

# 264 Pleasant Point Road (Pleasant Point Union Church)

## Heritage Designation Evaluation

Pleasant Point, Fenelon Township  
CON 10 PT LOT 7 PLAN 139 LOT;4  
PIN: 63275-0135  
November 2019



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## Statement of Cultural Heritage Value or Interest

The subject property has been researched and evaluated in order to determine its cultural heritage significance under Ontario Regulation 9/06 of the Ontario Heritage Act R.S.O. 1990. A property is eligible for designation if it has physical, historical, associative or contextual value and meets any one of the nine criteria set out under Regulation 9/06 of the Act. Staff have determined that 264 Pleasant Point Road has cultural heritage value or interest and merits designation under the Ontario Heritage Act.

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

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

Pleasant Point Union Church, which was constructed in 1922, is a unique example of a cottage community church constructed in the early twentieth century. It represents the key aspects of this building type including the overall simplicity of design to correspond with its non-denominational focus and the rustic aesthetic through the use of wood as a construction material.

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

The subject property displays a high degree of craftsmanship in its interior fittings including the reredos, communion rail, and lectern.

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

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

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

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

The subject property has direct associations with the growth of cottaging as a leisure activity in early twentieth century Kawartha Lakes and provides insight into the way in which these communities developed. It also has direct associations with Ontario Premier and Lindsay resident Leslie M. Frost who maintained a cottage at Pleasant Point and attended the church. He was also responsible for writing its constitution.

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

The subject property yields information regarding the role of religion in early twentieth century cottage communities and the development of these communities during this period.

iii. demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to the community:

The architect or designer of the building is not known. It was constructed by voluntary labour from the local community.

### 3. The property has contextual value because it:

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

The subject property is important in defining and supporting the character of the area as an early twentieth century cottage community as a key institutional building in the Pleasant Point community dating from its primary period of its development.

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

The subject property is historically linked to its surroundings as part of the early twentieth century development of the Pleasant Point community.

iii. is a landmark.

The property is a landmark in the community of Pleasant Point and on Sturgeon Lake as a well-known and long-standing place of worship used by the local community.

## Design and Physical Value

The Pleasant Point Union Church is an important and unique example of an early twentieth century cottage community church. Reflecting its non-denominational background, the simplicity of design reflects the church's mandate and its location within a cottage community. It is consistent with the rustic aesthetic which characterized many cottage communities and their associated architecture, including houses of worship, developed in the late nineteenth and early twentieth century through the use of natural materials and its simplicity of form drawn from vernacular architectural traditions.

The Pleasant Point Union Church was constructed in 1922 and retains nearly all of its original elements with few modifications, although there have been a number of additions, notably with regard to decorative and liturgical elements. The building is a basic rectangular layout with a gable roof. Key external elements include: the belfry and its extant bell; the front portico with gable roof and grouped posts; brackets with a scalloped edge; double leaves doors; a gable roof; windows with muntin bars and shutters; tongue and groove siding; and a stone foundation. The building's interior is also virtually intact. The building, which is uninsulated, has exposed timber frame construction and the inside face of the siding is visible from nave. As with many wooden churches constructed beginning around the mid-nineteenth century, the building features an open timber roof with trusses, in this case scissor trusses with an additional crossbeam; although this church, as a whole, has few decorative features, this is a clear nod to the wider ecclesiastical design tradition during this period. The interior, including the wood floor, is unpainted and retains its original look.

The church was constructed at a time when the idea of the rustic, as an aesthetic, was becoming increasingly associated with architecture in rural recreational settings. This was also a time period when increased leisure time and travel opportunities for middle class Canadians were encouraging the growth of cottages as an architectural form and these were, for the most part, designed and constructed with the intent of achieving what was viewed as a rustic aesthetic. These types of structures emerged along Ontario's lakes and waterways, particularly in the Kawartha Lakes area, in northern Peterborough County, along Georgian Bay, and in Muskoka, beginning in the second half of the nineteenth century where the intent of visitors was very explicitly to participate in leisure activities in a natural setting. From the late nineteenth century when country properties for urban dwellers became increasingly associated with the recreational cottage, as opposed to the upper class country estate house, these country properties adopted more and more vernacular architectural language, notably that of log cabins and simple frame structures, which were seen as being appropriate to the lakes and rivers of central Ontario; this was in contrast with the early summer houses of the upper classes which had a tendency to follow contemporary architectural trends, sometimes with modifications in material or scale to reflect the limitations of their chosen site. In doing so, cottagers created structures which were aesthetically separate from their urban counterparts and, they believed, were more in tune with the natural surroundings in which they were located. This aesthetic was, however, distinctly separate from that of the surrounding rural, agricultural and small town structures which, by the mid- to late nineteenth century, were effectively in tune with the architectural trends in nearby urban settings with necessary modifications to reflect practical needs, site, and usage.

The most evident use of this new aesthetic in rural architecture was in the so-called National Park Rustic style which permeated both the American and Canadian national park systems beginning in the late nineteenth century, and was influenced by architectural movements such as the Arts and Crafts and American Picturesque. The idea of romanticism, as a wider cultural discussion in North American and European thought, and increased appreciation for the conservation of wilderness which established the park system around the turn of the century also drove this architectural language which used natural materials and a consciously primitivism in order to create structures that were seen as appropriate and complementary to the surrounding landscape. It also actively rejected industrial and manufactured materials, notably brick, in favour of creating buildings that looked organic. This new trend in architecture idealized the natural world and vernacular architecture, something reflected in the forms and materials it employed. In 1938, Arno B. Cammerer, then Director of the National Park Service in the United States, summarized this understanding of the role of architecture in natural settings as follows: "In any area in which the preservation of the beauty of nature is primary purpose, every proposed modification of the natural landscape, whether it be by construction of a road or erection of a shelter, deserves to be most thoughtfully considered....besides being attractive to look upon, they [should] appear to belong to and be part of their settings." The National Park Rustic structures are probably the most well-known buildings constructed in this style because of their location in well-used public parks and their significant scale to reflect their usage.

While the architecture of the newly-developing national parks was distinct from its cottage country counterparts, and itself encompassed a range of diverse materials and designs to reflect the different settings of the national parks in which it was located, both cottage and park architecture developed as part of the same thematic movement and display distinct similarities in their focus on natural materials and primitivism. Both were constructed in areas where the surrounding nature was a central aspect of why people travelled there and visited and architecture was intended to complement, not replace, the natural world. For many cottages, the primitivism and organic nature of Rustic architecture as a whole translated into a simplicity of form and a clear use of timber as the primary building material. Many structures also used natural stone in foundations, chimneys and verandahs. There was also the intent to make these structures distinct from their homes in towns and cities in order to create a separate, recreational environment that did not resemble the urban landscape and, by extension, the day to day life of most Victorian and Edwardian cottagers.

This was also the case for churches built in these types of communities. As cottage communities developed, commercial and institutional structures sprung up alongside the cottages themselves in order to serve the needs of the local community. Architecturally, these structures took their cues from the romantic and rustic aesthetic of the surrounding residential properties. Churches were constructed in many of Ontario's cottage communities around the turn of the century and, in general, they employed rustic materials and simple forms consistent with this movement. They also reflected a trend in ecclesiastical thought which had emerged in the 1840s to respond to the need to construct churches in newly forming settler communities with material and financial limitations and focused on how to adapt non-standard ecclesiastical construction materials, namely wood, to create churches that served their congregations both symbolically and liturgically. This movement in architectural thought established basic features

for a building to look like and function as a church, namely a gable roof, clearly established nave, and minimal decorative elements, allowing settler, and later cottage, communities to create church buildings that were simple and basically unadorned but which still fell within the accepted church building tradition of the late nineteenth and early twentieth century. Other examples in Ontario's cottage areas include Lake Joseph Community (formerly Presbyterian) Church (1903) and Norway Point Community (formerly Presbyterian) Church (1908; reconstructed 1943) in Muskoka, St.-Peter's-on-the-Rock Anglican Church (1914) on Stony Lake, St. John's Anglican Church, Rosedale (1907), and Sturgeon Point Union Church (1915) in Sturgeon Point. These churches, like the Pleasant Point Union Church, were constructed with a specific rustic aesthetic as a primary design consideration with the explicit intent of integrating the church with the architectural fabric of the surrounding cottage community and within the wider natural landscape in which these communities were developing. At Pleasant Point, this aesthetic is reflected most clearly in the basic exterior structure with its lack of ornamentation and the exposed wood on the interior which also shows the building's structural system and speaks both to vernacular architecture as the stylistic type on which this building was based and the use of wood as a primary construction material with an obvious connection to the surrounding natural world.

Despite its simplicity, the church displays a high degree of craftsmanship in a number of its individual elements. Most notably, the church retains distinct reredos and an altar rail. The reredos were donated in 1953 by Port Credit United Church and the altar rail designed to match. The two elements are some of the only decorative features in the church and are highly noticeable features of the church's interior. They are also consistent with early twentieth century trends in ecclesiastical architecture using lancets and pointed arches drawn from Gothic and Gothic Revival architecture to as decorative features. The high level of craftsmanship is also evident in the lectern and pendant light which are designed in the same Gothic Revival tradition as the reredos and altar rail.

A notable aspect of the architectural evolution of this structure is that many of its elements were donated or came from other structures, particularly in Lindsay, connecting it to the wider architectural traditions of the surrounding area. For example, the pulpit was donated in the church's from St. Paul's Anglican Church in Lindsay, for the church's opening. More interestingly, the double leaf doors were donated by the Benson Hotel in downtown Lindsay (24 Kent Street West), which later became the York Tavern, and retain their original fixtures. Although this was necessitated by the nature of the church's founding and construction as a fundamentally community project that was erected very quickly, it also places the church within the context of the architectural development of the area and its interconnected nature between communities.

### Historical and Associative Value

Pleasant Point Union Church has historical and associative value for its connections with the growth of Pleasant Point in the early twentieth century. It yields significant information regarding the growth of cottage communities, and worship within them, during this period as well as the rise of cottaging as a key part of Ontario's summer culture around the turn of the century. Due to its place as a union church, it also reflects the growing trend in Canada towards non-

denominational Protestant worship in the 1910s and 1920s. More specifically, the church has direct associations with Lindsay resident and Ontario Premier Leslie M. Frost who both attended the church while cottaging at Pleasant Point and wrote its constitution at the church's inception.

Tourism in Kawartha Lakes had developed alongside the growth of towns and cities in southern Ontario and, by the mid-nineteenth century, the region was known as a destination for tourists looking for a wilderness experience and who wanted to participate in activities such as hunting, fishing, and canoeing. By the 1880s, however, trips by canoe or visits to a resort or hotel in one of the local towns were being replaced by cottages, where urban residents would come and stay throughout the summer and were seen as more family friendly than camping and canoe tripping, whose primary participants, at this time, were men. In particular, cottaging was popular among the urban middle classes who, with the professionalization of many jobs were finding themselves with increased amount of leisure time and, as an extension, recreation was increasingly being seen as a legitimate way to spend time. Cottages created this space for recreation in a setting where the whole family could participate and, at this time, were often grouped in small communities, both because of how land was subdivided for this purpose and to ensure that families coming to the lake were not completely isolated. Cottages, and the creation of cottage communities, also allowed for visitors to have services that they would not have had while camping such as stores, community buildings, restaurants, and churches, depending on the size and evolution of the community, which sprang up alongside their new recreational dwellings. By the turn of the century, cottages were a key area of architectural and recreational growth in the region.

The cottage was intended as a retreat from town and city life. Drawing on the romanticism of wilderness and nature prevalent in late nineteenth century culture and the increasingly industrialization and growth of Ontario's towns and cities, cottages were seen to provide a haven from the day to day lives of most urban residents and an escape to the idyll of the rural landscape. By the turn of the century, cottaging had become an increasingly popular activity among Ontario's upper and middle classes and new cottage communities were developing in places such as Sturgeon Point and Pleasant Point in Kawartha Lakes. These communities were comprised of clustered groups of cottages along the waterfront and often also included some services such as a store, community dock or wharf, church, and sometimes a hotel. These communities were very different from the summer houses constructed by the upper classes in rural areas throughout the nineteenth century because the residences were clustered together as opposed to being isolated on a large estate, the buildings were smaller, and they were catering to a different demographic of people with an increased leisure time and a desire to undertake recreational activities in nature.

In the Kawartha Lakes region, Sturgeon Lake was a key area of growth for the new business of going to the cottage because of its proximity to Lindsay and the rapid development of land and water transport in and out of the town during that period. Lindsay itself could be accessed by train which made it an easily accessed destination for external visitors. At the same time, the development of steamships as a key mode of transports throughout the lake systems in the Kawarthas created efficient access to more remote areas where settlement had once involved long treks through the forest on questionable roads. Sturgeon Lake was an important area for

the increased steamboat traffic in the late nineteenth century with Lindsay as a primary port. Steamboats allowed for more people to access these areas for the purposes of leisure and recreation, both from larger cities and from Lindsay itself. In particular, it allowed people who lived and worked in the growing town to have their own cottages on the lake and to stay there for the duration of the summer with the men commuting into Lindsay on the steamboat to work during the week, while their families stayed at the cottage.

The growth of Pleasant Point was a direct result of these themes and activities within the history of the local region. The property from which the plan of subdivision for Pleasant Point was created was first settled in the early nineteenth century, with sale from the Crown in 1831. In 1862, the property was purchased by the Hay family and farmed by John Hay and his wife Jessie, with additional land acquired in the 1890s. It was John Hay who originally began the construction of cottages along the waterfront, by building cottages for each of his children there, beginning in the late nineteenth century; the oldest building along the waterfront probably dated from around the 1880s. He later decided to subdivide the area along the waterfront for cottage lots for sale, later consolidated into Plan 123 in 1911, naming the location "Pleasant Point Summer Resort." The plan on which the church was located, Plan 139, was created in 1917 as the growing community expanded away from the waterfront.

Some of the earliest cottagers in Pleasant Point were members of Lindsay's professional class for whom Pleasant Point was reasonable accessible in the late nineteenth and early twentieth century, specifically because of the steamboats and, later, motorboats. One of these was Dr. Herbert Irvine who was one of the first people to build a cottage in the community in 1910. The cottages constructed during this early period were small and rustic and, architecturally, differed sharply from the turn of the century architectural styles prevalent in town such as Lindsay during this period because they were intended as a retreat from town life. For early cottagers, the wilderness in which they constructed their seasonal properties represented a distinct shift from town life to which they were accustomed and the wilderness was viewed as a romantic location where they could come into contact with nature and escape from the regular routines of their day to day lives and the strict social structures of suburban and urban Edwardian society. There was a clear dichotomy between town and country: at the cottage, people shed the order, civilization and industry of their urban lives and replaced it with activities that were unordered, recreational and wild, and the buildings they constructed were designed to reflect that. It was also viewed as a place of healing where visitors could shed the troubles from their urban lives and become renewed through their experience. It was not only cottage owners who could do so as, by the turn of the century, the area had become a destination for day trips by steamboat from Lindsay and a wharf was built to accommodate this as Sunday schools and similar organizations came for a picnic or even overnight camping.

In their romanticism of the wilderness and cottage life in this way, cottage communities such as the one that developed at Pleasant Point around the turn of the century were very different from the primary settlements in Victoria County that were established throughout the nineteenth century, including those on or with easy access to Sturgeon Lake, namely Bobcaygeon and Fenelon Falls. Whereas other communities acted as central hubs for the surrounding countryside with key features such as commercial establishments, industrial employers and

government facilities, cottage communities were focused on leisure alone and the creation of an idyllic retreat within a sentimentalized wilderness setting that was fundamentally separate from the agricultural and lumbering activities occurring elsewhere. The surrounding countryside and the associated settlements did not share this romanticism because of the active involvement of their residents in the labour-based economic activities of the region, namely agriculture and resources extraction, and, as such, the architectural and community development of cottage communities evolved separately and differently from those elsewhere in the Kawarthas. As part of this community, the Pleasant Point Union Church reveals information about the growth of cottage communities in the late nineteenth and early twentieth century and the ideas which helped shape their development.

Despite their desire to get away from everyday life in cities and towns, religion still remained important to cottagers when they were away. Religion, namely Christianity, was a central facet of Edwardian life and worship and belief were not among the things that cottagers were looking to escape from when they travelled to their recreational properties. Church services were an important part of life at Pleasant Point from its early days, even prior to the construction of the church. The first church services held at Pleasant Point took place as early as 1913 and were held in individual cottages throughout the community where ministers from Lindsay would travel on a Sunday afternoon or evening to preach. Services were often held outside in good weather. These were managed by the Cottager's Association beginning in 1915. However, the number of congregants was frequently too large to be accommodated in a cottage and, by the early 1920s, it was decided that a dedicated church should be constructed. A sum of \$850 was raised to construct the building and a lot was purchased on what is now Pleasant Point Road from Jennie Cryderman. Under the supervision of a carpenter and using volunteer labour, the present church was constructed beginning on August 25, 1922 with the first service held on August 27, with a special sermon by Baptist minister C.J. Loney. Throughout the years, Protestant ministers of different denominations preached at the church, many of whom came from churches in Lindsay. The church also established an early relationship with the Fresh Air Fund, donating their Civic Holiday Sunday collection to the charity beginning in 1926, as well as to other non- and interdenominational charities.

At its most basic, the importance of Christian belief in Edwardian life made its transplantation to the cottage natural and logical. However, the provision of church services and the subsequent construction of a church at Pleasant Point to serve the religious needs of the community also speaks to the way in which the relationship between nature and religion was viewed at this time, a relationship directly recognized in the church's founding, construction, and subsequent use.

Beginning soon after its construction, the church was known as "the Church in the Wildwood", a name which reflects the way in which parishioners, and indeed many Canadians in general, regarded the relationship between worship and nature at this time. Specifically, it reflects the idea of the wilderness as a fundamentally spiritual place that was a central part of the romantic movement; during this period, it was believed that people could readily come into contact with the divine in nature. The sublime nature of the wilderness setting was viewed as an integral aspect of creation and worship within it, either actually in the outdoors or in a building constructed in this setting, was seen as a way to develop a deep connection with the divine.

While these ideas were not uncommon in late nineteenth and early twentieth century Christianity, this theme in Edwardian Christian thought drew heavily from the Wesleyan Methodism tradition, particularly amongst evangelical and liberal Protestants whose practices during this period in North America were strongly informed by the development of Methodism starting in the eighteenth century. In particular, Methodists were the most notable nineteenth century practitioners of outdoor religious services through their popular camp revivals and, by the end of the century, services held outdoors in parks and other areas. Their broad understanding of this practice was that God and moral virtue could readily be found in nature and services held in the outdoors, and in indoors settings in areas such as seaside and cottage country revival camps, were as important part of the denomination's spiritual practice and their understanding of the Wesleyan and biblical traditions. This view of spirituality and faith being found in the wilderness was reinforced by the growing spiritualist movements that flourished around the turn of the twentieth century that actively focussed on nature as a place for spiritual growth, even outside the dominant Christian traditions of this period. These ideas were quickly absorbed into mainstream Protestant thought and became a powerful undercurrent in early twentieth century Christianity's relationship with nature and the outdoors.

The construction of the "Church in the Wildwood" was clearly understood as part of this religious tradition. For example, in 1957, Grace Nelson wrote a history of the church, its founding and development from 1922 to the mid-1950s and her description of the church and its role in the community reflects the ideas regarding wilderness and spirituality that this building embodied for the community. She wrote: "What is more conducive to worship than the singing of birds, heard through the screened windows and the view of green trees and blue sky as we sing 'Praise God From Whom All Blessings Flow'." In such a setting, one surely feels close to God and surely these services have a great influence on our lives." These ideas are a clear reflection of the wider connections between nature and religion during this period and of the centrality of Christianity to Edwardian life, even within the context of a leisure space.

This church, unlike many others throughout the region, is notable as a union church, that is one without a specific denominational affiliation. From its beginning, the church at Pleasant Point was intended as a broad tent for a range of evangelical and liberal Protestants who owned cottages in the community; specifically, during this period, that primarily meant Anglicans, Methodists, Presbyterians, and Baptists. While this was practical given the size of the community and the impracticality of having individual services for different denominations, it was made possible because of shifting trends in Protestant Christianity during the Edwardian period. The church was constructed only three years prior to the formation of the United Church of Canada and is a reflection of the growth of Protestant denominational ecumenism in the late nineteenth and early twentieth centuries. After confederation, evangelical Protestant denominations in Canada, as well as in Europe and the United States, had increasingly begun to explore the idea of a cross-denominational union to create a cohesive framework for faith around which all Protestants could rally. It also reflected an increasing ecumenism amongst many Protestant denominations which had begun in the nineteenth century. The goal of union was to move past doctrinal differences and acknowledge a shared theological background as part of a common Protestant faith in response to the increasingly fractured landscape of western Christianity. In formal terms, this idea led to the creation of the United Church of Canada in

1925. However, more informally, it actively contributed to the creation of so-called union churches throughout Canada in the late nineteenth and early twentieth century which were non-affiliated and welcomed congregants from across denominational bounds.

Union churches were not uncommon in small communities in the nineteenth century, and the term was first applied to buildings that housed more than one congregation; often, particularly in early settlement communities, several denominations would use the same building because of a lack of physical or financial resources to allow the construction of several places of worship. However, by the late nineteenth century, this term was increasingly used to refer to non-affiliated Protestant congregations, many of which formed in areas where the population was too small to support individual denominations. Union churches provided regular, general worship services and, without a specific doctrinal focus, could be attended by a range of congregants who all shared a Protestant theological background.

While these types of churches formed in various small communities, they were particularly suited to the new cottage communities that were developing during this period which generally had a small, seasonal population which could not support denominational churches. That the idea of a union church was already prevalent at this time made the creation of these worship spaces which were not doctrinally strict and open to all visitors fairly straightforward within the context of late nineteenth and early twentieth century Canadian Protestant Christianity. The church at Pleasant Point is one of two union churches servicing cottage communities in Kawartha Lakes; the other is at Sturgeon Point. Both were intended as ecumenical spaces where different cottagers could worship together and have their spiritual needs provided for.

Besides its importance within the wider context of local development in the early twentieth century, the church also has significance for its association with prominent members of the local community. The establishment of the church was brought about by important members and families in the Pleasant Point community who were some of its earliest cottagers and residents. One of these figures was Dr. Herbert Irvine, a Lindsay dental surgeon who had constructed one of the first cottages in Pleasant Point in 1910 at a site known as “the Cedars.” Irvine, who was known as one of the first car owners in Lindsay, was an active member of the Cambridge Street Methodist, now United, Church in Lindsay and was one of the founders of the church in Pleasant Point, as well as a member of its board. A prominent local cottager, Irvine was an active member of the Pleasant Point community, particularly with regard to boating, fishing, and other outdoor pursuits and sports. He also headed the Cottagers Association, which was founded in 1913 and ran until 1927, when Pleasant Point became a Police Village.

However, the most notable figures in the early history of the church is Leslie M. Frost, who served as Premier of Ontario between 1949 and 1961. Frost, who was born in Orillia in 1895, established a law practice with his brother Cecil in Lindsay in 1921 after serving in the First World War and studying law at Osgoode Hall in Toronto. Early in his career, he became an active member of the Conservative Party and was first elected to the Ontario Legislature in 1937. Often known later in his career as “Old Man Ontario”, Frost’s tenure in government had significant impact on the development of Ontario in the mid-twentieth century, with large investments in infrastructure and expansion of public services, notably in education. He is

widely recognized as the father of Ontario's modern university system. Outside of political life, Frost remained active in post-secondary education, serving on the Board of Governors for the University of Toronto and as the first Chancellor of Trent University from 1967 until his death in 1973. He also spent significant time doing historical research, authoring several books about Canadian history and serving as the Vice-President of the Champlain Society.

Frost's connection with Pleasant Point began soon after the establishment of his practice in Lindsay. He and his brother rented a cottage in Pleasant Point beginning in summer 1922 and, during the summer, would commute by steamboat between Pleasant Point and Lindsay. By 1925, Frost had purchased the cottage and would use it for the rest of his life. It was an important location in Frost's life and, in fact, he authored a book about the history of the community in 1965.

Frost's involvement in the church began in 1922, the same year as his arrival in the community when he was asked to draw up the constitution for the church, which is still in place. He was asked to draft the constitution which governed the running and management of the church and, in that document, also provided it with its name, Pleasant Point Union Church, which has been in use since the church was opened. After the church's construction, Frost and his wife Gertrude became regular members of the church and attended services there while at their Pleasant Point cottage. Frost is a key figure in the history of the church and important to its historical significance in the local community.

### Contextual Value

Pleasant Point Union Church has important contextual value as part of the historic development of Pleasant Point in the early twentieth century. The church was constructed at the same time as many of the cottages in the community were also being built – in the 1910 and 1920s – and was one of its primary non-residential structures. It supports the character of Pleasant Point as a cottage community through its rustic aesthetic and its place within the wider landscape.

As a cottage community, Pleasant Point's key period of development occurred between about 1910 and 1930 when the majority of the early cottages were constructed. This is the period in which the community formed as a cohesive unit separate from the John Hay property and became increasingly identified with recreational activities. The majority of the early infrastructure, including the Pleasant Point Union Church, dates from this period, and forms a cohesive historic landscape related to key historical and development-related themes in the growth of the community, namely the evolution of cottaging as an important part of the architectural and recreational landscape of the Kawarthas. The community retains its character as a historic cottage-focused community through the retention of early cottages and other structures, namely the church, which were part of its original fabric.

The church contributes to this character both architecturally and historically. Although it is a unique building both architecturally and functionally as the only church in the community, its architecture, which is virtually unchanged from its construction in 1922, is cohesive with the wider architectural trends of the residential and boathouse structures which reflect the rustic aesthetic of early twentieth century cottage community structures. A significant number of these original cottages are still extant and support a unique and unified historic landscape. Through its

architecture and its shared historic background with the early twentieth-century portion of the community, the church supports and maintains its core identity and character as an Edwardian cottage community.

As a non-residential structure, the church also supports the character of Pleasant Point as a holistic community, as opposed to a conglomeration of residential buildings, by providing an institutional community space. It is one of the few remaining structures in the community from its early period of development which is not a private residence; these originally included a store and a hotel which created public spaces for members of the community and visitors to share. Through the provision of this kind of space, the church both supports the identity of the area as a cohesive community with both private and public spaces.

The church is also a landmark property, both within the community and on Sturgeon Lake. As one of the few non-residential structures in the community and its only place of worship, the property is recognized locally as an important, landmark structure with an important place in the fabric of the community. It is also one of the few places of worship on Sturgeon Lake as a whole and is an important property in the development of the lake as a recreational destination in the early twentieth century.

## Summary of Reasons for Designation

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

### Short Statement of Reasons for Designation

Pleasant Point Union Church (264 Pleasant Point Road) has cultural heritage value as an excellent, representative example of a cottage community church constructed in the early twentieth century. Constructed on a rectangular plan, the rustic timber interior and plain exterior with simplified forms and minimal decorative elements speaks to the wilderness aesthetic prevalent in cottage architecture during this period which aimed to integrate structures into the natural landscape and which reflects its roots as a non-denominational Protestant worship space. Despite its simplicity, however, the church displays a high degree of craftsmanship in its reredos, communion rail, and lectern. Historically, the church has importance as part of the development of Pleasant Point in the early twentieth century and is reflective of the architectural and cultural development of cottage communities during this period. It also has important historical associations with former Ontario Premier Leslie M. Frost who attended the church while cottaging at Pleasant Point and who wrote its constitution in 1922. The property also has contextual significance as an important, defining built feature in the Pleasant Point community and a local landmark due to its role as a longstanding place of worship on Sturgeon Lake.

### Summary of Heritage Attributes to be Designated

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

#### Exterior Features:

- One-storey frame construction
- Gable roof
- Central entrance with portico and steps including:
  - Double leaf doors with windows and original hardware
  - Storm doors
  - Wooden posts
- Brackets
- Fenestration including:
  - Original windows with muntins
  - Original glass
  - Shutters
- Belfry including bell
- Weatherboarding
- Wooden soffit and fascia
- Stone foundation and concrete footings

**Interior Features:**

- Exposed timbers
- Open timber roof including:
  - Scissor trusses
- Reredos with lancets
- Communion rails with lancets
- Altar
- Lectern
- Biblical text
- Pendant light with decorative metalwork
- Cross and decorative woodwork







## Bibliography

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