

## **38 Walmer Road - Notice of Intention to Designate a Property under Part IV, Section 29 of the Ontario Heritage Act**

**Date:** May 31, 2023

**To:** Toronto Preservation Board

**From:** Senior Manager, Heritage Planning, Urban Design, City Planning

**Wards:** Ward 11 - University - Rosedale

### **SUMMARY**

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This report recommends that City Council state its intention to designate the property at 38 Walmer Road (including the entrance address at 188 Lowther Avenue) under Part IV, Section 29 of the Ontario Heritage Act for its cultural heritage value.

The subject property located at 38 Walmer Road, Walmer Road Baptist Church, is located at the northwest corner of Walmer Road and Lowther Avenue, fronting Gwendolyn MacEwen Park. The property is valued for its historical association with the Walmer Road Baptist Church, an institution with a congregation established in 1889 which continues to be a place of worship, social and educational activity for its members as well as a place of community outreach for over 130 years. The property is valued for its design which consists of three connected buildings including an 1889 Sunday School (Queen Anne–revival style), 1892 Sanctuary (Romanesque style adapted incorporating a variety of Gothic-style references), and 1913 Memorial Building (Gothic Revival-style). The Sanctuary was designed by Langley and Burke architects, who also designed the earlier Sunday School Building. The property is valued for its historical association with Edmund Burke (1850-1919) and Henry Langley (1836-1907) who were prolific in designing many of the most important ecclesiastical works in Ontario during their 1873-1892 architectural practice together. The Sunday School and Sanctuary reflect the earliest development of the Annex neighbourhood in the 1880s when it acquired its characteristic urban pattern and architectural form. The Walmer Road Baptist Church's distinctive character of its architecture in combination with its prominent presence on Walmer Road and Gwendolyn MacEwan Park makes it a landmark in the Annex.

City Council listed the property on the City of Toronto's Heritage Register in 1986.

Staff have completed the Research and Evaluation Report for the property at 38 Walmer Road and determined that the property meets Ontario Regulation 9/06, the criteria prescribed for municipal designation under Part IV, Section 29 of the Ontario

Heritage Act under design/physical value, historical/associative value, and contextual value. As such, the property is a significant built heritage resource.

In August 2022, the City received Site Plan Approval, Official Plan Amendment, and Zoning By-law Amendment applications related to proposed redevelopment of the subject property with a 20-storey mixed-use building, containing 162 dwelling units and 1950 square meters of non-residential GFA, including retail, community and a space for the Walmer Road Baptist Church congregation as a place of worship. The proposal includes inserting a floor level at the gallery to divide the interior of the sanctuary.

A Heritage Impact Assessment (HIA) completed by E.R.A. Architects Inc. and dated July 7, 2022 was submitted to support the application. An HIA is required for all development applications that affect listed and designated properties and will be considered when determining how a heritage property is to be conserved.

The City Clerk issued a complete application notice on August 8, 2022. The property owner provided a waiver to extend the 90-day timeline established under Bill 108. Council must make a decision at its July 19-21, 2023 meeting to provide sufficient time for the City Clerk to issue a notice of intention to designate before the waiver expires on July 31, 2023.

On November 28, 2022, the More Homes Built Faster Act, 2022 (Bill 23) received Royal Assent. Schedule 6 of the More Homes Built Faster Act which amended the Ontario Heritage Act and came into effect on January 1, 2023. A property may be designated under Part IV, Section 29 of the Ontario Heritage Act, if it meets two or more of the nine criteria. The subject property meets six of the nine criteria.

## **RECOMMENDATIONS**

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The Senior Manager, Heritage Planning, Urban Design, City Planning recommends that:

1. City Council state its intention to designate the property at 38 Walmer Road (including entrance address of 188 Lowther Avenue) under Part IV, Section 29 of the Ontario Heritage Act in accordance with the Statement of Significance; 38 Walmer Road (Reasons for Designation) attached as Attachment 3, to the report, May 31, 2023, from the Senior Manager, Heritage Planning, Urban Design, City Planning:
2. If there are no objections to the designation, City Council authorize the City Solicitor to introduce the Bill in Council designating the property under Part IV, Section 29 of the Ontario Heritage Act.

## **FINANCIAL IMPACT**

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There are no financial implications resulting from the adoption of this report.

## DECISION HISTORY

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On January 13, 1986, City Council listed the property on the City of Toronto's Heritage Register.

## BACKGROUND

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### Heritage Planning Framework

The conservation of cultural heritage resources is an integral component of good planning, contributing to a sense of place, economic prosperity, and healthy and equitable communities. Heritage conservation in Ontario is identified as a provincial interest under the Planning Act. Cultural heritage resources are considered irreplaceable and valuable assets that must be wisely protected and managed as part of planning for future growth under the Provincial Policy Statement (2020) and A Place to Grow: Growth Plan for the Greater Golden Horseshoe (2020). Heritage Conservation is enabled through the Ontario Heritage Act. The City of Toronto's Official Plan implements the provincial policy regime, the Planning Act, the Ontario Heritage Act and provides policies to guide decision making within the city.

Good planning within the provincial and municipal policy framework has at its foundation an understanding and appreciation for places of historic significance and ensures the conservation of these resources are to be balanced with other provincial interests. Heritage resources may include buildings, structures, monuments, and geographic areas that have cultural heritage value or interest to a community, including an Indigenous community.

The Ontario Heritage Act is the key provincial legislation for the conservation of cultural heritage resources in Ontario. It regulates, among other things, how municipal councils can identify and protect heritage resources, including archaeology, within municipal boundaries. This is largely achieved through listing on the City's Heritage Register, designation of individual properties under Part IV of the Ontario Heritage Act, or designation of districts under Part V of the Ontario Heritage Act.

On November 28, 2022, the More Homes Built Faster Act, 2022 (Bill 23) received Royal Assent. Schedule 6 of the More Homes Built Faster Act amended various sections of the Ontario Heritage Act. A majority of the key changes to the Act came into effect on January 1, 2023.

Section 27 of the Ontario Heritage Act gives municipalities the authority to maintain and add to a publicly accessible heritage register. The City of Toronto's Heritage Register includes individual heritage properties that have been designated under Part IV, Section 29, properties in a heritage conservation district designated under Part V, Section 41 of the Act as well as properties that have not been designated but City Council believes to be of "cultural heritage value or interest."

<https://www.ontario.ca/laws/statute/90o18>

Ontario Regulation 9/06 sets out the criteria for evaluating properties to be designated under Part IV, Section 29 of the Ontario Heritage Act. The criteria are based on an evaluation of design/physical value, historical and associative value and contextual value. A property may be designated under Section 29 of the Act if it meets two or more of the provincial criteria for determining whether it is of cultural heritage value or interest.

<https://www.ontario.ca/laws/regulation/060009>

The City of Toronto's Official Plan contains a number of policies related to properties on the City's Heritage Register and properties adjacent to them, as well as the protection of areas of archaeological potential. Section 3.1.6 of the Official Plan states that, "Cultural heritage is an important component of sustainable development and place making. The preservation of our cultural heritage is essential to the character of this urban and liveable City that can contribute to other social, cultural, economic and environmental goals of the City."

Policy 3.1.6.4 states that heritage resources on the City's Heritage Register "will be conserved and maintained consistent with the Standards and Guidelines for the Conservation of Historic Places in Canada, as revised from time to time and adopted by Council."

Policy 3.1.6.6 encourages the adaptive re-use of heritage properties while Policy 3.1.6.26 states that, when new construction on, or adjacent to, a property on the Heritage Register does occur, it will be designed to conserve the cultural heritage values, attributes and character of that property and will mitigate visual and physical impacts on it.

### **Heritage Places of Worship**

3.1.6.47 Religious heritage properties constitute a substantial portion of the City's cultural and architectural heritage. Those religious heritage properties that remain in active use for worship purposes will be subject to the policies of this Section of the Plan which, in the event of any conflict, will take precedence over the other policies of this Plan.

3.1.6.48 Religious properties may be listed on the Heritage Register and designated under Parts IV and V of the Ontario Heritage Act. The designating by-law shall be consistent with the policies of this Official Plan. 3.1.6.49 The liturgical elements of any religious heritage property in active use for worship shall be excluded from the heritage conservation provisions of this Plan. For the purposes of this section, "liturgical element" means a building element, ornament or decoration that is a symbol or material thing traditionally considered by a religious organization to be part of the rites of public worship.

3.1.6.50 Faith groups will advise the City as to the identified liturgical elements to be identified in the designating by-law.

3.1.6.51 So long as the place of worship remains in active use for religious purposes interior alterations related to the rites of worship including removal, alteration or



installation of structures, fixtures and/or liturgical elements will not be subject to the heritage policies of this Plan. 3.1.5.52 If a heritage review is required for the interior alterations not related to the rites of worship it will be undertaken by the City and faith groups with the mutual goal of conserving the property's cultural heritage values and respecting and protecting the faith group's rites of worship. 3.1.5.53 The City will, in consultation with faith groups, establish a protocol to implement these policies.

<https://www.toronto.ca/city-government/planning-development/official-plan-guidelines/official-plan/>

<https://www.historicplaces.ca/media/18072/81468-parks-s+g-eng-web2.pdf>

## **COMMENTS**

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As of January 1, 2023, listing is a prerequisite to designation should a property be subject to a development application for a Prescribed Event.

City Council included the property located at 38 Walmer Road on the City of Toronto's Heritage Register in 1986.

In preparing this report, the Walmer Road Baptist Church advised Heritage Planning about the liturgical elements of the property to be identified in the Reasons for Designation. The "liturgical element" means a building element, ornament or decoration that is a symbol or material thing traditionally considered by a religious organization to be part of the rites of public worship.

The subject property is adjacent to the property at 385 Brunswick Ave (Loretto College School) which was designated under Part IV of the Ontario Heritage Act and is located within the West Annex Phase II Heritage Conservation District (HCD) Study area.

### **38 Walmer Road**

#### **Research and Evaluation according to Ontario Regulation 9/06**

While the research and evaluation of the property referenced above is, in staff's determination, sufficient to support the designation of the property at 38 Walmer Road, it should be noted that new and additional relevant information on the subject property further expanding on its cultural heritage value following community input and additional access to archival records may be incorporated in the final version of a Part IV designation by-law.



Walmer Road Baptist Church, front (East) elevation, 2023 (Heritage Planning)

## 1. DESCRIPTION

38 Walmer Road - Walmer Road Baptist Church	
ADDRESS	38 Walmer Road
WARD	11 University Rosedale
LEGAL DESCRIPTION	CON 2 FB PT LOT 25 PLAN 597 LOT 16 & PT LOT 17 PLAN 762 LOTS 13 & 14
NEIGHBOURHOOD/COMMUNITY	Annex
HISTORICAL NAME	Walmer Road Baptist Church
CONSTRUCTION DATE	1889; 1892; 1913
ORIGINAL OWNER	Walmer Road Baptist Church

ORIGINAL USE	Church
CURRENT USE*	Church
ARCHITECT/BUILDER/DESIGNER	Langley and Burke (Sunday School and Sanctuary); Burke, Horwood & White (Memorial Building)
DESIGN/CONSTRUCTION/MATERIALS	Brick and Credit Valley stone
ARCHITECTURAL STYLE	Queen Anne (Sunday School); Romanesque (Sanctuary); and Gothic (Memorial Building)
ADDITIONS/ALTERATIONS	NA
CRITERIA	Design/ physical; Historical/ Associative; Contextual
HERITAGE STATUS	Listed (1986)
RECORDER	Clint Robertson
REPORT DATE	May 23, 2023

## 2. BACKGROUND

This research and evaluation section of the report describes the history, architecture and context of the property at 38 Walmer Road and applies evaluation criteria as set out in Ontario Regulation 9/06 to determine whether it merits designation under Part IV, Section 29 of the Act. A property may be designated under Section 29 of the Act if it meets two or more of the provincial criteria for determining whether it is of cultural heritage value or interest. The application of the criteria is found in Section 3 (Evaluation Checklist). The conclusions of the research and evaluation are found in the Conclusion of the report. Maps and Photographs are located in Attachment 1. The archival and contemporary sources for the research are found in Attachment 2. The Statements of Significance are contained in Attachment 3.

### i. HISTORICAL TIMELINE

Key Date	Historical Event
	The area now known as the City of Toronto is the traditional territory of many nations including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat peoples, and is now home to many diverse First Nations, Inuit and Métis peoples. Toronto is covered by Treaty 13 signed with the Mississaugas of the Credit (1805), and the Williams Treaties (1923) signed with multiple Mississaugas and Chippewa bands.
1883	The easterly portion of the Annex community is Annexed by the City of Toronto
1887	The central portion of the Annex community is annexed by the City of Toronto
1888	The westerly portion of the Annex community is annexed by the City of Toronto
1889	A decision was made to establish a new church at the location early in the year; architects Langley and Burke were engaged and the Sunday School Building (originally the church) was consecrated in October

1892	The current sanctuary was constructed and consecrated to accommodate a growing congregation
1913	The Ruth Shenstone Harris Memorial Building linking the Sunday School and Sanctuary buildings is constructed subsuming the north and east sides of the Sunday School Building. Numerous additional modifications occur to the Sunday School including inserting an interior floor plate, window and door modifications, and the addition of an extra storey to the building's west side
1950s	An increased focus is placed on community and youth outreach; the upper floor of the Sunday school Building became used as a gymnasium (1950s)
1986	The property is listed on the City of Toronto's Heritage Register
1988	Brookstone Theatre, a professional Christian theatre group, is established in the church
2017	The Sanctuary building ceased to be used (except for the baptisms) due to safety and building condition concerns and worship services and activities were moved to other parts of the complex

## ii. HISTORICAL BACKGROUND

The following section outlines the history and facts related to the properties which are the basis for determining historical or associative value of Criteria 4, 5 or 6 according to O. Reg. 9/06 Criteria.

In the spring of 1889 Rev. Elmore Harris, the pastor of Bloor Street Baptist Church decided that with the population growth in what was then the "western part of the city", today known as the "Annex", that the area would benefit from the establishment of a new church.<sup>1</sup>

The Annex community became part of Toronto, through annexation, in three separate phases.<sup>2</sup> In 1883, the eastern portion of the community which included Yorkville west to a boundary between Avenue Road and Bathurst Streets was the earliest area to become part of the Annex community. In 1887 the community and city boundary again shifted west to Kendal, followed by a final move west to Bathurst in 1888. What would become the location of the church straddled the annexation boundaries with the Sunday School built on the 1888 annexation lands to the west, while the Sanctuary would be built on the 1887 annexation lands to the east.

Annexation of the area, and the associated services provided by the city such as water and sewer - along with the Bloor streetcar, inaugurated in 1889 - greatly spurred development, increasing population in the area. Leading the growth was Simeon Janes, a real-estate developer who catered to the wealthy. Janes had purchased much Annex land from William Baldwin and championed its annexation to the city.<sup>3</sup> Following Janes' lead, well-to-do Torontonians were attracted to the area building homes in the

<sup>1</sup> The Globe, November 5, 1892

<sup>2</sup> Lemon, James T (subdivision map outlining each phase of subdivision of the community)

<sup>3</sup> Nasmith, Catherine

popular "Annex Style", a blend of Queen Anne and Romanesque revival styles.<sup>4</sup> First made popular by the Lewis Luke's house, designed in 1887 by Toronto architect E. J. Lennox, the Annex style was soon emulated throughout the area.<sup>5</sup>

Rev. Elmore Harris, with the financial backing of his father, Alanson Harris, of Brantford, who made his fortune in the manufacturing of farm machinery (Massey-Harris), led the development of the new church to which he would take charge upon its completion in October 1889.<sup>6</sup> Property for the church was purchased on Walmer Road and Rev. Harris commissioned the illustrious Toronto architectural firm of Langley and Burke to design a \$16,500 church with Sunday school facilities.<sup>7</sup>

Edmund Burke (1850-1919) and Henry Langley (1836-1907) together were prolific in designed dozens of important ecclesiastical works in Ontario during their 1873-1892 practice. Their work included landmark Toronto churches such as the Jarvis Street Baptist Church (1874-75), Shelbourne Street Methodist Church (1886-87), and Trinity Methodist Church (1887-89) as well as a broad array of significant residential, commercial and institutional buildings. With Langley's extensive roster of important commissions before and after his partnership with Burke he became known as "the undisputed dean" of ecclesiastical works in Ontario in the last half of the 19th Century.<sup>8</sup> Subsequently, Burke (with Edgar Horwood) were responsible for some of Toronto's most significant architectural works such as the Robert Simpson Department Store. Later, Burke (with Horwood and Murray White) were associated with important commissions across Canada such as the iconic Hudson's Bay Department stores in Calgary, Vancouver and Victoria.<sup>9</sup>

Prior to construction in 1889, however, problems with the site arose when some of the land which had been purchased for the church was expropriated by the city for the development of what would become known as Gwendolyn MacEwen Park as well as a new portion to Walmer Road. Additionally, a city bylaw prohibiting church construction on corner lots for five years led to additional adjacent land being purchased on Lowther Avenue for the development of the church.<sup>10</sup> With the land situation rectified, construction on the church proceeded quickly and the building, now known as the Sunday School, was consecrated as the congregations first place of worship on the site on October 20, 1889.<sup>11</sup>

By the autumn of 1891, the original congregation of 70 worshipers had grown to 400 with 650 Sunday school attendees, necessitating the development of a larger facility.<sup>12</sup> Again, Rev Harris' family stepped forward to financially support the construction of a

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4 E.R.A. Architects Inc

5 Nasmith, Catherine

6 The Globe, November 5, 1892

7 ibid

8 Biographical Dictionary of Architects in Canada listing for Henry Langley

9 Ibid.

10 Goertz, Donald

11 The Globe, November 5, 1892

12 Goertz, Donald

new building, with his father and Mr. and Mrs. John Harris significantly funding its construction. Accordingly, Langley and Burke were commissioned to design a new sanctuary which was ready for occupancy on November 6, 1892.<sup>13</sup>

In addition to its regular Sunday services, the church offered numerous programs, education activities and social events all with the goal of creating a sense of community. Such programs included the Young Peoples' Christian Association, Mission Circles, the Dorcas Society, a Women's Association, and the Men's Club.<sup>14</sup> Such programming, combined with the growing population of the Annex spurred by further streetcar development along Spadina Road in 1901 and Dupont Street in 1906, again led to an expansion of church facilities in 1913. In that year, construction of the Ruth Shenstone Harris Memorial Building (the "Memorial Building"), overseen by architectural firm Burke, Horwood and White, connecting the sanctuary and Sunday School building occurred, greatly expanding the programming capabilities of the facility with its new auditorium, dozens of classrooms, library, meeting and office spaces.<sup>15</sup> The new building was dedicated to Ruth Shenstone, Harris, Rev. Harris' wife, who had become known for her works as a Sunday school teacher with the church.<sup>16</sup> The new facility enabled further community outreach with its auditorium and allowed the church to initiate its Memorial Institute the same year, a program assisting those experiencing grief and loss, and which serves upwards of 7000 people per month.<sup>17</sup>

The church remained a community focal point in the decades which followed with programming aimed at matching the times, and the needs of the community. The church was said to have the most diversified programming of a church in Canada, aligning with the community-minded values of the founder, Rev Harris.<sup>18</sup> During the Second World War, the War Work Auxiliary was formed to raise funds and distribute clothes through the Red Cross, as well as to visit the families of soldiers.<sup>19</sup> In the 1950s the church operated the Teaching Centre for New Canadians offering English classes, and especially helping the influx of Hungarians after the 1956 revolution in that country.<sup>20</sup>

During the 1950s and 60s, with the baby boom and declining attendance, the Church became more focused on offering youth programming, converting the upper portion of the Sunday School building into a gymnasium for young people, and initiating new clubs and programs for youth.<sup>21</sup>

In subsequent decades, the church provided support and space for numerous community and charitable organizations such as Matthew House, which provides

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13 The Globe, November 5, 1892

14 Goertz, Donald

15 City of Toronto Archives, Sunday School Plans, 1913

16 Goertz, Donald

17 Process Guided Outdoor Tour, 2021

18 Goertz, Donald

19 *ibid.*

20 *Ibid.*

21 *Ibid.*

housing and settlement services for refugees, a local food bank, Dress for Success, the Gathering Spot, Dismas, Cocaine Anonymous and others.<sup>22</sup> In 1988 the church initiated Brookstone Theatre, a professional Christian theatre group with over 50 productions, in addition to providing theatre space to several other local theatres.<sup>23</sup>

### **iii. ARCHITECTURAL DESCRIPTION**

The following section provides an architectural description and analysis related to the property which will establish the basis for determining design or physical value of Criteria 1, 2 or 3 according to O. Reg. 9/06 Criteria.

#### **Sunday School Building (1889):**

The Sunday School Building was designed by the Toronto firm, Langley and Burke in what was characterized at the time as "Gothic"<sup>24</sup> in what we would today call the Queen Anne revival-style. The design of the building reinforces and complements the predominant architectural character of the area which is a blend of Queen Anne- and Romanesque-style influences to create what is known as the local "Annex" style of design.<sup>25</sup> The building's asymmetrical façade with tower, tiled gable and picturesque appearance distinguish the exterior of the building, while the interior is notable for its open truss ceiling.

With the Sunday School building originally serving as the worship space for the congregation, until the 1892 sanctuary was consecrated, the interior of the building featured a lofty nave with the open truss ceiling still evident today. In 1913 with the construction of the Memorial Building, numerous changes were made to both the interior and exterior of the Sunday School building. On the interior, most notably, the nave saw the insertion of a floorplate to divide the once lofty volume into two separate spaces. The upper portion of the previous sanctuary became a separate space known as the Dorcas Room (eventually becoming a gymnasium in the 1950s)<sup>26</sup> while retaining the elaborate open truss ceiling. With this, the building interior became divided into three distinct levels from the previous two. Exterior changes to the Sunday School Building in 1913 were equally numerous. Originally the building featured two-storey sides with sloped roofs flanking each side of the nave.<sup>27</sup> With the creation of the adjoining Memorial Building in 1913, the east and north side of the Sunday School Building was subsumed and interwoven with the new Memorial Building addition while the west side of the Sunday School saw an extra storey with flat roof added to what had previously been a sloped roof side flanking the nave and fundamentally changing the original form of the structure. Other changes to the exterior include fenestration revisions to the first and second levels of the main facade and the loss of the elaborated entrances to the building on the southwest face of the building and on the east side of the tower. Such changes are not always evident due to the well-matched infill brickwork.

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22 Ibid.

23 Ibid.

24 The Globe, October 18, 1889

25 Nasmith, Catherine

26 Goertz, Donald

27 Original drawings, Archives of Ontario

### **Sanctuary Building (1892):**

Designed by Langley and Burke, who also designed the earlier Sunday School Building, the Sanctuary building assumed the role from the Sunday School as the congregation's place of worship and as the focal point of the church. At the time of its construction it was described as being "Gothic in design" but today would be termed more accurately as Romanesque in style.

Distinguishing the building are its contrasting materials of rough-faced Credit Valley sandstone for lower portions with red-brick cladding on its upper portions. A sense of massiveness is conveyed with the use of this rustic stone treatment, as well as the tapered base of the tower and the deeply inset windows to convey the thickness of the walls. The tall bell-tower and shorter stair tower forming the corners of the main facade provide it with an asymmetrical appearance. The choice of pointed arch and lancet windows and openings, tracery, label mouldings as well as buttresses lend the building the Gothic feel alluded to in the historical accounts. Terra-cotta tiles which are ubiquitous on the residential buildings in the area, as well as being found on the Sunday School building, also clad the Sanctuary's clerestory providing additional material contrast in the composition while complementing the local architectural finishes of the area.

While clearly inspired by the contemporary work at the time of American architect Henry Hobson Richardson, with its tall, pyramid-roof tower and prominent use of rough-faced stone, the use of contrasting brick, as well as the reliance on Gothic references imparts the building with an earlier character. Being less stringent and formal in execution than purely Richardson-inspired buildings, the structure is decidedly more aligned with earlier, more organic Romanesque design.

The interior of the Sanctuary building is a lofty open volume impressive for its elaborate open truss roof and sweeping, horseshoe-shaped gallery, both of which are supported by large, ornate, cast-iron columns. Pressed red brick with dado lines the interior walls and incorporate fireplaces at the end wall adjacent to the chancel. The end wall incorporates the oak pipe organ cases with the ornamental pipes, as well as incorporating a central baptistery comprising a metal lined tank finished with oak panelling and surrounds. High-quality oak finish materials comprise the foyer walls and doors, with their leaded and stained glass, as well as the staircases and other interior detailing.

The Sanctuary's interior arrangement with the sweeping, wraparound gallery finished in ash and birch connected to the chancel, the homey fireplaces, and the raked floor all served a deliberate purpose of limiting the distance between the preacher and the congregation and creating a welcoming and egalitarian atmosphere – a key design objective.

### **Memorial Building (1913)**

The 1913 construction of the Memorial Building served to connect the Sanctuary and the Sunday School buildings so that movement between the two buildings would be



seamless, as well as to add extra facilities and space to the property. Designed by architects, Burke, Horwood and White, they chose to create an understated composition to complement the two existing buildings rather than to compete with them or to make a significant design statement with the new structure. Accordingly, the 1913 building successfully connects the two existing buildings with its compatible use of red-brick – the predominant material of both adjoining structures – as well as with its Gothic design references. Ornamenting the 1913 building are subtle Gothic revival elements including label mouldings, buttresses, and the pointed arch door which complement like features on the sanctuary, in addition to pointed arch windows, recalling the pointed arch windows and openings on both adjacent buildings; the crenellated roof parapet further solidifies its Gothic styling.

Despite its rather modest-sized façade, the 1913 building greatly increased the space of the church facility, not only filling the space between the Sanctuary and the Sunday School buildings, but wrapping around, and significantly extending from the north wall of the Sunday school. This additional space most notably provided a sky lit auditorium with proscenium stage and balcony seating creating significant programming opportunities for the church. The building was primarily built to serve as the educational facility for the church and accordingly contained about two dozen classrooms, library and office space.

#### **iv. CONTEXT**

The following section provides contextual information and analysis related to the property which is the basis for determining contextual value of Criteria 7, 8 or 9 according to O. Reg. 9/06 Criteria.

The Walmer Road Baptist Church occupies the northwest corner of Walmer Road and Lowther Avenue fronting onto Gwendolyn Macewan Park. The property lies toward the western part of the Annex straddling the portions of the community which were annexed to the City separately in 1887 (east) and 1888 (west). The property lies in a context of single family houses from the late nineteenth and early twentieth centuries and apartment buildings which mostly date from the mid-twentieth century.

Several properties in close proximity to the church have been designated under Part IV of the Ontario Heritage Act or placed on the City's Heritage Register. Designated properties nearby include 6 Walmer Road, an 1896 residence, in addition to the former Loretto College Building (1914) at 385-87 Brunswick Avenue, which is now condominiums. Properties which are listed on the Register include 21 Walmer Road, an 1894 house, as well as 11, 35, and 44 Walmer Road – all mid-twentieth century apartment buildings designed by architect Uno Prii. Two blocks to the east of the church lies the Madison Avenue Heritage Conservation District, a three-block-long district that is one the Annex's best conserved and most historically intact streets comprised of houses designed in the combined Queen Anne and Romanesque revival Annex style.

### **3. EVALUATION AND APPLICATION OF O.REG 9/06 CRITERIA**

The following evaluation applies Ontario Regulation 9/06 made under the Act: Criteria for Determining Cultural Heritage Value or Interest. The criteria are prescribed for municipal designation under Part IV, Section 29 of the Act, and the City of Toronto is

also required to use these criteria when assessing properties for inclusion on the City of Toronto's Heritage Register. There are a total of nine criteria under O. Reg 9/06. A property may be designated under Section 29 of the Act if it meets two or more of the provincial criteria for determining whether it is of cultural heritage value or interest.

The evaluation table is marked "N/A" if the criterion is "not applicable" to the property or "✓" if it is applicable to the property, with explanatory text below.

## DESIGN OR PHYSICAL VALUE

The property has design value or physical value because it	
1. is a rare, unique, representative or early example of a style, type, expression, material or construction method.	✓
2. displays high degree of craftsmanship or artistic merit	✓
3. demonstrates high degree of scientific or technical achievement	N/A

*The property has design and physical value, being unique for its stylistic value.*

The Sunday School building, dating from 1889, is a unique example of Queen Anne–revival style design due to its adaptation for an institutional use rather than the typical residential uses associated with such design in the area. The building's asymmetrical façade with tower, tiled gable and picturesque appearance distinguishes the exterior of the building, while the interior is notable for its open truss ceiling. The design of the building reinforces and compliments the predominant architectural character of the area which is a blend of Queen Anne-style and Romanesque-style influences to create what is known as the local "Annex" style of design.

The 1892 Sanctuary is a unique example of the Romanesque style adapted to an ecclesiastical purpose incorporating a variety of Gothic-style references. Characterizing the building are the contrasting materials of brick, rough-faced stone and terra-cotta tiles. Its asymmetrical front façade with towers features a distinctive window treatment, being deeply set, and comprising various rounded arch windows and rows of openings.

The 1913 Memorial Building linking the Sanctuary and Sunday School also has value as a representative example of Gothic revival-style design physically and visually connecting the two buildings with understated stylistic influences. Elements of the Gothic style can be seen in both the Sunday School and Sanctuary buildings and the employment of the Memorial Building's Gothic style detailing to link the two structures skillfully brings the composition together.

*The property has design value, displays high degree of craftsmanship or artistic merit*

The 1892 Sanctuary displays a high degree of craftsmanship and artistic merit because of the Romanesque style adapted to an ecclesiastical purpose incorporating a variety of Gothic-style references throughout the exterior and interior of the building including its elaborate and impressive open-truss ceiling and sweeping, horseshoe-shaped gallery.

## HISTORICAL OR ASSOCIATIVE VALUE

The property has historical value or associative value because it	
4. has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community	✓
5. yields, or has the potential to yield, information that contributes to an understanding of a community or culture	N/A
6. demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community	✓

### *Direct association with an institution that is significant to a community*

The property possesses historical and associative value as the home of the Walmer Road Baptist Church, an institution with a congregation established in 1889. Since that time, it has been a place of worship, social and educational activity for its members as well as a place of community outreach. Originally, the Sunday school building served as the place of worship - with a seating capacity of 600 - until 1892, when the sanctuary was completed. With the completion of the 1892 sanctuary, the church expanded to 1540 seating capacity and became the largest Baptist church in Canada offering the most diversified programming in the country reflecting the community-minded values of its founder, Rev Elmore Harris and congregation.

### *Demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community*

The church is associated with some of Toronto's most important and prolific architectural practices – Langley and Burke who designed the Sunday School and Sanctuary; and Burke, Horwood and White for the Memorial Building section. Edmund Burke was a leading Toronto architect for a half century designing a wide array of residential, commercial and institutional works, while Henry Langley was the leading architect of ecclesiastical works in Ontario in the late 1800s. Together, they designed numerous landmark churches such as Jarvis Street Baptist Church, Shelbourne Street Methodist Church, and Trinity Methodist Church (1887-89). Subsequently, Burke and Horwood were responsible for some of Toronto's most significant architectural works such as the Robert Simpson Department Store. Later, Burke, Horwood and White were associated with important commissions across Canada such as the iconic Hudson's Bay Department stores in Calgary, Vancouver and Victoria.

## CONTEXTUAL VALUE

The property has contextual value because it is	
7. important in defining, maintaining or supporting the character of an area.	N/A
8. physically, functionally, visually or historically linked to its surroundings.	✓
9. a landmark.	✓

### *Physically, functionally, visually or historically linked to its surroundings*

The Walmer Road Baptist Church is functionally and visually linked to its surroundings. In architectural character, the Walmer Road Baptist Church is visually linked to the community which is distinguished by residential architecture in the "Annex style" – a combination of Romanesque- and Queen Anne revival styles - both of which are displayed in the subject property, visually tying the property to its surroundings. Functionally, the property has served the spiritual and social needs of its geographical community since 1889. Since then it has been a place of community outreach offering an extensive variety of programming for the area's residents.

Several properties in close proximity to the church have been designated under Part IV of the Ontario Heritage Act or placed on the City's Heritage Register. Designated properties nearby include 6 Walmer Road, an 1896 residence, in addition to the former Loretto College Building (1914) at 385-87 Brunswick Avenue, which is now condominiums. Properties which are listed on the Register include 21 Walmer Road, an 1894 house, as well as 11, 35, and 44 Walmer Road – all mid-twentieth century apartment buildings designed by architect Uno Prii. Two blocks to the east of the church lies the Madison Avenue Heritage Conservation District, a three-block-long district that is one the Annex's best conserved and most historically intact streets comprised of houses designed in the combined Queen Anne and Romanesque revival Annex style.

The property is also historically linked to its surroundings. The development, growth, and evolution of the church reflects the same of the community with each evolving, to a degree, in tandem. The initial establishment of the church in 1889 reflects the earliest development of the Annex neighbourhood in the 1880s when it acquired its characteristic urban pattern and architectural form.

Further development of the community in terms of physical and population growth aligns with the continued development and growth of the church. In the twentieth century, the changing social demographics of the community, which became more diverse, was similarly reflected in the role of the church in the community and its evolution in programming and outreach.

### *Landmark*

The Walmer Road Baptist Church is a landmark in the Annex. The substantial and distinctive character of its architecture in combination with its prominent presence on Walmer Road and its situation dominating Gwendolyn MacEwan Park makes the property a physically pronounced structure in the area. The building also terminates the view from the east alignment of Lowther Avenue, prior to the street continuing around the building. Its long and important functional role has made it a community focal point, contributing to this landmark status.

## **CONCLUSION**

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Staff have completed the Research and Evaluation Report for the property at 38 Walmer Road and determined that the property meets 6 out of 9 criteria in Ontario

Regulation 9/06, the criteria prescribed for municipal designation under Part IV, Section 29 of the Act. As such, the property should be designated.

The Statement of Significance (Attachment 3) for 38 Walmer Road comprises the Reasons for Designation, which is the Public Notice of Intention to Designate.

The Walmer Road Baptist Church is a landmark in the Annex neighbourhood as an institution with a congregation established in 1889 which continues to be a place of worship, social and educational activity as well as a place of community outreach for over 130 years. The church complex consists of three building sections. The Sunday School and Sanctuary reflect the earliest development of the Annex neighbourhood in the 1880s when it acquired its characteristic urban pattern and architectural form. The 1889 Queen Anne revival-style Sunday School building and the 1892 Romanesque revival-style Sanctuary with seating for more than 1500 with a sweeping, horseshoe-shaped gallery were designed by Langley and Burke. Henry Langley was the leading architect of ecclesiastical works in Ontario in the late 1800s, while Edmund Burke was a leading Toronto architect for a half century designing a wide array of residential, commercial and institutional works. Burke, Horwood and White designed the Gothic-style 1913 Memorial Building linking the other two sections. The architectural firm was associated with important commissions across Canada such as the iconic Hudson's Bay Department stores in Calgary, Vancouver and Victoria.

## **CONTACT**

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## **SIGNATURE**

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Mary L. MacDonald, MA, CAHP  
Senior Manager, Heritage Planning  
Urban Design, City Planning

## **ATTACHMENTS**

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Attachment 1 – Maps and Photographs  
Attachment 2 – List of Research Sources  
Attachment 3 – Statement of Significance (Reasons for Designation)

**MAPS AND PHOTOGRAPHS:**  
**38 WALMER ROAD**

**ATTACHMENT 1**



Figure 1: Location of 38 Walmer Road indicated by the red arrow. Note: This location map is for information purposes only; the exact boundaries of the property are not shown. North is located at the top of the map. (City of Toronto mapping.)



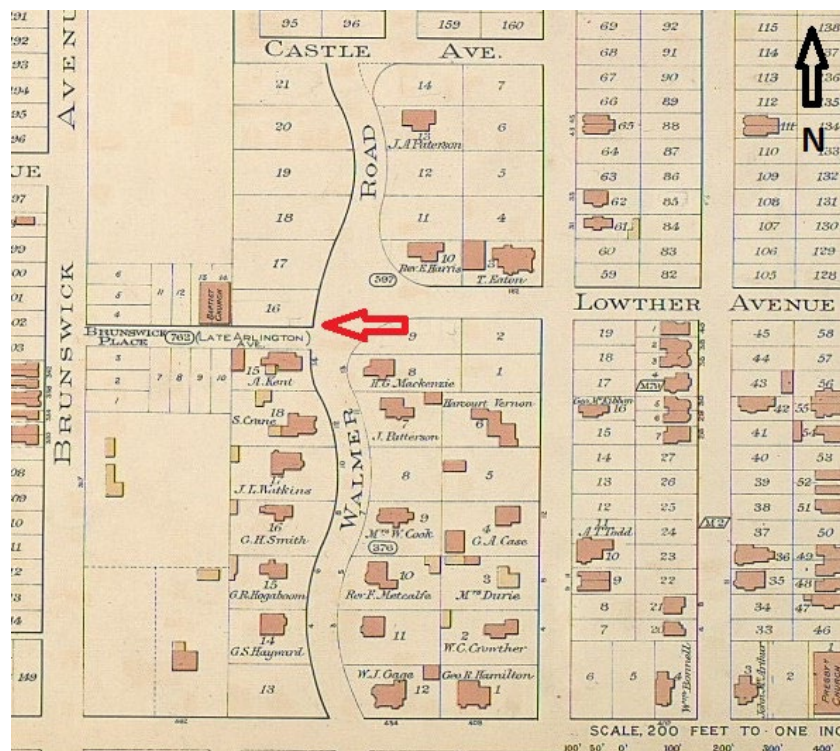


Figure 2: 1889 Goad's Atlas of the City of Toronto; location of Walmer Road Baptist church indicated by the red arrow. Map shows only what is now known as the Sunday School Building occupying the site. (City of Toronto Archives)

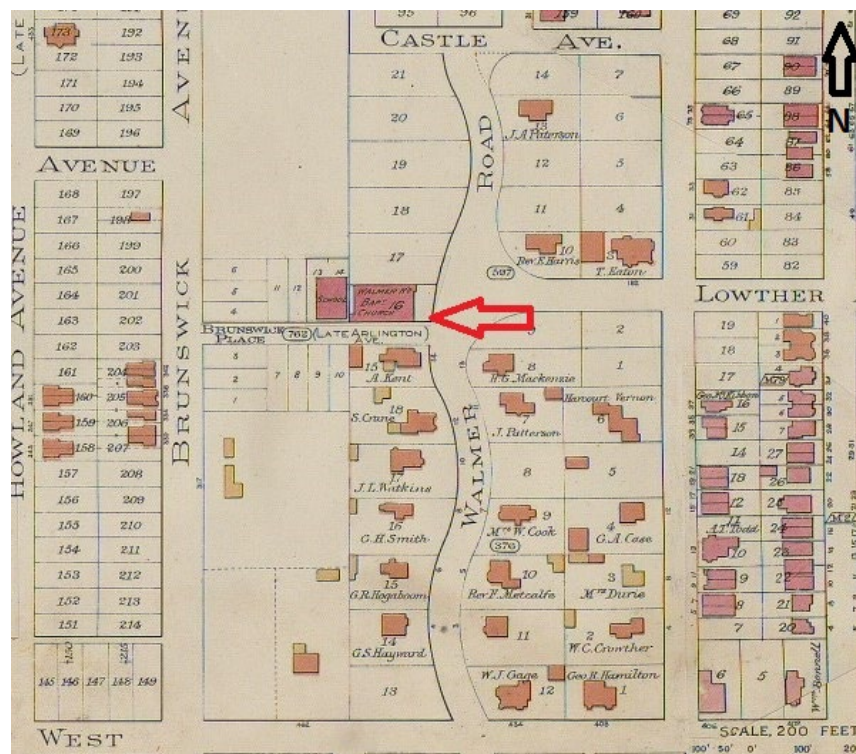


Figure 3: 1893 Goad's Atlas of the City of Toronto; location of Walmer Road Baptist church indicated by the red arrow. Map shows only what is now known as the Sunday School Building and the 1892 Sanctuary occupying the site. (City of Toronto Archives)

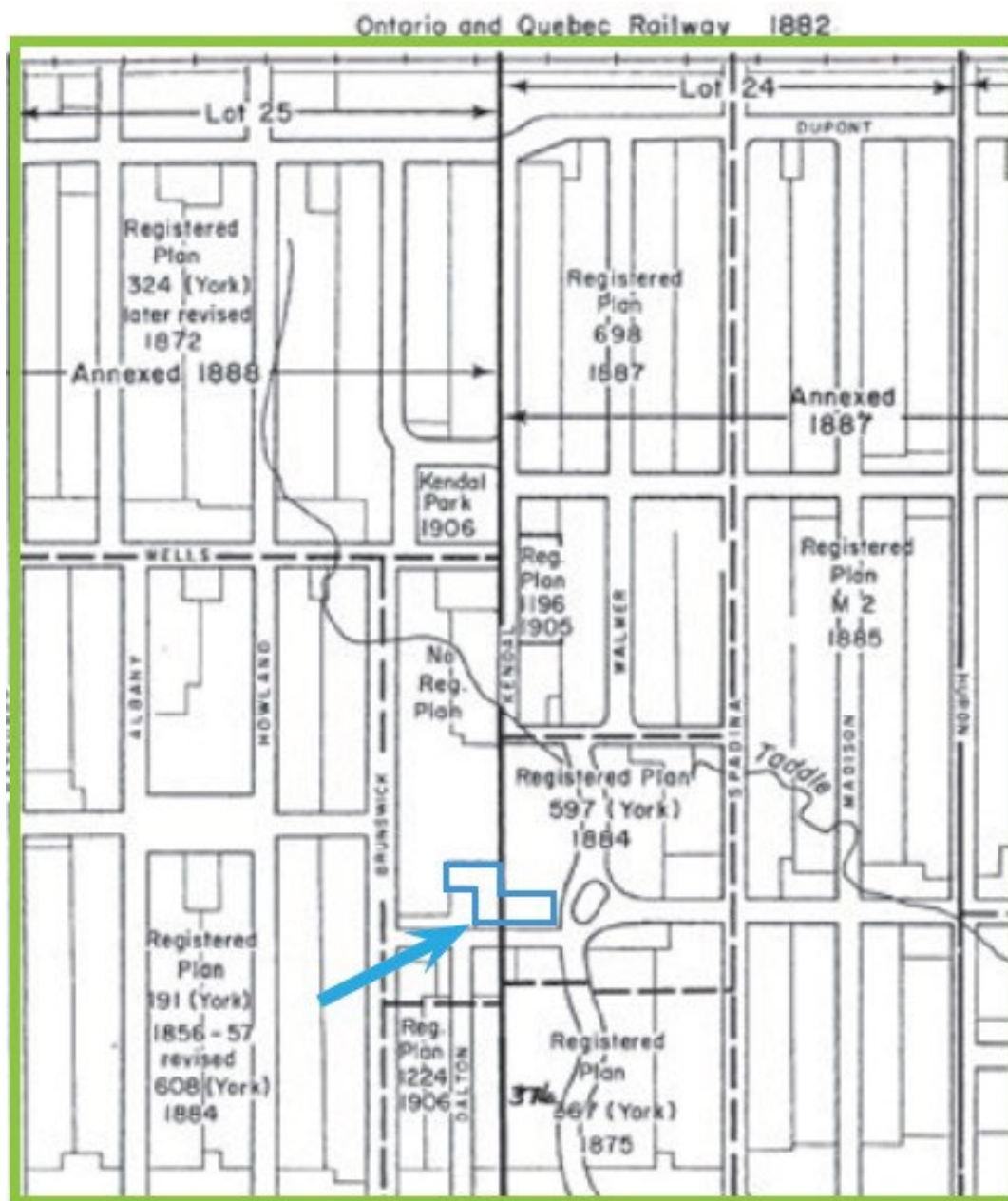


Figure 4: Map showing the central and western portions of the Annex neighbourhood and the location of the Walmer Road Baptist Church (indicated by blue arrow and outline) which straddles the 1887 and 1888 annexation areas, formerly Park Lots 24 and 25. (James Lemon, *The Annex: A Brief Historical Geography*; annotated by ERA Architects for the Cultural Heritage Evaluation Report)



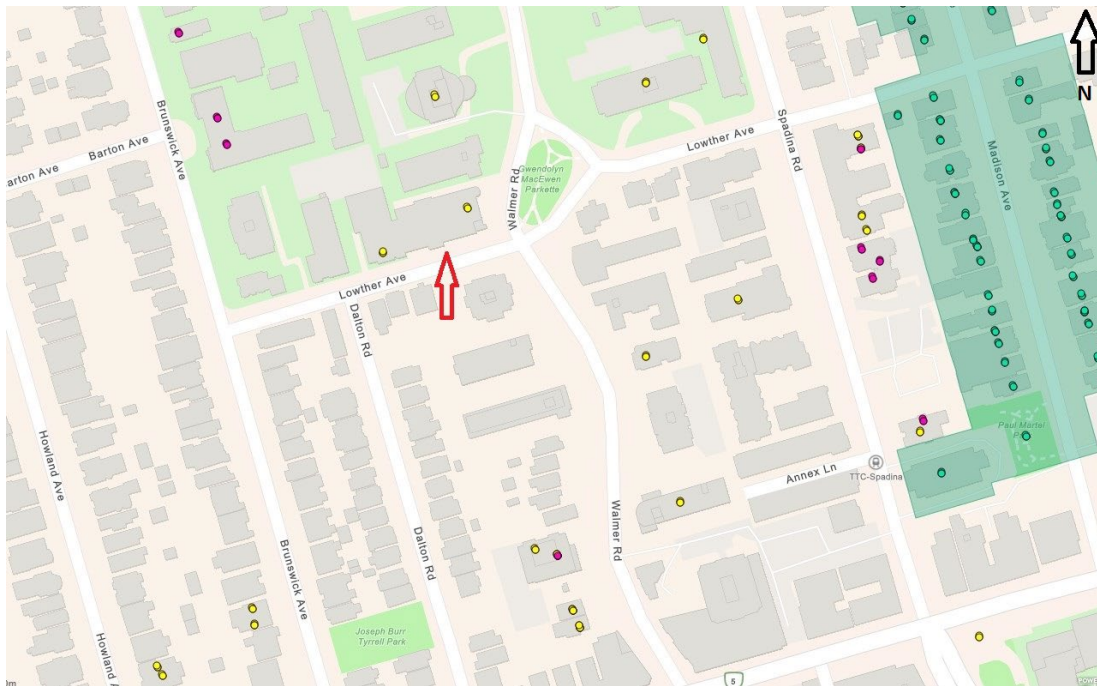


Figure 5: 38 Walmer Road, as indicated by the red arrow in the context of other heritage properties recognized by the City of Toronto. Yellow dots are properties listed on the Heritage Register; purple dots are properties individually designated under Part IV of the Ontario Heritage Act; the green dots are those within the Madison Avenue Heritage Conservation District. (City of Toronto mapping.)



Figure 6: Walmer Street Baptist Church along Lowther Street showing the three connected buildings including an 1889 Sunday School (left), 1892 Sanctuary (right), and 1913 Memorial Building (middle). 2023 (City of Toronto Heritage Planning)

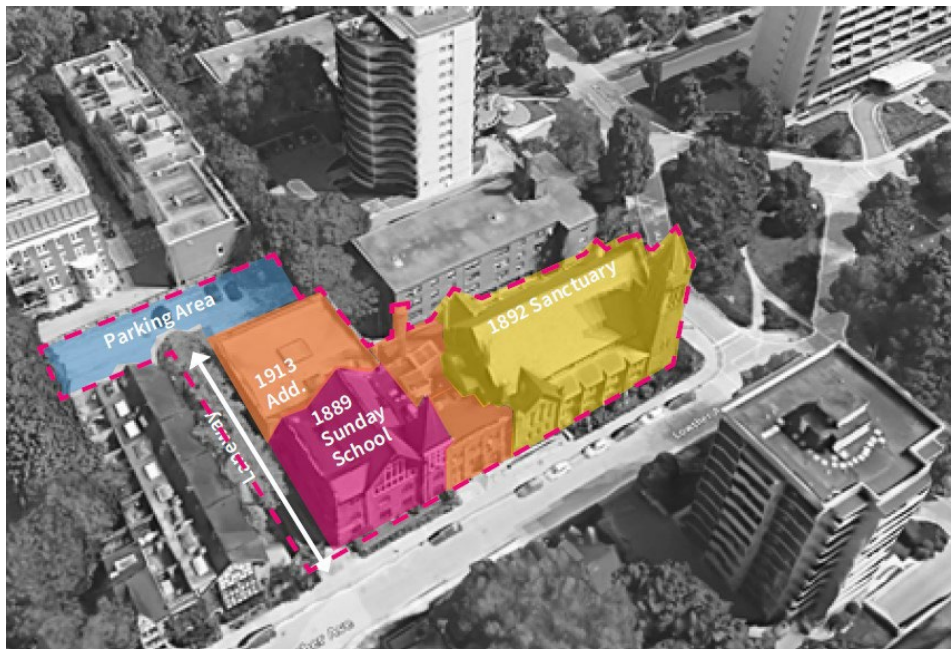


Figure 7: Site map showing each phase of site development and/ or use (Cultural Heritage Evaluation Report, E.R.A. Architects)

### SUNDAY SCHOOL BUILDING (1889)



Figure 8a: Drawing of the Sunday School Building, shortly after completion in 1889 (Frederick Tracy)



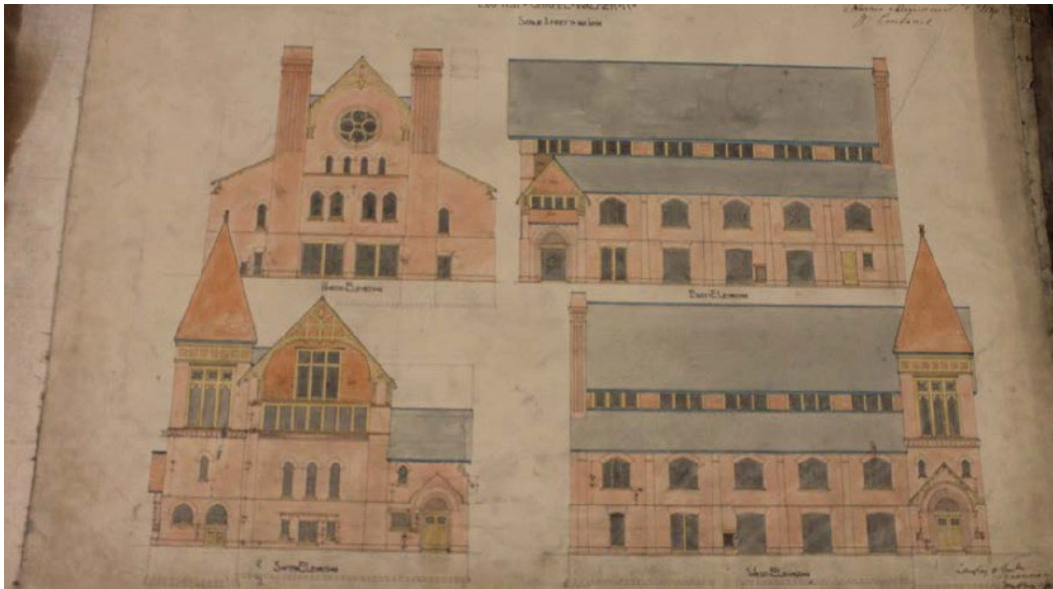


Figure 8b: Each elevation of the Sunday School from Langley and Burke's original architectural drawings, 1892. Note the original form with sides flanking the nave and the original fenestration of the main façade. These plans are the inverse of what was built and likely reflect the design for the originally planned site closer to Walmer Road (Archives of Ontario)



Figure 9: Front (south) elevation of the Sunday School Building, 2022 (City of Toronto Heritage Planning)





Figure 10: West elevation and south elevations of the Sunday School Building, 2023 (City of Toronto Heritage Planning)



Figure 11: Interior upper level of the Sunday School Building showing the open truss, ceiling, 2022 (City of Toronto Heritage Planning)





Figure 12: Interior of the Sunday School Building showing the interior of the tower, 2022 (City of Toronto Heritage Planning)

### SANCTUARY BUILDING (1892)

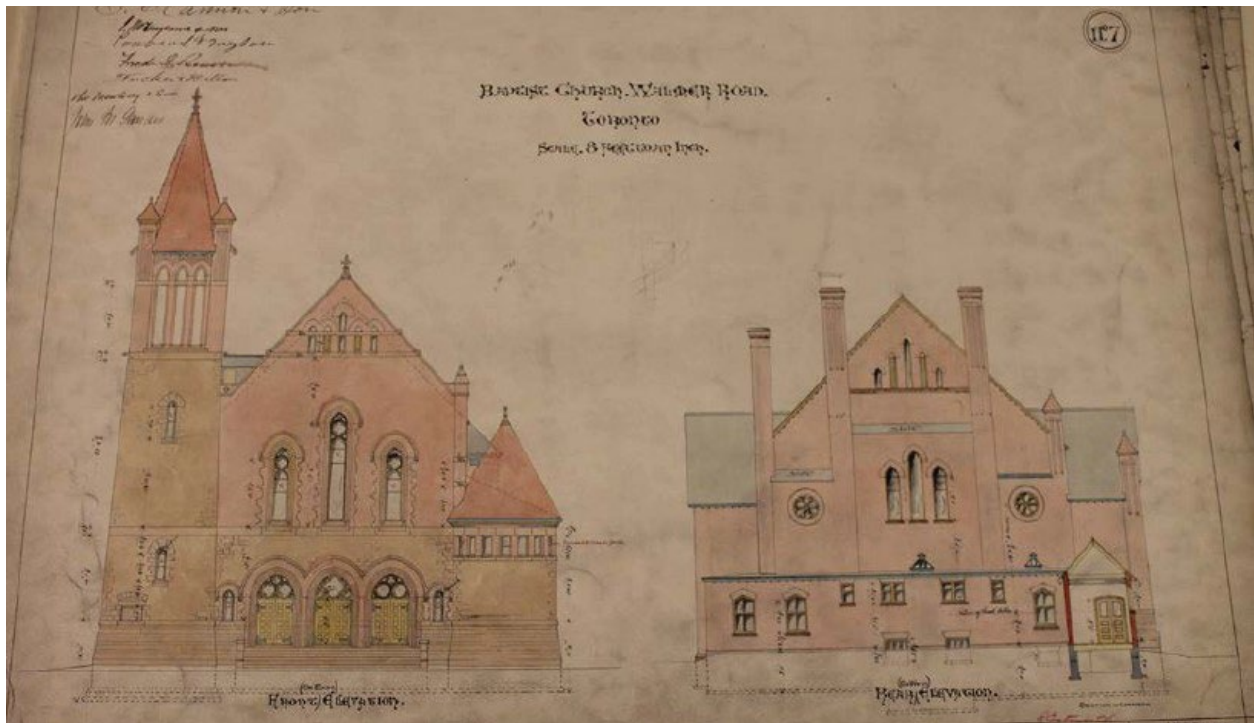


Figure 13: Original architectural drawings of the East and West elevations of the Sanctuary, 1892 (Ontario Archives)

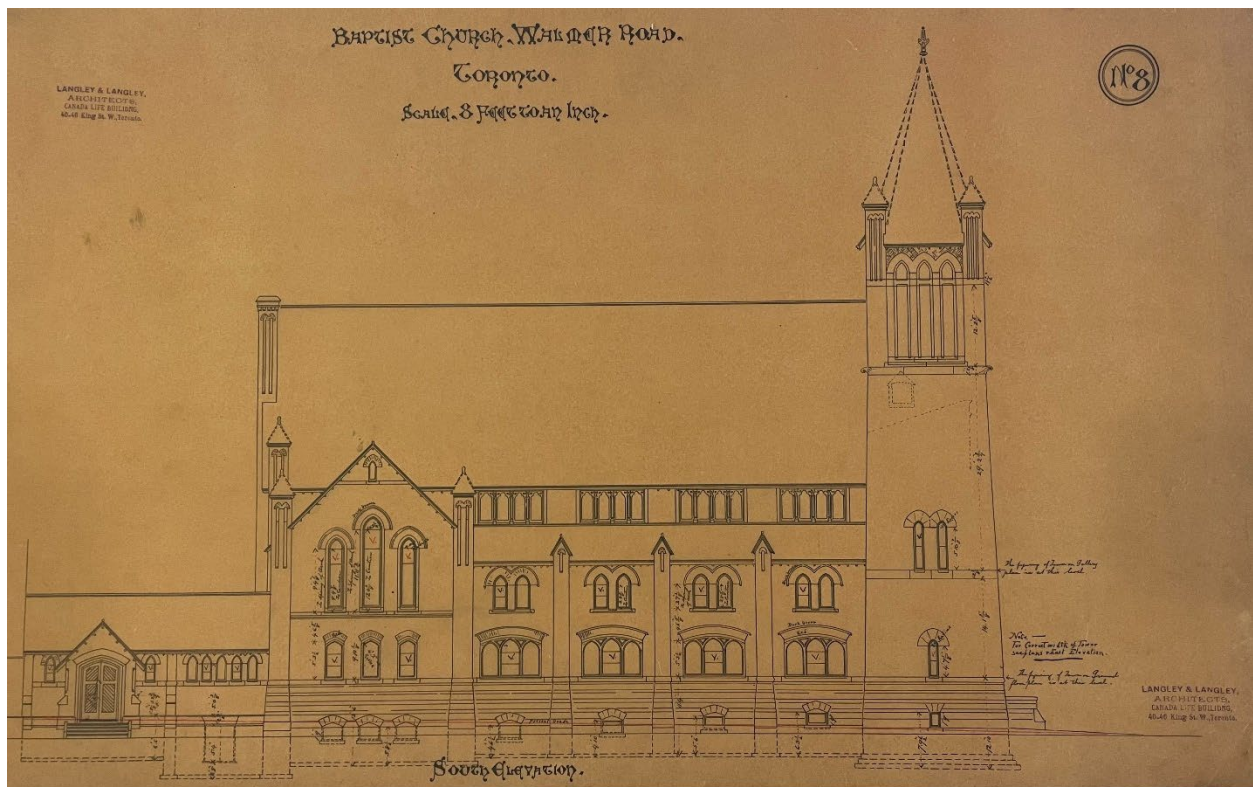


Figure 14: 1892 architectural drawing of South elevation of the Sanctuary showing the connection structure between the 1892 Sanctuary and the 1889 Chapel (later Sunday School) (Toronto Public Library, Baldwin Room Special Collection)



Figure 15: West elevation of the newly constructed Sanctuary, 1892 (Donald Goertz, Walmer: A Century for the City)



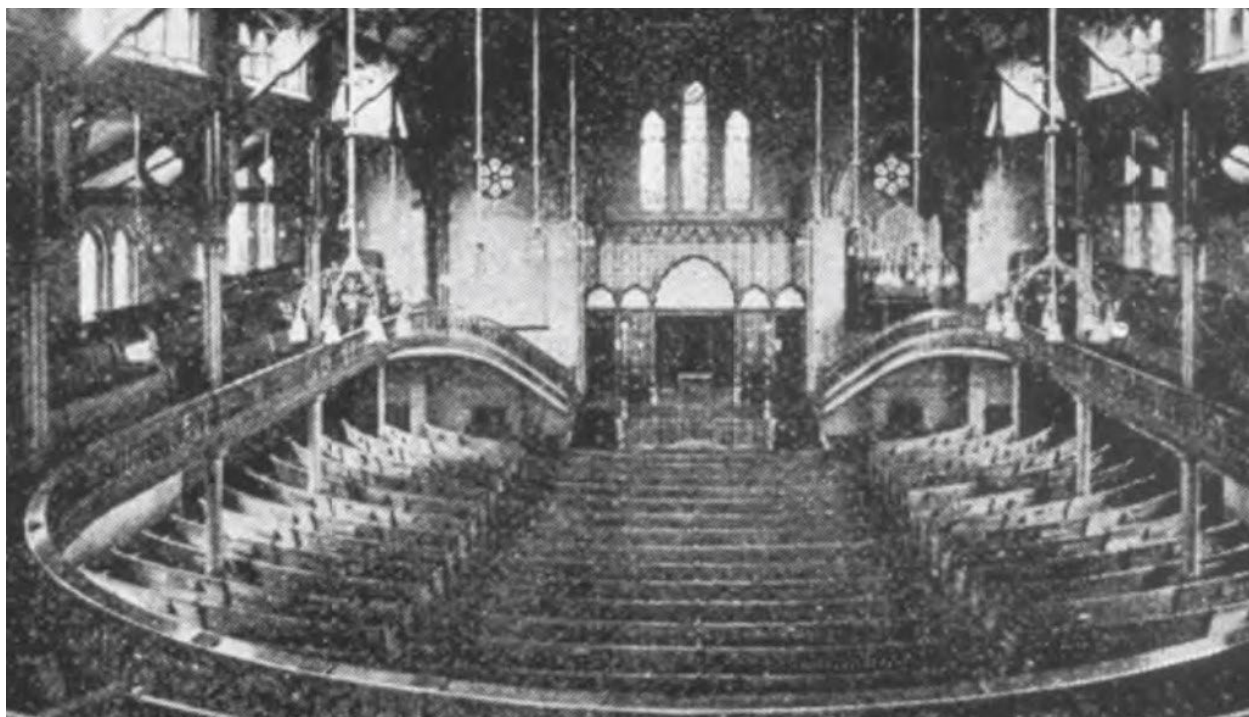


Figure 16: Interior view towards the West of the newly constructed church, 1892 (Donald Goertz, Walmer: A Century for the City)



Figure 17: View from the southeast of the Walmer Road Baptist Church showing the Memorial Building, undated photo (United Church of Canada Archives)





Figure 18: View of the front elevation of the Walmer Road Baptist Church at the southeast corner looking west along Lowther Street. 2023 (Heritage Planning)



Figure 19: West elevation of the Sanctuary, 2023 (City of Toronto Heritage Planning)





Figure 20: South elevation of the Sanctuary, 2023 (City of Toronto Heritage Planning)



Figure 21: North elevation of the Sanctuary, 2023 (City of Toronto Heritage Planning)



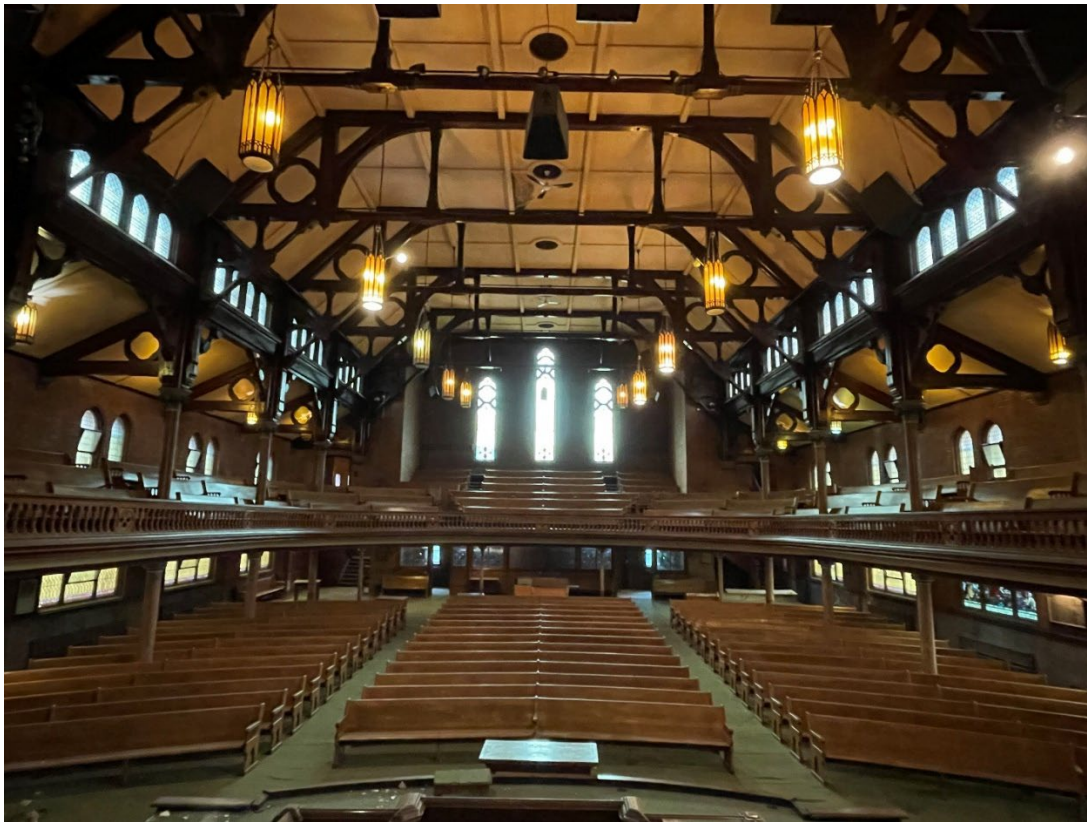


Figure 22: Interior of the Sanctuary, view to the East horseshoe-shaped gallery, 2022 (City of Toronto Heritage Planning)

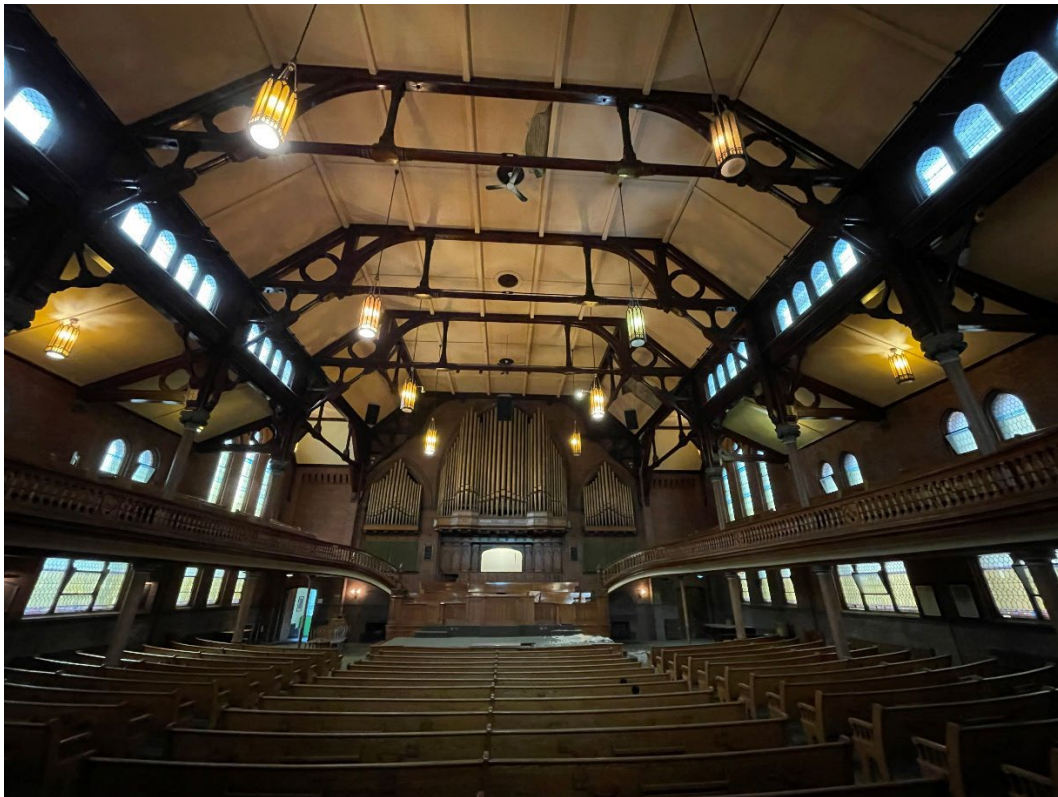


Figure 23: Interior of the Sanctuary, looking west to the chancel, pipe organ above the baptismal tank , 2022 (City of Toronto Heritage Planning)





Figure 24: View of the Sanctuary toward the West showing the chancel, pipe organ above the baptismal tank, 2022. (City of Toronto Heritage Planning)



Figure 25: Detail view showing the lined baptismal tank at the West wall of the Sanctuary, 2022 (City of Toronto Heritage Planning)





Figure 26: The ceiling of the Sanctuary showing the open, timber truss system, 2022 (City of Toronto Heritage Planning)



Figure 27: View to the northwest showing the Sanctuary's horseshoe-shaped gallery sweeping down to the chancel, 2022 (City of Toronto Heritage Planning)



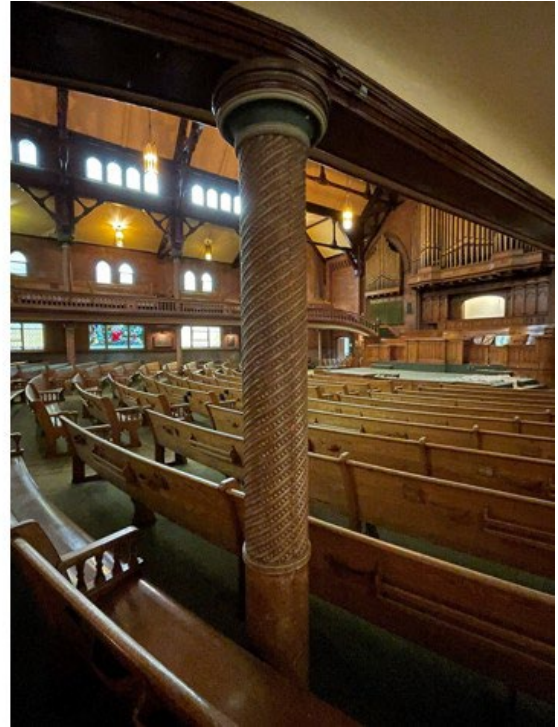


Figure 28: Left- Detail view of the Sanctuary's gallery balustrade;  
Figure 29: right- one of the Sanctuary's ornamented, iron, gallery support columns, 2022 (City of Toronto Heritage Planning)



Figure 30: Left - detail view of the Sanctuary's interior wall and brickwork with ornamental dado; Figure 31: one of two of the Sanctuary's fireplaces, 2022 (City of Toronto Heritage Planning)





Figure 32: Left - the 1948 Warren family stained glass memorial window of the Sanctuary's south wall; Figure 33: right - an example of the leaded and stained glass windows of the Sanctuary, 2022 (City of Toronto Heritage Planning)



Figure 34: Left - the staircase of the Sanctuary's north tower; Figure 35: Right- the staircase of the Sanctuary's south tower, 2022 (City of Toronto Heritage Planning)

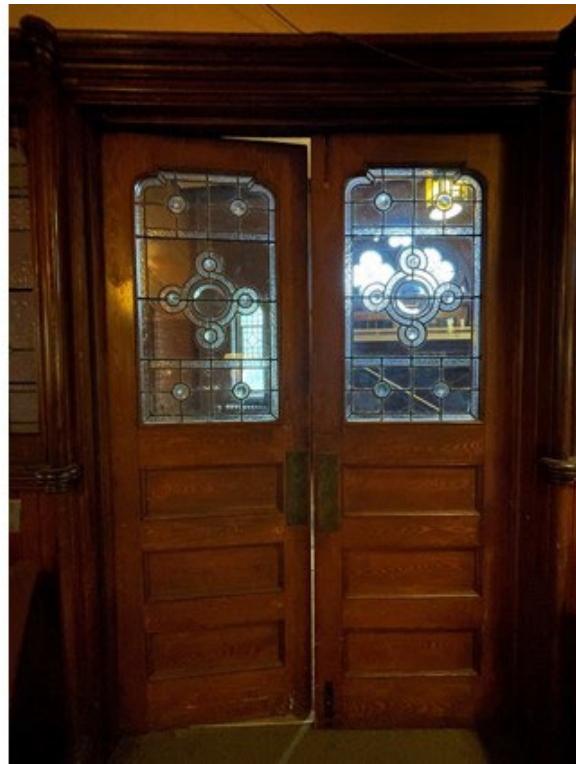


Figure 36: Left - the Sanctuary's foyer wall assembly of stained and leaded glass windows, doors and panelling; Figure 37: right - a set of the Sanctuary's foyer doors, 2022 (City of Toronto Heritage Planning)



Figure 38: the Sanctuary's foyer wall assembly of stained and leaded glass windows, and panelling; Figure 39: right - a set of the Sanctuary's main entrance doors, 2022 (City of Toronto Heritage Planning)





Figure 40a Sanctuary's light (sconce) fixture and Figure 40b (right): hanging light fixture, 2022 (City of Toronto Heritage Planning)

## MEMORIAL BUILDING (1913)

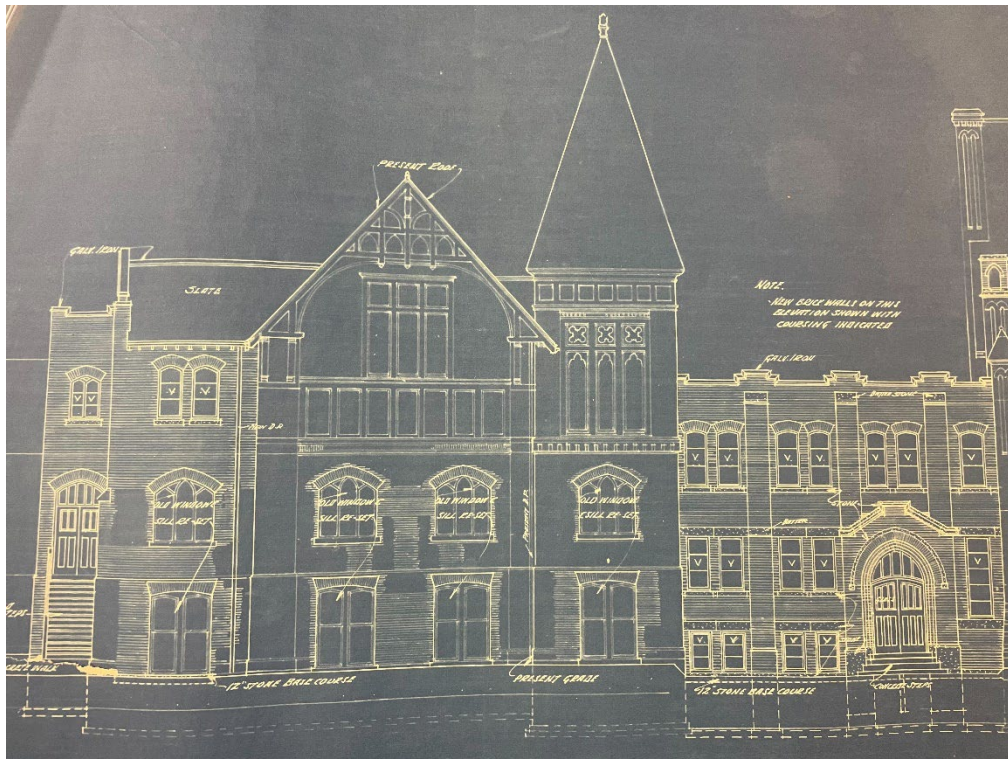


Figure 41: Original architectural drawing for the Memorial Building and changes to the Sunday School Building, May 1913. Note the hatching on the façade of the Sunday School showing hatching for added or infilled brickwork (City of Toronto Archives)



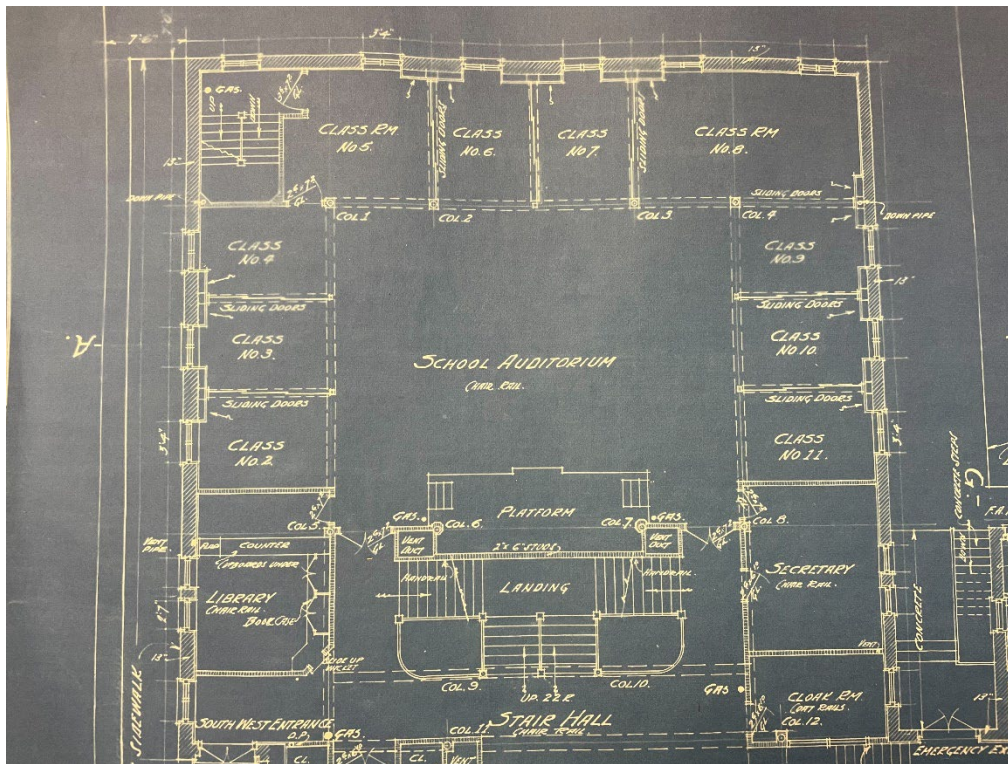


Figure 42: Original architectural drawing for the Memorial Building main level showing the auditorium, classrooms, library and other rooms, May 1913 (City of Toronto Archives)



Figure 43: the South elevation of the 1913 Memorial Building, 2022 (City of Toronto Heritage Planning)





Figure 44: Portion of the North elevation of the Memorial Building to the right, and the North elevation of the Sanctuary to the left, 2022 (City of Toronto Heritage Planning)



Figure 45: The north (rear) elevation of the Memorial Building, 2022 (City of Toronto Heritage Planning)





Figure 46: Portion of the East elevation of the Memorial Building, 2022 (City of Toronto Heritage Planning)

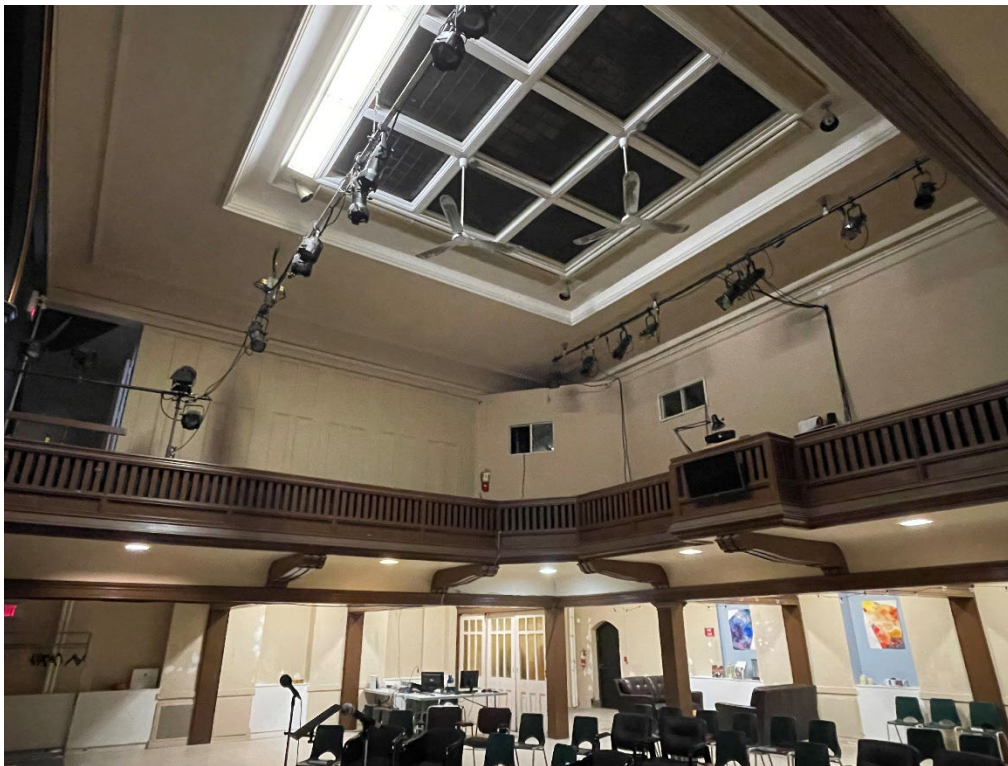


Figure 47: Auditorium of the Memorial Building showing the gallery balustrades and skylight, 2022 (City of Toronto Heritage Planning)





Figure 48: Memorial Building's auditorium stage with Gothic proscenium arch, 2022 (City of Toronto Heritage Planning)



Figure 49: An example of the sets of sliding doors creating flexible classroom space

## RESEARCH SOURCES

## ATTACHMENT 2

### Archival Sources

- Archives of Ontario, Horwood Collection
- Biographical Dictionary of Architects in Canada
- Catherine Nasmith Architect, *West Annex Phase 1 Heritage Conservation District Madison Avenue*, 2015
- City of Toronto Directories, Toronto Public Library
- City of Toronto Archives, Walmer Road Baptist Church Sunday School 1913 Plans, Fonds 200, Series 410, File 1590
- E.R.A. Architects Inc., *Walmer Road Baptist Church Heritage Impact Assessment*, 2022.
- Goad, Charles, *Atlas of the City of Toronto and Suburbs*, 1880 -1924. (City of Toronto Archives)
- Goertz, Donald Aaron, *Walmer: A Century for the City, Walmer Road Baptist Church, 1889-1989*, 1989.
- Process Guided Outdoor Story Tour, Toronto, December 12, 2021
- "On Walmer Road - The Baptists Open a New Church- What it Will Look Like" *The Globe*, October 18, 1889, p. 3
- "Walmer Road Baptist Church." *The Globe*, November 5, 1892, p. 4
- Tracy, Frederick, *Walmer Road Baptist Church: The Story of Forty Years*, 1929.
- Toronto Public Library, Baldwin Room Special Collection

### Secondary Sources

- Batten, Jack, *The Annex: The Story of a Toronto Neighbourhood*, 2004.
- Carr, Angela, *Toronto Architect Edmund Burke*, 1995.
- Harris, Cyril M, *American Architecture: An Illustrated Encyclopedia*. 1998
- Lemon, James T., *The Annex: A Brief Historical Geography*, 1986.

**STATEMENT OF SIGNIFICANCE  
(REASONS FOR DESIGNATION)****Reasons for Designation**

The property at 38 Walmer Road, is worthy of designation under Part IV, Section 29 of the Ontario Heritage Act for its cultural value and meets Regulation 9/06, the provincial criteria prescribed for municipal designation under the categories of design/physical, historical/ associative and contextual value.

**Description**

The property at 38 Walmer Road, known as the Walmer Road Baptist Church, is located in a residential section of Toronto's Annex neighbourhood, on the northwest corner of Walmer Road and Lowther Avenue, fronting Gwendolyn Macewen Park.

Rev. Elmore Harris, with the financial backing of his father, Alanson Harris, of Brantford, who made his fortune in the manufacturing of farm machinery (Massey-Harris), led the development of the Walmer Road Baptist Church to which he would take charge upon its completion in 1889. Rev. Harris commissioned the illustrious Toronto architectural firm of Langley and Burke to design a church with a Sunday school facilities on the property purchased on Walmer Road and extended along Lowther Avenue. The church complex consists of three building sections - the 1889 Queen Anne revival- style Sunday School building, an 1892 Romanesque revival-style Sanctuary with seating for more than 1500, and a Gothic-style 1913 Memorial Building linking the other two sections into a building complex along Lowther Avenue.

Several properties in close proximity to the church have been designated under Part IV of the Ontario Heritage Act or listed on the City's Heritage Register. Designated properties nearby include 6 Walmer Road, the former Loretto College Building (1914) at 385-87 Brunswick Avenue. Properties which are listed on the Register include 21 Walmer Road, 1894 house, as well as 11, 35, and 44 Walmer Road – all mid-twentieth century apartment buildings designed by architect Uno Prii.

City Council listed the property on the City of Toronto's Heritage Register in 1986.

**Statement of Cultural Heritage Value****Historical or Associative Value**

The property possesses historical and associative value as the home of the Walmer Road Baptist Church, an institution with a congregation established in 1889. Since that time, it has been a place of worship, social and educational activity for its members as well as a place of community outreach. Originally, the Sunday school building served as the place of worship - with a seating capacity of 600 - until 1892, when the sanctuary was completed. With the completion of the 1892 sanctuary, and its seating for 1540 people, the church became the largest Baptist church in Canada. The use of the church



and its functional role in the community was significant, aligning with the times and the needs of the community. The church was said to have the most diversified programming of a church in Canada, aligning with the community-minded values of the founder, Rev Harris.

The church is associated with some of Toronto's most important and prolific architectural practices – Langley and Burke for the Sunday School and Sanctuary; and Burke, Horwood and White for the Memorial Building section. Edmund Burke was a leading Toronto architect for a half century designing a wide array of residential, commercial and institutional works, while Henry Langley was the leading architect of ecclesiastical works in Ontario in the late 1800s. Together, they designed numerous landmark churches such as Jarvis Street Baptist Church, Shelbourne Street Methodist Church, and Trinity Methodist Church (1887-89). Subsequently, Burke and Horwood were responsible for some of Toronto's most significant architectural works such as the Robert Simpson Department Store. Later, Burke, Horwood and White were associated with important commissions across Canada such as the iconic Hudson's Bay Department stores in Calgary, Vancouver and Victoria.

### **Design or Physical Value**

The Sunday School building, dating from 1889, is a unique example of Queen Anne–revival style design due to its adaptation for an institutional use rather than the typical residential uses associated with such design in the area. The building's asymmetrical façade with tower, tiled gable and picturesque appearance distinguishes the exterior of the building, while the interior is notable for its open truss ceiling. The design of the building reinforces and compliments the predominant architectural character of the area which is a blend of Queen Anne- and Romanesque-style influences to create what is known as the local "Annex" style of design.

The 1892 Sanctuary is a unique example of the Romanesque style adapted to an ecclesiastical purpose incorporating a variety of Gothic-style references. Characterizing the building are the contrasting materials of brick, rough-faced stone and terra-cotta tiles. Its asymmetrical front façade with towers features a distinctive window treatment, being deeply set, and comprising various rounded arch windows and rows of openings. Lancet and pointed arch windows, window tracery, buttressed walls and an elaborate and impressive open-truss ceiling contribute to the Gothic quality. A sweeping, horseshoe-shaped gallery further distinguishes the interior.

The 1913 Memorial Building linking the Sanctuary and Sunday School also has value as a representative example of Gothic revival-style design physically and visually connecting the two buildings with understated stylistic influences. Elements of the Gothic style can be seen in both the Sunday School and Sanctuary buildings and the employment of the Memorial Building's Gothic style detailing to link the two structures skillfully brings the composition together.

## **Contextual Value**

The Walmer Road Baptist Church is functionally and visually linked to its surroundings. In architectural character, the Walmer Road Baptist Church is visually linked to the community which is distinguished by residential architecture in the "Annex style" – a combination of Romanesque- and Queen Anne revival styles - both of which are displayed in the subject property, visually tying the property to its surroundings. Functionally, the property has served the spiritual and social needs of its geographical community since 1889. Since then, it has been a place of community outreach offering an extensive variety of programming for the area's residents.

The property is also historically linked to its surroundings. The development, growth, and evolution of the church reflects the same of the community with each evolving, to a degree, in tandem. The initial establishment of the church in 1889 reflects the early development phase of the community. Further development of the community in terms of physical and population growth aligns with the continued development and growth of the church. In the twentieth century, the changing social demographics of the community, which became more diverse, was similarly reflected in the role of the church in the community and its evolution in programming and outreach.

The Walmer Road Baptist Church is also a landmark in the Annex community. The substantial and distinctive character of its architecture in combination with its prominent presence on Walmer Road and its situation dominating Gwendolyn Macewan Park makes the property a physically pronounced structure in the area. The building also terminates the view from the East alignment of Lowther Avenue, prior to the street continuing around the building. Its long and important functional role has made it a community focal point, contributing to this landmark status.

## **Heritage Attributes**

### **Design or Physical Value**

The following heritage attributes contribute to the design and physical value of the property at 38 Walmer Road and specifically the Sunday school's Queen Anne and Romanesque revival style; the Memorial Building's Gothic-revival style; and the Sanctuary's Romanesque-revival style:

### **Sunday School Building (1889)**

#### **Exterior:**

- The form, scale and massing of the building being three storeys and rectangular with corner tower
- The front gable roof with lower parapeted cross gables and flat sections; roof elements comprising an eave bracket, open eaves with exposed rafters and wooden tongue and groove soffits; and the tower's cornice, pyramidal roof and finial
- The reddish-brown brick cladding and brickwork of the facades forming buttresses and corbel tables; terra-cotta gable shingles; and stone sills
- The fenestration, with pointed arch and segmental arched windows as well as a large multi-part gable window (with leaded glazing) and multi-part tower windows

with foil-shaped sashes to mimic tracery and leaded and stained-glazing; wood-sash windows with leaded glazing

**Interior:**

- The extended height ceiling of the gymnasium space (original sanctuary) with timber, open-truss ceiling
- The ornamented cast-iron structural columns within the basement

**Sanctuary Building (1892)**

**Exterior:**

- The form, scale and massing of the cruciform-shaped building with lofty nave and lower sides, and with an asymmetrical main façade arrangement comprising a tall bell tower and lower stair tower
- The materials of brown, rough-faced, Credit Valley sandstone base, walls, courses and sills and contrasting reddish-brown cladding and brickwork forming label mouldings, buttresses, and the terra-cotta shingled clerestory
- The steeply-sloped front gable roof over the nave with lower cross gables over the transepts and lower slopes roofs over the sides (aisles) and the pyramidal bell tower roof and the conical copper-clad stair tower roof
- The fenestration, with a variety of pointed- and segmental-arched windows containing wooden sash, leaded glazing, and front windows with wood tracery; ribbons of leaded-glass clerestory windows atop the nave; the arcaded, deeply set windows and the narrow rounded-arch and lancet openings within the towers and gables; the 1948, stained glass Warren Family memorial window of the south elevation
- The main entrance with its three pointed-arch doorways each with formed brick mouldings and reveals, panelled wood double doors, transom lights with wooden tracery of foils and leaded and stained glass

**Interior:**

The following heritage attributes have been identified as "liturgical elements":

- The configuration with lofty single volume nave with its raked floor and separate entrance foyer containing two tower staircases
- The elaborate open-truss roof with strapwork plaster ceiling
- The horseshoe-shaped gallery with tiered seating, and with wood balustrades of ash and turned balusters of birch
- The elaborately cast-iron columns supporting the balconies and the ceiling
- The exposed, pressed-red-brick walls of the sanctuary incorporating ornamental brickwork detailing such as a dado, courses, and label mouldings
- The raised chancel with carved and panelled oak rood screen, pulpit,
- The pipe organ recesses, oak casing and façade pipes
- metal lined baptismal tank
- The three-part stained glass memorial window
- The two fireplaces with tiled hearth and ornamental brickwork chimneypieces
- The bronze hanging light fixtures and sconces with Gothic stylistic motifs
- The oak finishes comprising the staircase balustrades, the foyer wall assembly with wainscot panelling, and the solid panelled and glazed doors

## **Memorial Building (1913)**

### **Exterior:**

- The form, scale and massing of the building being two-storeys with flat roof and comprising two connected volumes wrapping around the Sunday School building
- The reddish-brown brick cladding and brickwork of the facades forming buttresses, a crenelated parapet and arched doorway reveals; smoothly-dressed sandstone finishes comprising label mouldings, coping, lintels and sills
- The fenestration with pointed-arch and flat-headed windows; the leaded-glass wood-sash windows

### **Interior:**

- the auditorium space and its features including its stage, pointed proscenium arch with Gothic columns, and balconies with their wood balustrades, large support brackets

## **Historical or Associative Value**

The following heritage attributes contribute to the cultural heritage value of the property as a place of worship, social, educational and recreational activity for its members as well as a place of community outreach:

- the Sunday School, the Sanctuary and the Memorial Building associated with the Baptist church

The following heritage attributes contribute to the cultural heritage value of the property associated with the prominent architects associated with the property:

- the building materials and Queen Anne, Romanesque and Gothic revival-style design of the property reflecting an association with Langley and Burke architects and Burke, Horwood and White architects

## **Contextual Value**

The following heritage attributes contribute to the cultural heritage value of the property as defining, supporting and maintaining the historic character of the area and being historically, visually linked to its setting and as a landmark in the Annex:

- the setback, placement and orientation of the buildings on a corner lot viewed from Walmer Road and Lowther Avenue, with a focal-point presence fronting Gwendolyn Macewen Park
- the Romanesque and Queen Anne-Revival design of the property which is visually linked the architectural style of the Annex.