

the GRANGE

VOLUME EIGHT



LEGEND OF
CEDAR PARK



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FUNDING PROVIDED BY
COMMUNITY FOUNDATION OF MISSISSAUGA,
CULTURE DIVISION, CITY OF MISSISSAUGA,
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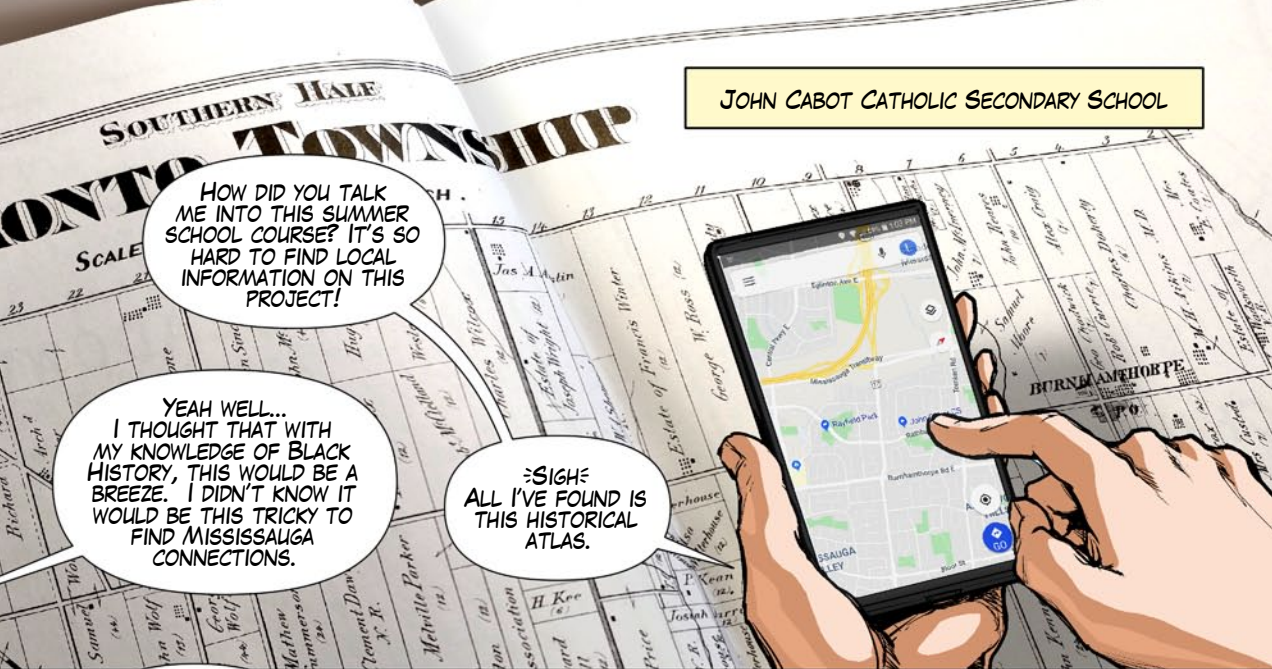


MISSISSAUGA



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JOHN CABOT CATHOLIC SECONDARY SCHOOL

HOW DID YOU TALK ME INTO THIS SUMMER SCHOOL COURSE? IT'S SO HARD TO FIND LOCAL INFORMATION ON THIS PROJECT!

YEAH WELL... I THOUGHT THAT WITH MY KNOWLEDGE OF BLACK HISTORY, THIS WOULD BE A BREEZE. I DIDN'T KNOW IT WOULD BE THIS TRICKY TO FIND MISSISSAUGA CONNECTIONS.

SIGH ALL I'VE FOUND IS THIS HISTORICAL ATLAS.



HEY WAIT! I THINK I FOUND SOMETHING!

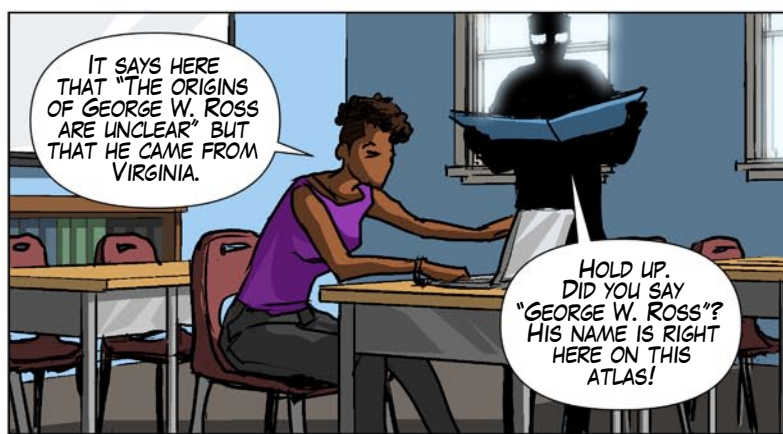
"A FUGITIVE PAST: BLACK HISTORY IN MISSISSAUGA" BY ERIN BRUBACHER!

"...OUR LAST STOP IS CEDAR PARK FARM, FORMERLY AT THE INTERSECTION OF CAWTHRA AND BURNHAMTHORPE."

THIS IS IT! KEEP READING.

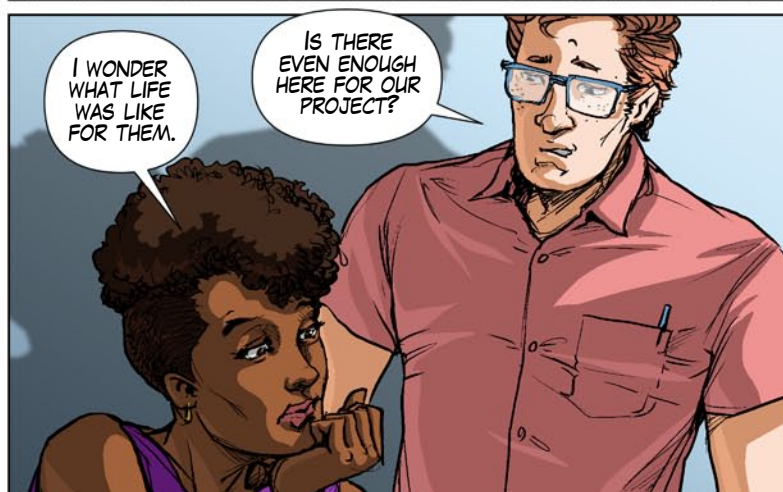


"...PERHAPS ONE OF THE MOST ECONOMICALLY SUCCESSFUL FARMS IN THE AREA, CEDAR PARK FARM WAS HOME TO GEORGE WOODFORD ROSS AND HIS WIFE DIDAMIA"



IT SAYS HERE THAT "THE ORIGINS OF GEORGE W. ROSS ARE UNCLEAR" BUT THAT HE CAME FROM VIRGINIA.

HOLD UP. DID YOU SAY "GEORGE W. ROSS"? HIS NAME IS RIGHT HERE ON THIS ATLAS!



I WONDER WHAT LIFE WAS LIKE FOR THEM.

IS THERE EVEN ENOUGH HERE FOR OUR PROJECT?

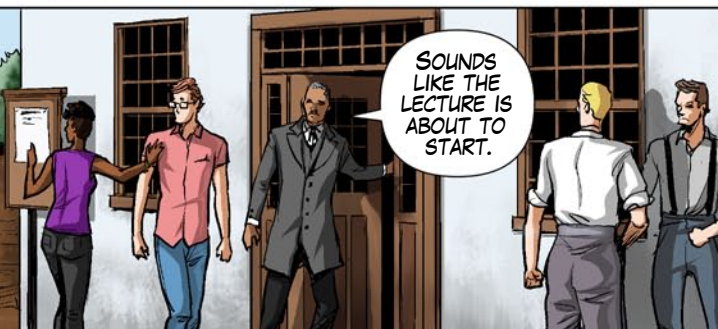




MY NAME IS GEORGE AND I'VE BEEN EXPECTING YOU.

HI, I AM NALA

AND I'M LIAM



SOUNDS LIKE THE LECTURE IS ABOUT TO START.



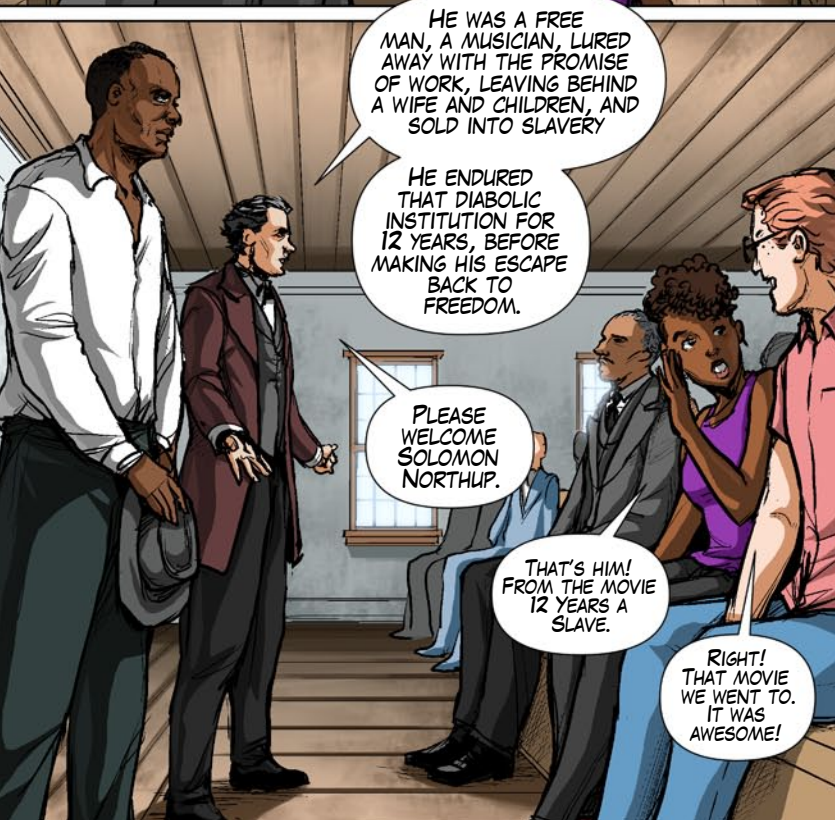
OMG... LOOK AT THE DATE ON THIS SIGN!



STREETSVILLE, AUGUST 1857.

WELCOME FRIENDS AND NEIGHBOURS! I AM ROBERT STEPHENS.

I'M PLEASUED TO INTRODUCE OUR GUEST THIS AFTERNOON.



HE WAS A FREE MAN, A MUSICIAN, LURED AWAY WITH THE PROMISE OF WORK, LEAVING BEHIND A WIFE AND CHILDREN, AND SOLD INTO SLAVERY

HE ENDURED THAT DIABOLIC INSTITUTION FOR 12 YEARS, BEFORE MAKING HIS ESCAPE BACK TO FREEDOM.

PLEASE WELCOME SOLOMON NORTHUP.

THAT'S HIM! FROM THE MOVIE 12 YEARS A SLAVE.

RIGHT! THAT MOVIE WE WENT TO. IT WAS AWESOME!



I'M HERE TO SPEAK ON BEHALF OF THE ABOLITIONIST MOVEMENT

AND ON THE EVILS OF SLAVERY SOUTH OF THE BORDER...



DOWN
WITH BLOODY
NORTHUP!

WE WILL
CHASE YOU
DOWN!

SEND HIM
TO THE
GALLIES!

THIS IS
NOT A SAFE
SITUATION
FOR US.



HURRY,
OUT THE BACK
AND TOWARD
MY HOTEL.

WHAT
WAS THAT
ABOUT?!

INTOLERANCE
AND A HATRED
OF CHANGE.

THIS IS
NOT WHAT WE
HOPE TO BUILD
HERE, BUT THE
OLD WAYS ARE NOT
FAR BEHIND.



I MUST
ARRANGE
SAFE PASSAGE
FOR MISTER
NORTHUP.

PERHAPS
YOUR GUESTS
WILL BE SAFER
ELSEWHERE.

AGREED.

COME THIS
WAY. I HAVE
A WAGON AT
THE STABLES.



BENJAMIN, WE
MUST GET ALONG,
QUICKLY! AN ANGRY
MOB IS NOT FAR
BEHIND.



MY APOLOGIES, I DIDN'T INTRODUCE MYSELF PROPERLY.

I AM GEORGE WOODFORD ROSS, AND THIS IS MY SON BENJAMIN.

ARE YOU ALRIGHT?

YES, BUT THAT WAS SCARY.

THOSE MEN WERE SO ANGRY.

WE ARE HEADED TO OUR HOME, WHERE WE CAN SPEAK IN SAFETY.

BENJAMIN PAUL, AGE 21

NOT EVERYONE SHARES IN THEIR SENTIMENT, THOUGH.

OUR FRIENDS WHO SUPPORT ABOLITION ARE GATHERING AT OUR HOME THIS EVENING TO DISCUSS AN EMANCIPATION DAY GATHERING. I WANT YOU TO MEET AND HEAR WHAT THEY HAVE TO SAY.

WE ARE HERE.

WELCOME TO CEDAR PARK FARM.

IT'S NOT LIKE HOW I IMAGINED IT.

I KNOW ABOUT THE BLACK SETTLEMENT OF WILBERFORCE NEAR LUCAN, ONTARIO,

BUT HOW DID YOU COME TO BE HERE?

I WAS BORN ENSLAVED IN VIRGINIA IN 1796. MY SCOTISH FATHER, JAMES ROSS, WAS ALSO OUR MASTER.

UNLIKE OTHER STORIES OF SLAVERY, I WAS EMANCIPATED BY MY FATHER IN 1802.


FROM THEN ON, I TRAINED TO BE A CARPENTER.

TOGETHER WITH MY BROTHERS, WILLIAM AND CORBIN, WE CAME TO CANADA IN 1834. I BOUGHT THIS LAND SHORTLY AFTER.

I NAMED IT CEDAR PARK FARM AFTER MY FATHER'S PLANTATION.

BUT WHY NAME IT AFTER A PLACE OF SLAVERY?


THERE ARE MANY REASONS FOR REMEMBERING... AND REASONS NOT TO FORGET.



DIDAMIA'S FATHER, BENJAMIN PAUL, WAS REVEREND OF THE WILBERFORCE SETTLEMENT YOU SPOKE OF EARLIER.



IF YOU DON'T MIND, I WOULD LIKE TO HEAR MORE ABOUT WILBERFORCE.



WILBERFORCE WAS FOUNDED AS A REFUGE IN CANADA FOR FUGITIVE SLAVES IN 1829, BUT IT WAS MORE THAN THAT. IT WAS ONE OF THE FIRST BLACK COLONIES IN CANADA.

IT GREW TO INCLUDE SCHOOLS, CHURCHES, A SAWMILL, AND OTHER INDUSTRIES.

WE BELIEVED IN EDUCATION, AND WERE TAUGHT TO BE STRONG AND STAND UP FOR OUR RIGHTS.

I BECAME A SCHOOL TEACHER, AND LATER, EVEN TAUGHT MY HUSBAND TO READ AND WRITE. I MAKE CERTAIN THAT OUR CHILDREN ATTEND SCHOOL.

BUT DOESN'T THE HATRED AND DISCRIMINATION THAT STILL EXIST SCARE YOU?

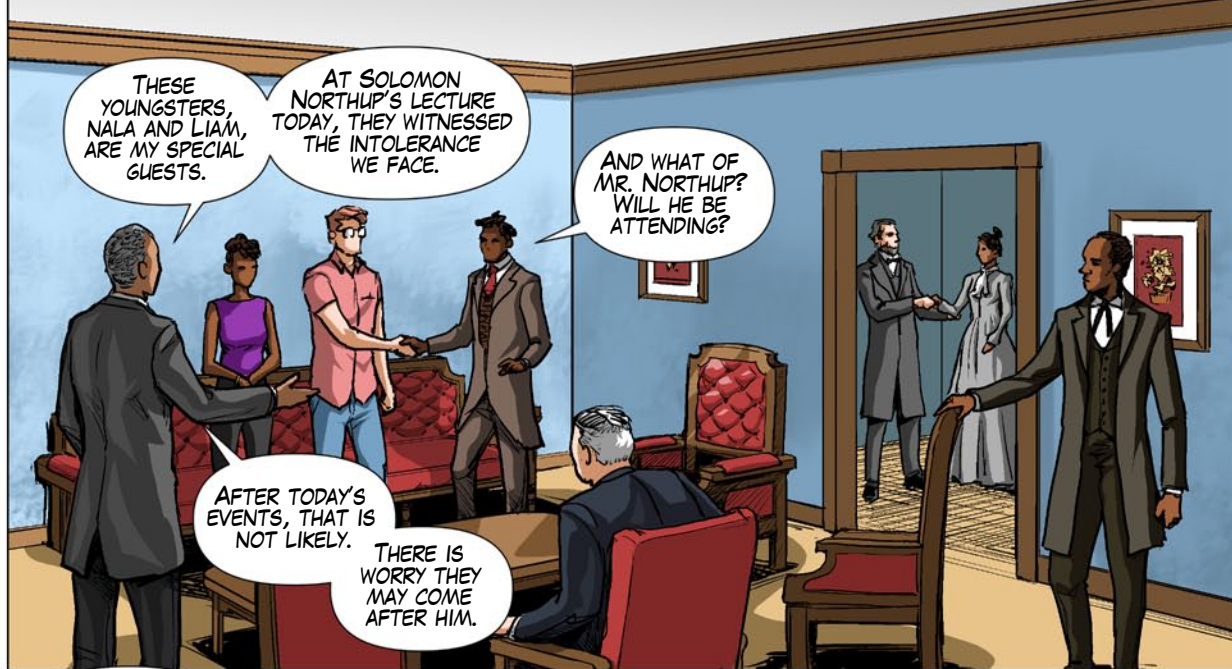
I CERTAINLY WORRY FOR THE WORLD THAT OUR CHILDREN WILL INHERIT, BUT THE EVILS OF PREJUDICE WILL BE WASHED AWAY IN TIME.

EVERYONE CAN LEARN A LESSON AMIDST TIMES OF DARKNESS, AND UNDERSTAND THAT THE VALUE OF PEOPLE IS NOT BASED ON THEIR COLOUR.

EVEN AS WILBERFORCE HAS FADED, OTHERS HAVE GROWN, INCLUDING THE DAWN AND BUXTON SETTLEMENTS.



IT SEEMS OUR OTHER GUESTS HAVE ARRIVED. LET US CONVENE IN THE SITTING ROOM.



THESE YOUNGSTERS, NALA AND LIAM, ARE MY SPECIAL GUESTS.

AT SOLOMON NORTHUP'S LECTURE TODAY, THEY WITNESSED THE INTOLERANCE WE FACE.

AND WHAT OF MR. NORTHUP? WILL HE BE ATTENDING?

AFTER TODAY'S EVENTS, THAT IS NOT LIKELY.

THERE IS WORRY THEY MAY COME AFTER HIM.

THERE ARE STORIES OF FUGITIVE SLAVES BEING TAKEN FROM THE STREETS OF TORONTO...

WHICH IS DANGEROUSLY CLOSE TO HOME.

CHARLES WILLCOX

WITH THE "FUGITIVE SLAVE ACT OF 1850" PASSED IN THE UNITED STATES, SLAVE CATCHERS ARE BOLDER THAN EVER BEFORE.

AND IT POSES A DANGER TO ALL OF OUR RIGHTS AND FREEDOMS.

ALL THE MORE REASON TO PROVIDE WHAT SHELTER WE CAN.

REGARDLESS OF THE RISK, I WOULD RATHER HAVE A DAY FREE, THAN A WEEK OF LIFE IN SLAVERY. SLAVERY IS THE WORST EVIL THAT EVER WAS.

THIS REMINDS ME OF THE RACIAL PROFILING AND ANTI-BLACK RACISM INITIATIVES WE SEE ON SOCIAL MEDIA.



BENEDICT DUNCAN

I WAS A SLAVE IN MARYLAND FOR TWENTY-EIGHT YEARS.

I FEARED OF BEING SOLD, AS MY MASTER'S BUSINESS WAS GOING DOWNHILL.

I LEFT AND WALKED ONE HUNDRED AND FIFTY MILES OF THE WAY TO ESCAPE.

THEN, THANKFULLY, I MADE MY WAY INTO CANADA WITH THE UNDERGROUND RAILROAD.

WITHOUT THE BRAVERY OF "CONDUCTORS" LIKE "CANADA JIM" AND "MOSES", THAT WOULD NOT BE POSSIBLE FOR MANY OF US.



AS YOUR ELECTED REPRESENTATIVE, I BELIEVE THE BLACK MAN SHOULD HAVE THE SAME CIVIL RIGHTS AND FREEDOMS AS THE WHITE MAN.



IT IS A CONSTRAINED FREEDOM THOUGH. BLACKS MAY BE FREE, BUT WE HAVE UNEQUAL ACCESS TO LAND AND TO REPRESENTATION.

THERE ARE STILL SEGREGATED SCHOOLS, CHURCHES AND ASSOCIATIONS. THAT CANNOT BE IGNORED OR MISREPRESENTED.

JAMES COX AIKINS
ELECTED REPRESENTATIVE
OF PEEL COUNTY

THOMAS PAUL
LAW STUDENT
ROSS' BROTHER-IN-LAW

THAT IS TRUE, BROTHER, BUT WE ARE MAKING STEPS. YOU AND I OWN PROPERTY AND HAVE A MEASURE OF PROSPERITY, WHILE MANY OTHERS ARE SHOEMAKERS, CARPENTERS, BLACKSMITHS AND MORE.

LIKE US, SOME HAVE BEEN HERE FOR 30 YEARS, LAYING THE FOUNDATIONS. BUT THIS IS ONLY THE BEGINNING OF A LONG JOURNEY.

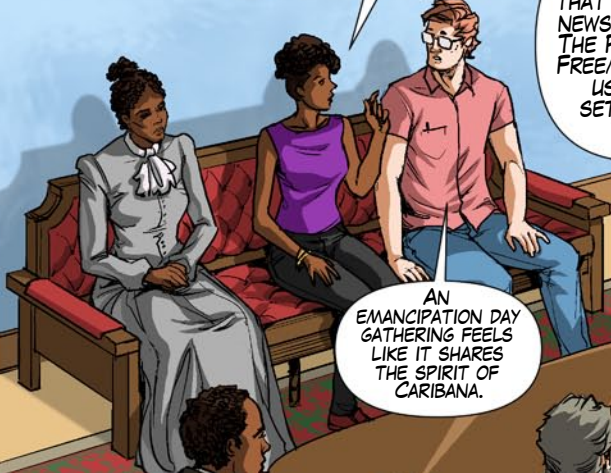
I AM ENCOURAGED THAT THERE ARE NOW BENEVOLENT LITERARY AND SOCIAL SOCIETIES AMONG US, PRESENT COMPANY INCLUDED, WHO SUPPORT OUR CAUSE.



OH WOW, SOUNDS SIMILAR TO ORGANIZATIONS LIKE THE CONGRESS OF BLACK WOMEN AND THE BLACK COMMUNITY ACTION NETWORK.

IT HELPS GREATLY THAT WE HAVE A NEWSPAPER LIKE THE PROVINCIAL FREEMAN GIVING US BLACK SETTLERS A VOICE.

IT IS A VOICE WE HOPE TO SPREAD AND CELEBRATE WITH AN EMANCIPATION DAY GATHERING.



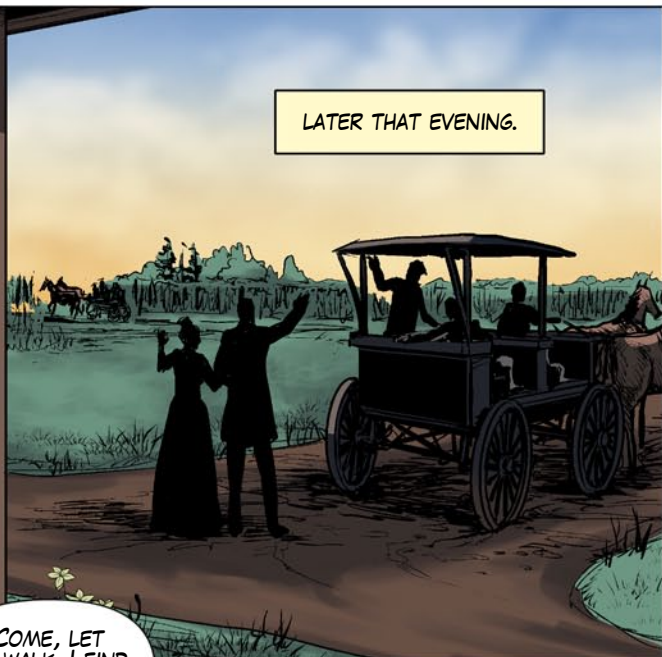
AN EMANCIPATION DAY GATHERING FEELS LIKE IT SHARES THE SPIRIT OF CARIBANA.



ON BEHALF OF THE REFORM PARTY AND THE ANTI-SLAVERY SOCIETY OF CANADA,

AN EMANCIPATION DAY GATHERING WOULD GIVE US A CHANCE TO TAKE TO THE PODIUM AND SPEAK ON THE ABOLITIONIST MOVEMENT TO A WIDER AUDIENCE.



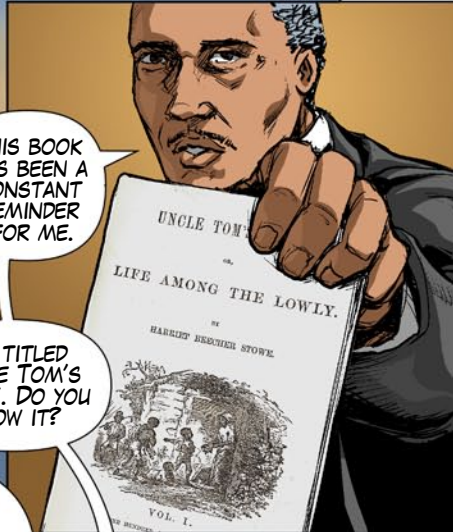


LATER THAT EVENING.

COME, LET US WALK. I FIND IT CLEARS MINDS AND HEARTS.



THIS BOOK HAS BEEN A CONSTANT REMINDER FOR ME.



IT'S TITLED "UNCLE TOM'S CABIN". DO YOU KNOW IT?



I DO. IT IS BY ABOLITIONIST HARRIET BEECHER STOWE. IT WAS INSPIRED BY THE STORY OF JOSIAH HENSON OF THE DAWN SETTLEMENT.

I FIND THE WORDS WITHIN TO BE HELPFUL WHEN MY THOUGHTS TURN DARK.



TO HAVE A REMINDER OF THE WORLD WE LEFT BEHIND, THE IMPORTANCE OF ABOLISHING SLAVERY, AND TO HAVE THOSE STORIES WRITTEN DOWN,

IT EMPOWERS MY SPIRIT.

AND IT SHOWS, IN YOUR FAMILY, FRIENDS, AND THIS FARM.

IT IS AMAZING.



FOR MY CHILDREN,
IT IS A PLACE OF
BEGINNING AND FIRM
FOUNDATION.

BUT IT IS
ALSO A BRIDGE TO
OUR PAST, ROOTS
THAT I DO NOT
WANT MY CHILDREN
TO FORGET.

FOR MEN LIKE
JOHN SHEPPARD, IT IS
A SAFE HAVEN ALONG THE
ROAD TO FREEDOM. IT IS
A PLACE OF HEALING AND
RESTORATION.

YET FOR OTHERS,
UNFORTUNATELY, IT IS
A POCKMARK ON THE
LAND, A PLACE THEY
FEEL WE SHOULD
NOT BE.

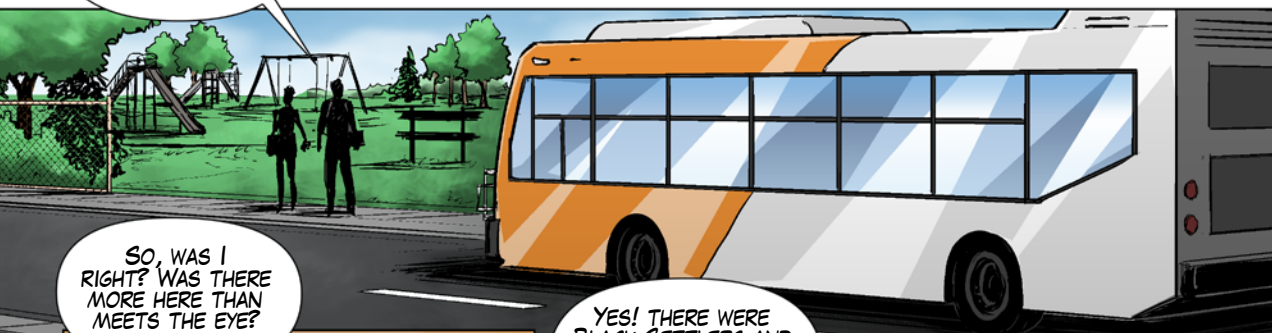
BUT WE ENDURE
AND THRIVE, ENCOURAGED
BY PEOPLE LIKE CHARLES
WILLCOX AND ROBERT
STEPHENS, WHO WELCOME
US AND WHAT THIS PLACE
STANDS FOR.

FOR ME,
THIS IS MY HOME.
YET, I WILL NOT
FORGET MY FIRST
HOME EITHER.

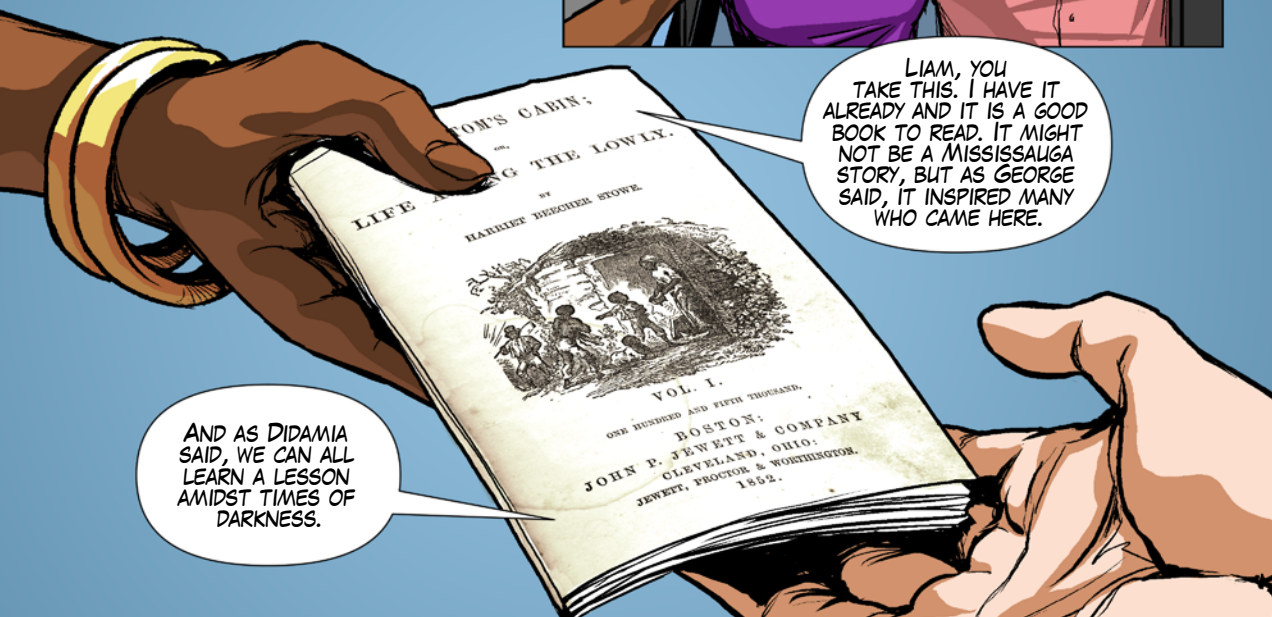
WE HAVE TO
REMEMBER THE STORIES,
CHALLENGES, AND STRUGGLES,
EVEN AS THE LAND CHANGES
AROUND US. WE NEED TO
REMEMBER WHERE WE
CAME FROM.



PLEASE TAKE
THIS BOOK, AS MY
GIFT TO YOU. TAKE
IT AND BE INSPIRED
TO SHARE OUR
HISTORY.



AND MISSISSAUGA HAS ITS OWN STORIES TO TELL.

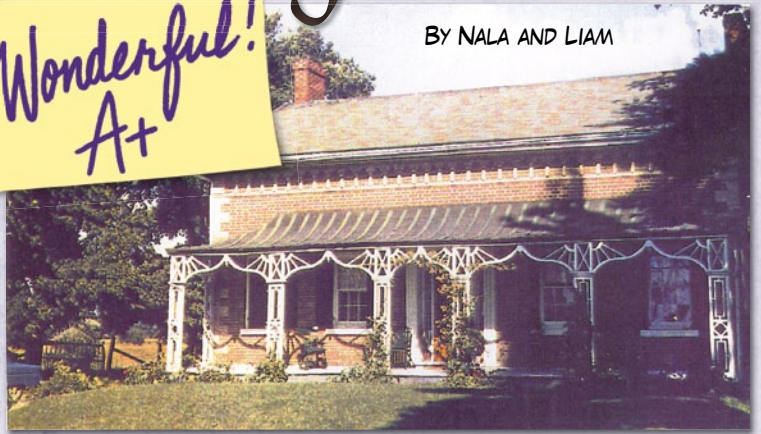


The Ross Family of Cedar Park Farm

A few early Black families settled in Historic Mississauga (formerly Toronto Township). Distance from the American border and relative geographic obscurity were incentives. Those that came included Black Loyalists, emancipated former slaves, fugitive slaves and free Blacks looking for a new home and protection under British rule. Early census records, council records, birth, marriage and death certificates provide a glimpse into this part of our City's past. Much of this story is sparsely documented, and photographs are few. Some fugitive slaves, like Benedict Duncan, found their way to Canada via the Underground Railroad.

One of the best-documented early Black families in historic Mississauga was the Ross family of Cedar Park Farm located today near Rayfield Park just off the intersection of Cawthra and Burnhamthorpe roads. George Woodford Ross (c1796-1878) was an emancipated former slave from Urbanna, Virginia. His father and slave-owner was James Ross, a Scottish-born land-owner. As the narrative goes, James emancipated his children, and three half-brothers (George Woodford, William Woodford and Corbin Lane), all came to Canada in the 1830s, adopting the Ross name: "I, James Ross of Town of Urbanna in the County of Middlesex, considering that my mulatto slave, Mary Woodford (now deceased) and her daughter, Nancy Woodford, were the gifts of my two good friends, the late Clement Nicholson and Annie his wife as by their Deed recorded ... DO EMANCIPATE and SET FREE all the

Wonderful!
A+



BY NALA AND LIAM

Ross-Cook House, Cedar Park Farm Built circa 1836 by George Ross, bricked veneer added in 1870s, purchased by Henry Cook in 1919, and demolished circa 1975.

children of the said Mary, to wit, Nancy Woodford, Frances Woodford, William Woodford, David Woodford, and George Woodford ..."

In James Ross' 1825 will, the Cedar Park Farm plantation in Virginia was to be divided among the Woodford children. It is likely that this allowed George Woodford Ross to come to Canada and eventually purchase his own farm here in historic Mississauga. George's wife was Didamia Paul - a school teacher from the historic Wilberforce Settlement near what is now London, Ontario. Didamia's father, Benjamin Paul, had helped to establish Wilberforce. George and Didamia were married in 1834, and in 1836 purchased a 200-acre farm in historic Mississauga. They had 11 children, one of which (Rebecca) had a

son (Private Wilfred Arthur Winstanley Cook of Cooksville) who served, fought and fell during the First World War.

During the time that Cedar Park Farm existed, Solomon Northup (Twelve Years a Slave) visited Streetsville in August of 1857. The Globe newspaper recounted the harsh welcome he received. On the other side advocates of the Anti-Slavery Society of Canada were championed by Reform politicians George Brown of The Globe, and local elected Reformer James Cox Aikins. Another likely supporter was Charles Willcox, a wealthy local farmer and family friend of the Ross family. With the growth of the abolitionist movement, interest developed in many communities to hold Emancipation Day gatherings to recognize the freedoms of Black people in the British Empire. The legacy of Emancipation day continues with the annual Toronto Caribbean Festival (Caribana) in celebration of a wider African and Caribbean diaspora.

Like the historic Anti-Slavery societies, the formation of anti-racist movements like Black Lives Matters and the creation of the Anti-Racism Directorate in Toronto serve to uphold civil rights and freedoms. Others like the Black Community Action Network (BCAN) in Peel and the Congress of Black Women (Mississauga Chapter) amongst many others seek the betterment and social well-being of Blacks in Mississauga by working to address racial inequalities, injustices and misrepresentations.

ProQuest Historical Newspapers:
The Globe and Mail (1844-2011)
The Globe, August 19, 1857, page 2

AUCTION SALES THIS DAY.
Household Furniture—Andrew Henderson.
Wood Estate, Mill, Pickering, &c.
Bankrupt Stock of Dry Goods—Wakfield,
Coats & Co.
Valuable Stock of Dry Goods—Wakfield,
Coats & Co.

The Globe.
TORONTO, WEDNESDAY, AUGUST 19, 1857.

BY TELEGRAPH.
(Per Montreal Telegraph Line.)
WASHINGTON, Aug. 18.
New Orleans papers of the 11th instant are to hand. There had been continued riots in all parts of Louisiana heard from. Coles, Waters and Lookridge were in Galveston, Texas, on the 8th inst. They were bound for the Western part of the State. The election of Sumner, the Democratic candidate for Governor, was regarded as certain. Eleven Democrats and five Americans had been elected to the State Senate. There had been partial showers in the interior of the State, but the drought still continued. Cotton picking had commenced.

New York, Aug. 18.
The Chinese correspondent of the Times, writing on board the United States steamship San Jacinto, June 9, reiterates the report that the island of Formosa is to be seized, and held as an indemnification for the losses sustained by American citizens during the recent war. He says that Captain Simons, of the Marine corps attached to the San Jacinto, met three months

sively dependent on the United States for the means of carrying on her great branch of business. In 1861, Jonathan supplied 45 per cent. of her wants; in 1856, 72 per cent; and in 1854, he gave her four-fifths of all she needed or used.

To depend on the United States thus so exclusively for the supply of this staple, is unwise for more reasons than one. Not to speak of the chances of war which the denegation of that republic are ever exciting, with or without excuse, there is the fact that such dependence on one party, gives that party the control of the prices. From 1826 to 1830, the average price was five-pence a pound. From 1831 to 1835 it was sixpence. Now we believe it is eighteen pence. Lord Stanley, in his recent speech at Manchester, speaks of the time it was only four-pence, and shows that the difference between cotton at eightpence and fourpence, is equivalent to a tax of seventeen millions sterling per annum on the consumers.

What is to be done? A few years ago, England absorbed something like two thirds of all the cotton exported by all the cotton growers in the world. She now needs more. Where is it to come from? Africa has been spoken of. Peru has been spoken of. The West Indies have been spoken of. The country, however, whence, in all probability, permanent supplies can be most easily drawn, is Hindostan. And to India, accordingly, all eyes are now directed. In spite of the recent alarming mutiny, we believe that our Indian empire is safe, and if so, we have a field whence, with due care, unlimited supplies can be raised. Wages in India are low, and, practically, the supply of labour is inexhaustible. If then, attention

MOST DASTARDLY OUTRAGE.
(From the Spectator Review.)
On Monday, a negro, named Solomon Northup, announced his intention of giving a lecture in our Town Hall against the "peculiar institution." Well fitted was he to protect upon such a theme, having proved the bloodiness of enforced servitude as well in New Orleans, as in the Red River country for twelve long and dreary years.

At the hour specified Northup prepared to hold forth to an audience, not very numerous, it is true, but sufficiently so to enable him to "pay his way."

Hardly, however, had the escaped "chattel" commenced his auto-biography, when he was assailed by savage and derisive yells from a batch of young miscreants, some without, and others within the building.—The lexicon of vulgar vituperation was exhausted by these unskilful candidates for the gallows, to furnish explosives wherewith to overwhelm the poor friendless stranger. Shouts of "Down with the bloody negro!" "Burn the United States!" made the echoes of the Hall hideous, till the bewildered creature began to entertain serious apprehensions for his personal safety.

To proceed with the lecture under such circumstances was, we need hardly say, utterly impossible. Northup gave back the few shillings he had received, dismissed the congregation, and locked himself up in the room, afraid to venture forth amongst the filthy Yahoos who besieged the building, voiding their rank psychological odors.

From this position he was eventually rescued by some Samaritans headed by Quarrier-Master Stephens, who had heard of the atrocity, and heavy in heart and light in purse, the victim of Canadian liontousness sought the shelter of his hotel.

All the more execrable was this poltroonish escapade on the part of the young rascals, from the circumstance that Northup had every appearance of being a quiet, modest, unpretending man, little calculated to give umbrage or offence to any one.

the GRANGE



FOUNDED IN 1960, HERITAGE MISSISSAUGA IS A NOT-FOR-PROFIT CHARITY WHOSE FOCUS IS RESEARCHING, RECORDING AND CELEBRATING MISSISSAUGA'S VIBRANT AND DIVERSE HERITAGE. HERITAGE MISSISSAUGA IS KNOWN FOR ITS RESEARCH PROGRAMS, PUBLICATIONS, OUTREACH PRESENTATIONS, COMMUNITY PARTNERSHIPS AND UNIQUE EVENTS.

LOCATED IN THE HISTORIC ROBINSON-ADAMSON HOUSE, KNOWN AS "THE GRANGE" (BUILT CIRCA 1828), HERITAGE MISSISSAUGA IS A PASSIONATE ADVOCATE FOR HISTORY AND HERITAGE IN THE CITY OF MISSISSAUGA.

WITH THE SUPPORT OF THE CITY OF MISSISSAUGA, OUR PARTNERS, MEMBERS, DONORS, CORPORATE SPONSORS AND VOLUNTEERS, HERITAGE MISSISSAUGA CONTINUES TO ACCEPT THE CHALLENGE OF PROMOTING AWARENESS OF OUR HERITAGE, AND A SENSE OF PLACE AND TIME IN OUR CITY.



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