



UNCOVERING TORONTO'S LOST BLACK CHURCHES

MULTI-SENSORY FORMS OF LEARNING

FALL 2025 | ERA ARCHITECTS | INTERPRETING SLAVERY, TRAUMA & HERITAGE INITIATIVE

ERA

UNCOVERING TORONTO'S LOST BLACK CHURCHES

PROJECT OVERVIEW

RESEARCH SCOPE + SITES

The *Uncovering Toronto's Lost Black Churches* project is an archival research initiative that investigates the transformation and erasure of Toronto's Black churches built in the nineteenth century. Within the scope of this research, we study the built and intangible heritage of seven churches constructed between 1834 to 1893, six of which share an established connection with the Black community in Toronto. We utilized the *City of Toronto's* description of Toronto's early Black population of "enslaved women, men, and children, Black Loyalists, and African Americans escaping enslavement in the United States...rural Black Canadians moving from Nova Scotia or south-western Ontario, as well as people from the Caribbean and the African continent."¹ Further, we defined Black churches in the nineteenth-century as places of worship serving the Black community, and characterized as such in primary and secondary sources. Most of the churches were located within the area formerly known as the Ward, now part of downtown Toronto.

In our approach, we consulted historical maps, aerial photographs, and books published between 1826 and 2018, through which we constructed a chronology of the development and transformation of each church site. This is complemented by an analysis of archival newspapers that illustrate the cultural narratives of the churches through the accounts of congregation members and journalists. These findings are subsequently translated into an interactive physical model, promoting critical and accessible engagement with this heritage theme.

This report is an overview of the findings, deliverables, and insights that have emerged from our research into an understudied area of Toronto's architectural, social, and cultural history.

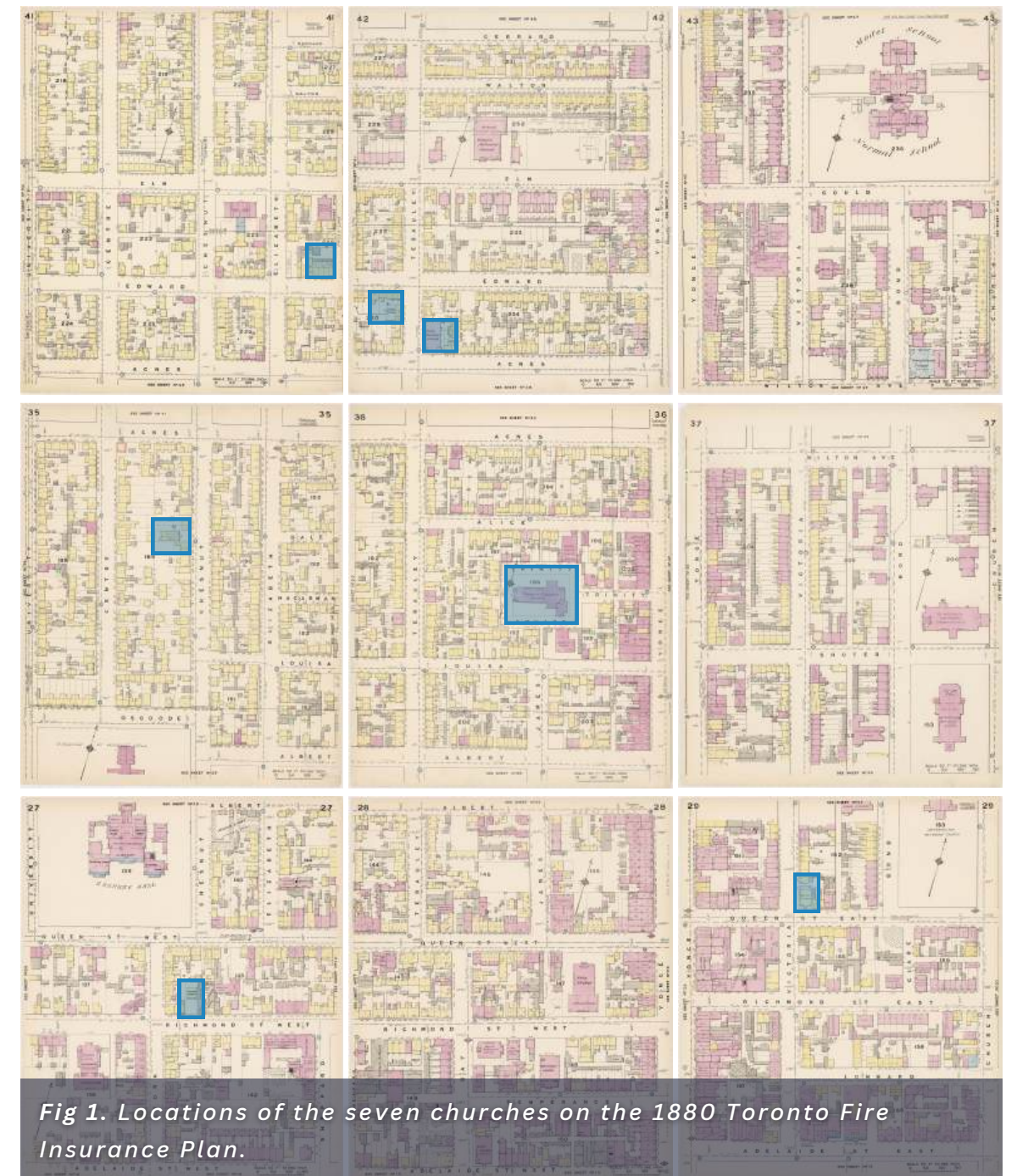


Fig 1. Locations of the seven churches on the 1880 Toronto Fire Insurance Plan.

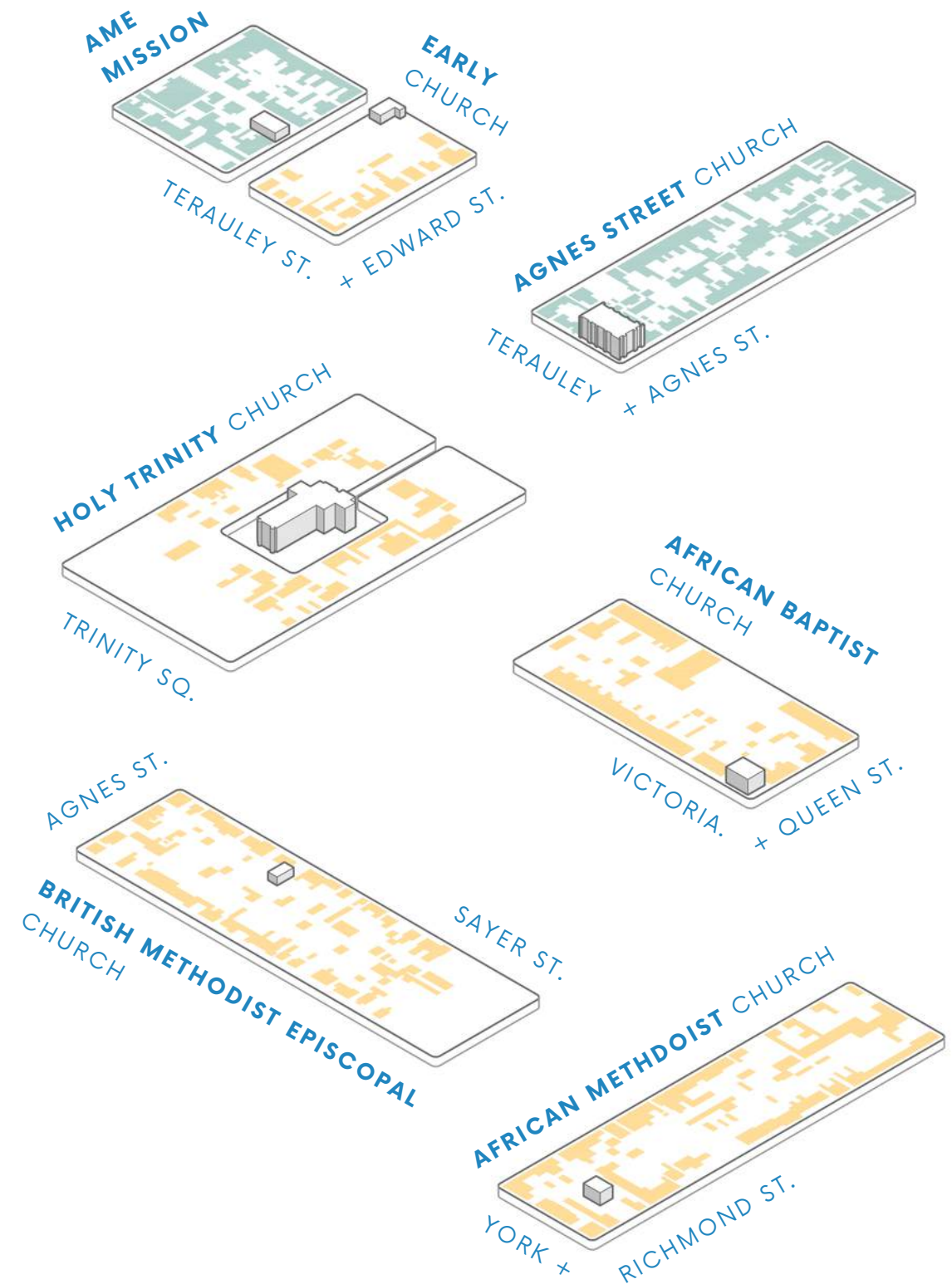
PROJECT OVERVIEW

RESEARCH SCOPE + SITES

The seven churches included in the scope of our research are: the *Grant African Methodist Episcopal (AME) Church*, the *First Baptist Church* (also known as the *African Baptists*), the *Agnes Street Methodist Church*, the *St. James British Methodist Episcopal (BME) Church*, the *AME Mission Hall*, the *Early Church*, and the *Church of the Holy Trinity*.

To note the nominal significance of the different congregations addressed in the list above, the *African Baptists* and *African Methodists* refer to denominations that signify a Black congregation, not a congregation of people from the African continent. Meanwhile, the term *British* in the *British Methodist Episcopal (BME) Church* refers to the Methodist denomination in Canada, which sought to distinguish itself from the *African Methodist Episcopal (AME) Church* in the United States following the Fugitive Slave Act.

In studying the seven sites, we observed patterns of erasure affecting culturally significant spaces for Black communities and other marginalized groups in Canada. We translated our findings into visual and physical mediums in order to facilitate renewed attention and deeper understanding of historic Black churches in Toronto. Through this work, we want to encourage deeper understanding and inquiry into the impact that historic settlement and patterns of change have on contemporary conditions and practices.



1858 SITE CONTEXT
1880 SITE CONTEXT

COMMUNITY, RELOCATION, AND RESILIENCE

Central to this project is an exploration of the intersection between the former built heritage of Toronto's Black churches and the intangible cultural knowledge and memories that continue to this day. The heritage and cultural significance of Black churches is largely established by the congregation and community that these buildings hosted: the churches were sites of gathering, celebration, and worship, contributing to individual and collective identity. Although the archival research methodology employed in the project emphasizes the erasure and absence of former Black church buildings, it is equally important to acknowledge the resilience and continuity of these communities in the current context. While the Black churches studied in this project no longer exist in their original state, three of the congregations continue to gather and worship today after moving away from the downtown core of Toronto. The First Baptist Church, British Methodist Episcopal (BME) Church, and Grant African Methodist Episcopal (AME) Church all relocated to other parts of Toronto. Among them, the First Baptist Church's new location is the only to remain within the downtown region of the city.

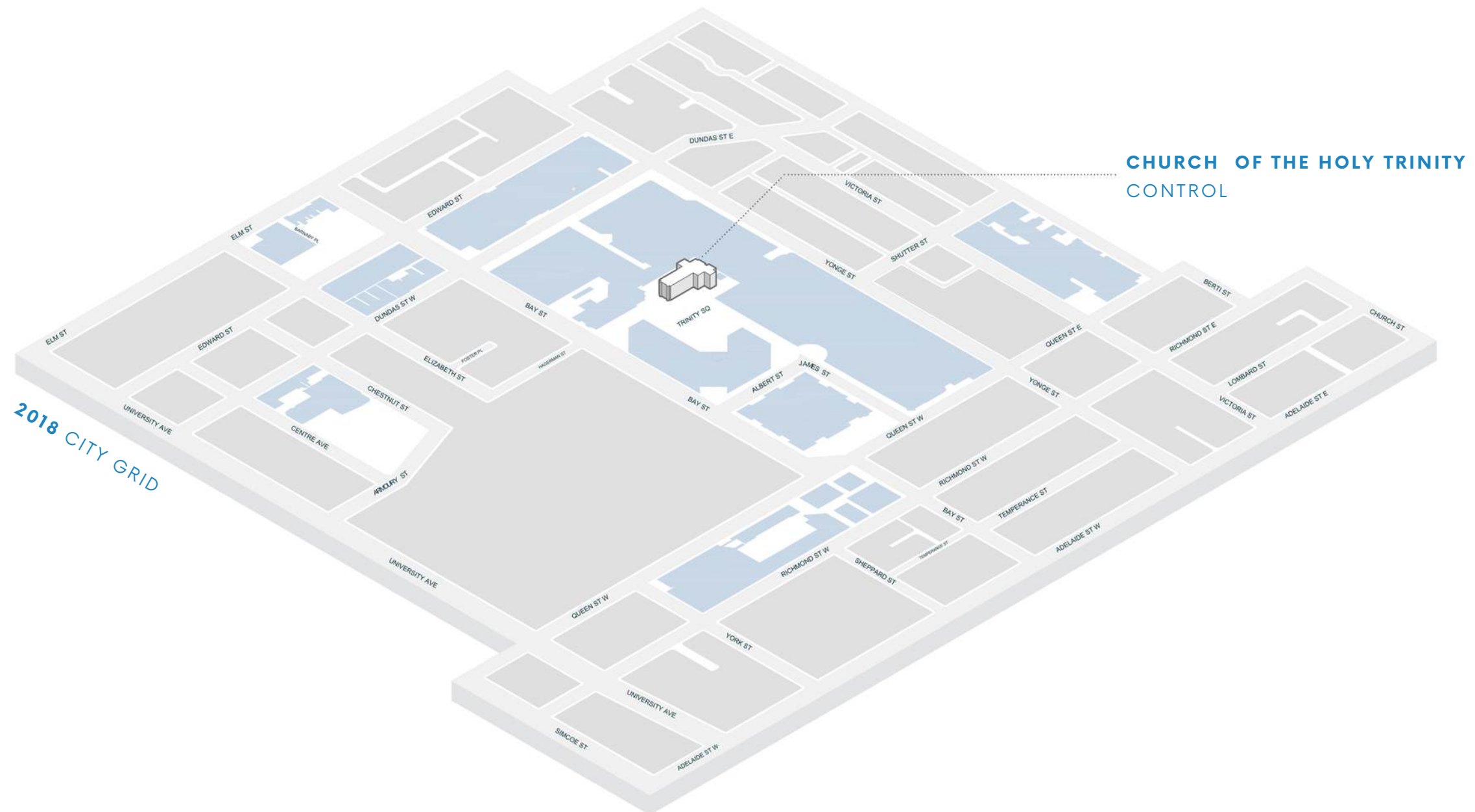


Fig 2. The Grand Jamaican Wedding held at the St. James British Methodist Episcopal Church in 1926.

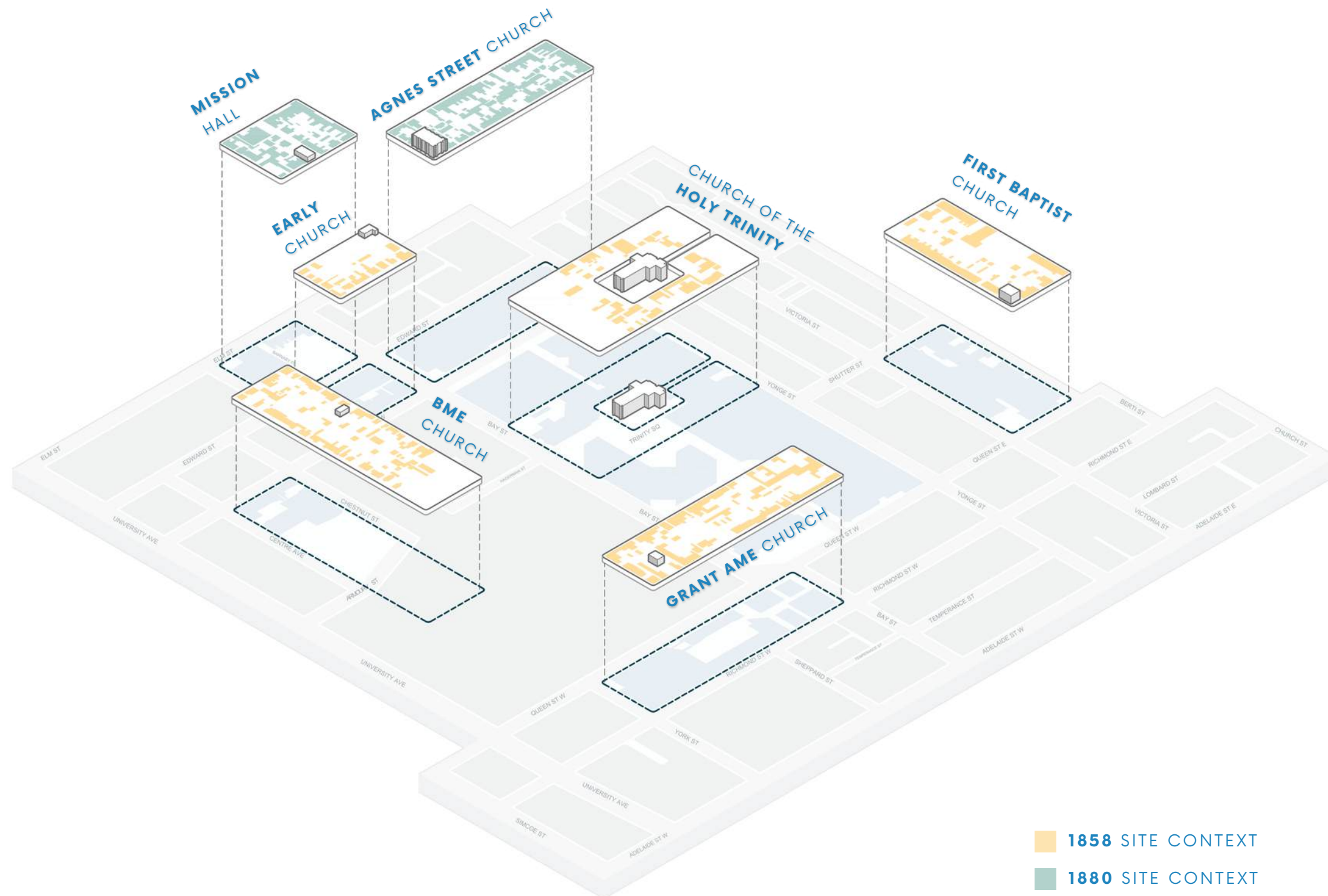


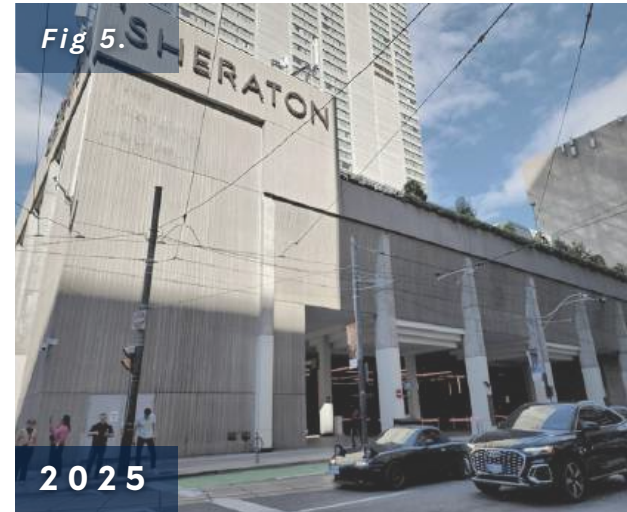
Fig 3. 1907 Agnes Street Church Majority Black Choir.

The following image depicts Toronto's urban fabric in 2018. Among the seven sites, the **Church of the Holy Trinity**, also known as the Holy Trinity church, functioned as a control in the research process, serving as an example of a place of worship that has maintained continuity across the period under study. A direct linkage between the Black community and the Holy Trinity Church was not revealed during our research, however further research may provide additional insight on connections, considering the church's presence in the Ward during this time. The Holy Trinity Church's enduring presence highlights the contrasting absence of the Black churches in their original locations.



The historical maps consulted indicated that the seven churches were very close in proximity. The majority were located within the boundaries of the Ward neighbourhood, which is generally bound by College, Queen, and Yonge Streets and University Avenue. The **First Baptist Church** is an exception as it is located one street over from Yonge Street.

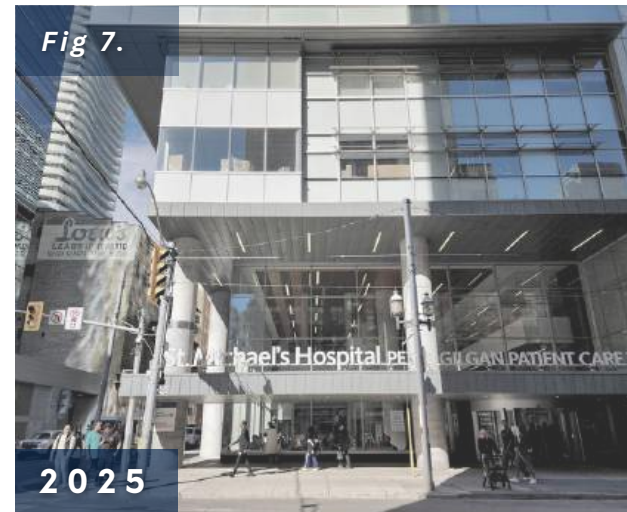




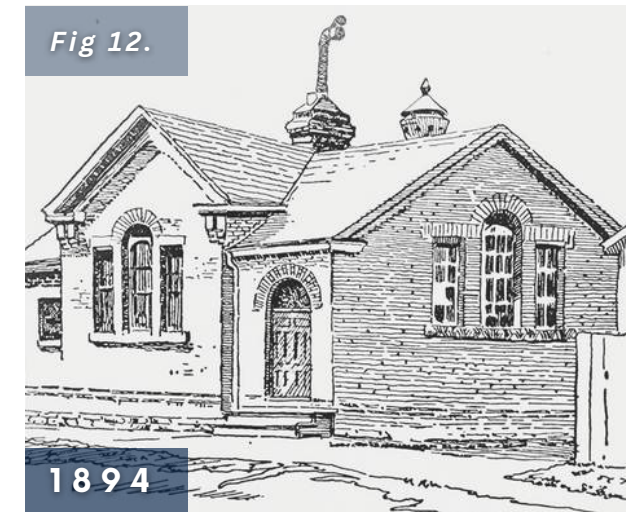
GRANT AME CHURCH ONTARIO COURT OF JUSTICE



BME CHURCH ONTARIO COURT OF JUSTICE



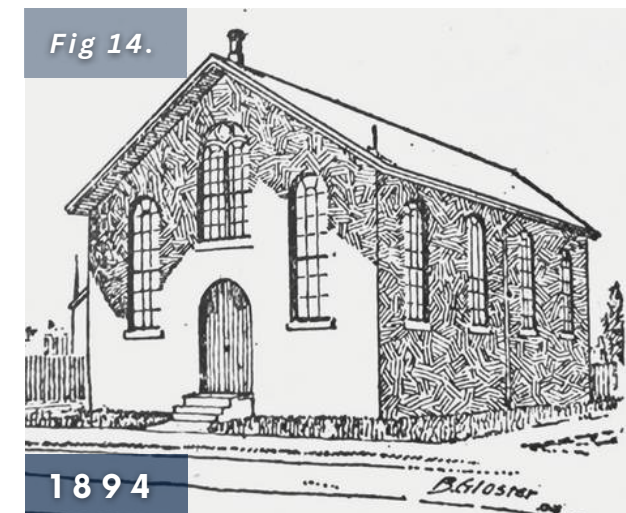
FIRST BAPTIST CHURCH ST. MICHAEL'S HOSPITAL



AME MISSION HALL PARKING LOT



AGNES STREET CHURCH ATRIUM RETAIL COMPLEX



EARLY CHURCH GRAY COACH LINE

RESEARCH FINDINGS

GRANT AME CHURCH

YORK + RICHMOND STREETS

1841-1925

This location on Richmond Street was initially home to an *African Baptist Chapel* from 1834 to 1841 until the congregation erected a different building at the northeast corner of Victoria and Queen Streets, officially establishing it as the *First Baptist Church* (see page 9).²

The site was then purchased for the construction of the *Grant African Methodist Episcopal (AME) Church*, which may have begun as early as 1838.³ The *Grant AME Church* congregation occupied this site until 1892. The building remained vacant between 1892 and 1902. From 1902 to 1907, the Woltz Manufacturing Company, a picture and room mouldings company that operated at buildings nearby used the chapel for their operation.

In 1907, the property began to be occupied by a *Chinese Church*. In 1913, the *City of Toronto* fire insurance maps show that a northern extension was added to the original brick building. By 1919, city directories listed both the *Chinese Church* and the *Christ Church* at the same address. By 1925, it appears the building was demolished.

In 1912, the *Grant AME Church* congregation relocated north to the intersection of University Avenue and Elm Street.⁴ The *Grant AME Church* congregation later moved again to Soho Street in 1929, west of their previous location, and once more in 1991 to the east side of the city at Gerrard Street East where the *Grant AME Church* continues to reside today.⁵



1858



1880



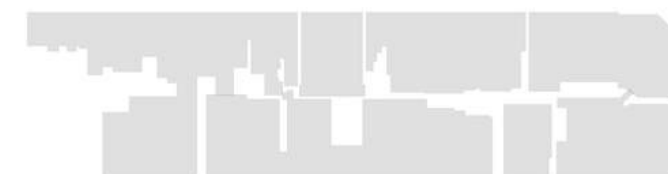
1903



1924



1939



1943



Fig 16. 1894 Illustration of the Grant AME church.

The chapel was the scene of many memorable meetings, and many noted preachers and laymen in the Methodist communion, irrespective of colour, have officiated there. Among the preachers may be mentioned the famous Morley Punshon, and among the laymen, Senator John Macdonald and Mr. Warring Kennedy, for some time Mayor of Toronto.

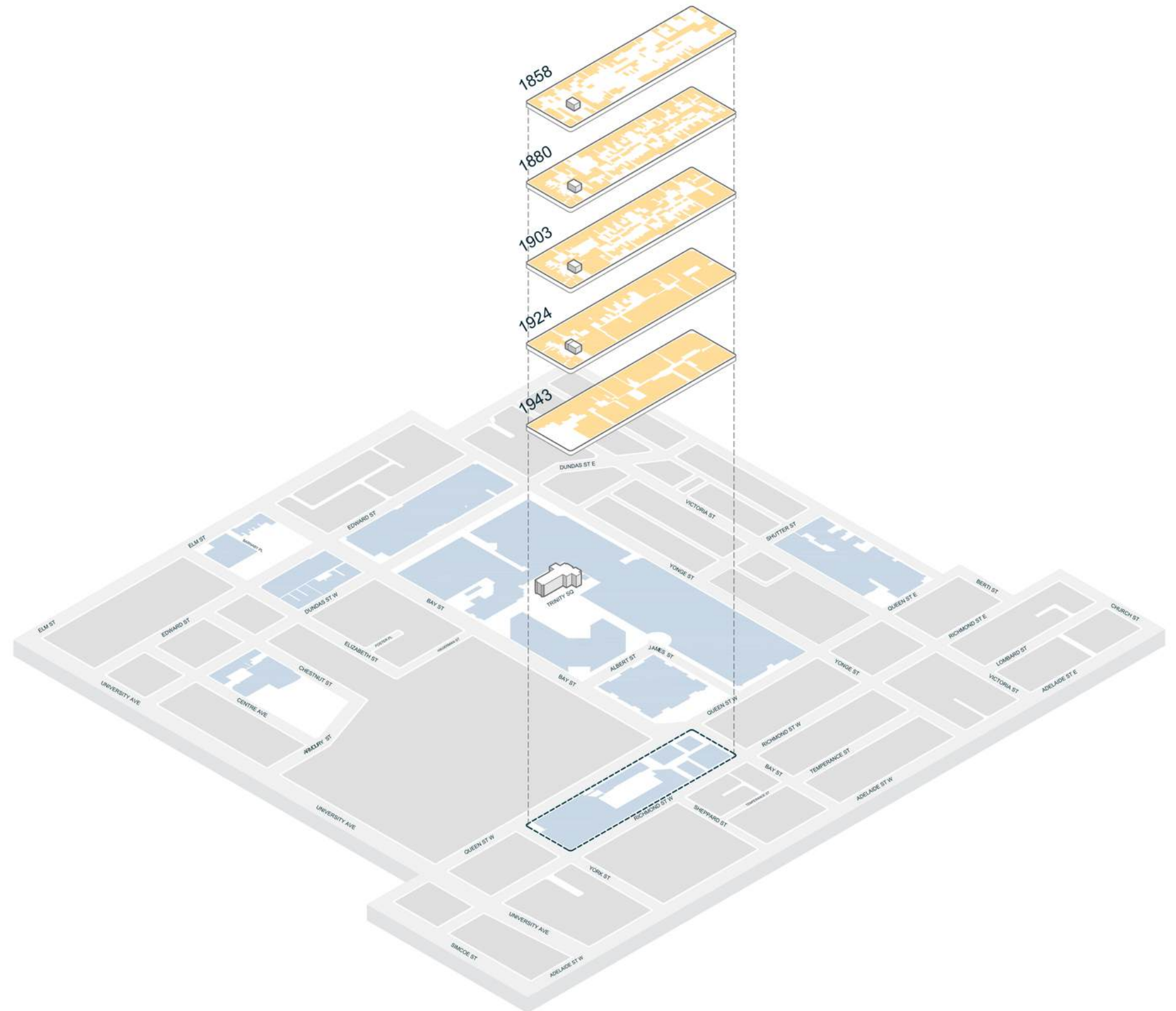
Fig 17. A news article described the various kinds of community meetings hosted at the church, serving as a cultural anchor within the Black community.

Another notable case connected with this chapel was that of William Watson, who was a waiter in the Cataract House on the American side of the Falls. He was arrested by the United States Marshall on the charge of being a runaway slave. His fellow waiters, irrespective of color, rescued him from the toils of the law, rowed him across the Niagara River, landing him at Queenstown, and then found him the money, so that he might proceed to Toronto.

On arriving here a public meeting of Toronto citizens, irrespective of color, was held in the African Wesleyan chapel, who tendered Watson the heartiest of welcomes.

Fig 18. The church acted as a forum of support uniting Black community members as they collectively challenge slavery.

HISTORICAL CONTEXT
2018 SITE CONTEXT



RESEARCH FINDINGS

FIRST BAPTIST CHURCH

VICTORIA + QUEEN STREETS

1841-1905

In 1841, the *African Baptists*, also referred to by the *Robertson's Landmarks of Toronto* as the *First Baptist Church* congregation, erected a building at the northeast corner of Victoria Street and Queen Street.⁶ The church was founded in 1826 by a group of twelve formerly enslaved people.⁷ Before acquiring the location at Victoria Street and Queen Street, the congregation worshipped in people's homes, and between 1834 and 1841, they occupied a chapel on Richmond Street and York Street for church services (see page 7).⁸

In 1903, the *African Baptists* sold their property for \$18,000.⁹ In 1905, an announcement was made that Crown Life Insurance would be establishing a new building at the corner of Victoria and Queen Streets, occupying the site where the *African Baptist Church* was originally located.¹⁰

After selling their property, the *First Baptist Church* congregation relocated to University Avenue, where they constructed a new brick church.¹¹ In 1955, the congregation moved west again to the intersection of Huron Street and D'arcy Street, where it remains to this day.¹²



1858



1903



1903

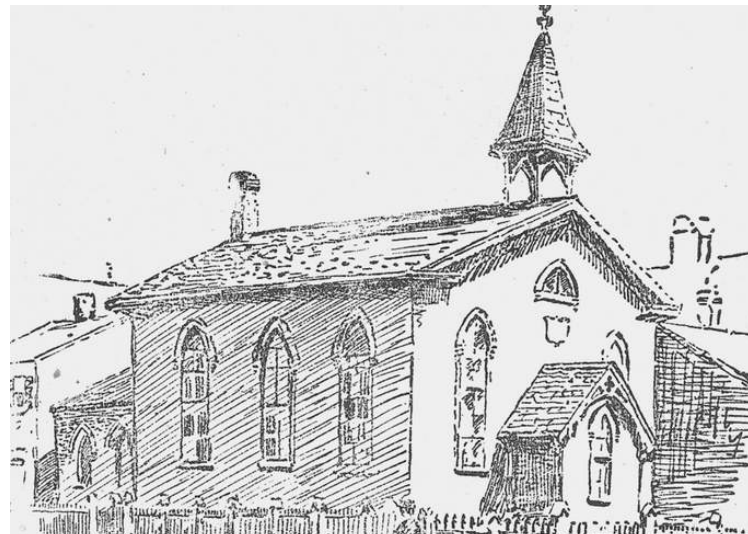


Fig 19. Illustration of the First Baptist Church from 1904.

12 Freed Slaves Fled to Form Baptist Group

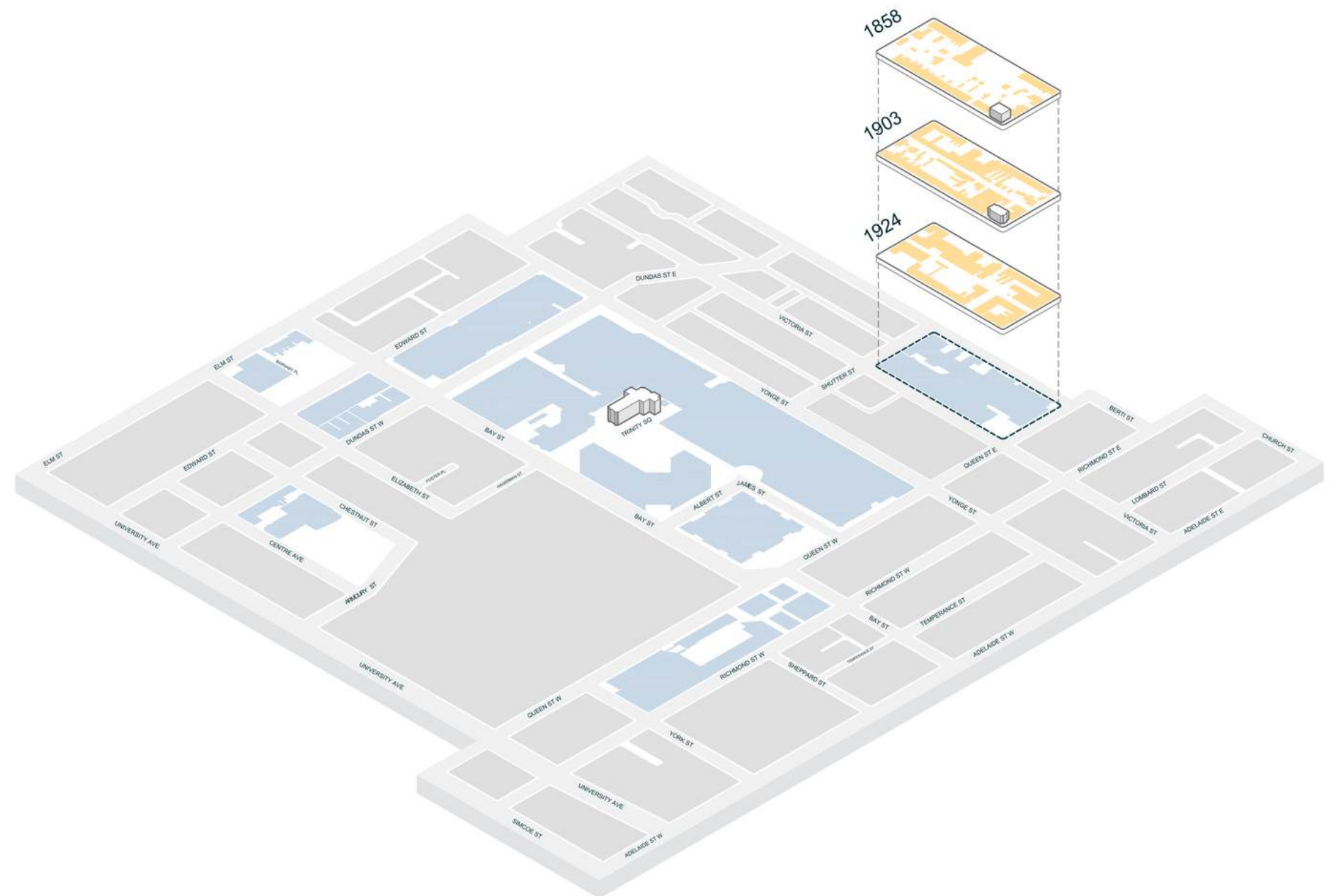
Fig 20. A news article from 1952 disclosed how the church was formed by twelve formerly enslaved people in 1826.

Building on Historic Ground.

Mr. H. C. Boulbee has applied for a permit for a six-story brick office and store building to be erected on the northeast corner of Queen and Victoria streets; where the old colored Baptist church used to stand. The cost will probably exceed \$30,000.

Fig 21. In 1905, a written announcement confirmed the Crown Life Insurance company's new building construction at the former location of the church.

■ HISTORICAL CONTEXT
■ 2018 SITE CONTEXT



RESEARCH FINDINGS

AGNES STREET CHURCH

AGNES + TERAULEY STREETS

1874-1927

In 1874, the *Bible Christian Church* constructed a white brick building at the northeast corner of Agnes and Terauley Streets (now Dundas Street West and Bay Streets) for over \$23,000.¹³ The construction of this church directly reflected the northward expansion of the Ward neighbourhood during this period.¹⁴

Following the 1884 merger between the *Bible Christian Church* and the *Methodist Church of Canada*, the property became formally known as the *Agnes Street Methodist Church*, commonly referred to as the *Agnes Street Church*.¹⁵

A newspaper announcement from 1898 indicated that the *Agnes Street Methodist Church* congregation was in need of more funds,¹⁶ and, as early as 1904, there were intentions to merge this congregation with the *Elm Street Methodist Church*.¹⁷ While congregation members expressed discontent with this decision, the merger took place in 1905 and the congregation subsequently vacated the building.¹⁸

According to newspaper articles in 1899, this church was used by the Italian community in the Ward, with an Italian Mission operating on the site while it remained listed as the *Agnes Street Methodist Church* in newspaper articles up until 1908.¹⁹ A photograph, dated 1907 taken from inside the *Agnes Street Methodist Church* revealed a majority Black church choir, potentially indicating the continued Black community's connection with the church around this time.

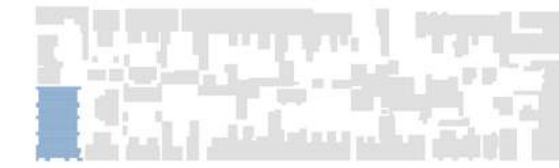
By 1909, the building became a Yiddish theatre by the name of the *Lyric Theatre*.²⁰ The structure was then demolished in 1927 when Ford Hotel announced its construction on the site.²¹



1858



1880



1903



1924



1939



1943



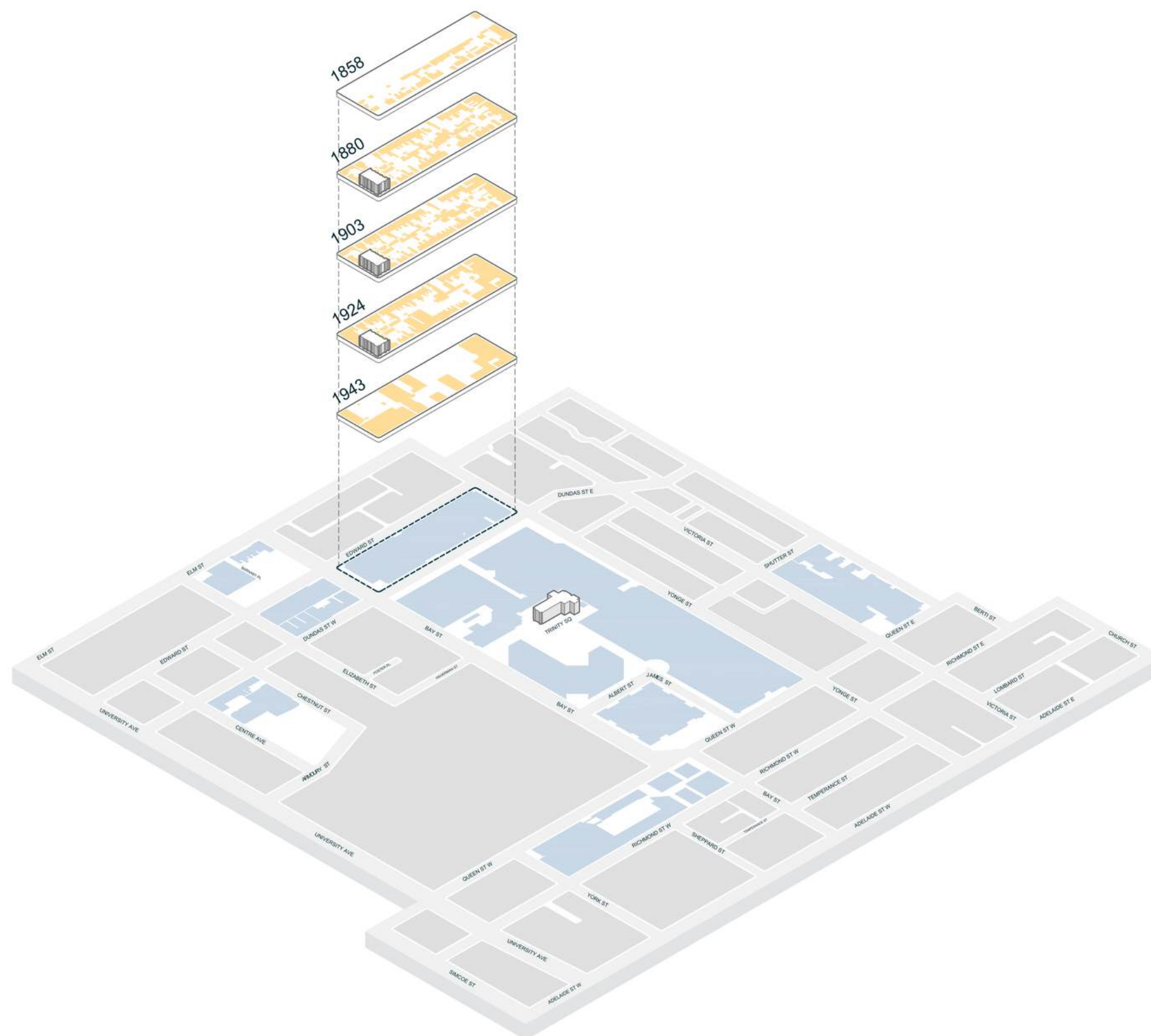
Fig 22. 1899 Photograph of the building's exterior.



Fig 23. Photograph of the Agnes Street Church's majority Black choir from 1907.

vices. When I read the decision of the official board to "close Agnes Street" I flinched with my lips by saying "that is a holy shame." Then anger gave way to grief, and I could scarcely restrain the tear. I am anxious to know who composed the official meeting that decided the retrograde action, for I believe it will be regarded as such by the majority of the conference. I feel sure that not one of the twenty-six consecrated men who composed the official board fifteen years ago voted "yes," or, if he did, it was with a reluctant assent.

Fig 24. A former pastor of the church expressed disappointment in the decision to merge the congregation with the Elm Street Methodist Church.



RESEARCH FINDINGS

ST. JAMES BME CHURCH CHESTNUT STREET

1845-1988

In 1845, a small wood frame building was constructed at Sayer Street (now Chestnut Street), south of Agnes Street (now Dundas Street West) to be used as the *African Methodist Episcopal Church*.²² The church was initially founded in Canada by *African Methodist Episcopal (AME)* missionaries who arrived in Canada through the Underground Railroad.²³ In 1865, the Canadian branch of the *African Methodist Episcopal Church* separated from the American parent church and established itself as a distinct entity, hence replacing the title *African* in their name with *British*.²⁴ During this period, the congregation was known for their community advocacy and efforts to challenge racial discrimination and segregation.²⁵

In 1871, the congregation now known as the *St. James British Methodist Episcopal (BME) Church* replaced its wood-frame church with a larger brick building, increasing its capacity to up to 200 occupants.²⁶ A subsequent expansion occurred around 1894, enlarging the brick building to accommodate up to 600 people.²⁷ The footprint for this rendition of the church was recovered during a recent site excavation in 2015.²⁸

In 1952, the *BME Church* congregation moved west to a new location on Shaw Street.²⁹ Following their relocation, the original building became occupied by the *Chinese United Church* from 1955 to 1988 when it was purchased and demolished.³⁰

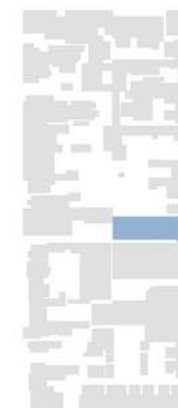
The *BME Church's* new location at Shaw Street was unfortunately also dismantled following a fire in 1998.³¹ Three years after the fire, the *BME Church* moved to a new location on Eglinton Avenue West and Dufferin Street, and the congregation remains there today.³²



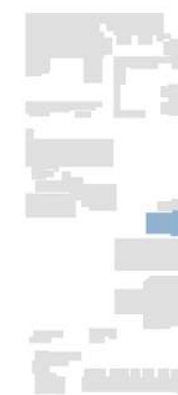
1858



1899



1909



1954



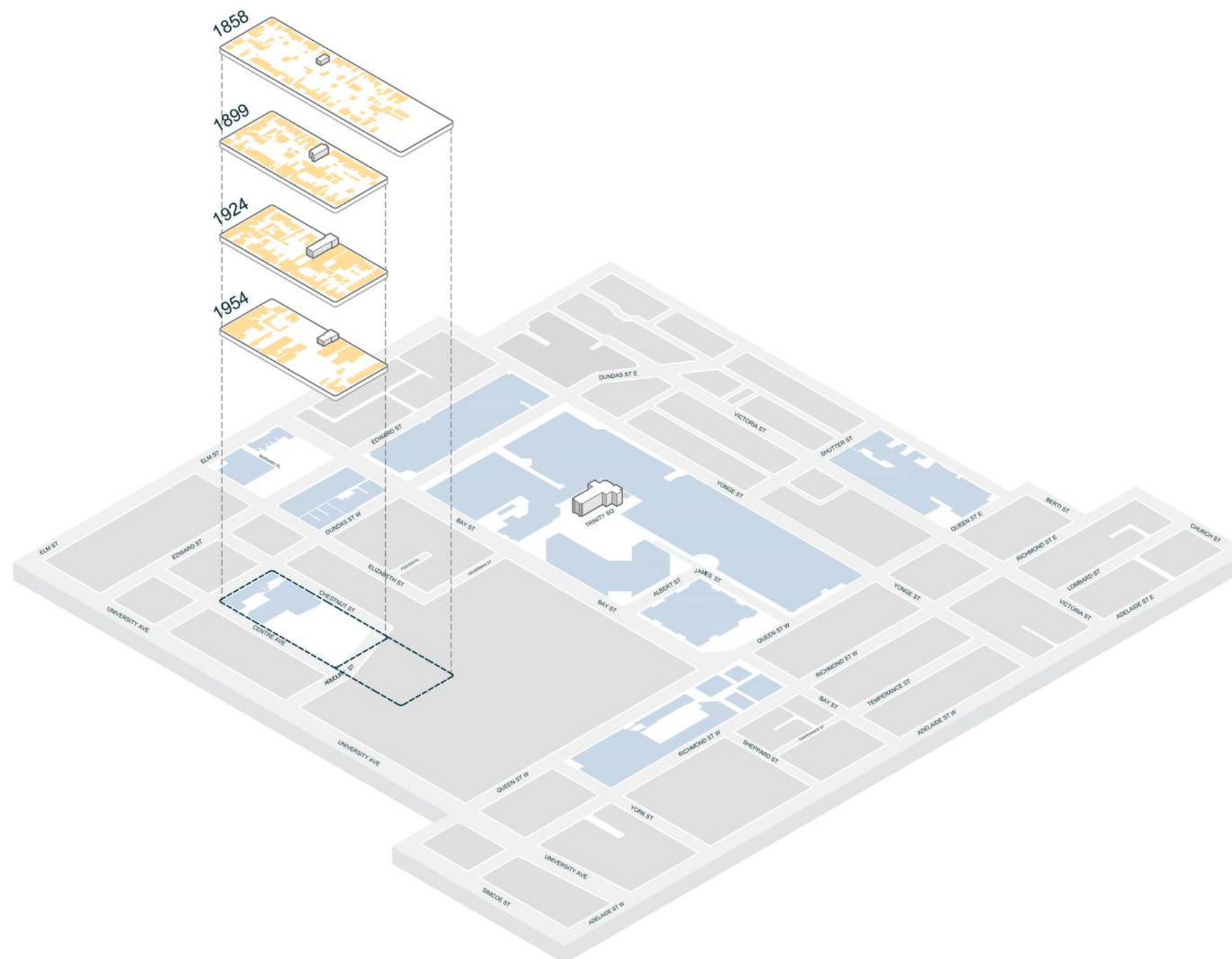
Fig 25. Photograph of the church's street facade from 1953.



Fig 26. In 1926, a grand Jamaican wedding took place at the BME church and received extensive media coverage.

The British Methodist Episcopal Church, 94 Chestnut Street, last evening was the scene of one of the smartest Jamaican weddings known in Toronto, when Miss Rachel Adina Stephenson, daughter of Mr. and Mrs. Joseph Robert Stephenson, was united in marriage with Mr. J. M. Williams, a Toronto merchant. The church was filled with relatives and friends of the bride and bridegroom, both of whom are natives of Jamaica. To the strains of Men-

Fig 27. An article from the Globe and Mail reporting on the 1926 Jamaican wedding at the BME church.



RESEARCH FINDINGS

EARLY CHURCH + AME MISSION HALL EDWARD + TERAULEY STREETS

1858-C.1880 ; 1893-1927

Around 1858, a wood frame schoolhouse known as the *Early Church* was used as a small church by the *African Methodists*.³³ The church, located at the southwest corner of the intersection between Terauley Street (now Bay Street) and Edward Street, was subsequently repurposed by the founders of the *Elm Street Methodist Church* to host their services.³⁴ The building was later relocated in its entirety to a location further north on Terauley Street until it was moved to King Street East.³⁵

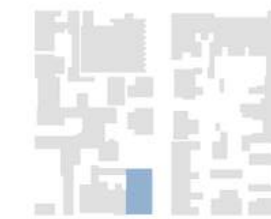
Between 1893 and 1894, the *African Methodist Episcopalians (AME)* began erecting a mission hall on the northern side of Edward Street, opposite of the former location of the *Early Church*.³⁶ In 1898, the *AME* congregation advertised church services at this mission hall in newspapers, and it was announced that the first public meeting held at this address would take place in the same year.³⁷

However, sometime before 1899, the *AME* congregation closed this mission hall and relinquished the property, and in the same year, the building was converted into an *Italian Mission*.³⁸

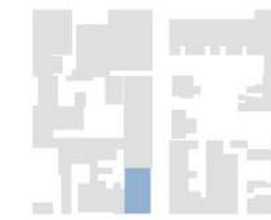
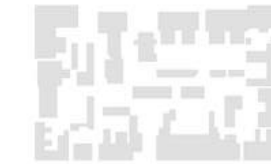
By the 1920s, the building was advertised as an automobile garage and repair shop.³⁹ In 1927, the Toronto Transit Commission formed the Gray Coach Lines and acquired the location to construct a new building for their operation.⁴⁰



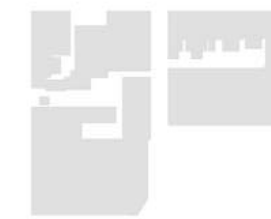
1858



1899



1909



1954

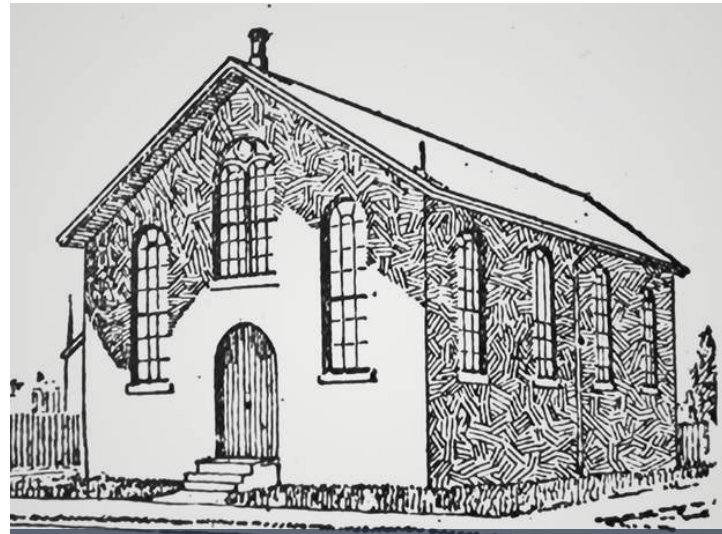


Fig 28. Illustration of the African Methodist Early Church from 1894.

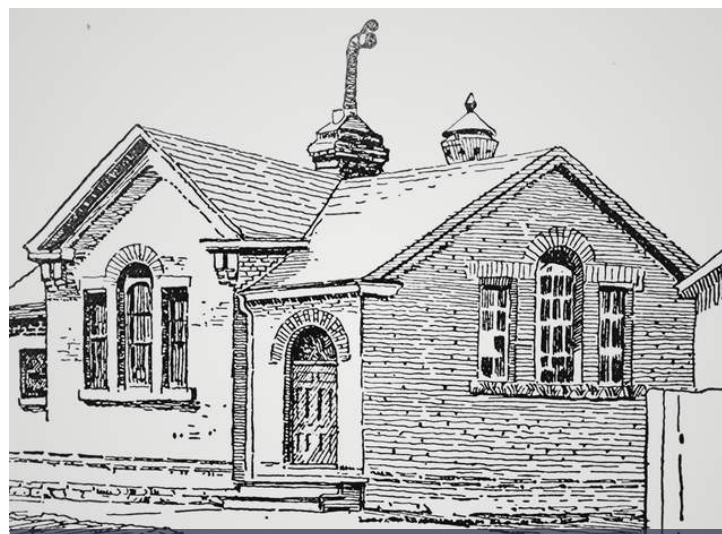
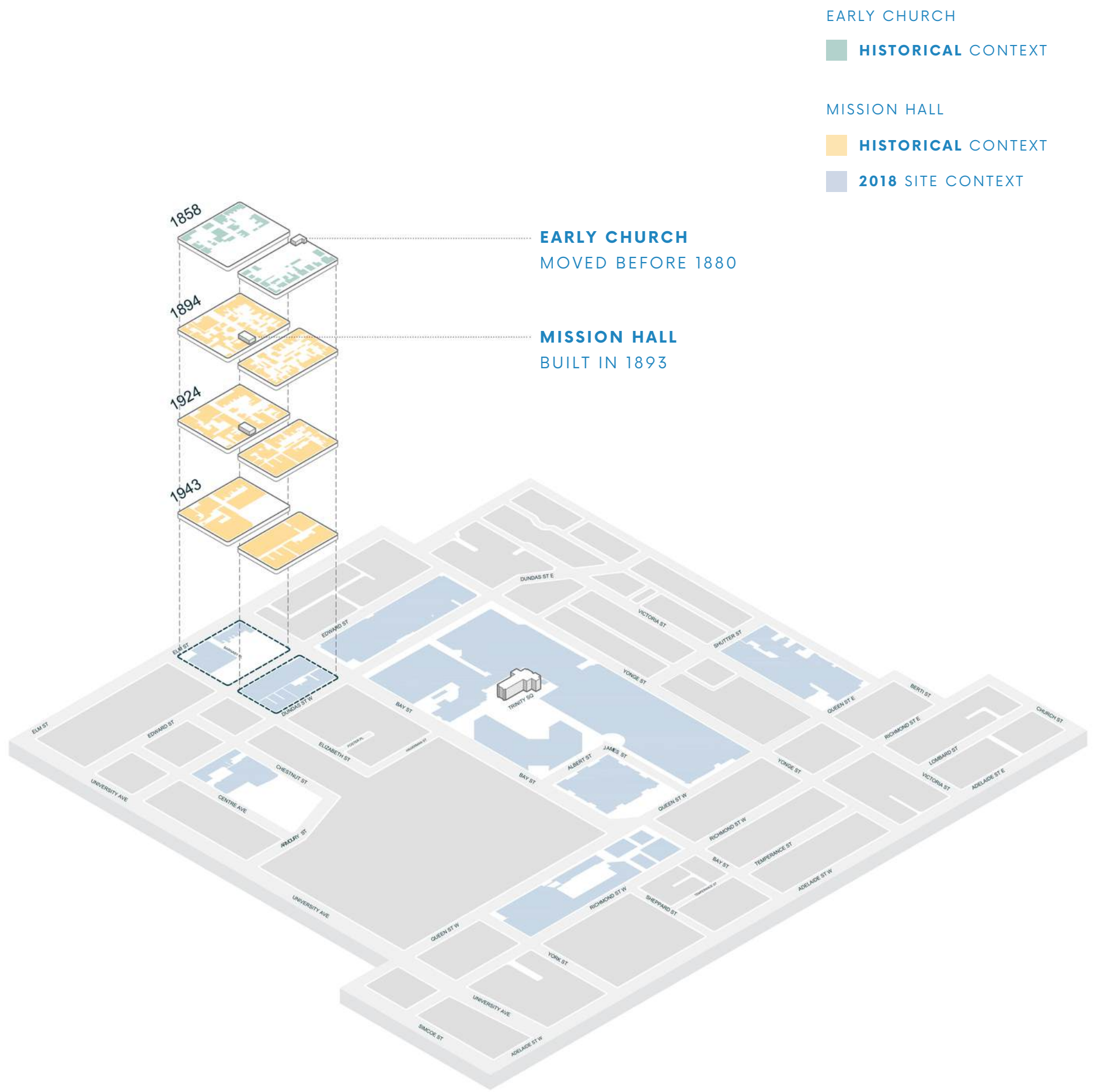


Fig 29. Illustration of the AME Mission from 1894.

Outgoing Missionaries.
 Mr. S. G. Crutcher and wife of Shenandoah, Iowa, colored missionaries, en route to Natal, South Africa, are holding a series of special services at the A. M. E. Church, 88 Edward street, this week. The first meeting was held last evening, and was well attended, and meetings will be held to-night and tomorrow. On Sunday they will speak at the Queen Street Y. M. C. A. at 4 o'clock, and on Tuesday next at the Yonge Street Mission at 8 o'clock.

Fig 30. An announcement from 1898 made in the news disclosing meetings and services offered by the mission.



RESEARCH FINDINGS

CHURCH OF THE HOLY TRINITY

TRINITY SQUARE

1847- PRESENT

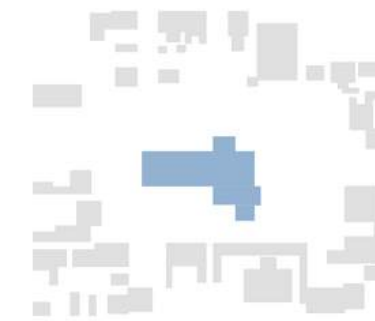
In this research, the *Church of the Holy Trinity* functioned as a control, serving the example of a place of worship that has maintained continuity across the period under study. The church's enduring presence highlights the contrasting absence of the Black churches in their original locations. In addition, the church's proximity to the Ward highlights its importance to the immigrant communities located within the neighbourhood.

The church's origins date to 1845, when sisters Mary Lambert and Ellen Eliza Swale from England anonymously donated £5,000 to Bishop John Strachan in the hope that he would establish an *Anglican* church in Toronto that would not charge pew fees, unlike most others in the city.⁴¹

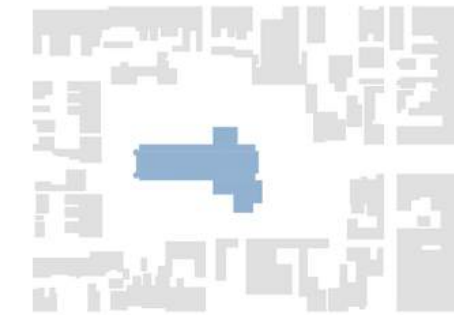
In 1847, the *Church of the Holy Trinity* was built according to the design of architect Henry Bowyer Lane.⁴² Between 1868 and 1869, the architecture firm Gundry & Langley initiated several alterations to the original structure and added the church's reredos, which today remains in the church.⁴³

In the early 1970s, the church was facing threats of demolition in favour of the Eaton Centre's construction.⁴⁴ Members of the congregation vehemently opposed this decision and engaged in a two-year negotiation with Fairview Corp. Ltd., resulting in a land exchange agreement and the dismissal of plans to demolish the church.⁴⁵

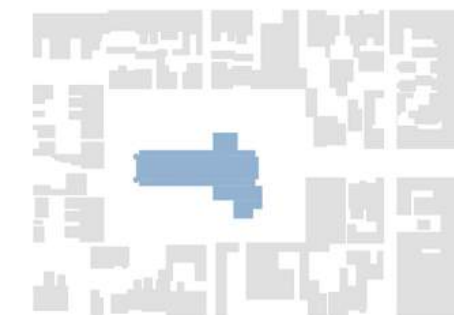
In 1977, a large fire at the nearby Eaton warehouse spread to the south side of the church, causing approximately \$300,000 in damage to the building.⁴⁶ Most notably, the fire eradicated three stained-glass windows, a portion of the roof, and several interior ornamental details.⁴⁷ While the damage was eventually repaired, the process was one that spanned over many years.⁴⁸



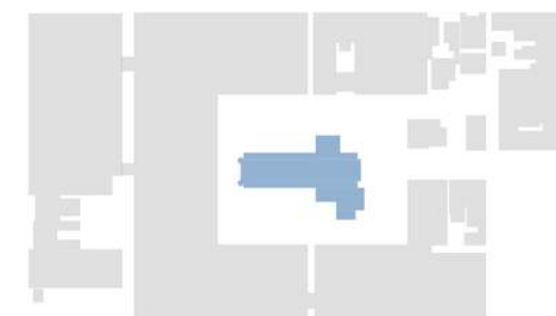
1858



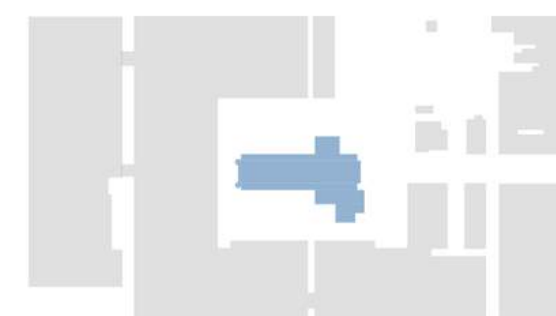
1880



1903



1924



1943



Fig 31. Illustration of the church's east facing exterior facade from 1894.

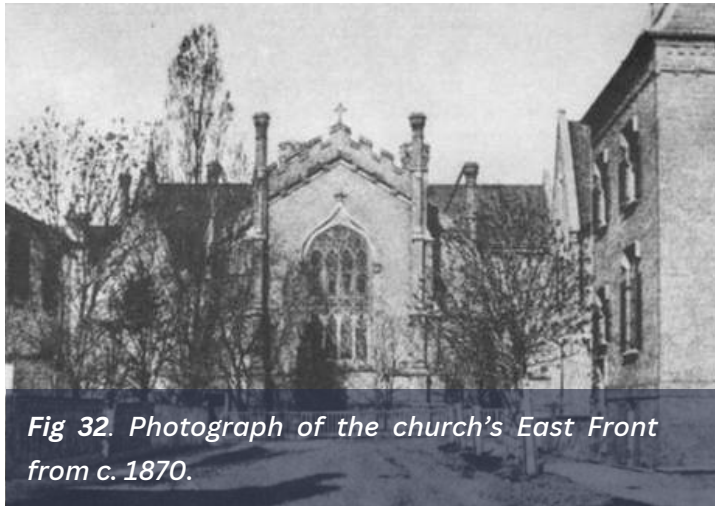
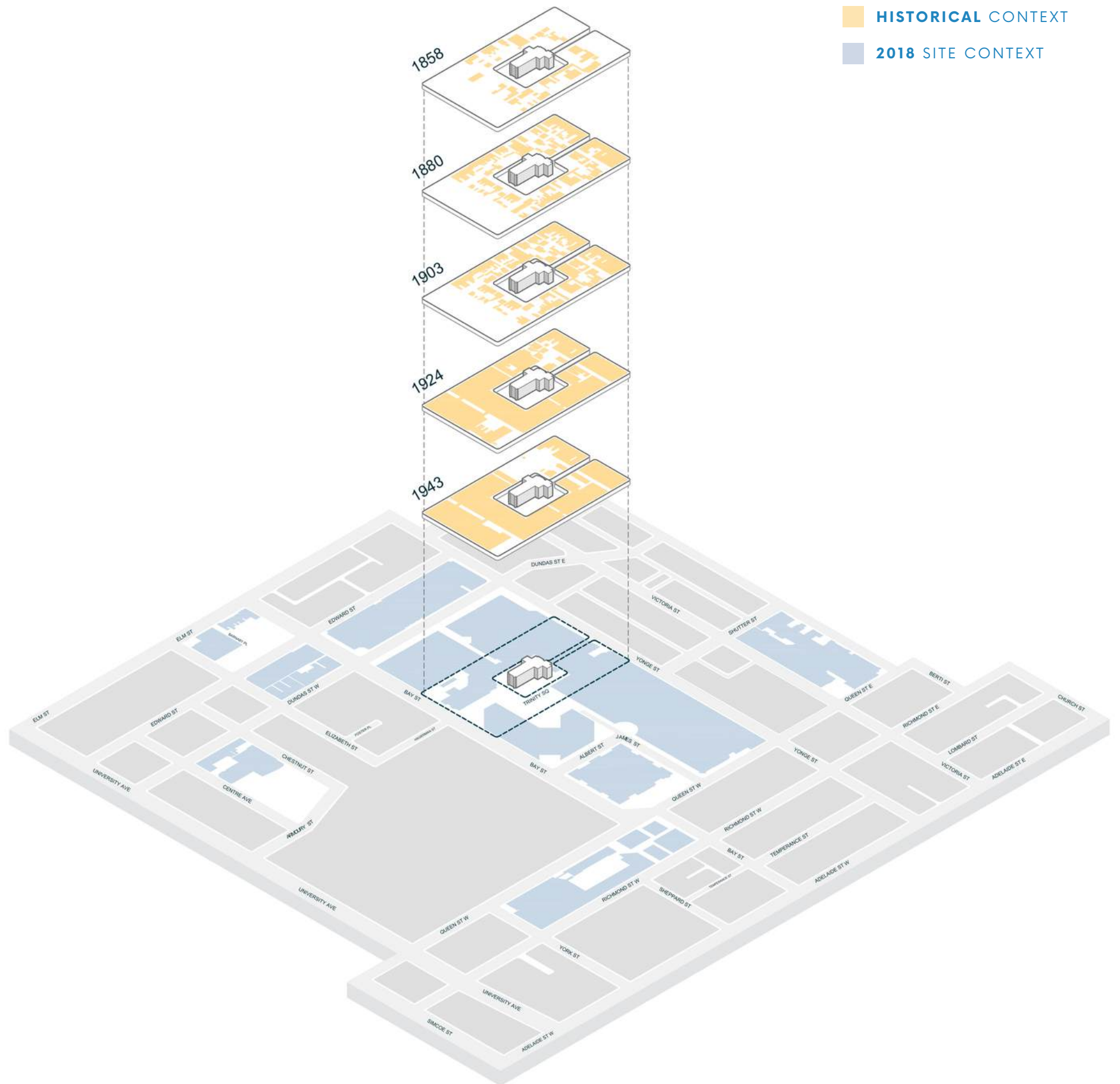


Fig 32. Photograph of the church's East Front from c. 1870.

The 130-year-old, fire-ravaged Holy Trinity Anglican Church is being restored just like old.

As workmen cling to scaffolding inside and out, the water, smoke and flame stains stand out in the gloom of the nearly wrecked church, one of the city's oldest.

Fig 33. News articles highlighted efforts to repair the church after it had sustained damage during the Eaton Warehouse fire.



PHYSICAL MODEL INTERACTIVE RESEARCH DISPLAY

To enable critical and accessible engagement with the heritage of Toronto's Black churches, we translated the archival research findings into an interactive physical model designed to facilitate memorable interactions with the former sites of Black churches.

The interactive model includes a base map depicting the contemporary urban fabric of Toronto using mapping data from 2018. The base map is paired with three semi-transparent overlays, each portraying the city's structure and building footprints from one of three distinct periods: 1858, 1903, and 1924. On each map, the locations of the seven churches are highlighted, and matching modular site models include detailed footprints of the churches and adjacent buildings. The modular site models made from translucent plexiglass are designed to be layered onto the maps, enabling comparative observations and discussions between participants. The semi-transparent overlays could similarly be removed and realigned, giving participants agency in guiding the activity. On the maps, dotted lines suggest the placement of the modular site models, prompting a simple but intuitive engagement process. This design invites participants to tangibly visualize the formal transformation of each church and critically engage with their observations.

As an alternative presentation approach for heritage research, this interactive model aims to promote an accessible and intuitive learning process that would cultivate discussion on the research topic. The current iteration of the model has been presented to two audience groups, and our team looks forward to further refining its design as we continue to enhance the model's clarity, usability, and impact.



Fig 34. A workshop participant arranging the modular church site models onto a contemporary map overlaid with 1903 building footprints.

Fig 35-37. The interactive physical model consists of a contemporary base map of Toronto, three transparent layers of historical building footprints, and three modular site models for each church site.

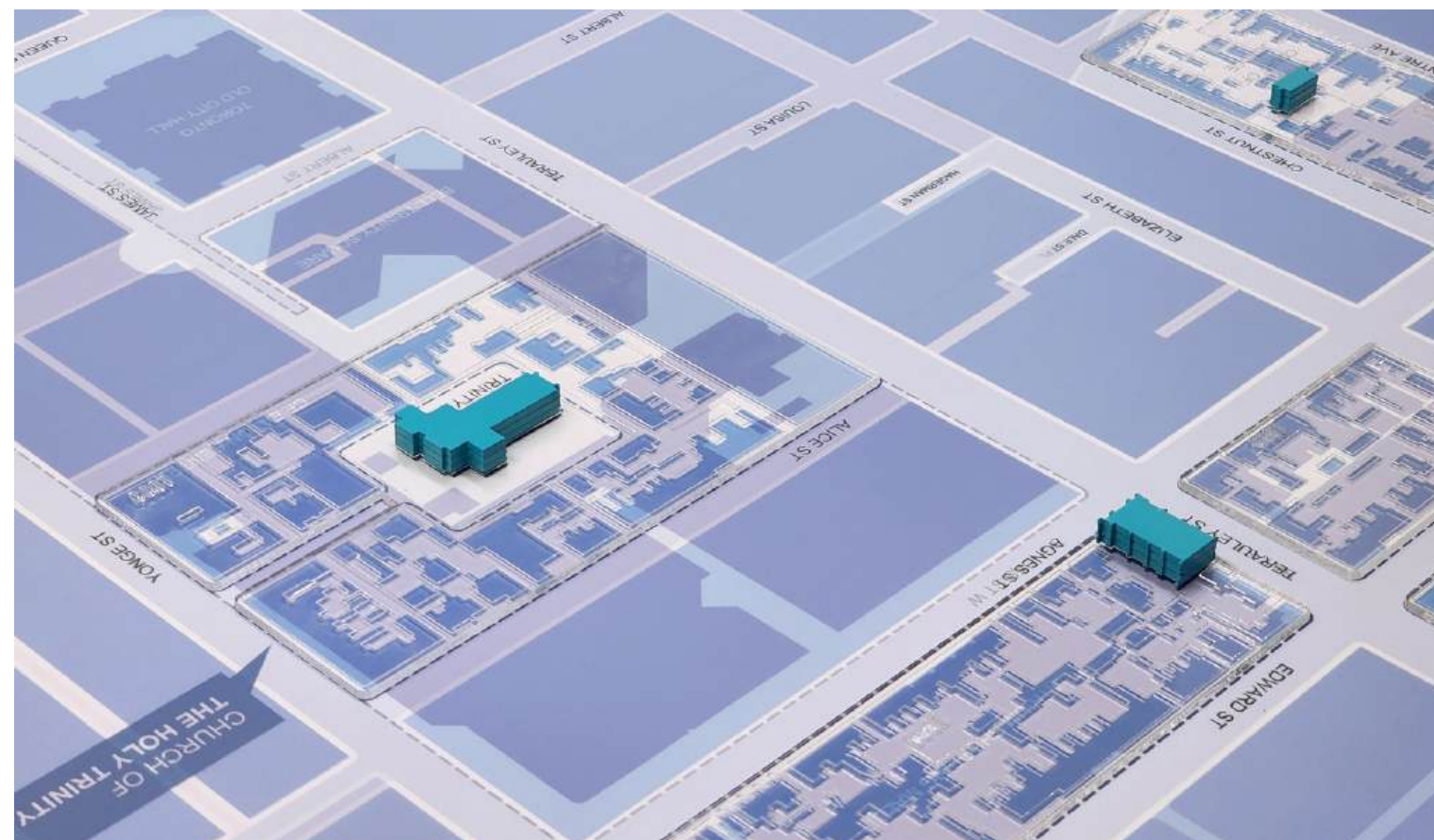
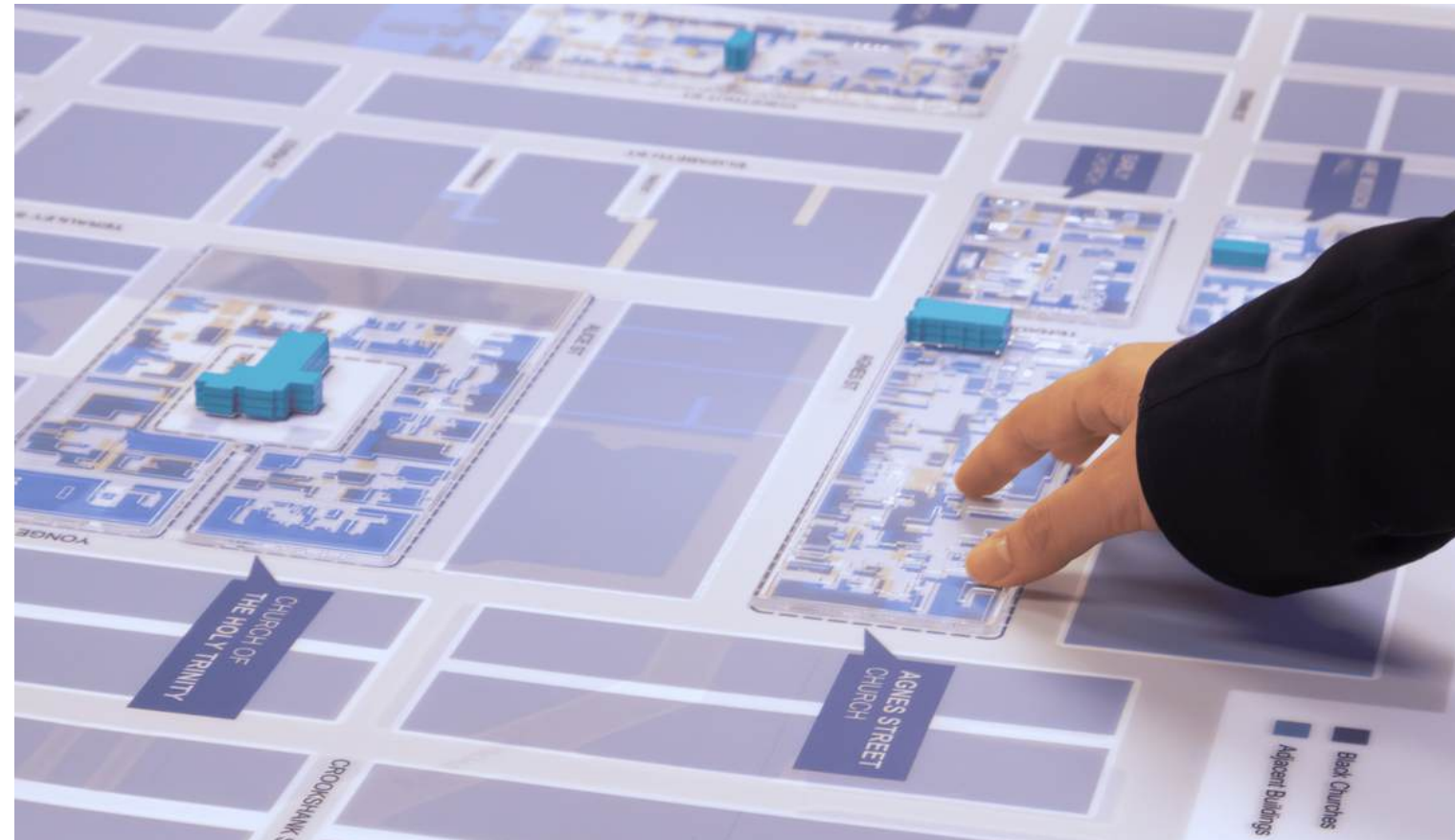
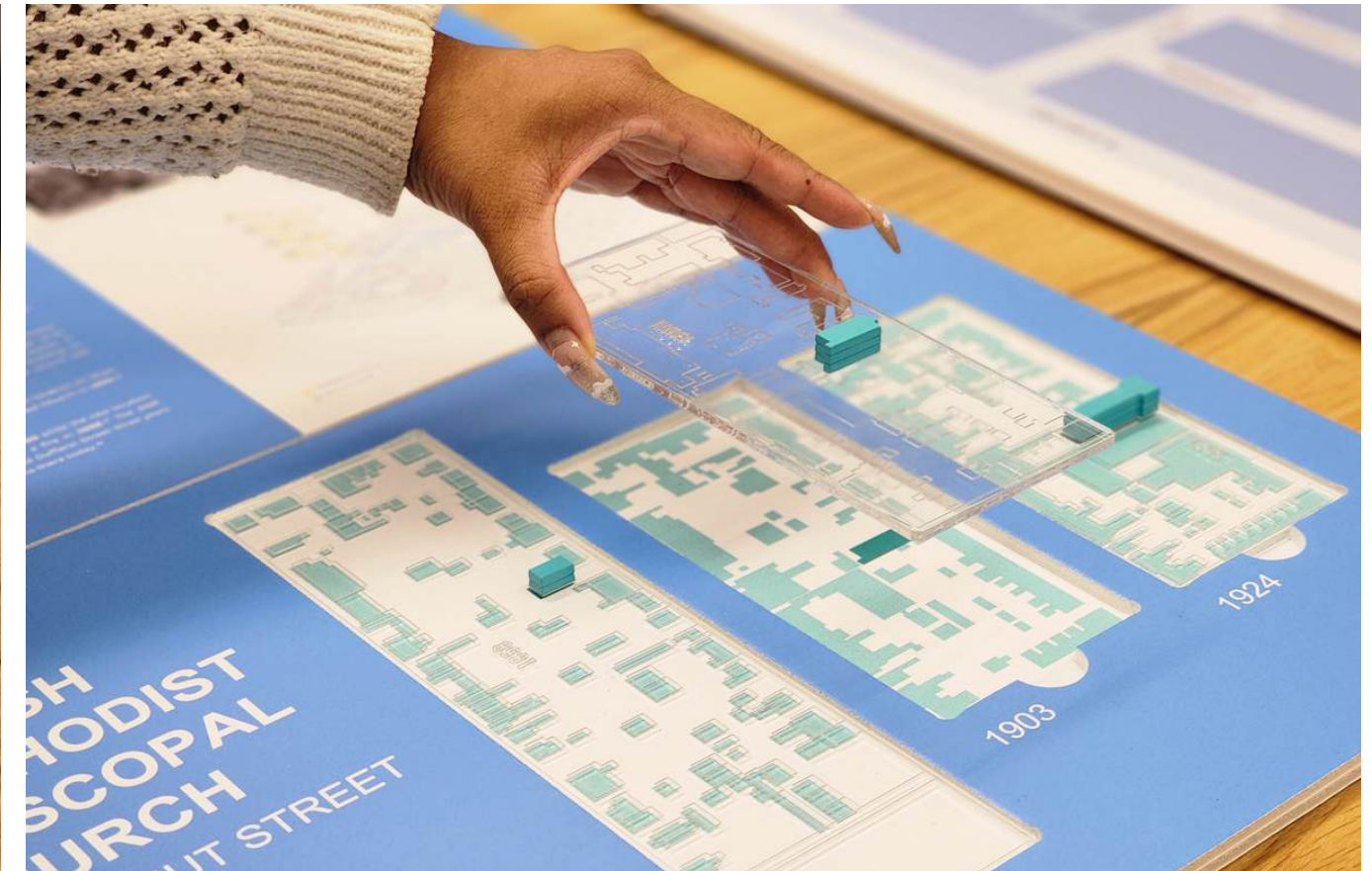


Fig 38-41. Each church and its site are also explored in an engagement tool board pairing the cultural and historical background of respective sites with the formal evolution of the churches and adjacent buildings.



STUDENT ENGAGEMENT WORKSHOPS

In the fall of 2025, we presented our research and the interactive model in two engagement workshops with undergraduate students from the University of Toronto and graduate planning students from the Toronto Metropolitan University. These workshops were designed and coordinated with the support of Professor Jessica Mace and Professor Sneha Madhan, and this opportunity to share the model with a public audience had allowed us to best observe the model's performance as an engagement tool in an active setting.

During the workshop, we invited student participants to familiarize themselves with each church and its site using engagement tool boards and modular site models. With the physical model functioning as a discussion anchor, the students located the former sites of Black churches on the contemporary map of Toronto, discussed the evolution and erasure that they observed, and shared their thoughts on the tensions between preservation, transformation, and loss in the urban fabric. The students overall were very excited by the tangibility of the model, and most said this tactile presentation of heritage research rendered the information engaging and exciting to discuss in a group setting.

Our graduate student audience was asked to also review a selection of archival materials and documents from our research findings. This sparked many discussions about the archival research methodology as well as existing archived collections catered to the heritage of Black Canadians. Several students expressed their curiosity about the origin and context of certain photographs and newspaper articles, and many were interested to know if there were other archival materials that could be used to corroborate and expand the research on Black Canadian heritage.



Fig 42. Students engaging with the contemporary map of Toronto, identifying the existing buildings that currently occupy the former sites of Black churches.

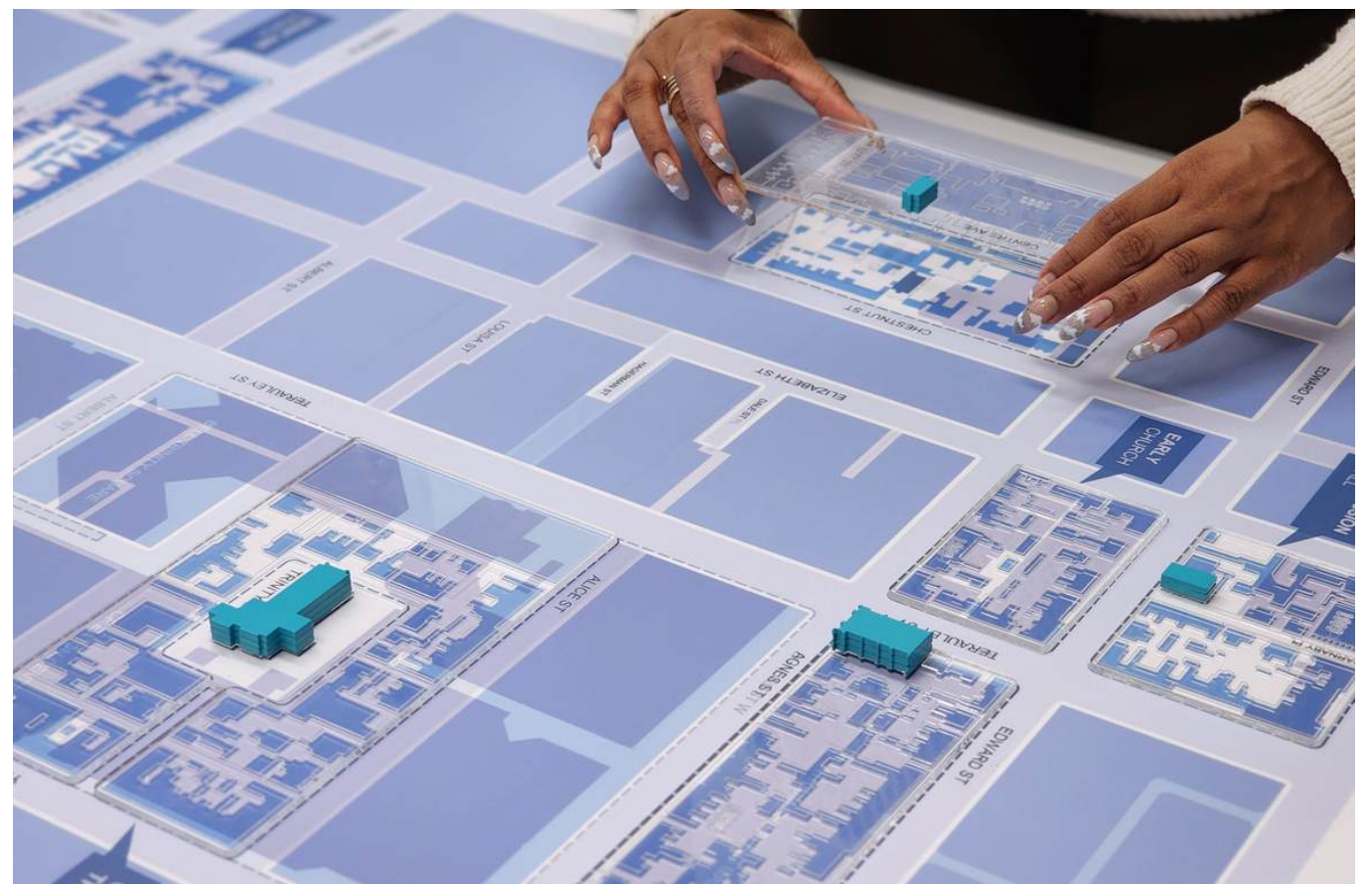
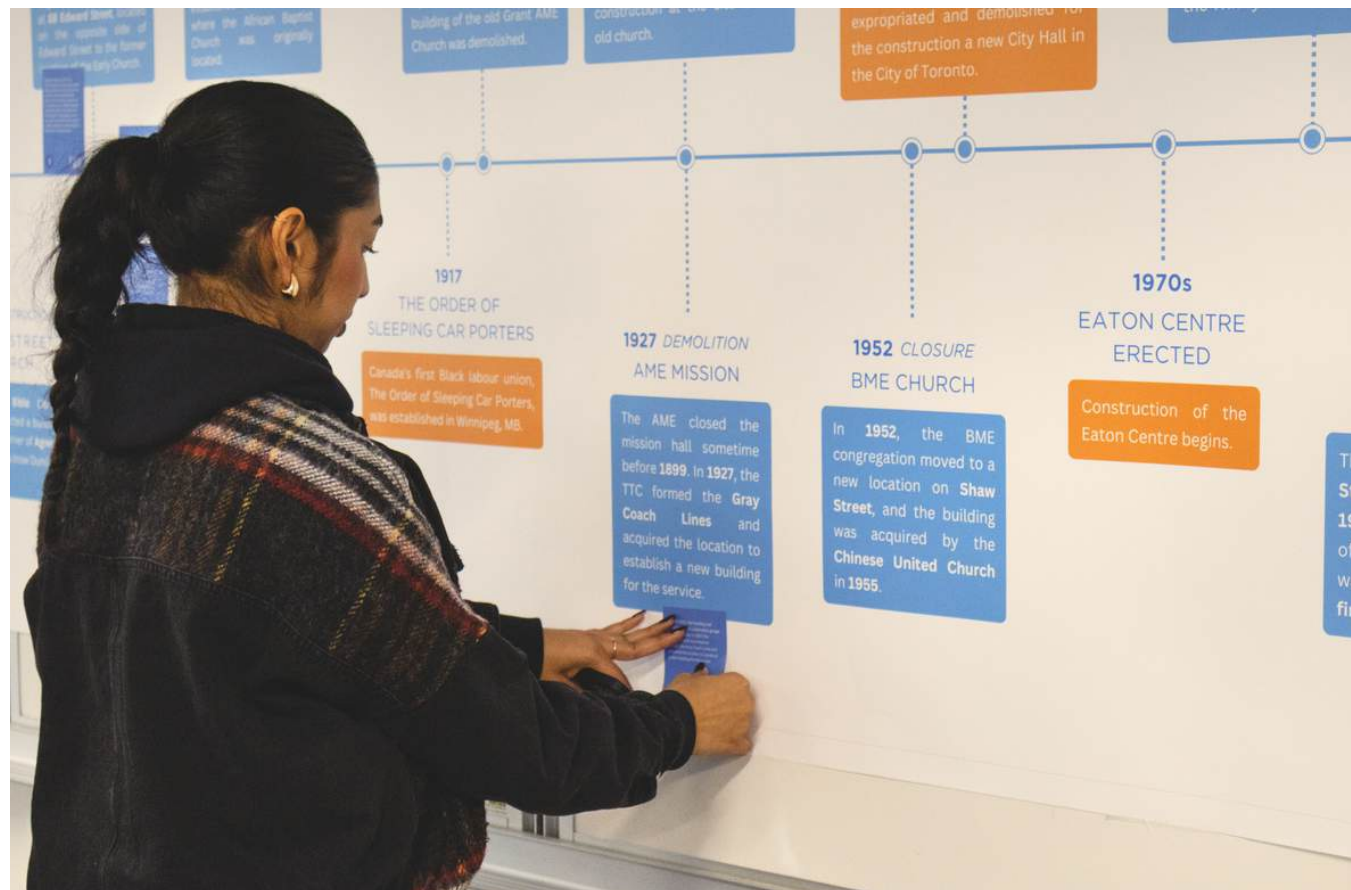
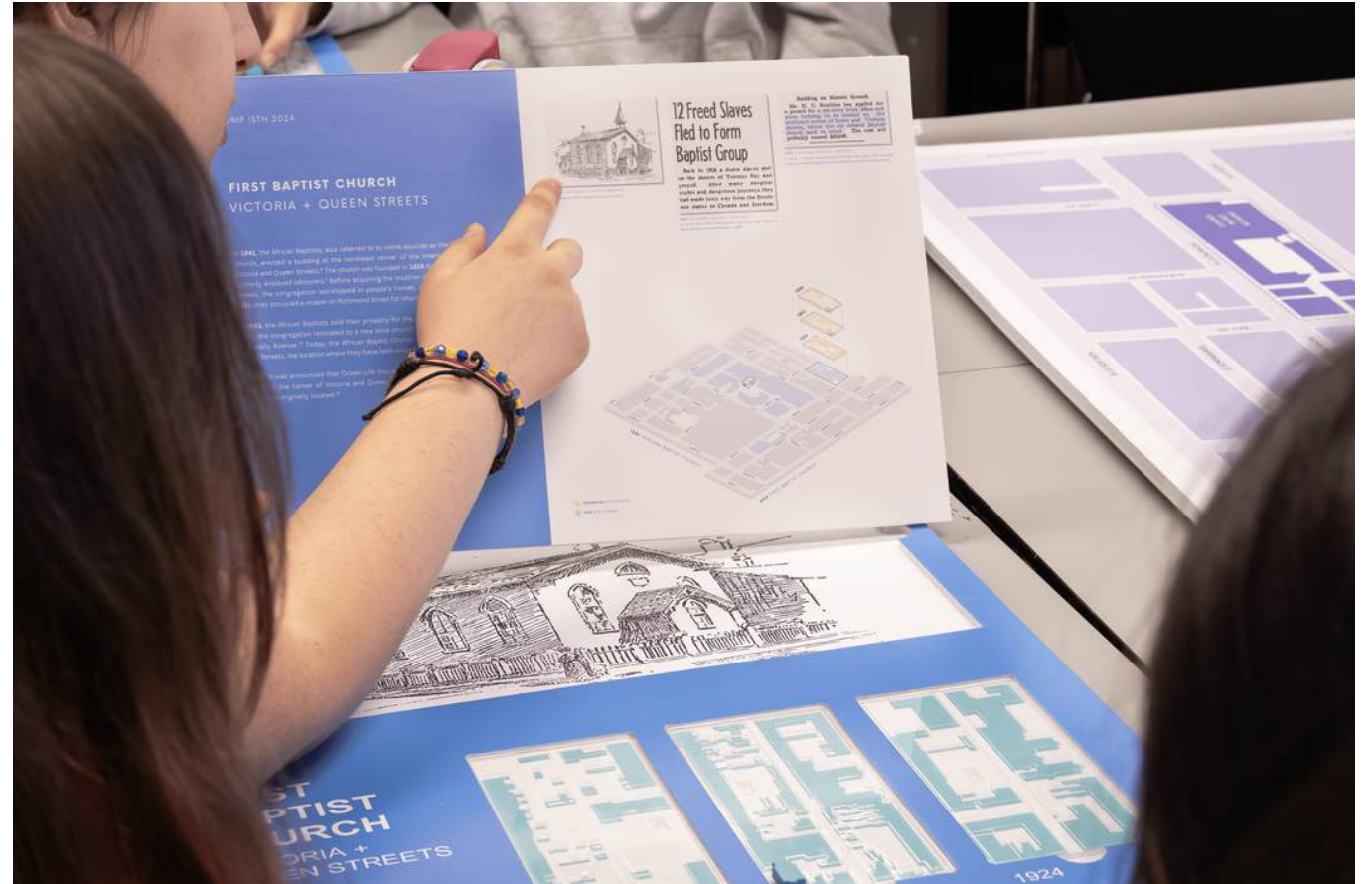


Fig 43. In small groups, students study the cultural and formal transformation of individual sites using the engagement tool boards and archival research materials like newspaper clippings and historical photographs.

Fig 44-47. In addition to engaging with the physical model depicting the former sites of Black churches, students were invited to reflect on the exercise by designing a heritage interpretation approach for one of the church sites.



Fig 48-51. In each stage of the engagement exercise, students collaborate to explore the built and intangible heritage of each church and synthesize the information onto a comprehensive timeline of Toronto's Black history.



CONCLUSION AND PROJECT OUTLOOK

ADVANCING THE INTERPRETATION OF TORONTO'S BLACK HERITAGE

During the 2025 National Trust Conference, our research team presented the Uncovering Toronto's Lost Black Churches project to an audience of heritage professionals, academics, and community advocates. We spoke about our research on the built and intangible heritage of former sites of Black churches in Toronto, and we shared our approach to representing the research findings in a tangible and interactive format, promoting critical and accessible engagement with this heritage. We also discussed the insights and feedback that emerged from our student engagement workshops, highlighting the physical model's capacity to contextualize student observations and generate discussions on the displacement and erasure pattern of Toronto's Black churches. From the presentations and conversations that took place at the conference, we saw clear growing interest in highlighting Black history at the national level, and our work complemented the long-standing presence of the Black community in Canada.

As this work advances, our team is actively exploring opportunities to refine the physical model and the engagement exercise, enhancing the design's accessibility and legibility. We anticipate carrying out additional public engagement workshops using the interactive model and, in time, collaborating with community members to deepen and expand the emerging discourse on the cultural identity that Black churches embody. Through this work, the project seeks to affirm the resilience of the Black community in Toronto through continued engagement with the heritage of Black churches and cultural narratives that have been excluded from broader discourse.



Fig 52-54. (From top to bottom) Zeina Ahmed, Camilla Minh Hoang, and Michael Otchie presenting the Uncovering Toronto's Lost Black Churches research project at the 2025 National Trust Conference in Halifax, Nova Scotia.

END NOTES

1. City of Toronto. Black History. n.d.
2. "12 Freed Slaves Fled to Form Baptist Group." *The Globe and Mail* (1936-), August 15, 1952.
3. J. Ross Robertson. *Robertson's Landmarks of Toronto: A Collection of Historical Sketches of the Old Town of York from 1792 Until 1837, and of Toronto from 1834 to 1904*, 1976.
4. City of Toronto. Black History in Toronto. n.d.
5. City of Toronto. Black History in Toronto. n.d.
6. "12 Freed Slaves." *The Globe and Mail*, 1952.
7. "12 Freed Slaves." *The Globe and Mail*, 1952.
8. City of Toronto. Black History. n.d.
9. "12 Freed Slaves." *The Globe and Mail*, 1952.
10. "Property Purchased on Queen Street East, Next to the Bank of Montreal, a Hundred and Four Feet From the City's Busiest Corner," *The Globe* (1844-1936), April 3, 1906.
11. "12 Freed Slaves." *The Globe and Mail*, 1952.
12. City of Toronto. Black History. n.d.
13. Toronto Historical Association. Agnes Street Methodist / Disciples Church. n.d.
14. John Lornic et al. *The Ward: The Life and Loss of Toronto's First Immigrant Neighbourhood*. Toronto: Coach House Books, 2015.
15. City of Toronto. Black History. n.d.
16. "Agnes Street Methodists." *The Globe* (1844-1936), September 5, 1898.
17. "First Draft of Toronto Changes," *Toronto Daily Star* (1900-1971), June 8, 1904.
18. "Funeral of a Church," *The Globe* (1844-1936), February 4, 1905.
19. "Grand Opening of New Jewish Theatre," *Toronto Daily Star* (1900-1971), May 5, 1909.
20. "Grand Opening of New Jewish Theatre," *Toronto Daily Star* (1900-1971), May 5, 1909.
21. "Plan to Build Ford Hotel at Dundas and Bay Corner and Others in Dominion," *Toronto Daily Star* (1900-1971), April 11, 1927.
22. "Toronto's Black History Unearthed in Excavation of Landmark Church." *Toronto Star*. February 15, 2016.
23. "Toronto's Black History Unearthed." *Toronto Star*. 2016.; City of Toronto. Black History. n.d.
24. "Toronto's Black History Unearthed." *Toronto Star*. 2016.
25. City of Toronto. Black History. n.d.
26. "Toronto's Black History Unearthed." *Toronto Star*. 2016.
27. "Toronto's Black History Unearthed." *Toronto Star*. 2016.
28. John Lornic. "The Black Community in St. John's Ward - An Essay Marking Black History Month in the City of Toronto," City of Toronto, 2017.
29. "Toronto's Black History Unearthed." *Toronto Star*. 2016.
30. "Toronto's Black History Unearthed." *Toronto Star*. 2016.
31. "Toronto's Black History Unearthed." *Toronto Star*. 2016.
32. "Toronto's Black History Unearthed." *Toronto Star*. 2016.; City of Toronto. Black History. N.d.
33. Robertson. *Robertson's Landmarks of Toronto*, 1976.
34. United Church of Canada Archives. Online Holdings. n.d.
35. Robertson. *Robertson's Landmarks of Toronto*, 1976.
36. Robertson. *Robertson's Landmarks of Toronto*, 1976.
37. "Outgoing Missionaries," *The Globe* (1844-1936), November 3, 1898.
38. Robertson. *Robertson's Landmarks of Toronto*, 1976.; "Rev. D. A. Rocca Takes Charge of the Church of England Work Among His Countrymen," November 24, 1899.
39. "Page 31." *Toronto Daily Star* (1900-1971), September 28, 1926.
40. "T.T.C. Tells Controllers They Need Fear No Monopoly of Buses," *Toronto Daily Star* (1900-1971), July 15, 1927.
41. Heritage Toronto. Reform City: Holy Trinity Church. n.d.
42. Denise Marie. "Church of the Holy Trinity – A Historic Church Hidden in Modern Toronto," *Toronto Journey* 416. December 29, 2021.
43. Marie. "Church of the Holy Trinity," *Toronto Journey* 416. 2021.
44. Marie. "Church of the Holy Trinity," *Toronto Journey* 416. 2021.
45. Marie. "Church of the Holy Trinity," *Toronto Journey* 416. 2021.
46. Marie. "Church of the Holy Trinity," *Toronto Journey* 416. 2021.; Donald Grant. "Eaton's fire arson, Fire Marshal Says," *The Globe and Mail* (1936-), May 20, 1977.; Donald Grant. "Workers are restoring burned Holy Trinity, Easter opening is aim," *The Globe and Mail* (1936-), October 12, 1977.
47. Marie. "Church of the Holy Trinity," *Toronto Journey* 416. 2021.; Grant. "Eaton's fire arson," *The Globe and Mail* (1936-), 1977.; Grant. "Workers are restoring burned Holy Trinity," *The Globe and Mail* (1936-), 1977.
48. Marie. "Church of the Holy Trinity," *Toronto Journey* 416. 2021.; Grant. "Eaton's fire arson," *The Globe and Mail* (1936-), 1977.; Grant. "Workers are restoring burned Holy Trinity," *The Globe and Mail* (1936-), 1977.

TABLE OF FIGURES

- Fig 1.** *1880 City of Toronto Fire Insurance Plan*, 1880, City of Toronto Archives.
- Fig 2.** *Grand Jamaican Wedding at the BME Church*, 1926, City of Toronto Archives, Fonds 1266, Item 8380.
- Fig 3.** *Agnes Street Church choir*, by William James, 1907, City of Toronto Archives, Fonds 1244, Item 2373.
- Fig 4.** *Grant AME Church Illustration*, 1894 (originally published), Robertson's Landmarks of Toronto Volume 1, Mika Publishing Company, 1976.
- Fig 5.** *Sheraton Hotel on Richmond Street*, 2025, ERA Architects.
- Fig 6.** *First Baptist Church Illustration*, 1904, St. Michael's Hospital Archives.
- Fig 7.** *St. Michael's Hospital on Queen and Victoria Streets*, 2025, ERA Architects.
- Fig 8.** *Agnes Street Methodist Church*, 1899, Urban Toronto.
- Fig 9.** *Atrium Retail Complex*, 2025, ERA Architects.
- Fig 10.** *St. James BME Church*, 1938, City of Toronto Archives, Fonds 1266, Item 54974.
- Fig 11.** *Ontario Court of Justice*, 2025, ERA Architects.
- Fig 12.** *AME Mission Hall*, 1894 (originally published), Robertson's Landmarks of Toronto Volume 1, Mika Publishing Company, 1976.
- Fig 13.** *Parking lot on Edward Street*, 2025, ERA Architects.
- Fig 14.** *Early Church*, 1894 (originally published), Robertson's Landmarks of Toronto Volume 1, Mika Publishing Company, 1976.
- Fig 15.** *Gray Coach Line Building*, 2025, ERA Architects.
- Fig 16.** *Grant AME Church Illustration*, 1894 (originally published), Robertson's Landmarks of Toronto Volume 1, Mika Publishing Company, 1976.
- Fig 17.** *Excerpts from Robertson's Landmarks of Toronto Volume 1*, page 571, originally published in 1894, printed in 1976, Mika Publishing Company.
- Fig 18.** *Excerpts from Robertson's Landmarks of Toronto Volume 1*, page 572, originally published in 1894, printed in 1976, Mika Publishing Company.
- Fig 19.** *First Baptist Church Illustration*, 1904, St. Michael's Hospital Archives.
- Fig 20.** *Excerpts from The Globe and Mail newspaper article*, 1952, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- Fig 21.** *Excerpts from The Globe newspaper article*, 1904, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- Fig 22.** *Agnes Street Methodist Church*, 1899, Urban Toronto.
- Fig 23.** *Agnes Street Church choir*, by William James, 1907, City of Toronto Archives, Fonds 1244, Item 2373.
- Fig 24.** *Excerpts from The Globe newspaper article*, 1905, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- Fig 25.** *St. James BME Church street facade*, by J.V. Salmon, 1953, The Toronto Star.
- Fig 26.** *Grand Jamaican Wedding at the BME Church*, 1926, City of Toronto Archives, Fonds 1266, Item 8380.
- Fig 27.** *Excerpts from The Globe newspaper article*, 1926, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- Fig 28.** *Early Church*, 1894 (originally published), Robertson's Landmarks of Toronto Volume 1, Mika Publishing Company, 1976.
- Fig 29.** *AME Mission Hall*, 1894 (originally published), Robertson's Landmarks of Toronto Volume 1, Mika Publishing Company, 1976.
- Fig 30.** *Excerpts from The Globe newspaper article*, 1898, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- Fig 31.** *Holy Trinity Church east facade*, 1894 (originally published), Robertson's Landmarks of Toronto Volume 1, Mika Publishing Company, 1976.
- Fig 32.** *Holy Trinity Church east front*, c. 1870, Toronto of Old, Toronto & Oxford Dundurn Press, 1987.
- Fig 33.** *Excerpts from The Globe and Mail newspaper article*, 1977, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- Fig 34.** *A workshop participant arranging the modular church site models*, 2025, ERA Architects.
- Fig 35.** *[Left] Interactive physical model*, 2025, ERA Architects.
- Fig 36.** *[Top Right] Close up of the interactive physical model*, 2025, ERA Architects.
- Fig 37.** *[Bottom Right] Close up of the interactive physical model*, 2025, ERA Architects.
- Fig 38.** *[Top Left] Engagement Tool Board*, 2025, ERA Architects.
- Fig 39.** *[Top Left] Close up of engagement tool board*, 2025, ERA Architects.
- Fig 40.** *[Bottom Left] Archival photographs, maps, and newspaper articles printed on flashcards*, 2025, ERA Architects.
- Fig 41.** *[Bottom Right] Workshop participants interacting with the engagement tool boards and flash cards*, 2025, ERA Architects.
- Fig 42.** *Students engaging with the contemporary map of Toronto*, 2025, ERA Architects.
- Fig 43.** *Students studying individual sites in small groups*, 2025, ERA Architects.
- Fig 44.** *[Top Left] A group of student participants interacting with engagement tool board*, 2025, ERA Architects.
- Fig 45.** *[Top Right] A student locating site models onto the base map*, 2025, ERA Architects.
- Fig 46.** *[Bottom Left] Students familiarizing themselves with one historical Black church and its cultural heritage*, 2025, ERA Architects.
- Fig 47.** *[Bottom Right] Students discussing possible interpretation strategies for a historical Black church and its site*, 2025, ERA Architects.
- Fig 48.** *[Top Left] Photo of the modular site models located on the base map and an overlay showing historical building footprints*, 2025, ERA Architects.
- Fig 49.** *[Top Right] Students discussing the appearance of historical Black churches*,
- Fig 50.** *[Bottom Left] A student synthesizing the built and intangible heritage of historical black churches onto a comprehensive timeline of Toronto's Black history*, 2025, ERA Architects.
- Fig 51.** *[Bottom Right] A student locating a modular site model onto the base map*, 2025, ERA Architects.
- Fig 52.** *Zeina Ahmed presenting the Uncovering Toronto's Lost Black Churches research project at the 2025 National Trust Conference*, 2025, ERA Architects.
- Fig 53.** *Camilla Minh Hoang presenting the Uncovering Toronto's Lost Black Churches research project at the 2025 National Trust Conference*, 2025, ERA Architects.
- Fig 54.** *Michael Otchie presenting the Uncovering Toronto's Lost Black Churches research project at the 2025 National Trust Conference*, 2025, ERA Architects.

BIBLIOGRAPHY

BOOKS

- Lorinc, John, McClelland, Michael, and Ellen Scheinberg, eds. *The Ward: The Life and Loss of Toronto's First Immigrant Neighbourhood*. Toronto: Coach House Books, 2015.
- Lorinc, John, Martelle, Holly, and Michae McClelland, eds. *The Ward Uncovered: The Archaeology of Everyday Life*. Toronto: Coach House Books, 2018.
- Robertson, J. Ross. *Robertson's Landmarks of Toronto, Volume 1*. Originally Published in 1894, Facsimile Edition printed in 1976. Belleville, Ontario: Mika Publishing Company.

NEWSPAPERS

DIGITAL ARCHIVES

- Toronto Public Library. *Toronto Star Historical Newspaper Archive (1894 to 2022)*. n.d. <https://www.torontopubliclibrary.ca/detail.jsp?Entt=RDMEB0111&R=EDB0111>
- Toronto Public Library. *The Globe and Mail Historical Newspaper Archive (1844 to 2021)*. n.d. <https://www.torontopubliclibrary.ca/detail.jsp?Entt=RDMEB0057&R=EDB0057>
- Canadiana. *The Toronto World*. 1880 or 1881-1921. https://www.canadiana.ca/view/oocihm.N_00367

NEWSPAPER ARTICLES

- "12 Freed Slaves Fled to Form Baptist Group." *The Globe and Mail (1936-)*, August 15, 1952, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Agnes Street Methodists." *The Globe (1844-1936)*, September 5, 1898, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "A New Company with \$1,000,000 Capital Being Formed in Toronto." *The Globe (1844-1936)*, April 03, 1906, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "British Methodist Episcopal Conference on the Education of Coloured Children" *The Globe (1844-1936)*, September 12, 1868, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Building on Historic Ground." *The Globe (1844-1936)*, August 26, 1905, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Changes in Italian Mission," *The Globe (1844-1936)*, April 18, 1908, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Charming Wedding of Jamaican Folks," *The Globe (1844-1936)*, July 29, 1926, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Church Dedication," *The Globe (1844-1936)*, August 8, 1894, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Church Re-opening," *The Globe (1844-1936)*, April 14, 1899, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Church Work and Workers," *The Globe (1844-1936)*, January 27, 1906, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.

- "Colored People Still Unsettled," *The Globe (1844-1936)*, May 29, 1901, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Dean Carmichael on Patriotism – Chaplain Deals at the Auditorium," *The Toronto World (1880; 1881-1921)*, 1891. Canadiana.
- "Dedication Services in New Building on Edward Street," *The Globe (1844-1936)*, December 8, 1905, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "First Draft of Toronto Changes," *Toronto Daily Star (1900-1971)*, June 8, 1904, Toronto Star Historical Newspaper Archive, Toronto Public Library.
- "First Union Service," *The Globe (1844-1936)*, February 6, 1905, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "For the Italian Children," *The Globe (1844-1936)*, December 30, 1899, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Funeral of a Church," *The Globe (1844-1936)*, February 4, 1905, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "General News of the City: A Warning." *The Globe (1844-1936)*, May 7, 1897, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Grand Opening of New Jewish Theatre," *Toronto Daily Star (1900-1971)*, May 5, 1909, Toronto Star Historical Newspaper Archive, Toronto Public Library.
- Grant, Donald. "Eaton's fire arson, Fire Marshal Says," *The Globe and Mail (1936-)*, May 20, 1977, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- Grant, Donald. "Workers are restoring burned Holy Trinity, Easter opening is aim," *The Globe and Mail (1936-)*, October 12, 1977, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "History of a Church," *The Globe (1844-1936)*, March 1, 1924, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Latest from Hamilton," *The Globe (1844-1936)*, November 18, 1875, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Made the Youngsters Happy," *The Globe (1844-1936)*, December 27, 1905, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Many Churches Helped," *The Globe (1844-1936)*, December 1, 1905, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Missionary for Italians," *The Globe (1844-1936)*, October 31, 1905, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "One Hundred Year's Old," *The Toronto World (1880; 1881-1921)*, July 5, 1883. Canadiana,
- "Outgoing Missionaries," *The Globe (1844-1936)*, November 3, 1898, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Building Operations in Toronto," *The Globe (1844-1936)*, August 11, 1856, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- "Page 31." *Toronto Daily Star (1900-1971)*, September 28, 1926, Toronto Star Historical Newspaper Archive, Toronto Public Library.

BIBLIOGRAPHY

- “Plan to Build Ford Hotel at Dundas and Bay Corner and Others in Dominion,” *Toronto Daily Star (1900-1971)*, April 11, 1927, Toronto Star Historical Newspaper Archive, Toronto Public Library.
- “Plea for Italians,” *Evening Star (1894-1900)*, April 10, 1899, Toronto Star Historical Newspaper Archive, Toronto Public Library.
- “Property Purchased on Queen Street East, Next to the Bank of Montreal, a Hundred and Four Feet From the City’s Busiest Corner,” *The Globe (1844-1936)*, April 3, 1906, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “Restored Holy Trinity Church To Be Memorial to Late Primate,” *The Globe and Mail (1936-)*, May 6, 1947, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “Rev. D. A. Rocca Takes Charge of the Church of England Work Among His Countrymen,” *The Globe (1844-1936)*, November 24, 1899, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “Still Another Theatre,” *The Globe (1844-1936)*, December 9, 1908, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “Special Religious Services” *The Globe (1844-1936)*, April 14, 1865, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “The New Court House,” *The Toronto World (1880; 1881-1921)*, 1884. Canadiana.
- “The Church of the Holy Trinity is Not a Free Church,” *The Globe (1844-1936)*, November 6, 1849, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “The Colored Church Open,” *The Globe (1844-1936)*, May 27, 1901, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “The Crown Life,” *The Globe (1844-1936)*, May 29, 1901, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “Today’s Events,” *The Globe (1844-1936)*, May 3, 1907, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- “T.T.C. Tells Controllers They Need Fear No Monopoly of Buses,” *Toronto Daily Star (1900-1971)*, July 15, 1927, Toronto Star Historical Newspaper Archive, Toronto Public Library.
- Untitled article. *The Globe (1844-1936)*, September 21, 1858, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.
- Untitled article. *The Globe (1844-1936)*, October 19, 1871, The Globe and Mail Historical Newspaper Archive, Toronto Public Library.

WEBSITES

GENERAL

- *City of Toronto*. Aerial Photographs: 1947 to 1992. Accessed from City of Toronto Archives. <https://www.toronto.ca/city-government/accountability-operations-customer-service/access-city-information-or-records/city-of-toronto-archives/whats-online/maps/aerial-photographs/>

- *City of Toronto*. Black History in Toronto. n.d. <https://www.toronto.ca/city-government/accountability-operations-customer-service/access-city-information-or-records/city-of-toronto-archives/using-the-archives/research-by-topic/black-history-in-toronto/>
- *City of Toronto*. Property Data Maps. 2018. https://geo2.scholarsportal.info/proxy.html?http:_giseditor.scholarsportal.info/details/view.html?uri=/NAP/TRY_PDMIndex_2018_vt.xml
- *City of Toronto*. Fire Insurance Plans. n.d. https://gencat4.eloquent-systems.com/webcat/request/DoMenuRequest?SystemName=City+of+Toronto+Archives&UserName=wa+public&Password=&TemplateProcessID=6000_3355&bCachable=1&MenuName=City+of+Toronto+Archives
- *Historical Maps of Toronto*. List of Maps, Ordered by Date. n.d. <https://oldtorontomaps.blogspot.com/p/index-of-maps.html>
- *Toronto Public Library*. Digital Archive. n.d. <https://digitalarchive.tpl.ca/>
- *Toronto Public Library*. Toronto City Directories. Toronto Public Library. n.d. <https://www.torontopubliclibrary.ca/history-genealogy/lh-digital-city-directories.jsp>
- *United Church of Canada Archives*. Online Holdings. n.d. <https://www.unitedchurcharchives.ca/>

ADDITIONAL SOURCES

- *Heritage Toronto*. Reform City: Holy Trinity Church. n.d. <https://www.heritagetoronto.org/explore/reform-city/welfare-and-religion/>
- *Infrastructure Ontario*. “Armoury Street Dig – British Methodist Episcopal Church,” n.d. <https://www.infrastructureontario.ca/48e24d/contentassets/ca06c9d4dfd249e48d3c420fc67d0b76/british-methodist-episcopal-church.pdf>
- Lornic, John. “The Black Community in St. John’s Ward - An Essay Marking Black History Month in the City of Toronto,” *City of Toronto*, 2017. <https://www.toronto.ca/explore-enjoy/history-art-culture/black-history-month/the-black-community-in-st-johns-ward/>
- Marie, Denise. “Church of the Holy Trinity – A Historic Church Hidden in Modern Toronto,” *Toronto Journey 416*. December 29, 2021. <https://www.torontojourney416.com/church-of-the-holy-trinity/>
- *Toronto Historical Association*. Agnes Street Methodist / Disciples Church. n.d. <http://www.torontohistory.net/agnes-street-methodist-disciples-church/>
- “Toronto’s Black History Unearthed in Excavation of Landmark Church.” *Toronto Star*. Feb. 15, 2016. Accessed June 24, 2024. <https://www.thestar.com/news/insight/2016/02/15/torontos-black-history-unearthed-in-excavation-of-landmark-church.html>