

Burton's Church
An Irony of Rawdon History: did it become Presbyterian?
A supplement to *Christ Church Rawdon: Early Days* in Part Two of UP TO RAWDON
Updated September 2022

Writing the chapter *Christ Church Rawdon: Early Days*, raised many questions for me. The first question - *was there a church at Burtonville?* I dedicated eight paragraphs detailed to examining the facts as I knew them and in the end was very doubtful that he had built a church. The resources then available to me were limited, I was running out of time for new research and I had set a date (February 2013) to publish. Furthermore, I already had too much material in other chapters for the two volumes I was to publish.

In 2016, I began to work on the church material again. Beverly Prud'homme put me in touch with Jacques Latendresse of Montréal (jaclatendresse@yahoo.ca) who found, when he searched the notarial archives at BANQ for the name Latendresse, a relative of his who it turned out was integral to the construction of a church built for J.E. Burton at Rawdon. Jac has generously shared this research for us to see. I delayed publishing what he found because the story I wanted to tell seemed incomplete and once again I was unable to find time to do more research. It was still incomplete in 2018, but I needed to tell the story. Guillaume Petit researches and publishes interesting historical with his comments info@montrealbb.ca and has shared about Burton's church which I have added at 1830 in the Chronology.

The material relative to Christ Church will be surprising to many, it certainly was to me when I first read it. What I present here predates the history published on the Christ Church, Rawdon website. What I have written about the Presbyterian church attempts to clarify what has often been undocumented as community lore. I have tried to source with references to the sparse historical record: *George Copping's Journals*, the correspondence of the Royal Institute for the Advancement of Learning (<http://uptorawdon.com/28-Royal-linst.-for-the-Advancement-of-Learning-correspondence.pdf>) and references to Rawdon, Quebec in Volume B 19 at Diocesan Archives, Bishop's University <http://uptorawdon.com/research.html>.

I have summarized but not repeated the material that is found in UP TO RAWDON. Comment is welcome and all opinions considered.

Chronology

8 November 1821

The first baptism, and indeed the first event recorded in what would be the register of Christ Church of England and Ireland, was by James Edward Burton for a child of the McKenzie family – relationship to Roderick McKenzie the Seigneur of Terrebonne is not known. Burton was resident there and his territory included the newly opened townships of Rawdon and Kilkenny, the Seigneuries of La Chenaie and d'Ailleboust and the Protestant settlers in the St-Sulpice Seigneurie. The first events in Rawdon Township were the baptisms of Thomas Robinson and Jane Kite in September and December 1822 and they no doubt took place in the homes of the parents. Burton returned to Ireland following his wife's death and his last register entry was on 19 January 1823. The register resumes 27 June 1824, after his return to Lower Canada, with the baptism of another child of Thomas Robinson from County Cavan, a resident of Second Range.

2 May 1825

Settlers petitioned for a school, which was built north of the Forks of the Red and White Rivers, at Lot 22 North of the Second Range and opened after June 1826. In the interim, from June 1825, there was a temporary school in a large room probably at the Dugas mill. Both these school houses were used for Anglican service and the schoolmaster James Walker read sermons for Presbyterian settlers at both locations (source: Royal Institute for the Advancement of Learning documents at <http://uptorawdon.com/28-Royal-linst.-for-the-Advancement-of-Learning-correspondence.pdf>).

15 November 1827

Burton made responses to a circular of questions from authorities in Quebec that was issued on this date and probably completed his answers in 1828, some months later.

The question: "What is the number of persons within the sphere of your knowledge, who have joined the worship of the Church of England, not having previously belonged to that Church? and among such persons, what is the number who have contributed in any way to the erection of the church, and the number who have become communicants."

The answer: "*I cannot state the number correctly but some Presbyterians have attended me and received the Sacrament. The Parish and the Clergyman are too poor to erect a Church.*" [editorial emphasis]

1828 – 1830

The conflict between J. E. Burton and John Jefferies, as the spokesman for Presbyterians in the township, is documented in UP TO RAWDON, Part One, page 393.

1829 April 11

J. E. Burton wrote, from the village of Assomption, to Archdeacon John Bethune at Montreal on several matters [source: Diocesan Archives, Montreal]. The first was that he had been "contending for some time with an unprincipled fellow, for the glebe of this Township, of which he has taken unlawful and unsanctioned possession". He names and abuses the reputation of John Sadler, a settler with land at 6 / N 15 and 7 / S11, as squatting on the Glebe Land but he does not identify the location (but as will be seen this was probably First Range, Lot 12, now Ste-Julienne, beside the Burton property). Burton later states "to me the Glebe is an object. I have enough of land in Rawdon: particularly as I mean to remove, soon as possibly, from a corner to the centre of my mission, for the benefit of my parishioners, my personal convenience, and general professional satisfaction"

Burton's remark is of great interest as it suggests that it was his plan to leave the First Range for the new village growing at the centre of the Township. Secondly, despite his denial of personal interest, the Commissioner of Crown Lands recorded the Purchase of Clergy Reserve Lot 1/12 by the Reverend J. E. Burton on 31 January 1832; it was granted 1 July 1834 with Letters Patent on 12 April 1836 (Sales Book A). One should note that Burton returned permanently to Ireland in 1833.

Burton states that Le Rivier [probably François Larivière, a squatter, who headed a family of 8 on the 1825 Census and was not on 1831 Census] had departed at a time previous to his current letter. "I gave general notice that, no person should re-occupy the premises, as I laid claim to them for myself and my successor [contradicting his earlier statement]. – Notwithstanding this notification, a man named John Sadler¹ placed himself forthwith in the

shoes of the original squatter". Sadler was to be expelled (from this location) but when the letter was written Burton's hold was not yet secure.

Burton goes on to discuss the principles of Glebe Land and how they should be implemented. "The Surveyor General and the agents of Townships have been divided, in their constructions, to set apart, in each Township, two hundred acres of land for a glebe, with the understanding that, from it, in the want of a church, court house, or session house, being built, a corresponding portion of Land should be annexed to each. Now supposing three such edifices should be eventually built in this or any other Township, five acres would be enough for all those purposes – two acres for a church: yard and Church __ two acres for the School & play ground and one for the Session House. Let me ask then, what is to be done with the remaining one hundred and ninety five acres, it must be given either to the Clergyman for a glebe or remain a waste." Two things seem, to me, to be clear from these remarks that there was no church in Rawdon Township at this date and that Burton was putting in place his plan to add Lot 12 to his holdings.

8 June 1829

This is an approximate translation from a French transcription of the *actes* (Notarial transactions or contracts) located at BANQ Montréal [microfilm of *notaire Antoine Minier dit Lagacé*] and shared by Jacques Latendresse. These *actes* translated here give a detailed description of how a large frame building was to be constructed from logs and timber on the Burton property. It was given in the presence of notaries Antoine Minier dit Lagacé and J. Bte. S. Charland at St-Jacques:

Contract between *Sieur Pierre Vaillant, menuisier et charon demeurant en la paroisse de St-Jacques* and the Reverend J. E. Burton to build a church in wood de *pièces sur pièces* at Number 16 of the First Range, Rawdon Township and to start work in the present week. Vaillant was to provide lumber, boards, shingles, stone, lime, glass, paint, nails, fittings etc. for construction but Burton would supply green wood of hemlock and white spruce for framing and cedar (or pine in default) to make shingles and stones and sand from the acre of the construction site. The work was to be done to the satisfaction of the Bishop of Quebec [the Reverend Charles Stewart], the Archdeacon of Quebec [Jehoshaphat Mountain], of the Reverend John Bethune of Montreal [rector of Christ Church, Montreal], and the commissioners, the Reverend James Edward Burton and George Drought, Esquire of Riverdale. [George Drought was an emigrant from Cappagolan King's County and had purchased property at Ninth Range, Lot NW9 from his relative William Jackson in 1827. It would appear that his farm was called Riverdale

The agreed price was one hundred pounds of present currency and ten pounds for the addition of a 'bell housing' for which Burton promises and guarantees to Mr. Vaillant. Terms and conditions and payment are outlined for men and their horses. ²

8 June 1829 ³

Quotation of the construction specifications needed for a church to be built in the spot chosen by Archdeacon Jehoshaphat Mountain on Lot 16 of the First Range. Vaillant promises, in great detail, that on or before the last day of September to complete a foundation of stone and mortar five feet in height (4' in the ground and one above ground) and two feet thick, with walls 19 feet from floor to ceiling, interior dimension 48 X 28 English measure. The church was to have nine gothic windows, 3 on south and north sides, two on west and one large window on the east - five panes high and 4 wide each 8.5 X 9.5 inches. On the west side, a large, panelled, Gothic double door fixed in the threshold, with two of the Gothic windows placed an equal distance from the left and right sides of the door.

A permanent and working chimney of cut stone and mortar and thirty feet high is to be built on the south wall. The windows with hinges, bolts and the door with lock and key and strong hinges, He will provide all fittings, screws, ropes that are needed. The door to receive one coat of white and two of green paint and the window frames three coats of best quality white paint.

Two nine foot joists on the floor, flush to ceiling, would support the belfry and a gallery. Detailed instruction for the support and construction of the belfry and to ensure it was watertight. It was to receive three coats of white paint, the last containing sand. The church exterior was to be board and shingle of pine or cedar. All materials were to be of the highest quality to protect against rain and snow. The edge of the roof to be squared logs and the walls constructed with two inch timber.

Vaillant would take 100 planks from Henry Tiffin of Rawdon [a son of John Tiffin, who with his sons had Lots 18 and 19 of the First Range; see *Tiffin Family: Grocers of Montreal* in UP TO RAWDON, Part Two] instead of payment of 25 shillings and shingle nails to the value of 20 shillings from J. Detoit of Montreal in part payment for the work and would buy all other essentials. Burton promised to give without charge the unseasoned green wood as specified at the site and none is to be squared or processed in any way or should take away any of the materials for the building.

The frame of the building and its parts will be spackled outside with equal parts of sand and lime against wind and rain. The church will be *adroit et permanente et solide* to the satisfaction of the Bishop, Archdeacon and Messers Bethune, Burton and Drought for one hundred current pounds. Vaillant promised not to ask more than a shilling and six *sous* per day “for myself and each of my men and each horse employed until the work is finished and the balance paid”. The belfry will be in the same style and dimensions as a Protestant church at *au pied du courant St-Marie* lately built by Bethune and with similar materials for the sum of ten pounds, with sand and stone from Burton’s property. [I have not been able to identify this church.]

9 June 1829⁴

Ambroise Laporte and Alexis Rivêt, both farmers of St-Paul [St-Paul de la Valtrie now St- Paul de Joliette], were engaged by Vaillant to square all the timber for the framing of a church by August 23, 1829. The dimensions of the building are to be 48 feet by 28 feet. The design and dimensions of the supporting and framing timbers are described in detail.

The contractors will bring said construction materials to the site by 22 July and will have the right of access to Burton’s property for the terms of the contract. The squaring of timber, at a rate of rate of 1.5 *sou* per foot, would be 7 pounds of old currency.

30 June 1829

The bond posted by Paschal Joubroux dit Latendresse, carpenter and farmer of St-Paul near the Red River who promised Vaillant, joiner and carter of St-Jacques to make the shingles necessary to roof the church which Vaillant had agreed to construct at Rawdon for the Reverend Burton. The church was 48 feet by 28 feet, interior size. The shingles were to be 15 inches long and of suitable size and thickness, of the best quality, and of good cedar as far as possible and the rest of pine, and to be cut from the property of Mr. Burton. Latendresse agreed that the shingles were to be delivered to the site of the church by the last day of July next and to begin making the

shingles by the 6th of July and at the latest by the 10th of July and to continue working until the job was completed with sufficient workers to do so.

This contract is for the amount of 102 pounds in old currency. From this amount is to be subtracted the amount of 27 pounds and 12 cents in old currency that Vaillant has already paid to the entrepreneur as for the 74 pounds and 8 cents left, Vaillant was to pay during the course of the construction). During the course of the construction, Vaillant was to pay 8 pounds, old currency, for each 1000 shingles installed. If an amount is left, it will be paid at the delivery of the shingles without delays and without interest at delivery of the singles or (possibly) the return of the unused shingles. Latendresse was paid for the production of 12,750 roofing shingles.

September or October 1829:

At this date the school house was being used for funerals, probably because the grave yard was there. It is clear from the affidavits of John Brennan and James Herbert that the funeral and burial of John Brooks was not to be at Burton's. Burton was "to read prayer & preach on the Sunday appointed for the burial at the house of Mr. Jos. Eveleigh [6 / N22] Six or Seven miles distant from his the said Rev'd J. E. Burton's house [1 / 16] as also the same distance from the church yard and the said Rev'd J. E. Burton assured the Said Deponent that he would repair from the Said Mr. Eveleighs house to the church yard in order to perform the said evening ceremony immediately after divine Service And he the said deponent further says that the said Rev'd J.E. Burton made use of the following words on that occasion in order to better impress the circumstance on the said Deponents mind "I will go from the house of prayer to the house of Mourning". [see Research section of my website, for transcription of Files [61](#) and [63 & 64](#) of Diocesan Archives, Bishop's University, Volume B19]

5 January 1830

Burton and Drought confirm that they have inspected the church and declare they are satisfied and have paid Vaillant one hundred ten pounds and declare general and final quittance in favour of Burton and all those named.

It seems unlikely that Burton 's church was used before the quittance of 5 January 1830. There are a few entries for Rawdon in Christ Church register between October and December after the aforementioned funeral for people with strong ties to the school house. The marriage of Hezekiah Burbidge to Mary Manchester, daughter of school commissioner David Manchester, on 8 October 1830. The baptism of Maryanne Smart, daughter of Andrew Smart, on 22 November 1829 (see UP TO RAWDON, Part Two, page 1062 for his role in the building of the schoolhouse). The Rourke and Eveleigh wedding on 26 November one imagines taking place on the Sixth Range where we know Burton conducted services at the home of the bride's brother. A son of William Scales (Third Range, Lot 10) and Susanna Johnston was baptized 10 December 1829 at an undetermined location.

It is probable that the events for Rawdon families on January 7, 11 and 17 of 1830 were in the sparkling new church; about fifty events were said to be at Rawdon over the course or the year. It is not stated that they took place in the church or at the Forks schoolhouse or in private homes. A few were at other points of his extensive mission.

6 August 1830

The Episcopal Church of Rawdon of Rawdon was consecrated on this date attended by “the principal portion of the Protestant inhabitants of the settlement”. “His Lordship the Bishop of Quebec [Charles Stewart] performed that ceremony after which confirmation was administered to several persons.”

The Lordship exhibited considerable zeal to meet the spiritual need of the people and had travelled nearly three leagues [ten miles] at night, with no houses to offer shelter. A guide conducted him the last league arriving at 1:00 a.m.

The writer then contrasts the Bishop’s zeal to attend with that of what the writer terms as the “main body” of the parishioners ,who upon his departure for Montreal the following afternoon, “unlike the respectable portion of his audience” who went home but had “retired to the next tavern” where “scenes of the worst and most riotous description took place ... all the orgies of Orange system were set in motion ...boasts and imprecations ... anything but the mild tone of religion .” Drunkenness ensued with several “conveyed home like sacks from a mill”. As reported in *the Vindicator and Canadian Advertiser* of 17 August 1830.

19 May 1833

The last event by J. E. Burton in the Christ Church register; he returns to Ireland accompanied by his wife and some of their children.

1834

The village church (on the Fifth Range) is said, on the Church website, to have been built around 1834. Vestry minutes in the Montreal Diocesan Archives tell us that in July and August 1834 the erection of a church was essential; subscription was opened for this and the immediate construction of a parsonage. The church was to be 65’ x 40’ and 16’ high with “two feet of masonry above the surface.”

A vestry meeting of Christ Church, Rawdon was held on September 15, 1834. Present were the following, recorded with their militia titles: Rev. J. L. Milton. Col. Griffith, Major Bagnall, Captains Hobbs and Eveleigh, Lieut. Torney, Edward Tighe, Lieut. Pigott, William Norrish. It was resolved that Col. Griffith be made treasurer, that a new parsonage be built at location authorized by the building committee, that cemetery site be discussed, that Mr. Milton was authorized to appeal “to the Brethren abroad” for funds for the building of a church, that Griffith, Bagnall and Cartwright prepare documents for “collecting mission” by Milton. The existing parsonage was used for meetings of vestry and about starting a classical school and is mentioned in newspaper reports; I do not know its location but apparently not on church land because a package was being assembled.

On November 1, 1834, the incumbent, the Reverend John Laurence Milton, announced the news from the Archdeacon that aid for the erection of a church was impending. In December, contract was made for a church with a gallery at one end and “a bell of sufficient magnitude to be heard at least three miles distance or greater distance at minister’s option – the whole to cost £400 or more if necessary.”

The Christ Church website says that the village church was believed to be “a wooden building with pine siding.” However, its dimensions are recorded on the 1852 Census as 40’ x 28’ and quite different from the plan in the Vestry minutes. Its foundations may be seen in the present

church yard. It has been suggested, but not confirmed, that it was removed set on a new foundation and became the parish hall. The dimensions on the census are somewhat similar to Burton's church, However, there is no evidence that this or any a building was moved and adapted for use and the Vestry minutes make it clear that the 1835 structure was a new building. In 1838, Mr. Bourne responded: "There is but one church in my mission situated in the Village of Rawdon - not yet finished and not yet consecrated. There is still due upon it an amount of a few pounds. ... 24 seats in [the] church which are not yet made into the form of pews and are free seats. ... The burial ground attached to the village church was "not yet fenced nor consecrated – but a subscription is in circulation among the people of the Township towards the enclosing of it." The cemetery was consecrated 2 October 1849.

A package of land was assembled for the construction of a new parsonage. Date not given: Solomon Cook sold to Hiram Bateman one square acre in SE 18 of 5th Range. Deeds of Sale for the following: 19 September 1838 - 2 arpents in Lot 18 of 5th Range to John Griffis [sic] who sold the same to the Reverend R. H. Bourne, who was acting for the Society for the Propagation of the Gospel on 12 May 1842, for £10 current money. On 7 April 1842, 11 acres in SE 18 of 5 was sold by Bateman to Bourne, for £30 current money. On same date, Charles Roe Rood & Josiah Stocking Rood sold 5 acres in SE 18 of 5 to Bourne. I have written elsewhere on UP TO RAWDON about the parsonage constructed c. 1840.

1857

Cornerstone for the stone Christ Church edifice was laid and services held there from 1861. The frame church was described as dilapidated on the 1861 Census. New church building was consecrated in 1870.

Presbyterian Presence Established

1835

Beverly Prud'homme believed Lt. Col. John Jeffries was campaigning to have a church established or built in the village. The Copping Journals for 1834 are missing, so it is not mentioned there. Jefferies was not part of the campaign to build a new Anglican church ; however, in the plan for a new classical school announced by Mr. Milton at divine service on Christmas Day 1834, all denominations were to be represented on a school committee. John Jefferies, Esq., is included, ostensibly, as the representative for the Presbyterian community.

These chapters of UP TO RAWDON indicate where his sympathies lay - *Burton of Burtonville; John Jefferies, Butcher and Nancy Bridge; Christ Church, Rawdon: Early Days*. In time, Jefferies became a Wesleyan Methodist; his son-in-law William Creighton was pastor at Rawdon from 1855 to 1858.

1836-37

We believe the local tradition, that a building was moved from Burton's property on the First Range to the village, is true and that this may have been the church consecrated by Bishop Stewart in 1830 for the Reverend Burton. If it was not moved to Rawdon, we cannot imagine that it was forgotten and allowed to be destroyed. When planning began, in the summer of 1834, to build a village church at the centre of the township, no mention was made of Burton's church. The Vestry Minutes (that are at the UP TO RAWDON additional information page) are clear that a church was needed and that land in the village was to be acquired through the Bishop. The

building that was moved is identified today as 3567 Church Street. The ownership of this property in the twentieth century is outlined at <https://rawdonthistory.com/> in the section Rawdon's oldest church.

George Copping makes a number of references in his *Journal* to the Presbyterian church:

25 September 1836 "This is a fine day and Brown's girls called in on their way to Church and two of our boys and two of the girls went to Mr. Jeffries church and I was there."

31 July 1836: "... and James and Henry are at Mr. Jeffries Church as this is the first day of Preaching in it."

18 June 1837 "Myself, James, Thomas and Joseph were at the Presbyterian Church"

9 November 1837: "we hear of war in Montreal or near there by the Canadians against government by Mr. Papineau"

12 November 1837: "James and Henry were over at the Presbyterian Church".

5 December 1837 a reference to the situation that was developing: "and the people are very discouraged about the people being routed in such a way."

8 December 1837: "at Church and there was Proclamation out against PAPINEAU and others."

10 December 1837 "at Church and about the middle of the Prayers Mr. Griffiths [commandant of Loyal Rawdon Volunteers] and his soldiers came home from Sorel." Griffiths new house reported burned on forenoon of 31 December.

13 December 1837 "Thomas and Henry have joined the Soldiers this morning and got ONE DOLLAR a piece".

16 December, the militia were training: "Mary and Eliza were over at the Village with some victuals for the boys."

23, 27, 31 December 1837: Copping names "the Barracks" as where the boys are "are soldiering at the Village"

January and April 1838, the Copping boys were frequently at the Barracks (much of February and March is missing).

Marcel Fournier, in [Rawdon: 175 Ans d'Histoire](#) suggests that the Presbyterians started a church in 1832 but because this is before Burton left Canada his property would not have been available. The answer is in George Copping's *Journal*, 31 July 1836. "*James and Henry are at Mr. Jeffries Church as this is the first day of Preaching in it.*" Clearly, the Presbyterians met in the building on Church Street for the first time 31 July 1836. John Jefferies was a community leader and Colonel of the Rawdon militia. He had petitioned previously for a Presbyterian minister and wanted Presbyterian access to Glebe lands. This is detailed in the chapter on Jefferies in UP TO RAWDON, Part One, pages 389-398. The circumstances indicate logically that the Barracks was originally the Presbyterian Church, and it was co-opted by the military during the rebellion.

1844, September 1

Copping writes "our minister is away. Eliza and Joseph at the Presbyterian church."

1845

Fournier, in [Rawdon: 175 Ans d'Histoire](#) (page 129) places the Presbyterian Church at Church and Third Avenue in 1845 but fails to give a source. In the middle years of the nineteenth century (probably once the rebellion was over), the Barracks again became a Presbyterian Church. A burial ground was established beside the church. The earliest burial, known to me, was Ariel Turrill, surgeon, who drowned at Rawdon on 14 June 1847. He was the son of Nancy Jefferies,

wife of John Jefferies. There are no Presbyterian registers and events are in registers of the Anglican church; see the burials of Turrill, Melrose and Isabella Rorke. Eventually, the church closed due to lack of membership.

1880 -1925

Fournier in Rawdon: 175 Ans d'Histoire states that in the 1880s the former Presbyterian church was a meeting hall for the Plymouth Brethren. It is known that the sect was active at Rawdon and the building was later abandoned by them as a place of worship. It was reclaimed by the Reverend Robert E. Welsh as a church and reopened in 1916; he was at that time Principal of Presbyterian College in Montreal and after Church Union, in 1925, he was the Dean of Graduate Studies at United Theological College. It is believed the Welshes lived in the church although their permanent residence was Montreal on the 1921 census.

The building that is referred to by Mr. Naylor on Burton's property (see UP TO RAWDON. Part Two, page 1064), was reportedly "a frame building 50 X 36". It is dissimilar to Burton's church, in the light of the accurate description in the previously quoted notarial documents. The layout and the location of windows is different. The belfry was not replaced after the church was moved (if indeed it was Burton's church) or was removed subsequent to relocation. Perhaps the building Naylor was told had been moved to Rawdon for a barracks was not the church. Burton must have had a large house because twenty-four souls were enumerated there in 1831. There would have been several large barns. Or, were only some of its larger timbers taken and repurposed. There is no record of what happened.



c. 1916

former Rawdon Presbyterian Church



1918

In Conclusion, Many Questions:

Yes, a church was built by J. E. Burton at Burtonville (his home at Lot 16, the First Range) and by its description quite a handsome and substantial one for the day. What became of it? Was this his legacy to his mission and was it really moved to Rawdon village? Should there be an archaeological project in a field in Ste-Julienne to look for its solid stone foundations? It is a bitter irony for Burton if, as it seems, the building was appropriated by the Presbyterians after his prolonged battles with and enmity for John Jefferies and the Presbyterian faction, as I have recorded in the chapters of UP TO RAWDON.

Burton's church was used perhaps only briefly after consecration in 1830, he left the community in 1833 and was quickly abandoned as a place of worship as the English-speaking community centred itself in the new village. Where were services held until the village church was built? I doubt that the settlers travelled to the First Range and as the register does not state where events occurred, one must assume that, in the interim, they followed the established practice of worship in private homes.

It is curious to me that the Anglican Archives in Montreal and Lennoxville appear to have nothing in their files about the deal brokered with church authorities - the Bishop of Quebec, the Archdeacon of Quebec and rector of Christ Church, Montreal. I have asked for and was told I had been given all that exists. Where did the money come from? Was this the authorities' response to the answers Burton had made in the circular of questions from them mentioned previously? Why was it built on his property on First Range when he so clearly thought and stated that the centre of the township to be more appropriate and had stated his intention to relocate there?

There are still unanswered questions about how Burton's church came to exist and more about what happened after Burton left. Did the government pay to have it or other buildings from his property removed from Burtonville to be used as a barracks for the militia on Church Street as Mr. Naylor wrote. Is the building (pictured above) the barracks George Copping was referring to in his *Journals*? Did the church own the building on Burton's property? Burton had supplied much of the wood that was used in construction was he recompensed for this? Did Jefferies use his position as colonel of the militia to claim the barracks for use as a church by the Presbyterians? It seems highly contentious but possible remembering the personalities involved. Perhaps there are answers to be found in the property records for 3567 Church Street? One would also like to have a clearer knowledge of the ownership of Lot 16, First Range after Burton left. Was it transferred to one of his sons or stepsons?

In another and not unrelated issue, what about the school house and its cemetery which were apparently forgotten; there is no evidence that graves were moved to the new cemetery. I have written elsewhere that bones were turned up by a farmer plowing the field the burying ground had become. Was this cemetery not sanctified by the church and in use only because it adjoined a temporary location for holy service? It seems that Rawdon and the Anglican Church have been quick to forget their history.

¹ John Sadler's son, Mitchel Sadler was baptized an Anglican and became a Methodist c. 1845 (from the baptisms of his children). He was a farmer and became a prominent lay preacher evangelizing French speaking Roman Catholics in the Eastern Townships and later establishing a French congregation Montreal. He left Rawdon after 1871 census and in 1881, was a Methodist missionary in St-Antoine District, Montreal. He became an ordained minister in 1884, when almost 70 and was active in the church in his late 80s, until death at Hintonburg, Ontario in 1905.

Read: the Reverend Mitchell [Sadler](#): "Endeared to All"

² *BANQ: microfilm of notaire Antoine Minier dit Lagacé, Images 1687-1695*

³ *BANQ: microfilm of notaire Antoine Minier dit Lagacé, Images 1687-1695*

⁴ *BANQ: microfilm of notaire Antoine Minier dit Lagacé, Images 1708-1709*

