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CITY OF NORTH YORK

BY-LAW NUMBER 31873

TO designate the lands and buildings at 1130 Finch Avenue West of architectural and historical value.

WHEREAS The Ontario Heritage Act, R.S.O. 1990, authorizes the Council of a municipality to enact by-laws to designate real property, including all the buildings and structures thereon, to be of historic or architectural value or interest; and

WHEREAS the Council of the Corporation of the City of North York has caused to be served upon the owners of the lands and premises known municipally as The Elia Church and Cemetery, 1130 Finch Avenue West and upon the Ontario Heritage Foundation, notice of intention to so designate the aforesaid real property and has caused such notice of intention to be published in a newspaper having a general circulation in the municipality once for each of three consecutive weeks; and

WHEREAS the reasons for designation are set out in Schedule "B" hereto; and

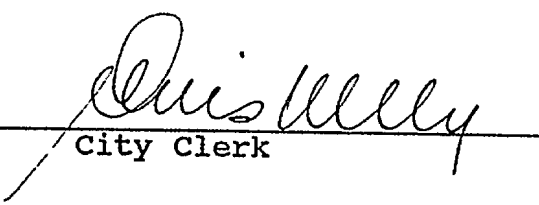
WHEREAS no notice of objection to the said proposed designation has been served upon the Clerk of the Municipality;

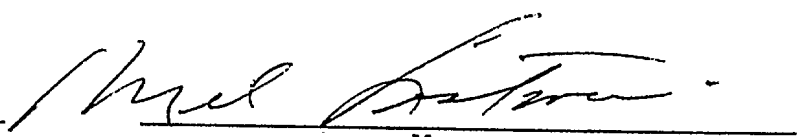
THEREFORE, THE COUNCIL OF THE CORPORATION OF THE CITY OF NORTH YORK HEREBY ENACTS AS FOLLOWS:

1. There is designated as being of architectural and historical value or interest the real property more particularly described in Schedule "A" hereto, municipally known as The Elia Church and Cemetery, 1130 Finch Avenue West.
2. The City Solicitor is hereby authorized to cause a copy of this by-law to be registered against the property described in Schedule "A" hereto in the proper land registry office.

3. The City Clerk is hereby authorized to cause a copy of this by-law to be served upon the owner of the aforesaid property and upon the Ontario Heritage Foundation and to cause notice of this by-law to be published in a newspaper having general circulation in the City of North York.

ENACTED and PASSED the 4th day of November A.D., 1992.

  
City Clerk

  
Mayor

SCHEDULE "A"

The whole of Parcel 21-1, Section Y-8, being part of Lot 21, Concession 3, West of Yonge Street, designated as Part 1 on Plan 66R-1382, **SAVE AND EXCEPT** Unit 1, Plan D-92 in the City of North York, in the Municipality of Metropolitan Toronto.

## SCHEDULE "B"

Reasons for the designation of the Elia Church and Cemetery, 1130 Finch Avenue West, City of North York.

Conrad Gram donated the land for a church and cemetery on Finch Avenue West, and the earliest grave markers extant in the cemetery are for his daughters, Elizabeth (11) and Mary (13) who died within a month of each other in 1832. The first church is said to have been a log structure and may have been erected in 1832 after the Gram family suffered this double loss. A second, frame building replaced the log structure in 1851. The present church, the third on the site, was erected in 1901.

The Elia Methodist Church served the farming community of Palatine Germans and British immigrants known as Elia. This was not a nuclear village but rather a loose community of farmers united by shared economic activities. Services for Elia were grouped at two crossroads, Finch and Keele and Finch and Dufferin. The church was half-way between at neither crossroad, yet linking them and in a good position to serve both socially. The Elia Methodist Church became part of the United Church of Canada in 1925. When the oil storage tanks were built on Finch Avenue West, the congregation dwindled. The Church was sold to the Free Christian Reformed Church in 1962.

The Church is a late example of a typical Canadian vernacular country church. The stout, red brick walls are laid in American bond and are built on high foundation walls of coursed fieldstone. Four buttresses reinforce either side. The sturdy masonry combines with the simple, rectangular shape and steep roof to give the impression of strength and permanence.

The three-bay nave is lit by three pairs of lancet windows filled with clear and coloured glass in a geometric pattern. The sills appear to be concrete, tinted red to approximate brick. Below the lancet windows, eight-paned window light the high, useful basement. The rear addition (1942) does not significantly diminish the building's aesthetic integrity. The front facade has a circular masonry design and date stone in the gable and loophole to vent the attic. Below this, the facade is asymmetrical - evidence of its 20th century construction date.

The facade is blind to the east of the porch; has a lancet window and

SCHEDULE "B" continued

a basement window to the west of the porch. The five-sided porch has a single lancet window on the front, but the door is set to the left on the west side, at the top of a long flight of steps. Also at the west side is an historical plaque. The doorway is a simple, pointed arch with brick jambs and head. A pair of wooden doors, each with a single oblong panel, are surmounted by a transom and the head of the opening is filled by woodwork panelled to match the door.

The roof of the building is clad in slate. The gables are unornamented and there are no fascia. The soffits are covered in aluminum siding. At the rear of the main building and slightly to the west of centre is a magnificent brick chimney.

The church was located in a prominent position, and the congregation probably saw no need for a steeple. The lack of the spire plus the warm, enclosed porch and useful raised basement are evidence of the practical priorities of the congregation. The steep roof, gothic windows and buttresses are evidence of the lingering influence of the gothic revival in Ontario church design. The solidity and ornamental brickwork suggest both the guiding hand of a skilled mason and a desire for a sense of permanence. The exclusion of ornamentation is in keeping with Methodist principles.

The Church is the last key structure symbolizing the old Elia section and connecting the community to its past. The masonry is testimony to the skill of the vanishing trade. The cemetery contains the remains of some of the earliest settlers and of the first generation born on Canadian soil. The uncertainties of pioneer life are conveyed by many of the stones. The Church and Cemetery are both a monument to these people and a symbol of their faith. For the more prosperous congregation of 1901, the building was a statement of hope, humble in understated detail but outspoken in solidarity.