BETH SHOLOM SYNAGOGUE

HERITAGE IMPACT ASSESSMENT | MAY 19, 2020

ERA

Cover image: View of site from northeast (ERA, 2020).

ERA

CONTENTS

ERA

INTENTIONALLY LEFT BLANK

ERA

EXECUTIVE SUMMARY

Following direction from City staff, BNKC Architects has engaged ERA Architects Inc. ("ERA") to prepare this Heritage Impact Assessment ("HIA") for a Site Plan Control application for the Beth Sholom Synagogue, located at 1445 Eglinton Avenue West (the "site") in the City of Toronto. The site contains a four-storey place of worship built circa 1947 with a number of later additions.

The site is not listed on the City of Toronto's Heritage Register. ERA has evaluated the building at 1445 Eglinton Avenue West using the provincial Criteria for Determining Cultural Heritage Value or Interest (Ontario Regulation 9/06) and found that the property does not meet the prescribed criteria for candidacy for designation.

The applicant proposes additions (roughly 15% of the total building area) and alterations to the existing building to fit the programmatic requirements of the synagogue. This HIA finds that the proposed development responds to the existing building and allows for functional and aesthetic upgrades that will enhance the character and appearance of the property, and allow for the ongoing use of the synagogue for its congregation and community.

INTENTIONALLY LEFT BLANK

ERA

1 INTRODUCTION

SCOPE OF THE REPORT

ERA has been retained to prepare this HIA for a Site Plan Control application for an addition and renovation to the existing place of worship.

The purpose of an HIA, as per the City of Toronto Heritage Impact Assessment Terms of Reference (2014) is to evaluate proposed development in relation to cultural heritage resources that may be impacted in some form, and to recommend an approach to the conservation of the heritage value of those resources. Various provincial and municipal heritage policies that provide for the conservation of cultural heritage resources have been considered in the preparation of this HIA.

Multiple sources of data have been collected, sorted and analyzed for this assessment. Both primary and secondary sources have been drawn from, including: historical maps, atlases, aerial photographs, archival photographs, previous City Planning studies and reports, the City's Building Records Centre, and from observations made during site visits.

CURRENT OWNER CONTACT

Beth Sholom Synagogue
1445 Eglinton Avenue West
Toronto, Ontario M6C 2E6
T: 416-783-6103

ERA

SITE LOCATION AND DESCRIPTION

The site is located on the south side of Eglinton Avenue West, with Winnett Avenue to the east and Atlas Avenue to the west.

The site contains Beth Sholom Synagogue, municipally known as 1445 Eglinton Avenue West. The building is a four-storey place of worship with a number of later additions. The synagogue building was initially constructed circa 1947, constructed to the designs of Toronto-based architect Jack Sugarman. The building interior has been substantially renovated. A surface parking lot is located at the rear of the property.

The site is surrounded by a mix of land uses and building types. To the north is Eglinton Avenue West with a block of mixed-use and four-storey residential buildings. To the east is Winnett Avenue and a low-rise police station beyond. To the south are residential buildings. To the west is Atlas Avenue with a 10-storey residential building beyond.

The site is approximately 150 metres west of the Eglington West TTC station and the future Eglinton Crosstown Light Rail Transit line.
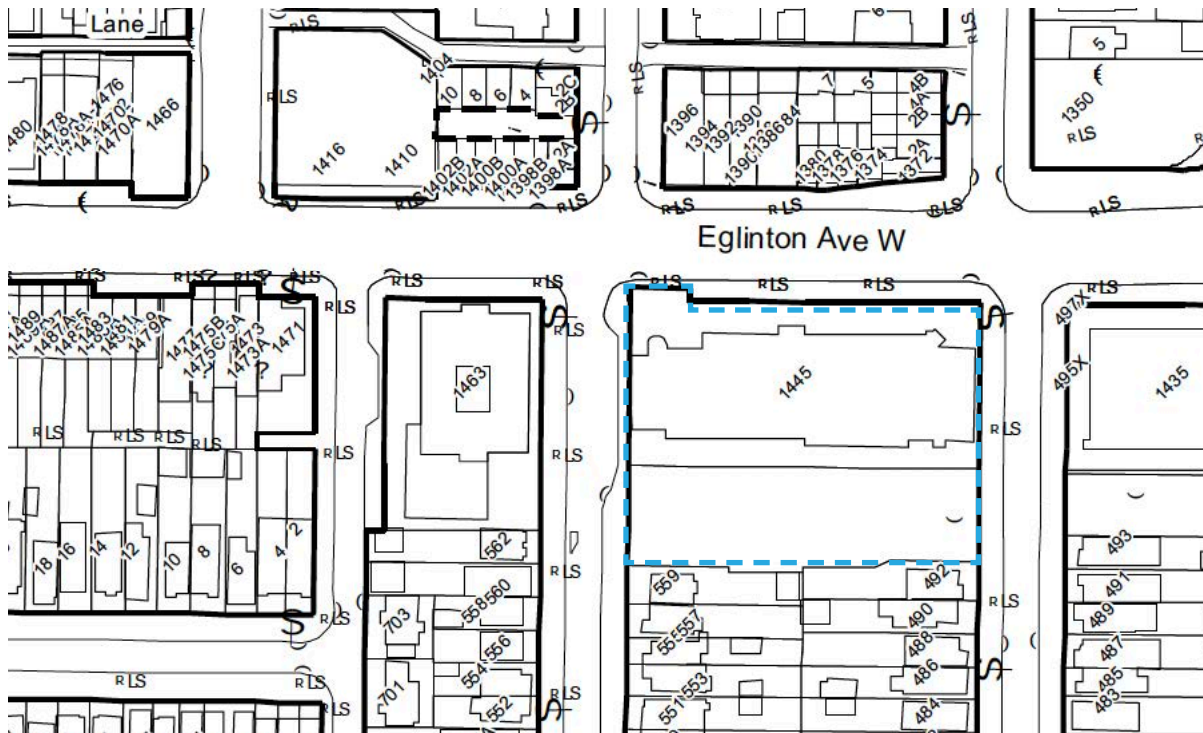
City of Toronto Property Data Map, 2014 (annotated by ERA, 2020).

ERA

CONTEXT IMAGES

Aerial view of Beth Sholom Synagogue with the site boundary outlined in blue and the nearby Eglinton Cedarvale TTC Station in pink (Google Earth, 2019; annotated by ERA).

Axonometric image of Beth Sholom Synagogue with the site boundary outlined in blue (Google Earth, 2019; annotated by ERA).

SITE PHOTOS

Northeast corner of site viewed from Eglinton Street (BNKC, 2018).

Northwest corner of site viewed from Eglinton Street (BNKC, 2018).
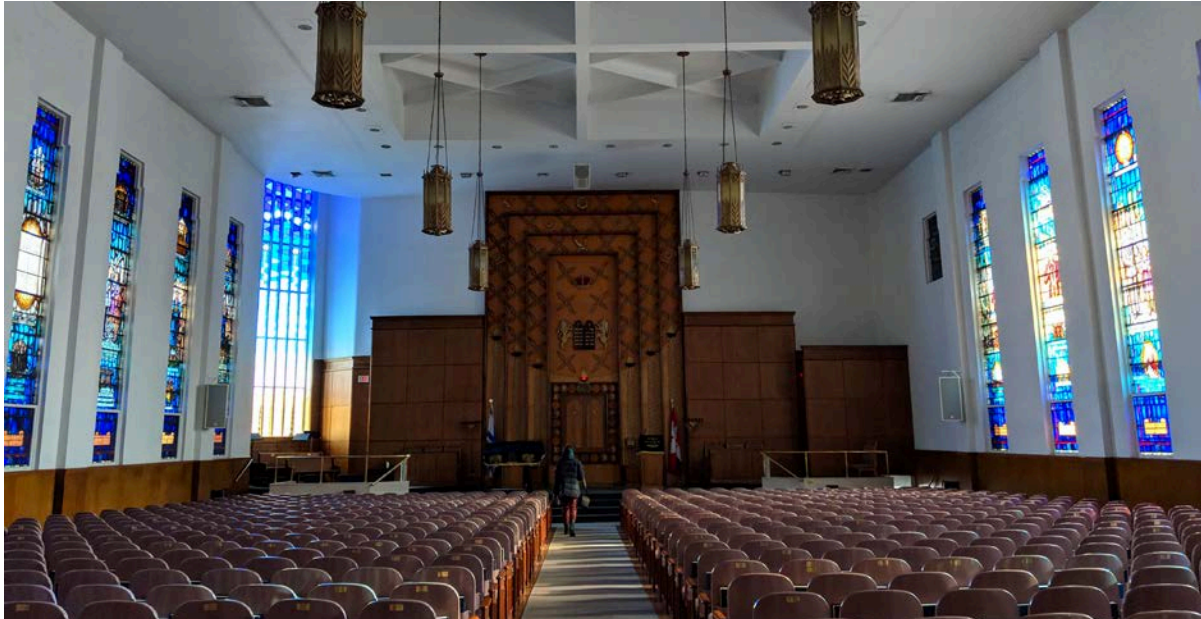
ERA

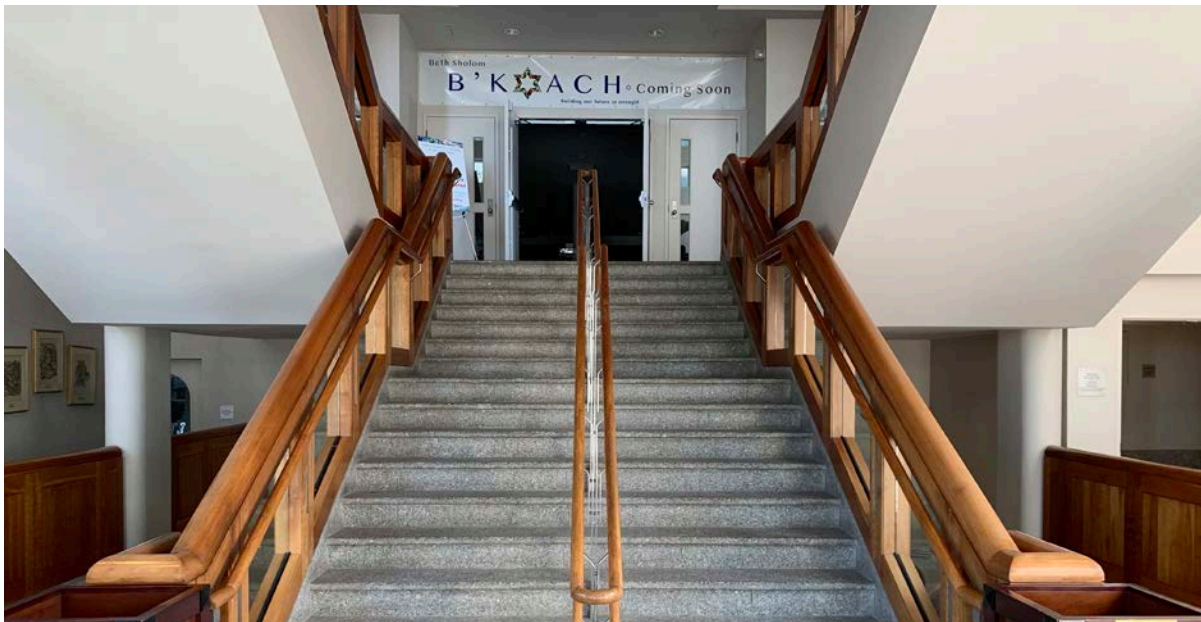Southwest corner of site viewed from Atlas Avenue (BNKC, 2018).

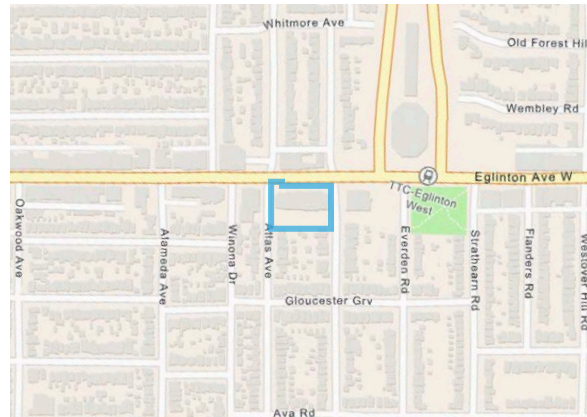Southeast corner of site viewed from Winnett Avenue (BNKC, 2018).

INTERIOR PHOTOS

Interior view of sanctuary (BNKC, 2019).

Interior stairwell (ERA, 2020).

ERA

HERITAGE RECOGNITION

The site is not listed on the City of Toronto's Heritage Register, and there are no listed and designated heritage properties in the vicinity of the site.

Detail from Toronto Heritage Register map. There are no heritage properties located adjacent to the site (City of Toronto; annotation by ERA).

ARCHAEOLOGICAL POTENTIAL

The City of Toronto's archaeological mapping tool does not identify the site as an area of archaeological potential.
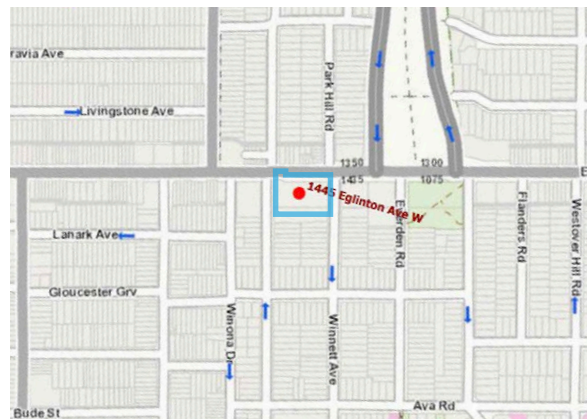
Detail from Toronto Archaeological Potential map. Pink shading indicates areas identified as having archaeological potential. The site is not identified (City of Toronto; annotation by ERA).

PROTECTED VIEWS

The City of Toronto's Official Plan contains policies for protecting identified views. The site is not located within a protected view corridor.
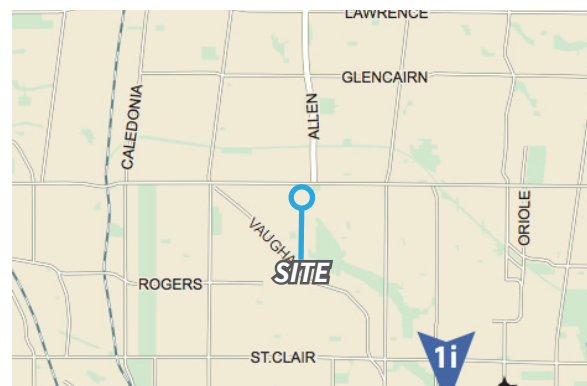
Detail from Toronto's Official Plan Map 7A: Identified Views from the Public Realm. The site is not located within a view corridor (City of Toronto; annotation by ERA).

ERA

INTENTIONALLY LEFT BLANK

ERA

2   BACKGROUND RESEARCH & ANALYSIS

AREA HISTORY

As early as the 15th century, archaeological evidence suggests that the Huron-Wendat lived on the land that would become Toronto. The displacement of the Huron-Wendat was initiated by contact with European settlers, the fur trade, and disease in the 17th century, whereupon the Iroquois occupied the territory.

In 1787, the first Toronto Purchase was negotiated by British Loyalists from the Mississaugas of the New Credit. This purchase included over 250,000 acres of land for small amounts of money and supplies, including gunflints, rifles, mirrors, and western clothing. The Toronto Purchase was later revised as Crown Treaty Number 13.

In 1793, York (now Toronto) was incorporated by Canada West (later known as the Province of Ontario, following confederation), as a township under the County of York. The site is located on township lot number 28, granted to Captain Samuel Smith in 1793. Early maps of the area do not indicate any structures on the land, which was subdivided a number of times. The surrounding area was primarily in agricultural use through the 1800s.

Near the site, Vaughan Road was established in 1850 to provide a route between York and Vaughan township. The road, which follows a number of streams, was initially used as a trail by Indigenous groups. In 1874, a post office was established at the corner of Dufferin Street and Vaughan Road. Farmland nearby was subdivided, and a small village named Fairbank was established. In 1889, the Toronto Belt Line Company purchased lands to the north of Eglinton Avenue and began the development of a commuter railway. The company subdivided lands to fund the development of the commuter rail, which started operations in 1892 and closed shortly thereafter. The subdivided lands remained largely undeveloped until the early 1920s.


The center of Fairbank at the intersection of Dufferin Street, Eglinton Avenue West, and Vaughan Road in the late 1800s (City of Toronto Archives).

The unsuccessful Belt Line project did not delay development in the area for long. To the south of the site, in the 1910s the City of Toronto experienced a building boom and residential development coincided with a series of annexations north of Bloor Street.

While Toronto continued to expand, the site remained located at the southern tip of York township. In 1912, the lands south and east of the site were purchased and subdivided by Sir Henry Pellatt to the designs of Dunington-Grubb and Harries, landscape architects. However, the lots of Cedarvale did not sell as hoped due to a recession and then the outbreak of World War One. Goad's fire insurance maps from 1924 shows little development near the site within the Cedarvale area. Much of the area was not developed until the late-1940s.

In the 1930s, a number of Jewish Torontonians relocated from south of Bloor Street to the Village of Forest Hill, prompting the relocation of Holy Blossom Temple to 1950 Bathurst Street. Following the Second World War, a wave of suburbanization prompted further community growth, and a number of businesses catering to the Jewish community began operating along Eglinton Avenue West.
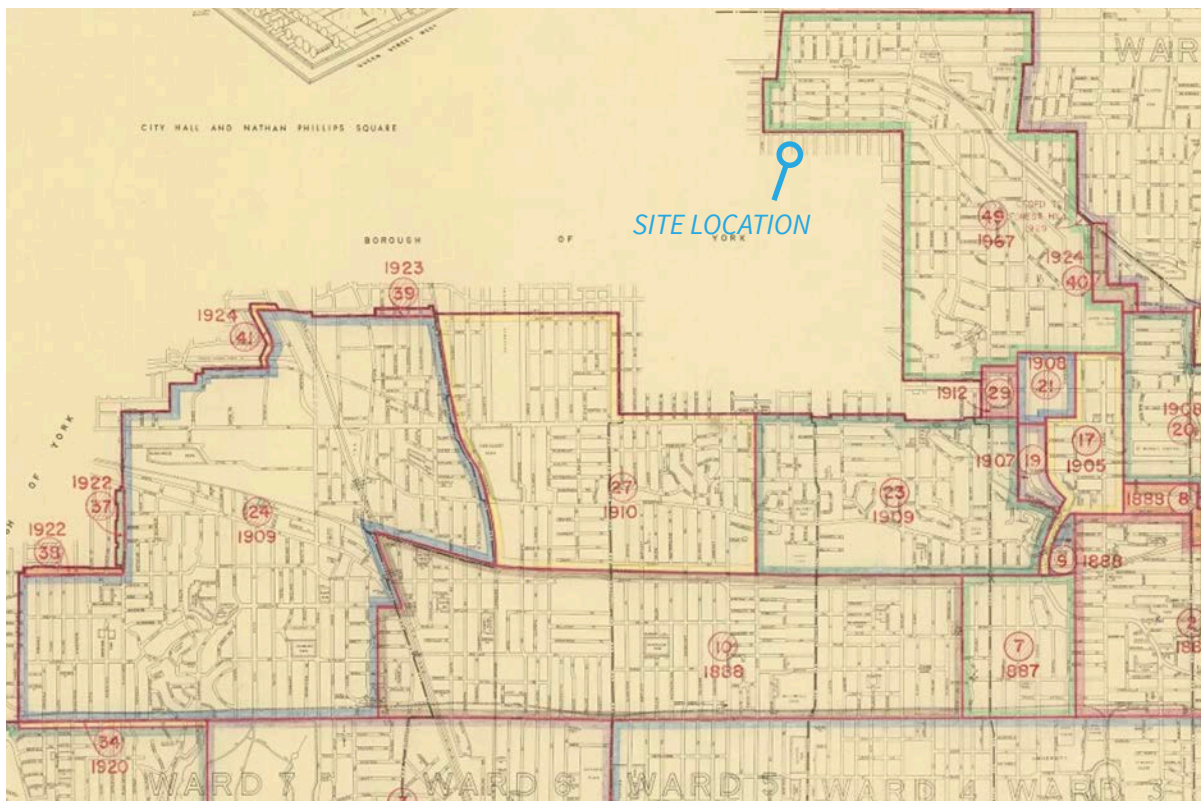
Annexation map of the City of Toronto with the site location indicated in blue (City of Toronto; annotation by ERA).

ERA

Suburbanization coincided with the rise of the personal automobile. In 1962, Metro Toronto Council approved the Spadina Expressway and subway line. Citizens of Toronto were divided in their views: some thought modern expressways would help solve growing traffic concerns in the city, while others saw this as a temporary gain that would result in the loss of neighbourhoods and public funds. The Stop Spadina Save Our City Coordinating Committee was formed in 1969, and was successful in lobbying the Government of Ontario to cancel the Spadina Expressway in 1971.However, a portion of the Expressway was completed and is now known as Allen Road. The section of road terminates at Eglinton Avenue West, to the northeast of the site. This decision signalled an end to further expressway development and ushered in a new era of citizen participation in Toronto's planning decisions.

A citizen's protest of the Spadina Expressway in 1970 (Toronto Star).

SITE HISTORY

Though the property was subdivided and surveyed in the early 1900s, it remained unoccupied until 1937. At that time, a service station and garage was erected at the westernmost portion of the lot. The city directory indicates that the area was known as Wychwood, and the service station was one of only three businesses on the south side of Eglinton Street between Bathurst Street and Winona Drive. Shortly thereafter, the site was considered to be part of the Cedarvale neighbourhood. By 1955, the garage and service station was vacant, and it was later demolished.

Following the Second World War, the growth of the Jewish community in Forest Hill and the surrounding suburbs provided opportunity for the establishment of the Beth Sholom Synagogue. The Synagogue was designed by Toronto-based architect Jack Sugarman. In 1947, construction of the Beth Sholom Synagogue commenced at the easternmost portion of the property. In 1950, the Synagogue as well as the Mildred Arnoff Hebrew Day School (easternmost building) officially opened.

Since inital construction, a number of additions and alterations have been made to the building. Jack Sugarman was retained to design two additions to the Synagogue. In 1953, a three-storey chapel and gymnasium was constructed at the westernmost portion of the building. In 1956, a one-storey kitchen addition was constructed at the rear of the building.

In the 1960s and 1970s, further additions and alterations were made to the building, to the designs of architects Irving D. Boigon and Mandel Sprachman. In the 1960s, the Synagogue's rear parking lot was extended south to its present dimensions.

In 1989, a west addition was constructed to the designs of architect Jerome Markson. At this time, the original northwest entrance was altered, as was the north elevation of the 1953 gymnasium and chapel addition.
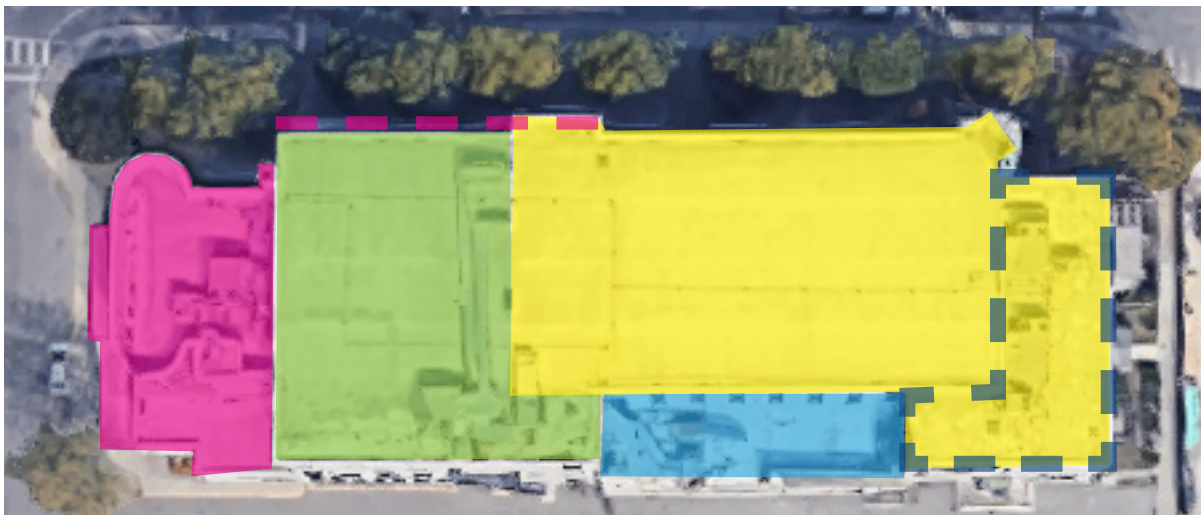
Beth Sholom Synagogue development timeline (Google Earth, 2019; annotated by ERA)

🟨	1947 synagogue and school	⬜	c.1960s third floor addition
🟩	1953 chapel and gymnasium	🟪	1989 west entrance
🟦	1956 kitchen	⬛	1989 north elevation alteration

ERA

Photograph of Methodist minister Rev. Richard Jones (left) and Rabbi David Monson (right) showing north entrance of Beth Sholom Synagogue, 1976 (Toronto Public Library).

ERA

Beth Sholom Synagogue, circa 1950-1953 (Toronto Archives)

Beth Sholom Synagogue (ERA, 2020).

ERA

JEROME MARKSON ALTERATIONS, 1989
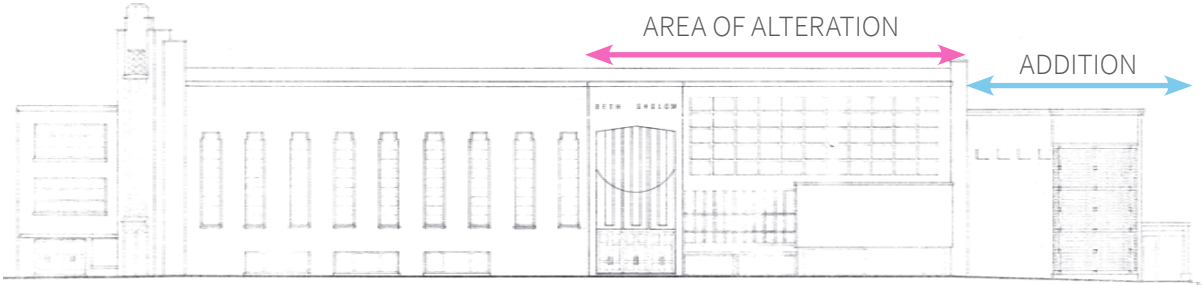
Proposed north elevation of Beth Sholom Synagogue, Jerome Markson, 1989.

Proposed west elevation of Beth Sholom Synagogue, Jerome Markson, 1989.

ARCHIVAL MAPS AND AERIAL PHOTOGRAPHS
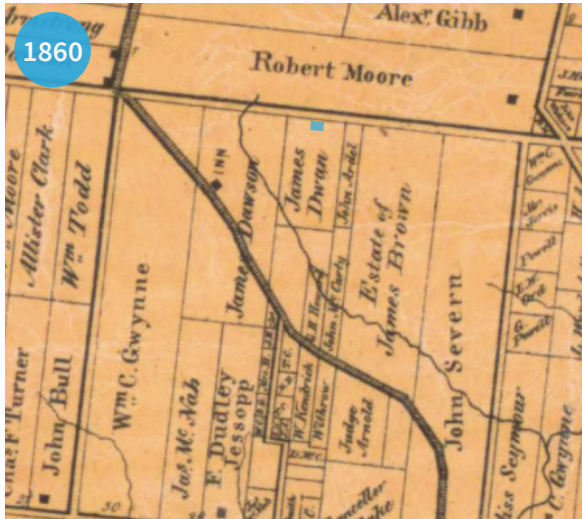
1860 (Tremaine's Map of the County of York): The site is located on a parcel here belonging to James Dwan. Nearby development was along Vaughan Road, which was built in 1850 along an indigenous trail.
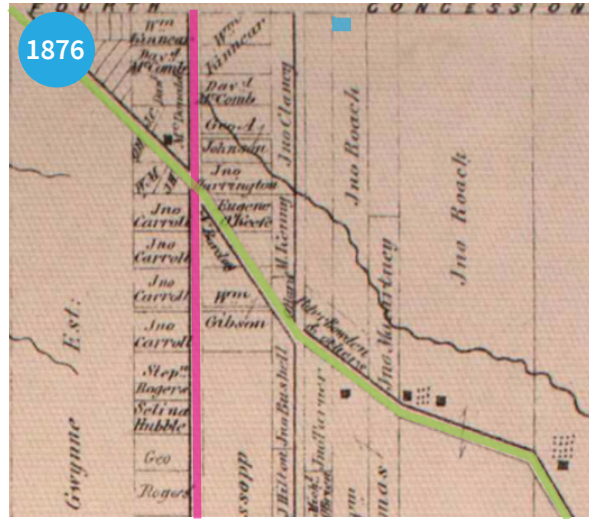
1876 (Atlas of the County of York; annotated by ERA): The site remains unoccupied and is now owned by Johnathan Roach. Land was divided into smaller parcels along Vaughan Road (green) and Oakwood Avenue (pink).
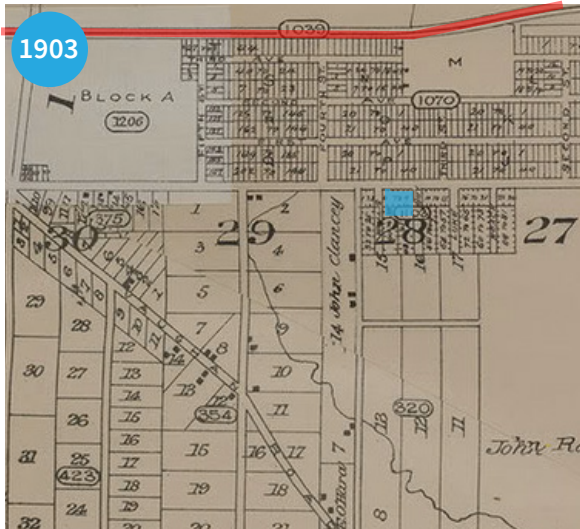
1903 (Goad's Atlas): The Toronto Belt Line (red) encouraged subdivision of the lands near the site. However, by 1903, the Belt Line was no longer in operation and very little development had occurred on the former Belt Line lands.
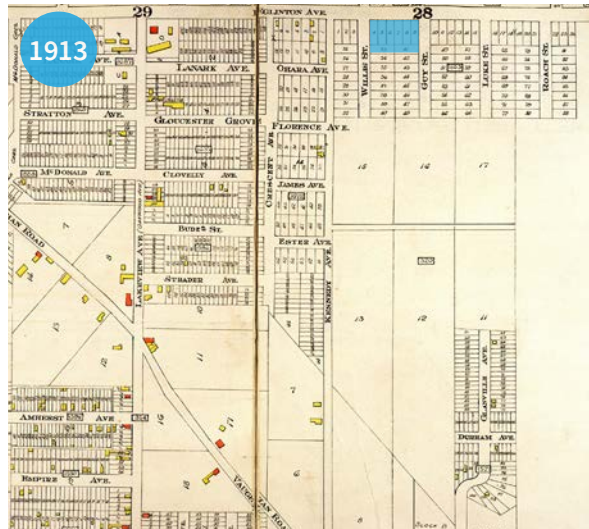
1913 (Goad's Atlas): The site remains vacant, and development remains focused on Oakwood Avenue and Vaughan Road. A few woodframe structures front onto Eglinton Avenue west of the site.

ERA
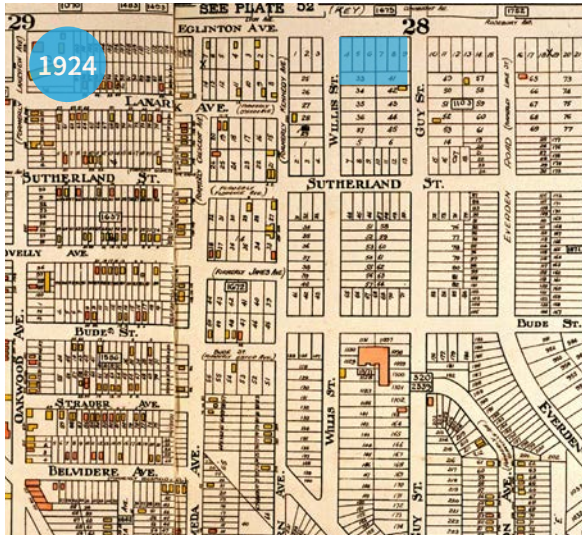
By 1924, residential development has increased, though many vacant lots remain through the Cedarvale area to the south of the site.
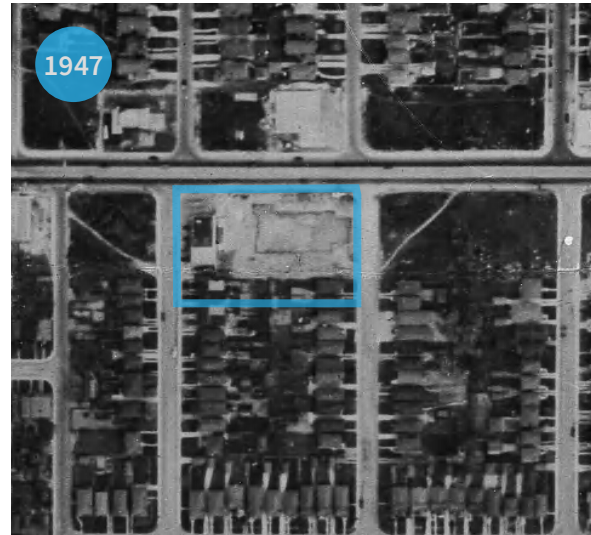
1947 (City of Toronto Aerial Photograph): The site contains the newly constructed Beth Sholom Synagogue. A number of adjacent parcels along Eglinton Avenue remain vacant. South of the site, residential development has occurred.

1961: Additions to the west elevation of the Synagogue are evident. The adjacent parcels south of Eglinton Avenue have been developed with residential apartment buildings.

1971: The area north and east of the site has been cleared to accommodate parking lots and to make way for the Spadina Expressway, which is cancelled in 1971.

ERA

ARCHITECTS

Beth Sholom Synagogue has been designed by a number of Toronto-based Jewish architects. Jack Sugarman designed the original Synagogue building, as well as two additions in the 1950s. Little information can be found about Sugarman's architectural career. He graduated from the University of Toronto's School of Architecture in 1939, and by the 1950s he had begun his own architecture practice out of his office at 600 Bay Street.

Irving D. Boigon was a graduate of the University of Toronto's School of Architecture (1951) and practiced privately and with a number of partners throughout his career. Boigon had an extensive portfolio, designing private homes and apartments, synagogues, offices, industrial complexes and care homes. He is known for his public housing work, including the Robert J. Smith Apartments and 25 Elm Street.

Mandel Sprachman was a graduate of the University of Toronto's School of Architecture (1953), and was the son of Abraham Sprachman, noted theatre architect at Kaplan and Sprachman. Mandel Sprachman established his own architectural practice in 1958. Sprachman also specialized in theatre architecture. He is best known for his work on restoring the Elgin and Winter Garden Theatre in the 1980s.

Jerome Markson began his architecture practice in 1955, continuing to work over six decades on a variety of projects from modernist homes to industrial buildings. Markson is best known for his work on not-for-profit housing in Toronto, including the David B. Archer Co-operative Housing development, Alexandra Park, and Pembroke Mews. Markson's career is the subject of a recent biography by architect and author Laura J. Miller.

ERA

3   HERITAGE POLICY REVIEW

The following were among the policies reviewed in preparing this report:

- Growth Plan for the Greater Golden Horseshoe (2019);

- The Province of Ontario's 2020 Provincial Policy Statement for the Regulation of Development and Land Use;

- The Ontario Heritage Act (R.S.O. 1990);

- City of Toronto Official Plan;

- City of Toronto Tall Building Design Guidelines;

- City of Toronto Heritage Impact Assessment Terms of Reference (2014);

- City of Toronto Heritage Register;

- Parks Canada Standards and Guidelines for the Conservation of Historic Places in Canada;

- The Ontario Ministry of Tourism, Culture and Sport's Ontario Heritage Toolkit.

A review of the above noted policies that are applicable and relevant to this HIA is included with this report as Appendix I.

ERA

INTENTIONALLY LEFT BLANK

ERA

4   CONDITION ASSESSMENT

North elevation of Beth Sholom Synagogue (ERA, 2020).

This condition assessment for Beth Sholom Synagogue is based on an exterior visual review performed at grade on March 23, 2020. No destructive testing was carried out.

The building components were graded using the following assessment terms:

Good: Normal Result. Functioning as intended; normal deterioration observed; no maintenance anticipated within the next five years.

Fair: Functioning as intended; Normal deterioration and minor distress observed; maintenance will be required within the next five years to maintain functionality

Poor: Not functioning as intended; deterioration and distress observed; maintenance and some repair required in the next year or two to restore functionality.

Defective: Not functioning as intended; significant deterioration and major distress observed, possible damage to support structure; may present a risk; and should be remedied with promptly.

Masonry

The building's exterior walls appear to be reinforced concrete with a rendered finish. The exterior rendered finish is generally in poor condition. The finish has been repaired in several areas around the building, with inconsistent colour matching between repair patches. In isolated areas such as the parapet of the south elevation, the render is in defective condition and has completely delaminated, exposing the concrete backup. The exterior finish exhibits water staining and soiling at ledges, projections, openings and parapet walls.

The underlying concrete of the wall assembly is concealed for the most part, however in areas where the rendered finish has delaminated, the concrete below appears in poor condition, exhibiting section loss and exposed reinforcement.

At the north elevations, the signage above the north entrance appears in fair condition.

At the west elevation, the exterior wall area surrounding triple windows above the entrance is clad in a mosaic, which appears to be in good condition.

Parapet of south elevation (ERA, 2020).

North elevation, signage above north entrance (ERA, 2020).

West elevation, triple windows (ERA, 2020).

Openings

Windows around the building are most commonly aluminum framed within punched openings. These take on a variety of configurations, with many aluminum windows having operable slider panels at the south and east elevations, and being predominantly fixed at the north and west elevations. In general, the aluminum windows are in fair to good condition.

Coloured leaded glass windows appear at the north and south elevations, facing into the main sanctuary and chapel, as well as at the triple windows above the west entrance. These are typically outfitted with exterior storm windows, which are generally in fair condition, exhibiting aging sealants but fully intact. The condition of the leaded glass windows beyond the storm windows was not reviewed.

The glass block in the flanking curved bays at the west elevation is in good condition, however the paint on the metal frames around the glass block is in poor condition, having delaminated completely from the substrate, revealing corroded metal.

South elevation, easternmost addition (ERA, 2020).

North elevation, exterior storm windows over coloured leaded glass windows (ERA, 2020).

West elevation, glass block windows in curved bay (ERA, 2020).

ERA

At the central north entrance, a series of three wood double-doors are in poor condition.

At the west entrance, a series of four decorative metal and glass doors appear in good condition. The remaining doors on the building are painted steel commercial doors – with or without glazing – which are generally in fair condition.

Flashing and Sheet Metals

Flashings on the building are typically prefinished metal, are generally intact, adequately designed and in fair condition.
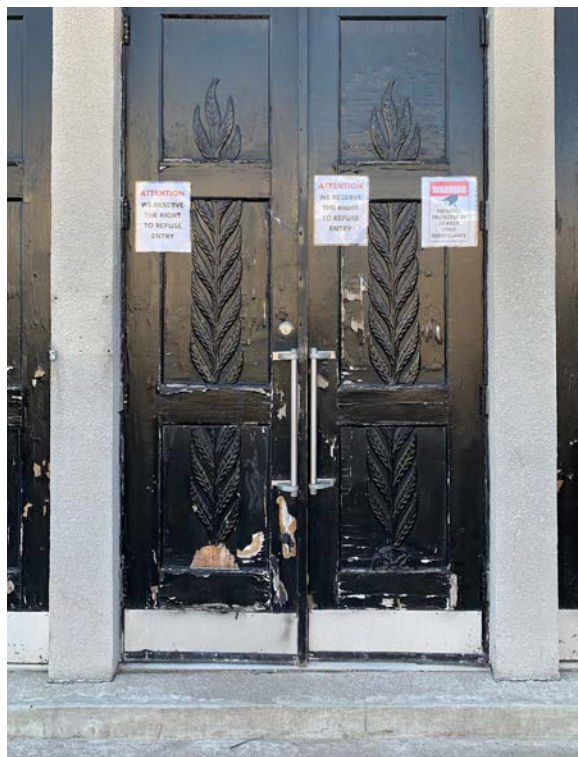
North entrance (ERA, 2020).

Typical condition of flashings (ERA, 2020).

West entrance (ERA, 2020).

ERA

Interiors

ERA has reviewed the principal interior spaces of the synagogue and finds the interiors to be generally in fair condition.

Chapel space in basement (ERA, 2020).

Banquet hall space (ERA, 2020).

Hallway (ERA, 2020).

INTENTIONALLY LEFT BLANK

ERA

5 ASSESSMENT OF CULTURAL HERITAGE VALUE

ERA has evaluated 1445 Eglinton Street West using the criteria prescribed by Ontario Regulation 9/06 (Criteria for Determining Cultural Heritage Value or Interest). Our evaluation indicates that the property does not satisfy the O. Reg. 9/06 criteria for cultural heritage value. It is not a candidate for designation under the Ontario Heritage Act.

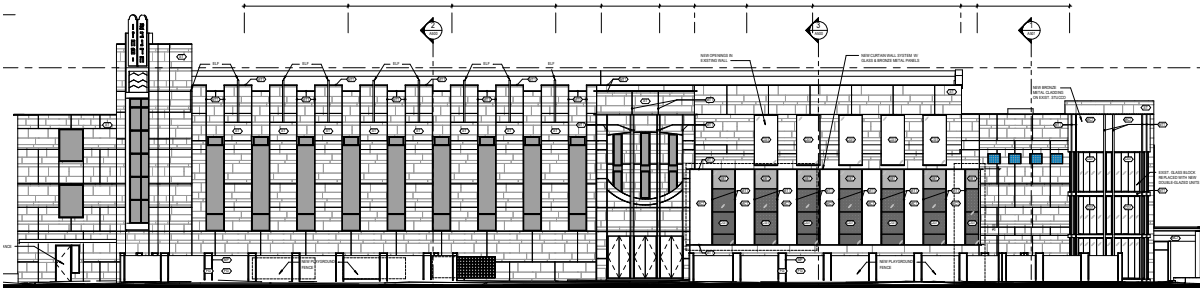| CRITERION	Y/N	COMMENTS
(1) The property has design value or physical value because it:		
i) is a rare, unique, representative or early example of a style, type, expression, material or construction method.	No.	While the property does contain some architectural details, the building is an evolving modern institution without a singular design language, of common construction and materiality. The property is not a rare, unique, representative or early example of a style, type, expression, material or construction method.
ii) displays a high degree of craftsmanship or artistic merit.	No.	The property does not display craftsmanship or artistic merit at an intensity above an industry standard.
iii) demonstrates a high degree of scientific or technical achievement.	No.	The property does not display or present technical or scientific achievement in a greater than normal quality or at an intensity above an industry standard.
(2) The property has historical value or associative value because it:		
i) has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community.	No.	Although the Beth Sholom Synagogue houses a congregation that has operated for more than 70 years, the value of the congregation is not inherently associated with the subject site or the existing building.
ii) yields, or has the potential to yield, information that contributes to an understanding of a community or culture.	No.	ERA uncovered no evidence to indicate that the property yields, or has the potential to yield, information that contributes to an understanding of a community or culture. This criterion is often associated with the assessment of the cultural heritage value of archaeological sites—the subject site is not depicted as holding archaeological potential on the city's archaeological mapping tool.

iii) demonstrates, or reflects the work or ideas of an architect, builder, designer or theorist who is significant to a community.	No.	A number of architects have been involved in the design of the property, and the building is not essential in understanding the architects' bodies of work, nor is it a significant example of their output.
(3) The property has contextual value because it:		
i) is important in defining, maintaining or supporting the character of an area.	No.	The surrounding area does not have a unique or definable character, and consists of a diverse mix of building types, sizes and vintages. The property exists within this diverse built form context.
ii) is physically, functionally, visually or historically linked to its surroundings.	No.	The property is historically linked to the growth of the congregation, however, it is not the first or the most prominent congregation in this area and its development on this site along Eglinton is a circumstance of the site's availability in the post war period and does not represent an important link to its surroundings.
iii) is a landmark.	No.	The building is not prominent in its context. It is not particularly memorable or discernible and does not represent a landmark to the surrounding community.

ERA

6   DESCRIPTION OF PROPOSED DEVELOPMENT

The proposed alterations will allow the Beth Sholom Synagogue to remain in place while expanding programming and enhancing the functionality of the existing building. A rear two-storey community wing will cantilever over a portion of the rear parking lot. A rear two-storey clergy wing at the southwest portion of the building will provide additional office space. An addition to the north elevation at the northwest portion of the building will accommodate administrative space. Additions will be compatible with the existing form of the building and will use contemporary materials which are distinguishable from previous additions.

Alterations will be made to the building envelope. The building will be reclad in stone composite panels on all elevations with bronze and metal accents. New window openings will be made at the northwest portion of the north elevation to provide natural light for new administrative space.

New landscape elements will be installed along the west elevation of the property. Work will be concentrated in the northwest corner of the property, where new pavers and planting beds will be installed.

The following pages provide plans and renderings that give a high-level overview of the proposed development.

Site plan (BNKC, 2020).

Rendering of Beth Sholom Synagogue with proposed rear additions, looking northeast (BNKC, 2020).

Proposed north elevation (BNKC, 2020).

Proposed east elevation (BNKC, 2020).

ERA
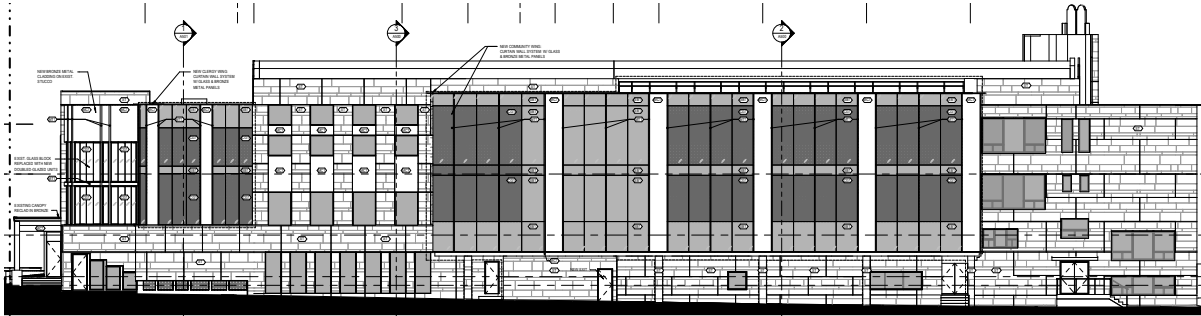
Proposed south elevation (BNKC, 2020).
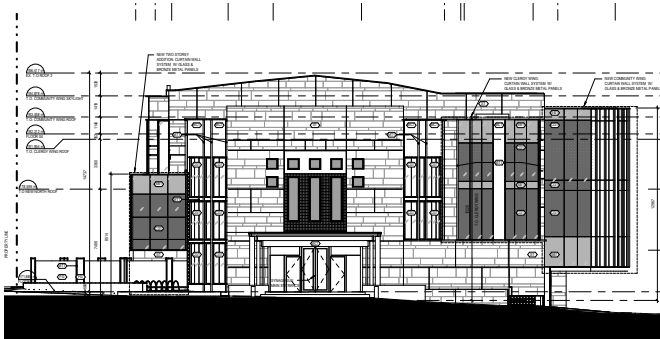
Proposed west elevation (BNKC, 2020).

ERA

INTENTIONALLY LEFT BLANK

ERA

7   ASSESSMENT OF IMPACTS AND MITIGATION

No heritage value has been identified on the site, and therefore no impacts exist.

ADJACENT HERITAGE PROPERTIES

There are no adjacent properties that are listed on the Heritage Register or designated under Part IV of the Ontario Heritage Act.

INTENTIONALLY LEFT BLANK

ERA

8 CONSERVATION STRATEGY & CONCLUSION

This HIA has evaluated Beth Sholom Synagogue and does not find that it merits listing or designation under the Ontario Heritage Act. The proposed alterations and additions are appropriate for the property, and no conservation strategy is recommended at this time.

ERA

INTENTIONALLY LEFT BLANK

ERA

9   PROJECT PERSONNEL

ANDREW PRUSS

Andrew Pruss is a Principal with ERA. He has been involved in all aspects of architectural projects ranging from single-family residences and condominiums to institutional, commercial and hotel projects.

DAN EYLON

Dan Eylon is an Associate and Planner with ERA Architects. He is a member of the Canadian Association of Heritage Professionals. He received his Master of Arts in Planning from the University of Waterloo after completing a Bachelor of Fine Art at the Ontario College of Art & Design.

PETER PANTALONE

Peter Pantalone is a Project Manager and Planner with ERA Architects. He has a Master of Environmental Studies from the York University Planning Program and is a candidate member of the Ontario Professional Planners Institute.

RAY LISTER

Ray Lister is a Planner at ERA Architects. Ray received his Master of Planning in Urban Development at Ryerson University after completing a Bachelor of Arts (Honours) in History at the University of Victoria.

INTENTIONALLY LEFT BLANK

ERA

10 SOURCES

City of Toronto Aerial Photographs.

City of Toronto Archives.

City of Toronto Archives. "A Work in Progress: Commercial Architects." https://www.toronto.ca.

City of Toronto Archives. "Mandel Sprachman Fonds." https://www.toronto.ca.

City of Toronto Heritage Register.

City of Toronto. Property Data Maps & Open Data.

Goads Atlases of the City of Toronto: Fire Insurance Maps from the Victorian Era. 1884-1924. http://goadstoronto.blogspot.com/.

Google Maps/Google Earth. 2019.

Growth Plan for the Greater Golden Horseshoe. 2017.

Historical Maps of Toronto. http://oldtorontomaps.blogspot.com/p/index-of-maps.html.

Novakovic, S. " Becoming Toronto: Jerome Markson and the Making of a City." Azure Magazine. https://www.azuremagazine.com/article/becoming-toronto-jerome-markson-and-the-making-of-a-city/.

Ontario Heritage Act, R.S.O. 1990.

Ontario Jewish Archives.

Ontario Ministry of Tourism, Culture & Sport's Ontario Heritage Toolkit.

Parks Canada Standards & Guidelines for the Conservation of Historic Places in Canada.

Smith, W. " Township Lot: Number 28."Parklot Project. http://parklotproject.com/

The Province of Ontario's 2020 Provincial Policy Statement for the Regulation of Development and Land Use.

Toronto Public Library.

University of Toronto Map and Data Library. https://mdl.library.utoronto.ca/.

11 APPENDICES

APPENDIX I REVIEW OF KEY HERITAGE POLICY

A Place to Grow: Growth Plan for the Greater Golden Horseshoe (2019)

A Place to Grow is the Ontario government's initiative to plan for growth and development in a way that supports economic prosperity, protects the environment, and helps communities achieve a high quality of life.

Section 4.2.7 of the Growth Plan addresses cultural heritage, and states:

> Cultural heritage resources will be conserved in order to foster a sense of place and benefit communities, particularly in strategic growth areas.

The Province of Ontario's Provincial Policy Statement for the Regulation of Development and Land Use (2020)

The Provincial Policy Statement, 2020 ("PPS") sets out the Ontario government's land use vision for how we settle in our landscape, create our built environment, and manage our land and resources over the long term to achieve livable and resilient communities.

Section 2.6 of the PPS contains policies addressing Cultural Heritage and Archaeology, the most relevant of which include:

> 2.6.1 Significant built heritage resources and significant cultural heritage landscapes shall be conserved.

> 2.6.3 Planning authorities shall not permit development and site alteration on adjacent lands to protected heritage property except where the proposed development and site alteration has been evaluated and it has

been demonstrated that the heritage attributes of the protected heritage property will be conserved.

The Ontario Heritage Act (R.S.O. 1990)

The Ontario Heritage Act is the statutory legal foundation for heritage conservation in Ontario. Part IV, Section 29 of the OHA authorizes municipalities to enact by-laws to designate properties to protect and conserve their cultural heritage value.

Ontario Regulation 9/06 was passed under the Ontario Heritage Act to identify provincially-mandated Criteria for Determining Cultural Heritage Value or Interest. O. Reg 9/06 sets out 9 criteria under three categories: (1) design/physical value; (2) historical/associative value, and; (3) contextual value.

City of Toronto Official Plan

Chapter 3, Subsection 3.1.5 of the City of Toronto Official Plan (consolidated June 2015) contains policies concerning development on or adjacent to heritage properties.

Policy 2 states:

> Properties and Heritage Conservation Districts of potential cultural heritage value or interest will be identified and evaluated to determine their cultural heritage value or interest consistent with provincial regulations, where applicable, and will include the consideration of cultural heritage values including design or physical value, historical or associative value and contextual value. The evaluation of cultural heritage value of a Heritage

ERA

Conservation District may also consider social or community value and natural or scientific value. The contributions of Toronto's diverse cultures will be considered in determining the cultural heritage value of properties on the Heritage Register.

Policy 14 states:

Potential and existing properties of cultural heritage value or interest, including cultural heritage landscapes and Heritage Conservation Districts, will be identified and included in area planning studies and plans with recommendations for further study, evaluation and conservation.

Policy 22 states:

Heritage Impact Assessment will address all applicable heritage conservation policies of the Official Plan and the assessment will demonstrate conservation options and mitigation measures consistent with those policies. A Heritage Impact Assessment shall be conserved when determining how a heritage property is to be conserved.

Policy 23 states:

A Heritage Impact Assessment will evaluate the impact of a proposed alteration to a property on the Heritage Register, and/or to properties adjacent to a property on the Heritage Register, to the satisfaction of the City.

Policy 25 states:

In addition to a Heritage Impact Assessment, the City may request a Heritage Property Conservation Plan to address in detail the conservation treatments for the subject heritage property. The City may also request a Heritage Interpretation Plan to promote a heritage property or area, to the public.

Policy 26 states:

New construction on, or adjacent to, a property on the Heritage Register will be designed to conserve the cultural heritage values, attributes and character of that property and to mitigate visual and physical impact on it.

Policy 27 states:

Where it is supported by the cultural heritage values and attributes of a property on the Heritage Register, the conservation of whole or substantial portions of buildings, structures and landscapes on those properties is desirable and encouraged. The retention of facades alone is discouraged.

Policy 28 states:

The owner of a designated heritage property will be encouraged to enter into a Heritage Easement Agreement where the City considers additional protection beyond designation desirable due to the location, proposed alteration, and/or the nature of that property.

Policy 47 states:

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.

Policy 48 states:

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.

Policy 49 states:

> 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.

Policy 50 states:

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

Policy 51 states:

> 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.

Policy 52 states:

> 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.

Policy 53 states:

> The City will, in consultation with faith groups, establish a protocol to implement these policies.

City of Toronto Heritage Register

The City of Toronto Heritage Register is a publicly-accessible register of properties. The Register includes properties that are designated under Part IV or V of the Ontario Heritage Act, or have been Listed by the municipality.

Parks Canada Standards and Guidelines for the Conservation of Historic Places in Canada

The Parks Canada Standards and Guidelines for the Conservation of Historic Places in Canada, along with international charters and agreements, establish the guiding principles for the conservation of built heritage resources in Canada.

HERITAGE IMPACT ASSESSMENT
TERMS OF REFERENCE

Study	
	Heritage Impact Assessment Updated October 2014
Description	A Heritage Impact Assessment (HIA) is a study to evaluate the impact the proposed development or site alteration will have on the cultural heritage resource(s) and to recommend an overall approach to the conservation of the resource(s). This analysis, which must be prepared by a qualified heritage conservation professional, will address properties identified in the City of Toronto's *Inventory of Heritage Properties* (which includes both listed and designated properties) as well as any yet unidentified cultural heritage resource(s) found as part of the site assessment. This study will be based on a thorough understanding of the significance and heritage attributes of the cultural heritage resource(s), identify any impact the proposed development or site alteration will have on the resource(s), consider mitigation options, and recommend a conservation strategy that best conserves the resource(s) within the context of the proposed development or site alteration. The conservation strategy will apply conservation principles, describe the conservation work, and recommend methods to avoid or mitigate negative impacts to the cultural heritage resource(s). Minimal intervention should be the guiding principle for all work. Further, the conservation strategy recommendations will be in sufficient detail to inform decisions and direct the Conservation Plan. Where there is the potential of impacting archaeological resources an Archaeological Assessment will be undertaken as an additional study.
When Required	A HIA is required for the following application types if the property is on the City of Toronto's *Inventory of Heritage Properties*: • Official Plan Amendment • Zoning By-law Amendment • Plans of Subdivision • Site Plan Control A HIA may be required by staff for the following additional application types: • Consent and/or Minor Variance and Building Permit applications for any property included on the City of Toronto's *Inventory of Heritage Properties* • Where properties adjacent to a cultural heritage resource are subject to Official Plan Amendment, Zoning By-law Amendment, Plans of Subdivision, Site Plan Control and/or Consent and/or Minor Variance applications • Heritage Permit applications for any property designated under Part IV (individual) or Part V (Heritage Conservation District) of the Ontario Heritage Act
Rationale	The HIA will inform the review of an application involving a cultural heritage resource(s) included on the City of Toronto's *Inventory of Heritage Properties*. The rationale for the requirement to provide an HIA arises from: the Ontario Heritage Act; Section 2(d) of the Planning Act; Section 2.6.3 of the Provincial Policy Statement (2005); Chapter 103: Heritage, City of Toronto Municipal Code; and Section 3.1.5, Policies 1-13 of the City of Toronto's Official Plan. **Format** The HIA will be broad in scope but provide sufficient detail to communicate the site issues and inform the evaluation of the recommended conservation approach for the cultural heritage resource(s). The study will be submitted in hard copy and PDF format.

	Principles The HIA will apply appropriate conservation principles such as: • The Parks Canada *Standards and Guidelines for the Conservation of Historic Places in Canada* (2003); • Ontario Ministry of Culture's *Eight Guiding Principles in the Conservation of Historic Properties* (1997); • Ontario Ministry of Culture's *Heritage Conservation Principle's for Land Use Planning* (2007); and • *Well Preserved: the Ontario Heritage Foundation's Manual of Principles and Practice for Architectural Conservation* (1988).
Required Contents / Format	The HIA will include, but is not limited to, the following information: **(a) Introduction to Development Site** • A location plan indicating subject property (Property Data Map and aerial photo). • A concise written and visual description of the site identifying significant features, buildings, landscape and vistas. • A concise written and visual description of the cultural heritage resource(s) contained within the development site identifying significant features, buildings, landscape, vistas and including any heritage recognition of the property (City of Toronto's *Inventory of Heritage Properties*, *Ontario Heritage Properties Database*, Parks Canada *National Historic Sites of Canada*, and/or *Canadian Register of Historic Places*) with existing heritage descriptions as available. • A concise written and visual description of the context including adjacent heritage properties and their recognition (as above), and any yet unidentified potential cultural heritage resource(s). • Present owner contact information. **(b) Background Research and Analysis** • Comprehensive written and visual research and analysis related to the cultural heritage value or interest of the site (both identified and unidentified): physical or design, historical or associative, and contextual. • A development history of the site including original construction, additions and alterations with substantiated dates of construction. • Research material to include relevant historic maps and atlases, drawings, photographs, sketches/renderings, permit records, land records, assessment rolls, City of Toronto directories, etc. **(c) Statement of Significance** • A statement of significance identifying the cultural heritage value and heritage attributes of the cultural heritage resource(s). This statement will be informed by current research and analysis of the site as well as pre-existing heritage descriptions. This statement is to follow the provincial guidelines set out in the *Ontario Heritage Tool Kit*. • The statement of significance will be written in a way that does not respond to or anticipate any current or proposed interventions. The City may, at its discretion and upon review, reject or use the statement of significance, in whole or in part, in crafting its own statement of significance (Reasons for Listing or Designation) for the subject property. • Professional quality record photographs of the cultural heritage resource in its present state. **(d) Assessment of Existing Condition** • A comprehensive written description and high quality color photographic documentation of the cultural heritage resource(s) in its current condition.

(e) Description of the Proposed Development or Site Alteration
- A written and visual description of the proposed development or site alteration.

(f) Impact of Development or Site Alteration
- An assessment identifying any impact the proposed development or site alteration may have on the cultural heritage resource(s). Negative impacts on a cultural heritage resource(s) as stated in the *Ontario Heritage Tool Kit* include, but are not limited to:
    - Destruction of any, or part of any, significant heritage attributes or features
    - Alteration that is not sympathetic, or is incompatible, with the historic fabric and appearance
    - Shadows created that alter the appearance of a heritage attribute or change the viability of an associated natural feature or plantings, such as a garden
    - Isolation of a heritage attribute from its surrounding environment, context or a significant relationship
    - Direct or indirect obstruction of significant views or vistas within, from, or of built and natural features
    - A change in land use (such as rezoning a church to a multi-unit residence) where the change in use negates the property's cultural heritage value
    - Land disturbances such as a change in grade that alters soils, and drainage patterns that adversely affect a cultural heritage resource, including archaeological resources

(g) Considered Alternatives and Mitigation Strategies
- An assessment of alternative options, mitigation measures, and conservation methods that may be considered in order to avoid or limit the negative impact on the cultural heritage resource(s). Methods of minimizing or avoiding a negative impact on a cultural heritage resource(s) as stated in the *Ontario Heritage Tool Kit* include, but are not limited to:
    - Alternative development approaches
    - Isolating development and site alteration from significant built and natural features and vistas
    - Design guidelines that harmonize mass, setback, setting, and materials
    - Limiting height and density
    - Allowing only compatible infill and additions
    - Reversible alterations

(h) Conservation Strategy
- The preferred strategy recommended to best protect and enhance the cultural heritage value and heritage attributes of the cultural heritage resource(s) including, but not limited to:
    - A mitigation strategy including the proposed methods;
    - A conservation scope of work including the proposed methods; and
    - An implementation and monitoring plan.
- Recommendations for additional studies/plans related to, but not limited to: conservation; site specific design guidelines; interpretation/commemoration; lighting; signage; landscape; stabilization; additional record and documentation prior to demolition; and long-term maintenance.
- Referenced conservation principles and precedents.

(i) Appendices
- A bibliography listing source materials used and institutions consulted in preparing the HIA.

Hyperlinks

- City of Toronto's *Inventory of Heritage Properties* - http://www.toronto.ca/heritage-preservation/heritage_properties_inventory.htm

- *Ontario Heritage Properties Database* - http://www.hpd.mcl.gov.on.ca/scripts/hpdsearch/english/default.asp

- Parks Canada *National Historic Sites of Canada* - http://www.pc.gc.ca/progs/lhn-nhs/index_e.asp

- *Canadian Register of Historic Places* - http://www.historicplaces.ca/en/pages/register-repertoire/search-recherche.aspx

- Parks Canada *Standards and Guidelines for the Conservation of Historic Places in Canada* - http://www.historicplaces.ca/media/18072/81468-parks-s+g-eng-web2.pdf

- Ontario Ministry of Culture's *Eight Guiding Principles in the Conservation of Historic Properties*- http://www.mtc.gov.on.ca/en/heritage/InfoSheet_8%20Guiding%20Principles.pdf

- Ontario Ministry of Culture's *Heritage Conservation Principle's for Land Use Planning* – http://www.mtc.gov.on.ca/en/heritage/InfoSheet_Principles%20for%20LandUse%20Planning.pdf

- *Ontario Heritage Tool Kit* - -http://www.mtc.gov.on.ca/en/heritage/heritage_toolkit.shtml