



NORTH TORONTO HISTORICAL SOCIETY NEWSLETTER

North Toronto Town Hall

VOL. 45 NO. 4

WINTER 2021



Bright and Happy thy New Year.
Happy and Free Jolly Cats are we.
Osborne Coll. TPL

Winter Live-Stream Programmes



Wednesday, 26 January 7:30 p.m.

TORONTO'S FACTORY ARCHITECTURE: BEAUTIFUL UTILITY

Toronto was a manufacturing centre for over a century beginning in the 1850s, and the city's industries generated great wealth. Architectural historian **Marta O'Brien** will illustrate how companies used striking architecture to project prosperity and importance, which has enabled the innovative reuse of former factories as commercial premises and residences.

REGISTER NOW—SPACE LIMITED

Email membership@northtorontohistoricalsociety.org and we will send you an invitation with details. You can join us on Zoom by internet or phone.

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Wednesday, 23 February 7:30 p.m.

LYTTON PARK: HISTORY OF A COMMUNITY: 1886-WWII

Eli Aaron will cover the history of Lytton Park, tracing the development of the community from the arrival of the Radial Streetcar in 1886 and subsequent subdivision of farms into the streets we know today. The presentation examines the area between Yonge Street and Avenue Road from the 1880s to the 1930s with a focus on architecture and early community residents. Eli Aaron is an urban planner and a director at the Lytton Park Residents' Organization. He is a heritage preservation and local history enthusiast.

NOTE: A brief Annual General Meeting will precede this programme.

REGISTER AFTER 1 FEBRUARY



Ice Boat vs. Car, Toronto Bay, 1908
CTA

The Society meets at the Northern District Library, 40 Orchard View Boulevard (one block north of Eglinton, just west of Yonge) at 7:30 pm on the last Wednesday of each month from September to November & January to May. Programmes are free and are open to the public. Our co-sponsor is the Northern District Branch of the Toronto Public Library.

President's Message

Best wishes for 2022 as the North Toronto Historical Society enters its 47th year.

Since March 2020, due to COVID-19 restrictions, we have had to cancel all in-person programs at Northern District Library. Our society began virtual programs in 2021, and thanks to the hard work behind the scenes by our executive, things have run very smoothly in this new venture. Brian Dunfield, Director and membership coordinator, handled registrations and assisted newcomers to Zoom. Bill Dawson, Treasurer, acted as host and provided technical support to speakers. Alex Grenzebach, Director, sent out email reminders in his NTHS Updater, and posted information on our website as well as presenting "A Photographic Tour of North Toronto" for our AGM in February. I was pleased to be able to reschedule the speakers who were cancelled in 2020 - Marta O'Brien, Arlene Chan, and Katie Daubs. As well, in September we explored Toronto's Indigenous roots with Fred Martin, an Anishinaabe and Knowledge Keeper, and Ron Brown returned to us in November with "Lost Villages of Toronto."

Hilary Dawson continues to produce the excellent NTHS quarterly newsletter in an expanded version especially welcome during these pandemic times. I would also like to thank John Warrener, Director and Liz Warrener, Janet Dunfield, and Ken Pon, executive members-at-large, for their contributions. Thanks also to society members who contributed articles to the newsletter and supported the work of the North Toronto Historical Society through their financial donations.

**Looking forward to seeing you on Zoom for our January and February programs.
A reminder that we have a short AGM at the beginning of the February program.**

Keep safe and well.

Lynda Moon, President

Heritage News

Heritage Good News (and Bad)

As a result of heritage nominations by the North York Community Preservation Panel, both 22 Lytton Blvd. and 55 St. Edmund's Drive were saved from demolition in 2021. Built ca. 1913, 22 Lytton was one of the first houses in the Alexandra Gardens subdivision. It was occupied briefly by the famous novelist Thomas B. Costain and much later by Janet Goodwin, a distinguished photographer. 55 St. Edmund's, in Lawrence Park, was built in 1926 to the plans of architect W. Breden Galbraith who designed a number of "substantial private houses" in Lawrence Park, Moore Park, Rosedale and Lytton Park.

Unfortunately, several other heritage nominations were unsuccessful and the buildings will be demolished - 60 Roselawn Ave., 22 Cortleigh Blvd. and 217 Woburn Ave.

Alex. Grenzebach

IN MEMORIAM

Les Singer, 1941-2021



We were saddened to learn of the passing of Les Singer, a long-time member of the North Toronto Historical Society. Among his many interests was a passion for history. He was a regular volunteer at the Ontario Jewish Archives. Readers will remember Les's

interesting story, "Growing up Jewish on the Danforth" which was printed in the Summer and Fall 2021 issues of the NTHS Newsletter.

We extend our sympathy to his wife Margaret, other family members and friends.

Fall Lecture Series

SEPTEMBER: Fred Martin

Wonscotonach: Indigenous Beginnings of the Don River

Fred Martin's multimedia presentation was the ideal format for showing the history and culture of a people whose traditions and beliefs were passed on through story. It is impossible to adequately summarise his powerful and comprehensive "Indigenous Knowledge Seminar" in this small space. Links to videos are included in the text, and more Indigenous resources will appear in future Newsletters.

Fred reminded us of the harm done to Indigenous peoples by dispossession from their lands, customs and languages. The disconnection of generations of families as a result of the removal of their children from their families is incalculable.

Organisations like ours, Fred believes, can be access points for both Indigenous and non-Indigenous people to learn about our shared past, as well as to provide resources to strengthen our future. There must be Truth before Reconciliation; Education before Truth.

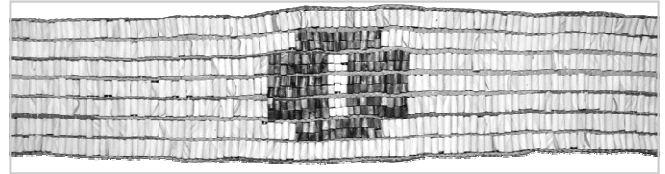
Fred introduced himself. On his Mother's side he is Anishinaabe with ties to the M'Chigeeng First Nations of Manitoulin Island, Ontario. On his Father's side he is Mi'kmaq and a proud member of the Qalipu First Nations from the Port aux Port peninsula of Western Newfoundland.

We're all familiar with acknowledging the first caretakers of this land, but that is just a start. This video shows how we are all part of a continuum from the first humans to walk on this land to today's residents of cosmopolitan Toronto.

<https://tinyurl.com/u4bh9d7w>

The Haudenosaunee Thanksgiving Address to the Creator that Fred recited starts with the phrase "All My Relations," a reminder of the interconnectedness of all people with each other, their ancestors and future descendants, all living things and the very land itself. While Indigenous groups do not all share identical beliefs, most see the land as an entity, not merely a resource, and humans as the stewards for future generations.

Traditional Western worldview places humans at the top of a pyramid of the rest of creation, the animals, plants, even the very earth being theirs to exploit. The Indigenous worldview is that we are part of nature and interdependent. So we are all stewards, responsible for the care of the land which we share with all the natural world. This principle governed agreements between Indigenous groups.



Dish With One Spoon wampum

The Dish With One Spoon Covenant between the Anishinaabe (Three Fires) Confederacy and the Haudenosaunee Confederacy was made before 1500. It bound them to share the territory (which now includes Toronto) and protect the land. Other Indigenous nations, Europeans and all newcomers, have been invited into this treaty in the spirit of peace, friendship and respect.

There is a very long history of people on this continent. Fred began the story at the end of the last Ice Age, about 13,000 years ago. As the ice retreated, melt water formed a huge lake which geologists have named Lake Iroquois. Its shoreline can be seen today as an escarpment which runs along the north side of Davenport, extending east to the Scarborough Bluffs. As the lake drained, it cut channels, formed ravines, and left alluvial plains. The shoreline of the remaining lake was perhaps 20 km south of the current one. By about 11,000 years ago the entire Toronto area became a vast plain of tundra and spruce forest, similar to Canada's sub-Arctic. Mammoths and mastodons, ancient caribou, musk ox and bison, bears and wolves roamed the region. They were followed by nomadic hunters, the first humans to set foot on this land. They were known as the "Oh-kwa-ming-i-nini-wug" or Ice-Runners, and their story is beautifully illustrated in Philip Cote's animated film of the same name.

<https://tinyurl.com/3hajnykw>

Evidence of the presence of these early hunters was uncovered in 1908 by a crew building a waterworks tunnel under Toronto Bay, from east of Hanlan's

Wonscotonach continues on page 4

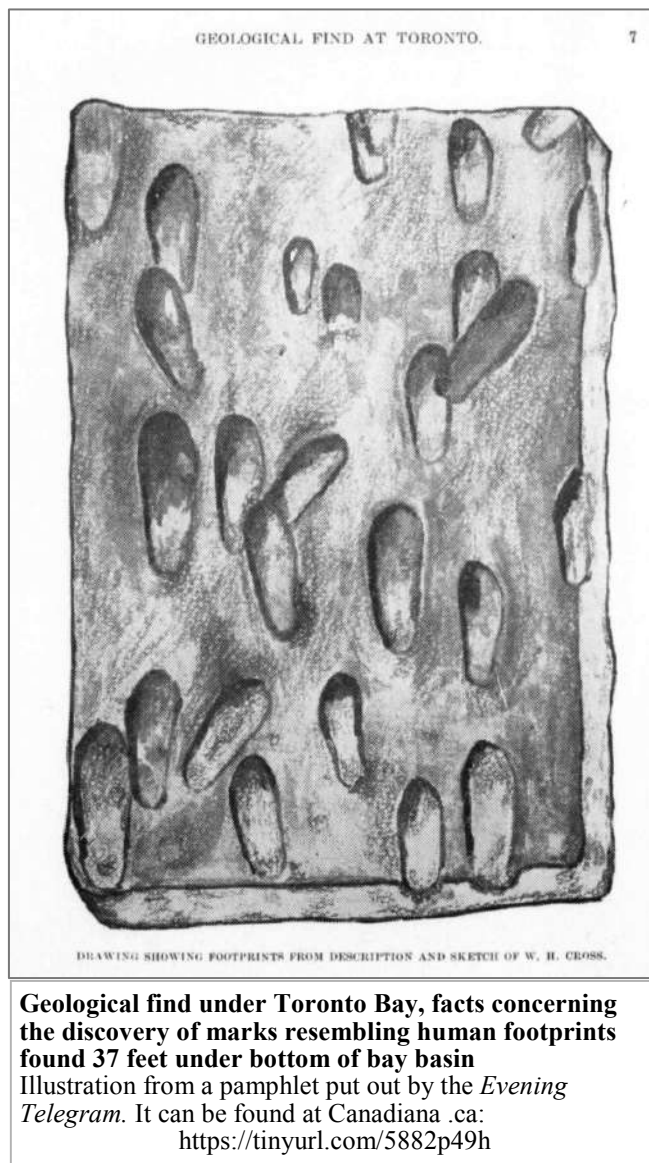
Point to the city pumping station. Thirty-seven feet below the bottom of the Bay, workmen uncovered a hundred or so footprints preserved in the blue clay. They were of various sizes, including one of a small child, and all appeared to be wearing moccasins. By the time the City Engineer arrived, that section of the tunnel had been completed and concrete laid over the prints. Some experts of the day dismissed the claims, but scientists now believe that these footprints are the earliest evidence so far of humans living in this area 11,000 years ago. [see sidebar]

As Lake Iroquois receded, the dry beach below the escarpment became a path used by both animals and humans, eventually extending east to the Don River and west to the Humber. The development of the canoe let people travel greater distances faster, and trails that linked river systems became portages. European settlers named the trail beneath the escarpment Davenport Road, but for centuries before contact it was known as Gete-Onigaming ("at the old portage"), an important land route between the Don and Humber Rivers. The Ogimaa Mikana Project is renaming this and other Toronto streets to reflect their ancient Indigenous heritage. These early routes follow the contours of the land, not the modern grid pattern.



Another ancient trail system was the Toronto Carrying Place, which connected Lake Ontario with hunting grounds to the north and west; to Lake Simcoe and the upper Great Lakes. In the 17th century, a number of Five Nations villages on the north shore of Lake Ontario controlled these trade routes. Just north of the mouth of the Humber was the Haudenosaunee village of Teiaiaagon (now Baby Point); on the Rouge was Ganatsekwyagon. Both had populations of several hundred people.

A much older settlement has been documented in the area that became North Toronto, and is



commemorated by a plaque at Allenby Public School, St. Clements Ave. Sadly, that memorial is all that remains of a palisaded Wendat village that covered several acres and was surrounded by cultivated fields. Known today as the Jackes-Eglinton site (after the settler family farming the land and the local village), it was investigated in the 1880s by David Boyle, who became Provincial Archaeologist. [see p. 6]

In the late 1880s Boyle was also called to examine skeletal remains disturbed during roadwork at Broadview and Withrow (just east of Riverdale Park). Two ossuaries had been uncovered, each containing the remains of perhaps thirty individuals. Ossuary burial was a common Wendat practice. A Feast of the Dead was held every seven

Wonscotonach continues on page 5

or eight years. The remains of deceased relatives and friends were carefully wrapped and carried to a special place. A large pit was dug and lined with fur, and the bones re-interred together in a ceremony which lasted for two or three days.

These ossuaries were dug into a sandy ridge which overlooked the Lower Don River. The position above the river was ideal for encampments and settlement, too. This was a good vantage point for spotting game, abundant fishing, and deposits of clay for making pottery. The Withrow Site, as it is now known, produced artefacts that confirm that the area saw Indigenous presence for a very long time. All Toronto's rivers will have been used in this way. Dr. Mima Kapches, former ROM curator suggests the Withrow Site dates from 3000 BCE.

By the time of first European contact in our area, the Seneca lived here, followed by the Algonkian Mississaugas. It is the Mississaugas of the New Credit who were signatories to the Toronto Purchase in 1787. They saw this as a rental agreement, not intending a total surrender of their lands. Negotiations in 1805 attempted to clarify the Toronto Purchase details by Treaty 13. A succession of frustrating discussions, treaties and lawsuits followed. Central to this was the Mississaugas' belief that their ancestors would never have given up the sacred ground of the Toronto Islands (in 1805, the Peninsula). This claim was not settled until 2010.

Place names we use everyday are Indigenous. "Toronto" is written on early maps applied to Lake Simcoe, or the narrows to Lake Couchiching. Toronto may mean "where the logs are in the water"; Ontario is Iroquoian for "beautiful lake." "Tsi Tkarón:to & Kaniatari:io"
<https://tinyurl.com/x4ch5be8>

The Don River has had many names over the centuries. In 1793 Mrs. Simcoe recorded the Indigenous name "Wonscoteonoch", but with his colonial renaming passion, Lt.-Gov. Simcoe decided it reminded him of a river in Yorkshire, hence the name it still bears.

Wonscoteonoch means something like "black burnt country," perhaps referring to an upstream forest fire. *Waasayishkodenayosh* has been used for the

Lower Don and translates as "burning bright point" and could refer to torch-fishing.

With colonial settlement, the Don attracted water-powered industries, and by the 1860s, the three branches of the Don had over 50 mills. Upstream industrial pollution and sewage damaged the ecology and were a threat to public health, compounded by the fact that the river was prone to flooding. Attempts were made to tame the landscape by straightening the Don, draining the wetlands at its mouth, and reclaiming land for industrial development.

Efforts to clean up the Don Valley have been underway in recent decades, from dealing with river pollution (not yet achieved), to garbage removal, tree planting, and wetland restoration. The Don Valley Park Project (announced 2016) has set aside 200 hectares of the Lower Don between Corktown and Pottery Road. Studies show that not only is the Lower Don of environmental importance, it also contains culturally significant spaces. Within this project, Wonscotonach Parklands suggests replanting native species, including wild rice.

<https://tinyurl.com/yc4xz6np>

The Wonscotonach Trail is an idea that would use the 1928 CP Half Mile Bridge across the Don as an elevated trail linking the Withrow sites with the ancient trail of Rosedale Road and Davenport. This is an obvious place for combined Indigenous and settler programming.

<https://wonscotonachtrail.ca>

Whatever its name, this river has been vital to the survival and thriving of countless generations of humans, from Indigenous foragers, hunters and fishers, builders of seasonal camps and sacred burial grounds, to settler industrialists and railway magnates. We now have the chance to reclaim the space between the right-of-ways as natural retreats for city-dwellers, and the next Seven Generations.

Receive the *NTHS UPDATER* by email!

Would you like us to remind you of upcoming meetings and heritage events with an electronic newsletter?

Email me at alex@northtorontohistoricalsociety.org and I will add you to the distribution list. *We will not give out your email address.*

Alex. Grenzebach

The Jackes-Eglinton Site

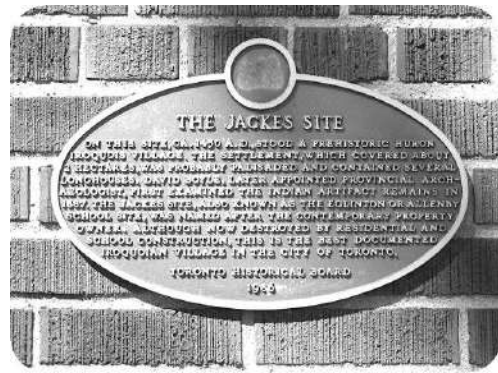
On a glorious spring day in 1887, David Boyle joined Baldwin Jackes on his Eglinton farm to examine a curious man-made mound. The Jackes family occupied land which extended from Yonge Street to Bathurst, from Roselawn to St. Clements, and had farmed it for about fifty years. They lived in Castlefield, whose stately driveway from Yonge Street is now Castlefield Road.

Baldwin had noticed that many "relics" had come to the surface when ploughing the western end of the farm, where the terrain was hilly. A spring rose from an artesian well there, too.

Over the years, Baldwin had donated many of his finds to the Canadian Institute. Boyle, a self-taught archaeologist, had recently been appointed volunteer curator of the Canadian Institute, and was organizing its collection into a museum. He was aware of the tremendous quantity of worked stone, ceramic and bone artefacts found in the Eglinton area, which suggested a large Indigenous settlement that probably covered several acres. The mound he examined in 1887 contained charcoal, ashes and corn cobs, perhaps preserved for winter use.

Scientific and analytical archaeology was a discipline far in the future, but Boyle was adamant that details of Indigenous sites be recorded. Even in his day, he could see that information was lost forever when sites were built upon. He deplored what he called the "mania for bric-a-brac" - people pillaging old sites for their own collections or for sale. He produced many good reports, but unfortunately none has come to light for the Jackes-Eglinton site. It is briefly mentioned in his report to the Minister of Education in 1887.

The best description we have may be that of Lyman B. Jackes, Baldwin Jackes' nephew. In *Tales of North Toronto*, (published in 1948) Lyman suggests that an Indigenous community settled around the artesian spring at the site of what was then the North Toronto water tower at the northwest corner of Avenue Road and Roselawn (now a police communications tower). Lyman suggests that many of the surface irregularities of the area resulted from food storage mounds. Construction of Allenby School in the 1920s uncovered more artefacts. Human remains were found under a layer of



charcoal and burnt bark. Lyman speculates that these people may have perished in a building fire, perhaps the result of an attack. Early European accounts do not mention an Indigenous village in this location, which suggests that occupation preceded contact.

In the 1930s and '40s banker Everett James Case collected objects from the Jackes-Eglinton area. His choice of collectibles included rim sherds. Rims are a useful diagnostic tool. By comparison with rim sherds found at similar but more scientifically excavated sites, it has been possible to date the Jackes-Eglinton village to about 1450 to 1475. The original occupants of the site were Wendat. Case's collection of over 100 items is now housed at Sustainable Archaeology at McMaster University.



Quandat Indian Village at Toronto, c. 1450

Watercolour by Ivan Kocsis, c1992, in consultation with Dr. Mima Kapches, ROM. *TPL*

The artist looks west. In the future, Eglinton [Pears] Park will be in the foreground. The clay deposits used to make the pottery by the Wendat will be used five centuries later to make bricks.

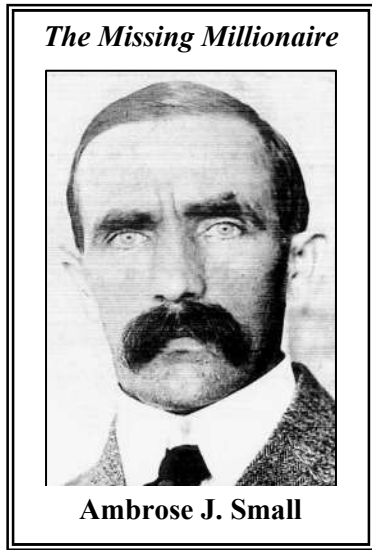
Avenue Road will run through the middle of the village from left to right. From front to back through the left will be Roselawn Ave.; St. Clements Ave. will run front to back to the right.

Each longhouse would have several family hearths, and might house 40 people. In the cleared area around the village, the Wendat grew "the three sisters": corn, beans and squash.

*The Missing Millionaire:
The True Story of Ambrose Small and the City Obsessed With Finding Him*

Katie Daubs had a most entertaining time as she attempted to unravel the century-old mystery of the disappearance of Ambrose Small. Like the plays he ran in his theatres, the characters involved in his story were larger than life. Unlike plots on the Grand Opera House stage, (spoiler alert!) there was no tidy final scene. Katie’s telling tracks these interesting individuals through the streets of turn of the twentieth-century Toronto, and the glitter and intrigue of the North American theatre world. She paints a wonderful picture of the city as it was a hundred years ago.

Ambrose Small was born in Bradford, Canada West, in 1866. In the 1870s, his family moved to Toronto. In 1881, his father acquired the Grand Hotel on Adelaide Street West, adjacent to the Grand Opera House. Ambrose was hired as assistant treasurer at the theatre, then treasurer. In 1889 he was fired after an argument with O.B. Sheppard, his boss. He swore he would get his own back, and went to work at the Toronto Opera House. There, he learned the ropes of the theatre business, and was appointed manager—probably because he managed to get the previous incumbent fired.



As manager and lessee of the Toronto Opera House, Ambrose got into the American theatre circuit, which sent different stage companies on a route from town to town. Ambrose developed his own circuit, first leasing then purchasing theatres across Ontario. In 1905 he achieved his ambition when he bought Toronto's Grand Opera House. In 1919 he could sell his chain of Canadian theatres for \$1million to Trans-Canada Theatres Ltd. He paid the cheque into the bank. And vanished.

Ambrose Small married **Theresa Kormann**, daughter of a Toronto brewer, in 1902. She was well educated, a devout Roman Catholic, and had inherited a comfortable sum from her parents. She sparkled at social events, spoke to groups of ladies about her world travels, and was generous to her favourite charities. She appeared to turn a blind eye to Ambrose’s philandering, gambling and other shady activities.

Clara Smith was about 30 years younger than Ambrose. She was one of many women in his life. Their relationship began in 1914 and continued through Clara’s marriages..

Jack Doughty was Ambrose’s personal secretary, with the usual executive assistant responsibilities, including prevaricating about his boss's whereabouts and companions. It was no secret that he was dissatisfied with his wages. After the sale, he moved to Montreal with Trans-Canada. Then he disappeared. \$105,000 of Ambrose Small’s Victory Bonds disappeared at the same time. Coincidence?

Detective **Sergeant Austin Mitchell** was in charge of the case. Nobody had reported Ambrose missing immediately, so he had to sift through witnesses’ hazy memories, rumours and anonymous tips. Mitchell was not averse to seeking help from psychics. His investigation was criticised because he seemed never to seriously consider Theresa Small as a suspect.

WHAT HAPPENED TO AMBROSE J. SMALL?

Katie Daubs, *The Missing Millionaire* (Toronto: McClelland & Stewart, 2019)



50 Years Ago

Items from the North Toronto Herald, 1971 contributed by Alex. Grenzebach. The Herald is available at Northern District Library.

70-year old East York mayor and former CCF supporter True Davidson announced her candidacy for the Liberal Provincial nomination in York-East. She promised, "I shall never retire," and that she wouldn't resign as mayor saying, "I wouldn't think of betraying my East Yorkers. I can easily do both jobs."

An editorial, in a challenge for imaginative architects, questioned whether "high rise apartments really have to be built like the decks of pigeon holes you see in the General Delivery section of a post office."



3135 Yonge Street . . .

??? ??? ??? ??? ???

Who's Who in Mount Pleasant Cemetery?

by Doug Campbell

From time to time we will have 3 or 4 names of people interred in the cemetery who have one or two things in common, for instance a position or a business.

As mayors, what did **Sam McBride & Donald Summerville** have in common?

The answer is on page 10

Meet the Neighbours: North Toronto in 1921

by Hilary J. Dawson

The Canadian census records information about every resident and their whereabouts on a given night. In 1921, it was 1 June. We get a snapshot of all households in North Toronto and can answer questions like, "Where were they from?" What did they do?"

NOTE: This article contains historical language used to refer to racial, ethnic and cultural groups that some may consider offensive.

The 1921 Census identifies thirteen North Toronto residents as being "N.A. Indian" and one as "Iroquois", all living at the Bayview end of Merton Street, on the south side. All had been born in Quebec, as had their parents, and they were all Roman Catholic.

At 757 Merton Street, Louis Curotte was living alone in a detached three-room frame house which he rented for \$14 a month. He was 30 years old and married. He was identified as Iroquois, spoke English, French and "Indian", was recorded as illiterate and worked as a labourer.

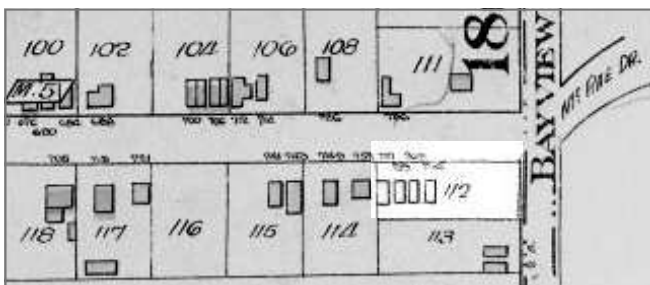
765 Merton Street was shared by two Indigenous families, Deer and Rice. Michael and Magdeline Deer were 76 and 67 years old. Living with them were their sons Thomas and John (49 and 27), their daughters Theresa and Susan (16 and 14), and their niece Mary (15). They lived in six rooms in a detached frame house, which they rented for \$20 a month. Michael, Thomas and John are recorded as labourers working at a "wire works." Mary was a "wire-braider" at the same place. Theresa worked in a laundry. Susan was at school.

In the same house lived Frank and Josephine Rice (age 49 and 43). They paid \$10 a month rent for three rooms for their family: Mary (19), Angus (17), Ida (16) and Selina (13). No occupations are recorded for the Rice parents. Mary and Ida worked in a laundry, perhaps with Theresa Deer. Angus was a steel-worker, and Selina was at school.

Neighbours continues on page 9

According to the enumerator, the Deer family members spoke only "Indian", except for John and Theresa who both spoke English. In the Rice family everyone spoke "Indian". Frank Rice also spoke French, while the rest of the family spoke English. Ida Rice spoke both French and English.

Additional online digging found that all these Merton Street people were from Kahnawake, on the St. Lawrence near Montreal. In fact, Louis Curotte was also recorded on the 1921 Kahnawake (Caughnawaga) census, along with his wife, Therèse, and their children Magdeleine (6), John (4) and baby Arthur (four months). Members of the Curotte and Rice families had been renting houses at the east end of Merton Street each year from at least 1918. Some were permanent residents, but other tenants moved back and forth between permanent homes in Kahnawake and where they could find work.



Part of Plate 119, Fire Insurance Atlas to the City of Toronto (Charles E. Goad Co. 1924)

Building Lot 112 at the end of Merton St. at Bayview had four wood buildings: 757, 759, 763, 765.

This part of the lot was owned by Mrs. Sarah Gates. In 1921, she lived at 759 with her husband Philip. She was Irish.

Opposite Merton St., McRae Dr. leads to Canada Wire.

In 1921, Michael, Thomas, John and Mary Deer worked at a wire-works. The closest was the Canada Wire and Cable Company (CWCC), which had recently moved from its factory on Dundas St. W. to a new plant on Laird Drive in Leaside. This is about a twenty minute walk (on a good modern road) from the east end of Merton St along McRae Drive. CWCC had been founded in 1911 to produce distribution cables for the Hydro-Electric Power Commission. By the 1920s they were also producing cables for mining and elevators.

Angus Rice was the only one of these Kahnawake men to identify himself as a steel-worker, and will have been proud of the skills he was being taught

by his elders. Mohawk construction workers had been hired first by railway companies in the late 1800s to build bridges. When the age of sky-scrapers dawned, they were in demand in any city that was building to the sky. It was dangerous work not only walking along girders at great heights in wind, but placing and riveting the beams accurately. They became known as "Skywalkers". Riveting in these conditions took training, focus and teamwork. High steel workers were rigorous in training their sons and nephews, because every man's life depended on it.

Men from Kahnawake and other Mohawk communities travelled to build the towers of New York City and other major cities. There were more modest opportunities in Toronto for young Angus Rice. He may have been working on a bridge project—the census return is hard to read.

In 1922, Mary Rice married an Italian banker, Vito Coppola, at St. Monica's Church on Broadway Ave. They lived in Detroit and had at least two children.

Michael Deer died in Kahnawake in 1931.

Magdeline moved back to Toronto to live with her son John Massingbird and his wife at 135 Laird Dr. John worked at Canada Wire. Magdeline Deer died in 1937, and is buried at Mount Hope Cemetery.

Louis Tharonienhawitha Curotte died in Kahnawake in 1973. He is buried beside his wife Therese Kanenratentha Curotte in the Kahnawake Catholic Cemetery.



The summary of our November presentation
Toronto's Lost Villages by Ron Brown
will be in the next Newsletter



Winter Programme Details



REGISTRATION SCHEDULE

Email membership@northtorontohistoricalsociety.org

- Now for 26 January presentation
- After 1 February for February presentation
- After 1 March for March presentation (TBA)

We will send you an invitation with details of how to join the online meeting. You can join us on Zoom by internet or phone.

Bits & Bobs

Modest Hopes. Homes and Stories of Toronto's Workers from the 1820s to the 1920s, Don Loucks & Leslie Valpy. (Dundurn, 2021.)

The authors look at a century of Toronto's social history and architecture through the stories of eight families who lived in workers' cottages.



Thomas H. Caine House, St. Paul St., Corktown, c. 1915 TPL



We welcome contributions from members: heritage events and achievements, brief articles and photographs of local history interest.

Submissions for the next *Newsletter* by 5 March to newsletter@northtorontohistoricalsociety.org or call 416-481-6622.

Who's Who in Mount Pleasant Cemetery?

As mayors, what did Sam McBride & Donald Summerville have in common?

Answer: They both died in office.

Keep Current with Heritage Toronto

Heritage Toronto produces *What's On*, a monthly news bulletin which announces tours, plaquings, special heritage events, new research, etc.. You can find it on the HT website:

<https://tinyurl.com/bp4uzjum>

Sign up to have *What's On* delivered to your inbox.

More 50 Years Ago



North Toronto Historical Society

An affiliate of the Ontario Historical Society, and a non-profit charitable organization.

% 283 Deloraine Avenue, Toronto, Ontario M5M 2B2

www.northtorontohistoricalsociety.org

2021 Executive (*Directors)

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Annual Memberships: Seniors & Students \$5, Adults \$7, Families \$10
membership@northtorontohistoricalsociety.org