

**HERITAGE PROPERTY RESEARCH AND EVALUATION REPORT**



TEMPLE BAPTIST CHURCH  
14 Dewhurst Boulevard

Prepared by:

Heritage Preservation Services  
City Planning Division  
City of Toronto

31 December 2014

## 1. DESCRIPTION



Above: Temple Baptist Church 1913, 1925 (*Temple Baptist Church, 1937*)  
 Cover: Temple Baptist Church (*Heritage Preservation Services*)

<b>Address and Name of Property</b>	
ADDRESS	14 Dewhurst Boulevard
WARD	29 (Toronto-Danforth)
LEGAL DESCRIPTION	PLAN 417E LOTS 221 TO 226 PT LOTS 220 AND 227
NEIGHBOURHOOD/COMMUNITY	Danforth
HISTORICAL NAME	Jones Avenue/Temple Baptist Church
CONSTRUCTION DATE	1913, 1925
ORIGINAL OWNER	Trustees of the Jones Avenue Baptist Church
ORIGINAL USE	Sunday school (1913), Church (1925)
CURRENT USE*	Vacant
ARCHITECT/BUILDER/DESIGNER	Burke, Horwood & White (1913) George T. Evans (1925)
DESIGN/CONSTRUCTION	Brick cladding with stone and wood details
ARCHITECTURAL STYLE	Gothic Revival (1913) Georgian Classical Revival (1925)
ADDITIONS/ALTERATIONS	1925 addition and alteration
CRITERIA	Design/Physical, Associative and Contextual
HERITAGE STATUS	n/a
RECORDER	Heritage Preservation Services: Marybeth McTeague
REPORT DATE	31 December 2014

## 2. BACKGROUND

This research and evaluation report describes the history, architecture and context of the property at 14 Dewhurst Boulevard, and applies evaluation criteria to determine whether it merits designation under Part IV, Section 29 of the Ontario Heritage Act. The conclusions of the research and evaluation are found in Section 4 (Summary).

### i. HISTORICAL TIMELINE

<b>Key Date</b>	<b>Historical Event</b>
1793	Lot 11, the first lot north of the Second Concession (now Danforth Avenue) stretching east from the Don River to Leslie Street, is granted to James Playter.
1831	James Playter sells the property to his brother John.
1851	The Don and Danforth Plank Road Company build the Danforth Plank Road from Markham Road to Broadview Avenue and across the Don River to Gerrard Street.
1860s	At the west end of Lot 11 parts of the estate are sold and the Village of Chester is established. The eastern end of the estate, where 14 Dewhurst Boulevard is located remains largely occupied by farms.
1889	A streetcar line running from downtown Toronto to Danforth Avenue via the Queen Street East bridge and Broadview Avenue opens increasing development and population in the Danforth Avenue area.
c 1893	The Union Mission a joint venture of United and Baptist Churches is established and a church built on the west side of Jones Avenue south of Danforth Avenue.
1906	The Baptist Home Mission buys out the United Church and is sole owner of the Jones Avenue Church.
1907	Rev'd William Edward Hodgson is posted at the Jones Avenue Baptist Mission as a student-pastor.
1913	Property north of Danforth Avenue on Jones Avenue (now Dewhurst Boulevard) is purchased and the construction of a Sunday school completed to the designs of Burke Horwood & White.
1917-1919	Construction of the Bloor Viaduct (later the Prince Edward Viaduct) increases the population and development of the Danforth
1922	A campaign is initiated to raise funds for the erection of a substantial addition.
1924	The church changes its name to Temple Baptist Church
1925	Jones Avenue is renamed Dewhurst Boulevard
1925	George T Evans is appointed architect and the contract is awarded to Gatehouse Brothers. Construction of the new church addition is completed in December.
2012	Following a merger with the High Park Congregation the Temple Baptists relocate to High Park. The congregation is now known as Westminster Chapel.
2013	The property is sold to Dewhurst Developments.
2014	The property is sold to 14 Dewhurst Inc.

## ii. HISTORICAL BACKGROUND

### Danforth and Jones Avenues Neighbourhood

The property at 14 Dewhurst Boulevard is located on the west side of Dewhurst Boulevard just north of Danforth Avenue in the neighbourhood identified as the Danforth. (Image 1) The property was originally part of Lot 11, one of the parcels of land granted by John Graves Simcoe to individuals as well as the military and the clergy, after the founding of the Town of York in 1793. Lot 11, a 200 hundred acre parcel, was granted to James Playter one of three sons of George Playter an American loyalist whose dedication to the British cause was rewarded with over 500 acres of land.

A detail from J O Browne's map of 1851 illustrates how the 1793 parcelling of land was integral to the course of the neighbourhood's development. (Image 2) James Playter's Lot 11 was a 200-acre rectangle which stretched east-west north of the Second Concession line (now Bloor Street – Danforth Avenue) from the Don River to Leslie Street/Donlands Avenue. The lots south of Bloor/Danforth run north-south. There are coincidentally two Lot 11s relevant to this history. The second Lot 11, running north-south between the First Concession (now known as Queen Street) and the second concession was granted to George Leslie, is just west of Leslie Street which today finds its extent north of Danforth Avenue as Donlands Avenue. By 1851 the north-south aligned Lot 11 is already divided on its north south axis by a road which will be known as Jones Avenue.

James Playter's grant of two hundred acres, Lot 11, was the first lot north of the Second Concession and east of the Don River. As fronting onto the Don was considered an advantage lots north of the second concession stretched east-west as far as Donlands Avenue. James's father George and his brother John both owned lots on the opposite (west) side of the Don River. Another brother, Eli, owned the lot just north of James. To reach each other the family used a butternut tree which had fallen across the Don River near this location. A hand-rail had been fixed to its branches. Writing about "Playter's picturesque bridge" in 1796, Elizabeth Simcoe confesses that in spite of her determination to cross she was too frightened before she got half way.<sup>1</sup>

The lack of a constructed bridge contributed to the slower development of this area. While the Kingston Road, later known as Queen Street East, flourished and developed steadily throughout the nineteenth century, without a bridge the neighbourhoods at the Second Concession Road were cut off by the Don River from the rest of Toronto. As Barbara Myrvold was to write, "During the 19<sup>th</sup> century the Danforth was a dusty country road running through market gardens and brick yards... it was a quiet backwater, a rural backyard for the more populous communities that existed further south along Queen St E and the Kingston Road."<sup>2</sup> As shown on Brown's map, Broadview Avenue was one of the earliest routes to provide a connection across the Don linking Gerrard Street on the west side with a route that travelled on the east, crossing Danforth Avenue and heading

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<sup>1</sup> Myrvold, 1979, p 8.

<sup>2</sup> Op cit., p 2.

up to Todmorden Mills. In 1851 the Don and Danforth Plank Road Company planked a route from Markham Road along Danforth Avenue to Broadview Avenue, where it headed south-west joining an earlier roadway to cross the Don at Gerrard Street. (Image 3) This is identified on Tremaine's map of 1860 where the Don and Danforth plank road connect with that of Broadview Avenue. Additional roads parallel to Broadview Avenue are shown on the Playter Estate (now known as Cambridge Avenue and Ellerbeck Street). With insufficient settlement the road was neglected and defunct by the mid-1880s. In 1889 a streetcar track extended from Queen Street East in Toronto up Broadview and then along Danforth Avenue. Finally with the completion of the Bloor Viaduct between 1917 and 1919 the Danforth was transformed as "development swept through the area like a wind-driven wild fire."<sup>3</sup>

In the intervening century, the 200 acres of James Playter's grant was developed slowly. The first village grew around Broadview north of Danforth Avenue and was known as Doncaster, after the local post office, and later as Chester. The Playter family continued to occupy land to the east and west of Chester. In the west their presence is remembered in Playter Crescent, Playter Boulevard and Ellerbeck Street. The distinctive farmhouse at 28 Playter Crescent built in the early 1870s is listed on the City of Toronto's Inventory of Heritage Properties. The 1878 York County Atlas shows the dense subdivision of land and development close to Broadview Avenue while to the east large plots indicate farm holdings. (Image 4) Goad's Map of 1890 illustrates the pattern clearly with the only intensification taking place on Langford Street just west of Fourth Avenue (the extension of Jones Avenue north of Danforth Avenue). (Image 5) Between 1903 and 1913 the demand for lots facing Danforth results in a sequence of north-south lots with the narrow ends facing the avenue. Fourth Avenue is consequently reduced to a tiny lane and Jones Avenue jogs to the east (as the current Dewhurst Boulevard) which divided Lot 9 on a north-south axis. (Image 6) Leslie Street a block away marks the city limit as does the northern edge of James Playter's Lot 12. By 1924 Goad's Atlas shows the building out of the subdivisions following the completion of the Bloor Viaduct and the presence of the Jones Avenue Sunday School on its current site (now known as Dewhurst Avenue). (Image 7)

#### Jones Avenue Baptist Mission

It was within this context of growth spurred on by the street car line of 1889 and the later completion of the Prince Edward Viaduct (1917-1919) that the Jones Street Baptist Mission appeared in what was described as "a farming district east of Toronto"<sup>4</sup> in approximately 1893. The building on the west side of Jones Avenue just south of Danforth Avenue was initially shared jointly with a United Church congregation and was known as the Union Mission. (Images 8, 9) By 1906, as the United congregation was unable to maintain their financial share of the ownership, it was agreed that the Baptist congregation would buy them out. A year later a young student-pastor, William Edward Hodgson (1881-1967), was sent to the parish. He was ordained in 1910 and

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<sup>3</sup> Brown, p 41

<sup>4</sup> Temple Baptist Church, p 6.

commemorated for thirty years of service in 1937.<sup>5</sup> During this time he oversaw the relocation of the congregation from the original location on Jones Avenue south of Danforth Avenue to a new one to the north.

In 1913 land was purchased for a new building north of Danforth Avenue on the west side of Jones Avenue (now Dewhurst Boulevard).<sup>6</sup> Plans were produced for a "New Sunday School for the Jones Avenue Baptist Church" by the architects Burke Horwood & White in February.<sup>7</sup> A building permit was issued on April 16, 1913 to Jones Avenue Baptist Church for a Sunday school and identifies the architects as Burke Horwood and White.<sup>8</sup> The Sunday school was opened with a commemorative service in December 1913.<sup>9</sup> The drawings indicate that the "School Hall" was accommodated in the raised basement and the "School Auditorium" was located on the raised first floor. The first floor auditorium provided the space of worship for the congregation.

#### Temple Baptist Church, Jones Avenue/Dewhurst Boulevard

By 1922, perhaps in part due to the increasing Danforth population following the completion of the Bloor viaduct, a campaign was launched to expand the premises with a second double-storey hall and a raised basement. In 1924 the congregation was renamed Temple Baptist Church, with Jones Avenue renamed Dewhurst Boulevard in the following year. Drawings for the new church were begun by the Hamilton-based architect George Thomas Evans in April 1925.<sup>10</sup> His commission was confirmed following a presentation of the drawings in late June 1925. The contract was awarded to Gatehouse Brothers and building commenced on July 10. The *Globe* reported the laying of the cornerstone on August 15, 1925 describing the construction as "an auditorium building ... adjoins the Sunday school room which has provided a worshipping place for the congregation since 1913."<sup>11</sup> The new addition was opened in late December of that year. The original building continued to serve as the Sunday school. The building complex served the Temple Baptist Congregation until 2008. In that year they merged with the High Park Baptist Congregation and were jointly known as Westminster Chapel. In May 2013 the property was purchased by Dewhurst Developments and sold to 14 Dewhurst Inc. by November 2014. The Westminster Chapel congregation is now located in High Park on Hewitt Avenue.

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<sup>5</sup> The 1937 celebration marked Hodgson's 30 year anniversary. It is not yet known when he left this congregation.

<sup>6</sup> Temple Baptist Church, 1937, p 8. While the sale is recorded as taking place in May of 1913 the assessment rolls dating May 22, 1913 do not reflect the final property transfer for the three vacant lots, 224, 225, and 226. This is not recorded until the following year's assessment on May 19, 1914 when the presence of the new church building, valued at \$15,000 is indicated. The owner is Harry E Bond and the Trustees of the Jones Avenue Baptist Church are indicated as tenants.

<sup>7</sup> City of Toronto Archives, Fonds 200, series 410, file 1593 – Horwood Coll. 1057-58, 1080.

<sup>8</sup> Building Permit 3232, April 16, 1913. Note: this building permit describes a one story brick addition to a Sunday school. However the land was vacant, according to the assessment rolls, and the architects' drawings do not indicate an addition to an existing structure.

<sup>9</sup> Temple Baptist Church, p 8.

<sup>10</sup> Copies of the drawings and a schedule of finishes and details are available at Building Records, City Hall, Permit No. 82443, April 25, 1925.

<sup>11</sup> *The Globe*, 15 August 1925, p 13.

## Architects

### Burke Horwood & White

The design for the 1913 Sunday school for the Jones Avenue Baptist Church (now Dewhurst Boulevard) was undertaken by the firm of Burke, Horwood and White. This was one of many iterations of the architectural partnerships of the important Toronto architect Edmund Burke (1850-1919). Originally Burke articulated with his uncle, the well-known church architect Henry Langley (1836-1907). He then became partner in the firm of Langley, Langley and Burke from 1873-1883 (with Edward Langley, Henry's brother, a builder) and then with Langley and Burke from 1883-1892. Burke went out on his own from 1892-1894 and then took on former apprentice John Charles Bastone Horwood (1864-1938). Burke and Horwood expanded to include Murray Alexander White (1870-1935) in 1909. Following Burke's death in 1919 the firm continued as Horwood & White until 1935. Burke's range of both architectural and technical expertise and commissions are indicated by the Jarvis Street Baptist Church, 1869, the Robert Simpson Store, 1894, (now 'The Bay' at Queen and Yonge Streets) and by the Bloor Street Viaduct, 1917-1919. An architect, whose hundreds of commissions extended across Canada, Burke was the subject of Angela Carr's 1995 book, *Redefining Canadian Architecture: Toronto Architect Edmund Burke*.

### George T. Evans

The 1925 addition to the Sunday school was undertaken by George Thomas Evans (1889-1969), a Hamilton-based architect whose practice focused primarily on church and school buildings. Evans studied at the University of Pennsylvania in Philadelphia and then joined the Montreal office of Ross & MacFarlane before setting up practice in Hamilton in 1914. In 1924 Evans completed a Baptist Church in Hamilton on Stanley Avenue which is similar but not as architecturally distinctive as that on Dewhurst Boulevard in Toronto. (Image 10) In January 1925 he published an article, "Planning a New Church," in *The Canadian Baptist*. After a presentation of his drawings in June he was confirmed as the architect of the addition. Evans' practise focused on church and school commissions. As noted in the *Dictionary of Architects in Canada*, his church designs were "often modest in size and scale in conformance with the strict budgets imposed on him by many Baptist, Anglican and United Church congregations."<sup>12</sup>

## iii. ARCHITECTURAL DESCRIPTION

### 1913 Sunday School

The Temple Baptist Church and School complex located on the west side of Dewhurst Boulevard just north of Danforth Avenue is composed of two buildings dating from 1913 and 1925. Constructed before Jones Avenue was renamed Dewhurst Boulevard, the earlier building was known as the Jones Avenue Sunday School. Sunday schools were an important component in Baptist churches and were often built before the church building.

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<sup>12</sup> *Dictionary of Architects in Canada*, entry for George Thomas Evans, <http://www.dictionarofarchitectsincanada.org/architects/view/802> accessed 11 Sept 2014

When built at the same time, or as an addition, they were usually attached to the back of the church at ground level, often with an upper gallery. They were prominent features in the church complex.

The Jones Avenue Sunday School, designed by Burke, Horwood & White was one of the more modest projects undertaken by one of Burke's firms. It still indicates two fundamental aspects that remain consistent throughout his body of work: a predilection for the Gothic style for ecclesiastical work and the use of modern methods and materials. Edmund Burke articulated and then partnered with his uncle the well-known and prolific church architect Henry Langley who also favoured Gothic for church commissions. Burke's first church design was the 1869 Jarvis Street Baptist Church, a typical example of Gothic Revival architecture in Toronto. More than 40 years later with the Jones Avenue Baptist Street Sunday School the commitment to Gothic received a sense of renewal following the influential publication in 1901 of the American architect Ralph Adam Cram's *Church Building*. As Angela Carr points out in her biography on Burke the style now references the later Perpendicular style.<sup>13</sup> This 16<sup>th</sup> century version of Gothic evident at the Sunday School features an overall squatter less elongated form as seen in the broad arched form of the entrance doors as well as flat-headed window openings with drip moulds, stepped crenellations at the roof line and a broad squat tower. The style was being applied to numerous contemporary educational buildings in Toronto in the 1910s including Hart House, University of Toronto, 1911-19, North Toronto Collegiate Institute, 1912, and the Central Technical School, 1913 linking them to the traditional English college building types of Oxford and Cambridge.

Drawings labelled 'Sunday School Building for the Jones Avenue Baptist Church,' dated February 1913 and identified as being drawn by the architectural firm of Burke, Horwood & White survive.<sup>14</sup> The draughtsman is identified only as 'S van R'. The drawings differ from the building which was built and opened in December 1913.<sup>15</sup> The drawings show that the building was to be a gable-roofed, rectangular-plan, two-and-a-half-storey structure including a raised basement measuring 67' x 47'. (Image 11) The narrow gable end of the building faced Jones Avenue and had a stepped parapet concealing the pitched slate roof. The upper two stories featured three flat-headed windows flanked on either side by a shallow pointed arched recess in the facade. The openings featured brick arches with brick "label" moulds. The basement windows featured plain stone lintels and all openings had stone sills. All windows were divided into four lights and had leaded glass. The entrance was located on the south façade at the east corner and featured a minimally projecting gable roofed entry frame of brick with a buttress-shaped profile. Similar square headed openings with projecting brick label moulds are featured on the south and north facades.

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<sup>13</sup> Carr, p 41.

<sup>14</sup> "Jones Avenue Baptist Church and Sunday School," City of Toronto Archives, Fonds 200, Series 410,

<sup>15</sup> A photograph of this structure dated 1913 was included in the 1937 Temple Baptist Church pamphlet, p 7. The current form of the building with the large tower at the north east corner is shown on Goad's Map of 1924.



The structure that was built and opened in December 1913 differed from the drawings by having a much squarer plan and a flat roof concealed by a stepped parapet. (Image 12) The south entrance was replaced by two entrances facing east towards Jones Avenue. Both projected substantially from the façade to provide vestibules. The southern entrance remained single storey with a gable roof similar to the original drawings. The northern entrance was housed in a bulky two-and-a-half-storey tower with Gothic pointed lancet-shaped windows (demolished with the 1925 addition). The door opening design remained the same with a pointed, four-light transom over double-doors. The windows retained the same design as those in the drawings.

The drawings indicate that the interior was intended to contain a large school hall in the raised basement level with windows opening along the east and north walls and a string of services spaces including the vestry, a kitchen, washrooms, and a boiler room along the south wall. (Image 13) Above, the first floor was occupied almost entirely by the "School Auditorium" which focused on an arched opening which housed the baptistery for the immersion of converts set flanked to either side by an elaborate configuration of small enclosures and in front by raised platforms in the north end of the space focusing on the baptistry. (Image 14) This was a metal lined tub with stairs leading into it from either side for the baptisms which involved the complete immersion of the converts. Writing about the Baptist faith in 1904, J. Ross Robertson pointed out that it was baptism rather than communion that was the "distinctive Christian feature of this church"<sup>16</sup> which explains the central location of the baptismal font rather than the altar in both the 1913 and 1925 portions of this church. There was space for the organ, flanked by the choir, a choir vestry, a private vestry for converts and a stair case to the gallery and basement. The drawings indicated provision for a later upper level gallery. The building as it currently stands indicates that a deep gallery was eventually built accommodating smaller rooms and alcoves on its outer edges. (Image 15)

Edmund Burke was known for his technical innovations, combining historic and new materials, achieving greater structural spans etc. These facets of his expertise are evident in the original Simpson's Building, 1894 (now the Bay) at Queen and Yonge Street as well as in the elegant combination of steel and masonry in the Bloor Street viaduct, 1917-1919 for which he was the architectural consultant. It is therefore not surprising to find this Gothic Sunday School building with its crenellations, brick label moulds and leaded glass included plain steel columns and a broad open expanse of space in the school auditorium. Burke was also credited with introducing the auditorium form to churches in Toronto in his first independent church commission, the Jarvis Street Baptist Church of 1869.<sup>17</sup> This was the principal for the layout of the interior in the design of both the 1913 and 1925 portions of this building.

The Jones Avenue Sunday School was, however, a structure of a much smaller scale than contemporary educational buildings and far more modestly treated in terms of its design and construction. The result is a plain and simple building whose original integrity has

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<sup>16</sup> Robertson, p 422.

<sup>17</sup> Op cit., p 423.

been subsequently compromised by the removal of the original tower at the north end of the principal east façade as well as by the interior alterations which took place in the 1950s and 1990s.

### 1925 Church Addition

George Thomas Evans was appointed architect of the addition for the complex which had been re-named the Temple Baptist Church in June, 1925. His timely January 1925 article "Planning a New Church" in the Canadian Baptist, opened with an emphasis on the role of the church to inspire passers-by to pray and to "better ideals" as well as to accommodate not only worship, but also the family and social life of the community.<sup>18</sup> Under the heading "Mission of the Church" Evans wrote, "A new consciousness in the social significance of the church has worked a complete transformation in recent years in the physical aspect of the church building. The church should offer not merely facilities for worship, but in addition to this should offer some ministrations to the social, intellectual, and even to the physical needs of mankind."<sup>19</sup> In determining the accommodation the building should provide Evans includes not only the sanctuary and the Sunday school but also social facilities including "parlors, club rooms, kitchens, gymnasium, meeting halls and so forth"<sup>20</sup> indicating the full range of integrated community life that the church was to offer. Evans was conscious of the limited funds of his congregations writing that building would not be "extravagant in cost" and conscious that it would be "organized and constructed on a different principle... less a monument and more a useful and practical structure."<sup>21</sup> Balanced with this concern for cost and practicality was the principal that the primary purpose of the church was to be expressed in its design: "Above all buildings, the church must be beautiful; a mean or ugly church building is an intolerable thing utterly out of harmony with the great purpose for which it was created... It must proclaim its character as a place for the worship of God."<sup>22</sup>

The first section of the church, the Sunday school, was built before World War 1 when Gothic was still widely embraced for ecclesiastical structures as well as for educational complexes. Evans's addition, constructed after the war, indicates a shift in taste and a return to a revival of the Georgian Classical Style that was being widely applied to a variety of building types across Toronto in the 1920s. Classicism had also been the style of Protestant churches in Post-Reformation England signifying a break with the medieval and typically Gothic Roman Catholic past especially during the re-building of London after the Great Fire of 1666. Indeed the east façade of the Temple Baptist Church bears a remarkable similarity to that of Sir Christopher Wren's St. Lawrence Jewry, London, 1671-7. (Images 16, 17, 18)

Wren's church which with its elaboration of form and detail including the decorative carving and curved niches is an example of the English Baroque style. Evans' Temple Baptist Church is less Baroque and more Georgian in style as well as more modest, being

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<sup>18</sup> Evans, p 3.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

built primarily of brick and featuring less decorative stone carving. However, like Wren's stone clad church, Evans' red brick church and main façade include the following parallel classical features; it is primarily a simple rectangular form with a symmetrical façade with a wide central bay and two narrower, slightly recessed side bays. The central bay features a portico with a pediment supported on four pilasters (Wren's are columns) with stone capitals resting on a stone belt course above a raised basement with a rusticated pattern.<sup>23</sup> As with Wren, the pilasters flank arched openings with stone decoration. This includes at the central window two pilasters with carved capitals supporting a broad stone arch frame with a carved keystone. To either side the flanking windows are simpler with a plain keystone and plain stone imposts for decoration. All openings rest on stone sills. As above, like Wren's church, the central portico is flanked by slightly recessed wings. The moulded metal entablature of Evans' portico continues across the wings and around the corners onto the north and south facades. Wren's wings contain recessed niches, but the Temple Baptist wings feature the two main entry doors. True to the Neo-Classical style the doors are encased with stone surrounds with a carved stone cornice supporting a modified stone pediment. Above are three windows surrounded in stone and separated by stone piers with a decorative band at their base. A parapet finishes the façade stepping in increments behind the pediment at Evans's church.

As described above, the entablature and the brick parapet of the east façade turn the corners to return onto the south and north elevations. The south elevation extends for approximately 3 metres to meet the east façade of the 1913 Sunday school. The tower of the Sunday school has been replaced and the old entrance and stair case integrated into the new 1925 addition. On the north façade the entablature and parapet extend a similar distance and then terminate as the north elevation steps back marking the interior transition between the staircase and the narrower church auditorium. The rest of the north façade and the west façade are less distinguished, lacking the detailed design of the east façade apart from stone sills and a memory of the stone courses indicated through a course of vertical bricks which provide curved lintels over the basement windows. (Image 19)

There was a renewed taste for Georgian Classicism in institutions across the City in the post-war era of the 1920s, but the connection with Post-Reformation church typology is significant in a Baptist Church. While the Temple Baptist Church finds its roots with the post-Reformation churches of Sir Christopher Wren it is also a variation on one of Evans's own churches completed in 1924 in the city of Hamilton. (Image 10, as above) The Stanley Avenue Baptist Church also features a central bay with a pediment flanked by two wings with pedimented door cases and tripartite windows. Built in brown brick and trimmed with stone details they are similar but the Temple Baptist Church with its four pilasters and three arched windows and raised basement is grander in execution. It is not known if the Temple Baptist Church Trustees toured the Hamilton church or knew of it through photographs.

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<sup>23</sup> Rustication seen in the horizontal channels of the brick basement walls is a popular Classical motif usually employed on the lower story of a building

The interior of the Temple Baptist Church 1925 addition followed the precedent set by Burke in 1869 at the Jarvis Street Baptist Church by being an auditorium-type church with a gallery on three sides and raised platforms flanking the baptistery. (Image 20) It is essentially a single volume with steel trusses spanning its great width. There is no central aisle; access is from the side entrances each with stairs to the gallery and two aisles which pass between rows of pews which curve to focus on the baptistery. (Image 21) Post-reformation churches emphasized the importance of the word and listening with a focus on the bible and the sermon. The churches were lighter inside and stained glass, which contributed to the darkness of the medieval cathedral and church, was replaced primarily by clear or light-toned leaded glass. The Temple Baptist Church is designed with large windows on the east and north elevations and skylights above. The glazing was specified as "rolled cathedral glass of tints to be chosen"<sup>24</sup> and is leaded and light in colour being either pale yellow, green or white. (Image 22) With the large windows, skylights and current pale green walls and white ceiling the interior is light and similar, in spirit and intent at least, to that of St. Lawrence Jewry by Wren which was also credited with achieving an exceptionally wide interior span.<sup>25</sup> (Image 23)

Wood elements in galleries, pews, doors and casings for the steel columns provide the primary contrast as the architect specified stained and varnished Georgia pine or cypress. Wood in the basement and other service areas was to be white pine for painting. The detailing of these elements is consistently Classical in style.

At the front of the church the baptistery is set within a deep niche with a raised platform extending into the church nave. (Image 24) Currently white-painted panelling supports Ionic pilasters and a moulded entablature from which springs a shallow barrel vaulted ceiling. At the centre is an opening surrounded by a stained wood frame featuring two Ionic pilasters supporting an entablature surmounted by a curved pediment. These decorative elements frame the opening so that converts could be watched descending into the baptistery for full immersion. A cross remains in the baptistery. The architect's specifications indicate the baptistery was lined with a heavy zinc sheeting to contain the water, which was heated and drained.

#### iv. CONTEXT

The property at 14 Dewhurst Boulevard, originally known as the Jones Avenue Sunday School and then as Temple Baptist Church, is located on the west side of Dewhurst Boulevard in the first block north of Danforth Avenue between Danforth and Strathmore Street. It is visible from both Danforth Avenue as well as from Strathmore Street. As a public institution which has stood in this neighbourhood for more than 100 years, Temple Baptist Church is a well-known landmark. Its distinctive form, combining the prominent north addition with a classical pediment and stone detailing, and the original southern Sunday school with its Gothic entry porch and stepped parapet and buttresses, gives it

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<sup>24</sup> Building Permit 82443, 1925

<sup>25</sup> Summerson, p 213.

distinctive character and presence that sets it apart from the surrounding neighbourhood dwellings. At the same time its two-and-a-half storey height, brick facades and stone detailing contributes to the area's historic character. Its scale, materials and age match those of the commercial buildings on Danforth Avenue, as well as the houses on the adjacent streets. It is an important centre piece and focal point within the context of the immediate neighbourhood that contributes to and maintains its century-old character.

### 3. EVALUATION CHECKLIST

The following evaluation applies Ontario Regulation 9/06 made under the Ontario Heritage Act: Criteria for Determining Cultural Heritage Value or Interest. While the criteria are prescribed for municipal designation under Part IV, Section 29 of the Ontario Heritage Act, the City of Toronto uses it when assessing properties for inclusion on the City of Toronto Inventory of Heritage Properties. The evaluation table is marked “N/A” if the criterion is “not applicable” to the property or X if it is applicable, with explanatory text below.

<b>Design or Physical Value</b>	
i. rare, unique, representative or early example of a style, type, expression, material or construction method	<b>X</b>
ii. displays high degree of craftsmanship or artistic merit	<b>N/A</b>
iii. demonstrates high degree of scientific or technical achievement	<b>N/A</b>

The 1925 addition to the Temple Baptist Church is a fine example of a revival of the Georgian Classical Style adapted for Post-Reformation churches in 18<sup>th</sup> century England. It is a rare example of the style in Toronto churches and especially within the Danforth neighbourhood. The elements of the style are seen in its simple rectangular form clad in red brick with two narrow side bays and a projecting wider central bay with light grey Credit Valley Stone details. The central bay features a pediment with a light-coloured metal cornice and entablature, to match the stonework, supported on four brick pilasters with stone capitals flanking three round-headed leaded glass windows, resting on a raised rusticated basement. Further stone details include the sills, pilasters, arch and curving keystone of the central window, the stone keystones, impost blocks and sills on the adjacent windows and the stone door and window surrounds on the side bays. The interior has the typical Post-Reformation simple and open rectangular hall, well-lit with maximum daylight and a wide structural span. It integrated the amphitheatre form typical of Toronto Baptist churches since the late 1860s. While the 1913 Sunday school, designed by Burke, Horwood & White, is an example of the use of Perpendicular Gothic Revival in educational institutions in Toronto c1910-1920, unsympathetic alterations have diminished its heritage value.

<b>Historical or Associative Value</b>	
i. direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community	<b>X</b>

ii. yields, or has the potential to yield, information that contributes to an understanding of a community or culture	N/A
iii. demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community	X

Temple Baptist Church is valued for its 120 year historic association with the Baptist Congregation which was first located in the Danforth neighbourhood on Jones Avenue south of Danforth Avenue circa 1893 and originally known as the Jones Avenue Baptist Mission. The congregation relocated to its current site north of Danforth Avenue in 1913, building a Sunday school. With the renaming of the northern Jones Avenue as Dewhurst Boulevard, the congregation changed their name to Temple Baptist Church. The complex was expanded with the 1925 addition designed by George Thomas Evans, a Hamilton-based architect who specialized in churches and schools and was known for his publication on the various aspects of planning a Baptist church. The Baptist congregation had a continuous 120 year presence in the community until it relocated in October 2012, selling the Dewhurst Boulevard property in 2013.

<b>Contextual Value</b>	
i. important in defining, maintaining or supporting the character of an area	X
ii. physically, functionally, visually or historically linked to its surroundings	X
iii. landmark	X

Built in 1925 the addition to the Temple Baptist Church is important in defining, maintaining and supporting the character of the Danforth neighbourhood as it is part of the development that was spurred on by the completion of the 1917-9 Bloor Danforth Viaduct. It is physically, functionally, visually and historically related to its surroundings in the Danforth neighbourhood. Located on the west side of Dewhurst Boulevard between Danforth Avenue and Strathmore Street it is a significant 1920s landmark in the neighbourhood distinct from the surrounding residential and commercial properties.

#### 4. SUMMARY

Following research and evaluation according to Regulation 9/06, it has been determined that the property at 14 Dewhurst Boulevard has design, associative and contextual values. The 1925 Temple Baptist Church addition is valued for its historical associations with the Baptist congregation in the Danforth Community and the architect George Thomas Evans. Its design values are evident in the 1925 addition in the form, materials and details of the building which make it a fine representative of a revival of the Georgian Classical style a rare example of this style in Toronto churches. Located on the west side of Dewhurst Boulevard, its distinctive classical character makes it a longstanding significant local landmark and an important contributor to the historic character of the Danforth neighbourhood. The 1913 Sunday school building, which lost its tower with the partial demolition in 1925, is not recommended for designation.

## 5. SOURCES

### Archival Sources

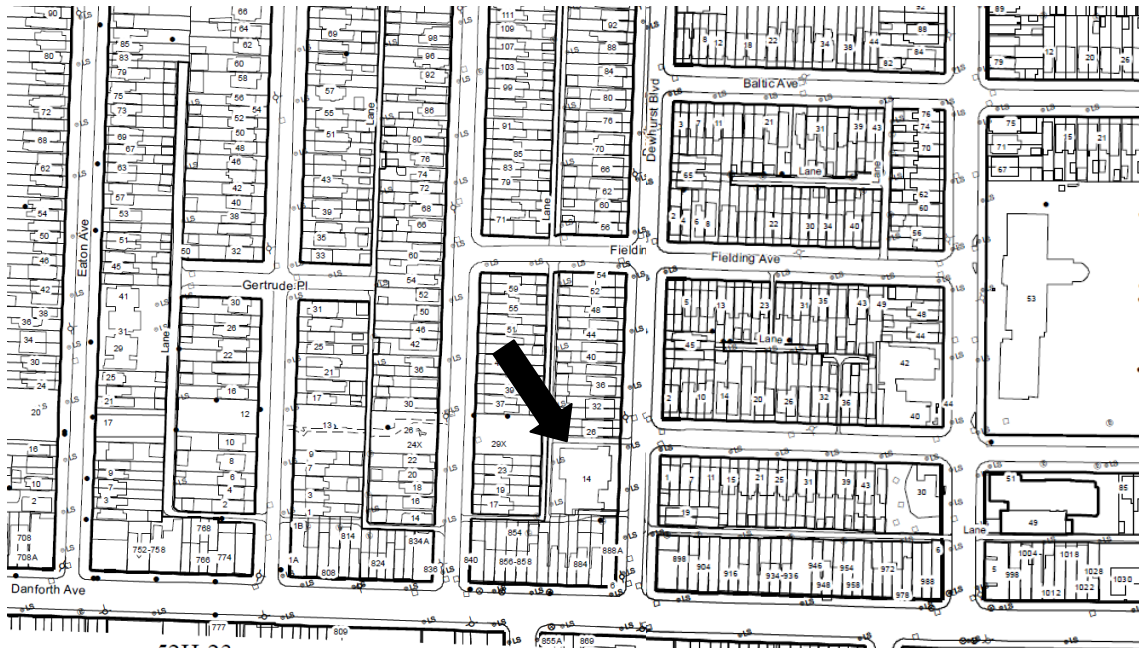
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6. IMAGES: the **arrows** mark the location of the subject property



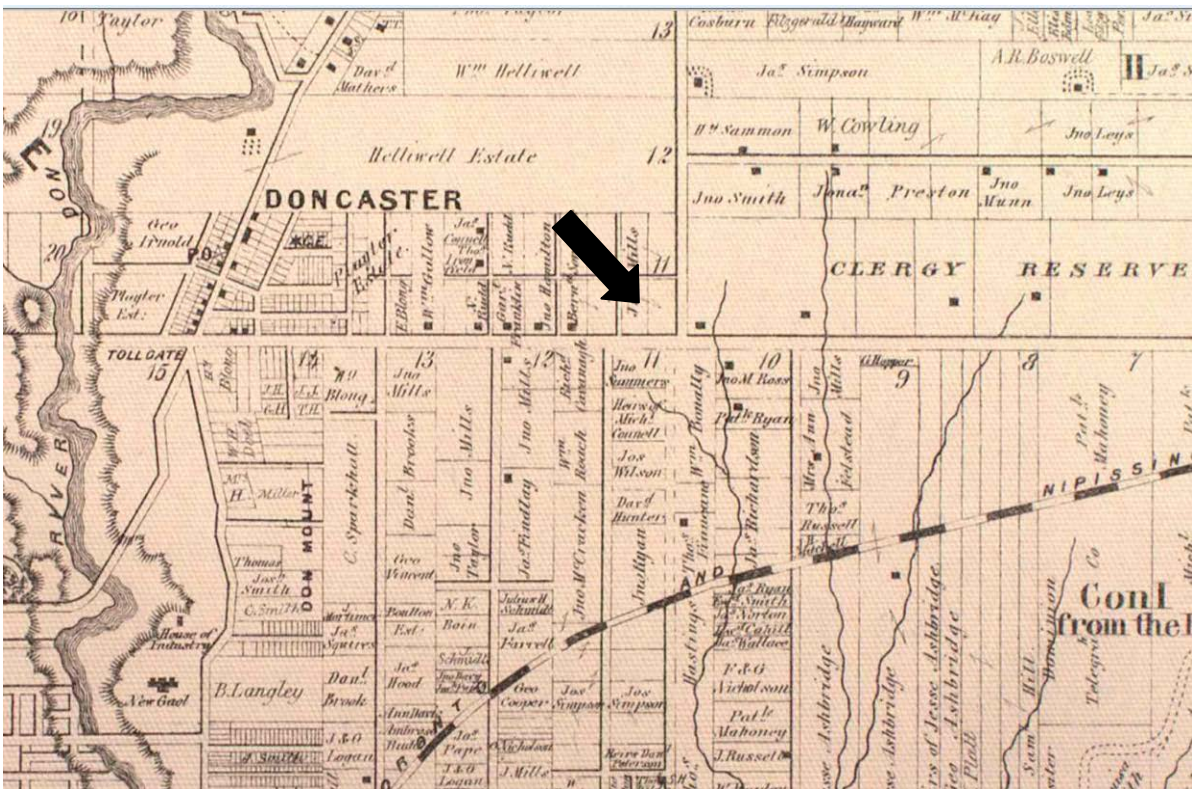
1. City of Toronto Property Data Map: showing the location of the subject property on the west side of Dewhurst Boulevard north of Danforth Avenue



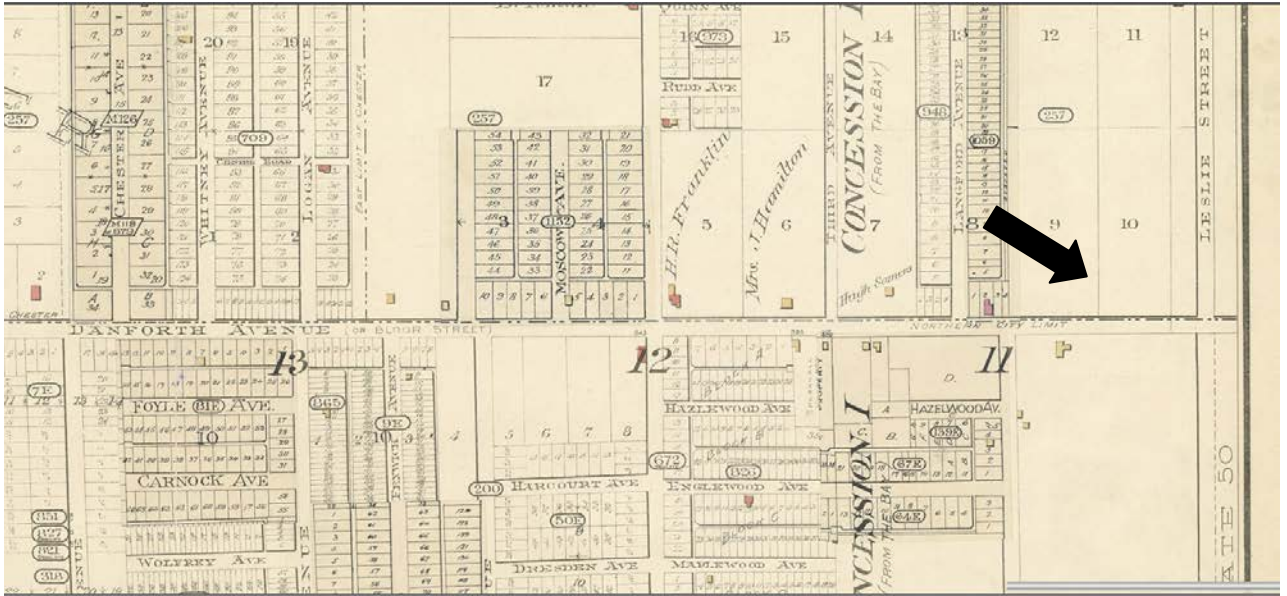
2. J. O Browne, Map of the Township of York, 1851: showing Lot 11 on the north side of the second Concession (Danforth Avenue) stretching from the east side of the Don River to Leslie Street. The second Lot 11 which runs north-south below the Second Concession is already shown subdivided by a road later known as Jones Avenue which runs northwards through the number 11. (Ng.)



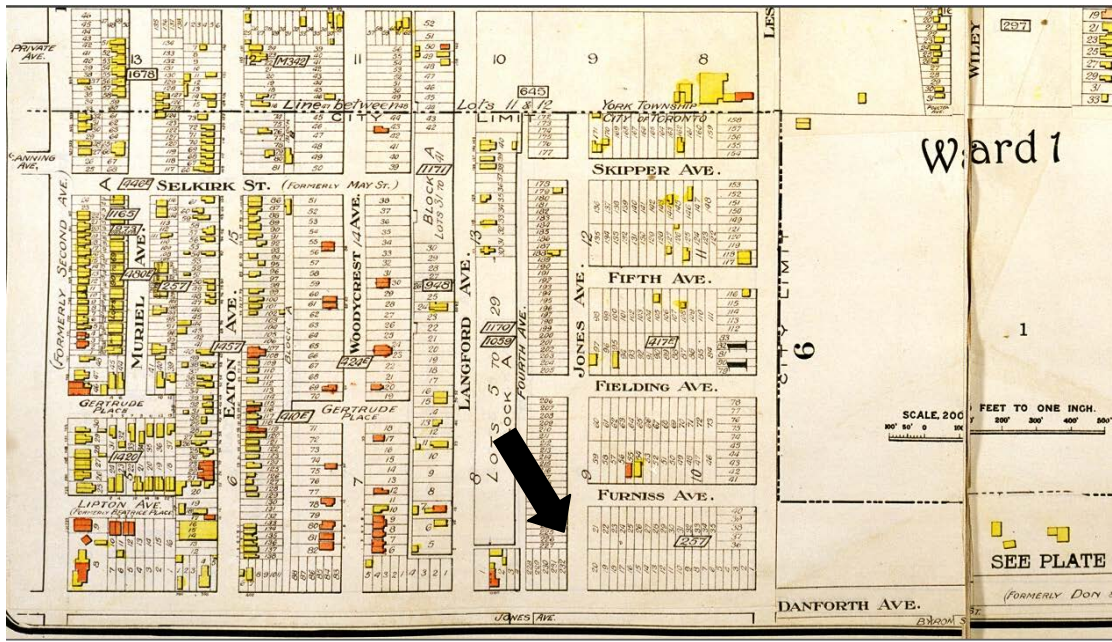
3. George R Tremaine, *Map of the County of York, Canada West, 1860*: showing the Don and Danforth Plank Road on Danforth Avenue and continuing southwards to cross the Don at Gerrard St. Note the continuation of Broadview Avenue north of the Danforth and the roads which formed the Playter Estates



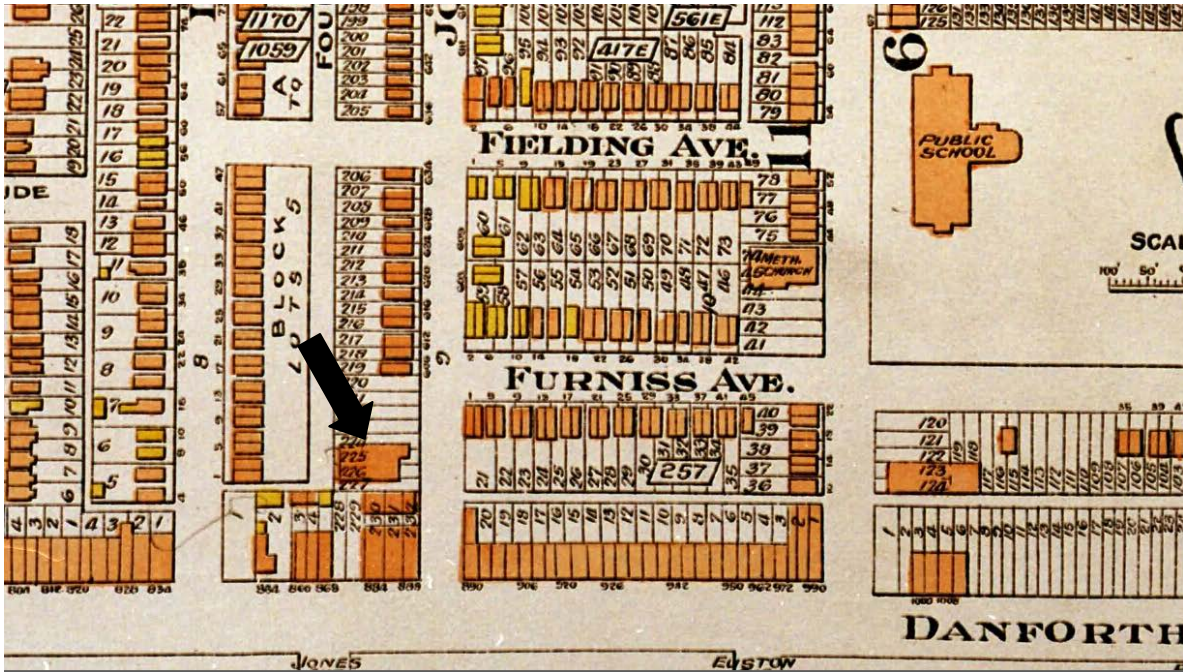
4. Miles & Co. *Illustrated Historical Atlas of the County of York, 1878*: shows the development of Doncaster village in the west and the contrasting farm holdings to the east. (Ng)



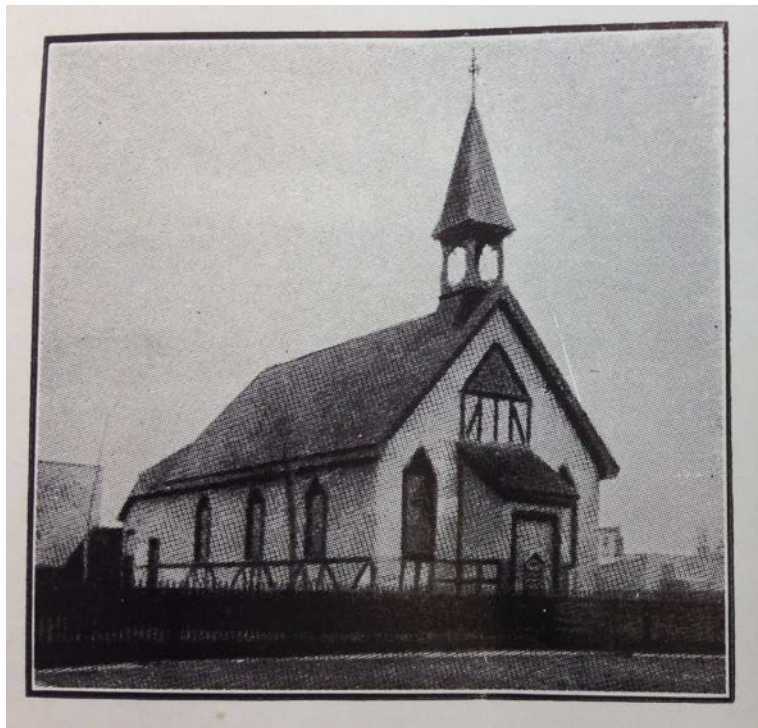
5. Goad's Atlas, 1890: showing intensification and development on Langford Avenue with farmlands to either side at lots 5, 6, 7, 9 and 10. Note that by 1913 Jones Avenue (below the number 11) would jog to the east cutting through Lot 9 (City of Toronto Archives)



6. Goad's Atlas, 1913: showing how development along Danforth Avenue with perpendicular lots prevents the extension of Jones Avenue (at No.11) across the Danforth resulting in its ultimate jog to the east through Lot 9. (City of Toronto Archives)



7. Goad's Atlas, 1924: showing the completion of the 1913 church with its projecting tower and the building up of the subdivision including a school and Methodist Church. (City of Toronto Archives)



8. Jones Avenue Baptist Mission, c 1893: showing the first Baptist Church built on the west side of Jones Avenue south of Danforth Avenue. (Temple Baptist Church, 1937, p 6)

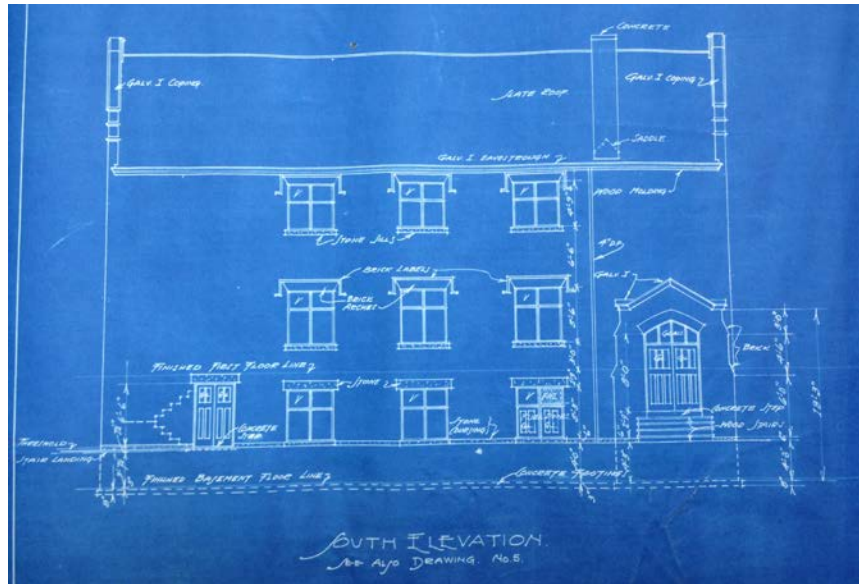


9. Jones Avenue Baptist Mission, c. 1893: showing the property in 2014 (Heritage Preservation Services 2014)



<http://historicalhamilton.com/type/church/stanley-avenue-baptist-church/p-1967-stanley-avenue-baptist-church-overview>.

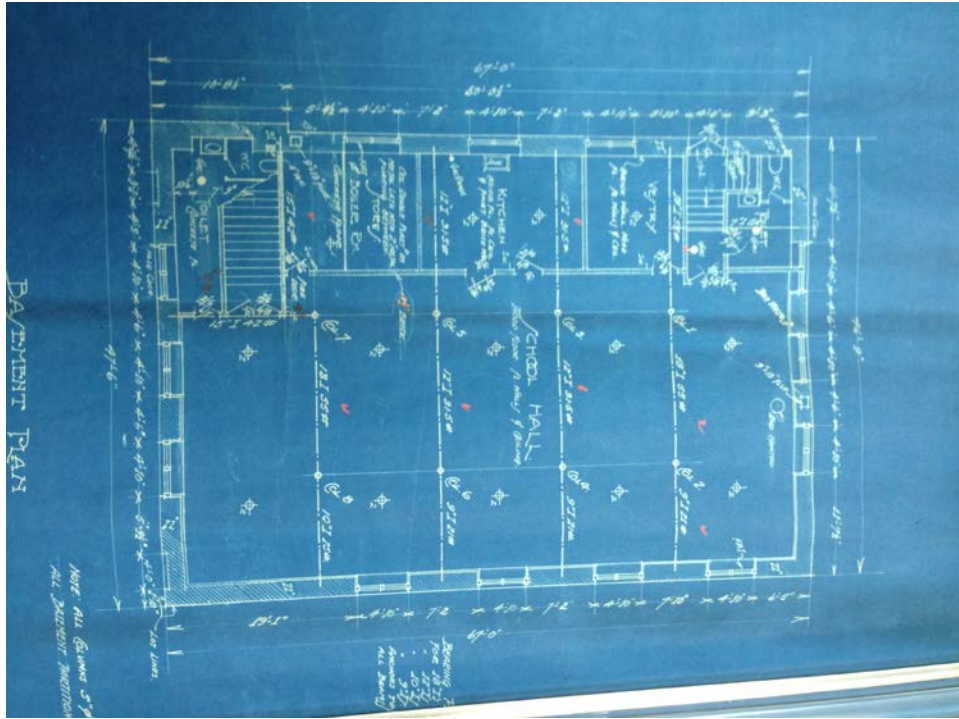
10. George Thomas Evans, Stanley Avenue Baptist Church, Hamilton, 1924



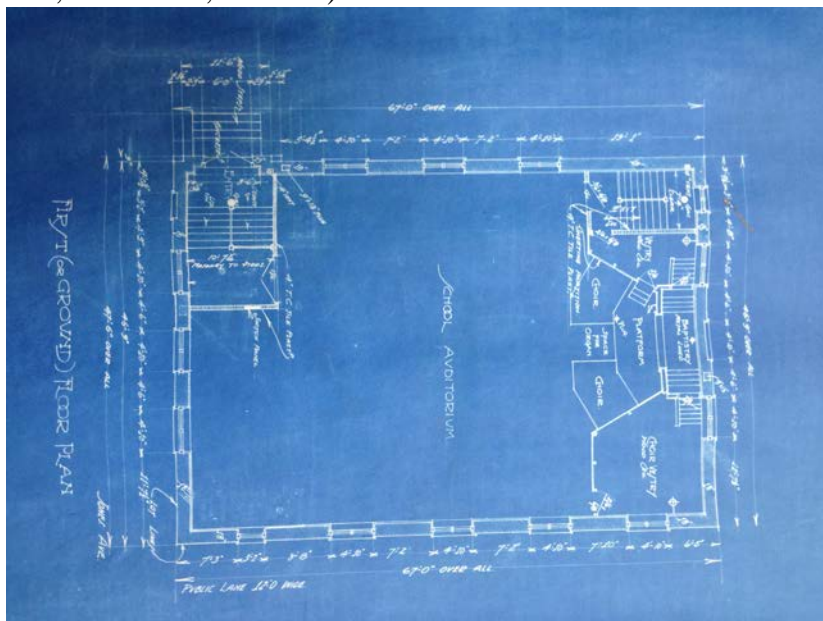
11. Jones Avenue Sunday School, South Elevation, Burke, Horwood & White, 1913: showing the building permit application plan drawings with a gable roof which was not built. The built version did include the entry porch as shown on the east elevation as well as the windows (City of Toronto Archives, Horwood Collection, Fonds 200, Series 410, File 1593)



12. Jones Avenue Sunday School, East Elevation, Burke, Horwood & White, 1913: showing the church as built showing the additional tower, buttresses on the street elevation and flat roof with crenellations (not included in the original scheme) and a modified version of the entry porch, the same design for the windows (Temple Baptist Church, 1937, p 7)



13. Jones Avenue Sunday School, Basement Plan, Burke, Horwood & White, 1913: showing the school hall, adjacent service spaces including kitchen, washroom, boiler etc. but also the metal structural columns, and heating and water provisions for the baptistery above (City of Toronto Archives, Horwood Collection, Fonds 200, Series 410, File 593)



14. Jones Avenue Sunday School, East Elevation, Burke, Horwood & White, 1913: showing the first floor with the arrangement for the baptistery as built (City of Toronto Archives, Horwood Collection, Fonds 200, Series 410, File 1593)

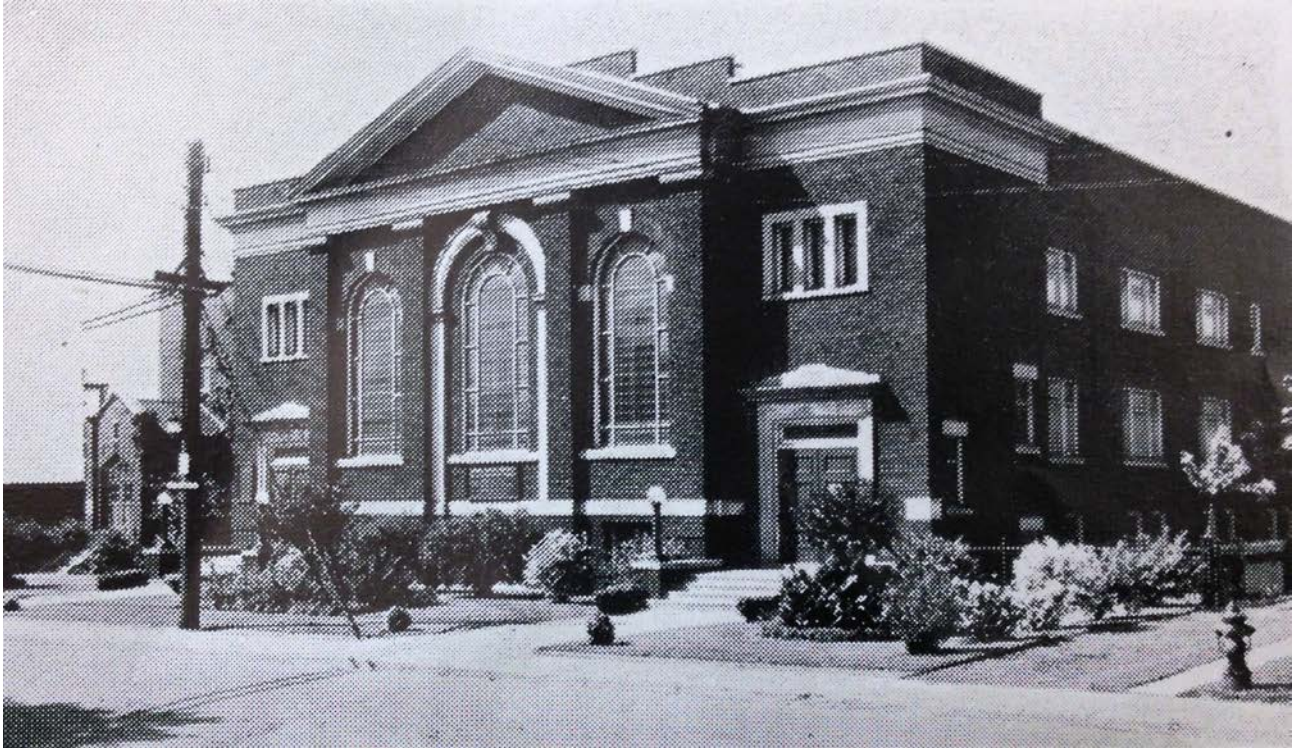


15. Jones Avenue Sunday School, remaining Baptistery area , Burke, Horwood & White, 1913: showing the remaining angled walls and altered raised platform that flanked the original baptistery area. The gallery and its partitions were later additions. (Heritage Preservation Services, 2014)



16. Temple Baptist Church, Burke, Horwood & White, 1913, George Thomas Evans 1925: showing the renamed church complex with the 1925 addition which resulted in the demolition of the tower of the 1913 Sunday school. (Heritage Preservation Services, 2014)





17. Temple Baptist Church, 1913, 1925: showing the 1925 addition by George Thomas Evans (Temple Baptist Church, 1937, p 5)



18. St. Lawrence Jewry, London, 1671-7, Sir Christopher Wren  
([http://www.stlawrencejewry.org.uk/photos/gallery.php?gallery\\_id=2&pg=1#](http://www.stlawrencejewry.org.uk/photos/gallery.php?gallery_id=2&pg=1#) )



19. Temple Baptist Church, north side and rear west elevations,1925: showing the return of the entablature from the east front elevation onto the north side with the plain west elevation. (Heritage Preservation Services, 2014)



20. Temple Baptist Church,1925: showing the interior with view towards baptistery. (MLS Listing E290745)



21. Temple Baptist Church, 1925: showing the interior with its simple rectangular volume looking towards the two entry aisles, galleries, full-height windows and flat ceiling with skylights. (Heritage Preservation Services, 2014)



22. Temple Baptist Church, 1925: showing window glass detail with the clear and lightly coloured glass. (Heritage Preservation Services, 2014)



23. St. Lawrence Jewry, London, 1671-7, Sir Christopher Wren: showing the interior with a simple rectangular volume, flat ceiling and clear glass windows maximizing day lighting  
([http://www.stlawrencejewry.org.uk/photos/gallery.php?gallery\\_id=2&pg=1](http://www.stlawrencejewry.org.uk/photos/gallery.php?gallery_id=2&pg=1))



24. Temple Baptist Church, 1925: showing a detail of the baptistery area with its Neo-classical pilasters, and stained wood opening with curved pediment.  
(Heritage Preservation Services, 2014)