

992 Portage Road, Geographic Township of Eldon (St. Andrew's Presbyterian Church)

Heritage Designation Evaluation

Geographic Township of Eldon

PT LT 14 S/S NELSON ST AND W/S KING ST PL 106 PT 2 57R10024; CITY OF KAWARTHA LAKES

2025



Kawartha Lakes



Statement of Cultural Heritage Value or Interest

The subject property has been researched and evaluated in order to determine its cultural heritage significance under Ontario Regulation 9/06 of the Ontario Heritage Act R.S.O. 1990. A property is eligible for designation if it has physical, historical, associative or contextual value and meets any two of the nine criteria set out under Regulation 9/06 of the Act. Staff have determined that 992 Portage Road has cultural heritage value or interest and merits designation under the Ontario Heritage Act.

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

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

The property is a representative example of an early twentieth century Gothic Revival church in Kawartha Lakes. Constructed in 1905, the building demonstrates key principles of the Gothic Revival style as executed in the early twentieth century where the style had taken on a freer and more eclectic interpretation. These architectural features include its steeply pitched gable roof, buttresses, large lancet windows including the feature window on the north elevation, and its large entrance tower.

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

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

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

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

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

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

The property has direct historical associations with the history of the Presbyterian church in Kirkfield as its former church building. As the church, it has significant historic associations with Sir William Mackenzie who donated the land, was a major benefactor and attended the church.

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

The property yields information regarding the history and role of the Presbyterian Church in Kirkfield and reflects its demographic patterns including large numbers of Scottish immigrants who settled in the area beginning in the mid-nineteenth century.

iii. demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to the community:
The designer or builder of the subject property is not known.

3. The property has contextual value because it:

i. is important in defining, maintaining or supporting the character of an area:

The property is important in maintaining and supporting the historic small-town character of Kirkfield. As one of the community's two main churches and through its prominent location on Portage Road, the former church forms part of a collection of historic buildings that define Kirkfield as a small, historic community within a largely rural surrounding area.

ii. is physically, functionally, visually, or historically linked to its surroundings:

The property is historically linked to its surroundings as part of the historic, small-town landscape of Kirkfield and of the community's development throughout the late nineteenth and early twentieth century. Like most of its surroundings, the church was constructed during this period and it forms part of a collection of buildings from the community's primary period of development that are linked through their age, history and Victorian and Edwardian architectural styles.

iii. is a landmark.

The property is a well-known historic landmark in Kirkfield as the former Presbyterian church and as the current location of the Kirkfield and District Historical Society.

Design and Physical Value

992 Portage Road has design and physical value as a representative example of an early twentieth century Gothic Revival church constructed for a Presbyterian congregation in Kawartha Lakes. Built in 1905, the building demonstrates key principles of the Gothic Revival style as executed in the early twentieth century where it had evolved into a freer and more eclectic version of the style which, for churches that served dissenting Protestant congregations, tended towards less ornate and simplified adaptations of this style. These architectural features include its steeply pitched gable roof, buttresses, large lancet feature window on the north elevation, and its large entrance tower.

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

With this view in mind, a template for the ideal Christian church developed in the 1840s: one based on rural parish churches from the Middle Ages in England which included a number of key features such as a steeply pitched gable roof, lancet windows, an entrance porch or tower, a distinct chancel, and stone construction. Additional features inspired by medieval architecture were also often added, including, but not limited to, buttresses, stained glass, brackets, ornamental ironwork, tracery and belfries. This very specific model was intended to be replicated in new church construction in order to better express the Christian beliefs through its architectural fabric.

The style had been first developed by architects and critics primarily associated with the Anglican Church and it was in that denomination that the style first flourished. Many Anglican congregations, particularly in the mid-nineteenth century, were particularly pedantic regarding adherence to

medieval precedent and developed highly decorative churches with extensive medieval styling. However, the style was also quickly adopted by other denominations who, with the exception of Roman Catholic who tended towards a similar interpretation of the style, generally built their churches in a more pared down version of medieval churches. Dissenting churches, specifically Methodist, Presbyterian and Baptist congregations, all adopted the Gothic style in the decades following its development, but to varying degrees of historic accuracy. Generally, these denominations, whose liturgical and theological direction focussed substantially less on external ceremony and worship and more on internal and individual relationships with God and preaching-based worship, eschewed the more decorative elements of the style in favour of pared down and simplified versions of medieval architecture. These included basic rectangular plans, steeply pitched roof, lancet windows and buttresses, although, as the century continued, larger churches gradually incorporated more decorative elements into the exterior of their buildings.

This new development ecclesiastical architecture was occurring at the same time as Britain was expanding its colonial holdings throughout the globe and, by extension, spreading Christianity through both the movement of settlers across the British Empire and the expansion of missions to indigenous people. Along with this expansion of empire and religion came the spread of the Gothic Revival as an architectural style. While this style was eventually also adapted to a range of other types of buildings, it came to North America and elsewhere in the British Empire first and foremost as a style for building churches and it became most widespread and influential in this type of building.

In North America, it was quickly adopted by Christian congregations across the denominational spectrum. including Presbyterians, in the middle decades of the nineteenth century. Early worship, when settlers first arrived, took place in highly utilitarian structures: log cabins, people's homes, rudimentary school houses and even outside. As churches were constructed, Presbyterian congregations began to adopt the Gothic Revival style to varying degrees of decorative details.

Presbyterian architecture was, historically, not focussed on the decorative element of Christian worship. In the early period of Presbyterianism, particularly in seventeenth and eighteenth century Scotland, church architecture largely eschewed decorative architectural elements in favour of a sober iconoclasm, consistent with core tenets of Presbyterian theology and liturgy which focussed on preaching and a confessional tradition routed in the Bible; on a more practical level, the turning away from decorative elements was reflective of the strong opposition to Catholic practices which historically included substantial aesthetic elements contained both within the liturgy and the architecture of worship. Church built prior to the late sixteenth century

were largely stripped of their decorative elements, while those constructed afterwards were typically plain form, often with steeples and on a rectangular, T-plan or Greek cross to facilitate preaching-based worship and sometimes with some minor decorative features on the exterior of the building; the churches of the early period of Presbyterian architecture are typified by Lauder Church, built for the Duke of Lauderdale in the Scottish Borders in 1673 which is an extremely plain building with a central octagonal spire, rounded arched windows and no other decorative elements. By the late eighteenth century, however, Presbyterian architecture had shifted to aligned most closely with Classical traditions, as did many other dissenting congregations. This was particularly the case in Scotland where Classical architecture flourished more broadly throughout the eighteenth century and was readily adopted for ecclesiastical buildings.

In Canada, early Presbyterian churches tended towards either extremely plain or Classical in their design. St. Andrew's Presbyterian Church in Niagara-on-the-Lake, for example, was first constructed as a plain meeting house structure in 1794; when that building was burned in during the War of 1812, the congregation replaced in in 1831 with a Classical Georgian style church that included a large portico supported by Doric columns. Closer geographically to Kawartha Lakes, St. Andrew's Presbyterian Church in Beaverton, constructed between 1840 and 1853 and now known as the Old Stone Church National Historic Site, demonstrates the continued preference for plain and Classical forms amongst Presbyterian congregations; built on a rectangular plan, this rural church maintains the balanced proportioned and round headed windows preferred in Presbyterian architecture from this period.

However, as the Gothic Revival grew in popularity throughout the 1850s, Presbyterians began to adopt new decorative forms. In large part, this was due to the overwhelming association of Gothic Revival forms with Christian architecture; in the popular imagination at this time, churches looked a specific way – that is to say they looked Gothic – and denominations shifted their building practice to reflect this dominant understanding of worship space; in particular, there was a significant backlash against Classical architecture forms, long the preference of Scottish Presbyterian congregations, because they were associated with the pagan cultures of ancient Greece and Rome. As a result, church builders across the denominational spectrum turned quickly away from Classical and towards medieval forms. By the end of the nineteenth century, virtually all new churches in Canada were constructed in the Gothic Revival style and this is true for Presbyterians as it was for other denominations. When examining a cross section of Presbyterian architecture from the second half of the nineteenth century, it is clear that the Gothic style was adopted across Presbyterian congregations as the style of choice.

In Kawartha Lakes, Presbyterian churches in the Gothic Revival style began appearing in the 1850s, first as the integration of Gothic Revival elements into plain frame buildings throughout the 1850s and 1860s then evolving into more comprehensive interpretations of the Gothic style, often in brick. Two early examples of Presbyterian churches from this 1850s and 1860s in this evolutionary pattern exist in Kawartha Lakes. Ballyduff Presbyterian in Manvers Township (1853) and St. John's Chapel in Bury's Green (1867; now a United Church) are both excellent examples of the early forays of rural Presbyterian congregations into Gothic design which essentially meant the application of lancet windows to rectangular box-like designs with gable roofs.

By the final decades of the nineteenth century, the Gothic Revival style had been embraced wholesale by Presbyterian congregations throughout Ontario, including in Kawartha Lakes where a number of newer larger churches were constructed throughout the 1880s and 1890s, largely to replace older frame, log or brick buildings that were either too small or too rudimentary for their late nineteenth century congregations. These churches which include St. Andrew's in Fenelon Falls (1895), St. Andrew's in Lindsay (1886-87) and St. Andrew's in South Eldon (1890), were all built in brick and featured a more comprehensive array of Gothic Revival features, including towers, buttressing, large lancet windows with extensive tracery, steeply pitched roofs, pointed arches and extensive decorative brickwork. By this time, the exterior design of dissenting Protestant churches was very similar to their Anglican counterparts, despite their theological differences; it was on the interiors where the greatest differences could be seen where liturgical needs dictated interior arrangements and Presbyterian churches, particularly larger ones in towns and villages, tended towards interior arrangements that emphasized the centrality of preaching, as opposed to processions or sacraments, in the liturgy with features such as multiple aisles and galleries.

In Kirkfield, the earliest Presbyterian church was constructed in 1862 on land donated by settlers Alexander Munro; this property is now Lake View Cemetery; the first service was held on October 5, 1862. This first building was typical of many early settler churches, and was a frame structure with a gable roof that was purely utilitarian in design. By the early 1890s, the congregation had outgrown this space and a new church was required. A new church was constructed in 1895 on the west side of the Mackenzie estate, opposite the subject property on Portage Road, which showed the evolution of design up to the 1890s. The new church was firmly constructed in the Gothic style, featuring lancet windows, a small entrance porch with a pointed arch and decorative brick moulding.

In 1905, the land the second church was located on as purchased by Sir William Mackenzie, to extend his estate on the north side of Portage Road and a new church – the subject property – was constructed on the south side of

the road. Like its predecessor, this church was also constructed in the Gothic Revival style but differs, not just in its size and massing but in its application of the Gothic style.

By the early twentieth century, the Gothic Revival style was still the preferred style for ecclesiastical construction; it would remain so until after the Second World War. However, by this time, it had moved substantially away from its antiquarian roots in the 1840s and towards a freer and more eclectic use of medieval design elements, becoming more flexible in its use of non-Gothic elements, including those drawn from other medieval and sometimes even Classical styles. In many churches, particularly amongst dissenting congregations, the early twentieth century saw a shift to more simplified and blockier version of the style with increasing use of rounded, as opposed to pointed arches as designers and builders took more liberties with their designs.

This was certainly the case with the new Presbyterian church in Kirkfield, named St. Andrew's like its predecessors. The new church was built on a larger rectangular footprint than its predecessor across the road, defined by the main nave of the church, a blocky entrance tower and an attached church hall at the rear of the building. Executed in buff brick, the church is significantly simplified in its decorative elements than the older building, although the decorative elements are larger and more solidly defined. On the nave, the primary feature is the large northern window with a pointed arch, extensive stained glass and tracery which dominates the street facing façade. The tower is also located street facing side of the church which, when it was originally constructed, included the recessed arched door, buttresses, small rectangular windows, and rounded abat-vents surmounted by a pyramidal roof; the tower was reduced in height in the twentieth century, resulting in the removal of the abat-vents and the pyramidal roof, which was rebuilt on the shortened tower. The buttresses and rounded windows can be found throughout the rest of the building where wide, rounded windows house stained glass panels between substantial buttresses. The church draws from the Gothic Revival style, but incorporates elements more typically found in Romanesque Revival architecture including rounded arches and wide, squat, columns and towers. The decorative elements of the building are subdued and a move away from the ornateness that characterized many churches in the late Victorian period and are limited primarily to the pointed and rounded arches of the windows and some minimal raised brick coursing; the newer 1905 building was actually less ornate than its 1895 predecessor.

The interior of the church is similarly plain in its design, reflecting both the shift away from Victorian ornateness and a more general Presbyterian preference for simplicity and sobriety in design. The interior of the church is laid out with a double aisle, typical in Presbyterian churches, to focus worship on the front of the church where the pulpit stood at one period; the majority of the liturgical

furniture has been removed since the church's conversion into a museum and community space. The interior includes a range of simply woodwork, including wide baseboards, a chair rail, and door and window surrounds. The most notable features of the interior are the hammerbeam roof and significant collection of stained glass, both of which were common elements in Gothic Revival churches throughout the nineteenth and early twentieth century. The hammerbeam roof is a relative plain example of this roof type in a Gothic Revival church and includes a horizontal brace and king post.

The church is also particularly notable for its stained glass, including its large northern window, located at the back of the nave. The rise of the Gothic Revival as the preferred style of church building also gave rise the return of pictorial stained glass which had largely fallen out of favour prior to the 1840s; this was particularly the case in the Presbyterian church which had a strong iconoclastic bent until the second half of the nineteenth century. By the turn of the twentieth century, pictorial stained glass was at its height in ecclesiastical buildings and most churches constructed in this time period either included stained glass windows when they were originally constructed or these windows were added in the subsequent years as funds were raised or donations made for windows to be designed and manufactured. In St. Andrew's, as was the case with many churches, the windows were added gradually throughout the twentieth century, largely as memorial windows.

The primary window of the subject property is located on the north side of the property at the back of the nave. The depiction is of Christ the King Enthroned, a common motif in stained glass windows, particular on feature windows, since the Middle Ages. The bottom of the window includes depictions of the Four Evangelists and, in the middle, a Light of the World panel, a motif that had become extremely popular throughout the Victorian period and was modelled after the well-known paintings of the subject by Pre-Raphaelite painter William Holman Hunt. Stained glass windows were also installed along the sidewalls of the nave and include Biblical scenes, including the agony in the garden and the nativity, Biblical figures, including Moses and Paul, and a range of smaller allegorical and pictorial motifs, including the Alpha and Omega, Saint Andrew's cross, and the empty tomb. Unlike in the majority of Gothic Revival churches which feature lancet windows, the windows in the subject property are rectangular, reflecting the same shift to a looser interpretation of the Gothic style that can be seen throughout the church. These windows are important and significant features of the church and contribute to its overall heritage value.

Overall, the subject property is a representative example of an early twentieth century Gothic Revival church and the interpretation of that style by a Presbyterian congregation around the turn of the century. Although, like most churches from the middle of the nineteenth to the middle of the twentieth

centuries, it employed medieval inspired features, they were employed in a looser and more relaxed fashion than in the middle decades of the nineteenth century integrated features and stylistic motifs from other medieval revival movements, including the Romanesque Revival. This execution of the Gothic Revival style was typical and representative of how Gothic Revival churches were constructed around this time, particularly amongst dissenting Protestant congregations, including Presbyterians, for whom historic accuracy and interpretation of medieval buildings was not a priority. Through its surviving features, including its entrance tower, large north lancet window and buttresses, the building demonstrates the design preference for Presbyterian congregations at this time and is an important example of this building type in both Kirkfield and in Kawartha Lakes.

Historical and Associative Value

992 Portage Road has historical and associative value as the former St. Andrew's Presbyterian Church in Kirkfield. The church, which operated from 1905 to 2010 as the local Presbyterian church, has specific historical associations with the significant Scottish Presbyterian population of both Kirkfield itself and of Eldon Township more broadly and yields information regarding the demographic growth and religious affiliations of the village and surrounding township throughout the nineteenth and early twentieth centuries as a major community institution. The property also has historical association with Sir William Mackenzie, the Kirkfield-born railway baron who is funded the construction of the church.

Kirkfield is located in the northern part of Eldon Township which was surveyed for non-Indigenous settlement between 1826 and 1829, with its first settler, Henry Ewing the surveyor himself, taking up land in 1827. In 1829, a large group of Scottish settlers, from Western Scotland and the islands, arrived together on the ship *Huntley* which departed from Greenock with 176 passengers on August 15 of that year, and, while some settled in Elgin County, a contingent of them came north via Beaverton. From there they took up land throughout Thorah and Eldon, with many setting in the southern concessions of Eldon, near to where Woodville would eventually be established. More settlers arrived throughout the 1830s, including a group of settlers from Islay who first emigrated to North Carolina and then came north to Upper Canada. The township, from its earliest days, was heavily populated by Scottish settlers, most of whom were from the Western Isles, to the point that early town hall meetings and church services were often conducted in both English and Gaelic.

The arrival of Scottish immigrants in Eldon was part of a significant wave of Scottish settlement to Upper Canada that had begun in the 1780s. Some early Scottish settlers had come to Upper Canada via Quebec after 1763, many of whom were former soldiers, but the first real wave came around 1784 with the

arrival of the Loyalists in the province as well as soldiers who were assisted by the government in settling in what was then a region largely unsettled by non-Indigenous people and vulnerable defensively. Many of these early settlers were located in eastern Upper Canada, particularly in Glengarry County. This settlement, however, brought with it the enticement for people, often family members, in Scotland to join them; this was a time of significant economic and social upheaval in Scotland with the beginnings of the Industrial Revolution and the initiation of the Highland Clearances that would push many Scottish farmers off the land and entice many to look to North America. This settlement in eastern Upper Canada continued well into the 1820s with subsequent groups of Scottish settlers arriving in the region.

By the late 1820s, however, the frontier of Scottish settlement had pushed westwards with the continued acquisition from Indigenous communities by the government and the subsequent survey of townships. The areas along Lake Ontario were settled first, beginning with the Loyalists in the 1780s, but by the early nineteenth century, settlement was pushing into the back townships, including Victoria County with the signing of the Rice Lake Treaty in 1818. Scottish immigrants continued to come in large numbers during this period, particularly from the Highlands and Western Isles, and tended to both come in fairly large groups, beyond immediate families, and to settle in clusters together, creating homogenous communities throughout western Upper Canada. Some of these settlers were assisted through emigration schemes, including the one that brought Scottish settlers to Eldon. It was initiated by Donald Campbell, who had come to Glengarry from Fort William, and who spearheaded an emigration scheme to Thorah and Eldon Townships, raising funds and helping to facilitate the first group of Scottish settlers there. Scottish immigrants continued to arrive in these townships throughout the nineteenth century, particularly from Iona, Islay and Mull where family members of people who had emigrated in the 1820s and 1830s followed them in the 1850s and 1860s.

As Scottish immigrants, the majority of the settlers were also Presbyterians, the dominant Christian denomination in Scotland at this time. Not all Scottish settlers were Presbyterians – there were also Catholic Scottish settlers in Eldon, although they were in the minority – but the vast majority of them were, and the ethnic and religious background of these settlers made for a township with an extremely homogenous population, and one that was also linguistically distinct as so many of the early settlers were Gaelic speakers that early municipal meetings in Eldon were held in Gaelic, as were many church services.

The census records from 1851 to 1901 paint a clear picture of the demographics of the township throughout the second half of the nineteenth century. In 1851, there were 1129 Presbyterians, belonging to several subgroups of the denomination, in the township, of a total population of 1320 people, or 85% of

the township's entire population. By the 1901 census, this proportion had declined slightly largely due to an influx of Methodists, as immigrants who were not Scottish came into the areas, in the late nineteenth century, but remained high with 1855 Presbyterians living in the township out of a total population of 2994, or just over 60% of Eldon's population. This is consistent throughout the second half of the nineteenth century where Presbyterians consistently formed between 60% and 80% of the township's population.

It should be noted that, until 1875, Presbyterians, both in Eldon and in the larger population, were not a homogenous group, despite their primarily Scottish origins because the Presbyterian Church itself consisted of several different subgroups. After 1844, the church in Canada had largely divided into two primary factions, mirroring splinters within the Church in Scotland: those who retained their connection to the traditional Church of Scotland and those who opted to form the separate Presbyterian Church of Canada, also known as the Free Church. The majority of Eldon settlers remained associated with the Church of Scotland, although a reasonably large minority seceded to join the Free Church. The middle decades of the nineteenth century were a period of change with several different groups of Presbyterians in Eldon, and throughout Canada, separating and merging until the final merger of all of Canada's Presbyterians into the Presbyterian Church in Canada in 1875.

The ethnic and cultural origin of the population is reflected less thoroughly in the censuses as, with the exception of the 1871 and 1881 census, they record place of birth, as opposed to ethnic origin; by the time of the 1851 census, many of Eldon's earliest settlers had been there for two decades, or longer, and many of their children had been born in the township, with the census recording 636 residents born in Scotland, 599 born in Canada, alongside less than 100 English and Irish settlers. The 1871 and 1881 censuses, however, provide more information, by identifying the ethnic origins of the township's residents and, across both censuses, the percentage of the population with Scottish origin remained essentially the same at around 63%. Interestingly, in both years, this is slightly below the number of Presbyterians in the township; in 1881, for example, there were 2362 people of Scottish origin in Eldon Township, but 2444 Presbyterians, showing the diversity, albeit extremely limited, within the local Presbyterian congregation.

Eldon was served early by travelling ministers from other parts of Ontario, including the Reverend Peter McNaughton of Vaughan, a Gaelic speaker, who ministered to the area in the early 1830s and included a large circuit through Georgina, Thorah, Eldon and Mara, all of which had large Scottish Presbyterian congregations. The first church in the area was not built in Eldon, but rather at Beaverton where a stone church was erected for the Scottish Presbyterian community in 1840.

The first settler in what is now Kirkfield was Alexander Munro, who took up Lot 43 South Portage Road around 1836 although the land was not official registered to him until 1854. Munro was born in Inverness in 1804 and came to Scotland with his wife Margaret Dunbar and their eldest son William in the mid-1830s; their second son, Alexander, was born in Eldon in 1836 and is believed they arrived in Eldon around this time.

When Munro arrived, there was no village in the area although the lots in the immediate vicinity were slowly taking up by arriving settlers most of whom, like Munro and others in Eldon Township, were Scottish in origin. By the 1850s, the area was slowly growing with increased, with the first schoolhouse in the area, on Concession 6, built in 1851 and a new school built in what would become Kirkfield in 1857. In 1859, three settlers from East Gwillimbury, Jacob Dixon, Jacob Belfry and Silas Smith, arrived in the area with their families and settled where the village eventually grew up, with Dixon establishing the first tavern and inn and Smith a general store along Portage Road which had been established from Indigenous travel routes as a path from Balsam Lake to Lake Simcoe. At this time, the Victoria Colonization Road was under construction just to the east and the village soon grew as a local service centre with new stores, accommodations and houses being constructed. A formal plan of subdivision was created in 1875 with a second developed in 1895. The original proposed name of the village was Novar, but when this was rejected by the colonial government, the community chose Kirkfield instead, believed to be reflective of the Kirk O' Fields church in Edinburgh.

The community also experienced the benefit of the arrival of the train with the construction of the Toronto and Nipissing Railway which was constructed from Toronto beginning in 1868 and terminating in Coboconk in 1872. The line, which was largely intended to transport lumber, had a station in Kirkfield from the early 1870s, bringing new economic opportunities to the growing community. By 1895, the village had about 300 residents, as well as a wide array of businesses, including saw and grist mills, several general stores, furniture stores, blacksmiths, hotels, dress makers and millinery and service providers such as insurance and railway agents.

As Kirkfield grew in 1850s, there still was no church in the community. Presbyterians, who comprised the majority of the community had to travel to the South Eldon Presbyterian Church, constructed on Lot 6 in Concession 4 in 1846; the original church was a frame building that was replaced by the extant brick building in 1890. By the early 1860s, however, services were being held in Kirkfield, in both Gaelic and English, largely in family homes by travelling ministers. However, in 1863, Munro severed a lot from his property to be used a church and burial ground for the community in Kirkfield; Munro was a dedicated member of the Presbyterian congregation and it is reported that he walked from Kirkfield to South Eldon every week where he served as

precentor. A frame church had already been erected and opened for its first service on October 5, 1862. This is now the location of Lake View Cemetery which originated as the burying ground associated with the original church.

The new Kirkfield church, named St. Andrew's, was a mission church as the population in the village was not large enough to form a self-supporting congregation; the church received \$200 per annum after 1875 from the Presbyterian Church. Throughout the 1860s and 1870s, it formed part of a mission circuit largely supplied by theological student and that included charges in Kirkfield, Bexley, Coboconk, Norland, and Victoria Road, known as the North-East Group. A permanent minister, the Rev. D.D. McLennan, was assigned to the church in 1876.

Christianity and the church, both as a building and an organization, were a central aspect of early settler life. Not only were the vast majority of settlers who came to Kawartha Lakes throughout the nineteenth century observant Christians, at least to some degree, churches were also central gathering places in the community. Worship on Sundays provided a shared spiritual experience for community members, but other activities at and related to the church provided social connections through men's and women's groups, organizational meetings, and fun activities such as church picnics and outings, which are recorded as taking place at the church. Churches, in many places, also provided a shared ethno-cultural experience as most churches were organized not only on denominational, but also ethnic lines; for many settlers, particularly first-generation settlers, the church was a place to meet and interact with people of the same background and culture. The majority of Kirkfield's families were both Scottish and Presbyterian and the church provided them with this meeting space for both culture, faith, and, in this case, language.

In order to keep the church operational, Kirkfield's families supported it through their donations, labour and time. One of the largest supporters of the church were the Mackenzies, specifically brothers Alexander, Ewan who was sometimes known as Hugh, and William, the last of whom eventually became the railway baron Sir William Mackenzie. The Mackenzies, like many other Kirkfield families, had come to Eldon as part of the waves of Scottish immigration to the township in the first half of the century. John Mackenzie, their father, had come to Canada with his wife Mary McLaughlin in 1832 from Ross-shire, first settling in Montreal, where their two eldest children were born and then moving to Toronto in 1834 where their third child was born. In 1836, the elder Mackenzie applied for and received land in Eldon Township where the family established a farm and were joined by seven more children, including William, the second youngest, both in 1849.

Around 1869, William, Alexander and Ewan were operating the general store in Kirkfield as well and developing a fledgeling contracting business, building homes and businesses in the growing village, alongside other structures in and around Eldon Township including a building for the Agricultural Society at Glenarm and grain warehouses in Kirkfield and Lorneville. However, in 1874, the brothers had obtained a contract to supply timber and build bridges and other structures along the new Victoria Railway being built north from Lindsay to Haliburton. This project, which brought the Mackenzies into contact with railway builder George Laidlaw, engineer James Ross, and surveyor Herbert Samuel Holt, would launch the younger Mackenzie into a profitable career as a railway builder. Soon after the Victoria Railway project, Mackenzie secured a contract on another Laidlaw project, the Credit Valley Railway, and, in the 1880s, transformed that experience into lucrative construction contracts with the Canadian Pacific Railway. After the opening of the CPR, Mackenzie continued his career as a railway builder and promoter and was, in the late nineteenth century, one of Canada's most prominent and well-known businessmen.

Once his career as a railway builder took off with the securing of the CPR contracts, William Mackenzie spent less time in Kirkfield and eventually relocated with his family – his wife Margaret Merry of Kirkfield and their nine children – to Toronto, although he built a house for the family in Kirkfield in 1889 and a summer house on Balsam Lake in 1896. Nevertheless, he and Margaret remained consistent supporters of Kirkfield and consistently invested money in the community, including in the church. Both Alexander and Ewan also remained important supporters of the church, financially and as members of the congregation; Alexander served as one of the church's first elders and his brother, John C. Mackenzie, one of its managers after the church merger in 1875.

By 1886, the congregation had grown to 76 members and the frame church was beginning to become too small. By 1894, a committee had been formed to find a suitable location for the church, consisting of Neil McInnis and John Munro, the later of whom was the son of Alexander Munro who had donated the original land for the first church. A lot was purchased on Portage Road, which was called Nelson Street at that time, just to the west of the Mackenzie property and a church was erected in the 1895. The original church was sold in 1897 and was moved to the south west corner of the intersection of Union Street and Portage Road where it was used as the town hall until it burned down in 1936. By this time, Kirkfield had a population of about 350 people.

The second church did not last long, however. Throughout the 1890s and early 1900s, the Mackenzies were expanding their estate to both create landscaped grounds around the house and to expand the active farming operation that they ran on the property; at its height, the estate covered nearly 1000 acres. In

1902, a golf course was constructed on the property, with its ninth hole almost immediately behind the church.

In 1905, Mackenzie paid for the construction of a new church on the opposite side of Portage Road on land purchased for the congregation from William Skahill. In exchange, the congregation transferred ownership of the land and building on the north side of the road to Mackenzie in February 1905 and the Mackenzies promptly demolished the second church, which had only been in operation for 10 years.

The first several decades of the twentieth century brought new challenges for the church. Although the congregation was well-established, early twentieth century was a time of rapid change for communities. The early twentieth century brought about the beginnings of a rural exodus, both in Kawartha Lakes and across Ontario, as rural residents from both agricultural areas and small villages and hamlets moved to larger communities in search of work and other opportunities. It is estimated that over 100,000 people left rural Ontario for urban areas in the first several decades of the twentieth century which had a profound impact on both the rural economy and community life. There are not statistics for Kirkfield's population change throughout this time, but Eldon Township lost around a third of its population between 1901 and 1931, dropping from 2995 people at the turn of the century to 1845 people just thirty years later. The impact on churches was significant, as they lost their congregations. The specific impact on congregants of St. Andrew's is not clear, but a 1964 centennial booklet published by the church speaks to the challenges that the church, which had a new and larger building, faced, as the population diminished throughout this period.

The early twentieth century was also a time of ecumenism that led directly to the creation of the United Church of Canada in 1925. Since the late nineteenth century, Protestant denominations in Canada had been working together on various projects, including missions, charitable work, and political advocacy, or occasionally competing against each other with the same end goals to the detriment of all; there was a broad recognition that there was a substantial amount of common ground between Protestant denominations and that their overriding belief in Christ should encourage cooperation and union amongst different Christian groups. By the early twentieth century, the Methodist, Presbyterian and Congregationalist Churches were in active talks regarding a church union. These were the three major evangelical Protestant churches in Canada and had substantial theological and liturgical overlap; they were also working together, both formally and informally, on a range of activities both at home and abroad. While the entirety of the Methodist Church and the vast majority of the Congregationalist churches were in favour of the union, leading to both churches effectively dissolving and merging into the United Church, this was not the case amongst Presbyterian congregations. Of the over 4,500

Presbyterian congregations across Canada, 784 voted against church union, the majority of which were located in southern Ontario. Most of these churches were long-standing congregations, were self-supporting and some, but by no means all, retained a strong connection to Scottish heritage that was strongly associated with Presbyterianism as part of broader cultural identities.

In what was then Victoria County, the majority of the Presbyterian churches opposed the union, including the large Presbyterian congregations in its urban areas in Lindsay, Bobcaygeon, and Fenelon Falls. Many of these churches, particularly in Eldon Township, had strong Scottish heritage and this cultural affiliation likely played a role in their decision not to join the union and their votes were heavily against church union. The split between pro- and anti-union Presbyterian congregations in Kawartha Lakes was actually geographic: the few churches that did vote in favour of union, and eventually joined the United Church, were largely in the northern parts of the county where, in many cases, Methodist and Presbyterian congregations were already worshipping together, such as those at both Kinmount and Bury's Green. Several Presbyterian congregations in the north, including those at both Norland and Dongola, actually voted unanimously in favour of union which was both rare across Ontario and out of line with the churches central and southern Kawartha Lakes. However, like most of the other Presbyterian congregations in Kawartha Lakes, St. Andrew's voted against church union and remained a Presbyterian Church. The vote was held, as it was in much of the Lindsay Presbytery, in February 1925 with 6 people voting in favour of union and 33 against.

St. Andrew's did not face the same kind of turmoil as many other Presbyterian churches where congregations were closely split, where there was a Methodist church for pro-union congregants to attend, or where the minister and the congregation were split on the question of union, which is what happened both at St. Andrew's in Lindsay and Knox Presbyterian in Woodville where their pro-union ministers resigned. Kirkfield had alternatively formed part of the Beaverton and Woodville Methodist circuits for many years but the village did not have a strong Methodist presence, although it did have a small Methodist Church just to the west of the village, and the minister at the time, the Rev. J. Burkholder was against the union and remained the minister at the church.

St. Andrew's continued to serve the community throughout the twentieth century. In 1934, it joined with St. Andrew's Presbyterian Church in Bolsover and the St. Andrew's Presbyterian Church in Eldon Station, sometimes known as the North Eldon Church, as a three-point charge and remained closely connected to the other Presbyterian churches in the immediate area. Like the majority of rural churches, St. Andrew's was a centre of every day life, both for its role as a worship space, but also as a community space where community members could gather and participate in activities including youth groups,

missions and Ladies' Aid. In 1985, St. Andrews's in Eldon Station closed and amalgamated with St. Andrew's in Kirkfield.

Due to declining numbers, the church closed in 2010; the congregation joined St. Andrew's in Bolsover. At this time, the Kirkfield and District Historical Society, which was formed in 2005, had a temporary home in the back room of the church. However, with its closure, the society gained full ownership of the building and transformed it into a museum and community events space.

Contextual Value

992 Portage Road has contextual value as a local landmark and as a contributing feature to the historic hamlet landscape of Kirkfield. Originally constructed as St. Andrew's Presbyterian Church and now a local museum and events space, the church is a well-known and recognized community landmark that occupies a prominent location on Portage Road, the community's primary artery. The church supports and contributes to the historic small-town character of the community separate from the surrounding area, by helping define Portage Road as a main street as part of a collection of late nineteenth and early twentieth century buildings that define the community. It is historically linked to its surroundings as part of the late nineteenth and early twentieth century development of Kirkfield, the primary period of development for the community and the time period from which a large proportion of the community's buildings date.

Kirkfield was established as a village in the late 1850s, although non-Indigenous settlement had been occurring in the area from the mid-1830s. Initial structures, besides rural agricultural development, including a tavern and a general store around which homes and businesses began to cluster. From this time period, buildings and structures, including the community's original church constructed in 1862, were gradually erected and began to form the community with its main artery along Portage Road – originally known as Nelson Street – and its primary crossroad at Kirkfield Road, originally King Street. In 1875, the community's first official plan of subdivision was developed, named Plan 52, which formally established lots in and around Portage Road and a second plan of subdivision, Plan 106, was created in 1895.

The community experienced a significant period of growth particularly after the arrival of the railway in 1871 and the population has risen to 300 by the end of the nineteenth century. This period between the early 1870s and the early twentieth century represents the village's primary period of growth and development when a significant proportion of its building stock was erected. The development near the turn of the century can be seen clearly in the 1898 Fire Insurance Plan. At this time, the community included a mix of residential, commercial and institutional buildings clustered around a main crossroads, at King and Nelson now Kirkfield and Portage, along with several smaller streets

around it containing residential buildings; the majority of commercial buildings including two hotels, two general stores, the post office and a carriage maker, are located right at the crossroads as was typical in small communities in this time period. Two churches – the second iteration of the Presbyterian Church and the Catholic Church – can be seen on the plan, as well as the town hall and school, rounding out the community's institutional buildings. A planing mill is located at the north end of the village, at a distance from the main crossroad. The Presbyterian church was replaced with a larger structure on the other side of Portage Road just a few years after this plan was created.

This orientation was typically of a small community located in a largely rural area at the end of the nineteenth century with a central crossroad, commercial buildings at its core and residential and institutional buildings in the immediate surrounding vicinity. Together, these buildings formed a complete community and service centre for the surrounding rural hinterland but were, and remained, much smaller and more spatially compact than larger regional towns.

Since the early twentieth century, Kirkfield has remained a small rural hamlet serving the surrounding rural area in Eldon Township. Although the hamlet experienced population decline throughout the twentieth century due to widespread rural outmigration, it has remained a local hamlet with commercial, residential and institutional services in northwestern Kawartha Lakes. The community has received some new development since its primary period of growth in the late nineteenth century, but this development has been fairly limited and the community has retained much of its late nineteenth and early twentieth century building stock. These include several historic commercial buildings, a range of historic residential houses in Victorian and Edwardian architectural styles, and the two churches which remain extant. The hamlet remains centred on the intersection of Portage Road and Kirkfield Road and is visually and functionally distinct from the surrounding rural area, which remains largely agricultural, through its density, lot layout and size, and presence of commercial and institutional structures.

Within this context, the subject property is historically linked to the development of the community through its age, as well as its function as the former local Presbyterian church. The church is the third iteration of the Presbyterian's worship space in Kirkfield; the original church was constructed in 1862, the second church in 1895 and the current and final church in 1905. Built at Kirkfield's zenith as a local population centre, it is specifically linked through its date of construction to the community's growth and development in the late nineteenth and early twentieth century. Like the buildings around it, it was constructed during this period of growth for the hamlet and was designed and executed in an architectural style typical of this period, tying it to the diverse architectural styles that are also present in the community and are reflective of this time period.

The property also supports the distinct hamlet character of Kirkfield, as a clustered local community surrounded by a large agricultural area. The building was constructed as the Presbyterian church for the local area and, although it closed as a church in 2010, the building remains as one of the core historic institutional structures within the village, alongside St. John the Evangelist Roman Catholic Church, which is also located along Portage Road. The other major institutional building in the community is Lady Mackenzie Public School, a replacement for an older school, which was constructed in the late twentieth century. The clustering of these institutional buildings within the small area of the hamlet, alongside the denser layout and spatial orientation of residential and commercial properties, helps define the community as a distinct hamlet within the area.

In addition to its role in defining and supporting community character, the building is also a landmark as the long-standing Presbyterian church in Kirkfield. The building served the community as its local Presbyterian church from 1905 until its closure around 2010, when the church closed and the congregation joined St. Andrew's Presbyterian Church in Bolsover. In addition to providing a worship space, the church also formed an important part of the community's ethnic and cultural identity; Kirkfield was, throughout the nineteenth and into the twentieth century, a primarily Scottish community due to its early and mid-nineteenth century settlement patterns where large numbers of Scottish Highlanders and Islanders arrived in Eldon Township from the 1830s onwards. The majority of these Scottish settlers and their descendants were Presbyterians and this and other Presbyterian churches in Eldon Township formed a central aspect of their lives and the life of the community. After its closure, the church was transferred to the Kirkfield and District Historical Society which transformed the space into a museum and events space which continues to serve the community for community gatherings and events. In this way, it remains an integral and well-known community building.

The building is also well-recognized and is a landmark for its distinct architecture, size and location on Portage Road, the community's main thoroughfare. The building is one of two church buildings in Kirkfield, both of which are located along Portage Road and constructed in the Gothic Revival ecclesiastical style. Because of its original function, the architecture of the building is different from the majority of other structures in the community and it is visually distinct and recognizable within the broader landscape of Kirkfield. As a church serving a rural area, it is also quite large, primarily due to the large Presbyterian population in Kirkfield and the surrounding area in the late nineteenth and early twentieth centuries, making it distinct and noticeable within the community landscape.

Summary of Reasons for Designation

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

Short Statement of Reasons for Designation

Design and Physical Value

992 Portage Road has design and physical value as a representative example of an early twentieth century Gothic Revival church constructed for a Presbyterian congregation in Kawartha Lakes. Built in 1905, the building demonstrates key principles of the Gothic Revival style as executed in the early twentieth century where it had evolved into a freer and more eclectic version of the style which, for churches that served dissenting Protestant congregations, tended towards less ornate and simplified adaptations of this style. These architectural features include its steeply pitched gable roof, buttresses, large lancet feature window on the north elevation, and its large entrance tower.

Historical and Associative Value

992 Portage Road has historical and associative value as the former St. Andrew's Presbyterian Church in Kirkfield. The church, which operated from 1905 to 2010 as the local Presbyterian church, has specific historical associations with the significant Scottish Presbyterian population of both Kirkfield itself and of Eldon Township more broadly and yields information regarding the demographic growth and religious affiliations of the village and surrounding township throughout the nineteenth and early twentieth centuries as a major community institution. The property also has historical association with Sir William Mackenzie, the Kirkfield-born railway baron who is funded the construction of the church.

Contextual Value

992 Portage Road has contextual value as a local landmark and as a contributing feature to the historic hamlet landscape of Kirkfield. Originally constructed as St. Andrew's Presbyterian Church and now a local museum and events space, the church is a well-known and recognized community landmark that occupies a prominent location on Portage Road, the community's primary artery. The church supports and contributes to the historic small-town character of the community separate from the surrounding area, by helping define Portage Road as a main street as part of a collection of late nineteenth and early twentieth century buildings that define the community. It is historically linked to its surroundings as part of the late nineteenth and early twentieth century development of Kirkfield, the primary period of

development for the community and the time period from which a large proportion of the community's buildings date.

Summary of Heritage Attributes to be Designated

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

Design and Physical Attributes

The design and physical attributes of the property support its value as a representative example of an early twentieth century church in Eldon Township.

Exterior:

- Cut limestone foundation
- Yellow brick construction
- Gable roof
- Entrance tower including:
 - Pyramid hipped roof
 - Buttresses
 - Recessed double entrance doors with decorative hinges and lancet transom
- Buttresses
- Brick coursing
- Fenestration including:
 - Lancet windows
 - Quadripartite nave windows
 - Western window with tracery
 - Sills

Interior:

- Tie beams
- Chair rail
- Window and door trim and surrounds
- Stained and coloured glass

Historical and Associative Attributes

The historical and associative attributes of the property support its value as the former Presbyterian church in Kirkfield and in its association with Sir William Mackenzie.

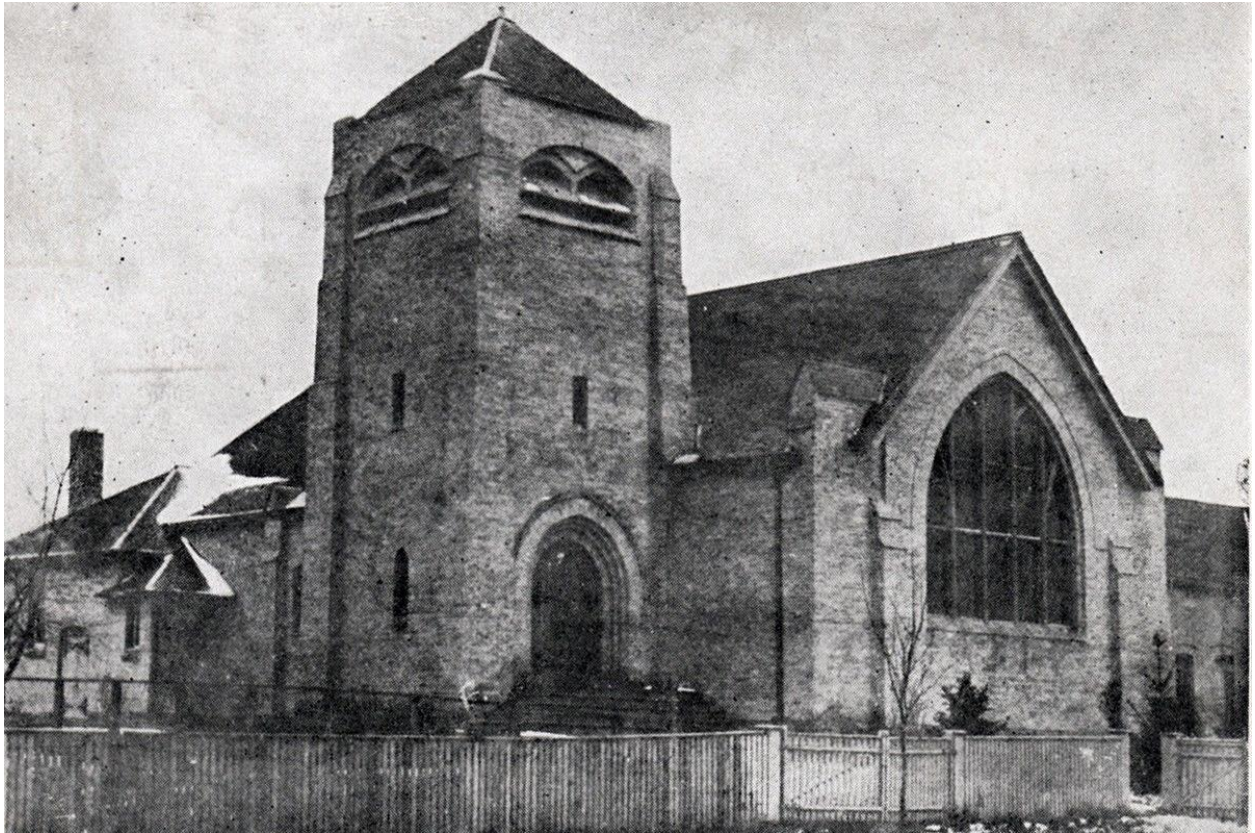
- Historical use as a Presbyterian church
- Historic association with Sir William McKenzie
- Proximity to the Mackenzie Estate
- Scottish motifs in stained glass
- Commemorative stained glass windows

Contextual Attributes

The contextual attributes of the property support its value as a contributing feature to the historic hamlet character of Kirkfield and as a local landmark.

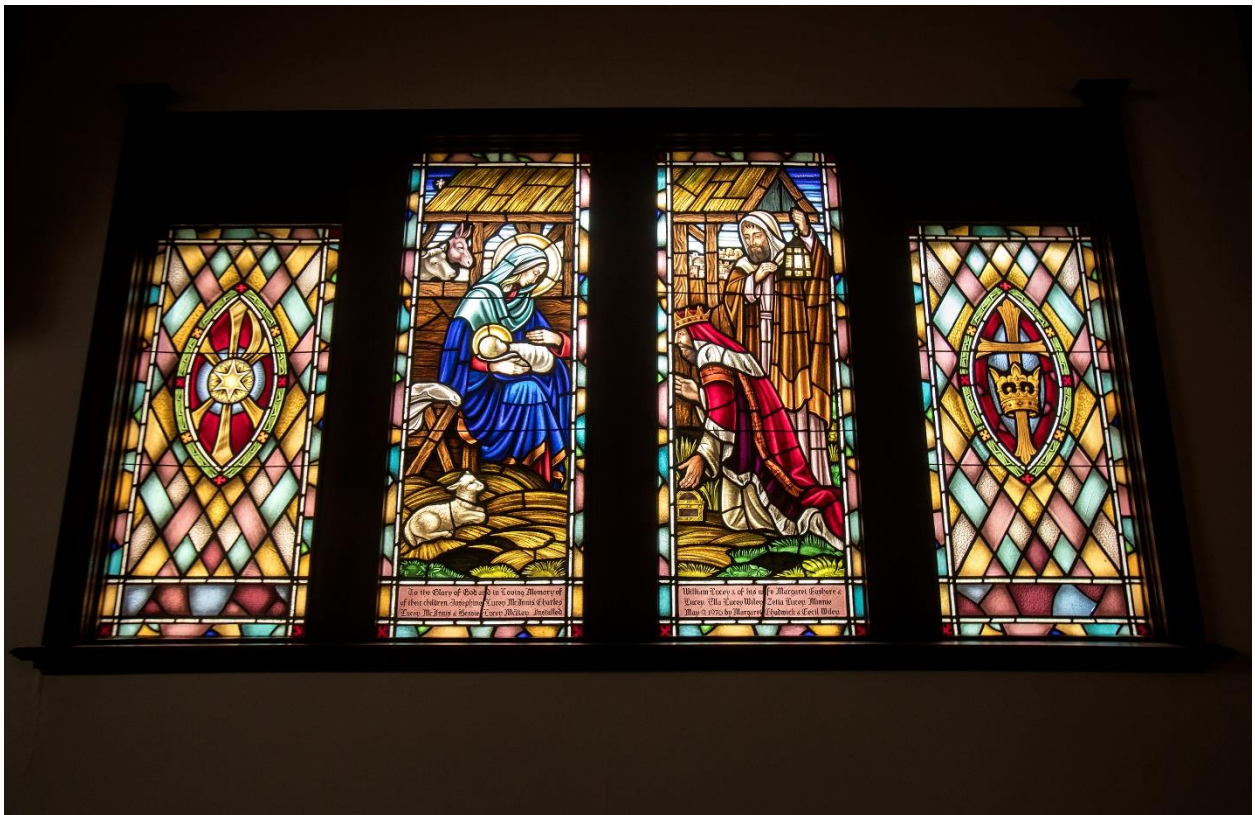
- Location on the south side of Portage Road within the hamlet of Kirkfield
- Views of the church from Portage Road
- Views of Portage Road and the surrounding hamlet from the church

Images









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