence and perimeters of
mature trees. The grave markers surrounding the church
proper are indicative of the evolution of the site, ranging
from remnants of the simple, often evocative stones of the
mid-1800s, through the grandiose monuments of the late
Victorian era, to the standardized granite markers of the
present century.

Kathryn Anderson
October 1987

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SOURCES

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TOP: MAIN (EAST) FACADE
BOTTOM: DETAIL OF ENTRANCE
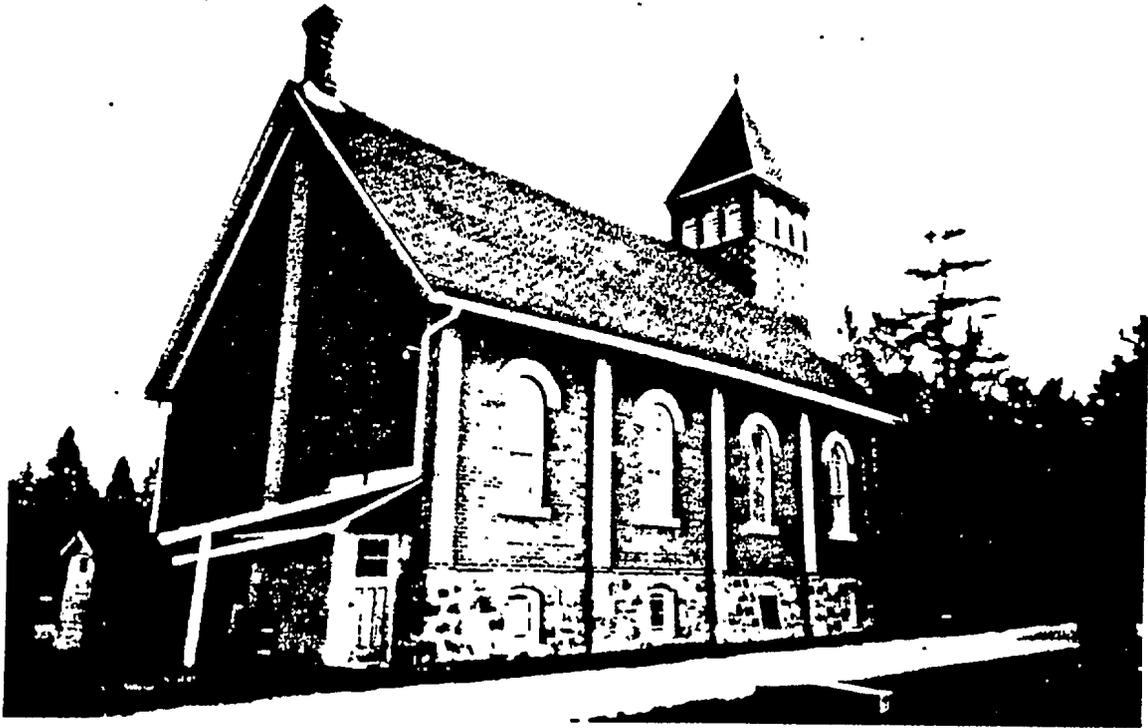
TOP: NORTH ELEVATION
BOTTOM: SOUTH ELEVATION

TOP: CHURCH AND CEMETERY
BOTTOM: CEMETERY

TOP: CHURCH GATES
BOTTOM: CEMETERY