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*I*NVENTORY OF
*S*IGNIFICANT *P*LACES OF *W*ORSHIP
IN THE *C*ITY OF *H*AMILTON

1801-2001



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Anne Charlton, Art French, Michael Kirk, Robert Wray, Sylvia Wray



*German Baptist Church, West Hamilton circa 1950
(Baptist Archives)*

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Prepared by: Members of the Places of Worship Committee
Anne Charlton, Art French, Michael Kirk, Robert Wray, Sylvia Wray

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INTRODUCTION

This publication, 'Inventory of Significant Places of Worship in the City of Hamilton', documents the long and continuous history of buildings in the city that were constructed for the purpose of religious worship. The inventory is part of ongoing projects to identify heritage sites and 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 so establish new places of worship.

The publication joins an earlier volume published by the City of Hamilton's Heritage Planning Department, containing 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 and West Flamborough, Glanford and Saltfleet.

'Hamilton's Ecclesiastical Heritage' identifies the mainstream places of worship that were located within the former City of Hamilton prior to amalgamation on 1 January 2001. The volume examines and describes those places of Euro-Canadian worship that have been constructed since the beginning of the nineteenth century as part of settlement activities. This publication 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 life that pre-dated European settlement. The inventory primarily contains information on those major places of worship that were constructed prior to 1967. A list of the places of worship that have been lost, abandoned, merged, demolished or moved, a list of those that have been constructed since 1967, and a list of those constructed prior to 1967, but where insufficient research material was found, are also included in the Appendix.

The inventory begins with an overview of the historical development of religious worship within the city. Beginning with the arrival of the Loyalists to the Head-of-the-Lake at the conclusion of the American Revolutionary War in 1783, people of many different faiths and denominations have settled in Hamilton bringing a rich cultural heritage and religious diversity to the community.

Over 175 years of built heritage has resulted from this continuous arrival of new immigrants, each with their own building style and desire to have a place of worship. Today, many of these historic buildings serve as architectural landmarks, especially in the downtown core. While the majority of them are not listed on the City's *Inventory of Buildings of Architectural and/or Historical Interest*, or recognized in any way other than by their own congregations, a number of them are among the most significant structures in the downtown core, occupying prime locations due to the influence of their congregations in the historic development of the City of Hamilton.

HISTORY OF EURO-CANADIAN WORSHIP IN THE CITY OF HAMILTON

"As a church-going community I have never seen the equal of this city"

Mrs. Frank Leland, wife of the American Consul in Hamilton describing the religious scene in the city during the 1880s.

The gradual arrival of several dozen North American settlers at the western end of Lake Ontario and the future site of the City of Hamilton dates from the last two decades of the eighteenth century, following the conclusion of the American Revolutionary War. These Loyalists, government officials and soldiers - who were soon to be followed by thousands of hopeful British immigrants - were described as "hard-working, industrious, thrifty and for the most part, well-educated people, who carried with them strongly held religious beliefs that had long shaped their thinking and way of life in the American colonies."

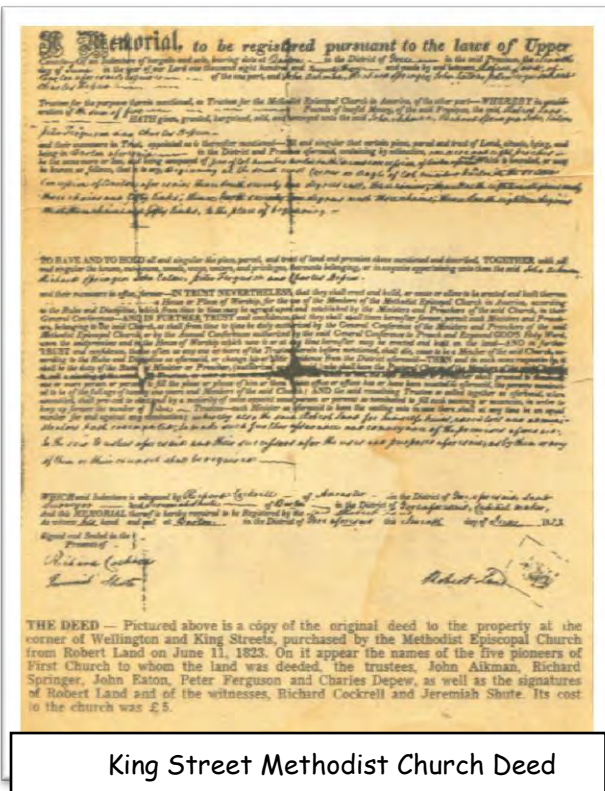
Such convictions were needed to sustain them through the early years of toil and privation implicit in a pioneer society. Into the site of present-day Hamilton, an area first known as the Head-of-the-Lake, came a variety of faiths - Methodist, Presbyterian, Anglican, Baptist, Lutheran, Quaker, Roman Catholic and Unitarian, the major religions of their European ancestors - but all had one thing in common, a devotion to the Judeo-Christian beliefs, whatever their denomination might be.

Government-appointed Augustus Jones, given the task of "laying-out" a number of townships from Niagara to the western end of Lake Ontario for settlement of these new arrivals, completed the work of surveying Barton Township (the site of the future City of Hamilton) by 1791. During this decade, settlement beyond the Niagara Peninsula came slowly, with less than thirty property grants awarded by the end of the 18th century. 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 and although there are documented reports of settlers in Ancaster, Stoney Creek, Winona and Rock Chapel meeting in homes to worship together, it was not until 1801 that a number of United Empire Loyalist families who had settled in the area that would become the lower city began to gather together for religious worship.

The Early Years of the Methodist Church

The meetings attracted adherents who professed a variety of faiths and as the only organized worship in the little community, it proved acceptable even for staunch Anglicans! Led by Richard Springer, the son of a Methodist Episcopal minister, the little group held meetings in his log cabin located in the southeast area of present day Corktown. The members of Springer's group was "virtually a Loyalist register, for it included the names of John and Hannah Aikman, John and Sarah Springer, Peter and Florence Ferguson, Heziah Lockwood, Charles and John Depew, Robert Jones, George and Ann Stewart, Caleb Forsyth and Nathaniel Hughson."

The community was visited from time to time by circuit or 'saddlebag preachers' - zealous missionaries who under the most severe privations travelled to the back settlements at all seasons of the year, preaching the Gospel of Christ to settlers. Reports on their work note that they "went where no one else would go, lived as the settlers did, travelling through swamps and fast-flowing streams at the risk of their lives, to sing the good old Methodist hymns and pray with the poor back woodsman and his family."



While most were grateful for these visits, others were far from impressed with their work. Aaron Elworthy, an immigrant from Devon, England, who had established himself as a carpenter, wrote to his father in 1819 that "we are wishing for a Minister of the Gospel to come here and settle. I wish for a Baptist minister. I wonder that there is none sent here from home. There is some called Methodist that preach here and the congregation hollows and shouts in the time of the preaching and then fall down and roll about the floor and spoils our understanding that we do not like them nor to hear them. We all long for a good Minister here."

One such Methodist preacher was William Case. Born in Massachusetts in 1780, he arrived in Canada in 1805 and was commissioned by the American Methodist Episcopal Church to organize the Head-of-the-Lake area. Case dutifully spent his days riding horseback around his circuit that included the townships at the western end of Lake Ontario, together with Nelson and Trafalgar townships and as far east as York (present day Toronto). For all this work, he had no assistant until 1811 and received £80 a year as a single man and £160 following his marriage.

By the time of Case's arrival, the number of settlers had begun to increase, with names such as Hess, Filman, Land, Horning, Fairchild, Long and Lottridge, all with ties to the Methodist Church, recorded as Crown Patentees of Barton Township. Their properties covered an area of almost twenty square miles, stretching from the shoreline of Burlington Bay to about three miles from the base of the escarpment - but contained no church building, school or court house, nor any form of local government.

During these early years, the connection with the American Methodist Episcopal Church remained strong, but after the War of 1812 and the arrival of immigrants from Great Britain with their affiliation to the Wesleyan Methodist Church, there was some loss of influence. The troubles of 1812 also prevented preachers in Canada attending the annual conferences of the Methodist Episcopal Church of the United States. Despite these setbacks, their work continued and prospered and by the end of the first decade of the nineteenth century, the congregation meeting in Mr. Springer's house had become so large that it had moved to a nearby log structure located on the site of the former First United Church and fronting onto King Street.



King Street Methodist Church

In 1823, the government at York removed the contentious issue of property ownership that had so outraged the Methodists in the surrounding townships. Springer and four respected followers, John Aikman, Peter Ferguson, Charles Depew and John Eaton, Trustees of the Hamilton congregation, purchased an acre of land at a cost of £5 from Robert Land Junior. Within a year, a small frame church, described in early records "as the tidy white church in the rising village of Hamilton" was erected. Originally known as the White Church, it later became known as the King Street Church for its location at the corner of Wellington Street and King Street East. Built by Mr. Knight, a son-in-law of Richard Springer, the church served as a place of worship for all denominations that lived below the 'Mountain' - the first church building in the area known today as the lower city.

Immigration from Britain and the Growth of the Methodist Church

The opening of the Burlington Ship Canal in 1823 resulted in Hamilton experiencing a dramatic growth in the arrival of immigrants. Even the terrible outbreaks of cholera in 1832 and 1833 failed to halt the rising population that increased from 1,367 to approximately 3,000 by the end of the decade. While these years brought a steady growth in the membership of the King Street Church, where Richard Springer remained class leader until his death in 1829, and Rev. James Evans and Rev. Edwin Ryerson ministered to the congregation and oversaw the establishment of the first Sabbath Sunday School, it was also a decade of growing disagreements within the membership.

By the late 1830s, with no street lights or sidewalks, muddy roads and laneways that in bad weather became impassable, and with the necessity of carrying a lantern to evening services, some members of the King Street congregation began to discuss a move to meet in a more central location. These were predominately settlers from Great Britain who were resented by the earlier Americans for their desire to make life in Upper Canada conform to British patterns.

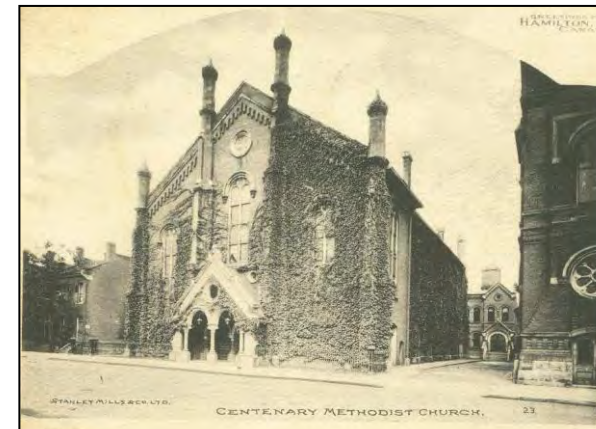
In 1840, the division between the British Methodists (largely followers of John Wesley and his Wesleyan Methodist Church) and the Canadian Methodists (largely early American settlers and adherents to the Methodist Episcopal Church) became serious. The Wesleyan Methodists left the King Street building and purchased property on John Street on which to erect their own church. While awaiting its completion, they held worship services in a building on Rebecca Street, near Catharine Street North, but it quickly became inadequate, so they secured the use of a church building that had been erected by American-born Presbyterians on John Street North and King William Street and then abandoned following the troubles caused by the Rebellion of 1837.

The Wesleyans worshipped in this building, known as the 'White Church' for only a year until their own church on the corner of John Street North and Rebecca Street was completed. Their new brick building was said to have "seated 100 worshippers in high-backed pews designed to ward off drafts." In 1847, the church seating was expanded and galleries added, with an organ and gas lighting installed a decade later. Known variously as the 'Wesley Church', 'The Brick Church', 'The John Street Methodist' or 'Second Methodist', it would serve as a place of worship for the next forty years.

The departure of the Wesleyan Methodist members from the King Street Church did not result in an end to the problems faced by the Trustees, for the building had also become too small for the growing number of worshippers who remained as members. The congregation chose to build a new church in 1846, voting to move the location closer to the centre of Hamilton and purchased property at the corner of Merrick and MacNab Streets. The cornerstone was laid in April, and during the following twelve months the outer walls were erected and a roof added.

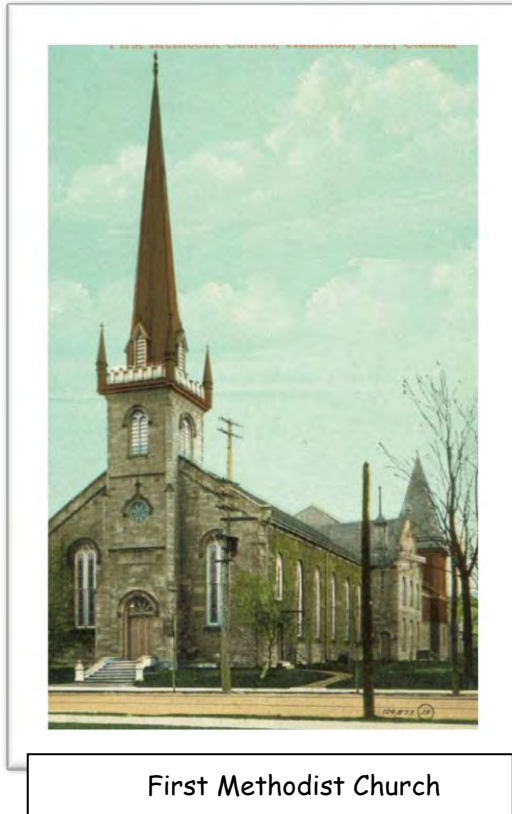
In the following year, the re-union of the British and Canadian Methodists took place and as a demonstration of the new union, the King Street congregation transferred themselves to the John Street or 'Brick Church', suspending for a time the completion of their new church still under construction on MacNab Street. The old church building at King and Wellington Streets was closed and the entire Methodist body of Hamilton worshipped in the John Street Church until 1851, when, although galleries had been added and the main floor

Anne Charlton, Art French, Michael Kirk, Robert Wray, Sylvia Wray



Centenary Methodist Church

seating extended, it too became inadequate to house the total Methodist adherents in the city. When work on the MacNab Street church was finally completed, the congregation again separated and the 'Third Methodist Church' or 'The Stone Church' opened for Divine Service on 1 December 1851.



First Methodist Church

The 1861 Census Returns for the City of Hamilton show that one-fifth of the total population were associates of the Methodist Church. As a result, early in the decade, a decision was made to build a large church in the downtown area to reflect the influence of the Methodist community in the city. Edward Jackson, the instigator and chief subscriber, along with other notable city dignitaries, oversaw the construction of Centenary Methodist Church on Main Street, the cornerstone being laid by Mrs. Jackson on 28 May 1866, complete with its enclosed tin box of historical artifacts. Celebrations to mark the historic event were held throughout the day, culminating in the evening service at which Dr. Egerton Ryerson was the preacher. During his sermon, he remarked that:

"Forty years ago, I was stationed as an assistant minister in this city, then an insignificant village. The circuit extended from Stoney Creek to within five miles of Brantford. At that time, there were but 9,000 members of the church in all of Upper Canada. Now there are 59,000.

Then there were 59 ministers. Now there are 612. Then the old King Street Chapel was a marvel of church architecture, the best in the province. Now there is Centenary."

While the John Street Methodist Church lost much of its importance with the opening of Centenary, the MacNab Street Methodist Church saw most of its members leave to join Centenary and it was forced to close its doors. In 1868, talk began of building another new church, and a committee headed by Thomas Morris was authorized to offer \$1,000 to purchase the MacNab Street building, which was accepted. Gradually dismantled, each stone and each piece of timber was marked and carefully transported to the King Street site where it was used in the construction of the new King Street Church. On 18 February 1869, the opening of the new stone church took place, with the original frame building that had been closed for many years retained to serve as the Sunday School. On 20 April 1875, the annual Methodist Conference requested that the congregation agree to change the church name from 'King Street Methodist Church' to 'First Methodist', which they duly approved.

In the years leading to the turn of the century, First Methodist Church continued to prosper in every way - changes in ministers took place without dissension or interruption and the congregation gradually saw a reduction in the church's operating debt. When attendance reached an all-time high, complaints arose about lack of seating and as a result in 1908, discussions began on the need for an even larger church. The idea was strongly supported by Rev. Dr. E. B. Lanceley, the new minister, who arrived a year later and who urged the Trustees to consider an enlargement or new church.

When the new building was completed in 1914, it reportedly cost \$165,000 and was regarded as the finest place of worship in the city. Unique in its Italian Renaissance design, the great central dome covered in deep red Spanish tiles was the predominant feature and for more than half a century it remained a landmark building on King Street East.



First Methodist Church, later First United Church

Expansion of Methodist Places of Worship

During the second half of the nineteenth century, the rapidly increasing population of Hamilton (in 1848 it was recorded as 10,011, by the 1860s it had jumped to 25,000 and by 1875, it totalled over 32,000) resulted in the boundaries of the city expanding beyond the downtown core. Development and growth to the west predominated and the need for nearby places of worship was of great importance to the new residents. The churches before 1850 had been located largely within the city's core, but as expansion westwards accelerated, it resulted in church members living further and further away from their traditional places of worship.

As early as 1851, a small Methodist church, known as Bethel and located at the foot of John Street North and Guise was opened, built on the "expectation of a growing port trade that would see the area grow and warrant a church." In 1855, the Methodists obtained a building on the south side of Main Street, just east of Margaret Street and a Sunday School was organized - thirteen years later it moved into a building at the corner of Pearl and Napier Streets with the name of Mount Zion given to indicate its location on a high point of land at the west end of the city. In April 1875, a new church on the site, Zion Tabernacle, was officially dedicated and ready to serve the Methodists living in the west end of the city.

Another new church was opened at the end of the 1870s - the *Gore Street Methodist Church* at the corner of John and Gore Street (now known as Wilson Street). The 'Brick Church' or 'Second Methodist' on John Street at Rebecca Street, which gradually became known as the 'Wesley Church', was demolished in 1877 and replaced by a larger brick church and Sunday School that was constructed on the same site. The building cost \$17,256.26 and became officially known as Wesley Methodist Church, second in importance to Centenary.

A Primitive Methodist congregation, begun in 1845 and located on John Street North between Gore (Wilson Street) and Henry (Cannon Street East), united with the *Gore Street Methodist Church* in 1884 as the settlement of colonial issues and the absorption of British immigrants had made Methodist reunion inevitable. In 1892, the *Star Mission*, a mission church supported by Wesley, later to become *Barton Street Methodist Church* and subsequently *Livingston Methodist Church* was opened on Barton Street East. Centenary also engaged in the establishment of mission churches - founding *Charlton Avenue Methodist*, from which evolved *Melrose United* in 1929 and the *Crown Point Mission* from which would come *Fairfield United*.

In 1909, the *Gore Street Church* amalgamated with Wesley, the name being briefly changed to *Central Methodist Church*. Rev. Edwin Arthur Pearson was called to the Wesley pulpit in 1910, bringing his wife and three sons, one of them, Lester Bowles Pearson, would become a future Prime Minister of Canada. In a letter from Ottawa on the occasion of Centenary United Church's 100th Anniversary in 1968, Pearson wrote of his "old and happy memories of Wesley Church and the parsonage at 137 Catherine North."

Twentieth Century Changes and the end of a landmark

Church Union in 1925 brought new members, new names for several churches and a renewed spirit to those of the Methodist faith, together with an enormous growth of new churches in the city, to the east, west and on the 'Mountain'. Following the end of World War II, new churches continued to be built to serve the city's growing suburban population, while there has also been a closure of churches, especially in the lower city, as declining congregations have forced amalgamations. On 1 January 1957, Wesley United Church amalgamated with Centenary, the Wesley building becoming a recreational and youth centre in the heart of Downtown Hamilton and the first hostel for single men - ultimately Wesley Urban Ministries. Perhaps the most serious blow to the city's United Church membership came in the early hours of Saturday, 13 September 1969, when local radio station *CHML* broadcast the terrible news of a fire at First United Church on King Street East. Starting in the dome, the fire spread so rapidly that the entire church building was consumed and reduced to a mass of twisted rubble and steel by the end of the day.

In recent years, St David's United and Livingston United have also closed, although Livingston has reopened as a Korean Presbyterian Church. Since the start of the 21st century, with a strong commitment to maintain its building as a place of worship, Centenary, as the only United Church in the city core, has promoted itself as "an Affirming Church", committing itself to being a "safe, diverse faith community to all who wish to worship within its walls."

The Presbyterian Faith arrives on the Hamilton Mountain

While early Methodists settled mainly below the Escarpment, early Presbyterians chose land above. Beginning in 1788, immigrant families from Pennsylvania and New Jersey, such as Hess, Kribs, Rymal, Flock, Kern, Huffman, Neff and Terryberry began arriving and settling on 'Mountain' lots and, like the Methodists, they also had no ministers to serve their spiritual needs. For over fifteen years, they held reading meetings every Sabbath in homes, like that of Aaron Kribs, and while there are references in the McCollum Papers in the Presbyterian Church Archives to a German Presbyterian minister visiting them occasionally, travel to Grimsby Township for rites such as marriage was their only alternative.

Beginning in 1811, Rev. Lewis Williams from Wales, the first resident Presbyterian minister in the Niagara Peninsula, visited the Hamilton Mountain regularly, which led to the construction of a two-storey frame Meeting House on the eastern edge of William Rymal's property on Mohawk Road West. Rymal was a Lutheran, but the building was for the joint use of Lutheran and Presbyterian adherents, hence its early name of the Union Church. The outbreak of hostilities in 1812 resulted in the building being requisitioned by the government for use as soldiers' barracks and as a hospital. When the war was over "claims for damages to the windows, seats and floor were petitioned for," but no money was forthcoming, even after another request was submitted in 1824 stating that "the congregation needed to make repairs to their building."

After the hostilities ceased, itinerant ministers on missionary tours began visiting Hamilton. By 1820, the appearance of settled ministers in the surrounding townships became more apparent, when Rev. William King (Nelson Township), Rev. George Sheed (Ancaster) and Rev. Thomas Christie (West Flamborough) served a wide area, including Downtown Hamilton. For a few years, an itinerant Presbyterian minister, Rev. Daniel Ward Eastman served the 'Mountain' congregation on alternative Sundays, with Rev. Ralph Leeming of Ancaster serving a small Anglican congregation that had also been granted use of the Rymal Meeting House or Union Church.

There are no records of any permanent Presbyterian ministers in the Hamilton area until 1831 when the American Presbyterian Church sent Rev. Edward Marsh as a missionary to Barton Township. He first established a parish in the Downtown area, preaching in the town's log Court House at John and Tyburn Streets (the present day eastern section of Jackson Street between John and James Streets). As the size of the membership increased, services were moved to the American Presbyterian Church that had been erected on the corner of John and King William Streets.

Rev. Marsh did not neglect the small 'Mountain' congregation, preaching his first sermon in the Rymal Meeting House in early December 1831. It appears that over the next few years the building became the site of a series of conversion meetings, "which were crowded with anxious listeners who were moved by the Holy Spirit" and that led to a steady increase in the size of the Barton

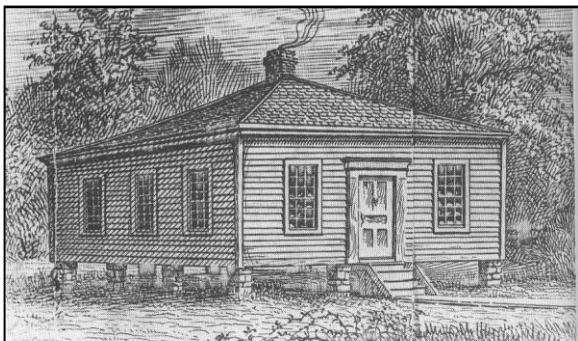
congregation. At a Presbytery meeting held in January 1835, the American Presbyterians in Hamilton successfully requested that those adherents who resided on the 'Mountain' become organized into a separate church - to be known by the name 'The Presbyterian Church of Barton'. However, both Rev. Marsh and his replacement, Rev. Charles Edwin Furman, left the Hamilton area in 1837, as even American ministers became suspect because of their republican views. As a result, both churches were left without a resident minister and the Downtown building was closed.

The loss of the American Presbyterian ministers was not mourned as evidently there were many adherents residing in the Downtown who could not "stomach the platform of the American-sponsored church", complaining that it "was more Methodist than Presbyterian in its teachings." These Presbyterian members, immigrants from Scotland and Ireland, unlike the largely American-born 'Mountain' adherents, wished for a church of their own, and when a Church of Scotland minister, Alexander Gale of Amherstburg, accepted their call in 1833, they were overjoyed. He was inducted later in the year with a stipend of just £60 per annum. Worship services were again held in the log Court House, but the wish for their own building was strongly expressed by the members of the congregation now that they had succeeded in acquiring their own minister.

Presbyterian Churches established in the Downtown

Earlier in 1833, at a Presbyterian synod meeting in York, the British Crown gave £900 to be used for the building of churches - Hamilton being awarded £50. Two lots were purchased from Peter Hunter Hamilton at a cost of £42 10s and a small frame building, named St. Andrew's Church was erected between 1834 and 1835. Two decades later, this frame building was physically moved along Jackson Street (then called Maiden Lane) to the corner of Charles Street to allow for the construction of a new St. Andrew's Church (present day St. Paul's Presbyterian Church), which was opened in 1857 - the same year as the third building to house Central

Presbyterian was erected in the same block, and MacNab Street Presbyterian erected just a block away.



Patrick Thornton's School House

On 15 September 1836, at a synod meeting in Kingston, the Presbytery of Hamilton was officially recognized, and during the following years many notable Hamilton residents would be recorded as attending services in St. Andrew's Presbyterian Church, among them Sir Allan MacNab and Colin Ferrie, Hamilton's first Mayor.

However, just as the small Hamilton congregation appeared to be safely established, like the Methodists, they too were forced to face dissension within their ranks. Between 1837 and 1841, a small group of Presbyterians worshipped together once a month under the ministry of Rev. Thomas Christie from West Flamborough in Patrick Thornton's school house on Jackson Street, located just west of St. Andrew's. This small group was in sympathy with those in Scotland, who, as early as

1733, resented state interference in religion and from this small breakaway congregation came the beginnings of Central Presbyterian Church, which celebrated its Centennial as an organized congregation in 1941.

The 'Great Disruption' that occurred within the Church of Scotland in 1844 was soon felt at the Head-of-the-Lake. The Hamilton Presbytery showed great interest in the event, but deplored the lack of official information that was available. Gradually as the reasons for the disruption became clearer, Rev. Gale of Hamilton and Rev. Stark of Ancaster and Dundas took leading parts in discussing the effects this had on the Canadian Church, "stressing the independence of the latter from Scottish control." On 10 July 1844, at a meeting in the Methodist Church in Kingston, Presbyterian ministers from the Hamilton area, Reverends Gale, Stark, Cheyne and others walked out of the Church of Scotland Synod to form themselves into a "Free Protestant Church of Scotland."

Within the year, Alexander Gale signed a document of dissent, protesting that he "could no longer hold office in the Presbyterian Church of Canada in connection with the Church of Scotland" and along with most of his congregation, he withdrew from St. Andrew's and founded Knox Church. From this date, three presbyteries existed in Hamilton: first, the continuing Church of Scotland, worshipping in St. Andrew's; second, the small congregation of the United Presbyterian Church, ministered to by Rev. Christie; and third, the Free Church or the Presbyterian Church of Canada, which met temporarily on Merrick Street and in the Wesleyan Church on John Street until they were able to erect their own church a year later.

With £50 from Isaac Buchanan and a condition that their church be called Knox, a building was erected in 1846 on the north east corner of James Street North and Cannon, opening for worship services on 5 April 1846. Built at a cost of \$25,000 in the Classical-Roman style, it provided seating for 800 members. Renovated and enlarged in 1919, the church had a congregation of over 1,000 during the 1920s. When the building was gutted by a disastrous fire in 1940, the congregation continued to meet, using the adjacent Sunday School building for services until 1965, when their church became twinned with Calvin Presbyterian Church, also on James Street North.

While temporarily shocked by the departure of a large segment of their congregation, those who remained at St. Andrew's carried on and by 1850 began to feel the need for a more substantial building. The story attached to the soaring Gothic design of their new building, which is so out of character for a Presbyterian church is a strange one, as the architectural plans were originally produced for the city's Anglican congregation. In 1848, architect William Thomas was engaged by the building committee of Christ's Church



Knox Presbyterian Church

Anglican on James Street North to design, a "decorated Gothic cathedral expressly for the Anglican liturgy." The church's building committee subsequently requested that Thomas' design be drastically altered - wanting only the stone chancel and the first two bays of the Gothic nave added to the existing wooden structure. Grudgingly, Thomas agreed, as he desperately needed payment for his services, so he "might feed his family of eight children." Looking for additional income, Thomas took his original plans to the Trustees of St. Andrew's Presbyterian Church, who quickly accepted them.

In 1854, the cornerstone for the new edifice was laid. Costing \$60,000, plus \$2,500 for the spire which towers 180 feet into the sky above Hamilton, the project was among the most ambitious the young city had witnessed. The small congregation, which twenty years later still numbered a mere 100 members, bore the heavy expenses involved, compensated by the beauty of their new place of worship, for on completion, it received acclaim throughout the country as a brilliant example of church architecture.

During the 1870s, the congregation of St. Andrew's again experienced a rift within their membership, resulting in the departure of the minister, Rev. Robert Burnett, together with the church bible, the communion service and various other religious furnishings, along with some of the members who built a new brick church just to the east at the corner of Hunter and Park Streets. When Rev. Burnett left and formed the new congregation, the name of St. Andrew's also went with him. Foreclosure of the church mortgage resulted in the James Street building becoming vacant for two years, during which time it became the property of the Park Street Baptist congregation for a payment of \$20,000, as they were in desperate need of a larger place of worship. Finally, late in 1876, the Presbyterian congregation was able to make the payment on the outstanding debt to the Baptist Church and reclaim their building. Once they had taken ownership, the membership deemed it expedient to adopt a new name, with St. Paul chosen as the patron of the reopened church.

St. Paul's, Central and Knox represented the different forms of Scottish Presbyterianism in the city that were reunited into one Canadian church in 1875. These three congregations served as the "mother churches of the other Presbyterian congregations in Hamilton", from whom later congregations, like MacNab, Erskine, Chalmers and St. David's, might be said to have been derived.

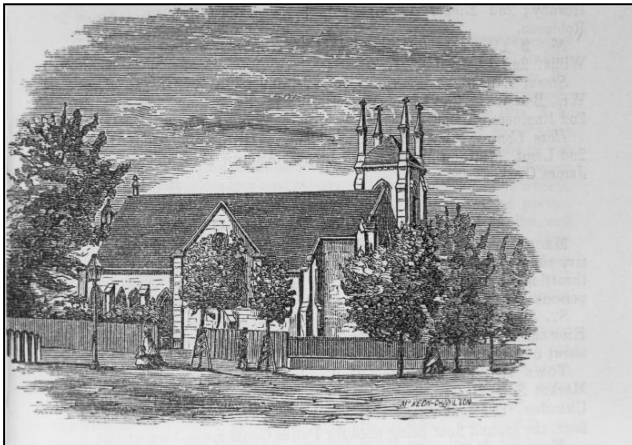
The Church of England at the Head-of-the Lake

Slow to exert its influence on the spiritual life of early settlers, the Church of England, so favoured by the British government to set the standard for the new colony, frittered away any dominance it might have had by completely failing in the need to provide sufficient clergy for the new colony of Upper Canada until the middle of the 1850s.

During the first two decades of the nineteenth century, Rev. Robert Addison, stationed at Niagara, had responsibility for the area that also included the Head-of-the Lake, but his visits were few, resulting in the Methodist Church's influence becoming so pervasive. For the necessary rites of baptism and marriage, most adherents in Hamilton and the surrounding townships were forced to travel to Niagara

or Grimsby, as the difficult trip up the Mountain to the Union Church, deterred all but the most fervent from making the journey. One of the very few records of Addison travelling to the area is noted in the reminiscences of early Head-of-the-Lake businessman, Charles Durand, who in 1812 noted that the clergyman had travelled a distance of over forty miles to christen his children "there being no minister nearer, except wandering Methodists."

In 1816, Ralph Leeming followed Addison to serve the outnumbered faithful at the Head-of-the-Lake. Leeming, an Anglican Missionary from the British Society for the Propagation of the Gospel, was stationed in Ancaster and shared use of the Union Church with the Presbyterians. Even with his arrival, there were no regular services provided for the small Anglican community living below the 'Mountain', which resulted in many of them gradually becoming associated with the King Street Methodist Church after its construction in 1824.



Church of the Ascension

The first efforts that would lead to the building of an Anglican place of worship began in 1827, when a small group of Anglican communicants began to hold services from time to time in the Court House on John Street, including the first divine service conducted in Hamilton. The steady growth of adherents during the next few years resulted in the formation of an organization to find a formal place of worship. On 13 June 1835, a meeting was held in the office of John Law, the Headmaster of the Gore District Grammar School to begin the work of erecting a "Protestant Episcopal Church." Those in attendance voted to accept the gift of a small lot on James Street North from Nathaniel Hughson, although George Hamilton had previously offered the Anglican community a site where the Church of the Ascension on John Street South now stands, but his offer was declined because the members felt that the site was too far out of town.

Before construction of the building began, Rev. Alexander Gale of St. Andrew's Presbyterian Church paid a visit to the newly appointed rector, John Gamble Geddes, and was shown a model of the proposed church. When told of the building's enormous dimensions of 100 feet by 66 feet, Rev. Gale prophetically said, "The Committee must have intended it for a cathedral."

Four months later, on 13 October 1835, when the cornerstone of the future Christ's Church was laid, the clergy and people assembled at the King Street Methodist Church and walked in procession to the site of the ceremony. Later, the Society for Promoting Christian Knowledge was contacted and duly dispatched the necessary Psalms, Hymns, Prayer Books and literature to the needy members of Hamilton's first Anglican congregation. The church of frame construction with a wooden steeple was actually accessible by water from the bay along Hughson Street North, and for a number of years, members of the congregation living east of Wellington Street and close to the bay front used this mode of transport, even skating to church during the winter months when the bay froze. In 1839, the first

services were held in the new church, which some people began calling "Geddes' Church" after the minister, Rev. Geddes, but the future Dean was not pleased and reputedly stated, "It is not Geddes' Church, it is Christ's Church."

The Ascent of Anglicanism

The growth of the Anglican community in Hamilton, with the formal consecration of Christ's Church in 1842, was followed by the opening of the Church of the Ascension on 22 June 1851 and a year later, the erection of an Anglican church on the Hamilton Mountain. St. Peter's Church on Mohawk Road, which opened 23 June 1852, was a replacement for William Rymal's frame building originally known as the Union Church that had been built in 1811 and occasionally used by area Anglicans.



Christ's Church Cathedral

Beginning in the 1850s, the need to divide the vast Anglican Diocese of Ontario into smaller divisions in order to provide better supervision and services to the rapidly growing church population was finally recognized. Under a Canon of the Synod of Toronto, Hamilton, which had been one parish, was divided in 1859 into three separate territorial parishes - that of Christ's Church, Church of the Ascension and St. Thomas, recently established on Emerald Street North at Wilson Street.

In 1874, further changes resulted in the division of the Toronto Diocese and the creation of the Diocese of Niagara, with the election of Bishop Fuller as the first bishop and the elevation of Christ's Church to the status of the Diocese's cathedral. Dr. Fuller was consecrated on St. Philip's and St. James' Day, 1 May 1875, in St. Thomas' Church, Hamilton - Christ's Church being unavailable as it was being enlarged. For the Anglican congregations in the city, it was an important day, as they had much to be proud of, for now there was a cathedral and three established churches in Hamilton - only the Anglican Diocese's negligible fund was of concern in the battle for new members!

By the middle of the nineteenth century, a number of other denominations had established themselves at the Head-of-the-Lake, with steadily growing congregations and places of worship erected.

A Slow Beginning for the Catholic Faith

According to an edition of *'The Catholic Register'*, published in 1956 to celebrate the Centennial of the Hamilton Diocese, in 1819 the Roman Catholic Church was reputedly invited to establish a Catholic Cathedral and a Bishop's residence in a proposed city to be called Romulus, to the west of Hamilton in the northern part of Beverly Township. Henry Lamb, a Highland Scot and Loyalist who had settled in the area, offered Bishop Laval of Quebec, who held ecclesiastical jurisdiction over both Lower and Upper Canada, a vast site in the township for such buildings; however, Lamb's dream of a great settlement was never realized when his efforts at colonization and likewise the early establishment of the Catholic church at the Head-of-the-Lake failed completely.

The appointment of Alexander McDonnell as the first Bishop of Upper Canada in 1826 finally initiated the establishment of the Roman Catholic Church in the Hamilton area. McDonnell made visits to Hamilton, Dundas and Guelph a year later to see at first hand the problems being encountered when ministering to a very scattered Catholic population. After his travels through the area, he commented upon his frustrations and the enormous difficulties the Catholic Church faced: "the mitre pinches most cruelly and the thorns and prickles of it get longer every day."

Prior to McDonnell's visit, the Head-of-the-Lake area had occasionally been visited by Catholic missionaries stationed at Niagara, including Fathers Proulx, Forbes, Campion and Cullen, who arrived to administer the sacraments and celebrate Mass in private homes. However, the first Catholic Church was not built in Hamilton but in Dundas. The exact date of its construction is not documented, but the small community was listed as one of fourteen localities having a Roman Catholic Church by McDonnell in his 1828 report to the Government of Upper Canada, and by 1831, the villages of Dundas and Guelph were identified as being regularly served by Rev. John Cullen.

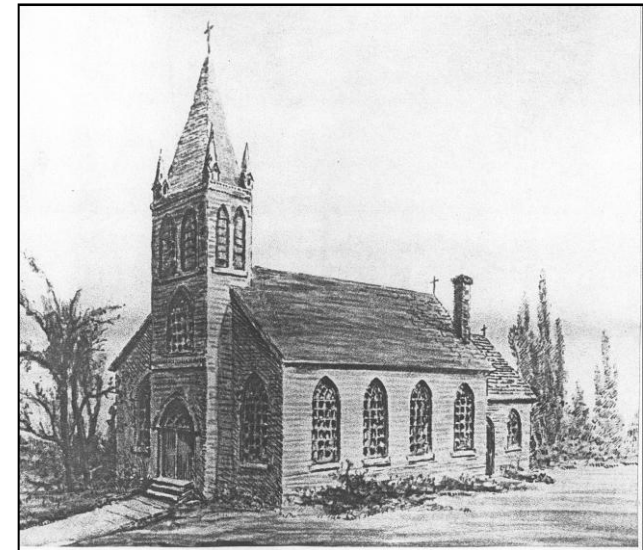
The earliest reference to a Catholic church in Hamilton is dated 1833. Thomas Rolph, touring Upper Canada, reported that "there was a Catholic church in the town under roof, but not yet completed." The building constructed of frame and clad in rough cast was located near the present site of St. Mary's Pro-Cathedral, but while it remained in an unfinished state, Mass was occasionally celebrated by Rev. John Cassidy in the King William Street Engine House. The small church building remained in a rudimentary condition until 1839, when it was finally completed under the direction of Hamilton's first resident priest, Rev. William Peter MacDonald, who arrived to take up his duties in Hamilton during October 1838. A year after its completion, MacDonald described the building in his reminiscences "our church of St. Mary is now so far fit for use. The windows are all glazed and a handsome altar is finished. The congregation is much greater than I could have supposed it to be."

The completion of the church came just as the little town of Hamilton was to begin receiving a massive influx of Catholic immigrants. The decade of the 1840s was a period during which the population of Ontario experienced enormous growth. The failure of successive potato harvests in Ireland between 1842 and 1854 resulted in thousands of poor and middle-class Irish leaving their homeland, desperately seeking relief somewhere in the world where they could find enough food for their survival. It is estimated that towns such as Hamilton received many hundreds of these immigrants, and their arrival largely contributed to the sudden increase in the community's population between 1841 and 1851.

During the decade of the 1840s, the little church grew in importance under the direction of Rev. MacDonald. A learned and forceful man who was also regarded as a controversial Catholic, MacDonald was Vicar-General of the Kingston Diocese at the time of his appointment, where in 1832, he had founded *'The Catholic'* - the first Catholic religious weekly in Upper Canada. On arriving in Hamilton, he renewed his efforts at Catholic journalism, and in 1841 he began again to publish the newspaper that had lasted only briefly in Kingston. The Rt. Rev. Michael Power, the newly-appointed Bishop of Toronto, named MacDonald his Vicar-General in 1844 and made *'The Catholic'* his official Episcopal voice - but the weekly only lasted until the end of the year, when for reasons of health and finances, MacDonald was forced to discontinue publication and to offer the paper for sale, so ending the first Hamilton attempt to publish an expressly religious journal.

During the year, Bishop Power suspended MacDonald from his appointment as Vicar-General over his personal failure to abide by the constitution of the Toronto Diocese, and although the venerable priest was reinstated on 10 November 1846, old age forced him into retirement, and he died in Toronto on Good Friday, 2 April 1847.

In June 1854, the bishops of Canada West and Canada East petitioned Rome, requesting that, for the better spiritual care of the people, two new dioceses, in London and Hamilton, be separated from the Toronto Diocese. By a Papal Bull issued on 19 February 1856, Pope Pius IX agreed and the Roman Catholic Diocese of Hamilton was established, with an estimated 4,000 communicants in the City of Hamilton alone. The newly created diocese still covered an enormous area, comprising all the present day communities, plus Manitoulin Island, Sault Ste. Marie and the northern areas of the Province of Ontario to the boundaries of the St. Boniface Diocese (present day Manitoba).



St. Mary's Catholic Church

The Hamilton Diocese faces Serious Problems

The first bishop of the diocese, The Rt. Rev. John Farrell, was installed on 24 May 1856, in the City of Hamilton's only Roman Catholic Church, St. Mary's, and which he designated as his cathedral. On 30 August 1859, a fire broke out in the church that completely destroyed the frame building. Bishop Farrell immediately ordered a replacement church be constructed that was completed a year later. The new St. Mary's Cathedral, erected close to the site of the original building, retained its designation of the diocese's cathedral until 1926.

During the decades of the 1860s and 1870s, the Hamilton Diocese faced the serious problem of obtaining priests to serve the new parishes that became necessary as the population of the province continued to rise. On his appointment, Bishop Farrell had the services of just eight priests and three Sisters of St. Joseph to assist with the need to service parishes and to found and operate schools, hospitals and charitable institutions in the new diocese. With no priests from surrounding dioceses available, Farrell turned to Europe for help, with recruits coming from Ireland and Germany throughout his tenure. The lack of trained priests remained a problem for several decades and even the operating capital for the diocese was inadequate, much of it coming from Europe in the form of donations from the Society for the Propagation of the Faith, headquartered in France.

Bishop Peter Francis Crinnon, Farrell's successor, who was appointed in 1874, also turned to Ireland for additional priests. He was personally able to persuade about twenty young men to emigrate and take training in Canada. The cost of financing the education of these young seminarians, since there was little money available, forced the diocese to sell a valuable piece of property in the centre of Hamilton, known as the 'Priest's Lot'. The lot, bounded by James, Forest, Hughson and Young Streets had been proposed as the site for the city's future cathedral. Instead, the remaining money was used to purchase the property on which Hamilton's second Catholic Church, St. Patrick's, was built in 1876. Before the end of the century, the continuous growth of the city necessitated the building of two new churches, one in the north east and one in the west end of Hamilton - St. Lawrence Church opened in 1890 and St. Joseph's, four years later in November 1894.

During the twentieth century, the Hamilton Diocese continued to care for the spiritual needs of its members, building churches and schools throughout the city as its boundaries spread outwards from the core. Many of the churches that were built have resulted directly from new immigrants coming from countries with a strong connection to the Catholic church, all wishing to worship in their own language and preserve their own Catholic traditions - St. Stanislaus, St. Anthony, St. Cyril & St. Methodius, St. Stephen, Our Lady of Mercy and St. Peter Yu are all examples of the diocese supporting these new immigrants who have arrived in the city, looking to settle and begin a new life.

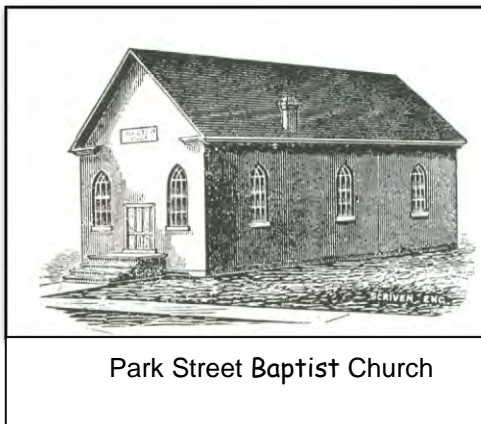
The Baptist Church begins in Dundas

The roots of the Baptist church at the Head-of-the-Lake began in Dundas where the first church in the area was opened in 1836. During the early years of the nineteenth century, it appears that the number of adherents in Hamilton was very small and it was not until 1842, that occasional services began to be held in private homes.

During the same year, Rev. Alfred Booker, his wife and eight children arrived in Montreal from England. Several years earlier, in 1830, he had been appointed Pastor of Park Street Baptist Church in the city of Nottingham, England, where he had a financial interest in a lace manufacturing company. On arrival in Montreal, not waiting to be formally called, he sent a letter to the Post Office in Hamilton, addressed to the 'Baptists of Hamilton', telling them that he was coming "for the purpose of inaugurating a Baptist church." Slightly shocked, since there had been no formal invitation, the dozen or so adherents held preliminary meetings and made arrangements to welcome the pastor, who in his haste to notify them had never even mentioned the need of a stipend.

On 1 May 1843, Rev. Booker arrived and formal worship services began, first in the old police station on King William Street and then, as the congregation grew with the arrival of the pastor, there came the need for a larger meeting place. Later in the year, a move was made to a frame building - Thornton's School House on the corner of MacNab Street and Maiden Lane.

At a meeting held on 28 December 1843, the church council of the district nominated Elder Oakley of Bronte as Moderator and Elder Clutton of the Dundas church as Clerk. At the gathering, it was also formally decided to erect a church in Hamilton and that a meeting to organize this "be held on Sunday, 7 January 1844."



Two weeks later, on 21 January 1844, one of the most important events in the history of the Baptist Church in Hamilton was recorded - the first public baptism of members by immersion taking place. On a bleak winter morning, a small group of people led by Rev. Booker marched through the snow-covered streets to the stream in Beasley's Hollow, west of present-day Dundurn Street, at the west end of town (the long-forgotten site being located under the foundations of the Hamilton Spectator building on Frid Street). The stream, dammed up for the occasion, was covered with a thin layer of ice, but after one of the group broke a hole in it, those in attendance watched as their pastor stepped into the freezing water. Four people, Mrs. P. W. Dayfoot, William Taylor, Joseph Curtis and Daniel New followed him, and one by one immersed themselves - the baptismal ceremony marking the birth of the Baptist Church in Hamilton.

It was reported in April 1844, that funds for a suitable building had been raised and a site at the corner of Park Street North and Vine Street selected, "the ladies of the church having canvassed the town thoroughly and succeeded in collecting a considerable sum." The Baptist Church, with Rev. Booker as pastor, opened for regular worship services in 1846. James Downer was appointed sexton "at a salary of 10 shillings per month for summer services and £1. 2s. 4d per month in winter", and the congregation, which numbered just 52 members when the church opened, rose to 75 members within a year.

Disagreement among members of the congregation surfaced in 1849 when the strong-willed Rev. Booker alienated an equally determined minority of the congregation. Some of the secessionists, who cared little about the personal factor involved, opposed the regular or strict communion professed at Park Street, together with the costs of operating the church - so they left and held services in a room on John Street North. Not wishing to see the church fold, a meeting was held on 12 July 1850 to decide the fate of the pastor. The vote was almost unanimous by those in attendance that Pastor Booker stay, but the wages for the sexton were drastically reduced - just 75 cents a week so long as fires were needed for the building!

Rev. Booker continued to serve as pastor until 12 March 1857, when he was one of the seventy passengers killed in the Desjardins Canal railway tragedy as he returned from visiting Wellington Square (Burlington) where he had preached. His funeral was one of the largest Hamilton had ever seen, with all the city's ministers acting as pall bearers. Following the pastor's death, those who had left the Park Street Church and worshipped on John Street returned with the appointment of a new minister, Rev. John Parke, and an agreement to pay a salary of \$500 per annum. During the following decade the church congregation grew steadily, and in 1862 the Park Street building was enlarged. By 1870, the membership felt strong enough to begin the establishment of additional Baptist congregations in the city, with a formal recognition of the Wentworth Street Mission begun earlier in the year.

Five years later, with an ever increasing membership and a church far too small despite extensions and a brief ownership of St. Andrew's Presbyterian Church, the incumbent, Rev. William Stewart raised the need for the building of a large central church. This met with the approval and support of the congregation, but it was not until 1878, after the purchase of a lot on the southwest corner of James Street South and Jackson Street from Dr. Rosebrugh was completed, that the construction of the new church in the city core began. In May 1878, tenders for the construction of the building, estimated to cost \$30,000, were accepted. The building, however, was not completed until 1882 because the tower and parts of the front wall collapsed in 1879, reputedly due to the failure of the architect to recognize that part of the foundations abutted the old James-Hunter Bog, the property having been farmed but never drained.

In 1882, the opening of the magnificent James Street Baptist Church finally took place and would ultimately lead to the founding of as many as fifteen mission churches in the city which gradually developed into permanent churches- Stanley Avenue, Trinity, King Street, Bethel, McNeill, Memorial and Westmount- and all from the beginnings with a pastor who arrived uninvited and who asked for no stipend!

Arrival of the Lutheran Faith

The Lutheran Church, unlike the other major denominations who gradually established places of worship throughout the former townships surrounding the city, has remained almost entirely within the boundaries of the city. The denomination traces its origins to the arrival of German immigrants from Rochester, New York State, who settled in Hamilton as early as 1853. While the Roman Catholic adherents joined St. Mary's Church, the majority of the new immigrants were Protestant and members of the Lutheran Church. A small group gathered together and held Sunday worship services at 151 Rebecca Street, the home of William Gugel, while others attended services conducted in German by the Rev. Theo Heise, Curate of Christ's Church. Sadly the arrangement was short-lived as Rev. Heise, like Rev. Alfred Booker of the Baptist Church, was killed in the train wreck at the Desjardins Canal in 1857.

News about the small Lutheran community in Hamilton came to the attention of the Evangelical Lutheran Synod of Pittsburgh, and in February 1858, Rev. Berkemeyer was sent on a missionary trip on behalf of the American Synod to organize services and find the small group a permanent place of worship. He successfully organized the small Lutheran community and arranged that the first regular service would be held on March 21st, the preacher being the Lutheran minister from Toronto, Rev. C. F. W. Rechenberg. The Meeting Room on Rebecca Street was considered too small for the important occasion, and a more suitable site was found when Rev. Ebbs of the city's Congregational Church offered his schoolroom - and it was here that the first public Lutheran worship service in Hamilton took place.

Although Rev. Berkemeyer succeeded in arranging worship services every two weeks, no permanent location was found and services were held in a number of buildings. Among the locations were the schoolroom of Central Presbyterian Church at 24 Merrick Street and a rough cast clad building at the corner of Queen and Market Streets - both of which proved unsatisfactory and as a result, attendance after a year began to suffer. Late in 1858, Rev. Robert Burnett of St. Andrew's Presbyterian Church gave the Lutheran congregation permission to use the old white-washed frame church that had been moved from its original site on Jackson Street to the corner of Jackson and Charles Streets to allow for the construction of the second St. Andrew's Church. Rented and repaired by members of the Lutheran congregation, they were forced to vacate the building almost immediately when the city's German Roman Catholic congregation arranged to buy the structure in 1860.

Rev. Adolf Boettger, a recently ordained German immigrant, was appointed pastor in 1862 and a decision to organize the congregation under the name of the Evangelical Association of Hamilton was reached. Within two years, the revitalized congregation erected their own brick church on a corner lot at Market and Bay Streets, purchased from John Rose Holden, a Hamilton lawyer. Only a mission church, associated with the Toronto congregation, it became self-supporting within ten years. In addition to serving the German-speaking residents of the city, it also provided a service on one afternoon a month to a small group of German residents in Waterdown - the only church the congregation established outside Hamilton during the next one hundred years.

In 1884, with a growing membership, the church officers purchased the vacant Primitive Methodist Church on the corner of Wilson Street and Hughson Street North for \$8,000 and the property on Market and Bay Streets was sold. When services in the Hughson Street church began, the name of St. Paul's German Evangelical Lutheran Church was chosen.

Membership in the city's major Lutheran congregation remained static until the years immediately following World War II, when an influx of Protestant and German-speaking immigrants and refugees from the Baltic States, Germany and Scandinavia arrived in the Hamilton area. Membership rose from a few hundred to over 3,000 by 1954 and ultimately led to the establishment of several new Evangelical Lutheran churches between 1955 and 1968.

In 1955, the Lutheran Synod dissolved St. Paul's Lutheran Church and Trinity Lutheran Church on Victoria Street South. The combined membership was re-organized and four new congregations and three new churches created - Grace Lutheran Church in the west end of the city, Faith Lutheran Church in the east, Transfiguration Lutheran on the Hamilton Mountain and St. Paul's, which was renamed St. John's Lutheran, in the Downtown area.

The Judaic Tradition comes to Hamilton

During the early years of the 1850s, small numbers of Jewish immigrants began arriving in Hamilton. A group of German Jewish families had settled in the city core by 1853 and joined together to form the 'Hebrew Benevolent Society Anshe Sholom (Men of Peace) of Hamilton'. Regular religious services began in 1856 and during the following year the Society purchased a half acre plot on the 'Hamilton Mountain' for £30 to serve as a burial ground - the deed, dated 18 June 1857, stating that the site was to be "held in trust for the use of the Hamilton Hebrew Bethel Society", and as the Anshe Sholom Cemetery on Upper James Street, it remains in use to the present day.

A severe economic depression in the last years of the 1850s and early years of the 1860s saw many of the city's Jewish residents leave and move to the United States as the American mid-west began to open for settlement. A 'Body Corporate and Politic' under the name of the 'Jewish Congregation of Anshe Sholom of Hamilton' was formed on 5 May 1863, with nineteen founding charter members, all of German origin. Early prayer meetings, led by Mr. M. Brehmer, were held in members' homes, with religious services largely restricted to the High Holy Days.

In 1866, a room for worship services was rented above John Alexander's leather goods shop on Lind Street, off the south side of King Street West near James Street, and in 1872, a Sunday School under the direction of Edmund Scheur, a native of Rhenish Prussia, was established. A decade later, in 1882, the congregation's first dedicated building, located at 143 Hughson Street South between Young and Augusta and known as the Hughson Street Temple was opened and continued to serve as a place of worship for almost seventy years. Designed by architect, Charles Willer Mulligan, the building was renowned for its collection of stained glass windows and the large Rose Window on the front facade.

Anne Charlton, Art French, Michael Kirk, Robert Wray, Sylvia Wray

The great waves of immigration that swept into Canada in the late nineteenth and early twentieth century brought many additional Jewish families to the city. A number of Russian and Lithuanian Jewish families arrived following the events of 1881, which saw Czar Alexander III undertake a year-long outburst of harassment and persecution against his Jewish subjects and in the early 1900s, Jewish families from Poland arrived to settle in the city.

From its beginnings, the Anshe Sholom congregation has been regarded as a liberal or reformed synagogue. In a '*Hamilton Spectator*' article published during the Golden Anniversary celebrations in September 1904, Anshe Sholom was referred to as "the fountain and cradle of reformed Judaism in Canada." During these years, the congregation pioneered by holding services in English, which had previously been given in German. Under their first Rabbi, Dr. Herman Birkenthal, this synagogue was the first to introduce prayers in English, the first to eliminate the women's gallery so that families sat together in family pews, the first to have a paid chazan or precentor and the first to introduce music, both instrumental and vocal, during services.

Within a year of the dedication of the Hughson Street Synagogue, Hamilton's first Orthodox Jewish congregation, Beth Jacob, which was eventually joined by three others, was organized at a meeting hall on MacNab Street. They had no formal place of worship until 1888, when they moved into a synagogue at the corner of Park and Hunter Streets. Disagreement with the Anshe Sholom congregation over the question of observing the Jewish New Year of Rosh Hosannah - the orthodox members favouring a two-day observance rather than one - resulted in a permanent separation.

The Unitarian Church in the city

There are records of Unitarians meeting informally in the surrounding townships as early as the 1840s, but it was not until 1888 that Peter Bertram of Dundas initially organized the adherents who resided in Hamilton. Early meetings were held in homes, in the Foresters' Hall and in the Orange Hall on James Street North. When the group had grown to sixteen members, they formed a Board of Trustees and on 19 June 1890, appointed their first minister, Rev. J. C. Hodgins.

A year later, the Hamilton Unitarians had a new minister, Rev. Moorehouse, and had purchased a building lot for \$3,300 - Lot 4, James Street South (the current site of 126 James Street South), with financial support provided by the American Unitarian Association and a \$5,000 gift received from the Molson family. Renowned Hamilton architect, James Balfour, was hired to design the first Hamilton Unitarian church building, known as the Guild Hall, with a budget of \$4,000.

The *'Hamilton Herald'* on 28 October 1891, described the building as "a neat and commodious place of worship." Constructed of Hamilton limestone and Credit Valley freestone, with the upper storey faced with pressed red brick, the new church, named the 'Unity Church' was formally dedicated on 27 March 1892, with Rev. Robert Collyer of New York preaching the opening sermon. No photographs of the building have been found, but a drawing of the structure appeared in the *'Hamilton Herald'* on 5 December 1903, which noted that "this Balfour church built for the Unitarians was quite a departure from the Gothic style of his other church commissions."

Between 1893 and 1903, the members experienced both financial difficulties and leadership struggles. To offset these problems, Peter Bertram returned to regularly lead the services and the building was often rented to the Christian Science Society. In 1904 the building and property were sold to the Hamilton Conservatory of Music for \$8,500 and Balfour's Unitarian Church was demolished. Since then, the Hamilton congregation has worshipped in a number of locations in the city, but never again in such a fine structure.

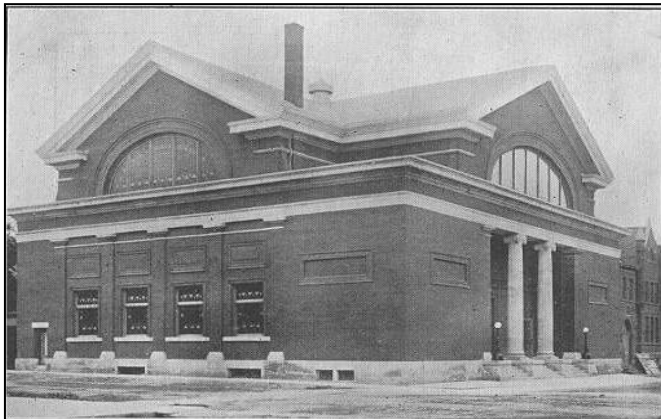
The African-American Community

One group of immigrants to arrive in Hamilton during the nineteenth century also deserves recognition in this overview of religious worship at the Head-of-the-Lake, for their arrival and successful establishment of places of worship is another example of the city's diverse religious make-up. With the influx of fugitive slaves from the United States into Upper Canada from the 1820s onwards, there emerged a distinctive African-American Community in Hamilton and for whom the church became a central focus, fulfilling both religious and social needs.

By the late 1830s, this group was large enough to support both a Baptist Church at 68 MacNab Street North, and later at 140 MacNab Street North, between Cannon Street and Mulberry Street, and for the Methodists, a church known as the Methodist Episcopal African Methodist Church at 33 Rebecca Street, between John and Catharine Streets - the only denominations to establish places of worship specifically for African-Americans, who were subjected to racial discrimination in the city's mainstream churches. While the Baptist Church closed during the first decade of the twentieth century, the Methodist Episcopal Church, which evolved into Stewart Memorial Church, has continued to flourish and celebrated its 175th Anniversary in 2010.

Places of Worship in the Twentieth Century

Beginning in the 1870s and through much of the twentieth century, the amalgamation and separation of sects within the Methodist, Presbyterian, Baptist and Anglican churches has continually occurred, and although religion remains an important part of people's lives, dramatic changes have come to places of worship in the City of Hamilton during the last one hundred and thirty years.



Philpott Memorial Church

The last decades of the nineteenth century saw many new religious groups begin to open small places of worship throughout the lower city. Beginning in the 1880s, the listing of such places in City of Hamilton directories dramatically increases, as mission chapels and gospel halls appear in ever increasing numbers. While some eventually became established churches, many of them had only a brief life, lasting just a few years. Sadly their history is poorly documented and even the exact location of the place of worship is not always identified in the directories.

During the twentieth century, amalgamation of even mainstream places of worship has resulted in surplus buildings, and while closing a church was an extremely painful event for the congregation, it was too often postponed. Many small congregations struggled to survive for years as their membership declined and their buildings deteriorated. Through changing residential patterns or

internal religious controversies, adherents often found it difficult to face closure of their place of worship, when they should have joined other congregations more suited to providing the spiritual needs and social organizations required.

From its very beginnings, Hamilton has served as the destination and new home to a continuous flow of immigrants. During the second half of the twentieth century this dramatically altered both the religious and physical landscape of the city due to the large-scale arrival of refugees and immigrants from post-World War II Europe, Asia and Africa. The arrival of Dutch families during the 1950s brought the denominations of the Christian Reformed Church and later the Canadian Reformed Church and the expansion of Communism with its restrictions on religious worship resulted in Polish, Hungarian and Ukrainian immigrants bringing the Orthodox Catholic religions of Eastern Europe. Other arrivals from the West Indies, Portugal, India and Pakistan, the Philippines, Vietnam, Korea, Bosnia and the Middle East have all come with a 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.

To accommodate the many thousands of new arrivals, the city has experienced rapid suburban growth, both eastwards and on the Hamilton Mountain, prompting the construction of a number of new places of worship. And while the majority of these buildings are for Protestant, Catholic, Pentecostal, Evangelical and non-denominational congregations - it has also seen the introduction of religions unfamiliar to Canadians as additional places of worship have appeared on city streetscapes to serve members of the most recently arrived immigrant groups, including those of the Buddhist, Sikh and Muslim faith.

FORM AND LAYOUT OF PLACES OF WORSHIP

The form and layout of an ecclesiastical building is usually determined by the traditions and the liturgical spatial requirements of each religion or denomination within a religion. The following outlines the various forms, floor plans and architectural features which characterize and differentiate places of worship of the various religions found within the City of Hamilton.

Buddhism: Traditional Buddhist temples are designed to inspire inner and outer peace and often incorporate regional styles of architecture. Although Buddhist temples can take many forms, common elements are consistent throughout the faith. All temples contain a statue of Buddha, and architectural designs that generally incorporate the five primary elements of fire, air, earth, water and wisdom.

Christianity: In Ontario, Christian places of worship were generally laid out on a rectangular plan with a longitudinal axis creating a single aisleless nave space developed from the Roman public basilica. The entrance was symmetrically placed on one of the shorter ends with the longitudinal axis symbolizing the path to salvation. The liturgically correct orientation with the altar at the east end of the church may or may not be followed depending on the size and location of the building lot. The advantage to the rectangular plan was that it could be expanded to accommodate a larger congregation by lengthening the nave, adding a narthex at the west end or adding a transept resulting in a Latin-cross plan. 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 façade of the Christian church was frequently defined by three bays – a central entrance flanked on either side by a window – and by a steeple or bell tower, placed either asymmetrically or above the main entrance.

The location of the altar, pulpit and other mandatory internal elements varied according to the liturgical practices of each denomination. Interior fixtures and furniture were an integral part of the overall design with pews of various configurations dependent on the various denominational beliefs and practices. Often, elaborately carved wooden altars, railings and screens came to dominate the interior spaces in what was otherwise a fairly simple room. Light from stained glass windows lent a decorative quality to the interiors.

Various Christian sects, such as the Mennonites and Quakers, have incorporated the meeting house concept and worship in buildings with plain design features, believing that tribute to God is derived from the spirit of mankind rather than elaborate architecture.

Hinduism: The architecture of Hindu temples has evolved over a period of more than two thousand years, and there is a great variety in structural shape and size. However, the temple is designed to dissolve the boundaries between man and the divine, and ideally, the floor plan is a miniature representation of the cosmos based on a strict grid of squares and equilateral triangles.

A typical Hindu temple consists of an entrance, often with a porch, one or more "mandapas" or halls for praying and meditating, an inner sanctum or "garbagriha" which contains an image of the deity, and an external tower built directly above the "garbagriha". The principal shrine should face the rising sun and so have its entrance to the east.

Islam: Islamic places of worship are known as mosques and usually share several architectural characteristics: an entrance or forecourt with a place for ritual washing and a place for worshippers to leave their shoes; a central hall where worshippers kneel to pray; a niche or "mihrab" in one of the walls indicating the direction adherents must kneel in order to pray towards the Holy City of Mecca; and a tower or "minaret" from which the call to prayer is delivered. The interior of the main hall usually contains a stand for the Holy Book or Koran and a pulpit or "minbar" for the Friday sermon. In Canada, some mosques follow traditional architectural guidelines to incorporate "minarets" and "mihrabs" into the design. However, many smaller congregations are located in converted buildings which rarely include a "minaret".

Judaism: Jewish places of worship are generally known as synagogues, "shuls" or temples. A typical synagogue comprises a great hall for prayer and several smaller rooms for religious study. Every synagogue contains a Torah Ark within which the Jewish holy book, the Torah, is kept. The Torah Ark is traditionally located at the front or middle of the main hall and is positioned in such a way that the congregation can face the holy city of Jerusalem. Synagogue design usually reflects a utilitarian approach and many Jewish places of worship are designed in popular contemporary architectural styles.

Sikhism: Sikhs worship in temples known as "gurdwaras" which can be square, rectangular, octagonal or cruciform in floor plan although any structure can be classified as a "gurdwara" provided it contains a copy of the Sikh holy book, the "Guru Granth Sahib" displayed on a raised platform under a canopy in the centre of the building. A traditional "gurdwara" is characterized by one or more onion-shaped domes or "gumbads". Besides being a place of worship, "gurdwaras" generally function as community centres, offering a public kitchen and a resting place for pilgrims and visitors.

STYLISTIC EVOLUTION OF PLACES OF WORSHIP

Hamilton places of worship exemplify many of the architectural styles popular in Ontario in the nineteenth and twentieth centuries. A number were designed by architects, well versed in contemporary stylistic trends; others, perhaps because of financial constraints, have been a collaboration among congregation, clergy and builders. As a consequence, some are sophisticated buildings true to a particular architectural style while others are an interpretation or adaptation of contemporary stylistic influences. But each is unique as a reflection of the needs and preferences of the building's congregation, and of the architectural idioms considered appropriate for ecclesiastical buildings at the time of construction.

The following outlines architectural styles encountered in places of worship in the City of Hamilton.

VERNACULAR

Vernacular construction typically means buildings of local materials by local craftsmen and usually constructed without the benefit of professionally designed plans or drawings. Financial limitations often meant that religious buildings had to first serve their primary function with form and aesthetics receiving a lower priority. Sufficient land or the skills necessary to produce sophisticated structures were, in many cases, not available. The results were plain and practical building styles built to serve the needs of a particular congregation.

No 19th century vernacular places of worship remain within the boundaries of the old City of Hamilton. However, several 20th century examples, such as the former King Street West Baptist Church, now the Crossfire Assembly at 458 King Street West (Ward 1) reflect the ingenuity of congregations faced with severe restraints in creating a worship centre.



GOTHIC REVIVAL

The Gothic Revival style, because of its association with medieval churches and an earlier Christianity, grew out of the nineteenth century fascination with romanticism. The style began to gain wide acceptance in Upper Canada in the 1820s, initially with Anglicans among whom it became virtually universal for churches by the 1840s. The other Protestant denominations in the province also began to use the Gothic Revival for their churches in the 1830s as did the Roman Catholic community.

In the earlier phases, gothicizing details such as pointed-arch openings, traceried windows, pinnacles and a tall spire were applied to the basically horizontal mass of the Georgian rectangular form. In 1841, combined with a rejection of the current liturgical practices in the Church of England, the writings of Englishman, Augustus Welby Northmore Pugin, sparked a more intellectual interest in Gothic architecture of the Middle Ages. Pugin linked the Gothic Revival parish church to the good, moral Christian

life, and through the periodical, "*The Ecclesiologist*", published by a Cambridge student organization, the Camden Society, ideas about church styles which were considered appropriate spread to the colonies.

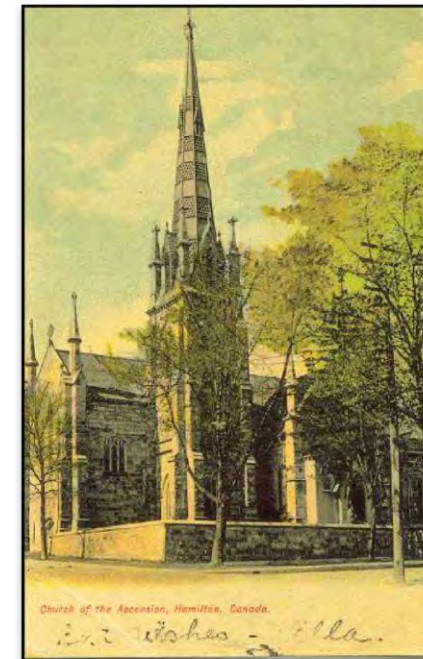
All the features seen in earlier Gothic Revival buildings - the buttresses, pointed-arch windows with tracery, gables and finials - remain, but they no longer appear to be incongruous, pasted-on ornament. They become perfectly integrated into the form and massing of the building resembling the English church of the medieval period. The openings become larger in relation to the proportion of the total wall. The rose window or prominent west-facing lancet window with intricate tracery, a key characteristic of Medieval Gothic, was included on some larger 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.



A new phase of this style, which came to be known as Victorian Gothic Revival, was initiated following the publication of works in 1849 and 1850 by English philosopher and architecture critic, John Ruskin, who promoted the picturesque and decorative qualities not just of English Medieval architecture but also of Gothic buildings in central and southern Europe. Many of the characteristics of the earlier Gothic Revival apply to this later version, including pointed arches and tracery, but, while previous Gothic Revival architects had attempted to closely recapture the style of the Middle Ages, now architects created an eclectic style by synthesizing Medieval motifs from disparate sources, perhaps British, French or Venetian, into one effective composition.

Architects of this later Gothic Revival favored heavy, structural detailing. Buildings of the style are often irregularly shaped with bold forms incorporating towers, hipped and gabled roofs, and are usually of brick or stone. These buildings are distinguished by their scale, being much larger than earlier Gothic Revival buildings, and the verticality is exaggerated to emphasize a connection with the heavens.

Colours of the materials used were supposed to evoke the sense of craftsmanship associated with Medieval buildings. Structures generally feature multi-colored stone with literal motifs of leaves, birds and gargoyles. Red brick with white or buff brick also produced the polychromatic effect so loved by Victorian Gothic Revival designers. Colourfully patterned slate roofs contributed to the polychromatic effect.



Hamilton has many outstanding examples of nineteenth century Gothic Revival places of worship, including St. Paul's Presbyterian Church at 64 James Street South (Ward 2), and the Church of the Ascension at 65 Charlton Avenue East (Ward 2).

ROMANESQUE REVIVAL - 1850-1900



Like the Gothic Revival, this style also grew out of nineteenth century romanticism, referencing the Romanesque style in Europe which developed from Charlemagne's revival in the ninth century of the Roman Empire's rounded arch, and culminated in the great cathedrals, abbeys and monastic churches of twelfth century France. Rather than drawing on the pointed architecture of the Gothic, the architects and builders chose the round arch of the earlier Romanesque. At times, the Romanesque Revival of places of worship is so similar to the Gothic Revival that the presence of either rounded or pointed windows may be the chief distinction between the two revival styles.

Although the Romanesque Revival assumed more exaggerated and complex forms for civic and commercial buildings, the more academic version, emulating historical precedents, remained favoured for church buildings. In addition to rounded arch openings, features found in places of worship designed in the Romanesque Revival style can include semi-circular hood moulds, single or double towers perhaps with tapered sides pierced with a variety of narrow, arched openings, an arcaded portico with a series of arched windows above, corner buttresses of slight proportion and arcaded or stepped corbel tables trimming the roof and tower cornices. An example of Romanesque Revival in the City of Hamilton is All Souls' Roman Catholic Church at 19-23 Barton Street West (Ward 2).

ITALIANATE

The Italianate is not a revival of a past architectural style or period. Unrestricted by the historical accuracy striven for in Victorian period revivals, it was often adopted for Christian non-conformist and Jewish places of worship.

The basic form and massing of the Italianate place of worship remained rectangular with a gable roof. Generally it achieves its uniqueness through strong, flat planes relieved by shallow, repetitive applied ornamentation.

The main entrance, often contained in a square tower, which pierces the gable roof, is centred in a gable façade. Openings are generally round-arched. Pairs of elongated round arch windows topped by a small circular window, a configuration known as the Pisan Gothic, often flank the front entrance and are spaced along the sides of the building. A similar Pisan Gothic window or a large round window is sometimes found on the façade above the main entrance. The windows may be topped with hood mouldings with carved label stops.

Blind-arched arcading may decorate the building just below the eaves, and shallow, stepped buttresses or pilasters applied at the corners and at regular intervals along the sides of the building.

Construction of Italianate places of worship was often dichromatic with a combination of two colours of brick, or brick and stone, being employed.

An example of an Italianate place of worship in the City of Hamilton is Erskine Presbyterian Church at 17-21 Pearl Street North (Ward 1).



BEAUX ARTS CLASSICISM

Beaux Arts Classicism derives its name from the Ecole des Beaux Arts in France in the last decades of the nineteenth century. There, architectural students received a strict academic training using not only ancient Greek and Roman models but also other Classical styles including Italian and French Renaissance architecture. The resultant style, which spread to North America, always exhibited a clarity of form and often magnificent proportions, all defined with traditional Classical elements.

The façade, articulated with monumental columns or pilasters, always has a highly visible central entrance or frontispiece. Other elements of this style can include flat roofs and arched windows. A Beaux Arts building can have plain unadorned surfaces typical of the Greek models or the more ornamental features found in Roman or Renaissance styles.

First Pilgrim United Church at 200 Main Street East (Ward 2) is an example of a place of worship in the City of Hamilton designed in the academic Beaux Arts style with a six-columned temple plan with acroterion located at the peak and corners of the pediment roof.



COLONIAL REVIVAL



Rather than drawing from European sources, architects in late nineteenth century America were inspired by their colonial heritage. The roots of the Colonial Revival style can be found in the eighteenth century architecture of New England and the North Atlantic regions, and to a lesser extent in the built heritage of other colonial powers such as the Dutch and the Spanish.

By the early twentieth century, the Colonial Revival was absorbed into the repertoire of Ontario architects, and attempts were made to include features from Upper Canadian Loyalist homes, and later elements from French Lower Canada and the country's indigenous heritage.

Today Colonial Revival has been expanded to include idioms from many revival styles, distinguished from its forbears by modern materials and a suburban context.

Central Presbyterian Church at 252 Caroline Street South (Ward 2), designed by John Lyle in 1907, is one of the earliest buildings to firmly establish the Colonial Revival style in Ontario. It is a liberal interpretation of a New England meeting house, constructed in smooth brick with academic eighteenth century English Georgian details.

BYZANTINE

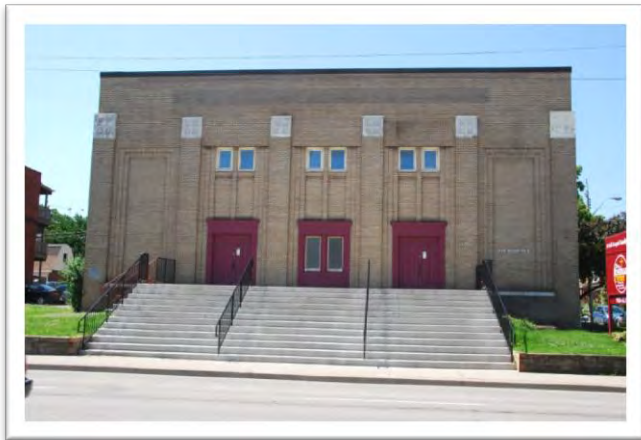
Byzantine architecture originated in the buildings of the early Christian church in Constantinople (Istanbul) and has always been, and still is, the official style of the Orthodox Church in Eastern Europe. Doctrine and ritual of the Eastern Orthodox Church have remained largely unchanged over the centuries and, thus, its architecture has retained much of its early character and form. Twentieth century Eastern Orthodox churches in Canada still demonstrate the essential elements of early Byzantine architecture.

Byzantine style places of worship are generally centrally focused and built in a Greek cross design. Usually a large central dome surrounded by a grouping of subsidiary domes give a vertical impression. Windows are arched. A curved apse at the opposite end of the building from the narthex or entrance contains the altar and is separated from the main body of the church by a painted screen or iconostasis. Interiors are usually highly decorated in brilliantly colored paintings or mosaics.

An example of a place of worship built in the Byzantine style in Hamilton is St. Vladimir Ukrainian Orthodox Cathedral at 855 Barton Street East (Ward 3).



ART DECO



The Art Deco style derives its name from the "Exposition des arts decoratifs" in Paris in 1925 and was inspired by ancient Egyptian artifacts, pre-Columbian Indian motifs and more contemporary movements in art such as Cubism and Fauvism.

In Ontario the style is most often expressed by the application of Art Deco ornament to buildings which may demonstrate Modernist, Classical or Neo-Gothic influences. Capitals and pilasters of the Classical orders are abstracted or stylized. Windows are usually straight or acutely pointed. Round elements are converted to angular octagons.

An example of an Art Deco place of worship in Hamilton is the Joshua Centre at 616 Main Street East (Ward 3).

NEO-GOTHIC

Revivals of the Gothic style continued well into the twentieth century. While polychromy was removed from the architectural vocabulary, Gothic idioms such as the pointed arch and buttresses remained. However, the Gothic style was adapted to the different requirements of the twentieth century resulting in highly formalized buildings that are distinguishable from their nineteenth century predecessors by sheer size, the lack of symmetrical or picturesque quality, and uniform, almost monochromatic exterior finishes, usually of stone or of brick with cut-stone trimming.

Wall buttresses, that once served a structural function, have been used purely for aesthetic effect. Large windows are glazed with traditional tracery or with single panes of glass. The horizontal, rather than the vertical, lines of the building have been emphasized by shallow-pitched roofs which often do not extend beyond the cornice or parapet and by squat towers or short turrets without spires.

An example of a place of worship in the City of Hamilton built in the Neo-Gothic style is St. Giles' United Church at 85 Holton Avenue South (Ward 3).



MODERNISM



Modernism was a logical choice for religious organizations in the 1950s and 1960s. Most buildings in the Modernist style could be constructed more cheaply than those featuring ornament-heavy forms of earlier styles. Many followed the trend in architecture that was being embraced by government and businesses of the time by building abstract, asymmetrical and sometimes futuristic places of worship.

Form not only followed function but was also expressive of that function often with swooping or inverted wing roofs reflecting the dramatic interior spaces that were markedly different from the rectangular box nave of the nineteenth century. Modern materials of concrete and glass were integrated with traditional brick, and historically derived ornament was avoided.

An example of a Modernist place of worship in the City of Hamilton is St. Charles Garnier Roman Catholic Church at 129 Hughson Street South (Ward 2).

POST MODERN

In the 1970s, a school of architectural thought evolved from an antipathy to the sterile and aloof character of Modernist architecture and that style's lack of regard for its surroundings. The desire to create a more socially relevant architectural style led architects to consider the physical context of the building and to look to historical styles to develop a more approachable architectural vocabulary.

The harmonization of new materials and building techniques with local and regional traits, together with forms and details drawn from a variety of historical sources, have resulted in an architectural style layered with symbolic meaning and representative of a pluralistic and multicultural society.

An example of a place of worship in the City of Hamilton built in the Post-Modern style is Holy Cross Croatian Roman Catholic Church (Ward 4).



CONCLUSION

Now in the twenty-first century, Hamilton retains its reputation of being a city of churches. Many nineteenth century places of worship remain in Hamilton absorbed into the twentieth century streetscape but, in view of their age and corresponding architectural character, they are now endowed with a new historical and aesthetic importance. Twentieth century urban expansion and immigration, accompanied by religious denominations and faiths new to this area, have all contributed to the construction of many additional places of worship, each unique and each representative of its era and the heritage of its congregation.

Ward 1 Places of Worship

1. Beth Jacob Synagogue
2. St. Boniface Roman Catholic Church
3. St. Cuthbert's Presbyterian Church
4. Religious Society of Friends
5. Temple Ashe Sholom
6. St. John the Evangelist Church
7. Adas Israel Synagogue
8. Canadian Martyrs Roman Catholic Church
9. St. George's Reformed Episcopal Church
10. St. Demetrius Greek Orthodox Church
11. St. Joseph's Roman Catholic Church
12. Melrose United Church
13. Crossfire Assembly
14. Cathedral of Christ the King
15. St. Paul's Anglican Church
16. MacNeil Baptist Church
17. Our Lady of Mercy Roman Catholic Church
18. Spiritual Solutions Investment Inc.
19. Grace Evangelical Lutheran Church
20. Binkley United Church
21. Westdale United Church
22. Erskine Presbyterian Church
23. Zion United Church (Korean United Church in Canada)
24. Stanley Avenue Baptist Church
25. Apostolic Holiness Church of Jesus Christ
26. Hamilton Christian Fellowship
27. Westside Baptist Church

Beth Jacob Synagogue**Address:** 375 Aberdeen Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Beth Jacob Congregation**Current Affiliation:** Traditional Egalitarian Jewish congregation**Historical Affiliation(s):** Orthodox Jewish**Architect(s):** William R. Souter**Builder(s):** Unknown**Construction Date:** 1953-1954 **Material:** Yellow Brick **Style:** Contemporary**Associated Person(s):** Kalman Common, Julius Levy, Isaac Morris, Isaac Diamond, Benjamin Epstein - First Trustees of Beth Jacob, Kenneth Soble, Jacob N. Goldblatt**Associated Event(s):** 17 September 1943, opening service in renovated Synagogue; 6 April 1956, weekend events around the formal dedication of Beth Jacob; 1964, fire damage to building; 1986, One Hundredth Anniversary of Beth Jacob congregation celebrated by an original liturgical composition, 'Sim Shalom' (Bring Peace) by world renowned Toronto composer, Saul Irving Otlick; 1990, building defaced with Nazi symbols; 2004, Women participating fully in worship services and appointment of woman rabbi**Associated Theme(s):** Promotion of Jewish education; support for the State of Israel through fund raising events; rejuvenation of congregation after years of declining attendance and aging membership**Additions/Alterations:** 1964, repairs and restoration following fire; 1980s, rear addition George Goldblatt Educational Centre; 2008, interior renovations**Architectural Features:** Triple metal decorated doors on front façade**History**

The Beth Jacob Synagogue regards itself as a conservative or 'middle position Jewish congregation' and traces its origin and foundation to the disagreement that occurred within the city's original Jewish synagogue of Anshe Sholom. The failure to reach an agreement on the question of observing Rosh Hashana (the Jewish New Year), with the conservative members favouring a two-day observance rather than one, resulted in a permanent separation after 1883.

Many of these conservative Jewish immigrants had arrived in Hamilton only a year or so earlier, following events in Russia in 1881, which saw Czar Alexander III undertake a year long outburst of persecution against his Jewish population in both Russia and Lithuania. Following the decision to separate, the new congregation's first services were held in the Odd Fellows Hall on MacNab Street, and then in a hall on King Street West (that later became the Royal Theatre), under the guidance of Rabbi Lavin.

The foundation of the congregation officially began with the granting of a charter on 19 November 1887. Identified in the original document as the Holy Congregation of the House of Jacob, there were just thirteen associated families at its establishment. In less than a year they were financially able to purchase a vacant lot at 70 Hunter Street from the Reformed Episcopal congregation of St. James for \$3,500. The building opened for Orthodox Hebrew worship at 4 o'clock on 3 September 1888, with the name Beth Jacob Synagogue.

By the 1920s, the success and growth of the congregation resulted in a demand for a larger and more modern building, but the financial difficulties of the Depression years made this difficult; so instead the Hunter Street Synagogue underwent a major remodeling and was rededicated in 1943. Many members were still unhappy that the congregation was still housed in a former church and began a building campaign for a new modern 1400 seat synagogue to mark the congregation's 65th anniversary.

On 16 September 1952, an article in *'The Hamilton Spectator'* reported that Mr. Kenneth Soble had been appointed Chairman of the synagogue's Building Committee.

Property, known as the Hand Family Estate on Aberdeen Avenue was purchased and architect, William R. Souter hired to design the new building with the "finest modern architectural lines that will embody all the beautiful classic synagogue traditions."

The ground breaking ceremony was held on 2 September 1953, the cornerstone laid on 27 June 1954 and the opening service on 17 September 1954, marking the start of the Jewish New Year.

In 1986, the congregation celebrated its 100th Anniversary by premiering in the synagogue an original composition, 'Sim Shalom' (Bring Peace), by world-renowned Toronto composer, Saul Irving Otlick. After a number of years of declining attendance and an aging membership, in 2005 Beth Jacob began a project to rejuvenate the congregation, with women participating fully in worship services and the appointment of a woman rabbi.

Reference Material:

Beth Jacob Scrapbook (Hamilton Public Library).

Beth Jacob Synagogue: 75th Anniversary, Private Publication, Hamilton, 1965.



*Demolition of Beth Jacob Synagogue 1958
(Hamilton Public Library)*

St. Boniface Roman Catholic Church**Address:** 420 Aberdeen Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Westmount Presbyterian Church, St. Francis of Assisi Old Catholic Church, Pro-Cathedral of St Francis of Assisi, St. Boniface German Roman Catholic Church**Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Presbyterian, Old Catholic**Associated Features:** Rectory**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1920 **Material:** Red Brick, Stone **Style:** Neo-Gothic**Associated Person(s):** Father Josef May, Father Karl Josef Trabold (early pastors)**Associated Themes:** support for preservation and use of German language in worship services**Additions/Alterations:** 1957, extensive renovations, addition of brick entrance with stone arch; 1959, Rectory converted from Dundurn Street South Fire Hall**Architectural Features:** Date stone 1920, central doorway, name of church carved in stone arch above double wooden doors**History**

In 1920, the congregation of St James Presbyterian Church located on the southwest corner of Locke and Herkimer Streets that had opened for worship services in 1909, decided to leave their large and sparsely attended church for a new and smaller building on the northwest corner of Dundurn and Aberdeen Avenue. The membership made the change in the belief that the new location would benefit their cause - with the move, came a change in name to Westmount Presbyterian.

When the decision regarding Church Union was taken in 1925, the Westmount congregation voted 60 - 40 in favour of union. Loyal Presbyterian adherents left to join Central, Erskine or MacNab, while those voting for union temporarily joined the Charlton Avenue United Church and, together with those seceding from Central Presbyterian, came to form Melrose United.

After Westmount closed, the building was purchase about 1933 by members of the Church of St Francis of Assisi, an Old Catholic congregation in Hamilton who were loosely affiliated with the Church of England. They occupied the building until late in the 1950s, when they too vacated the church and moved to John Street.

In 1956, Bishop Joseph Ryan established a parish in Hamilton to serve the needs of a growing number of German-speaking Catholic immigrants settling in the city. To serve the new congregation, Bishop Ryan contacted the Pallotine Fathers who sent Father Josef May, one of their Manitoba-based German priests to organize the new parish and serve as their first pastor.

A small and enthusiastic congregation gathered in a chapel of St. Mary's Church on Park Street North on 7 October 1956 to celebrate their first Mass. Within a year, the need for the parish to have their own church became apparent and when the building at Dundurn and Aberdeen Avenue that had formerly housed the St. Francis of Assisi Church became available, it was purchased by the Hamilton Diocese for their use.

Extensive renovations of the church were undertaken and Bishop Joseph Ryan officially dedicated the building on 1 December 1957 for the exclusive use by the city's German-speaking Roman Catholics. Two years later, the former City of Hamilton Fire Hall on Dundurn Street South was purchased and converted into a rectory.

Reference Material:

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

St. Boniface Roman Catholic Church Scrapbook (Hamilton Public Library)

Diocese of Hamilton: *A History of The Diocese of Hamilton*, Strasbourg, France, Editions du Signe 2007.

St. Cuthbert's Presbyterian Church**Address:** 2 Bond Street North**Current Use:** Place of Worship**Previous Building:** No**Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1952 **Material:** Brick **Style:** Contemporary**Architectural Features:** Tower with cross on side**History**

St. Cuthbert's Presbyterian Church was organized in 1948 as a result of co-operation between the Presbyterians of West Hamilton and St. Paul's Anglican Church, Westdale. A service was held in St. Paul's in March 1948 and a month later, the congregation of St. Cuthbert's was founded. The name chosen represents the seventh-century bishop of northern England, Cuthbert of Lindisfarne. Later that year, the congregation bought a house on the southeast corner of Main and Emerson Streets and renovated it for use as a place of worship with the minister's apartment on the upper floor. The first minister to be inducted was the Rev. Robert Jackson, serving from October, 1950 to 1954.

The demands of an expanding congregation led to plans for a new church building. Land was purchased at the corner of King and Bond Streets in Westdale and the sod-turning took place in June 1951. The cornerstone was laid in September and the new church was completed and dedicated on February 3, 1952.

Reference Material:

St. Cuthbert's Presbyterian Church Scrapbook (Hamilton Public Library).
 Bailey, T. M. Editor, *Wee Kirks and Stately Steeples: The Presbytery of Hamilton 1800-1990*, Burlington, Eagle Press Printing 1990.
 The Presbytery of Hamilton 1836-1967, Private Printing 1967.

Religious Society of Friends**Address:** 7 Butty Place**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Society of Friends, Quakers**Current Affiliation:** Quaker**Historical Affiliation(s):** Quaker**Associated Features:** Former Butty family farmhouse now demolished**Architect(s):** Anthony Butler**Builder(s):** Unknown**Construction Date:** 1967-1971 **Material:** Stucco cladding **Style:** Contemporary**Associated Person(s):** Albert Main, Frederic Butler, Andrew and Helen Brink, Hanna and Allan Newcombe**Associated Group:** Peace Research Institute in Dundas founded by the Newcombes**Associated Event:** 1967, construction of new Meeting House**Associated Theme:** World Peace**Additions/Alterations:** 1990s, attic space converted into small meeting rooms and apartment for visitors**Architectural Features:** Date Stone 1971**History**

Although there were members of the Religious Society of Friends or Quakers among the very earliest settlers who arrived at the Head-of-the-Lake by the beginning of the 19th century and a Meeting House was established in Ancaster by 1819, it appears there was no place of worship for the denomination in Hamilton during the 19th century.

About 1939, Albert Martin, who had worked with the American Friends Service Committee during the mid-1930s in assisting refugees to leave Nazi Germany, came to Hamilton as a member of the Department of German Studies at McMaster University. With Frederic Butler, one of the original teachers at Hillfield School, a small congregation began gathering in Hamilton and for the next twenty years these were held in the homes of adherents. Between 1959 and 1962, the Society held meetings in the chapel of the old Hillfield School, located on the site of the present Camelot Towers Apartment building on Main Street West. When the school sold their property for the apartment development, the group continued their association and met in Hillfield School's new building on the Hamilton Mountain at Garth and Fennell Avenue West, where it continued for about four years. After Mr. Butler left Hillfield, the Society moved again to the CUNA building on Whitney Avenue in Westdale.

By the mid-1960s, having moved several times and outgrown the space on Whitney Avenue, members decided it was necessary to look for a building that would be a suitable and permanent location. In 1966, the Society purchased the original Butty family farmhouse on Butty Place in west Hamilton. They used it temporarily until the new, purpose-built Meeting House, designed by Hamilton architect, Anthony Butler, son of Frederic Butler, was erected directly in front of the old farmhouse and finally completed in 1971.

Reference Material:

Correspondence and conversations with Mr. Anthony Butler, Mr. & Mrs. Andrew Brink.

Temple Anshe Sholom**Address:** 215 Cline Avenue North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Hebrew Benevolent Society, Anshe Sholom of Hamilton, Jewish Congregation of Anshe Sholom of Hamilton, Hughson Street Temple**Current Affiliation:** Jewish Reformed**Historical Affiliation(s):** Jewish Reformed**Associated Features:** Auditorium, religious school classrooms, library, office, gift shop**Architect(s):** McDonnell and Lenz, Hamilton**Builder(s):** Unknown**Construction Date:** 1951-1952 **Material:** Red Brick, Stone **Style:** Contemporary**Associated Person(s):** Rabbi Bernard Baskin**Associated Theme(s):** Pioneer in introducing changes in Jewish worship services such as place of women in congregation, use of music, etc.**Additions/Alterations:** 1964-1965, School classrooms for religious education**Architectural Features:** Stone facade**History**

Temple Anshe Sholom is Canada's oldest reformed congregation, dating from the early 1850s when a small group of German Jewish families settled in Downtown Hamilton and, in 1853, joined together to form the 'Hebrew Benevolent Society Anshe Sholom of Hamilton'. Religious services began in 1856 and the following year, the Society purchased a half-acre plot on the Hamilton Mountain to serve as a cemetery site.

On 5 May 1863, a 'Body Corporate and Politic', under the name of the Jewish Congregation of Anshe Sholom of Hamilton was formed with 19 founding members. Early prayer meetings, led by Mr. M. Brehmer, were held in members' homes, with religious services largely restricted to the High Holy days. In 1866, a room was rented above John Alexander's leather goods shop on the south side of King Street West near James Street for such services.

The congregation's first dedicated building for worship services on Hughson Street South, known as the Hughson Street Temple, was built in 1882 and served as the place of worship for almost 70 years. The size of the congregation steadily increased through the waves of immigration that swept into Canada in the late 19th and early 20th centuries bringing additional Jewish families to the area.

During this period the congregation pioneered by holding services in English, which had previously been in German; they were the first congregation to eliminate the women's gallery; families sat together in family pews, and music, both instrumental and vocal, was introduced.

After World War II ended, the last years of the 1940s brought important changes to the congregation. Large numbers of Jewish families from war-torn Europe emigrated to Canada and made their way to Hamilton. To serve these growing demands, in October 1949, Bernard Baskin of New York was appointed rabbi. The Hughson Street building was soon found to be too small for all the congregation's needs and plans were made to construct a new building. On 20 February 1951, the Ontario Legislature's Private Bills Committee approved the easing of restrictions on Anshe Sholom's land holdings which had existed since 1863 and had controlled any plans for expansion.

Temple Anshe Sholom became the first synagogue in Hamilton to construct a new building for worship services. Property in Westdale was purchased and drawings for a contemporary North American synagogue, designed by the architectural firm of McDonnell & Lenz unveiled. To assist with the financing of the new building, the Hughson Street Temple was sold for \$38,500 to the Roman Catholic Diocese of Hamilton for use by the French Canadian parish of St. Charles Garnier.

Reference Material:

Temple Anshe Sholom Scrapbook (Hamilton Public Library).
Promotional material from Doors Open 2007.

St. John the Evangelist Church**Address:** 320 Charlton Avenue West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** none**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England**Associated Features:****Architect(s):** Strickland & Symons, Toronto**Builder(s):** Unknown**Construction Date:** 1891-1892 **Material:** Brick **Style:** Romanesque Revival**Associated Person(s):** Rt. Rev. Charles Hamilton, Rev. R. G. Sutherland, Richard Jose, Kirwan Martin, F. L. Whately, Maitland Newman, Rev. Charles LeVesconte Brine, W. E. Brown, Miss Burns, Rev. Canon Samuel Daw, Rev. W. H. Daw, Rt. Rev. L. W. B. Broughall, Edna Russell, H. H. Trigge, E. H. Crickmore, Rev. E. A. Brooks, Anne Sutherland**Associated Group:** Order of St. John the Divine, Society of St. John the Evangelist, Players' Guild, Tennis Club, Badminton Club, Camp Artaban, Church of St. Francis of Assisi, Mothers' Union, Locke St. Youth Services Project, Guild of St. Monnica, Boys' Work Committee, Men's Club, Little Helpers, Aklavik Club, Chi Rho Fellowship, Guild of St Andrew's, the War and Social Services Committee, Girls' Friendly Society**Associated Event:** 1928, first Patronal Festival; January 18, 1935, trial of Rev. W. H. Daw before Court of Diocese of Niagara**Associated Theme:** Anglo-Catholic ritual, 'free pew' church**Additions/Alterations:** Before 1902, baptistery, east window; 1918, pews replace chairs, slate roofing; 1920, reredos, new altar; 1920-1923, replacement of all windows except east window; 1927, decoration of chancel ceiling, new organ and organ casing; 1941, interior plaster, hardwood floors in chancel, new choir stalls, linoleum floor in nave; 1950, Charlton Avenue addition including vestry, sacristy, offices; 1951-1955, Chapel of St. Michael & St. George in basement; 1967, east window restored and new background glass installed; 1975, wooden bell tower removed**Architectural Features:** windows, original entrance, interior - baptistery, chancel ceiling, stained glass, reredos, altar, organ casing**History**

In 1881, with the aid and support of Bishop Hamilton of the Diocese of Niagara and Canon Sutherland of St. Mark's, three laymen from St. Mark's, Richard Jose, Kirwan Martin and F. L. Whately, began a mission at the corner of Locke and Pine Streets. As interest in the mission grew, larger quarters were found, first on Herkimer Street near Dundurn Street and later on the south side of Herkimer close to Locke. In 1889, the mission became the new Parish of St. John the Evangelist, its boundaries defined as the area enclosed by Pearl and Main Streets, Paradise Road and Concession Street (Aberdeen Avenue). Rev. Charles LeVesconte Brine from the Maritimes was appointed its first rector.

Land for a church building was purchased at the corner of Locke and Hannah (Charlton Avenue) Streets, and donations poured in, not only from outside the parish but also from prominent Methodists and Presbyterians in Hamilton. A hundred surpliced choristers from City churches took part in the celebrations accompanying the laying of the cornerstone in September of 1891. The substantial brick church, designed by Strickland and Symons of Toronto, opened on February 22, 1892.

Despite struggling financially for its first fifty years, St. John's congregation increased dramatically from the first seven families of the original mission. It became an active parish with many and varied organizations connected to the church. In 1916, the former Hannah Street School next door to the church was purchased as a Parish Hall and Sunday School. Renovated several times over the years, the old school was destroyed by fire on February 10, 1990, shortly before the parish centennial celebrations.

The interior of the Church of St. John the Evangelist is notably unique. Geometrically-patterned clerestory windows of stained glass light the nave with a

triple-arched baptistery on the west wall. The chancel is particularly striking. The ceiling was painted in 1927 to a design by C.V. Hodges, a Hamilton architect and member of the parish. The altar and reredos with free-standing figures of St. Michael and St. George, all made by the Valley City Seating Company and installed in 1920, were given by Canon Samuel Daw, a former rector of the church, as a memorial to two of his sons and a nephew killed in the Great War. The large stained glass east window over the altar was given by Maitland Newman, a founding member of the parish, and installed at the same time or shortly after the construction of the church.

From its inception, St. John the Evangelist was intended to be a High Anglican church. The Hamilton Spectator reported that the opening services "included all forms of ritual which the Church of the Ascension Memorialists objected to". In 1934, the Bishop of Niagara refused to appoint St. John's curate, Rev. W.H. Daw, a High Church adherent, as its new rector. In defiance of the Bishop and canon law, Rev. Daw opened a new church, St. Francis of Assisi, at the corner of Aberdeen Avenue and Dundurn Street, taking most of the St. John's congregation, its choir and organist with him. Rev. Daw was subsequently deposed from the ministry, but it took several years for the rift to heal and normal parish life to resume at St. John the Evangelist.

Reference Material:

Chronicles of Our Parish, Church of St. John the Evangelist, Hamilton, 1891-1966.

Church of St. John the Evangelist Scrapbook (Hamilton Public Library)

Gifts & Memorials, unpublished.

The Church of St. John the Evangelist: 57 Years of Parish History, Editor Foster B. Eddy, Spring 1947.

St. John's History - Christ's Story: The Church of St. John the Evangelist 1890-1990, Hamilton, Ontario, Canada, Editors Thomas Angi, Katharine Greenfield, Bill Johnston, Peter Hill, printed by Mountain Action Graphics.

Adas Israel Synagogue**Address:** 125 Cline Avenue South**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Adas Israel Anshe Sfard**Current Affiliation:** Orthodox Jewish**Historical Affiliation(s):** Orthodox Jewish**Associated Features:** Hamilton Hebrew Academy, Banqueting Hall, Adas Israel Cemetery on Old York Road**Architect(s):** Isadore Markus of Toronto, Joseph Singer of Hamilton**Builder(s):** Unknown**Construction Date:** 1959-1961 **Material:** Yellow Brick, Stone, Concrete**Style:** Contemporary**Associated Person(s):** Rabbi Mordechai Morton Green, Sam Katz, Max Hoffman**Associated Event(s):** 1961, opening of present synagogue; 1962, opening of Hebrew Academy; 1990s, arrival of large party of Jewish families from former Yugoslavia; 1998, 50th anniversary celebrations of the founding of the State of Israel.**Associated Theme(s):** Jewish education, support for the State of Israel through events such as the annual Negev Dinner**Additions/Alterations:** 1962, construction of Hamilton Hebrew Academy as part of the Synagogue complex; 1987, repairs following vandalism at the Synagogue and associated cemetery**Architectural Features:** Date stone 1961, wall plaques, twin silver domes, stained glass windows**History**

The Adas Israel Synagogue on Cline Avenue South traces its origin to the congregation's beginnings in 1914 as Adas Israel Anshe Poilen, worshipping in a small frame cottage at 126 Cannon Street West. The construction of the original synagogue on the site of the cottage began in 1929 and was officially opened on 16 March 1930.

Built of red brick, with two large silver domes atop the two end projecting bays on the front façade, the building dominated this area of Cannon Street for over sixty years. Above the steps leading up to the front entrances was a massive stained glass Star of David window and along the front wall, four tablets recording the names of men who provided the resources to open the synagogue in 1930 - Harry Schwartz, Sam Buchalter, Yuchel Zuker and Joseph Silver.

Much of the construction work on the synagogue was done in the evenings by tradesmen delivering their day's goods to the Hoffman Salvage Yard on the opposite side of the road. As this orthodox Jewish congregation prospered, many of its members began moving away from the city's downtown area to Westdale, especially in the years following the end of World War II. This resulted in the start of a fund-raising campaign in 1958 to build a new synagogue at Main Street West and Cline Avenue. The sod-turning ceremony for the new synagogue on 6 August 1959 was led by Rabbi Morton Green, assisted by two members deeply involved with the planning, Max Hoffman and Sam Katz.

Architects, Isadore Markus of Toronto and Joseph Singer of Hamilton, designed the new ultra-modern edifice costing \$600,000 and which took two and a half years to build. Described as "a harmonious blending of traditional and modern synagogue architecture", its massive size and general lack of architectural detail gives the building a stark appearance. A number of tablets on the front façade record some of the notable members of the congregation and the official opening by Rabbi Green on 20 October 1961.

With the opening of the new building, the congregation left Cannon Street and the vacant building was purchased by Lansair Limited, an auto parts company which operated on the site until May 1992. Six months later, the building was demolished, the property becoming another city parking lot.

Since moving to Westdale, the congregation has seen the synagogue expand to include a large complex housing the Hebrew Academy that opened in 1962, allowing members to ensure their children receive a Jewish-based education. In 1998, the membership celebrated the 50th Anniversary of the founding of the State of Israel and continues to hold fund-raising events to maintain its support for projects in Israel - most notably the purchase of ambulances for the Israeli Red Cross and the establishment of Canada Park, a recreation complex between Jerusalem and Tel Aviv.

Reference Material:

Adas Israel Synagogue Scrapbook (Hamilton Public Library)

Canadian Martyrs Roman Catholic Church**Address:** 38 Emerson Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Canadian Martyrs School, parish hall, rectory**Architect(s):** William Souter & Associates of Hamilton**Builder(s):** Leonard Strohmeyer Construction Co. Dundas**Construction Date:** 1953-1963 **Material:** Stone, **Style:** Neo-Gothic**Associated Person(s):** Bishop Joseph F. Ryan, Father John E. Noonan, Rev. Thomas J. Clancy, Sisters of Notre Dame Waterdown**Associated Group(s):** Incumbent serves as Chaplain to McMaster University**Associated Event(s):** 1951, St. Ann's Roman Catholic Church, Ancaster, becomes Mission Church of Canadian Martyrs; 1987, 25th Anniversary celebrations**Associated Theme(s):** Work in the community (Bridge programme for ex-offenders, work with Good Shepherd and Martha House.)**Additions/Alterations:** 1975, renovations to church and adjacent parish hall; 1987, installation of new stained glass windows; 1990s, rear addition including offices.**Architectural Features:** Stone work, stained glass windows, carved wooden front doors, stone pinnacles**History:**

Located opposite McMaster University, Canadian Martyrs Roman Catholic Church originated as a mission church in 1930, served by St Mary's between 1930 and 1933, and then by the Cathedral of Christ the King from 1934 to 1949. Worship services were first held in a small chapel within the recently built school of the same name and led by Rev. John E. Noonan, who came to the city in 1931 and taught at Cathedral High School until 1946.

Canadian Martyrs was officially established as a Hamilton parish by Bishop Ryan in August 1949. Due to the serious shortage of both funds and building materials, the design of the church allowed for its construction to be built in stages. Bishop Ryan laid the cornerstone for the new west Hamilton church in November 1952 and the first stage, a basement church was dedicated on 24 May 1953, with the upper portion on 22 September 1963.

Designed by architect, William Souter and Associates of Hamilton, the construction of the stone church was undertaken by the Leonard Strohmeyer Company of Dundas. Between the late 1950s and 1970s, the congregation grew rapidly through the expansion of McMaster University and the construction of the associated Medical Centre, necessitating additions and improvements to the building.

Reference Material:

Canadian Martyrs Roman Catholic Church Scrapbook (Hamilton Public Library) Diocese of Hamilton, A History of the Hamilton Diocese, Strasbourg, France, Editions du Signe 2007.

St. George's Reformed Episcopal Church**Address:** 134 Emerson Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** St. Margaret's Anglican Church**Current Affiliation:** Reformed Episcopal**Historical Affiliation(s):** Church of England, Anglican**Associated Features:** West Hamilton Cenotaph, Memory Garden**Architect(s):** Unknown**Builder(s):** Founding members of the church**Construction Date:** 1909 **Material:** Brick **Style:** Vernacular

Associated Person(s): Canon Frederick Elliot Howitt, George Austin, Jack Knight, Albert H. Collins, Alfred Dummer, Frank Jardine, Harry Read, George Tindale, Alfred Weeks, A. H. Howitt, Allan Gleave, Rev. C. M. Dumas, Rev. A. N. Barclay, Rev. H. H. Wilkinson, Rev. Herbert Newton-Smith, Rev. J. A. Phillips, Rev. Robert Gallagher, J. West, Stanley Roberts, Rev. John Smith

Associated Group(s): Church of the Ascension, St. Margaret's Bible Class, St. Margaret's Tennis Club, St. Margaret's Hockey Team, St. George's Book Club, Korean Methodist Youth Service

Associated Event(s): 6 December 1909, first service; January 1953, status of self-supporting parish granted; 1956, Churchwomen's Year; 1959, Children's Mission & School of Prayer Mission; November 1968, dedication of new parish hall & church extension; November 25, 1984, 75th anniversary; November 20, 1994, 85th anniversary; May 15, 2005, rededication of stained glass windows; 2009, celebration

of 100 years of Christian worship on site.

Associated Theme(s): centre of community activities

Additions/Alterations: 1920, church enlarged; 1958, church raised for basement parish hall; 1968, new parish hall, extension to church including new entrance to sanctuary, church office, kitchen

Architectural Features: Belfry, stained glass windows

History:

In the early twentieth century, sparsely populated West Hamilton was part of Ancaster Township, not annexed to the City of Hamilton until 1930. In 1908, Burke & Co. developed the first subdivision in the area between Bowman and Emerson Streets. By canvassing the new residents, Canon Frederick Elliot Howitt, Rector of St. George's Church on Tom Street in Hamilton, concluded that the area would support a mission church.

The nine founding families of St. Margaret's built a simple one-room frame building with no basement. Evening services were held by candlelight or coal oil lamps, heat provided by a wood stove, and the first organ pumped by hand. Seating was in straight back chairs contributed by parishioners.

With no other place of worship in the area, people of all denominations attended St. Margaret's, and the first service on December 6, 1909, was "filled to overflowing". The new church was considered a mission of the Church of the Ascension in Hamilton who contributed financial assistance. A.H. Howitt, a theological student at Wycliffe College in Toronto, was in charge of the mission for its first years, and the first rector, Rev. C.M. Dumas, was appointed in 1913.

With increased development in West Hamilton, membership at St. Margaret's increased, and in 1920, the church was enlarged to seat two hundred and the exterior stuccoed. In 1938, the building was raised to accommodate a basement Parish Hall.

With a succession of imaginative and dynamic rectors and a relatively young and enthusiastic population in West Hamilton, St. Margaret's became the centre of the community. In addition to many church-related organizations, the little church spawned an award-winning dramatic society, a tennis club and a hockey team. The church bell, in place since 1909, rang not only for services but also to summon residents' help in community emergencies. In 1925, land beside St. Margaret's became the site of the West Hamilton Cenotaph.

In 1968 under the Rev. Robert Gallagher, the church building underwent extensive

changes. A new Parish Hall and an extension to the church, which included a new entrance, an office and kitchen, were added and all were clad in brick.

By 2004, changing demographics in the area led to a declining membership at St. Margaret's. The church was closed and the property purchased by St. George's Reformed Episcopal Church, many of whose members had been parishioners of St. George's on Tom Street closed in 1994.

The stained glass windows from St. George's Anglican Church and placed there in memory of Canon Howitt, who was the catalyst behind the founding of St. Margaret's, now reside, due to the generosity of the present generation of the Howitt family, in St. George's Reformed Episcopal Church on either side of the altar.

Reference Material:

St. Margaret's Anglican Church Scrapbook (Hamilton Public Library)

Jardine, David N., *West Hamilton: A Village and a Church*, Hamilton, The West Hamilton Heritage Society 1989.

<http://st.georgehamilton.ca>

<http://www.rececan.org>

St. Demetrios Greek Orthodox Church**Address:** 22 Head Street**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** none**Current Affiliation:** Greek Orthodox**Historical Affiliation(s):** Greek Orthodox**Associated Features:** Greek Cultural Centre added in 1973; nearby Strathcona Fire Hall acquired to serve as part of a Seniors' Housing Complex in 1989**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1958-1959 **Material:** Red Brick **Style:** Contemporary**Associated Person(s):** Lefteris Simeonidis, Rev. Amphilohious Sarandes (1st Priest)**Associated Event(s):** Holy Cross Festival**Associated Theme(s):** Support of Greek culture**Additions/Alterations:** 1973, enlargement of church**Architectural Features:** Pitched Roof, front entrance**History**

Soon after World War II ended, a small number of Greek families, led by Lefteris Simeonidis, owner of the Homestead Restaurant in Hamilton met to establish a Greek Orthodox Church in the community. The congregation's first church was the former Beth Jacob Synagogue on Park and Hunter Streets beginning in 1953. During renovations to the building, the removal of the Star of David from the front façade revealed that the building had served as an even earlier place of worship, when the name St. James Reformed Episcopal Church was found painted on the wooden boards.

Shortly after the Greek community opened their church, the congregation learnt that the property was to be expropriated by the city for the site of the new Hamilton City Hall. In August 1957, the city offered the Trustees \$95,000 for their property and although there was considerable controversy between the church community and the Board, the money was accepted and a decision made to build a new church to house the growing congregation of 300 families from as far away as Owen Sound, Niagara Falls and Brantford.

A suitable site became available almost immediately, as in the Spring of 1958, the Strathcona Lawn Bowling Club transferred its operations to Westdale and the city sold the property on Head Street to the church. Construction of the building began immediately and the church was officially opened and dedicated on 14 June 1959 by Bishop Polyercos Tropeou of Pittsburgh. At the Sunday dinner following, Mayor Lloyd Jackson praised the efforts of the Greek community saying "the best immigrants are those who do not neglect their ties and traditions with their mother country while establishing themselves in Canada."

The church building was enlarged in 1973 to also serve as the Greek Cultural Centre in Hamilton. The costs were met by a \$34,000 grant from the Federal Government's Local Initiatives Program and matched by the area's Greek community.

In July 1989, St. Demetrios acquired the nearby Strathcona Fire Hall and raised the necessary funds for its restoration. Connected to the recently opened and adjoining seniors' housing complex, there are plans for it to become part of the project's amenities

Reference Material:

St. Demetrios Greek Orthodox Church Scrapbook (Hamilton Public Library)
Aikman, Murray W., Editor, Strathcona Remembers, Strathcona Reunion Committee, Hamilton, 1984.

St. Joseph's Roman Catholic Church**Address:** 258-260 Herkimer Street**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** St. Joseph School, rectory, parish hall.**Architect(s):** A. W. Holmes in 1924**Builder(s):** Pigott Construction Co.**Construction Date:** 1893-1894 **Material:** Stone, Brick **Style:** Gothic Revival**Associated Person(s):** Father John Hinchey, Father Alban J. Leyes**Associated Group(s):** Congregation of the Resurrection, Loretto Sisters operated the school 1921-1958 & Sisters of St. Joseph of Cluny who operated the school from 1958**Associated Event(s):** 1994, 100th Anniversary of the church**Additions/Alterations:** 1924, expansion of building; 1946, addition of statue of St. Joseph above the main entrance; 1956, rectory & parish hall rebuilt; 2003, restoration work**Architectural Features:** Stone work, spire**History**

In the early 1890s, the Roman Catholic Diocese of Hamilton purchased a block of land on the northeast corner of Locke and Charles (now Herkimer) Streets for \$1,350 and a small wooden church was erected to serve as a mission for the German Catholic population of the city. Served by priests from St. Mary's Cathedral and dedicated to St. Joseph, it was only in use for a brief time before being torn down in December 1892 for the construction of the present church.

The cornerstone for the new church was laid on 24 September 1893, with Bishop Thomas Dowling officiating. Construction was completed a year later and the church opened on 26 June 1894 as a territorial parish of the cathedral, with Father John Hinchey as the first pastor.

The parish experienced enormous growth during the years following World War I and by the early 1920s the congregation numbered nearly 200 families. By 1921 the parish desperately needed a building for use as a school and purchased the former St. James Presbyterian Church located on the southwest corner of Locke and Herkimer Streets from Drake & Co., Hamilton building contractors, for \$30,000.

At the same time, it was recognized that the church had become too small for its growing congregation, and the brick and cut stone building, originally designed in the Gothic Revival style, underwent a massive reconstruction that in total would cost \$125,000. Included in the work were the addition of north and south chapels, an apse, a bell tower topped with a spire, a choir loft and expanded transept - a building now identified as designed in the Victorian Gothic style, with Bishop Joseph McNally officiating at the first service in the new building in February 1925.

Until the early 1930s, the church continued to be served by diocesan priests from St. Mary's. The last of these, Father Alban J. Leyes, a kindly and caring pastor with boundless energy is credited with the renovation and massive reconstruction of the church, with not one Mass cancelled.

In 1933, an invitation was extended to the Congregation of the Resurrection to assume responsibility for the parish. This came at a difficult time, for not only were these years of the Depression, but the church was deeply in debt from the cost of the rebuilding of the church and acquiring a school. Slowly through the support of the parishioners, the debt was finally retired and in 1994, the church proudly celebrated its 100th Anniversary.

Reference Material:

St. Joseph's Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Hamilton Diocese, Strasbourg, France, Editions Du Signe. 2007.

Manson, Bill, Up and Down Locke Street, North Shore Publishing, Burlington, 1999.

Melrose United Church**Address:** 86 Homewood Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** United**Historical Affiliation(s):** Methodist Presbyterian**Associated Features:** Sunday School**Architect(s):** John Gibb Morton of Toronto**Builder(s):** William H. Cooper Construction Co. Hamilton**Construction Date:** 1928-1929 **Material:** Credit Valley Limestone and Indiana Limestone **Style:** Neo-Gothic**Associated Person(s):** Rev. Dr. Charles Scott, Rev. George Kilpatrick, Peter Haworth**Event(s):** Official opening 31 March 1929**Additions/Alterations:** 1930, installation of tiles on interior walls; 1932, construction of Sunday School addition; 1936-1956, installation of stained glass memorial windows; 1979, interior and exterior renovated for 50th anniversary**Architectural Features:** Stonework, collection of stained glass windows, panelled ceiling**History**

Deriving both its name and appearance from Melrose Abbey in Scotland, Melrose United Church dominated the southern end of Locke Street. The stately stone

church is constructed of Credit Valley limestone, trimmed with Indiana limestone, and its erection resulted from the joining of members from various area congregations during the early days of the Act of Union in 1925. The majority of the new members came from the Charlton Avenue Methodist Church (established 1870) and Westmount Presbyterian Church (established 1886), joined by groups from Central, Knox, St. Paul's and MacNab Presbyterian churches to form a new congregation, Charlton-Westmount United Church that worshipped for a brief period in the vacant Charlton Avenue Church.

The members made their first priority the construction of a new church building, and in 1926 a Building Committee was struck to begin the task. The present property at the corner of Locke and Homewood Avenue was purchased after the first funding campaign raised \$153,583. During the first difficult years of union, Rev. Dr. Charles Scott and his successor, Rev. George D. Kilpatrick, guided the congregation until their "united" church was built.

On 9 June 1928, the cornerstone for the new church was laid. Designed by John Gibb Morton, a Toronto architect who in his design used details taken from Melrose Abbey, the building was constructed by the William H. Cooper Construction Company of Hamilton and opened for worship services on Easter Sunday, 31 March 1929. Soon after the church was opened, it was discovered that the hard plaster finish of the interior walls allowed every sound to echo through the sanctuary if the building was not completely full. Gypsum tiles were attached to the walls, which solved the problem, while also giving the walls a warmer colour than the original plaster. An addition to house the Sunday School was completed in 1932, with the total costs of the completed building and property totaling \$371,217.

Newspaper articles from the 1929 opening identified the architectural highlights of Melrose "the commodious narthex, the large Gothic windows with stone tracery, the rich oak wainscoting and the ceiling paneled with British Columbia fir."

The church contains one of the finest collections of stained glass windows in a Downtown Hamilton church. Each one designed by Peter Haworth of Pringle and London of Toronto, they were installed between 1936 and 1956 and are notable for their unity in design.

In recent years, a declining membership has resulted in the church hosting a variety of fund raising events that use the spacious design of the building and its excellent acoustics.

Reference Material:

Melrose United Church Scrapbook (Hamilton Public Library)
Promotional material from Doors Open 2008.

Crossfire Assembly**Address:** 458 King Street West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Victoria Park Mission, Park Baptist Church, King Street Baptist Church**Current Affiliation:** Pentecostal**Historical Affiliation(s):** Baptist**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1900 **Material:** Red Brick **Style:** Vernacular**Associated Person(s):** Rev. H. F. Veals (1st Pastor)**Associated Group(s):** Women's Group, The Emily Thomas Mission Circle**Associated Event(s):** 23 January 1932, fire partially destroyed Auditorium;
2003, 90th Anniversary celebrations of the founding of the congregation;
2008, Baptist Church closed and building sold to Trustees of Crossfire Assembly**Additions/Alterations:** 1918, addition of red brick; 1923, sanctuary enlarged;
1954, facade of the building redesigned, relocating the front entrance to the side and building additional rooms**Architectural Features:** Date stone 1918**History**

To serve a growing number of Baptist families in the west end of Hamilton, the James Street Baptist Church began a mission Sunday School in the area in 1911, called the Victoria Park Mission. The congregation grew rapidly and a year later, Rev. Mr. H. F. Veals organized meetings that were held in rented quarters - the West End Pleasure Club building at 458 King Street West.

In 1913, the congregation of 38 members was able to purchase the building, but steady growth during the years of World War I resulted in the building proving inadequate; so a decision was made in 1918 to expand on the site instead of looking for a new building. To raise funds for the renovations, the Building Committee sold bricks that would become part of the new walls to the congregation. Later the same year, the membership changed their name from Victoria Park Mission, which had often resulted in confusion with the Victoria Avenue Church, to Park Baptist Church, due to its proximity to Victoria Park and then to King Street Baptist Church in 1920. In 1922, the church's finances were secure enough to become self-supporting, breaking from the James Street Church. A year later, additions to the building were required once again. Remodelled at a cost of \$11,000, there was now seating for 700, a gymnasium and room for an ever-expanding Sunday School. An article in the *'Hamilton Spectator'* on 12 April 1924 described the church as "one of the best equipped in the community and religious center. The work among the young people has been outstandingly successful."

The congregation carried this enthusiasm through the Depression and on into the 1940s. Even the fire on Saturday, 23 January 1932 that partially destroyed the Auditorium and caused \$25,000 damage did not dampen the member's spirits. The present façade of the church was constructed in 1954, relocating the front entrance to the side, and adding a vestibule and additional rooms. Originally a mission church, it was involved in ministry work for many years - especially among the Portuguese immigrants in Downtown Hamilton.

The slowly declining membership during the 1980s and 1990s resulted in financial concerns and the congregation sought ways to raise funds necessary for maintenance of the building. In 1994, the church allowed "the disenfranchised congregation" of nearby St. George's Anglican Church to use their building for worship services. By 2006, membership was so small that the church decided to close in December 2007, the deed to the property returning to the Baptist Convention of Ontario and Quebec in 2008, who then sold to the Trustees for the Congregation of Crossfire Assembly, a Pentecostal Church.

Reference Material:

King Street Baptist Church Scrapbook (Hamilton Public Library)
Church Records, Baptist Archives, McMaster University, Hamilton.
Aikman, Murray W., Editor, Strathcona Remembers, Strathcona Reunion Committee, W, L. Griffin Printing Ltd. 1963.

Cathedral of Christ the King

Address: 714 King Street West

Current Use: Place of Worship

Current Affiliation: Roman Catholic

Historical Affiliation(s): Roman Catholic

Associated Features: Cathedral of Christ the King Rectory, Bishop's House, Roman Catholic Diocese Chancery, landscaped grounds

Architect(s): Hutton & Souter

Builder(s): Pigott Construction Company

Construction Date: 1931-1933 **Material:** Stone **Style:** Gothic Revival

Associated Person(s): Bishop John McNally, Rt. Honourable R. B. Bennett, Prime Minister of Canada

Associated Group(s): Mother Church of the Roman Catholic Diocese of Hamilton

Associated Event(s): 1962, damage from construction of Hwy 403; 1981, fire

Additions/Alterations: 1962, repairs to tower; 1981, interior restoration following fire

Architectural Features: Decorative stone work, collection of stained glass windows, ornate tower, entrance doors, carillon

History

By the late 1860s, the City of Hamilton's western boundary dramatically expanded as land was slowly sub-divided to accommodate the growing population. During the next decade, areas that had once been farmland were steadily converted into residential neighbourhoods, with new streets cut through and older ones extended westward from the central core of the city.

From the time of the first land grants in 1791, speculation and assorted land transactions caused real estate west of Dundurn to frequently change hands, with the ownership of the future site of the Cathedral of Christ the King dating from 1849, when Father Edward Gordon, Vicar-General of the Toronto Diocese, obtained the property for the Hamilton Diocese to use as the Catholic burial ground for St. Mary's Cathedral. The cemetery continued in use until 1874, when new property, which would become Holy Sepulchre Cemetery on Plains Road in East Flamborough Township, was acquired.

The appointment of Bishop John McNally (1871-1952) as the fifth bishop of the Hamilton Diocese in 1924 coincided with a time of relative peace in the world and the booming prosperity of the 1920s. Although the city received fewer immigrants, there was growth and continued expansion at the west end of Hamilton with the arrival of McMaster University and the Westdale development..

In 1927, Bishop McNally transferred his cathedral church from St. Mary's, which was old and not in a prominent location, to the larger St. Patrick's Church on King Street East. As the Great Depression of the 1930s began, he decided it was time for the Hamilton Diocese to have a building specifically constructed for that function. The Bishop's decision to build at a time of great economic hardship elicited a storm of protests, but he remained committed to his plan to locate the new cathedral on the site of the former Catholic burying ground at the western entrance to the city, announcing in 1931, "we will have the finest church in Canada."

Designed by architects, Hutton and Souter and built by the Pigott Construction Company of Hamilton, the Cathedral of Christ the King dominated the western entrance to the City of Hamilton. The cornerstone that was excavated from the Roman catacomb of St. Pamphilius was laid on 20 September 1931 and following the formal dedication of the cathedral on 19 December 1933, with the Rt. Hon. R. B. Bennett, Prime Minister of Canada, in attendance, various area newspapers in the days following conveyed the impression of a building that "truly fulfilled Bishop McNally's dreams."

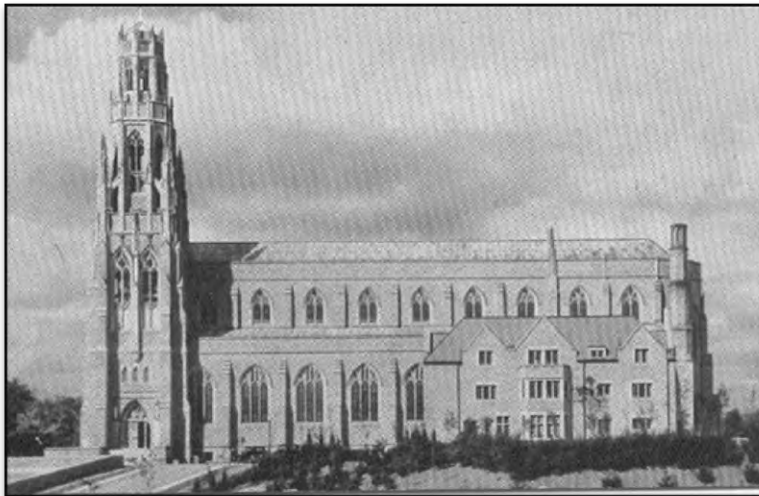
"*The Hamilton Spectator*" described the new cathedral as "imposingly, spiralling heavenwards in all its 13th and 14th century English Gothic beauty. Hamilton's Cathedral of Christ the King, accepted as one of the most beautiful churches in the

Western Hemisphere, not only serves as the 'Mother Church' of the 100 year old Diocese of Hamilton but is also the centre of worship for nearly 3,000 parishioners."

The exterior of the cathedral, measuring 235 feet in length and 72 feet in width, has been described as "stately, solid and severe." Built of limestone quarried in Georgetown, Ontario and Indiana, U.S.A., both Canadian and European craftsmen produced the numerous fine architectural elements of the church. From its elegantly carved oak entrance doors to the magnificent high tower with all its elaborately carved stonework, the building reflects the highest standards of workmanship and materials that could be found.

Expertise and materials from Europe include the 82 stained glass windows from Munich, Germany, the Stations of the Cross carved from a single block of Italian Carrara marble and the carillon of 23 bells, the largest of which, the Bourdon, weighing 9,500 pounds was donated by Prime Minister Bennett and cast by the famous Whitechapel Foundry of London, England.

In recent years, extensive repairs to the tower were necessary as a result of structural damaged discovered following the construction of the nearby Highway 403/Chedoke Expressway in 1962, and large scale interior restoration became necessary following a fire that was thought to be arson, in March 1981.



*Cathedral of Christ the King circa 1944
(Hamilton Public Library)*

Reference Material:

Cathedral of Christ the King Scrapbook (Hamilton Public Library)
Souvenir Booklet: Christ the King, Hamilton, Ontario, Diocese of Hamilton 1947.
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

St. Paul's Anglican Church**Address:** 1140 King Street West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Westdale Anglican Mission**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England**Associated Features:** Courtyard garden**Architect(s):** F. C. Bodley, Charles Lenz**Builder(s):** Unknown**Construction Date:** 1931 **Material:** Brick **Style:** Neo-Gothic**Associated Person(s):** George C. Copley, Mrs. H. O. McAndrew, Mr. & Mrs. F. E. Lennard, Rev. T. H. Stewart, B. H. Bloodworth, Hugh Thompson, P. D. Moody, Mrs. A. V. Gillies, Mrs. J. King, Rev. J. A. Newman, Rev. E. A. Slack, Rev. Murray Creal, Jessie Kaye, Rev. Alex Hewitt, Rev. Paddy Doran, Doreen Milton, Archdeacon Rick Jones**Associated Group(s):** St. Matthew's House, Amnesty International of Canada, St. George's Anglican Church, McMaster University, Hamilton Symphony, Hamilton International Folk Dance Club, Hamilton Pastoral Counselling Group, Outreach Committee, The Gardening Crew, Stewardship Committee, Youth Group**Associated Event(s):** December 14, 1930, 1st service of Westdale Anglican Mission; September 20, 1931, cornerstone laid; October 9, 1931, St. Paul's Parish declared and named; October 25, 1931, basement opened for worship; November 25, 1956, 25th anniversary; October 29, 2006, 75th anniversary**Associated Theme(s):** social justice; community involvement; environmental stewardship; youth**Additions/Alterations:** 1938, nave & entrance; 1954, Parish Hall; 1962, transept, chancel, offices, altar rail; 1993, elevator.**Architectural Features:** Stained glass windows, wood window tracery, round stained glass window in north transept, vaulted ceiling, stone chancel wall, pulpit, exterior stone façades**History:**

Residential development in what is now known as Westdale began after 1920 and was facilitated by the building of the McKittrick Bridge which crossed a deep ravine on Hamilton's western boundary. Fourteen families from the area held their first services in a grocery store at 1011 King Street West as a mission of St. George's Church in Hamilton and under the direction of its Rector, Rev. T. H. Stewart. Worship was moved to George R. Allan School in 1927. In 1930, Anglicans in Westdale became a separate congregation known as the Westdale Anglican Mission.

A delegation from the new congregation consulted with the Diocese of Niagara in 1931 on building a church. With a mortgage of four thousand dollars and eight thousand from other Hamilton congregations and Westdale, construction began on a site, purchased by the Diocese in 1925, at the corner of King Street West and Haddon Avenue. In October of 1931, the congregation was set apart as a parish, named St. Paul's, and the basement of the present church opened for worship. St. Paul's received its first Rector on January 1, 1932.

Over the next thirty years the church gradually assumed its present form. The nave and entrance were added in 1938 with all the church furniture given by parishioners, including the pulpit, magnificently carved from a tree on the estate of parishioner F. E. Lennard. In 1954, the Parish Hall was built, and in 1962, architect Charles Lenz designed the transept, chancel and offices which completed St. Paul's.

Reference Material:

St. Paul's Anglican Church Scrapbook (Hamilton Public Library)

St. Paul's Anglican Church Westdale: 75th Anniversary 1931-2006, printed by Print Three, 409 Guelph Line, Burlington, Ontario.

MacNeill Baptist Church**Address:** 1145 King Street West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** St. James Presbyterian Church, Westdale Baptist Mission, Westdale Baptist Church, MacNeill Memorial Baptist Church**Current Affiliation:** Baptist**Historical Affiliation(s):** Presbyterian**Associated Features:** McMaster Student Union Child Care Centre**Architect(s):** Stewart McPhie**Builder(s):** Frid Construction**Construction Date:** 1930 **Material:** Stone **Style:** Neo-Gothic**Associated Person(s):** Rev. W. J. Wismer (1st Minister), Dr. John MacNeill**Associated Group(s):** McMaster University**Associated Event(s):** Date stone of St. James Presbyterian Church laid 20 September 1930 by Col. J. R. Moodie**Additions/Alterations:** 1958, stone addition; 1980, red brick education wing**Architectural Features:** Date stone 1930, central wooden doors and entranceway, stone above central doorway inscribed St. James Presbyterian Church**History**

The origin of MacNeill Baptist Church can be traced back to 1922, when the Hamilton Baptist Church Extension Board made a survey of the area west of Beasley's Hollow and Dundurn Street. The Board purchased four lots with the expectation of constructing a future Baptist Church building to serve the city's westward expansion. However, the property was never developed and its eventual sale produced the necessary money for the establishment of other mission churches.

Housed in an empty store at the corner of Marion and King Street West, a Sunday School was started in February 1924, with the teachers supplied by the King Street and James Street Baptist churches. As the mission work expanded, classes were moved to George R. Allan Public School on King Street, and demands for preaching services and use of a church building were provided by the King Street Baptist Church. On 20 November 1927, a service was held in a building named the Westdale Baptist Mission at 100 North Oval, and within three years, the recognition of the congregation as Westdale Baptist Church took place, with Rev. W. J. Wismer appointed as the first minister.

The arrival of McMaster University in Westdale in 1922 resulted in a marked increase in church membership and the accommodation, which had been adequate before, was taxed to the limit. Church Elders made an effort to rent the unoccupied St. James Presbyterian Church on the corner of King Street and Cline Avenue, and in October 1934, a five year lease was secured from Col. J. R. Moodie, with the first service held on Sunday, October 14th. Instead of renewing the lease at the end of the agreement, the congregation offered to purchase the building. On 1 June 1940, the building was officially transferred from Col. Moodie's estate to the congregation for \$30,000.

In 1940, the congregation chose to rename their church as a memorial to the Principal of Theology at McMaster University and President of the Baptist World Alliance, Dr. John MacNeill - the church becoming known as MacNeill Memorial Baptist Church. During World War II, 79 men from the church enlisted in the Canadian Forces, with twelve of them killed in action.

During the last half of the 20th century, the congregation reached its peak in 1957, with a total of 375 members; since then, membership has slowly declined and there have been periods without a resident minister

Reference Material:

MacNeill Baptist Church Scrapbook (Hamilton Public Library)

Aikman, Murray W., Editor, Strathcona Remembers, Strathcona Reunion Committee, W, L. Griffin Printing Ltd. 1963.

Our Lady of Mercy Roman Catholic Church**Address:** 53 Lamoreaux Street**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Thomas Aquinas Chapel**Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Parish Hall, Martyr's monument**Architect(s):** Lindsay Wardell**Builder(s):** Unknown**Construction Date:** 1910 **Material:** Red Brick **Style:** Romanesque Revival**Associated Person(s):** Father Joseph Tadaruskas (?-1993)**Additions/Alterations:** 1949, renovations; 1960, rectory, parish hall**Architectural Features:** Original chapel, stained glass windows, monument to Lithuanian martyrs**History**

By the last decade of the nineteenth century, the west end of Hamilton had become home to many Roman Catholics who travelled to worship at St. Mary's Cathedral. By 1910, the number had grown so large that Monsignor John Mahony, Rector of St. Mary's, determined to make worship more convenient for these residents. In January 1910, Bishop Dowling announced plans for a new church to be built at the south east

corner of Dundurn and Marguerite (now Lamoreaux) Streets, with Lindsay Wardell as architect. Construction began in the Spring and the building was opened in the Fall, with an important cost-saving measure being the donation of all the bricks by area resident, Peter Cheeseman. The completed church, the sixth Roman Catholic Church in Hamilton, was officially opened on 29 November 1910, with every seat filled, as Bishop Dowling formally dedicated the new church as St. Thomas Aquinas Chapel. Its days as a mission chapel of St. Mary's were brief, for within a decade St. Thomas was the centre of its own parish.

During the booming 1920s, the Catholic population of west Hamilton continued to grow, resulting in the construction of the Cathedral of Christ the King which opened in 1933. St. Thomas Aquinas Chapel was closed, becoming a vacant building between 1934 and 1948.

In 1948, Mrs. P. Kungyte-Zemaitiene, (with the Bishop's permission) invited recently-arrived Father Joseph Tadaruskas to celebrate a Mass for the city's Lithuanian community. Hundreds of Lithuanians, many of them recent immigrants from war-torn Europe, attended the open-air solemn Pontifical Mass on 7 May 1948 at Mount Cenacle (now Auchmar) on the Hamilton Mountain. A year later, Bishop Ryan gave the newly formed parish, named Vilnius Gates of Dawn: Our Lady of Mercy, the use of the vacant St. Thomas Aquinas Chapel.

The little building was very small, capable of only seating 80 people; so members of the Lithuanian community undertook the work of renovating and enlarging the building, while continuing to worship at Mount Cenacle. On 7 June 1953, a congregation of more than 1,000 Lithuanians from across Ontario attended the blessing of the renovated church.

The church was redesigned as a replica of Our Lady of Mercy Church in Vilna, Lithuania, and has the distinction of being the first church in Canada for Catholics of Lithuanian origin. Despite a terrible fire on 11 September 1961 that resulted in \$10,000 damage to the building, the congregation has grown steadily. The church was enlarged in 1964 with the construction of a Parish Hall/Youth Centre, south of the main building on Dundurn Street North.

Reference Material:

Our Lady of Mercy Roman Catholic Church Scrapbook (Hamilton Public Library)
Aikman, Murray W., Editor, Strathcona Remembers, Strathcona Reunion Committee, W, L. Griffin Printing Ltd. 1963.
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Spiritual Solutions Investments Inc.**Address:** 140 Locke Street South**Current Use:** Commercial**Previous Building:** No**Alternate/ Historical Name(s):** Immanuel Congregational Church, Immanuel United Church, Trinity United Church.**Current Affiliation:** None**Historical Affiliation(s):** Congregational, United**Associated Features:****Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1896 **Material:** Red Brick, Stone **Style:** Italianate**Associated Event(s):** 1925, change of ownership to United Church; 1967, church closed and building sold; 1967-2009, building rezoned for commercial purposes; 1991, award for renovations to the building by Locke Street B.I.A.**Additions/Alterations:** 1926, interior renovations; 1950s, memorial windows installed; 1963, repairs to the basement and sanctuary following fire; 1990-1991, major renovations to interior and exterior, including the central entranceway containing the main door to the former church replaced with a large glass window**Architectural Features:** Decorative brickwork, arched windows containing tracery, cut stone and brick buttresses, oriel window on front façade**History**

For over 40 years the building at 140 Locke Street South has been used as a commercial property by a variety of businesses, while its early history relates to its occupancy by two places of worship. In 1896, at the height of the Congregational movement in Hamilton a small congregation was established on Canada Street. About five years later as a result of a growing membership, a Gothic Revival style church, Immanuel Congregational was erected on Locke Street South near Hunter. However, by 1918 many in the congregation were unhappy with both the state of the building and its location.

When the church had been built, its only neighbours were workers' wooden cottages, but the rapid expansion of the city's boundary in the west during the last decade of the nineteenth century and the start of the twentieth century changed this dramatically. By 1909, a small apartment block had been built close to the church, with the ground floors housing commercial businesses, all reflecting the growing development of the Locke Street South area. Adding even further to the discomfort of the congregation, in 1918, the Regent Theatre, a 640-seat silent movie house opened close by, bringing additional distractions to the street.

By the end of World War I, the church building had become outdated and needed to modernize. After failing to find a quieter location within the area, the membership decided to renovate their building and add 20th century amenities in the basement. The renovations proved costly and by the time of Church Union in 1925, the dwindling congregation faced with serious financial problems accepted the amalgamation and changes it brought and transferred their building to the ownership of nearby Trinity United Church. Trinity, formerly Trinity Methodist Church, was an older congregation than Immanuel, having begun in 1885 as a Sunday School in a frame building on Canada Street, with the joining of the two memberships, many of the problems the two small churches faced were solved.

In 1963, Trinity was slightly damaged by a fire that originated in the church basement. Fortunately the smoke began billowing out onto Locke Street and was noticed by a passer-by. The prompt action by the Hamilton Fire Department limited the damage to \$5,000. Soon after, with a continuously declining attendance and located on a street that was now entirely a commercial area, the decision was made to close the church. In 1967 the building changed ownership again, being sold to Whitehall Antiques to serve as an auction hall, with Trinity's membership moving to worship at Zion United Church on Pearl Street.

Reference Material:

Trinity United Church Scrapbook (Hamilton Public Library)

Manson, Bill, Up and Down Locke Street, North Shore Publishing, Burlington 1999.

Grace Evangelical Lutheran Church**Address:** 1107 Main Street West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Lutheran**Historical Affiliation(s):** Lutheran**Associated Features:** Parish Hall**Architect(s):** W. R. Souter & Associates of Hamilton**Builder(s):** Unknown**Construction Date:** 1959-1960 **Material:** Stone **Style:** Neo-Gothic**Associated Person(s):** Rev. Earl Hasse**Associated Event(s):** 1 June 1955, creation of Grace Evangelical Lutheran congregation; September 1959, ground breaking ceremony for church; December 1959, cornerstone laid; October 1960, church completed and dedicated; 1974, donation of \$6000.00 from Grace Lutheran church towards completion of the National Cathedral of the U.S.A., Washington D.C.**Associated Group(s):** Trinity Lutheran Church**Associated Theme(s):** Ministry to McMaster University students**Additions/Alterations:** 1970s, construction of Grace Parish Hall**Architectural Features:** Metal steeple, stained glass windows, date stone 1959**History**

The rapid increase in the size of the congregation of St. Paul's Evangelical Lutheran Church on Hughson Street North and in Trinity Lutheran on Victoria Avenue following the end of World War II and the arrival of thousands of refugees and immigrants from Germany and the Baltic States, resulted in the creation of new Lutheran churches in Hamilton during the 1950s.

While the Lutheran Synod wished to provide ministry to the recent ethnic congregations, it also recognized their mission to the mostly English-speaking members of their two city churches that resulted in a massive reorganization. On 1 June 1955, the English-speaking members of St. Paul's and the members of Trinity Lutheran Church who lived west of Victoria Avenue met to organize one of the new places of worship - Grace Lutheran, to serve the western part of Hamilton and surrounding area.

Although no longer officially Trinity Lutheran Church, the building continued to serve as a place of worship for the new Grace Lutheran congregation for the next four years. Plans to build the new church in West Hamilton by 1960 were drawn up and serious fund raising by the membership for a goal of \$100,000 began.

The congregation called Rev. Earl Hasse to serve as the first pastor, and in 1956, they purchased property on Main Street West at Cline Avenue South for their new building. Construction of the church began in the fall of 1959, with the cornerstone laid in December and the church completed and dedicated in October 1960. Designed by the firm of architect, W. R. Souter & Associates of Hamilton, the elegant stone edifice cost \$180,000 on completion.

Reference Material:

Grace Evangelical Lutheran Church Scrapbook (Hamilton Public Library)

Binkley United Church**Address:** 1574 Main Street West**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Binkley Union Church**Current Affiliation:** United**Historical Affiliation(s):** Methodist, Presbyterian**Associated Features:** Manse built 1957**Architect(s):** Bruce Brown and Brisley of Toronto**Builder(s):** Bruce Thurlow and John Sanderson of Burlington**Construction Date:** 1953 **Material:** Red Brick, Stone **Style:** Contemporary**Associated Person(s):** Charles Herald, Rev. J. M. Cameron, Mrs. M. E. Raspberry, J. Allan Binkley, Rev. J. W. Cameron**Associated Group(s):** Sunday School**Associated Theme(s):** Funding and participation of church groups in projects in the Caribbean**Additions/Alterations:** 1960, building completed; 2001, repairs following building being vandalized**Architectural Features:** Date stones (1953, 1960), carillon tower, front entrance and doors**History**

Binkley United Church originated from a Sunday School that was organized in 1873 in the Binkley School House on the road to Dundas by Charles Herald, son of the Rev. James Herald of St Andrew's Presbyterian Church, Dundas. Later monthly services and an adult Bible Class were added. In 1904, Reverend J. M. Cameron, a retired Presbyterian minister came to the neighbourhood and began to hold regular Sunday services in the school. The congregation was officially organized in 1909 with the election of a Board of Wardens, the adoption of the envelope system of giving and pews borrowed from Central Methodist Church to address the lack of seating. By 1910, the continuing growth of the congregation resulted in plans being made to construct a church. Mrs. M. E. Raspberry and Mr. J. Allan Binkley offered a piece of property for the building, on the condition that the church was named Binkley Union Church and Sunday School. The deed also contained a clause that if the property were to cease being used for religious purposes for one year; the property would revert to the estate of J. A. Binkley.

The church was officially opened for worship services on 30 September 1912, with many generous donations, such as the pews from the Valley Seating Company of Dundas. A year later, Rev. James Smith, a retired Methodist minister, became pastor and the church was organized on the basis of all Protestant Christian denominations in the West Hamilton community and as a result, ministers of various denominations served during the next few years.

To accommodate Rev. J. W. Cameron, their Presbyterian incumbent, Binkley Union Church affiliated with the Presbyterian Church of Canada in April 1918 and agreed to adopt the terms of the Basis of Union as adopted by Presbyterian, Methodist and Congregational churches. On Rev. Cameron's retirement, the church withdrew its affiliation and returned to its former status as an independent congregation. The membership reconsidered the decision in June 1925 and voted to become a member of the United Church of Canada, with Binkley Union Church becoming Binkley United Church. Following the end of World War II, the West Hamilton area experienced rapid residential growth - the church had a large increase in members and plans for an expansion of the building became necessary. The official opening of the new basement church was held on 11 September 1953, and a month later, the Cooper Wrecking Company began demolition of the old church. The newly completed church was officially dedicated on 9 October 1960.

Reference Material:

Binkley United Church Scrapbook (Hamilton Public Library)
Jardine, David N., West Hamilton: A Village and a Church, Hamilton, The West Hamilton Heritage Society 1989.

Westdale United Church**Address:** 99 North Oval**Current Use:** Place of Worship**Previous Building:** No**Current Affiliation:** United**Historical Affiliation(s):** United**Associated Features:** Church Hall**Architect(s):** Frederick Warren 1930; F. Bruce Brown 1946-1948**Builder(s):** Unknown**Construction Date:** 1930 **Material:** Red Brick, Stone **Style:** Neo-Gothic**Associated Person(s):** Rev. George Trimble (1st Minister)**Associated Group(s):** Eternal Spring United Church from Rymal Road East, worshipping as a congregation in Westdale United Church since 2004.**Associated Event(s):** 1980, 50th Anniversary**Associated Theme(s):** Promotion of ecumenism between all Westdale Places of Worship**Additions/Alterations:** 1942, hall added; 1944, additional entrance on front façade; 1946-1948, church enlarged; 1950s, installation of stained glass windows; 1956, addition of main entrance on Paisley Avenue; 1980s, near addition of offices and meeting rooms**Architectural Features:** Stonework, interior woodwork, doorways, collection of stained glass windows**History**

In March 1930, members of the newly formed Westdale United Church acquired a piece of property on the north side of King Street West, bounded by Paisley, North Oval and Sterling Streets at the turning of the Westdale streetcars. The Post Office told the group they could choose any number between 1 and 100 for their address, so the number 99 was selected - symbolic of the lost sheep.

Frederick Warren was hired as the architect and on 10 May 1930, the cornerstone was laid. The original vision of the architect was of "a church of impressive proportions in the Early English Gothic style," but the financial conditions of the Great Depression determined otherwise. The building was completed in September of the same year at a cost of \$30,000, and to many of the new congregation, the appearance of the building was a disappointment -- it was not until the completion of the sanctuary almost twenty years later that the architect's plans were realized.

As the area of Westdale developed, so did the congregation and the building became increasingly inadequate. Plans were made for a major enlargement of the church, but the outbreak of war in 1939 cancelled the project. At the end of World War II, F. Bruce Brown of Bruce Brown and Brisley, the Toronto architect of several notable Canadian churches was invited to design the reconstruction of the building. Work took place between 1946 and 1948, which saw the building double in length to allow for increased seating.

The interior of the church is filled with symbolic representation of the Christian faith. There are 13 arches in the nave, 6 across each side of the side aisles, representing the twelve apostles and 12 tribes of Israel, with the 13th arch separating the chancel from the nave. Birch and oak are used exclusively in the nave and chancel, with most of the carving completed by the Valley City Manufacturing Company of Dundas.

By far the most prominent and reoccurring ornament in the church is the symbol of the Trinity - it is found in the stonework which ornaments the exterior and inside; it is in the tracery of the windows, the reredos, baptismal font, pulpit, lectern and on the ends of the choir stalls.

During the 1950s, the construction of the church was finally completed by the addition of the main entrance on Paisley Avenue and the planned installation of over a dozen stained glass windows designed by Robert MacCausland Ltd. of Toronto.

Reference Material:

Westdale United Church Scrapbook (Hamilton Public Library)

Church Committee, Westdale United Church 1930-1980, Hamilton, Private Printing, 1980.

Erskine Presbyterian Church**Heritage Status****City Inventory:** Yes**Address:** 17-21 Pearl Street North**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** none**Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Associated Features:****Architect(s):** F. J. Balfour**Builder(s):** Unknown**Construction Date:** 1884 **Material:** Brick **Style:** Italianate**Architectural Features:** Stained glass windows, arched front doorway, twin spires**History**

Erskine Presbyterian Church was established in 1873 as a mission of Central Presbyterian Church. In 1874, a Sunday School was completed on Pearl Street (between Florence and York). An early sketch shows a substantial one storey frame building, capable of holding over two hundred people. The congregation became self-sustaining in 1880 and was named Erskine Presbyterian Church. In 1880, Rev. Thomas Scouler was called as Erskine's first minister and he served until 1886. In 1884, a new brick church was completed on Pearl Street. In 1896, a larger Sunday School building on Morden Street was completed and a pipe organ was installed in the church. Memorial Hall was built in 1922.

As with other Presbyterian congregations, the question of church union was being considered in the early 1920s. In 1925, Erskine voted to remain within the Presbyterian Church in Canada.

During the first half of the twentieth century, Erskine was home to various music and sports groups. In 1904, a church orchestra was formed, playing on Sunday afternoons. Baseball and basketball men's and ladies' teams were prominent throughout the city, winning a number of championships. Tennis and bowling were also part of the Erskine sports activities.

Extensive renovations were done in 1963, including the sanctuary, new lighting, pews and windows. Two decades later, more updates were made; brickwork was repointed, the church's south wall was rebuilt and heating was converted to natural gas.

Reference Material:

Erskine Presbyterian Church Scrapbook (Hamilton Public Library)

Bailey, T. M. Editor, *Wee Kirks and Stately Steeples: The Presbytery of Hamilton 1800-1990*, Burlington, Eagle Press Printing.*The Presbytery of Hamilton 1836-1967*, Private Printing, 1967,

Zion United Church / Korean United Church in CanadaHeritage Status

City Inventory: Yes

Municipally Designated: Yes

Address: 69 Pearl Street North

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): Zion Mission, The Little Main Street Church, Mount Zion Methodist Church, Zion Tabernacle Methodist Church, Zion Tabernacle United Church

Current Affiliation: United

Historical Affiliation(s): Methodist

Associated Features: Sunday School

Architect(s): Joseph Savage (1874-1875 Church); Charles Mills (1892 Sunday School)
G. T. Evans (1930 Sunday School addition)

Builder(s): Unknown

Construction Date: 1874-1875 Material: Red and Yellow Brick, Stone

Style: Gothic Revival

Associated Person(s): Rev. Manley Benson, Rev. William Kettlewell, Mayor W. J. Morden, Stan Burnes

Associated Group(s): Centenary Methodist Church, Garth Street Mission which became Garth Street Methodist Church.

Associated Event(s): 6 June 1874, cornerstone laid; 1924, 50th Anniversary of church opening; 1974, 100th Anniversary.

Associated Theme(s): Religious education and activities for young people through both its Sunday School and participation in inter-city church sports programmes.

Additions/Alterations: 1892, new Sunday School building; 1924, church interior redecorated; 1930, addition to Sunday School; 1942, chimney collapses onto roof resulting in major structural repairs; 1948, electric carillon installed in steeple.

Architectural Features: Stained glass windows, twin towers and spires, buttresses, decorative brickwork, arched doorway and windows

History

By 1850, residential expansion of Hamilton westwards to where the Great Western Railway, Hamilton's largest employer, had located, resulted in Methodist churchgoers at a distance from their traditional places of worship. In 1855, a frame building erected on the south side of Main Street and just east of Margaret Street was purchased and a Sunday School organized under the name of Zion Mission Sunday School started.

Membership grew so quickly that the building, also known as 'The Little Main Street Church', became completely inadequate. In August 1868, the congregation moved into a new brick building at the corner of Broadway (now Napier) and Pearl Street North. The name Mount Zion was given to the new church, but within two years, it was again found to be too small for the growing number in attendance and plans were made for the construction of a larger building on the site.

At a meeting presided over by Rev. Hugh Johnson, Pastor of Centenary Methodist Church, it was resolved that "in the judgment of this Board of Trustees, the time has come when it is desirable to undertake the construction of a new and more commodious church for the accommodation of the Mount Zion congregation." The Trustees immediately agreed that a new building should be erected, its costs not to exceed \$15,000 - when the Subscription List was opened, they were amazed when a total of \$1,500 was immediately pledged.

With the construction of the new church underway, the name Mount Zion was changed by a resolution of the Board of Zion Tabernacle on 18 June 1874. Erected on what was regarded as the highest point of land in the lower city, the design by

architect Joseph Savage emphasized Zion's hilltop site, with one corner spire rising to a height of 125 feet and becoming the most visible feature of the city's west end - even today the church is still a dominant landmark in the surrounding low rise 19th century residential neighbourhood.

Upon completion, the new church under the direction of Rev. Manley Benson was officially dedicated on 18 April 1875 and the sponsorship by Centenary Methodist terminated. 'The Canadian Methodist Magazine' of April 1875, reporting on Zion's opening, described the building as "the finest of the kind, erected in the Dominion", a reference to the interior plan of the church, an 80' x 90' amphitheatre, featuring a floor that sloped from all three sides down to the central pulpit on the west side and reputedly inspired by the Broadway Tabernacle in New York City - an innovation that afforded all in attendance a clear view of the speaker.

The costs involved with the construction of such a magnificent new church greatly exceeded the budget, and the Trustees were soon faced with a serious problem, as many in the congregation left Zion and Hamilton due to the Grand Trunk Railway moving its repair shops to Stratford. By 1883 it was feared that the church would have to be sold to cover the large amount owing on the mortgage and interest which threatened its continuation. The situation was remedied during the pastorate of Rev. William Kettlewell when he was given permission to canvas the churches within the Hamilton Conference for donations to help alleviate Zion's difficulties.

As the west end of Hamilton continued to develop, the attendance at the Zion Tabernacle Sunday School grew and by 1890 the classes had become overcrowded. A new Sunday School designed by Charles Mills was built on the Napier Street façade in 1892 and a second addition designed by G. T. Evans was added in 1930, and despite the changing architectural styles "they form a well-integrated church complex."

The high value placed on providing religious education and activities for young people in the church is evident not only by the substantial Sunday School buildings but also by Zion's involvement with the other city churches in various sports activities. The Sunday School building of 1930 contained a gymnasium, one of the earliest in Hamilton, and under Mr. Stan Burnes, the Zion team became a "force to be reckoned with in the city's basketball league."

Zion Tabernacle celebrated its 50th Anniversary of the laying of the cornerstone in June 1924, with former Mayor and one of the church's oldest members, W. J. Morden, finally burning the church mortgage. A year later, following Church Union, the name Zion Tabernacle Methodist Church was changed to Zion United. In recent years, the church building has been shared with a Korean United Church congregation.

Reference Material:

Zion United Church Scrapbook (Hamilton Public Library)

Zion United Church Centennial and Dominion of Canada Centennial 1867-1967, Hamilton, Private Printing, 1967.

Aikman, Murray W., Editor, Strathcona Remembers, Strathcona Reunion Committee, Hamilton, W. L. Griffin Printing Limited, 1964.

Hamilton Heritage Volume 5: Reasons for Designation under Part IV of the Ontario Heritage Act, City of Hamilton Planning and Development Department 2005.



*Zion United Church 1973
(Hamilton Public Library)*

Stanley Avenue Baptist Church**Address:** 115 Stanley Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Herkimer Street Mission, Herkimer Street Baptist Church**Current Affiliation:** Baptist**Historical Affiliation(s):** Baptist**Associated Features:****Architect(s):** Herbert H. New 1909; George T. Evans 1924**Builder(s):** William Inrig & Co.**Construction Date:** 1909-1910 **Material:** Red Brick, Indiana Limestone**Style:** Colonial Revival**Associated Person(s):** W. H. Midgley, Rev. Clifford J. Loney**Associated Group(s):** Immigrant groups such as Hamilton Filipino congregation worshipping in the church**Associated Event(s):** 1924, enlargement of church, laying of new cornerstone**Additions/Alterations:** 1924, church enlarged**Architectural Features:** Large collection of leaded glass windows**History**

Stanley Avenue Baptist Church has a long and complicated history in the Locke Street area that is over 125 years old. The origins of the congregation and its church can be traced back to the opening of a Baptist Sunday School at the corner of Garth Street (now Dundurn) and Robinson Street (now Chatham) on Sunday, 6 June 1875 - the first Baptist Sunday School in the west end of the city.

Classes were held in a rented room in a private house, which quickly proved inadequate as the number of children attending steadily increased. In 1879, the accommodation was no longer available and the Sunday School was forced to close. A new Sunday School and Baptist Mission opened in August 1884 in a building provided by W. H. Midgley on Herkimer Street, just west of Locke Street, with prayer meetings and Sunday evening services operated as a mission of the James Street Baptist Church.

Continuing residential growth resulted in an increased membership and within five years the congregation was too large for the building, now known as the Herkimer Street Mission. The success of the programmes offered caused the membership to think of organizing themselves into a church that was successfully accomplished on 17 December 1889, when the building was renamed the Herkimer Street Baptist Church.

Property at the corner of Melbourne and Locke Streets was purchased for the site of a possible new church in 1894, but instead, discussions began "...about removing the church on Herkimer to the newly purchased lot." During the night of 28 April 1897, the frame building was physically moved up Locke Street to the new site. On May 2nd, the first services were held, with the building still suspended on timbers above the yet-to-be-built stone foundations.

By the beginning of June, the work of enlarging the church was completed and to celebrate the congregation's move, Chancellor C. S. Wallace from McMaster University in Toronto preached the dedication service on 27 June 1897. An article in the 'Canadian Baptist' of 23 March 1899 reported on the success of the new building in attracting members, as on March 15th, when the Rev. P. W. Philpott had preached a forcible sermon and witnessed 15 men, women and children baptized.

By 1907, the congregation was again faced with the problem of needing a larger building and a lot on the corner of Locke Street and Stanley Avenue was purchased, with the plan of combining the church and Sunday School in one building. The cornerstone was laid on 17 December 1909 and the new building dedicated on 11 September 1910 - the name of the church being officially changed to Stanley Avenue Baptist Church.

The congregation called Rev. Clifford J. Loney, a young minister from Brantford in 1915 and under his guidance the church continued to grow, so that in the early 1920s, the decision was made to enlarge the present church building, doubling it in size. On 21 June 1924, the Mayor of Hamilton, T. W. Jutten, laid the cornerstone and work was begun at the end of the month; by November the renovations were completed. The architect's plans called for the new building to sit on the old foundations, with the interior designed to feature the best light and use of space possible. This included large leaded glass windows, an auxiliary room which could be opened to the sanctuary and galleries along three sides allowing for extra seating. Parts of the incorporated 1909 fabric may still be seen from the parking lot behind the church.

Rev. Loney remained at Stanley Avenue Baptist Church for many years, during which time the congregation grew to 400 members. In 1955 he celebrated his 40th anniversary as the church's minister - the longest Baptist pastorate in Canada. Despite a declining membership that began in the 1960s, Stanley Avenue Baptist Church continues to play an active role in the community, providing worship space for immigrant Baptist congregations such as the Hamilton Filipino Baptist Church.

Reference Material:

Stanley Avenue Church Scrapbook (Hamilton Public Library)

Newspaper articles from 'Canadian Baptist' June 1898, March 1899, Baptist Church Archives, McMaster University.

Apostolic Holiness Church of Jesus Christ**Address:** 42 Royal Avenue**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** West Hamilton Gospel Church; West Hamilton Associated Gospel Church**Current Affiliation:** Apostolic Pentecostal**Historical Affiliation(s):** Gospel**Associated Features:****Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1917 **Material:** Concrete Blocks, Stucco, Aluminum Siding
Style: Vernacular**Associated Person(s):** Luther Bailey, Pastor J. R. Scoones, Pastor Hugh Stewart**Associated Group(s):** Philpott Tabernacle**Associated Event(s):** 1922, West Hamilton Gospel recognized as a church; 1925-1931, Ministry of J. R. Scoones; 1934-1949, Ministry of Hugh Stewart; 1995, 80th Anniversary; 2000, Church closed; sold to Apostolic Holiness Church of Jesus Christ**Additions/Alterations:** 1960s, large rear addition of meeting rooms**Architectural Features:** Spire with cross above front entrance**History**

On 24 March 1915, a proposal was made to the Board of Philpott Tabernacle by a small number of West Hamilton residents to consider renting Bowman Hall in which they could hold worship services. A month later, Mr. Luther Bailey was given responsibility for the work and inaugurated afternoon and evening meetings, first in Bowman's and later in the nearby larger Buckley's Hall.

As the new mission prospered, a petition signed by twenty-five residents of West Hamilton was presented to the Elders of Philpott Tabernacle, asking that property for a church be purchased, and in October 1917, the site of the present building on Royal Avenue was acquired. In 1922, the Pastor, Mr. Bill Thompson, requested that the church be officially changed from a mission to a branch church of Philpott. The request was granted and Pastor Peter W. Philpott preached at the inaugural service. Mr. J. R. Scoones, an elderly gentleman from England, was appointed pastor in June 1925 and stayed for six years. During his ministry, an edict was passed in December 1930, that "no person was to be invited to address any service or sing on the platform of the church that was known to have attended theatres or dancing parties."

In the following year, Pastor Scoones suffered a heart attack during a contentious board meeting. One of the parishioners in attendance rushed home and returned within a few minutes with a bottle of whiskey to help revive the pastor; not only was this the time of prohibition, but also a time when many people in the congregation considered the consumption of alcohol almost a mortal sin. In this case, the action was condoned on the grounds that it was used for medicinal purposes! Pastor Scoones resigned in early August 1931 and a week later the congregation voted to return to mission status under the jurisdiction of the Philpott Tabernacle as they were without a regular minister.

The appointment of Pastor Hugh Stewart in 1934 heralded a period of steady growth. During his ministry of fifteen years, the building was enlarged to provide Sunday School rooms and the church regained its status as a unit in the Association of Gospel Churches.

By the end of the twentieth century, the size of the congregation of the West Hamilton Gospel Church had seriously declined and with many of those still attending being elderly, the decision was made to discontinue worship services. The building was sold in 2000 to the Apostolic Holiness Church of Jesus Christ.

Reference Material:

West Hamilton Church Scrapbook (Hamilton Public Library)

Jardine, David N., West Hamilton: A Village and a Church, Hamilton, The West Hamilton Heritage Society, 1989.

Hamilton Christian Fellowship**Heritage Status****City Inventory:** Yes**Municipally Designated:** Yes**By-Law #:** 96-148**Address:** 137 Strathcona Avenue North**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** St. George's Chapel-of-Ease, St. George's Anglican Church**Current Affiliation:** Unknown**Historical Affiliation(s):** Church of England, Anglican**Associated Features:** Sunday School**Architect(s):** J. H. Young**Builder(s):** Christian Kerner, masonry & brickwork; F. R. Hutton, carpentry; Andrew Walls, plasterwork; Easter & Son, painting & glazing**Construction Date:** 1890 **Material:** Brick, **Style:** Gothic Revival**Associated Person(s):** Rev. Frederick E. Howitt, Rev. Donald MacLennan, Mary Cole, George H. Bull.**Associated Group(s):** St. Andrew's-in-the-Vale, Dundas; St. Margaret's Anglican Church, West Hamilton; St. Paul's Anglican Church, Westdale; Kayak Club, Girls' Friendly Society; St. George's Victorias Basketball Team; Pioneer Vacation Mission**Associated Theme(s):** Christian Education; missionary work**Additions/Alterations:** 1897, interior enlargement of chancel; 1902, 2-bay addition to east façade; 1925, vestibule to west façade; 1962, oak doors**Architectural Features:** Exterior: brick corbelling, buttresses, belfry, pointed arch windows with stone sills; Interior: roof trusses, wood panelling, stained glass**History**

St. George's was established as a Chapel-of-Ease for parishioners in the northwestern area of All Saints' Parish. On property at the corner of Tom and Sophia (later Strathcona Avenue) Streets, a simple Gothic Revival brick church, similar in design and spirit to St. Mark's (1878) and St. Luke's (1889), was opened on October 30, 1890. In 1902, two bays were added to the chancel on the Strathcona Avenue façade, and in 1925, a vestibule was attached to the western façade. The large free-standing Parish Hall/ Sunday School was constructed in 1911.

St. George's was founded as a 'free pew' church and parishioners in the working class neighbourhood which it served enthusiastically contributed to the \$4,000 building cost. In 1893, the connection with All Saints' was severed, and St. George's became an independent parish.

From its inception, St. George's proved to be resoundingly successful. 'The *Hamilton Spectator*' reported in 1927 an average Sunday attendance of 600. Ten ordained Anglican clergymen began their religious life in St. George's Sunday School. In 1931, Sunday School attendance reached a massive 900 children.

This success was in large part due to two St. George's rectors - Canon Frederick E. Howitt (1895-1926) and Rev. Donald H. MacLennan (1941-1966). Both were influential and well-respected proponents of the two themes which run through the history of the parish - Christian Education and mission work. St. Margaret's in West Hamilton, St. Paul's in Westdale and St. Andrew's-in-the-Vale in Dundas were all the result of missions supported by St. George's. The church was known primarily as a young people's church and, in addition to a number of active parish youth organizations, the basketball team, the St. George's Victorias, won the Junior and Senior City basketball championships in the 1929-30 season.

With the changing face of downtown Hamilton came also a steep decline in St. George's congregation. In 1994, against the wishes of the parishioners, the Niagara Anglican Synod disestablished the church. It was bought and is now occupied by the Hamilton Christian Fellowship.

Reference Material:

Hamilton's Heritage Volume 5: Reasons for Designation under Part IV of the Ontario Heritage Act, Hamilton Planning and Development 2005.

St. George's Anglican Church Scrapbook (Hamilton Public Library)

Aikman, Murray W., Editor, Strathcona Remembers, Strathcona Reunion Committee, W. L. Griffin Printing Limited, Canada, 1982.

Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Westside Baptist Church**Address:** 261 Whitney Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Charlton Avenue Baptist Church**Current Affiliation:** Baptist**Historical Affiliation(s):** Baptist**Associated Features:** Christian Education Building**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1963-1964 **Material:** Brick, Wood **Style:** Contemporary**Associated Person(s):** Rev. Morley Hall, Rev. W. J. Brown**Associated Group(s):** Chinese congregation of Hamilton Grace Mandarin Alliance Church now shares use of the building - the congregation resulted from the union of Grace Mandarin Evangelical Church and Hamilton Mandarin Alliance Church on 1 April 2007**Associated Event(s):** 1980, 50th Anniversary of the congregation**Additions/Alterations:** 1990, Additional classrooms and hall added at rear**Architectural Features:** Decorative brick work on the front façade**History**

The Westside Baptist Church had its beginnings as a small congregation meeting together for services in Earl Kitchener School in 1930. The school soon proved inadequate for the growing congregation and after looking throughout the city for a suitable building, they purchased the former Charlton Avenue Methodist Church that had been vacated following its union with Westmount Presbyterian Church to form Melrose United Church.

The Baptist congregation agreed to rent the church and after necessary renovations, the members moved in, naming themselves the Charlton Avenue Baptist Church, with Rev. W. J. Brown, the first pastor, at the inauguration in November 1931. Following purchase of the building in 1939, the congregation began to face a serious decline in membership to the point that by the late 1940s, maintaining the church had become very difficult. In 1948, as a result of a casual conversation between two friends, the idea of an exchange of church buildings between Charlton Avenue Baptist Church and First Christian Reformed Church at the corner of Dundurn and Main Street West took place. While the Baptist congregation wanted a smaller building they could maintain, First Christian Reformed desperately needed a much larger building to serve the many hundreds of Dutch immigrants who had arrived in the Hamilton area in the years following World War II. (See: First Christian Reformed Church)

After their move into the small Dundurn Street church in 1949, the congregation changed their name to Westside Baptist Church and experienced a new period of growth. By the 1960s, even with the addition of a balcony to relieve the overcrowding in 1962, the Dundurn church had become too small and the congregation was forced to move again - in 1964, this time into a new church and a Christian Education building on Whitney Avenue in west Hamilton.

The church congregation celebrated two milestones in the 1980s - their 50th Anniversary with the unveiling of a commemorative stained glass window in 1980, and four years later, their final mortgage payment on this, their third place of worship. The congregation shares the building with a merged Chinese congregation, known as Hamilton Grace Mandarin Alliance Church - formerly Grace Mandarin Evangelical Church and Hamilton Mandarin Alliance Church.

Reference Material:

Westside Baptist Church Scrapbook (Hamilton Public Library)

Manson, Bill, Footsteps in Time Exploring Hamilton's Heritage Neighbourhoods, Volume 1, Burlington, North Shore Publishing Inc., 2003

Ward 2 Places of Worship

1. St. Stephen of Hungary Roman Catholic Church
2. All Souls Roman Catholic Church
3. St. Mark's Church
4. Central Presbyterian Church
5. Church of the Ascension Anglican Church
6. First Christian Reformed Church
7. Streetlight Christian Centre
8. St. Charles Garnier Roman Catholic Church
9. Hughson Street Baptist Church
10. Christ's Church Anglican Cathedral
11. Le Centre Crétien - Beth Eden Christian Centre
12. St. Paul's Presbyterian Church
13. St. Luke's Anglican Church
14. James Street Baptist Church
15. Stewart Memorial Church
16. Holy Resurrection Romanian Orthodox Church
17. Hamilton Theatre Inc.
18. MacNab Street Presbyterian Church
19. Centenary United Church
20. First Pilgrim United Church
21. St. Lawrence the Martyr Roman Catholic Church
22. St. Mary's Pro-Cathedral
23. Sts. Cyril and Methodius Slovak Roman Catholic Church
24. Peace Church
25. All Saints' Anglican Church
26. Carisma Pentecostal Church
27. St. John's Evangelical Lutheran Church
28. Welcome Inn Church and Community Centre
29. Philpott Memorial Church

St. Stephen of Hungary Roman Catholic Church**Address:** 130 Barton Street East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Rectory, Parish Hall**Architect(s):** James Haffa of Toronto**Builder(s):** Thomas Cochren**Construction Date:** 1948-1949 **Material:** Brick **Style:** Contemporary**Associated Person(s):** Bishop Joseph Ryan, Rev. Kazmer Ivanyi O.M.C., Cardinal Joseph Mindszenty**Associated Group(s):** First Hungarian Catholic Charitable Society of Hamilton**Associated Event(s):** Annual October Service to honour the 40,000 Hungarians who died in the 1956 uprising**Associated Theme(s):** Preservation of Hungarian language and culture**Additions/Alterations:****Architectural Features:** Historic plaques on front façade, date stone, bell tower**History**

St. Stephen of Hungary Roman Catholic Church is another of the ethnic churches in the Hamilton diocese that was constructed to serve the needs of immigrants who settled in the city during the 20th century. To-day the congregation represents several generations of Hungarian immigrants from all parts of the Carpathian Basin, including families who came to the city during the early 1930s, post-World War II refugees, and those who fled the country following the 1956 uprising when over 5,000 Hungarians arrived in Hamilton.

The establishment in 1931 of the First Hungarian Catholic Charitable Society of Hamilton to help members in times of need, retain their heritage and raise funds for a future Hungarian church, related to the growing population from Eastern Europe that settled in the Barton Street area during the first half of the 20th century.

Following the purchase of property on Barton Street East as the site of the future church by the Society in 1944, a request to Bishop J. R. Ryan resulted in the creation of the St. Stephen of Hungary parish as part of the Hamilton Diocese. During the year. Rev. Kazmer Ivanyi O. M. C. came from the United States to serve as the first pastor and to oversee the establishment of the congregation.

During the early days of the parish, Mass was celebrated in a number of city locations - nearby All Souls Church, St. Ann's Church and St Lawrence - but following a request from Hungary's Cardinal Joseph Mindszenty, Bishop Ryan gave permission for the construction of the church to begin. During the next four years, funds were collected and on 11 July 1948 Bishop Ryan attended the laying of the cornerstone for the church to be built on the Barton Street property where there was already a building on site to serve as the rectory.

Designed by Toronto architect, James Haffa, with construction work by Thomas Cochren, the church was officially blessed and dedicated by Bishop Ryan on 24 April 1949.

Reference Material:

St. Stephen of Hungary Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton: A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signs, 2007.

All Souls Roman Catholic Church**Heritage Status****City Inventory:** Yes**Address:** 21 Barton Street West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Rectory, Parish Hall**Architect(s):** J. Boyde, Windsor**Builder(s):** Unknown**Construction Date:** 1922-1923 **Material:** Brick, Stone **Style:** Romanesque Revival**Associated Person(s):** Father John F. Bonomi C.S.**Associated Group(s):** Sisters of St. John the Baptist**Associated Event(s):** Passion Play, Annual Racalmutese Procession from All Souls**Associated Theme(s):** Ministry to Hispanic Catholics in Hamilton during 1980s, support for missionary work among the poor of Guatemala 1987, growth of Vietnamese congregation**Additions/Alterations:** 1970s construction of new rectory and parish hall**Architectural Features:** Cornerstone 1922, decorative red and yellow brickwork, central doorway, rose window, campanile**History**

The history of All Souls Roman Catholic Church, erected in 1923, is closely connected to the arrival in Hamilton at the beginning of the twentieth century of several hundred Italian immigrants who settled mainly in the northeast part of the city. At first the number of immigrant families was small and dated from the 1890s, but by 1910, the numbers had dramatically increased, encouraged by employment opportunities in factories and construction during a time of steady industrial expansion.

To provide for the spiritual needs of the growing Italian community, Bishop Dowling invited a Scalabrinian missionary priest, Father John F. Bonomi from Boston, Massachusetts, to come to Hamilton in 1908 and act as pastor to the new immigrants. On arriving in the city, Father Bonomi immediately arranged worship services that were held in a number of locations - in a small chapel attached to St. Mary's in 1908 and in St. Ann's School in 1910. Finally in 1912, the first Italian church in Hamilton, St. Anthony of Padua on Lottridge Street, was opened for worship services.

During World War I, Italian immigrants who had settled in the city enlisted in the Canadian military. Some of those who were sent overseas returned to the city, bringing relatives and friends, resulting in the Italian population of Hamilton reaching a total of over 4,000 by 1921. By this date, as Italians began to settle in the northwest part of the city, another church was required to serve their needs. Property on Barton Street, near James Street North, was purchased with generous support forthcoming from the city's Italian population and also from Bishop Dowling who created a new parish, Our Lady of All Souls, and gave \$15,000 towards the cost of the new church.

Building began at the end of 1922, the architect being J. Boyde, a Hamiltonian working in Windsor. The church, designed in the Romanesque style and built of red brick and stone, was officially dedicated on 21 October 1923 by Bishop Michael O'Brien of Peterborough. The interior of the building has been described as "a 'veritable work of art, the colour scheme being white and gold throughout."

In recent years, as many Italian families have moved eastwards to Stoney Creek and the Hamilton Mountain, All Souls has become a church closely associated with new immigrants, such as the Vietnamese who have settled in the downtown area.

Reference Material:

All Souls Roman Catholic Church Scrapbook (Hamilton Public Library)

Diocese of Hamilton: A History of the Diocese of Hamilton, Strasbourg, France, Editions du Sign, 2007.

St. Mark's Church**Heritage Status****City Inventory:** Yes**Municipal Designation:** Yes**By-Law #:** 95-13**Previous Building:** No**Address:** 130 Bay Street South**Current Use:** None**Alternate/ Historical Name(s):****Current Affiliation:** None**Historical Affiliation(s):** Church of England (Protestant Episcopal), Anglican**Associated Features:** Garden, iron fence**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1877-1878 **Material:** Brick **Style:** Gothic Revival**Associated Person(s):** Canon R. G. Sutherland, Kirwin Martin, Edward Martin, L. Dorse, Dr. Locke, J. J. Mason, Matthew Wright, E. Vaughan Wright, Mrs. S. O. Greening, J. E. P. Aldous, Frederick Tristram Egner, Elizabeth Nicklin (Sister Benedetta)**Associated Group(s):** St. Mark's Literary Society; first Boy Scout troop in area - 1909; Teen and Twenty Canteen - 1940s; Triad and Triangle Club; St. John the Evangelist Anglican Church; St. Stephen's Anglican Church; St. Philip's Anglican Church**Associated Event(s):** January 6, 1878, opening service; September 1927, Golden Jubilee celebrations; October 1, 1989, church closed**Associated Theme(s):** free pews; role of women; High Anglican Church liturgy and ritual; choral music**Additions/Alterations:** 1892, addition to chancel; 1901, brick Sunday School to west wall of church; by 1925, brick tower; 1925, Canon Sutherland Memorial Hall/ Sunday School**Architectural Features:** tower, Lancet windows**History**

The Rev R. G. Sutherland, curate at Christ's Church, was largely responsible for services at All Saints' Church. In 1877, a disagreement at All Saints' resulted in approximately 30 families leaving their church and forming a new parish with Sutherland as their rector. Rev. Sutherland, a British immigrant and graduate of Cambridge, was a much-admired clergyman who, with his proclivity towards High Church ritual and love of literature, led the Parish of St. Mark's for forty years.

The first services were held in the engine house on Bay Street South. The present St. Mark's, the fifth Anglican church in Hamilton and the first constructed of brick, was opened on a site at the corner of Bay and Hunter Streets on January 6, 1878.

The Parish of St. Mark's was innovative in many respects in late nineteenth century Hamilton. Known as "the church on the hill", St. Mark's was the first 'free pew' church in the City with the result that it remained mortgaged until 1909. Daily services, High Anglican Church ritual, and Gregorian music sung by a vested male choir were the norm at St. Mark's. Women congregants voted at the first vestry meeting and continued to play a prominent role in the running of the parish.

In 1892, an addition was made to the chancel of the church, and in 1901, a Sunday School added to the west wall. By 1925, St. Mark's tower had been completed and the Sunday School enlarged and remodeled into the Canon Sutherland Memorial Hall. The remains of a delightful early twentieth century garden which complimented the north façade can still be seen today.

Like other downtown churches in the late twentieth century, St. Mark's suffered from a declining congregation, and by 1989, only twenty people were worshipping in the once thriving and influential brick church. St. Mark's was closed and deconsecrated. Saved from demolition, it is now owned by the City of Hamilton and stands empty.

Reference Material:

Hamilton's Heritage Volume 5: Reasons for Designation under Part IV of the Ontario Heritage Act, Hamilton Planning and Development 2005.

St. Mark's Anglican Church Scrapbook (Hamilton Public Library)

All Saints' Anglican Church Scrapbook (Hamilton Public Library)

Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Central Presbyterian Church**Heritage Status****City Inventory:** Yes**Address:** 252 Caroline Street South**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** United Associate Church of Hamilton, United Presbyterian Church**Current Affiliation:** Presbyterian**Historical Affiliation(s):** United Associate Church of Canada, Presbyterian**Associated Features:** Auditorium building**Architect(s):** John Lyle**Builder(s):** Unknown**Construction Date:** 1907-1908 **Material:** Brick **Style:** Colonial Revival**Associated Person(s):** Rev. Samuel Lyle**Additions/Alterations:** 1908, Casavant organ; 1959, two-storey auditorium, kitchen & classrooms**Architectural Features:** Ornate bell tower; cornice; portico; extensive frieze board around roof line**History**

Central Presbyterian Church began in 1841 as the United Associate Church of Hamilton and met in Patrick Thornton's schoolhouse on Merrick Street (now Jackson Street). The congregation built their first church, c.1843, on Merrick Street at the northwest corner of MacNab and Merrick Streets and was known as the United Presbyterian Church by 1853. As the congregation expanded, more space was needed and a larger, second church and manse was completed in 1858. The cost of the new construction was \$40,000. It was about this time in the young congregation's history that the name "Central Presbyterian" was selected.

In 1877, Rev. Samuel Lyle was appointed minister to Central. He remained associated with Central for 32 years, leading the congregation through troubling times when the church was destroyed by fire in 1906. The congregation met in the Sunday School building, which survived the fire, and a decision was made to relocate the church further southwest in the city. Property was purchased on Caroline Street at the corner of Charlton Avenue, and plans were drawn up by architect John Lyle, son of Rev. Samuel Lyle.

In June, 1908, the new building was dedicated, complete with a new organ from Casavant Brothers, Quebec.

The 1925 church union affected Central, along with hundreds of other churches nation-wide. The eight hundred member congregation was evenly split on their feelings as reflected by a majority of seventeen votes to remain Presbyterian. Further expansion of the church facilities was carried out in 1959 when the Sunday school room was replaced with a two-storey building including an auditorium, classrooms and a new kitchen. Major building updates were done in the 1980s when the roof and majestic spire were restructured, and organ and internal renovations were completed.

Reference Material:

Central Presbyterian Scrapbook (Hamilton Public Library)

Bailey, T. M., Editor, Wee Kirk and Stately Steeples The Presbytery of Hamilton 1800-1900, Burlington, Eagle Press Printers 1990.

The Presbytery of Hamilton 1836-1967, Private Printing, 1967.

Church of the Ascension Anglican Church**Heritage Status****City Inventory:** Yes**Municipal Designation:** Yes
By-Law # 88-66**OHT Easement:** Yes**Address:** 65 Charlton Avenue East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Church of the Ascension**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England (Protestant Episcopal)**Associated Features:** Sunday School, Corktown Hall, courtyard garden, stone wall on John Street and Charlton Avenue, wrought iron railing**Architect(s):** Frederick William Cumberland, Darling & Currie, Charles Lenz**Builder(s):** Thomas Jones, Sharp, Houston & Sharp**Construction Date:** 1850-1851 **Material:** Stone **Style:** Gothic Revival**Associated Person(s):** Rev. Ede, Judge Miles O'Reilly, Richard Juson, Rev. J. G. Geddes, Sheriff E. Cartwright Thomas, Adam Brown, Rev. Edward Patrick Crawford, Rt. Rev. Robert John Renison, Frances Hawkins, Rev. C. A. Sadler, Lillian Millen, Rev. W. A. Earp, Mr. and Mrs. W. P. McLaren, Robert Steele Ambrose, Charles S. Wilcox, Rev. F. E. Howitt, Rev. Cecil A. Heaven, Rt. Rev. J. A. Newnham**Associate Group(s):** Daughters of the King, Hamilton Orphan Asylum & Ladies Benevolent Society, McLaren Mission, Memorialists, St. Margaret's Mission, Royal Hamilton Light Infantry**Associated Event(s):** Ascension Day, May 7, 1891**Associated Theme(s):** Evangelicals vs. High Church Anglicans, mission work**Additions/Alterations:** 1862, spire; 1888, interior rebuilt; 1955, stone narthex and Chapel of the Holy Spirit; 1966, north transept stone entrance; 1968, south transept stone entrance**Architectural Features:** Stone masonry, buttresses culminating in dominant pinnacles; corner positioning of bell tower; spire; carved stone decoration; pointed arch, trefoil and rose windows; interior: wooden galleries, wood panelling, stained glass windows, open timber ceiling**History**

The Church of the Ascension was the second Anglican church built in Hamilton and the first Anglican stone structure. From 1847, the congregation, led by the Rev. Joseph Henry Ede (1824-1850), curate at Christ's Church, worshipped in the coach house of The Willows, home of Miles O'Reilly, Chief Judge of the Gore District Court from 1837 to 1854, on Catharine Street South, and later in the Court House on John Street South.

The cornerstone of the church was laid on Ascension Day, May 9, 1850, on land purchased and donated by Richard Juson (1812-1873), a prominent Hamilton hardware merchant and a former member of Christ's Church. The contemporary press reported that "the very trees in the neighbourhood were crowded to their topmost branches by eager expectants of the unusual ceremony". Completed and opened in June of 1851, John Strachan, Bishop of Toronto, in whose diocese the Church of the Ascension was then included, preached the first sermon, and the Rev. John Hebden (1816-1878) became its first rector.

The church was designed by Frederick William Cumberland (1820-1881) of Toronto, the architect responsible for St. James Anglican Cathedral, Toronto (1850-53), University College, Toronto (1856-58), and Central Public School, Hamilton (1853). Built in the Gothic Revival style of sandstone quarried in the Niagara Peninsula, Cumberland created an original structure reflecting the Gothic spirit. With its tower placed at the northeast corner, it is a very early example of the picturesque asymmetry promoted by 19th century Ecclesiologists who called for a clear expression of liturgical function in ecclesiastical architecture.

In 1887, fire destroyed the interior of the building. The first assistance came from Congregation Anshe Sholom, who offered temporary use of their synagogue to the burned-out parish. Reconstruction, according to the designs of Darling and Currie of Toronto, was completed by the spring of 1888. The chancel was enlarged and only the pulpit and several stained glass windows survive from the original interior. Most windows in the church today are from N.T. Lyon and Co. of Toronto and were installed in the early twentieth century.

The Church of the Ascension was born out of the conflicting doctrinal and liturgical views of the congregation of Christ's Church. Sympathizers of the Evangelical or Low Church form of Anglican worship made the decision to separate from the mother church where High Anglican ritual and beliefs were endorsed by its minister and many of its parishioners. Throughout the nineteenth century, most congregants at the Church of the Ascension continued to shun the ornamentation and ritual of the High Anglican service. On Ascension Day, 1891, when the rector of the time attempted to include more elaborate music and a vested choir, the Evangelicals reacted by turning off the gas and water supply to the church and pandemonium ensued. It wasn't until the twentieth century that processions, recessions, a surpliced choir, an altar cross and candles were slowly introduced.

The Church of the Ascension promoted missionary work both locally and abroad. Congregants, Mr. and Mrs. W.P. McLaren, founded the McLaren Mission in the 1850's, first in their house, Oak Bank, on James Street South, and later in a stone building which still stands today on the corner of Walnut and Forest (Maria) Streets. Many foundlings of the Orphan Asylum were baptized and given the surname 'Hamilton' at the Church of the Ascension during the tenure of the first rector, Rev. John Hebden. St. Margaret's Mission, aided by the Church of the Ascension, opened in 1909 and became a self-sustaining parish in West Hamilton in 1923. Ordained and non-ordained missionaries were sent by the church to Japan, South America, northern Canada and India.

A rough-cast schoolhouse was replaced by a stone building designed by Hamilton architect, Frederick Rastrick, in 1872. A second stone Sunday School, designed by Charles Mills of Hamilton, was added in 1901. The Chapel of the Holy Spirit, built on a north/south axis, and a narthex, both designed by Charles Lentz of Hamilton, were completed at the western end of the church in 1955. The stained glass windows of the chapel were executed by John Hardman Studios of Whitefriars, Middlesex, England. Today, the church and its related structures are joined to almost completely enclose a peaceful courtyard garden.

Reference Material:

Farmer, Mary Harrington, *One Hundred Years: The Church of the Ascension Hamilton 1850-1950*, Kidner Printing Co., Hamilton, Ontario May 1950.

Farmer, Mary Harrington, *The Church of the Ascension Hamilton The Next Twenty-five Years 1950-1975*.

Gordon, V. Jane, Guest curator, *Sacred Sites - Art Gallery of Hamilton Project*, A.G.H., 123 King Street West, Hamilton

McKay, Alexander G., *Housing the Spirit: A History of Christ's Church Cathedral in the Diocese of Niagara*, Hamilton, Ontario, Canada, 1835-1985, unpublished.

Simmins, Geoffrey, *Fred Cumberland, Building the Victorian Dream*, University of Toronto Press, Toronto, 1997.

Hamilton's Heritage Volume 5: *Reasons for Designation under Part IV of the Ontario Heritage Act*, Hamilton Planning and Development 2005.

Anglican Diocese of Niagara Archives, Mills Library, McMaster University



*Church of the Ascension Anglican Church, Circa 1879
(Hamilton Public Library)*

First Christian Reformed Church**Heritage Status****City Inventory:** Yes**Address:** 181 Charlton Avenue West**Current Use:** Place of Worship**Previous Building:** Yes

Alternate/ Historical Name(s): First Hamilton Christian Reformed Church, Charlton Avenue Baptist Church, Charlton Avenue Methodist Church, Hannah Street Methodist Church, Mount Moriah Methodist Church

Current Affiliation: Christian Reformed**Historical Affiliation(s):** Methodist, Baptist**Architect(s):** P. Brass**Builder(s):** J. Beer (masonry), T. Horn (carpentry)**Construction Date:** 1882-1883 **Material:** Red Brick **Style:** Gothic Revival

Associated Person(s): Rev. H. Stanton, Benjamin Charlton (Mayor of Hamilton and church member), Rev. Morley Hall (Baptist Minister), Rev. Dykstra, Rev. H. Zegeerius, Rev. J. S. Balt, Rev. J. Klomps (Christian Reformed Ministers)

Associated Event(s): 50th Anniversary celebrations of Christian Reformed Church April 1979

Associated Theme(s): Serving as 'Mother Church' to new Christian Reformed congregations in and around Hamilton

Additions/Alterations: 1891, transepts of main building enlarged for Sunday School rooms; 1906, addition adjacent to classroom wing; 1930, renovations; 1953, repairs to basement and floors after serious fire; 1955, auditorium rebuilt

Architectural Features: Decorative brickwork, Gothic windows, multi-façades on Charlton and Hess Streets, pinnacles on gables, central doorway, date stone 1882

History

This large red brick church on the corner of Charlton Avenue West and Hess Street has served as a place of worship for three different denominations during its long history.

In 1870, Centenary Methodist Church's Mission Sunday School building on Main Street West was judged to be too small and the church trustees requested that a new site be found. Under the direction of Rev. H. Stanton, three lots on the southwest corner of Hannah (now Charlton Avenue) and Hess Streets were purchased from Archibald Kerr. An abandoned frame building at Hunter and Queen Streets was moved onto the site and a small Methodist mission opened which quickly proved successful.

On 18 October 1874, Rev. Hugh Johnson held a meeting at which the congregation agreed to use the frame building as a Sunday School and erect a larger church. Two months later, on 13 December 1874, the new building was opened for worship services with the name Mount Moriah Methodist Church selected in a naming contest - however the church continued to be known as the Hannah Street Methodist Church despite the naming contest!

By 1880 it became obvious to church officials that an even larger building was needed to serve the burgeoning congregation as the city's boundary moved steadily westward. Hamilton architect, P. Brass was awarded the commission for the new church that was to become "an extraordinary towerless church with three gabled facades, an unorthodox use of texture and colour in the brickwork, a slate roof and four fanciful pinnacles affixed to each of the gables."

The new church, costing \$6,801 was officially opened with a Service of Dedication on 3 October 1883, nine ministers present and the worship led by Rev. W. R. Parker, President of the London Methodist Conference. At the service it was announced that pews would be available to rent at prices ranging from \$4.00 to \$10.00 per annum, but there would be "good free seats available to casual strangers worshipping in their midst." To pay off the considerable mortgage, small savings banks called Hannah Street Methodist Mite Boxes were distributed to all members, requesting they place a penny a day for a year.

The frame Sunday School was demolished in 1891 and the church enlarged to accommodate the classrooms within the transepts of the main building. With a change in street name to Charlton Avenue in 1909, the church was renamed Charlton Avenue Methodist Church. The Church Union of 1925 resulted in Charlton Avenue

agreeing to join with Westmount Presbyterian to found Melrose United Church that opened in 1929. After the membership left, the church stood vacant for a year until a small Baptist congregation agreed to rent the building. The new congregation, calling themselves Charlton Avenue Baptist Church finally purchased the building in 1939, but their declining membership during the 1940s resulted in serious difficulties for them in both retaining ownership and maintenance of the large church..

In 1948, a casual conversation leading to the sale of the church to the First Christian Reformed Church took place at the Canadian Westinghouse Company between two young girls who were employed there - one, the daughter of the Baptist Minister, Rev. Morley Hall, the other, a member who attended the Christian Reformed Church at Dundurn and Main Streets. Their exchange of comments - that Charlton Avenue Baptist Church was too large for the congregation and the Christian Reformed Church too small - eventually resulted in a mutually beneficial transaction, an exchange of buildings (See Westside Baptist Church).

On 15 November 1948, the transaction was completed. For \$23,000 and the deed to their church on Dundurn Street, the First Christian Reformed Church of Hamilton took ownership of the building on Charlton Avenue West.

First Christian Reformed Church of Hamilton originated in Burlington in the late 1920s and was originally known as The Netherlands First Christian Reformed Church. In 1929, in response to a number of interested Dutch immigrants in the area, they purchased the vacant Dundurn United Church, formerly known as the Garth Street Methodist Church, from the United Church of Canada for \$6,000 and began worship services under Rev. John S. Balt.

While the church had struggled through the years of the Great Depression, the end of World War II brought enormous changes to the size of the congregation, as many hundreds of Dutch immigrants arrived in the Hamilton area, which necessitated the need for a larger place of worship and the beneficial exchange with the Charlton Avenue Baptist Church.

Continuous growth in the size of the congregation between 1950 and 1970 resulted in the founding of new Christian Reformed churches in and around Hamilton, including Fruitland (1950), Mount Hamilton (1952), Flamborough (1954) and Immanuel (1961), with First Christian Reformed remaining as the 'Mother Church'.

Reference Material:

First Christian Reformed Church Scrapbook (Hamilton Public Library)
90 Years: The Story of First Christian Reformed Church of Hamilton. Private Printing N./D.



Date stone 1882

Streetlight Christian Centre**Address:** 82 Ferguson Avenue North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Ferguson Avenue Synagogue, Ferguson Avenue Schul, Agudath Acham Synagogue, Agudas Achim Anshe Sfard, Local 16 Carpenter's Union, Streetlight Ministries**Current Affiliation:** Non-denominational**Historical Affiliation(s):** Orthodox Jewish**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1890-1900 **Material:** Stucco, Stone, Concrete Blocks**Style:** Vernacular**Associated Person(s):** Rabbi S. Levine, Rabbi Benjamin Feldman**Associated Theme(s):** Christian Ministry to inner city groups**Additions/Alterations:** c.1913-1914, conversion of building to synagogue; 1956, renovations of interior and exterior; c.1970, conversion to headquarters of Carpenter's Union; 2002, renovations by Streetlight Ministries including wheel chair ramp**History**

The much-altered building located at 82 Ferguson Avenue North dates from the last years of the 19th century, when it was constructed to serve as a residence. About 1913, the house was purchased and converted to serve as a Jewish Synagogue for an

Orthodox congregation who received their charter in 1914. Recorded in Hamilton City Directories under a number of names (Ferguson Avenue Synagogue, Ferguson Avenue Schul, Agudath Acham Synagogue and Agudas Achim Anshe Sfard), its establishment in the neighbourhood east of James Street marked the beginning of Jewish congregations moving away from the core of the city.

Many of the early members were Romanian Jews who, like the members of the Romanian Orthodox Catholic Church who began worshipping on Wallace Avenue in 1916, had fled their homeland during the early months of World War I.

Little is documented or remembered about the synagogue's history. An article in '*The Hamilton Spectator*' records that a special street parade to the synagogue was held in 1954 to celebrate the important Jewish ceremony of Siyum Hatorah, when new handwritten scrolls (containing the five books of Moses) were presented to the congregation for use on the Sabbath and at special holiday services.

The synagogue may have closed briefly soon afterwards, as on 29 August 1956, '*The Spectator*' recorded that "following intense redecoration, the Ferguson Avenue Synagogue, built over 20 years ago had reopened after a complete interior and exterior transformation."

By 1963, the synagogue was no longer listed in city directories, having closed as a result of the serious decline in the membership - many in the congregation having moved to Westdale and more importantly the synagogue had failed to modernize. Just as the closure of Adas Israel Synagogue on Cannon Street resulted in the building being recycled, so also the Ferguson Avenue Synagogue re-opened with a commercial zoning - the building becoming the headquarters of Local 16 of the Carpenter's Union. All exterior indications that the building had ever served as a place of worship were removed and signage of the new ownership mounted across the front façade.

Beginning in 2002, ownership changed again when Streetlight Ministries purchased the property, having previously held services on James Street. The present signage on the building indicates it is now known as Streetlight Christian Centre and is sponsored by the Canadian Reformed Church. Non-denominational and Pentecostal worship services for a Sudanese congregation, one of the new refugee groups to settle in Hamilton, are held in the building and conducted in their own language.

Reference Material:

Congregation Agudas Achim Anshe Sfard Scrapbook (Hamilton Public Library)
 Conversations with Mrs. Wendy Schneider & Mr. W. Shaffir (Beth Jacob Synagogue)
 and Mr. Aaron Shiffman (Adas Israel Synagogue)
 Conversation with Ms. Marsha Lootens, member Canadian Reformed Church

St. Charles Garnier Roman Catholic Church**Address:** 129 Hughson Street South**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Anshe Sholom Synagogue**Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Jewish**Associated Features:** Church plaza, statue of St. Charles Garnier, 8 planters set in plaza pavement representing Garnier's 8 martyred companions of 1649, St. Charles Garnier School**Architect(s):** George L. Schneider**Builder(s):** Unknown**Construction Date:** 1965-1966 **Material:** Stone, Concrete **Style:** Modernist**Associated Theme(s):** Services provided for downtown shut-ins**Architectural Features:** Unique design of building, incorporation of architectural elements from Anshe Sholom Synagogue including Star of David and stone tablets with Jewish date stone**History**

In May 1951, the oldest Jewish synagogue in Hamilton, Anshe Sholom, on Hughson Street South, which had been erected in 1884, was advertised for sale. Just two months later, on 6 July 1951, the Hamilton Roman Catholic Diocese announced it had purchased the vacant building for \$38,000 to be used as a church by the French-Canadian residents in the city.

Remodelled for use as a Catholic church, it was officially dedicated on 30 July 1951. Named St. Charles Garnier, after a 17th century French Jesuit missionary martyred by the Hurons, it became the first parish in the city established to serve French-speaking Hamiltonians. In 1962, Bishop Ryan opened Notre Dame du Pérpetual Secours on Cumberland Avenue, built for the city's rapidly growing French-speaking congregation, leaving St. Charles Garnier to become an entirely English-speaking parish.

The old synagogue building housing St. Charles Garnier remained in use until 1965, when it and several surrounding buildings were demolished to allow for the construction of a larger church. Designed by parishioner, George L. Schneider, its construction was supervised by Father John Sherlock.

The plan of the church described as "a modern theatre-in-the-round", is a parabolic quarter circle, a design that ensured no parishioner would be far from the altar. The shape of the new building, suggesting both a tent and boat, incorporates elements of Judaism and Christianity in its architecture. From the front it is fashioned after the Tent of the Holy Ark of the Israelites, while from the rear, "the massive port hole flanked walls sweep back like a mighty ship, symbolic of the faith that weathers all storms."

The architect, wishing to acknowledge the historic site upon which the new church was erected, retained several architectural elements from the old building - salvaged from the front, the Star of David that was mounted on an outer wall, and two stone tablets, originally over the front door, engraved with the Roman numerals I to X and the date in the Jewish calendar, 5462, that marked the opening of the Anshe Sholom synagogue.

In 1983 to celebrate its uniqueness as a place of worship for over 100 years, the congregation of St. Charles Garnier published a history that stressed the similarities and not the differences between Jewish and Catholic congregations who have worshipped on this site.

Reference Material:

St. Charles Garnier Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton: A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Hughson Street Baptist Church**Heritage Status****City Inventory:** Yes**Address:** 383 Hughson Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Northern Baptist Church, Ferguson Avenue Baptist Church, Hughson Street Independent Baptist Church**Current Affiliation:** Baptist**Historical Affiliation(s):** Baptist**Associated Features:** Parsonage**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1867 **Material:** Stone, Brick, Concrete Blocks**Style:** Gothic Revival**Associated Person(s):** Prof. T. T. Shields, Victor Pala, Architect on 1971 restoration work**Associated Group(s):** James Street Baptist Church, Hungarian Baptist Church.**Associated Event(s):** 1927-1929, controversy on Prof. Shields teaching taken to Ontario Supreme Court for ruling; 1957, church marks 75th Anniversary as second Baptist church formed in Hamilton; 2007, 125th Anniversary**Additions/Alterations:** 1909, extension; 1910, original frame building that had been sold, repurchased and moved to join 1909 building to serve as Sunday School; 1925, new Sunday School building; 1953, original frame church removed and demolished; 1955, new Parsonage built; 1971, restoration work on the building included repointing and resetting stone wall on front façade**Architectural Features:** Gothic style windows and doors, stained glass windows**History**

The history of Hughson Street Baptist Church began in 1886, when Rev. George Anderson of the James Street Baptist Church initiated weekly prayer meetings in the homes of interested people living in Hamilton's North End. For many of these people it was too far to travel to James Street every Sunday for worship services; so attendance at the weekly meetings quickly increased.

Early in January 1887, several members of the group decided to leave the James Street Church and form a new Baptist congregation in the area and as a result, on 10 August 1887, 18 members of the James Street Baptist Church were formally dismissed from the congregation. Initially calling themselves the Northern Baptist Church, the small group moved into their first church building at the corner of Ferrie Street and Ferguson Avenue - hence the name, Ferguson Avenue Baptist Church being listed in City of Hamilton Directories beginning in 1890. The Anglican Church had originally erected the frame building in 1867 to serve as the Harbour Mission for Sailors, and in later years, it had served as a 2-room schoolhouse before being purchased by the small Baptist congregation.

The church immediately faced its first conflict, as the congregation was divided on the issue of whether they should become part of the Baptist Convention of Ontario and Quebec. When the motion was passed by a margin of one vote, some frustrated members left and at its official organization on 14 August 1887, the Northern Baptist Church recorded just 20 members.

The small number of members did not allow the troubling events to prevent them from evangelizing and after 22 years of steady growth, the congregation needed a new building and in 1909 moved to the former Hughson Street School, located between Simcoe and Ferrie Streets - the name of the church being changed once again to Hughson Street Independent Baptist to reflect the new location. A year later, their first building was re-purchased and moved alongside the church at 383 ½ Hughson Street North for use as a Sunday School, and in 1938, it served as the home to the newly formed Hungarian Baptist Church.

In 1927, a serious matter arose that threatened to split the congregation once again. The new controversy was around the teachings of T. T. Shields, a McMaster University professor who thought that the Baptist Church was in danger of succumbing to modernist theology. His fundamentalist teaching caused a rift between him and McMaster, resulting in he and his supporters, which included many members of the Hughson Street Church, leaving the Baptist Convention. Not all of the members of the Hughson Street Baptist Church agreed with Shield, and when those members who supported him attempted to make their church an Independent Baptist Church, these members "held their ground" and refused to sign the new Articles of Faith. The disagreements escalated to include ownership of the church property, eventually reaching all the way to the Ontario Supreme Court.

Despite its troubles, Hughson Street Baptist Church has been involved in outreach among the immigrants in Hamilton's North End since its early years. In the 1980s, with an aging membership, the church renewed its efforts to attract young families and has experienced some new growth among recent immigrants to Canada.

Reference Material:

Hughson Street Baptist Church Scrapbook (Hamilton Public Library)
 A Heart for the North End: A History of Hughson Street Baptist Church: A Research Paper at Baptist Archives, McMaster University, N./D.



*Hamilton New Canadian Mission
 (Baptist Archives)*



HUNGARIAN BAPTIST MISSION
 Opening Service at the new location on Hughson St. N., May 1938
 Missionaries Olive Hunter, Alec Hamula and Paul Tarcey, and five visiting Hungarian ministers

"The Home Mission Board...in May 1936, rented a store on James Street N. in which services could be held. King Street Baptist Church was especially interested in the new undertaking and helped to secure the necessary furnishings."

*Hungarian Baptist Mission
 (Baptist Archives)*

Christ's Church Anglican Cathedral**Heritage Status****City Inventory:** Yes**Municipally Designated:** Yes**By-Law #** 86-313**OHT Easement:** Yes**Address:** 252 James Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Christ's Church**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England (Protestant Episcopal)**Associated Features:** schoolhouse, cemetery, fence, garden.**Architect(s):** William Thomas, Henry Langley & Burke, W. P. Witton**Builder(s):** Unknown**Construction Date:** 1852-1854 **Material:** Stone **Style:** Gothic Revival

Associated Person(s): Rev. John Gamble Geddes, Nathaniel Hughson, George Hamilton, Edmund Ritchie, Daniel C. Gunn, Miles O'Reilly, Sir Allan McNab, Thomas Stinson, Samuel Mills, Peter Carroll, Henry McKinstry, Mrs. H. B. Witton, Mrs. J. Murray Lottridge, the Hoodless family, Rt. Rev. Almon Abbott, Rt. Rev. John Philip DuMoulin, Rt. Rev. Derwyn Trevor Owen, Rt. Rev. Lewis Wilmot Broughall, Rt. Rev. Walter Bagnall, James Paton Clarke, Charles Ambrose, Robert Steele Ambrose, Margaret Sophia Ambrose

Associated Groups: Church of the Ascension, All Saints' Church, St. Thomas' Church, Protestant German immigrants, Church of the Holy Cross/Japanese immigrants

Associated Theme(s): Role of 19th century women parishioners in fund-raising, pew rental, High Church vs. Low Church, financial strain

Additions/Alterations: 1871, School House; 1873-1876, 3 westernmost bays and façade; 1873, School House enlarged; 1917, addition to schoolhouse; 1924-1925, eastern extension of chancel; 1932, reredos; 1960, new west doors; 1975, Glass narthex wall; 1977, link between School House and Cathedral

Architectural Features: Exterior masonry, buttresses, windows, wood and stone tracery, doors, pinnacles, chimneys; Interior: nave arches and columns, clerestory, ceiling, reredos, choir stalls, stained glass

History

Christ's Church was the third church built in the fledgling town of Hamilton. With a population of 2000 in 1835, Church of England adherents attended the first Methodist Church on the corner of King and Wellington Streets, St. Andrew's Presbyterian (replaced by St. Paul's) on James Street South, or intermittent Anglican services in the Court House, presided over by the rector of St. John's Church, Ancaster.

With the opening of the Desjardins Canal in 1834, Hamilton's reputation as a port grew. In March of 1835, the Rev. John Gamble Geddes (d.1891), aged 24, was sent to Hamilton by the Bishop of Quebec in whose diocese Upper Canada was then included. Mr. Geddes and members of the Church of England congregation met at the office of Mr. John Law to discuss the building of a church whose design would match the hoped-for sophistication of a rapidly growing town.

Hamilton's early population was centred on the area between King Street and Hamilton Bay. James Street was still a muddy track between the port and an area of mixed commercial and residential properties. The Church of England building committee, composed of Messrs. George Hamilton, Edmund Ritchie, Daniel C. Gunn, Miles O'Reilly (1806-1890) and (Sir) Allan MacNab (1798-1862), decided on a location on the east side of James Street "opposite the Garden of Mr. Judge Taylor" on land donated by Nathaniel Hughson.

The cornerstone was laid on October 13, 1835. After delays caused by lack of funds and the 1837 rebellion, the new Palladian Baroque Christ's Church, designed by Robert Charles Wetherell (Dundurn Castle) and built of stuccoed wood lined and painted in imitation of Bath stone, although not yet finished, was opened for services in July of 1839. Upon completion, the contemporary press "congratulated the People of Hamilton upon the possession of one of the handsomest Churches in British North America - a lasting credit to their piety and liberality." It was popularly known as Mr. Geddes' church until Rev. Geddes announced that the church "must be named after Him in Whose service it is consecrated".

By mid-century, the population of Hamilton had increased dramatically to almost ten thousand. The congregation of Christ's Church was outgrowing its beautiful building. In 1848, William Thomas (1799-1860), renowned in Canada West for his decorated Gothic designs (St. Michael's Roman Catholic Cathedral, Toronto, 1845; St. Paul's Cathedral, London, 1845; St. Paul's Presbyterian Church, Hamilton, 1853), was paid £50 to prepare a design for a new Christ's Church on the same site. The building committee's decision, based on a shortage of funds, to split the design into two construction phases resulted in an angry William Thomas taking his Christ's Church plans to St. Andrew's (now St. Paul's) Presbyterian Church on James Street South.

In 1852, the construction in stone of the first portion of a simplified version of Thomas' design, which consisted of a chancel and two bays of the nave, was begun attached to the frame building. Over the next 20 years, the incongruous amalgam of Classicism and Gothic became known derisively in Hamilton as "the humpback church".

In 1873, anticipating that Christ's Church would be chosen as the Cathedral of the newly-formed Diocese of Niagara, the congregation planned for the completion of their building. The frame church was demolished and, under the supervision of Langley & Burke, Architects, three more stone bays were added to the nave with a west façade similar in outline to Winchester Cathedral in England.

At a cost of \$42,700, the new Christ's Church Cathedral was opened on February 20, 1876. John Geddes, now the first Dean of the Cathedral church and having seen it through forty-five years of its existence, retired in 1879 although he retained the title of Dean until his death in 1891.

In 1924, the 1852 chancel of Christ's Church was demolished and replaced with a 48 foot long chancel designed by W.P. Witton, with the magnificent east window of the original chancel being placed once again above the altar in the new addition.

The School House, which derived its name from the boys' school which Dean Geddes ran for day pupils and boarders, to the north of the Cathedral and designed by Hamilton architect, William Leith, was completed in 1871 and enlarged in 1893 and 1916. Its tower contains the bell from the steeple of the original Christ's Church. Now linked, the Cathedral and schoolhouse form a unique close which has become the hub of community activity in the James Street North area.

Reference Material:

Scott, C.S., *Christ's Church Cathedral Hamilton 1835-1935*, Printed by Davis-Lisson Limited, Hamilton, Ontario, Canada, 1935.

MacRae, Marion, *Hallowed Walls: Church Architecture of Upper Canada*, Clarke, Irwin & Company Limited, Toronto, Vancouver, 1975.

Greenfield, Katherine, *An Archivist Talks: Tales of Early Hamilton and our Cathedral*, 2001.

McKay, Alexander G., *Housing for the Spirit: A History of Christ's Church Cathedral in the Diocese of Niagara*, Hamilton, Ontario, Canada, 1835-1985, unpublished.

Hamilton's Heritage Volume 5: Reasons for Designation under Part IV of the Ontario Heritage Act, Hamilton Planning and Development, 2005.



Christ's Church, known as "The Humpback Church" 1852-1873

Le Centre Crétien - Beth Eden Christian Centre**Heritage Status****City Inventory:** Yes**Address:** 541 James Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Knox Mission, Calvin Presbyterian Church, Calvin-Grace Community Church**Current Affiliation:** Pentecostal**Historical Affiliation(s):** Presbyterian, United**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1889 **Material:** Red Brick, beneath vinyl cladding**Style:** Italianate**Associated Person(s):** Rev. E. A. Henry, Rev. Albert E. Mitchell, Rev. Sandy Fryfogel, Rev. Samuel Banks Nelson**Associate Group(s):** Knox Presbyterian Church, Grace United Church**Associated Event(s):** 2 November 1909, became independent of Knox and renamed Calvin Presbyterian; 1925, rejection of joining the United Church; 1966, Grace Church holds worship services at Calvin; 1984, union of Calvin and Grace churches to become Calvin-Grace Community Church; 1999, closure of church; 2006, church reopens with French-African congregation**Additions/Alterations:** 1890, addition to building; 1916, building's interior renovated and remodelled; 1920-1922, construction of Sunday School rooms at rear; 1978, major repairs and renovations including the addition of cladding over brick exterior.**Architectural Features:** Carved wooden roof brackets**History**

The recently established congregation known as Le Centre Crétien-Beth Eden Christian Centre at 941 James Street North is housed in the former Calvin Presbyterian Church. Calvin began as a mission church of Knox Presbyterian Church located at the corner of Cannon and James Street North. In June 1887, a group of young people, associated with Knox, formed a society with the aim of organizing a Sunday School north of the railway bridges in the North End. They obtained the use of a building that had been used as a sail loft and opened for classes on 1 January 1888 with fifteen children and sixteen teachers.

By the end of the year attendance had reached a hundred children, but with the loss of the loft for their classes, the Sunday School was forced to move and use the basement of Knox Church which saw attendance badly suffer. Greatly disappointed, the young people made an appeal to the Knox congregation requesting funding to erect a building north of the railway tracks that would again attract children of the area to participate.

A donation of \$500, plus some additional gifts of money, proved sufficient to erect a small building on James Street North that opened on 3 June 1889, free of debt. In the decade that followed, a number of adult groups were formed within the mission and which led to the minister of Knox, Rev. E. A. Henry, suggesting the building be kept open every evening. Sunday services were introduced, a choir and Mission Band formed and Bible classes organized as the mission continued to grow. Almost 200 members and adherents of the mission signed a petition on 5 April 1909 requesting the Presbytery of Hamilton organize it into a separate congregation.

On 2 November 1909, Rev. Albert Edward Mitchell, Interim Moderator from Knox, presided over a meeting of the Knox membership to duly constitute the Knox Mission to become known as Calvin Presbyterian Church. Although Calvin now became an independent congregation, the ties to Knox continued to remain strong. The controversy regarding Church Union in 1925 resulted in a special congregational meeting being called by the minister of Knox, Dr. Samuel Banks, who urged the Calvin congregation to follow Knox's example and vote against merger - when the time came, the Calvin vote, 160 to 40, was overwhelmingly in favour of remaining a Presbyterian Church.

During much of the 20th century because of its small membership, the question of Calvin uniting with another congregation was regularly raised. In 1941, Calvin and Grace United Church, located at John Street North at Simcoe Street, agreed to hold joint services for the two summer months - a union which many years later would become a permanent arrangement.

The 1960s brought great changes to the city's North End through urban renewal projects and to three places of worship. The terrible loss of Knox Presbyterian Church through a disastrous fire in 1940 was repeated in September 1966 when Grace United was severely damaged by fire. The members of Grace were invited to use Calvin for worship services while their Trustees reviewed the future of the congregation - to either renovate or rebuild. A year later, the Knox congregation, which had worshipped in their Sunday School building following the fire agreed to become a two-point charge with Calvin in the hope of halting their declining memberships. Early in 1971, arrangements were made for the sale of Knox property, and a special service on 26 September 1971 marked the formal end of a church that had once dominated life on James Street North.

By the early 1970s, the Presbyteries of both Calvin and Grace agreed that the two churches should hold one joint worship service. Following the appointment of Rev. Sandy Fryfogel in 1978, major renovations and repairs were made to Calvin, most notably the addition of vinyl cladding over the original brick building. At the same time, a formal agreement was made that when vacancies occurred, the joint congregation would alternate clergy. The official joining of the two memberships took place on 1 November 1984, with representatives from the Presbyterian and United Churches in attendance and the name Calvin-Grace Community Church chosen to reflect the union of the two congregations.

Despite the merger of the two memberships, changing residential conditions in the North End resulted in a continuing decline in attendance. In May 1999, the decision was made to close the church. While the Presbyterian Church ceased its support during the summer, the United Church continued to hold services until the building was formally closed December 1999.

In 2006, the Pentecostal Assemblies of Canada purchased the vacant building and at present a French-African congregation conduct worship services in the church.

Reference Material:

Presbytery of Hamilton 1837-1967, Private Printing, 1967.

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



*Calvin Presbyterian Church
(Hamilton Public Library)*

St. Paul's Presbyterian Church**Heritage Status****City Inventory:** Yes**Municipal Designation:** Yes**By-Law #** 86-263**OHT Easement:** Yes**National Historical Site:** Yes**Address:** 64 James Street South**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Andrew's Presbyterian Church**Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Associated Features:** Sunday School, former manse, cemetery**Architect(s):** William Thomas**Builder(s):** Unknown**Construction Date:** 1854 **Material:** Stone **Style:** Gothic Revival**Associated Person(s):** Colin Ferrie, Allan MacNab, Rev. Robert Laidlaw, William J. Moffat, Rev. D. R. Drummond**Associated Group(s):** Argyll & Sutherland Highlanders**Additions/Alterations:** 1877, chapel; 1879, Sunday School Building**Architectural Features:** Stone spire, unique in Ontario; slate roof; stained glass and tracery windows; carved woodwork and pews**History**

St. Paul's Presbyterian Church, Hamilton, was established in 1833 as St. Andrew's Presbyterian Church in connection with the Established Church of Scotland under the ministry of Rev. Alexander Gale. In 1835, a small frame church was built on James

Street (at Jackson Street) and it was enlarged twice. Following the Disruption of 1843 in Scotland, a group, including the Rev. Gale, left St. Andrew's and established Knox Presbyterian Church in connection with the Presbyterian Church of Canada (Free Church).

In 1854-57, a large stone church of Gothic Revival style was built replacing the frame church on that site, the present St. Paul's church. A strange set of events led to its construction. Architect William Thomas had been engaged by the Anglicans of Christ's Church, James Street North, to design a new church. When he presented his plans to the building committee, they suggested that he build the church in sections to be added to their existing wooden building. He reluctantly agreed but, convinced that his "church" should be built as a complete entity, he approached the Presbyterians who were looking to replace St. Andrew's. An agreement was reached and the present St. Paul's was begun. The 180 foot spire was the first and only one to be built in Upper Canada. It is still regarded as a city landmark among the modern high-rise buildings around it.

The name St. Paul's was adopted in 1873 following the withdrawal of some members of the congregation who formed a separate congregation under the name of St. Andrew's. This second congregation re-united with St. Paul's in 1876.

A stone chapel was added in 1877 and enlarged in 1909. About the same time, the chancel was enlarged and a new Casavant organ was installed.

When the question of church union arose in 1925, the congregation voted by a 2-1 ratio to remain within the Presbyterian Church in Canada.

A multi-purpose bell forged in Scotland was installed in the first St. Andrew's and was for calls to worship and town council to meetings. It was placed in the new building and used until 1906 when it was replaced with chimes, made up of eleven separate bells. It was last rung in 1933 and is still visible in the Sunday School belfry.

The church was honoured in 1975 when it was featured on a Canadian eight cent stamp, along with the first moderator of the Presbyterian Church, Dr. J. Cook.

The towering spire has had some problems over the years. A minor earthquake early on September 5, 1944, caused the top portion of the spire to collapse onto the streets below. The spire was rebuilt with some of the stones being used to build a memorial cairn on the church grounds. They were subsequently used years later when an extensive refurbishing of the spire was done in 1989.

Reference Material:

St. Paul's Presbyterian Scrapbook (Hamilton Public Library)

Bailey, T.M., Editor, *Wee Kirk and Statelty Steeples The Presbytery of Hamilton 1800-1990*. Burlington. Eagle Press Printers 1990.

The Presbytery of Hamilton 1836-1967. Private Printing, 1967.

Hamilton's Heritage Volume 5: Reasons for Designation under Part IV of the Ontario Heritage Act, Hamilton Planning and Development 2005.

St. Luke's Anglican Church**Heritage Status****City Inventory:** Yes**Address:** 454 John Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Luke's Church**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England (Protestant Episcopal)**Associated Features:** Sunday School / Parish Hall**Architect(s):** I. A. Studdart**Builder(s):** James Dufton (brickwork), James Hobbs (woodwork)**Construction Date:** 1889 **Material:** Brick **Style:** Gothic Revival**Associated Person(s):** Rev. Dr. C. H. Mockridge, Mrs. Edward Martin, Rev. William Massey, John Jackson, B. Walling, O. F. Cooke, Rev. Cyril Drumm, Rev. Harold F. Thomasson**Associated Group(s):** St. Luke's Boys' Club, Girls' Friendly Society, Willing Workers' Guild, St. Luke's Players, The Compass**Associated Event(s):** Mothering Sunday, St. Luke's Patronal Festival, visit of RCSCC Jack Cornwall VC (Sea Cadet Band) from Winnipeg, July 8, 1956**Associated Theme(s):** Anglo-Catholicism, social service work**Additions/Alterations:** 1902, vestry; 1920, altar, reredos, stained glass windows, chancel screen; 1926, vestry added, chapel; 1953, new pews**Architectural Features:** three-sided apse.**History**

The Rector of Christ's Church, the Rev. Dr. Mockridge, found the size of his parish unmanageable, and in 1882, land was purchased at the corner of John Street North and Macaulay Street for a Chapel-of-Ease for Christ's Church parishioners in the area. A frame building, which had been used by a Methodist Episcopal congregation on Ferguson Avenue north of Simcoe Street, was moved to the new location.

Rev. F.E. Howitt, curate of Christ's Church, was given responsibility for the chapel and its congregation. After several requests to sever the connection with its mother church, parish status was granted in 1884, and the Rev. William Massey became the first rector of St. Luke's Church. The new parish became an immediate success and churchmen throughout the City contributed to the construction of a larger and more permanent structure.

The new brick St. Luke's was opened in 1889. The beautifully-proportioned little building was surmounted by a small wooden bell tower at the western end containing the original bell from St. Thomas' Church on Main Street. The interior walls were left unplastered; the pine ceiling and floors, the oak pews and chancel furniture were all oiled; and the roof beams rising from thirteen stone corbels were stained to resemble mahogany. The old frame building was moved to the rear of the property and used for a Sunday School and meeting rooms.

Reference Material:

St. Luke's Anglican Church Scrapbook (Hamilton Public Library)
Newspaper Article, Hamilton Spectator, October 19, 1957, Tom Jarvis, Church Editor.

James Street Baptist Church**Heritage Status****City Inventory:** Yes**Municipally Designated:** Yes**By-Law #:** 90-33**Municipal Easement:** Yes**Address:** 98 James Street South**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Baptist**Historical Affiliation(s):** Baptist**Associated Feature(s):****Architect(s):** Joseph Connolly**Builder(s):** Unknown**Construction Date:** 1878-1882 **Material:** Stone **Style:** Gothic Revival**Associated Group(s):** McMaster University**Associated Event(s):** Move of McMaster University from Toronto to Hamilton supported by the congregation**Associated Theme(s):** Establishment of mission churches in the city and overseas**Additions/Alterations:** 1954, stonework repairs; 1980-1988, major restoration and renovation project on both the exterior façade and interior layout; 2001, stone work repairs**Architectural Features:** Rock-faced masonry walls, slate roof, rose windows, stained glass windows**History**

The James Street Baptist Church, erected between 1878 and 1882, is the city's oldest surviving Baptist Church. Located in the central area of Hamilton at the south-west corner of James and Jackson Streets, it has long been recognized as an important downtown landmark and a major component in the James-Main historic streetscape.

Designed by architect Joseph Connolly in the Gothic Revival style - the only Protestant church he designed in Ontario - its massive stone construction and complex composition are indicative of the late Victorian phase of the style, popular by the last decade of the 19th century. Unique among Hamilton churches, the building is distinguished by its use of rock-faced masonry walls, dominant corner tower and heavily buttressed façades. At ground level, the building is identified by its massive raised stone basement, and in contrast, the second storey, where the tall sanctuary is located, is dominated by the pointed-arch, tracery windows, the elaborate rose window at the west end of the nave and the immense six-partite Decorative Gothic windows of the front façade. The high vaulted ceiling, supported by intricately carved columns, was once painted pale blue and studded with stars.

In 1878, the congregation of the Park Street North Baptist Church purchased this corner lot from Dr. Rosebrugh as the site for a new church as a rapidly increasing membership had rendered their original building, despite extensions, too small.

Excavations for the basement of the new church were completed in October 1878 and at a ceremony in May 1879, a former Prime Minister of Canada, the Hon. Alexander Mackenzie, himself a Baptist, laid the cornerstone. The swift progress of construction came to an abrupt halt on 1 December 1879, when the tower and front wall collapsed as a result of the foundations abutting the old James-Hunter Street Bog and the failure of the contractor to take note of the problems it might cause.

From that time on, there were numerous delays and changes made to the original design -- the state of the subsoil curtailing the addition of a steeple atop the tower which was planned to be even taller than that of neighbouring St. Paul's Presbyterian Church on Jackson Street. On 26 March 1882, the congregation finally moved into the basement to hold their first services.

Beginning in 1954 and ongoing during the next thirty years, the James Street Baptist Church faced an almost continuous series of maintenance problems that culminated in 1980 with the building in desperate need of major repairs, so serious that some consideration was even given to demolition of the church. A \$1.5 million, 8 year-long restoration/renovation programme under the direction of Hamilton architect, Trevor Garwood-Jones, was initiated, with changes to the sanctuary, entranceway and basement included in the plans. From the very beginning, the project was beset with

Problems. In August 1988, a fire broke out causing serious damage and by October 1988, restoration costs had risen to \$2,000,000 after stone masons found excessive water damage to both exterior and interior walls.

On Easter Sunday 1989, 107 years to the day that the church first opened its doors for worship services, James Street Baptist Church re-opened - with the costs now over \$2.5 million and a declining congregation faced with very serious problems from the massive debt they had incurred in saving their church.

Reference Material:

James Street Baptist Church Scrapbook (Hamilton Public Library)

Anderson, F. Keith & John B. McMillan, A History of James Street Baptist Church 1844-1969, Hamilton, Private Printing 1969.

Archival Records, Baptist Archives, McMaster University.

Hamilton Heritage Volume 5: Reasons for Designation Under Part IV of the Ontario Heritage Act, Hamilton Planning and Development 2005.



***James Street Baptist Church
(Bert Dorpmans)***

Stewart Memorial Church**Heritage Status****Municipally Designated:** Yes**By-Law #** 93-089**Address:** 112 - 114 John Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Paul's African Methodist Episcopal Church (A.M.E.)**Current Affiliation:** Non-denominational**Historical Affiliation(s):** Methodist**Associated Features:** Original parsonage now used as church office.**Architect(s):** F. J. Rastrick and Son for 1905 improvements.**Builder(s):** Unknown**Construction Date:** 1848 **Material:** Frame with clapboard siding that has been re-clad with red brick **Style:** Gothic Revival**Associated Person(s):** Rev. Claude A. Stewart, Rev. John Christie Holland**Associated Event(s):** Annual John C. Holland Awards together with events and celebrations with February as Black History Month; 2010, 175th Anniversary of the congregation**Additions/Alterations:** 1905, frame and clapboard building re-clad with brick and front façade remodelled**Architectural Features:** Brick facades with decorative arches and detailing; door and window openings; pressed metal ceiling; curved wooden pews**History**

Situated on John Street North between Wilson and Cannon Streets, Stewart Memorial Church has a long and distinguished history as the city's oldest African-American or 'Black' congregation and in 2010 celebrated its 175th Anniversary. With the influx of fugitive slaves into Upper Canada from the 1820s onwards, there emerged a distinctive 'Black' community in Hamilton, which by the late 1830s was large enough to support both a Baptist and a Methodist church.

According to the historical tradition passed orally from generation to generation, the Methodist congregation began in a small log structure on Rebecca Street, close to the area in which the majority of the community resided, and which was later replaced by a larger frame building on the same site. The church was abandoned in 1879 after the building was badly damaged by fire - the congregation moving to the site of their present place of worship on John Street North.

This building erected in 1848 and formerly known as the John Street Methodist Episcopal Church was renamed St. Paul's African Methodist Episcopal Church. It was substantially altered about 1905, when the frame clapboard structure was re-clad with brick masonry and the front façade remodelled in the Gothic Revival style. During the Depression years of the 1930s, the church was faced with serious financial problems, unable to meet its mortgage payments and property taxes. It was only saved from closure through the efforts of its congregation and its minister, Reverend John C. Holland. With the co-operation of Hamilton Council, the minister managed to obtain a lien on the church for the property tax arrears that prevented the bank from foreclosing on the mortgage and eventually the members managed to raise the money and cleared the debt.

In 1937, the decision was made to sever ties with the American Mother Church and form a non-denominational 'Black' church, renamed Stewart Memorial Church in honour of Reverend Claude A. Stewart, a former minister who had died a year earlier. The church's most memorable pastor, Reverend John C. Holland (1882-1954), who for many years worked as a porter on the T. H. & B. Railway, served as minister from 1924 until his death in 1954 and was renowned for his excellent work ethic. To recognize his contributions, a number of awards are presented each year to area African-Canadians who have undertaken similar outstanding work to improve their quality of life and status in Hamilton.

Reference Material:

Stewart Memorial Church Scrapbook (Hamilton Public Library)

City of Hamilton Directories 1856-1868

Hamilton Heritage Volume 5 Reasons for Designation Under Part IV of the Ontario Heritage Act, City of Hamilton Planning and Development 2005.

Promotional Material Doors Open 2007.

Holy Resurrection Romanian Orthodox Church**Heritage Status****City Inventory:** Yes**Address:** 278 MacNab Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Church of the Holy Resurrection of Jesus Christ, Romanian Orthodox Church of the Holy Resurrection, Biserica Orthodox Romana**Current Affiliation:** Eastern Orthodox**Historical Affiliation(s):** Eastern Orthodox**Architect(s):** Unknown**Builder(s):** Unknown**Associated Features:** Casa Romana (Romanian Hall) on Murray Street connected to the church by underground tunnel**Construction Date:** 1959-1960 **Material:** Yellow Brick **Style:** Byzantine**Associated Person(s):** Goan Malin, Rev. Constantine Inga, Rev. Nicolae Ciurea**Associated Group(s):** Romanian Cultural Association**Associated Event(s):** 1990s, internal conflict within the church**Additions/Alterations:** 1993, installation of elaborately carved wooden porch.**Architectural Features:** 3 domes, mosaic door and window panels, cornerstone; 1959, carved wooden porch, central double wooden doors**History**

Before the start of World War I, a small number of Romanian immigrants from Bucovina, Transylvania and Banat arrived in Hamilton looking for work in the city's steel mills and factories and attending worship services in houses led by Goan Malin. In 1915, an Orthodox parish, Holy Resurrection was formed and for many years it was the only organization for Romanians living in the city - most of whom spoke little English.

A wooden building on Wallace Street, close to Dominion Foundries, was purchased at a cost of \$2,000 in 1916 to serve as the small congregation's first church. Called the Church of the Holy Resurrection of Jesus Christ, it was consecrated on Easter Sunday 1917 and served until 1960, when it was purchased and then demolished for the expansion of Dominion Foundries.

After World War II, members of the congregation built Casa Romana (Romanian Hall) at 20 Murray Street - a community project to serve as a "Home to the Romanian people after all the difficult years of the Great Depression" - and opened with Mayor Sam Lawrence in attendance for the sod-turning ceremony on 28 March 1946.

Prior to the sale of the church property on Wallace Avenue, plans for a new church were initiated in July 1958 as the congregation had grown to over 350 families with the arrival of post-World War II immigrants from Eastern Europe. Property for the new church was purchased on MacNab Street North and an additional parcel of land was donated by the C.N.R. so that the altar could be constructed to face east - an important part of the orthodox tradition. Built in the traditional Eastern Orthodox style, the church was dedicated on 22 May 1960 by Bishop Andrei Moldovan.

The church has not been without controversy. Two days after the official opening, a bomb threat was received, which proved to be a hoax. In 1963, a former member accused church officials of being Communist dominated. During the late 1990s, further conflict arose during elections for positions within the church's organization. Accusations were made against the Romanian Cultural Association's involvement with the Iron Guard, a pre-World War II fascist movement from Romania, after several members of the parish became the target of harassment and violence that culminated in the fire-bombing of the parish priest's home.

Reference Material:

Holy Resurrection Romanian Orthodox Church Scrapbook (Hamilton Public Library)

Hamilton Theatre Inc.**Heritage Status****City Inventory:** Yes**Address:** 140 MacNab Street North**Current Use:** Theatre**Previous Building:** Yes

Alternate/ Historical Name(s): First Coloured Baptist Church, Coloured Baptist Church, Jasper Baptist Church, MacNab Street Coloured Baptist Church, First Baptist Church, The Gospel Hall, MacNab Street Gospel Hall, Christians gathered unto the name of the Lord Jesus Christ

Current Affiliation: None**Historical Affiliation(s):** Baptist, Gospel**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** c.1850 **Material:** Red Brick **Style:** Vernacular**Associated Person(s):** Rev. J. O. Williams, Rev. R. Hatchet

Associated Event(s): 7 May 1894, celebrations following renovations of the church; 1956, Headquarters of Hamilton Theatre Inc.

Additions/Alterations: The original stone building identified in 1894 may have been demolished or re-clad in brick. No date found, although the architecture suggests 1920s for the present building which has a rear addition and two roof lines

Architectural Features: Decorative brickwork, stone trim, double door**History**

The present building at 140 MacNab Street North, now housing the headquarters of Hamilton Theatre Incorporated, was formerly the site and place of worship of congregations that trace their origin back to a Coloured Baptist church of the 1840s. While the Coloured Methodist Episcopal Church on Rebecca Street evolved into Stewart Memorial Church which continues to flourish and celebrated its 175th Anniversary in 2010, the Baptist Church appears to have closed early in the twentieth century as a result of a dwindling congregation and controversies within the membership.

First established in 1844 on MacNab Street and listed almost continuously in city directories under various names during the last half of the nineteenth century, the size of the congregation appears to have varied over the years. Besides the various names the congregation was known by, the address of the building also changed over the years, although always on MacNab Street North and on the east side of the street - which suggests that it was the same building, with properties being renumbered as development took place.

On 9 September 1832, an article detailing a developing controversy within the congregation appeared in 'The Spectator' under the heading, "Trouble in a Church: There is bad blood among the members of the MacNab Street Coloured Baptist Church." With no regular minister since 1877, when their minister, Pastor R. N. Fairfax, returned to the U.S.A., it appears some members of the congregation quickly accepted the offer from "a coloured gentleman to act as both pastor and collector of donations." Following his appointment, the new pastor, Rev. J. O. Williams, dismissed the elected church officials and selected new ones, which resulted in such strong opposition that he was prevented from reaching the pulpit to preach. Threatening the Trustees with the law, he finally compromised and agreed to leave the church "if paid the sum of \$32 for his pastoral work."

Rev. Williams remained in Hamilton, collecting money for a new church on Main Street East, which appears never to have been built, and he may have been partially responsible for another controversy involving the Coloured Baptist Church. A notice appeared in 'The Spectator' on 20 January 1894, when the next minister, Rev. R. Hatchet, issued a warning to the public in the city not to donate money to "coloured people who claim to be collecting for the MacNab Old Stone Church between Cannon and Mulberry," as only he as minister was authorized.

It appears that there had been a money-raising effort by the church, for on 7 May 1894, 'The Spectator' contained an article about its success ... "the MacNab Baptist Church, built half a century ago which had fallen into a state of disrepair and condemned by city officials, was now refitted, repainted and able to seat 300 people."

The article went on to note that at the celebrations "music of a traditional Negro style, with some favourites including, 'Just as I Am', 'Crown Him' and 'Consider the Lilies' were performed."

After successfully renovating their building, the membership declined in numbers and references to the church become less and less - 'The Canadian Baptist' and 'The Baptist Recorder' contain no entries about church activities after the first years of the 20th century and the last entry in a City of Hamilton Directory is in 1902, when the congregation at 140 MacNab Street North was called First Baptist Church.

A year later in 1903, the church was listed as a Gospel Hall, one of the earliest in Hamilton, with the name changing during World War I to 'Christians gathered unto the name of the Lord Jesus Christ' and to the MacNab Street Gospel Hall in the 1920s. In 1956, the use of the building dramatically changed when it was purchased to serve as the headquarters of Hamilton's most famous theatre group.

Reference Material:

MacNab Street Gospel Hall Scrapbook (Hamilton Public Library)
Baptist Newspapers: The Canadian Baptist, 1868-1905, The Baptist Recorder 1890-1900, Baptist Archives, Divinity College, McMaster University.
Hamilton City Directories 1856-1957.

MacNab Street Presbyterian Church**Heritage Status****City Inventory:** Yes**Municipally Designated:** Yes**By-Law #:** MacNab-Charles Heritage Conservation District**Address:** 114-116 MacNab Street South**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Associated Features:** Manse, Sunday School/Parish Hall**Architect(s):** Albert Harvey Mills**Builder(s):** Unknown**Construction Date:** 1856-1857 **Material:** Stone **Style:** Gothic Revival**Associated Person(s):** Sir Isaac Buchanan, Donald Fletcher, Beverley Ketchen, Dr. John Johnson**Architectural Feature(s):** Stained glass windows; pinnacles; tower**History**

MacNab Street Presbyterian Church was established in 1854 as Hamilton's second Free Church congregation. It began as a preaching station as an expansion of Knox Presbyterian Church Hamilton, Knox having expanded considerably since its beginning ten years before. Its first regular service was held in Mechanics' Hall, James Street North, with MacNab's first minister, Rev. David Inglis, officiating. A site for a new church was secured at Hunter and MacNab Streets and a first wooden church was built in 1854. In 1856, Sir Isaac Buchanan laid the cornerstone for a new, larger stone church. In 1878, a Sunday School was built on the west side of the church and around the turn of the century, a choir room and vestry were added. In 1925, MacNab voted overwhelmingly to remain within the Presbyterian Church.

Music had become an integral part of church services and the first organ at MacNab was installed in 1877. This was replaced in 1934 with a Casavant organ, which retained some pipes from the original instrument.

Stained glass windows have been associated with many churches and MacNab has been fortunate to have a magnificent array designed and produced by James Wilson, Edinburgh. Eight windows were installed over a period of time from 1935 to 1971; to quote from *'Wee Kirks and Stately Steeples'*, they are "considered the finest example of Scottish stained glass in Canada."

MacNab has a history of long-serving ministers. In the first century and a half, the church has had a total of seven, three of whom have passed the quarter century mark of service: Donald Fletcher 1872-1905; Beverley Ketchen, 1905-1946; Dr. John Johnston, 1966-2007.

Reference Material:

MacNab Street Presbyterian Church Scrapbook (Hamilton Public Library)
Bailey, T. M., Editor, *Wee Kirks and Stately Steeples* The Presbytery of Hamilton 1800-1990. Burlington, Eagle Press Printers.
The Presbytery of Hamilton 1836-1967, Private Printing, 1967.

Centenary United Church**Heritage Status****City Inventory:** Yes**Address:** 24 Main Street West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Centenary Methodist Church**Current Affiliation:** United**Historical Affiliation(s):** Wesleyan Methodist, Methodist**Associated Features:** Sunday School**Architect(s):** A. H. Hills (church), W. Stuart & Son (original Sunday School)**Builder(s):** Webber Bros., builders, Messrs Sharp & Murison, carpenters**Construction Date:** 1868 **Material:** Red Brick **Style:** Italianate**Associated Person(s):** Mr. & Mrs. Edward Jackson, Hon. W. E. Sanford, Martha J. Cartmell**Associated Group(s):** Women's Missionary Society**Associated Event(s):** 1931, demolition of Centenary Church parsonage for construction of Medical Arts Building on James Street South; 1948, fire; 1957, Wesley United Church congregation joined with Centenary; 1999, Livingstone United Church congregation joined with Centenary**Associated Theme(s):** Establishment of mission churches in the city, provision of social services in downtown area, leadership in religious music**Additions/Alterations:** 1891, addition of brick Sunday School building; 1895, porch added; 1896, additional Sunday School rooms and auditorium; 1948, Sunday School rebuilt after fire; 1976, restoration and cleaning of front façade brickwork.**Architectural Features:** Stained glass windows, brickwork, pinnacles**History**

The origins of Centenary Church can be traced back to the arrival of settlers at the Head of the Lake and the establishment in 1824 of the first place of worship in Hamilton - the church at the corner of King Street East and Wellington Street, known as First Methodist.

During the 1830s and 1840s, as the population of Hamilton grew, a number of additional Methodist churches were constructed within the core and members began showing a preference for downtown places of worship - since travel to King and Wellington in poor weather limited attendance.

As the city's population more than doubled during the decade of the 1850s and church membership increased as dramatically, the decision was made to build a large new church in keeping with the influence of the Methodist community in the centre of Hamilton. Lots on Main Street West were purchased at a cost of \$10,000 in early 1866, and on 20 May 1866, Mrs. Edward Jackson, wife of the Senior Trustee and chief subscriber, laid the cornerstone for the new building.

The architect, A. H. Mills, designed a church 130' long by 66' constructed of brick with stone trimmings in a Victoria Romanesque style at an estimated cost of \$30,000. The new building was named Centenary Church in honour of the 100th Anniversary of the founding of the first Methodist Chapel in North America, in New York City.

The large scale opening ceremonies took place on 10 May 1868 amid great rejoicing and religious fervour. The Rev. Dr. William Morley Punshon of London, England, one of the most distinguished ministers of his day, preached the sermon at the morning service and Rev. Egerton Ryerson, the evening one.

Centenary Women's Missionary Society, the first in Canada, was founded in 1881 and among its most notable achievements was the sending of the first female missionary, Martha Cartmell, to Japan a year later. Miss Cartmell founded the Toyo Eiwa High School for girls in Tokyo and is revered by the Japanese for her work in revolutionizing education for Japanese women.

In 1925, Centenary Methodist became Centenary United, with an increase in membership and commitment. During the last half of the 20th century, changes to the population in the city core resulted in the closure of nearby churches - Wesley United amalgamated with Centenary in 1957 and in 1999, Livingstone United - leaving Centenary as the most important of the United Churches in the downtown area of Hamilton.

Reference Material:

Centenary United Church Scrapbook (Hamilton Public Library)

The Centenary Church, 100th Anniversary Historic Committee, Hamilton, Private Printing 1968.

Promotional material Doors Open 2007.

Manson, Bill, Footsteps in Time: Exploring Hamilton's Heritage Neighbourhoods Volume 1, Burlington, North Shore Publishing Inc. 2003.

First Pilgrim United Church**Heritage Status****City Inventory:** Yes**Address:** 200 Main Street East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** First Congregational Church of Hamilton, Pilgrim United Church**Current Affiliation:** United**Historical Affiliation(s):** Congregational, United**Architect(s):** Stewart McPhie**Builder(s):** George E. Mills**Construction Date:** 1912-1913 **Material:** Stone **Style:** Beaux Arts**Associated Person(s):** Robert Sewell, Rev. David Dyer, Rev. W. E. Gilroy, Rev. Hans R. G. Gruppe, Rev Harold Penner, Rev. Willy Ziegler**Associated Group(s):** London Colonial Mission Society, German Evangelical Church, Central United Church, First United Church**Associated Event(s):** 1913, official opening; 1925, joined United Church, name changed to Pilgrim United; 1935, centennial; 1957, major fire; 1963, German congregation joins Pilgrim; 1980, Pilgrim closed and put up for sale; 1984, church re-opens for worship service; 1985, recognized as one congregation**Associated Theme(s):** Missionary work in Africa, ecumenical services with Stewart Memorial, Chinese United and Redeemer United**Additions/Alterations:** 1957, major restoration to church interior following fire; 1965, repairs to roof; 1973, renovation of hall at rear of the building to become meeting hall; 1979, break-in and vandalism resulted in necessary repairs**Architectural Features:** Six Corinthian pillars and carved doors on front façade**History**

The massive 20th century place of worship, First Pilgrim United Church, located at 200 Main Street East, includes a number of former downtown United Churches that during the last sixty years for a variety of reasons have amalgamated with Pilgrim United Church to form the present congregation.

Prior to Church Union in 1925, the building was known as First Congregational Church of Hamilton, but its beginnings can be traced back to 1834, when a small group of English settlers, members of the Congregational church, arrived in Hamilton. They joined with a number of disgruntled Anglicans who had left what was to become Christ Church Cathedral and together they formed a small group who wanted to "manage all their own affairs and to stand independent to all church authorities."

In the beginning, the group had no permanent place of worship. Led briefly by a layman, Robert Sewell, they first worshipped in Thornton's Schoolhouse at the corner of MacNab and Jackson. Later locations included an upper room of a private house at King and John Streets, Brown's store on John Street South and Sandford's Clothing Warehouse on King Street East.

By September 1835, after worshipping together for over nine months, they felt able to organize themselves into a church. The London Colonial Mission Society sent Rev. David Dyer to Canada the same month and under his leadership the group was organized on 21 October 1835 along strictly Congregational lines.

The original church property at the corner of Hughson Street North at Henry (Cannon) was purchased for £100 from James Hughson during 1836 and a simple frame building that reputedly took several years to build was erected. When finally completed in 1839, Rev. Dyer resigned and his departure resulted in a period of almost ten years that were dominated by internal dissension and disputes over doctrine. The problems became so strong that the suggestion of dissolving the church was agreed upon and a new group of just sixteen members formed in 1847.

By 1856, despite the deteriorating condition of the wooden church and the difficulty of paying the minister a regular salary, the members agreed to sever their ties with the London Colonial Mission Society. Soon after, the size of the congregation began to slowly increase and talk of new construction resulted in the church being rebuilt in brick at a cost of \$4,640 and re-opened for worship services on 12 June 1859.

During the remaining years of the 19th century, the church prospered under a series of ministers, none of whom failed to receive a regular salary or left under duress. In 1911, the arrival of a new minister, Rev. W. E. Gilroy, at the church, now officially called First Congregational, led to the organization of a Building Fund Guild by the ladies of the church. Within a year, the site at 200 Main Street East was acquired

and the construction of the present stone building was begun. The cornerstone was laid on 19 June 1912 and the new church, costing \$40,000, opened for worship services on 13 April 1913.

First Congregational Church joined the United Church in 1925 without any dissent and during the year the deacons recommended that the name of the church be changed to Pilgrim United. The size of the congregation was dramatically enlarged in 1926, when about 200 people from St. Andrew's Presbyterian Church on Barton Street, who had left at the time of Church Union, joined Pilgrim having become dissatisfied with the minister at Central United.

On 10 February 1957, Pilgrim United suffered major damage from a fire that completely destroyed the interior of the building. Insurance covered the cost of restoration and within a year, on 12 January 1958, the church held its re-opening and dedication service. The whole project dramatically improved the building's interior, all done at no cost beyond the insurance, and as a result, the church had few expenses and was financially viable for much of the next decade that proved to be of great importance in the coming years.

The 1960s saw changes come to Pilgrim. In 1963, a German Evangelical congregation approached the church officials of Pilgrim looking for a place to meet and worship. On 7 March 1965, the German United Church was constituted at Pilgrim United under their minister, Rev. Hans R. Gruppe. Although the two congregations were separate in their formation and their constitution, they gradually grew together through various joint social occasions.

This decade also saw the start of a declining membership and revenues and growing financial concerns with the need for major repairs to the roof and rising operating costs. Financial arrangements with the United Church's Mission Council helped stabilize revenues, and a discussion began about combining the two congregations and if the support of two ministers could continue. Pilgrim's own minister, Rev. Harold Penner, who had strongly supported the idea of two congregations within the one church, recognized that with his lack of German, he was ill equipped for the position. Rev. Gruppe, however, accepted and ministered to both congregations before he left in 1972 and was replaced Rev. Willy Ziegler, proficient in both languages.

Beginning in 1975, the financial status of Pilgrim again caused problems. During the ten years of amalgamation with the German congregation, who continued to worship separately, their contributions had partially relieved the situation, but the on-going annual decline in the membership of both churches became a major concern. At the time, Pilgrim was not the only Downtown church facing such problems - in 1963 Central United on Emerald Street North had amalgamated with First United; Wesley United on John Street North closed in 1957 and joined Centenary United; and

following the fire at First United in 1969 that completely destroyed their building, their members had moved to worship at St. Thomas Anglican Church on West Avenue.

Discussions around the idea of a Downtown Metropolitan Church began in January 1980 that would allow for closer liaison between Pilgrim, Centenary and First United with three options offered - each to continue at their present location, to amalgamate with the other churches and attend Centenary or move to worship in the new chapel that had been included in the replacement building on the site of First United, called First Place. With the latter two options came the need to sell Pilgrim.

The majority of the congregations of both Pilgrim and the German United Church agreed to the sale of Pilgrim as a way of solving their dire financial state; so during the summer months, trial worship services were held in the First Place chapel and Pilgrim's Trustees were requested to advertise their building for sale. On 2 November 1980, the final services were held in Pilgrim United and the building was closed.

For the next two years, all three churches worshipped in First Place. First United and Pilgrim worshipped together, while the German congregation continued to hold separate services in an attempt to retain their identity. On 17 January 1982, an official vote to confirm the amalgamation was held for which there was overwhelming support, and two weeks later on 2 February 1982, the new congregation officially became First-Pilgrim United Church.

Financial problems with First Place surfaced in 1983. The need to refinance with the mortgage holder, C.M.H.C., and the imposed conditions of acquiring new revenue by commercial businesses occupying the area used by the church meant that the congregation had to move.

As the Pilgrim Church building had failed to attract a buyer, early in 1984, the decision to move from First Place and return to 200 Main Street was agreed to and on 21 October 1984, First-Pilgrim held a rededication service. The German congregation continued to worship separately for just over six months more, but with the departure of their own minister and no replacement available, they were integrated into First-Pilgrim's English-speaking congregation in June 1985, finally uniting all the various groups that had entered Pilgrim during its long history.

Reference Material:

First United Church Scrapbook (Hamilton Public Library)

First Pilgrim United Church Scrapbook (Hamilton Public Library)

Pawson, Ralph. Growing Together, Hamilton, Historic Committee of First Pilgrim United Church, 1998.

St. Lawrence the Martyr Roman Catholic Church**Heritage Status****City Inventory:** Yes**Address:** 475 Mary Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Memorial Garden, St. Lawrence School**Architect(s):** Robert Clohency**Builder(s):** Unknown**Construction Date:** 1890 **Material:** Red Brick, Stone **Style:** Romanesque**Associated Person(s):** Bishop T. J. Dowling, Father George O'Sullivan, Rev. J. F. Hinchey (long time pastor 1911-1936), R. O. & A. B. McKay (donors of altar)**Associated Group(s):** St. Lawrence School**Associated Event(s):** 6 May 1890, cornerstone laid; 23 November 1890, church opened; 1908, installation of Casavant Pipe Organ; 13 August 2006, organ cited as an historic instrument by Royal Canadian College of Organists**Additions/Alterations:** 1908, interior work (installation of organ); 1913, church electrified; 1935, renovations; 1955-1965, interior renovations**Architectural Features:** East Tower, Rose Window on front façade, main altar and pulpit**History**

St. Lawrence the Martyr Church was the third English-speaking Roman Catholic Church erected in Hamilton, with its origins traced back to the establishment of a small two-storey stone school named St. Lawrence, located on the corner of John and Ferrie Streets in the north end of the city in 1869.

By the last decades of the 19th century, the rapid growth of the port of Hamilton and the spread of industries to the area spurred the need for residential housing to accommodate the hundreds of labourers, many of them Irish Catholics seeking work there. This prompted the bishop to recognize the need of a Catholic church in the area, and in 1882, an open field, formerly known as 'Bayside Hill', on the corner of Picton and Mary Streets, which had been used as a baseball field for many years, was purchased by the Roman Catholic Diocese for \$2,000.

Bishop J. T. Dowling laid the cornerstone on 6 May 1890 in the presence of over two thousand people. Under the direction of the architect, Robert Clohency, construction of the church was completed within seven months and the building was formally opened on 23 November 1890. In 1898, a rectory was built and a resident priest was finally able to move into the neighbourhood.

Built in the Norman Romanesque style, the massive red brick and cut stone edifice is dominated by its imposing tower, four storeys high, with windows on each level and capped by a parapet. Buttresses divide the front façade into three distinct bays and the main entrance contains a fine rose window above a richly moulded transom. The impressive interior of the church, unobstructed by any pillars, is famous for its main altar and pulpit, sculptured in marble imported from the quarries of Carrara, Italy. The building possesses remarkable acoustics and its Casavant organ, installed in 1908, is renowned for its beautiful tone. Now a century old, the pipe organ was cited as being an historic instrument by the Royal Canadian College of Organists in 2006.

Reference Material:

St. Lawrence Roman Catholic Church Scrapbook (Hamilton Public Library)

Diocese of Hamilton: A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Church promotional material from Doors Open 2007.

Clifford, O., Rev., 75th Anniversary Souvenir St. Lawrence Church, Hamilton, Ontario 1890-1965, Hamilton, Private Printing 1965.

Manson, Bill, Footsteps in Time: Exploring Hamilton's Heritage Neighbourhoods Volume 2, Burlington, North Shore Publishing Inc. 2006.

St. Mary's Pro-Cathedral**Address:** 148 Park Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Mary's Church, St. Mary's Cathedral, Church of St. Mary of the Immaculate Conception, Igreja De Santa Maria**Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associate Features:** Carriage house**Architect(s):** Frederick Kortum**Builder(s):** John Essau and Frederick Webber**Construction Date:** 1859-1860 **Material:** Red brick, Stone **Style:** Gothic Revival**Associated Person(s):** Bishop Farrell, Bishop Joseph F. Ryan, Zepherin Perrault, Father William MacDonald, Frederick Kortum, Webber brothers**Additions/Alterations:** 1860-1899, installation of stained glass windows; 1991-1995, interior renovations; 1995-2001, attached rectory remodelled; 1999-2003, refectory parish hall and offices constructed**Architectural Features:** Bell tower, stained glass windows, sanctuary, high altar, remnants of original wooden galleries**History**

St. Mary's Pro-Cathedral, seat of the Bishops of the Hamilton Diocese until 1927, is one of the few churches in Ontario retaining much of its original Pre-Confederation character. With the opening of Christ the King Basilica in 1933 as the Episcopal cathedral of the diocese, St. Mary's became known as St. Mary's Pro-Cathedral - a substitute cathedral without the formal title and powers of the Bishopric.

In 1838, Father William MacDonald oversaw the completion of a small frame and roughcast church near the present site of St. Mary's. The grounds surrounding the present church were used as the earliest Catholic cemetery in Hamilton. On 24 May 1856, St. Mary's Church, the only Catholic church in Hamilton, was elevated to the status of a cathedral by the first bishop of the diocese, the Rt. Rev. John Farrell. Just three years later, in August 1859, the frame building was destroyed by fire - the loss made even greater as the insurance on the building had expired just days earlier.

Bishop Farrell laid the cornerstone for the present brick and stone church at the corner of Park and Sheaffe Streets in 1860. Designed in the Gothic Revival style by Frederick Kortum, the dominating feature, the massive bell tower, holds three bells of varying sizes that were cast at Troy, New York State in 1885. Brothers John, Essau and Frederick Webber were awarded the contract for building the church, but much of the construction was done by volunteers under the direction of the chief carpenter, Mr. O'Brien. Reputedly the foundations, which were dug by mainly Irish workmen from throughout the city, were donated after a long day's work elsewhere. The interior of the church was designed by Zepherin Perrault. It contains a fine collection of Bavarian stained glass windows that were gradually inserted between 1860 and 1899 and a magnificent and elaborately carved High Altar that dates from the church's construction in 1860.

During its long history, this church has been in the forefront of helping the successive waves of Catholic immigrants who have come to Hamilton - from the Irish of the 1840s to the Italians, Vietnamese and Portuguese of the 20th century, this place of worship has been central to the catholic religion in the city's core.

Reference Material:

St. Mary's Pro-Cathedral Church Scrapbook (Hamilton Public Library)

Diocese of Hamilton: A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Sutherland & Co., City of Hamilton and County of Wentworth 1867-1868 Directory, Hamilton, Sutherland & Company Printers Ltd. 1867.

Miller, Joseph V., The Story of St Mary's Roman Catholic Church, Wentworth Bygones Volume 3, Head of the Lake Historical Society, Walsh Printing Company, Hamilton 1962.

Sts. Cyril and Methodius Slovak Roman Catholic Church**Heritage Status****City Inventory:** Yes**Address:** 204 Park Street North**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Convent of Sisters of St. Joseph**Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associate Features:** Rectory, Parish Hall**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1911-1913 **Material:** Red Brick **Style:** Neo-Gothic**Associated Person(s):** Sisters of St. Joseph, Eugene Marinak, Jan Tomkovic, Ondrej Matuch, Father J. M. Zeman, Father Emeric Fuzy (Pastor for 50 years), Leonard Strchmeyere (Architect of Rectory), Josef Satin (Sanctuary artist)**Associated Group(s):** Slovak Catholic Club**Additions/Alterations:** 1951-1952, renovations to the building; 1953, rectory erected; 1956, stained glass windows installed; 1957, sanctuary painted in gold leaf**Architectural Features:** Date stone 1911, painted sanctuary, Austrian stained glass windows, mosaic panels on front façade**History**

Between World War I and World War II, large groups of Slovak immigrants came to Canada looking for a new way of life. Attracted by opportunities for work in the steel mills, Hamilton became an important centre for the newcomers. The earliest record of worship is found in the 1936 Minute Book of the Slovak-Catholic Club whose members were the first to seek the establishment of a Slovak church in the area.

The desire for a Slovak church, rectory and school was recognized by founding members of the club, Eugen Marinak, Jan Tomkovic and Ondrej Matuch, but with no spiritual leader, they turned first to Bishop T. J. McNally of Hamilton for a Catholic priest familiar with their language and then to the Slovak Benedictine Fathers in Cleveland, Ohio. Advised that the establishment of a parish would require an increased number of families attending church in Hamilton, members of the club visited every Slovak family in the city to gain the needed number. The hardships of the Depression years and then World War II made their task difficult. Finally on 1 January 1945, Bishop Joseph Ryan of Hamilton gave permission for the founding of a parish. With approximately 200 families, half Byzantine and half Roman Catholic, the congregation chose the names of two saints, Cyril and Methodius.

The first priests, Father John Michael Zeman (1945-1948) and Father Gilbert Stopko (1948-1950) came from Cleveland to conduct services in nearby St. Mary's as the congregation had little money and property in the Downtown area of Hamilton where most Slovak families lived was too expensive to purchase. On 17 September 1951, under the direction of Father Emeric Fuzy, the congregation was finally able to purchase a building - the Convent of the Sisters of St. Joseph.

Built between 1911 and 1913, the building was in need of major repairs. With little available money, much of the reconstruction and renovation work was undertaken by the parishioners and within a year the building was in use as a place of worship.

Late in 1952, the size of the congregation was reduced when the Byzantine Catholics left to establish their own parish, but in the late 1960s, the congregation gradually increased following the Soviet occupation of Czechoslovakia and arrival of new immigrants.

Reference Material:

Sts. Cyril and Methodius Slovak Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton: A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Sts. Cyril and Methodius Church, Hamilton 1936-2006, Private Printing, Hamilton 2006.

Peace Church**Heritage Status****City Inventory:** Yes**Address:** 7 Peter Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Hess Street Synagogue, Hess Street Schul, Oheve Zedeck Synagogue, Ohav Zedeck Synagogue, Ohav Zedek Synagogue**Current Affiliation:** Non-denominational**Historical Affiliation(s):** Orthodox Jewish**Associate Features:** Landscaping around building**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1915 **Material:** Originally Red Brick, Stucco **Style:** Italianate**Associated Person(s):** Rabbi S. Levine**Associated Group(s):** Shalom Village Retirement Home, West Hamilton**Additions/Alterations:** 2002, extensive renovations to both interior and exterior of building**Architectural Features:** Collection of original synagogue windows**History**

The simple one-and-a half storey white painted stucco building, with an entrance fronting onto Peter Street, has undergone extensive renovations and is presently serving as a joint place of worship under the name, The Peace Church or House of Peace, for two denominations, The Church of Jesus Christ and Shepherd of Israel Messianic Jewish Fellowship.

The building was opened during 1915 to serve as a synagogue for the needs of the Jewish neighbourhood along Peter and Napier Streets. First listed in the 1915 Hamilton City Directory as a Jewish Synagogue on Hess Street North, the name changed a number of times over the following decades - first to the Hess Street Synagogue, reflecting its location and later through various forms of the name, Ohev Zedek, which translated from the Hebrew means "The Meeting Place for those who love wisdom."

Originally constructed of red brick, the building was erected by a small number of Russian and Lithuanian Jewish immigrants who arrived in the city during the early months of World War I. The congregation, always small, experienced little growth until the late 1950s, when a number of Jewish families came to Hamilton, refugees from the Hungarian uprising against the Russian occupation of their country in 1956. A total of 150 families were associated with the synagogue by 1959, but after this date there was a slow decline in membership, as young families who had once lived in close proximity to the synagogue moved to the suburbs and the building was finally closed on 11 April 1998.

At its closure, the original interior of the building was described in '*The Hamilton Spectator*' as "a 19th century European synagogue, following the old tradition of a separated congregation, with men seated below and women and children in the gallery." At the closing, all the contents of the building -- the scrolls, pews, chandeliers, ark and stained glass Star of David were moved to Shalom Village, a West Hamilton seniors complex, where the fixtures were installed.

After remaining vacant for approximately three years, the building was purchased, renovated and surrounding property landscaped by the new congregations. A small bronze plaque was placed on an outside wall of the building, noting that it had been restored by "Thankful Immigrants in the Year 2002."

Reference Material:

Oheve Zedeck Synagogue Scrapbook (Hamilton Public Library)
City of Hamilton Directories 1890-1960.

All Saints' Anglican Church**Heritage Status****City Inventory:** Yes**Address:** 15 Queen Street South**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** All Saints' Church**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England (Protestant Episcopal)**Associated Features:** Sunday School building, first rectory, second rectory**Architect(s):** William Leith**Builder(s):** William Hancock**Construction Date:** 1872-1873 **Material:** Stone **Style:** Gothic Revival

Associated Person(s): Dr. Frederick Theodore Lebrecht Heise, Rev. J.G. Geddes, Rev. R.G. Sutherland, John Mills, Hon. & Mrs. Samuel Mills, William Fairclough, Rev. George Augustus Forneret, Sen. Donald MacInnes, Mrs. Colin G. Snider, George T. Tuckett, Rt. Rev. Walter Bagnall, Thomas Edwin Leather, Helen McIntyre Leather, A. F. Mellanby, Annie Hall, Mrs. S. O. Greening, Thomas Chiltern Mewburn, James Fairclough, Harold D. Jerome, Dr. J. Anthony Dawson

Associated Group(s): St. Mark's Anglican Church, St. George's Chapel of Ease, Teen's Canteen, Boys' and Girls' Camp

Associated Event(s): 1st Synod of Diocese of Niagara, May 26, 1875; Golden Jubilee celebrations, 1922 and 1923

Additions/Alterations: 1891, Sunday School & first rectory built; 1909, addition of one bay to nave, transept, new chancel & vestry; 1927-1928, new altar, sanctuary panelling, reredos, altar rail; 1929, rectory modified for meeting rooms, etc., Sunday School extended, vestibule to link church, Sunday School and rectory; 1939, altar screen; 1957, installation of Leather Chapel in north transept; 1999, damaged bell tower demolished

Architectural Features: Stone masonry, buttresses, Gothic windows and doors, interior: stained glass, reredos, ceiling timber vaulting, choir stalls, pews

History

All Saints' Church developed from the congregation of St. John's Chapel, a mission of Christ's Church. From 1855, parishioners on the western outskirts of the City worshipped in a frame building donated by John Mills on the west side of Queen Street between King and George Streets. Services were conducted by Rev. John Gamble Geddes of Christ's Church and his curates.

The cornerstone of the present church, designed by William Leith, was laid on May 16, 1872, on land at the southeast corner of Queen and King Streets. The inaugural service in July of 1873 attracted a crowd of over one thousand, largely due to the participation of the first surpliced choir - all male - in the Diocese of Niagara. In 1880 the choir became a victim of the ongoing High Church/Low Church controversy and wasn't reinstated until 1905.

The cost of land, construction and organ were all covered by Senator Samuel Mills, a parishioner, on condition that his friend, Rev. Geddes, continue to lead the congregation in the new, stone church. The ownership of All Saints' by a layman caused some discord, eventually contributing to a breakaway congregation building St. Mark's Church. Senator Mills died in 1873. In 1880, the church and its grounds were transferred by his family to the Diocese of Niagara for \$1.00, and Rev. Lestock Des Brisay, the first rector responsible solely for All Saints', was appointed.

Rev. George Augustus Forneret became rector of All Saints' in 1885 and served until 1925. During his tenure, the parish prospered. Additional land was purchased, and a rectory and Sunday School constructed. St. George's Chapel of Ease at Strathcona and Tom Streets was opened as a mission of All Saints'. By 1909, the congregation had outgrown their building which seated four hundred. The chancel, vestry and one bay of the nave were removed and replaced by a transept which increased seating to seven hundred, a large chancel and a new vestry.

By 1929, the steadily-increasing congregation and busy parish once again required more space. An addition was made to the Sunday School building and the rectory converted to offices and meeting rooms. Church, Sunday School and old rectory were joined into one complex by a large vestibule. A new rectory was purchased at 17 Queen Street South, just to the south of the church.

The stained glass windows in the church are by Robert McCausland. In 1957, the north arm of the transept was converted into a chapel and dedicated to Thomas Edwin Leather and his wife, Helen McIntyre Leather, active leaders in the early years of All Saints' Parish.

All Saints' bell tower was badly damaged by an earthquake in 1998, necessitating its removal a year later. The 1,248 lb. bell, given in memory of the Hon. Donald McInnes and his wife, is still rung every Sunday from the garage to the north of the original rectory.

Reference Material:

All Saints' Church Scrapbook Volume 1 (Hamilton Public Library)

Aikman, Murray W., editor, *Strathcona Remembers*, Strathcona Reunion Committee, W. L. Griffin Printing Limited, Canada, 1984.

Steubing, L. Douglas, *Our Churches*.

Wiles, Roy McKeen, *All Saints' Church, Hamilton, Canada: The First Hundred Years, 1872 - 1972*.

Anglican Diocese of Niagara Archives, Mills Library, McMaster University



*All Saints' Church
(Hamilton Public Library)*

**Centro Internacional de Adoracion, Carisma Pentecostal Church,
Nasum Church**



Heritage Status

City Inventory: Yes

Municipally Designated: Yes

By-Law #: 92-239

Address: 16 West Avenue South

Current Use: Place of Worship

Previous Building: No

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

Current Affiliation: Pentecostal

Historical Affiliation(s): Church of England (Protestant Episcopal), Anglican

Associated Features: Sunday School building, rectory at 18 West Avenue South

Architect(s): Albert H. Hills

Builder(s): Unknown

Construction Date: 1869 - 1870 **Material:** Stone **Style:** Gothic Revival

Associated Person(s): R. A. Land, Rev. J. G. Geddes, Ebenezer Stinson, Dr. John Meckelcan, Rev. W. B. Curran, Rt. Rev. J. P. DuMoulin, Elford G. Payne, Col. Thomas Lester, R. Tasker Steele, Charles R. McCullough, Dr. G.S. Rennie, George C. Copley, Rev. E.J. Etherington, Rev. W.P. Robertson, Robert Beatty, Hubert Beckett

Associated Group(s): Guild of Health; Parish Players; Masonic Order; St. Paul's Anglican Church, Westdale

Associated Event(s): parade to lay cornerstone, 1869; re-enactment, June 29, 1969, annual Sunday School picnic to Niagara Falls; consecration of first Bishop of Niagara, Thomas Brock Fuller, May 1, 1875

Associated Theme(s): pew rents, change in character of parish due to development , use of local materials and craftsmen

Additions/Alterations: 1874, stone Sunday School/ Parish Hall; 1883, tower completed; 1908, 12 foot addition to chancel; 1966, oak panelling on either side of chancel arch

Architectural Features: North, east, south façades, stone masonry, buttresses, chimneys, carved mouldings, finials, windows, doors, stained glass, reredos, altar, west gallery

History

St. Thomas' was the third Anglican church to be built in Hamilton and resembles MacNab Street Presbyterian Church in style and configuration.

With the coming of the Great Western Railway and the consequent burst of industrial and commercial growth, Hamilton of the 1850s was a boom town. Immigrants from Britain and the U.S. moved into what was then the eastern part of the City in the area of Wellington and Main Streets. Those who were parishioners of Christ's Church found the long walk to James Street North on wooden sidewalks too arduous. With encouragement from the Rev. J.G. Geddes, rector of Christ's Church, the Parish of St. Thomas was founded in 1854 at a meeting held over a stable at the corner of Wellington and King Streets. Two years later, at the home of Robert Land, the congregation decided to build its first church, a frame and stucco building, on a site at Emerald and Wilson Streets. The first service in the new church was held on April 19, 1857.

With the depression of the 1860s, St. Thomas' suffered financial difficulties. The Rev. Ebenezer Stinson foreclosed on the mortgage which he held and subsequently gifted property to the congregation for a new church at the corner of West Avenue and Main Street. The laying of the cornerstone on July 1, 1869, was the occasion for a large parade through downtown Hamilton which included the Irish Protestant Benevolent Society, the St. George's Society, the Band of the 13th Battalion, and the Masonic Fraternity. St. Thomas' Church, built of limestone from the Hamilton mountain and praised by the Spectator editor of the day as "one of the neatest and most substantial in Canada", opened on October 31, 1870.

A rapidly-growing congregation necessitated the construction of a stone Sunday School connected to the church in 1874. The church tower, placed asymmetrically at the northeast corner of the building, was completed in 1883. In 1908, a 12-foot addition was made to the chancel, and in 1921, the beautiful east window, the last work designed by Robert McCausland, founder of McCausland Studios, was installed.

Throughout the late 19th century and the first half of the 20th, St. Thomas' was a vibrant and growing congregation, including many members active and influential in the public life of Hamilton. They were led by a succession of notable and innovative rectors including the Rev. J. P. DuMoulin, the Rev. W. B. Curran, the Rev. E. J. Etherington, Archdeacon W. P. Robertson, and Archdeacon Blagrove. By 1906, huge Sunday School enrollment required 38 teachers, and the annual Sunday School picnics by train to Niagara Falls were legendary events. Very little of the 19th century friction prevalent in the Anglican community over High and Low church practices marred the life of the parish. The choir was vested in 1908, and pew rents were discontinued in 1928.

St. Thomas' Church was closed and deconsecrated as an Anglican church in 1996. Except for the carved reredos and altar by Meakins & Sons, all the church furniture has been removed. The building is now used by the Centro Internacional de Adoracion, the Carisma Pentecostal Church and the Nasum Church.

Reference Material:

Committee, The Anniversary, A Hundred Years: The History of the Parish of St. Thomas, 1857 - 1957, Hamilton, Ontario, November, 1957.

O'Neil, J. G., with Canon John D. Gilmour, The Years of Renewal: The History of the Parish of St. Thomas, 1857 - 1970, Hamilton, Ontario, October, 1970.



St. John's Evangelical Lutheran Church**Heritage Status****City Inventory:** Yes**Address:** 104 Hughson Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Primitive Methodist Church, The Old German Church, St. Paul's Lutheran Church, St. Paul's Evangelical Lutheran Church**Current Affiliation:** Lutheran**Historical Affiliation(s):** Methodist**Associated Features:****Architect(s):** Albert H. Hills**Builder(s):** Albert H. Hills 1865, Mr. Houlden 1884**Construction Date:** 1865 **Material:** Red Brick **Style:** Gothic Revival**Associated Person(s):** Rev. Thomas Heisse, Pastor Philipp Weingartner, Otilie Palm-Jost**Associated Group(s):** Trinity Lutheran Church**Associated Event(s):** 1907-1911, Mr. Gompf, a Hamilton brewery owner commissioned artist Otilie Palm-Jost to create a large canvas for behind the altar; 1910, creation of Trinity Lutheran Church by English-speaking members of the church; 1955, church reorganization brings new name to the church, now St. John's Lutheran Church; Annual Good Friday Passiontide concerts**Associated Theme(s):** Preservation of German language, 'Mother Church' of Hamilton's Lutheran congregations during reorganization in 1950s**Additions/Alterations:** 1884, addition of tower and steeple; 1907-1911, interior changes including painting of large canvas behind altar; 1923, chancel remodelled; 1947, interior of church renovated; 1962, repairs to steeple**Architectural Features:** Circular brick tower topped by wooden spire, circular windows in front façade, date stone 1864**History**

As early as 1845, a small group of Primitive Methodist adherents began worshipping in a frame building on John Street North, between Wilson and Cannon. The membership replaced this early structure with a brick building in 1865 on Hughson Street North, but following the amalgamation of the various sects within the Methodist Church, in 1880 they voted to join the larger Gore Street Methodist Church on John Street North and vacate their own building. In 1884, St Paul's German Evangelical Lutheran congregation, looking for a larger place of worship for their growing membership, purchased the vacant church for \$8,000.

The Lutheran congregation in Hamilton can trace their origins to 1857, when the curate of Christ's Church, Rev. Theo Heisse conducted services and performed the rites of the church in the German language for a small group of immigrants. A year later, the group was offered the use of the schoolroom of the Congregational Church and Rev. C. Rechenberg from First Lutheran in Toronto came to conduct occasional services. Wishing to have their own place of worship, in 1864 the growing congregation purchased a small brick building to serve as a "kirche" on Market and Bay Streets from lawyer John Holden, naming it St Paul's Lutheran. Steady growth of church membership during the 1870s resulted in the building becoming overcrowded and the site unsuitable for redevelopment; so the need for a new location became necessary.

On obtaining ownership of the Hughson Street Church, the Lutheran congregation transferred the name of their former church and the 1864 date stone to the new location. They undertook alterations to the building, the most notable being the addition of a steeple on the southwest corner tower; however, during the erection, there was a terrible accident, when the contractor lost his life in a fall.

Between the beginnings of the congregation in 1857 and 1920, the German language was used for all the services and rites of the church. Gradually English was introduced and services in both languages were held, but the outbreak of war in 1939 resulted in the exclusive used of English at all main services. This church has always been recognized as a place that welcomed European immigrants to its congregation - between 1889 and 1900, 1920 and 1931 and again following the end of World War II, large numbers of refugees and immigrants from Germany and the Baltic States of

Latvia, Lithuania and Estonia arrived in Hamilton and came to St. Paul's to worship - swelling the congregation to number several thousand by 1953.

As a way of solving the serious accommodation problem, the Synod of the Evangelical Lutheran Church of Canada introduced major changes in 1955 by dissolving Hamilton's two Lutheran churches, St. Paul's Lutheran and Trinity Lutheran on Victoria Avenue. The total membership was reorganized and four new congregations officially created - Grace Lutheran in the west, Faith Lutheran in the east, Transfiguration Lutheran on the Hamilton Mountain and St. Paul's, which was renamed St. John's, to serve the downtown area.

The two church buildings, St. Paul's and Trinity, were put up for sale. Synod directed that the purchase of St Paul's should be offered to the largest ethnic group worshipping at the church, namely the German congregation, while the other English-speaking congregations would build new places of worship, financed from the sale of the two former churches that was expected to raise \$150,000.

Formally dissolved on 29 May 1955, the first worship service in the renamed St. John's Evangelical Lutheran Church was held 5 June 1955. Pastor Philipp Weingartner was installed as minister of the new congregation - having come to Canada with his family and like many of his parishioners, a refugee from Europe,

Reference Material:

St. John's Evangelical Lutheran Church Scrapbook (Hamilton Public Library)

Welcome Inn Church and Community Centre**Heritage Status****City Inventory:** Yes**Address:** 40 Wood Street East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** James Street Mission, Magyar Baptists Misszio, New Canadian Mission, Eastwood Baptist Church, Eastwood Baptist Centre**Current Affiliation:** Non-denominational**Historical Affiliation(s):** Baptist**Associated Features:** Parsonage within building, Christian Education Hall**Architect(s):** H. V. Hodges**Builder(s):** Taylor Bros., Contractors**Construction Date:** 1951 **Material:** Red Brick **Style:** Contemporary**Associated Person(s):** Miss Kathleen Golbeck, Miss Olive Hunter, Mr. Alex Hamula, Mr. Allan Matthews**Associated Group(s):** North End Christian Action Group**Associated Event(s):** 6 May 1951, dedication of building as Eastwood Baptist Church; 1982, closure as a Baptist Church**Associated Theme(s):** Social programmes to fight poverty, crime and unemployment; Christian education for new immigrants; several ethnic Baptist congregations first worshipping in Eastwood**Additions/Alterations:** Late 1980s, size of the building reduced and front façade altered**Architectural Features:** Cornerstone 1950**History**

The present building, Welcome Inn Church and Community Centre at 40 Wood Street East, traces its origins through the former Eastwood Baptist Church which occupied the building from 1951 to 1982 and before that to the mission work the Baptist churches of Hamilton organized in the downtown area of the city during the years following the Great Depression and the end of World War II.

In the Spring of 1936, the Baptist Home Mission Board's attention was directed towards assisting a number of Hungarian-speaking immigrants who had arrived in the city. In May, a store on James Street North was rented and a mission Sunday School was opened under Miss Kathleen Golbeck. A month later, the James Street Mission was dedicated and Mr. Alex Hamula, a McMaster student, came to assist with the Sunday School and conduct an evening service in Hungarian. Later in the year, the mission invited Miss Olive Hunter from London, Ontario to continue Miss Golbeck's work at the store, now known as Magyar Baptista Misszio, where she opened a Play School and Beginner's Sunday School.

In May 1938, the mission moved from the cramped James Street store to a small building located on the property of the Hughson Street Baptist Church at 383½ Hughson Street North, rented for them by the Home Mission Board. Members of the Hungarian Mission painted and renovated the tiny frame building and renamed themselves the New Canadian Mission and held their first worship service at the end of the month. During the next decade, the membership became multi-ethnic, with various church groups formed within the congregation, each providing services, such as classes in English for immigrants as they arrived in Hamilton.

Continuing interest at the end of the 1940s brought an increased membership and resulted in the mission needing a larger space in which to hold worship services. Property on Wood Street East was purchased in 1949, with the cornerstone laid in 1950. The new building, known as the Eastwood Baptist Mission Centre was dedicated at a service held on 6 May 1951.

The mission officially became Eastwood Baptist Church in 1955 and a member of the Baptist Convention of Ontario and Quebec. Various congregations, each holding their own services, called the church their home by the end of the decade, including German, Hungarian, Ukrainian, Romanian and "a small number of poor Canadians."

Due to the church's location in the North End of the city, members of the various congregations in Eastwood felt great pressure to deal with the poverty, crime and unemployment of the area. A partnership with a number of other area churches, including Grace United, Calvin Presbyterian and Mennonite Welcome Inn, resulted in a

number of social programmes for residents being provided - accomplished by the sharing of staff, resources and equipment.

Serious concerns about the lack of leadership and funding difficulties in 1976 led church leaders to realize that they were focusing too heavily on attempting to solve social problems in the area and not enough on preaching the Gospel to the people in the church. The decision to cease all such work and return "to presenting the Gospel, not passing goods to the community" was agreed upon, but it did not halt the decline in the size of the congregation, which at its peak had seen 1,000 people in attendance.

The decision to close the church was made in 1982 and the Baptist congregation vacated Eastwood and relocated in Guelph, Ontario, where several members of the church came from. With the departure of the Baptist congregation, the building was purchased by the Hamilton Mennonite community who transferred their Welcome Inn to the Wood Street East location and continued to provide services and a place of worship for residents of the North End.

Reference Material:

Eastwood Baptist Church Scrapbook (Hamilton Public Library)

Eastwood Baptist Church file, Divinity College McMaster University.



*Eastwood Baptist Church
(Baptist Archives)*

Philpott Memorial Church**Address:** 84 York Boulevard**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Gospel Tabernacle, Philpott Tabernacle**Current Affiliation:** Gospel**Historical Affiliation(s):** Gospel**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1906-1907 **Material:** Stone **Style:** Classic Revival**Associated Person(s):** James Dessin, Rev. Peter W. Philpott (c.1867-1957), Rev. Peter Hoogendam**Associated Group(s):** Ebenezer Tabernacle, Delta Tabernacle, Lake Gospel Church, Garside Gospel Church, Faith Gospel Church, Truth Gospel Church, West Hamilton Gospel Church**Associated Event(s):** 1907, present church open; 1920, Rev. Philpott leaves for Chicago; 1926, church renamed Philpott Tabernacle; 1942, Golden Jubilee celebrations; 1955, Pastor Philpott preaches on 90th birthday; 1957, church renamed Philpott Memorial**Associated Theme(s):** Missionary work in South Africa, Nigeria, Japan and the far East since 1920s; community outreach in downtown Hamilton, counselling Youth Ministry**Additions/Alterations:** 1952, church remodelled after suffering vandalism; 1964, building completely re-clad with stone and interior modernized; 1968-1969, demolition of annex and lecture hall, construction of new Christian Education wing for Sunday School classes, addition of small chapel, library and multipurpose rooms**Architectural Features:** stonework, front façade and entrances**History**

One of the most prominent buildings in the downtown area of the city is Philpott Memorial Church, located at the corner of York Boulevard and Park Street North. For over a hundred years, this massive building erected between 1906 and 1907 and costing \$30,000 has been the centre of evangelical worship in Hamilton. First named Gospel Tabernacle when it opened for worship services, it was renamed Philpott Tabernacle in 1926 and Philpott Memorial Church in 1957 in honour of its founder and long-serving and influential pastor, Rev. Peter Wiley Philpott.

The origins of the present church can be traced to P. W. Philpott's first visit to Hamilton in 1891, when as a member of the Salvation Army, he preached at several locations, including an outdoor speaking engagement in Gore Park. City newspapers reported on his visit, with the comment "that he attracted crowds ready to listen to his message." Resigning from his work for the Salvation Army, Philpott inaugurated a new non-denomination, which he named Christian Workers, establishing the first congregation in Toronto, followed by ones in Oshawa, London and Hamilton.

On returning to Hamilton in 1892, he rented a hall on the northeast corner of King and MacNab Streets for a small group of followers to hold their meetings in and placed James Dessin in charge. The small group grew steadily during the next decade, attracting members by its non-denominational message of "being self-governing, self-supporting and welcoming all to join with them in their worship services."

The ever-increasing size of the congregation resulted in constant moves to various locations in the downtown area - the James Street Hotel on Hughson Street North in 1895, then to another rented hall on James Street South near Main in 1896, briefly to the Coloured Baptist Church on MacNab Street North, where it stayed just for two weeks because "the congregation had swelled to such proportions that even this larger building was unable to house one half of the crowds which attended the Sunday services." In 1898, services were held in the Star Theatre on the north side of Merrick Street, where as many as 1,000 people attended the worship services.

In 1901, the congregation, tired of constantly moving, purchased property at Park Street North and Merrick and erected a small church, which in later years was converted to become the Sunday School. City Directories identify the building as The Christian Workers, Gospel Tabernacle, with Pastor P. W. Philpott as minister. Opened for worship services on 15 December 1901, the church proved adequate for just five

years as the attendance continued to grow with people attracted by Philpott's powerful preaching.

The present impressive stone church was erected at a cost of \$40,000, between 1906 and 1907 and became known as Gospel Tabernacle. Constructed with a seating capacity for approximately 1,500 people, when completed it was even found to be inadequate for certain services. In 1920, Pastor Philpott resigned. During his 27 years of services he had declined a number of calls from other more prominent North American Gospel churches, but he finally agreed and moved to the D. L. Moody Memorial Church in Chicago and then to the Church of the Open Door, Los Angeles. In 1937, he returned to his Hamilton church, accepting the position of Pastor Emeritus until his death in 1957 at the age of 90 years.

Beginning in the 1960s, the church underwent a number of major improvements to modernize the building. In 1964, as part of the York Street Renewal project, the exterior of the building was clad with stone, modern ornamental railings installed and woodwork repaired. To provide improved services for the congregation, a new Christian Education Wing was added to provide space for Sunday School classes and meeting rooms as the congregation's focus moved from overseas missionary work to that of the downtown Hamilton community desperately in need of inner city services.

Reference Material:

Philpott Memorial Church Scrapbook (Hamilton Public Library)



*Philpott Memorial Church c.1979
(Hamilton Public Library)*



St. Mary's Pro-Cathedral

Anne Charlton, Art French, Michael Kirk, Robert Wray, Sylvia Wray

Ward 3 Places of Worship

1. Spanish Pentecostal Church
2. Holy Trinity Polish National Catholic Church
3. St. Stanislaus Roman Catholic Church
4. St. Vladimir Ukraine Orthodox Cathedral
5. John Calvin Hungarian Presbyterian Church
6. Notre Dame du Perpétuel Secours Roman Catholic Church
7. All Slavic Full Gospel Church
8. Commercial Building
9. Eagle Worldwide Ministries Revival Centre
10. Templo Nueva Vida / New Life Temple
11. St. Giles United Church
12. St. Patrick's Roman Catholic Church
13. Private Residence and Studio
14. New Westminster Presbyterian Church
15. Celestial Church of Christ
16. Rosslyn Retirement Home
17. St. John and St. Andrew Presbyterian Church
18. Joshua Centre
19. St. Peter's Church
20. Ryerson United Church
21. Trinity Baptist Church
22. Laidlaw United Church
23. Jesus is Alive Church
24. Hamilton Korean Presbyterian Church
25. St. Anthony of Padua Roman Catholic Church
26. Holy Veil of Holy Mother Russian Orthodox Church
27. St. Ann's Roman Catholic Church
28. Bethel Apostolic Church of Jesus Christ: The Healing Temple
29. Italian Presbyterian Church
30. First Romanian Baptist Church
31. Wentworth Baptist Church
32. St. David's Presbyterian Church

Spanish Pentecostal Church**Heritage Status****City Inventory:** Yes**Address:** 384 Barton Street East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** St. Andrew's Presbyterian Church**Current Affiliation:** Pentecostal**Historical Affiliation(s):** Presbyterian**Architect(s):** Stewart & Witton, 1906 addition**Builder(s):** Unknown**Construction Date:** 1887 **Material:** Brick, Stone **Style:** Romanesque Revival**Associated Person(s):** Rev. Charles L. Cowan**Additions/Alterations:** c. 1890**Architectural Features:** Bell tower**History**

St. Andrew's Presbyterian Church began as a mission on Wentworth Street under the sponsorship of St. Andrew's Presbyterian church on James Street South. The Wentworth site was known variously as the Mission Church on Wentworth Street, or the Wentworth Street Mission. The first building was a one floor, wooden structure on Wentworth Street North built in 1857. Assistance and ministers came from the "uptown" churches of St. Andrew's, Knox, Central and MacNab. Expansion continued and in 1874, an offshoot of the mission was the establishment of St. John's Presbyterian church, King and Emerald Streets. The new church took over the sponsorship of Wentworth Street until June 30, 1885, when the Hamilton Presbytery organized the mission into a new congregation, Wentworth Street Presbyterian church under the leadership of Rev. Alexander Kennedy Caswell.

With further growth, a new site was purchased on Barton Street at Smith Avenue. The cornerstone was laid on June 23, 1887, and the church was opened three months later. Further additions were built in the 1890's including new entrances on Barton Street and a bell tower. Since the name St. Andrew's (James Street South) had been dropped in 1874 in favour of St. Paul's, the church on Barton Street changed to St. Andrew's in 1904. A large hall was added at the rear in 1906 as membership climbed to over eight hundred by 1919.

In 1925, during the church union question, Rev. Charles Cowan took over the charge of St. Andrew's, a ministry that lasted forty years until his retirement in 1965. With changes over the decades of the twentieth century, church membership declined, congregations merged and the future of St. Andrew's became uncertain. The church closed on Sunday, May 1, 1983. The congregation had some options as to its direction and on December 31, 1984, St. Andrew's members became part of the Church of St. John and St. Andrew, Tisdale Avenue North.

The former St. Andrew's stood vacant for some years and is now the home of the Spanish Pentecostal Church.

Reference Material:

St. Andrew's Presbyterian Church Scrapbook (Hamilton Public Library)
Bailey, T. M., Editor, Wee Kirks and Stately Steeples The Presbytery of Hamilton 1800 - 1990, Burlington, Eagle Press Printers 1990.
The Presbytery of Hamilton 1836-1967, Private Printing 1967.

**Holy Trinity Polish National Catholic Church/
Polski Narodowy Katolicki Kosciol**



Address: 880 Barton Street East

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s):

Current Affiliation: Anglo-Catholic

Historical Affiliation(s): Anglo-Catholic

Architect(s): Unknown

Builder(s): Unknown

Construction Date: 1962 **Material:** Yellow Brick, Wood **Style:** Contemporary

Associated Person(s): Rev. H. K. Stefanowicz

Associated Group(s): American Branch of the church in Buffalo and Pennsylvania, Anglican Church in Hamilton

Associated Event(s): 1949, arrival of Rev. H. K. Stefanowicz to establish parish in Hamilton; construction and dedication of Holy Trinity

Associated Theme(s): Preservation of the Polish language in worship services

Additions/Alterations: Yellow brick addition to the church building on the east side

Architectural Features: Tower containing bells, date stone 1962 with the name of the church in Polish

History

In the Fall of 1949, a new congregation, founded by members of the city's Polish community was established in Hamilton - a branch of the Polish National Catholic Church of America. This Protestant denomination, associated with the Church of England in Canada, was first organized in Scranton, Pennsylvania by Rev. Francis Hodur during the last years of the nineteenth century and also has adherents in present-day Poland.

Rev. H. K. Stefanowicz was sent to Hamilton during the summer of 1949 to initiate and lay the foundations for the new parish, to be named Holy Trinity. By July he had begun holding services in St. Philip's Anglican Church on Earl Street in east Hamilton. During the early months, the services were conducted entirely in Polish and for an almost exclusively Polish congregation - so allowing the city's Polish residents to worship in a Protestant church and in their own language, something which had not been possible before.

However, the establishment of the new congregation did not result in a break with the Anglican Church - *'The Hamilton Spectator'* noting that the association between the two denominations remained, with the American bishop, the Right Rev. John Z. Jasinki, Bishop of Buffalo assisting at the consecration of Bishop Walter Bagnall in 1949.

With a strong desire to erect their own place of worship, the membership made gradual advancements during the 1950s. The congregation moved to a new location on Barnesdale Avenue in early June 1951 and their building, named Holy Trinity, was dedicated on Sunday, June 10th by the Right Rev. Joseph Lesniak, Bishop of the Buffalo-Pittsburgh Diocese.

Growing slowly, the new membership totaled 100 families by the beginning of the 1960s and was able to purchase property on Barton Street East between Gage and Ottawa Streets. On 29 July 1962, the sod-turning ceremony and ground blessing for the new sanctuary was led by the Bishop of Buffalo and the Pastor of St. John's Polish National Church in Toronto. The large church, built of yellow brick with a fine tower containing a collection of bells, was dedicated and named Holy Trinity National Catholic Church in September 1962.

Reference Material:

Holy Trinity Polish National Catholic Church Scrapbook (Hamilton Public Library)

St. Stanislaus Roman Catholic Church**Address:** 720 Barton Street East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Feature(s):** Rectory, War Memorial to Polish veterans 1914-1920, 1939-1945, garden area**Architect(s):** Wardell & Scott, Hamilton**Builder(s):** M. Foster, Toronto**Construction Date:** 1919-1927 **Material:** Brick, Stone **Style:** Romanesque**Associated Person(s):** Bishop Dowling, Bishop McNally, Father Thomas Tarasiuk, Father Joseph Capiga, Cardinal Karol Wojtyla, Cardinal Joseph Glomp**Associated Group(s):** Priests of the Congregation of the Resurrection, Felician Sisters**Associated Event(s):** Annual celebration of Midnight Mass (Pasterka or Shepherd's Watch) on Christmas Eve, Blessing of Easter food baskets**Associated Theme(s):** Parish organizations engage in charity work and fund raising to support the Polish community and new immigrants, church is centre of Polish cultural life in Hamilton**Additions/Alterations:** 1954, church renovated and decorated by Italian artists who painted the walls with scenes from Polish history and the church in Poland; 1985,

conservation and restoration to church's art work, renovations to sanctuary and baptistery; 1998, monument to Polish veterans; 2007, repairs to exterior of church, copper cupola, buttresses, slate roof and giant cross atop building

Architectural Features: Decorative brick work, ornate west tower, rose window, stained glass windows, triple doors on front façade

History

St Stanislaus Roman Catholic Church is one of several parishes within the City of Hamilton that functions as an immigrant-based church community.

Polish immigrants first began arriving in 1908, but several sources, including oral histories, maintain that by 1911, there were no more than thirty Polish families living in Hamilton and most of these were unskilled labourers. Early in 1911, Father Thomas Tarasiuk, C. R., came to the city from Chicago to celebrate Mass in the Polish language in nearby St. Ann's Roman Catholic Church on Sherman Avenue North.

In the spring of 1911, when the idea for a Polish immigrant community church was first raised, only fifty people attended the founding meeting. The project was seriously questioned, yet Bishop T. J. Dowling blessed their intentions and approved the erection of a small chapel, donating the property on Barton Street, east of Sherman Avenue, when it was only a dirt lot.

Eager for a place to practice their faith, the small community offered to donate one day's wages per month to underwrite the construction costs - the first published record of parish income and expenses for 1912, the first year of the parish's existence, show that in 1911 a sum of \$4,161 was collected for the construction of the church, while costs amounted to \$20,202! Many parishioners laboured without pay to dig the foundations for the chapel, which was completed and dedicated in May 1912.

Several waves of immigration, beginning in 1913, resulted in the need for a larger church for those of Polish heritage. Designed in the Romanesque style by the architectural company of Wardell & Scott of Hamilton, the cornerstone for the new church was laid on 12 May 1919. Difficult post-war conditions halted further construction until June 1927, when Bishop Joseph McNally finally granted permission for its completion and then formally dedicated the church on 16 October 1927.

In 1949, Father Joseph Capiga was appointed to serve the growing parish as it anticipated another increase in the size of the congregation with the arrival in Canada of thousands of Polish immigrants leaving war-torn Europe and a Communist imposed government. Between 1952 and 1954, the interior of St Stanislaus was renovated and decorated by two ecclesiastical artists, Vincent Mundo and Anthony

Amato of Buffalo. Their work, costing \$75,000, took six months to complete and included painting and decorating the ceiling and walls with plaster friezes, panels, frescoes and murals in brilliant polychrome colouring, illustrating the history of Poland and its Catholic church.

The important place that St. Stanislaus Church continues to hold within the area's Polish community resulted in visits in 1969 and 1976 from Cardinal Karol Wojtyla of Krakow, Poland, before his election as Pope John Paul II, and Cardinal Joseph Glemp, Roman Catholic Primate of Poland in 1986.

Reference Material:

St. Stanislaus Roman Catholic Church Scrapbook (Hamilton Public Library
Diocese of Hamilton: A History of the Diocese of Hamilton, Strasbourg, France,
Editions du Signe 2007.



*St. Stanislaus Roman Catholic Church
Copper Cupola*

St. Vladimir Ukrainian Orthodox Cathedral**Address:** 855 Barton Street East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Ukrainian Orthodox Church of St. Vladimir, St. Vladimir's Ukrainian-Greek Orthodox Church, Ukrainian Orthodox Cathedral of St. Vladimir**Current Affiliation:** Ukrainian Orthodox**Historical Affiliation(s):** Ukrainian-Greek Orthodox**Associated Features:** Side building housing Eastern Orthodox Clergy Fellowship of Canada**Architect(s):** George Kodak, George Billson**Builder(s):** Mainly volunteer labour except for brickwork and special carpentry**Construction Date:** 1948-1954 **Material:** Red Brick **Style:** Baroque-Byzantine**Associated Person(s):** Rev. T. Kisiluk, Rev. Peter Sametz, Rev. William Fedak**Associated Event(s):** 11 July 1954, official opening and dedication; 1980, elevation to status of cathedral**Associated Theme(s):** Preservation of Ukrainian language and culture**Additions/Alterations:** 1955-1965, interior decoration of the church including the installation of large crystal chandelier hanging from the central dome**Architectural Features:** Decorative and carved stonework, gold painted domes (large central one, and 4 smaller ones at corners), 3-door entrance on the front façade, centre bronze door of sculptured design, numerous architectural embellishments inside including ornate columns and vaulted ceiling**History**

One of the oldest Ukrainian Orthodox congregations in Canada, St. Vladimir's Ukrainian Orthodox Cathedral on Barton Street East is named after a Russian Grand Duke, Prince Vladimir, who established Christianity as Russia's official religion and organized the establishment of the Orthodox Catholic Church there. The Hamilton church, originally known as St. Vladimir's Ukrainian-Greek Orthodox Church was raised to the status of a cathedral several years after the official opening in 1954.

The Ukrainian Orthodox Church in Canada was organized in 1918, with the parish of Hamilton founded in November 1926. First worship services were held in the former St. Philip's Anglican Church on Barton Street East. The tiny congregation of only a few families grew steadily, especially following the end of World War II. Shortly after, members began fundraising to build their own church and property on Barton Street East near Balsam Avenue North was purchased. On 8 August 1948, Rev. T. Kisiluk, who was to become the church's first pastor of the 400 Ukrainian families in the Hamilton area, laid the cornerstone.

The construction of the complete church took six years. Designed by George Kodak, a young Ukrainian architect and George Billson, a Hamilton architect, the construction of the lower section was begun in April 1948 and completed by November, so allowing the congregation to begin worshipping in their new church before the year ended. The second section of the church is built in the form of a cross in the Ukrainian Orthodox style. The architecture, Ukrainian Baroque or Ukrainian Byzantine, is distinctly eastern European and was almost unique in eastern Canada when the church was built.

Members of the congregation did much of the construction work. Older members of the parish organized building parties with younger men and women, some taking time off from their full-time jobs, volunteering their labour, although much of the bricklaying and special carpentry was with paid help.

On the day of the official opening and dedication of St. Vladimir, Sunday, 11 July 1954, there were major traffic problems along Barton Street as several thousand Ukrainian worshippers from across Canada and the United States flocked to the area hoping to attend the historic event. Ten prominent clergymen, including the Metropolitan of Winnipeg and All Canada, the Most Reverend Dr. Ilarion Ohienko and

the Archbishop of the Ukrainian Orthodox Church in Eastern Canada, Most Rev. Michael Choroshy, conducted the three-hour long solemn pontifical high mass.

For the many hundreds of people who were unable to view the church on the day of the opening ceremonies, special tours were held during the week following, with both George Kodak, the chief architect and Rev. Fedak of St. Vladimir in attendance. Even the newspapers, both the Toronto *'Globe and Mail'* and the *'Hamilton Spectator'*, were full of articles about the church and its unique architecture during the week of the official opening. The *'Hamilton Spectator'* described the new church as "a glittering structure with five golden towering domes, one large central one and four smaller ones, each capped with crosses cast in gold leaf which together with other numerous architectural embellishments make St. Vladimir's a triumph of Ukrainian architecture."

Reference Material:

St. Vladimir's Ukrainian Orthodox Cathedral Scrapbook (Hamilton Public Library)



*St. Vladimir Orthodox Cathedral
Gold painted domes*



*St. Vladimir Orthodox Cathedral
Front entrance*

John Calvin Hungarian Presbyterian Church**Address:** 121 Birch Avenue**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Architect(s):** Rev. Francis Kovacs**Builder(s):** Unknown**Construction Date:** 1932-1933 **Material:** Buff Brick **Style:** Vernacular**Additions/Alterations:** 1955, addition of Sunday School room; 1966, interior improvements**Architectural Features:** Large front tower with spire**History**

Similar to many church groups, the congregation of John Calvin Hungarian Presbyterian Church was organized years before they had their own building. In 1926, Rev. Francis Kovacs became the first minister of John Calvin, holding services at Calvin Presbyterian Church on James Street North. The location of worship moved over the next few years, from Beach Road to Westminster Church and, finally, to a permanent home on Birch Avenue. The property was purchased in February, 1932, sold in July and the church opened on Easter Sunday, 1933.

The plans were drawn by Rev. Kovacs, and with the help of the parishioners, the building costs were kept at a very reasonable eight thousand dollars. Estimates for a contractor doing the work were about seventy thousand dollars.

Expansion took place in 1955 with an addition to the church on a recently purchased adjoining lot. The new facilities were a Sunday School room, kitchen, space for utilities and washrooms. Improvements were made over the years with new pews, baptismal font and communion table being added in 1966, in time for the fortieth anniversary. In 1973, a new organ was purchased and another addition was built in 1975.

Reference Material:

John Calvin Hungarian Presbyterian Church Scrapbook (Hamilton Public Library) Bailey, T. M., Editor, Wee Kirks and Stately Steeples The Presbytery of Hamilton 1800 - 1990, Burlington, Eagle Press Printers 1990.

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

Notre Dame du Perpétuel Secours Roman Catholic Church**Address:** 132 Blake Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Our Lady of Perpétual Tears, Our Lady of Perpétual Help, Paroisse Français Notre Dame**Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Parish Hall**Architect(s):** Rene Richards, Quebec, R. E. McDonnell, Hamilton**Builder(s):** G. A. Hawkins Ltd., Hamilton**Construction Date:** 1962 **Material:** Yellow Brick **Style:** Contemporary**Associated Group(s):** French speaking residents of Hamilton**Associated Theme(s):** Preservation of French language**Architectural Features:** Tower, spire, date stone 1962 Anna Concil II**History**

During the 1940s, a number of French-Canadian Catholic families settled in Hamilton and to preserve their culture, requested a bilingual school and then in 1949, a church. Two years later, the Hamilton Diocese purchased the former downtown synagogue, Temple Anshe Sholom, to serve as a temporary church that remained in use for the next decade.

On 20 May 1962, Bishop Joseph Ryan opened a new church on Cumberland Avenue, built specifically to serve as a place of worship for the French-speaking residents of Hamilton. Named Notre Dame du Perpétuel Secours, Rev. Andre Simard from Quebec was appointed to serve as the congregation's first priest.

Designed by French-Canadian architect, Rene Richard of Hull, Quebec and associate architect, R. E. McDonnell of Hamilton, the church not only came to serve the growing number of French-speaking Canadians and immigrants who settled in the city, but within three years, became the replacement for St. Charles Garnier Roman Catholic Church that the diocese had established temporarily in the former Temple Anshe Sholom Synagogue in 1951.

Approval for the new church was the first time that the Planning Department for the City of Hamilton City had accepted plans submitted entirely in French. During the late summer of 1961, G. A. Hawkins Ltd. of Hamilton began construction of the basement, where the congregation worshipped during the winter months. The work on the main body of the church was completed by early May - a building with walls of plaster-covered brick, a large Scandinavian-style roof and aluminum spire.

Reference Material:

Notre Dame du Perpétuel Secours Roman Catholic Church Scrapbook (Hamilton Public Library)

Diocese of Hamilton: A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

All Slavic Full Gospel Church**Address:** 50 Earl Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** St. Philip's Anglican Church**Current Affiliation:** Unknown**Historical Affiliation(s):** Church of England, Anglican**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1905 **Material:** Brick **Style:** Vernacular**Associated Person(s):** Bishop Philip DuMoulin, Mrs. Edward Martin, Rev. C. B. Kenrick, Rev. James T. Hooten, Rev. R. L. Rolls, Peter Hagopian**Associated Group(s):** Armenian immigrants, Brotherhood of St. Andrew, Church of St. James the Apostle**Associated Event(s):** August 27, 1905, laying of cornerstone; December 17, 1905, opening and dedication of church**Additions/Alterations:** 1952, reredos; 1957, new west window, kneelers**Architectural Features:** West window, lancet windows along nave**History**

The Brotherhood of St. Andrew was the stimulus behind the formation of a Church of England congregation in the area of Sherman and Barton Streets in the east end of Hamilton. In 1905, meetings were first held in the I.O.F. Hall near the corner of Barton Street and Fullerton Avenue. The cornerstone of the church building was laid on August 27, 1905, on the east side of Earl Street north of Barton, and the Parish named after the incumbent Bishop, Rt. Rev. Philip DuMoulin.

Funds for the construction of the church were raised by men "of large affairs" throughout the City, and the cost for a Parish Hall, which stood beside the church and no longer exists, was donated by Mrs. Edward Martin. Present at the dedication on December 17, 1905, were the choirs of Christ's Church Cathedral, St. Mark's, St. Luke's, St. John the Evangelist and St. Matthew's. The first Rector of the new church was Rev. C.B. Kenrick described in the contemporary press as a "saint, scholar, patriot, artist and pastor".

In the years following World War II, the character of the Parish of St. Philip changed considerably. In addition to the heavy industrialization of the area and an influx of non-Anglican immigrants, Armenian-Canadians made up half of the St. Philip's congregation, and rituals of the Armenian National Christian Church were added to the celebrations in the church. In 1967, St. Philip's was closed as an Anglican church and the building taken over by the All Slavic Full Gospel Church.

Reference Material:

St. Philip's Anglican Church Scrapbook (Hamilton Public Library)

Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Commercial Building**Address:** 58 Earl Street**Current Use:** Commercial**Previous Building:** No**Alternate/ Historical Name(s):** Ukrainian Presbyterian Church**Current Affiliation:** None**Historical Affiliation(s):** Presbyterian**Architect(s):** Basil Hall**Builder(s):** Peter Mitchell**Construction Date:** 1960 **Material:** Brick **Style:** Vernacular**History**

After WW II, there was a great upheaval in the population of Europe and masses of people were on the move to other parts of the world. Many had left Ukraine and settled in Hamilton. A mission was set up in the eastern part of Hamilton under the direction of a recently-arrived Ukrainian minister, Rev. Leo Buchak. It began operation in December, 1947 and moved into rented premises on Barton Street, east of Sherman Avenue. With help from members of the Hamilton Presbytery, newly-arrived immigrants received help with food shelter and employment. Many found work with the Steel Company of Canada and other major industries in the city.

With an expanding congregation, property was purchased on nearby Earl Street and a new brick church was built, dedicated on May 22, 1960. Rev. Buchak acted as the general contractor, assisted by Peter Mitchell. The building was designed by well-known Hamilton architect, Basil Hall.

The church suffered a major blow in 1963 with the death of Rev. Buchak. Membership was on the decline and a general shift in population led to the decision to close the church on December 31, 1971.

The building still stands on Earl Street, in use for commercial purposes.

Reference Material:

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

Eagle Worldwide Ministries Revival Centre**Address:** 73 Emerald Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Emerald Street Methodist Church, Central United Church, Emerald Street Full Gospel Church, Emerald Street Full Gospel Temple, Emerald Street Apostolic Church**Current Affiliation:** Non-denominational**Historical Affiliation(s):** Methodist, United**Architect(s):** A. W. Peene**Builder(s):** Unknown**Construction Date:** 1896 **Material:** Red Brick **Style:** Romanesque Revival**Associated Person(s):** Rev. C. S. Applegath, Rev. G. P. Gregersen, Rev. John Witzel, Melvin Johnson (Recording Secretary of Central at amalgamation)**Associated Event(s):** 7 July 1896, cornerstone laid; 6 December 1896, Dedication; 1933, loss of spire from tower; 24 March 1963, last service at Central United Church, building then closed; 30 April 1964, United Church building sold**Additions/Alterations:** 1897, parsonage built on lot; c.1910, church redecorated; 1917, electricity installed; 1920, entrance to church and school rooms remodelled; 1922, major roof repairs; 1924, tall corner tower added; 1933, repairs to roof following loss of steeple from tower during wind storm; 1957, major renovations to building**Architectural Features:** Date stone July 1896, decorative brickwork, corner tower, various sized round-headed windows with elaborate tracery and containing stained glass**History**

A small church was erected close to the corner of Emerald Street North and Wilson Street about 1856 for a small number of Episcopalians who named their place of worship, St. Thomas Chapel. The group continued to meet and worship at this location for fifteen years, but in 1871, they vacated their building and moved to a new stone church at the corner of West Avenue and Main Street East - the building being named St. Thomas' Anglican Church.

Their vacant place of worship was immediately purchased by a small congregation known as English Bible Christians - a sect founded in 1815 by William O'Bryan in Devonshire, England, with their doctrines based on the Bible and strongly influenced by the teachings of John Wesley. Before moving to Emerald Street, Reverend William Kenner, who had been appointed to organize a Bible Christian congregation in Hamilton early in 1871, held several services in a hall on MacNab Street North before moving the congregation to this site.

The small group continued to worship as Bible Christians for the next twelve years before deciding to join the Methodist Church in 1884. During that time they improved the appearance of the building, now Emerald Street Methodist Church, by adding a red brick veneer over the stucco frame structure and saw the number of adherents rise to 44 members, 17 teachers and 217 Sunday School students.

By 1896, the congregation had risen to 245 members; so the need for a larger church became necessary. The church parsonage, located on the southwest corner of Wilson and Emerald Streets, was demolished to make way for the large red brick church that stands there today. On 7 July 1896, Frederick W. Watkins of Centenary Church laid the cornerstone of the new Emerald Street Methodist Church. Dedicated on Sunday, 6 December 1896, the *'Hamilton Spectator'* reported on the opening "so great was the interest that at both services many could not obtain seats." Two local dignitaries in attendance were so impressed with the speech of the visiting minister urging the congregation to subscribe to the building fund that they each donated \$100 on the day.

During the next twenty-five years, the church spent considerable money on both reducing the mortgage that stood at \$10,000, installing a new organ, redecorating the church interior, laying hardwood in the schoolrooms, introducing electricity throughout the building and remodelling the entrance to the church. In 1921, the church celebrated its Jubilee and the annual report commented upon "spirit, vitality

and dedication of the congregation and its organization.”

A year later, the church was faced with serious financial difficulties - made more serious when it was found necessary to repair the leaking roof that was causing damage to the inside of the building. The weekly givings failed to match expenditures, resulting in major concerns to the Trustees and new mortgages.

At the time of Union in 1925, members of St. Andrews' Presbyterian Church on Barton Street were invited to join the Emerald Street Church by their minister, Rev. C. S. Applegath. With them came minister Rev. J. A. Wilson to become an associate minister and a change in the name to Central United Church. By mutual agreement at the end of 1925, both ministers resigned so that a minister could be called with no connection to either congregation. Serious disagreement between the Presbyterians and Methodists resulted in the majority of the Presbyterians leaving and joining Pilgrim United.

The church faced further difficulties with the onset of the Depression. Mortgages taken out in 1922 came due and it appears the old loans were covered by taking out new ones - Hamilton Presbytery, made aware of the situation, wrote the Board informing them that they needed their permission with such matters.

Beginning in 1953, the size of the congregation began to decline. From 419 members in 1948, it had decreased to 190 in 1962. By this date the church was again in financial difficulties and had lost both its Young People's Group and Choir. On 1 October, the minister, Rev. G. P. Gregersen resigned. With poor finances and a dwindling membership, the Board noted "it would be difficult to call a minister."

On 29 October 1962, the Pastoral Relations Committee of Presbytery passed a resolution that Central United was unable to continue as a self-supporting church. Amalgamation with First United Church was proposed and finalized, with a special service of the two congregations on 31 March 1963. Just over a year later, on 12 April 1964, the Trustees of the two congregations requested Presbytery to allow the sale of Central United Church to the Pentecostal Assembly of Canada.

The purchaser, the Emerald Street Gospel Church, paid \$33,000 for the former church property and manse. In 1967, the property was sold to the Apostolic Church who assumed the mortgage, which was extended into 1974. However, by that date the two combined churches that jointly shared the church, defaulted and lost the building. In recent years, Eagle Worldwide Ministry has occupied and operated from the building.

Reference Material:

Pawson, Ralph, *Growing Together: A Continuation of the History of First United Church, Pilgrim United Church and including Central United Church and The German Evangelical Church*, Hamilton Historical Committee of First-Pilgrim United Church 1998.

Templo Nueva Vida / New Life

Address: 279 Grosvenor Avenue North

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): Crown Point Methodist Church, Kensington Avenue Methodist Church, Calvary Methodist Church, Calvary United Church, Four Square Gospel Church

Current Affiliation: Mexican Pentecostal

Historical Affiliation(s): Methodist, United, Gospel

Associated Features: Church parsonage sold 1968

Architect(s): F. W. Warren

Builder(s): John Bryers

Construction Date: 1913-1914 **Material:** Red and Orange Brick, Stone

Style: Romanesque Revival

Associated Person(s): Mr. Thomas Morris, Rev. J. H. Robinson

Associated Group(s): Lake Methodist Church, Tragina Avenue Methodist Church (now St. Paul's United Church)

Associated Event(s): 31 May 1913, cornerstone laid; 1956, church celebrated 50th Anniversary; June 1968, Calvary United Church closed

Additions/Alterations: 1956, renovations to church and parsonage; since 1968, all lower windows bricked-up and new entrance doors

Architectural Features: Date stones July 1906, 1913, decorative brickwork around windows, decorative stone arches

History

During the first decade of the 20th century, the factories of such companies as National Steel Car, International Harvester and Dominion Foundries began to locate along Burlington Street, just beyond the city's eastern limits. Houses for workers quickly followed and one of the first churches to be established in the growing industrial area was Crown Point Methodist, located at the corner of Ottawa and Barton Streets.

Mr. Thomas F. Morris of First Methodist Church on King Street, who was also active in the formation of Ryerson Methodist Church in 1908, initiated the origin of Crown Point, when in 1904 he opened a Methodist Sunday School. This was held in a tent on the lawn in front of the house of Mr. and Mrs. Phoenix on Ottawa Street North, and the news of its existence came to the attention of the Hamilton Epworth League who became interested in the question of providing church services for the families living in the Crown Point section - the name of the new Hamilton suburb in the Ottawa and Barton streets area.

Although Rev. C. P. Holden of the nearby Bartonville Methodist Church on Kenilworth Avenue North had canvassed the area and found that there were about 80 families there, most of whom were Methodists, the Bartonville Church Board refused to assist in any way - saying it was the responsibility of the city churches. Under the leadership of Rev. J. H. Robinson and Wesley Church officials, \$1,000 was collected in a week and property on Kensington Avenue North purchased. A subscription list was started to pay for the construction of a church estimated to cost \$1,000 - \$1,800. All the money was collected on the understanding that it would not be retained unless enough money was donated to open the church free from debt.

On Sunday, 14 May 1906, the church was dedicated by Rev. J. H. Robinson and opened for worship services, free of debt, although a further \$100 had been needed for the furnishings. Called Crown Point Methodist Church at its opening, the church was renamed later in 1906 to Kensington Avenue Methodist. The rapidly developing industrial and residential east end of Hamilton resulted in a growing congregation and an addition to the frame building became necessary, with an annex, built by H. E. Jarvis and C. A. Williams in 1908-1909 for use as a Sunday School.

By 1913 the frame building was too small and plans for a new church were initiated. Mr. J. Orr Callaghan and Mr. Thomas W. Watkins purchased property at the corner of Grosvenor Avenue North and Campbell (now called Auburn) in readiness for the new building. The cornerstone for the new church, designed by Mr. F. W. Warren, was laid on 31 May 1913 and the name Calvary Methodist adopted. The congregation pledged \$5,000 for the construction and \$10,000 came from the city and Church

Extension Society. Following its completion, the old church was moved to Tragina Avenue North to become Tragina Avenue Methodist Church and later, St. Paul's United.

When Calvary Methodist joined the newly established United Church of Canada in 1925, its name was changed to Calvary United. During the late 1920s and through the 1930s, the effects of the Depression were deeply felt by the church, as many in the congregation were employed in factories - so for a number of years there were severe financial difficulties and it was not until June 1950 that the church mortgage was burnt.

Membership, which had risen steadily following the end of World War II and reached nearly 400 members by 1957, gradually declined during the following decade as many in the area left the industrial north east area of the city and moved to the new subdivisions that were being developed in Stoney Creek and the Mount Albion area. In June 1958, it resulted in the decision to close Calvary United Church.

Foursquare Gospel Church occupied the building between 1968 and 1988, but problems with the old building, namely its enormous size, numerous stairs and lack of parking, resulted in its closure for a second time. During the decade of the 1990s, the building was owned by a number of people and was finally put up for auction by a developer who had planned to convert the building into a restaurant, but again the lack of parking resulted in the decision to abandon the project.

Since 2007, the building is again in use as a place of worship - Temple Nueva Vida, New Life Temple, a Pentecostal Spanish-speaking Mexican congregation being the owners.

Reference Material:

Calvary United Church Scrapbook (Hamilton Public Library)



Tempo Nueva Vida / New Life Temple Date Stones

St. Giles United Church

Address: 85 Holton Avenue South

Current Use: Place of Worship

Previous Building: No

Alternate/ Historical Name(s): St. Giles Presbyterian Church

Current Affiliation: United

Historical Affiliations: Presbyterian

Architect(s): Walter W. Stewart

Builder(s): Unknown

Construction Date: 1912

Material: Brick **Style:** Neo-Gothic

Additions/Alterations: 1945

Architectural Features: Stone window surrounds, stained glass, stone entrance surround

History

In the first decade of the twentieth century, there was a growing number of Presbyterians in the southeast part of Hamilton with no facilities for worship. After several meetings, on June 24, 1907, a lot was purchased at the corner of Main Street east and Holton Avenue for \$5,100. A year later, a new congregation was established and known as St. Giles. The services were held that summer in a tent on the church property while a more permanent building was constructed. The school section was opened for worship in November, 1908 and the congregation continued to expand.

The cornerstone for the present church was laid on June 21, 1912, and occupancy took place in October, 1913. One of the features of the new church was the installation of 11 bells in the tower. The bells were made by the McShane Bell Foundry in Baltimore, Maryland and were a gift from Mrs. Warren Holton.

Church Union was voted on in 1925 and St. Giles became a member of the United Church. In December, 1928, a new Casavant organ was installed, with the old wooden pipe organ finding a new home at Laidlaw United Church, Hamilton.

A memorial chapel was refurbished in 1948 as a tribute to the casualties in WW II. Interior renovations were made, including a nursery, six Sunday School rooms and a ladies' parlour. Two years later, a memorial window was dedicated in memory of Rev. S.T. Martin who served St. Giles from 1926 to 1944.

A further expansion of facilities occurred in 1958 with the addition of a new Christian Education building on the north side of the church.

Reference Material:

St. Giles United Church Scrapbook (Hamilton Public Library)
Bailey, T. M., Editor, Wee Kirks and Stately Steeples The Presbytery of Hamilton 1800 - 1990, Burlington, Eagle Press Printers 1990.
The Presbytery of Hamilton 1836-1967, Private Printing 1967.
Laidlaw Memorial United Church records

St. Patrick's Roman Catholic Church**Heritage Status****City Inventory:** Yes**Address:** 440 King Street East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliations:** Roman Catholic**Associated Features:** Rectory, Parish Hall, St. Patrick's School**Architect(s):** Joseph C. Connolly**Builder(s):** Unknown**Construction Date:** 1877 **Material:** Stone **Style:** Gothic Revival**Associated Person(s):** Bishop P. Crinnon, Ernest Land, Rt. Rev. George Conroy, Bishop J. T. McNally**Associated Event(s):** 1927, 50th Anniversary celebrations; 1927-1933, elevated to status of Diocesan Cathedral**Additions/Alterations:** 1883, organ installed; 1887, bells installed in tower; 1912, new stained glass windows; 1921, new heating system, pews remodelled; 1922, new stained glass windows in sanctuary; 1973, repairs following church fire; 1962, repairs to exterior walls following truck crash; 1983, repairs necessitated by vandalism; 2008, new roof**Architectural Features:** Stone work, tower, stained glass windows**History**

In 1875, Bishop Peter F. Crinnon, the second bishop of the Hamilton Diocese, purchased a piece of property located on the corner of King Street and Victoria Avenue that was largely swamp. The need for a Catholic church to serve the rapidly expanding eastern boundary of the city had originally focused on property at the north east corner of Cannon and Emerald Streets, but it was rejected as being too far north, since many residents of the newly created parish would come from the Corktown district.

The Bishop paid the owner, Ernest Land, \$10,000 for the site, now enclosed within King and Main Streets and Victoria and East Avenues. At the time, the land was rented to Herman Lentz for use as a market garden and money for the purchase was financed by the sale of a piece of land in the downtown area of the city known as the 'Priests Field', donated to the diocese in the 1850s as the possible site for the cathedral.

Construction of the new church began in the spring of 1876, but from the start there were serious problems. Laying the foundations in the muck and mud of the swamp presented serious difficulties before the stone could be laid, and even when completed, the basement still flooded, until the water was eventually drained off across adjacent property. Construction above ground also faced problems, for once work on the outer walls was started, the contractor went bankrupt. The building was finally completed and dedicated on the first Sunday of July 1877 by the Rt. Rev. George Conroy, Apostolic Delegate to Canada.

Designed by the prominent Irish architect, Joseph C. Connolly, the church is one of the finest examples of the 13th century French Gothic style of architecture in Southern Ontario. The interior of the church is in the Victorian Gothic Revival style, with Canadian wood and stone being the principal materials. The interior columns of the church were not completed until several months after the church was opened and were carved by Montreal craftsmen who were paid \$100 per column.

On the 50th Anniversary of the church, in July 1927, Bishop McNally announced that St. Patrick's would be elevated to become the cathedral parish of Hamilton, replacing St. Mary's, but the important position was short-lived as the construction of Christ the King Cathedral was completed in 1933.

Since the 1970s, the church building has suffered damage from a major fire in 1973, the crash of a runaway truck into the Victoria Avenue façade in 1982 and serious vandalism a year later.

Reference Material:

St. Patrick's Roman Catholic Church Scrapbook (Hamilton Public Library)
Donovan, P. J., (The Very Reverend), The Golden Jubilee: A Short Story of St. Patrick's Church, Hamilton, Ontario, Hamilton, Davis-Lisson Ltd 1927.
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Private Residence and Studio**Address:** 235 Kensington Avenue North**Current Use:** Residence**Previous Building:** Yes**Alternate/ Historical Name(s):** Crown Point Baptist Mission, Kensington Avenue Baptist Church, St Naum of Ohrid Macedonian Orthodox Church**Current Affiliation:** None**Historical Affiliation(s):** Baptist, Greek Orthodox**Associated Features:** Fenced property**Architect(s):** Herbert H. New**Builder(s):** Unknown**Construction Date:** 1912 **Material:** Red Brick **Style:** Neo-Gothic**Associated Person(s):** Rev. William M. Corkery, Rev. W. C. Riddiford, Pastor A. J. Woodburne**Associated Group(s):** Paling Avenue Baptist Mission, Little Bethel Community Church**Associated Event(s):** 1906, mission church opened; 1907, granted church status; 1912, new church building; 1970, sale of Baptist Church; 1996, Macedonian congregation celebrates 25th Anniversary; 2002, church building 90 years old; 2004, church sold again becomes private residence**Associated Theme(s):** Social work in the community during years as a Baptist Church**Additions/Alterations:** c.1950, rear addition; 1970, interior changes made by new congregation; all windows on front façade bricked up**Architectural Features:** Date Stone 1912, decorative brickwork around doors and front entrance windows**History**

During the first decade of the 20th century, the population of Hamilton east of Sherman Avenue doubled with the establishment of factories along Burlington Street and then the construction of houses for working-class residents. Land south of Barton Street and outside the city's limits, known as Crown Point, was surveyed in 1903, divided into lots and within two years over 100 houses had been erected there.

In May 1905, Rev. W. C. Riddiford of Barton Street Baptist Church visited the area and found no church or Sunday School available for the new residents; so he immediately notified the other Baptist churches of Hamilton, alerting them to the situation. The response was immediate and the establishment of a mission church for Crown Point was formalized, with a tent erected for the first regular meeting on Sunday, 9 July 1905, conducted by Rev. J. C. Sycamore and a Sunday School established on the following Sunday.

Unfortunately violent high winds from a late summer storm on 24 September 1905 blew down the tent and resulted in the postponement of any further activities. In March 1906, a lot on the northwest corner of Kensington Avenue North and Auburn (now Campbell) was purchased and a frame building designed by architect, Stewart McPhie, and built by contractors, Jones & Montrose, was begun a month later. Funds for the \$1,500 mortgage were raised through the help of the James Street Baptist Church and a McMaster student, Pastor A. J. Woodburne, was appointed by the Mission Board.

On 10 June 1906, the frame building with a steep pitched roof, belfry, front and back entrances and costing \$2,450 was opened for worship services, with the music coming from an old organ donated by Victoria Avenue Baptist Church.

Members of the Crown Point Baptist Mission met on 10 November 1907 and unanimously voted to formally organize themselves as a church. Letters of dismissal for members from the Wentworth and Barton Street Baptist churches were received and on 5 December 1907, the mission became a separate and independent congregation with the name Kensington Avenue Baptist Church.

Although the church was now independent, by 1910 it faced a serious and growing problem, namely the lack of a permanent pastor. During the previous five years, five men had accepted the position and left - ill health and calls to mission work overseas having led to their resignations. Many in the church grew discouraged with the lack of stability and as a result the size of the congregation steadily decreased. With an overdue mortgage payment and the remaining \$1,500 principal due by the end of the year, many of the members believed the church would be forced to close.



***Original Baptist Church
(Baptist Archives)***

Under Pastor Corkery, who would serve Kensington Baptist Church for the next 26 years, plans for a larger church were made and an adjacent lot on Kensington Avenue purchased. A brick building to accommodate a congregation of 650 people was erected in 1912 to a design by architect, Herbert H. New. Not wishing to see the original frame church demolished, Rev. Corkery arranged for it to be donated to the new mission on Paling Avenue, and it was moved there in 1914 to serve as their first place of worship.

During World War I, 137 men from the congregation of Kensington Avenue Baptist Church enlisted, with many of them not returning and during the years of the Great Depression in the 1930s, to assist in city relief measures, over 500 unemployed men were provided with a daily hot meal in the church basement.

Like many mainstream city churches, Kensington Avenue Baptist Church experienced growth following the end of World War II and then a steady decline in membership beginning in the 1960s. As a result, a decision was made to close the church and on 28 June 1970, the building on Kensington Avenue North was sold for \$38,000 to the congregation of St. Naum of Ohrid Macedonian Orthodox Church. In August, the assets from the sale of the building were distributed to McMaster University for a bursary in the church's name, for overseas mission work in India, Bolivia and Angola and to assist with the mortgages of other Hamilton Baptist churches - Mount Calvary, Westmount and Eastwood.

Before the year ended, Rev. Dr. W. E. Norton of the Home Mission Board asked a Baptist minister from Ohio on holiday in the area, Pastor William M. Corkery, to take the services at the Kensington Church for a few weeks. Within a month of his arrival and his agreement to stay, the full amount of the mortgage had been met with the help of the other Baptist churches in the city and Sunday attendance began to increase again. By 1912, the small church was overcrowded and the Baptist Sunday School had become the largest in the Hamilton - Niagara area.

Immigrants from Greece, Bulgaria and the former republics within Yugoslavia founded the congregation of St. Naum of Ohrid, with their Orthodox worship services conducted in the Slavic language. On obtaining ownership of the building, members of the church renovated and decorated the interior of the former Baptist church - the ceiling was painted blue and gold and icons of the apostles and Macedonian saints were installed on the walls

In 2000, plans for a new St. Naum of Ohrid Macedonian Orthodox Church on Stone Church Road East, near Upper Ottawa were initiated. Following the opening of the new building in 2004, their Kensington Avenue North place of worship was sold and converted into a private residence and studio.



***Kensington Avenue Baptist Church c. June 1970
(Baptist Archives)***

Reference Material:

Kensington Avenue Baptist Church Scrapbook (Hamilton Public Library)
Kensington Avenue Baptist Church Minute Book 1905-1918 and clipping file, Baptist Church Archives, Divinity College McMaster University.
St. Naum of Ohrid Macedonian Orthodox Church Scrapbook (Hamilton Public Library)

New Westminster Presbyterian Church**Address:** 1025 King Street East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Sherman Avenue Presbyterian Church, Westminster Presbyterian Church**Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Architect(s):** McDonnell and Lenz**Builder(s):** James Kemp Construction**Construction Date:** 1950 **Material:** Brick **Style:** Neo-Gothic**Architectural Features:** Bell tower, arched windows, brick window surrounds**History**

The present New Westminster Church had its beginnings in four different buildings on two sites. The combined efforts of St. Andrew's, St. John's and Central Presbyterian Churches resulted in the formation of Sherman Avenue Presbyterian Church in 1902 with the first Sunday school held in a tent at the corner of Sherman Avenue and Barton Street. A year later, 1903, a frame building was built on Sherman Avenue North and formal permission as a congregation was received in 1904.

With rapid expansion, the congregation felt the need for a larger building. A new brick church was built on part of the property facing Barton Street. The cornerstone was laid in June, 1906 and after some delay, the church was opened in the fall of 1908 and known as Westminster Presbyterian Church.

More expansion was needed in the next decade and a new site was purchased at the corner of King Street and Melrose Avenue in 1922. The cornerstone was laid in 1925, with the first service being held on Easter Sunday, 1926. The name was changed to New Westminster c.1934.

Tragedy struck on July 7, 1949 when fire destroyed the church. Two rooms at the rear of the church survived. A literal phoenix from the ashes arose when a new church was dedicated in November 1950. The new cornerstone was laid only ten feet from the 1925 one. Despite the setback, the mortgage was paid off in record time in 1956, a testament to the strength of the members of New Westminster.

A further reconstruction took place in 1962 with the dedication of a Memorial Chapel when one of the surviving rooms from 1949 was refurbished.

Reference Material:

New Westminster Church Scrapbook (Hamilton Public Library)

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

Celestial Church of Christ

Address: 1401 King Street East

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): Grace Anglican Church

Current Affiliation: Unknown

Historical Affiliation(s): Anglican

Associated Features:

Architect(s): George T. Evans, W. R. Souter & Associates (Chapel of the Annunciation)

Builder(s): Walter Smith (contractor), W. E. Baylis (masonry), L. J. Beatty (carpentry)

Construction Date: 1923 **Material:** Brick, Stone **Style:** Neo-Gothic

Associated Person(s): Rev. Canon J. F. Carson, Lucy Waller, Thomas Tregunno, Marshall Andrew

Associated Group(s): Ladies' Guild, Knitting Club (W.W. II), Good Companions Club, The Granite Club of Hamilton

Additions/Alterations: 1926, nave; 1954-1955, sanctuary, chancel, Chapel of the Annunciation designed by W. R. Souter & Associates, stained glass window over altar; 1968, Christian Education Wing/Parish Hall

Architectural Features: Gothic arched windows

History

The first Grace Anglican Church, a little half-timbered, stucco building, was originally intended for Sunday School use in the area of Hamilton known as 'The Delta' in the western part of the Parish of St. Mary's, Bartonville (now the Anglican Church of the Nativity). Under instructions from the then Bishop of Niagara, the Rt. Rev. Clark, Rev. J.F. Carson, the Rector of St. Mary's, arranged for the purchase of the present site by the Anglican Synod. On August 15, 1919, a building committee met at the home of Mr. Thomas Tregunno.

On December 21, 1919, the 24' by 50' building, with an altar and hangings from St. Luke's Anglican Church, and a pulpit from St. Thomas', was dedicated by Bishop Clark who called it "a workshop for a new parish". Within the next year, the new Parish of Grace Church had been defined with Rev. Carson as its first rector.

Grace Church prospered, and by 1923, the Sunday School, which served all denominations in the area, had grown to 300. The basement of a new church, planned to seat 600 congregants and situated beside the old Grace Church, was completed in 1923 and used as a Sunday School. On Easter Sunday, April 6, 1926, the present nave was dedicated, and the original church continued in use as the Parish Hall and Sunday School. The church was completed in 1955 with the addition of a sanctuary, chancel and the Chapel of the Annunciation. An Electro Pneumatic Pipe Organ, manufactured by the T. Eaton Co. of Toronto, was installed. The original church was demolished in 1967 and replaced with a Christian Education Building completed in 1968. Dundas craftsmen carved the reredos in the chapel in 1977.

The once-flourishing congregation had steeply declined by 2006. The last Anglican service was held in Grace Church on September the 10th. The parish was merged with the Anglican Church of the Nativity further east on King Street and the building is now occupied by the Celestial Church of Christ.

Reference Material:

Grace Anglican Church Scrapbook (Hamilton Public Library)

Bray, Frederick B., Editor, Grace Anglican Church Hamilton Ontario: A Historical Pamphlet 1969.

The Rosslyn Retirement Home



Address: 1322 King Street East

Current Use: Residence

Previous Building: No

Alternate/ Historical Name(s): Delta Tabernacle Church

Current Affiliation: None

Historical Affiliation(s): Independent, Christian and Missionary Alliance

Associated Features: none

Architect(s): Unknown

Builder(s): Unknown

Construction Date: 1924-1925 **Material:** Yellow Brick, Stone trim
Style: Vernacular

Associated Person(s): Rev. F. W. Hollinrake, Rev. H. L. Turner

Associated Group(s): Parkview Mission, Beach Gospel Church

Associated Event(s): December 1924, basement opened for worship services; 15 February 1925, official opening of Delta Tabernacle; May 1983, full member of Christian and Missionary Alliance Church of Canada

Associated Theme(s): Missionary work overseas and in the east end of Hamilton through the establishment of mission churches and Summer Sunday School classes

Additions/Alterations: 1950, rear exterior wall extended to house growing congregation; 1994, major structural changes made to the building both on exterior front façade and interior which was completely gutted and redesigned; 2000, annex added to front façade

Architectural Features: Date Stones 1925 & 1994, decorative brickwork around windows on front façade

History

Located at the corner of King Street East and Rosslyn Avenue, the building presently housing the Rosslyn Retirement Home that opened in 1994, was originally constructed as Delta Tabernacle. Described as a "church that has been the nursery of many evangelists and missionaries during its years of operation," the building opened for worship services on 15 February 1925 and for over 60 years was the largest independent church in east Hamilton.

The Tabernacle's early history begins with F. W. Hollinrake, the first pastor. In 1920, he left the Barton Street Methodist Church and went to Ebenezer Tabernacle on the corner of Ruth and Barton Street East. By 1922, he was appointed pastor, with many residents of the Gage Avenue area, including members of several mainstream religions attending his services. Two years later, some differences arose within the Ebenezer congregation and Pastor Hollinrake left, taking 300 followers with him.

He began holding worship services in an old military hut at Scott Park that had been used for soldiers' rehabilitation, but within a month, steady attendance resulted in the members discussing the idea of having their own new building. The 300 followers pledged \$12,000 to his building programme and with only these pledges and no money in the bank, a lot at the corner of King Street East and Rosslyn was purchased.

Within a year, on 15 February 1925, Delta Tabernacle was officially opened for worship services, with the noted Chicago preacher, Paul Reder, in the pulpit. The building, designed in the Gothic style and able to accommodate 1,000 people, cost \$48,000 to construct. The interior was described as "airy and uncluttered, with the walls painted in muted tones and the rear wall constructed so that it could be extended if required."

With the urgent need to pay for their building, members were urged to contribute on a purely voluntary plan of giving, and there was no passing of the collection plate or social functions for money-raising purposes allowed. In the early years, Hollinrake received no salary, just the free will offerings of the members placed in a box in the church vestibule - eventually there was a return to more traditional ways of giving to pay the outstanding mortgage and a pastor's salary also became necessary.

During the difficult years of the Depression, the membership remained stable and funding for missionaries in China and the Kentucky Mountains was begun. Pastor Hollinrake left Delta in 1937 and was succeeded by Rev. H. L. Turner, who during his years of service, arranged for an affiliation with the Christian and Missionary Alliance organization.

Beginning in the 1950s, the congregation of Delta Tabernacle funded two missions in the city, Parkview Survey Mission at 671 Tate Avenue, between Parkdale Avenue and Woodward Avenue, and Beach Gospel Chapel at 796 Beach Boulevard, while a Young People's group started a Sunday School during the summer months at Van Wagner's Beach. As the congregation continued to grow, the church building was extended as had been initially planned. Increased finances permitted continued support for missionaries in a growing number of countries - Harlan in Kentucky, Addis Ababa, Ethiopia, Thailand, East Africa, Malaya and New Guinea - all served by members of Delta Tabernacle.

In 1984, the congregation recognized that their building required numerous upgrades and the lack of parking in the area had become a serious problem. A move to the rapidly developing urban area of east Hamilton and Stoney Creek, where the majority of their membership now resided was accepted.

Delta Tabernacle was put up for sale and the congregation moved to a larger facility being built on Mud Street between Paramount Drive and Atlas Street, known as Paramount Drive Alliance Church. The last service at Delta Tabernacle was held on 22 February 1987, the 62nd Anniversary of its founding.

Reference Material

Delta Tabernacle Scrapbook (Hamilton Public Library)
Conversation Mr. John Roberts, Church Archivist, Paramount Drive Alliance Church, Stoney Creek.



*Delta Tabernacle Church c.1952
(Hamilton Public Library)*

St. John and St. Andrew Presbyterian Church**Address:** 390 King William Street**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Andrews Presbyterian Church, Wentworth Street Presbyterian Church, St. John Presbyterian Church**Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Architect(s):** Basil Hall**Builder(s):** Tony Di Silvestro**Construction Date:** 1977 **Material:** Brick **Style:** Post-Modern**Architectural Features:** Window setbacks, black corner façade.**History**

St. John and St. Andrew Presbyterian Church was established in 1985, when St. John and St. Andrew's Presbyterian Churches were completely amalgamated. St. Andrew's was first established as a mission charge, sponsored by "Old" St. Andrew's (now St. Paul's) in 1856. In 1870, sponsorship of the mission, known as the Wentworth Street Mission, was passed to the congregations of Knox, Central and MacNab Street, and in 1874, it was transferred to the newly opened St. John congregation. In 1885, the mission was re-organized as a congregation, taking the name, Wentworth Street Presbyterian Church. In 1887, a new church building was constructed at the corner of Barton Street East and Smith Avenue and the congregation became known as Wentworth Presbyterian Church. In 1904, the congregation decided to adopt the name St. Andrew's. In 1983, the congregation was united with St. David's and St. John as a three point charge, and the church building was sold.

St. John Presbyterian Church was organized in 1874 and built a lecture hall and Sunday School building at the corner of King Street East and Emerald Avenue in the same year. A new church was later built on the same site and opened on April 27, 1890. The building was severely damaged by fire in 1940, but was rebuilt using the original walls. Tragedy struck again in June, 1970 when fire destroyed the Sunday School rooms and part of the Christian Education wing. Services carried on until 1974 when plans were made to build a new church on Tisdale Avenue North. Services were held at St. David's until the new building was opened in 1977. The old St. John was demolished in 1975.

In 1985, St. John and St. Andrew were completely amalgamated as a single pastoral charge. This congregation continues its relationship with St. David's as a two point charge.

Reference Material:

St. Andrew's Presbyterian Church and St. John Presbyterian Church Scrapbooks (Hamilton Public Library)

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

The Joshua Center



Address: 616 Main Street East

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): First Church of Christ Scientist, Christian Science Society

Current Affiliation: Non-denominational Evangelical

Historical Affiliation(s): Christian Science

Architect(s): Stewart McPhie

Builder(s): Isbister Masonry

Construction Date: 1928-1929 **Material:** Cream Pressed Brick, Stone

Style: Art Deco

Associated Event(s): 1892, began as a branch of 'Mother Church' in Boston, Massachusetts; 7 July 1929, first service in the Main Street at Gladstone Avenue Church; 1947, church dedicated; 1995, church closed and sold to Ace Ministries

Associated Theme(s): Education through the Reading Room and Library

Additions/Alterations: 2007, new steps and ramp at front entrance, new signage for The Joshua Center, removal of the name First Church of Christ Scientist from front façade, replaced with new bricks

Architectural Features: Decorative brickwork, front façade doors, flat roof

History

During the first years of the 21st century, one of the most recognizable buildings on Main Street East, the First Church of Christ Scientist, became the new home of Ace Ministries, who now serve a non-denominational evangelical congregation in the building renamed the Joshua Center.

Christian Science was first introduced to Hamilton through the healing experiences of one of its residents in the 1880s. In 1891, a group of five students met to hold services in members' houses and interest through the activities of these early Christian Scientists resulted a year later in the organization of a branch of the mother church, the First Church of Christ Scientist in Boston, Massachusetts. The next two decades saw steady growth in the membership and necessitated the renting of various halls in which to hold services. Listed in City of Hamilton Directories from 1903 onwards as a recognized place of worship, locations included 10 James Street North, the Unitarian or Unity Church on James Street South, where they were recorded as the Christian Science Society between 1893 and 1903, and a building on Jackson Street West and MacNab that had formerly served as the Central Presbyterian Church Sunday School.

The wish to own their own building, following their incorporation on 17 January 1911, as First Church of Christ Scientist, Hamilton, Ontario, was finally accomplished in 1919, when they acquired the Unity Church at 145 Main Street East, near Walnut - this unusual yellow brick building with a number of interesting tiles on its façade still exists.

Outgrowing this building, the congregation purchased a site on Main Street East at the corner of Gladstone Avenue in March 1924. Four years later their small church at Main Street and Walnut was sold and services were held temporarily in the Pythian Hall. Building on the new site was begun later in 1928, with the cornerstone laid on 15 December and the first service in the Art Deco designed church by architect Stewart McPhie held on Sunday, 7 July 1929.

The simple, but dignified edifice, constructed of creamy-grey pressed brick with stone trim was built to accommodate 600 people and cost \$70,000. Over the years the church also maintained a Christian Science Reading Room that offered the public the opportunity for the quiet study of Christian Science literature and the use of the free lending library, first at 319 King Street East and then in the church.

A declining membership and the enormous cost of maintaining the large building resulted in the Board of Directors voting to sell the church in 1995, with the congregation renaming themselves on 18 December 1997 as the Christian Science Society, Hamilton. The last service planned for 3 January 1999 was cancelled as a result of a major snowstorm in the city and services were then transferred to the Hamilton YWCA until a small church at 245 Mill Street, Dundas was purchased, with the first service there held on 21 April 2002.

Reference Material:

First Church of Christ Scientist Church Scrapbook (Hamilton Public Library)
Conversation and history from Ms. Laurie Connon, Board Member of Christian Scientist Society of Dundas.

St. Peter's Community Centre**Address:** 705 Main Street East**Current Use:** Community Centre**Previous Building:** No**Alternate/ Historical Name(s):** Church of St. Peter the Apostle and Martyr, St. Peter's Anglican Church**Current Affiliation:** None**Historical Affiliation(s):** Church of England, Anglican**Architect(s):** McPhie, Kelly and Darling**Builder(s):** Mr. Gummo, chief engineer; Mr. Morrow, masonry**Construction Date:** 1915-1916 **Material:** Brick, Stone **Style:** Neo-Gothic**Associated Person(s):** Rev. Thomas Geoghegan, Rev. J. W. Ten Eyck, George E. Waller, T. H. Stinson, Lucy Chown, Rev. Irene Wallace, Archdeacon W. A. Filer, Reginald Britton, Bishop J. Lofthouse**Associated Group(s):** St. Peter's Infirmary, Women's Auxiliary, C.G.I.T., Boy's Club, Chancel Guild, Young Women's Bible Class, The Little Helpers, The Lifeboys, Sunshine Band, Women's Missionary Society**Associated Event(s):** July 16, 1914, sod turning; August 6, 1915, laying of cornerstone; April 26, 1916, dedication of church; May 17, 1949, church consecrated; 1950, 60th Anniversary of parish; October 16, 23, 30, 1955, 65th Anniversary of parish**Associated Theme(s):** mission work**Additions/Alterations:** 1916, stained glass windows from old church installed in chapel; 1920, basement converted to Sunday School; 1923, war memorial chancel stained glass window; 1924, stained glass window in memory of Mr. and Mrs. John S. Kenneth; 1930, new kitchen, larger vestries; 1934, reredos in memory of Rev. J. W. Ten Eyck; 1950, W.W. II stained glass memorial window; 1956, new Parish Hall; 1995, stained glass window**Architectural Features:** bell tower, stone window surrounds, arched windows and doors**History**

The Parish of St. Peter the Apostle and Martyr, founded on October 1, 1890, encompassed the eastern portion of the Parish of St. Matthew, an area still sparsely settled in the late nineteenth century and outside the eastern boundary of the City of Hamilton. Under the leadership of the first Rector, the Rev. Thomas Geoghegan, the first services were held in a frame house at 28 Aikman Avenue. After a move to larger premises on the east side of Wentworth Street, the congregation purchased property at the corner of Main Street East and Burlington Street (Sanford Avenue) and opened a brick church building (now the Holy Veil of Holy Mother Russian Orthodox Church) in 1892.

In 1912, a need for additional space and a more central location prompted the purchase of land for a new church from J. Walter Gage at the corner of Main and St. Clair. The cornerstone from the old St. Peter's was removed and laid at the new site on August 15, 1915. The financial climate created by World War I caused a delay in construction until a loan of \$50,000, guaranteed personally by fifty members of the parish, facilitated the completion of the church. The present St. Peter's building, designed by McPhie, Kelly and Darling to seat six hundred with a gallery across the rear for an additional one hundred and fifty, was dedicated by Bishop Clark on April 26, 1916.

In 1920, the basement of the new church was converted to Sunday School space, and the original St. Peter's building which had served as a Sunday School was closed. In 1956, a new Parish Hall was constructed on land purchased adjacent to the church.

The rector of the new St. Peter's was Rev. J.W. Ten Eyck who came to the Parish on the death of Rev. Geoghegan in 1906. He is well remembered for his enthusiastic encouragement of parish involvement in mission work, and St. Peter's was often referred to as the 'Missionary Church'. Irene Wallace, the church's missionary in Saskatchewan in the late 1940's, became the second Church of England deaconess in Canada. In 1977, Deaconess Wallace was ordained at St. Peter's, the third female priest in the Diocese of Niagara. Rev. Ten Eyck also continued the Church's connection with St. Peter's Infirmary, founded by Rev. Geoghegan in 1890. For many

years, parish members served on the Board of St. Peter's Infirmary, and until 1964, the incumbent rector of St. Peter's Church served as its chaplain.

The church is built of imported rug tapestry brick with steel beam construction and interior oak dressing. The windows, which tell the story of Christ's life, have been installed over the course of the twentieth century with the most recent in 1995. The Chapel is equipped with furnishings from the Sanford Avenue church.

As of 2010, the congregation of Peter's worships at other premises, and the church building has found a new purpose as a community centre

Reference Material

Ye shall Hallow the Fiftieth Year 1890-1940 Church of St. Peter, Hamilton, Ontario, The Moore Printery Limited, Hamilton.

Greenfield, J. Katharine, An Archivist Talks: Tales of Early Hamilton and Our Cathedral.

St. Peter's Anglican Church Scrapbook (Hamilton Public Library)

Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Ryerson United Church

Address: 842 Main Street East

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): Ryerson Methodist Chapel, Ryerson Methodist Church

Current Affiliation: United

Historical Affiliation(s): Methodist

Architect(s): George T. Evans in 1933

Builder(s): Unknown

Construction Date: 1914-1915 **Material:** Red Brick, Stone trim **Style:** Neo-Gothic

Associated person(s): Rev. D. R. J. Treleaven, Mr. Thomas Morris

Associated Group(s): Eagle Christian Academy shares space in the church building

Associated Event(s): 1924, organ recital by Sir Ernest McMillan

Associated Theme(s): changes in some worship services to contemporary format; taped ministry for the ill and shut-ins started in 1970s; 'Vision 2000' initiated to make Ryerson a "computer friendly church"

Additions/Alterations: 1933, Dickinson Hall constructed; 1951-1952, expansion which included a Memorial Chapel, Assembly Hall and meeting rooms; 1995, computerized carillon system installed; 1997, several group meeting rooms renovated

Architectural Features: Large central window on front façade with elaborate tracery, 3 levels of windows on the side façades all containing tracery, square-sided tower and round-sided tower on the corners of front façade, cornerstone 1914, two front entrances with double doors.

History

Ryerson United Church began as a non-denominational Sunday School near the eastern boundary of the city in 1907. Founded by Rev. Dr. R. J. Treleaven, Pastor of First Methodist Church, it was intended to provide Christian education and religious training for the children of families living between Main Street and the Escarpment and some distance from the end of the trolley line at Wentworth Street.

On Sunday, 3 November 1907, the first session of the non-denominational Union Sunday School was held in the Trolley Street School on Gage Avenue. Sponsored by First Methodist, St. John's Presbyterian Church and the Wentworth Baptist Church, within a month, there was an attendance of 50 children at the school. It continued to grow and by the summer of the following year had become so overcrowded that their small building was completely inadequate. The Hamilton Methodist Union recognized the need for a permanent presence in the area and agreed to the purchase of property at the corner of Main Street East and present day Springer Avenue. During the summer months, Mr. Thomas Morris arranged for the erection of a large, temporary tent on the lot, with a wooden floor and a lighting system.

On 17 July 1908, the Union Sunday School was dissolved, with each of the three founding denominations starting their own programmes. At the same time, a letter was received from Rev. Dr. Treleaven stating that the Methodist Church would begin preaching and holding services in the tent on 19 July 1908. A small group of people, just 25 in number, attended the first official worship service on the first Sunday in August, with the new church calling itself Ryerson Methodist Church in honour of the renowned leader of Methodism in Canada's early history. The cornerstone of the new brick building, named Ryerson Methodist Chapel, was laid on 19 September 1908 and the church was dedicated later in December.

In 1912, the city limits were extended eastwards to include the Ryerson area, resulting in increased residential development. By the Fall of 1913, the chapel was overcrowded and unable to accommodate the growing congregation. A new church building was dedicated on 7 April 1915 and much of the debt retired by the early 1920s. So in 1923, it was decided to proceed with the purchase of an organ that the congregation had long wanted. The amount of money required was pledged within one full week as a result of an all-members visitation and an order was placed with Casavant Frères of St. Hyacinthe, Quebec. The organ was installed in December 1924 when the renowned Sir Ernest McMillan gave a formal recital to celebrate the event. Ryerson Methodist Church joined the newly formed United Church in 1925, becoming Ryerson United. The congregation grew steadily as continuous residential development beyond Gage Avenue occurred and the church building was expanded twice, in 1933 and again in 1951-52.

Reference Material:

Ryerson United Church Scrapbook (Hamilton Public Library)

Trinity Baptist Church**Heritage Status****City Inventory:** Yes**Address:** 922 Main Street East
Current Use: Closed Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Unknown
Historical Affiliation(s): Baptist**Architect(s):** Hutton & Souter
Builder(s): W. H. Cooper, Contractors**Construction Date:** 1924 **Material:** Red Brick, Indiana Limestone
Style: Neo-Gothic**Associated Group(s):** James Street Baptist Church, Victoria Avenue Baptist Church, Eastwood Baptist Church, Elmwood Baptist Mission**Associated Event(s):** 1920s, members of Victoria Avenue Baptist Church living in the east end of Hamilton voted to begin new congregation that became Trinity; 1924-1925, church construction; 26 April 1925, official opening; 1970s, serious decline in congregation initiated efforts to promote mission work in local area; May 2005, Trinity Baptist church closed**Associated Theme(s):** War service by 177 members of congregation; support of East Hamilton Baptist missions**Additions/Alterations:** 1954, interior completely renovated and installation of 16 new stained glass windows; front addition to house an elevator**History**

By the early 1920s, several members of the congregation of Victoria Avenue Baptist Church, located at the corner of Victoria Avenue North and Evans Street, realized that there were too many other churches near their own for them to have an effective ministry, and the definite need of a Baptist church in the south-east area of the city necessitated a move. With the help of a gift of \$10,000 from the membership of the James Street Baptist Church, a large lot on Main Street East near Balsam Avenue was purchased for the new church.

The cornerstone for the new building was laid on 1 November 1924. Built of red rug brick and white Indiana limestone, the church was designed by architects Hutton and Souter, with W. H. Cooper as the major contractor. Officially opened for worship services on 26 April 1925, the finished church cost \$65,000.

With major changes to the congregation of Victoria Avenue Baptist Church, the members of Trinity decided to rename themselves 'Trinity Baptist Church: The Church with a Future'. The Great Depression of the 1930s saw a large increase in membership, with a record of 101 people joining the church in 1931. During World War II, 177 members of the congregation enlisted in the armed forces - the twelve who lost their lives being commemorated on a memorial plaque that was unveiled in 1947.

In 1954 the church was in dire need of renovations. Reports described the building as "tired, dark and crowded". Church members undertook the work of repainting the sanctuary, installing decorative woodwork and reorganizing the seating. In addition 16 new stained glass windows were inserted to bring more light into the building, but nothing was wasted, as the old wooden pews that had been removed were donated to the Eastwood Baptist Church on Wood Street and the Elwood Baptist Mission on the Hamilton Mountain.

By the 1970s, the church faced another serious problem. Many in the congregation had moved to other areas of the city and although still members, had no effective involvement. The congregation voted once again to focus their efforts on local mission work and although there were some positive results, it was slow and resulted in little new growth. The new millennium brought a further decline in the congregation. On 29 May 2009, after 80 years in the community, 'The Church with a Future' closed its doors and remains vacant.

Reference Material:

Trinity Baptist Church Scrapbook (Hamilton Public Library)
Historical Sketch of Trinity Baptist Church, Baptist Archives, Divinity College, McMaster University

Laidlaw United Church**Address:** 155 Ottawa Street North**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Mary Street Mission; Laidlaw Memorial Mission; Ottawa Street Mission; Laidlaw Memorial Institutional Church**Current Affiliation:** United**Historical Affiliation(s):** Presbyterian**Architect(s):** Stewart McPhie**Builder(s):** Unknown**Construction Date:** 1912 **Material:** Stucco over brick **Style:** Colonial Revival**Associated Person(s):** J. E. Havers, Rev. Robert Laidlaw**Additions/Alterations:** 1920.**Architectural Features:** Pillars at front entrance, tower**History**

Today's Laidlaw Memorial United Church began as an outreach mission of St. Paul's Presbyterian Church in central Hamilton under the ministry of Rev. Robert Laidlaw. The first few years are sketchy in details but the Mary Street Mission is considered the beginning of Laidlaw Memorial Church c.1889. A stand-alone building, Laidlaw Memorial Mission, was built on Mary Street in 1896, a year after Rev. Laidlaw died. There was a move to the eastern part of Hamilton in the early 1900s, meeting at various locations, tents, pavilions and rental halls in the Cannon-Ottawa-Barton Streets area.

A gift of four lots on the northwest corner of Cannon and Ottawa Streets became the site of a permanent church building. (One story about the location is that Main Street was not considered because it was a toll road and the Presbyterians were not about to pay tolls to go to kirk.)

The cornerstone was laid in November, 1912 and the church completed in 1913. An ambitious addition was planned in 1920 but was drastically scaled back to one-third the size. The architect for both building projects was Hamiltonian Stewart McPhie. The clear-span roof steel trusses were made in sections in Pennsylvania, shipped to Hamilton and assembled and riveted on site.

When St. Giles United Church purchased a new organ in 1928, their old wooden pipe organ (made in Woodstock) found a new home at Laidlaw. With minor changes, it is still serving the Laidlaw congregation in fine tune.

The scale and architecture of Laidlaw Memorial United Church is unique to the Ottawa Street and surrounding area streetscape, a lasting tribute to Rev. Robert Laidlaw.

Reference Material:

Laidlaw Memorial United Church Scrapbook (Hamilton Public Library)

Bailey, T. M., Editor, *Wee Kirks and Stately Steeples The Presbytery of Hamilton 1800 - 1990*, Burlington, Eagle Press Printers 1990.*The Presbytery of Hamilton 1836-1967*, Private Printing 1967.

Jesus is Alive Community

Address: 437 Ottawa Street North

Current Use: Place of Worship

Previous Building: No

Alternate/ Historical Name(s): St. James' Church, St. James the Apostle Anglican Church

Current Affiliation: Unknown

Historical Affiliation(s): Church of England, Anglican

Architect(s): W. Grayson-Brown

Builder(s): H. G. Gunno, Murray & Connor, Lowe & Farrell, J. Chapman & Son, Peter Thompson, Dennis & Jocelyn, A. Rodgers & Company, Valley City Seating Company

Construction Date: 1915 **Material:** Brick, Stone **Style:** Neo-Gothic

Associated Person(s): Rev. C. B. Kenrick, H. E. McLaren, Jack Shoesmith, Rev. J. Hamilton Powell

Associated Group(s): Brotherhood of St. Andrew, St. Philip's Anglican Church, Grace Church, The Carnegie Fund.

Associated Event(s): June 26, 1915, laying of the cornerstone; 1950, consecration of the church

Additions/Alterations: 1953, Chapel of Master Craftsmen.

Architectural Features: street façade windows, large brick buttresses, exterior carved stone insignia of St. James

History

Encouraged by the Rev. C. B. Kenrick of Saint Philip's and by the Church of the Ascension chapter of the Brotherhood of St. Andrew, the fledgling congregation of St. James met first in a room above Mealey's Drug Store at the corner of Kensington Avenue and Barton Street, and subsequently in a tent on the south side of Barton Street opposite the Hamilton Jockey Club (now Centre Mall). In 1909 Bishop Philip DuMoulin established the Parish of St. James, encompassing the then sparsely populated area east of Gage Avenue from the Mountain to the Bay. The Church Extension Committee of the Diocese of Niagara financed the building of a frame church with seating capacity for 200 on the site of the tent. Much of the construction of the new church was done by parishioners from St. Philip's.

By 1915, the congregation of St. James had outgrown its little building, and the cornerstone of a new brick church on the west side of Ottawa Street just north of Barton was laid on June 26 by Bishop William Clark. "The Hamilton Jockey Club, across the street, held up the third race until the ceremony was completed. The pulpit for the new church was donated by the Ontario Jockey Club." Rev. G. W. Tebbs, Rector of the new church, was able to obtain \$2,000 for a new organ from the Carnegie Fund by inviting the Canadian Mounted Rifles, then stationed at Scott Park, to a church parade. The Rector had the soldiers, packed into his church, photographed, and the pictures were sent to the Fund to fulfill their requirement of donations to churches seating over 500 worshippers. This organ now resides at St. James Anglican Church in Dundas. The old frame church was later moved on rollers to Argyle Avenue where it was used as a Salvation Army Citadel.

With many English immigrants coming to the area after World War I, the church attracted a large congregation and soon had a Sunday School enrollment of seven hundred. Despite the increase in membership, the church's mortgage wasn't paid off and the church consecrated until 1950. Perhaps as a mark of gratitude to its mother church, St. James then took the name of St. Philip's brother apostle and became the Church of St. James the Apostle.

St. James the Apostle was disestablished in 2004, and the church building is now occupied by the Jesus Is Alive Community.

Reference Material:

St. James Anglican Church Scrapbook (Hamilton Public Library)
Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Hamilton Korean Presbyterian Church**Heritage Status****City Inventory:** Yes**Address:** 200 Sanford Avenue North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Star Mission, Barton Street Methodist Church, Livingston Methodist Church, Livingstone United Church**Current Affiliation:** Presbyterian**Historical Affiliation(s):** Methodist, United**Associated Features:** Parsonage**Architect(s):** George T. Evans**Builder(s):** Stuart Brothers**Construction Date:** 1906-1907 **Material:** Dark Red Brick, Indiana Limestone**Style:** Neo-Gothic**Associated Person(s):** Rev. W. J. Maxwell (Founder of Sunday School in 1889), Cyrus A. Birge, Rev. S. E. Marshall, Rev. H. G. Livingston**Associated Event(s):** May 1907, church dedicated; 1903-1916, tenure of Rev. H. G. Livingston; 1921, church renamed Livingston Methodist; 1999, church closed; 2000, reopened as Hamilton Korean Presbyterian Church**Associated Theme(s):** Served as a mission church during the 20th century for new immigrants settling in the area**Additions/Alterations:** 1920, addition to building to accommodate both Sunday School and congregation; 1928, new church auditorium; 1939, memorial tablet to Rev. Livingston installed; 1947-1949, Sunday School renovated; 1952, resetting of church windows; 1953, new roof; 1959, church interior completely renovated, choir loft enlarged and improved Sunday School rooms**Architectural Features:** Stained glass windows, two entrances with double doors, date stone 1889-1927, Sunday School cornerstone 1889, church cornerstone 1906.**History**

In 1889, a Sunday School was organized by the Wesley Methodist Church and held in a room of the Barton Street School. At the first afternoon meeting on 14 April 1889, 35 children and 7 teachers, under the direction of Rev. W. J. Maxwell, enrolled. In less than six months, participation in the school had grown so rapidly that an appeal was made to the Wesley Church on John Street North to find a larger building.

A lot at the corner of Barton Street and Birch Avenue (the site of the present Barton Street Public Library) was purchased and a frame building, called the 'Star Mission' erected and opened with three services on Sunday, 8 December 1889. Officially dedicated the following year on 6 April 1890, the name 'Star Mission' was changed to Barton Street Methodist Church in July 1894, as the congregation continued to grow.

By 1897, the building was again far too small, even though it had been enlarged to double its size in 1895. In July 1897, the Wesley Church Trustees transferred the church's property deed to the newly formed Barton Street Methodist Church Trustees, who voted to sell their building and erect a new brick church at the corner of Barton Street and Milton Avenue (now site of Gibson School).

Designed by architect Charles Mills and built principally by contractor R. Tope, the cornerstone was laid by several city dignitaries on 12 November 1898. The new church, built to accommodate 400 worshippers, cost \$4,000 and was opened for services in February 1899. By 1903, the church under the charismatic leadership of Rev. Henry Gilbert Livingston again required larger accommodation; so a lot at the corner of Barton Street and Sanford Avenue North was purchased and construction began again.

The new church, designed in the modern Gothic style by architect, George T. Evans, was dedicated 10 May 1907. During Rev. Livingston's tenure from 1903 to 1916, the Barton Street Methodist Church became a mission church for the large number of immigrants coming to Hamilton. Residential growth in this area of east Hamilton prompted competition between Rev. J. W. Hoyt of Victoria Street Baptist Church and the Barton Street Methodist Church, which reputedly resulted in the comment

that "when a new family came to the city, Rev. Livingston would be found sitting in the back of the furniture van and Rev. Hoyt would be found sitting on the front doorsteps of the newcomer's home as they began to unload their possessions."



*Barton Street Methodist Church Choir c. 1905
(Hamilton Public Library)*

During his tenure, Rev. Livingston turned the Barton Street Methodist Church into one of the most successful and busiest churches in Hamilton. The congregation grew from 300 to over 1,000, and the Sunday School grew from 350 to 1,970 members - the largest Sunday School attendance in Canada. Forced to retire in 1916 due to the onset of Parkinson's disease, his remarkable achievements were duly recognized in 1921 when church officials decided to rename the church in his honour during his lifetime - an unprecedented act. The renamed Livingston Methodist Church became Livingston United Church in 1927, following the creation of the United Church of Canada.

In 1964, when the congregation celebrated its 75th Anniversary, the church was described as "thriving", probably as a result of the post-World War II immigration and the expensive renovations undertaken to improve the building. However, during the next thirty-five years, the church suffered a continually declining membership, and although the 100th Anniversary was celebrated on 21 October 1989, the upkeep of the massive building, now eighty years old, presented such serious financial worries that the decision was made to close the building and in 1999, Livingston United Church was sold. Just months later, the old church was purchased, re-opened and renamed Hamilton Korean Presbyterian Church.

Reference Material

Livingston United Church Scrapbook (Hamilton Public Library)

St. Anthony of Padua Roman Catholic Church**Address:** 165 Prospect Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Sunken Italian garden, Rectory**Architect(s):** Frank H. Burcher**Builder(s):** James Kemp Construction Co.**Construction Date:** 1954 **Material:** Yellow Brick, Red roof tiles**Style:** Contemporary**Associated Person(s):** Father John F. Bonomi, Father Mascari, Bishop Thomas J. Dowling, William McElcheran, Bishop J. F. Ryan**Associated Group(s):** Convent of St. Anthony of Padua**Associated Event(s):** 1954, opening ceremony transmitted to Italy by C.B.C.; August 2002, Scalabrinian Priests relinquish the parish to the Hamilton Diocese**Associated Theme(s):** Preservation of congregation's Italian heritage**Architectural Features:** Wrought iron fencing around building, campanile bell tower, stained glass windows, copper doors, exterior mosaic brickwork, date stone 1954, bronze statue of St Anthony**History**

The history of St. Anthony of Padua Roman Catholic Church dates from 1910 and the founding of the first Italian parish in the City of Hamilton. Two years later, in 1912, under the direction of the Father John F. Bonomi, C. S., a Scalabrinian priest, who arrived in the city from Italy in 1908, the rapidly growing immigrant community built their own church. Named St. Anthony and located on Clinton Street at the corner of Lottridge, it was made possible by a generous donation from Bishop Thomas J. Dowling.

By 1950, the church had become too small for the city's Italian population. On 4 October 1953, Rt. Rev. Monsignor G. L Cassidy, Pastor of St. Patrick's Roman Catholic Church, officiated at the sod-turning ceremony for the new St. Anthony Church to be built on the corner of Prospect Street North and Barton Street. Bishop Joseph Ryan laid the cornerstone on 27 June 1954 and just four months later, on 3 October 1954, he returned to officiate at the opening ceremony.

Speaking to the congregation in English and Italian, the Bishop welcomed the many newly arrived immigrants, placing them in the care of Father Charles Mascari - the first Canadian-born priest of Italian heritage in Hamilton. The historic occasion of the opening ceremonies was marked by the event being transmitted to Italy by the C.B.C.

The striking new yellow brick church, designed by Frank H. Burcher and built by the James Kemp Construction Company was regarded as an "ultra-modern building" by some of the older members of the congregation. *'The Hamilton Spectator'* described the building and adjacent Parish Hall as "modern Florentine in character, with Campanile Bell Tower and sunken Italian Garden, the first of its kind in Hamilton." A bronze statue of St. Anthony, designed and made by Dundas artist, William McElcheran, and mounted on the sheathed copper doors, was among the notable architectural features of the new mid-20th century church and a reflection of the congregation's cultural heritage.

Reference Material:

St. Anthony of Padua Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Holy Veil of Holy Mother Russian Orthodox Church outside of Russia



Address: 75 Sanford Avenue South

Current Use: Place of Worship

Previous Building: No

Alternate/ Historical Name(s): The Church of St. Peter, the Apostle and Martyr

Current Affiliation: Russian Orthodox

Historical Affiliation(s): Church of England

Architect(s): Unknown

Builder(s): Unknown

Construction Date: 1892 **Material:** Brick **Style:** Gothic Revival

Associated Person(s): Rev. Thomas Geoghegan, Rev. J. W. Ten Eyck, Hugo Odor, Rose Swanzy, Lucy Chowne, Mr. & Mrs. P. D. Crerar, Mrs. McGivern, T. H. Stinson, Rev. Michael Luboscinsky, Igor Suhacev

Associated Group(s): St. Peter's Infirmary

Associated Event(s): October 5, 1890, first service of congregation; August 6, 1892, laying of cornerstone; October 16, 1892, dedication of church; September 9, 1906, death of Rev. Geoghegan; Easter Sunday, 1907, women admitted to choir

Associated Theme(s): free pews, mission work

Additions/Alterations: 1910, alterations to chancel to accommodate installation of pipe organ; late 1970s, interior frescoes

Architectural Features: Double lancet windows, interior frescoes, iconostas

History

In 1890, Rev. Thomas Geoghegan, Rector of St. Matthew's Church, requested the Bishop of the Diocese of Niagara, the Rt. Rev. Charles Hamilton, to create a new

parish from the eastern portion of St. Matthew's. The area within Cannon Street to the north, Wentworth Street on the west, the Mountain in the south and the Delta to the east was named the Parish of St. Peter the Apostle and Martyr. The Parish was sparsely populated and still outside the City limits. The little congregation first worshipped in a frame house at 28 Aikman Avenue but soon had to move to larger premises on Wentworth Street. With a hundred dollars from the Bishop and donations from as far away as England and Ireland, a simple brick church was built near the corner of Main and Burlington Streets (now Sanford Avenue). The 35' by 75' building was designed to seat three hundred and was intended as a temporary place of worship to be used eventually as a Sunday School and Parish Hall. It was furnished largely by gifts from parishioners, including an altar and 17' high reredos manufactured by T. C. Chadwick of Hamilton, the first of its kind produced in Canada. St. Peter's was opened and dedicated on October 16, 1892.

The Rector of the new church, Rev. Geoghegan, was an Irishman and hugely popular in the whole City. Known for his charitable works with the poor and unemployed, Rev. Geoghegan took no salary while serving at St. Peter's and left an enduring legacy in St. Peter's Hospital which he founded in 1890 as St. Peter's Infirmary for male patients with chronic illnesses. He died in 1906 and was succeeded by Rev. J.W. Ten Eyck.

Membership in St. Peter's grew quickly under its first two rectors and in 1916, the congregation moved to much larger premises, at the northwest corner of Main Street and St. Clair Avenue. The furnishings from the church were moved to the chapel in the new St. Peter's, and the Sanford Avenue building was used, as first intended, as a Sunday School and Parish Hall. When the basement of the new church was renovated in 1920, old St. Peter's was sold to the Disciples of Christ, a non-denominational church.

In the 1950s, the church building was bought and is presently occupied by the Holy Veil of Holy Mother Russian Orthodox Church. Frescoes, executed by Igor Suhacev in the late 1970s, cover the nave and rear walls of the interior, portraying, in the style of Russian icons, various saints and scenes from the New Testament. A massive, painted and carved iconostas separates the altar from the congregation. The double lancet windows of the nave have been rimmed in deep blue stained glass with a red cross centred in each panel.

Reference Material:

St. Peter's Anglican Church Scrapbook (Hamilton Public Library)

Greenfield, Katharine J., *An Archivist Talks: Tales of Early Hamilton and our Churches.*

Ye Shall Hallow the Fiftieth Year 1890-1940 Church of St. Peter, Hamilton, Ontario, The Moore Printery Limited, Hamilton

Anglican Diocese of Niagara Archives, Mills Library, McMaster University

St. Ann's Roman Catholic Church**Address:** 120 Sherman Avenue North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Church Rectory (1958), St, Ann's School**Architect(s):** A. W. Holmes of Toronto**Builder(s):** Unknown**Construction Date:** 1923-1924 **Material:** Yellow Brick, Sandstone**Style:** French Romanesque**Associated Person(s):** Father J. A. Lenhart, Monsignor Joseph Englert, Monsignor Charles McCalgan, Bishop Paul Reding**Associated Group(s):** Sisters of St. Joseph**Associated Theme(s):** Serving as a place of worship for immigrant ethnic groups and as 'Mother Church' to Hamilton's East End Catholic congregations**Additions/Alterations:** 1949, interior refinishing of the church**Architectural Features:** Decorative brick work, towers, rose window, triple doors on front façade, date stone 1923**History**

St. Ann's Roman Catholic Church dates from 1905 when Bishop T. J. Dowling donated two acres of land to the newly-formed parish on Sherman Avenue North at Barton Street - an area that at the time was the eastern limit of the city, but rapidly becoming home to new immigrants settling in the north-east part of Hamilton and working in the nearby steel mills. A small church, built of cement blocks was dedicated by Bishop Dowling on 13 May 1906, but soon proved too small for the rapidly growing congregation.

Father J. A. Lenhart served briefly as the first pastor, but his replacement, Rev. Joseph W. Englert who came to the city the next year, served the parish for 40 years and oversaw the construction of the second St. Ann's Church that was built in 1923-1924.

By the early 1920s, St. Ann's had become inadequate for its congregation, and in January 1923, work began on moving the original church to a site behind the rectory where it was renovated to serve as a Parish Hall. The construction of the present church began in June 1923, with the laying of the cornerstone by the Rt. Rev. M. J. O'Brien, Bishop of Peterborough, and completed on 11 May 1924 with the dedication by Bishop McNeill of Toronto. The magnificent new church that cost \$117,995, however, remained bare and austere for many years, for it was not until 1949 that the congregation was able to afford a suitable decoration scheme.

Designed by Toronto Architect, A. W. Holmes, in the French Romanesque style, it was described by the 'Hamilton Herald' in March 1924 as "the style of architecture seldom seen in a church, simplicity combined with an appearance of solidarity and strength." Built almost entirely of yellow brick, the building facing onto Barton Street is noticeable for its two towers on either side of the front façade and its heavy buttressed walls that are capped with sandstone.

Throughout its history, St. Ann's has provided "a home" for various ethnic groups on their way to becoming parishes. Beginning as a largely Irish congregation, it has served Polish (1909-1912), Italian (1910-1912, 1932-1946), Croatian (1952-1959), Slovenian (1962-1965) and Vietnamese (1990-1998) communities during its long history. The church also has the distinction of seeing one of its members become the seventh Bishop of Hamilton, Most Reverend Paul Reding.

Reference Material:

St. Ann's Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Bethel Apostolic Church of Jesus Christ: The Healing Temple

Address: 187 Sherman Avenue North

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): English-Italian Methodist Mission, Italian Methodist, English-Italian Church, All People's Mission, All People's United Church, Chinese United Church

Current Affiliation: Apostolic Pentecostal

Historical Affiliation(s): Methodist, United, Non-denominational

Architect(s): Unknown

Builder(s): Unknown

Construction Date: 1915 **Material:** Red Brick **Style:** Italianate

Associated Person(s): Rev. W. H. Burgess, Rev. J. A. Falconbridge, Rev. George MacLeod, Rev. Y. Lee (Chinese Minister), Rev. Takushi Komiyama (Japanese Minister), Rev. Victor Krashenikoff (Slavic Minister)

Associated Group(s): Over 20 different nationalities have worshipped at the church during its history

Associated Event(s): 1925, became associated with the United Church; 1930-1960, church congregation largely of Japanese, Chinese and Slavic origin; 1970, closure as a United Church as various nationalities left to establish their own places of worship

Associated Theme(s): Assistance to the congregation of mainly new immigrants during Depression years by Board of United Church Home Mission; worship services in a number of languages helped establishment of ethnic congregations with their own ministers within the church beginning in the 1940s

Additions/Alterations: 1947, church largely rebuilt after fire; 1965, rear addition
Architectural Features: Central tower, double doors at front entrance, oriel window on front façade, cornerstone 1919.

History

Described in the 'United Church Observer' on 15 September 1952, as "a unique church which is truly all peoples", the building presently called Bethel Apostolic Church of Jesus Christ at 189 Sherman Avenue North, has a long history, serving as a place of worship for ethnic congregations that began during the second decade of the 20th century.

City of Hamilton directories begin listing the building as an English-Italian Church by the middle of the decade, with a cornerstone bearing the inscription, Italian Methodist Mission A. D. 1919. In the years following, it remained under the name of an English-Italian Church until the time of Church Union in 1925, when it returned to its earlier mission status, briefly calling itself All People's Mission - one of three such places of worship in Hamilton - and then, All People's United Church by 1930.

Reflecting the congregation's wish to function as a church for people from all over the world and in particular to serve new Canadians in the city, the church attracted small numbers of immigrants from China, Japan, Czechoslovakia, Bulgaria and Russia who had settled in the streets around Sherman Avenue North. Through the difficult years of the Depression, the Board of Home Missions and the Women's Missionary Society provided services to the congregation, including summer camps for children and disadvantaged youths and recreational activities for adult members.

Many of the church's records were lost after the building was partially destroyed by fire in 1947. Covered by insurance, the church was rebuilt and opened again in 1948 and returned to its work of welcoming new immigrants following the end of World War II.

The September 1952 article in the 'United Church Observer' continued its description of this multi ethnic United Church, noting "that people of many national backgrounds are now ministered to in this church. Services are carried on in three languages each Sunday, namely English, Japanese and Slavic."

By the late 1950s, the Japanese congregation had grown to the point of not only funding their own minister, but also of wanting their own church building. Late in 1959, they purchased a former Baptist Church on the Hamilton Mountain and withdrew from All People's. Other ethnic groups expressed their interest in following the example of the Japanese congregation, which led to a rapidly declining membership and All People's United Church was forced to close c.1970. After remaining vacant for several years, the building was purchased by an Apostolic congregation which continues to worship there.

Reference Material:

All People's United Church Scrapbook (Hamilton Public Library)

Italian Presbyterian Church



Address: 388 Sherman Avenue North

Current Use: Industrial

Previous Building: No

Alternate/ Historical Name(s):

Current Affiliation: Closed

Historical Affiliation(s): Presbyterian

Architect(s): Unknown

Builder(s): Unknown

Construction Date: 1929 **Material:** Brick **Style:** Vernacular

Architectural Features: Arched windows

History

The Italian Presbyterian Church in Hamilton began as the Italian Mission of Hamilton in June, 1909. The congregation had relations with other denominations and became part of the United Church in the union procedure of 1925. After meeting in various locations in the northern part of Hamilton, a permanent home was built at 388 Sherman Avenue North. In 1932, the members agreed to enter into the Presbyterian Church of Canada and changed their name to the Italian Presbyterian Church. Over the years, assistance was given by other local Presbyterian churches: St. Andrew's, St. David's and later, Chalmers and Chedoke from the Mountain.

In the 1960s, the attendance began to diminish despite the efforts of the determined congregation and in 1971, the building closed as a place of worship. It is now used for industrial purposes.



Reference Material:

Italian Presbyterian Church Scrapbook (Hamilton Public Library)

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

First Romanian Baptist Church

Address: 130 Victoria Avenue North

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): Victoria Avenue Baptist Church, Victoria Avenue Gospel Church, Romanian Baptist Church

Current Affiliation: Baptist

Historical Affiliation(s): Baptist, Gospel

Architect(s): Unknown

Builder(s): Unknown

Construction Date: 1893 **Material:** Red Brick **Style:** Romanesque Revival

Associated Person(s): Mr. Abram N. Barber

Associated Event(s): 1893, opening of Victoria Avenue Baptist Church; 1925, Baptist congregation moves to new church on Main Street and renames themselves Trinity Baptist Church; 1974, Romanian Baptist congregation purchases the building

Associated Theme(s): Establishment and support of mission churches by Victoria Avenue Baptist Church such as the Barton Street Baptist Mission in 1900; encouragement by Romanian congregation for others of their nationality to join them in worshipping in the church

Additions/Alterations: 1926, renovations to building; 1994, renovations to the building following a serious fire with several windows left boarded up on lower level and in the tower

Architectural Features: Decorative brickwork, large square-sided tower with steeple roof, rubblestone foundations, rear Sunday School building with date stone above doorway Sabbath School A.D. 1883, cornerstone June 1893 on main church building, Rose window.

History

Since 1974, the Romanian Baptist Church has held its worship services in one of Hamilton's oldest places of worship, east of the city's downtown core - the former Victoria Avenue Baptist Church on Victoria Avenue North. In December 1974, when the building officially became the Romanian Baptist Church, the congregation held a Recognition Service to encourage others of their faith and nationality to join them in worship services. Largely composed of post-World War II immigrants who had come to Canada to escape the trouble in eastern Europe as it fell under Communist rule, the small congregation held their first worship services with other immigrants Baptist groups from Germany and the Ukraine at the Elmwood Baptist Church on Wood Street East. With growing numbers and a desire for their own building, the congregation moved into the former Victoria Avenue Church when it was vacated during the 1970s.

The Victoria Avenue Baptist Church began in 1882 as a mission church and Sabbath School funded by Mr. Abram N. Barber, a retired farmer, who used his wealth to help establish Baptist Missions in east Hamilton for members unable to attend the James Street Church or the North End Mission, located at Ferguson Avenue, near the Bay. Housed in a small red brick building erected specifically for that purpose on the corner of Victoria Avenue and Evans Street and with Mr. Barber as the first Sunday School superintendent, the growing membership allowed the mission to become a recognized church in 1888. Within two years, the congregation needed a larger building, and again through the kindness of Abram Barber, who had purchased additional property during the 1880s, a new church, seating between 500-750 people was opened in June 1893, adjacent to the original structure, which then became the Sunday School building. During the early years of the twentieth century, the size of the congregation doubled and members were active in the Hamilton community establishing three mission churches - Barton Street, Kensington Avenue and Paling Avenue.

By 1925, the Victoria Avenue Church had 270 members and, although pleased with the size of their congregation, felt that there were too many churches in their area. The congregation moved later in the year to Main Street East and renamed themselves Trinity Baptist Church.

A year later on 4 September 1926, a large number of people were in attendance at the opening of the Victoria Avenue Gospel Church - the old church having been completely renovated during the previous twelve months. The building appears to have been used for approximately a decade as a Gospel church before reverting in 1935 to again being listed as a Baptist church. This continued until the early 1970s, when the congregation left to join the Glendale Baptist Church in the east end of Hamilton, the building retaining its Baptist association by its sale to the Romanian congregation.

Reference Material:

Victoria Avenue Baptist Church Scrapbook (Hamilton Public Library)

Wentworth Baptist Church**Heritage Status****City Inventory:** Yes**Address:** 120 Wentworth Street North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** East End Mission, Wentworth Street Mission**Current Affiliation:** Baptist**Historical Affiliation(s):** Baptist**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1924 **Material:** Red Brick, Stone, Concrete blocks
Style: Romanesque Revival**Associated Person(s):** William H. McElcheran, Robert George (Sunday School Superintendent for 32 years), Rev. George Anderson, Rev. W. B. Tighe, Rev. H. Elmer Green (Pastor overseeing 1924 new church).**Associated Event(s):** 9 November 1969, 100th Anniversary of Wentworth Baptist Church's beginnings; 15 November 1990, 100th Anniversary of the church at Wellington Street North**Associated Theme(s):** Patriotic support of Canada's war effort in World War I (24 members enlisted) and World War II (60 members enlisted); mission work in 1980s among Hamilton's Hispanic residents**Additions/Alterations:** 1928, additional construction of living quarters for minister and family; 1950, stained glass windows installed; 1953, construction of new main entrance and Sunday School hall; 1957, additional stained glass windows installed.**Architectural Features:** Date stone 1893.**History**

Wentworth Baptist Church was initially founded as a Baptist Sunday School. In the Fall of 1869, William H. McElcheran opened an east end Sunday School known as the East End Mission Sunday School, housed in a small unpainted one storey frame building on the south side of King William, between Ashley and Wentworth Streets. Before the year ended, a tremendous growth in attendance necessitated a move to a large house on the southwest corner of Wentworth and Nightingale.

Members of the Park Street Baptist Church began holding Sunday evening meetings in 1870 at the corner of King William and Steven Street and asked William McElcheran if he would arrange evening services for the East End Mission. On 20 November 1872, a lot on the north east corner of King William and Wentworth Street was purchased for \$200 and a building erected for \$820. Renamed the Wentworth Street Mission, it was officially opened with three services on 29 June 1873. Built of wood, the building was surrounded by a picket fence, with a simple porch on the front façade.

During the year, Robert George, a Sunday School teacher at Park Street Baptist Church, resigned his position there and began missionary work in the Wentworth Street area, organizing a Sunday School and services. With no ordained minister, the services and sermons were delivered by a different preacher each Sunday - the Park Street Church helping to fund the mission to ensure its continuation.

By 1890, members were dissatisfied with their standing as a branch or mission church and requested James Street Baptist Church, now their 'Mother Church', for letters of dismissal, enabling them to form a separate Regular Baptist church. On 6 August 1893, their wish was granted and 59 members were dismissed to form a new congregation - the church organizing under the name of the Wentworth Baptist Church on 21 September 1893.

With a growing congregation and secure finances, the question of a new building was raised in 1896. On 25 May 1897, the cornerstone for the new building was laid, with the first services held in October, part of the funds for the construction was raised by selling bricks used in the walls of the church.

During World War I, under Rev. W. B. Tighe, the congregation undertook a great patriotic effort, for when a request for soldiers' socks came, he rented a knitting machine and with the help of the church ladies, 2,374 pairs of socks were produced.

A major fire broke out on 7 October 1922, destroying the organ and severely damaging the building. The congregation decided to build a new church rather than restoring the old one; so property at the corner of Wentworth and Cannon Streets was purchased for the site of the new building.



*Wentworth Baptist Church
(Gary Evans)*

Designed in the Romanesque style, the brick building was erected at a cost of \$28,000. The cornerstone was laid on 28 June 1924 by Albert Matthews, President of the Baptist Convention of Ontario and Quebec and Chairman of the Senate and Board of Governors of McMaster University. At the opening ceremony held on 2 November 1924, the large gathering heard Mayor Jutten congratulate the congregation, saying the Baptist church was the only denomination in the city paying taxes!

Reference Material

Wentworth Baptist Church Scrapbook (Hamilton Public Library)
Archival Material, Baptist Archives, McMaster University

St. David's Presbyterian Church**Address:** 478 Wentworth Street North**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Wentworth Street Mission**Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1919 **Material:** Brick **Style:** Neo-Gothic**Associated Person(s):** Rev. Robert Allan**Additions/Alterations:** 1922**Architectural Features:** Stained glass windows, projecting front entrance**History**

St. David's Presbyterian Church began in a tent on the corner of Wentworth Street and Mars Avenue in Hamilton's north end. The driving force behind the establishment of the congregation was Scottish-born Rev. Robert Allan. Under his leadership, the congregation, Sunday school and choir underwent rapid growth and plans were made for a permanent building. Property was purchased at 474 Wentworth Street North, with the cornerstone laid on December 15, 1918. The church opened in March, 1919, the same year that the congregation was formally organized with over one hundred members.



*St. David's United Church
(Gary Evans)*

Expansion took place in 1922 when an addition at the rear of the new church was built by volunteer labour. Rev. Allan retired in 1946 at the age of eighty, after devoting over a quarter century of service to St. David's. As the population of Hamilton has changed over the decades, so has the membership of St. David's. The purpose and cause brought to the community by the early twentieth century Gospel Wagon of Rev. Allan has continued throughout the years at St. David's Presbyterian Church.

Reference Material:

St. David's Presbyterian Church Scrapbook (Hamilton Public Library)
Bailey, T. M., Editor, *Wee Kirks and Stately Steeples The Presbytery of Hamilton 1800 - 1990*, Burlington, Eagle Press Printers 1990.
The Presbytery of Hamilton 1836-1967, Private Printing 1967.

Ward 4 Places of Worship

1. Living Water Community Church
2. Anglican Church of St. Alban the Martyr
3. Wesley Urban Ministries Neighbourhood Centre
4. Roxborough Park Presbyterian Church
5. St. John the Baptist Roman Catholic Church
6. Holy Family Roman Catholic Church
7. Anglican Church of the Nativity
8. Holy Cross Croatian Roman Catholic Church
9. Faith Evangelical Lutheran Church
10. Pioneer Memorial United Church
11. All Nations Full Gospel Church
12. St. Columba Presbyterian Church
13. St. Mary's Armenian Apostolic Orthodox Church
14. St. Mina Coptic Orthodox Church
15. Delta United Church
16. Little Bethel Community Church
17. St. Eugene's Roman Catholic Church
18. Buddhist Temple of Hamilton
19. St. Paul's United Church
20. Redeemer Evangelical Lutheran Church

Living Water Community Church

Address: 1475 Barton Street East

Current Use: Place of Worship

Previous Building: No

Alternate/ Historical Name(s): Fairfield United Church

Current Affiliation: Pentecostal

Historical Affiliation(s): United

Architect(s): Warren & McDonnell

Builder(s): Unknown

Construction Date: 1929 **Material:** Red Brick, Stone & Vinyl Siding

Style: Romanesque

Additions/Alterations: 1950s, improvements to the interior of the church; 1953, complete replacement of church roof; 2000-2002, interior changes by new congregation, vinyl clad rear addition

Architectural Features: Date stone 1929, decorative brickwork around windows, triple windows above front entrance, double doors

Associated Group(s): St. David's United Church

Associated Event(s): 1929, opening of Fairfield United Church; 1955, discovery of fraud by church treasurer; 1998, closure of Fairfield; 2000, church sold to Pentecostal group

History

In 1929, a new United Church was erected in the industrial area of east Hamilton, located at the corner of Barton Street East and Weir Street North. Named Fairfield United, the cornerstone was laid May 1929 and a large building erected, capable of seating up to 350 people at a worship service, as the Hamilton Presbytery anticipated large-scale residential growth in the area due to the nearby industrial complexes.

Over the next twenty years, the church saw their membership grow to meet their projected congregation, and then after the end of World War II, another increase occurred, necessitating improvements to the building. By the end of the 1960s, a decline in membership began, as many residents moved away from the area to the newly opened subdivisions in Stoney Creek.

By the 1990s, the congregation had fewer than 50 members. To make the situation even more serious, in 1995 it was discovered that the church treasurer had not been honest in his book-keeping and the church was in a terrible financial situation. As a result of his fraud, the decision was made to close the church. After a brief closure, the church was sold and re-opened and presently houses a Pentecostal congregation called Living Water Community Church.

Reference Material:

Fairfield United Scrapbook (Hamilton Public Library)

Wesley Urban Ministries Neighbourhood Centre**Address:** 93 Delena Avenue North**Current Use:** Multi-purpose Community Centre**Previous Building:** No**Alternate/ Historical Name(s):** St. David's United Church**Current Affiliation:** Unknown**Historical Affiliation(s):** United**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1951 **Material:** Brick, Concrete Blocks**Style:** Contemporary**Additions/Alterations:** 1958, addition of Christian Education building;
c.1970, community building added**Architectural Features:** Date stone 1958**Associated Group(s):** Multi-use building used as Place of Worship by Spiritual Assembly of the Bahai, Grace Church of Jesus Christ & Livingword Lighthouse Sanctuary and as the Niwasa Early Learning and Care Centre and Head Start Pre-School**Associated Event(s):** c.1969-1970, church closed, building becomes part of Wesley Urban Ministries**History**

Post World War II residential development in the Parkdale North area of the city resulted in the opening of a Sunday School in rented accommodation in 1951 with over 50 children attending the weekly classes. Plans for the erection of a church were made, as the area was expected to develop, and a sod-turning ceremony for the building was held later the same year.

The church, a simple A-frame structure, was designed so as the congregation grew, the building could be easily enlarged. After the official opening of St. David's United Church in December 1951, there was a steady increase in the membership that by 1954 had reached 200 members.

In 1958, St. Giles United Church of Hamilton offered financial assistance and support to the young church that enabled St. David's to erect a Christian Education Building. During the following decade, the church membership experienced a steady decline in attendance that became so serious that St. David's United Church was no longer listed as an active congregation in the City of Hamilton Directories after 1970.

The former church re-opened as a Wesley Urban Ministries Neighbourhood Centre with a large addition connected to the former place of worship. A number of community groups and services for the Parkdale area are presently housed in the building - the Niwasa Early Learning and Care Centre, the Head Start Pre-School and meeting rooms for several small religious congregations who continue to hold worship services due to the closure of their own place of worship - such as the members of the former Fairfield United Church from Barton Street East.

Reference Material:

St. David's United Scrapbook (Hamilton Public Library)

Anglican Church of St. Alban the Martyr**Address:** 200 Cope Street**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Veronica's Church**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England**Associated Features:****Architect(s):** George T. Evans (original basement church and chapel); J. Bruce Bateman (sanctuary)**Builder(s):** Walter J. Smith**Construction Date:** 1924 **Material:** Brick **Style:** Contemporary**Associated Person(s):** Rev. J. McAndrew, Rev. Harold Leake, Winnifred & William Rexworthy, Rev. Hugh Collier, Sister Marguerite and Novice Domenica of the Sisters of St. John the Divine, William Oosterehoff, Rev. Dawson Harris, Mabel Golden Bigrigg, J. Bruce Bateman, Rev. Keith Gleed, Rev. Charles Stirling**Associated Group(s):** The Community of Homeside; 'Little England'; St. Alban's Drama Club; Argyle Citadel of the Salvation Army; St. Paul's United Church; Holy Family Roman Catholic Church**Associated Event(s):** 'Between Friends'- exchange program with parishes in Canton, Ohio**Additions/Alterations:** 1938, Chapel of Christ the King; 1948, new floor in basement church/hall, new main stairway; 1952-1953, stained glass windows in chapel; 1961, church built on basement; 1960s, chapel renovated, transept added to east side of church**Architectural Features:** Glass block inserts in nave walls; domed skylight; stainless steel exterior cross; carved chapel altar**History**

In the early 1900s the area known as Homeside, east of Kenilworth Avenue and still outside the City limits, was largely populated by English immigrants, many of whom worked in the steel mills. The Rector of St. James Anglican Church on Ottawa Street, the Rev. J. McAndrew, decided that these residents should have their own parish, and land was purchased at the northeast corner of Fairfield Avenue at its intersection with the City's water pipeline.

A wooden church was built in 1913, raised on posts as protection against the regular flooding of nearby Fairfield Creek. Originally called St. Veronica's, the church was re-named by the Bishop of Niagara after the first English saint, St. Alban, in recognition of the predominantly English heritage of the parishioners. Along with two other area churches, the St. Alban's building was also used as school classrooms until the construction of Fairfield School in 1915.

Under its first rector, Rev. Harold Leake, who is credited with bringing High Church Anglican liturgy and practice to St. Alban's, the congregation outgrew its simple, little church. In 1924, parishioners moved the building by horse and cart to the corner of Cope Street and Britannia, and joined it to the east side of a new brick basement church, intended in the future to grow into a 'handsome Gothic structure'.

Despite the lack of affluence in the parish, particularly during the Depression years, St. Alban's became a notably active congregation with many organizations including a drama club, a cricket club and a monthly parish magazine. Twelve young parishioners over the years were ordained into the ministry. During World War II, the parish organized entertainment for servicemen housed on the east side of Kenilworth Avenue and were thanked in 1945 by a gift of an oak table, still located in the narthex of the church, from the Officers' Mess, Canadian Army Trades School.

Except for the construction of the Chapel of Christ the King in 1938, the plans for the 'handsome Gothic structure' were never realized. The old church served as a parish hall until it was demolished in the late 1920s. It wasn't until 1961 that the basement and the chapel were incorporated into a new church designed by J. Bruce Bateman of Toronto.

The new church featured a nine foot plexiglass dome over the free-standing altar and thirty-nine brick and glass block crosses along the nave representing the thirty-nine Articles of Religion. A large illuminated stainless steel cross over the skylight eventually succumbed to wind damage and was removed and placed on an exterior wall of the church. Twelve rows of oak pews represented the twelve tribes of Israel on the east side and the twelve Apostles on the west. The altar is from St. Philip's Anglican Church which closed in the 1960s.

Reference Material:

To the Glory of God, A Celebration of the Eighty-five Year Ministry of the Church of St. Alban the Martyr, Hamilton, Ontario, 1913-1998, St. Alban Press, Hamilton, Ontario, 1998.

The Anglican Church of St. Alban the Martyr Scrapbook (Hamilton Public Library)
Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Roxborough Park Presbyterian Church**Address:** 20 Eastwood Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Architect(s):** Basil Hall**Builder(s):** Unknown**Construction Date:** 1957 **Material:** Brick **Style:** Contemporary**Architectural Features:** Pitched roof**History**

Nicknames are not usually associated with churches but Roxborough Park Presbyterian Church has been known as the "Wee Kirk" amongst its own. This east-end church began in 1954 after a summer canvassing of area residents by student-minister, Frank Gillespie. There was considerable interest in establishing a Presbyterian church and the first service was held on September 26, 1954, in Hillcrest Public School. Support continued and a Christian education centre was built three years later and dedicated on Sunday, May 5, 1957. A year later, a manse was added to the church's inventory.

Lean years were endured by the congregation but the "Wee Kirk" members worked diligently for their church. In the early 1960s, St. Andrew's Church was replacing the original pews. The enterprising "Park" men accepted the donation of the pews, spending countless hours re-finishing and installing them in the now, official sanctuary.

With declining membership, a full-time ordained minister was not feasible and interim moderators were appointed from time to time after 1984. A new approach was taken in 1985 with the creation of the Roxborough Centre, including church and social services in the area in co-operation with other denominations.

Roxborough Presbyterian Church remains active in its original 1957 sanctuary and in the community.

Reference Material:

Roxborough Park Presbyterian Church Scrapbook (Hamilton Public Library)

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

St. John the Baptist Roman Catholic Church**Address:** 128 Edgemount Street South**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** St. John the Baptist School, St. John's Rectory**Architect(s):** Frank H. Burcher 1957 church**Builder(s):** Unknown**Construction Date:** 1942 and 1957**Material:** Red and Yellow Brick, Stone, Glass, Aluminum, Ceramic Tile**Style:** Contemporary**Associated Person(s):** Bishop John T. McNally, Bishop J. F. Ryan, Bishop Anthony F. Tonnos, Father Daniel Hinsperger, Father T. B. Traynor**Associated Event(s):** 1984, dedication of Mass chapel**Additions/Alterations:** 1957, second part of the church constructed; 1982, interior alterations and construction of a Mass Chapel**Architectural Features:** Cornerstone 1942, original red brick church, spire, ceramic mural on front façade, variety of window styles**History**

The Most Reverend John T. McNally, Bishop of Hamilton, in 1930 established the parish of St. John the Baptist for the Delta area of east Hamilton, which had formally been part of St. Patrick's Parish.

Early services were held in the 4-room St. John's School built on London Street South in 1929 and the parish worshipped there until 1942, under the care of Father T. B. Traynor. Construction of a church began in 1942 with only a basement. As war regulations made it impossible to obtain structural steel, wooden cross beams were used for the roof - the intention being of constructing a church above at a later date. The parish grew rapidly during the early years of the 1950s as the city quickly spread eastwards. As a result, it was decided to continue construction of the church, but the building's foundations were found to be completely inadequate for the proposed enlarged church, and plans for an entirely new building were requested in 1956.

When dedicated by the Bishop of the Hamilton Diocese, Rev. J. F. Ryan, on 6 October 1957, the new church of yellow brick included the original 1942 building. Frank H. Burcher, the architect designed the building in a contemporary Gothic style, with a tall spire placed above, the central high altar. Located across the centre of the front facade, a striking ceramic mural depicting the Christ and John the Baptist welcomes the congregation.

Beginning in 1982, under Father Dan Hinsperger, major alterations to the building took place to incorporate a daily Mass Chapel and to seat the congregation on three sides of the altar, rather than the four under architect Burcher's interior cruciform design. In June 1984, Rev. Anthony F. Tonnos, Bishop of Hamilton, blessed the newly constructed chapel, dedicated to the memory of the bishop's predecessor, Bishop Paul F. Reding.

Reference Material:

St. John the Baptist Roman Catholic Church Scrapbook (Hamilton Public Library) Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Holy Family Roman Catholic Church

Address: 175 Kenilworth Avenue North
Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s):

Current Affiliation: Roman Catholic
Historical Affiliation(s): Roman Catholic

Associated Features: Holy Family School, Rectory, Parish offices

Architect(s): J. D. Kyles
Builder(s): Unknown

Construction Date: 1923 and 1948 **Material:** Red Brick, Stone trim
Style: Italianate

Associated Person(s): Father Joseph Englert, Father Joseph McCowell (1921-1952),
 Father B. W. Harrigan (1952-1972)

Associated Event(s): 1920s, establishment of summer camp at Winona for east end
 Hamilton children, 1971, Golden Jubilee celebrations of parish

Additions/Alterations: 1948, major addition to building; 1949, bells placed in church
 tower; 1954, completion of parish buildings and new rectory; 1958, extensive
 renovations of exterior and interior decorations

Architectural Features: Tower containing bells, cornerstone 1948, Rose window,
 triple front doors

History

The congregation of Holy Family Roman Catholic Church originated as part of St. Ann's Roman Catholic Church on Sherman Avenue North. On 21 October 1917, Bishop Dowling blessed a small stucco building to serve as a chapel for the congregation's Sunday worship services. Following the purchase of a frame house by Father Joseph Englert to serve as a rectory and the donation by the City of Hamilton of the abandoned Scott Park Barracks used during World War I to be used as a school, Holy Family was recognized as an independent parish on 26 June 1921.

Within a year of its recognition as a parish, the need for a more suitable and larger church was apparent. Father Joseph McCowell, an assistant priest at St. Ann's, was named pastor and remained to serve the parish for 32 years, directing the building of the new church and school at a time when Kenilworth Avenue was the eastern boundary of the city.

Construction of the large red brick church began on 27 April 1922, with the stucco chapel moved to north of its site to serve as the Parish Hall for a number of years. The design of the church by J. D. Kyles, allowed for the work to be completed in two stages. Half of the new church was finished by late February 1923 and the blessing and dedication on 29 April 1923. However, it was not until 1948 that the second stage of the church was completed, the east end parish suffering the deprivations of the Great Depression and World War II.

In 1949, Holy Family received a donation of three massive bells imported from Belgium. Ranging in weight from 750 lbs. to 1700 lbs., they were placed in the tower of the recently enlarged church and initiated a decade of work that included completion of parish buildings, a new rectory and extensive renovations and decoration of the church interior.

Reference Material:

Holy Family Roman Catholic Church Scrapbook (Hamilton Public Library)
 Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France,
 Editions du Signe 2007.

Anglican Church of the Nativity**Heritage Status****City Inventory:** Yes**Address:** 1831 King Street East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** St. Mary's, Bartonville**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England (Protestant Episcopal)**Architect(s):** Mr. Carter, Husband, Robertson & Wallace, Charles Lenz**Builder(s):** Mr. Mulligan**Construction Date:** 1881 **Material:** Stone **Style:** Gothic Revival**Additions/Alterations:** 1953, nave attached to original church by Husband, Robertson, Wallace, architects; 1967, parish hall, etc., Chapel of the Holy Family by Charles Lenz, architect**Architectural Features:** Stone masonry**Associated Person(s):** Adam Brown, William Syer, George Waller, Rt. Rev. W. E. Bagnall, John & Edith Halliday, Dora DePedery-Hunt**Associated Event(s):** 1980, 100th Anniversary with 19th century Order of Service**History**

The Anglican Church of the Nativity, originally St. Mary's, Bartonville, was conceived at a meeting in the Bartonville schoolhouse on February 20, 1880, as a second church in the Stoney Creek parish of the Church of the Redeemer. The cornerstone was laid on June 23, 1880, by Adam Brown, Hamilton's postmaster, and the church dedicated on November 9, 1881, by the Rt. Rev. Thomas Brock Fuller, the first Bishop of the Diocese of Niagara. St. Mary's became an independent parish in 1945.

The little church was built on a north/south axis on land donated by William Syer. The soft limestone used in its construction was from Webb's Quarry on the edge of the Hamilton escarpment, and it remains the only building of this material in the area, the County Court House and the Hamilton Jail having been demolished. A plaque in the south-east corner of the church documents a substantial donation to the building's costs by a St. Margaret's Church, Gloucester, U. K., a church which remains unidentified.

In 1948, the Village of Bartonville was annexed by the City of Hamilton. The little stone church no longer accommodated the St. Mary's congregation and Sunday School. In 1953, a new nave was added on an east/west orientation with the original church retained as a sanctuary. An addition containing halls, office space and the Chapel of the Holy Family was constructed in 1967. At that time, the church décor and furnishings were designed by Toronto artist, Dora DePedery-Hunt.

In 2007 St. Mary's congregation amalgamated with that of the former Grace Church, and the new parish became known as the Church of the Nativity.

Reference Material:

St. Mary's Anglican Church, 1881 - 1981, Private Printing 1981.
Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Holy Cross Croatian Roman Catholic Church**Address:** 1883 King Street East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Holy Cross Church, Holy Cross Croatian Church**Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Croatian Parish Hall of Holy Cross, garden area around front façade, small bronze bust on plinth of Cardinal Alojzi, Archbishop of Zagreb, Croatia.**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1969 **Material:** White Brick **Style:** Post-Modern**Associated Person(s):** Father, later Monsignor Stjepan Sprajc, Father Franjo Sprajc**Associated Event(s):** 1958, Holy Cross parish founded; 1959, first church opened; 1969, present church opened; 1966, Pastor's residence purchased; 2008, 50th Anniversary of Holy Cross parish**Associated Theme(s):** Preservation of Croatian language and culture**Additions/Alterations:** 1990s, renovations to interior**Architectural Features:** Steeple containing 3 bells and topped by cross, stone buttresses, 1969 cornerstone on church**History**

In the decades following World War II, a large number of immigrants from the former republic of Croatia came to settle in Hamilton, many of them leaving their homeland to escape persecution from the recently installed Communist regime in Yugoslavia. The first Croatian mission in the city dates from 1947, with worship services organized by Father Stjepan Sprajc from St. Ann's Roman Catholic Church on Sherman Avenue North. In 1958 Bishop Joseph Ryan established Holy Cross Parish for the Croatian residents of Hamilton, with Father Sprajc as founding pastor, and within a year, the community had raised sufficient money to erect a red brick building on King Street East that was dedicated on 29 November 1959.

Just a decade later and now a King Street East landmark, the present Holy Cross Croatian Roman Catholic Church, a massive and unusually shaped octagonal white brick building was opened and dedicated on 14 September 1969. The former red brick church, located adjacent to the new building, was renovated and converted to become the Croatian Parish Hall of Holy Cross.

After Monsignor Sprajc's death in 1986, Father Franjo Sprajc became pastor and embarked on ambitious projects for the parish - three neighbouring properties were purchased, one of them renovated to become the pastor's residence and the other two to become the church's parking lot, for the introduction of Sunday shopping had resulted in the church losing the use of a nearby lot!

Since the creation of the parish, it has grown steadily - the Croatian community in Hamilton being one of the largest in the world and numbering over 8,000 people. With the growth of the church has come the creation of a number of organizations within the church community to preserve Croatian language and culture.

The parish has also participated in a number of programmes organized by the Hamilton Diocese, such as Jubilee 2000, as well as special Croatian programmes, including Eucharistic Congresses, the celebration of 1,300 years of Christianity in Croatia and the 50th Anniversary of Holy Cross Parish in 2008.

Reference Material:

Holy Cross Croatian Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Faith Evangelical Lutheran Church**Address:** 1907 King Street East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Lutheran**Historical Affiliation(s):** Lutheran**Associated Features:** Parish Hall**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1960 **Material:** Limestone, Sandstone, Glass, Red Cedar
Style: Contemporary**Associated Person(s):** Rev. John Miller**Additions/Alterations:** c.1976, Parish Hall; Christian Education Building**Architectural Features:** Collection of stained glass windows, stone buttresses, campanile**History**

The Lutheran churches in Hamilton changed dramatically during the 1950s, when the city's relatively small stable congregations found themselves involved in supporting many hundreds of immigrants and refugees from Germany and the Baltic states. By 1954, due to the large number of people worshipping at St. Paul's Lutheran on Hughson Street North and at Trinity Lutheran on Victoria Avenue, the dissolution and re-organization of the two churches was discussed and a decision made to create new Lutheran churches in Hamilton.

A year later, the Lutheran Synod formerly dissolved the two churches and the membership was reorganized, with three new congregations created, and St. Paul's retained. For all the members of the two original churches who lived east of Victoria Avenue, on 1 June 1955, Faith Evangelical Lutheran Church was organized, with worship services continuing to be held in Trinity Lutheran.

In September 1957, *'The Hamilton Spectator'* reported on a "new \$250,000 modernistically designed church" that had been unveiled at the annual meeting of the Faith Evangelical Lutheran congregation and would eventually result in a move to King Street East. Early in 1958, plans for the new church were finally unveiled, with property on King Street East at Rosedale Avenue purchased at a cost of \$41,000. Construction began with the sod-turning ceremony on 26 March 1960 and the first section, the sanctuary, was erected. By late Fall the new church was completed and dedicated on 27 November 1960.

Built according to *'The Spectator'* "of warm-toned limestone and sandstone from Kingston, red cedar and extensive use of glass - the magnificent Chancel window covering the entire west wall, 25 feet high, 25 feet wide and divided into five perpendicular panels is spectacular in design."

Reference Material:

Faith Evangelical Lutheran Church Scrapbook (Hamilton Public Library)

Pioneer Memorial United Church**Address:** 1970 King Street East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Bartonville Methodist Episcopal Church, Bartonville Methodist Church, Kenilworth Methodist Church, Kenilworth United Church**Current Affiliation:** United**Historical Affiliation(s):** Episcopal Methodist, Methodist**Associated Features:** Manse**Architect(s):** W. E. Barnett**Builder(s):** Bates Construction**Construction Date:** 1954 - 1959 **Material:** Red Brick **Style:** Contemporary**Associated Group(s):** For over 25 years associated with 4 east Hamilton churches for Lenten services - Holy Cross Croatian Catholic Church, Faith Evangelical Lutheran, St. Columba Presbyterian and Anglican Church of the Nativity (formerly St. Mary's)**Associated Event(s):** November 1949, 125th Anniversary; January 1955, name changed officially to Pioneer Memorial; September 1955, corner stone laid; November 1974, 150th Anniversary of congregation; 1999, 175th Anniversary**Additions/Alterations:** Installation of stained glass windows, green metal roof; 1999, installation of steeple with carillon and topped with cross, commemorative stained glass door panel at entrance inscribed with date 1924 - 1999**Architectural Features:** Stained glass windows, steeple**History**

Pioneer Memorial United Church is the fourth building to serve as a place of worship for the adherents of the Methodist - United Church in east Hamilton, for the congregation can trace its origin to one of the oldest churches established in the City of Hamilton. In 1824, a small group of early settlers in Barton Township erected a rough-hewn log building to serve as their place of worship. The building was located close to present day King Street East and within the fenced-in area of Bartonville Cemetery.

Several in the congregation were among the first people to arrive at the Head-of-the-Lake, having entered Upper Canada to escape the turmoil and aftermath of the American Revolutionary War. They retained their loyalty to the Methodist Episcopal Church and were occasionally visited by saddlebag clergy.

Destroyed by fire in 1846, the church was replaced by a brick building on the same site in less than a year and renamed Bartonville Methodist Church. The congregation abandoned the building in 1879 for no other reason than they felt their rural location was not attracting new members.

The church's new location on Kenilworth Avenue South also resulted in a name change to Kenilworth Methodist Church. In 1880, several members returned to Bartonville and carefully demolished their vacant church and then transported the bricks to Mud Street in Saltfleet Township, where members of the Tweedside Methodist Church used them in the construction of their new church.

By the early 1950s, as Hamilton's eastern boundary was extended to Bartonville and beyond, post-World War II residential development resulted in Kenilworth United Church becoming severely overcrowded. In January 1953, at the congregation's Annual General Meeting, a resolution was passed to study an expansion of the building, with a budget of \$50,000. A year later, permission was given to take the necessary steps. In September 1954, with the purchase of a lot on Ipswich Avenue by the Hamilton Presbytery, the decision to build a new church, rather than an addition to the Kenilworth Church was made.

W. P. Crosthwaite, the oldest member of the congregation and a descendant of Daniel Crosthwaite Sr., one of the original settlers, turned the sod for the new church in December 1954. On 1 January 1955, the name of the new church was changed to Pioneer Memorial as a tribute to the early settlers who began the congregation. Later in the year the cornerstone was laid and by November 1955, the congregation had begun worship services in the basement of the new building.

The enormous cost of building the new church, \$185,000, meant the second stage of construction was not completed until late 1958, with the Dedication of Pioneer Memorial United Church taking place on 18 January 1959. When the sale of the Kenilworth Avenue property to the Eastern Star Temple was finally completed, the money from the transaction paid for the church's new organ!

Reference Material:

Pioneer Memorial United Church Scrapbook (Hamilton Public Library)



*Bartonville Methodist Church
(Gary Evans)*

All Nations Full Gospel Church

Address: 1209-1213 Main Street East

Current Use: Place of Worship

Previous Building: No

Alternate/ Historical Name(s): St. Enoch's Presbyterian Church, East Hamilton Presbyterian Church

Current Affiliation: All Nations Gospel

Historical Affiliation(s): Presbyterian

Architect(s): W. Bruce Riddell

Builder(s): Unknown

Construction Date: 1930 **Material:** Brick **Style:** Neo-Gothic

Additions/Alterations: 1956

Architectural Features: Tower, arched windows

History

After the vote on church union in 1925, the Presbyterian minority members of Laidlaw Memorial Church formed their own church, known as East Hamilton Presbyterian Church. They remained in the Ottawa Street North area for the next five years in rented halls - Edinburgh Hall, Markeen Hall and the Sons of England Hall. By 1930, enough money had been raised to purchase property at the corner of London Street North and Main Street East to build a church of their own. The first services were held on April 13, 1930, in the newly-named church, St. Enoch's Presbyterian Church. The first minister was Rev. W.G. Blake who served from 1925 to 1934.

The church continued to grow in the next few decades and a new wing was added in 1956. A stained glass window over the chancel was dedicated in 1972. In March, 1978, a new Keates organ was dedicated to the members of St. Enoch's who gave their lives in both World Wars.

As religious demographics changed toward the end of the twentieth century and the beginning of the twenty-first, changes were taking place in the Presbyterian church. Amalgamation talks were under way between St. Enoch's in Hamilton's east end and Eastmount on the Hamilton mountain. The result was a union of the two congregations becoming a new church, Trinity Presbyterian, on the Hamilton mountain, on April 1, 2005. St. Enoch's church building was sold and is now All Nations Full Gospel Church.

Reference Material:

St. Enoch's Presbyterian Church Scrapbook (Hamilton Public Library)

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

St. Columba Presbyterian Church**Address:** 1540 Main Street East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Architect(s):** W. B. Riddell**Builder(s):** F. W. Paulin**Construction Date:** 1948 **Material:** Brick **Style:** Contemporary**Additions/Alterations:** 1957**Architectural Features:** Spire with cross on top**History**

A Sunday School class in the residential basement of Mr. and Mrs. R. Haggart, 178 Fairfield Avenue North was the beginning of St. Columba Presbyterian Church. The meeting was in November 1940 and the church was established in January 1944 with a public worship service at the residence of Mr. and Mrs. L.D. Walker, Hamilton.

Meetings were soon moved to the Veterans Service League Hall at Main Street East and Cameron Avenue. The first full-time minister was the Rev. S. Moore Gordon. A basement hall was built in 1948 on the present site at Main Street East and Weir Street and dedicated December 19, 1948. The congregation expanded greatly in the next few years and the original plan of adding a second storey was amended to constructing a new building.

The present church was completed and dedicated May 26, 1957. Cost of the new building was approximately eighty thousand dollars. Improvements have been made over the years, including an elevator and wheel-chair accessible washrooms.

Reference Material:

St. Columba Presbyterian Church Scrapbook (Hamilton Public Library)

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

St. Mary's Armenian Apostolic Orthodox Church**Address:** 8 Mayhurst Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Bartonville Baptist Mission, Coronation Park Baptist Church**Current Affiliation:** Armenian Orthodox**Historical Affiliation(s):** Baptist**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1952-1953 **Material:** Brick, Stucco Cladding, Concrete Blocks**Style:** Contemporary**Associated Person(s):** Pastor John William Dick (first Baptist Pastor), Rev. Geoffrey J. Hearn, Rev. Roger A. Petersen (last Baptist Pastor)**Associated Group(s):** James Street Baptist Church as sponsor of Mission Church**Associated Event(s):** 18 January 1950, name of church to become Coronation Park; 1 February 1953, opening of church building; 30 June 1984, final service of Coronation Park Baptist Church**Associated Theme(s):** Introduction of evangelism programme to attract new members to the Baptist Church, serious conflict within congregation that led to closure**Additions/Alterations:** c.1985, installation of stained glass windows by Armenian congregation, new entrance and large white wooden cross on front façade**Architectural Features:** Stained glass windows**History**

Located in the 1950s residential development of the Parkdale Avenue South area, the building presently housing St. Mary's Armenian Apostolic Orthodox Church has served as a place of worship to two very different denominations during its brief history.

In 1948, the Hamilton Baptist Church Extension Committee, recognizing the growing development in east Hamilton, purchased a large piece of property consisting of a vineyard and farm house from the Carscallen family in preparation for the establishment of a mission church. A year later, John William Dick, a McMaster University student pastor, began to lay the foundations for the new church, developing various services and activities, such as a Sunday School and a Vacation Bible School for residents of the area - church activities were held in the downstairs rooms of the farm house, while he and his family lived upstairs.

Mr. Dick sent out a letter to the many new residents of the area, inviting them to the first opening services on 24 July 1949 in "the old farm house at the corner of King Street and Mayhurst." *'The Canadian Baptist'* reported on 1 November 1949 "over 200 people in attendance at the new Baptist mission in Bartonville." Before the year ended, the congregation asked the James Street Baptist Church to sponsor them and act as their 'Mother Church'. On 18 January 1950, the congregation took the name Coronation Park Baptist Church and to accommodate their growing membership and need for a larger place of worship, launched a Building Fund to raise \$30,000.

Mr. Clare Guyatt of Binbrook, Moderator of the Hamilton Niagara Association of Baptist Churches, turned the sod to begin construction on 5 June 1952. The cornerstone was laid just a month later and the completed church was dedicated on 1 February 1952, with many dignitaries in attendance, including the Dean of McMaster Divinity School and Mayor Lloyd D. Jackson. Coronation Park Baptist Church continued to experience growth during the following two decades - membership climbing from 55 when the church was opened in 1952 to 112 in 1959.

Beginning in the early 1970s, the church suffered through a number of serious conflicts within the membership that would lead to a decline in the congregation and to eventual church closure. The most serious was the issue of alternative housing for the pastor. As a result of the bad feelings after the decision was made to sell the surrounding church property to provide funds, the incumbent, Pastor Geoffrey J. Hearn, resigned. A continuing decline in the size of the congregation during the 1970s and early 1980s caused the church to close.



*Original Coronation Baptist Church 1948
(Baptist Church Archives)*

On 30 June 1984, Rev. Roger A. Peterson, the fifth pastor, conducted the final service. The assets of Coronation Park Baptist Church were transferred, with 90% of the total proceeds given to Heritage Green Baptist Church for use in the construction of their church in the Stoney Creek area, and the Mayhurst Avenue building sold to an Armenian congregation.



*Dedication of original Coronation Baptist Church 1948
(Baptist Church Archives)*

Reference Material:

Rhee, Jae Y., *The History of Coronation Park Baptist Church, Hamilton, Ontario*, Private Printing 2001.

Coronation Park Baptist Church Files, Divinity College McMaster University

Saint Mina Coptic Orthodox Church**Address:** 480 Melvin Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Anglican Church of the Good Shepherd**Current Affiliation:** Coptic Orthodox**Historical Affiliation(s):** Church of England, Anglican**Associated Features:** Parish Hall**Architect(s):** Husband, Robertson & Wallace**Builder(s):** Unknown**Construction Date:** 1954 **Material:** Brick **Style:** Contemporary**Associated Person(s):** Rev. J. H. Rogers, Fr. Abouna Metias**Associated Group(s):** Chi-rho Club, Family Service Neighbourhood Program, East End Mothers' Benefit Association**Associated Event(s):** June 22, 1922, Mission of the Good Shepherd opened; November 4, 1954, 1st phase of new church dedicated; December 14, 1961, dedication of new church; 1971, 50th Anniversary celebrations; January 27, 1991, closing service; September 26, 1992, consecration of building as St. Mina Coptic Orthodox Church**Additions/Alterations:** 1962, sanctuary built on 1954 basement**Architectural Features:** Entrance doors**History**

The Church of the Good Shepherd began as a Church of England mission in the Parish of Stoney Creek. The church building was constructed in what was then a rural area in 1922. A parish hall was not added until 1950.

By 1952, with an increase in population in the east end of Hamilton, the Church of the Good Shepherd had a membership of 250 families. Always part of a two-point charge with the Parish of Stoney Creek and later St. John's, Winona, the Good Shepherd vestry petitioned the Bishop of Niagara for their own rector. Rev. E.S. Bull was appointed to the parish in 1953.

A larger church to seat 250 was planned in 1954. Designed by Hamilton architects, Husband, Robertson and Wallace, and described as 'Functional Georgian', the new building was constructed in phases over the next eight years. The basement portion, to be used initially as church and parish hall, and the imposing entrance were dedicated in November of 1954. By December of 1961, the new church was completed and consecrated. All interior construction and finishing were done by members of the congregation.

In 1965, the Church of the Good Shepherd again became part of a two-point charge, first with St. Andrew's by the Lake and in 1974, with St. Alban's.

Declining membership and financial difficulties forced closure of the church in 1991. The building was purchased by St. Mina's Coptic Orthodox Church and consecrated by H. H. Pope Shenouda III of the Coptic Orthodox Patriarchate of Alexandria on September 26, 1992.

Reference Material:

Church of the Good Shepherd Scrapbook (Hamilton Public Library)

Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Delta United Church

Address: 47 Ottawa Street South

Current Use: Place of Worship

Previous Building: No

Alternate/ Historical Name(s):

Current Affiliation: United

Historical Affiliation(s): United

Architect(s): George T. Evans for both 1928 and 1954 buildings

Builder(s): Mitchell, Riddell & Whitlaw Brothers for 1928 building, W. H. Cooper Construction Company for 1954 addition

Construction Date: 1928 - 1929 **Material:** Variegated Red Rug Brick, Stone trim

Style: Neo-Gothic

Associated Person(s): Cyrus A. Birge, Rev. W. J. Mumford (first regular minister)

Associated Event(s): 1948, 25th Anniversary; 1989, 60th Anniversary; 2004, 75th Anniversary; 2009, celebrating 80 years

Additions/Alterations: 1954, large red brick addition of auditorium, parlour, offices and kitchen and original church building renovated; 1956, installation of stained glass windows; c.1965, second rear red brick addition

Architectural Features: Corner stone 1929, stained glass gothic windows with tracery, buttresses, two sets of double wooden doors on front façade

History

The construction of Delta United Church resulted from a request made in 1926 at a meeting of the Hamilton Mission and Extension Board of the United Church of Canada, when a group of adherents, living in the area between Gage and Ottawa Streets, expressed the need for a neighbourhood church.

Farm property at the corner of Maple Avenue and Ottawa Street was purchased. Cyrus A. Birge, Vice President of the Steel Company of Canada, who had personally donated \$5,000 towards the expected cost of \$30,000, laid the cornerstone for the new place of worship on 22 September 1928. The name Delta United was chosen as the name for the new church - the first United Church to be built in Canada following the historic Church Union of 1925.

Designed in a modern Gothic style by architect, George T. Evans, and built by Mitchell, Riddell and Whitlaw Brothers of Dundurn Street South, the plans allowed for the building to be enlarged at a future date if the expected residential growth of east Hamilton materialized. Formally opened for worship services in 1929, the church, built of variegated red rug brick with stone trim, contained a large recreational hall in the basement to house Sunday School classes and a Basketball Court for use during the week by the younger members of the congregation.

A large celebration was held in 1948 when the original mortgage on the church was burnt. By this date, the congregation had grown to 800 members and it became obvious to church officials that this was the maximum attendance the building could accommodate.

Plans for an addition to the church were approved in 1953. Again designed by the original architect, G. T. Evans, the plans included an auditorium, parlour, offices and a new kitchen costing \$100,000. A year later, as the church celebrated its 25th Anniversary, the work on the new section was begun - the contractor, the W. H. Cooper Construction Company of Hamilton also overseeing renovations and redecorating of the original church building.

On 20 February 1955, the addition was finished and officially dedicated. The installation of stained glass in the large tracery window in 1956 completed the next phase of the expansion, and in the 1960s, a further addition became necessary to provide needed facilities.

Reference Material:

Delta United Church Scrapbook (Hamilton Public Library)

Little Bethel Community Church**Address:** 320 Paling Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Paling Avenue Baptist Mission, Paling Avenue Baptist Church, Bethel Baptist Church**Current Affiliation:** Baptist**Historical Affiliation(s):** Baptist**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1906 **Material:** Red Brick **Style:** Vernacular**Associated Person(s):** J. Walter Gage, Rev. Gerald Stephenson**Associated Group(s):** Partnership with Fairfield United Church summers 1947-1950**Associated Event(s):** Loss of parsonage**Associated Theme(s):** Encouragement of local groups to use church building for meetings and community events**Additions/Alterations:** 1944, major improvements, building put on concrete foundation, brick cladding, addition at rear for use by organizations; 1951, further improvements and repairs; 2000, lower windows boarded up**Architectural Features:** Decorative brickwork around second storey windows and front door**History**

Little Bethel Community Church began in 1912 as the Paling Avenue Mission -- a Mission Church of the James Street and Victoria Street Baptist churches. The property on Paling Avenue was donated by J. Walter Gage, who deeded it to the James Street Baptist Church with the stipulation that it be used for a church and mission. When the Kensington Street Baptist Church opened their new brick building in the summer of 1914, their original frame building, erected in 1906, was transported intact to Paling Avenue on the very outskirts of east Hamilton to serve as the Paling Avenue Baptist Mission.

Membership of the mission grew steadily after World War I and in 1922 the church building had to be expanded to accommodate the growing number of worshippers. Paling Avenue Baptist Mission became known as the Paling Avenue Baptist Church in 1925, but the difficult years of the Depression resulted in a return to its mission status.

In 1944 major improvements were made to the church building including an addition for use by east Hamilton organizations, such as Guides and Scouts, which resulted in the mission becoming recognized again as a church and the congregation renaming themselves Bethel Baptist Church. A trend of low summer attendance was addressed in 1947, when the church leaders decided it would be best to hold joint summer services with nearby Fairfield United Church, which was experiencing the same problem. This arrangement continued until 1950 when attendance had improved sufficiently that both churches returned to holding their own services.

During the second half of the twentieth century, the church experienced a steady decline in both church membership and Sunday School attendance. At times the Sunday School was closed until there was sufficient interest and commitment to reopen. With so few members, the church could not afford to keep the parsonage and at times the minister received a very small salary.

In 2000, in an attempt to attract more members, the church changed its name to Little Bethel Community Church, to reflect the size and hope that the community would take an interest in their membership, and although progress has been slow, the church is experiencing new growth and now advertises itself as 'A Little Church with a Big Heart'

Reference Material:

Bethel Baptist Church Scrapbook (Hamilton Public Library)

Little Bethel Community Church: A Chronicle Through Time, Research Paper, Baptist Church Archives, Divinity College, McMaster University

St. Eugene's Roman Catholic Church**Address:** 232 Queenston Road**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** St. Helen's and St. Eugene's schools, Knights of Columbus Hall, rectory, office building**Architect(s):** Arthur Taylor of Taylor, Lenz and Souter, Architects**Builder(s):** Unknown**Construction Date:** 1961-1962 **Material:** Stone **Style:** Modernism**Associated Person(s):** Reverend J. Bernard Cox.**Associated Event(s):** 1978, demolition of original Place of Worship which had served as Church Hall when new church opened; 1987, 25th Anniversary; August 1997, spectacular rescue of distraught man from the church roof by city firefighters**Additions/Alterations:** 1980, roof and interior renovations; 1984, air conditioning, 1986, interior renovations, installation of organ**Architectural Features:** Cornerstone 1961, copper-plated spire which supports 3 electronically operated bells, full length stained glass window at main entrance, front wall adorned with symbols of the Old Testament**History**

At the end of World War II, Hamilton began to experience a population explosion as a result of returning service men and the large-scale immigration from war-torn Europe. The desperate need for new housing resulted in a rapid expansion of the city's eastern boundary beyond Kenilworth Avenue. In May 1950, Bishop Joseph Ryan established a new parish in east Hamilton, St Eugene's - the name chosen to honour four previous popes, with the first services held in an old military barracks on Parkdale Avenue used to house Commonwealth airmen who were training in Canada during World War II.

A year later, the Hamilton Diocese purchased a marshy parcel of land on the corner of Parkdale Avenue and Queenston Road that in later years would become the site of a large Catholic complex, including St. Eugene's School, Bishop Ryan High School (until c. 1991), the Knights of Columbus Hall and the present St. Eugene's Church.

During the decade of the 1950s, the growing number of Catholic families celebrated the liturgy in a number of locations, in the nearby schools of St Helen's and St. Eugene's and in the former barracks which had been converted to serve as the parish hall - this building was eventually demolished in the late 1970s and replaced by a new gym for St. Eugene's School.

Construction for the present church began with the laying of the cornerstone in 1961. Designed by Arthur Taylor, an assistant to architect Charles Lenz, the completed church was dedicated on 1 April 1962. The striking A-frame building has been called "The Cathedral of the East End" and contains many significant pieces of art including the magnificent full-length modern stained-glass window of Christ upon the cross at the main entrance.

There were major renovations to the church interior in 1986, including the installation of a Casavant Pipe Organ from the famous Quebec company.

Reference Material:

St. Eugene's Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.
Newspaper clipping, 'Stoney Creek News' 25 March 1987.

Buddhist Temple of Hamilton**Address:** 671 Tate Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Parkview Mission, Parkview Community Church of the Christian Missionary Alliance**Current Affiliation:** Buddhist**Historical Affiliation(s):** Christian Alliance**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1954 **Material:** Metal Cladding **Style:** Vernacular**Associated Person(s):** Reverend Takashi Tsuji**Associated Group(s):** Associated with other Buddhist Temples across Canada**Associated Event(s):** 5 January 1954, cornerstone of building laid; 1967, Hamilton Buddhist congregation purchases building; September 1998, celebration of 50 years of worship services in Hamilton**Associated Theme(s):** Celebration of Buddhist festivals: 8 April Buddha's birthday; 15 July service to honour memory of dead**Additions/Alterations:** 1967, renovations to building**Architectural Features:** Small bronze commemorative plaque Hamilton Buddhist Temple May 1967**History**

Surrounded by early residential development in the Parkdale-Barton Streets area is a place of worship for a denomination that arrived in Hamilton following the end of World War II - a Buddhist temple for a predominately Japanese congregation. The utility style building is located on property that was originally the site of a small mission church founded by members of Delta Tabernacle in early 1950 and known as the Parkview Mission.

Almost immediately following its opening, the frame structure was found to be inadequate for most worship services; so in May 1953, and now known as Parkview Community Church, the members began fundraising for a new building. The cornerstone was laid on 5 January 1954, and as a result of its new affiliation, the church was again renamed, becoming known as the Parkview Community Church of the Christian Missionary Alliance.

Designed as a simple two storey building with an upstairs auditorium to seat 150 people and Sunday School classes located on the lower level, it served the members until the 1960s, when it was sold to a small Buddhist congregation who had worshipped in the north end of Hamilton since 1946.

Following the end of World War II, a small number of Canadian-Japanese citizens, mainly members of the Jyodo Shishu sect began arriving in the city. Most had been evacuated from their homes on the west coast by the Canadian government and been interned and forced to work in camps and confinement centres in Northern Ontario following Japan's entry into World War II.

In 1947, the Hamilton Young Buddhist Society was formed and the group met monthly to hold worship services in the homes of executive members. A private house at 44 Strachan Street East was purchased in 1950 and converted into a temple. The members had no permanent priest and relied upon those stationed in Toronto to visit and lead services - Rev. Takashi Tsuji from Toronto is recorded as providing the group with worship services from March 1951 onwards.

The growing size of the membership and the threatened loss of their temple to urban renewal in the North End of Hamilton resulted in the need for a new place of worship by the 1960s. The vacant church of the Parkview congregation on Tate Avenue was purchased and renovated by members of the temple. A small bronze plaque was placed on the front façade of their building to commemorate the event - Hamilton Buddhist Temple May 1967.

Reference Material:

Hamilton Buddhist Temple Scrapbook (Hamilton Public Library)

St. Paul's United Church**Address:** 42 Tragina Avenue North**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Tragina Avenue Methodist Church, Tragina Avenue United Church**Current Affiliation:** United**Historical Affiliation(s):** Methodist**Associated Features:** Garden Area**Architect(s):** Unknown**Builder(s):** W. H. Cooper Construction Company, Hamilton**Construction Date:** 1926 - 1927 **Material:** Red Brick, Stone **Style:** Neo-Gothic**Associated Person(s):** Rev. Fred Ellis**Associated Group(s):** Calvary United Church (Kensington Avenue Methodist Church)**Associated Event(s):** 1927, official opening of church; 1957, 30th Anniversary celebrations; 1965, retirement of Rev. Fred Ellis after 40 years at St. Paul's; 1977, 50th Anniversary; 2007, 80th Anniversary**Additions/Alterations:** 1961-1962, Christian Education building added; 1971, church building underwent a number of necessary repairs; construction of connecting passageway between church and Christian Education building**Architectural Features:** Decorative brickwork and stonework around windows, commemorative stone St. Paul's United Church 1913-1927**History**

Rapid industrial development along Burlington Street, followed by residential construction during the early decades of the 20th century of an area bounded by Gage Avenue, Barton Street, Kenilworth Avenue and Main Street East, also saw the beginnings of several mainstream churches in the area.

Among the places of worship erected and still in existence today, St. Paul's United Church on Tragina Avenue North at Dunsmure Road is one of the oldest. About 1910, a small group of area Methodists met in private homes to worship and discuss the idea of establishing a Methodist congregation.

In 1913, the group received a donation of a small wooden building that was moved from Kensington Avenue North to the present Tragina Avenue North site and which had previously served as the original Crown Point Methodist Church. Calling themselves the Tragina Avenue Methodist Church, the congregation grew slowly, renaming themselves the Tragina Avenue United Church at the time of Church Union in 1925.

The need to replace the wooden building in the following year saw the construction of the present brick and stone church. The costs were funded with the help of the City's Mission Board that was anxious for the church to grow as another new residential development between Main Street and the base of the escarpment swelled the population of east Hamilton.

On 16 October 1927, the newly constructed church, renamed St. Paul's United Church, was dedicated and opened for worship services by Rev. J. C. Speer of Dundas, Chairman of the Hamilton Presbytery. Built by the W. H. Cooper Construction Company of Hamilton, this original part of the present church remains virtually unaltered.

During the years following the end of World War II and during the 1950s, the congregation grew steadily, reaching a total of over 450 members by 1955, largely through the work of the congregation's first full time minister, Rev. Fred Ellis who served the church for 40 years, finally retiring in June 1965.

Declining membership in the 1970s resulted in serious concerns about the church's future, especially with the closing of other United Churches in the city, but with the arrival of a new generation of young families in the area, St. Paul's United Church continues to operate.

Reference Material:

St. Paul's United Church Scrapbook (Hamilton Public Library)

Redeemer Evangelical Lutheran Church

Address: 15 Wexford Avenue South

Current Use: Place of Worship

Previous Building: No

Alternate/ Historical Name(s): Redeemer Lutheran Church

Current Affiliation: Lutheran

Historical Affiliation(s): Lutheran

Associated Features: Wrought iron fence encloses rear and side garden area.

Architect(s): W. H. E. Schmalz of Kitchener

Builder(s): Stuart Brothers of Hamilton

Construction Date: 1928 **Material:** Red Rug Brick **Style:** Neo-Gothic

Associated Person(s): Rev. A. Preisinger

Associated Theme(s): Served as 'Mother Church' of Messiah Lutheran Church in Fruitland, during 1950s, provided financial support to Mountain Sanatorium

Additions/Alterations: 1954, major interior work, dedication of new altar, pulpit and baptismal font, new kitchen facilities; Unknown date, repairs to brickwork of tower, corner of front façade and buttresses

Architectural Features: Decorative brickwork around windows, carved wooden doors, wrought iron fencing around property, corner tower, name stone, cornerstone 1928

History

As early as 1900, mission work to establish additional Lutheran places of worship in Hamilton were initiated, but proved extremely difficult and were temporarily discontinued in 1911, when the missionary responsible returned to Toronto.

The idea was re-established and re-organized by Rev. A. Preisinger in 1924, as rapid residential development along King Street East and an extension of the city's eastern boundary followed the end of World War I. Space was rented in an empty store at King and Ottawa Streets and a small congregation established and worship services held.

The small group undertook fund raising and a lot on Wexford Avenue South, opposite Delta Collegiate, was purchased. Beginning in 1928, a church, designed by W. H. E. Schmalz of Kitchener and built of red rug brick by Stuart Brothers of Hamilton was erected - with an interior balcony for the organ and choir. Named Redeemer Lutheran Church, the building was dedicated on 2 December 1928.

On 9 May 1949, the church celebrated the 20th anniversary of the cornerstone laying ceremony with a burning of the remaining mortgage as a result of the \$4,000 collected by the congregation during the previous year. Five years later, in 1954, as a result of its stable status, the church was able to undertake major renovations to the interior of the building.

Redeemer Lutheran Church in 1958 became the first exclusively English-speaking Lutheran Church to become affiliated with the Missouri Synod in Ontario.

Reference Material:

Redeemer Evangelical Lutheran Church Scrapbook (Hamilton Public Library)

Ward 5 Places of Worship

1. Private Residence
2. Eastgate Christian Fellowship
3. St. Nicholas Serbian Orthodox Cathedral

Private Residence**Heritage Status****City Inventory** Yes**Address:** 159 Beach Boulevard
Current Use: Private Residence**Previous Building:** No**Alternate/ Historical Name(s):** Burlington Beach Church, St. Andrew's by the Lake Anglican Church**Current Affiliation:** None**Historical Affiliation(s):** Church of England, Anglican, Community Church**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1915 **Material:** Stucco
Style: Vernacular (Gothic Revival influences)**Associated Person(s):** Canon W. G. Davis, Thomas Fell, Rev. J. H. Rogers**Associated Group(s):** Church of the Redeemer; St. Matthew's Church, Aldershot; Church of the Good Shepherd**Associated Event(s):** 15 August 1915, opening service; January 1934, name change; 24 May 1992, closing service and building deconsecrated**Additions/Alterations:** 1933, church enlarged**Architectural Features:** Windows, belfry**History**

In March, 1907, Canon W. G. Davis, Rector of the Church of the Redeemer in Stoney Creek, was given charge of a congregation at Burlington Beach. Initial services were held in a tent and various homes and, from 1913, in a building owned by Thomas Fell. At a special vestry meeting of the congregation on May 18, 1914, it was decided to purchase land owned by Mr. Ralph Ripley on Burlington Beach east of Beach Road and west of the Grand Trunk Railway Company.

Construction of the little church was begun in June of 1915, and the opening service was held on August 15th. The building was enlarged in 1933.

In 1934, Burlington Beach Church became St. Andrew's by the Lake. From 1933 until 1947, it was linked with St. Matthew's Church in Aldershot to form a two-point parish. From 1960 until 1974, St. Andrew's by the Lake and the Church of the Good Shepherd were joined in a two-point parish.

On Sunday, May 24, 1992, St. Andrew's by the Lake was deconsecrated. The building was subsequently occupied by a non-denominational church which ministered to the needs of truck drivers. It is now a private residence but retains many of the original exterior features of the church building.

Reference Material:

St. Andrew by the Lake Anglican Church Scrapbook (Hamilton Public Library)
Anglican Diocese of Niagara Archives, Mills Library, McMaster University



*St. Andrew's by the Lake
(Hamilton Public Library)*

Eastgate Christian Fellowship**Address:** 105 Nash Road South**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Glendale Baptist Church**Current Affiliation:** Non-denominational**Historical Affiliation(s):** Baptist**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1963 **Material:** Red Brick **Style:** Contemporary**Associated Person(s):** Rev. R. Douglas Freeman**Associated Group(s):** Normanhurst Baptist Church, Community Beach Baptist Church, Evangel Baptist Church**Associated Event(s):** 1964, opening of Glendale Baptist Church on Nash Road; 1996, closure of church and sale**Additions/Alterations:** 1997, interior renovations; 2009, renovations to exterior walls and basement**Architectural Features:** Date stone 1963**History**

The Eastgate Christian Fellowship Association has evolved from a number of Baptist congregations located in the east end of Hamilton, the origins of which can be traced back to the 1920s when Normanhurst Gospel Church, later renamed Normanhurst Baptist Church, was opened at 1632 Barton Street East at Walter Avenue.

For over 38 years, the church ministered to the people of east Hamilton, with the congregation finally agreeing to close due to declining membership. Less than three years later, former members of Normanhurst, under the leadership of Pastor R. Douglas Freeman, decided to re-establish the church in a more favourable area. On 24 September 1961, the members moved to Glendale High School, where the first services of the new proposed church were held.

During the next two years of gradual growth, the new congregation held their worship services in a number of locations - with morning and evening services often being held at two different sites. Two other small Baptist churches located in the east end of the city joined the newly established church, Community Beach Baptist in February 1962 and Evangel Baptist at 1353 Barton Street East in December 1953, and following this the members voted to adopt the name of Glendale Baptist Church.

Through the work of Pastor Freeman and the Sunday School teachers, the ministry proved successful, and the congregation purchased property to build a church in the rapidly developing residential area of King Street East between Parkdale Avenue and Centennial Parkway (Highway #20). The membership voted to become affiliated again with the Fellowship of Evangelical Baptist Churches of Canada, as the Normanhurst congregation had been.

A large, red brick A-frame building was erected, although minus the steeple originally included in the architect's sketch of the proposed church. The money for the new church was largely raised by small loans from other Ontario Baptist congregations that became bonds that the Glendale membership paid off as finances allowed. On 26 January 1964, the dedication of the Glendale Baptist Church at 105 Nash Road South between Queenston Road and King Street East was held, with several dignitaries in attendance, including Rev. G. W. Searle, Pastor of Bethel Baptist Church, St. Catharines, and the President of the Fellowship of Evangelical Churches in Canada.

In 1972, the congregation sadly saw the departure of Pastor Freeman when he accepted a call to the Baptist Church in Timmins, and although the congregation remained relatively strong during the 1970s and 1980s, the membership began a slow decline, and on 31st December 1996, the church and property was sold to Eastgate Christian Fellowship.

Reference Material:

Glendale Baptist Church Scrapbook (Hamilton Public Library)

Conversation with Mrs. Linda Binkley, former member of Glendale Baptist Church

St. Nicholas Serbian Orthodox Cathedral**Address:** 149 Nash Road South**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Nicholas Serbian Orthodox Church**Current Affiliation:** Serbian Orthodox**Historical Affiliation(s):** Serbian Orthodox**Associated Features:** Church hall, wrought iron fence and gates, garden**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1964 **Material:** Orange-Red Brick, Stone **Style:** Byzantine**Associated Person(s):** Pasto George Vukelich, Rev. B. Borcic**Associated Event(s):** 1964, cornerstone laid; June 1965, church consecrated; 1965-1966, charges of Communist influence in the operation of the Serbian church denied by church solicitor, Nick Borkovich in court; 1990s, vandalism of St. Nicholas and Serbian Hall, following Sunday soccer games between Serbian and Croatian teams**Associated Theme(s):** Preservation of Serbian heritage through various church organizations that support language classes, choir and dance groups; annual celebration of Slava, traditional festival of St. Nicholas with commemorative meal of fish and vegetables**Additions/Alterations:** 1975, installation of an icon screen, separating the nave (congregation) from the altar; some exterior repairs following vandalism in 1990s**Architectural Features:** Decorative brickwork, 3 domes each surmounted by a cross, decorative stonework on central front façade and around windows. Rose window, round-headed transom above the double front doors containing mosaic work depicting St. Nicholas**History**

St. Nicholas Serbian Orthodox Cathedral on Nash Road South is home to Canada's oldest Serbian Orthodox community and one of two Serbian Orthodox places of worship in the City of Hamilton. The second church, also named St. Nicholas, is located at 1415 Barton Street East and was designed by the Toronto architect Radovan Radovic and was opened in 1974.

Serbian immigrants from the great Austrian-Hungarian Empire of pre-World War I Europe had begun arriving in Hamilton as early as 1904 and by 1913 had established a parish and a small Orthodox place of worship located within a private residence at 186 Sherman Avenue North - which has since been demolished.

As a result of a growing membership and the difficulties of worshipping within a small house, the group moved to their first church building in 1917, on the corner of Northcote Street and Beach Road, and named their church after St. Nicholas, the patron saint of travellers, to recognize the journey the members had undertaken to reach Canada.

Following the end of World War II, there was a massive influx of refugees from the Balkan States, especially from Serbia and Croatia, as the Communist government under Premier Josip Tito came to power. Attracted by employment in the Hamilton steel mills, the pre-1940s congregation of 50 families attending St. Nicholas swelled to over 400, with Hamilton becoming the religious and cultural centre for Canadian Serbs.

In 1948, Pastor George Vukelich arrived in the city and for the next 47 years served as minister to the Serbian congregations of Hamilton. During his ministry, he saw the growth of the membership result in serious problems of accommodation in the frame church on Northcote Street, which led to the decision to build a new church and the eventual division into two separate congregations, with each congregation building a new place of worship.

The problem of overcrowding was made worse when the adjacent Serbian National Hall on Northcote Street was badly damaged on 18 February 1958 following a serious fire that raged through the building - the fire fighters, working in bitter below zero weather, prevented its spread to the church and neighbouring houses.

Soon after, a decision of splitting the congregation into two was confirmed, with the one group, calling itself St. Nicholas Serbian Eastern Orthodox Church in Unity, and under a new pastor, Rev. B. Borcic, moving into the new \$400,000 church on Nash Road South. Designed in the traditional Serbian-Byzantine style, the large red brick church was consecrated by Bishop Stefan on 20 June 1965.

Reference Material:

St. Nicholas Serbian Orthodox Church Scrapbook (Hamilton Public Library)

Ward 6 Places of Worship

1. Blessed Sacrament Roman Catholic Church
2. Anglican Church of St. Michael
3. Elliott Heights Baptist Church
4. Trinity Presbyterian Church
5. St. John's United Church
6. Hamilton Japanese United Church
7. Emmanuel United Church

Blessed Sacrament Roman Catholic Church**Address:** 914 Fennell Avenue East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Rectory built 1955, Blessed Sacrament School, Parish Centre built 1999**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1957-1958 **Material:** Stone **Style:** Neo-Gothic**Associated Person(s):** Father J. B. Ryan, Rev. J. Arthur O'Brien**Associated Event(s):** 2001, serious vandalism resulted in damage to the church's stained glass windows; 2005, 50th Anniversary of the parish**Associated Theme(s):** Services provided to residents of Macassa Lodge Retirement Home**Architectural Features:** Stonework, stained glass windows, central doorway with double carved wooden doors, stone sculpture on a transom, date stone**History**

The rapid residential development on the Hamilton Mountain in the years immediately following the end of World War II resulted in overcrowded and inadequate facilities at Sacred Heart Roman Catholic Church on Mountain Park Avenue. In 1953, a new Catholic school named St. James, built within the boundaries Sacred Heart Parish, was officially opened by Vicar General G. L. Cassidy. Later in the year, Father J. B. Ryan, Pastor of Sacred Heart, arranged for the celebration of Sunday Mass in the auditorium of the newly erected school in an attempt to solve the overcrowded conditions.

Within two years, the rapidly expanding residential area had grown to a size sufficient for the creation of a second Catholic parish on the Hamilton Mountain which Bishop Joseph Ryan announced in June 1955, naming it Most Blessed Sacrament Parish. By 1956, the parish was described by 'The Spectator' as "the youngest but fastest growing parish in the City of Hamilton."

Still attached to Sacred Heart for worship services, membership of the parish continued to climb. Mass was celebrated in the school which was renamed Blessed Sacrament School until 1957, when the parishioners' wish to have their own church became a reality, and its construction on East 37th Street began.

The first pastor of the church, Rev. J. Arthur O'Brien, a former teacher at Cathedral High School and principal rector of Christ the King, remained for twenty-four years "providing spiritual stability for the young congregation of mainly new Canadians."

The massive size of the stone church dominates the corner lot on which it is located and the building's stark exterior is only broken on the side facades by the large stained glass windows. Both the church and rectory have date stones set into their front facades -- the rectory stone commemorates the founding of the parish in 1955, the church stone, the start of construction in May 1957.

Reference Material:

Blessed Sacrament Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Anglican Church of St. Michael**Address:** 1188 Fennell Avenue East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Anglican**Historical Affiliation(s):** Anglican**Architect(s):** McDonnell & Lenz**Builder(s):** Cowling Construction**Construction Date:** 1957 **Material:** Brick **Style:** Modernist**Associated Person(s):** Rev. Ralph McKim, Bishop Walter Bagnall, Rev. David Luxton**Associated Event(s):** January 1956, parish established; September 1960, Patronal Festival; November 7, 1963, laying of cornerstone by Premier John Roberts; September 28, 1978, church consecrated; September 24, 2006, 50th Anniversary celebration on St. Michael's Day**Additions/Alterations:** 1963-1964, Church & link to Parish Hall; 1980, Memorial Room**Architectural Features:** Circular design; stained glass; boxed interior stained glass; stone altar; communion rail supports & font; wooden cross above altar; bell tower; stucco west façade**History**

In the summer of 1955, Bishop Walter Bagnall of the Anglican Diocese of Niagara asked Ralph McKim, a Divinity student at Trinity College in Toronto, to canvass the east Mountain to establish a new parish. The first service was held in the gymnasium of Hampton Heights Public School on October 16, 1955, and the parish was proclaimed and named St. Michael's in January of 1956.

The congregation continued to worship at the school under Rev. McKim until the completion of a Parish Hall at the corner of Fennell Avenue East and High Street in September, 1957. For its additional use as a place of worship, the Parish Hall was constructed with a choir loft at the rear and a dais for the altar across the front.

Under the Rev. David Luxton, St. Michael's Parish moved towards the construction of a church building on property adjacent to the Parish Hall. Ontario Premier John Roberts laid the cornerstone on November 7, 1963, and the new church, designed by McDonnell & Lenz, Architects, was dedicated on March 8, 1964.

The innovative design of the building, based on intersecting circles and with the seating arranged in a semi-circle, created some controversy at the time of construction. Laminate polished fir beams from Burlington span the interior space from back to front. The altar, the base of the pulpit, the font and the supports of the communion rail are all of Queenston stone. The large wooden cross above the altar is from the Church of St. Augustine of Canterbury, disestablished in 2000. Three stained glass windows from St. James the Apostle on Ottawa Street, which closed in 2004, are installed in illuminated boxes on the interior walls of the church.

In 1971, St. George's Anglican Church, Hannon, was closed, and the congregation joined that of St. Michael's.

Reference Material:

St. Michael's Anglican Church Scrapbook (Hamilton Public Library)
Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Elliott Heights Baptist Church**Address:** 1310 Fennell Avenue East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Baptist**Historical Affiliation(s):** Baptist**Associated Features:** Landscaping around building**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1959 - 1960 **Material:** Red Brick, Aluminum Cladding**Style:** Colonial Revival**Associated Event(s):** 2009, 50th Anniversary**Additions/Alterations:** Addition of office and hall, wheelchair ramp at front entrance**Architectural Features:** Large steeple above main entrance, full height front portico with pillars, modern 16 over 16 windows on side façades**History**

Elliott Heights Baptist Church was first organized in 1956 as a Sunday School on the east Hamilton Mountain. In one year, the school grew from 8 children and 5 teachers to a congregation of 23 members meeting in Huntington Park School. The membership soon outgrew this accommodation and in 1958, moved to Highview Public School on Queensdale Avenue. This building, however, was found to be too far away from the member's homes, and so later in the year they purchased property on the corner of Kenilworth Avenue and Fennell Avenue and built their own church, an attractive Georgian-colonial style building that was officially dedicated 13 September 1960.

By this date, the church had over 60 members, including some who had transferred from the closed Downtown Barton Street Baptist Church. In the following years, Elliott Heights Baptist Church continued to grow, largely fuelled by the enormous residential growth on the Hamilton Mountain. By 1963, there were 250 children attending the Sunday School with 30 teachers and almost 150 members in the congregation.

During the early 1970s, the congregation was reduced when some members left to form West Highland Baptist Church on Garth Street, so easing the pressure of such a large congregation.

Reference Material:

Elliott Heights Baptist Church Scrapbook (Hamilton Public Library)

Trinity Presbyterian Church



Address: 720 Ninth Avenue

Current Use: Place of Worship

Previous Building: No

Alternate/ Historical Name(s): St. Enoch's Presbyterian Church, Eastmount Presbyterian Church

Current Affiliation: Presbyterian

Historical Affiliation(s): Presbyterian

Architect(s): Unknown

Builder(s): Unknown

Construction Date: 1957 **Material:** Brick **Style:** Contemporary

Additions/Alterations: Addition of new wing to the building in 1956

Architectural Features: Large windows, tower with cross on top

History

Trinity Presbyterian Church is the amalgamation of two Hamilton churches, Eastmount Presbyterian and St. Enoch Presbyterian Church. St. Enoch Presbyterian Church was formed July 12, 1925, by the Presbyterian minority of Laidlaw Memorial Church, after the voting on church union resulted in the United Church of Canada on June 10, 1925. The non-concurring Presbyterians took the name East Hamilton Presbyterian Church, and met in a number of halls before construction began on a new church building at Main and London Streets in 1929. The church was dedicated April 13, 1930, and renamed St. Enoch. The first minister was Rev. W. G. Blake, who served from 1925 to 1934. A new wing was added to the church building in 1956.

Eastmount Presbyterian Church was established in 1954 as an extension charge and as a congregation in 1955. The congregation originally met in Highview School and then in Elmwood Baptist Church until they were able to obtain their own building. The first Kirk building (now the adjoined church hall) was completed in 1960 at the corner of East 42nd and 9th Avenue. The first minister was Rev. W. A. Smith who was called in 1960 and served until 1962. The congregation became self-supporting in 1961. A new church building was completed in 1966.

During 2005, St. Enoch was into its 80th year of worship in downtown Hamilton while Eastmount celebrated its 50th year on the Hamilton Mountain. On April 1, 2005, Trinity Presbyterian Church was established through the amalgamation of the Eastmount and St. Enoch congregations. The Presbytery of Hamilton officially constituted the new congregation on April 3 and inducted the Rev. Dr. Philip Wilson as its first minister. The combined congregations moved to the former Eastmount Presbyterian Church building on Ninth Avenue, and St. Enoch was closed as a Presbyterian church.

Reference Material:

Trinity Presbyterian Church Scrapbook (Hamilton Public Library)

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

The Presbytery of Hamilton 1836-1967, Private Printing, 1967.

St. John's United Church**Address:** 910 Queensdale Avenue East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** United**Historical Affiliation(s):** United**Associated Features:** Manse**Architect(s):** Bruce Brown & Brisley Architects, Toronto.**Builder(s):** Ralph W. Cooper Construction Co., Hamilton**Construction Date:** 1956-1957 **Material:** Red Brick **Style:** Neo-Gothic**Associated Person(s):** Rev. John Witzell**Associated Event(s):** 1953, first church opened; 1957, present church and Christian Education Wing opened; 1962, addition**Associated Theme(s):** Church membership active in the community, outreach with financial and volunteer aid in Australia (1990); Haiti, to rebuild school (1992), and Mozambique, clinic for medical aid (2004)**Additions/Alterations:** 1957, original church converted to become parish hall; 1962, new addition, enlarged sanctuary and classrooms**Architectural Features:** Decorative brickwork on front façade, steeple, double doors at entrance**History**

The early meetings to establish a new United Church on the Hamilton Mountain in 1951 originated through the opening of a Sunday School by neighbourhood parents. In October, worship services were held in the auditorium of Peace Memorial School led by a student minister, Earl Leslie, and with just 25 members present.

Within a few months, membership had increased and the Hamilton Presbytery of the United Church purchased property and set \$26,000 aside for the future construction of the building. The first church, designed by Toronto architects Bruce Brown & Brisley built at Queensdale Avenue East and East 38th Street, was completed in October 1953 on what was one of the largest church lots in the city.

At the official opening on Sunday, 1 November 1953, the minister, Rev. John Witzell, told those in attendance that the building was just the beginning and that as the church grew, it was intended to retain it and convert it into a future parish hall and plans were already in place for this next stage.

The congregation grew very quickly - from 100 members at the opening in 1953, another 189 were added in the following year and so the two year old church quickly became inadequate and was described in the *'United Church Observer'* on 15 February 1965 as "bursting at its seams."

Several hundred members and friends of St. John's attended the cornerstone laying ceremony for the new building on 18 November 1956. Again designed by Bruce Brown & Brisley of Toronto, the construction by the Ralph W. Cooper Construction Company was completed in May 1957. Yet even this new building was soon unable to seat all the growing number of church members - in 1956 membership was recorded as 540 people, growing to over 900 two years later. To accommodate such a large congregation, the church held two morning services every Sunday.

When St. John's United Church celebrated its 10th anniversary in 1961, membership exceeded 1,300 - an amazing difference from the initial 25 members and a reflection on the massive post-World War II residential development on the Hamilton Mountain.

In March 1962, an addition to the building, costing \$70,000, was completed, with an enlarged sanctuary, additional classrooms and a study for the minister, making it one of the largest church complexes on the Mountain

Reference Material:

St. John's United Church Scrapbook (Hamilton Public Library)

Hamilton Japanese United Church**Address:** 715 Upper Gage Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Elmwood Baptist Mission, Elmwood Baptist Church, Eastmount Presbyterian Church**Current Affiliation:** United**Historical Affiliation(s):** Baptist, Presbyterian**Associated Features:****Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1962 **Material:** Vinyl Siding, Brick **Style:** Vernacular**Associated Person(s):** Rev. Campbell Fuiuya**Associated Group(s):** Hamilton Kayukai Friendship Club**Associated Event(s):** 12 February 1951, Elmwood Baptist Church sod-turning ceremony; 1960, Eastmount Presbyterian Church in building; 1962, The Hamilton Japanese United Church dedication of new building; 1972, 25th Anniversary of Japanese congregation; 1997, 50th Anniversary of Japanese congregation**History**

The Japanese United Church at 715 Upper Gage Avenue is the third congregation to worship on this site since the property was first developed in 1951. Elmwood Baptist Church, originally a mission of the Wentworth Baptist Church of downtown Hamilton, took its name from the survey in which it was located - just one block south of the city limits of the time at Gage and Mohawk Road. The Wentworth Baptist Church initiated the beginnings of the small congregation to serve the growing residential Post-World War II development at the east end of the Hamilton Mountain.

The sod-turning ceremony for the church was held on 12 February 1951 and a simple one storey frame building from McMaster University was donated to serve as the first building. Members of the Wentworth Church continued their support by assuming the project of transforming the building into a church and providing seating. On 9 December 1951, the church was opened for worship services and quickly proved to be a success. As one member commented "within seven weeks, the size of the congregation had outgrown its age" - from a small founding membership, attendance grew to over 75 people within a very short time.

During the decade of the 1950s, the church experienced steady growth, and its status as a church was confirmed in 1958 when it became a member of the Niagara-Hamilton Association of Baptist Churches, noting that there were 32 families attending worship services there. While the 1958 report suggested Elmwood was a successful congregation, archival photographs of the church held by the Baptist Archives of McMaster Divinity College show a building that appears totally inadequate for their needs - worship services being held in an overly crowded room, with members seated on benches. Just a year later, the church closed and the congregation disbanded, citing the reason as a "faulty location and inadequate ministry."

The property was put up for sale and the church's assets, including "seating, a piano and pulpit donated to other needy churches." Late in 1959, arrangements were made to rent the building to Eastmount Presbyterian Church, as they too began to provide worship services to the growing east Mountain population - but the congregation stayed only briefly, moving to a new church building constructed on Ninth Avenue in 1960.

In 1962, members of the Japanese congregation who had been worshipping at the All People's Church on Sherman Avenue North took possession of the building at 715 Upper Gage Avenue, having agreed earlier that the membership was of sufficient size to fund their own place of worship. Newspaper articles in the *'Hamilton Spectator'* document that All People's congregation had contained a number of Japanese members since the late 1930s, and as their members increased, they conducted their own services in the Japanese language with their own minister.

During the year, the congregation celebrated the move to the Hamilton Mountain and the dedication of the building with Mayor Lloyd D. Jackson in attendance. A decade later, on 18 June 1972, they celebrated their 25th Anniversary as a congregation.

Reference Material:

The Hamilton Japanese United Church Scrapbook (Hamilton Public Library)
Files on Elmwood Baptist Church, Baptist Archives Divinity College McMaster University

Emmanuel United Church**Address:** 871 Upper Ottawa Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** United**Historical Affiliation(s):** United**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1965 **Material:** Coloured Stone, Grey Brick
Style: Contemporary**Associated Person(s):** Rev. Ronald C. Atkinson, First Minister 1965-1967**Associated Event(s):** 27 June 1965, cornerstone laid; 17 October 1965, church dedicated; 1983, 20th Anniversary of congregation**Associated Theme(s):** Ecumenical & shared worship services with other denominations on the Hamilton Mountain**Architectural Features:** Date stone 1965**History**

The rapid residential development on the east Hamilton Mountain that began in the early 1960s resulted in the establishment of a number of places of worship along Mohawk Road. In late 1963, a small group of new residents in the Upper Ottawa Street and Mohawk Road East area met together and held worship services in the Huntington Park School.

The name Emmanuel was chosen for the new United Church congregation who held their first annual meeting in Olivet United Church on 5 February 1965. Reports from the various groups within the membership were all very encouraging, with the Trustees reporting that the congregation had 113 members and over 200 children were enrolled in Sunday School classes. Following the first meeting, a decision was made to obtain the services of a full-time minister, purchase a manse and locate a suitable site for the church building.

Less than six months later, on 27 June 1965, the cornerstone laying ceremony took place at the site on Upper Ottawa Street, just south of Mohawk Road. At the formal dedication of the building on Sunday, 17 October 1965, the recently appointed first minister of Emmanuel, Rev. Ronald C. Atkinson, officiated at the service.

During the decade of the 1970s, the size of the membership of Emmanuel United Church grew steadily, with activities in the community, ecumenical services and shared worship with other Hamilton Mountain churches - St. Michael's Anglican, Eastmount Presbyterian and Burkholder United.

The church celebrated anniversaries in the 1980s - its 20th on 20 November 1983, with the unveiling of a plaque recognizing the Charter Members of the congregation, and on the 25th anniversary on 20 November 1988, a reunion held on the site where the members had first met - Huntington Park School on Kingslea Drive.

Reference Material:

Emmanuel United Church Scrapbook (Hamilton Public Library)

Ward 7 Places of Worship

1. Sts. Peter and Paul Roman Catholic Church
2. Linden Park Community Church / United Church
3. St. Stephen on the Mount Anglican Church
4. Holy Trinity Anglican Church
5. Evangelical Lutheran Church of the Transfiguration
6. Our Lady of Lourdes Roman Catholic Church
7. Burkholder United Church
8. Mount Hamilton Baptist Daycare Centre
9. Chalmers Presbyterian Church
10. Sacred Heart Roman Catholic Church
11. Olivet United Church
12. Mount Hamilton United Church
13. South Gate Presbyterian Church
14. Mount Hamilton Baptist Church South

Sts. Peter and Paul Roman Catholic Church**Address:** 50 Brucedale Avenue East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Rectory, Sts. Peter and Paul parish office, St. Charles Adult Education Centre, Holy Souls Oratory**Architect(s):** Frank H. Burcher**Builder(s):** Olmstead and Parker**Construction Date:** 1950-1956 **Material:** Red Brick, Stone, Glass**Style:** Contemporary**Associated Person(s):** Father Joseph Wilhelm**Associated Event(s):** 1988, 40th Anniversary; 1998, 50th Anniversary**Additions/Alterations:** 1963, addition of baptistery and tower containing carillon; 1966, renovations; 1980, renovations and addition of new wing and changes to sanctuary**Architectural Features:** Tower with carillon, unusual glass entrance way**History**

In 1948, The Most Reverend Joseph F. Ryan, Bishop of Hamilton, agreed to the establishment of a second Roman Catholic parish on the Hamilton Mountain in anticipation of the expected post-World War II immigration to Canada.

For the first couple of years, services were held in the nearby parish school and three church organizations were founded to assist in the development of the parish - the most notable being Our Lady Queen of Apostles Legion of Mary Presidium that concerned itself with visiting the sick and providing care for tuberculosis patients at the Holbrook Sanatorium.

A basement church was constructed in 1950, and a rectory for Father Joseph Wilhelm, costing \$125,000, as the parish had begun to grow, reaching a total of 250 families. The number of families almost doubled during the next five years; so construction was restarted and the work on the upper section to the church began. On 26 August 1956, Rt. Rev. Msgr. J. F. Hinchey of St. Mary's Church, representing Bishop Ryan, laid the cornerstone. The church was finally completed and dedicated just four months later on 2 December 1956.

The church, modern in appearance, was designed by Frank H. Burcher and constructed by Olmstead and Parker, using a variety of materials. Father Wilhelm continued to serve as pastor until 1963, when he was appointed Auxiliary Bishop of Calgary. Before leaving for his new position, he was on hand when Bishop Ryan blessed a major addition to the church, a baptistery and tower containing a carillon, again designed by Mr. Burcher and located on the west side of the building.

Between 1966 and 1980, a complete renovation of the church took place, including the addition of a new wing and changes to the sanctuary. In 1988, the parish celebrated its 40th anniversary with their founding pastor, now Archbishop of Kingston, Joseph Wilhelm, in attendance.

Reference Material:

Sts. Peter and Paul Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Linden Park Community Church/ Linden Park United Church**Address:** East 16th Street**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** German Evangelical Mission Church, German Evangelical Unity Brethren Church, Evangelical United Brethren Church**Current Affiliation:** United**Historical Affiliation(s):** Evangelical United Brethren**Associated Features:** Parsonage**Architect(s):** Barnett & Rieder**Builder(s):** Olmstead & Parker**Construction Date:** 1955 **Material:** Red Brick, Stone **Style:** Contemporary**Associated Person(s):** Pastor Rev. William T. Brown (Minister when new church opened on Hamilton Mountain)**Associated Event(s):** 1925, Joined the United Church; 1955, downtown church and property sold and new church opened; 1980, 25th Anniversary on Hamilton Mountain**Additions/Alterations:** 1980, addition of fiberglass steeple**Architectural Features:** Date stone 1955, steeple containing sound system & bell, ceiling to floor stained glass windows**History**

During the early 1850s, several groups of German immigrants settled in the Market Street area of the city when it was entirely a residential district. About 1856, an Evangelical Association was established, with the members undertaking the fundraising for a church. On 14 July 1861, the dedication of the recently built German Evangelical Mission Church at 150 Market Street, between Caroline and Hess Streets, was reported in the 'Hamilton Spectator'.

The church was almost certainly built of frame, as in 1889, the building, now called the Evangelical United Brethren Church, was enlarged and clad in brick. By the middle of the 20th century, the church, now 95 years old and surrounded by businesses and a lack of property on which to expand, resulted in the church trustees deciding to sell their valuable downtown site and move to the Hamilton Mountain and a new building. On 8 May 1955, Mayor Lloyd D. Jackson turned the first sod for the new church, located on the corner of East 16th Street and South Bend.

The contemporary style church designed by Barnett & Rieder, Architects, and built by Olmstead & Parker, cost \$84,000 when completed. Bishop Emeritus J. Balmer Showers of Indianapolis, Indiana, dedicated the new building in November and at the opening ceremony the church's name was officially changed to Linden Park Community Church. Designed as a functional and practical church with the minimum number of stairs to accommodate the older members of the congregation, 'The Spectator' on 4 November 1955 described the building as having a "modern approach to church architecture with striking decorative effects to distinguish the new church of the Market Street Evangelical congregation of East 16th Street."

In 1980, the church held a number of events to celebrate the 25th Anniversary of the opening of Linden Park Community Church. On 9 February, a fiberglass steeple, 27 feet high and containing an electric sound system and bell, was presented to the congregation by its Youth Fellowship. Given as a memorial gift in memory of Mr. Gus Hildebrand and Mr. Norman Draker, members of the original church on Market Street, the steeple was expected to make the church more visible among the numerous apartment buildings of the area.

Reference Material:

Linden Park Church Scrapbook (Hamilton Public Library)

St. Stephen on the Mount Anglican Church**Address:** 625 Concession Street**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** St. Stephen's Church**Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England**Architect(s):** Bruce Brown & Brisley, Lorne Haverty (1999 addition)**Builder(s):** Danks Construction, Ancaster**Construction Date:** 1958 **Material:** Grey Sandstone **Style:** Neo-Gothic**Associated Person(s):** George Summers, Rev. J. Fennell, C. W. Heming, A. D. Caslor, Canon John Samuel, George F. Webb, Frederick Babbidge, Joseph Kirk, Frank Hoyle, Col. W. J. Norris, Mrs. Fred Davis, Mr. & Mrs. F. R. Niblett, Father Hernan Astudillo**Associated Group(s):** Brotherhood of St. Andrew, All Saints of North American (Mission of Orthodox Church in America)**Associated Event(s):** Caravan of Hope, Proclamation 2009**Additions/Alterations:** 1959, bell tower; 1999, Parish Hall & entrance**Architectural Features:** windows, bell tower, interior arches, interior decorative carving and terra cotta figures**History**

In the early twentieth century, the Mountain brow, both within the City and Barton Township, was sparsely populated with no sewers or sidewalks and many communal wells. The southernmost boundary of Hamilton was defined by Concession Street. Church of England adherents in the area were within the Parish of Holy Trinity, and it was as a mission of Holy Trinity that St. Stephen on the Mount was founded.

Open air services, conducted by the Brotherhood of St. Andrew from St. Mark's Anglican Church, were held in George Summers' Theatre at the top of the incline railway which ran up the escarpment from Wentworth Street. In 1905, services were moved to the Union Mission Hall on Concession Street and were led by A. D. Caslor, a licensed catechist, under the supervision of the Rev. J. Fennell of Holy Trinity.

By the spring of 1907, the little congregation had purchased two lots at the corner of Concession Street and Viewpoint Avenue for \$200 and, by horse and wagon, had moved the unused Anglican Church of St. Stephen in Strabane to their vacant land. With increased immigration from the British Isles before the Great War, the congregation and Sunday School of St. Stephen's increased dramatically, and by 1926, they had built a state-of-the-art parish hall next to the church complete with "wires for a lantern and educational cinematograph films".

In 1914, St. Stephen on the Mount received its first rector as a parish independent from Holy Trinity. Canon John Samuel remained at the church until his death in 1959. Canon Samuel made an enormous contribution to social service work, the Anglican Church, and, true to his Welsh background, music in the Hamilton area. During his long tenure at St. Stephen's, he was Chair of the Hamilton Council of Churches, the Diocesan Board of Social Service, and the Bach-Elgar Choir; the first Britisher to be Vice-President of the Big Brothers Association of North America; and founder of the Hamilton Eisteddfod.

By 1957, the congregation of St. Stephen's had outgrown its little church, and the Watch Night Service on December 31, 1957, was the last service in the old building before being demolished. The new church, designed by Bruce Brown & Brisley of Toronto in a streamlined twentieth century interpretation of the Gothic style, was dedicated on November 5, 1958. It was constructed in gray sandstone with interior wood laminated arches soaring to a fifty foot peak and supporting a British Columbia fir ceiling. Symbolic medieval forms were carved into the pulpit, the fronts of the choir stalls and the Bishop's chair, and terra cotta figures by artist Bruce McElcheran are installed above the altar. In 1959, the bell tower was added in memory of Canon Samuel, and in 1999, the old Parish Hall was demolished and replaced by a new facility and entrance to the church complex designed by Hamilton architect, Lorne Haverty.



Reference Material:

St. Stephen-on-the-Mount Anglican Church Scrapbook (Hamilton Public Library)

St. Stephen's Church Mt. Hamilton, 1st Anniversary Service Leaflet,
Sunday, September 6, 1908.

Gibbon, Mary, A History of St. Stephen-on-the-Mount, Hamilton, Ontario: The First
Seventy-five Years 1914-1989.

Holy Trinity Anglican Church**Address:** 120 Fennell Avenue East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Anglican**Historical Affiliation(s):** Church of England**Associated Features:** none**Architect(s):** McDonnell & Lenz**Builder(s):** Michael S. Happy**Construction Date:** 1956 **Material:** Brick, Stone **Style:** Neo-Gothic**Associated Person(s):** Rev. Canon George R. Bull, Rt. Rev. William Clark, Rev. Joseph Fennell**Additions/Alterations:** 1966, parish hall, meeting rooms, nursery, vestry, church office; 1992, chancel reconfigured, etched glass window installed**Architectural Features:** Stained glass windows, vaulted wood ceiling, round etched glass window**History**

At their annual meeting on March 29, 1875, the vestry of St. Peter's Church, Barton, requested the "removal of St. Peter's Church to a more convenient site on the macadamized road south from Hamilton". In April, 1877, land was purchased from Robert McElroy on the corner of the Caledonia Road (Upper James Street) and the future Fennell Avenue East. St. Peter's continued as a separate congregation and the frame and stucco building, completed in 1878 on the newly-purchased land, was known as Holy Trinity.

The Rev. Canon George R. Bull was appointed as its first rector, ministering also to St. Peter's, Barton, and St. Paul's, Glanford. Canon Bull was a well-respected leader in the Anglican Church in the Hamilton area and was also the Superintendent of Schools and the founder of the Ontario Historical Society. Rev. Joseph Fennell was rector at Holy Trinity from 1899 until 1908 and it is for him that Fennell Avenue is named.

In 1932, Holy Trinity became a separate mission parish and in 1951, a self-supporting parish.

In 1955, the land upon which Holy Trinity sat was purchased for a shopping mall and a new church was constructed farther east on Fennell Ave. and completed in 1956. The old building was deconsecrated and demolished.

The present Holy Trinity is built in the Neo-Gothic style and reflects the proportions of earlier Gothic Revival church buildings. Double lancet stained glass windows from the original Holy Trinity were included in the new building and may have been designed by the Franz Mayer Window Company, a well-known stained glass company which operated from 1873 until 1939 in Munich, Germany, and was responsible for many church windows on this continent and in Europe in the late 19th and early 20th centuries. The vaulted ceiling is constructed in tongue and groove wood. Later renovations to the chancel included an attractive round window in etched glass. The font, originally made for St. Peter's, Barton, in 1856, now stands in the 1956 Holy Trinity.

Reference Material:

The New Holy Trinity Church Scrapbook (Hamilton Public Library).

Evangelical Lutheran Church of the Transfiguration**Address:** 232 Fennell Avenue East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** Transfiguration Lutheran Church**Current Affiliation:** Lutheran**Historical Affiliation(s):** Lutheran**Associated Features:** Landscaped garden around church building, large free-standing cross in forecourt**Architect(s):** S. H. Butcherd (1963)**Builder(s):** H. H. Bryers (1963)**Construction Date:** 1959-1984 **Material:** Yellow Brick **Style:** Contemporary**Associated Person(s):** Mayor Lloyd D. Jackson, Rev. A. J. Daters, 1st Pastor (1954-1957)**Associated Group(s):** St. Paul's Lutheran Church, Trinity Lutheran Church**Associated Event(s):** 17 January 1954, official establishment of church congregation; 1984, 30th Anniversary celebrations; 2004, 50th Anniversary celebrations**Additions/Alterations:** 1963, construction of second section; 1994, construction of third section and landscaping**Architectural Features:** Decorative design in brickwork, modern stained glass windows**History**

Transfiguration Lutheran Church was born as a result of the dramatic changes that came to the city's Lutheran churches during the decade of the 1950s. In 1955 the congregation of St. Paul's Lutheran on Hughson Street North and Trinity Lutheran on Victoria Avenue were officially dissolved having been reorganized due to the large influx of immigrants and refugees from post-World War II Germany and the Baltic States. An English-speaking Lutheran congregation, one of the three new ones created to provide worship services to the large influx of immigrants, was established on the Hamilton Mountain, taking the name of Transfiguration Lutheran.

The first worship services were held in Brantdale Public School at the corner of Brantdale and West 2nd Street on 20 September 1953, with those in attendance expressing the hope that they would have their own church building within a few years. Two special services of consecration for the congregation of the new church took place on Sunday, 17 January 1954 in the school auditorium, when all the charter members of the Evangelical Lutheran Church of the Transfiguration, as the congregation was officially named, were received, either by transfer from the two original churches in the downtown area of Hamilton, or by renewal or confirmation.

In 1956, the church authorities began looking for a piece of land as a possible site for their building and settled on a lot at Upper Wellington and Fennell Avenue East owned by the city. This resulted in comments and concerns by members of Hamilton City Council about the property being located at a major intersection. Despite the recommendation of the city's Planning Department and Mayor Lloyd D. Jackson that the sale be denied, the Board of Control voted to allow it to proceed.

A day later, on 28 January 1957, Mayor Jackson bitterly complained about the decision, stating "the lot was a peculiar shape on which to build a church, it was so long and narrow and that being near to a main thoroughfare would not be conducive to the best conditions for worship."

Due to fiscal restraints, the design and construction of the church took over twenty years to complete and was built in three separate stages. The sod-turning ceremony to begin the project took place in March 1959 and later the same year, on 25th July, the first section of the church, a small contemporary and functional building was opened. Four years later, on 7 December 1963, a Dedication Service for the second part of the building was held, with this to serve as Sunday School rooms and space for youth activities. The third and final phase was dedicated and opened for worship services in January 1984.

Reference Material:

Transfiguration Lutheran Church Scrapbook (Hamilton Public Library)

Our Lady of Lourdes Roman Catholic Church**Address:** 416 Mohawk Road East**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Our Lady of Lourdes School, Saint Cecilia School, Mother Teresa School, parish office and rectory**Architect(s):** Paul C. Heydon of Hanks, Irwin and Pearson, Architects**Builder(s):** G. A. Hawkins Construction Company**Construction Date:** 1958-1959 **Material:** Red Brick, Glass **Style:** Contemporary**Associated Person(s):** Father Clifford O. Day, Paul C. Heydon**Associated Event(s):** 1960 and 1976, fires at church; 2005, exhibition of a replica of the Shroud of Turin**Additions/Alterations:** Renovations following fires**Architectural Features:** Glass window on front façade, date stone 1958**History**

The fourth Roman Catholic parish on the Hamilton Mountain was established in 1958 with the construction of Our Lady of Lourdes on Mohawk Road East. Since the year marked the centennial of the apparitions of the Virgin Mary at Lourdes, this was the name chosen for the church.

During the construction of the building by G. A. Hawkins Construction Company, the congregation, under the care of Father Clifford O. Day, celebrated Mass in Hill Park Secondary School, while he resided nearby at the Precious Blood Monastery on the Mountain Brow.

The church, designed by Paul C. Heydon of Hanks, Irwin and Pearson, Architects, was built in one year and dedicated by Bishop Joseph Ryan on 24 May 1959. The interior of the church is unique in the extensive use of wood. Massive exposed laminated structural roof trusses and beams run throughout the length of the nave - from the entrance and rear balcony to the sanctuary and side chapels.

The main entrance to the church is centred within a large floor-to-ceiling glass window that forms the façade of the building, extending from the peak of the sloped roof to the canopy of the covered walkway.

Served by diocesan priests for much of its history, the Oblates of Mary Immaculate cared for the parish for a brief period between 1979 and 1984.

Beginning November 26th 2005, Our Lady of Lourdes hosted a 9 day non-denominational exhibition of a full sized photographic replica of the Shroud of Turin during its North American tour from the Roman Centre for the study of the shroud in Italy.

Reference Material:

Our Lady of Lourdes Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Burkholder United Church**Address:** 465 Mohawk Road East**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Mountain Class, Mountain Chapel, Burkholder Methodist Church**Current Affiliation:** United**Historical Affiliation(s):** Wesleyan, Episcopal & New Connection Methodist**Associated Features:** Cemetery property donated by Burkholder family in 1800, 1879 and 1925 on either side of the church**Architect(s):** Wall, Yamamoto and Matthews (1964)**Builder(s):** Unknown**Construction Date:** 1958 **Material:** Brick, Glass, Steel **Style:** Contemporary**Associated Person(s):** Peter Burkholder, Christian Burkholder, Rev. Horace Burkholder, Miss Mabel Burkholder, Elder Emerson Bristol**Associated Event(s):** 1910, 60th Anniversary; 1927, 75 Anniversary; 1950, 100th Anniversary; 1958, Burkholder became a separate congregation, severing ties with Kenilworth Avenue United Church; 2000, 150th Anniversary**Additions/Alterations:** 1959, Christian Education building erected; 1954, addition that included an extension of the sanctuary, Sunday School rooms and offices**Architectural Features:** Unusual roof line and front entrance way**History**

The Jacob Burkholder family from Pennsylvania settled at the east end of the Hamilton Mountain in 1794, and although of the Mennonite faith, their eldest son, Christian became associated with the Methodist Episcopal Church. He initiated worship services in his own house on Sunday afternoons and, as a result, a small, but devout congregation was formed. The growing size of the group forced them to move to a nearby schoolhouse and then into constructing their own church in 1850, erected under the leadership of Elder Emerson Bristol.

Built upon land willed by Jacob Burkholder to another of his sons, Peter, the church was a white clapboard structure, constructed entirely by volunteers - their only costs being for the sawing of the logs, glass for windows and hardware. Known as the Mountain Class and Mountain Chapel, it was the first public building built at the east end of the Hamilton Mountain and was used by three Methodist sects (Wesleyan, Episcopal and Methodist New Connection) who each worshipped at separate times until the Methodist Union of 1874.

For many years the little church was part of a 4-point circuit that included Bartonville and Lake Chapel below the Mountain and Wesley at the corner of Limeridge Road and Upper James. In 1886, the name of the church was changed to Burkholder Methodist Church in honour of the founding family and then to Burkholder United at the time of Church Union in 1925.

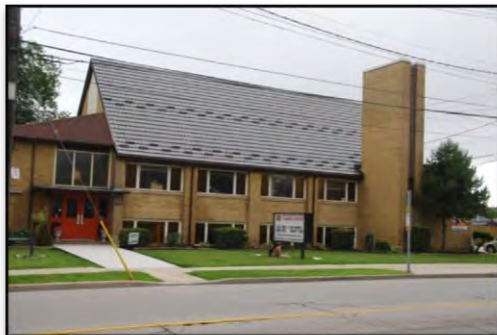
The congregation grew rapidly in the years following World War II as a result of the residential boom on the Mountain, and by 1957, the church, which was over 107 years old, was inadequate and the need for a new building very apparent. Plans for the new building were unveiled in January 1958 and a Gothic-style brick church was erected next to the old building before it was demolished. A year later, a Christian Education building was opened, located on land donated by Rev. Horace Burkholder, so ensuring that all the church property remained within the original Burkholder family land grant.

A further addition to the church was built in 1964, designed by Hamilton architects, Wall, Yamamoto and Matthews. It included an extension of the Sanctuary, Sunday School rooms and offices. Burkholder United Church celebrated its 150th Anniversary during the month of May 2000, joining Barton Stone Church as the second oldest place of worship on the Hamilton Mountain with such a long and continuous history of Christian service.

Reference Material:

Burkholder United Church Scrapbook (Hamilton Public Library)

Burkholder, Mabel, Barton on the Mountain, Hamilton, Private Printing 1956.

Mount Hamilton Baptist Daycare Centre**Address:** 450 Inverness Avenue East**Current Use:** Daycare Centre**Previous Building:** Yes**Alternate/ Historical Name(s):** Mount Hamilton Baptist Church**Current Affiliation:** Unknown**Historical Affiliation(s):** Baptist**Associated Features:** none**Architect(s):** J. Bruce Bateman, Toronto**Builder(s):** L. A. Oliver Construction Co., Hamilton**Construction Date:** 1956 **Material:** Brick **Style:** Contemporary**Associated Person(s):** J. E. Tookey, Pastor W. J. Baxter**Associated Group(s):** Wentworth Street Baptist Church, Chalmers Presbyterian Church**Associated Event(s):** 1924, first church opens for worship services; 1947, 25th Anniversary; 1956, opening of new church; 1970, daycare begins in building; 1982, 60th Anniversary; 1993, major fire severely damages building and forces closure of church; 1994, church reopens; 2001, purchase of 626 Upper Wentworth site; 2005, church closes and becomes daycare centre only**Associated Theme(s):** Served as 'Mother Church' to Southmount Baptist Church**Additions/Alterations:** 1959, addition to church and Sunday School building; 1965, installation of large illuminated cross on front façade; 1993, major repairs to exterior and interior following fire**History**

On receiving a number of requests from members of the Baptist faith living on the Hamilton Mountain, Rev. H. E. Green and the deacons of Wentworth Street Baptist Church agreed on 19 June 1922 to act as the 'Mother Church' in a project to establish a mission on the Mountain. Just one month later, the mission was opened, largely through the work of J. E. Tookey, who had attempted to promote the idea as early as 1916. The first services were held in July 1922 in a building on Concession Street, known as The Mission Hall, which was also used by the other early Hamilton Mountain denominations attempting to establish congregations.

With attendance at The Mission Hall suggesting the project would be successful, on 29 October 1923, The Hamilton Baptist Extension Board agreed that a church could be built, and on 17 December 1923, contracts were let for the erection of a simple one storey frame building on a corner lot on Inverness Avenue East and Upper Wentworth. The dedication of the church was held on 16 March 1924, when the Rev. Dr. J. L. Gilmour of McMaster University addressed both the morning and evening services.

Just over a year later, on 25 June 1925, when the membership had risen to 27 people, the mission was officially recognized as a church. Six months later, on 18 January 1926, under Pastor W. J. Baxter, it was officially received into the Hamilton and Niagara Association of Baptist Churches.

The size of the congregation increased steadily and although the building had been renovated by the early 1950s, the membership had outgrown their small frame church. Plans were made in 1953 to construct a new and larger building, including rooms to accommodate the overcrowded Sunday School.

In less than a year, the estimated cost of the new brick building that had begun at \$60,000 had risen to \$75,000, even with the plans calling for the new church to be erected on the same property. The increased costs resulted from the design which called for rounded rolled steel arches to be fabricated by the Hamilton Bridge and Tank Company and to be used to support the roof instead of conventional wooden trusses - a first for a Hamilton church after the restrictions imposed on the use of steel following World War II. With no outstanding mortgage, the congregation launched a major fund raising campaign, which was supported by other city Baptist churches.

On 9 September 1955, the sod-turning ceremony for the new Mount Hamilton Baptist Church at Inverness and Upper Wentworth was held - the cornerstone was laid on 22 January 1956, and the building was dedicated and opened for worship services on 16 September 1956. Following the opening, the size of the congregation continued to

grow - from 27 members in 1925 to more than 250 by 1965. The Sunday School became one of the most successful in Hamilton, with high attendance and winners of numerous awards at city-wide Baptist rallies. During the late 1970s, to make better use of their building, the church opened a day care centre, the Mount Hamilton Baptist Daycare, called Pumpkin Patch, while continuing to hold worship services there.

Mount Hamilton Baptist Church, like a number of other Hamilton churches, fell victim to the work of arsonists. On 18 December 1993, a gasoline fire caused \$50,000 damage to a wing of the church, burning much of the roof, leaving charred walls and major smoke damage. The congregation of Chalmers Presbyterian Church allowed the members of Mount Hamilton Baptist Church to worship in their old building on Mountain Park Avenue for ten months. By September 1994, the church had been repaired with a new vaulted roof of British Columbia cedar installed and the building re-opened for services.

In the fall of 2001, Mount Hamilton Baptist Church purchased property at 626 Upper Wentworth Street (the former St. Augustine of Canterbury Anglican Church), and for the next four years, the church held worship services at both sites, becoming known as "One Church with Two Sites."

In the winter of 2005, the church at Upper Wentworth and Inverness Avenue East was converted entirely into a day care centre. The building ceased to be a place of worship, with services held only at the 626 Upper Wentworth Street site.

Reference Material:

Mount Hamilton Baptist Church Scrapbooks (Hamilton Public Library)
Files on Mount Hamilton Baptist Church, Baptist Archives, Divinity College McMaster University
Correspondence with Pastor Dan Friesen of Mount Hamilton Baptist Church

Chalmers Presbyterian Church

Address: 200 Mountain Park Avenue

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s):

Current Affiliation: Presbyterian

Historical Affiliation(s): Presbyterian

Architect(s): F. J. Rastrick & Son, Len Huget (1968)

Builder(s): Barclay Construction (1968)

Construction Date: 1921 **Material:** Brick **Style:** Contemporary

Additions/Alterations: 1968, addition of an expanded sanctuary

Architectural Features: Stained glass windows

History

As the Mount Hamilton area grew, a group of Presbyterians began to gather for occasional worship services in a community facility called The Mission Hall. This building was really the first home of what was to become Chalmers Presbyterian Church. The Mission Hall was located on the south side of Concession Street opposite Cliff Avenue.

In 1905, members agreed to form a congregation, chose the name Chalmers Church, secured a property and by October, they had moved into their new place of worship. That original building was just a block away from the Mission Hall on the north side of Concession Street, immediately east of Cliff Avenue.

The Chalmers congregation gradually outgrew its original building and a decision was made to accept the gift of a piece of property on Mountain Park Avenue. A new combined Sunday School and house of worship was built in 1921, which served the congregation until 1968 when an expanded sanctuary was added. Designed by architect Len Huget, it was built by Barclay Construction and dedicated on June 16, 1968.

The 1921 building was then named McLean Hall in tribute to Rev. Dr. Walter I. McLean, who served as minister of the Chalmers congregation from 1926 until 1947. In the later years of the twentieth century, a number of women were finding their way into the management of Chalmers church by being elected as Members of Session and to the Board of Managers. In 2004, Rev. Victoria Eldridge became the first woman minister at Chalmers Presbyterian Church.

Reference Material:

Chalmers Presbyterian Church records

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

Sacred Heart Roman Catholic Church

Address: 264 Mountain Park Avenue

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): Chapel of the Sacred Heart, Sacred Heart of Jesus Roman Catholic Church

Current Affiliation: Roman Catholic

Historical Affiliation(s): Roman Catholic

Associated Features: Rectory, parish hall, Sacred Heart School, Sacred Heart Parish Community Centre, landscaping around church property

Architect(s): W. R. Souter and Associates

Builder(s): Pigott Construction Co,

Construction Date: 1951-1952 **Material:** Stone **Style:** Neo-Gothic

Associated Person(s): Bishop Thomas Dowling, Father James A. Kirby, Mike Valenti, (head mason), Joseph E. Gause (sculptor)

Associated Event(s): 22 May 2008, lightning bolt damages the church tower

Additions/Alterations: 1952, sculpture added above front entrance; 1958, rectory added; 1990, parish hall; 2008, repairs to stone work following lightning bolt

Architectural Features: Buttressed façades, round headed windows with stained glass, triple stone arches around an elaborately carved arch surrounding the double doors of the front entrance

History

The origin of Sacred Heart Roman Catholic Church began almost fifty years before the present church was constructed, when The Most Reverend Thomas Dowling, Bishop of the Hamilton Diocese, in 1908 purchased a summer home on the brow of the Hamilton Mountain. He celebrated Mass in a tent during the summer months and made arrangements for it to be continued at nearby Mount Carmel Orphanage in winter.

A small white frame building, the Chapel of the Sacred Heart, was erected on the brow property in 1912 and operated as a mission of St Patrick's Church, with Father James A. Kirby as pastor.

After World War II, the population on the Hamilton Mountain exploded as a result of immigration and the little church proved too small for its congregation. In 1951, the bishop's summer rectory was demolished and a new church constructed between 1951 and 1952 - a distinguished building of wood and stone and the first completely new Catholic church to be built in Hamilton since the Cathedral of Christ the King in 1933. Bishop Ryan laid the cornerstone on 8 December 1951 and the new church was dedicated and blessed at its official opening on 21 September 1952.

Construction of the church is unique, due to the shortage of structural steel so soon after the end of World War II. Designed in the old European tradition, it depends on buttresses and arches of solid masonry. The main supports for the roof are wooden trusses, consisting of several layers that were laminated, bolted and then bent to shape. This modernized Norman style of architecture is repeated in the main entranceway, with the supporting arches enriched in Norman motifs. To complete the building, a large sculpture of the Christ by Joseph E. Gause of Burlington was installed above the entrance.

During a violent thunderstorm on 22 May 2008, a lightning bolt struck the church that resulted in large pieces of stone being thrown across neighbouring properties.

Reference Material:

Sacred Heart Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Olivet United Church**Address:** 100 Prince George Avenue**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Olivet Union Church**Current Affiliation:** United**Historical Affiliation(s):** Non-denominational**Architect(s):** Bruce Brown**Builder(s):** Unknown**Construction Date:** 1949-1950 **Material:** Red Brick, Stone **Style:** Neo-Gothic**Associated Person(s):** Joseph Pim, Rev. J. T. Smith (1st Minister), Rev. L Carlson**Associated Event(s):** 1949, demolition of original church building; 1950s-1960s, enormous growth of congregation**Additions/Alterations:** 1954, main church building, tower constructed, demolition of Sunday School Hall; 1958, Addition of Christian Education Building; 1959, installation of elevator**Architectural Features:** Three date stones (1916, 1949, 1958), tower, gothic windows with elaborate tracery, original entrance way with double wooden doors**History**

In 1908, Joseph Pim, a prosperous landowner on the Hamilton Mountain and member of First Methodist Church in downtown Hamilton, deeded property at the corner of Prince George and Empress Avenues for the site of a future church. Members of four denominations on the Hamilton Mountain (Methodist, Presbyterian, Baptist and Congregational) had become organized by 1916 and agreed to become a Union Church. With the deed to the property transferred to Church Trustees and \$2,200 from Joseph Pim to start a building fund, construction began in August 1916, with the small tile-and-plaster building, known as Olivet Union Church, dedicated on 25 February 1917. Later the same year, on 17th June, Rev. J. T. Smith was appointed as the church's first minister.

A Sunday School building was added in 1918, and at the time of the Church Union in 1925, the name was changed to Olivet United Church. Between the war years, as residential growth on the Mountain increased, the size of the membership also increased. Extensive alterations to accommodate the growing congregation were made in 1932, and the amalgamation of some members of Mount Hamilton United and Olivet United on 1 July 1939, following the approval by both congregations, brought additional pressure to the small church.

By 1947, the church had grown to over 350 members, too many to be accommodated in the small building - a temporary solution of holding two Sunday worship services even proved inadequate. Olivet's minister, Rev. Lora Carlson, initiated an imaginative fund raising campaign to acquire the necessary money for a new building - the donation of money to church members and the request that they use it to raise additional funds that would be used in paying for the construction.

The small Sunday School hall at the rear of the church served as a temporary place of worship when work began in the summer of 1949. Designed by Toronto architect, Bruce Brown, the new church was to be built in three phases, each proceeding as funds became available. Construction of the basement was the first phase after the original church building had been demolished, and when completed in 1950, the congregation met there for worship services. The superstructure of the church was planned for 1955, but the congregation's fund raising allowed construction to begin a year ahead of schedule.

The large new sanctuary, designed in the traditional Gothic style with a square tower facing north, was dedicated in January 1955. The congregation continued to grow and in 1958, with a membership of over 900 people, the third phase of construction was begun, adding a large Christian Education building to the church complex.

Reference Material:

Olivet United Church Scrapbook (Hamilton Public Library)

Mount Hamilton United Church

Address: 31 Summit Avenue

Current Use: Place of Worship

Previous Building: Yes

Alternate/ Historical Name(s): Mount Hamilton Methodist Church

Current Affiliation: United

Historical Affiliation(s): Methodist

Architect(s): Bruce Brown and Brisley, Toronto

Builder(s): W. H. Cooper Construction Co., Hamilton

Construction Date: 1920 and 1955 **Material:** Red Brick **Style:** Contemporary

Associated Person(s): Rev. R. B. Rowe, Rev. Samuel Holden,
Rev. John Witzel (Minister 1948-1964)

Associated Group(s): Chalmers Presbyterian Church

Associated Event(s): 12 December 1920, Church dedicated; 8 January 1956, new church dedicated; 2 June 1984, major fire; June 1984-June 1987, worship services at Chalmers Presbyterian Church; 1987, 75th Anniversary

Additions/Alterations: 1971, repairs to church interior following vandalism; 1984-1985, repairs made following fire to Christian Education wing and smoke damage to sanctuary

Architectural Features: Date stone 1955

History

On 6 August 1911, a meeting was held in the Methodist Mission building on Concession Street to see if there was sufficient interest in the establishment of a Methodist church on the Hamilton Mountain. Those in attendance voted to hold a series of meetings in an upstairs hall in Cotter's Hotel on the corner of Concession and Upper Wentworth Streets. The small congregation of less than 40 people and calling themselves the Mount Hamilton Methodist Church purchased the old building, renovated it and continued to worship there until they purchased a piece of property in 1919 on Summit Avenue, near the edge of the Mountain brow and built a church there in 1920.

A new building campaign was begun in 1953, when the old structure had become too small for the growing congregation. Property adjacent to the church was purchased and in 1955, sod was turned for the construction of the new church. Toronto architects, Bruce Brown and Brisley, were hired to design the building and W. H. Cooper Construction Company awarded the contract for the building. The cornerstone was laid in June 1955, and the construction completed in March of the following year. This included a new sanctuary, basement auditorium and a rebuilt Christian Education wing, with the former building completely integrated into the new section.

Mount Hamilton United Church suffered serious damage in 1984. Fire broke out in the early hours of 2nd June and went unnoticed for several hours. Firefighters managed to save the sanctuary, but the smoke damage was so severe that the worship services were held in nearby Chalmers Presbyterian Church until 2 June 1985, when the congregation was able to return and worship in their own church building.

Reference Material:

Mount Hamilton United Church Scrapbook (Hamilton Public Library)
Burkholder, Mabel, Barton on the Mountain, Hamilton, Private Printing 1956.

South Gate Presbyterian Church**Address:** 115 Terrace Drive**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Architect(s):** Basil Hall**Builder(s):** Unknown**Construction Date:** 1954 **Material:** Concrete Blocks, Brick **Style:** Contemporary**Associated Person(s):** Rev. T. Melville Bailey**Additions/Alterations:** 1957.**Architectural Features:** Stained glass windows, "floating roof"**History**

South Gate Presbyterian Church was organized as a congregation in 1949, with assistance from another Mountain church, Chalmers Presbyterian Church. They began meeting in Buchanan Hall at the corner of Upper James and Genesee Streets. In 1951, church members, Mr. and Mrs. Guy Moulton, donated an acre of land for a new church. This parcel was sold and six lots were purchased on Clarendon Avenue at the present site. The sod-turning for the new church took place on October 31, 1954. Additional space was added in 1957 with the final and present building completed in 1961. Basil Hall was the architect of all three phases of the building process and was a church elder from 1971 to 1987.

Rev. T. Melville Bailey was officially inducted in 1959 as the church's first minister, having served as a student-minister from the church's beginning. He retired in 1980, and in retirement, became one of Hamilton's leading historians.

In the church's 58-year history, there have been only three ministers; Rev. T Melville Bailey, Rev. S. Reid Thompson and Rev. Robert Geddes.

*Original South Gate Presbyterian Church***Reference Material:**

South Gate Presbyterian Church records

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

Mount Hamilton Baptist Church South**Address:** 626 Upper Wentworth Street**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** St. Augustine of Canterbury Anglican Church**Current Affiliation:** Baptist**Historical Affiliation(s):** Anglican**Architect(s):** Husband, Robertson & Wallace, Frank Burcher (1958)**Builder(s):** Elliott Construction Company**Construction Date:** 1952 **Material:** Brick **Style:** Contemporary**Associated Person(s):** Rt. Rev. Walter Bagnall, Archdeacon W. F. Wallace, Canon John Samuel, Rev. Edward Rigby, Hubert Martin, John Kenyon, Rev. A. Hamilton Powell, Rev. J. C. Fricker, Clement Carelse**Associated Event(s):** February 1, 1952, 1st service; April 16, 1958, dedication of new church; July 9, 2000, church disestablished**Additions/Alterations:** 1953-1954, extension to church and parish hall; 1958, new church built; 1965, new parish hall**Architectural Features:** Steeply-pitched roof, geometric stained glass**History**

The new Parish of St. Augustine of Canterbury was created by Bishop Bagnall to serve the increasing population on the Hamilton Mountain. A hall to be used as church and Sunday School was built near the corner of Wentworth Street and Fennell Avenue. The first service in the new premises was held on February 3, 1952, with Rev. A. Hamilton Powell as Rector. In 1953 and 1954, the church was enlarged to accommodate the growing congregation and a modest Parish Hall was completed with much of the construction done by men of the parish.

By 1955, membership at St. Augustine's had grown to four hundred families, and plans were made for a larger church adjacent to the original building. The new St. Augustine's, designed by Frank Burcher, was completed in April of 1958. In 1965, a new Parish Hall was added to the complex.

St. Augustine's was closed in July, 2000, and the property was purchased in 2001 by the Mount Hamilton Baptist Church.

Reference Material:

St. Augustine of Canterbury Anglican Church Scrapbook (Hamilton Public Library)
Anglican Diocese of Niagara Archives, Mills Library, McMaster University



*Old Burkholder United Church circa 1900
(Barton Stone United Church Records)*

Ward 8 Places of Worship

1. Anglican Church of the Resurrection
2. Regina Mundi Roman Catholic Church
3. Chedoke Presbyterian Church
4. Barton Stone Church
5. St. Mari's the Apostle Church
6. St. Andrew's United Church

Anglican Church of the Resurrection**Address:** 435 Mohawk Road West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):** St. Bartholomew's Anglican Church**Current Affiliation:** Anglican**Historical Affiliation(s):** Anglican**Architect(s):** Charles Lenz & Associates (1961), Williams, Woodruff, Elmes, Architects (1989)**Builder(s):** Happy Construction Co., Ira McDonald Construction Co.**Construction Date:** 1961 **Material:** Brick **Style:** Contemporary**Associated Person(s):** Rev. John D. Rathbone, Rt. Rev. D. R. Spence, Canon Beverly Shanley**Associated Event(s):** October 5, 1976, Blessing of the Animals on 750th Anniversary of death of St. Francis of Assisi**Associate Theme(s):** Family worship**Additions/Alterations:** 1989, church building; post-1989, connection of church and parish hall**Architectural Features:** Bell tower, entrance cross, rounded roof of parish hall**History**

The Parish of St. Bartholomew's was created in 1960 to serve the rapidly-expanding area on the Mountain west of West 5th Street and originally part of Holy Trinity Anglican Parish. The newly-appointed Rector, Rev. John Rathbone, arrived to eight vacant acres on the southeast corner of Mohawk Road West and Garth Street, and officiated at his first service for twenty-one people in the house of a parishioner, with a sewing machine for an altar and a TV set the credence table.

Services later moved to Mohawk Trail School until a Parish Hall, designed by Charles Lenz and Associates to be used also as a temporary place of worship for one hundred and seventy people, was opened in January of 1961. Rev. Rathbone requested a bell for his new church from the President of the Canadian Pacific Railway and was sent not only a bell but also a photograph of its former home, steam locomotive #2928. The bell is still in use.

Because of the residential nature of development on the West Mountain, 'St. Bart's' became a family-oriented church. With an expected congregation of four hundred and seventy-five families in 1989, the Rector, Canon Beverly Shanley, one of the first women to be ordained into the Anglican Church in Canada, oversaw the construction of a new and larger church building to the north of the Parish Hall, designed by Williams, Woodruff, Elmes, Architects, of St. Catharines.

In June of 2000, both St. Bartholomew's and St. Timothy's Anglican Church on Stone Church Road were disestablished and their parishes merged to form the Church of the Resurrection Anglican Church at the former St. Bartholomew's.

Reference Material:

St. Bartholomew's Anglican Church Scrapbook (Hamilton Public Library
Anglican Diocese of Niagara Archives, Mills Library, McMaster University

Regina Mundi Roman Catholic Church**Address:** 631 Mohawk Road West**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** Roman Catholic**Historical Affiliation(s):** Roman Catholic**Associated Features:** Rectory, Regina Mundi School**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1965-1966 **Material:** Red Brick, Stone **Style:** Contemporary**Associated Person(s):** Father Hubert, Father Gerald Pocock**Associated Event(s):** 12 June 1966, official opening and dedication; October 1984, 25th Anniversary of the church; annual October Service of Blessing the Animals**Additions/Alterations:** 1987, renovations of the sanctuary**Architectural Features:** Octagonal shaped building, date stone, modern stained glass windows**History**

Plans for a new parish at the west end of Hamilton Mountain to serve the rapidly growing population of the area began in 1958 under Bishop Joseph Ryan. The diocese, already owner of property located at the corner of Mohawk and Upper Paradise Roads, erected a separate school on the site as the first stage of development of the parish.

Bishop Ryan invited the Montfort Fathers of New York to assume responsibility for the parish and in keeping with their devotion to the Virgin Mary, the name Regina Mundi, Queen of the World, was chosen for the new church. The first pastors, Fathers Hubert and Gerald Pocock lived at Mount Cenacle Retreat House and celebrated Mass from 1959 to 1962 in the classrooms of Regina Mundi School, and then from 1963 to 1966 in the newly erected school gymnasium.

Construction of the church began in 1965 and was completed in the early summer of 1966 with the dedication on 12 June 1966 by Bishop Joseph Ryan.

The parish was originally expected to serve the entire western end of the Mountain, but just over a decade later, it was divided, as a result of the demands made on Regina Mundi - eased by the establishment of a new parish Annunciation of Our Lord, to cover the area east of Garth in October 1977.

Reference Material:

Regina Mundi Roman Catholic Church Scrapbook (Hamilton Public Library)
Diocese of Hamilton, A History of the Diocese of Hamilton, Strasbourg, France, Editions du Signe 2007.

Chedoke Presbyterian Church**Address:** 865 Mohawk Road West**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):****Current Affiliation:** Presbyterian**Historical Affiliation(s):** Presbyterian**Associated Features:** Landscaping of church property**Architect(s):** J. David McAuley**Builder(s):** Don Hawkey**Construction Date:** 1983 **Material:** Brick **Style:** Contemporary**Architectural Features:** Spire, stained glass windows**Associated Themes:** Stewardship programme to eliminate church debt**History**

The west Hamilton mountain population was growing rapidly in the 1950s and to accommodate this, additional church capacity was planned. The first services for the congregation of the future Chedoke Presbyterian Church was held in Chedoke Public school in January, 1958. Expanding rapidly, the church purchased property on Bendamere Avenue and West 27th Street on Hamilton's west mountain in 1960. The building, designed by Basil M. Hall, was opened in August 1961. The first minister of the formally-organized church was Rev. Donovan Neil, serving for 16 years in that capacity.

The growing number of church members made expansion necessary and in 1984, land was purchased at 865 Mohawk Road West, Hamilton. The modern brick church, designed by J. David McAuley, was built by Don Hawkey Construction of Barrie, Ontario. The sod-turning ceremony took place on 8 July 1984, the cornerstone was laid in November and the church opened in time for Christmas services. Dedication of the building, furnishings and special items took place on January 13, 1985. Further improvements were made in 1988 when the parking lot was paved and landscaping was done by the church members. Subsequent addition was the installation of stained glass windows in the sanctuary.

Through the activities of the 1980s and early 1990s, the stewardship theme "Share the Spirit" was adopted to eliminate church debt and work toward goals at home and abroad.

Reference Material:

Chedoke Presbyterian Church records

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

The Presbytery of Hamilton 1836-1967, Private Printing 1967.

Barton Stone United Church**Heritage Status****Municipally Designated:** Yes**By-Law #:** Notice of Intent**Address:** 21 Stone Church Road West**Current Use:** Place of Worship**Previous Building:** Yes**Alternate/ Historical Name(s):** Barton Union Church, Barton Presbyterian Church**Current Affiliation:** United**Historical Affiliation(s):** Wesleyan Methodist, Presbyterian**Associated Features:** Cemetery**Architect(s):** Unknown**Builder(s):** Unknown**Construction Date:** 1845-1847 **Material:** Rubble stone **Style:** Gothic Revival**Associated Person(s):** William Rymal**Additions/Alterations:** 1916, Sunday School Room constructed; 1937, Sunday School Room enlarged; 1957, Christian Education Building erected; 1972-1973, renovations, Sunday School demolished, stone addition to house church offices, new entrance accessible from parking lot and closure of original doorway**Architectural Features:** Rubble stone exterior walls, pointed arched doorway, original double panelled wooden doors, paired lancet windows**History**

Built between 1845 and 1847 on the main road from Hamilton to Caledonia, Barton Stone United Church, has the distinction of being the oldest surviving church on the Hamilton Mountain, and the oldest building to have continuously served a Presbyterian (and later United) Church within the present-day boundaries of the City of Hamilton.

The present church traces its origins from a two storey frame Meeting House erected by William Rymal in 1811 which was shared initially by two congregations, Presbyterian and Lutheran, and then later by Anglicans and Presbyterians – hence the early name of Barton Union Church. By 1844, the wooden building had been condemned as unsafe and was demolished, with each of the denominations leaving to erect their own church at new locations.

The Presbyterians purchased property just north of Ryckman's Corners and erected this present modest vernacular building ... "noteworthy for its rubble stone construction, pleasing proportions and Gothic Revival detailing." The congregation was served for almost fifty years by itinerant pastors, beginning with those from the American Presbyterian Church that had first come to Hamilton in the 1830s and built a church on John Street. In 1868, the congregation became a member of the Hamilton Presbytery of the Canadian Presbyterian Church and in 1886, obtained its first 'settled' minister that was shared with the Locke Street Presbyterian Church.

In 1920, the minister of nearby Barton Wesley Methodist Church became the resident minister of Barton Presbyterian, and two years later, the two congregations formerly merged. Three years later, in 1925, the congregation became part of the United Church of Canada and renamed itself Barton Stone United Church.

The steady growth of the congregation throughout the twentieth century has required a number of extensions and alterations to the original stone building. The building was designated a heritage property in 1993 under Part IV of the Ontario Heritage Act, although no registration appears to have taken place.

Reference Material:

Barton Stone United Church Scrapbook (Hamilton Public Library)
City of Hamilton Planning and Development Department Long Range Planning and Design Division, Community Planning and Design Section, Hamilton Heritage Volume 5, Reasons for Designation Under Part IV of the Ontario Heritage Act, Hamilton 2004.

St. Mari's the Apostle Church

Address: 63 Stone Church Road West

Current Use: Place of Worship

Previous Building: No

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

Current Affiliation: Holy Apostolic Catholic Assyrian Church of the East

Historical Affiliation(s): Church of England, Anglican

Architect(s): Unknown

Builder(s): Unknown

Construction Date: 1951 **Material:** Brick **Style:** Romanesque Revival

Associated Person(s): Rev. Dr. Ken J. H. Rogers, Rev. Keith Riddell

Associated Event(s): April 8, 1951, opening of basement sanctuary;
February 28, 1962, opening of sanctuary; May 28, 2000, church disestablished

Additions/Alterations: 1962, sanctuary completed on 1951 basement

Architectural Features: Stained glass windows, arched doorway

History

St. Timothy's was loosely established in 1949 in the area then known as Ryckman's Corners. The first services were held in the homes of parishioners under the leadership of Rev. Dr. Ken J. H. Rogers who also ministered to St. Paul's Anglican Church, Glanford, and St. George's Anglican Church, Hannon.

In 1951, the basement of the present building was constructed by parishioners and opened on April 8th with Rev. Keith Riddell appointed as the first Rector. St. Timothy's upper sanctuary was completed and opened on February 28, 1962.

On May 8, 2000, the building was disestablished as an Anglican church, and the congregation merged with St. Bartholomew's Anglican Church to form the Church of the Resurrection at the former St. Bartholomew's.

The church is now occupied by the Holy Apostolic Assyrian Church of the East.

Reference Material:

Anglican Diocese of Niagara Archives, Mills Library, McMaster University

St. Andrew's United Church**Address:** 479 Upper Paradise Road**Current Use:** Place of Worship**Previous Building:** No**Alternate/ Historical Name(s):****Current Affiliation:** United**Historical Affiliation(s):****Associated Features:** landscaping around church property.**Architect(s):** Unknown**Builder(s):** Alec Gold of Hamilton**Construction Date:** 1956-1957 **Material:** Wood, Stone, Concrete Blocks**Style:** Contemporary**Associated Person(s):** Rev. William Petherick, Rev. Dr. Howard W. Smith, Dr. H. W. Outerbridge, Dan Wentworth, Alec Gold**Associated Event(s):** June 1963, dedication of Christian Education Building; 1965, 10th Anniversary celebrations; 1979, donation and installation of sculpture of St. Andrew on sanctuary wall; 2007, church's 50th Anniversary**Additions/Alterations:** 1963, addition of Christian Education Building**Architectural Features:** Central wooden tower above entrance way topped with steeple**History**

A worship service held in the old Mohawk Trail School House during the month of October 1954, followed by another service in May 1955, resulted in the establishment of a new United Church congregation on the Hamilton Mountain, with the name St. Andrew's. Due to the small size of the congregation, the new church was "adopted" and supported by Melrose United Church for several years, including their purchase of a lot for the site of the church on Upper Paradise Road, at a cost of \$20,000.

Late in 1956, Dr. H. W. Outerbridge, a long time United Church minister, turned the first sod to mark the start of construction, the building being completed and dedicated during the Fall of 1957 - the congregation worshipping in the school house until the building was finished.

The construction of the largely wood and stone church was supervised by Alec Gold, a Hamilton Mountain builder and also the Clerk of Sessions of St. Andrew's, who volunteered his service for a very small fee at the insistence of the church's first minister, Rev. Dr. Howard W. Smith.

In 1959, the church's Annual Report announced that all the work was finally completed, including the landscaping of the property, but the rapid residential growth of the area resulted in the congregation growing very quickly and by 1960 it had reached over 350 members. To accommodate the demands, a Christian Education Building, costing \$90,000, was opened in June 1963, and two years later, a manse for the full-time minister was purchased.

Following a terrible fire in St. John's Presbyterian Church in 1975, some members of St. Andrew's arranged to purchase their organ, which had not been damaged. The instrument was taken apart and stored in members' homes until the opposition to its installation by the St. Andrew's congregational board was withdrawn.

A large steel sculpture of St. Andrew in his fishing boat, with the nets framing the crest of the United Church of Canada, was donated to the church in 1979. Designed and created by Dan Wentworth, a church member, the sculpture was mounted on the rear wall of the sanctuary, after his wife, a member of the choir, commented on the blank wall the choir faced while singing during worship services.

Reference Material:

St. Andrew's United Church Scrapbook (Hamilton Public Library)

Lost Places of Worship - Photographs from the Past



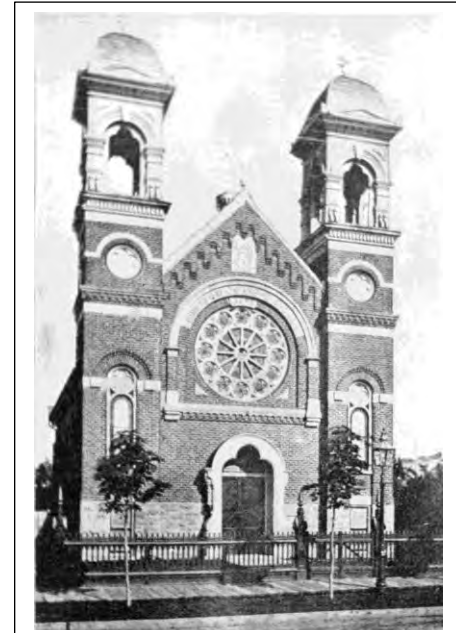
***Original Adas Israel
Synagogue
(Hamilton Public Library)***



***Bartonville Methodist Church
(Bert Dorpmans)***



***Original St. Mary's Anglican Church
(Gary Evans)***



***Original Anshe Shalom
Synagogue
(Hamilton Public Library)***

Appendix A: Lost Places of Worship

Name	Address		Construction Date	Affiliation(s)	Comments
Adas Israel Synagogue	126	Cannon Street West	1914-1915	Jewish	Congregation moved to new synagogue in 1961. Building sold to an auto parts business, Lansair Limited. Building demolished 1992.
Barton Street Baptist Church	644	Barton Street East	1903	Baptist	Building began as a Baptist Mission. In 1904 it acquired the status of a church. Name changed to Immanuel Baptist Church in 1922. Reverted to mission status in the early 1940s. Moved to 911 Barton Street East. In 1950 listed as a church again, but at 150 Lottridge Street. Building at 644 Barton Street East demolished as site later listed as a Polish Hall. In 1998 Our Lady of Vietnam Roman Catholic Church was opened at the 644 Barton Street East address.
Barton Street Methodist Church		Barton Street East at Birch Avenue	1894	Methodist	Church closed 1899, congregation to new church on Barton Street East@ Milton. Building demolished.
Barton Street Methodist Church		Barton Street East at Milton Street	1899	Methodist	Church closed in 1907. Congregation to a new church at Sanford Avenue North. Building demolished.
Bartonville Methodist Church		King Street East (within the present day Bartonville Cemetery)	1846	Methodist	Second church on the site. Built of brick. Abandoned 1879. Congregation to new church on Kenilworth Avenue. Church demolished after congregation left c.1880. Bricks transported to Saltfleet Township and used in the construction of Tweedside Methodist Church on Mud Street.
Bartonville Methodist Church/Kenilworth Avenue United Church		Kenilworth Avenue North	1879	Methodist	Closed in 1954, congregation to new church - Pioneer Memorial at 1974 King Street East. Building sold to Eastern Star Temple in 1954. Demolished.
Bartonville Methodist Episcopal Church		King Street East (within the present day Bartonville Cemetery)	1824	Methodist Episcopal	Wooden building lost to fire in 1846. Rebuilt of brick later in the year.
Beach Gospel Chapel	796	Beach Boulevard		Alliance	Closed 1970s. Building demolished. Now the site of a commercial building.
Beth Jacob Synagogue	70	Hunter Street West	1888	Jewish	Congregation moved to new synagogue in 1954. Building sold to St. Demetrios Greek Orthodox Church. Demolished 1954.

Name	Address		Construction Date	Affiliation(s)	Comments
Bethel Methodist Church		John Street North at Simcoe Street	1866	Methodist	Congregation left for new church on Simcoe Street at Hughson Street North in 1877 as church had become too small.
Bethel Methodist Church/ Simcoe Street Methodist Church/ Grace United Church		Simcoe Street at Hughson Avenue North	1877	Methodist/United	Fire in 1966 seriously damaged building. Congregation joined Calvin Presbyterian Church on James Street North becoming Calvin-Grace Community Church. Grace Church closed after the fire, reverted to private ownership and then demolished.
Bethel Methodist/ Fourth Methodist	75	Guise Street at Burlington Bay	1850	Methodist	Closed 1866 having become too small for the congregation. Presumed demolished. Congregation to new church on John Street at Simcoe Street.
Binkley Union Church/ Binkley United Church		Main Street West	1912	Methodist/United	Church opened in 1912. Church demolished 1953 and new church erected on the site.
British Methodist Episcopal Church/ British Coloured Methodist Episcopal Church		Rebecca Street near Nelson		Episcopal Methodist	Listed in City of Hamilton Directories 1865 -1872.
Calvary Baptist Mission	530	Concession Street	1935	Baptist	May have been started by the remnants of the 1915-1924 Concession Street Baptist Mission. Only listed until 1937.
Central Presbyterian Church		MacNab & Jackson Streets	1858	Presbyterian	Church destroyed by fire in 1906. Property purchased at corner of Caroline Street and Charlton Avenue. New building dedicated June 1908.
Chapel of the Sacred Heart		Mountain Park Avenue	1912	Roman Catholic	Demolished in 1952 when the new Sacred Heart Church opened.
Christ's Church	252	James Street North	1837-1839	Church of England	Demolished in 1875 and replaced by the present Christ's Church Cathedral.
Church of The Good Shepherd	480	Melvin Avenue	1922	Church of England/Anglican	Not used as a place of worship after 1954.

Name	Address		Construction Date	Affiliation(s)	Comments
Church of the Holy Resurrection of Jesus Christ		Wallace Avenue	1916	Romanian Orthodox	Closed in 1960 when the building and property were purchased by Dominion Foundries (Dofasco) and demolished to allow for the company's expansion.
Church of the Little Flower	661	Beach Boulevard	c.1940	Roman Catholic	Listed in the City of Hamilton Directories c.1940 to 1967. No other references found.
Coloured Methodist Episcopal Church	33	Rebecca Street between John and Catherine Streets		Methodist Episcopal	After fire severely damaged the frame structure in 1879, it was abandoned and presumed demolished.
Concession Street Baptist Mission		Concession Street	1915	Baptist	Listed from 1915 to 1924 in City of Hamilton Directories, but no street number listed.
Congregational Baptist Church		Bay Street	1870s	Baptist	Listed in the City of Hamilton Directories during the 1870s.
Congregational Church	40	Cannon Street East at Hughson Street North	1859	Congregational	Large red brick building opened 12 June 1859, replacing a small frame church erected in 1839. Closed 1913, when new church called First Congregational opened on Main Street East in 1913. The Cannon Street Church continued to be used by a number of non-denominational/gospel congregations including Four Square Gospel Church during the 1940s. Demolished.
Crown Point Methodist Church		Ottawa Street North at Barton Street	1904	Methodist	Mission church closed 1906. Building abandoned and congregation to new church at Sanford Avenue North. Building demolished.
East End Mission/ Wentworth Street Mission		Wentworth Street North at King William Street	1873	Baptist	Growing congregation changed the status of the mission to a church. Need for new building in 1890s. Demolished in 1893.
Eastbourne Baptist Mission	1537	Main Street East	1935	Baptist	Briefly listed in City of Hamilton Directories 1935-1937.
Ebenezer Baptist Church	633	Barton Street East	c.1930	Baptist	Listed in City of Hamilton Directories until 1942. Demolished.
Emerald Street Methodist Church		Emerald Street North near Wilson Street	1870s	Methodist	Church opened 1870s, demolished 1898.

Name	Address		Construction Date	Affiliation(s)	Comments
Evangel/Evangelical Baptist Church	1353	Barton Street East	c.1947	Baptist	Church closed in 1963 and congregation joined Glendale Baptist Church on Nash Road South. Building Demolished.
First Methodist Church/ Second King Street Methodist Church/ New Stone Church		King Street at Wellington Street North	1869	Methodist	Church constructed of stone from demolished MacNab Street Methodist Church. Church demolished in 1914 and replaced by a third church on the site called First Methodist and later First United Church, after Church Union in 1925.
First Methodist/First United Church		King Street East at Wellington Street North	1919	Methodist/ United	Opened in 1919. Destroyed by fire and demolished in 1969.
Garth Street Methodist/ Dundurn United Church		Dundurn Street North at Main Street West	1911	Methodist/ United	Church closed in 1930. Many other churches and business businesses in the building between 1930 and 1993. Demolished in 1993 for Taco Bell Restaurant.
Garth Street Mission	76	Dundurn Street North	1909	Methodist	On becoming too small, new church built on the opposite side of Dundurn Street in 1911. Mission building demolished.
German Wesleyan Methodist Church		Rebecca Street near Nelson	c.1862	Wesleyan Methodist	Listed in the City of Hamilton Directories for a brief period from 1862 to 1869.
Gore Street Methodist Church	83-85	John Street North at Simcoe Street	1878	Methodist	Church closed 1909. Congregation to Wesley Methodist Church. Building purchased by T. Eaton Co. in 1914 and demolished in 1926.
Grace Anglican Church	1410	King Street East	1919	Church of England/Anglican	Used for worship from 1919 to 1926. New Church in 1926, so became Parish Hall and Sunday School from 1926 until 1967. Demolished 1967, replaced with Christian Education wing.
Hannah Street Methodist Church/Mount Moriah Methodist Church		Charlton Avenue at Hess Street	1874	Methodist	Church demolished and replaced by a larger brick church on the site in 1882.

Name	Address		Construction Date	Affiliation(s)	Comments
Herkimer Street Baptist Mission/Herkimer Street Baptist Church		Herkimer Street	1884	Baptist	Building on Herkimer Street, west of Locke Street served as a mission church until 1889 when full church status awarded. In 1897 the building was moved to Locke Street and Melbourne. Herkimer Baptist Church closed in 1910 as too small. The congregation moved to Stanley Avenue Baptist Church. The closed church served as the location for a number of businesses. Demolished in 1950s.
Holy Name Roman Catholic Church		Kenilworth Avenue North	1917	Roman Catholic	Building was moved to serve as Parish Hall when Holy Family Roman Catholic Church was completed in 1923. Demolished 1954.
Holy Trinity Anglican Church		South east corner of Upper James Street and Fennel Avenue East	1878	Church of England/ Anglican	Deconsecrated and demolished in 1956 and replaced with a shopping mall.
Hughson Street Temple	141	Hughson Street South	1882	Jewish	Congregation moved to new synagogue Anshe Sholom in 1952. Building bought by the Roman Catholic Diocese to serve as St. Charles Garnier Roman Catholic Church. Demolished 1965.
Hungarian/Foreign Baptist Mission	327	James Street North	1916	Baptist	Store front Mission until c.1937 when congregation moved to Hughson Street Baptist Church Sunday School building. The building demolished in the 1950s.
Jasper Coloured Baptist Church	112	MacNab Street North	c.1902	Baptist	Possibly founded by the remnants of the MacNab Street Coloured Baptist Church. No listings in the City of Hamilton Directories after 1910.
John Street Methodist Church/Second Methodist/Brick Church/Wesley Church	63-65	John Street North at Rebecca Street	1842	Wesleyan Methodist	Demolished 1877 and replaced by Wesley Methodist Church on the same site.
Kensington Avenue Methodist Church		Kensington Avenue North at Auburn	1906	Methodist	Church abandoned 1912 when the congregation moved to Tragina Avenue and a new church. Original building demolished in 1927.

Name	Address		Construction Date	Affiliation(s)	Comments
King Street Baptist Mission		King Street West at Pearl Street	1890	Baptist	Lasted briefly and closed in 1892, but interest eventually led to the establishment of King Street Baptist Church in 1913. Building demolished.
King Street Methodist/Old Methodist/First Methodist/White Church		King Street East at Wellington Street		Methodist	Opened 1824. Closed 1847. Demolished c.1868. New King Street Methodist Church built on the site
Knox Presbyterian Church		James Street North	1846	Presbyterian	Demolished 1940.
Mission Church	281	Wentworth Street North	1857	Presbyterian	Demolished c.1887.
Mount Hamilton Baptist Mission	440	Upper Wentworth Street at Inverness	1923	Baptist	Frame building became too small for the congregation. Demolished and new church built on the site.
Mount Hamilton Methodist Church		Concession Street at Upper Wentworth	1920	Methodist	Worship services began in a building known as Cotter's Hotel in 1911. Building abandoned for a new church in 1920. Demolished in 1926.
Mount Hamilton Methodist/Mount Hamilton United Church		Prince George at Empress Avenue	1920	Methodist/United	Church too small for growing congregation. Demolished 1956. New church built on the site.
Mountain Chapel/Burkholder Methodist/Burkholder United Church		Mohawk Road East	1850	Methodist	Frame building erected 1850. Name changed to Burkholder Methodist in 1886 and to Burkholder United in 1925. Church closed and demolished in 1958. New church built on same property.
Mountain Mission/Mountain Union Mission/The Mission		Concession Street between East 22nd and 23 rd Streets		Methodist, later Nondenominational	Listed in the City of Hamilton Directories beginning in 1865. Also served as an early school on Hamilton Mountain.- Demolished in the mid -1920s.
New Connection Methodist Church		Main Street East, near Nelson and between Walnut and Catherine Streets	1833	Methodist New Connection	Wooden building. No longer listed in the City of Hamilton Directories after 1871 and presumed demolished.

Name	Address		Construction Date	Affiliation(s)	Comments
Normanhurst Baptist Church	1632	Barton Street East at Walter Avenue North	c.1926	Baptist	Frame building became too small for the congregation. Demolished c.1960. Congregation to other Hamilton Baptist churches.
Northern Baptist Church/Ferguson Avenue Baptist Church		Ferrie Street at Ferguson Avenue North	1887	Baptist	Building closed in 1909 as too small for the congregation who moved to Hughson Street Baptist Church. In 1910 the empty building was moved to the side of the Hughson Street Baptist Church to serve as Sunday School building and later as mission church for various ethnic Baptist congregations. Demolished in 1950s.
Olivet Union Church/Olivet United Church		Prince George at Empress Avenue	1917	Methodist/United	Church building too small for the growing congregation. Demolished 1950. New brick building built on the site in stages.
Park Street Baptist Church		Park Street North at Vine Street	1844	Baptist	The first Baptist church built in Hamilton. Closed as too small for the congregation who moved to worship at the newly opened James Street Baptist Church in 1882.
Pearl Street Presbyterian Church	117	Pearl Street North	1874	Presbyterian	Closed c.1885 and presumed demolished.
Polish Baptist Mission	707	Barton Street East at Ruth	1918	Baptist	Early services were held on the streets of Hamilton. Mission established 1923. Hamilton Baptist Church Extension Board purchased the building in 1924 following the arrival of Rev. Ed Lipinski from Newark, New Jersey who wished to do missionary work among Hamilton's Slavic population. Closed c.1940 due to declining membership.
Primitive Methodist Church		John Street North between Wilson and Cannon Streets	1845	Primitive Methodist	Closed in 1868. Congregation to a new church on Wilson Street @ Hughson Street North.

Name	Address		Construction Date	Affiliation(s)	Comments
Ryerson Methodist Chapel	842	Main Street East	1908	Methodist	Chapel too small for a growing congregation, demolished 1915 and new church built on the site.
St. Alban the Martyr	200	Cope Street	1913	Church of England/ Anglican	Originally built at the northeast corner of Fairfield Avenue at the intersection with the city pipeline. Moved in 1924 to Cope Street location and joined to the east side of the new St Alban's. Demolished in late 1920s.
St. Ann's Roman Catholic Church		Sherman Avenue North at Barton Street East	1906	Roman Catholic	Moved to the back of the lot to allow for the construction of a new church in 1923. Became Parish Hall in 1924, later demolished.
St. Anthony of Padua		Clinton Street at Lottridge Street North	1912	Roman Catholic	Closed in 1954 when new St. Anthony of Padua church opened. Served briefly as the Parish Hall, then demolished.
St. Charles Garnier Roman Catholic Church	141	Hughson Street South	1882	Roman Catholic	Demolished in 1965 and replaced by new St. Charles Garnier Church on the same site.
St. Christopher United Church	154	Grenfell Avenue	1926	United	Closed c.1977. Demolished and replaced by a commercial business.
St. Eugene's Roman Catholic Church		Parkdale Avenue at Queenston Road	1953	Roman Catholic	Served as Parish Hall after new church built in 1962. Demolished in 1970.
St. Francis of Assisi Old Catholic Church/Pro Cathedral of St. Francis	118	Stinson Street	1934	Independent Anglican	Church opened on Aberdeen Avenue in 1934. 1939 Petition for complete fellowship in the Church of England rejected. Property sold to Roman Catholic Diocese c.1955, congregation moved to Stinson Street. Not listed after the early 1960s. Building demolished.

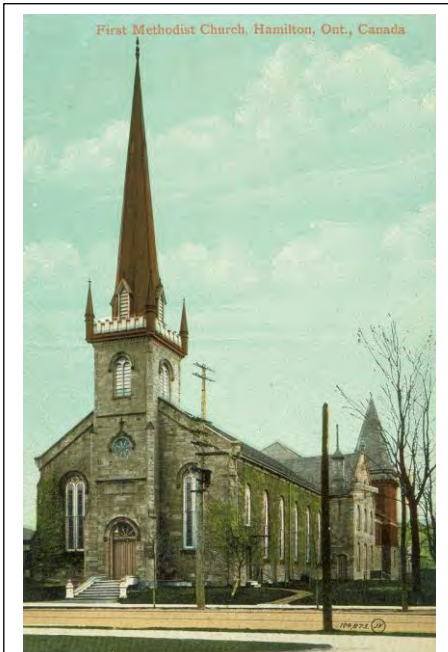
Name	Address		Construction Date	Affiliation(s)	Comments
St. George's, Hannon	1307	Rymal Road East		Church of England/Anglican	Closed and moved to Ball's Falls Conservation Area 1974.
St. James Church		Argyle Street	1909	Church of England/Salvation Army	Originally built on the south side of Barton Street East just west of Ottawa Street. Moved after 1915 to Argyle Street and used as a Salvation Army Citadel. Demolished.
St. John Presbyterian Church		King Street East	1890	Presbyterian	Demolished.
St. John's Chapel		Northwest corner of King Street West and Queen Street		Church of England	Used for worship as a mission church for Christ's Church from 1855 to 1873.
St. John's United Church	195	East 38th Street	1953	United	Church closed in 1957. Demolished and a new church erected on same property.
St. Joseph's Roman Catholic Church		Locke at Charles Street (now Herkimer)	c.1890	Roman Catholic	Wooden church built for the city's German speaking Catholics. Demolished 1892. A new church on the same site in 1894.
St. Luke's Anglican Church	454	John Street North		Methodist Episcopal/Church of England	Originally a Methodist Episcopal Chapel, moved from Ferguson Avenue, north of Simcoe Street to John Street location in 1882 and used as Chapel of Ease for Christ's Church parishioners. Moved to the rear of the property in 1889 when present St Luke's was constructed. Disappeared and presumed demolished.
St. Mary's Church/ St Mary's Cathedral		Park Street North	c.1833	Roman Catholic	Frame church destroyed by fire 1859. Rebuilt on Park Street North.

Name	Address		Construction Date	Affiliation(s)	Comments
St. Matthew's Anglican Church		Northwest corner of St. Matthew's Avenue and Barton Street	1887	Church of England/Anglican	Destroyed by fire 1966.
St. Nicholas Serbian Orthodox Church	2	Northcote Street	1917	Serbian Orthodox	Large congregation by the early 1960s. New churches built on Nash Road and Barton Street East. Old church demolished.
St. Peter's Barton		Mohawk Road West just east of Upper Paradise	early 1800s	Church of England	
St. Stanislaus Roman Catholic Church		Barton Street East	1912	Roman Catholic	Replaced by a new church in 1927 and then demolished.
St. Stephen-on-the-Mount	625	Concession Street		Church of England	Church of St. Stephen originally located in Strabane. Moved to Concession Street location in 1907. Demolished in 1958 and replaced by the present St. Stephen-on-the-Mount.
St. Thomas' Church		Emerald Street at Wilson Street	1857	Church of England	Congregation left the building in 1871 for new stone church at the corner of West Avenue and Main Street East. The vacated building was immediately purchased by the English Bible Christians to serve as their church. Demolished in 1896 for a new building on the same site.
Third Methodist/MacNab Street Methodist/Stone Church	34	MacNab Street North		Methodist	Stone church built between 1846 and 1851. Demolished 1868-1869. Stone transported to King Street East @ Wellington and reused in the construction of First Methodist Church.
Union Church		Mohawk Road West, just east of Upper Paradise	1810	Presbyterian/Lutheran / Anglican	Frame building served as a hospital and barracks during the War of 1812. Closed 1845 as in poor condition. Sold in 1850 for £50 and demolished for building materials.
Union Mission Hall		South side of Concession Street, between 22nd and 23rd Streets		Protestant	Originally a school for colored children on land donated by Mr. & Mrs. Richard Bray. Used for worship by St. Stephen's Anglican Church from 1905 to 1907, Mount Hamilton United Church and Chalmers Presbyterian Church.

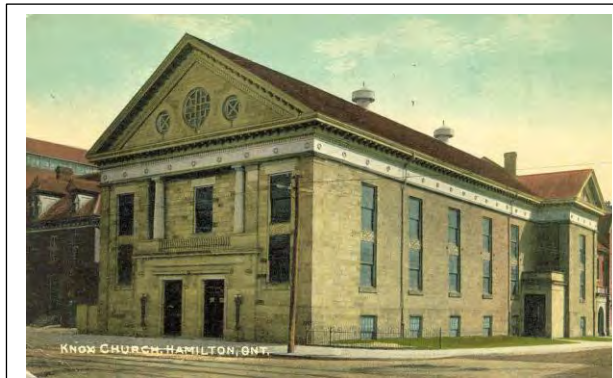
Name	Address		Construction Date	Affiliation(s)	Comments
United Presbyterian Church		Corner MacNab & Merrick Streets	c.1843	Presbyterian	Congregation moved to a new church 1858
Wentworth Street Baptist Church		Wentworth Street North at King William Street	1897	Baptist	Second building on the site, Severely damaged by fire in 1922. Congregation erected a new church at Wentworth Street North and Cannon Street East. Damaged building demolished.
Wesley Church/ Brick Church		Corner of Limeridge Road and the road to Caledonia (now Upper James Street)	c.1870	Methodist	Joined Barton Circuit 1876. Closed at the time of Church Union c.1925. Served as a supply depot and work centre during the Depression years of the 1930s. Demolished 1940.
Wesley Methodist Church/Wesley United Church		John Street North at Rebecca Street	1877	Methodist/United	Name changed to Wesley United Church in 1925. Church closed 1958 and congregation to Centenary United. Building renovated, now Wesley Urban Ministries.
Wesleyan Methodist Church/White Church		John Street North at King William Street	c.1830s	Wesleyan Methodist	Congregation began worshipping in the building previously used and abandoned by a Presbyterian congregation c.1840. Left for new church on John Street @ Rebecca in 1842. Alexander Carpenter opened a retail stove factory in the building. Joined Gurney Brothers in business and became Gurney & Carpenter Iron Foundry in 1845. Demolished in 1875 for expansion of E. & C. Gurney Stove Manufacturing Company.
Westdale Baptist Church/ Church of Christ/German Baptist Mission/ German Baptist Church	100	North Oval	1927	Baptist	Building began as Westdale Baptist Church, the original home of McNeil Baptist Church congregation. When they moved to the vacant St. James Presbyterian Church on King Street West, their building was taken over by the Church of Christ. In 1955, a German Baptist congregation that had been worshipping at Eastwood Baptist Church on Wood Street took ownership of the building, becoming the first German Baptist congregation in Canada. Growing congregation came to include many non-German worshippers, resulted in need for larger church. Building demolished c.1965. Replaced by large A-frame church now known as Mission Baptist Church.

Name	Address		Construction Date	Affiliation(s)	Comments
Westmount Presbyterian Church		Locke Street at Herkimer Street	c. 1906	Presbyterian	A frame Sunday School building erected on the site in 1886, known as Locke Street Mission. Name changed to St. James in 1906, when new brick building was started, opening in 1909. In 1920, the name was changed to Westmount. After church union in 1925, the building was sold to St. Joseph's Roman Catholic Church. Demolished in the 1960s.
Zion Mission/Little Church on Main Street		Main Street West, east of Margaret Street	c.1855	Methodist	Frame building, inadequate for the growing congregation. Abandoned and presumed demolished. Congregation to a new church on Pearl Street at Napier in 1868.

Lost Places of Worship - Post Cards from the Past



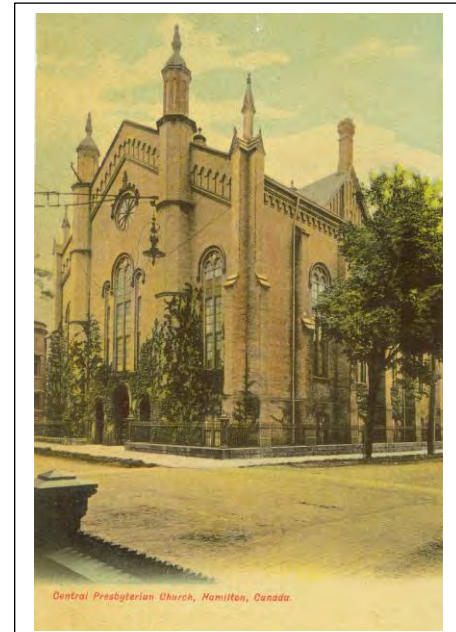
First Methodist Church



Knox Presbyterian Church



First United Church



***Second Central
Presbyterian Church***

Appendix B: Places of Worship built after 1967

Name	Address		Legal Description	Affiliation	Construction Date
Annunciation of Our Lord Roman Catholic Church	280	Limeridge Road West	Con. 6 Pt. Lot 17 BTN HAM	Roman Catholic	1981
Church of God	265	Bowman Street	Reg. Comp. Plan 1482 Lot 38	Non-denominational	
Church of God in Hamilton, Sheldon Gospel Hall	186	Annabelle Street	Con. 7 Pt. Lot 16 BTN HAM	Gospel	
Church of God Prophecy	64	Wentworth Street North	Plan 26 Pt. Lot 5	Non-denominational	
Church of Jesus Christ of Latter Day Saints	383	Main Street East	Plan 79 Alexi McKenzie Lots 2 to 5 Hugh Murray Lots 1 & 2 Pt. Lot 3	Mormon	2004
Church of Pentecost	1047	Barton Street East	Plan 747 Lots 4, 5 Pt. Lot 6	Non-denominational	
Church of the Holy Spirit Ukrainian Catholic Church	15	Olga Street	Plan 434 Pt. Blk. D Plan 477 Lot 309 & 310 Pt. Lot 307	Orthodox Catholic	
Cornerstone Canadian Reformed Church	365	Stone Church Road East	Con. 7 Pt. Lot 11 BTN HAM	Canadian Reformed	1972
Fah Hoy Temple	29	Linden Street		Buddhist	
Faith Baptist Church	92	Parkdale Avenue North	Plan 574 Lots 12 to 15	Baptist	
Hamilton Mosque	1545	Stone Church Road East	Con. 7 Pt. Lot 1 BTN HAM	Muslim	
Iglesia de Cristo Misionera de Hamilton	59	Princess Street	Plan 245 Pt. Lots 40 to 42	Spanish Non-denominational	
Hamilton East Seventh Day Adventist Church	140	Hunter Street South	Plan 48 Lot 3 Pt. Lots 1 & 2	Seventh Day Adventist	
Hill Park Bible Church	668	Upper Wentworth Street	Plan 1022 Lot 1 Pt. Lot 38	Non-denominational	
Jehovah's Witnesses	57	Delaware Avenue	Plan 225 Lot 28 to 23	Jehovah's Witnesses: Alba, Delta, Esperanza, Victoria, Westgate Chapters	

Name	Address		Legal Description	Affiliation	Construction Date
Jehovah's Witnesses	648	Limeridge Road. East		Jehovah's Witnesses: Eastmount Chapter	
Jehovah's Witnesses	277	Stone Church Rd. West	Con. 8 Pt. Lot 17 BTN HAM	Jehovah's Witnesses: Westmount & Centermount Chapters	
Living Hope Christian Assembly	1045	Garth Street	Plan M19 Pt. Blk. A	Non-denominational	
Living Hope Christian Community	918	Main Street East	Con. 3 Pt. Lot 7 BTN HAM Plan 417 Pt. Lot 10	Non-denominational	
Mountain Church of the Nazarene	910	Upper Sherman Avenue	Con. 6 Pt. Lot 9 BTN HAM	Non-denominational	
Our Lady of Vietnam Roman Catholic Church	644	Barton Street East	Plan 257 Pt. Lot 2	Roman Catholic	1998
Panagia Greek Orthodox Church of the Dormition of the Virgin Mary	233	East 15 th Street	Plan 572 Lot 386 to Lot 389	Greek Orthodox	1978
Parkview Church	1136	West 5 th Street	Con. 8 Pt. Lot 16 BTN HAM	Christian Alliance	
People's Church of Hamilton	510	Mohawk Road West	Con. 6 Pt. Lot 19 BTN HAM	Pentecostal	
Pilgrim Lutheran Church	1054	Upper Sherman Avenue	Con. 6 Pt. Lot 9 BTN HAM	Lutheran	1968
Salvation Army Mountain Citadel	835	Stone Church Road East	Con. 7 Pt. Lot 7 BTN HAM	Salvation Army	Opened 1986 as Southmount Baptist Church
Serbian Eastern Orthodox Church	1415	Barton Street East	Plan 371 Lot 1 to Lot 6	Eastern Orthodox	1974
St. Gregory the Great Roman Catholic Church	125	Centennial Parkway North	Con. 2 Pt. Lot 27 SLT HAM	Roman Catholic	1982
St. Luke's Roman Catholic Church	200	Mount Albion Road	Con. 4 Lot 32 SLT HAM	Roman Catholic	1978
St. Margaret Mary Roman Catholic Church	20	Idlewood Avenue	Plan 964 Lots 315 to 317	Roman Catholic	1969

Name	Address		Legal Description	Affiliation	Construction Date
St. Mark's Syrian Orthodox Cathedral	1202	Dunsmure Road	Plan 574 Lots 319 to 320	Eastern Orthodox	
St. Michael's Hungarian-Greek Catholic Church	521	West 5 th Street	Reg. Comp. Plan 1469 Lot 35	Greek Orthodox	1979
St. Naum of Ohrid Macedonian Orthodox Church	1150	Stone Church Road West	Con. 8 Pt. Lot 4 BTN HAM	Eastern Orthodox	
St Peter Yu Roman Catholic Church	6	Heath Street	Plan 865 Plan 876 Pt. Blk. E & F	Roman Catholic	1998
West 5 th Bible Chapel	440	West 5 th Street	Con. 5 Pt. Lot 16 BTN HAM	Non-denominational	
West Highland Fellowship Baptist Church	1469	Garth Street	Con. 8 Pt. Lot 18 BTN HAM	Baptist	1984
Woodvale Pentecostal Church	1221	Wilson Street East	Con. 1 Pt. Lot 52	Pentecostal	

Appendix C: Places of Worship built prior to 1967, but not included in the Inventory

Name	Address		Legal Description	Affiliation	Construction Date& Comments
Bethany Gospel Chapel	155	Gage Avenue North	PLAN 619 LOT 397 LOT 396	Gospel	1919
Buchan Park Free Methodist	204	Delmar Drive	PLAN 1157 LOT 216 BLK. A	Free Methodist	1961
Christadelphian Ecclesia	20	West Avenue North	PLAN 223 PT. LOT 69 PT. LOT 70	Christadelphian	c.1930
Christian Evangelical Lutheran-Latvian Church	18		REG COMP PLAN 1484 LOT 7	Lutheran	1910. Originally opened as Trinity Lutheran
Church of the Assumption of the Blessed Virgin Mary Slovak Byzantine Catholic Church	1406	Barton Street East	PLAN 498 LOT 3 to 11	Slovak Catholic	1956
Church of the Redeemer United Church	255	Park Street North	PLAN 62 PT. LOT 1	Various	Began as Italian Presbyterian Mission 1909, Italian United Mission 1913, Church of the Redeemer United Church c.1928. Closed c.1992. Now private residence. Architect George T. Evans. Contractor Whitlaw Brothers.
Chu Huong Dam Temple	208	Bruce Dale Avenue East	PLAN 495 LOT 78 to 79	Buddhist	1942. Formerly Centremount Church
Cumberland Christian Assembly	240	Cumberland Avenue	PLAN 305 Pt. LOT 5	Non-denominational	1964
First Church of the Nazarene	92	Ottawa Street North	PLAN 497 LOT 28 to 32 PT. LOT 33	Non-denominational	1937
Hamilton Mennonite Church	143	Lower Horning Road	CON. 1 PT. LOT 55 PCL 4 to 5	Mennonite	1965

Name	Address		Legal Description	Affiliation	Construction Date& Comments
Hess Street Baptist Mission/Hess Street Regular Baptist Mission/Hess Street Mission	179	Hess Street North	PLAN 119 BLK. A PT. LOT 34 & 35	Baptist/Spanish Baptist	1930
Holy Spirit Ukrainian Church	728	Barton Street East	PLAN 434 PT. BLK. D PLAN 477 LOT 309, 310 PT. LOT 307, 308 PT. LOT 312-314	Ukrainian Catholic	1965
Kensington Avenue Gospel Hall/Kensington Brethren Assembly	164	Kensington Avenue North	PLAN 459 LOT 420	Gospel	1920. Advertised for sale Spring 2009.
Mission Baptist Church/Tabernaculo Bautista Nueva Jerusalem	100	North Oval	PLAN 652 LOT 1001 to LOT 1005 LOT 917 TO LOT 918	Baptist/ Spanish Baptist	c.1954
St. Nicholas Ukrainian Catholic Church	260	Melvin Avenue	PLAN 865 PT. BLK. A	Ukrainian Catholic	1956
Westdale Reformed Church/First Reformed Church of Westdale	201	Paradise Road North	REG COMP PLAN 1476 LOT 4	Christian Reformed	1964

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Many of the sources of information for the histories of the places of worship listed the proper name of the architectural firm that designed the building. Wherever possible, the individual names were used in compiling the index. An example is the firm of McDonnell and Lenz. Charles Lenz and Reginald McDonnell are listed as separate entries.

More details on the names of the architects were found in different publications and various websites. Detailed information on Canadian architects, especially the early years, can be found at: www.dictionaryofarchitectsincanada.org

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