



Women's rally at Beth Emanuel B.M.E. Church, 1966-10-30, LFP Collection; Western University Archives and Special Collections.

London's Beth Emanuel British Methodist Episcopal Church:

A Defining Moment in Afro-Canadian History

By

Zahra McDoom, M.A., M.S.W.

TD Curator of Collections, Museum London

**Museum
London**



Tag day in support of Beth Emanuel B.M.E. Church, 1940-09-07, LFP Collection; Western University Archives and Special Collections.

Introduction

This report on the history and significance of London's Beth Emanuel British Methodist Episcopal Church was requested by the City of London after they were petitioned to repeal the Heritage Designating By-law for the Property at 430 Grey Street (Beth Emanuel British Methodist Episcopal Church) in April 2026. This report was compiled in a short time frame and it intends to provide a brief overview of the history and significance of the church. The report will show that the property meets the "O. Reg. 9/06: CRITERIA FOR DETERMINING CULTURAL HERITAGE VALUE OR INTEREST". The report will show that the property meets, at minimum, the following criteria:

Criteria, s. 29 (1) (a) of the Act

4. The property has historical value or associative value because it has direct associations with a theme, event, belief, person, activity, organization or institution that is significant to a community.
5. The property has historical value or associative value because it yields, or has the potential to yield, information that contributes to an understanding of a community or culture.

The report will address a number of ways that the Beth Emanuel Church has direct associations with themes, events, beliefs, people activities, organizations and institutions significant to the African Canadian community and Canadians in general. It will demonstrate

how the property yields and has the potential to yield an understanding of African Canadians and Canada's relationship to this community. It will show that:

- 1) The British Methodist Episcopal (B.M.E.) denomination is uniquely Canadian and Beth Emanuel B.M.E. Church is a one of the few remaining representations of this distinctiveness.
- 2) Beth Emanuel Church embodies early African-Canadian multi-generational experiences of enslavement and freedom.
- 3) Beth Emanuel Church is a site of Black civil rights in Canada as members of the congregation founded the newspaper *The Dawn of Tomorrow* with the motto, "Devoted to the Interests of the Darker Races" that brought community together and challenged racial inequality.
- 4) Beth Emanuel Church was a site of social activism as members of the congregation founded the Canadian League for the Advancement of Colored People.
- 5) As a gathering and organizing space for the Black community, Beth Emanuel Church contributes to understanding a period of de facto racial segregation in Canada when sports teams were segregated and work options were limited; Black men found work as porters and women as domestics, for example.
- 6) Despite the hardship faced by African Canadians the congregation of Beth Emanuel Church continued to strive forward creating social events, clubs, and affirming spaces that were not available in the wider community.
- 7) The Church congregation was proud of their young people, and honoured their elders and produced figures that contributed to the Canadian cultural fabric including, amongst others, Richard B. Harrison, James F. Jenkins, Christina Jenkins-Howson, Kathleen 'Kay' Livingstone, Joey Hollingsworth, Barry Howson, and Garnet Brooks.
- 8) Located in a working class neighbourhood crisscrossed by rail lines, factories, and an area prone to flooding, Beth Emanuel Church stands in the centre of a neighborhood where Black people settled with little options and it served as an anchor for the community.
- 9) Beth Emanuel B.M.E. Church contains the life of a people.
- 10) Today, people are eager to engage with London's Black history and Beth Emanuel Church is an integral component of that history. Beth Emanuel B.M.E. Church is part of Southwestern Ontario's and Canada's rich Black heritage. It speaks to our diversity and the struggle, ingenuity, and creativity of Canada's Afro-diasporic communities.



Beth Emanuel B.M.E. Church Convention Board in front of church, 1950-07-03, LFP Collection; Western University Archives and Special Collections.

The B.M.E. Church: A Uniquely Canadian part of African Canadian History

The British Methodist Episcopal (B.M.E) Church denomination is uniquely Canadian. The B.M.E. emerged from the African Methodist Episcopal Church as a way to provide a safe space for African Canadians after the United States implemented the *Fugitive Slave Act* in 1850, which obliged free states to return fleeing enslaved people. As slavery was now abolished in the British Empire, the church founders emphasized 'British' to convey a sense of protection and safety. London's B.M.E. Church is a landmark that exemplifies a particular African-Canadian experience. It marks a stage in Canadian history where former African-Americans became more distinctly African-Canadian. Today, a number of B.M.E. churches have been destroyed including the Churches in Ingersoll and Toronto (Shaw Street and Chestnut Street). If these churches are gone we will lose important, living embodiments of significant moments in Canadian religious, cultural, and Black history.

Historical Facts of the B.M.E. Church in London

- The British Methodist Episcopal Church is a Methodist denomination based in Canada that is an offshoot of the African Methodist Episcopal Church.
- The African Methodist Episcopal (A.M.E.) Church was founded in Philadelphia in 1794 by Rev. Richard Allen and a group of African Americans who faced segregation and hardship in Church. Rev. Richard Allen was an influential leader who sought religious freedom and formed the A.M.E. Church.
- When freedom seekers and free Blacks arrived in Canada, in the nineteenth century, they brought their faith and established places of Black worship and community. As part of their arrival they established Black churches. As Dr. Cheryl Thompson describes, "The African Methodist Episcopal Church (A.M.E.)

was formed in Toronto in 1833, Hamilton in 1837, and Amherstburg in 1948... and London [1848]." (Thompson, *Cultivating Narratives of Race, Faith, and Community: The Dawn of Tomorrow, 1923-1971*)

- The A.M.E. Church in London was commonly known as the "Fugitive Slave Chapel" as it was established by people fleeing American slavery. (A *Condensed History of the B.M.E. Church in Canada*) In 1948, a brief history of the B.M.E. Church appeared in *The Dawn of Tomorrow*. It mentioned the names of formerly enslaved people who formed part of London's A.M.E Church and would go on to develop the offshoot of Beth Emanuel Church. According to *The Dawn*:

Former slaves who attended the chapel were: Isca Adams, resided on (Ottaway Ave.) South St.; Big Bukley, who turned a handle of a press that printed a local newspaper, Rev. Geo. Barclay, pastor of the chapel. James Worthington has a barber shop on the market. He lived at 446 Nelson St. Richard Smith resided at 66 William Street. George Duncan was recognized as a physical marvel, lived on Maitland Street. He was employed for some years at Craig's Lumber Yard... William Berry lived over Clark's Bridge. He was a successful auctioneer and founded the City Chimney Sweep business ... George Peters spent fifty years of his life at the riverbank on the foot of Colborne Street. His son George held the middleweight pugilistic championship of Canada and Michigan for many years. A frequent visitor to the city was Stevens. He was a fiddler who had no fixed place. With three or four dogs on a string he wandered from city to city playing melodies of the old south." (A *Condensed*)

- *The Dawn* went on to describe that forming of the B.M.E. Church in London, "On the 29th day of September, 1856 the Canadian Church of the African American Methodist Episcopal connection separated from the United States connexion of AME to form the independent body called the British Methodist Episcopal Church and moved the chapel on Thames street to the building on Grey Street ... one of the oldest churches in the City." (A *Condensed*)
- Dr. Thompson explains why a new denomination was founded with a more explicit link to the British: "There was ... a practical reason for the British identification. Newly arrived Blacks, most of whom were African American fugitive slaves, felt they would be safer

from American slave hunters who frequently roamed Canada, if they had a church with a British name that was serving British subjects." (Thompson, *Cultivating*)

- Dr. Thompson highlights how the B.M.E. Church came to be an all-Canadian organization: "In 1850 the United States Congress passed the fugitive slave law giving slave masters the right to pursue and capture escaped slaves who had sought refuge in the North. The law made it so that free Blacks in the North could also be kidnapped and sold into slavery. Thus, many of the BME churches decided ... to split off from the American AME body as members of the church who had been fugitive slaves felt that identification as British subjects under an all-Canadian organization would protect them from capture. By the 1860s, BME churches were established in Nova Scotia, New Brunswick, and Ontario." (Thompson, *Cultivating*)
- The B.M.E. denomination was founded in 1856. The *Dawn* explains that "Rev. Willis Nazery came to London from the U.S.A. to be the first bishop to be in charge of new connexion [sic]. He was the bishop of the B.M.E. connexion [sic] from 1856 to 1875 when he died in Shelburne, N.S." (A *Condensed*). Rev. Willis Nazery served many congregations including London, Amherstburg, and Owen Sound.
- "Willis Nazery ... was born a slave in 1803 in Isle of Wight County in Virginia. After ordination as an A.M.E. bishop on May 13, 1852, in New York City, Bishop Nazery was sent to Canada to found congregations. He is recognized as an Underground Railroad conductor. He became the first bishop of the new British Methodist Episcopal Church, which was organized by freedmen and fugitive slaves." (*Bethel A.M.E. Church (Morristown, New Jersey)*)

Conclusion

London's Beth Emanuel British Methodist Episcopal Church is an expressly Canadian Church. The B.M.E. denomination emerged from the African Methodist Episcopal Church in 1856 with the hopes of bringing increased safety to people fleeing enslavement after the passing of the *Fugitive Slave Act* in 1850 in America. Branching off from the African Methodist Episcopal Church helped to establish early African Canadian identity. The Church preserves and tells the story of this complex history.



Attending Lenten service at Beth Emanuel B.M.E. Church, 1977-03-30, LFP Collection; Western University Archives and Special Collections.

Beth Emanuel B.M.E Church Embodies an Important History of Enslavement and Freedom in Canada

The Beth Emanuel British Methodist Episcopal (B.M.E.) Church has historical value or associative value because it has direct associations with enslavement that is significant to Canadian Afro-diasporic communities and to all communities engaged in remembering and preserving this history. The Church has value because it yields, or has the potential to yield, information about enslavement, the Underground Railroad, freedom seekers, free Blacks, Emancipation Day, segregation and civil rights. The people who primarily created and inhabited this building were enslaved people or descendants of the enslaved.

London's Beth Emanuel B.M.E. Church embodies an understanding of African Canadian communities and culture and the history of slavery and freedom.

Canada and Enslavement

→ Slavery existed in Canada. Dr. Natasha Henry-Dixon seeks ways to tell the lives of enslaved people in Canada as enslaved people were not permitted to document their own history. Dr. Henry-Dixon looks for traces of their lives in historical records. For example, she looked at the *Articles of Capitulation* from when the British conquered New France in 1760. Regarding slavery the *Article* states:

“The Negroes and panis [enslaved First Nation] of both sexes shall remain, in their quality of slaves, in the possession of the French and Canadians to whom they belong; they shall be at liberty to keep them in their service in the colony, or to sell them; and they may also continue to bring them up in the Roman Religion.” (Henry-Dixon, *Black Enslavement in Canada*)

- As Dr. Henry-Dixon explains, “This clause stated that French inhabitants would not lose their slave property under the British regime, and reinforced enslavement as legal under British rule.” (Henry-Dixon, *Black Enslavement*). Alongside enslaving people, Canadians were tied to slavery in other ways.
- Canada has been tied to enslavement “through the building and sale of slave ships, the sale and purchase of slaves to and from the Caribbean, and the exchange of timber, cod, and other food items from the Maritimes for West-Indian slave-produced goods such as rum, tobacco, cotton, coffee, molasses, and sugar.” (Henry-Dixon, *Emancipation Day: Celebrating Freedom in Canada*)
- People were opposed slavery in the British Empire and its colonies. In 1793 Lieutenant-Governor John Graves Simcoe of Upper Canada tried to abolish slavery. He only managed to pass the *1793 Act to Limit Slavery*. The act banned importing enslaved people into Upper Canada, but those already enslaved would remain enslaved, and their children stayed enslaved until 25 years old. This Act draws attention to the presence of enslavement in Canada.
- On August 1, 1834 *The Slavery Abolition Act* came into effect abolishing slavery throughout the British Empire, including British North America.” (Henry-Dixon, *Black Enslavement*). Slavery was not abolished in the United States until 1865.
- Black migrants to the London area resisted slavery but faced harsh conditions in London. London’s Beth Emanuel B.M.E. Church was a Black place of worship for people fleeing enslavement.

→ Freedom seekers, or people leaving the Southern states to resist slavery largely began arriving in the London area in the early 1800s. For example, free Black people from Ohio established the Wilberforce settlement in present day Lucan. By the 1830s the Wilberforce settlement had a population of between 150–200 families. By the 1850s only a handful of settlers remained (Sagle). As Dr. Henry-Dixon explains, “People dispersed to surrounding areas like London. In the early 1830s, there were approximately thirty Blacks in the town of London, and that number had increased to just over five hundred by the 1850s.” (Henry-Dixon, *Emancipation Day*)

→ The people arriving in London in the early to mid-1800s “... settled in all-Black sections on Thames Street near Horton ... Blacks also lived on Grey Street east of Wellington Street, and near the Wellington Street Bridge at Grand Avenue.” (Henry-Dixon, *Emancipation Day*). The Wellington Street Bridge was down the road from the location of Beth Emanuel Church.

→ Black migrants arriving in London faced discrimination in work, schools, and churches making the need for a place of Black worship and community life necessary.

“Blacks in London faced much of the same racism as Blacks in other parts of Canada West, including segregated education and worship. From as early as the 1840s, African-Canadian children in London were not allowed to attend local common schools ... In local White churches, restricted seating or complete exclusion delivered the message that they were not welcome. The exception was St. Paul’s Anglican Church, where Reverend Marmaduke Martin Dillon offered integrated church services ...” (Henry-Dixon, *Emancipation Day*)

→ As a consequence of segregated churches, “ [African Canadians] also founded their own churches such as the Second Baptist Church started by Reverend Daniel A. Turner in 1847 and the Beth Emanuel B.M.E. Church (also called Fugitive Slave Chapel), which was first established in 1848 on River Street [Thames Street] then moved to its present-day location on Grey Street in 1856. These churches and other organizations offered refuge and support to fugitive slaves.” (Henry-Dixon, *Emancipation Day*) [In 1856 BME denomination was founded as marked on the brick of the Beth Emanuel Church. The Church was built in the 1860s.]

Early Signs of the Black Community in London in the 1800s

Emancipation Day marks the end of slavery in British colonies. We can learn about the life of early Black Londoners through articles on Emancipation Day published in the *London Free Press and Daily Western Advertiser*. In 1850, many Black people fled the US after the passing of the *Fugitive Slave Act* which obligated free states to capture and return those who escaped slavery (Henry-Dixon, *Emancipation Day*). The Black population in London grew in the 1850s. Many people participated in Emancipation Day celebrations.

- In 1862 Londoners participated in Emancipation Day celebrations. A parade led by grand marshal Milton Waggoner started in Courthouse Square and proceeded to St. Paul's Church ("Emancipation Day", LFP, 1862 Aug. 1). From census records we learn Milton Waggoner was U.S. born around 1805, "African", and married to Susan Waggoner (Census of 1861 & 1881). The parade included the city Artillery Band and it closed with a festival in the Mechanics' Hall on Talbot Street. ("Emancipation Day", LFP, 1862 Aug. 1)
- In 1885, London's Emancipation Day event had hundreds of attendees. The newspaper wrote that the procession included "Detroit City Band ...[and] 'colored men on foot', representing London, St. Thomas, Guelph, Toronto, St. Catharines, Pontiac (Mich.), Ingersoll, Woodstock, Lansing (Mich.). Colored Boys' Band, London ..." ("Emancipation's Anniversary", *The Free Press*, August 2, 1895)
- A noted B.M.E. minister attended London's Emancipation Day in 1885. The *London Free Press* wrote that one of the most notable elderly gentlemen was "the veteran, Solomon Peter Hale, of Ingersoll, the oldest minister in the African connection." He was warmly greeted by friends. ("Emancipation's Anniversary", LFP, August 2, 1895) Solomon Peter Hale (circa 1814 – 1903) served as the last minister of the B.M.E. Church in Ingersoll. In the 1930s, the Church was sold and dismantled.

Conclusion:

The A.M.E. and B.M.E. Churches in London tell the rich and complex story of enslavement and freedom in Canada. Beth Emanuel B.M.E. Church is steeped in history. Both churches welcomed freedom seekers and provided the community a place to worship and pass knowledge through the generations. Together the A.M.E. and B.M.E. Churches of London chronicles the roots of African Canadians in Canada.



Christina Jenkins-Howson, some of her children, and grandchild, producing the *Dawn of Tomorrow* in their home at 95 Glenwood Ave., London, 1950-08-24, LFP Collection; Western University Archives and Special Collections

Dawn of Tomorrow: A Black Rights Newspaper with Close ties to Beth Emanuel Church

James F. Jenkins, the founder of the Black political newspaper, *The Dawn of Tomorrow* was one of the most active citizens at Beth Emanuel Church along with his wife Christina Jenkins-Howson and children.

A leader of African-Canadian civil rights, James F. Jenkins laid the groundwork for unifying the Black community to advocate for a life of dignity that is free from discrimination. After his sudden death in 1931 his widow, Christina Jenkins-Howson, ran the paper, an exceptional feat for a Black woman at a time of prejudice.

The tagline of the newspaper was "Devoted to the Interests of the Darker Races."

Below is a sample list of newspaper article titles from *The Dawn of Tomorrow* spotlighting racial inequality, political organizing, strength, and ties to the B.M.E. Church:

1920s

- LONDON'S MAYOR REFUSES TO DRAW COLOR LINE – Jul. 28, 1923
- HIBNERIANS TO TRY TO STOP KU KLUX KLAN – Montreal, Jul. 28, 1923
- COLORED STAR BASEBALL TEAM OF LONDON – Aug. 11, 1923
- ADDRESS BEFORE NEGRO BUSINESS LEAGUE CITY OF TORONTO – Feb. 23, 1924
- BME CHURCH ESTABLISHED IN SYDNEY, N.S. – Apr. 5, 1924
- OWEN SOUND COLORED ORCHESTRA – May 10, 1924
- COLORED PEOPLE ORGANIZE FOR ADVANCEMENT OF RACE IN GENERAL – London, Aug. 16, 1924
- A THREATENED LYNCHING IN THE US – Jan. 3, 1925
- A MESSAGE FROM MARCUS GARVEY – Dec. 5, 1925
- LONDON COLORED FOLK WIN PRIZE AT CENTENNIAL – London, Aug. 7, 1926
- DRESDEN BRANCH OF C.L.A.C.P. HOLDS SUCCESSFUL MEETING – Aug. 27, 1927
- CANADIAN LEAGUE FOR ADVANCEMENT OF COLORED PEOPLE CONVENED HERE – London, Nov. 5, 1927
- RIOT OVER FUGITIVE IN OLD NIAGARA, 1837 – Apr. 28, 1928
- ARE WEST INDIAN NEGROS BRITISH SUBJECTS? – Aug. 26, 1929

1930s

- OAKVILLE AND THE KKK – Mar. 24, 1930
- 74TH BME CONFERENCE WILL MEET IN BRANTFORD – Jun. 20, 1930
- HOTEL LONDON COLORED STAFF – Jun. 27, 1931
- HOLD MASS MEETING RE BAN ON COLORED STUDENTS UWO – Aug. 29, 1931
- NEGRO WAS THE THIRD CANADIAN TO WIN VICTORIA CROSS – Jun. 30, 1933
- MERRY CHRISTMAS TO ALL – Dec. 1935.

1940s

- BUY THE NEW VICTORY BONDS, ZELLERS LTD – Oct., 1942
- FORMER LONDONER ON RADIO PROGRAM [Kay Livingstone] – Mar. 1944
- WAR BOND PRIZES FOR NAACP ESSAY WINNERS – N.Y. May, 1945
- CANADIAN PORTERS GET WAGE CONTRACT – Jun. 7, 1945

1950s

- BETH EMANUEL LADIES ENTERTAINED – London, Jun. 1950
- INDIA ASKS BRITAIN TO RETURN DIAMOND NOW IN ROYAL CROWN – May, 1953
- CHICKEN DINNER ENJOYED BY 300 – London BME, Dec. 1950
- HOTELS BARRED NEGROS – Toronto, Dec. 1950.
- LAW USELESS FOR NEGROES AT DRESDEN – Sept. 1954
- JOEY'S [HOLLINGSWORTH] STEPS LEAD UP – Sept. 1957
- NEGRO OBOIST IN NEW YORK SYMPHONY – Dec. 1958
- SOUTH AFRICA EXTENDS APARTHEID FOR NEWSMEN – Oct., 1959

1960s

- WHITES ONLY BRINGS ONTARIO BAN – Dec. 1963
- Dr. KING NOMINATED FOR NOBEL PRIZE – Mar 1964.
- KIND WORDS FOR CASSIUS CLAY – Apr. 1966
- THERE IS STILL NEED FOR THE NEGRO PRESS – Apr. 1966
- BELAFONTE SPEAKS OUT – Dec. 1967
- "TO SIR, WITH LOVE" WARM AND DRAMATIC – Dec. 1967
- HE [DR. MARTIN LUTHER KING] HAS NOT DIED IN VAIN – Apr. 1967
- BI-RACIAL BUSINESS IS PLANNED – London, Apr. 1967

The Dawn of Tomorrow and the B.M.E. Church

→ As Dr. Cheryl Thompson explains “From its very first issue, *The Dawn* made it clear that it was a BME newspaper, that the majority of its readers were BME members, and that its politics were intertwined with religious doctrine. In fact, the first photograph to appear in *The Dawn* was of Reverend S. R. Drake, General Superintendent of the BME church at the time. Drake, who was a Canadian-born minister, was the youngest man to become head of the BME church ...*The Dawn* often reported on Sunday services at the BME church in London.” (Thompson, *Cultivating*)

Impact of The Dawn of Tomorrow

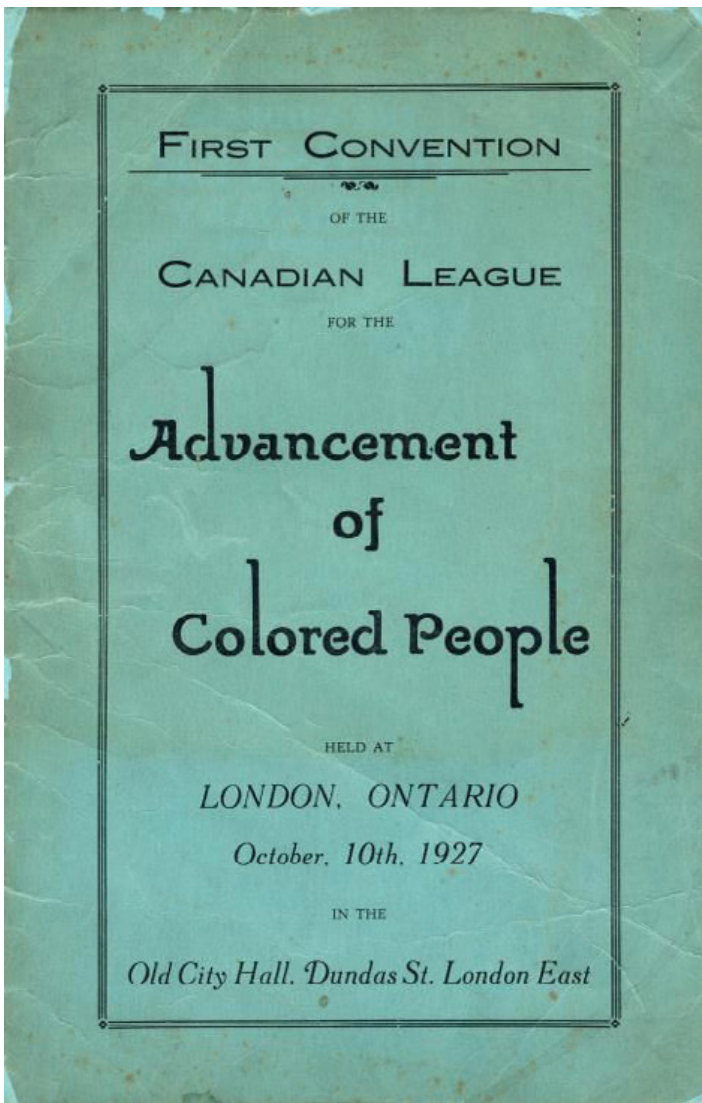
Dr. Thompson explains the social impact of *The Dawn*, “In 1923, an African Canadian newspaper entitled *The Dawn of Tomorrow* began publication in London, Ontario, billing itself as “Devoted to the Interests of the Darker Races.” *The Dawn* wrote about collective racial uplift, Canada’s Black church, and about African Canadian “firsts,” whether in the fields of entertainment or nursing, in the Boy Scouts, or in the integration of segregated workplaces — triumphs that Canada’s white newspapers generally ignored ...*The Dawn* from its foundation to 1971, when it ceased publication. I argue that through its editorials, *The Dawn* played an instrumental role in cultivating a sense of community among Blacks in Ontario, Quebec, and the Maritimes. This article also provides critiques of de facto Jim Crow laws in Canada, while highlighting the specific ways the Black press combated pervasive racism with editorials about racial uplift, community advancement, civic engagement, and Black entrepreneurship.” (*Cultivating*)

Community Notes in The Dawn of Tomorrow

→ *The Dawn of Tomorrow* provided a “Community Notes” column that furnished updates on people’s lives from areas like Owen Sound, Woodstock, Stratford, Dresden, Toronto, Montreal, Hamilton, and Windsor. The community notes showcased births, marriages, illness, graduations, picnics, visitors, church events, musical performances, sports, and everyday moments of Black life. Celebratory and meaningful moments of Black life were covered in *The Dawn of Tomorrow* leading to an exceptional archive of Black life and pride.

Conclusion

The Dawn of Tomorrow was a newspaper founded in London, Ontario by James F. Jenkins that promoted Black Civil rights and brought African Canadians together to demand and envision a just future. Many Black Londoners who were involved with running the newspaper were members of Beth Emanuel Church including its founders. Beth Emanuel is inseparable from *The Dawn of Tomorrow*’s advocacy for better conditions in employment, education, and fair treatment in all areas. *The Dawn of Tomorrow* reported on the celebratory moments of Black life showcasing Black resistance and Black excellence. Beth Emanuel Church with its’ ties to *The Dawn of Tomorrow* is vital to Canadian history.



Canadian League for the Advancement of Colored People, program cover 1927. The New York Public Library Digital Collection.

Canadian League For the Advancement of Colored People: Beth Emanuel Church a Hotbed for Black Civil Rights

Beth Emanuel B.M.E. Church has historical value or associative value because it yields, or has the potential to yield, information that contributes to an understanding of early African-Canadian communities in London. These communities experienced anti-Black racism. Black Canadians fought for their rights and worked with leaders and supporters in white communities.

Beth Emanuel Church was a hotbed of social activism. The primary founders of the Canadian League for the Advancement of Colored People (CLACP) belonged to Beth Emanuel Church. CLACP held organizational meetings in Beth Emanuel Church. This was a defining moment in Canadian History.

CLACP Founders Part of the Congregation at Beth Emanuel Episcopal Church

- James F. Jenkins, the editor of the Black newspaper, *The Dawn of Tomorrow* was the main founder of the Canadian League for the Advancement of Colored People (CLACP).
- In the *Dictionary of Canadian Biography*, Melissa Shaw wrote, "In August 1924 [James F.] Jenkins was the prime mover and one of the seven founders of the Canadian League for the Advancement of Colored People. Modelled on the National Urban League, a civil-rights group [advocating for African Americans] in the United States, CLACP was based in London and received its federal charter of incorporation on 16 Jan. 1925."
- CLACP held planning and organizational meetings in Beth Emanuel Church. CLACP was modeled after the National Association for the Advancement of Colored People (NAACP) founded in America in 1909. CLACP as part of an early civil rights movement was a significant moment in Canadian history. The *Dawn of Tomorrow* reported on an early CLACP meeting in 1926 at Beth Emanuel Church:

London Branch of League Holds A Very Successful Meeting

On the 25th of March the London unit of the League held a very successful meeting in the B.M.E. Church on Grey St. C.H. Brown, chairman ... presided. An interesting program was rendered consisting of choruses, trios and instrumental solos. The speakers were B.E. Fountaine, A.J.A. Butler and C.H. Brown. After stating the aims and objects of the League, each speaker emphasized the necessity for co-operation on the part of every colored citizen ... They spoke of the fact that the very best of the anglo-saxons joined hands with forward-thinking colored people to assist in elevating the colored people and making conditions better for them in every way. (London Branch)

- The *Dawn of Tomorrow* became the league's official organ in 1925. The banner of the front page read:

Official Organ of the Can. League for
Advancement of Colored People
The Dawn of Tomorrow
The National Negro Weekly
Devoted to the Interests of the Darker Races
(October 3, 1925)

- The first convention met in London on October 10th in what is now Aeolian Hall. Hundreds of people attended. Acting Mayor James McCormick provided opening remarks. Influential London businessman, A.E. Silverwood also delivered remarks. *The Dawn* reported that: "Mrs. Bowles of Windsor spoke at length about race prejudice." (*Canadian League*) and that the convention adopted three resolutions:

1. That we seek, with the assistance of fair-minded white citizens, to banish petty prejudice which bar our youth from positions which he has prepared himself. 2. That we prepare our boys and girls to fill positions in life for which they are best fitted by nature and endowment, regardless of race or colour. 3. That we seek with the assistance of friendly white citizens to stop the flow of youth to the United States by finding employment for them here in Canada." (Canadian League)

- CLACP and Beth Emanuel Church also hold the history of the white community that worked with the Black community to promote racial justice like London's Mayor George Winge, A.E. Silverwood of Silverwood Dairies, Fred Landon, librarian at University of Western Ontario, and judge William Renwick Riddell of the Supreme Court of Ontario.
- As Dr. Thompson writes, James F. Jenkins hoped to inspire and create a better situation for African Canadians. "As founder of the CLACP and *The Dawn*, Jenkins sought to cultivate a sense of optimism among African Canadians, and in addition to his editorials on the BME church and Canada's de facto Jim Crow laws, the paper also spoke of pan-African movements in the United States and elsewhere." (Cultivating)
- CLACP was most prominent in the 1920s before its primary leader, James F. Jenkins passed away. But CLACP continued. In 1942, the London Free Press reported that Paul Lewis, a devoted member of Beth Emanuel Church, was re-elected president of CLACP and the league gathered \$500 which went to support Beth Emanuel church and to those Black families in need of coal, groceries, and school supplies." (*Year of Progress*)

Conclusion

Beth Emanuel Church was a centrepiece of Black Canadian activism and civil rights. Members of the congregation were founders and leaders of the *Canadian League for the Advancement of Colored People* and *The Dawn of Tomorrow*. This Church has strong ties to the Black community and their history marked by discrimination, activism, Black rights, and innovation. CLACP was an exceptional moment in Canada's history and identity.



The Elite All-Black Women's Softball Team, 1923. Courtesy of Lena Ruehle.

Beth Emanuel Churchgoers Impacted by Defacto Racial Segregation: Dreamed and Resisted Through Sport

Beth Emanuel B.M.E. Church has historical value or associative value because it has direct associations with all-Black baseball teams marked by de facto racial segregation that is significant to Afro-Canadian communities and Canadians as a whole.

Beth Emanuel B.M.E. Church has historical value or associative value because it yields information that contributes to an understanding of Canada's sport history marked by segregation, racial inequality, activism, resilience, future-forward thinking of African Canadians, and Black excellence.

The Elites - London's all-Black Women's softball team

- In 1923 an all-Black women's softball team was formed in London. Many of the women on the team, were part of the congregation at Beth Emanuel B.M.E. Church. These women came together to play ball at a time when Black men in Canada worked as railway porters and bellhops, and Black women earned wages as domestics and laundresses. (McDoom, Black Women's Softball)
- The photograph of the Elite team bears witness to the harsh realities of de facto racial segregation and spotlights Black changemakers, life, and vitality.

→ The Elite team were a part of a movement active in London, Ontario, calling for agency, self-representation, uplift, and political change. (McDoom, Black Women's Softball)

→ The Elite team is part of Black women's Canadian sport history, a history that is erased and under-told. (Nzindukiyimana)

→ People on the team included:

- Front row centre – Helen Ball is the granddaughter of B.M.E. minister Rev. Richard Amos Ball who was a minister at Beth Emanuel Church. She is the daughter of Fred Ball who was active with Beth Emanuel Church, *The Dawn of Tomorrow* and the Canadian League for the Advancement of Colored People

- Middle row – far right – Christina Jenkins (Howson). She was an active B.M.E organizer, vital member of Beth Emanuel Church, and will she will become editor of *The Dawn of Tomorrow*. She was secretary for the Canadian League for the Advancement of Colored People

- Middle row – third from left – Pearl Brown. She would later join the Canadian League for the Advancement of Colored People

- Back row centre – Roy Anderson. His father was enslaved, he was well known for attending Emancipation Day picnics, and many of his family were engaged with Beth Emanuel Church

→ In 1923, The Elite team played at Beth Emanuel's Sunday school picnic in Port Stanley (McDoom, Black Women's Softball). *The Dawn of Tomorrow* reported on July 25, 1923:

“The BME Sunday School held their annual picnic at Port Stanley, Sat. July 14. Everyone reported a grand time. The girls baseball team (Elites) played a splendid game from 4 to 6 with the London Service Lamp Co., the score being 13 to 12 in favour of the Elites. Sir Adam Beck pitched several rounds and enjoyed himself. He donated \$2.00 toward the girls uniform ... and Mayor Wenige 50c. The girls drew a grand crowd taking up \$15.85 ...

→ Beth Emanuel Church is a site that allows one to experience the hopes and dreams of these Black women who organized to play softball when they were excluded from playing on women's factory teams or on white recreational softball teams. (McDoom, Black Women's Softball)



London Colored Stars. The London Evening Free Press. October 1, 1923

London Colored Stars Baseball Team

→ Due to de facto racial segregation, in 1923, London had two all-Black teams, The Colored Stars and the Elites.

→ The Colored Stars was a Black men's team. Their photo first appeared in *The Dawn of Tomorrow* on August 11, 1923, and later in the London Free Press with the players' names listed ("London Colored")

→ People on the team included:

- James F. Jenkins – founder of *The Dawn of Tomorrow*, and active member at Beth Emanuel Church
- A. Moxley, F. Ball, R. Anderson, J. Couray – these families appear regularly in *The Dawn of Tomorrow* at events, weddings, B.M.E. meetings, choirs, sports, etc.

Conclusion

Beth Emanuel B.M.E. Church has historical value because it is directly associated with all-Black baseball teams marked by de facto racial segregation. The Church holds difficult histories. Many of these stories have been underdocumented, erased, and misrepresented. Today is a period in Canadian history when undertold stories are being researched and given a space by diverse communities. Buildings, objects, artifacts, people, and archival materials are the tools for finding and narrating these unrepresented stories. The Elite team and the Colored Stars personified excellence, hope, and the joy of playing ball.



Halloween party with children in costumes at Beth Emanuel B.M.E. Church, 1948-10-29, LFP Collection; Western University Archives and Special Collections.

Beth Emanuel B.M.E. Church: A Historically Safe Social Hub for Black Communities

Beth Emanuel B.M.E. Church has historical value or associative value. It yields, or has the potential to yield, information that contributes to an understanding of early African-Canadian communities in London. Beth Emanuel Church was a critical and necessary social space for Black Londoners and numerous friends and family that regularly visited from places like Detroit, Windsor, Chatham, Dresden, Buxton, Ingersoll, Brantford, Hamilton, Toronto, and Owen Sound.

Historically, there were few public, community and business establishments for Black communities to gather. Anti-Black racism prevented access to restaurants as spotlighted by well known discrimination in Dresden in the 1950s when Black people were habitually refused service in restaurants. In the 1920s, the refusal of service in a London restaurant ("London Mayor"), as well as the replacement of African Canadian dining car waiters on the Canadian National Railway with white waiters ("Act"), were typical stories documented in *The Dawn of Tomorrow*.

For decades the B.M.E. Church was a safe hub for Black community social life.

Examples of Community Life at Beth Emanuel Church

In the 1920s Beth Emanuel B.M.E. Church held social activities in a time of discrimination and hardship when many people in the white community did not want to work or play alongside people of colour. Resisting this position, London's Black community created opportunities for fun and affirmation. In the 1920s, events at Beth Emanuel church included: a) lawn party on church grounds (Dawn, July 28, 1923) b) a "pink tea social." (Dawn, April 12, 1924) c) *The Get Acquainted Club* anniversary services (Dawn, May 29, 1926) d) Mother's Day social e) Hot Dog Social (Dawn, May 19, 1928), and f) a Chicken Pie social in the basement of the Church (Dawn, Sept 29, 1928).

Black culturally centered events occurred at the B.M.E. church. In the 1930s, the Dunbar social club was formed and named after Paul Laurence Dunbar. Paul Laurence Dunbar (1872-1909), was a Black poet. His parents were enslaved in Kentucky. One of his well known poems is "The Corn Stalk Fiddle." Dunbar writes about the skill of creating and playing a corn stalk fiddle after the harvest. Dunbar was unable to attend university as his mother, formerly enslaved, could not produce the fees. London's Black community in the 1930s created a club for youth called the Dunbar club. This club was a Black community production and required an affirming space to gather. The Dunbar Club met at Beth Emanuel Church. In 1933, *The Dawn of Tomorrow* wrote:

“The Dunbar Social Guide, a newly organized society for young people held their first public installation service in the auditorium of the B.M.E. Church ... it was a well prepared program ... three Negro spirituals including "Let Us Cheer the Weary Traveller"; "No Hiding Place Down There and Hush Hush" were all sung by an augmented chorus of 27 voices. Mr. Norman Fountain read a poem from the works of Paul Laurence Dunbar, Ms. Vivian Knox played a well selected piano solo ... (Dawn, April 12, 1933).



Beth Emanuel B.M.E. Church Chicken Supper, 1948-02-26, LFP Collection; Western University Archives and Special Collections.

In 1942, *The Dawn* reported that the Annual Southern Dinner at Beth Emanuel Church was a great success. *The Dawn* is filled with references to the Annual Southern dinner. In 1952 the Dawn wrote:

“More than 300 Londoners sat down to a meal of southern fried chicken recently ... each one licking their finger tips with a look of utter contentment on this face ... The occasion was the annual Southern supper ... put on by members of the Beth Emanuel B.M.E. Church, Grey Street ... proceeds of the affair go to church maintenance (Dawn, December 1953)



Beth Emanuel B.M.E. Church Sunday School Christmas Party, 1943-12-29, LFP Collection; Western University Archives and Special Collections.



Beth Emanuel B.M.E. Church dinner, 1979-04-28, LFP Collection;
Western University Archives and Special Collections.

Beth Emanuel Church provided a space for Christmas events for the Black community and their friends and supporters. For example, Christmas puddings were regularly prepared by members of the church for the community. In 1954, *The Dawn* wrote:

“The Community Family Club ... is making Christmas Puddings. They are going fast. If you want one, call Ms. Frank Howson ... The Annual Christmas tree sponsored by the Family Club will be Dec. 22 at 7:30pm at Beth Emanuel. Come and enjoy yourself. Santa will be there. The Teen-Agers will assist on the program. (Dawn, Nov. 1954 Vol. 29)

Beth Emanuel Church continued to be a place of Black community life as people gathered in the 1980s.

Conclusion

Beth Emanuel B.M.E. Church provided a space for the Black community to gather safely and foster a sense of Black joy. Beth Emanuel Church was an affirming space for Black culturally centered events. Positive, friendly, and validating spaces are essential for the health and well being of a community. Beth Emanuel Church is a place where African Canadian people gathered for over 150 years making it key to Black and Canadian history.



Paul Lewis and neighbourhood kids at Beth Emanuel B.M.E. Church, 1970-04-26, LFP Collection; Western University Archives and Special Collections.

Renowned and Notable People who Attended Beth Emanuel B.M.E. Church

Beth Emanuel Church has historical and associative value because it is connected with people that are significant to African-Canadians, diverse communities, and Canadians as a whole. The church is linked to important musicians, sport figures, television personalities, dancers, thinkers, and civil rights activists from the African Canadian community. The site yields information that contributes to an understanding of Afro-diasporic cultures and their impact on Canada.

Below is a list of significant or notable people that attended Beth Emanuel Church. Many are major contributors to Canadian identity and Black Canadian history. The people highlighted were part of Beth Emanuel Church and many have made an outstanding and lasting contribution to Canadian history.

Appearing in alphabetical order.



London Majors / London Pontiacs Stan 'Gabby' Anderson in front of Pontiacs door, 1960s, Courtesy Jeff Anderson.

Stan “Gabby” Anderson

Stan “Gabby” Anderson (1929–2016) played baseball for the Intercounty Baseball League London Majors (also known as the London Pontiacs) in the 1950s and 1960s. More than once, he was named Most Valuable Player. His father, George Anderson, and his uncle, Allan Anderson were sleeping car porters on the Canadian National Railway.

An example of Stan “Gabby” Anderson’s connection to Beth Emanuel Church:

As their son, Jeff Anderson shared, Stan and Lorrie Anderson baptized their 3 children Jeff, Richard and Lisa at Beth Emanuel Church in the 1960s. Stan Anderson’s daughter Brenda Anderson was married to Herbert Clifton in 1980 at Beth Emanuel Church.



Brenda Anderson and Herbert Clifton married at Beth Emanuel Church in 1980. Courtesy of Jeff Anderson.



Rev. Richard Amos Ball (1845–1925). Dictionary of Canadian Biography.

Rev. Richard Amos Ball

- Rev. Richard Amos Ball (1845–1925) was a barber, British Methodist Episcopal minister, and headed the *Ball Family Jubilee Singers*. He was a minister at Beth Emanuel B.M.E. Church in the early 1900s. His son, Fredrick Ball, and granddaughter, Helen Ball, continued to live in London and were active members of Beth Emanuel Church.
- Dr. Afua Cooper researched and narrates the life of Rev. Richard Amos Ball who was born in St. Catharines in 1845. "... his father was a fugitive slave from Virginia ... By 1845 it [St.Catharines] had become a centre of Black migration, for free persons as well as ex-slaves from the United States ... de facto segregation did exist in St Catharines – and he [Ball] would have known of the race riot of 1852, in which nearly every home in the Black quarter was destroyed by a white mob." (Cooper)
- After working as a barber, Ball would follow in his father's footsteps who was a lay preacher at the local B.M.E. church. (Cooper)
- Ball became a B.M.E minister by 1895. He served in Windsor, London, Toronto, and Winnipeg. (Cooper)
- Rev. Ball established the Ball Family Jubilee singers. They sang Black spirituals, or freedom songs from the times of slavery to raise funds for Black communities. Rev. Ball raised money to pay mortgages of B.M.E. churches. (*Unsung*)
- Ball's son Reverend Richard Randoulph Ball (1871–1946) also ministered at Beth Emanuel Church in London in 1900. Ball's son Fredrick Ball stayed in London and became a founding member of the Canadian League for the Advancement of Colored People. His granddaughter, Helen Ball, joined London's all-Black women's Elite baseball team.
- Upon the death of Rev. R.A. Ball, *The Dawn* wrote, "no one person in all of Canada [h]as done so much as he did to raise the status of the Negroes of the country." (*Unsung*)

An example of Rev. R.A. Ball's connection to Beth Emanuel Church:

Reverend Richard Amos Ball was minister at Beth Emanuel British Methodist Episcopal Church London from 1905–1908. (Foster's, 1904, 1905, 1906) (Vernon's 1907–1908, 1908–1909). In 1925, on the occasion of his 80th birthday, *The Dawn* wrote about his service in London.

REV. R.A. BALL. Who will celebrate his 80th birthday at Windsor, Ontario, Sunday November 29th; and also Mrs. (Rev.) Ball her 79th birthday. Rev. Ball has been an active minister in the B.M.E. Church for many years, serving first as an evangelist. He pastored very successfully at Windsor, London, St. Catharines, Toronto and Winnipeg." (Rev. R.A.)

Garnet Brooks

Garnet Brooks (1937–2009) was a Canadian opera singer born in London, Ontario. He debuted with the Canadian Opera Company in 1963 and worked at some of the world's top opera venues like the Salzburg Opera Company of Austria. Brooks attended Beth Emanuel Church and his grandmother was well known for playing spirituals on the piano at Beth Emanuel Church.

- Garnet Brooks was born in London, Ontario in 1937.
- His father was James Brooks (aka "Jim"). In 1930, Jim opened a "simonizing" business in London redoing the varnishes on cars. (Jim, 3)
- His father became a lessee for Shell Service Station and Garage that stood at Horton and Maitland in the neighbourhood of Beth Emanuel Church. In 1956, he was recognized for 25 years of service with Shell. (Jim, 3)
- "Jim is the son of Mr. and Mrs. James E. Brooks. His mother was born in Clifford, Ontario. His father came here from the U.S." (Jim, 3)
- His father played music, "Jim has had charge of 3 choirs, 2 quartettes and a sextette. He is interested in choral work ... Presently [1956] Jim leads a composite group of young adults from London Churches ..." (Jim, 3)
- In the 1960s, Garnet Brooks studied voice at the Royal Conservatory of Music, Toronto. (Willis)
- Brooks performed oratorios on CBC radio and television. (Willis)
- In 1966, Garnet performed Beethoven's *Symphony No. 9* with the Toronto Symphony Orchestra.
- In 1968–9 Garnet Brooks sang with the touring branch of the San Francisco Opera. (Willis)
- In the 1970s and 1980s he sang with the Staatstheater of Bern, the Salzburg Opera Company of Austria, and Glyndeborne Opera of England and West German opera houses. (Willis)
- In 1982, he taught voice at University of Western Ontario. In 1983 began teaching at the University of Regina and to headed the voice department of the Conservatory of Music (Willis)



Jenkins & Booker wedding at Beth Emanuel B.M.E. Church, 1951–11–10, LFP Collection; Western University Archives and Special Collections.

An example of Garnet Brook's connection to Beth Emanuel Church:

Speaking of Garnet Brook's grandmother, *The Dawn* wrote, "Mrs. Brooks has always been an enthusiastic pianist, and for many years sounded the beat for spirituals at B.M.E. Church." (Jim, 3)

In 1951 Garnet Brooks sang for a family wedding in the church. *The Dawn* wrote, "In a setting of white chrysanthemums and ferns, at Beth Emanuel Church, the Rev. E.A. Richardson united in marriage Christine Elizabeth Jenkins and James Edward Booker ... the soloist was Garnet Brooks ... " ("Booker – Jenkins")



Richard Berry Harrison (1864–1935), London born Broadway actor who was baptized at Beth Emanuel B.M.E. Church, National Portrait Gallery, Smithsonian Institution.

Richard B. Harrison

In the 1930s, Richard B. Harrison (1864–1935) was an actor who played on Broadway over 1000 times. He starred in the Pulitzer Prize winning play *Green Pastures* playing "the Lawd". Harrison was featured on the cover of *Time* on March 4, 1935. Harrison's parents were married at Beth Emanuel B.M.E. Church and he was baptized at the church. He returned to be celebrated at Beth Emanuel in 1934.

- Harrison grew up in the neighbourhood of Beth Emanuel Church near Wellington and Nelson Street. When Harrison was a teen, his home was burned down shortly after the family left London for Windsor / Detroit.
- His parents, who were formerly enslaved, were married at Beth Emanuel Church and he was baptized at the same church. *The London Advertiser* reported that his mother was enslaved by the Choteau family in Missouri and his father by the Bullock family in Kentucky. People who were formerly enslaved were married at Beth Emanuel Church. (*City*)

- After leaving for Windsor / Detroit, "He studied at Detroit Training School of Dramatic Art ... while occasionally working as a train porter." (Belanger)
- "Richard B. Harrison was an actor, teacher, dramatic reader and lecturer who was featured on the cover of *Time* on March 4, 1935 – five years after introducing the character "De Lawd" during more than 1,650 performances of Marc Connelly's play, *The Green Pastures*, which opened on Broadway on February 26, 1930 and won a Pulitzer Prize." (Belanger)
- Harrison returned home to London in October 1934, for three performances of *Green Pastures* at the Grand Theatre. During his visit to London, he attended a celebration at the Beth Emanuel B.M.E. Church where he reminisced about growing up in London and the choir of *Green Pastures* performed.

An example of Richard B. Harrison's connection to Beth Emanuel Church:

London Evening Advertiser in 1934,

De Lawd [Richard B. Harrison] of the play "Green Pastures" returned to his old hometown yesterday afternoon to be feted and dined, honored with the freedom of the city, and to preach at Beth Emmanuel Methodist Episcopopal Church, in which he was christened 63 years ago ... as a colored boy of 17 years, Richard B. Harrison left London to seek fame and fortune in the wide world. He became a bell boy in a Detroit hotel... OLD PULPIT IS BROUGHT UP. At the church service 9-year-old Jean Fountain read ... from the old Bible of the church, the same Bible that rested on the pulpit when Richard B. Harrison's father and mother were married. The same pulpit was brought up from the basement and dusted off. The Green Pastures company reciprocated in appreciation of the honor done to their star ... The choir made the rafters ring as they sang spirituale numbers from the play ... The pastor of Beth Emmanuel church, Rev. Thomas A Jackson, acted as chairman at ... [the] welcome home. Paul Lewis directed the choir ... and William L. Berry spoke for the Canadian League for the Advancement of Colored People." (De Lawd, p.6)



Tap dancer and television personality Joey Hollingsworth around 1960. Courtesy Joey Hollingsworth.

Joey Hollingsworth

Orlando Theo “Joey” Hollingsworth (b. 1936) is a tap dancer, singer, and actor. Joey Hollingsworth was one of the first Black performers on CBC TV. “He appeared in numerous TV programs, including the *Wayne and Shuster Hour* and the *Ed Sullivan Show*. He is perhaps best known for playing the dancing salesman on *Mister Rogers’ Neighborhood*. He also took part in the civil rights movement in the 1960s, performing in shows with such artists and activists as Oscar Peterson and Leon Bibb. Hollingsworth was inducted into the Dance Collection Danse Hall of Fame (2024), the London Music Hall of Fame, and he received the Lifetime Achievement Award from the Ontario Black History Society.” (McDoom, *Joey*)

Joey Hollingsworth and his parents attended Beth Emanuel B.M.E. Church and lived in the neighborhood and walked regularly to Church.

- Joey Hollingsworth was born in 1936 and raised in London, Ontario. He lived with his parents, Jeanne and Cecil Hollingsworth, and his siblings, a short walk away from Beth Emanuel Church on 527 Simcoe Street.
- As an Afro-diasporic art form, and as the few ways for Black people to earn a living, Hollingsworth started tap dancing at 3 ½ years old.
- As a child, to earn money, he performed on Blackface minstrel shows in the London area (not in Blackface). His family was opposed to minstrel shows but it provided much needed income. (McDoom, *Black*)
- Due to racial injustice many African Canadians worked as porters or domestics. In 1927, Cecil Hollingsworth was a bell hop at Hotel London.
- In 1946, Hollingsworth tapped backstage at the London Arena with legendary tap dancer Bill BoJangles Robinson.
- As an African Canadian trailblazer, Hollingsworth appeared on the CBC at the birth of Canadian National television in the 1950s. In 1962, Hollingsworth appeared on the legendary Ed Sullivan Show and he was a regular on television’s Mister Rogers’ Neighbourhood beginning in the 1960s as the Dancing Salesman. (McDoom, *Joey*)
- “Hollingsworth supported the 1960s civil rights movement. He did a benefit show for Dr. Martin Luther King Jr. at Toronto’s Massey Hall, sharing the bill with Canadian musicians Oscar Peterson and Phyllis Marshall. According to the *Toronto Daily Star*, “The hit of the evening was dancer-singer Joey Hollingsworth. He was brought back so many times he had to do an improvised encore to the rhythmic clapping of the audience.” Hollingsworth also took part in a benefit concert for the Congress of Racial Equality (CORE) with Dick Gregory, Brock Peters and Leon Bibb.” (McDoom, 2025)
- “He [Hollingsworth] was the tap dancing “Grandpa Joey” on Ernie Coombs’s *Mr. Dressup* and later appeared in the documentary *Mr. Dressup: The Magic of Make-Believe* (2023).” (McDoom, 2025)

An example of Joey Hollingsworth's connection to Beth Emanuel Church:

- Joey Hollingsworth's family regularly attended Beth Emanuel B.M.E. Church. Hollingsworth remembers Garnet Brooks' grandmother "playin' a rockin' piano. A London Free Press photographer captured Hollingsworth's mother, Jeanne Hollingsworth, preparing Christmas puddings at Beth Emanuel Church in 1956.



(left to right) Christina Jenkins-Howson, Jeanne Hollingsworth, Mrs. Arthur Moxley, and Mrs. Jack Moxley making Christmas puddings at Beth Emanuel B.M.E. Church, 1956-11-29, LFP Collection; Western University Archives and Special Collections.



Olympic Basketball Player Barry Howson, 1960s.
Courtesy of Barry Howson.

Barry Howson

Barry Howson (b. 1939) was the first Black man on a Canadian National Basketball Team. He played basketball in the 1964 Tokyo Olympics. Later he played for Canada in the Pan-Am Games (1966) and other major sporting events. Howson's mother, Christina Jenkins-Howson, ran *The Dawn of Tomorrow* when her first husband passed away suddenly. Barry Howson, his parents, and his siblings, were active members of Beth Emanuel B.M.E. Church.

- Barry Howson was born in London in 1939
- His mother, Christina Jenkins-Howson edited *The Dawn of Tomorrow* newspaper, his father, Frank Howson worked on the *London Port Stanley Railway* as a train car cleaner.
- Howson first played basketball around his childhood home on 95 Glenwood Ave., another neighbourhood in London with a Black community.
- As a child Barry Howson delivered *The Dawn* and worked on the newspaper with his siblings in his Glenwood Ave. home. His job was to fold the newspapers.
- Growing up, Howson was active in London's popular supervised parks winning ribbons and trophies for track and field and relay races.

- In high school, "In 1957, Howson led Beck [Collegiate] to an All-Ontario Championship, the only London school ever to accomplish the feat." (Winders)
- Howson attended the University of Western Ontario leading the Mustangs to victory, "The 1960-61 [Western University] Mustangs won the Ontario-Quebec Athletic Association (OQAA) championship behind high-scoring performances from Howson." (Winders)
- Howson's skills and athleticism landed him playing for Team Canada in the 1964 Tokyo Olympics. "In 1964, the [Olympic] basketball event took place at the Yoyogi National Gymnasium in Tokyo, from Oct. 11-23." In the first game Howson's basketball team played against the Soviet Union. (Winders)
- After the Olympics Howson continued to teach and coach and represent Canada nationally and internationally in basketball. "Even after he returned to the classroom and coaching, he continued to represent Canada at the Canada Winter Games in 1966, the Pan American Games (Winnipeg) in 1967, the World Championships (Yugoslavia) in 1971, and, more than two decades later, the World Masters Championship in Sydney in 1994." (Winders)

An example of Barry Howson's connection to Beth Emanuel Church:



Play of a tom thumb wedding, Barry Howson playing the minister. Beth Emanuel B.M.E. Church, 1948-06-14, LFP Collection; Western University Archives and Special Collections.

Barry Howson is pictured as the minister in a children's mock Tom Thumb wedding at Beth Emanuel B.M.E. Church in 1948. Howson's mother, Christina Jenkins-Howson was well known for organizing plays and pageants at the Church.

James F. Jenkins

James F. Jenkins was the editor and founder of London based African-Canadian political and community newspaper *The Dawn of Tomorrow* (1923), as well as being a main founder of the *Canadian League for the Advancement of Coloured People* (CLACP) (circa 1925). James F. Jenkins and his wife Christina Jenkins were key and active members of Beth Emanuel B.M.E. Church.

- James F. Jenkins was born around 1875 in Forsyth, Georgia
- He attended Atlanta University. During this time he likely met renowned civil-rights activist William Edward Burghardt Du Bois." (Shaw, 2023)
- "Du Bois, one of the founders of the National Association for the Advancement of Colored People in 1909, pushed for full racial equality. He had a major influence on Jenkins" (Shaw, 2023)
- "By 1913 Jenkins had moved to London, Ont., where he married Eliza Christina Groat ... He became deeply troubled by what he described in a 1923 letter to Du Bois as the 'cold studied indifference on the part of the Whites towards our People' in Canada." (Shaw, 2023)
- On 14 July 1923 Jenkins founded the *Dawn of Tomorrow*, which he edited out of his home at 95 Glenwood Avenue in London. His wife, Christina, became its advertising manager ..." (Shaw, 2023)
- In August 1924 Jenkins was one of the main founders of the London based Canadian League for the Advancement of Colored People ... CLACP" (Shaw, 2023)
- "[CLACP] also promoted interracial cooperation; influential whites, including [London's] political titan Sir Adam Beck, judge William Renwick Riddell, and [London based] historian Frederick Landon, were among its board members. The *Dawn* became the league's official organ in 1925...Jenkins toured Ontario to rally interest and set up branches in such places as Chatham, Windsor, Dresden, and Toronto." (Shaw, 2023)

An example of James F. Jenkins' connection to Beth Emanuel Church:

The Jenkins family had a strong personal connection to Beth Emanuel B.M.E. Church. *The Dawn* wrote that in 1924 "the infant daughters of ... J.F. and Christina Jenkins were baptized at Beth Emanuel Episcopal church at the evening service on June 8th." (*London Notes, B.M.E. Notes*)

James F. Jenkins was well known in the B.M.E. community and addressed the B.M.E. congregation of Toronto: "Toronto – The third vice president of the London Brotherhood federation addresses the B.M.E. and first baptist congregations. With 'Brotherhood' as his subject, Editor Jas. [James] F. Jenkins delivered an inspiring address ... Rev. R.A. Ball, the energetic pastor of the B.M.E. Church [Toronto] and his congregation gave Mr. Jenkins a very cordial reception"

Christina Jenkins-Howson

Christina Jenkins-Howson helped found and run the African Canadian newspaper *The Dawn of Tomorrow*. She took over running the paper when her first husband, James F. Jenkins passed away unexpectedly. She was a secretary for the *Canadian League for the Advancement of Coloured People*. She was an active community builder organizing numerous clubs and events at Beth Emanuel B.M.E. Church. She had 8 children including Kay Livingstone and Barry Howson.

- "Christine DeGroat was born on March 8, 1898. Her parents, Michael and Elizabeth Harris DeGroat, initially raised their children in the Kent County community, before moving to London." (Winders)
- "In the Forest City, Christine grew up and married James Jenkins on April 30, 1913. They had eight kids. Together, the couple ran *The Dawn of Tomorrow* newspaper, a Black Canadian newspaper founded in 1923 in London. Its cross-country circulation reached 5,000 readers at one point during its run until 1971." (Winders)
- "Christine Jenkins Howson died May 8, 1967. She lived long enough to see Howson accomplish his Olympics feats, and much more." (Winders)

An example of Christina Jenkins-Howson's connection to Beth Emanuel Church:



Christina Jenkins-Howson (2nd from the right) greeting new pastor at Beth Emanuel B.M.E. Church, 1963-07-21, LFP Collection; Western University Archives and Special Collections.

Christina Jenkins-Howson was active with Beth Emanuel B.M.E. Church and London's Black community, and Canada's Black community for her entire life in London. As an elder, Jenkins-Howson (2nd from the right) is pictured greeting a new pastor at Beth Emanuel Church B.M.E. Church in 1963.

Paul Lewis

Paul Lewis (1889 – 1974) was honoured with a plaque from the City of London in 1971 for his special role in the City. He was commended for his service to Beth Emanuel Church and *London's Little Theatre*. At the time of his passing in 1974 he had been a member of Beth Emanuel Church for approximately 60 years. In 1927, he was vice president for the Canadian League for the Advancement of Colored People. He spent his entire working life in London as a shoeshine man at White's barbershop on Richmond Street. In the Black community he was a leader and a civil rights activist.

- Paul Lewis came to London from Philadelphia in 1914.
- He worked as a shoeshine man at White's barber shop on Richmond Street until it closed in 1948. (*Paul Lewis*)
- Like many Black Londoners he lived in the neighbourhood of Beth Emanuel Church. In 1916 his address was in walking distance to the Church living at 330 Hill Street (*Vernon's 1916*).
- In 1971, Lewis received a City of London plaque being commended for his service to Beth Emanuel Church. "During his church life he has been choir director, soloist, and clarinet player when the church had an orchestra." (*Gibb*)
- Lewis was involved with *The Dawn of Tomorrow* and the Canadian League for the Advancement of Colored People (CLACP).
- In the inaugural issue of *The Dawn of Tomorrow*, Lewis' name appeared with the editor, James F. Jenkins.
- In the 1927 CLACP First Convention program named Lewis as the first Vice President. (*Canadian League Program 1927*)
- Lewis fought for Black civil rights. In 1926 the Canadian National Railways replaced Black in train dining cars with white waiters. Lewis voiced opposition to the Minister of Railways. (*A Timely*)
- In 1968, the *London Free Press* reported that Lewis attended Emancipation day picnics in Springbank Park annually, never missing one, for over 54 years. (*London Negros*)

An example of Paul Lewis' connection to Beth Emanuel Church:



Paul Lewis honoured at Beth Emanuel B.M.E. Church, 1970-04-26, LFP Collection; Western University Archives and Special Collections.

Paul Lewis spent years as the choir director at Beth Emanuel B.M.E. Church. "The Sunday Services in the B.M.E. Church on the 29th inst., were very largely attended ... special music was rendered by the choir under the direction of Paul Lewis." (*London Notes*, Aug. 4, 1923)

Kathleen (Kay) Livingstone

Kathleen (Kay) Livingstone (née Jenkins) (1919–1975) was an activist, broadcaster, and actor. “Kay Livingstone founded the Canadian Negro Women’s Association in 1951 and organized the first National Congress of Black Women in 1973. An established radio broadcaster and actor, Livingstone also devoted a great deal of her life and energy to social activism and organizing. Her tireless work to encourage a national discussion around the position of racialized people in society, particularly Black women, led Livingstone to coin the term visible minority in 1975.” (Yarhi, 2019)

Kay Livingstone was an active member of London’s Beth Emanuel B.M.E Church.

- As Eli Yari explains, “ Kay Livingstone was one of eight children of James and Christina Jenkins. James Jenkins ... and Christina published *The Dawn of Tomorrow* newspaper, which served the Black community.”
- “Livingstone studied at the Royal Conservatory of Music in Toronto and the Ottawa College of Music.” (Yarhi, 2019)
- “During the Second World War, Livingstone worked for the Dominion Bureau of Statistics in Ottawa. While living in Ottawa, Livingstone started a radio program called *The Kathleen Livingstone Show*. After moving to Toronto, she continued to host radio shows for several stations, including the CBC.” (Yarhi, 2019)
- “In Toronto, Kay Livingstone joined a small social club for middle-class Black women ... 1950, Livingstone helped change the group’s name and mandate, establishing in 1951 the Canadian Negro Women’s Club (later, the Canadian Negro Women’s Association, CANEWA).” (Yarhi, 2019)
- “On 13 February 1950, Stanley G. Grizzle, president of the Toronto CPR division of the Brotherhood of Sleeping Car Porters, hosted the first celebration of Negro History Week in Canada at Toronto’s British Methodist Episcopal Church ... It included three speakers, including Grizzle, Rev. Stewart and Kay Livingstone. The following year, Livingstone established the Canadian Negro Women’s Association (now the Congress of Black Women of Canada).” (Yarhi, 2019)
- Kathleen ‘Kay’ Livingstone was designated a national historic person in 2011.

- She was honoured by Canada Post with a postage stamp in 2018.

An example of Kathleen “Kay” Livingstone’s connection to Beth Emanuel Church:



Kathleen (Kay) Livingstone and Evelyn Johnson at Beth Emanuel B.M.E. Church, 1971–04–21, LFP Collection; Western University Archives and Special Collections.

Kathleen “Kay” Livingstone, the founder of *Canadian Negro Women’s Association* (now the *Congress of Black Women of Canada*), and her sister Evelyn Johnson are pictured outside London’s Beth Emanuel B.M.E. Church in 1971. Livingstone’s parents, James and Christina Jenkins were key members of the Church.

Conclusion

Beth Emanuel Episcopal B.M.E. Church London has powerful associations with people that have made an outstanding and lasting contribution to Canadian History. People like James F. Jenkins (founder of Black political newspaper *The Dawn of Tomorrow* and the Canadian League of the Advancement of Colored People), Christina Jenkins-Howson (editor of the *Dawn of Tomorrow*, organizer of CLACP, member of the Elite all-Black women’s softball team), Kathleen “Kay” Livingstone (founder of the Congress of Black Women of Canada), Richard B. Harrison (early Black Canadian Broadway actor), Joey Hollingsworth (early Black Canadian television actor, dancer and musician), Barry Howson (first Black man on a Canadian National basketball team), and Garnet Brooks (Black Canadian opera singer). Beth Emanuel B.M.E. Church is a space that holds these distinguished legacies.



Mrs. Harris with a child, London, Beth Emanuel Neighbourhood around 1960. Courtesy of Shirley Pierce.

Beth Emanuel B.M.E. Church in Historic Black London Neighbourhood

Black Londoners resided in the neighborhood of Beth Emanuel Church at 430 Grey Street. The area was historically a working class neighborhood. Close to the railway lines, factories, and an area once prone to flooding from the Thames River, this was less desirable property in London-Middlesex. A number of Black families rented apartments or owned simple homes in the area of Beth Emanuel Church.

Broadway actor Richard B. Harrison returned to his hometown of London, Ontario in 1934 to be honoured and receive the keys to the City. During his visit he spoke about growing up poor near the Clarke Street Bridge (now Wellington Street Bridge) which is a short walk to Beth Emanuel Church. His parents (formerly enslaved)

were married at Beth Emanuel Church and he was baptized at the Church. Speaking of his home, Harrison said:

“54 years ago they gave us a great celebration when we left London. They burned our house down,” ... Richard B. Harrison, star of ‘Green Pastures’ said. ‘Now, when I returned there was a great reception to greet me. Your mayor and members of your council were on the station platform.’ ” (“Richard”)

Beth Emanuel B.M.E Church is a Black church in a historically Black neighbourhood.

1920s sample of African-Canadians living in the neighbourhood of Beth Emanuel British Methodist Episcopal Church at 430 Grey Street, London, Ontario.
(Source: The Dawn of Tomorrow newspaper)

Mr & Mrs. C.H. Brown	385 Hill St	Dawn Sept 8, 1923
Mrs. Frank Budd	110 Clarence St	Dawn Sept 8, 1923
Mr. Geo Workman	124 Bathurst Street	Dawn Dec 29, 1923
F.O. Stewart	424 Grey Street	Dawn Feb 23, 1924
Peter Harris	520 Philip Street	Dawn Mar 8, 1924
Mrs. M. Stewart & family	554 Hill Street	Dawn Nov 28, 1925
Miss Maggie Moxley	Grey Street	Dawn Jan 23, 1926
Mr. William Hunter	Horton Street	Dawn Feb 6, 1926
Mrs. M. Harris	Maitland Street	Dawn Mar 6, 1926
Mrs. Louis Reid	Hill Street	Dawn Apr 17, 1926
Mr. Edward Moxley	Grey Street	Dawn Apr 17, 1926
Mrs. Harriett Clinton Berry	79 Clarence Street	Dawn May 1, 1926
Mr. Arthur Smith	Grey Street	Dawn Aug 28, 1926
Miss. Mable Mor[x?]ley	Hill Street	Dawn Nov 30, 1926
Mrs. Maggie Stewart	Hill Street	Dawn Nov 20, 1926
Mr. Archie Smith	Gray Street [Grey]	Dawn Jan 8, 1927
Mrs. Mary Coursey	Gray Street [Grey]	Dawn Jan 8, 1927
Miss Sylvia Moxley	Grey Street	Dawn Jan 29, 1927
Mrs. Lois Grant	Philip Street	Dawn June 27, 1927
Mrs. M. Harris	11 Maitland Street	Dawn Nov 5, 1927
Mr & Mrs Norman Myers	182 Simcoe Street	Dawn Apr 28, 1928
Mr. & Mrs. J.W. Irons	Nelson Street	Dawn Aug 31, 1928
Miss. Alice Marshall Groat	Horton Street	Dawn Jan 26, 1929
Miss Marguerite Moxley	Grey Street	Dawn June 29, 1929

Conclusion

Beth Emanuel B.M.E Church is a Black church in a historically Black neighbourhood. The church provides insight into the historical context of the neighbourhood, the development of the City of London, and the discrimination Black people lived. It also tells the story of Black creativity as people took pride in their homes and built a community life around the Church.



Halloween party at Beth Emanuel B.M.E. Church, 1948-10-29, LFP Collection;
Western University Archives and Special Collections.

Beth Emanuel B.M.E. Church: The Life of a People

Many African Canadian families attended Beth Emanuel Church. It holds the everyday and exceptional moments of Black Canadian life.

Individuals and Families that attended the Beth Emanuel B.M.E. Church

→ Cleta Mae Booker and daughter Rose-Marie Marshall Drake



Cleta Mae Booker finely dressed, London, around 1920. Courtesy Rose-Marie Marshall Drake.



Wedding of Rose-Marie Marshall and Vincent Drake at Beth Emanuel British Methodist Episcopal Church, London, 1962. Courtesy of Rose-Marie Marshall Drake

Cleta Mae Booker was born in the early 1900s. Cleta Mae Booker lived on Maitland street in the neighbourhood of Beth Emanuel Church. She lived, worked and raised a family in London, Ontario. At 16 years old she began working as a domestic servant. Outside of work she loved to dance the Charleston and the Hucklebuck and kept a garden. She frequently attended Beth Emanuel Church. Her daughter Rose-Marie Marshall Drake was married at Beth Emanuel Church in the 1960s. Josiah Henson, founder of the Dawn Settlement, is the 3rd grandfather of Rose-Marie Marshall Drake.

→ Durrant Family



Reverend Richardson, Shirley and Darlene Durrant (front row: 2nd and 3rd from left), Beth Emanuel African Methodist Episcopal church, London, around 1960. Courtesy Shirley Pierce.

Pictured are the Durrant sisters (front row: second and third from the left). They attended Beth Emanuel B.M.E. Church while growing up. The Durrant sisters are pictured with Rev. E.A. Richardson and Mrs. Florence Jones (holding baby), and other churchgoers. Their mother, Derena Durrant was raised by the Butlers of the Wilberforce Settlement, and she played organ at Beth Emanuel B.M.E. Church.

→ Moxley and Anderson Family



Jim, Arthur, Melvin, and Ken Moxley, Charlie Smith, Allan Anderson (Crouching), and an unknown girl, London, around 1960. Courtesy of Jeff Anderson.

The Anderson and Moxley families have long time connections with Beth Emanuel B.M.E. Church. In 1923, Andrew Moxley was a singer and captured third prize in the bass solo competition at the Canadian National Exhibition ("London Notes, September 15, 1923). In 1923, Andrew Moxley joined the cast of the famous Shuffle Along Company, the first African American composed Broadway hit, after the Company appeared at the Grand Theatre (*London Notes*, Dec. 1, 1923) . His mother, Madame Moxley, was a long time member of Beth Emanuel B.M.E. Church (*Death*, Oct. 13, 1923).

Conclusion

Beth Emanuel B.M.E Church is one of the few buildings that holds the Black history of London, Ontario. The Church houses the life of a people and yields stories relevant in depicting Southwestern Ontario's history.



London's 519 School of Hip Hop interprets the exhibit *Black Lives Lived Here* through dance, music and storytelling at Museum London's launch party. Photo credit: Angela Antonopoulos. Courtesy of Museum London.

Engaging London's African Canadian History



A London Black Heritage Council youth event at Museum London's *Black Lives Lived Here* exhibit. Courtesy of Museum London.



Tap dancer Joey Hollingsworth and Zahra McDoom, TD Curator of Collections at Museum London's launch party for *Black Lives Lived Here*. Photo credit: Angela Antonopoulos.

Numerous elementary, high school, college, and university classes booked tours to visit Museum London's *Black Lives Lived Here: London Family Photos, 1910s–1960s* (August 2025 – April 2026) to learn about local Black history. Community groups, political leaders, and business associations booked tours to visit this exhibit that consisted of family photos shared by Black London elders. All of the families that shared photos for *Black Lives Lived Here* attended Beth Emanuel Episcopal Church at some time. Legendary tap dancer Joey Hollingsworth attended the launch party.



Olympian Barry Howson at Museum London's Launch Party for *Fashion: Grit, Glamour and Guts*, 2025. Courtesy of Museum London.

Visitors came to engage with *Fashion: Grit, Glamour and Guts* (May – October 2025) to explore stories of London's diverse communities. Olympian Barry Howson engaged the community at the launch party.

Conclusion

Beth Emanuel B.M.E. Church is place of knowledge and learning about London's Black communities. People across the lifespan are interested in diverse histories and culture. Young people are finding creative and new ways to connect with their past to build an imaginative and just future.



Jean Jenkins, Ossie Davis, and Blanche Evans sharing a meal at Beth Emanuel B.M.E., 1949-05-24, LFP Collection; Western University Archives and Special Collections.

Conclusion

Beth Emanuel B.M.E. Church is an extraordinary building that represents pivotal times in Canadian history. It speaks to the system of slavery, freedom seekers, free Blacks, gospel freedom songs, Emancipation Day, civil rights, community organizing, and Black excellence. As the place of worship and community life for founding and active contributors to the London-based Black newspaper *The Dawn of Tomorrow* and the London-based *Canadian League for the Advancement of Colored People*, Beth Emanuel B.M.E. Church has an extraordinary place in Canadian history. National icons were born from, and contributed to, the Church congregation including Richard B. Harrison, James F. Jenkins, Katheen “Kay” Livingstone, Joey Hollingsworth, Garnet Brooks, and Barry Howson. Everyday people from the Black community made Beth Emanuel Church a home.

Dr. Cheryl Thompson elucidates the distinct, meaningful, and vital role of the Black Church. She writes:

“[C. Eric Lincoln] described the black religious experience as ‘a unique response to a historical occurrence that can never be replicated for any people in America.’ Its enduring strength,

he explained, was that religion was the principle around which life was structured; “church was school, forum, political arena, social club, art gallery, conservatory of music. It was lyceum and gymnasium as well as a ‘sanctum sanctorum.’ ” (Cultivating)

The roots of African Canadians in Canada, as formerly enslaved people or descendants of enslaved people, is embodied in Beth Emanuel B.M.E. Church. This Church was a critical aspect of life allowing for everyday, acclaimed, and stand-out African Canadian contributions to Canadian identity.

Protecting the heritage designation of Beth Emanuel B.M.E. Church allows the Church to continue to inspire and showcase the beauty and diversity of Canadian culture. Lives of Black Canadians have historically been marginalized and underrepresented. Cities do not preserve the history of its people equally. Black historical sites need to be protected for future generations to share in these rich cultural legacies.

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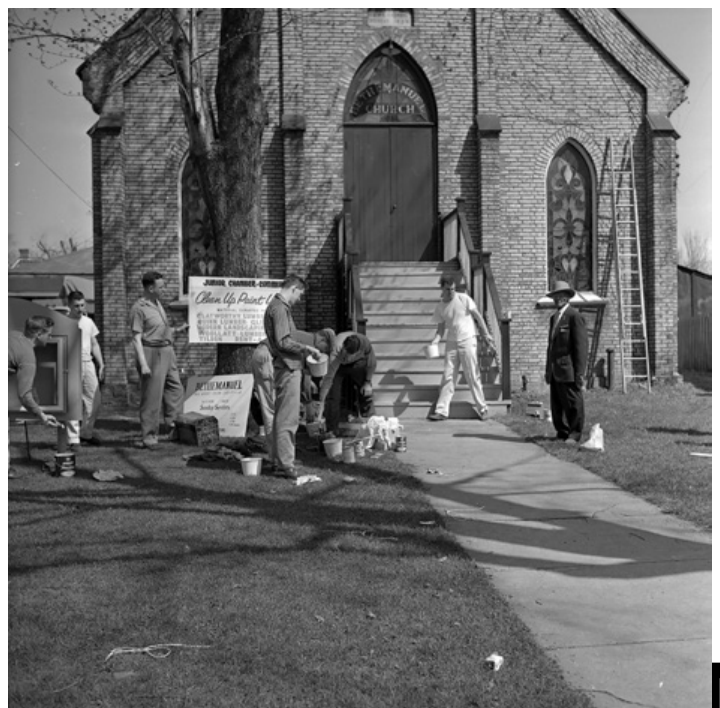
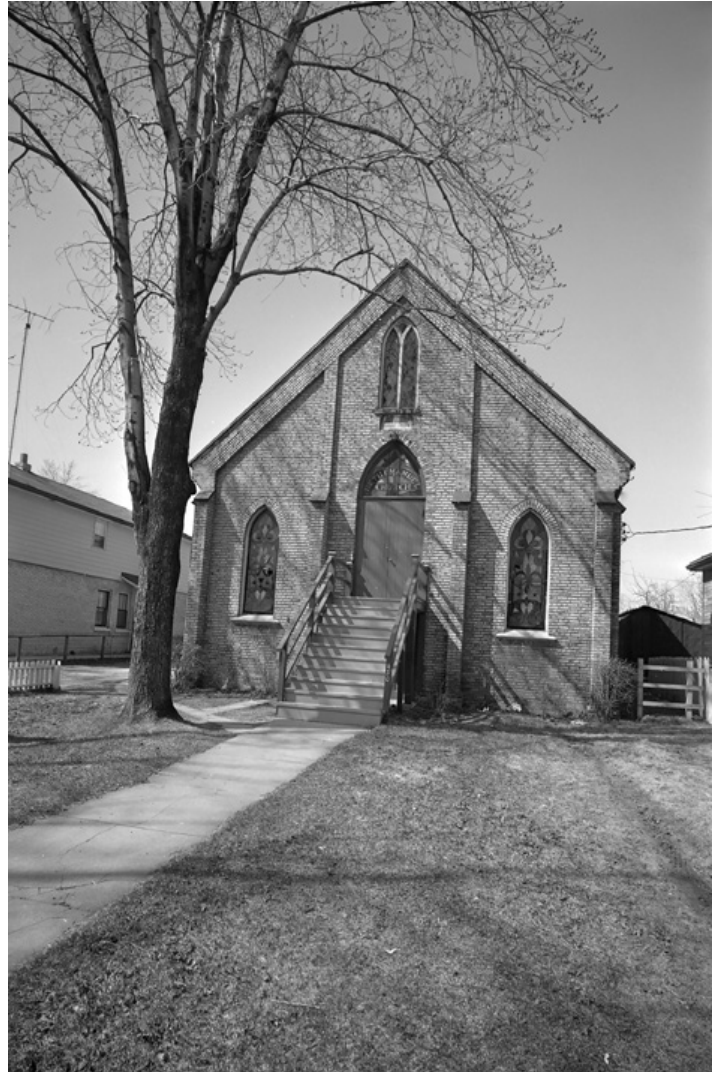
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Appendix



Top to bottom, left to right:

Beth Emanuel B.M.E. Church 90th anniversary banquet, 1940–11–15, LFP Collection; Western University Archives and Special Collections.

Jaycees paint stairs at Beth Emanuel B.M.E. Church, 1961–05–13, LFP Collection; Western University Archives and Special Collections.

Beth Emanuel B.M.E. Church, 1969–04–13, LFP Collection; Western University Archives and Special Collections.

Jaycees paint Beth Emanuel B.M.E. Church, 1961–05–13, LFP Collection; Western University Archives and Special Collections.



Top to bottom, left to right:

Inside Beth Emanuel B.M.E. Church, 1969-04-13, LFP Collection; Western University Archives and Special Collections.

Service at Beth Emanuel B.M.E. Church, 1969-04-13, LFP Collection; Western University Archives and Special Collections.

Walk up the steps of Beth Emanuel B.M.E. Church, 1969-04-13, LFP Collection; Western University Archives and Special Collections.

Choir honouring Paul Lewis at Beth Emanuel B.M.E. Church, 1970-04-26, LFP Collection; Western University Archives and Special Collections.



Top to bottom, left to right:

Teenagers conduct the service at Beth Emanuel B.M.E. Church, 1971-04-18, LFP Collection; Western University Archives and Special Collections.

Paul Lewis greeting teenagers at Beth Emanuel B.M.E. Church, 1971-04-18, LFP Collection; Western University Archives and Special Collections.

Beth Emanuel B.M.E. Church holds mission rally, 1972-11-12, LFP Collection; Western University Archives and Special Collections.

Beth Emanuel B.M.E. Church holds dinner for Queens' Fund for Air Raid Victims, 1942-05-05, LFP Collection; Western University Archives and Special Collections.

Arriving for Lenten service at Beth Emanuel B.M.E. Church, 1977-03-30, LFP Collection; Western University Archives and Special Collections.



Top to bottom, left to right:

Beth Emanuel B.M.E. Church dinner, 1979-04-28, LFP Collection; Western University Archives and Special Collections.

Beth Emanuel B.M.E. Church 130th anniversary, 1980-02-17, LFP Collection; Western University Archives and Special Collections.

Presentation of chairs to Beth Emanuel B.M.E. Church, 1951-08-24, LFP Collection; Western University Archives and Special Collections.

Beth Emanuel B.M.E. Church Convention Board. 1950-07-03, LFP Collection; Western University Archives and Special Collections.

Reopening after fire at Beth Emanuel B.M.E. Church, 1992-02-21, LFP Collection; Western University Archives and Special Collections.



Top to bottom, left to right:

Beth Emanuel B.M.E. Church holds convention, 1955-06-29, LFP Collection; Western University Archives and Special Collections.

Masons at Beth Emanuel B.M.E. Church, 1958-11-30, LFP Collection; Western University Archives and Special Collections.

First Nation choir at Beth Emanuel B.M.E. Church, 1961-05-14, LFP Collection; Western University Archives and Special Collections.

George Hernandez and Marion Henrietta Turner married at Beth Emanuel B.M.E. Church, 1948-10-29, LFP Collection; Western University Archives and Special Collections.

With humility and respect we acknowledge that Museum London sits at the forks of the Deshkan Ziibi on the traditional lands of the Anishinaabek, Haudenosaunee, Lūnaapéewak, and Attawandaron.



We extend our gratitude to the countless people preserving Black history and creating Black futures.