

4898 Kitchener Street, Niagara Falls Cultural Heritage Evaluation Report

for

1000052392 Ontario Inc.

March 2026



Completed by
NPG Planning Solutions Inc.

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Key Terms

Term / Abbreviation	Definition within this report
CHER	Cultural Heritage Evaluation Report
Designation by-law	Is the municipal by-law that designates the property as having cultural heritage value or interest per the <i>Ontario Heritage Act</i>
Heritage Attribute	In relation to real property, and to the buildings and structures on the real property, the attributes of the property, buildings and structures that contribute to their cultural heritage value or interest, as per the <i>Ontario Heritage Act</i>
Integrity	Integrity is understood to be an assessment of whether the surviving physical features (heritage attributes) still represent or support the CHVI of the property (Ontario Heritage Tool Kit 2025)
OHA	<i>Ontario Heritage Act</i>
O. Reg.	Ontario Regulation
Ontario Heritage Tool Kit	A web-based document most recently updated in 2025 by the Government of Ontario, providing guidance and resources on heritage conservation in Ontario. Referenced within the report as “The Tool Kit”
PPS 2024	Provincial Planning Statement (2024)
Significant	The term “ <i>significant</i> ” is generally defined as any built heritage resource or cultural heritage landscape that has been determined to have cultural heritage value or interest under the processes and criteria of the OHA (<i>Provincial Planning Statement 2024</i>)

Report Preparation

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Report Limitations

The author(s) of this report have expertise and professional qualifications as outlined in **Appendix I**. This report reflects the author's professional opinion in accordance with the requirements of their professional memberships and/or licensing bodies. The review of policy and legislation within this document is limited to heritage conservation planning matters; it is not a comprehensive planning review. This report reflects the existing legislation and policy framework applicable at the time of writing.

The authors performed a visual assessment of the interior and exterior of the church building located at 4898 Kitchener Street and visited 4873 Kitchener Street, now a parking lot. This assessment should not be considered a proper structural building assessment as undertaken by professional engineers. In addition, the assessment is limited to buildings, structures, and vegetation visible above grade; archaeological resources are not considered within this report.

It is the purpose of this report to evaluate the subject property for cultural heritage value or interest. The research conducted informs an assessment of the property against the OHA 9/06 criteria, but the authors are aware that additional information relevant to the property may exist that has not been addressed in this report and that new and relevant information may be uncovered.

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Authenticity of Contents

In accordance with the *Rules of Civil Procedure*, the authors' hereto attest that they are satisfied as to the authenticity of every authority or other document or record referenced within this report other than the following:

- i. an authority or other document or record cited by the authors in the report only because it was referenced in a report prepared by another expert, and

- ii. an authority or other document or record referred to in the report that the authors identify as doubtful or problematic.

The authors attest that no part of this report was written or developed by AI.

Executive Summary

This Executive Summary highlights key points only from this Cultural Heritage Evaluation Report. It is recommended that the reader examine the complete report for detailed analysis.

NPG Planning Solutions Inc. (hereafter NPG) was retained by 1000052392 Ontario Inc. (the Client) to complete a Cultural Heritage Evaluation Report (CHER) for 4898 Kitchener Street (the subject property), which is a listed, non-designated property in the City of Niagara Falls (the City) and the Region of Niagara. The subject property is a triangular lot that contains a 1918 church building (the former Kitchener Street United Church), a 1954 adjoined church addition and a separate circa 1926 manse associated with the church. The subject property also contains walkways, driveways and some perimeter trees.

The authors used the processes and requirements of the *Ontario Heritage Act* to evaluate the property for cultural heritage value or interest (“heritage value”). The criteria for heritage designation as established in Ontario Regulation (O. Reg.) 9/06 were used to evaluate the subject property for heritage value. The 2025 *Ontario Heritage Tool Kit* (Tool Kit) provided guidance for the preparation of this evaluation. The authors visited and photo documented the subject property exterior and interior in July and October 2025 and in March 2026.

As assessed in this CHER, it is the professional opinion of the authors that 4898 Kitchener Street has heritage value and would be eligible for designation under the *Ontario Heritage Act* (OHA) because it meets more than two (2) designation criteria. The heritage value of the property is related to the 1918 church building; the 1954 church addition and circa 1926 manse were not found to contain heritage value.

Specifically, the property at 4898 Kitchener Street contains design and physical value (Criterion 1), historical and associative value (Criterion 4 and Criterion 6), and contextual value (Criterion 8 and Criterion 9) satisfying five (5) of the nine criteria established in O. Reg. 9/06 of the OHA. The 1918 church has physical and design value as a unique type in Niagara Falls of the use of an amphitheatre plan for a religious community. The property has historical/associative value because of its direct associations with Methodism in Niagara Falls and the Kitchener Street Union Church. The 1918 church building has associative value because it was designed by William Nichols, a prominent local architect who completed numerous other significant architectural projects in the City of Niagara Falls. The property has contextual value because it is a landmark with its location on a gore (triangular piece of land) fronting Kitchener Street and Hunter Street and with its Gothic influences.

The heritage attributes of the property include the:

1918 Church Building

- Its location on a gore (Criteria 8 & 9)
- On the exterior:
 - The multi-sided form and massing reflecting the interior amphitheatre plan (Criterion 1)
 - The Gothic form including the prominent tower, crenelations, buttresses, hood moulds, arch windows and stained glass windows (Criterion 9)
- In the interior amphitheatre space (Criterion 1):
 - Amphitheatre plan
 - Seven-petal rose window on the east elevation
 - Seven (7) columns on the ground floor and second level balcony

1. Project Overview

1.1 Project Background

NPG was retained by the Client to complete a CHER for the subject property, municipally known as 4898 Kitchener Street in the City of Niagara Falls. The subject property is located in the urban area, and specifically, within the Community Planning District of Queen Victoria, near a central tourist commercial area. The subject property is directly south of Falls Avenue (also known as Highway 420) and west of Victoria Street (Figures 1-2). The subject property is a triangular lot, approximately 1,472.28 m² (0.147 ha) in area, bounded by two streets, Kitchener Street at the north and Hunter Street at the southwest. The property contains a vacant church building and former manse.

The subject property is a listed, non-designed property (under s. 27 Part IV of the OHA) on the City's municipal heritage register (heritage register). The City's Heritage Register indicates that the church was designed by a local architect, William Nichols.

Figure 1 – Location of subject property (outlined in yellow) in Niagara Falls (Source: Niagara Falls GIS)

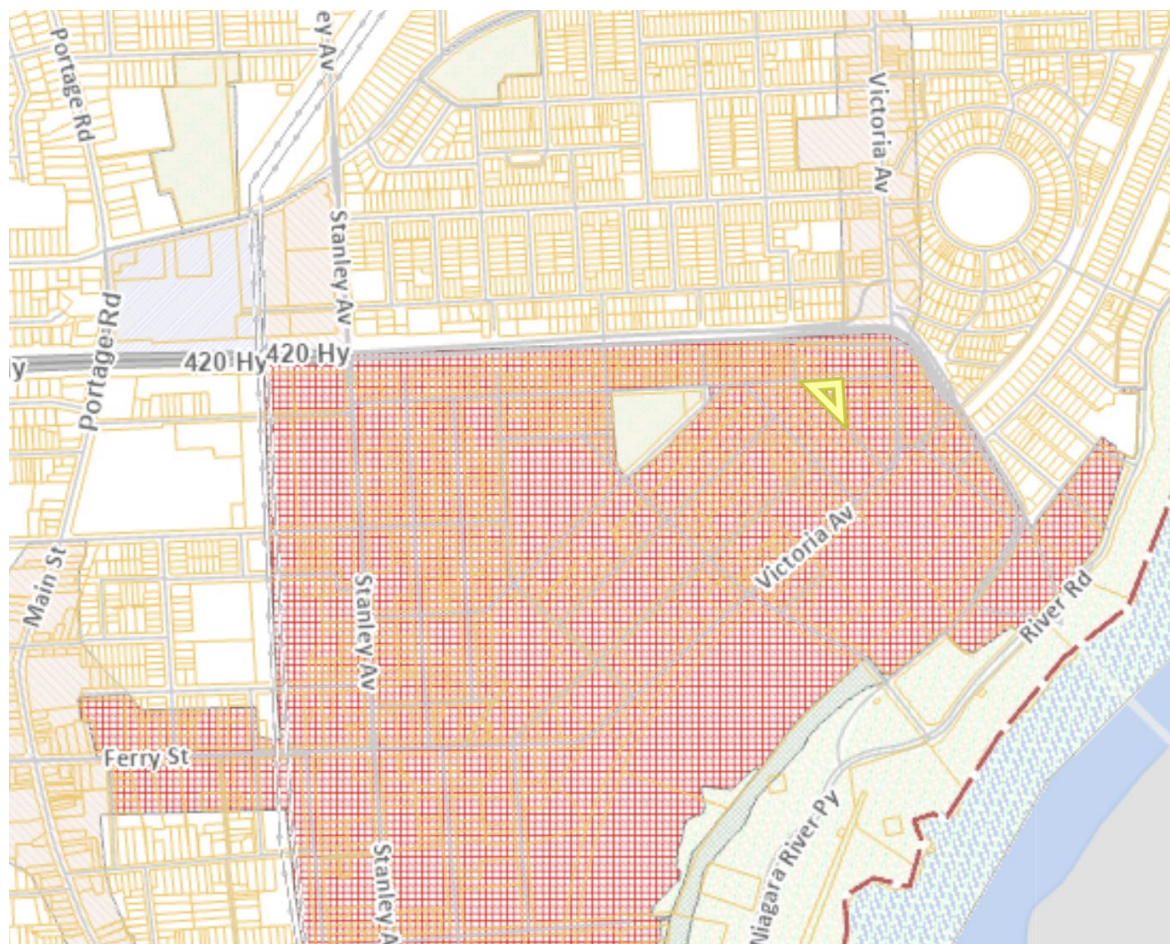


Figure 2 – 4898 Kitchener Street, outlined in red (Source: Niagara Navigator, 2023 imagery)



1.2 General Methodology

The preparation of this CHER is informed by and prepared according to direction provided in provincial legislation, and best practice guidance, including the recently updated Ontario Heritage Tool Kit (Tool Kit) prepared by the Province.

1.2.1 Ontario Heritage Act Processes and Requirements

The OHA provides the processes and requirements for assessing the heritage value of property in Ontario. The 'Criteria for Determining Cultural Heritage Value or Interest' are provided in O. Reg. 9/06. The requirements for preparing heritage designation by-laws (designation by-laws) for property are established in O. Reg. 385/21. These processes and requirements inform the preparation of this CHER insofar as preparation of relevant statements of CHVI and listing of heritage attributes are required.

1.2.3 Ontario Heritage Tool Kit (2025)

The methodology for the preparation of this CHER is informed by the best practice guidance in the Tool Kit as updated by the Ministry of Citizenship and Multiculturalism in 2025.¹

¹ <https://www.ontario.ca/page/ontario-heritage-tool-kit>.

The Tool Kit recommends the following key components to inform cultural heritage evaluations:

- i. **Introduction** – Contextualizes the report and briefly overviews the research and engagement undertaken.
- ii. **Description of the Property** – Describes the location of the property and a description of its type, primary features, buildings and/or structures on the property. Any current heritage recognitions are also addressed here, and it is identified as being a single property or part of a district or landscape.
- iii. **Research** – Describes the research undertaken and records the findings, making use of relevant maps, photographs, and other resources. Cross-references the results of community input and comparative studies. Identifies in detail the findings and summarizes those findings in reference to the value and attributes identified for the property and the themes and sub-themes as they relate to the municipality’s historic context.
- iv. **Community Engagement** – Outlines what, when and how community input was undertaken as part of the research methodology for the property.
- v. **O. Reg. 9/06 Evaluation** – Presents a rationale supporting why each criterion was or was not met and describes the attributes that support or contribute to the property’s CHVI.
- vi. **Conclusions** – Summarizes whether the property demonstrates cultural heritage value or interest following evaluation against the criteria.
- vii. **Draft Statement of Cultural Heritage Value** – Provides a brief description of the property and written summary of the CHVI of the property and identifies its level of significance. Describes the heritage attributes that support the CHVI and that need to be conserved to protect the heritage significance of the property. “Heritage attributes” include the physical materials, forms, location and spatial configurations that together characterize heritage value.

1.2.4 Note on Research

The Tool Kit recommends extensive research and site analysis to inform a thorough heritage evaluation, including:

- Understanding and knowledge of the overall context of a community’s heritage and how the property being evaluated fits within this context;
- Researching the history and cultural associations of the property being evaluated; and
- Examining the property for any physical evidence of its features or attributes, past use or cultural associations. The physical context and site are also important

to examine. For example, other buildings, structures or infrastructure nearby may be associated with the property.

This CHER includes an overview of the historical development of the City of Niagara Falls and Niagara Region generally. To prepare this information, our team reviewed primary and secondary source materials, including textual documents, images and maps. Our project team undertook archival research through University of Toronto Special Collections, University of Toronto Map and Data Library, Western University Library, United Church of Canada Archives, Niagara Falls Public Library, Niagara Falls Museum, Brock University Map, Data & GIS Library and other publicly accessible online archival sources. Our team engaged with the following individuals during the research process:

- **Daniel Brett** – Library Assistant, Map Library, University of Brock
- **Elizabeth Mathew** – Reference Coordinator, The United Church of Canada Archives
- **Jean Hung** - Archives Media Assistant, University of Western Libraries
- **Jodi Szoke** – Local History Associate, Niagara Falls Public Library
- **Yeliz Baloglu Cengay** - Reference Specialist, Map & Data Library, University of Toronto Libraries

Engagement with the City’s municipal heritage committee will be undertaken so that local perspectives are invited and considered.

Ms. Horne visited and photo documented the subject property and the interior of the church building in July 2025 and in March 2026. Mr. Winchur visited and documented the subject property in October 2025.

1.2.5 Consideration of Property Integrity

As outlined in the Tool Kit (Section 5.3), properties change and are altered over time. Understanding the historic evolution of a property informs an understanding of whether changes to a property contribute to heritage value or were a matter of convenience and offer no informational value. Assessment of historic evolution is a question of property “*integrity*.” Integrity is understood to be an assessment of whether the surviving physical features (meaning the heritage attributes) still represent or support the heritage value of the property.

This report considers property integrity, including changes to the property over time and how that may impact heritage value.

2. Legislative and Policy Framework

This section provides an overview of the OHA as the primary legislation that sets out the processes and requirements for determining heritage value.

This section further references key Provincial and municipal legislation, policy and best practice documents that inform cultural heritage evaluations, assessments for impacts to designated property, and key direction for the identification of cultural heritage resources.

2.1 Ontario Heritage Act, R.S.O. 1990, c. O.18

The OHA and its regulations establish the processes and requirements for the identification, evaluation and conservation of heritage property. Specifically, processes for listing and designation are outlined in sections s. 27 Part IV and s. 29 Part IV respectively. The regulations of the OHA establish the prescribed criteria for assessment of heritage value in O. Reg. 9/06 and requirements for preparation of designation by-laws in O. Reg. 385/21.

2.1.1 Ontario Regulation 9/06

The criteria for determining whether a property contains heritage value are established in O. Reg. 9/06 of the OHA. For a property to be eligible for listing under s. 27 Part IV of the OHA on a municipal register it must meet at least one (1) criterion for designation. For a property to be eligible for designation under s. 29 Part IV of the OHA it must meet a minimum of two (2) criteria.

The following are the nine (9) prescribed criteria for heritage designation in O. Reg. 9/06 that evaluate design/physical value, historical/associative value and contextual value:

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

6. *The property has historical value or associative value because it demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community.*
7. *The property has contextual value because it is important in defining, maintaining or supporting the character of an area.*
8. *The property has contextual value because it is physically, functionally, visually or historically linked to its surroundings.*
9. *The property has contextual value because it is a landmark.*

2.1.2 Ontario Regulation 385/21

O. Reg. 385/21 mandates a specific format for OHA designation by-laws. An OHA by-law must include the following:

Section 3(1)

1. *The by-law must identify the property by,
 - i. *the municipal address of the property, if it exists,*
 - ii. *the legal description of the property, including the property identifier number that relates to the property, and*
 - iii. *a general description of where the property is located within the municipality, for example, the name of the neighbourhood in which the property is located and the nearest major intersection to the property.**
 2. *The by-law must contain one or more of the following that identifies each area of the property that has cultural heritage value or interest:
 - i. *A site plan.*
 - ii. *A scale drawing.*
 - iii. *A description in writing.**
 3. *The statement explaining the cultural heritage value or interest of the property must identify which of the criteria set out in subsection 1 (2) of Ontario Regulation 9/06 (Criteria for Determining Cultural Heritage Value or Interest) made under the Act are met and must explain how each criterion is met.*
 4. *The description of the heritage attributes of the property must explain how each heritage attribute contributes to the cultural heritage value or interest of the property.*
- (2) Nothing in subsection (1) prevents a by-law from identifying any physical features of a property that are not heritage attributes.*

3. Historical Context Summary

This section provides a general historical overview of the lands that today comprise the Niagara Region and Niagara Falls.

Sections have been included that provide the histories of Indigenous communities as recounted on the websites hosted by these communities so that this information is provided in their own voice.

3.1 General History of Southern Ontario and Niagara

3.1.1 Indigenous Prehistory

Archaeological research informs an understanding of the history of southern Ontario when Indigenous communities stewarded the lands. In general, three distinct, but intertwined periods are outlined: Paleoindian (11,500-10,000 BCE), Archaic (10,000-900 BCE), Woodland (900 BCE-1700 CE) and Historic (1700-present). These periods are approximate and may differ according to different sources and are meant to assist in identifying the general characteristics and contexts associated with these points in time. Due to overlap, the historic periods will be addressed in the following subsections that deal specifically with the history of what is now known as the Niagara Region and the City of Niagara Falls.²

The Paleoindian Period (11,500-10,000 BCE) marks the beginning of human occupation in Ontario. Continental ice sheets had receded and opened land once previously inaccessible. These early peoples subsisted by hunting, fishing and collecting plants, and typically moved throughout the seasons to make use of the abundant natural resources of the areas. The fine-grained stones used to craft tools were sourced from a range of locations, suggesting that these groups were mobile and traveled considerable distances.³

The Archaic Period (10,000-900 BCE) saw noticeable change and greater variation in the way of life is seen when compared to the preceding period. These changes were likely encouraged by changing environments that supported widespread deciduous forests and relatively modern fauna. Environmental favourability likely explains the noticeable population growth. People during the Archaic Period began to settle more frequently and in higher densities, returning more regularly to the same locations. Some stone tools were ground and polished to a desired form. Flintknapping of finer grained stones continued to be seen, this time utilizing more locally sourced stones. By around 3,500 years ago, specific areas were set aside for the purpose of burying the dead and performing associated rituals. By the end of the period, elegant artisanal decorative and ceremonial items were being crafted.⁴

² Ferris, 2013

³ Ellis, 2013

⁴ Ellis, 2013

The Woodland Period (900 BCE-1700 CE) marked the introduction of new technologies and continued population growth. Ceramic vessels, made by coiling and pinching clay into a vessel form, first appeared during this period. This new technology appears to have minimally altered the seasonal lifestyles of Woodland peoples. Single families lived in hunting camps during the winter and autumn months and converged with others in the spring and summer. These movements are believed to have taken place within defined territories occupied by bands who repeatedly returned to particular sites. Trade and contact occurred between bands beyond their immediate neighbours, and social networks are observed to have formed, which went on to influence decisions such as how ceramics were made and the designs applied to them. The transition to farming was gradual, with early farming communities initially relying on hunting and gathering. By 1300 CE, evidence of cultivated maize, beans, squash, sunflower and tobacco are found in Ontario. Iroquoian speaking people in southern Ontario resided in fortified villages close to large expanses of agricultural land; conflicts between neighbouring groups encouraged the selection of defensible locations. Major population movements occurred near the end of the 1500s and into the 1600s. The Five Nations Iroquois, residing in what is today the state of New York, targeted different groups in present day Ontario, including the Huron, Petun and Neutral, the latter of which resided in the vicinity of today's Niagara Peninsula; by 1652 these groups were forced out from their original lands, later occupied by the Five Nations. These settlements were abandoned by the 1690s, and the Mississauga's moved into this territory.⁵

Through the mid to late 17th century, warfare, trade and disease introduced by European settlement, had all contributed to the reduction in the Indigenous populations, and groups more frequently migrated and amalgamated with one another.

Today, the City of Niagara Falls acknowledges the Indigenous peoples who were stewards of the land for a millennia before. Many Indigenous communities retain a relationship with and respect for the lands they have inhabited since time immemorial.⁶

3.1.2 Settler History

Early European Settlement

French fur traders and missionaries were the first European explorers to reach the Niagara Peninsula in the early 1600s.⁷ In 1679 and 1687 Fort Conti and Fort Denonville, respectively, would be established on the site of what would become Fort Niagara on the east side of the Niagara River.⁸ This location was strategically important because it provided access to the Great Lakes, and by 1759 the British had assumed control over Fort Niagara during the Seven Years' War.⁹

⁵ Warrick, 2013; Williamson, 2013

⁶ City of Niagara Falls, n.d. c

⁷ Gayler & Jackson, 2012a

⁸ Hemmings, 2012

⁹ Hemmings, 2012

The 1764 Treaty of Niagara, negotiated between the British Crown, the Seneca and several other Indigenous communities, resulted in the British acquisition of a two-mile and four-mile-wide strip of land along the west and east banks, respectively, of the Niagara River.¹⁰ These lands did not permit settlement, nor did it include the Mississaugas of the Credit First Nation who claimed lands west of the Niagara River in negotiations.¹¹

During the American Revolution (1775-1783), the British Crown sought to protect military posts along its western flank supportive of the fur trade and connections with Indigenous groups.¹² This was supported through the establishment of farming settlements near military posts to provision the nearby military garrison.¹³ In 1780 a verbal agreement between the Crown and Indigenous groups allowed agricultural settlement on the west bank of the river, and in 1781 the Niagara Purchase was finalized.¹⁴ The purchase allowed agricultural settlement on an area of land stretching from Lake Ontario to Lake Erie along the Niagara River.¹⁵ Lands on the west bank of the Niagara were suitable for agriculture and therefore better accommodated settlement.¹⁶ Included in this treaty were the lands that presently comprise the eastern and central parts of the present day City of Niagara Falls. Later settlement of the Region would be comprised of United Empire Loyalists and members of the Six Nations confederacy following the end of the American Revolutionary War (1775-1783).¹⁷

Also included within early settler populations in the Niagara Region are formerly enslaved peoples. In 1793, the Act to Limit Slavery in Upper Canada was passed, automatically freeing enslaved individuals who entered Upper Canada.¹⁸ This made the area a destination for people seeking freedom, and many settled in the region.¹⁹

3.2 In the words of the Mississaugas of the Credit First Nation

The Mississaugas settled and controlled the area (that today comprise the City of Niagara Falls) immediately prior to European settlement. The below information is taken directly from the website of the Mississaugas of the Credit First Nation. This text has not been altered to ensure that the histories are told in their voices.

Prior to European contact, the ancestors of the Mississaugas of the Credit First Nation occupied the lands north of Lake Superior and the area around Georgian

¹⁰ Niagara Region, 2023

¹¹ Niagara Region, 2023

¹² Mississaugas of the Credit First Nation, 2020b

¹³ Boileau, 2021

¹⁴ Boileau, 2021

¹⁵ Boileau, 2021

¹⁶ Hill, 1986

¹⁷ AMP

¹⁸ Boileau, 2021; Dale 2012

¹⁹ Dale, 2012

Bay. The Mississaugas lived lightly on the lands they occupied and purposefully moved about the landscape harvesting resources as they became available.

Mississauga Territory

The ancestors of the Mississaugas of the Credit migrated into Southern Ontario by means of military conquest. After the Iroquois had expelled the Huron from Southern Ontario in 1649-50, they continued their attacks northward into the territories occupied by the Mississaugas and their allies. By the end of the 17th century, the Mississaugas and their allies had succeeded in driving the Iroquois back into their homelands south of Lake Ontario. At the conclusion of the conflict, many Mississaugas settled at the eastern end of Lake Ontario; other Mississaugas settled at the western end of the lake with their primary location at the mouth of the Credit River.

The Mississaugas of the Credit occupied, controlled and exercised stewardship over approximately 3.9 million acres of lands, waters, and resources in Southern Ontario. Their territory extended from the Rouge River Valley westward across to the headwaters of the Thames River, down to Long Point on Lake Erie and then followed the shoreline of Lake Erie, the Niagara River, and Lake Ontario until arriving back at the Rouge River Valley.

From the time of the conquest of New France in 1760, the British Crown recognized the inherent rights of First Nations and their ownership of the lands they occupied. The Royal Proclamation of 1763 confirmed First Nations' sovereignty over their lands and prevented anyone, other than the Crown, from purchasing that land. The Crown, needing First Nations' land for military purposes or for settlement, would first have to purchase it from its indigenous occupants.

Mississaugas Treaty at Niagara (1781)

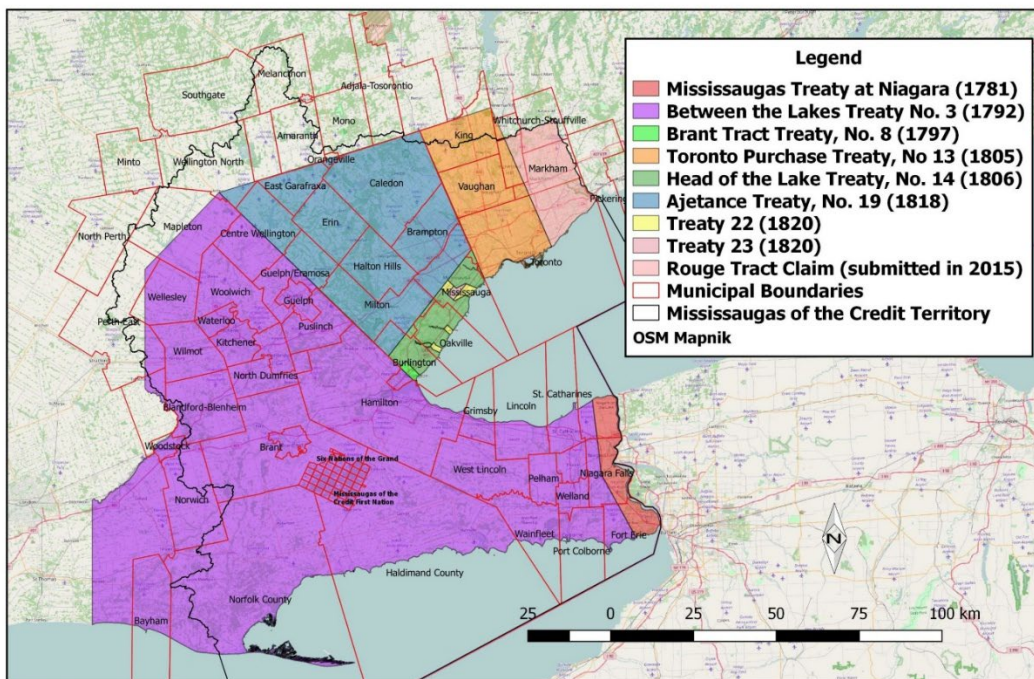
The American Revolution (1775-1783) compelled the British Crown to search for secure transportation and communication lines to its western garrisons as well as for ways to provision them. Observing that the west bank of the Niagara River would meet its needs, the British sought to purchase the desired land from the Mississaugas of the Credit.

In 1781, Col. Guy Johnson, British Superintendent of Indian Affairs, met with Mississaugas of the Credit Chiefs and was able to purchase a strip of land four miles wide along the west bank of the Niagara River from Lake Ontario to Lake Erie in exchange for 300 suits of clothing. Johnson later indicated that the price of 300 suits of clothing was really no price at all as the suits would have been provided to the Mississaugas to secure their friendship. For the Mississaugas, the Crown's purchase of the lands west of the Niagara River provided credibility to their claim that they were the rightful possessors of the lands they occupied.

Major population centres found within the area of the Niagara Purchase of 1781 include Niagara-on-the-Lake, Niagara Falls, and Fort Erie.

See Figure 3.

Figure 3 – Mississaugas of the Credit First Nation Land Cession 1781-1820 and Rouge Tract Claim, 2015 (Source: Mississaugas of the Credit First Nation, 2020a)



Municipal Boundaries Related to the Between the Lakes Treaty, No. 3 (1792)

3.3 In the words of the Six Nations of the Grand River

This information is taken directly from the website of the Six Nations of the Grand River. This text has not been altered to ensure that the histories are told in their voices.

The Six Nations of the Grand River unifies all Haudenosaunee peoples under the Great Tree of Peace. We are currently the only First Nation community that includes all six Haudenosaunee nations. Located along the banks of the Grand River, the Six Nations of the Grand River is the most populous First Nation in Canada.

We have a long and rich history with Settler Canada, stretching back to the American Revolution when we were allied with the British in return for our loyalty, we were promised lands under the Treaty of Haldimand. Our current territory is only a fraction of the promised area.²⁰

²⁰Six Nations of the Grand River, n.d.

3.4 Historical Overview of the City of Niagara Falls

The lands that today comprise the City of Niagara Falls are on the lands covered in Treaty 381, the 1781 Niagara Purchase.²¹

Early European settlement and development is closely tied to the American Revolutionary War (1775-1783). Many of the first settlers to the area were United Empire Loyalists, with the Lundy, Bender and McMicking families as some of the earliest noted settlers in the area.²² Following the end of the American Revolutionary War, the British relocated the portage road along the Niagara River from the east to the west bank of the river.²³

The new Portage Road opened in 1790, with a northern terminus near Queenston extending south towards Chippawa Creek.²⁴ The southern terminus resulted in the settlement of Chippawa, which developed and grew, and by 1850 it had been incorporated as a village.²⁵ Another community grew near the intersection of Portage Road, Lundy's Lane and Ferry Street, which was named Drummondville; first settled in 1800, Drummondville would be incorporated in 1831.²⁶

Given its proximity to the American border, the area witnessed battles during the War of 1812. The Battle of Chippawa and the Battle of Lundy's Lane in July 1814 would take place within the present-day city boundaries, the latter of which halted the American advance into Upper Canada.²⁷

In 1853, the Great Western Railway arrived from Hamilton.²⁸ An existing bridge constructed in 1848 near the eastern end of Bridge Street was modified to support rail traffic.²⁹ This increased rail traffic along the border supported settlement, with the area around it named Elgin.³⁰ Elgin's proximity to rail traffic resulted in the formation of a downtown area along Queen Street.³¹ By 1856 Elgin had merged with the nearby community of Clifton, a settlement established in 1832 near the falls.³² The merged town retained the name Clifton, but was renamed the Town of Niagara Falls in 1881. The southern settlement of Drummondville also changed its name to the Village of

²¹ Government of Ontario, n.d.

²² Zavitz, n.d.

²³ Zavitz, n.d.

²⁴ Zavitz, n.d.

²⁵ Zavitz, n.d.

²⁶ Gayler and Jackson, 2012; Zavitz, n.d.

²⁷ Grodzinski, 2011; Turner, 2011

²⁸ Zavitz, n.d.

²⁹ Zavitz, n.d.

³⁰ Zavitz, n.d.

³¹ City of Niagara Falls, n.d. b

³² City of Niagara Falls, n.d. a; Gayler and Jackson, 2012; Zavitz, n.d.

Niagara Falls, eventually merging with the Town of Niagara Falls to form the City of Niagara Falls in 1904.³³

Making use of the powerful rapids flowing through the Niagara River, three large hydroelectric generating plants were established between 1905 and 1906.³⁴ These provided inexpensive and plentiful energy that, in addition to the connected rail lines, attracted manufacturing to establish itself within the city.³⁵ Manufacturing in the City of Niagara Falls encompassed a range of industries, such as those associated with abrasives, chemical manufacturing, and silverware production, among others.³⁶

Tourism has long played an important role in the economic history of Niagara Falls. The waterfalls became renown through the writings and art produced by 19th century artists and visitors who shared their works across Europe and the United States.³⁷ Hotels supported this interest in the area, with one of the earliest hotels in the present day city of Niagara Falls constructed in 1822 along Portage Road overlooking the falls.³⁸ The local tourism industry was initially supported by rail developments in the mid to late 19th century, with steamboat services connecting Toronto to St. Catharines and Niagara-on-the-Lake.³⁹ Yet it was the automobile that expanded the tourism industry after the 1920s, with many visitors arriving instead by car.⁴⁰ This in turn redirected city growth towards the area around Clifton Hill, rather than the historically railway-oriented downtown area at the north end of the city.⁴¹ The increase in automobile traffic and transportation was further supported through the opening of the QEW in 1939, connecting Toronto and Niagara Falls with Canada's first four lane highway.⁴²

Throughout the 20th century, the growth of the tourism industry coincided with a decline in manufacturing, a trend witnessed across the Niagara Region, including Niagara Falls, as it transitioned to a post-industrial economy.⁴³ By 1969, an established tourist industry existed in the city, containing not only the waterfalls, but commercial attractions and an expanding hotel and casino industry.⁴⁴ The City of Niagara Falls underwent further growth through amalgamation with Stamford in 1963 and with Chippawa, Willoughby Township, and a part of Crowland Township in 1970.⁴⁵ In the mid-2000s, the historic downtown area saw improvements made to public infrastructure and private property,

³³ City of Niagara Falls, n.d. a; Zavitz, n.d.

³⁴ Gayler and Jackson, 2012; Zavitz, n.d.

³⁵ Gayler and Jackson, 2012; Zavitz, n.d.; Groot et al., 2024.

³⁶ Groot et al., 2024

³⁷ Gayler and Jackson, 2012

³⁸ Gayler and Jackson, 2012

³⁹ Gayler and Jackson, 2012

⁴⁰ Gayler and Jackson, 2012

⁴¹ Gayler and Jackson, 2012

⁴² Gayler and Jackson, 2012

⁴³ Conteh, Henstra and Olmstead, 2023a; Conteh, Henstra and Olmstead, 2023b; Gayler and Jackson, 2012

⁴⁴ Conteh, Henstra and Olmstead, 2023a

⁴⁵ Zavitz, n.d.

revitalizing this once railway-oriented settlement.⁴⁶ Tourism was further bolstered by the opening of new attractions and facilities, such as the Niagara Falls Entertainment Centre.⁴⁷ Some of the largest employers today are those associated with local tourism and recreation, such as casinos, family resorts, golf courses and brand name hotels that drive economic growth.⁴⁸

Today, the tourist industry continues to support commercial growth in the city.⁴⁹ The manufacturing industry persists, albeit at a lower level, and continues to make use of a location that provides access to domestic and foreign markets.⁵⁰

⁴⁶ Gayler and Jackson, 2012

⁴⁷ Conteh, Henstra and Olmstead, 2023a

⁴⁸ City of Niagara Falls, 2015

⁴⁹ City of Niagara Falls, n.d. a

⁵⁰ City of Niagara Falls, 2015; Gayler and Jackson, 2012

4. Analysis of Subject Property and Surrounding Context

4.1 Surrounding Context

The historic evolution of the subject property can be understood through historic maps (Figures 4-9). An 1831 map shows early and large surveyed lots in the area, which are still visible in an 1876 map that shows the subject property situated between two historic settlement areas, the Town of Clifton to the north and Drummondville to the south.

An 1885 Plan of Subdivision for Wesley Park International Camp Grounds (Figure 6) demarcates the surrounding area for division into more regular lotting patterns in typical urban form. Notably, the subject property is labeled as a “park” and is bounded on all three sides by; Maple Avenue to the south-west (now Hunter Street), Clifton Avenue to the north (now Kitchener Street), and Park Street to the east (Park Street became Union Avenue in 1925 as part of by-law No. 1960, but the street is no longer extant.) The Wesley Park International Camp Ground was organized by Methodists intending to host religious services near Niagara Falls.⁵¹ Opening in 1885, the 200 acre campground included tenting grounds, horse stables, stair access to the falls, an auditorium and a hotel.⁵² Wesley Park Station provided direct access to the grounds by rail.⁵³ This grand plan was short lived, and within a few years of opening the project had been disbanded.⁵⁴

⁵¹ Niagara Falls Public Library, 2020b

⁵² Niagara Falls Info, n.d. a; Niagara Falls Public Library, 2020b

⁵³ Jackson, 1925

⁵⁴ Niagara Falls Public Library, 2020b

Figure 4 – The approximate location of the subject property as seen on an 1831 map (Source: Chewett, 1831)



Figure 5 – The approximate location of the subject property as seen on an 1876 map (Source: Barrow, 1876)



Figure 6 – An 1885 plan of subdivision for Wesley Park International Camp Grounds, with the subject property outlined in red (Source: Niagara Falls Public Library, 2020b)



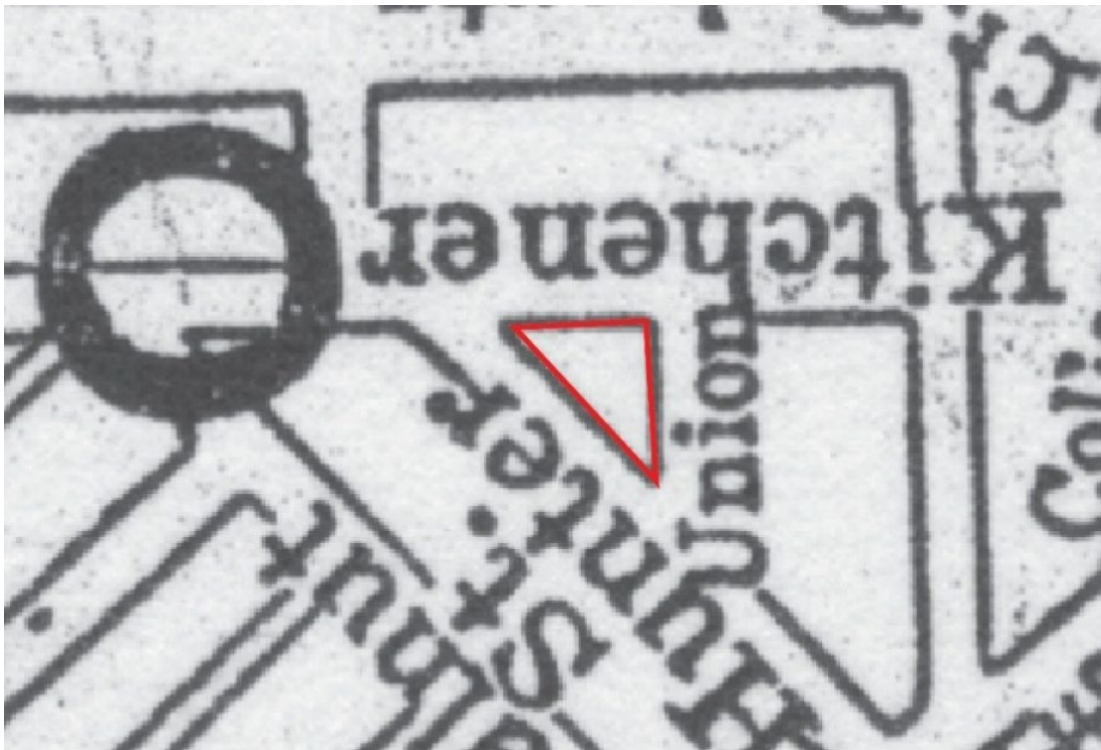
Figure 7 – The subject property outlined in red over an 1896 map (Source: Copp, Clark Co. Ltd., Lith. Toronto, 1896)



Figure 8 - A 1913 topographic map showing buildings in the vicinity of the subject property (outlined in red) (Source: U.S. Geological Survey, 1913)



Figure 9 – The approximate property boundaries over a ca. 1938 map (Source: F.H. Leslie, Limited, ca. 1938)

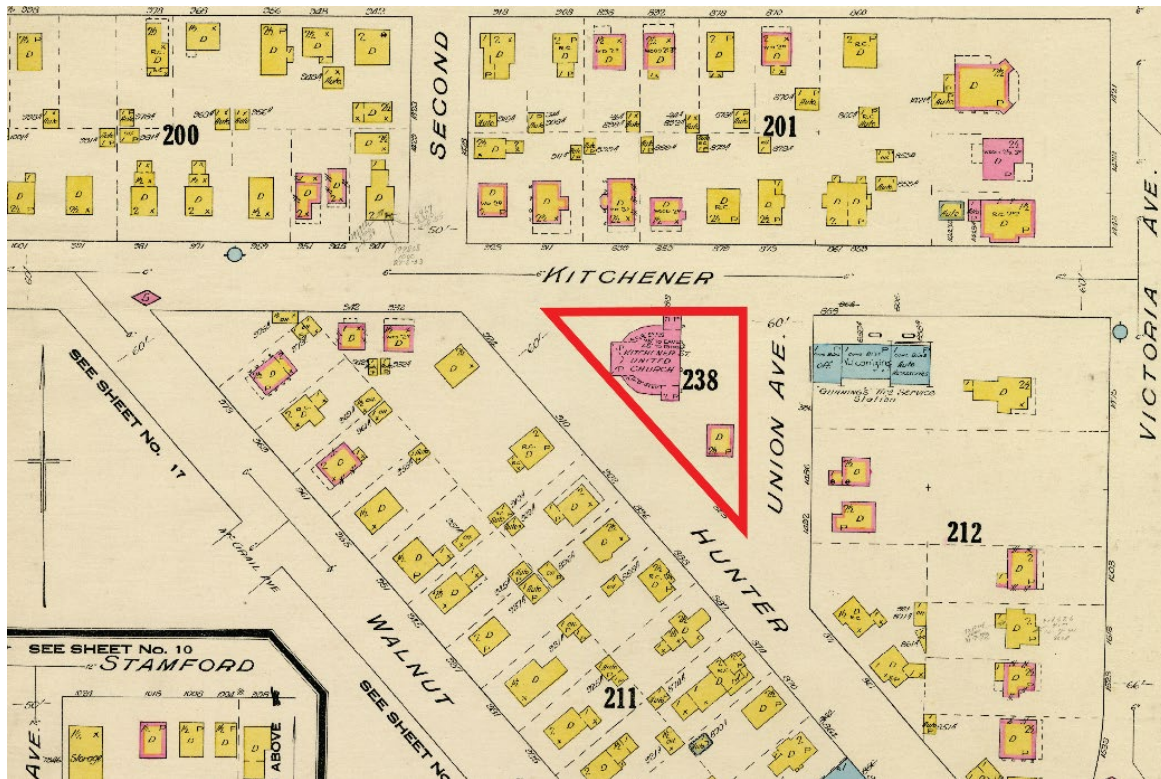


The presence of structures in the area around the subject property is depicted in a 1913 topographic map, with none identified on the subject property itself (refer back to Figure 8).⁵⁵ Greater detail regarding the types of buildings in the area are shown on Fire Insurance Plans (FIPs) dating to 1932, 1932 (revised edition [rev. ed.] 1951) and 1965, identifying a mix of residential, institutional and commercial growth between these years (Figure 10-12). The FIPs show predominantly residential uses located north, west and south of the subject property. Notably, by 1951 St. Paul's Lutheran Anglican Church has been constructed on Victoria Avenue just east of the subject property.

The 1965 FIP reflects noticeable changes in development. St. Paul's Lutheran Anglican Church indicates a large Sunday School addition. Further west of the subject property, Kitchener Public School is shown adjacent to the Niagara Falls Memorial Arena. This area west of the subject property also depicts dwellings and industrial uses such as factories and storage buildings. East of the subject property, along Victoria Avenue, there is an increase in density, forming a noticeable street wall. These buildings are primarily commercial stores constructed of brick and concrete.

Aerial imagery shows that residential uses along what is now Falls Avenue are less prevalent as the road was upgraded between 2000 and 2006 (Figures 13-15).

Figure 10 - The surrounding area as seen in a 1932 fire insurance plan (Source: Underwriters' Survey Bureau Limited, 1932)



⁵⁵ Topographic maps typically only included primary structures on property and may not have included all structures.

Figure 11 - The surrounding area as seen in a 1932 (rev. ed. 1951) fire insurance plan (Source: Underwriters' Survey Bureau Limited, 1932 [rev. ed. 1951])

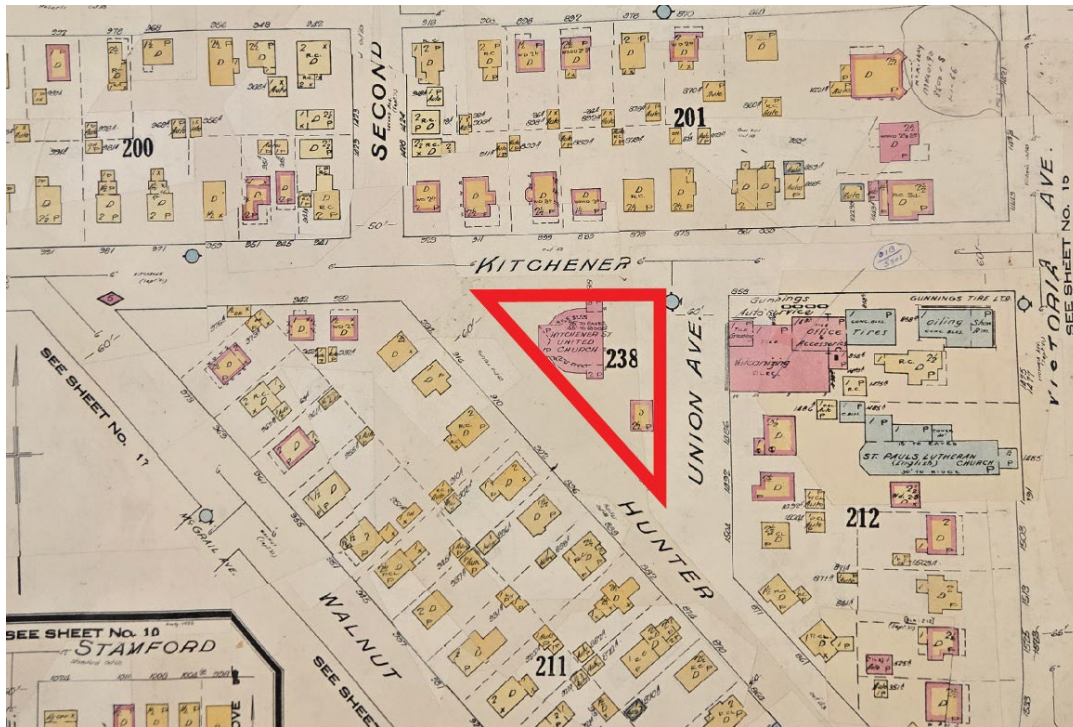


Figure 12 - The surrounding area, as is partially seen in 1965 (Source: Underwriters' Survey Bureau Limited, 1965)

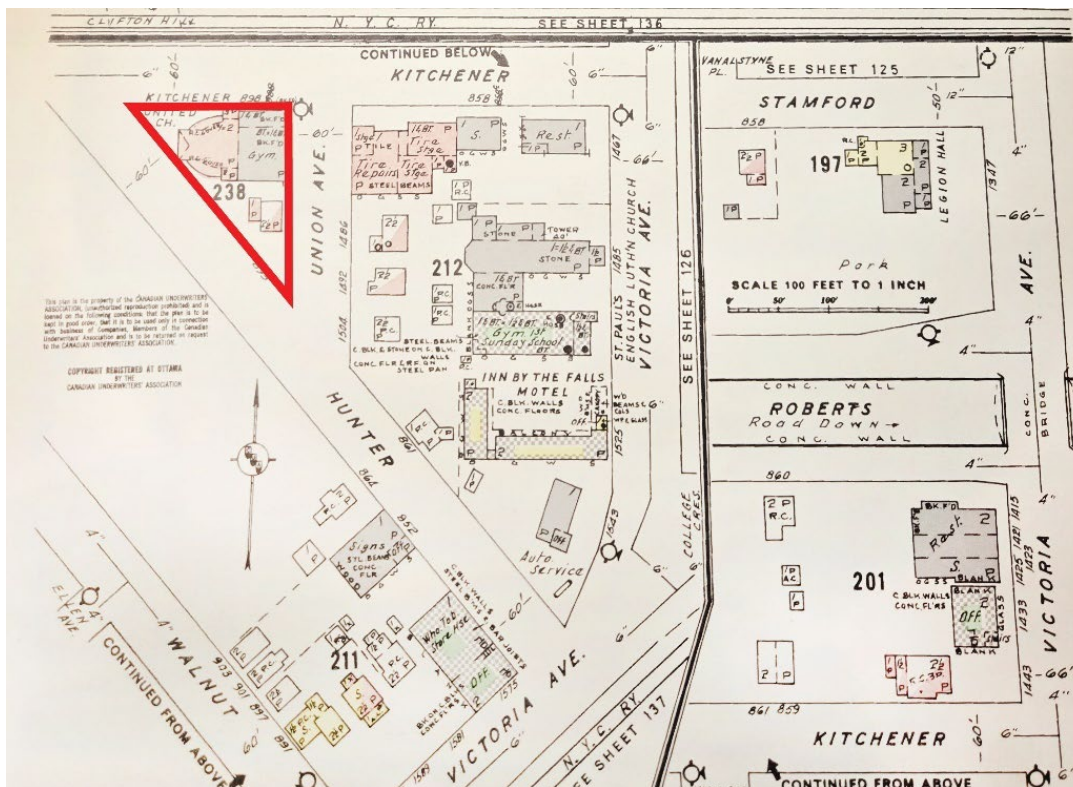


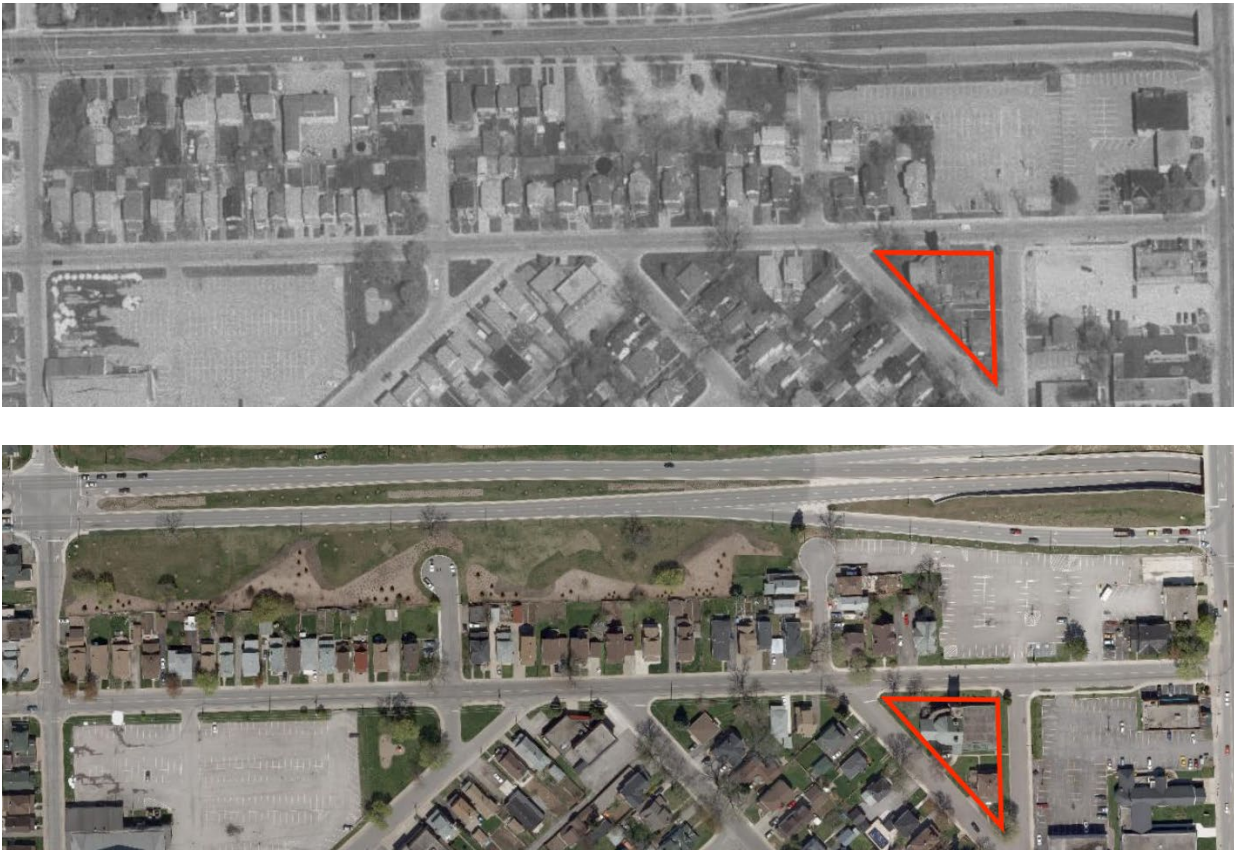
Figure 13 – An aerial image showing the surrounding area in 1921, with the subject property boundary outlined in red (Source: Ontario Ministry of Natural Resources, 1921)



Figure 14 - An aerial image showing the surrounding area in 1965, with the subject property boundary outlined in red (Source: Niagara Navigator)



Figure 15 – The reduction in residential dwellings along Falls Avenue between 2000 (top) and 2006 (bottom) (Source: Niagara Navigator)



Today, the subject property is in a central location in the vicinity of downtown Niagara Falls, near the core tourist area (Figure 16-21). The area is defined by entertainment and hospitality corridors containing various hotels, restaurants, commercial establishments, and tourist attractions. Buildings on the east and west side of Victoria Avenue south of Falls Avenue include an array of restaurants and hotels. As Victoria Avenue approaches Clifton Street, a street wall is formed by commercial buildings setback directly along the front property line. Lots are large and contain waterparks, casinos, hotels and other tourist commercial facilities.

The immediate area surrounding the subject property is currently characterised by early to mid-20th century detached residential dwellings typically ranging from 1-2 storeys in height along Hunter Street, Kitchener Street (west of the subject property), and along Walnut Street. Residential dwellings are typically setback around 5-7 metres from the front property boundary line with grassed front lawns. Lots along Hunter Street and Walnut Street are fairly consistent in size, containing depths of 30 metres and widths of 15 metres. Greater variation in lot width is seen along the north end of Kitchener Street, with lots typically containing depths of 30 metres but ranging in widths from 7-15 metres. Large expanses of asphalt parking lots are scattered throughout the area for public and private parking areas.

Figure 16 - The Kitchener Street and Victoria Avenue intersection, looking south down Victoria Avenue (Source: PW 2025)



Figure 17 - Looking east from the north side of Kitchener Street, with tourist amenities concentrated along Victoria Avenue visible in the skyline (Source: PW 2025)



Figure 18 - Dwellings along the north side of Kitchener Street, looking west from 4898 Kitchener Street (Source: PW 2025)



Figure 19 - Dwellings seen on the west side of Hunter Street, as seen from approximately Kitchener Street and Hunter Street intersection (Source: PW 2025)



Figure 20 - Second Avenue, looking north from Kitchener Street (Source: PW 2025)



Figure 21 - Walnut Street, looking north towards Kitchener Street (Source: PW 2025)



4.2 Subject Property Description

The subject property is a triangular lot (also known as a gore) at the corner of Kitchener Street and Hunter Street (Figures 22-25). The property is approximately 1,472.28 m² (0.147 ha) in area. Today, the property contains a church building constructed in 1918, an adjoined church addition constructed in 1954, and an adjacent manse (see mapping of buildings in Figure 26).

The 1918 brick church building is setback 0 metres from the north and south property boundaries along Hunter Street and Kitchener Street. The church is 2-storeys, with an approximately 3-storey tower projecting above the two-storey church. A one-storey addition was added in 1954 to the east side of the 1918 church. The 1954 addition is setback approximately 1.88 metres from Kitchener Street and 0 metres from the adjacent property to the east. The manse is located at the south end of the lot and is set directly at the Hunter Street property line.

The lot contains grassed lawn areas along Kitchener Street and Hunter Street. Deciduous and coniferous trees are seen along Kitchener Street. Three pedestrian walkways exist along Kitchener Street. Walkways provide access to the 1918 church building and to the 1954 addition. Two pedestrian walkways are also seen along Hunter Street, one of which provides access to the 1918 church building, and the other to the manse. There are two asphalt and gravel driveways accessed off Hunter Street, one of which is next to the 1918 church building and the other connecting to a garage adjoined to the manse.

Figure 22 – The location of the subject property (shown in red) in the City of Niagara Falls (Source: Niagara Falls GIS, 2023 imagery)

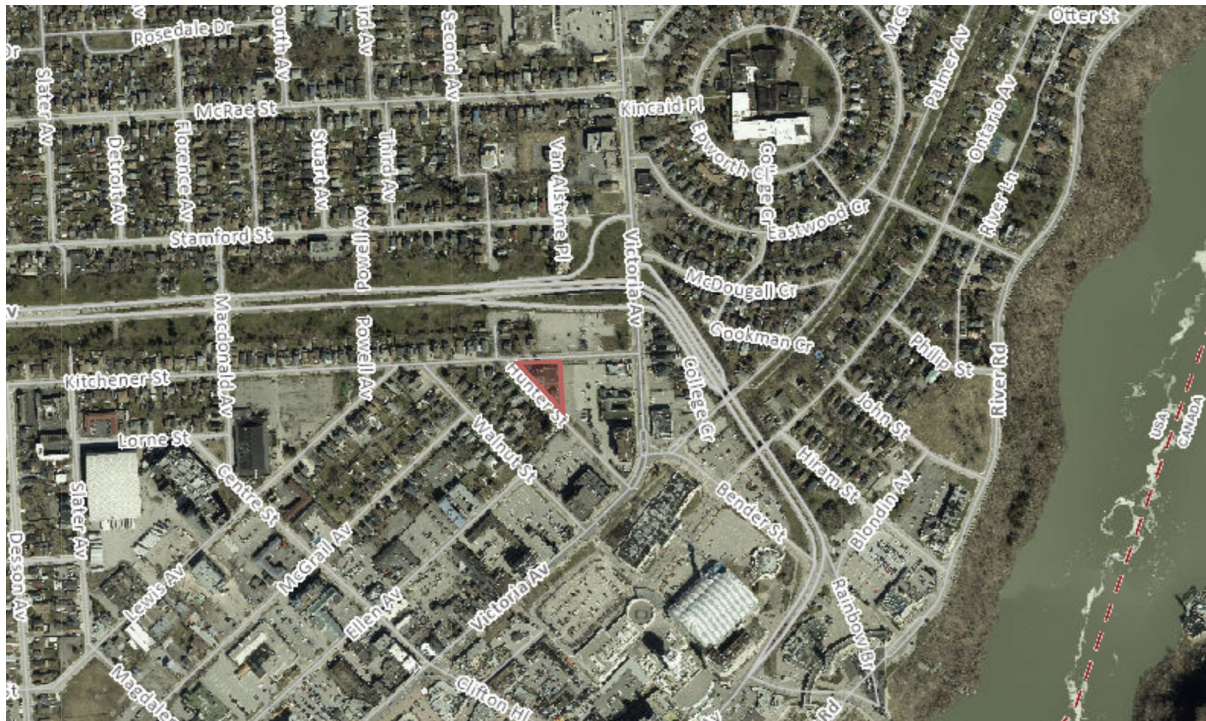


Figure 23 – The subject property (shown in red) in the City of Niagara Falls (Source: Niagara Falls GIS, 2023 imagery)



Figure 24 – The subject property as viewed from Kitchener Street with 1918 church visible at right and 1954 addition at left (Source: DH 2026)



Figure 25 - Subject property as viewed from Hunter Street with the 1918 church building at left and manse at right (Source: DH 2026)



Figure 26 – Buildings and structures on subject property with lot lines shown in a red line (Source: Niagara Navigator, 2023 imagery)



- | | | | | | |
|---|----------------------|---|----------------------|---|-------|
|  | 1918 Church Building |  | 1954 Church Addition |  | Manse |
|---|----------------------|---|----------------------|---|-------|

4.2.1 1918 Church Building

The 1918 church is constructed of dark brick with a cut stone foundation. The 1918 church building is asymmetrical in footprint and form with a prominent square tower fronting Kitchener Street that serves as the main entrance (see Figure 27). The tower contains buttresses at the corners and arch windows with decorative brick hood molds. West of the tower, the footprint of the 1918 church building is multi-sided with a projecting section at the west, facing Hunter Street. The projecting section contains grouped arched and flat headed windows. A smaller projecting entrance faces Hunter Street and also provides double-door access to the church. The west elevation of the church contains a rose window, but the remainder is covered by the 1954 addition.

The church interior contains wood floors, wood trim, and decorative posts and details, an open second level balcony and choir seating. The church has an amphitheatre-shaped interior and seating. The organ is still in place (See Figures 28-31).

Figure 27 – The north elevation, including the main entrance (Source: PW 2025)



Figure 28 – The west elevation (Source: PW 2025)



Figure 29 – The south elevation (Source: PW 2025)



Figure 30 – The east elevation, partially obstructed by the 1954 addition (Source: PW 2025)



Figure 31 – The interior of the 1918 church building (Source: DH 2025)



4.2.2 1954 Church Addition

The 1954 church addition was adjoined to the east elevation of the 1918 church building, covering part of the east elevation behind the interior choir area (Figure 32). The church addition has a raised basement with single storey above. The addition is of brick construction (brick with an orange tone), with a poured concrete foundation. The structure has a flat roof with boomtown front and decorative cross detail facing Kitchener Street. A dating stone in the wall near the northeast corner of the building identifies the construction date as 1954. Windows are generally flatheaded with concrete sills below. The east elevation contains glass block windows with cross shape designs formed with opaque blocks.

The original blueprints for the addition indicate that the addition was planned to house a central auditorium with platform, classrooms, ladies' room, kitchen and second level mezzanine with additional classrooms.

Figure 32 – The façade (north) elevation of the 1954 church addition (Source: PW 2025)



4.2.3 Manse

The manse, fronting Hunter Street, is a former residence that served the church. It was constructed between 1926-1927. The manse is constructed of dark red-brown brick, with rusticated concrete block foundation. The manse is 2.5-storeys in height with a brick front porch (Figures 33-36). The manse has a hipped roof with gabled dormers on the south and east elevations. Windows are generally flatheaded with soldier courses above. The brick porch contains squared, wood columns and a hipped roof with low pitch. Adjoined to the building is a flat roof, rectangular brick garage with concrete block foundation. The brick on the garage appears similar to the brick of the 1954 church addition.

Figure 33 – The south and west elevations of the manse (Source: PW 2025)



Figure 34 – The south elevation of the manse (Source: PW 2025)



Figure 35 – The east elevation of the manse (Source: PW 2025)



Figure 36 – The north and west elevation of the manse (Source: PW 2025)



4.3 General Property History

A historic title search for 4898 Kitchener Street (Appendix IV), completed by Kelly Doan (title searcher), shows that Philip George Bender first obtained a Crown grant in 1797 for the large land holdings that included the current property.

Philip Bender first arrived to what is today the City of Niagara Falls in 1782 from the United States with his family.⁵⁶ After being discharged from the Butler's Rangers following five years of service, Phillip was granted his choice of settlement land west of the Niagara River.⁵⁷ Philip selected approximately 300 acres of land spanning from what is today Robinson Street in the south and Seneca Street in the north, and from the Niagara River in the east to Stanley Avenue in the west.⁵⁸ The family first built a wooden homestead near what is today Casino Niagara and today Bender Street, and later constructed a stone residence in its place.⁵⁹ The family farmed and quarried their lands, with limestone from this quarry being used to construct the Railway Suspension Bridge and the entrance to the Whirlpool Rapids Bridge.⁶⁰

The Bender family owned the property for nearly 100 years (1797-1885). Besides ownership of land that once encompassed the property at 4898 Kitchener Street, there are no known buildings or structures remaining that are directly connected to the family.

4.3.1 Methodism in Niagara Falls

According to research prepared by the Niagara Falls Museum, Methodism in Niagara Falls is indicated to have started by the last decade of the 18th century with Reverend William Losee. Losee led Methodist class meetings in 1794 in a private residence in the Lundy's Lane area. Several groups held class meetings in various homes at the start of the 19th century and in 1817, a meeting house was constructed at Green's Corners and Lundy's Lane. Painted in red, it became known as the Red Meeting House. The Red Meeting House became the focus of Methodist practice in the area and even hosted the Genessee Conference in 1820.⁶¹ The growth of Methodist practice led to the construction of the New Drummondville Methodist Church in 1846, and subsequently a Sunday school was built in 1863. The Red Meeting House closed in 1857 and is no longer extant, though a cairn commemorates its history. The growing number of parishioners led to the construction of a larger church in 1888, which became the Lundy's Lane United Church in 1925. The church congregation swelled following the Second World War, but by the 1970s the congregation decreased in number and in the 1990s they amalgamated with the Kitchener Street United Church (Figures 37-39).⁶²

⁵⁶ Niagara Falls Info, n.d. b

⁵⁷ Niagara Falls Info, n.d. b

⁵⁸ Niagara Falls Info, n.d. b; The Exchange, n.d. a

⁵⁹ Niagara Falls Info, n.d. b; The Exchange, n.d. a

⁶⁰ Niagara Falls Info, n.d. b

⁶¹ The Exchange, n.d. b

⁶² The Exchange, n.d. b

Niagara Falls also saw growth of the British Methodist Episcopal Church with the construction of a chapel that is today known as the R. Nathaniel Dett British Methodist Episcopal Church in the 1830s. The British Methodist Episcopal Church began in the United States in 1816 by African-Americans.⁶³ The chapel is a one-storey, wood-frame structure that was connected to early black settlement in Niagara and the Underground Railroad movement (Figure 40).⁶⁴ The R. Nathaniel Dett British Methodist Episcopal Church is, today, a National Historic Site of Canada (recognized under the Historic Sites and Monuments Act) and is located at 5674 Peer Street in Niagara Falls.⁶⁵

Figure 37 - Lundy's Lane Methodist Church postcard from 1917 (Source: Lundy's Lane Methodist..., 1917)



⁶³ Prang and Webb, 2010

⁶⁴ Parks Canada, n.d. a

⁶⁵ Parks Canada, n.d. a

Figure 38 - Lundy's Lane Methodist Church, 1913 (Source: Lundy's Lane Methodist..., 1913)

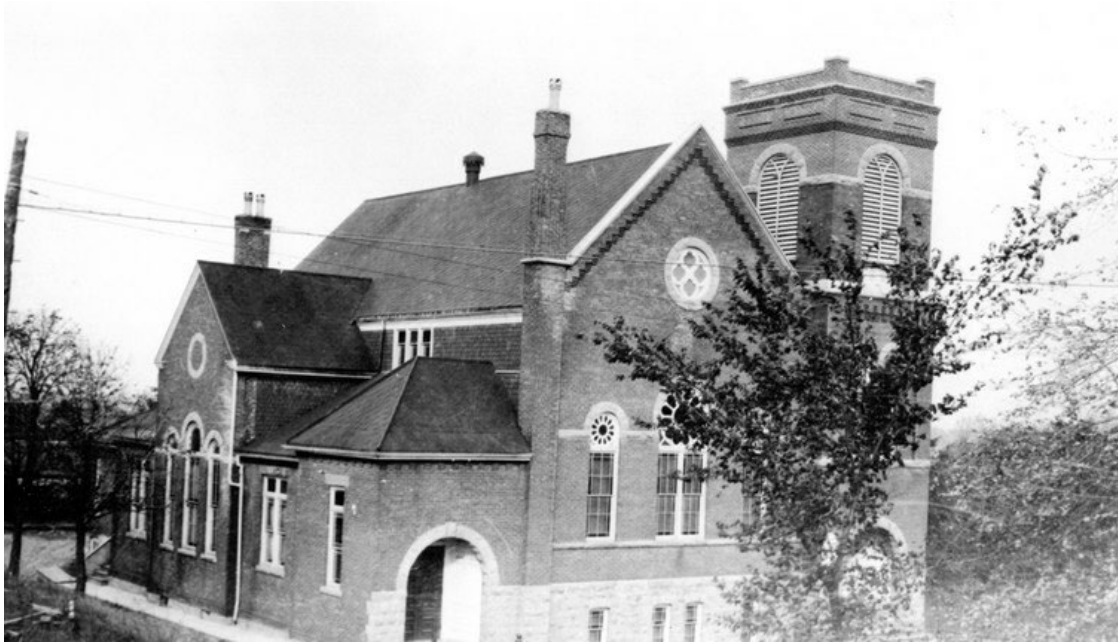
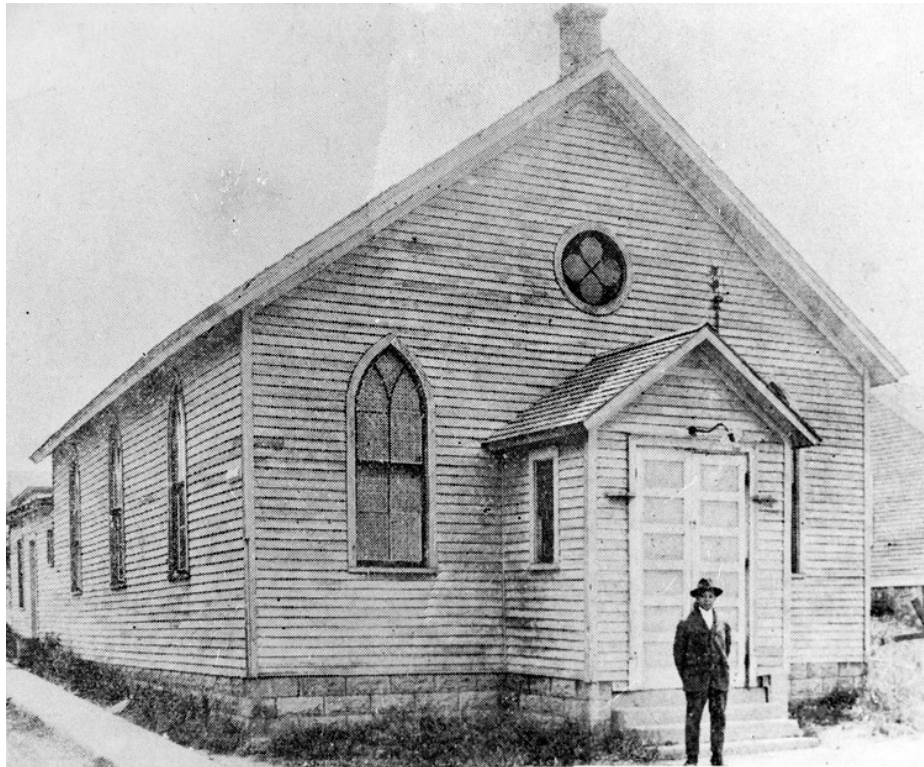


Figure 39 - Lundy's Lane United Church interior in 1957 (Source: Lundy's Lane United..., 1957)



*Figure 40 - Nathaniel Dett Memorial Chapel of the British Methodist Episcopal Church
(Source: British Methodist Episcopal..., ca. 1920)*



4.3.2 Religious Practice on the Subject Property

Historical sources indicate that methodism on the subject property originates in the 1890s. A local resident, Mrs. Sears, recognized the absence of a Sunday School in the area of the City where the subject property is currently located, and opened a Sunday School within her own home on Ellen Avenue.⁶⁶ The number of students attending this school grew to 60 pupils, and classes were later moved to the nearby Centre Fire Hall.⁶⁷ In 1903-1904 the Sunday School was then moved to a lot on Ellen Avenue donated by Mr. Wilfred Sears, presumably Mrs. Sears' husband, and a building was erected there.⁶⁸ This early worship was remembered and identified as a part of the church's history, as in 1943 the base of the baptismal font in the 1918 church building was constructed using the pulpit previously used at the Ellen Avenue Sunday School.⁶⁹

The lot containing the property at 4898 Kitchener Street was donated by a member of the Lundy's Lane Methodist Church in Niagara Falls, purportedly believing that a future church would be needed in the locality of the subject property.⁷⁰ A Plan of Subdivision dated to 1885, had the subject property labeled as a park. The subject property was first

⁶⁶ Early History of..., n.d.; McPherson, 1957; [Historical Overview], ca. 1992

⁶⁷ Early History of..., n.d.; McPherson, 1957

⁶⁸ Early History of..., n.d.; McPherson, 1957

⁶⁹ Kitchener Street United..., 1965

⁷⁰ Early History of..., n.d.; [Historical Overview], ca. 1992; Kitchener Street United ..., 1965

used as a place of worship around 1915 when a team of evangelists lead by Reverend Lee Aldrich arrived in the City of Niagara Falls to conduct an Evangelist campaign.⁷¹ A tabernacle⁷² was erected on the property at 4898 Kitchener Street, and ministers were procured from different Christian denominations each Sunday to lead services.⁷³ Parishioners of different denominations worshipping at this tabernacle held a meeting and decided to form a congregation of their own, with a constitution based on the proposed⁷⁴ United Church of Canada.⁷⁵ The Methodist preacher Reverend Thomas R. Todd was chosen to lead the congregation, a position he would hold from 1915-1922 (Figure 41).⁷⁶ Since services were taking place in a tabernacle and not inside a building, worship also occurred at the Sunday School on Ellen Avenue during the colder months.⁷⁷

By 1917 it had become apparent that a larger building would have to be constructed to accommodate the growing congregation.⁷⁸ The property at 4898 Kitchener Street was officially transferred from the Methodist Church to the trustees of the Union Church in 1919.

⁷¹ Early History of..., n.d.

⁷² Although it is not clear exactly what this tabernacle looked like, "Gospel Tents" were known to be used by some Evangelical preachers; see Bernsten, 1959 in the references. This could explain why worshippers felt it necessary to practice their faith in the nearby Sunday School building during the colder months.

⁷³ Early History of..., n.d.

⁷⁴ The United Church of Canada would officially be formed 10 years later in 1925.

⁷⁵ Early History of..., n.d.; [Historical Overview], ca. 1992

⁷⁶ [Historical Overview], ca. 1992; Kitchener Street United ..., 1965

⁷⁷ Early History of..., n.d.; Historical Overview], ca. 1992; McPherson, 1957

⁷⁸ Early History of..., n.d.; [Historical Overview], ca. 1992

Figure 41 - Reverend Thomas R. Todd the first minister of the Kitchener Street Union Church, who led the congregation from 1915-1922 (Source: Rev. Thomas R..., 1915-1922)



4.3.3 1918 Church Building and Architect William Nichols

According to the City of Niagara Falls Municipal Heritage Register, the 1918 church building was designed by Niagara Falls architect William Nichols (b.1850 - d.1919) (Figure 42). Nichols was born in Bronte, Ontario and practiced for nearly 30 years as an architect, completing institutional, commercial, industrial and residential works primarily across Niagara Falls.⁷⁹ Nichols designed the 1904 “Barry Block” (4437-4455 Queen Street), a commercial block listed on the City of Niagara Falls Heritage Register, as well as the Kitchener Street Public School and the Maple Street School in 1908, both of which he completed with Alonzo B. Robertson (Figures 43-45).⁸⁰ Included in his works is the former Carnegie Library at 5017 Victoria Avenue in Niagara Falls (currently bridge housing), a Beaux-arts style property designated under s. 29 Part IV of the OHA in 1999

⁷⁹ Hill, n.d. b

⁸⁰ Hill, n.d. b

by by-law No. 99-72 for “historical and architectural significance” (Figure 46). The designation by-law states:

Mr. William Nichols was considered "one of the best known, artistic architects in Niagara Falls." He was said to have designed and supervised the erection of many of the finest buildings in the area, at the time, and "his reputation for artistic work extended all over the Province." Therefore, the building [5017 Victora Avenue] is the work of a locally respected and provincially renown architect.^{81, 82}

Additions were also common works by Nichols, including for a hotel, a YMCA building, a Public School, a Collegiate, the Town of Niagara Falls Pump House, parsonages, and Sunday Schools.^{83, 84}

Figure 42 - An undated photograph of William Nichols (Source: Canadian Niagara Frontiers...1907)



⁸¹ <https://www.heritagetrust.on.ca/oha/details/file?id=4664>

⁸² This designation by-law quotes a description of Nichols provided in a 1907 book titled “Canadian Niagara Frontier and Its Industries. The Daily Record Niagara Falls Special Souvenir Number”

⁸³ Hill, n.d. b

⁸⁴ The Biographical Dictionary of architects lists Nichols as having completed a Union Sunday School in 1905 in Niagara Falls. This date approximately corresponds with archival sources identifying the move of the Ellen Street Sunday School around 1903-1904, followed by the construction of a building.

Figure 43 - The Kitchener Street Public School, dated 1909 (Source: Front of Kitchener..., 1909)



Figure 44 - The Maple Street School in an undated photograph (Source: Maple Street Public..., n.d.)

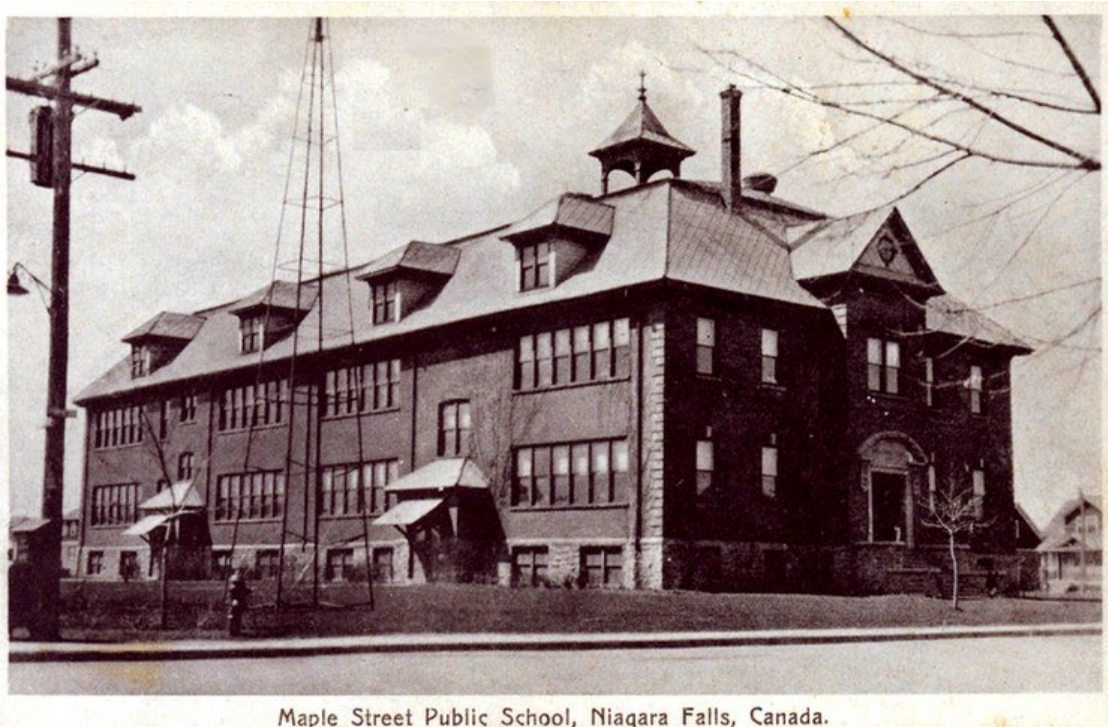


Figure 45 - 4437-4455 Queen Street (Barry Block) (Source: Google Maps, July 2025)

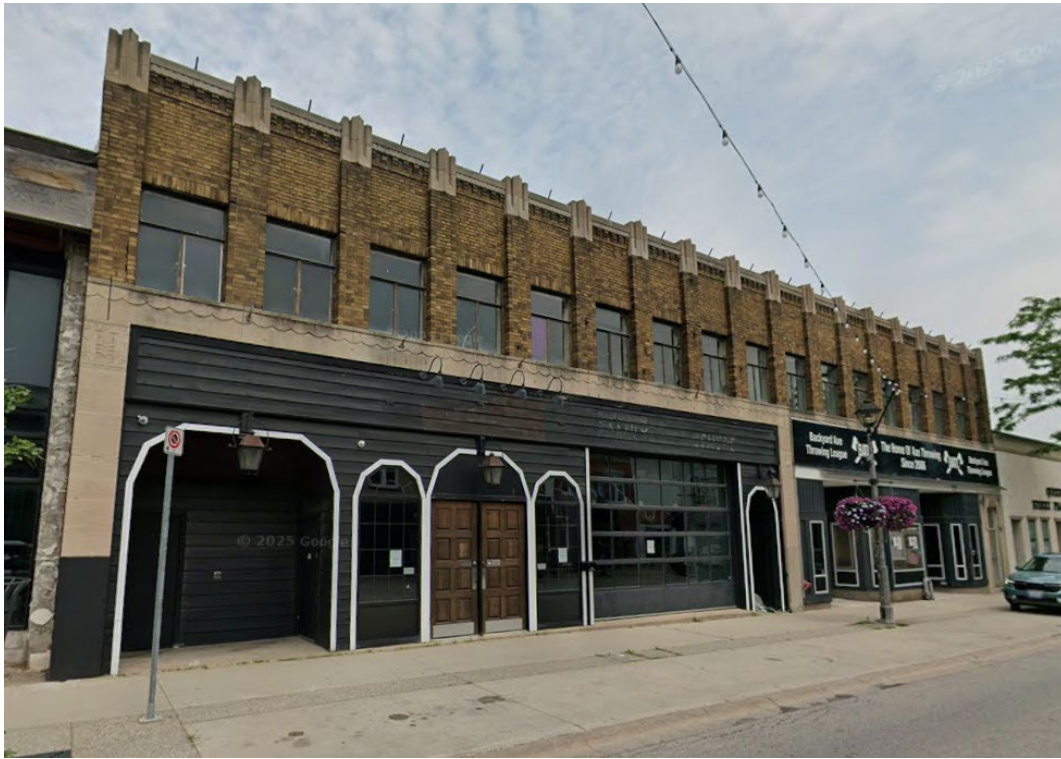


Figure 46 - The Carnegie Library at 5017 Victoria Avenue under construction, dated 1910 (Source: Public Library, Niagara..., 1910)



Nichols' design for the Kitchener Street church came to fruition in 1918 when the cornerstone was laid (Figure 47), with Herbert Utting acting as the building superintendent for this building project.⁸⁵ Members of the congregation assisted in the construction of the building, and in 1920 the church was dedicated.⁸⁶ In addition to the land itself, the Methodist Church made further donations, including pulpit furniture and the communion table.⁸⁷ Details of Christian symbolism took form in design components inside the church. The church's clerk of session reflected in 1990 that:

My father also taught me several things I have remembered such as: the perfect number in the bible is seven. Next time you are in the sanctuary, look and see how many pillars support our church, how many petals are in the rose window, how many lights in the main chandelier.⁸⁸

Figure 47 – The cornerstone near the main entrance to the church (Source: PW 2025)



With the church congregation comprised of twelve different Christian denominations, the name “Union Church” was selected.⁸⁹ In 1925, the Kitchener Street Union Church joined the United Church of Canada.⁹⁰

⁸⁵ [Historical Overview], ca. 1992

⁸⁶ [Historical Overview], ca. 1992

⁸⁷ Kitchener Street United..., 1965

⁸⁸ Osborne, 1990

⁸⁹ [Historical Overview], ca. 1992

⁹⁰ [Historical Overview], ca. 1992

This early history is summarized in a song written in 1990 in celebration of the 75th anniversary of the church. The lyrics of the song address the early origins of the congregation and the Christian practice in this area of Niagara Falls:

1. *The faith of some good ladies, back in Ninety-two,
Saw the need of children, for a Sunday School.
Quickly doors were opened, at the home of Mrs. Sears,
This is where they met together for several years.*

2. *As numbers slowly grew, a larger space was sought,
More faces were appearing, as kids the fever caught.
Soon the hunt was started, for a place to meet,
How about the Fire Hall, wouldn't that be neat!*

3. *The Fire Hall was suitable by lasting one decade,
Needing our own building, a committee soon was made.
A group was raising funds and a new school soon was built.
Now our school activities, continued at full tilt.*

4. *In early nineteen fifteen, Evangelists did preach.
This sparked minds of families, to extend their reach.
Many families gathered, and they cast about,
For a congregation, and a place devout.*

5. *On November seventh, of this self same year,
The first family service brought friends of far and near.
This was so successful, they did thank their God,
And his help did lead them, to the reverend Todd.*

6. *It was soon decided, to lay a cornerstone,
For a warm new building, they alone would own.
And today we gather, as one big family,*

*Welcome now and celebrate our An-ni-ver-sary.*⁹¹

Mortgages for the property are recorded for 1919 (\$3,000), 1926 (\$3,000) and 1933 (\$5,800).⁹² A congregation meeting in 1926 identifies that “*Mr. H. Utting’s tender of \$5600 to build the manse was accepted*”⁹³, suggesting that the mortgage taken in that year was used to pay for this building. Reference to the manse was also identified in writings by the Committee of Stewards in 1932, stating that “*Two gallons of cream paint was bought and members painted the Manse*”.⁹⁴ Between 1928 and 1930, assessment notices value the property, which includes the land, the 1918 church building and the manse, at \$3,000.⁹⁵

4.3.4 1954 Church Addition and Architect Norman Mann

In 1954, an addition was added to the east elevation of the 1918 church. The architectural plans show that the addition contained a central auditorium a platform, classrooms, ladies’ room, kitchen and a second level mezzanine with additional classrooms.

The addition was designed by architect Norman Mann (1882-1953), an architect active in Niagara Falls between 1919 and into the early 1950s.⁹⁶ Born in England, he emigrated to Canada in 1912, initially settling in Montreal and later working in Quebec.⁹⁷ Mann moved to Niagara Falls in April 1919.⁹⁸ Norman Mann worked as a draftsman with architect Charles Borter (from New York), until Borter’s death in 1925. Mann then worked on his own until he partnered with Claude Findlay of Findlay & Foulis. They renamed the firm Findlay & Mann and worked together until Mann passed away in 1953.⁹⁹

The offices of Charles Borter and Norman Mann had floor plans for the design of offices and apartments for J. Rosberg signed by Mann as the architect. The Niagara Falls Museum indicates that the building stands at what is today 4321 Queen Street in Niagara Falls (Figure 48). The existing building was constructed in 1904, however the elevations differ from the architectural plans on file at the Niagara Falls Museums online collections database. The building at 4321 Queen Street is an Italianate style building and contains a historic plaque referencing the Rosberg Block (Figure 49).¹⁰⁰ It appears that the building that now stands is not what was designed by Mann.

While Mann worked on several projects across Niagara, much of his recorded work is for major alterations to existing buildings, meaning he was not the original or primary

⁹¹ Howes and Staton, 1990

⁹² [Mortgage Indenture], 1919; [Mortgage Indenture], 1926; [Mortgage Indenture], 1933

⁹³ Congregational Meeting, 1925-1931

⁹⁴ Committee of Stewards, 1931-1932

⁹⁵ City of Niagara Falls, 1928; City of Niagara Falls, 1929; City of Niagara Falls, 1930

⁹⁶ Mann & S.M. Peterkin Company Limited, Consulting Engineers, 1952; Hill, n.d.

⁹⁷ Hill, n.d. a

⁹⁸ Hill, n.d. a

⁹⁹ Norman Mann Architect, n.d.

¹⁰⁰ Norman Mann Architect, n.d.

architect of buildings on which he worked. His work was generally for educational, institutional and industrial buildings. He was credited as having constructed a manse for the Rev. Dr. and Mrs. Stokes for the Lundy's Lane United Church,¹⁰¹ as well as new schools in Thorold, a parish hall in Niagara Falls, and the Niagara Falls Evening Review Newspaper Company office on Morrison Street. He undertook alterations for the Electric Railway Powerhouse, reputedly the first hydraulic powerhouse on the Canadian side.¹⁰² He also assisted with alterations to the Table Rock building for the Niagara Parks Commission in 1951.¹⁰³ Given that Mann designed many additions to existing structures it is difficult to attribute a recognizable architectural style to him.

Figure 48 - 4321 Queen Street in Niagara Falls (Source: DH 2026)



¹⁰¹ Rev. Dr. and..., between 1940 and 1951

¹⁰² Norman Mann Architect, 1951a

¹⁰³ Norman Mann Architect, 1951b

Figure 49 - The plaque located outside 4321 Queen Street (Source: DH 2026)



A document composed by Mann and the consulting engineer (Peterkin Company Limited), titled “Specifications for Alterations to Kitchener Street United Church”, reference how concrete was used for the foundation, and how the project included a complete system of heating “*for the entire building new and old.*”¹⁰⁴ Herbet Utting acted as the building superintendent for this project, being the same individual who served as the building superintendent during the construction of the church building and whose tender was accepted to construct the manse.¹⁰⁵ Different sources suggest the cost of the church addition ranging between \$52,000 and \$80,000.¹⁰⁶ The cornerstone was laid in 1954, and it was dedicated in January 1957 (Figures 50-53).¹⁰⁷

¹⁰⁴ Mann & S.M. Peterkin Company Limited, Consulting Engineers, 1952, p. 1-2

¹⁰⁵ Dedication Service Marks..., 1954; [Historical Overview], ca. 1992

¹⁰⁶ Dedication Service Marks..., 1954; Extract from the..., 1954

¹⁰⁷ [Historical Overview], ca. 1992

Figure 50 - 1954 corner laying, with the provided image caption written as “Receiving of enclosures for the cornerstone of the new Sunday School” (Source: Kitchener Street United... 1956)

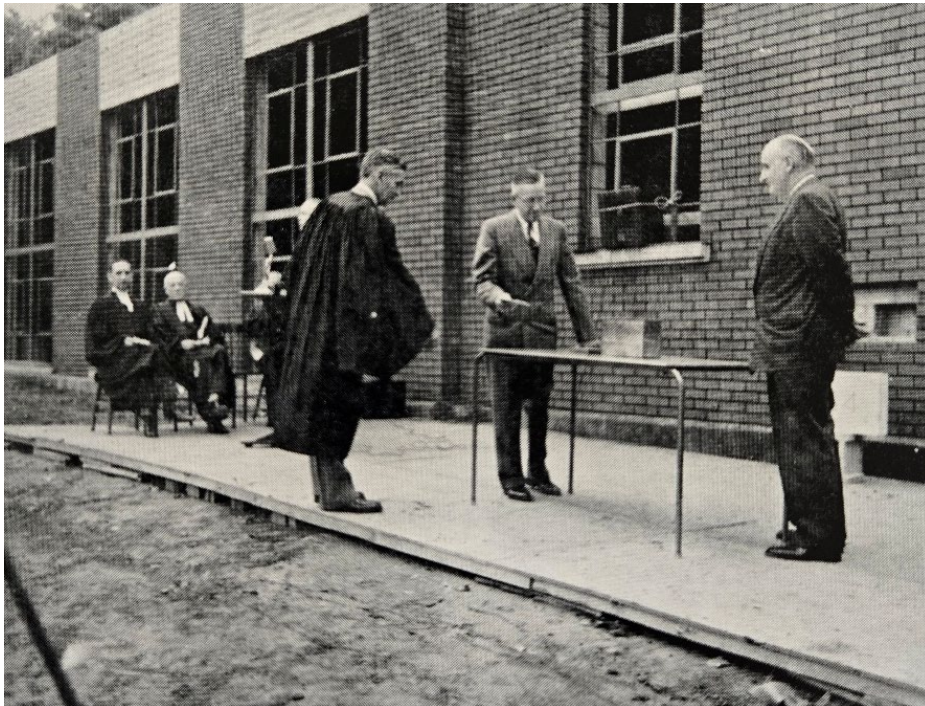


Figure 51 - 1954 corner laying, with the provided image caption written as “After service of worship, laying of cornerstone by Minister and Presbytery Officers” (Source: Kitchener Street United... 1956)

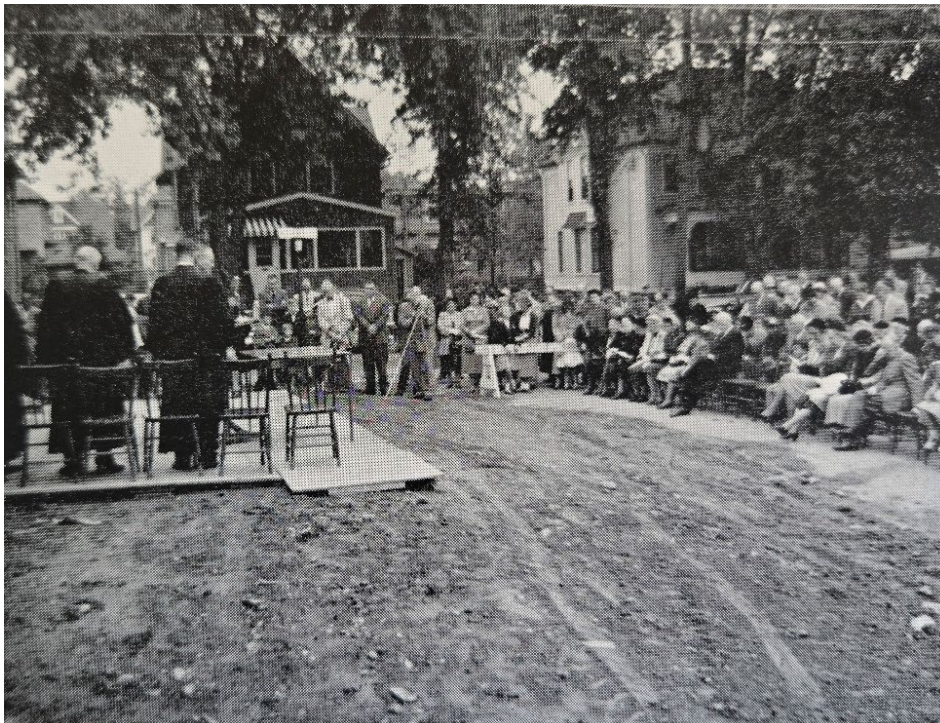


Figure 52 - 1957 dedication ceremony, left to right: H.A. Howe, George McDonald, Rev. R. Collin Todd, Dr. Davidson, and Mr. Utting (Source: Dedication of Service..., 1957)



Figure 53 – The dating stone on the east elevation of the addition (Source: PW 2025)



4.3.5 Church Growth and Decline

The Sunday School continued its work with the church and grew from 100-150 students in 1928 to 342 in 1930 (Figure 54).¹⁰⁸ Beginning during the early Sunday School days of the church, ladies bible classes were formed, which eventually transitioned to the “Ladies Guild” and later the “Woman’s Association”.¹⁰⁹ Some groups were formed to support specific individuals, such as the “Cradle Roll” intended to support mothers in the congregation and their babies.¹¹⁰ Other groups included the men’s club, a young peoples society, the boy scouts, and church-affiliated sports teams (Figure 55).¹¹¹ These groups sustained the church through social connection and promoted the organization of events and activities to raise money for the church. The Ladies Guild, for one, volunteered to pay the interest on the initial church mortgage, donating \$4650 towards the construction of the 1954 addition, and even helping to balance financial books for the church at the year’s end.¹¹²

Reflecting on the role of the Kitchener Street United Church, a former member of the Ladies Guild wrote, in 1957, how “In the early days, before the north and south ends of the city grew together, we at the church were a community apart...”, and how groups such as the Ladies Guild “...provided much of the social activity in the village”.¹¹³

Figure 54 - A "beginners Sunday School class" posing for a photo in front of the church entrance along the south elevation, 1933 (Source: Kitchener St. Beginners..., 1933)



¹⁰⁸ Congregational Meeting, 1925-1931

¹⁰⁹ McPherson, 1957

¹¹⁰ Annual Report of..., 1927

¹¹¹ Annual Report of..., 1927; Annual Report of..., 1952

¹¹² Annual Report of..., 1952

¹¹³ McPherson, 1957

Figure 55 - Choir entertainment at a Men's Club Ladies Night, 1982 (Source: Choir Entertaining at..., 1982)



During the celebration of the 75th anniversary of the church in 1990,¹¹⁴ the Mayor of Niagara Falls, William S. Smeaton, wrote:

75 years of Christian Service to our community is certainly worthy of comment...Kitchener United is indeed a city core resource of considerable note, and your positive influence on the residents of our central district is well known to me, my City Council colleagues and certainly all who live in and enjoy our downtown community. I sincerely hope that we will continue to have the rich Christian resources of Kitchener Street United Church in our city for years to come...¹¹⁵

The number of parishioners totaled 329 in 1927, 597 in 1952, and appears to have peaked in the early 1960s, reaching 634 members in 1961.¹¹⁶ By the late 1960s the congregation was declining, with 417 members in 1969, and 173 members in 1990.¹¹⁷ The declining congregation led the Kitchener Street United Church to amalgamate with the congregation of Lundy's Land United Church in 1992.¹¹⁸ It was made a priority by

¹¹⁴ The church community recognized 1915 as the beginning of the church, that being the year when the Evangelical tabernacle was erected on 4898 Kitchener Street, predating the construction of the church building itself.

¹¹⁵ Smeaton, 1990

¹¹⁶ Annual Report of..., 1927; Annual Report of..., 1952; Annual Report of..., 1961

¹¹⁷ Kitchener Street United..., 1969; Kitchener Street United..., 1990

¹¹⁸ Report to the..., n.d.

the church's Official Board to find a purchaser who intended to continue to use the church building as a place of worship, which they did by selling it to the Korean Presbyterian Church in 1992 for \$220,000.¹¹⁹ It was recommended by the Niagara Presbytery that the money obtained from the sale of the property be used "...by Lundy's Lane United Church in the form of outreach to areas of the City of Niagara Falls not presently served by the United Church, as well as strengthening and broadening the whole ministry of the Pastoral Charge."¹²⁰

All assets, records, historical documents and artefacts from the Kitchener Street church were transferred to the Lundy's Lane church.¹²¹ The Lundy's Lane United Church continued to operate until it closed after amalgamation with the Stamford Lane United Church in 2015, now located at 3855 St. Peter Avenue.¹²²

The Korean Presbyterian Church congregation at 4898 Kitchener Street was dissolved around 2022-2023 before being sold to the current owner.¹²³ The current owner purchased the property in the hopes that the church could be maintained on the site.

4.4 Subject Property Historic Evolution

The physical evolution of the subject property has been explored through Fire Insurance Plans (FIPs), aerial images, photos and illustrations. FIPs are a key source of historical information, showing detailed building footprints, uses, materials and building heights. FIPs for the City of Niagara Falls were identified for the years 1932, 1932 (rev. ed. 1951), and 1965 (Figures 56). Aerial images of the subject property between the years 1921 and 2015 confirm the observations made in the FIPs (Figure 57). Photographs and illustrative depictions of the 1918 church building were identified from the years 1921, 1927, 1946, ca. 1948, ca. 1952, 1954, ca. 1963, 1982, 1985, 1995 and ca. 2005.

¹¹⁹ Report to the..., n.d.; Report of the..., 1992

¹²⁰ Report of the..., 1992

¹²¹ Report of the..., 1992

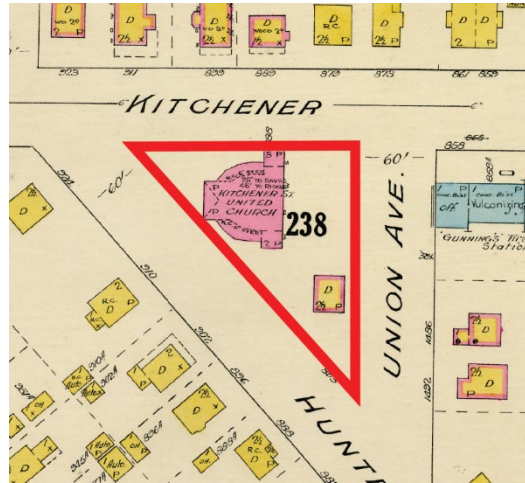
¹²² Niagara Falls Public Library, 2020a

¹²³ The Presbyterian Church in Canada, 2023

Figure 56 – Identified fire insurance plans covering the subject property

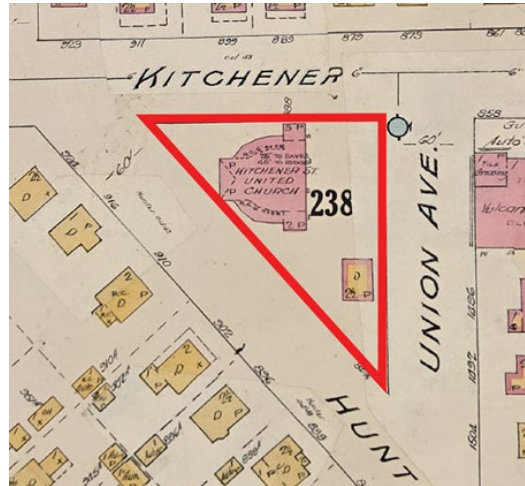
1932

(Source: Underwriters' Survey Bureau Limited, 1932)



1932 (rev. ed. 1951)

(Source: Underwriters' Survey Bureau Limited, 1932 [rev. ed. 1951])



1965

(Source: Underwriters' Survey Bureau Limited, 1965)

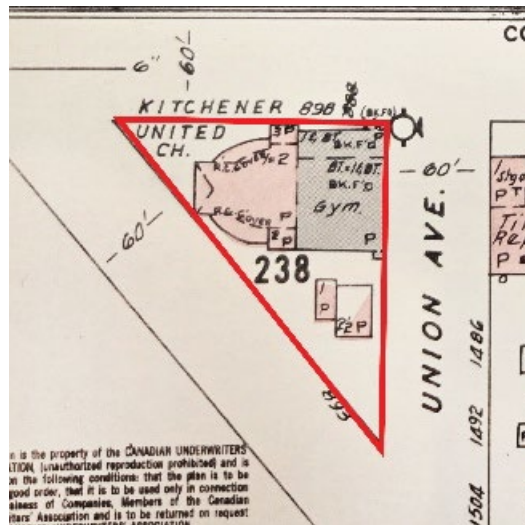


Figure 57 – Aerial images identified covering the subject property

1921

(Source: Ontario Ministry of Natural Resources, 1921)



1954-1955

(Source: Niagara Navigator, 1954-55 imagery)



1965

(Source: Niagara Navigator, 1965 imagery)



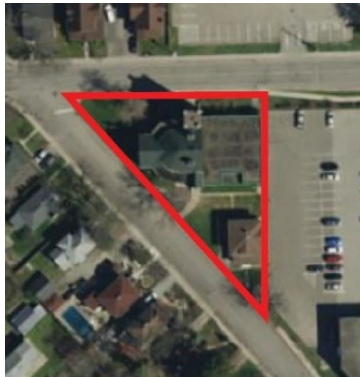
2000

(Source: Niagara Navigator, 2000 imagery)



2015

(Source: Niagara Navigator)



4.4.1 1918 Church Building

Based on analysis of available sources, the footprint and form of the 1918 church building has remained generally consistent (Figure 58-60). Notable alterations to the 1918 church have included modifications to the tower crenelations, and the addition of a porch near the north-west corner. There have also been changes to the transom window over the main entrance as will be outlined.

Figure 58 – The 1918 church building as seen in 1921 (Source: Kitchener Street United..., 1921)



Figure 59 – The 1918 church building as seen in 1927 (Source: Kitchener Street United..., 1927)



Figure 60 – The 1918 church building as seen in 2026 (Source: DH, 2026)



The 1932 FIP identifies the “King St United Church” located on the subject property. The 1918 church building with a multi-sided footprint is 2-storeys with the tower along the north elevation approximately three storeys. The roof material is identified to be tar & gravel or composition. Rough cast is identified to be used 6’ over, referencing the clerestory. The plan identifies that it is 25’ to the eaves and 45’ to the roof ridges from ground level, and windows are located along the east elevation.

Minor changes over time are noted in photos of the 1918 church building. The door at the north-west corner appears in early photos, but no staircase or means of accessing it is present until around 1952. By 2005 a concrete staircase provides access to the earlier mentioned north-west corner entrance, which is replaced by a wood staircase between 2017 and 2020. The tower crenelations details have been altered built up; images suggest this change occurred between 2017 and 2020. The transom window above the south entrance also appears to have replaced. Google Maps imagery from 2021 show that this window was formerly stained glass, containing “UNION CHURCH” in the central section of the transom. See Figures 61-71.

Figure 61 - An undated photo of the church building appearing on the church's annual statement for the year in 1952 (Source: Annual Report of..., 1952)



Figure 62 - The east elevation of the church building as seen on the right side of this 1954 image (Source: Niagara Falls Public Library, 2017)



Figure 63 – The interior of the 1918 church building, ca. 1963 (Source: Kitchener Street United..., 1963)



*Figure 64 – An illustrative depiction of the church and church addition, dated 1982
(Source: Schaap, 1982)*



Figure 65 - The church as seen in 1985 (Source: Kitchener Street United..., 1985)



Figure 66 – The church as seen in 1995 (Source: Niagara Falls Korean Presbyterian..., 1995)



Figure 67 – The church possibly ca. 2005 (Source: Kitchener Street, 4898..., n.d. a)



Figure 68 - The church possibly ca. 2005 (Source: Kitchener Street, 4898..., n.d. b)



Figure 69 – Changes to tower crenelations as seen in 2017 (left) and 2020 (right) (Source: Google Maps)



Figure 70 - Changes to the staircase leading up to the door located near the north-west corner of the 1918 church building

1921

(Source: *Kitchener Street United...*, 1921)



ca. 1952

(Source: *Annual Report of...*, 1952)



ca. 2005

(Source: *Kitchener Street. 4898...*, n.d.)



2020

(Source: *Google Maps, 2020 imagery*)

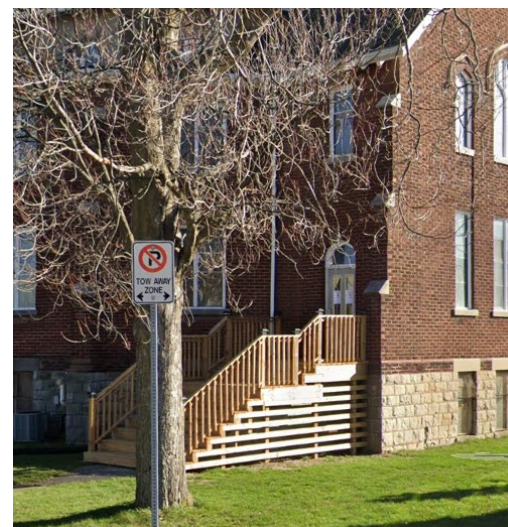


Figure 71 – The transom window above the southern church entrance, as seen in 2021 (left) and 2025 (right) (Source: Google Maps, 2021 imagery; PW 2025)



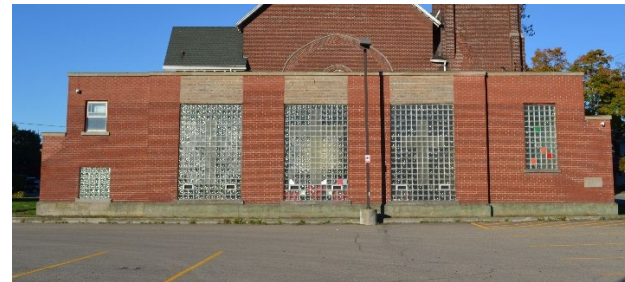
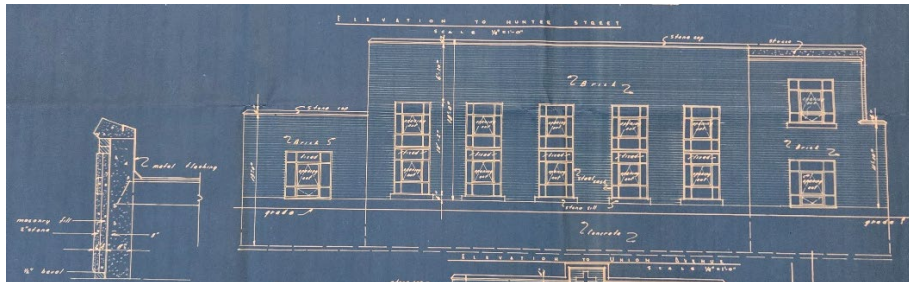
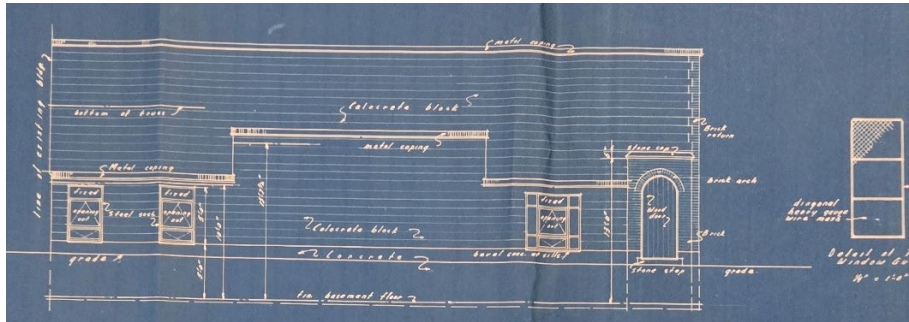
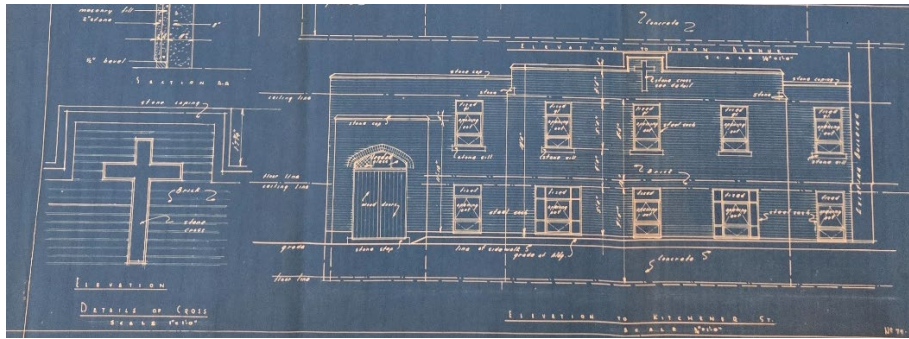
4.4.2 1954 Church Addition

The 1954 church addition is identified on the 1963 FIP, depicted as a rectangular 1-storey building with a basement constructed with brick on concrete, concrete blocks or stone (confirmed as concrete based on the architect's plans). The roof of the 1954 addition is patent or tar & gravel.

Architectural plans of the church addition dated to 1952 depict the Kitchener Street entrance as having wood doors with a leaded glass pointed transom window and a brick arch above it. Fixed and outward windows with steel sash are depicted and shown on both levels of the elevation facing Kitchener Street, some of which contain six panes of glass. The south elevation shows an entrance containing a rounded wooden door with a brick arch. Windows along this elevation are only present along the first level. The north elevation is depicted as containing fixed and outward-opening steel sash windows. Today, the Kitchener Street-facing elevation contains metal doors with a rectangular transom, and windows are simpler, containing two panes of glass. The door along the south elevation is metal and rectangular, and windows were added to the second storey. The east elevation has seen changes with the removal of individual windows and the placement of glass blocks (refer back to Figure 50) and what appears to be a building extension over the left-most window. See Figure 72.

Later photographs and illustrative depictions of the 1918 church building and church addition dating from 1982 and onwards appear consistent with what is presently seen today, suggesting that the alterations observed based on architectural plans were made before then (refer back to Figures 64-68).

Figure 72 – Comparison of elevations shown in the architectural drawings for the 1954 addition (left) and existing conditions (right) (Sources: Norman Mann Architect, 1952; PW 2025)



4.4.3 Manse

The only identified image of the manse is a 1927-dated photograph in which the manse is largely obscured (refer back to Figure 59). The photo depicts only a portion of the foundation and brick wall, round-headed basement window openings, all of which are features that are presently seen. The 1932 FIP depicts the manse as a 2.5-storey brick veneered dwelling, with a roof of tar & gravel or composition. This appears consistent with what is seen in the 1965 FIP, by which point a brick garage with a patent or tar and gravel roof also appears adjoined to this building. It is unknown when the metal awning was added, extending over the front stairs of the porch. Changes to the manse include the addition of the brick garage and the metal awning attached to the front porch.

4.5 Physical and Design Analysis

4.5.1 1918 Church Building

The 1918 church building fronting Kitchener Street contains design features that are influenced by the Gothic style, including the arched windows, hood moulds, buttresses, crenellations, and rose window (Figures 73-75).¹²⁴

In Ontario, the mid-19th century witnessed significant uptake in the use of the Gothic Revival style for many churches of all denominations. North American church buildings influenced by this architectural style was in part because of the “High Church” movement, with the style becoming widespread in the third quarter of the 19th century.¹²⁵ Inspiration for this uptake emerged from sources such as English architect Augustus Welby Pugin, and later John Ruskin. Gothic Revival churches took many forms and variations but with some similar design characteristics.¹²⁶ Gothic Revival churches often adapted the Gothic architectural vocabulary, sometimes from early medieval periods, but not the complex early structural systems. Gothic churches in the 19th century were often defined by tall spires, steep roofs and polychromatic brick or stonework, and features such as tall, lancet windows, often with decorative hood moulds.¹²⁷

In Ontario, in the first part of the 20th century, the Gothic Revival style reemerged as the Neo-Gothic, or Collegiate Gothic style. This style, in contrast to Gothic Revival styles generally had monochromatic exteriors, horizontal massing, less steep or flat roofing and square towers without spires. The Collegiate Gothic style was most used for educational institutions, including Yale and Princeton. In Ontario, Hart House at the University of Toronto is an example of the Collegiate Gothic style, as is Centre Block on Parliament Hill. The popularity of the Collegiate style began to decline around the 1930s.¹²⁸

The 1918 church building on the subject property contains Gothic influences, and the design, with its square tower and monochromatic brickwork, may have been influenced by the Collegiate Gothic style prevalent at the time of its construction. Notable Gothic influences include: the leaded stained-glass windows, arched windows with tracery, stone hood moulds, tall chimneys with crenelations and brick corbelling, rose window on the east elevation, buttresses, and large tower (formerly with crenelations). The Gothic Medieval inspired decorative elements include, particularly, the crenelations, buttresses and window hood moulds. The clerestory with roughcast finish enables more interior light. The church has generally retained its current form and massing aside from the

¹²⁴ Ontario Heritage Trust, n.d. a

¹²⁵ Ontario Heritage Trust, n.d. a

¹²⁶ Iron and Thurlby, 2009

¹²⁷ Ricketts, et al., 2003

¹²⁸ Blumenson, 1990; Ricketts, et al., 2003

addition of the 1954 church addition. Notably, the crenelations atop the square tower have been filled in.

Figure 73 – Architectural features identified on the 1918 church building, such as the arched windows with tracery, window hood moulds, brick corbelling and crenelations on the chimney (top left), the rose window (bottom left), and the presence of buttresses on the tower (right) (Source: PW 2025)



Figure 74 - Front elevation of the 1918 church building (Source: DH 2025)



Figure 75 – The 1918 church building as viewed from Hunter Street with the 1954 addition visible at right (Source: DH 2025)



4.5.2 Amphitheatre Interior Plan

The 1918 church contains an amphitheatre style interior plan in the former worship space. In Ontario, this plan may have first been used at the Jarvis Street Baptist church in Toronto in 1875. It became popular in the late 19th century for Methodist churches. Amphitheatre seating plans focused the congregation on the pulpit and choir area.¹²⁹ This trend is seen in other Methodist churches, such as Grace United Church (a former Methodist Church built in 1877) located on the corner of Fourth Street and Thomas Street in Deseronto, which has amphitheatre plan seating facing the pulpit, choir area and organ, highlighting music as a core part of Methodist worship.¹³⁰ Another example includes the Sydenham Street United Church in Kingston constructed circa 1852, which has an Ontario Heritage Trust easement protecting the property and recognizing its heritage value and both Part IV and Part V OHA designations.

A notable example is St. James United (Methodist) Church in Montréal constructed beginning in 1887, which is a National Historic Site of Canada (under the Historic Sites and Monuments Act) (Figure 76). St. James church is recognized for exhibiting the late phase of Methodism and is “the best-known example of a church in Canada combining a large, attractive and well-preserved amphitheatre plan with Victorian decoration in the nave and transept and a Sunday school influenced by the Akron plan in the chancel.” The use of amphitheatre style seating was denoted to focus attention on the preacher. The church “illustrates Methodist church designs from the late Victorian era in its large scale, central location, eclectic Gothic Revival exterior, amphitheatre-based interior plan and the inclusion of elaborate Sunday school facilities.” The church reflects High Victorian Gothic Revival architecture with influences from French and Italian Gothic architecture.¹³¹

¹²⁹ Iron and Thurlby, 2009

¹³⁰ Deseronto Archives, 2011

¹³¹ Parks Canada, n.d. b

Figure 76 – The interior of St. James United Church in Montreal (Source: MusOrgue Festival -..., 2024)



The sanctuary in the former Kitchener Street United Church contains some interior Gothic influenced elements such as the support pillars holding up the second level balcony, and the leaded stained-glass windows (Figures 77-78). The roof does not exhibit the vaulted ceilings recognizable in many Gothic churches. Some early and original doors, door trim, and railings remain intact on the interior. Much of the original baseboards were removed in the auditorium to accommodate space for radiators (no longer existing) earlier in the building's history. A large chandelier is in the centre of the worship space, with seven lights as recalled by earlier parishioners (see section 3.1.2 of this report).

Figure 77 - Interior of the 1918 church building (Source: DH 2026)



Figure 78 - East elevation of 1918 church building showing choir and organ area and rose window (Source: DH 2026)



Unrealized 1931 Church Addition

The church had planned for an extensive addition in 1931 (see Figures 79-80 and **Appendix III**). Architects Gordon and Helliwell prepared architectural plans, dated to March 1931, depicting plans to prepare a significant addition to the east side (where the 1954 addition is currently) of the 1918 church building. Gordon and Helliwell practiced in Toronto beginning in the late 1870s and into 1931 when they both retired. Their design repertoire had a strong focus on church designs, especially Presbyterian churches.¹³² The plans would have made significant changes to the church, creating an entirely new space for worship based on a more traditional rectangular plan with pews separated by a centre aisle and a second level gallery facing the pulpit and choir at the head of the worship space. The plan was to accommodate for a congregation of 628 people. A new primary entrance to the sanctuary would have been added on the primary façade to the left of the tower. The amphitheatre area was labeled as “present Sunday school building” and may have been envisioned to transition to Sunday school use.

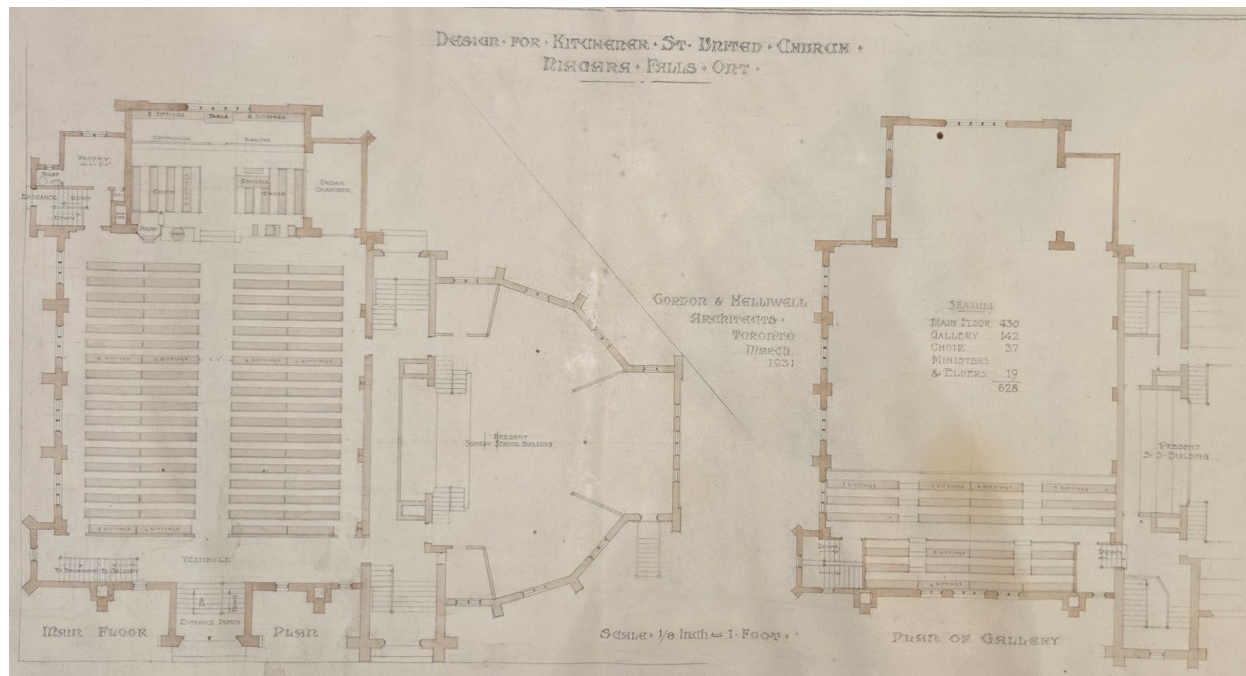
A review of the proposed exterior elevations show that the design was intended to use similar Gothic design elements such as arched windows, buttresses, and towers with crenelations. It is unknown why the plans were not realized.

Figure 79 - 1931 Gordon and Helliwell proposed architectural plans for Kitchener Street Church showing potential addition of new sanctuary left of the tower (Source: Gordon & Helliwell Architects, 1931)



¹³² Ontario Association of Architects, n.d.

Figure 80 - 1931 Gordon and Helliwell proposed architectural floor plans for Kitchener Street Church showing proposed new sanctuary (at left), existing amphitheatre plan (centre) and proposed second floor viewing area (at right) (Source: Gordon & Helliwell Architects, 1931)



4.5.3 1954 Church Addition

As seen in Figures 81-83, the 1954 church addition has a simple form with minimal detailing. Design details are limited to the boomtown front and the use of glass blocks for window designs (a later alteration). The form of the building with its simple lines, rectangular footprint and flat roof may have been influenced by the Modernist style, and particularly, the International style. The International style was popular in Ontario throughout the 1930s-1960s and was connected to the larger Modernist style. The International style refrained from imitating historical styles and the use of decorative details, preferring plain facades and clean lines, often with large curtain walls of glass.¹³³ However, the current building form does not reflect the 1954 architectural designs prepared by Norman Mann, which illustrated Gothic details for the doors, which are not present today. Furthermore, windows have been changed and glass block added to the east elevation. Given the changes to the building over time, it is not representative of the Modernist style, and any design connection with the Gothic details of the 1918 church no longer remain.

¹³³ Blumenson, 1990; Ricketts et al., 2003

Figure 81 – The north elevation (Source: DH 2026)



Figure 82 – The south elevation (Source: PW 2025)



Figure 83 – The east elevation (Source: PW 2025)



On the interior, the church addition contains a large gym space and a second level gallery with partitioned rooms. The 1950 architectural plans by Norman Mann show the use of a central auditorium with classrooms and a platform on one side, and a kitchen and ladies' room on the other and additional classrooms at the mezzanine level. The second-floor mezzanine shows five (5) rooms and uses metal grills along the walkway to permit views into the gymnasium. In the early 20th century, some Methodist churches employed an approach to Sunday school design using two-storey U-shaped or one-sided layout for the Sunday School that enabled physical recreation in the centre.¹³⁴ The premise for this design has been credited to the 19th century Akron Plan. The Akron Plan was an interior layout with a central area for teaching large groups and perimeter space for Sunday school classes to partition off areas for small group lessons.

The Akron Plan

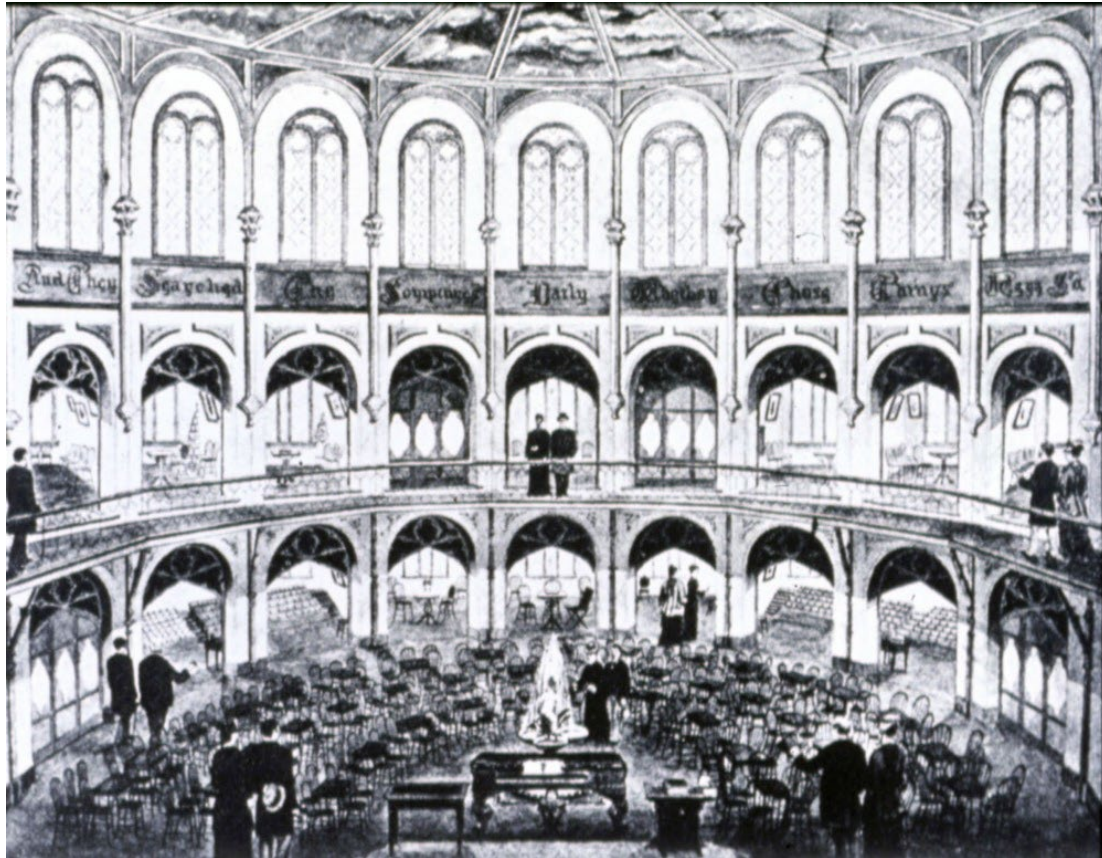
The Akron Plan is indicated to have begun in Akron, Ohio with the First Methodist Episcopal Church constructed in the 1860s. The plan generally had a central auditorium or rotunda and Sunday school rooms arranged around the perimeter (Figure 84). This interior layout was directly reflected in the exterior form of these churches, and the exterior form therefore reflected outward the church's primary focus on religious instruction and community.¹³⁵ Sunday school rooms were organized around the perimeter (often partitioned with large moveable screens) at the ground level, sometimes with a second floor viewing gallery on a second level. This plan enabled Sunday school attendees to participate in larger services or lectures or partition of areas for individual class instruction. The design lent itself to implementing the Uniform

¹³⁴ Deseronto Archives, 2011

¹³⁵ Cleveland Historical, n.d.

Lessons system used in Canada in the latter half of the 19th century. However, through the 20th century the use of the Uniform Lesson system and Akron Plan was on the decline as the Plan was expensive and complex to build.¹³⁶

Figure 84 – Early example of the Akron Plan (Source: Cleveland Historical, n.d.)

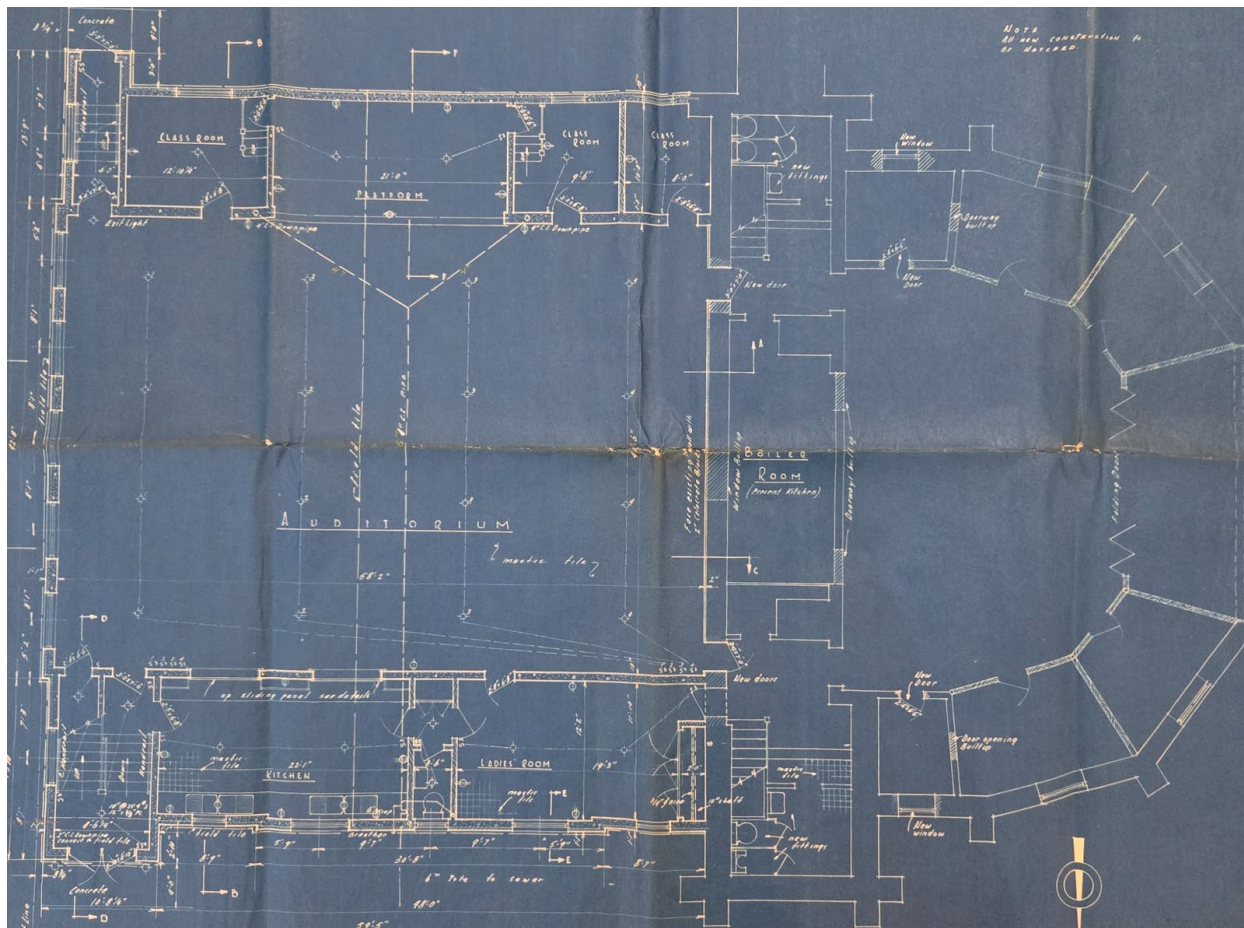


Today, the 1954 church addition retains the perimeter classroom spaces on the ground floor and on the mezzanine level as well as the former kitchen and ladies' room areas. This floor plan may have been influenced by ideas from the Akron Plan. However, the early Akron Plan generally contained large auditorium-like spaces that were separated by moveable walls, whereas on the subject property the Sunday school area is completely separate from the amphitheatre worship space.

The aforementioned 1931 architectural plans proposed by Gordon and Helliwell are interesting in that the amphitheatre space of the 1918 church was labeled as the "Present Sunday School Building" and services were planned to be relocated to a new worship space. The amphitheatre plan with use a Sunday School adhered strongly to the early Akron Plan layout. The 1952 architectural plans by Mann for the 1954 addition also showed consideration for flexible use of the amphitheatre space with notes indicating removal of a platform and installation of folding doors so the main floor space could be partitioned as needed (Figure 85).

¹³⁶ Ontario Heritage Trust, n.d. b

Figure 85 - Architectural plans prepared by Norman Mann showing 1954 addition at left (Source: Norman Mann Architect, 1952)



Comparative Examples

Churches constructed with Gothic Revival influences, and other methodist churches, have been identified in the City of Niagara Falls for the purpose of performing a comparative review. Some of the examples includes OHA designated (s. 29 Part IV) and listed (s. 27 Part IV) properties as indicated, others are neither listed nor designated (Figure 86).

Some of the comparator churches are notable for their classical profiles and symmetrical designs, which contrasts with the asymmetrical form of the church on the subject property. Several of the comparator churches exhibit stronger adherence to Gothic Revival forms and details in their use of polychromatic brickwork and stonework, tall spires and long, narrow lancet windows. St. Patrick Church is most notable in its use of Gothic Revival composition and details in Niagara Falls. Other churches are more restrained in design details, akin to the subject property, and similarly contain large, square towers.

Notably, the 1918 church on the subject property appears to be unique in its multi-sided, almost circular footprint, which follows the interior amphitheatre plan of the worship

space. St. Patrick Church has a projecting rounded section at the rear of the church. The footprint of the Kitchener Street United Church is specifically designed to enable an amphitheatre plan.

Figure 86 – Comparative examples identified in the City of Niagara Falls

**7820 Portage Road -
Holy Trinity Anglican
Church**

*Designated under the
Ontario Heritage Act*

*Source: Google Maps,
June 2025; Holy Trinity
Anglican..., ca. 1920)*



**5680 Robinson Street -
Former All Saints
Anglican Church**

*Designated under the
Ontario Heritage Act*

*(Source: Google Maps,
November 2020;
Robinson Street, 5680...,
n.d.)*



**5674 Peer Street -
Nathaniel Dett Memorial
Chapel of the British
Methodist Episcopal
Church**

*Designated under the
Ontario Heritage Act*

*(Source: Google Maps, Jun
2025)*



**4878 Jepson Street - Faith
Fellowship Christian
Reformed Church**

*Listed on the City of Niagara
Falls Heritage Register*

*(Source: Google Maps, July
2025)*



**3121 St. Paul Avenue -
Stamford Presbyterian**

*Listed on the City of Niagara
Falls Heritage Register*

*(Source: Google Maps, July
2025)*



**5205 Fourth Avenue -
Former St. Stephens
Anglican Church**

*Listed on the City of Niagara
Falls Heritage Register*

*(Source: Google Maps, April
2014)*



**3855 St. Peter Avenue -
Stamford Lane United
Church**

*(Source: Google Maps, July
2025)*



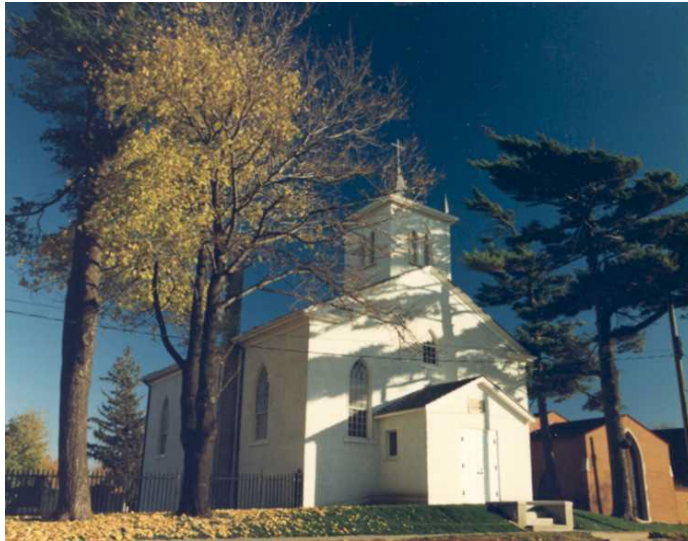
**4750 Zimmerman Avenue
- Christ Church**

*(Source: Google Maps, July
2025)*



4501 Stanley Avenue - St. John the Evangelist Anglican Church

(Source: St. John the..., n.d.)



5485 Victoria Avenue - Former St. Paul's Evangelical Lutheran Church

(Source: DH 2026)



4.5.4 Manse

The manse exhibits limited Edwardian Classical influence through its form. Edwardian Classicism became a common design style in Ontario in the early 20th century and into the 1930s. Unlike previous revival styles and those of the Victorian Era, which were highly decorated, often to the point of extravagance and eccentricity, the Edwardian Classical was often defined by a simpler, balanced design approach with straight lines and smooth brick walls that lent its form to urban lots. Edwardian Classical buildings notably retained classical motifs in their design. Edwardian Classical dwellings in Ontario were typically brick, square in footprint with a hipped roof, symmetrical façade sometimes with a projecting frontispiece, and centred dormer, and sometimes with decorative shingling. Decorative brackets often supported deep overhanging eaves. Residences built with these influences typically contained verandas running the full length of the façade supported by classically inspired colonettes (half columns) and half

brick walls. This style also typically contained generous windows with exaggerated keystones and voussoirs.¹³⁷

The manse on the subject property exhibits limited details of Edwardian Classicism through its 2.5-storeys height, square footprint, centrally placed gabled dormer, brick veneer, hipped roof, large gables containing decorative shingling and veranda spanning the front façade, segmental arched window openings with soldier courses above and stone lintels below (Figure 87). The building also contains clustered columns with half brick wall and some decorative brickwork on the front porch. While the form of the manse is comparable to simple Edwardian Classical dwellings (influenced by the American foursquare), the manse is largely devoid of classical details, meaning it is not representative of the Edwardian Classical style. The square shape of the columns is more reflective of the shift to the Craftsman style than the classically inspired round columns typical of Edwardian Classical dwellings. The porch contains no frieze details or brackets and soffits are aluminum, indicating a change over time.

The rear elevation of the dwelling appears to have been altered over time with a window on the second floor changed to a door (note the interruption in brickwork), and on the ground floor new openings where vertical lines of brick are evident, again interrupting the stretcher bond brickwork. The metal extension to the front porch covering the front stairs disrupts the façade but does not mask the form. An orange-tone brick garage was added to the side elevation, utilitarian in design and, which does not exhibit notable architectural influences.

The interior of the dwelling retains what may be some original doors, trim, railings, and windows. Other interior details such as flooring have been altered over time.

Figure 87 – The clustered columns and veranda (left) and the symmetrical façade (right) (Source: PW 2025)



¹³⁷ Blumenson, 1990; Mikel, 2004; Ricketts et al., 2003

Comparative Examples

Dwellings in the City of Niagara Falls that exhibit Edwardian Classical influences have been identified for the purpose of performing a comparative review with the manse. This includes three properties listed on the City of Niagara Falls Heritage Register (6089 Culp Street, 6103 Lundy's Lane, and 5773 Main Street) and three that are neither OHA listed (s. 27 Part IV) nor designated (s. 29 Part IV) (4911 Kitchener Street, 4899 Kitchener Street, and 3017 Montrose Road) (Figures 88-90). The Kitchener Street properties denoted are just north of the subject property.

Features observed on some or all of these buildings influenced by Edwardian Classicism include: symmetrical façades, commodious verandas running the full length of the facades and sometimes wrapping around the dwelling with brick piers and supporting half-columns, deep overhanging eaves, large dormers with decorative shingling (also reminiscent of the Queen Anne Style), grouped windows, and Palladian windows.

The manse on the subject property is a restrained version of Edwardian Classicism, minimal in detail and design elements compared to other more notable dwellings in the surrounding neighbourhood. The manse has been altered over time with the addition of the garage, changes to the porch such as changes to soffit material and the metal porch extension, and some changes to wall openings. Given the popularity of the style beginning at the turn of the century, this circa 1926 building was built when Edwardian Classical dwellings were declining in popularity in Ontario.

Figure 88 – Comparative examples identified in the City of Niagara Falls

6103 Lundy's Lane - Kelsey House

*Listed on the City of Niagara Falls
Heritage Register*

(Source: Google Maps, July 2025)



5773 Main Street - The Redpath House

Listed on the City of Niagara Falls Heritage Register

(Source: Google Maps, July 2025)



4911 Kitchener Street

(Source: PW 2025)



4899 Kitchener Street

(Source: PW 2025)



3017 Montrose Rd

Part of the Bible Redeemer Church

(Source: Google Maps, June 2025)



Figure 89 – Other dwellings in the neighbourhood along Kitchener Street showing Edwardian Classical forms (Source: DH 2026)



Figure 90 – Dwellings along Hunter Street with some showing Edwardian Classical forms (Source: DH 2026)



4.6 Nearby OHA Listed (s. 27 Part IV) and Designated (s. 29 Part IV) Properties

Several properties in the surrounding area are listed or designated on the City's heritage register. In the immediate neighbourhood properties include 4888 Hunter Street and 4951 Walnut Street (Figure 91).

4888 Hunter Street (Le Page House) is indicated to be a Queen Anne Revival building constructed in 1904 (Figure 92). The property was designated in 2013 for its historical, physical and contextual value. According to the designation by-law (2013-80), the lot was first owned by the Methodist Camp meeting Association, associated with the Wesley Park subdivision dating back to 1885. It was sold in 1904, and the existing dwelling was constructed. The heritage attributes identified include:

- Small scale Queen Anne style house;
- Central tower with copper ball atop a finial;
- Diamond pane casement windows in tower;
- Steeply Pitched roof;
- 12 pane front door with single light;
- Front verandah supported by three Doric columns; and
- Property associated with Methodist Camp Meeting Association grounds.

4951 Walnut Street is a property listed on the Niagara Falls municipal heritage register (Figure 93-94). The heritage register provides no information pertaining to the property. The 2-storey building contains Queen Anne influences as evidenced in its three-sided tower with a conical roof, asymmetrical form, fish-scale shingles, and steeply pitched roof and veranda. Notably the veranda stairs and dormer have been altered over time, as has the entrance as evidenced in a photo of the building provided on the City's Heritage Property Viewer.

Further north of the subject property is the former St. Stephens Anglican Church (municipally addressed in the heritage register as 5205 Fourth Avenue, Niagara Falls), which is listed on the heritage register. The heritage register indicates that St. Stephens Church was designed by C.H. Acton Bond of Toronto and opened in 1922. The church shared some similar design details to the Kitchener Street United Church, with its use of brick, simple buttresses and arched windows as shown in the comparative analysis for the 1918 church.

Figure 91 - The location of 4951 Walnut Street and 4888 Hunter Street relative to the subject property (outlined in red) (Source: Niagara Navigator, 2023 imagery)



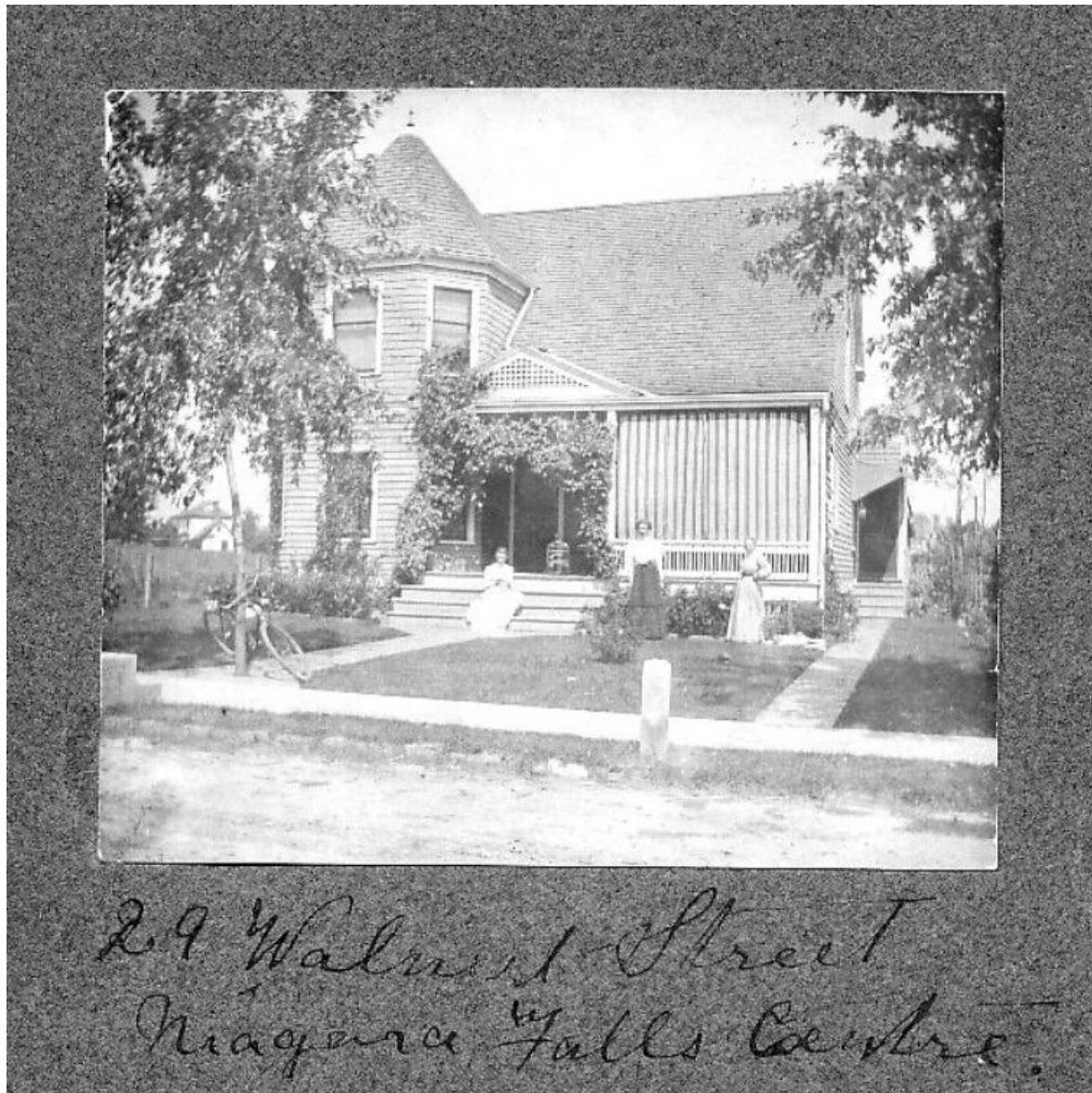
Figure 92 - 4888 Hunter Street (Source: PW 2025)



Figure 93 - 4951 Walnut Street (Source: PW 2025)



Figure 94 - Property at 4951 Walnut Street, date unknown. Note changes to porch including the stairs, railings, and loss of porch gable. (Source: Niagara Falls Heritage Property Viewer)



5. Cultural Heritage Evaluation

4.4.1 O. Reg. 9/06 Evaluation

O. Reg. 9/06: Criteria For Determining Cultural Heritage Value or Interest	Criteria Satisfied	Reasoning
<p>1. The property has design value or physical value because it is a rare, unique, representative or early example of a style, type, expression, material or construction method.</p>	<p>Y</p>	<p>The property, specifically the 1918 church, has physical and design value as a unique type in Niagara Falls of the use of an amphitheatre plan for a religious community. This plan focused worship on the pulpit and choir area with music forming a key part of worship services. In addition, the number seven (7) was indicated to be an important biblical number, and its importance is reflected in design details in the interior of the auditorium, reinforcing religious lessons. Design details reflecting this importance include the seven-petal rose window and seven (7) columns. The amphitheatre shape translates directly to the exterior form of the 1918 church building reflecting to the outside community the focus on education and community as core components in Methodist practice.</p> <p>While the 1918 church demonstrates gothic influences through some exterior details, this detail is prevalent in other churches in Niagara Falls, and with others employing more detailed and sophisticated Gothic design and composition.</p> <p>The 1954 church addition does not have design value or physical value because it is not a rare, unique, representative or early example of a style, type, expression, material or construction method. The church addition may have been influenced by the modernist rectangular form and plain façade design, but is not representative of</p>

		<p>this style. The exterior and interior have been modified from the original form.</p> <p>The manse does not have design value or physical value because it is not a rare, unique, representative or early example of a style, type, expression, material or construction method. The surrounding area contains several Edwardian Classical buildings given the neighbourhood saw greatest development at the start of the 20th century when Edwardian Classicism was prevalent in Ontario. The manse on the subject property reflects the basic form of Edwardian Classical dwellings, but is largely devoid of classical design details compared to other dwellings in the surrounding neighbourhood.</p>
2. The property has design value or physical value because it displays a high degree of craftsmanship or artistic merit.	N	When compared with other buildings of the same respective architectural style, the buildings on the subject property do not display a high degree of craftsmanship or artistic merit.
3. The property has design value or physical value because it demonstrates a high degree of technical or scientific achievement.	N	The buildings on the subject property do not demonstrate a particularly high degree of technical or scientific achievement.
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.	Y	The property has historical/associative value because of its direct associations with Methodism in Niagara Falls and the Kitchener Street Union Church, which became the Kitchener Street United Church in 1925. The church operated from its date of construction in 1918 until its closing in 1992. The church is also associated with the Korean Presbyterian Church which operated from 1992 to around 2022-2023.

<p>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.</p>	<p>N</p>	<p>The property does not have 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.</p> <p>An archaeological assessment was completed for the property and no further archaeological work was recommended.</p>
<p>6. The property has historical value or associative value because it demonstrates or reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to a community.</p>	<p>Y</p>	<p>The 1918 church building has associative value because it was designed by William Nichols, a prominent local architect who completed numerous other significant architectural projects in the City of Niagara Falls such as the commercial Barry Block, the Kitchener Street Public School, the Maple Street School and a former Carnegie Library (now designated) on Victoria Avenue.</p> <p>The 1954 church addition was designed by Norman Mann, who worked across Niagara. However, his work was generally alterations to existing buildings, rather than him being the original or primary architect. In addition, the 1954 addition has been altered from Mann's original designs.</p>
<p>7. The property has contextual value because it is important in defining, maintaining or supporting the character of an area.</p>	<p>N</p>	<p>The neighbourhood developed through the early 20th century and contains a variety of dwellings drawing inspiration from architectural styles prevalent at the time such as Edwardian Classical, Queen Anne and Arts and Crafts styles. Many dwellings have been changed over time with the addition of new cladding, windows or building additions. The neighbourhood has also changed with the construction of Falls Avenue. There is no recognizable character that the property is important in defining, maintaining or supporting.</p>

<p>8. The property has contextual value because it is physically, functionally, visually or historically linked to its surroundings.</p>	<p>Y</p>	<p>The property has contextual value because it is historically connected to the gore (triangular piece of land) fronting Kitchener Street and Hunter Street. The lands were demarcated for a park in the 19th century but later used for the church, which occupies the narrowest section of land from the intersection at Hunter Street and Kitchener Street.</p>
<p>9. The property has contextual value because it is a landmark.</p>	<p>Y</p>	<p>The property has contextual value as a landmark. The 1918 church building is a landmark in the neighbourhood with its location on a gore, and given its Gothic influences including its prominent tower, crenelations, buttresses, hood moulds, arched windows and stained glass windows.</p>

4.4.2 Eligibility for Designation

The property meets more than two (2) criteria for designation under the OHA and is eligible for designation under Section 29, Part IV of the OHA. A draft statement of heritage value has been prepared for the property.

4.4.3 Draft Statement of Cultural Heritage Value or Interest and Heritage Attributes

MUNICIPAL ADDRESS

4898 Kitchener Street, Niagara Falls, Ontario

PROPERTY LEGAL ADDRESS

PARK LT PL 9 TOWN OF NIAGARA FALLS S/T RO639943 ; NIAGARA FALLS

PIN

64344-0144

GENERAL PROPERTY DESCRIPTION

4898 Kitchener Street is a triangular-shaped lot approximately 1,472.28 m² (0.147 ha) in area fronting Kitchener Street and Hunter Street in the urban area of the City of Niagara Falls in the Niagara Region. The property contains a brick church building with stone foundation constructed in 1918, a brick and concrete church addition constructed in

1954, and a manse constructed between 1926-1927. The 1918 church building and 1954 church addition front onto Kitchener Street. The manse fronts onto Hunter Street. Trees are located near the north property line and are mostly deciduous.

STATEMENT OF CULTURAL HERITAGE VALUE OR INTEREST

The property has cultural heritage value for its design/physical value, historical/associative value and its contextual value.

The property, specifically the 1918 church, has physical and design value as a unique type in Niagara Falls of the use of an amphitheatre plan for a religious community. This plan focused worship on the pulpit and choir area with music forming a key part of worship services. In addition, the number seven (7) was indicated to be an important biblical number, and its importance is reflected in design details in the interior of the auditorium, reinforcing religious lessons. Design details reflecting this importance include the seven-petal rose window and seven (7) columns. The amphitheatre shape translates directly to the exterior form of the 1918 church building reflecting to the outside community the focus on education and community as core components in Methodist practice. (Criterion 1).

The property has historical/associative value because of its direct associations with Methodism in Niagara Falls and the Kitchener Street Union Church, which became the Kitchener Street United Church in 1925. The church operated from its date of construction in 1918 until its closing in 1992. The church is also associated with the Korean Presbyterian Church which operated from 1992 to around 2022-2023. (Criterion 4).

The 1918 church building has associative value because it was designed by William Nichols, a prominent local architect who completed numerous other significant architectural projects in the City of Niagara Falls such as the commercial Barry Block, the Kitchener Street Public School, the Maple Street School and a former Carnegie Library (now designated) on Victoria Avenue. (Criterion 6).

The property has contextual value because it is historically connected to the gore (triangular piece of land) fronting Kitchener Street and Hunter Street. The lands were demarcated for a park in the 19th century but later used for the church, which occupies the narrowest section of land from the intersection at Hunter Street and Kitchener Street. (Criterion 8).

The property has contextual value as a landmark. The 1918 church building is a landmark in the neighbourhood with its location on a gore, and given its Gothic influences including the prominent tower, crenelations, buttresses, hood moulds, arched windows and stained glass windows. (Criterion 9).

HERITAGE ATTRIBUTES



The heritage attributes of the property include the following:

1918 Church Building

- Its location on a gore (Criteria 8 & 9)
- On the exterior:
 - the multi-sided form and massing with clerestory reflecting the interior amphitheatre plan (Criterion 1)
 - The Gothic influences including the prominent tower, crenelations, buttresses, hood moulds, arched windows and stained glass windows (Criterion 9)
- In the interior amphitheatre space (Criterion 1):
 - Amphitheatre plan
 - Seven-petal rose window on the east elevation
 - Seven (7) columns on the ground floor and second level balcony

PROPERTY AREAS CONTAINING CHVI



4898 Kitchener Street, City of Niagara Falls	
Legend	
 Subject Property	 Area Containing CHVI
REFERENCES	
Niagara Navigator, 2023 imagery	



6. Conclusion

In conclusion, it is our professional opinion that the property at 4898 Kitchener Street meets five (5) of the nine criteria for designation in O. Reg. 9/06 of the OHA and thus would be eligible for OHA designation.

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8. Appendices

APPENDIX I – PROFESSIONAL QUALIFICATIONS OF AUTHOR(S)

APPENDIX II – LEGISLATION AND POLICY

APPENDIX III – ARCHITECTURAL BLUEPRINTS

APPENDIX IV - PROPERTY OWNERSHIP HISTORY

Appendix I – Professional Qualifications of Author(s)

MARCUS R. LÉTOURNEAU

PhD, MPlan, MCIP, RPP, CAHP, CIPM II

Senior Partner

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EDUCATION

PhD, Historical/Cultural Geography
Queen's University

Master of Planning (Rural Planning and
Development)
University of Guelph

Masters of Arts, Cultural Geopolitics
University of Western Ontario

Bachelor of Arts (Honours),
Queen's University

Diploma, Peace and Conflict Studies
University of Waterloo

Professional Certificate in Heritage
Conservation Planning
University of Victoria

PROFESSIONAL ASSOCIATIONS

Member
Canadian Institute of Planners

Member
Ontario Professional Planner's Institute

Member
*Canadian Association of Heritage Professionals
(CAHP)*

Certified Institutional Protection Manager
Level II (CIPM II)
*International Foundation for Cultural Property
Protection*



PROFILE

Marcus Létourneau is a Senior Partner at NPG Planning Solutions Inc. with over 20 years of experience in planning, cultural heritage conservation, and strategic advisory work. He is nationally recognized for his expertise in heritage planning, policy development, and expert legal testimony.

Before joining NPG, Marcus founded and led M.R. Létourneau & Associates Inc and LHC Heritage Planning & Archaeology, both successful consulting firms. In addition, he held senior positions at Golder Associates and City of Kingston.

In addition to consulting, Marcus has held adjunct faculty and instructor positions at Queen's University, the University of Waterloo, University of Victoria, Algonquin College, and Willowbank School of Restoration Arts, contributing significantly to heritage education and mentorship of emerging professionals. He co-authored the second edition of *Heritage Planning* (Routledge) with Dr. Hal Kalman (2020). He has served as a qualified expert witness at the Ontario Land Tribunal (OLT) and has authored or co-authored more than 325 technical reports, memos, and policy documents.

PROFESSIONAL BACKGROUND

2025-Present	Senior Partner <i>NPG Planning Solutions Inc.</i>
2023-Present	President <i>M.R. Létourneau & Associates Inc</i>
2015-2023	Managing Principal <i>LHC Heritage Planning & Archaeology Inc.</i>
2011-2015	Manager for Sustainability and Heritage Services/ Senior Cultural Heritage Specialist <i>Golder Associates Ltd.</i>
2004-2011	Senior Heritage Planner <i>City of Kingston</i>

SELECTED EXPERIENCES

Official Plans/ Studies

- City of Kingston Official Plan
- City of Kawartha Lakes (cultural heritage OPA)
- City of Windsor (cultural heritage OPA)
- Town of Niagara-of-the -Lake
- Walkerville Districting Plan, City of Windsor (with Brook McIlroy and Bray Heritage)

Cultural Heritage

- Cultural Heritage Master Plans
 - Saugeen Shores
- Heritage Conservation District Studies
 - Walkerville Heritage Conservation District Study, City of Windsor (with Bray Heritage)
 - Sandy Hill Heritage Conservation District, Ottawa (with Bray Heritage)
 - Downtown Lindsay Heritage Conservation District Study (with Bray Heritage)
 - Oak Street Area, Fenelon Falls (with Bray Heritage)
 - Old Sydenham Ward- City of Kingston (Project Manager)
 - Greenfield & Blackfriars/Petersville
 - Wellington Heritage Conservation District, PEC (with Bray Heritage)
- Other Strategic Heritage Projects
 - Randwood Estate Project – Niagara-on-the-Lake
 - Sainte-Marie-Among-the-Hurons – Cultural Heritage Evaluation Report
 - Discovery Harbour – Cultural Heritage Evaluation Report
 - Cultural Heritage Landscape Assessments, Town of Oakville
 - Ontario Power Generation Cultural Heritage Framework (with Golder Associates)
 - Saskatchewan Military History/Heritage Project, Saskatchewan
 - City of Dawson, Yukon Conservation Plan (with Giaimo), City of Dawson
 - St Anne's Point Fredericton, New Brunswick - Heritage Regulations and Guidelines (with TPP and Bray Heritage)
 - Woodchester Villa (Bracebridge) Strategic Plan
 - Swift River Energy, Bala, Township of Muskoka Lakes
 - Heritage Impact Assessment Terms of Reference, Port Hope
 - Heritage Impact Assessment Terms of Reference, Township of North Dumfries
 - Rainbow Bridge Carillon Tower Heritage Review, Niagara Falls
- Archaeological Master Plan policy work
 - Town of Caledon
 - Simcoe County
 - City of London
 - City of Kawartha Lakes - Policy Direction & Situational Assessment Reports
 - Niagara Region Archaeological Management Plan – Indigenous Engagement & Planning Reports (with ASI)
 - City of Kingston

DENISE

HORNE

 CAHP, MA,
Dipl. Heritage Conservation

**Principal Planner, Heritage & Policy
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EDUCATION

Diploma in Heritage Conservation
Willowbank School of Restoration Arts

Master of Arts
Brock University

Bachelor of Arts
Brock University

Bachelor of Education
University of Western Ontario

PROFESSIONAL ASSOCIATIONS

Professional Member
Canadian Association of Heritage Professionals

Pre-Candidate Member
Ontario Professional Planners Institute

Appointed Member
*2029 Historic Welland Canals Task Force,
St. Catharines*

PROFILE

Denise is the Manager of Heritage and Policy Planning for NPG. Denise leads and project manages many facets of NPG's work including for Official Plan updates, Community Improvement Plans, employment land studies, and heritage evaluations and studies. Denise has been practicing in the planning field since 2015.

Denise joined NPG in 2023, bringing particular expertise in cultural heritage planning to further diversify NPG's suite of planning services. Denise was educated at Willowbank School of Restoration Arts and is therefore well-versed in practical and theoretical approaches in heritage conservation. During her internship at the World Heritage Centre, she came to understand substantial conservation challenges at the world heritage level and experienced the benefits of applying international best practice, including the Historic Urban Landscape Recommendation. In the last two years Denise has contributed to building NPG's heritage planning practice through municipal projects, such as cultural heritage master plans, preparation of heritage conservation district plans, and as an expert advisor to municipal clients on cultural heritage planning matters. Cultural heritage projects for the private sector have included cultural heritage evaluations and advice on OLT-related matters.

Prior to joining NPG, Denise gained 8 years' experience in the Public Sector. In her role as a municipal planner at the Town of Niagara-on-the-Lake, Denise took the lead in heritage and archaeological planning. She also undertook land use and policy planning, and urban design reviews. Proficient in municipal policies and regulations, she prepares comprehensive reports, presents findings at meetings and actively engages with the public. Denise possesses strategic planning skills and a keen interest in contributing to the fields of land use planning and heritage conservation.

PROFESSIONAL BACKGROUND

2026	Principal Planner, Heritage & Policy Planning <i>NPG Planning Solutions Inc.</i>
2025	Manager, Heritage & Policy Planning <i>NPG Planning Solutions Inc.</i>
2023 – 2024	Senior Heritage Planner <i>NPG Planning Solutions Inc.</i>
2015 – 2023	Planner & Senior Heritage Planner <i>Town of Niagara-on-the-Lake</i>

SELECTED EXPERIENCES

Official Plans/ Studies

- County of Essex New Official Plan
- Township of Woolwich New Official Plan
- Puslinch Rural Employment Lands Study
- Halton Hills Official Plan – Culture, Arts and Heritage Policies
- Belleville Official Plan

Community Improvement Plans

- Township of Edwardsburgh Cardinal Community Improvement Plan
- Smarter Niagara Incentives (Lower Tier Program), Heritage Grant Program Lead for NOTL
- Town of The Blue Mountains CIP

Cultural Heritage

- Saugeen Shores Cultural Heritage Master Plan
- Heritage Impact Assessments
- Cultural Heritage Evaluation Report
- Town of Midland, Cultural Heritage Evaluation Reports for 10 properties
- Internship with UNESCO World Heritage Centre

Additional Experience


- Major Housing Development Files/Redevelopment in Niagara Region and City of Hamilton
- Development of “Voices of Freedom Park” in Niagara-on-the-Lake
- Application for Canada’s Tentative List for World Heritage Sites in Niagara-on-the-Lake
- Qualified at Ontario Land Tribunal


PATRICK WINCHUR


MSc, BA

Heritage Planner

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EDUCATION

Master of Science, Conflict Archaeology & Heritage

University of Glasgow

Honours Bachelor of Arts, Archaeology and Anthropology

University of Toronto

PROFESSIONAL ASSOCIATIONS

Intern

Canadian Association of Heritage Professionals

PROFILE

Patrick Winchur is a Heritage Planner at NPG with a strong foundation in archaeology and anthropology. He earned his Honours Bachelor of Arts (High Distinction) from the University of Toronto, where he gained practical experience through an archaeology field school focused on archaeological practice in Ontario. Patrick furthered his expertise with a Master of Science in Conflict Archaeology & Heritage (Distinction) from the University of Glasgow, where his research dissertation highlighted the historical significance of Second World War munitions factories in Ontario and advocated for their preservation.

Prior to his graduate studies, Patrick served as an Assistant Archaeologist at the Ontario Heritage Trust, where he conducted archaeological excavation and researched historical and Indigenous artifacts. After completing his Master's, he worked as a field archaeologist with Archaeological Services Inc., undertaking surveys and excavations throughout Ontario. In addition to his professional experience, Patrick actively volunteers with the Royal Regiment of Canada and the Queen's Own Rifles regimental museums in Toronto, contributing to the preservation and presentation of Canadian military history.

PROFESSIONAL BACKGROUND

- | | |
|-----------------------|---|
| 2024 - Present | Heritage Planner
<i>NPG Planning Solutions Inc.</i> |
| 2024 - Present | Museum Assistant (Volunteer)
<i>The Royal Regiment of Canada Museum</i> |
| 2024 - Present | Museum Assistant (Volunteer)
<i>The Queen's Own Rifles of Canada Regimental Museum</i> |
| 2023 | Field Technician
<i>Archaeological Services Inc.</i> |
| 2022 | Assistant Archaeologist
<i>Ontario Heritage Trust</i> |

SELECTED EXPERIENCES

Cultural Heritage

- Heritage Impact Assessments
 - 164 King Street, City of St. Catharines
 - 848 Garrison Road, Town of Fort Erie
- Cultural Heritage Evaluation Reports
 - 10 properties, Town of Midland, on behalf of the Town of Midland
 - 164 King Street, St. Catharines
 - 415 Regent Street, Town of Niagara-on-the-Lake
- Update to Statement of Cultural Heritage Value or Interest
 - 251 John Street, City of Greater Sudbury
- Appeal to Cultural Heritage Designation
 - 168 High Street, Fort Erie
- Cultural Heritage Planning-Related Services
 - Town of Renfrew

Zoning By-laws

- Town of Aurora Comprehensive Zoning By-law
- Town of East Gwillimbury Zoning By-law Conformity Update
- City of Brockville Zoning By-law
- Town of St. Marys Zoning By-law Review
- Town of St. Clair Zoning By-law Review

Additional Experience

- Major Housing Development Files/Redevelopment in Niagara Region.

Appendix II – Legislation and Policy

PLANNING ACT, R.S.O. 1990, CHAPTER P.13

The *Planning Act* is provincial legislation that establishes the requirements for land use planning in Ontario. The *Planning Act* does not prescribe requirements for evaluation of heritage property; however it assists in understanding matters that are of Provincial interest in Section 2, which includes:

- d) *the conservation of features of significant architectural, cultural, historical, archaeological or scientific interest.*

Additionally, *Planning Act* matters can be tied to processes and timelines for heritage designations under the OHA because certain *Planning Act* matters trigger a required timeline within which to serve a notice of intention to designate.

Section 3(5) of the Act requires that decisions of Council shall be consistent with any provincial policy statements (including the 2024 Provincial Planning Statement).

Provincial interest

2 The Minister, the council of a municipality, a local board, a planning board and the Tribunal, in carrying out their responsibilities under this Act, shall have regard to, among other matters, matters of provincial interest such as,

- (d) the conservation of features of significant architectural, cultural, historical, archaeological or scientific interest;

Policy statements

3 (1) The Minister, or the Minister together with any other minister of the Crown, may from time to time issue policy statements that have been approved by the Lieutenant Governor in Council on matters relating to municipal planning that in the opinion of the Minister are of provincial interest. R.S.O. 1990, c. P.13, s. 3 (1).

Policy statements and provincial plans

(5) A decision of the council of a municipality, a local board, a planning board, a minister of the Crown and a ministry, board, commission or agency of the government, including the Tribunal, in respect of the exercise of any authority that affects a planning matter,

- (a) subject to a regulation made under subsection (6.1), shall be consistent with the policy statements issued under subsection (1) that are in effect on the date of the decision; and
- (b) shall conform with the provincial plans that are in effect on that date, or shall not conflict with them, as the case may be. 2006, c. 23, s. 5; 2017, c. 23, Sched. 5, s. 80; 2023, c. 10, Sched. 6, s. 2 (1).

PROVINCIAL PLANNING STATEMENT (2024)

The *2024 Provincial Planning Statement* (“PPS 2024”) provides policy direction on key land use planning issues and matters of Provincial interest in Ontario. Policy guidance for cultural heritage is provided in Section 4.6. Policies encourage planning authorities to develop and implement “proactive strategies for conserving *significant* built heritage resources and cultural heritage landscapes.” The term “*significant*” is generally defined as any built heritage resource or cultural heritage landscape that has been determined to have CHVI under the processes and criteria of the OHA.

4.6 Cultural Heritage and Archaeology

1. Protected heritage property, which may contain built heritage resources or cultural heritage landscapes, shall be conserved.
3. Planning authorities shall not permit development and site alteration on adjacent lands to protected heritage property unless the heritage attributes of the protected heritage property will be conserved.
4. Planning authorities are encouraged to develop and implement:
 - a) archaeological management plans for conserving archaeological resources; and
 - b) proactive strategies for conserving significant built heritage resources and cultural heritage landscapes.
5. Planning authorities shall engage early with Indigenous communities and ensure their interests are considered when identifying, protecting and managing archaeological resources, built heritage resources and cultural heritage landscapes.

Relevant Definitions:

Built heritage resource: means a building, structure, monument, installation or any manufactured or constructed part or remnant that contributes to a property’s cultural heritage value or interest as identified by a community, including an Indigenous community.

Conserved: means the identification, protection, management and use of built heritage resources, cultural heritage landscapes and archaeological resources in a manner that ensures their cultural heritage value or interest is retained. This may be achieved by the implementation of recommendations set out in a conservation plan, archaeological assessment, and/or heritage impact assessment that has been approved, accepted or adopted by the relevant planning authority and/or decision-maker. Mitigative measures and/or alternative development approaches should be included in these plans and assessments.

Heritage attributes: means, as defined under the *Ontario Heritage Act*, in relation to real property, and to the buildings and structures on the real property,

the attributes of the property, buildings and structures that contribute to their cultural heritage value or interest.

Protected heritage property: means property designated under Part IV or VI of the *Ontario Heritage Act*; property included in an area designated as a heritage conservation district under Part V of the *Ontario Heritage Act*; property subject to a heritage conservation easement or covenant under Part II or IV of the *Ontario Heritage Act*; property identified by a provincial ministry or a prescribed public body as a property having cultural heritage value or interest under the Standards and Guidelines for the Conservation of Provincial Heritage Property; property protected under federal heritage legislation; and UNESCO World Heritage Sites.

Significant: means e) in regard to cultural heritage and archaeology, resources that have been determined to have cultural heritage value or interest. Processes and criteria for determining cultural heritage value or interest are established by the Province under the authority of the *Ontario Heritage Act*.

Cultural heritage landscape: means a defined geographical area that may have been modified by human activity and is identified as having cultural heritage value or interest by a community, including an Indigenous community. The area may include features such as buildings, structures, spaces, views, archaeological sites or natural elements that are valued together for their interrelationship, meaning or association.

2022 NIAGARA OFFICIAL PLAN (MAY 2024 CONSOLIDATION)

On 31 March 2025, the City of Niagara Falls became responsible for the interpretation and implementation of the Region of Niagara Official Plan as it applies to the City. The policies of the Niagara Official Plan continue to apply and will be referenced as the Niagara Official Plan (NOP) for clarity within this report.

Section 6.5 of the Niagara Official Plan (the "NOP") establishes policy direction for the wise management and conservation of cultural heritage resources, which may include tangible features, structures, sites, or landscapes that, either individually or as part of a whole, are of historical, architectural, archaeological, or scenic value. The NOP defines "cultural heritage resources" as:

Built heritage resources, cultural heritage landscapes and archaeological resources that have been determined to have cultural heritage value or interest for the important contribution they make to our understanding of the history of a place, an event, or a people. While some cultural heritage resources may already be identified and inventoried by official sources, the significance of others can only be determined after evaluation.

The NOP echoes PPS 2024 policy direction for the protection of cultural heritage resources and relevant definitions. The NOP identifies that local municipalities have the responsibility to identify, designate and conserve cultural heritage resources utilizing the

criteria established in the OHA. The plan recognizes that cultural heritage conservation contributes to strengthening local identity and economies.

6.5 Cultural Heritage

Niagara is home to distinctive cultural heritage resources that contribute to a sense of identity and provide important social and economic benefits. Buildings, structures, spaces, views, archaeological sites and natural elements of cultural heritage value are visible across the region. They contribute to Niagara's identity, individually and together, within the region's urban and rural communities and across the Greenbelt and Niagara Escarpment landscapes. These defining features contribute to understanding Niagara's history and provide a unique sense of place that support tourism opportunities and longterm economic prosperity.

Cultural heritage resources are irreplaceable and must be conserved and promoted as the Region accommodates more growth. The policies of this section require the conservation of cultural heritage resources as a matter of key Regional interest. They complement the protection afforded by the Region's Archaeological Management Plan and supporting policies in Section 6.4 of this Plan. The Region also recognizes and supports the important role of Local Area Municipalities in the identification and designation of property of cultural value or interest under the *Ontario Heritage Act*, as well as the role of First Nations and Indigenous communities in cultural planning.

The objectives of this section are as follows:

- a. support the identification, conservation, wise use and management of cultural heritage resources;

6.5.1 Cultural Heritage Resources

6.5.1.1 Significant cultural heritage resources shall be conserved in order to foster a sense of place and benefit communities, including First Nations and Metis communities.

6.5.1.2 The Region encourages Local Area Municipalities to designate property of cultural heritage value or interest, either individually or as part of a larger area or Heritage Conservation District, under the *Ontario Heritage Act*.

Relevant definitions include:

Archaeological Resources: Includes artifacts, archaeological sites, marine archaeological sites, as defined under the *Ontario Heritage Act*. The identification and evaluation of such resources are based upon archaeological fieldwork undertaken in accordance with the *Ontario Heritage Act*.

Cultural Heritage Resources: Built heritage resources, cultural heritage landscapes and archaeological resources that have been determined to have cultural heritage value or interest for the important contribution they make to our understanding of the history of a place, an event, or a people. While some

cultural heritage resources may already be identified and inventoried by official sources, the significance of others can only be determined after evaluation (Greenbelt Plan, 2017).

Conserved: The identification, protection, management and use of built heritage resources, cultural heritage landscapes and archaeological resources in a manner that ensures their cultural heritage value or interest is retained. This may be achieved by the implementation of recommendations set out in a conservation plan, archaeological assessment, and/or heritage impact assessment that has been approved, accepted or adopted by the relevant planning authority and/or decision maker. Mitigative measures and/or alternative development approaches can be included in these plans and assessments.

Heritage Attributes: The principal features or elements that contribute to a protected heritage property's cultural heritage value or interest, and may include the property's built, constructed, or manufactured elements, as well as natural landforms, vegetation, water features, and its visual setting (e.g. significant views or vistas to or from a protected heritage property) (PPS 2020).

Protected Heritage Property: Property designated under Parts IV, V or VI of the *Ontario Heritage Act*; property subject to a heritage conservation easement under Parts II or IV of the *Ontario Heritage Act*; property identified by the Province and prescribed public bodies as provincial heritage property under the Standards and Guidelines for Conservation of Provincial Heritage Property; property protected under federal legislation, and UNESCO World Heritage Sites (PPS, 2020).

Significant: In regard to cultural heritage and archaeology, resources that have been determined to have cultural heritage value or interest. Processes and criteria for determining cultural heritage value or interest are established by the Province under the authority of the *Ontario Heritage Act*.

CITY OF NIAGARA FALLS OFFICIAL PLAN (CONSOLIDATED 2024)

The City of Niagara Falls Official Plan establishes policy direction for the wise management and conservation of property of CHVI. The Official Plan provides policy direction for the identification, evaluation, designation and management of cultural heritage in Part 3, Section 4.

4.2 The City shall maintain a register of property that are considered to be of cultural heritage value or interest. The registry shall contain both those lands that have been designated under Parts IV or V of the *Ontario Heritage Act* as well as listed property believed to be worthy of future designation.

4.3 The City shall consider the addition of cultural heritage property that have not been designated under the *Ontario Heritage Act* to the municipal register where

preliminary research has shown that there is sufficient merit to undertake a more detailed review and evaluation of the property for future designation.

4.3 The City shall consider the addition of cultural heritage property that have not been designated under the *Ontario Heritage Act* to the municipal register where preliminary research has shown that there is sufficient merit to undertake a more detailed review and evaluation of the property for future designation.

4.4 In order to promote the conservation of heritage resources, the City shall, through the MHC, designate significant property of cultural heritage value or interest as permitted under Parts IV or V of the *Ontario Heritage Act*.

4.5 In consultation with the MHC, built heritage resources within the municipality shall be assessed by use of studies, surveys or other methods. The following criteria shall be considered when identifying, studying, assessing or conserving property of cultural heritage value.

4.5.1 The property represents a rare, unique, or early example of a style, type, expression, material or construction method.

4.5.2 Built resources or design of the property displays exceptional craftsmanship or artistic merit.

4.5.3 Elements of the property demonstrate a high degree of technical or scientific achievement.

4.5.4 The property is significant to the community because of direct associations to a theme, event, belief, person, activity, organization or institution.

4.5.5 The property contributes to the understanding of a community or culture.

4.5.6 The property demonstrates/reflects the work or ideas of an architect, artist, builder, designer or theorist who is significant to the community.

4.5.7 The property is important in defining, maintaining or supporting the character of an area. City of Niagara Falls Official Plan 4.5.8 3-23

4.5.8 The property is physically, functionally, visually or historically linked to its surroundings

4.5.9 The property is a landmark.

4.13 In order to assist in the preservation and conservation of heritage resources, the City may develop Plans and Guidelines such as, but not limited to, Heritage Impact Assessment Guidelines, Landscape Guidelines, Urban Design Guidelines or an Archaeological Master Plan, that will be used to further define, identify and evaluate property of cultural heritage value or interest as well as outline the appropriate methods of protection including designation under the Ontario Heritage Act. Where such documents have been adopted by Council they shall

be used as a guideline for future development on heritage property and lands adjacent to them.

Relevant definitions include:

“Built Heritage Resource” - one or more significant buildings, structures, monuments, installations or remains associated with architectural, cultural, social, political, economic or military history that are of value for the important contribution they make to our understanding of the history of a place, an event, or a people.

“Conservation” - in reference to properties of cultural heritage value or interest, is the retention of the significance of a place by ensuring that significant elements are not destroyed or removed.

“Conservation Plan” - a document prepared by a qualified person(s) that details how the heritage values, attributes and integrity of a cultural heritage resource can be retained through descriptions of repairs, stabilization and preservation activities as well as long term conservation, monitoring and maintenance measures.

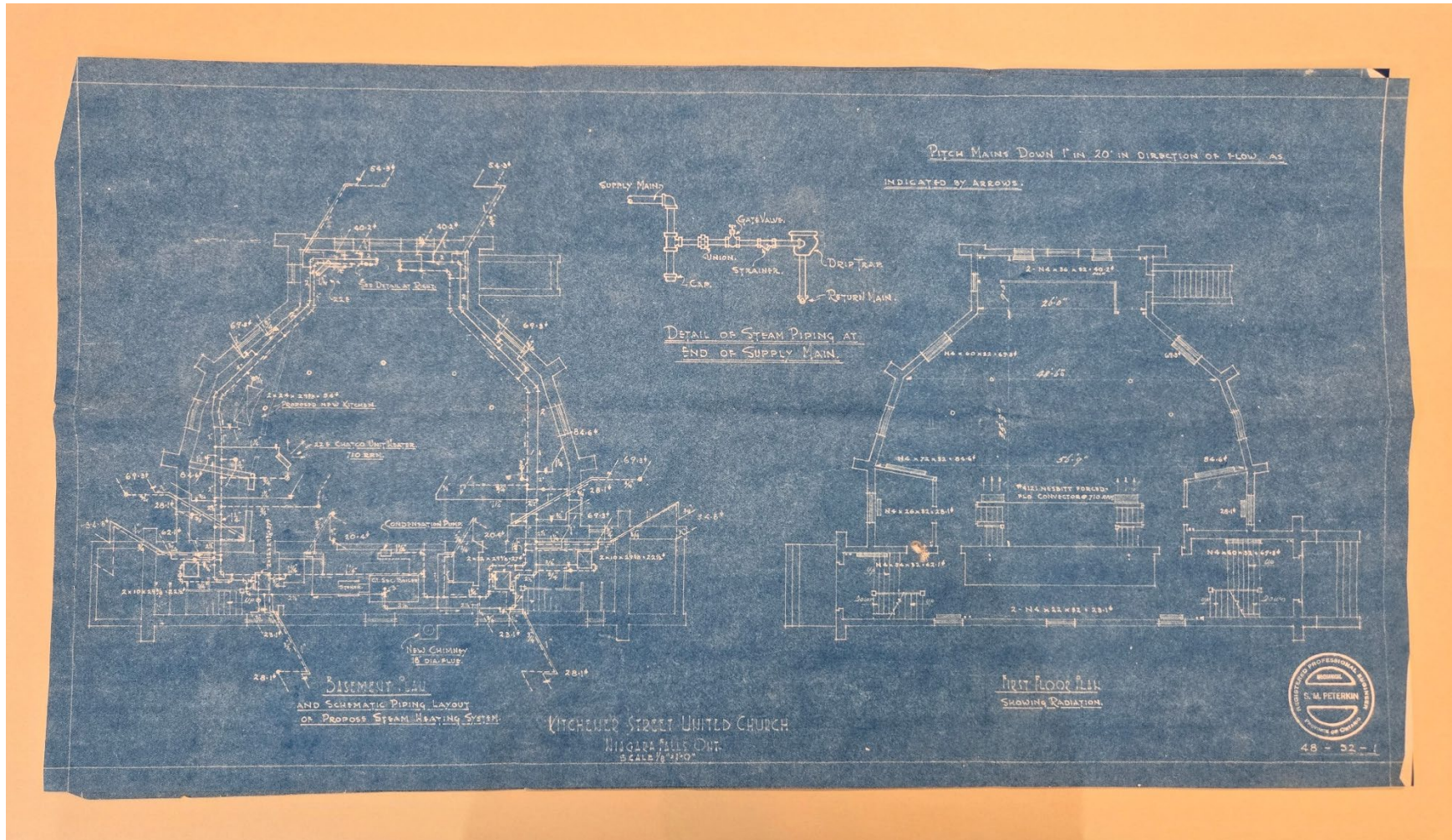
“Cultural Heritage Value or Interest” - includes built heritage resources, cultural landscapes and sites of archaeological importance.

“Heritage Impact Assessment” - a study prepared by a qualified person(s) to determine if a specific development proposal will impact on any heritage resource or areas of archaeological potential. The study shall demonstrate how the cultural heritage resource will be conserved in context of the development and make recommendations on mitigative or avoidance measures, including alternative development approaches.

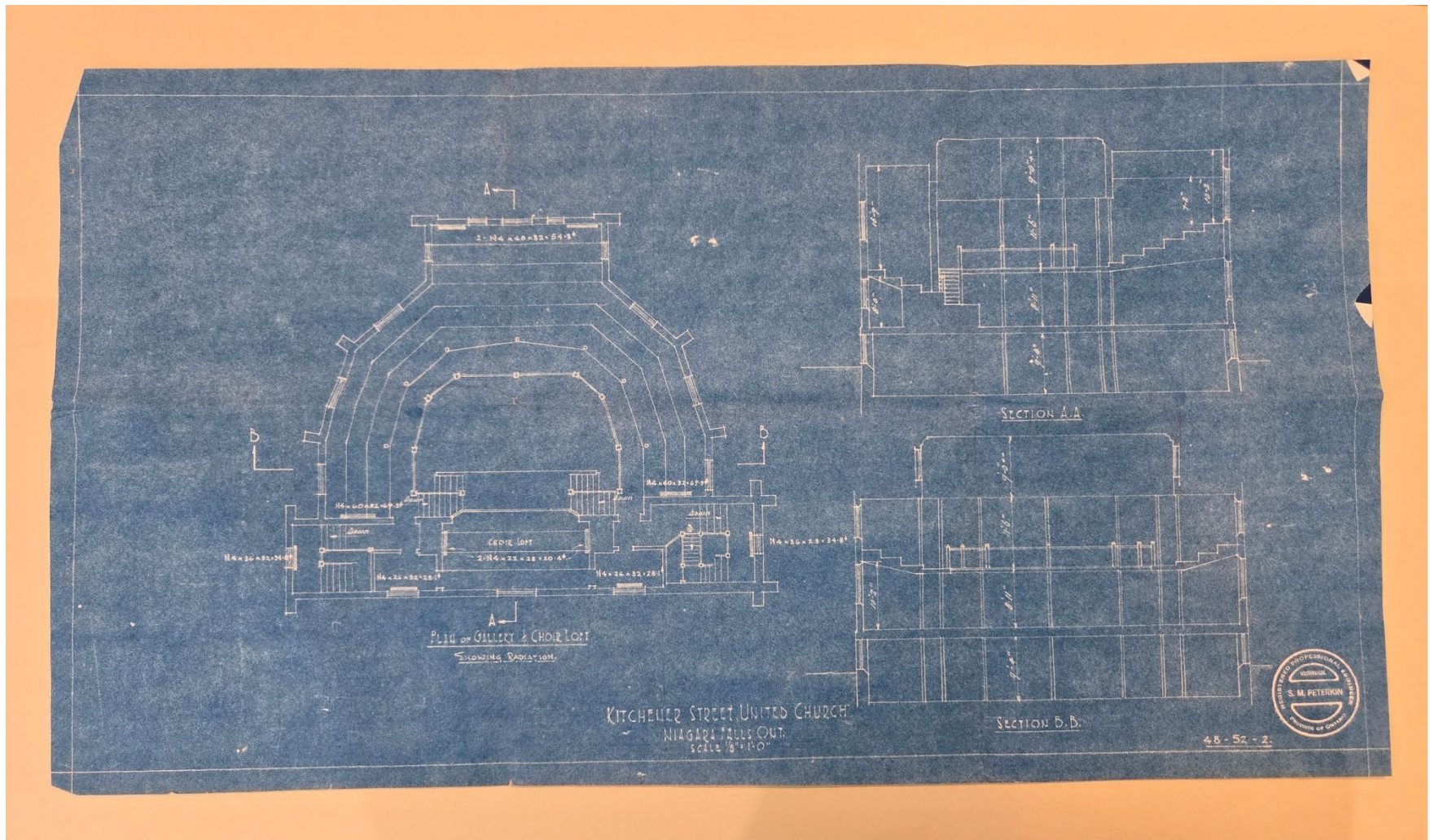
“Significant Heritage Properties” - sites with cultural heritage value or interest that are designated under the Ontario Heritage Act or otherwise listed on the City’s Heritage Inventory.

Appendix III – Architectural Blueprints

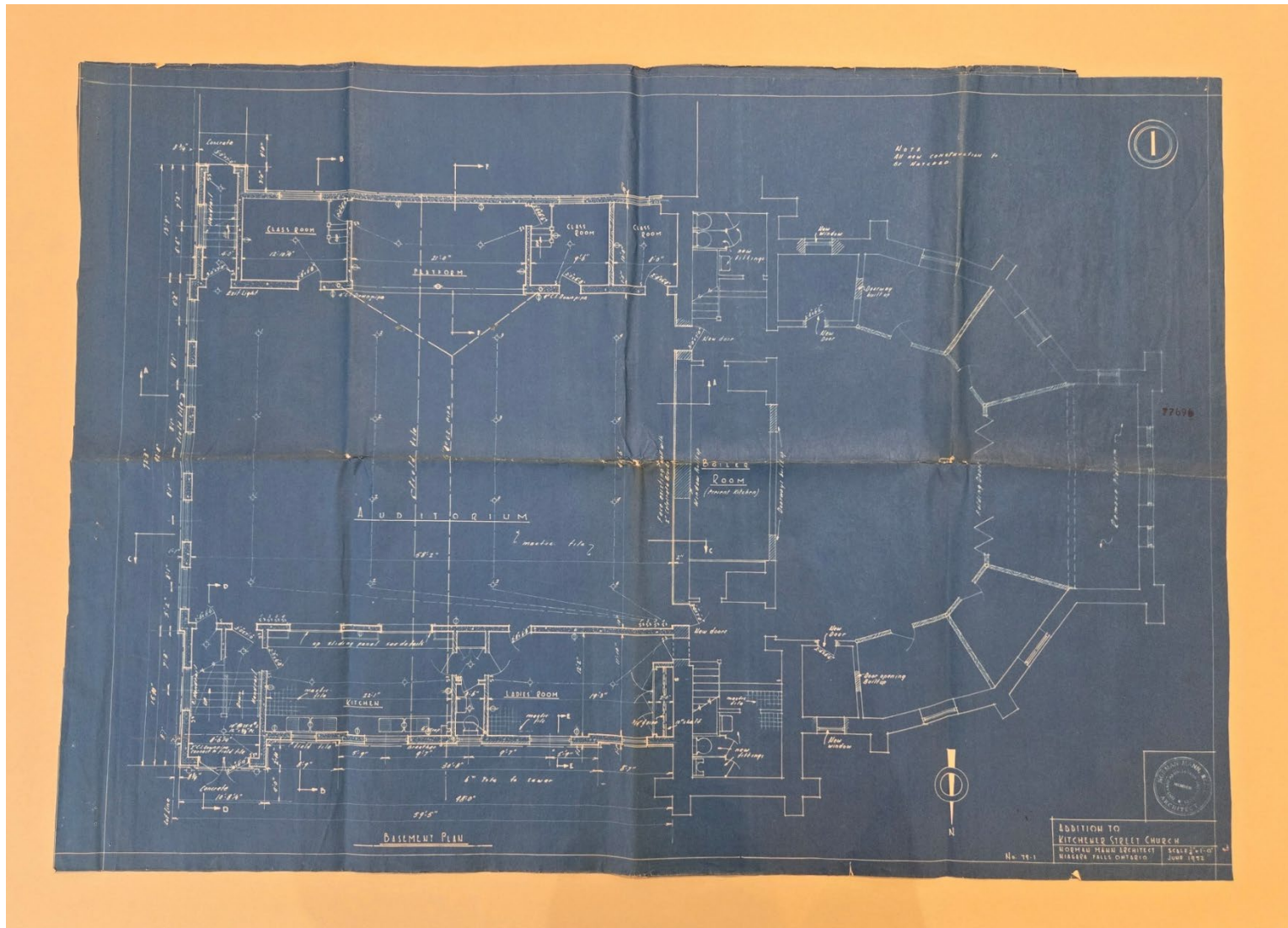
Source: Peterkin, 1952



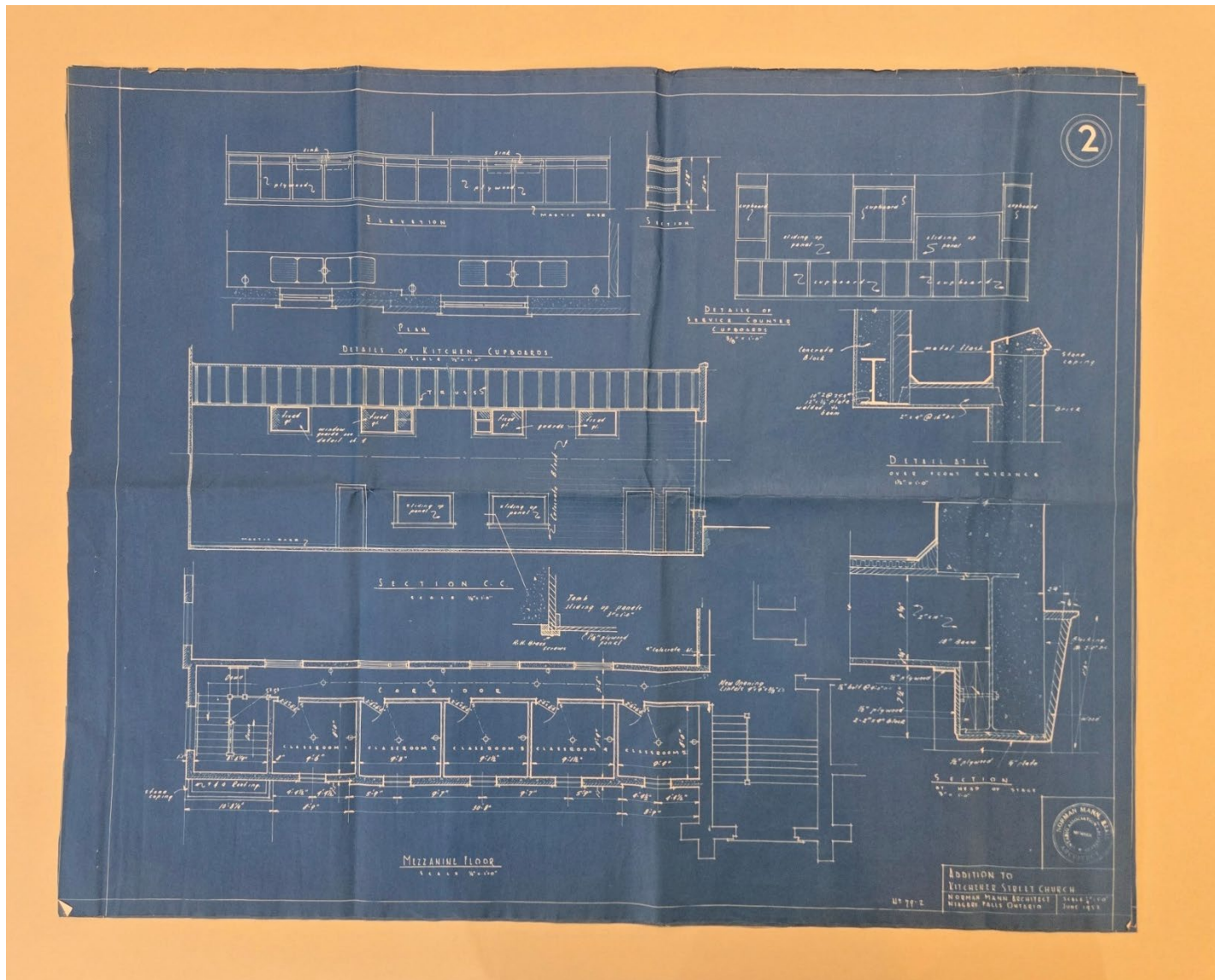
Source: Peterkin, 1952



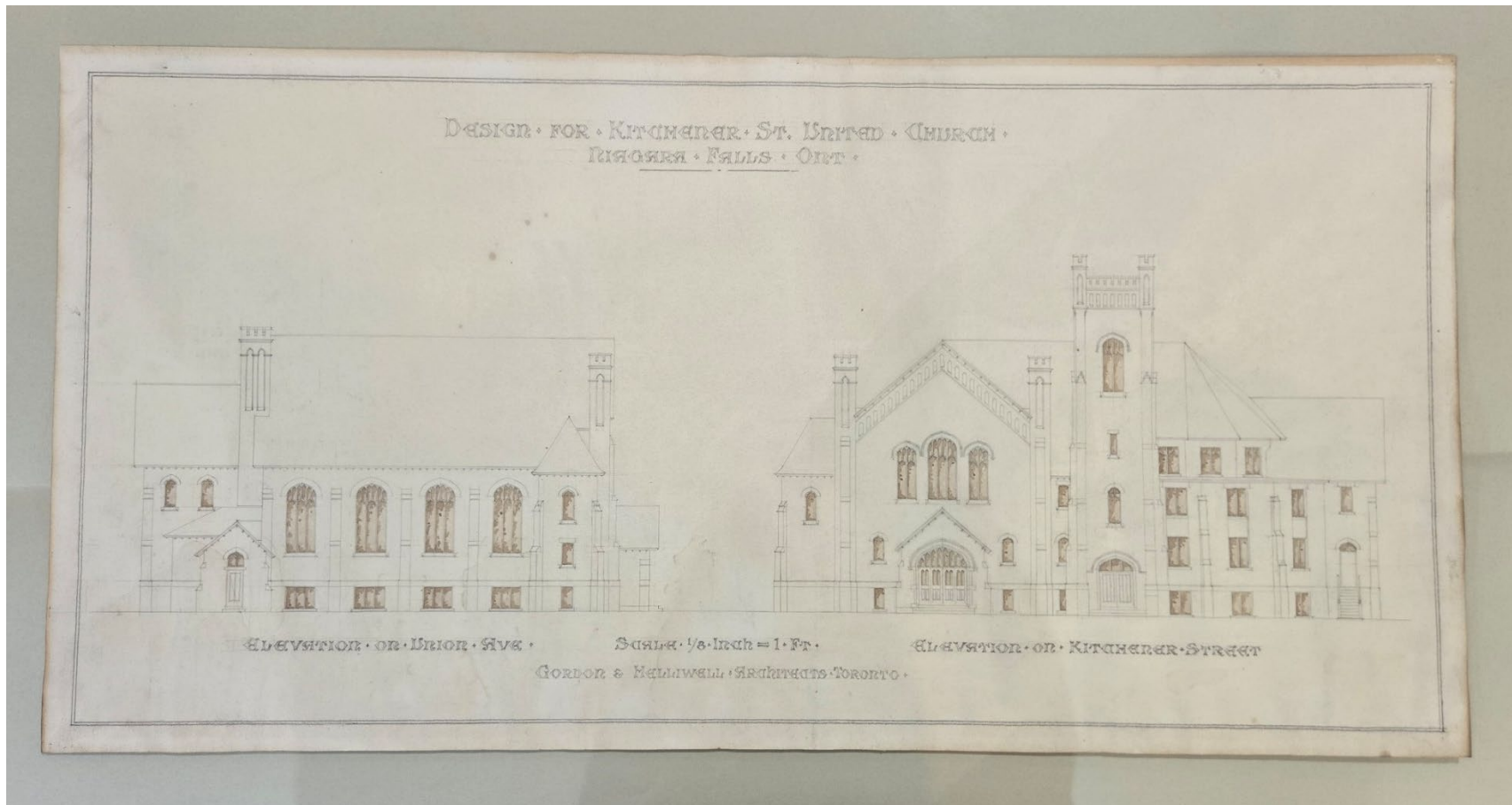
Source: Norman Mann Architect, 1952



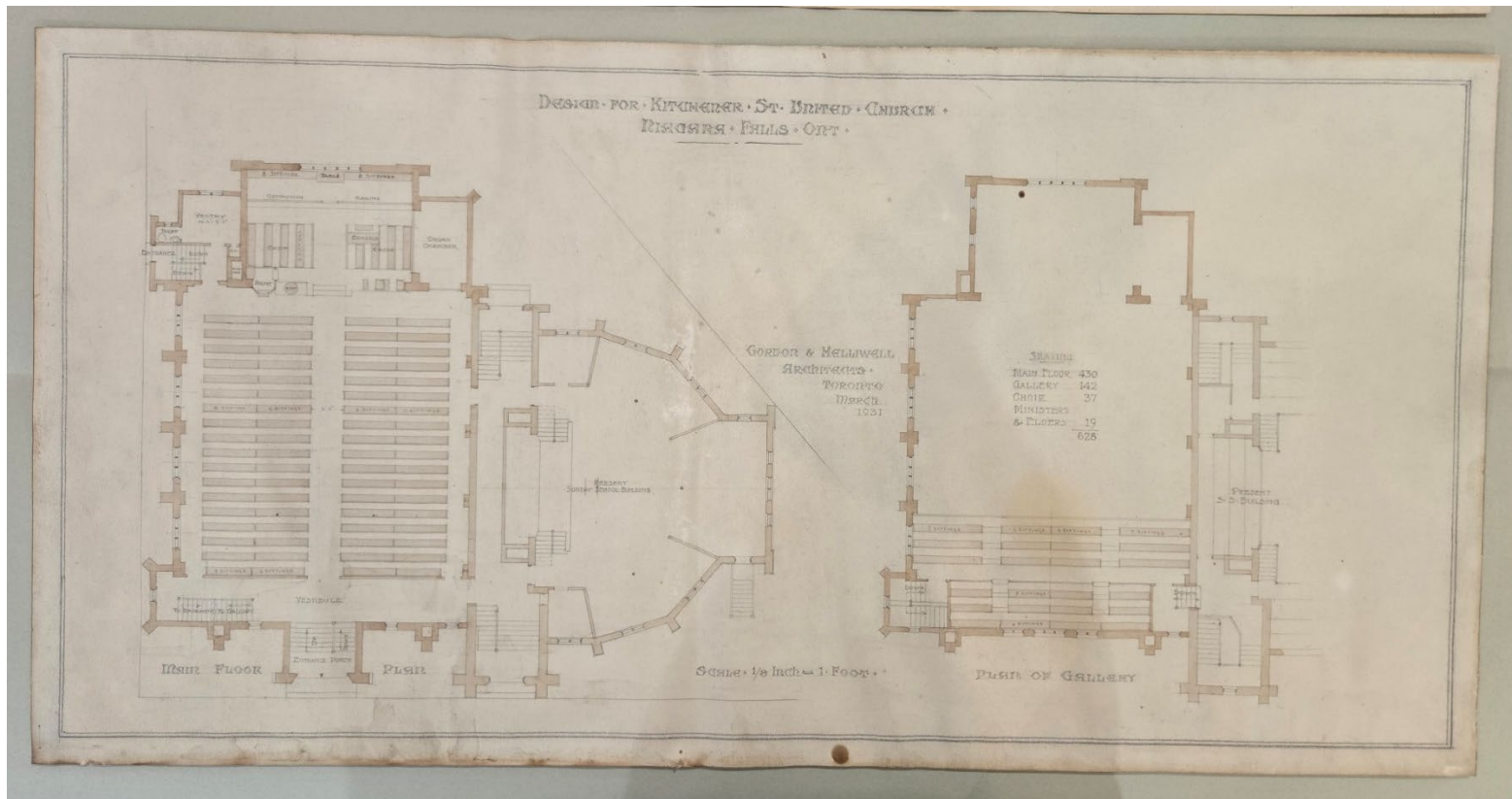
Source: Norman Mann Architect, 1952



Source: Gordon & Helliwell Architects, 1931

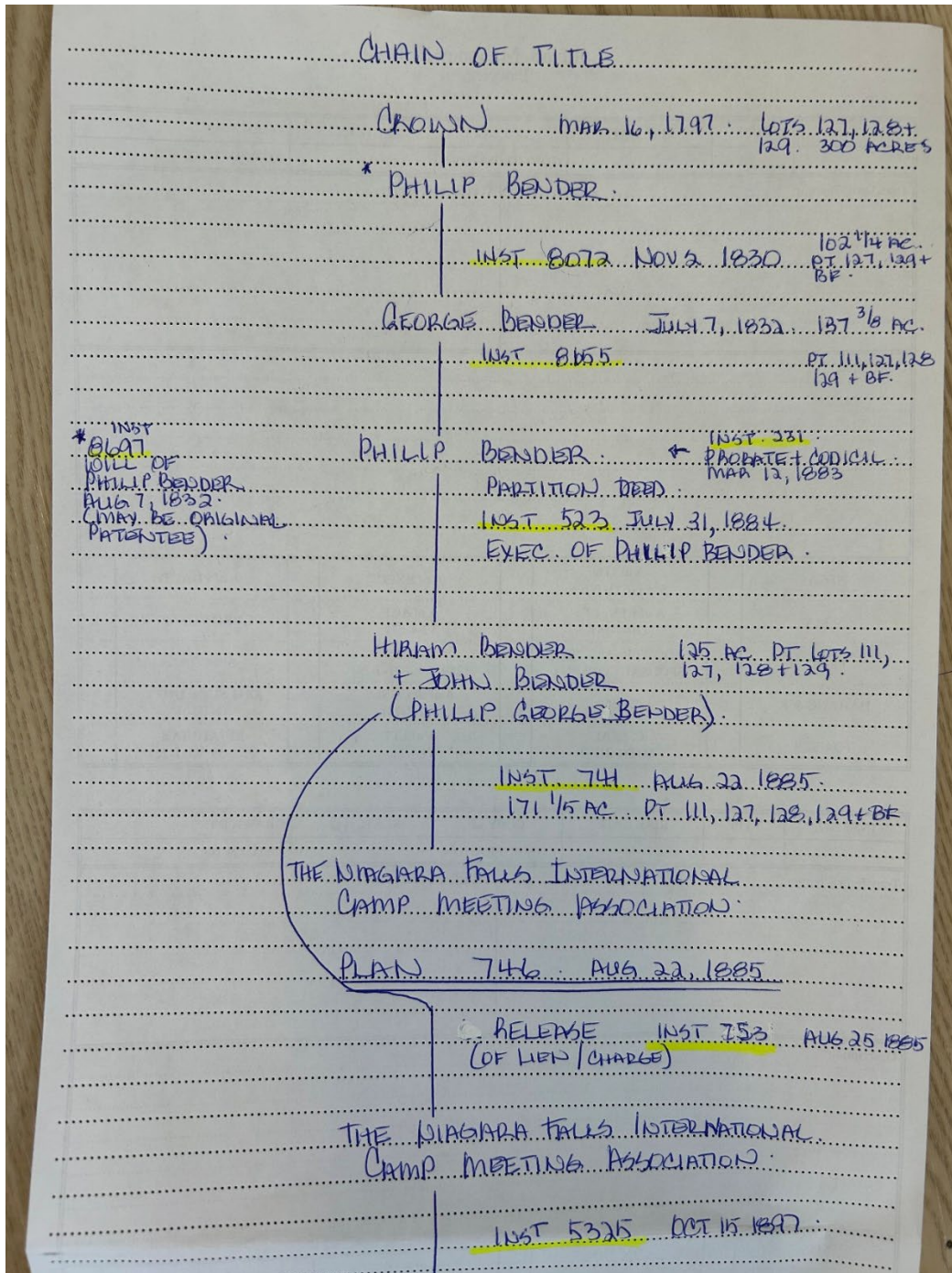


Source: Gordon & Helliwell Architects, 1931



Appendix IV – Property Ownership History

The following title search was prepared by a professional title searcher, Kelly Doan. The following is a summary of chain of ownership. More detailed information is available and can be provided upon request.



INST 53215 OCT 15, 1987

TRUSTEES OF THE
NIAGARA FALLS CENTRAL
CONGREGATION OF THE
METHODIST CHURCH

INST 13134 FEB 4, 1919

TRUSTEES OF THE UNION
CHURCH AT NIAGARA FALLS

(TRUSTEES OF KITCHENER
STREET UNITED CHURCH)

INST 639943 NOV 30, 1992

TRUSTEES OF THE KOREAN
PRESBYTERIAN CHURCH, NIAGARA FALLS,
A CONGREGATION OF THE PRESBYTERIAN
CHURCH IN CANADA

* NAME CHANGE →
APPLICATION
SN 763804
2023-04-21

* (THE TRUSTEE BOARD OF THE
PRESBYTERIAN CHURCH IN
CANADA). INST SN 765275
2023-05-04

1000052392 ONTARIO INC.