

HERITAGE PROPERTY RESEARCH AND EVALUATION REPORT



City of Toronto Archives, Series 393 f1548_s0393_it23655

285-297 DANFORTH AVENUE

Prepared by:

Heritage Preservation Services
City Planning Division
City of Toronto

4 March 2015

1. DESCRIPTION



Above: Danforth Baptist Church (*Heritage Preservation Services, 2015*)

Cover: Danforth Baptist Sunday School (left) and Church (right) showing tower cupola and spire since demolished, January 20, 1932. (*City of Toronto Archives*)

Address and Name of Property	
ADDRESS	285-297 Danforth Avenue (entry address 60 Bowden Street)
WARD	30 Toronto/Danforth
LEGAL DESCRIPTION	PLAN 795 PT LOT S<< STRUCTURE ADDRESS FOR 285 DANFORTH AVE
NEIGHBOURHOOD/COMMUNITY	The Danforth/Riverdale
HISTORICAL NAME	Danforth Baptist Church
CONSTRUCTION DATE	1911, 1931
ORIGINAL OWNER	Trustees of the Chester Baptist Church
ORIGINAL USE	Sunday School and Place of Worship
CURRENT USE*	Place of Worship, Sunday School and Community Facility
ARCHITECT/BUILDER/DESIGNER	J. Francis Brown (1911), J.W. Siddall (1931)
DESIGN/CONSTRUCTION	Brick cladding with stone on steel, concrete and masonry structure
ARCHITECTURAL STYLE	Perpendicular Gothic Revival
ADDITIONS/ALTERATIONS	Cupola and spire removed from tower
CRITERIA	Design/Physical, Historical/Associative and Contextual
HERITAGE STATUS	n/a
RECORDER	Heritage Preservation Services: Marybeth McTeague
REPORT DATE	4 March 2015

2. BACKGROUND

This research and evaluation report describes the history, architecture and context of the property at 285-297 Danforth Avenue (entry address at 60 Bowden Street), 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

Key Date	Historical Event
1796	Lot 14 in the First Concession east of the Don River is granted to Captain John Cox.
1807	Cox's widow, Mary Cox, sells the property to Gerhard Kuch.
1815	George Kuch, son of Gerhard, sells the property to William Smith.
1839	On Smith's death, the property is subdivided and parts sold off by his heirs.
1860	By 1860, J. W. Bowden is one of the purchases of the subdivided lots, owning the plot of land on which the church now stands.
1884	Goads Atlas indicates that the Bowden plot has been subdivided and registered as Plan 318 with Bowden Street running north south through the centre.
1886	Jarvis Street Baptist Church opens the Chester Baptist Mission; the congregation meets in Danforth Hall, a country hotel.
1894	Chester Baptist Mission purchases property at the corner of Don Mills Road and John Street and builds its first church to the design of J. Francis Brown, architect.
1903	Chester Baptist Church becomes officially independent from Jarvis Street Baptist Church. Rev'd R. H. Mode is the first minister.
1911	Lot S at the south-west corner of Danforth Avenue and Bowden Street is purchased by the Chester Baptist Church Trustees. The corner stone is laid and J. Francis Brown, architect, submits drawings for a building permit, K-9, for a Sunday School.
1919	Renowned Canadian artist and local resident, Owen Staples, presents a large painting to the church in memory of the soldiers and church members who lost their lives in World War I
1928	Five architects are invited to submit proposals for a limited competition to extend the Sunday School with a church.
1931	J.W. Siddall, architect, submits drawings for a building permit, B24415, for the extension of the Sunday School and the corner stone is laid
2015	Currently used as a trans-denominational church and Sunday school with community outreach facilities including the weekly provision of meals for those in need and recreational activities for youth, some of which are run independently.

ii. HISTORICAL BACKGROUND

Riverdale and the Danforth Neighbourhoods

The property at 285-297 Danforth Avenue (also known as 60 Bowden Street) is located on the south-west corner of Danforth Avenue and Bowden Street in the neighbourhood identified as the Danforth. (Image 1) The property was originally at the northern edge of Lot 14, located east of the Don River and stretching from the First Concession, Lot Street/ Kingston Road (now Queen Street East), to the Second Concession (now Bloor

Street/Danforth Avenue) in an area identified as Riverdale. John Graves Simcoe granted parcels of land of one and two hundred acres to loyal individuals as well as the military and the clergy, after the founding of the Town of York and the establishment of Fort York in 1793. Lot 14, a two-hundred acre parcel, was granted to Captain John Cox, a United Empire Loyalist, in 1796. (Image 2) Cox, who had become a shopkeeper in the town of York, built a house on Lot 14 which survives at 469 Broadview Avenue and is likely the oldest continuously-occupied house in the City of Toronto. (Images 3 and 4) After his death his widow, Mary, sold the property to Gerhard Kuch in 1807. Kuch's son, George, sold it to William Smith in 1815. On Smith's death in 1839, his heirs subdivided the property selling off portions of it.

Tremaine's map of 1860 indicates that by this date a large plot of land extending south from the Danforth to the current Hogarth Street and from Hampton Avenue in the east almost as far as Broadview Avenue in the west was attributed to J. W. Bowden. (Image 5) The plot had been purchased in 1858 by John Wilson Bowden, a local builder, who later subdivided the land and registered it as Plan 318.¹ Bowden was born in 1829 and had emigrated from England in 1842 with his father who was also a contractor. *The History of Toronto and County of York Ontario, Vol. 1*, 1885, credits Bowden with building a number of prominent properties in Toronto's east end.² Goads' map of 1884 shows Plan 318 divided into 30 lots with Bowden Street running down the centre. (Image 6) By 1890, the plot had been further subdivided with Plan 795 with Lot S being the location of the future Danforth Baptist Church. (Image 7)

Initially, the Don River presented an impediment to the growth of the Danforth neighbourhood. Further south, at the first concession road (Kingston Road, now Queen Street East), a bridge had been built as early as 1803, stimulating growth along that road which connected the town of York with Kingston. While the area around the Kingston Road flourished and developed steadily throughout the nineteenth century, without a bridge, the neighbourhoods at the second concession road were cut off by the river from the rest of Toronto. As Barbara Myrvold was to write, "During the 19th 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 East and the Kingston Road."³ As shown on Brown's map (Image 2, as above), an early route, approximately where the north-bound on-ramp to the Don Valley Parkway is today, provided a connection across the Don from Winchester Street⁴ on the west side and then headed north-east on the east side of the river, crossing the second concession road (Danforth Avenue) and heading up Don Mill Road to Todmorden Mills. In 1851 the Don and Danforth Plank Road Company planked a route from Markham Road, along the Second Concession Road, to the intersection with Don Mill Road. This is shown on Tremaine's map of 1860 where the Don and Danforth Plank

¹ Myrvold, 1979, p 12.

² Mulvaney et al. p 359. Note: At the time the date of Bowden's death has not been found.

³ Myrvold, op cit., p 2.

⁴ J W Bowden was recorded as living at 38 Winchester Street, Mulvaney et al. p 359.

Road is identified and Don Mill/s Road⁵ (now Broadview Avenue) is also shown. (Image 5, as above)

With additional roads parallel to Don Mill Road (now known as Cambridge Avenue and Ellerbeck Street), the village of Doncaster, named for the post office and subsequently known as Chester, began to develop on the old Playter Estate on the north side of the second concession. In 1889, a streetcar track extended from Queen Street East, 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."⁶

Chester Baptist Mission

With the growth of the neighbourhood new churches were built to accommodate the needs of the diverse population. The Jarvis Street Baptist Church initiated the Chester Baptist Mission in 1886.⁷ The congregation met in the Danforth Hall located at Danforth Avenue and Ellerbeck Streets. Described as an old country inn, it was "a rendezvous for dancing, bicycling, and sleighing parties from Toronto and for local political rallies"⁸ By 1894, the congregation had purchased a lot for \$1,000 from John Cudmore and for an additional \$2,500 constructed a church, designed by the architect John Francis Brown⁹, in a picturesque Arts and Crafts Style with a steeply pitched roof with dormers, tall asymmetrical chimney, projecting entry porch and one large round apsidal end with a dramatic conical roof. (Image 8) Leadership for the mission was provided by G. R. Roberts, who was assisted by 10-12 male and female teachers in a school of 120 "scholars."¹⁰ By 1903 the mission was officially an independent church and Reverend R. H. Mode was appointed the first minister.

In 1911, the congregation relocated south of Danforth Avenue to the present site at the southwest corner of Bowden Street and Danforth Avenue. In that year J. Francis Brown was again commissioned to produce plans for the new building. These were titled "Sunday School for the Chester Baptist Church, S. W. Corner of Danforth and Bowden Avenues." The cornerstone was laid in 1911 and the building is said to have been complete before the start of World War I.¹¹

Following the war, in 1919, the renowned Canadian artist, charter member of the Arts & Letters Club, and neighbourhood resident, Owen Staples (1866-1949), presented a large painting commemorating those soldiers and members of the congregation who had lost their lives in service to their country. Staples was born in England, and moved to Hamilton as well as Rochester, New York before settling down in Toronto in 1885. He

⁵ Broadview Avenue was known as Don Mills Road south of Danforth Avenue and Don Mill Road north of the Avenue.

⁶ Brown, p 41.

⁷ Robertson, p 430.

⁸ Myrvold, *op cit.*, p 3.

⁹ Hill ed. Entry 1673

¹⁰ Robertson, *op cit.*

¹¹ Myrvold, 1992, p 18.

had begun painting and drawing at a young age, winning a prize for a canvas he exhibited in Rochester when he was 13 years old.¹² He studied at the Rochester Art Club, the Philadelphia Academy of Fine Arts, in New York City as well as with the influential American realist painter Thomas Eakins (1844-1916). On returning to Canada and moving to Toronto in 1885, he worked as a staff artist for the *Mail* moving to the *Evening Telegraph* in the mid-1890s. He provided illustrations for *Robertson's Landmarks of Toronto*. His work has been collected by the National Gallery of Canada, the Art Gallery of Ontario, the Royal Ontario Museum and the John Ross Robertson Collection at the Toronto Reference Library.¹³ In 1904, Staples and fellow-artist C.W. Jeffreys designed his house with a north-facing studio at 69 Hogarth Avenue. The house was listed on the City's Heritage Register in 1976. (Images 9 and 10)

The memorial painting measures 5' x 8' and depicts a single soldier kneeling in a field of poppies, his helmet off and his bayonet propped up as he looks towards an image of Jesus. (Image 11) In the background is a war scene with a cannon and buildings in ruin, shrouded by smoke and fire. A blue arch frames the painting within which an inscription reads: "Greater love hath no man than this: that a man lay down his life for his friends." Poppies are included in the frame. The bottom panel reads: "In memory of the men of this church who died for Canada in the First and Second World War, 1914-18: R. Gavill, F. Mellor, L. Jones, A. Bridge, J. Taylor, N. Hammett, A. Scott. These additional words were added following World War II: 1939-45: A. Dunn, D. Prior, G. Brown."

Following the completion of the Bloor Viaduct in 1919, the Danforth neighbourhood developed rapidly increasing the local population. The Danforth Baptist Church held a limited competition inviting 5 architects to submit drawing proposals for a church extension to the Sunday school.¹⁴ Drawings by the architect, J. W. Siddall, were submitted for a building permit, dated 2 June 1931, and the corner stone was laid that year. A photograph, taken in January 1932, indicates that the exterior of the church, at least, was complete by that time.

The program, as seen in Siddall's plans for the church which featured a baptistery, choir, organ and pulpit also included a gym in the raised basement, with showers for men and women, as well as a kitchen, and two rooms identified for "ladies" and "men." (Image 51) These elements would have complimented the educational activities already included in the original Sunday school with its classroom and raised basement. This was part of the growing ambition on the part of Baptist churches to embrace and support a wider set of needs in their community. Writing in the *Canadian Baptist* in January of 1925, the architect George Thomas Evans, who designed the Temple Baptist Church further east on Dewhurst Boulevard, wrote the following in "Planning a New Church":

"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

¹² Myrvold, 1992, p 14.

¹³ Ibid.

¹⁴ A letter dated September 20, 1928 from the architect Eric Hounsom to the Reverend G P Gilmour, Danforth Avenue Baptist Church refers to a competition being limited to five architects and submissions made in March 1928. (City of Toronto Archives, File 148730)

building. The church should offer not merely facilities for worship, but in addition to this should offer some ministration to the social, intellectual, and even to the physical needs of mankind."¹⁵

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"¹⁶ indicating the full range of integrated community life that the church was to offer. Balanced with this concern for social relevance 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."¹⁷

The Danforth Baptist Church has continued to occupy the complex right up to the present day with a trans-denominational congregation. Their social outreach has expanded to include weekly community suppers for those in need as well as activities for children and youth. The structure remains largely intact with many of the features in the drawings persisting in built form. One element has been lost and that is the cupola on the corner tower of the 1931 extension. It is possible that this was removed in 1979, the year a building permit, 130389 was issued on May 14 to "demolish a structure on top of roof."¹⁸

Architects

John Francis Brown (1866-1942)

J. Francis Brown, as he referred to himself on his drawings, was the architect of the first Chester Baptist Church, 1894, located on Don Mills Road. The congregation retained him to do the new Sunday school of 1911. Brown was a sole practitioner until 1924 when he went into practise with his son, renaming the firm J. F. Brown and Son. His office is known to have designed approximately 25 other churches primarily for Baptist but also Anglican congregations in Toronto and an additional 21 churches across Ontario. His other commissions included town halls, YWCAs, schools and several important buildings at McMaster University. His first commissions were residential dating from 1892 and were primarily located in the Annex, Rosedale and Cabbagetown. To date over 140 works have been credited to Brown's practises.

John Wilson Siddall (1861-1941)

J. W. Siddall was the architect of the 1899-1900 extension to the St. Lawrence Market, with additions and alterations to the Old City Hall, as well as the architect of the Holy Blossom Jewish Synagogue, on Bond Street, 1895-7. Initially in partnership as Siddall and Baker from 1893-1894, he went into sole practise in 1895 with his last known commissions recorded in the early 1930s. His work was primarily based in Toronto but occasionally extended across the province as far as Orillia, Utica and Bowmanville.

¹⁵ Ibid.

¹⁶ Evans, p 3.

¹⁷ Ibid.

¹⁸ Permit No. 130389, May 14, 1979, Building Records, City of Toronto

iii. ARCHITECTURAL DESCRIPTION

The Sunday school and church complex at 285-297 Danforth Avenue, located at the south-west corner of Danforth Avenue and Bowden Street, just east of Broadview Avenue, is composed of two buildings, a Sunday school dating from 1911 and a church dating from 1931. (Image 12) Built with raised basements, both buildings are one-and-a-half stories high, with a cladding of multi-coloured brick with stone trim, steeply pitched gable roofs featuring corner towers. Sunday schools were an important component in Baptist churches and were often built before the church building. 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 indicating their importance to the congregation.¹⁹

Both the school and the church at the Danforth Baptist Church are fine representatives of the Perpendicular Gothic Revival style. Gothic was given an ecclesiastical revival in the hands of the architect August Welby Northmore Pugin (1812-1852) in the 1830s in England. This new impetus for the style and its application to churches in Canada was evident in the Jarvis Street Baptist Church, the parent church to the Danforth Baptist Church, which was completed in 1874-5 by Edmund Burke, a partner in Langley, Langley and Burke. By 1900, taste had shifted to favour the later Perpendicular Gothic style typical of the 16th century, and especially evident in building undertaken by the Tudors. This later variation on the Gothic style was popularized in 1901 by the American architect, Ralph Adam Cram's influential publication, *Church Building*.²⁰ The characteristics of Perpendicular Gothic are evident at the Danforth Baptist complex which features an overall squatter and less elongated form as seen in the broad arched form of the tracery windows and the entrance doors as well as flat-headed window openings with drip moulds, stepped crenellations at the roof line and the broad squat entry tower of 1911. The style continued to be applied to churches such as the Timothy Eaton Memorial Church, 1914, Rosedale Presbyterian, 1926, and Yorkminster Park Baptist Church, 1928. It was also represented in numerous contemporary educational buildings in Toronto, in the 1910s and 1920s, 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. The octagonal tower of the 1931 church with its bulbous onion dome and spire (demolished) recalled late Tudor work such as Henry VIII's contribution to Hampton Court Palace, c1530-1540. (Image 13) Octagonal turrets were also considered to be "thoroughly characteristic of Henry's palace architecture."²¹

¹⁹ A similar pattern occurred at the Temple Baptist Sunday School, 1913 and the church, 1925, east on Dewhurst Blvd.

²⁰ Carr, p 41.

²¹ Summerson, p 28.

Sunday School

The new Sunday school for the Danforth Baptist Church, was set at the south-east corner of Lot S, close to Bowden Street and set well back from Danforth Avenue. (Image 14) Goad's Atlas indicates that by 1924 the character of Danforth Avenue had changed from empty lots with the occasional house set on a large lot to densely packed 2-3 storey shops built right at the street edge aligned with the sidewalk. (Image 15) The space in front of the Sunday school would permit a complementary future expansion of the Sunday school to create the current church complex.

J. Francis Brown designed the Sunday school with two principal elevations, one facing Danforth Avenue with a large tracery window and a second one with the primary entrance facing Bowden Street. (Images 16 and 17) A prominent square tower stood at the intersection of the two faces giving the church a public prominence and landmark quality on Danforth Avenue. As can be seen especially from the South Elevation drawing (Images 18 and 19), the Sunday school has a traditional form associated with churches with a high central nave, two lower side aisles and a tower. The clear articulation of these elements, the asymmetrical location of the tower, and the projecting main entry porch with a gable roof, were all part of Pugin's picturesque aesthetic and functional expression which were part of his ecclesiastical revival of Gothic architecture. The Perpendicular Gothic elements are evident in the squatness of the tower with its square top, instead of a tall narrow spire, and crenellations and merlons with their narrow crevices that recall the defensive architecture of medieval times. Other Perpendicular Gothic features are seen in the flat-headed windows and doors, which alternate with broad-arched headed window in the north elevation, the rose window in the south and the broad arch of the main entry in the tower. Stepped buttresses and drip mouldings over the windows are also associated with Gothic in general. (Image 20)

The cladding of the building is unusual: a mix of brick colours which though primarily yellowish includes red and black bricks as well. Furthermore some of the black bricks project from the face of the building with broken ends adding texture and shadow. The bricks themselves have a hand-made quality and the mortar is reddish in colour. Stone is used as trim on the buttresses, window heads and sills around the door and on the tower. (Images 21 and 22)

The plan of the church (Images 23 and 24) is almost square and with three staircases and a vestibule in the corners, the interior space when the classroom doors were open was that of a Greek cross, with a squar-ish central space and four short crossing wings. This form was favoured in Baptist, Methodist and United churches in the late 19th century lead by the example of the Jarvis Street Baptist Church and what came to be described as an "auditorium plan."²² The interior today features plain white walls against which the beauty of the wood trussed roof (Image 25) and the leaded and stained glass windows is accentuated. (Images 26-31) The original baptistery has been removed, likely at the time of the church addition in 1931 which had its own baptistery and could accommodate a larger congregation to witness the important initiation rites.

²² Robertson, p 423

Church Addition

J. W. Siddall's 1931 church addition to the Sunday school of 1911 is complementary to the Sunday school in its form, style, material and details, but there are distinct variations. (Images 32-35). As with the Sunday school, the church has a high central volume with two lower side aisles, and a corner tower. There are two primary elevations: the north, facing Danforth Avenue, which features a broad-arched, leaded-glass window with elaborate Gothic tracery, and the side elevation facing Bowden Street which also features broad-arched, traceried windows. With the corner tower it replicates the 1911 Sunday School with the exception of having the tower entrance face onto Danforth Avenue instead of Bowden Street. Whereas Brown's elevations had a modest quality with predominantly flat-headed windows, Siddall's are far more exuberant, with the arched traceried windows on both elevations and in the design of the tower with its original tracery section rising above the octagonal brick and terminating in the original bulbous onion-type dome and short spire. (Image 36) This exuberance of form and detail continues especially, for example, at the corner of the two facades where, with the use of a buttress, Siddall manages to make a transition from a right angle corner at the ground to the octagonal tower at the top through a series of progressions. This shows a wonderful conceptual skill of geometric resolution, as well as impressive craftsmanship to realize these stepped transitions, with all of their various angles, so elegantly in brick and stone.

Matching the earlier Sunday school, Siddall also chose the multi-coloured bricks of varying shades, some of which are also black, but without the projections that Brown favoured. Stone trim is also present in the windows and doors and as a series of fluid string courses which are especially effective in emphasizing the steps and indentations of the gable and flat roof parapets. Copper flashings have left the stone and some areas of brick washed green in places. As with the 1911 Sunday school, the windows feature leaded glass. (Images 37-40) Hexagonal light fittings, over the two north entrances and featured in Siddall's drawings, with opaque glass and metal tracery frames contribute to the consistent application of the Gothic style. (Images 37-40)

Siddall's plan for the 1931 church addition to the Sunday school is similar to Brown's in that the corners are occupied with staircases resulting in a central cruciform space. (Image 41) Siddall however pinches the space so that instead of being a square Greek cross, the side arms are close to the chancel and baptistery creating a Latin cross with a transept crossing in front of the altar and long nave that was more typical for Gothic churches. (Images 42 and 43) As with the exterior elaboration of the tower, the Baptistery and chancel are also given a more complex setting incorporating a pulpit, organ, platform for a choir and behind the Baptistery a stained glass window illustrating the Baptism of Christ. (Images 44-47) Similarly the roof trusses are also more richly articulated with the complex structural form of the hammer beam arch which with its cantilevers was able to span greater distances creating higher and wider spaces. (Images 48 and 49).

The stairs in both buildings were first encountered on entering as they were the means to the raised main levels of the Sunday school and church. Those in the Sunday school have a High Victorian Gothic quality with a substantial broad moulded handrail of varnished

wood on top of currently painted, turned balusters and chamfered newel posts. (Image 50) The stairs in the church represent a more modern sensibility with a narrower varnished wood handrail with square metal newel posts and a metal balustrade with a delicate, fluid motif that echoes the lead comes of the windows. (Image 51) The stair structure is metal with terrazzo treads.

The basement plan shows the expanded functions of the church complex in reaching out to accommodate a variety of needs, social, recreational and physical on the part of the extended community. (Images 52 and 53) The basement houses a large gym with a lower central floor section to provide sufficient height for basketball. (as above in Image 44) The plan shows showers for men and women, as well as a large kitchen, and separate ladies' and men's rooms. Today the basements of both church and school provide for Wednesday night suppers for those in need as well activities for a variety of age groups from toddlers upwards.

iv. CONTEXT

The property at 285-297 Danforth Avenue is located at the south-west corner of Danforth Avenue and Bowden Street, just east of Broadview Avenue. (Image 53) It sits on the edge of the street, in line with the adjacent shops and is a part of the historic growth and development of the Danforth community. Its tower, the greater height of its gable roof, its solid brick face and richly moulded stone details distinguishes it from the adjacent glazed lower stories and flat parapet lines of the shops. Three other churches, within the neighbourhood and built on Danforth Avenue, share similar histories by having at least two and more often three building campaigns, the latter two taking place immediately before and after World War I. They include East Minster United Church (1910, 1922) on the north side at Jackman Avenue, St Barnabas Anglican Church (1910, 1921) on the south side at Hampton Avenue and further along at Gough Avenue, Holy Name Catholic Church (1914, 1926). (Image 52) The churches are integrated with, but provide a contrast to, the commercial life along the Avenue. As their congregations have dwindled the churches have extended themselves into the community to welcome different faiths, cultures and activities within their walls. Physically they remain important landmarks as well as providing a rich architectural quality and historical presence which enhances the diversifying character of the neighbourhood.

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 Heritage Register. 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.

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

The Danforth Baptist Church and Sunday School have value as fine representatives of the Perpendicular Gothic Revival style which became popular for ecclesiastical and educational facilities in the early 20th century in Toronto. They are also valued for their design and construction which display a high degree of craftsmanship and artistic merit. This quality is evident in the plan of the church, the massing of the whole complex, the brick and stonework and the exposed truss wood ceilings of the interiors. The artistic quality of the church is further enriched by the painting, dedicated to members of the congregation who gave their lives in service to their country in World War I, presented to the church by the nationally celebrated artist Owen Staples, a resident of the neighbourhood.

Historical or Associative Value	
i. direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community	X
ii. yields, or has the potential to yield, information that contributes to an understanding of a community or culture	X
iii. demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community	X

The Sunday school and church are valued for their association with the history and evolution of the Danforth Baptist Church from being a mission of the Jarvis Street Baptist Church in Chester Village to the independent Sunday school and church located in the heart of the Danforth neighbourhood. The church and Sunday school reflect the social history and physical growth of the neighbourhood and are an integral part of its development. The Sunday school and church are valued for their association with the prolific architect J. Francis Brown and as one of the final works of the architect J. W. Siddall.

Contextual Value	
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

The church and Sunday school have contextual value as they are important in defining, maintaining and supporting the character of the Danforth neighbourhood and Avenue, through their built form, materials and details. Built in 1911 and 1931, they are historically linked with the Danforth's growth and development, contributing to the

physical and visual character of the neighbourhood today. Situated at the corner of Danforth Avenue and Bowden Street the tower, gable roof, large tracery window and decorative stone details make the church complex an important landmark within the neighbourhood and a significant contributor to the streetscape.

4. SUMMARY

Following research and evaluation according to Regulation 9/06, it has been determined that the property at 285-297 Danforth Avenue has design, associative and contextual values. The Danforth Baptist Church and Sunday School have design value as representatives of the Perpendicular Gothic Revival style which was prominent in educational institutions and church buildings in the early 20th century. This design and physical value are exceptional in this complex because of the high degree of craftsmanship evident in the massing, materials and details. The complex has associative value through the evolution of the church from its initial period as a mission church, sponsored by the Jarvis Street Baptist Church for the Village of Chester in 1884, to its later prominence as an independent institution. The Baptist congregation has played a prominent role in the Danforth neighbourhood for over 130 years and continues to serve and expand on its traditional mission of addressing spiritual, as well as social needs, of the community. The complex demonstrates the work of the prolific architect J. Francis Brown and is one of the last works of the architect J. W. Siddall. The contextual value of the church, located on the south side of Danforth Avenue in a row of contemporary commercial shop fronts, is evident in its contrasting form, elevations and tower. It is a historically significant local landmark and an important contributor to the character of the Danforth neighbourhood.

5. SOURCES

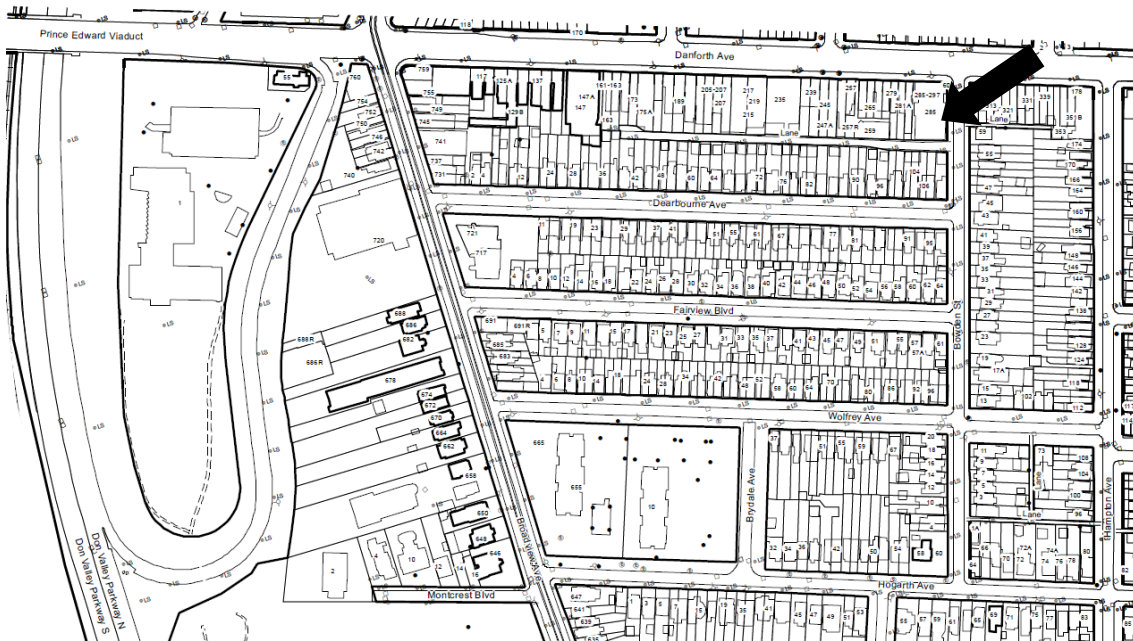
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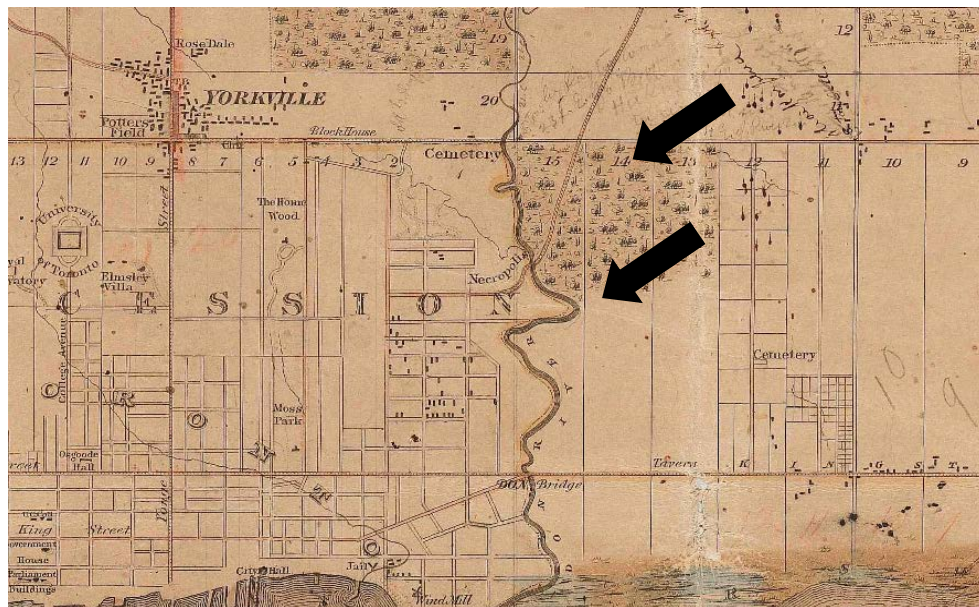
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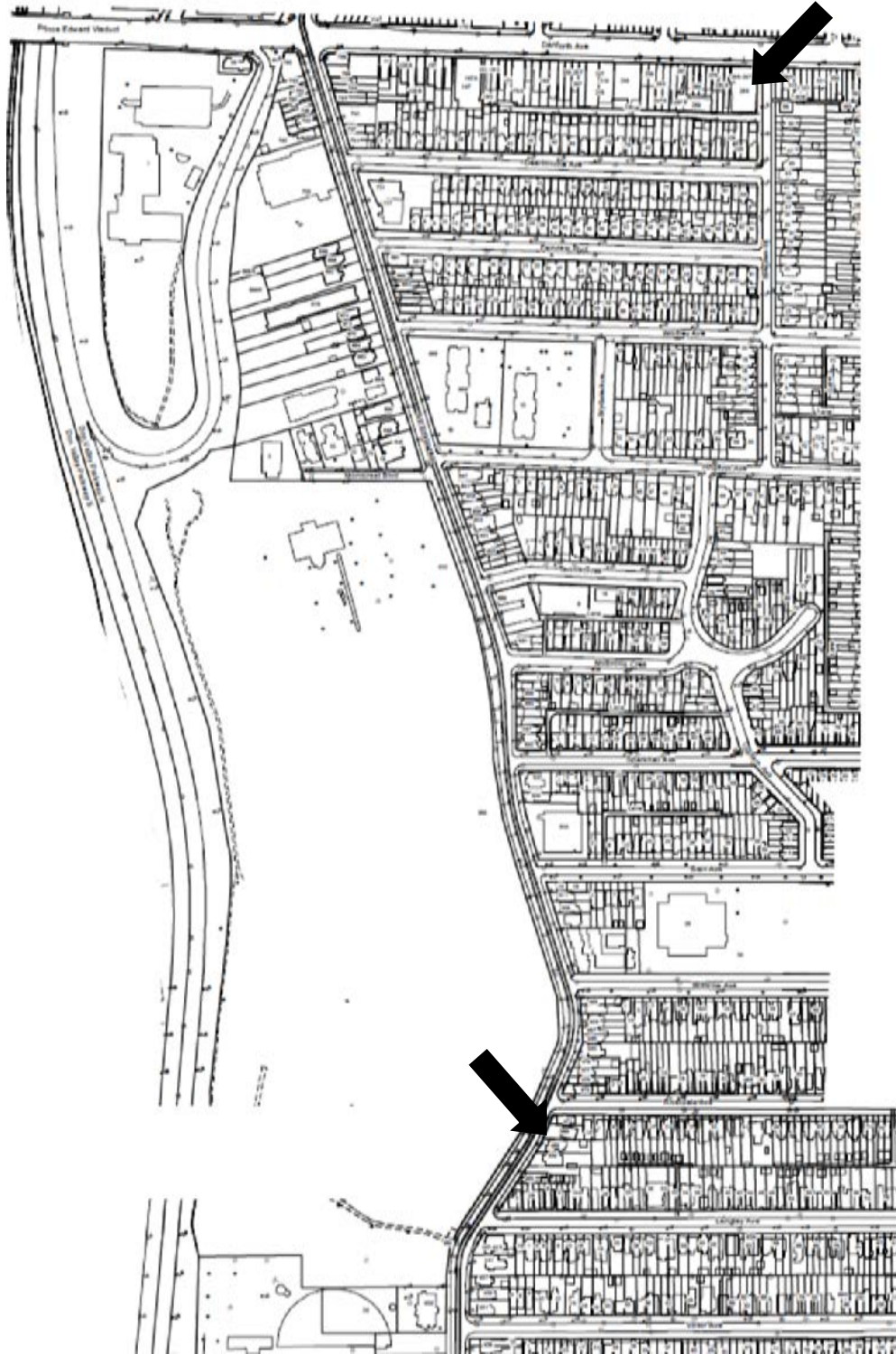
6. IMAGES: the **arrows** mark the location of the subject property



1. City of Toronto Property Data Map: showing the location of the subject property on the south-west corner of Danforth Avenue and Bowden Street, to the east of the Don Valley Parkway and Broadview Avenue.



2. J O Browne, Map of the Township of York in the County of York Upper Canada, (detail), 1851: showing Lot 14 and the approximate current location of the church property and, second lower arrow, that of the John Cox House. Note the plank road bridging the Don has been established. (*City of Toronto Archives*)



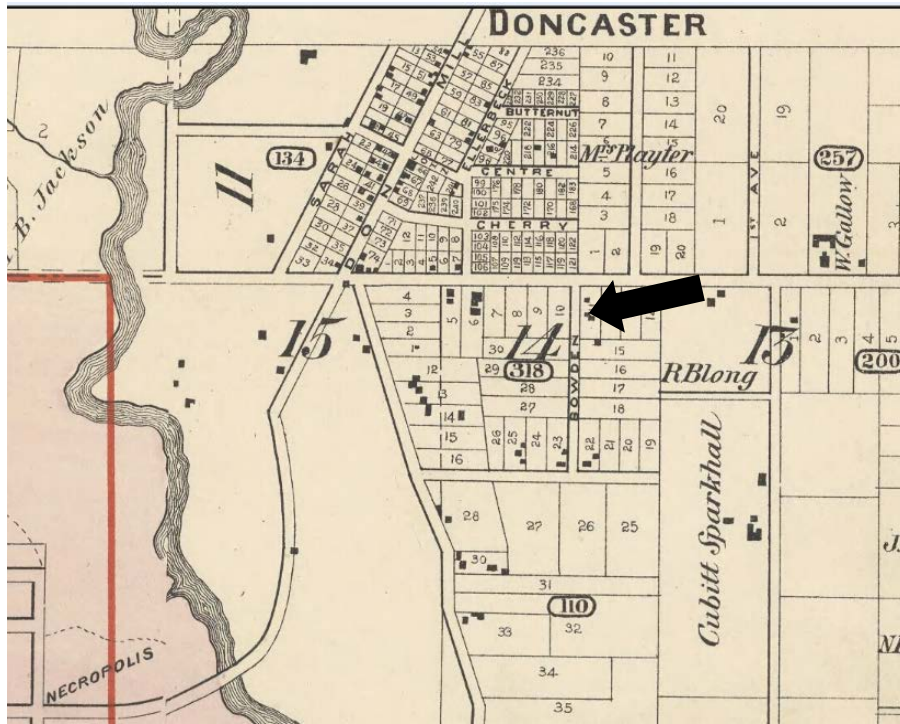
3. City of Toronto Property Data Map: showing the current location of the Danforth Baptist Church at the top of Lot 14 and the John Cox house, 1807, at 469 Broadview Avenue near the south-east corner with Riverdale Avenue.



4. Broadview Avenue, (detail)1917: showing the John Cox House, 469 Broadview Avenue, 1807, one storey house, at the far left of the photo. (*City of Toronto Archives, Series 372, ss0058, Item 0728*)



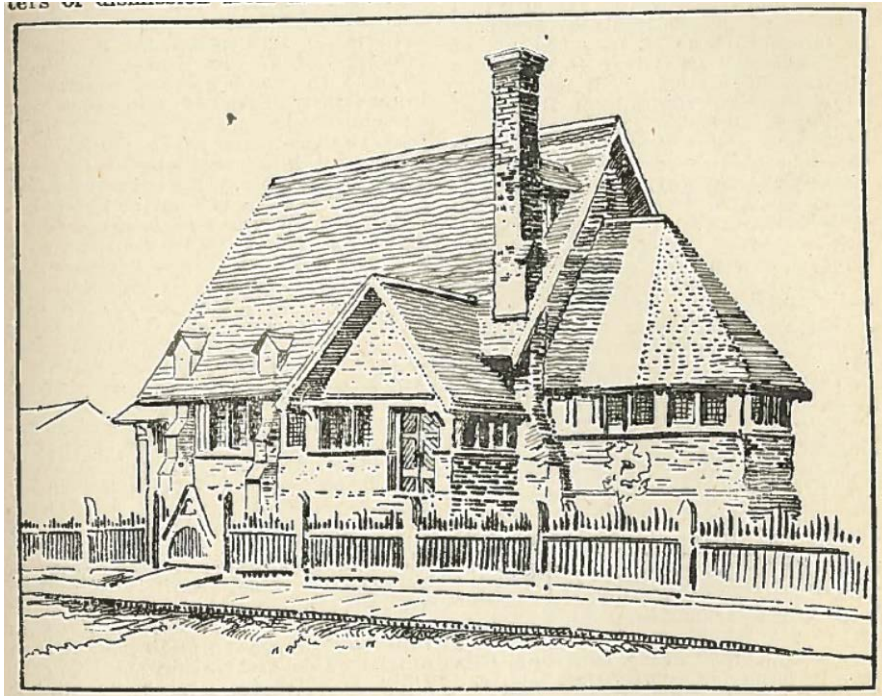
5. George R Tremaine, Tremaine's Map of the County of York, Canada West (detail), 1860: showing the lot purchased by J W Bowden. Broadview Avenue has been constructed and the Thomas Smith property is likely the location of the Cox House. Note the development of the Playter Estate north of Danforth Avenue (then known as the Don and Danforth Plank Road) as the extension to the plank road (later Don Mill Road and then Broadview Avenue) running north to Todmorden. (*Ng*)



6. Goad's Atlas (detail), 1884: showing Joseph Bowden's Plan 318, Bowden Street and Lot 10. Note also the intersection of Danforth and Ellerbeck where the Danforth Hotel was located, and Don Mill Road and John Street where the first Baptist Church would be erected in 1894 (*City of Toronto Archives*)



7. Goad's Atlas (detail), 1890: showing the further subdivision of Plan 318 with Plan 795. The lot at the south-west corner of Danforth and Bowden is identified as "S" under "14" which refers to the original grant of 200 acres, Lot 14. Note that the identification of "Chester, formerly Doncaster" north of Danforth Avenue. (*City of Toronto Archives*)



8. Chester Baptist Church, 1894: first Chester Baptist Church, designed by J. Francis Brown, located at Don Mill Road and John Street (now Broadview and Pretoria Avenues - demolished). (*Robertson, p 429*)



9. Owen Staples painting at Sunnyside Beach, 1907: Staples documented many local building and natural sites in Toronto during his career as a painter and an illustrator for John Ross Robertson's *Landmarks of Toronto*. (*City of Toronto Archives, Fonds 1244, Item 703N*)



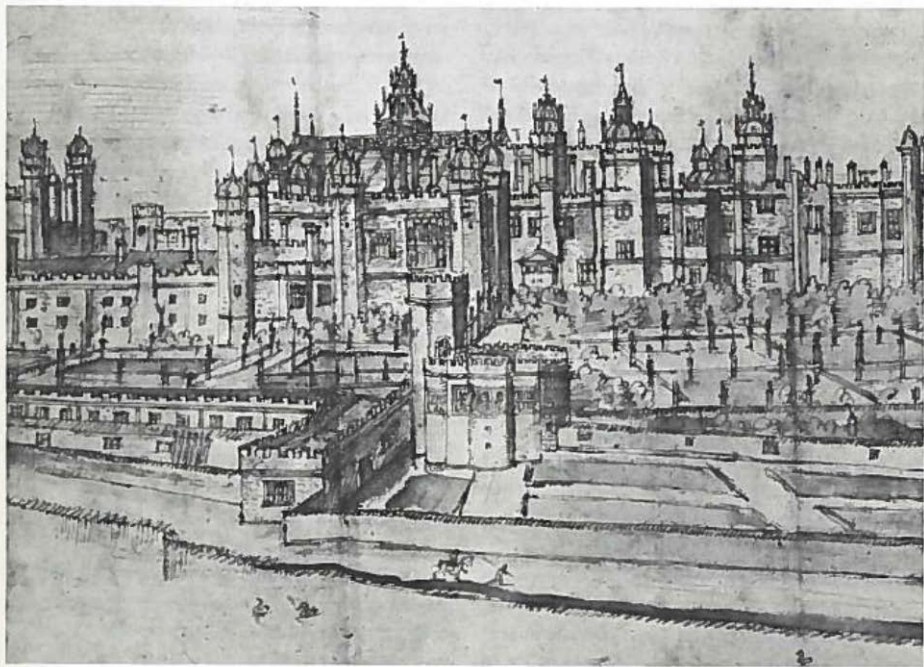
10. Owen Staples House, 69 Hogarth Avenue, 1905: house of local artist, Owen Staples, south side of Hogarth Avenue just beyond the original perimeter of the Bowden plot. (*Heritage Preservation Services, 2015*)



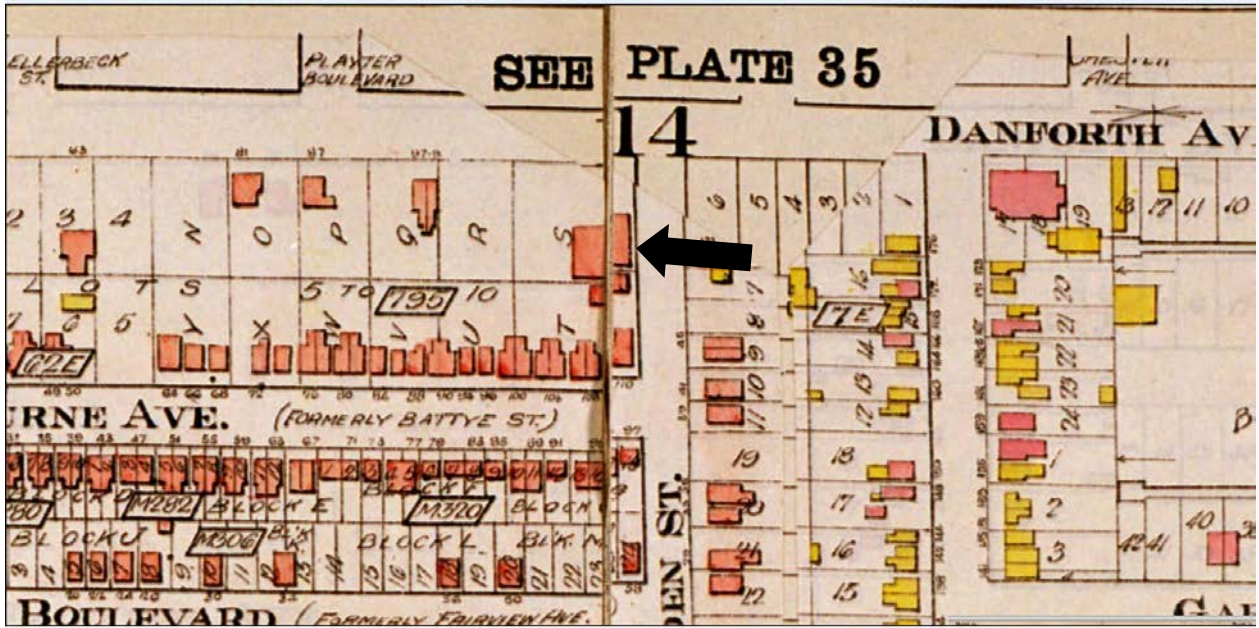
11. Owen Staples, war memorial painting, 1919, and post 1945: located in the north chapel of the 1931 church, the memorial has the names of members of the congregation who lost their lives in both World Wars. Poppies are featured in the frame and between the names. The inscription reads: "Greater love hath no man than this: that a man lay down his life for his friends." (*Heritage Preservation Services, 2015*)



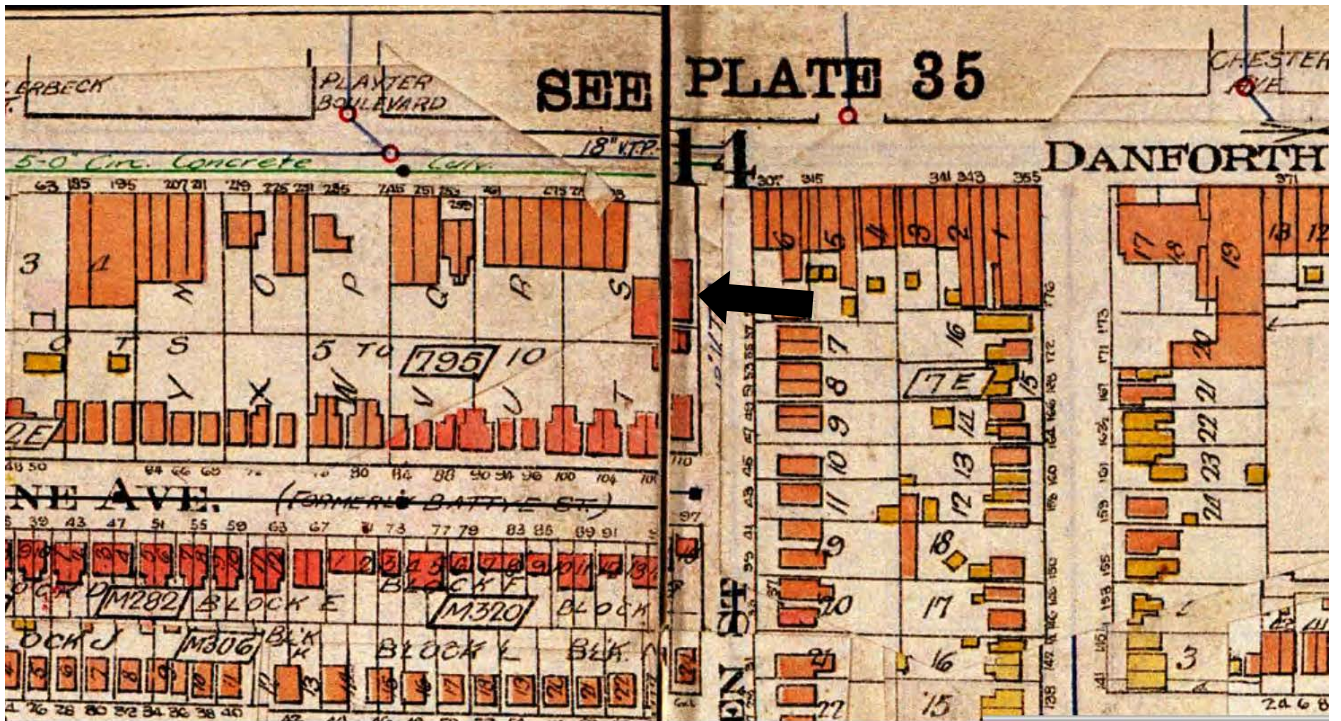
12. Danforth Baptist Church: showing the Sunday School at left up to and including the tower (1911) and the church (1931) in the distance on the west side of Bowden Street. Note the missing dome on the corner tower (see Cover Image). (*Heritage Preservation Services, 2015*)



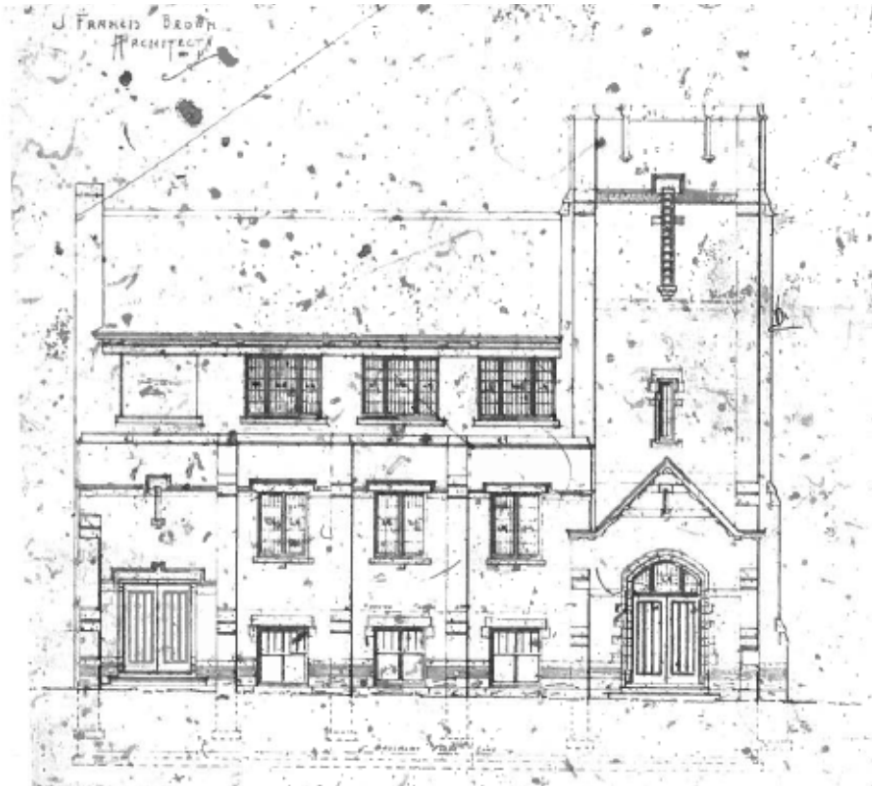
13. Henry VIII's addition to Hampton Court Palace, c 1532-6 detail of a drawing by A van den Wijngaerde, 1557: showing the octagonal towers with bulbous domes, crenellations and window-types seen at Danforth Baptist Church complex. (*Summerson, p 27*)



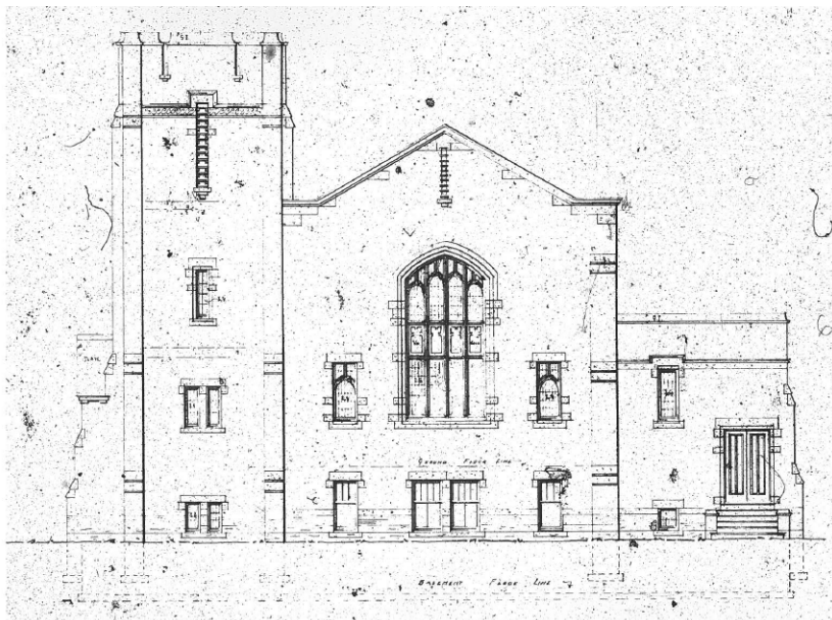
14. Goad's Atlas (detail), 1913: showing the new Sunday School Building set at the back of Lot S at the corner of Danforth Avenue and Bowden Street. (City of Toronto Archives)



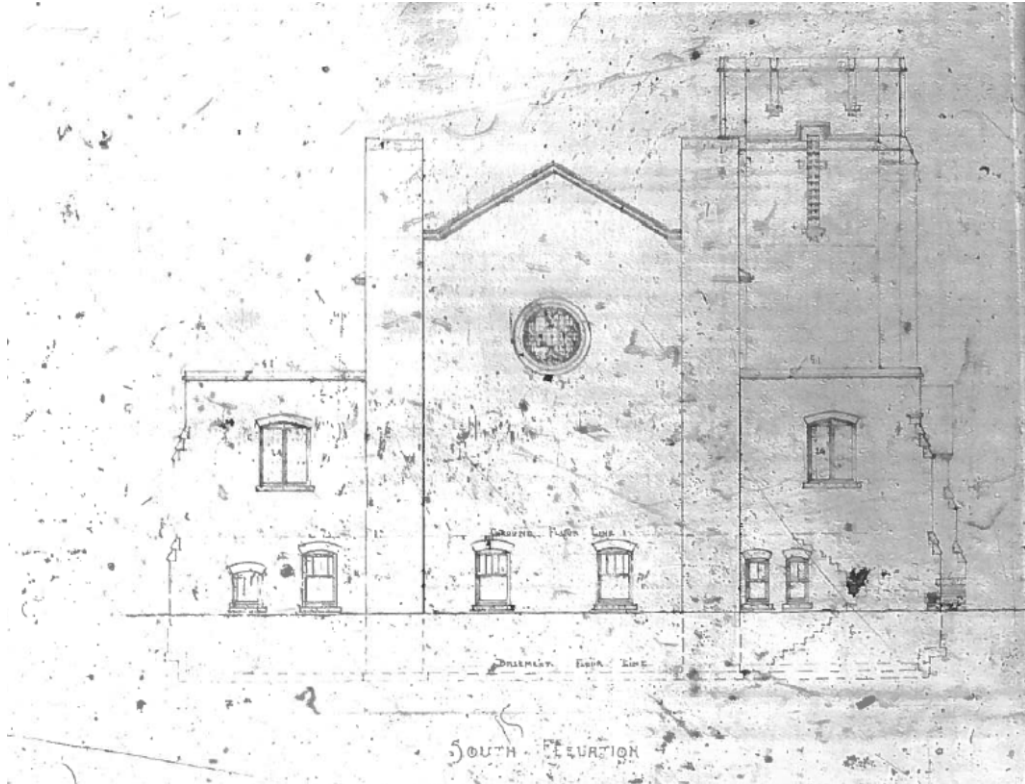
15. Goad's Atlas (detail), 1924: showing the development of Lot S and R with new stores facing on Danforth Avenue. (City of Toronto Archives)



16. J. Francis Brown, Sunday School for the Chester Baptist Church, East Elevation, facing Bowden Street, 1911: showing the Sunday school with raised basement, clerestory windows, the two principal entries – one in the tower, and the architect's identification in the upper left corner. (City of Toronto Building Records, Permit K-9)



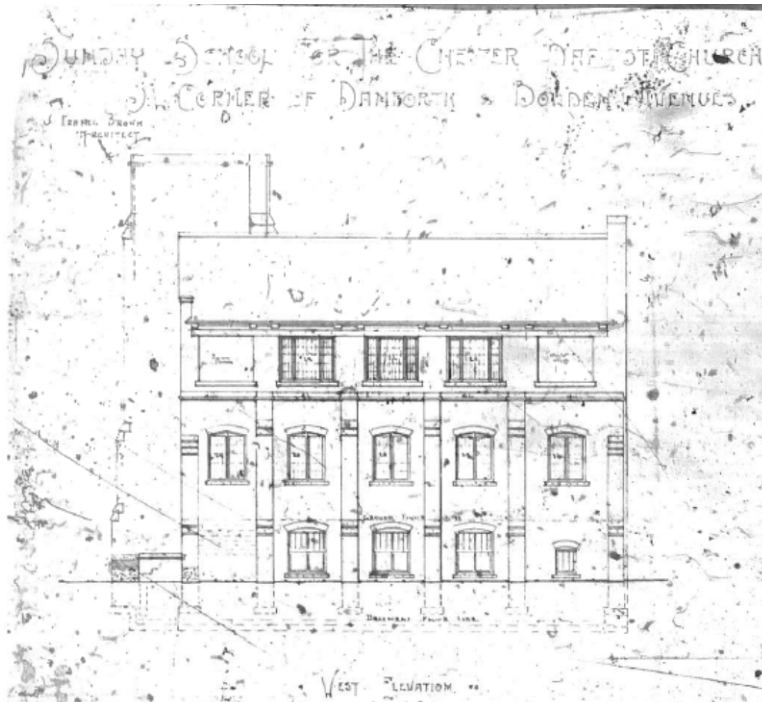
17. J. Francis Brown, Sunday School for the Chester Baptist Church, North Elevation, facing Danforth Avenue, 1911: showing the original leaded glass window on the main street elevation. This elevation is no longer extant due to the construction of the Church in 1931. (City of Toronto Building Records, Permit K-9)



18. Sunday School, South Elevation, 1911. (*City of Toronto Building Records, Permit K-9*)



19. Danforth Baptist Church Sunday School, West and South Elevations, 1911. (*Heritage Preservation Services, 2015*)



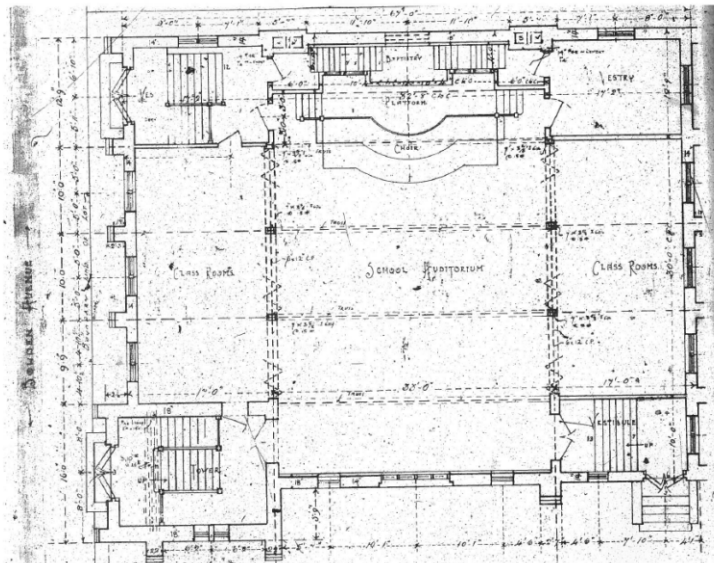
20. Sunday School, West Elevation, 1911. (City of Toronto Building Records, Permit K-9)



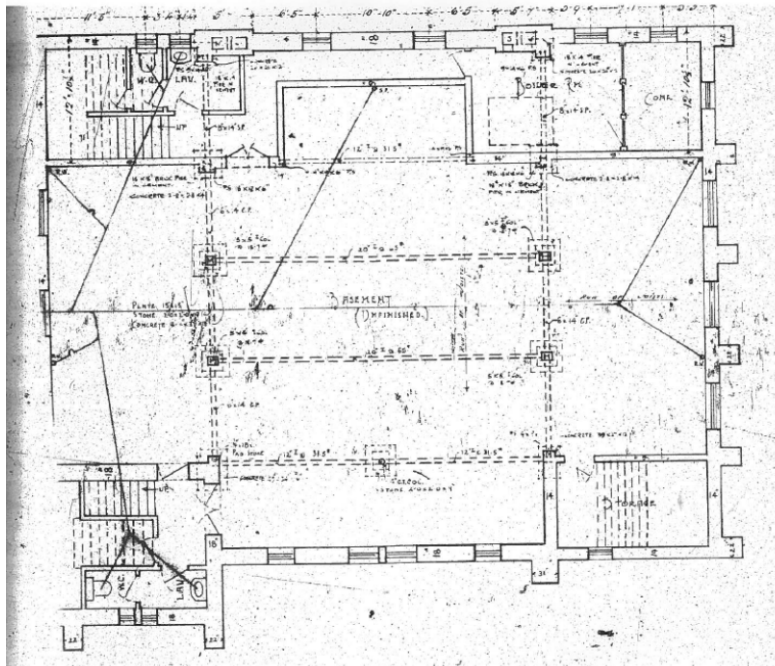
21. Sunday School, South Elevations, brickwork details: showing the variety of colour and tone of the brick, the projecting black bricks with their rough edges and the reddish mortar. (Heritage Preservation Services, 2015)



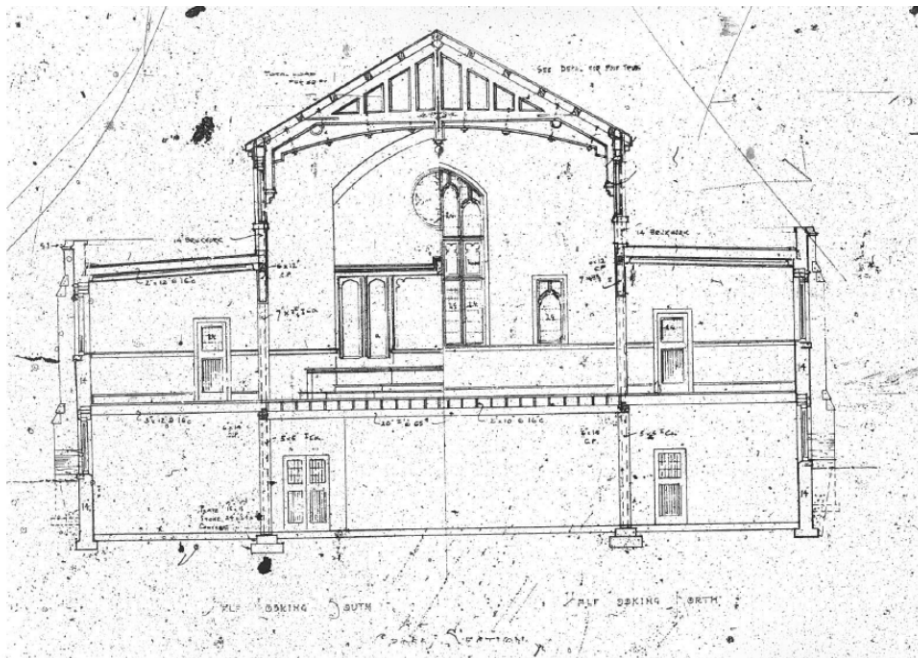
22. Sunday School, east elevations tower and entry details, 1911: showing the combination of stone details especially around the doors, windows, buttresses and the gable of the entry porch. Note also the brick and stone details in the tower and the projecting bricks. (*Heritage Preservation Services, 2015*)



23. Sunday School, Main Floor Plan, 1911: showing the Greek Cross plan with central "school auditorium space" with the baptistery, choir and platform at the top (south), two classrooms with folding doors on the east and west sides, 3 entry vestibules and one vestry in the corners. (City of Toronto Building Records, Permit K-9)



24. J. Francis Brown, Sunday School for the Chester Baptist Church, Basement Plan, 1911: The basement is described as unfinished but includes a washroom at the bottom of each staircase on the east side. Note that the outer walls showing buttresses on the east side have been cut off during microfiche filming. (City of Toronto Building Records, Permit K-9)



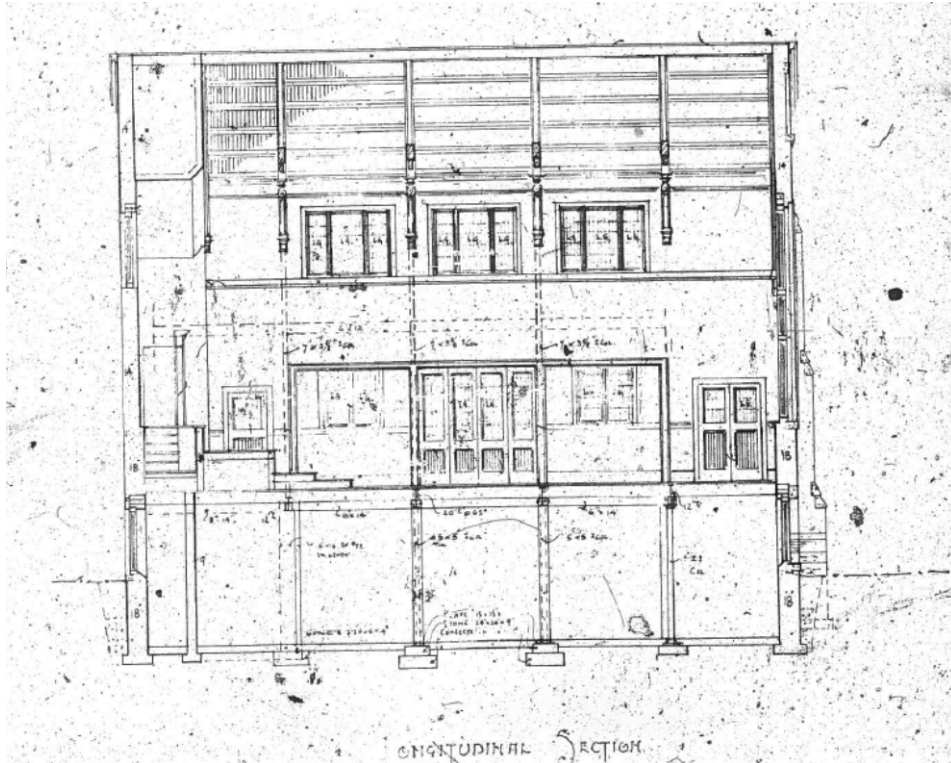
25. Sunday School (as above) Cross Section, 1911: showing the basement and main floor. The drawing is composed of two halves: the left side looks south towards the baptistery with its tracery arches and rose window. The right side looks north to the large stained glass window (demolished with 1931 church addition). Note especially the detailing for the wood trusses. (City of Toronto Building Records, Permit K-9)



26. Sunday School Auditorium, 1911, looking south: showing the interior with the timber roof, clerestory windows, folding classroom doors. The baptistery, choir with raised platform and rose window were likely removed with the 1931 church addition been removed. (*Heritage Preservation Services, 2015*)



27. Sunday School Auditorium, 1911: showing, wooden roof with trusses and light fixtures. (*Heritage Preservation Services, 2015*)



28. Sunday School (as above) Longitudinal Section, 1911: showing the basement and main floor with folding doors to the classroom and clerestory above. Note at the left the drawing for the platform for the choir and the steps into the baptistery. (City of Toronto Building Records, Permit K-9)



29. Sunday School Auditorium, 1911, looking east: showing the leaded-glass, folding doors for the classroom and the clerestory windows above. (*Heritage Preservation Services, 2015*)



30. Sunday School Auditorium, 1911, classroom folding doors: showing the coloured leaded glass folding doors with beaded panelling below. (*Heritage Preservation Services, 2015*)



31. Sunday School Classroom, detail of leaded glass windows.
(*Heritage Preservation Services, 2015*)



32. J. W. Siddall, Danforth Baptist Church, North Elevation, 1931: Danforth Avenue elevation. (*Heritage Preservation Services, 2015*)



33. J. W. Siddall, Danforth Baptist Church, North Elevation, 1931: showing the original dome on the corner tower. (*City of Toronto Archives, Fonds 200, Series 410, File 446*)



City of Toronto Archives, Series 393 11548_60393_423625

34. J. W. Siddall, Danforth Baptist Church Addition, 1931: Bowden Street elevation, 1932 showing the original dome on the corner tower. (*City of Toronto Archives, Fonds 1548 Alan Howard Fonds, Series 393, Item 3655*)



35. J. W. Siddall, Danforth Baptist Church Addition, East Elevation, 1931: Bowden Street elevation, showing the original dome on the corner tower. The existing, 1911, entrance tower can be seen in fainter lines at the left of the drawing. (*City of Toronto Archives, Fonds 200, Series 410, File 446*)



36. J. W. Siddall, Danforth Baptist Church Addition, 1931: showing the corner tower detail with the diagonal buttress. (*Heritage Preservation Services, 2015*)



37. Church, North façade: showing stone traceried window and leaded glass, stone trim on parapet and belt course below windows. (*Heritage Preservation Services, 2015*)



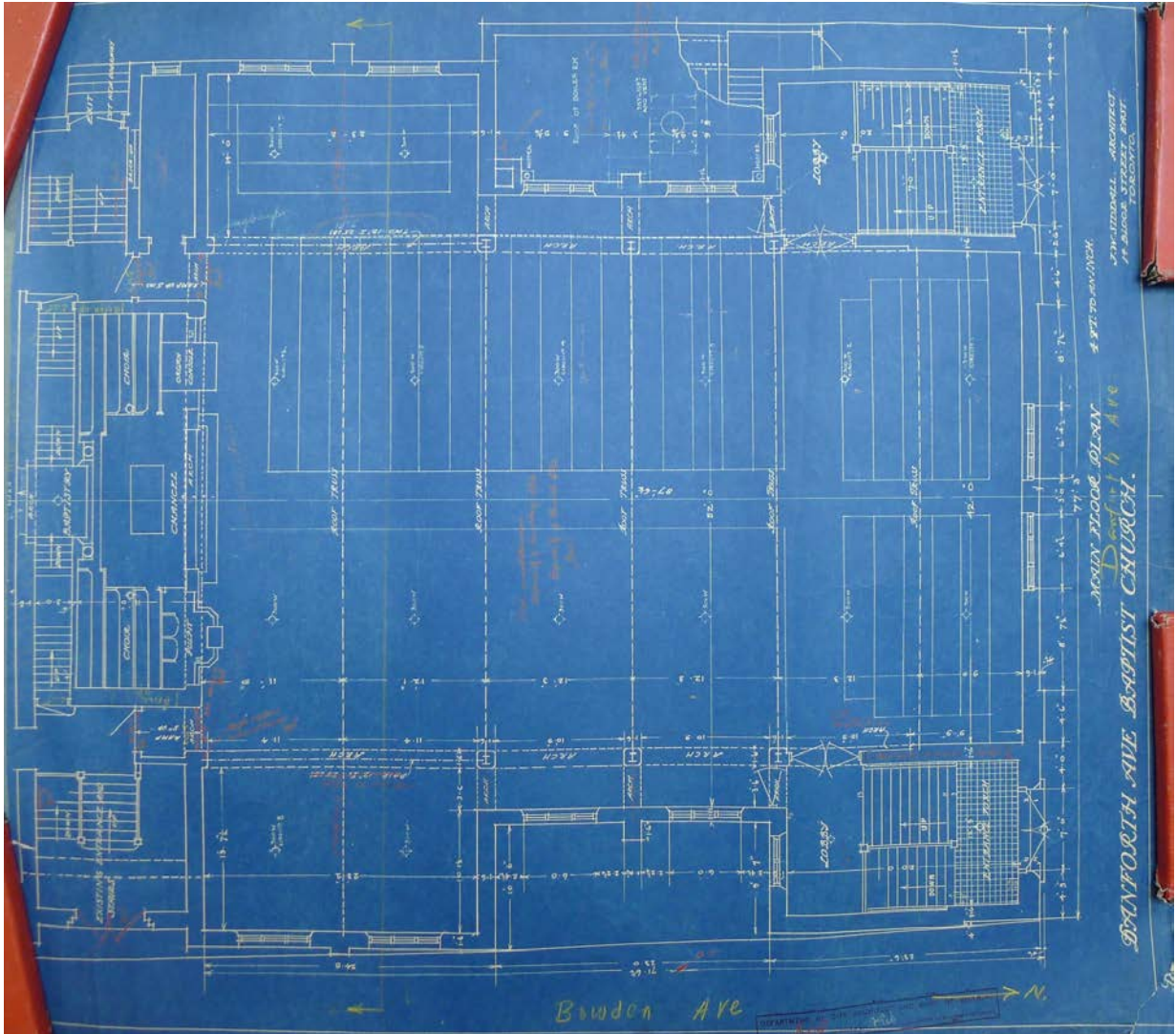
38. Church, North façade: showing basement windows with scalloped relief in the stone lintel. (*Heritage Preservation Services, 2015*)



39. Church, North façade: showing stone door case, fanlight and panelled doors with broad-arched heads and the Gothic-style light. (*Heritage Preservation Services, 2015*)



40. Church, North façade: showing door handles. (*Heritage Preservation Services, 2015*)



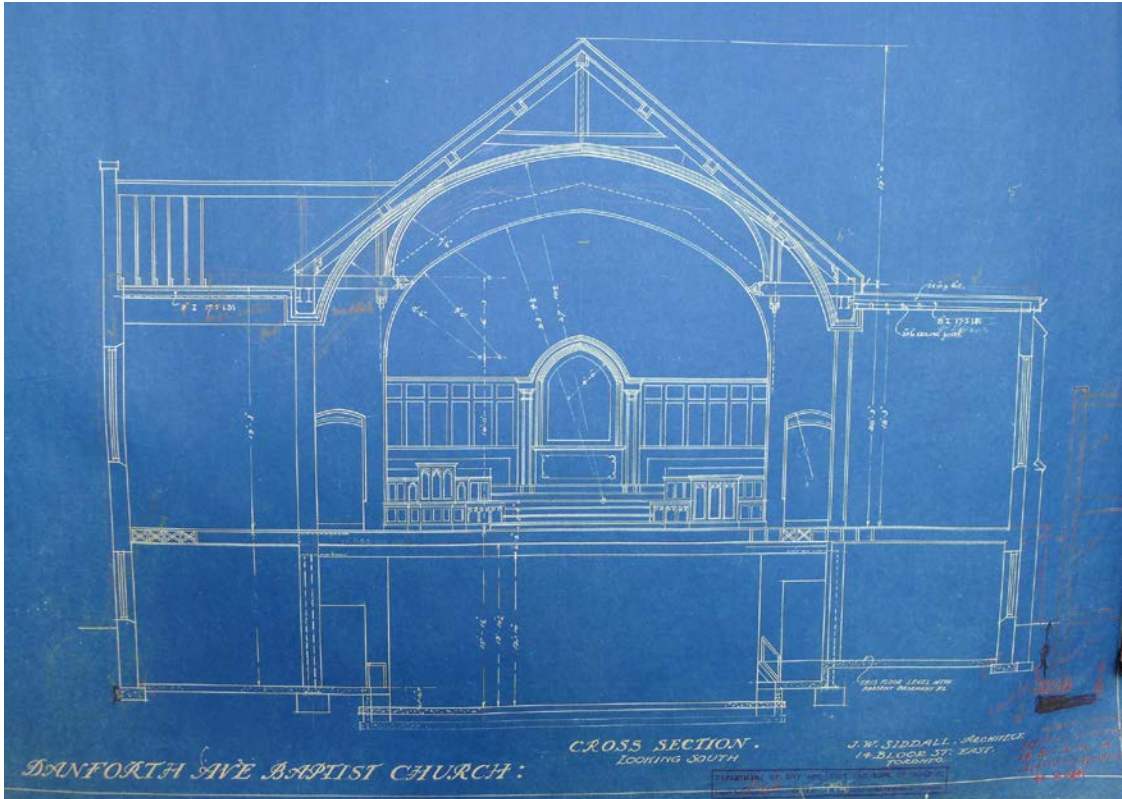
41. J. W. Siddall, Danforth Baptist Church Addition, Main Floor Plan, 1931: showing the 1911 existing tower at the bottom left and the existing stairs at the top left. The chancel with baptistery is extended into former Sunday school space. As with Brown's plan staircase occupy the corners but rather than producing a Greek-cross space, Siddall has extended the church space in front of the chancel to create a Latin cross with a long, more typical of Gothic churches. (City of Toronto Archives, Fonds 200, Series 410, File 446)



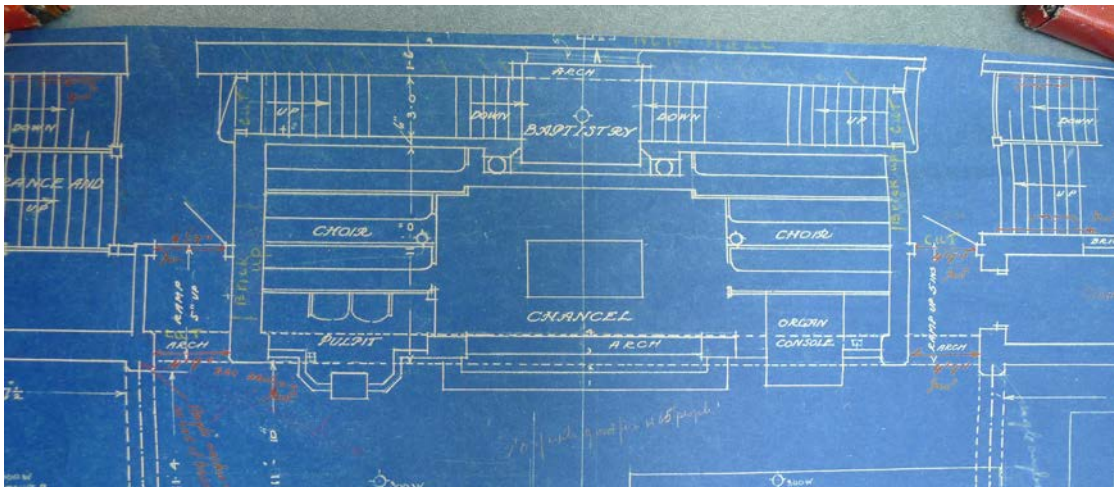
42. Interior looking south towards the baptistry: showing the hammer-beam ceiling. (*Heritage Preservation Services, 2105*)



43. Interior, looking south-west: showing the baptistry at the left and extent of the transept with the war memorial painted by Owen Staples. (*Heritage Preservation Services, 2015*)



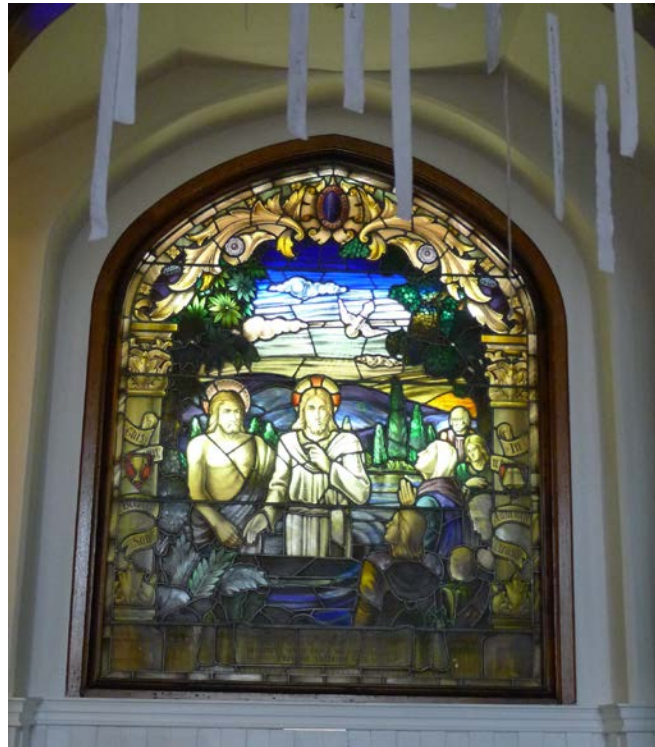
44. Cross-Section Looking South: showing the Chancel with the Baptistry, choir, organ and pulpit and drawing of the hammer-beam ceiling. The section also shows the central lower floor level in the basement to have sufficient depth for basketball and other sports. (City of Toronto Archives, Fonds 200, Series 410, File 446)



45. Main Floor Plan (detail): showing the design of the Baptistry area with the pulpit and organ out front, choir behind and enclosed stairs to the baptistry basin. (City of Toronto Archives, Fonds 200, Series 410, File 446)



46. Church Interior, 1931: looking towards the Chancel with Baptistry, pulpit on the left and organ on the right and choir seating on raised platform beyond. (*Heritage Preservation Services, 2015*)



47. Stained Glass window in baptistry: with a representation of the baptism of Christ by John the Baptist. (*Heritage Preservation Services, 2015*)



48. Cross-Section Looking South: showing the church space with hammer-beam ceiling, the tower with its domed cupola (demolished) and the corner entry staircases, the space in the gym with the panelled doors for the men's room. (City of Toronto Archives, Fonds 200, Series 410, File 446)



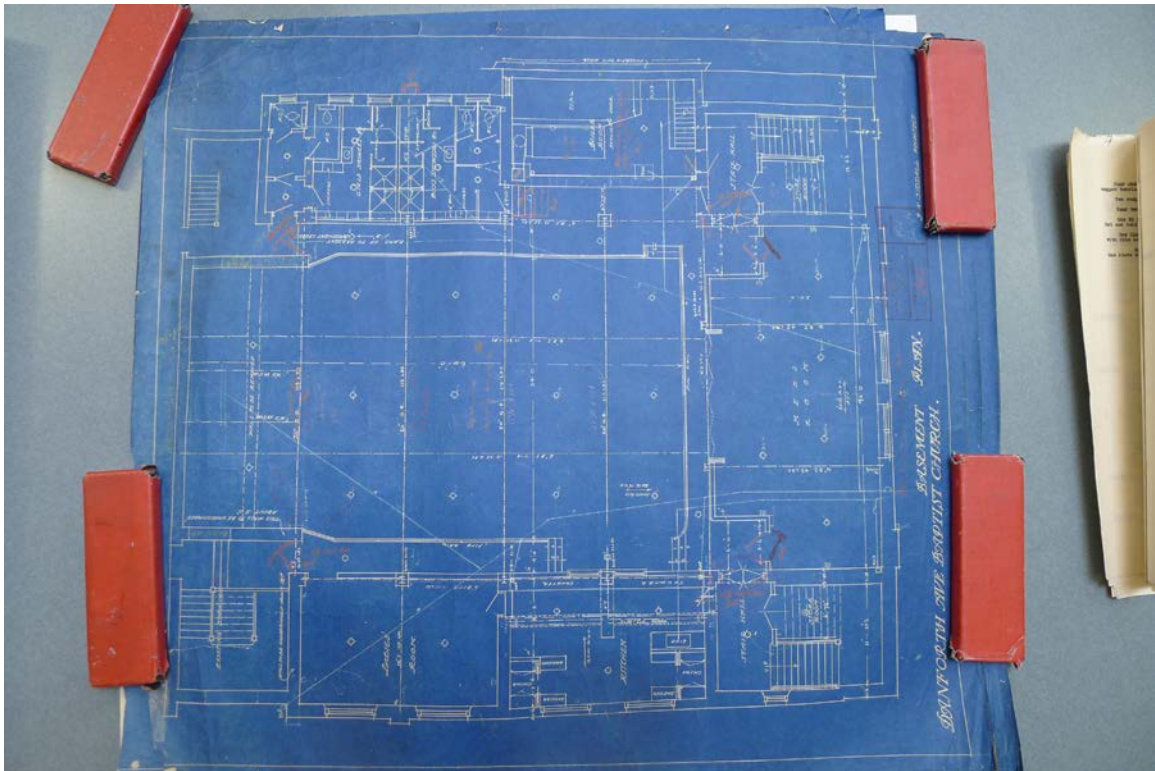
49. Interior looking north towards great tracery window: showing the hammer-beam ceiling. (Heritage Preservation Services, 2015)



50. Sunday School Staircase, main entry, 1911. (*Heritage Preservation Services, 2015*)



51. Church Staircase, Main Entry, 1931. (*Heritage Preservation Services, 2015*)



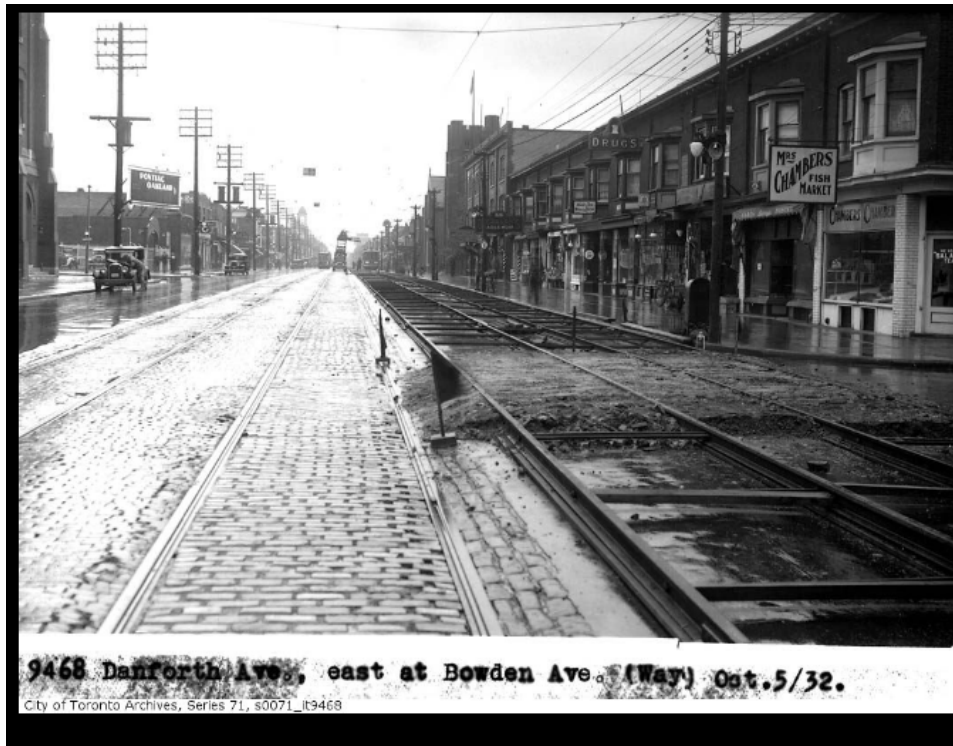
52. Basement Plan: showing the central area for a gym, showers for men and women, a large kitchen, ladies and men's separate room. The double-dotted lines at the left indicate the extent of the 1911 Sunday School and how the new church has encroached upon its space. (City of Toronto Archives, Fonds 200, Series 410, File 446)



53. Basement area with gym and basketball net. (Heritage Preservation Services, 2015)



54. Danforth Baptist Church, south side of Danforth Avenue: showing the context of the church set on the street edge with adjacent shop fronts. (*Heritage Preservation Services, 2015*)



55. Danforth Avenue, looking east from Bowden Avenue, 1932: showing the buttresses of Eastminster United Church (1910-1922) immediately on the left, St. Barnabas' Anglican Church (1910-1921) ahead on the right with the crenellated tower and flag and in the far distance, on the left, the cupola of Holy Name Catholic Church (1914-1926). (*City of Toronto Archives, Fonds 16, TTC Fonds, Series 71, Folio 9468*)