

ONTARIO HERITAGE TRUST



BRINGING OUR STORY TO LIFE

Heritage Matters

A publication of the Ontario Heritage Trust
February 2017



MyOntario

A vision over time





Our cover: Highway 11, near Hearst

By Todd Stewart – artist and former Doris McCarthy Artist-in-Residence program resident

I feel the deepest connection with a place when I'm alone in it, surrounded by silence, the rest of the world far away. The stillness stops time and clears my mind. For me, a certain place stands out among many – Highway 11, the northern route across Ontario. I've driven along this road several times, not enough for it to become routine but enough for it to have a lasting memory.

I find the long unbroken stretch of spruce and pine, bisected by the simple two-lane highway, to be far from boring – a contemplative and reassuring space, particularly at that moment right after sundown before darkness takes over. Stepping out of the car and turning off the engine, I sit alone in complete quiet; no vehicles pass by, the air is completely still. It seems strange for a highway to be a place that allows an experience such as this, but for a fleeting moment I allow myself to believe that I'm really in the middle of nowhere, away from time.

Todd Stewart at Fool's Paradise with his silk screen "Untitled (Lake Ontario)," completed during his DMAiR residency.

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For information, contact:

Ontario Heritage Trust
10 Adelaide Street East, Suite 302
Toronto, Ontario
M5C 1J3
Telephone: 416-325-5032
Fax: 416-314-0744
Email: marketing@heritagetrust.on.ca
Website: heritagetrust.on.ca

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Premier of Ontario - Première ministre de l'Ontario

A PERSONAL MESSAGE FROM THE PREMIER

On behalf of the Government of Ontario, I am delighted to extend warm greetings to the readers of *Heritage Matters*, published by the Ontario Heritage Trust.

On July 1, 2017, Canada will celebrate a major milestone: our 150th anniversary. As one of the four original members of Confederation, Ontario is also celebrating its 150th anniversary. This occasion is a once-in-a-lifetime opportunity for Ontarians to come together to celebrate pride and optimism in our province, foster a greater understanding of our shared history, and build a shared vision for the future.

I want to take this opportunity to commend the Ontario Heritage Trust for its continued commitment to preserving, protecting and promoting our province's rich heritage for present and future generations, and for highlighting the vibrancy that comes from shared stories and experience.

I also want to thank all those who have joined the conversation inspired by the Ontario Heritage Trust's MyOntario project. I look forward to reading your stories, and learning even more about the people and communities that do so much to strengthen and enrich the life of our beautiful province.

Please accept my best wishes for a memorable and inspiring anniversary celebration.

A handwritten signature in black ink, reading "Kathleen Wynne".

Kathleen Wynne
Premier

The stories that define us

By Beth Hanna – CEO, Ontario Heritage Trust

Lake Superior Provincial Park, Sault Ste. Marie. © 2017 Ontario Tourism Marketing Partnership Corporation

Stories are powerful. They reveal our values, pleasures and memories, the rituals and rhythms of our lives, our spiritual natures, our creative selves, our triumphs and our shames. Our stories are our own, but they can also be important vehicles to communicate our thoughts and ideas to others. They describe our connections to land, community and each other.

Ontario's cultural history stretches back more than 10,000 years. The 150th anniversary of Confederation is an opportunity to look back and learn, to look around us and reflect, to look forward and imagine.

I've had the opportunity to meet with people of all ages in communities across the province – to hear their stories; to laugh and weep with them; share food, music, festivals and ceremonies; to visit the land they cherish and see the creations of their hands and imaginations. Allow me to share with you some of the stories, the people and places that speak to me of Ontario.

Nochemowenaing – a beautiful, peaceful promontory of wilderness stewarded jointly by the Trust and the Chippewas

of Nawash Unceded First Nation. Thonnakona – the resting place for 1,760 Wendat and Wyandotte ancestors. The Otterville African Methodist Episcopal Cemetery – one of the few preserved Black pioneer burial grounds in Ontario. Sharon Temple – designed to represent the beliefs of the Children of Peace in its bold geometry and superb craftsmanship. Kneseth Israel Synagogue, The Junction Shul – whose circular windows represent the Hebrew word for life. St. Raphael's Church Ruins – a vessel for the memories of the Scots-Catholic community. The prayer hall at the Ismaili Centre in Toronto. These are all remarkable, serene, sacred places where one can sense the spirits of our ancestors.

Nature is so much a part of who we are as Ontarians. The Canadian Shield, the Great Lakes, the forests and waterways have been part of our psyche from the earliest habitation. This unique connection can be experienced walking the Bruce Trail, paddling a waterway, or cycling a country lane. Whether you are viewing the pastoral landscape of the Little Clay Belt, standing at the edge of the Arctic watershed – the dividing line in northern Ontario at which water drains into Hudson's Bay to the north or the Atlantic Ocean to the south and east – or



watching the northern lights from Moose Factory Island, you will stand in awe.

The interaction of humans with these landforms has resulted in cultural landscapes that represent the complex layers of our history, reflections of who we are as a society, the diversity and values of our communities as they have evolved over time. The tallgrass prairie of Bkejwanong, "Where the waters divide," the traditional homeland of the Ojibwe, Odawa and Pottawatomi peoples, known also as Walpole Island. Mnjikaning, "the place of the fish fence," the fish weirs in Rama, the largest and best-preserved ancient wooden fish weirs in eastern North America where indigenous peoples have harvested fish for over 5,000 years. The historical core of the Town of Goderich, a carefully laid-out urban form, which also demonstrates the resilience of this community that has rebuilt its character-defining district following the devastating tornado damage of 2011. The rows of dignified, Victorian buff-brick storefronts frame the main street of historical Seaforth.

Ontarians have expressed themselves through remarkable architecture. I've been enchanted by the Ontario legislature,

the Church of Our Lady overlooking historical Guelph. These are landmarks of memory, reference points for our identity, and they strengthen my resolve for conservation.

Ontario has amazingly creative souls. The writings of Thomas King, Alice Munro, Michael Ondaatje and Al Purdy. The music of Glenn Gould, Gordon Lightfoot, the Nathaniel Dett Chorale and Sarah Harmer. The paintings of Norval Morrisseau, Doris McCarthy, A.Y. Jackson, Daphne Odjig and the carvings of Ben Henry. All of these artists and hundreds more speak to us of Ontario, broaden our views and nurture our souls.

One can't help but be inspired by the stories of great inventors and innovators – Dr. Vera Peters, Alexander Graham Bell, Dr. James Collip, Sir Sandford Fleming, Elsie MacGill and Dr. Roberta Bondar, who challenge us to think differently about the world around us.

Many of the stories we've told through programs and provincial plaques have challenged me. People who have experienced racism and prejudice, people who have fought for their rights and the rights of others. Nellie McClung and Dr. Emily Stowe,

With this issue of Heritage Matters, the Ontario Heritage Trust is launching **MyOntario – A vision over time**, a year-long conversation with Ontarians about who we are and what we would like to become – a conversation as diverse and dynamic as the province itself.

by the awe, grandeur and nobility embodied in this landmark by its architect Richard Waite. I've marvelled at Thomas Lamb's magnificent design of the Elgin and Winter Garden, the world's last operating double-decker theatres. I've taken great delight in the art and artistry of the Group of Seven and their peers rendered on the walls of the sanctuary of Toronto's St. Anne's Anglican Church. Maple Leaf Gardens, Parliament Hill in Ottawa, Kingston's iconic City Hall, Dundurn Castle in Hamilton,

who advocated for the rights of women. Hugh Burnett and the National Unity Association, who fought for racial equality and social justice, and whose work laid the groundwork for human rights legislation in Ontario. The University of Toronto Homophile Association and other trailblazing LGBTQ activists who have taken that discussion further. The survivors of the Mohawk Institute and other residential schools, whose voices are only now being heard. These stories challenge us to build a

better future that recognizes the rights and contributions of all of Ontario's peoples.

Objects are important conveyers of story. The Guswenta, the Two Row Wampum belt, the record of the first covenant between Indigenous peoples on Turtle Island and Europeans. The mace on display at the Ontario Legislative Building, captured in battle in 1813 and returned in friendship a century later. The Fulford family's home movies that record them entertaining two heirs to the British Crown (future Kings Edward VIII and George VI) at the family's Brockville mansion. The portrait of Josiah Henson, escaped slave and abolitionist, being presented to Queen Victoria in 1877. And we all have personal keepsakes, photographs and letters, family records, books, handicrafts, children's toys that we keep for sentimental value.

Everyone has a story to share. It may be a particular event or hero that has shaped our thinking, a place of memory, an object of special meaning. Our stories and their meanings are unique to us, even when they are shared. And in the sharing, we broaden understanding, give voice to different perspectives, build community. They connect us to each other. They connect us to something bigger, globally. And they are what we will leave behind. But there are so many stories yet unknown and waiting to be told.

We've asked 47 prominent and accomplished Ontarians, representing a range of perspectives, to get us started, to share stories and photos about the things that inspire them and help define who they are.

We hope you'll share your story of Ontario. You may have a personal experience, a special place, song, recipe, tradition, work of art, object or artifact that for you reflects this place.

In 2017, let's share our stories, listen to those of others, explore together what holds meaning, value and beauty, and use that shared understanding as a lens to view the future. What are your special stories and how can they shape our future? What would you like to see in the Ontario of the future?

Beth Hanne



The Ark at Sharon Temple.

Join the conversation at heritagetrust.on.ca/myontario!

Homer Watson: Ontario's pioneer artist

By Thomas H.B. Symons – Chair of the Board of Directors, Ontario Heritage Trust, and Founding President and Vanier Professor Emeritus of Trent University



Homer Watson's paintings and drawings captured the spirit of pioneer Ontario much as, in a later generation, the work of the Group of Seven captured the spirit of the more northerly parts of Canada.

Born in the village of Doon in the Grand River Valley, Watson – a self-taught artist – drew inspiration from the landscapes, people and activities of the valley. His pictures reflect his deep roots in this community and his love of nature with which it imbued him. His work is distinctive, depicting the essence of a particular place at a particular time. But it also records superbly the pioneer settler experience.

Watson was himself a pioneer in the way in which he made use of form in his art, often invoking heavy and massy interpretations as he documented the processes in which landscapes turned during his lifetime from forest into homeland. In his work, he moved beyond the simple use of design in his own quest for artistic realism, capturing the power and forcefulness present in nature.

Watson's artwork has contributed significantly to the remembering and understanding of the pioneer heritage of Ontario. As a student and teacher of Canadian History, I am grateful to Homer Watson for this as well as for his admirable art.



The Pioneer Cabin, painted by Homer Watson (1900). Reproduction courtesy of Homer Watson House & Gallery.



Drawn back to Algonquin

By Michael Runtz – educator, naturalist, author and nature photographer

Being a lifelong naturalist whose goal has been to explore Ontario's natural history, I've come to appreciate just how rich this province's biodiversity is. The north boasts the southernmost tundra in the world, home to polar bears and Arctic fox. The south harbours vestiges of tallgrass prairie and Carolinian forest where, sadly, the greatest numbers of endangered species in Canada reside.

Of all the places I've been, none is more special than Algonquin Park. Algonquin's position atop the ancient Canadian Shield gives a rugged character that defines the park, and provides a backdrop for northern plants and animals that call it home.

Many of these occur no farther south in Canada. Then there are southern flora and fauna that don't stray much farther north. This blend is best experienced in the autumn when maples set hills ablaze while cool spruce and fir forests darkly fringe shorelines far below.

This stunning landscape is the backdrop for iconic animals such as loons, moose and wolves – the latter now known to be a unique species. Their wild sounds add another dimension to any Algonquin trip, and are part of the reason I am drawn back year after year.

Photos courtesy of Michael Runtz



Photo: Ann Mayall



The heart of North America

By Konrad Sioui – Grand Chief of the Huron-Wendat Nation



Thonnakona – a Huron-Wendat sacred cultural landscape in the city of Vaughan, and resting place of the Ancestors.
Photo courtesy of Melanie Vincent 2016

There are many stories that we can share. Well, first of all, the word “Ontario” itself. Many people don’t know what it means. People try to give an explanation to the name, but in Huron “io” is a superlative, “ontara” is a lake. So “Ontario” is a *beautiful* lake. In fact, it’s the *most* beautiful lake – “ontar-io.” So, that’s what it’s called. And that’s why we call it “Ontario.”

But it’s also a place. It’s a country where you find – according to us – the most beautiful pieces of land. And this is why we went to inhabit the heart of North America. The Great Lakes are the heart, where the heart of North America is – and the heart of Turtle Island. This region is a country that has always been shared with the Anishinaabe people. We are – what they are – Chippewa, Mississauga, Ojibwe, Algonquin – they speak the same language. They call themselves

Anishinaabe. As the Cree, the Montagnais and others call themselves “Innus.” We speak the same language among Iroquoian people, but with slight differences. If I talk about myself as a human being, I’ll say “Onkwehonwe.” If you ask the Mohawks, you know what they say when it’s time to talk about the human being? They’ll say, “Onkwehonwe.” We all say the same thing. And this is why we went to inhabit the heart of North America and its affluent, the St. Lawrence.

Our natural fingerprint

By Muhammad Qureshi – 2014 recipient of a Lieutenant Governor’s Ontario Heritage Award for Youth Achievement

The magic began on a cold autumn afternoon after a hockey game with friends. I was walking home through a trail and the leaves had turned bright yellow and deep red, and I came across a painted turtle scurrying to find its way back to a pond. A whole hour vanished as I explored a wild species in a wild space only a few moments from home. That natural experience was as much a part of my day as hanging with my friends.

At 150, Ontario’s magnificent natural heritage is as much a part of Ontario as our rich cultural heritage. My vision for Ontario is to guard our natural heritage against the challenges of climate, urbanization or change in general. What is truly wonderful is that our young people especially feel that conservation of these wild spaces and wild species is a reminder of how deep our roots are in the natural world and how much we have grown, while still working to keep the natural fingerprint that makes Ontario unique. One day, a new generation will walk through the same trail and the descendants of that turtle will be there to greet them.

Photo courtesy of Muhammad Qureshi

The conscience of our province

By the Honourable Elizabeth Dowdeswell – 29th Lieutenant Governor of Ontario

Photo: V. Tony Hauser



Photo courtesy of the Office of the Lieutenant Governor of Ontario

Ontario's Legislative Building, completed in 1893, is a magnificent structure filled with stories from the most significant moments in our province's modern history. The place is replete with traditions. One of the more recent ones is the hosting of the Lieutenant Governor's Suite. Since 1937, when Government House was closed, the Sovereign's representative has shared space with the elected Legislative Assembly. In keeping with our constitutional inheritance, both sides jealously guard their customs and privileges. Yet, over the years, we have co-existed peacefully.

One such example is the case of the Page Program at the Legislative Assembly. Since 1867, these young people have served Members of Provincial Parliament and, more broadly, have acted as ambassadors of the Legislative Assembly. (The viceregal

institution has ambassadors, too: the ghosts of successive Lieutenant Governors are said to haunt the halls.) For many decades, the Lieutenant Governor of the day has met with each intake of pages. This has been a meaningful exercise. Not only do I answer the pages' questions about my role in the governance of our province, but the pages regularly tell me of their studies, families and hometowns. There has even been an impromptu piano recital from time to time.

I look forward to these conversations. Not long after taking office, I asked a group of pages what they thought I might focus on during my mandate. The answers varied. A number thought I should shine a light on bullying, and there was general agreement that promoting a greener way of life was something we should all endorse. Then,

a thoughtful and eager young boy raised his hand and suggested that I should concentrate my efforts on fighting poverty and homelessness. Furthermore, he went on to tell me why. I often think of that encounter because I question what I was doing and thinking about when I was in Grade 7. "Poverty and homelessness." It was a moment that left me so optimistic about our future – bright, articulate young people already exhibiting the kindness and caring spirit of Ontarians.

Queen's Park is so much more than a historic building. Through the ongoing work of pages and premiers, legislators and aides, this place symbolizes public service and the conscience of our province. May it continue to inspire us for years to come.

The aunts of my family, c. 1915.



Telling the stories of Chinese Canadians

By Paul Yee – historian and author

I am inspired by something intangible: the past, especially the history of Chinese Canadians. I grew up in Vancouver, knowing little about it. But once I found traces of it, I never stopped telling its stories.

Yes, there are museum artifacts and archival documents that assure me that Chinese people indeed worked in British Columbia's farms, gold and coal mines, salmon canneries and shingle mills. Ontario's archival repositories have photographs of early Chinese in this province as well.

Still, most of the early immigrants have been forgotten, with very few life stories handed down to us. Those pioneers were no different from other newcomers who landed in Canada and whose lives have also faded away.

Time marches on. Someday, I'll be forgotten too. But my stories won't follow me to the grave; they will live on in libraries and in the great digital beyond.

Experts say it is through "story" that we understand our world and ourselves. I'm still writing stories about early Chinese Canadians. The more I research, the less I realize I know, as new questions keep getting raised.



Why do I care? Because without them, I wouldn't be here today.

Photos courtesy of Paul Yee



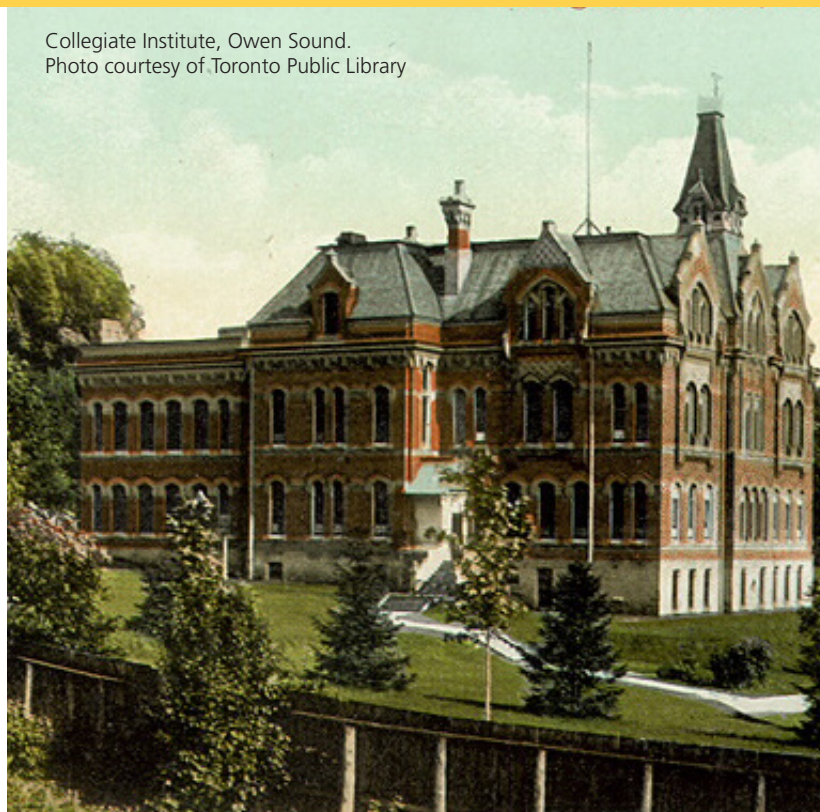
Learning from the past

By Melanie Pledger – 2015 recipient of a Lieutenant Governor's Ontario Heritage Award for Youth Achievement

I'm proud to be a Canadian.
I'm also proud to be an
Ontarian. Going one step
further, I'm proud to be a
Falcon.

In 2014, I graduated from one of the oldest high schools in Canada – the Owen Sound Collegiate and Vocational Institute (OSCVI). It was founded in 1856, making it older even than Ontario itself. It saw some now-famous names pass through its halls – including Billy Bishop, Norman Bethune and Agnes Macphail. In 2013, the new Memorial Hall was unveiled, honouring those students who fought and died in the wars. Just three years later, in 2016, the school as we knew it ceased to be. OSCVI and another Owen Sound high school, West Hill Secondary School, amalgamated – creating Owen Sound District Secondary School. While OSCVI may be closed, its teachers work on to inspire and guide students. Thank you to the teachers who supported and continue to support me, as well as set me up for opportunities such as this. Your hard work and dedication does not go unnoticed.

Collegiate Institute, Owen Sound.
Photo courtesy of Toronto Public Library



Honouring our past, embracing our future

By Kathleen Wynne – Premier of Ontario

Ontario
is Canada's largest and
most diverse province – home to
ingenuity, inclusiveness and optimism.

Our province's 150th birthday is a chance to reflect on our many achievements and look to the work that lies ahead with a renewed sense of purpose.

On this occasion, I remember my grandparents – people driven to make their community a better place. They instilled in me a sense of confidence and compassion, and helped me understand our shared responsibility to collaborate, listen and respect one another.

I also think of my own grandchildren and the possibilities that await them. I hope they will grow up knowing their potential to enrich the lives of those around them, just as my grandparents encouraged me to do.

In the same way, our year-long Ontario150 celebration will honour our past and embrace our future. All across Ontario, funding for hundreds of community-based initiatives will help build up our province, inspire young people and create strong economic, social and cultural legacies.

The people of Ontario are our most vital resource. Let's continue to work side by side to build a bright future for ourselves, our children and our grandchildren.



Premier Kathleen Wynne with her family in Sherwood Park.
From left to right: Jessica, Stan, Kathleen, Olivia, Hugh, Jane, Maggie, Claire and Chris. Photo courtesy of Premier Kathleen Wynne.

Art in the face of adversity

By Marshall Pynkoski –
Co-Artistic Director of
Opera Atelier



Opera Atelier's 30th anniversary in 2016 was a watershed season for the company. It marked our return to the Royal Opera House at Versailles and our arrival in France on November 13, 2015 – the day of the terrorist attacks. Opera Atelier's production of Lully's *Armide* reopened the Royal Opera House one week after the Paris attacks and, in the words of Laurent Brunner (Directeur, Château de Versailles Spectacles), it was seen as "an extraordinary act of solidarity of support on behalf of Opera Atelier and of Canada."

For all of us, it was the most profound use to which we had ever put our art. What could possibly be more inspiring than seeing 80 of Canada's finest artists onstage in this historic theatre – refusing to be terrified by terror? This event could never have been realized without the generous support of Canada's federal and provincial governments, and our loyal corporate and private sponsors.



Scene from *Armide*. Photos courtesy of Opera Atelier (Credit: Bruce Zinger)

Digging for the Promised Land

By Karolyn Smardz Frost – archaeologist, historian and award-winning author



Leap of Faith mural by the George Brown School of Design team at the Lucie and Thornton Blackburn Conference Centre. Photo courtesy of George Brown College

In 1985, the Toronto school board and Ontario’s culture ministry created the Archaeological Resource Centre. There, schoolchildren and volunteers could dig into their own city’s past, and explore the multi-cultures that make Ontario’s heritage so remarkably rich.

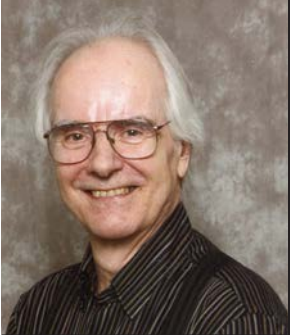
Under the playground at Inglenook Community School, we discovered foundations of a small house, a stable and a mysterious cellar. From 1834 to the 1890s, this was home to freedom seekers Lucie and Thornton Blackburn, who had fled Kentucky slavery for freedom in Canada. After a stunning escape from slave-catchers during Detroit’s first racial riot, they started anew. They began Toronto’s first taxi business and gave away the profits to help other refugees from slavery.

This was the first Underground Railroad site dug in Canada. More than 3,000 schoolchildren took part. My biography of the Blackburns, *I’ve Got a Home in Glory Land: A Lost Tale of the Underground Railroad* (2007), took more than 20 years to research, and became the first book on African-Canadian history to win the Governor General’s Award.



Today, the Blackburns are memorialized as Persons of National Historic Significance in Canada and of state historic significance in Kentucky. In 2016, the Lucie and Thornton Blackburn Conference Centre was established in the new residence at George Brown College.

Photo courtesy of Karolyn Smardz Frost



The cloud of witnesses

By Sam Steiner – Managing Editor of the Global Anabaptist Mennonite Encyclopedia Online and retired archivist from the Mennonite Archives of Ontario

As a historian of Mennonites in Ontario, I have always enjoyed wandering through Mennonite and Amish cemeteries. Whether plain Old Order Amish or Old Order Mennonite cemeteries with only simple markers, or assimilated Mennonite cemeteries with a greater variety of monuments, these cemeteries help to settle my soul.

My favourite cemetery is the First Mennonite Church in Kitchener. Its plots include those for Bishop Benjamin Eby and Joseph Schneider – founding settlers of the town of Berlin [Kitchener’s original name] – as well as the historical novelist B. Mabel Dunham, creator of local pioneer Mennonite myths, and many other prominent Mennonite community leaders.

The greatest discovery of my Mennonite historical research is also buried there: Janet Douglas (Hall) – the first female Mennonite evangelist and pastor in North America, who, in the 1880s, established two Mennonite Brethren in Christ congregations in Dornoch and Kilsyth, Ontario. Her grave marker does not recognize her ministerial status, since her denomination (now known as the Evangelical Missionary Church of Canada) changed its theology in a direction that did not favour women in church leadership.

Still active, the First Mennonite Church cemetery remains for me a place to remember the “cloud of witnesses” who have gone before.

Photos courtesy of Sam J. Steiner



Janet Douglas Hall. Photo courtesy of the Missionary Church Archives, Bethel College, Indiana

The gift of time travel

By Jean-Luc Pilon – Curator of Central Archaeology at the Canadian Museum of History



In the summer of 1982, I was carrying out archaeological research near the shores of Hudson Bay on the Severn River. One of the sites we were investigating had been used a number of times. The earliest evidence suggested that people camped at the *Ouabouche* site before Europeans had come to their country, a time when many tools were made of chipped stone. The most recent stay was no older than the early 20th century, when all kinds of Euro-Canadian goods were part of the daily lives of the people.

One such item was the tin stove used inside canvas tents. To prevent the stove bottom from being damaged by the heat, a layer of sand was added to the inside and when people left the camp, they left behind a small pile of sand. We found just

such a flattened pile of sand and in it were lumps of clay that had been hardened by exposure to fire. They seemed shapeless. Later, back at the university, I found pieces that could be refit, and I noticed small depressions on the surface of the elongated piece of hard clay. Carefully placing the tips of my fingers in these, I realized that a small hand had shaped the piece and baked it on a stove. A young person had played with this lump of clay, perhaps copying their mother's gestures as she made bannock for the family. For that brief moment, as I held my hand just as that young person had, I travelled in time and heard the crackling stove, felt its warmth and smelled the delicious aroma of bannock filling the tent. This is the gift of time travel that archaeology offers.

Photos courtesy of Jean-Luc Pilon

The Black history of Ontario inspires me and defines who I am

By Afua Cooper, PhD – James R. Johnston Chair in Black Canadian Studies, Dalhousie University

Peggy Pompadour haunts me. I walk through the streets of Ye Olde Towne Toronto and I feel her presence – this Black enslaved woman who was owned, jailed and sold by colonial administrator Peter Russell. Peggy often ran away from slavery and Russell would find her and confine her to the local jail. When Russell could no longer control Peggy, he put her up for sale with her son Jupiter.

Walking through the oldest part of the City of Toronto, I walked on pathways that they trod, and I remember and honour their spirit.

I am also inspired by Peter Long and his family, free Black Loyalists who came to Toronto from the Miramichi Valley of New Brunswick. And before New Brunswick, the Longs came

from Massachusetts. Peter and his family established a farm in the Bayview/Pottery Road area of Toronto but, unlike Peggy Pompadour, they lived out their dreams as free people.



My Ontario includes the memory of the Black men who cut down trees and constructed the Davenport Road that connected the eastern part of Toronto to the western part.

Ontario Black history helps to define me, and is an integral part of my identity. I – a Jamaican-born African diaspora daughter – move through this land, connecting the lineages from the Caribbean, West and Central Africa, East Africa and African Canada.

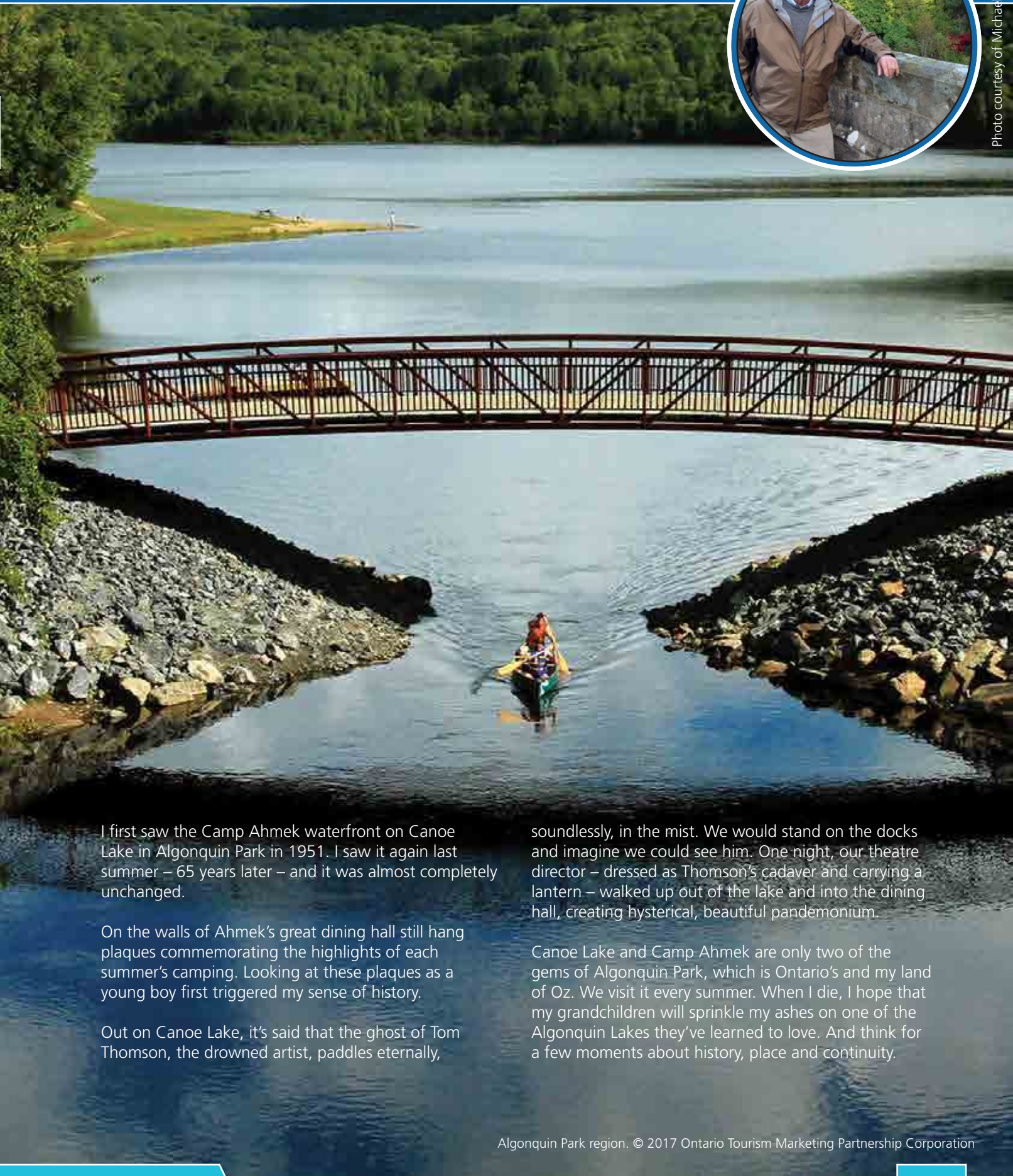
Afua Cooper at Emancipation Day celebrations at Uncle Tom's Cabin Historic Site, Dresden.

You can go home again

By Michael Bliss – historian, award-winning author and Professor Emeritus, University of Toronto



Photo courtesy of Michael Bliss



I first saw the Camp Ahmek waterfront on Canoe Lake in Algonquin Park in 1951. I saw it again last summer – 65 years later – and it was almost completely unchanged.

On the walls of Ahmek's great dining hall still hang plaques commemorating the highlights of each summer's camping. Looking at these plaques as a young boy first triggered my sense of history.

Out on Canoe Lake, it's said that the ghost of Tom Thomson, the drowned artist, paddles eternally,

soundlessly, in the mist. We would stand on the docks and imagine we could see him. One night, our theatre director – dressed as Thomson's cadaver and carrying a lantern – walked up out of the lake and into the dining hall, creating hysterical, beautiful pandemonium.

Canoe Lake and Camp Ahmek are only two of the gems of Algonquin Park, which is Ontario's and my land of Oz. We visit it every summer. When I die, I hope that my grandchildren will sprinkle my ashes on one of the Algonquin Lakes they've learned to love. And think for a few moments about history, place and continuity.

Algonquin Park region. © 2017 Ontario Tourism Marketing Partnership Corporation

Someone has passed this way before

By Susan Bryan – volunteer Chair of the Nature Reserves Committee of the Thunder Bay Field Naturalists

I'm standing on the deck of a small boat, riding the swells of the Nipigon River where it widens into Lake Superior. In front of me, a rock cliff rises straight out of the water. On this cliff are a series of pictographs – lines, circles and other symbols – as well as some more recognizable images – a canoe and the near-human shape of Maymaygwayshi, the water sprite.

These pictographs have likely been here for some centuries, although no one is quite sure of their age. The artist used red ochre – a durable mixture of iron-rich rock and fish oil – but time and weather have taken a toll. Some of the figures are now faded or obscured by lichens and seepage from the cliff above. Others have flaked away in a process known as exfoliation. Eventually, all will be lost, although that won't happen for a very long time.

Today, from my perch on that bobbing boat, I can still distinguish dozens of shapes on the rock wall above me. In the vastness of northern Ontario, pictographs are testimony that someone has passed this way before and left a lasting mark upon the land.

Photos courtesy of Susan Bryan



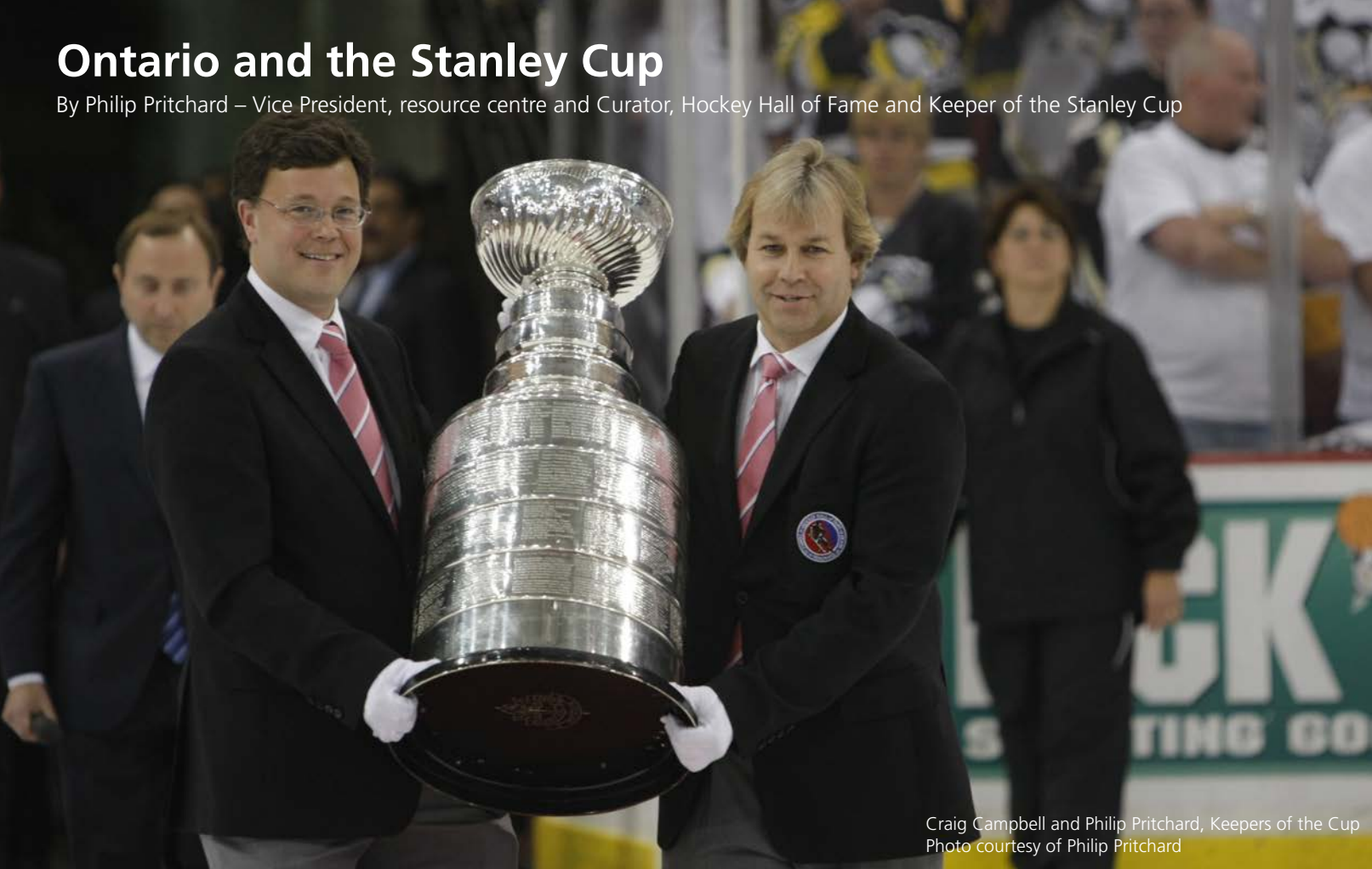
The Maymaygwayshi, or water sprite, painted on a cliff near the mouth of the Nipigon River.



One panel of the extensive display of pictographs at the Nipigon River site. The image near the centre is clearly distinguishable as a large canoe.

Ontario and the Stanley Cup

By Philip Pritchard – Vice President, resource centre and Curator, Hockey Hall of Fame and Keeper of the Stanley Cup



Craig Campbell and Philip Pritchard, Keepers of the Cup
Photo courtesy of Philip Pritchard

Post your photos of the Stanley Cup in your town **@ONheritage**.



Hockey is Canada's national sport, and there is nothing more synonymous with hockey than the Stanley Cup. The tradition, the aura and the respect it has from its fans, players, coaches and management is second to none.

Having the privilege to travel with the Stanley Cup is something that I will always cherish. Whether it is around the world, across our country or within the province of Ontario, each and every stop along the way is a special one.

From the small towns of northern Ontario like Moose Factory, Timmins or Kenora to the bustling centres of Ottawa, Toronto, London and more ... every fan in our province has a story they want to share about the game or the Stanley Cup itself.

Listening to Ontarians tell their stories is as much an education to me as anything else. By learning about their history, their special moments, their sacred feelings, you actually learn a lot about our great province and the people within it.

If the Stanley Cup could only talk, the stories it could share from its travels across our province would be remarkable. Ontario: a great place to live and travel around!

Larder Lake, Ontario. Photo courtesy of the Hockey Hall of Fame Archives



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My Muskoka – Winter 1949

By the Honourable James Bartleman – 27th Lieutenant Governor of Ontario



Photo: Phillippe Landreville

Every evening when I was a kid in the 1940s, I'd manoeuvre rough logs up onto a sawhorse and use a small bucksaw to cut them into stove lengths, afterward splitting the larger pieces into smaller sizes. After carrying in armloads of wood to fill the box beside the stove, I'd return to sit outside, paying no attention to the weather. Alone, except for the reassuring company of our sleigh dogs, I'd think over the events of the day, enjoying my thoughts and cherishing the silence of the village in winter. Sometimes, if I was lucky, the night sky would erupt with the breathtaking spectacle of the northern lights as dancing spirit warriors reclaimed the souls of the departed and swirled down from the heavens to shimmer and crackle above the rapids in the nearby Indian River. Other times, I'd sit quietly in the falling snow and watch as snowflakes drifted soundlessly through the light of street lamps in front of our old house and blanketed the silent highway, disturbed rarely at that time of the day and year by passing cars and trucks. I would never, I thought, find greater peace of mind no matter how long I lived.



Photo courtesy of Manuel Stevens

Stepping back in time to Old Ontario

By Manuel Stevens – retired Parks Canada planner



My Ontario is the Rideau Canal region between Smiths Falls and Kingston. Having spent many years as the planner for the Rideau Canal – and lately a cottage owner on the canal – I have had many occasions to travel these backgrounds over a period of nearly four decades.

This is, in many respects, one of the last vestiges of Old Ontario – a vernacular landscape that, elsewhere, has succumbed to monster faux chateau “estates,” a wash of cookie-cutter raised bungalows, gravel pits and garden centres. The combination of 200 years of settlement, isolation and the hardscrabble landscape of the Frontenac

Axis and the Smiths Falls Limestone Plain has provided me with many opportunities to connect with the cultural heritage landscape of Old Ontario.

With the book *Looking for Old Ontario* as my guide, I can see and appreciate the diversity and breadth of cultural landscapes that are more than just isolated vestiges. Farmhouses, barns, fence lines, mills, original field patterns, cheese factories, schoolhouses, churches and villages are all to be seen and enjoyed. Drive any of the back roads along the Rideau Canal and you will step back in time to old Ontario.

View of the Rideau Waterway from Rock Dunder.

On Cranberry Lake

By James Raffan – author, speaker and consultant

Afloat at dawn and inhaling the misty rays of rising late-summer sun. Other days, it might be a sunset paddle with a Thermos of coffee in Listening Bay, watching Venus chase the sun to China. Or maybe idling in star-speckled moonlight, howling with the coyotes, or startling with a laugh when beavers sneak up and whack the water beside the canoe ... because they can. Always, though, whether in the wild or here, close to home on Little Cranberry Lake, to embark onto the water like this is to ponder where we came from, where we are, where we are going – to wonder who we were, who we are and who we can be. Suspended between the world above and the world below. Stillness, in harmonic motion. To paddle is to be energized. The possibilities of the place: the land, the air, the water, the ancestors, the children yet to be born. To move in a silent, self-propelled reverie like this is to connect to the water, but also to the lives and lands it nourishes. If it is love that binds people to places, in this nation of river and in this river of nations, in this verdant province called Ontario, then one expression of that simple truth is surely the canoe.

Photos courtesy of James Raffan (Credit: Goh Iromoto)

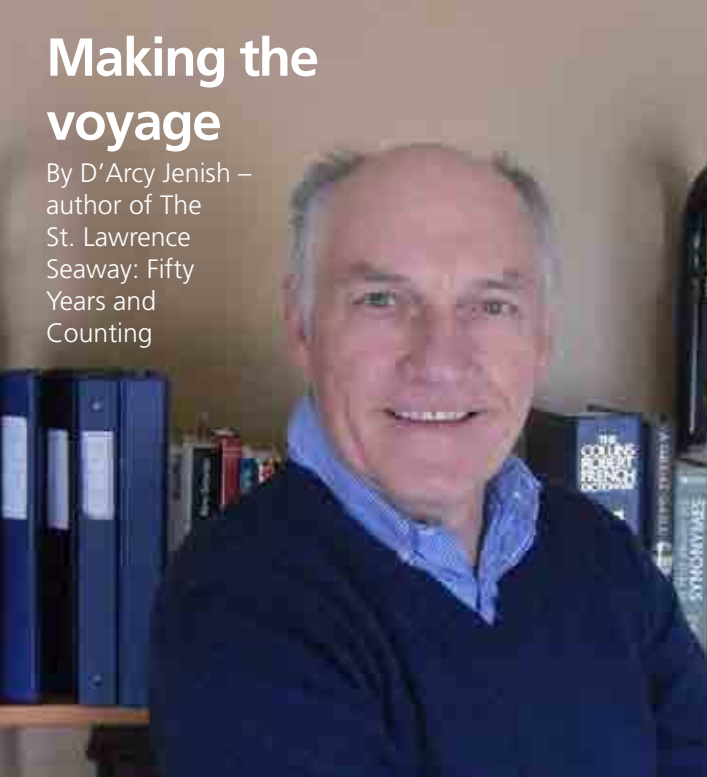


Headshot courtesy of Gail C. Simmons



Making the voyage

By D'Arcy Jenish – author of *The St. Lawrence Seaway: Fifty Years and Counting*



Our voyage aboard the MV Algomarine began at the Port of Montreal late on a Saturday afternoon in July 2007 and ended early the following Thursday morning when the 730-foot laker docked at the Port of Thunder Bay. In four-plus days, the ship had travelled some 3,000 kilometres inland and ascended over 500 feet on the Great Lakes St. Lawrence Seaway. The captain and crew of 24 – with my son and I aboard as guests – had traversed the seven locks on the St. Lawrence and the eight that comprise the Welland Canal and expertly navigated the Great Lakes and the rivers that connect them – affording us a spectacular voyage on one of the world's most important inland waterways.

In a typical 285-day season, some 3,600 ships sail these waters – most of them lakers but many of them ocean-going vessels shipping cargo from around the globe. Ontario, Quebec and eight American states border the Seaway, which directly and indirectly supports over 225,000 jobs. Equally important, as American president Dwight Eisenhower said during the June 1959 opening of the St. Lawrence section, the Seaway represents “a magnificent symbol of the achievements possible to democratic nations peacefully working together for the common good.”

Photo courtesy of D'Arcy Jenish

A nickel and a prayer

By Jim Szilva – author and son of Ted Szilva, creator of the Big Nickel

In 1963, a firefighter named Ted Szilva entered a contest organized by the Canadian Centennial Committee in Sudbury. The committee asked residents of the city to come up with a unique way to celebrate and recognize Canada's 100th birthday in Sudbury. Sudbury was a mining town, especially known for nickel production, so Ted thought that the city should build an attraction that would celebrate Sudbury's heritage and encourage people to visit. He envisioned a giant replica of the 1951 Canadian five-cent piece, at least 30 feet tall, sitting atop a hill, illuminated by floodlights, advertising “Sudbury – The Nickel Capital of the World.” The 1951 nickel made perfect sense as it commemorated the 200th anniversary of the isolation of the metal known as nickel.

The committee scoffed at the idea, but Szilva had a vision. As a man of immeasurable faith, he prayed for an answer. With help from some truly remarkable people, his vision became a reality on July 22, 1964. Not only did it help launch the tourism industry in Sudbury, but for over 50 years, it's been one of Canada's most recognizable landmarks. His inspirational journey was documented in the book *The Big Nickel: The Untold Story*.



Photo courtesy of Jim Szilva

Edwardian home photos

By Carl Benn – Department of History,
Ryerson University



I possess 16 photographs from c.1905 of my great-grandparents' home in St. Catharines. At a personal level, I like these pictures because they record details about the life of my ancestors. The images also show some furnishings I knew growing up in the 1950s and 1960s because my grandparents had them in their Toronto house, and a few objects even grace my home today.

As a historian, the photographs appeal to me because they illustrate some of the values that Edwardian Ontarians expressed through their domestic environments. One of those ideals was something I call "respectable comfort" – an idea that captures middle-class aspirations for their homes, inspired by a range of reformist social and

decorative movements in the late 19th and early 20th centuries (made possible through more ambivalent phenomena, such as industrialization, which lowered the cost of consumer goods but at considerable social cost).

My favourite image in the group conveys something humorous, at least in a modest Edwardian way. In the shot, there is a large piano, in front of which is a ridiculously small chair, which would have made playing music either impossible or have required someone to adopt an utterly ludicrous pose to do so. I wonder which of my ancestors put the chair there and how the others responded to the joke.

Photos courtesy of Carl Benn



On the path to reconciliation

By Mélanie-Rose Frappier –
2014 Lieutenant Governor's
Ontario Heritage Award
recipient for Youth
Achievement

Education is key. It will lead to healing as well as social awareness about the Indigenous culture. My ancestors spent hundreds of years fighting for the right to practise their way of life and it is still a struggle for some people today.

The picture shown here represents hope and reconciliation. I have the honour of teaching secondary school students as well as professors across Ontario about the Indigenous culture. I am hopeful that these teachings will bring awareness as well as stop certain stereotypes associated with Indigenous people. I take great pride in my work as I believe it is my responsibility to continue the traditions and customs of my nation. As a youth, I play an important role in the revitalization of our nation. Without our willingness to learn our elders' ways, many views, stories, songs and important symbols of our nation will fade. I believe that we have made great progress when it comes to creating an open and understanding environment for Indigenous people. This is, however, only the beginning. I envision Indigenous studies courses offered in all secondary schools, youth speaking their mother tongue, clean water on reserves and so many other positive changes in the future. I believe we are on the right path to reconciliation.



Photo courtesy of Mélanie-Rose Frappier

The Métis sash

By M. Margaret Froh – President of the Métis Nation of Ontario

Métis youth leader Katelyn LaCroix was recently asked what being Métis meant to her. She replied that “like the sash, we are two cultures coming together to create something new and beautiful and useful.” This comparison is as apt as it is poetic because the sash is such an essential ingredient to our Métis heritage and culture.

Like the Métis themselves, the sash arose out of the fur trade and the daily lives of our voyageurs ancestors. Combining First Nations finger-weaving techniques with European wool, brightly coloured sashes were first worn by voyageurs for practical purposes. They provided back support, could be used as ropes, tumplines, towels, bridles and for assorted other purposes. Eventually, they became a badge of occupation and Métis voyageurs in particular embraced its use and began wearing them for ceremonial purposes. Over time, it became known as the “Métis sash.”

Today, the sash remains one of the greatest symbols of the Métis Nation. It is worn proudly both around the waist and over the shoulder and is embraced by youth like Katelyn as well as our elders and is worn at meetings, formal occasions and celebrations all across our homeland. With it, we proclaim, “We are Métis.”



Photos courtesy of M. Margaret Froh

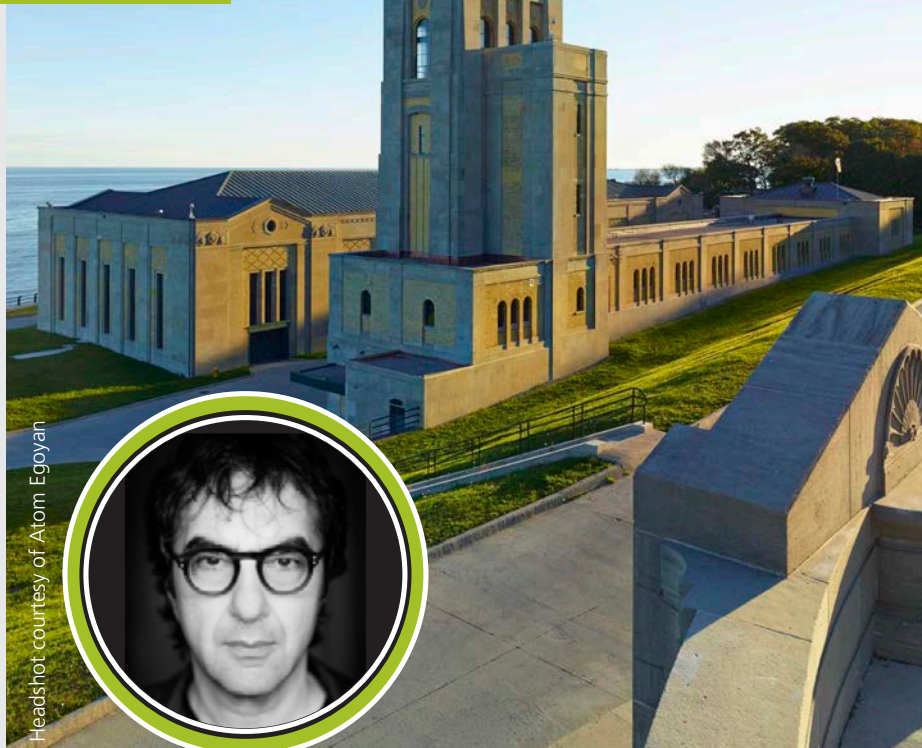
R.C. Harris Water Filtration Plant

By Atom Egoyan – film director, writer and producer

Whenever I have visitors to Toronto, I take them to the Harris Filtration Plant. This beautiful complex is one of the few remaining examples of industrial art deco design that has survived to this day, and its location on Lake Ontario makes it truly unique. It has been written about with great detail in Michael Ondaatje's magnificent novel, *In the Skin of a Lion*, and has been used in many film shoots, but nothing comes close to the feeling of walking through the gorgeous space and sitting on

one of the benches at the top of the hill, overlooking the water.

What many people don't realize is that this plant still produces half of Toronto's water needs and is fully functioning, even though it's 75 years old. It takes in the water from a massive pipe 2.6 kilometres from the shore, deep in the lake. When I'm sitting on that bench staring out over the water, there's something very powerful in thinking about this majestic building as being a very lifeline of this great city.



Headshot courtesy of Atom Egoyan

R.C. Harris Water Filtration Plant overlooking Lake Ontario, Toronto. Photo courtesy of Taylor Hazell Architects



An enduring landscape

By Charlie Fairbank – great-grandson of Oil Springs pioneer John Henry Fairbank

Each morning, I open the door of our farmhouse and step into an enduring landscape of beauty, shaped by horse and man. Sheep dot the fields, deer often bound away and birds flap overhead.

The swinging wooden jerker

line sings a symphonic rhythm as it delivers power to the pumpjacks.

I live in North America's oldest oilfield – the village of Oil Springs, Ontario. My great-grandfather, John Henry Fairbank, arrived at this spot in 1861 with just a shovel and a dream. The oil was for lighting. The excitement was palpable. The world was just awakening to this transformative new source of energy. It would change ... everything.

And it has. Yet, Fairbank Oil Fields is a preserved pocket of 600 acres where woodlands, wetlands and fields remain much unchanged. The oilfield has been in my family for four generations and 156 years. We use 19th-century technology on a daily basis to harvest the oil formed millions of years ago, compressed and cooked by the earth.

My great-grandfather couldn't foresee life bringing him here and I was equally surprised to be lured here. As the world spins ever faster, there is joy in knowing that some things endure.



Photos courtesy of Charles Oliver Fairbank III



Reconnecting with nature

By Yannick Bisson – film and television actor and director



My first visit to Ontario, from Québec, was at about age 8. I have a distinct memory of arriving by car down the Don Valley Parkway. Gerry Rafferty's Baker Street was playing on the radio and I was completely amazed that there was such a massive green space in the middle of a city. Many years later, Ontario has long since been my adopted home. My career began here as a teen, I met my girl Shantelle (a Toronto native) here, and this is where we made our family.

About 10 to 12 years ago, I started to struggle with life a bit. Some might call it depression but I wouldn't want to insult folks who battle daily with that monster in earnest. I began to think back to early days and how my connection to nature was such a

positive thing in my life. The Don Valley was still there and, as a bonus, all of the industry along the river was long gone; access was unlimited and even encouraged. So, I took my bicycle down there and haven't looked back since.

You can ride around for many hours and never retrace your steps. This hobby has grown and I now routinely explore many different areas in Ontario on my bike – from Muskoka in the north to the Dundas valley in the west to Durham region in the east. The network of multi-purpose trails connecting Ontario communities is vast and predates many modern roads. MyOntario encourages me to get outside and reconnect with nature. Turns out I needed it more than I knew!

Photos courtesy of Yannick Bisson

Heaven on earth

By Steve Paikin – anchor, The Agenda with Steve Paikin on TVOntario

A month before Ontario turns 150 years old, I'll celebrate my 57th birthday. I've lived all but one of those years in the province of Ontario and all of them in big cities. But my favourite location in the province is somewhere I only spend a few weeks a year.

My first trip to Manitoulin Island in Lake Huron was dramatic. I was 10 years old and had spent a few days fishing there with my dad, who flew us up in his little Cessna 172. Almost immediately after our departure, a huge windstorm whipped up, forcing him to make an emergency landing in a farmer's field in Lion's Head on the Bruce Peninsula – because all the airports were closed. After we safely landed, he admitted that he thought we were goners.

Despite that near-death experience, Manitoulin Island has become a huge part of my life. I've subsequently purchased a cottage (or "camp," as they call it in northern Ontario) and even though it can take eight hours to drive there, I go as often as I can.

Manitoulin is the biggest freshwater island in the world. The people are warm and friendly, and the sunrises are utterly spectacular. It is heaven on earth.

Photos courtesy of Steve Paikin





Headshot courtesy of David Rayside

Making history

By David Rayside – Professor Emeritus of Political Science and founding Director of the Mark S. Bonham Centre for Sexual Diversity Studies, University of Toronto

At 6 p.m. on December 2, 1986, Ontario's legislative assembly was scheduled to vote on adding "sexual orientation" to the province's Human Rights Code. Ten minutes away, at University College, I ended a late-afternoon class and ran over to the public gallery.

The vote was the only controversial item in Bill 7, with a series of amendments to the provincial Human Rights Code. David Peterson's minority Liberal government was pressured to add this particular amendment by New Democrats and an LGBT movement with growing visibility and expanding alliances. A tidal wave of opposition was mobilized by Christian conservatives, but the nastiness it unleashed helped supporters, including Attorney-General Ian Scott and NDP member Evelyn Gigantes, convince colleagues of the need for political response to prejudice and discrimination directed at sexual minorities. That Tuesday evening, a majority of legislators – including all three party leaders – carried the amendment and Ontario became the second province (after Quebec) to officially take this early step toward more expansive public policy recognition of sexual diversity.

One of two copies of the Bill autographed by supportive politicians and activists. Photo courtesy of the Canadian Lesbian and Gay Archives



Christ Church, Her Majesty's Chapel Royal of the Mohawk – Tyendinaga Mohawk Territory

By R. Donald Maracle – Chief of the Mohawks of Bay of Quinte

During the American Revolution, the Mohawks were forced to flee their homeland in upper New York State. In 1784, after spending several years in Lachine, Quebec, a group of Mohawks arrived on the shores of the Bay of Quinte at Tyendinaga Mohawk Territory.

The Chapel Royal, built by the Mohawks and completed in 1843, is a Gothic structure – and one of only six Chapel Royals outside of Great Britain. Christ Church was given the Royal designation in August 2005 to signify and reaffirm the long-standing political alliance and faithful military alliance of the Mohawks to the British Crown over the last 400 years.

The building itself houses many remarkable gifts given to the Mohawks by the Royal family (as recently as 2010), and as early as the Queen Anne silver presented to the Mohawks in 1711 – which is still in use today. The grounds are home to many notable members of our community, including Dr. Oronhyateka, a national historic person.

Christ Church, Chapel Royal of the Mohawk is indeed a national treasure. It has also been designated as a national and provincial historic site and is visited by hundreds of tourists each year.



Photo courtesy of R. Donald Maracle

Descendants de la Vallée du Saint-Laurent

Par Joëlle Roy – auteure, compositrice-interprète et animatrice communautaire



Cléo Ducharme et son épouse Flore, Rosanna Gagnéux et Joseph Ducharme (Rosanna et Jos sont mes grands-parents). Photo courtesy of Joëlle Roy

This French poem pays homage to the residents of the St. Lawrence valley who moved to Ontario in search of a better life working in the mines.

Il est parti au chantier
Y avait à peine 15 ans
Y a moyen de s'en sortir
Pour ça, faut faire d'argent
Y en a en Ontario sous la muck dans les mines
Parlait anglais comme un fro
Traité comme un mangeux d'bines
M'a t'en faire
Il s'est pas laissé faire

Mon père a fait son goddam best
Et puis ma mère, elle s'est occupée du reste

Elle, a voulait enseigner, être maîtresse dans un village
C'est pas comme ça que ça s'est passé, pognée dans le virage
Why not faire le ménage dans une maison de riche
Si ça paie les voyages, moi j'veux ben faire la boniche
Logée, nourrie; aventure y compris

Chante, chante, chante
Sur la colline chante
Le bonheur, c'est quand, c'est quand on chante

Un enfant, deux enfants, trois, quatre, jusqu'à dix
Autant de déménagements, la terre, la business
Toujours les shifts à la mine
Les shifts de 8 heures
Un double de temps en temps
Pour se payer un petit Bonheur



Photo: Jill Lefaive

A Place to Stand

By Eleanor McMahon – Ontario's Minister of Tourism, Culture and Sport



As Minister of Tourism, Culture and Sport, I've had the privilege to meet many proud, talented and hardworking Ontarians through my participation in a number of special events and occasions. One highlight came a few months ago.

It was a perfect late-summer day in our nation's capital as I sat in the National Art Gallery looking out over the Ottawa River and Parliament Hill. Premier Wynne and I were there to launch our government's program to celebrate the milestone 150th anniversary of Confederation in 2017. As the audience waited for us to speak, a song was playing over the sound system. If, like me, you grew up in Ontario in the late 1960s and the years after, you know it: A Place to Stand, A Place to Grow – our unofficial anthem, introduced at Expo '67.

Then onto the stage came Ginger Ale & The Monowholes, an up-and-coming Toronto band that embodies the excitement and youthful energy of Ontario's 150th anniversary celebrations. They played a high-energy, irresistible update of A Place to Stand that had everyone clapping along, then stomping their feet, and finally up dancing. It was a moment I'll never forget. You could feel the pride in the room – the kind of pride the people of Ontario feel in this incredible place we call home.

In 2017, as we celebrate 150 years of Confederation, we share our vision for a bright future for generations of Ontarians. We are proud to have introduced dancing along to A Place to Stand.



Top: Premier Kathleen Wynne, Minister Eleanor McMahon, Mayor Jim Watson and Ottawa MPPs joining Ginger Ale & The Monowholes at the Ontario150 launch party.

Bottom: Ginger Ale & The Monowholes performing a revamped A Place to Grow for the first time live at the National Art Gallery.

Photos courtesy of Premier of Ontario Photography

Thoughts about Ontario at 150

By the Honourable David Onley – 28th Lieutenant Governor of Ontario



The Honourable David C. Onley, former Lieutenant Governor of Ontario meets with Her Majesty The Queen at Buckingham Palace.

The photo became an heirloom in our family: a picture of Her Majesty the Queen at Kew Gardens in The Beach, escorted by Toronto Maple Leafs owner Conn Smythe on a blistering hot June 1959 day, viewing dozens of kids in wheelchairs. The large banner framing the area proudly proclaimed "THE CRIPPLED CHILDREN WELCOME OUR QUEEN."

And while all the other children wore cool shirts, I was the only one wearing a thick wool blazer – as my British-born grandfather had insisted that if I were to be seen by the Queen, I would be "properly attired."

All three Toronto newspapers carried pictures of that exact moment, and the clippings – yellowed with time – remained in our family.



Photo: Mayan Ziv

The terms would change. "Crippled" would give way to "handicapped" and then to "disabled." But, regardless, Mr. Smythe – along with other generous benefactors – would build Ontario's first rehab facility for children and I would be one of its in-patients in 1963 for crucial recovery from surgeries that would get me out of my wheelchair and allow me to have a significantly more mobile life.

Almost 50 years later, I would be photographed with Her Majesty again, but this time the picture would be from Buckingham Palace in my role as Ontario's Lieutenant Governor. What an amazing province! Truly one of opportunity for able-bodied and disabled alike.



Photo courtesy of David Onley

Celebrating the Chinguacousy Badlands

By Joseph Desloges – Professor, Departments of Earth Sciences and Geography,
Woodsworth College, University of Toronto

The Chinguacousy (“land of the young pines”) Badlands have been visited by hundreds of thousands of Ontarians. This rapidly eroding clay-shale bedrock at the foot of the Niagara Escarpment is a unique natural heritage feature in the province. As a designated Area of Natural and Scientific Interest, and as a landscape featured in hundreds of promotional campaigns (most recently in the Ontario “Where Am I” campaign), it is well worth celebrating in 2017!



Headshot courtesy of Joseph Desloges

Walking with the water

From a Great Lakes Commons interview with Josephine Mandamin – “Water Walker,” grandmother and a 2015 recipient of a Lieutenant Governor’s Ontario Heritage Award for Excellence in Conservation

When we walk with the water, we pray for the water. The water that we carry, we pray for it, and we pray to it; we speak to it. Our minds and our hearts are with the water that we carry. The water is very precious. We have adopted it. We picked it up from where we walk from, we carry it from one place to another.

We, as Anishinaabe people, have to carry our sovereignty, our work, as we have been governed by the Creator. Because when we are brought down, we are brought down by the spiritual world, down to the physical world. We are given responsibilities-roles that we have to do. We have to take care of our mother, the Earth. That is what we are doing now, is taking care of our mother, the Earth. That is what we are doing now – taking care of our mother, the Earth. We have to – especially now, in this day and age, where she is really suffering. She is being polluted, she is being prostituted, she is being sold. All that is happening to her is happening to us women now. So, when I think about how we as women have to pick up our bundles, we have to really think about how important it is that we really know who we are as women. That we are very powerful women, we can be very instrumental in how things are changing.

Josephine Mandamin raises awareness about water conservation through her Water Walks. She has performed these walks throughout Canada, Central America and the United States, walking more than 17,000 kilometers in the past five years.



Photo courtesy of Josephine Mandamin

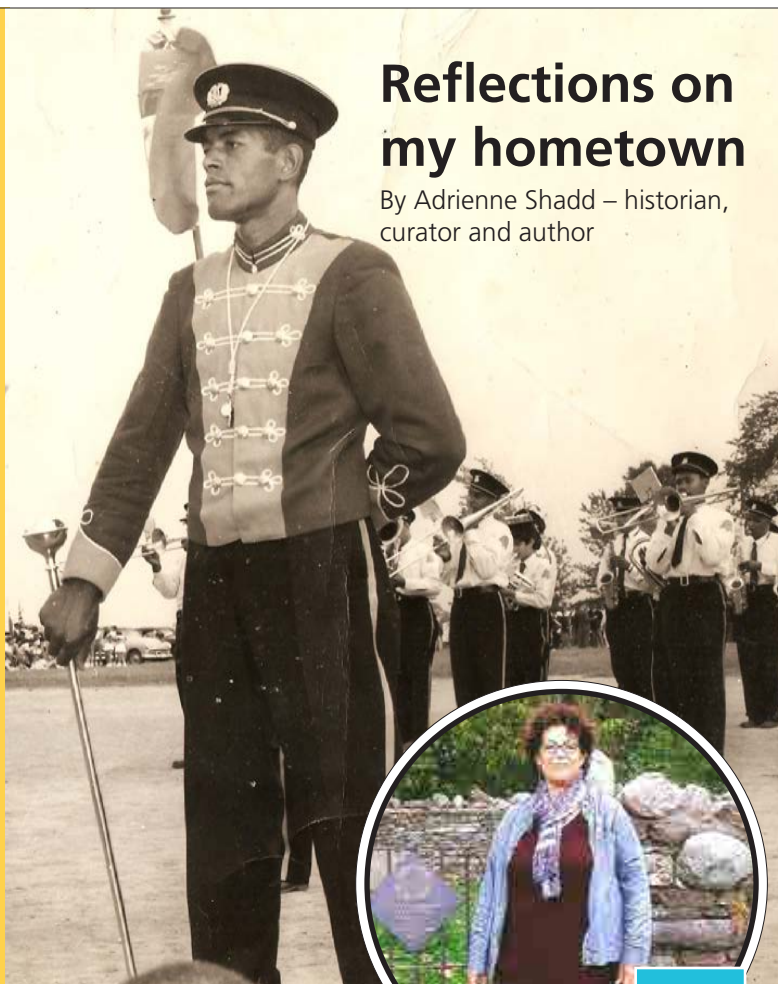
In the year of the 150th birthday of Canada, I would like to pay tribute to my hometown. North Buxton started out in 1849 as a colony established by escaped slaves and free Blacks from the United States. One of the final stops on the Underground Railroad, Buxton occupies a small but rather unique tile in the Canadian mosaic.

Although older than Canada itself, Buxton – like the country – has an enduring legacy. Today, the museum that was created as our contribution to the 1967 centennial is now a National Historic Site and visited by people from all over the world. Our annual Labour Day homecoming celebrations will mark their 94th year [in 2017], and Buxton has been featured in numerous documentaries and dramas over the years. On a personal note, it is the place that nurtured me in my earliest years and instilled many of the morals and values that I hold dear: honesty, authenticity and the belief that one should treat all people with dignity and respect, no matter what their background or station in life. Mostly, I want to pay tribute to the farmers, labourers, teachers, nurses, doctors, lawyers, ministers, artists, musicians, authors, curators, community volunteers and elders who have made Buxton such a special place and who have contributed in so many areas of life beyond.

Photos courtesy of Adrienne Shadd

Reflections on my hometown

By Adrienne Shadd – historian, curator and author



North Buxton Maple Leaf Band at a tattoo hosted in North Buxton, 1960.

Ontario trains

By Larry Wayne Richards – former Trust Board member, Professor Emeritus and former Dean, John H. Daniels Faculty of Architecture, Landscape, and Design, University of Toronto

My first views of Ontario were from a passenger train 45 years ago. In 1972, I crossed the border at Detroit and took a train from Windsor to Toronto. From my window, I experienced the southwestern Ontario landscape – rolling green farmland and orderly towns – unfolding like frames in a film. I've never forgotten that civilized introduction to Ontario, rolling along on the comfortable train.

Ontario has a fascinating railway history from pre-onfederation into the early 20th century. But, by 1932, with the extension of the Temiskaming and Northern Ontario Railway line to Moosonee near James Bay, railway growth in Ontario had ended. And by the 1970s, passenger service began shrinking dramatically. Automobiles became king, impacting dramatically and negatively on Ontario's cities and towns.

This past December, taking a TGV high-speed train from Paris to Reims, reaching speeds over 300 km [per hour], I reflected on Ontario and our densely populated, rapidly growing Greater Golden Horseshoe region – wondering if an efficient, integrated regional transit system will ever be realized. Will the day come when we can board a super-fast train from Toronto to Hamilton? Might we fantasize about speeding comfortably to Ottawa or even Sudbury?

This is the future, civilized Ontario that I dream of, where cars are no longer king.



Photo courtesy of Larry Richards

Photo: Earl Minnis



Celebrating the history of Toronto's Jewish cemeteries

By Ellen Scheinberg – author and President, Heritage Professionals/Archives

Over the past decade, I have developed a passion for cemeteries. It started during my tenure as Director of the Ontario Jewish Archives, when I devised a tour of the Pape Avenue Cemetery with local artist Susan Brown.

Pape Cemetery was established in 1849 by Toronto's first Jewish residents. Some of the individuals interred there include rabbis, prominent businessmen, military heroes and children, as well as victims of local pandemics. In addition to conveying insights related to Jewish burial rights and traditions, the stories recounted during the tour touch on all facets of Jewish history.

Within the last year, I have worked with Toronto Hebrew Memorial Parks (THMP) – a non-profit organization that runs the two community cemeteries situated in York region – to document the history of THMP and design cemetery workshops for high school students. Our first workshop was held in May 2016. This initiative will enable us to pass on our knowledge and enthusiasm for historical sites to Jewish youth. This type of work, in my view, is vital in that it will ensure that the next generation will make use of, and ultimately maintain, these religiously and historically sacred and invaluable sites.

Photos courtesy of Ellen Scheinberg

Reflections on ancient quarry sites of northern Ontario

By Dr. Patrick Julig – Professor of Anthropology, School of Community and Northern Studies, Laurentian University, Sudbury

In the 1980s-90s, I excavated at Cummins and Sheguiandah National Historic Site quarry/workshops in northern Ontario – in addition to many neat places elsewhere around the world.

We archaeologists are inspired in our quests, seeking rare and valuable artifacts, answers to questions and new knowledge. Both sites had unanswered questions, like “is there a pre-Clovis occupation at Sheguiandah?”

Doing field archaeology is inspiring; it's a rare privilege to explore sites around the world. Teaching is likewise inspiring, as is working with First Nations, or visiting historical and sacred places around the world. Elders view ancient quarries

and knolls – like Sheg and Dreamers Rock – as sacred, for meditation and the vision quest.

Sheguiandah and Cummins are similar Paleoindian sites on Pleistocene beaches, raised above the modern Great

Lakes by isostatic uplift, with neat features and artifacts scattered around. But what can the public access at these two fascinating sites? For Cummins, the Parks Canada plaque is in Thunder

Bay, remote from the site. For Sheguiandah, the Centennial Museum has an artifact display, with an interpretive educational display and interpretive trail is planned, so that more can visit, learn and enjoy our shared heritage.



Photos courtesy of Patrick Julig



A divine intersection of history and archaeology

By William R. Fitzgerald – archaeologist



One of the artifacts found in 1977. One side of the medallion depicts Madonna standing beside an ornate cross. A dot at her left shoulder represents the infant Jesus. On the other, the haloed bust of Loyola faces the Crucifixion. Three dots at its base symbolise the Virgin, Mary Magdalene and John.



Iconographic copper-alloy rings recovered from 17th- and 18th-century archaeological sites are commonly attributed to Jesuit missionary activity.

Suspicion, fear, and intimidation met Jesuit priests Jean de Brébeuf and Pierre-Joseph-Marie Chaumonot during their Mission of the Angels to *“la Nation Neutre”* between November 2, 1640 and March 19, 1641. This tribal confederacy – so named by Champlain in 1616 because of its neutrality in the Huron-Iroquois conflicts – stretched from the head of Lake Ontario throughout the Niagara Peninsula and across the Niagara River. Toward the end of their stressful mission, a severe snowstorm forced an extended stay at *Teotongniaton* (St. Guillaume) where a woman hosted the Jesuits for 25 days.

When such opportunities arose, Jesuit practice was to use inexpensive gewgaws as tools of conversion in exchange for hospitality and for purchase of necessities. Iconographic copper-alloy rings recovered from 17th- and 18th-century archaeological sites are commonly attributed to Jesuit missionary activity. Cast from gold-coloured brass or gunmetal, their plaques display a diversity of decorative motifs applied in raised relief, by die-impression or by engraving. Both ecclesiastical and secular in nature, the two most common are **IHS** and **L♥** (“L-Heart”). The **IHS monogram** with a cross rising from the **H’s** horizontal bar remains an official Jesuit symbol – IHS being the abbreviation of the Latinized Greek spelling of Jesus. The **L♥** rebus – the personally intimate sentiment, *“elle a mon coeur”* – may also have served to display devotion to Jesuit founder Ignatius Loyola or to [French kings] Louis XIII or XIV.

Relic hunters and a 1977 archaeological expedition led by Paul Lennox recovered an uncommonly high number of Jesuit-attributable paraphernalia from the Neutral Hood site near Freelon, northwest of Hamilton. While secular explorers and traders also doled out these items, their unusual concentration at the Hood archaeological site should be accepted as testimony to the 1641 snowbound presence of the future Saint Brébeuf and Chaumonot in an unexpected oasis of goodwill.

Photos courtesy of William R. Fitzgerald

My Ontario is ...

By David P. Silcox – author, educator, cultural administrator and arts advocate



Photo: Linda Intaschi

MY ONTARIO IS: RosalieAbella, RobertAitken, AndréAlexis, LouApplebaum, MargaretAtwood, IainBaxter&, StanBevington, BillBissett, JeanBoggs, DaveBroadfoot, EdBurtynsky, JackBush, JackCostello, DavidCrombie, KikiDelaney, LouiseDennys, MichaeldePencier, RamsayDerry, RupertDuchesne, BuddFeheley, MaureenForester, DavidFrench, NorthropFrye, RobertFulford, AllanGotlieb, DannyGrossman, SiamakHariri, EvelynHart, YdessaHendeles, MarthaHenry, BenHeppner, PeterHerrndorf, JohnHirsch, WilliamHutt, AvlSaacs, ChristinaJennings, GeoffreyJames, AlanJarvis, NormanJewison, MendelsonJoe, KarenKain, MichaelKoerner, MurrayKoffler, BruceKuwabara, JamesKudelka, BoraLaskin, PierreLassonde, MaryJoLeddy, DennisLee, DavidLeighton, GordonLightfoot, KennethLochhead, KatharineLochnan, AlexinaLouie, MargaretMacMillan, HarryMalcolmson, MarcMayer, MartiMaraden, JohnMassey, RickMcCarthy, SeanaMcKenna, MarshallMcLuhan, MervonMehta, DavidBMilne, DavidMirvish, RayMoriyama, KazuoNakamura, JohnNewlove, bpNicol, MichaelOndaatje, ErnaParis, JeanParkin, AlexPauk, OscarPeterson, RobinPhillips, AlPurdy, RobbieRobertson, JohnReeves, SusanRubes, TonyScherman, RMurrayShafer, IsadoreSharp, Sheff, RosemaryShipton, PeterSimon, HarrySomers, AnnSoutham, HowardSutcliffe, HaroldTown, ShirleyThomson, GeorgeFWalker and JohnWeinzweig.

Many more exceptional citizens like these have helped, or are now helping, to make Ontario an adventuresome, forward-looking province, one that is making all Ontarians proud and happy to live here. They and their peers have certainly made my life larger than it otherwise would have been.

Ontario's rich industrial history

By Georges Quirion – architect and former Ontario Heritage Trust Board member

Northern Ontario has unique structures, not familiar to many, spread out through small northern communities, reflecting its rich history and its vast wealth of precious resources sought after by many from around the world.

The mining industry in particular created unique architectural structures over the last century, such as headframes that have become landmarks in our small communities. These structures stand out like beacons from the past – symbols of success, failure, missed opportunities, fame, fortune and for many just the hope to provide a better life for their family.

Today, many of these unique structures have been demolished as a requirement of the Mining Act to restore and rehabilitate the land to, as close as possible, its original condition. However, there are two good examples of these structures in the City of Timmins – the 1939 Hollinger

headframe #26 along with the fine ore beehive and the 1920 McIntyre headframe #11.

The design and architectural language of these amazing structures come from their sole purpose and function to extract large quantities of waste rock and precious metals from deep vertical production shafts to the surface and transport miners deep below ground.

Today, these structures sit empty with no further use and purpose, and have become tourist attractions for the community. But without funding for maintenance and use, both of these structures will eventually face the same fate of the other structures. This rich industrial history will be lost forever.

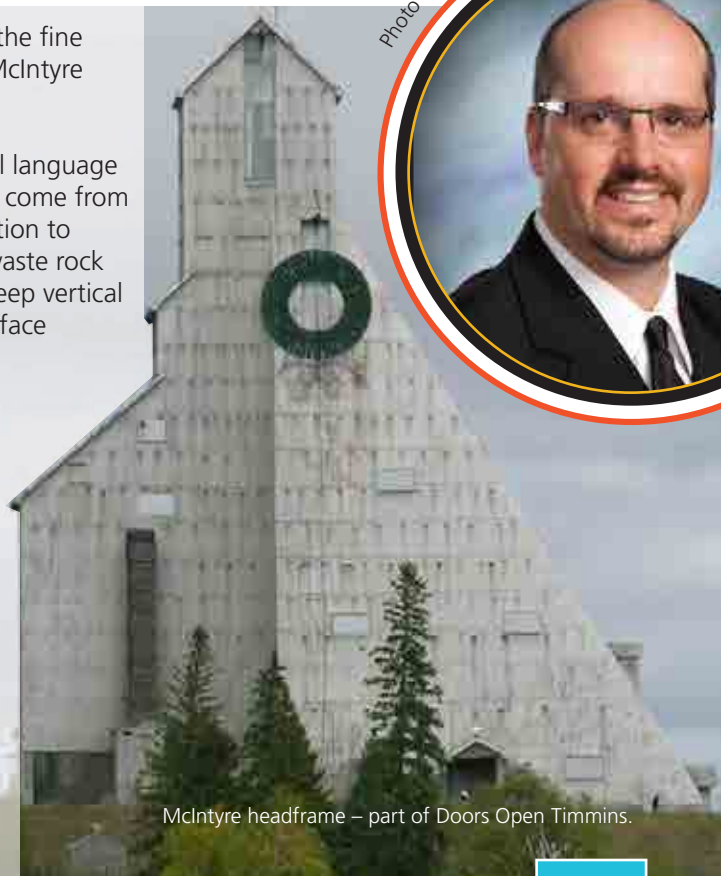


Photo courtesy of Georges Quirion

McIntyre headframe – part of Doors Open Timmins.



What was and what will be

By Kevin Mannara – Basilian scholastic (seminarian), Our Lady of Assumption Catholic Parish, Windsor



The term *symbolkirchen* can roughly be translated as a “symbol bearing church.” Such churches point to living realities beyond ourselves and hold the potential to serve as bridges, transcending the present vision to bring together what was and what may yet be. Assumption Church stood as a *symbolkirchen* not only for Assumption Catholic Parish, but for the city of Windsor and for the Church in Ontario.

The same word “church” is used for both the community of Christian believers and their place of worship, revealing an intimate connection. Churches are also “built ecclesiology.” Assumption’s Gothic arches and interior art point the mind and spirit to a higher realm. Assumption Church was the third

church building to serve the parish, which was founded in 1767 for both the Hurons and French settlers. Built in 1845 and renovated over time, Assumption Church was the place of countless baptisms, weddings and funerals, in addition to Sunday and daily mass for Ontarians.

Needed repairs forced its closure in 2014 and the parish now worships in another church building. Assumption’s historical art and architecture are in jeopardy. The church community continues praying for the benefactor who holds the key to reopen their church home to link Ontario today with both what was and what will be.

Photos courtesy of Kevin Mannara

Hopes for the future

By Holly Martelle – principal at Timmins Martelle Heritage Consultants Inc.



Headshot courtesy of Holly Martelle

My life as an archaeologist often consists of hour upon hour of painstaking analysis of small bits and pieces of everyday life. But last year, during an archaeological investigation in Toronto’s downtown, we made a remarkable discovery that not only got my archaeological heartbeat pumping, but renewed my sense of pride in what it means to be Canadian.

The find was a simple plate adorned with a scene from Uncle Tom’s Cabin – Harriet Beecher Stowe’s influential novel and depiction of slavery in America. In the first part of the 1800s,



thousands of enslaved men, women and children fled the United States seeking freedom and headed for Canada, where slavery had been declared illegal. Many of them settled in the very neighbourhood that the plate would be found over 150 years later: St. John’s Ward. “The Ward” was Toronto’s first arrival community, a vibrant settlement of working-class folk from all over the world looking to plant roots in our great country and to make a better life for themselves and their families. Within this immigrant neighbourhood, the plate served as a celebration of the Canadian ideals of dignity and equality for all and their hopes for the future.

Photo courtesy of Timmins Martelle Heritage Consultants Inc. and Infrastructure Ontario



Ontario's rich diversity

By Deepa Mehta – director, producer and screenwriter

When I think of Ontario, I think of inclusion, diversity and the resulting richness it brings to our province. In a world that is becoming alarmingly xenophobic and nativist, we are in my opinion a haven for the 'other'.

Watch us in the film *Sam and Me* (<https://vimeo.com/199341310>), set in Toronto, as we 'Ontarians' interact with hilarious results.

Deepa Mehta at the 7th Annual Canadian Filmmakers' Party, 2012.
Photo courtesy of Canadian Film Centre

Underwater archaeology

By Scarlett Janusas – President, Scarlett Janusas Archaeology Inc.

I've always had a passion about archaeology and also about water. I love being on the water and under it. So, what better way to combine the two than by doing underwater archaeology?

Too often, people can't see what might lie below the surface of the Great Lakes or any of the many other water bodies in Ontario. It is apparent, however, that water was the primary means of transport by early explorers and entrepreneurs into Ontario and the hinterland.



Indigenous peoples also valued water as a source of transportation as well as resource exploitation. To ignore this potential resource of archaeological sites would be a tragedy.

Underwater resources include shipwrecks, marine-related infrastructure, dugout canoes, canoe spills, etc. While there are shipwrecks with valuable cargos still waiting to be found, Davy Jones' locker of knowledge is the real treasure.

Photo courtesy of Scarlett Janusas

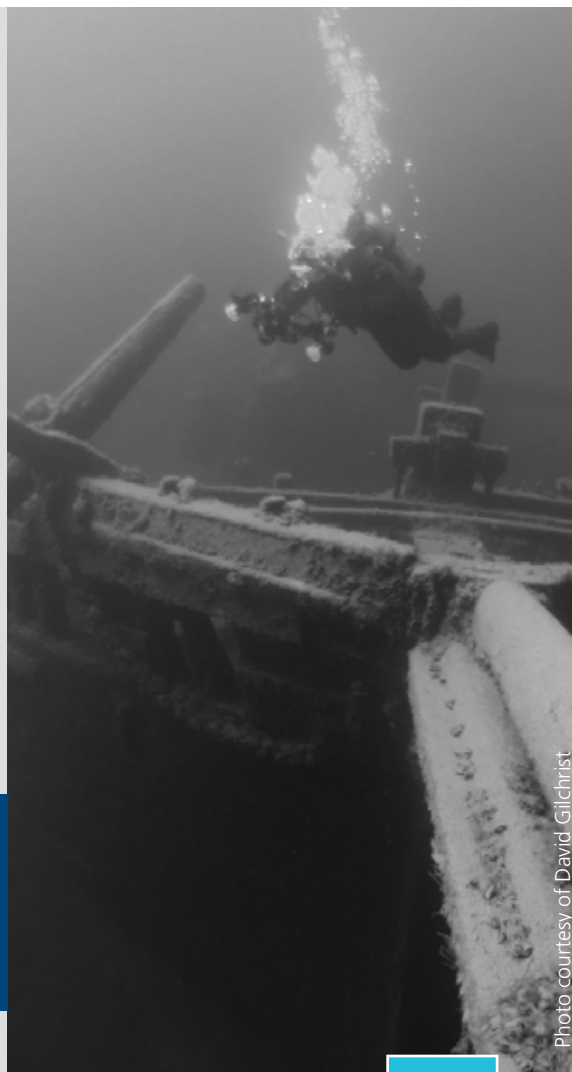


Photo courtesy of David Gilchrist

"Twenty years from now, you will be more disappointed by the things you didn't do than those you did. So throw off the bowlines. Sail away from safe harbor. Catch the wind in your sails. Explore. Dream. Discover." – Mark Twain, American author



Gateway to Ontario

By Arlene Chan – historian and author

Toronto's Chinatown East has a beautiful gateway – a Chinese architectural tradition first introduced in British Columbia in the 1880s.

As a writer and Chinatown historian, I find inspiration in the many gateways that grace Chinatowns in Toronto, Ottawa and across Canada. They speak to me about the triumph of the passage of time, about how far we have advanced since those early years. Walking under the arch used to be a one-way entrance into an ethnic enclave, avoided and denigrated by the larger society. Today, our identity as Canadians is intrinsically tied not only to the racial and ethnocultural diversity that we embrace and celebrate as a source of pride, but also a broadened inclusivity of people of all ages, faiths, genders, abilities and sexual orientations. The gateway is open for two-way passages – allowing us easily to cross back and forth and, in the process, teaching us about each other and nurturing an inclusive society.

The gateway has been well travelled and this is what makes Ontario great.



Photo: Lou Manning



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MyOntario

A vision over time

Join the Conversation

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MyOntario – A vision over time is a conversation among Ontarians about our experiences, identities, values and aspirations. We are asking people from across the province to share the places, stories, memories, photos, artifacts, artworks and traditions that inspire you – that motivate you and help define who you are. Be the province's storytellers, record keepers, historians and visionaries!

Let's showcase our diversity and create a lasting record of Ontario at 150 – a record that reflects the breadth, depth and complexity of our great province as we look to the future.

Join the conversation at heritagetrust.on.ca/myontario.



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