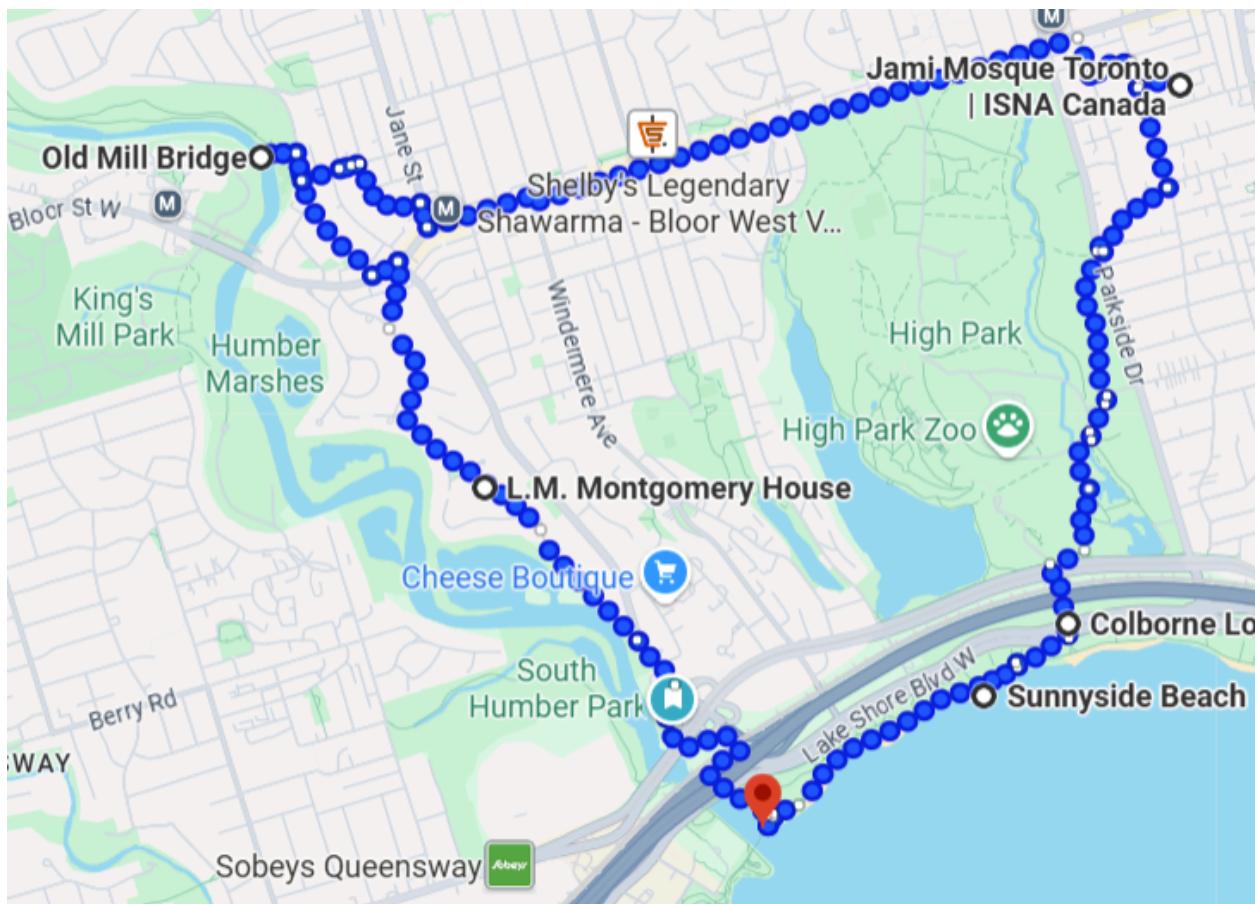


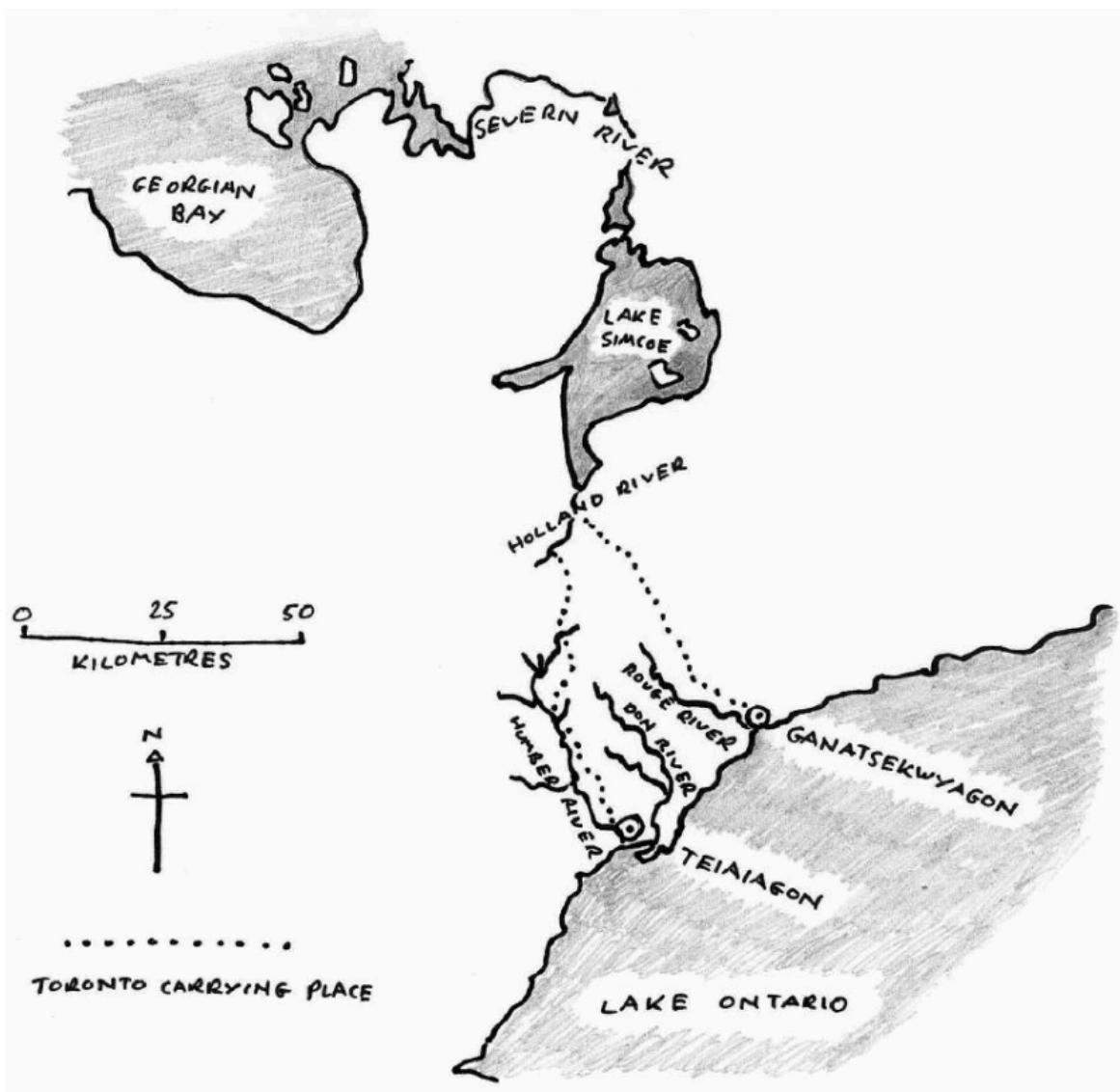
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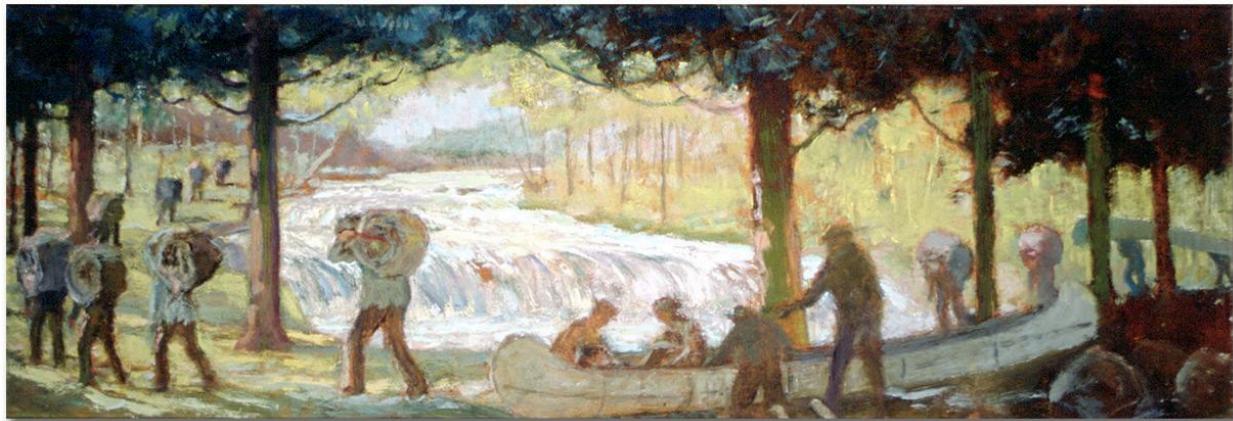
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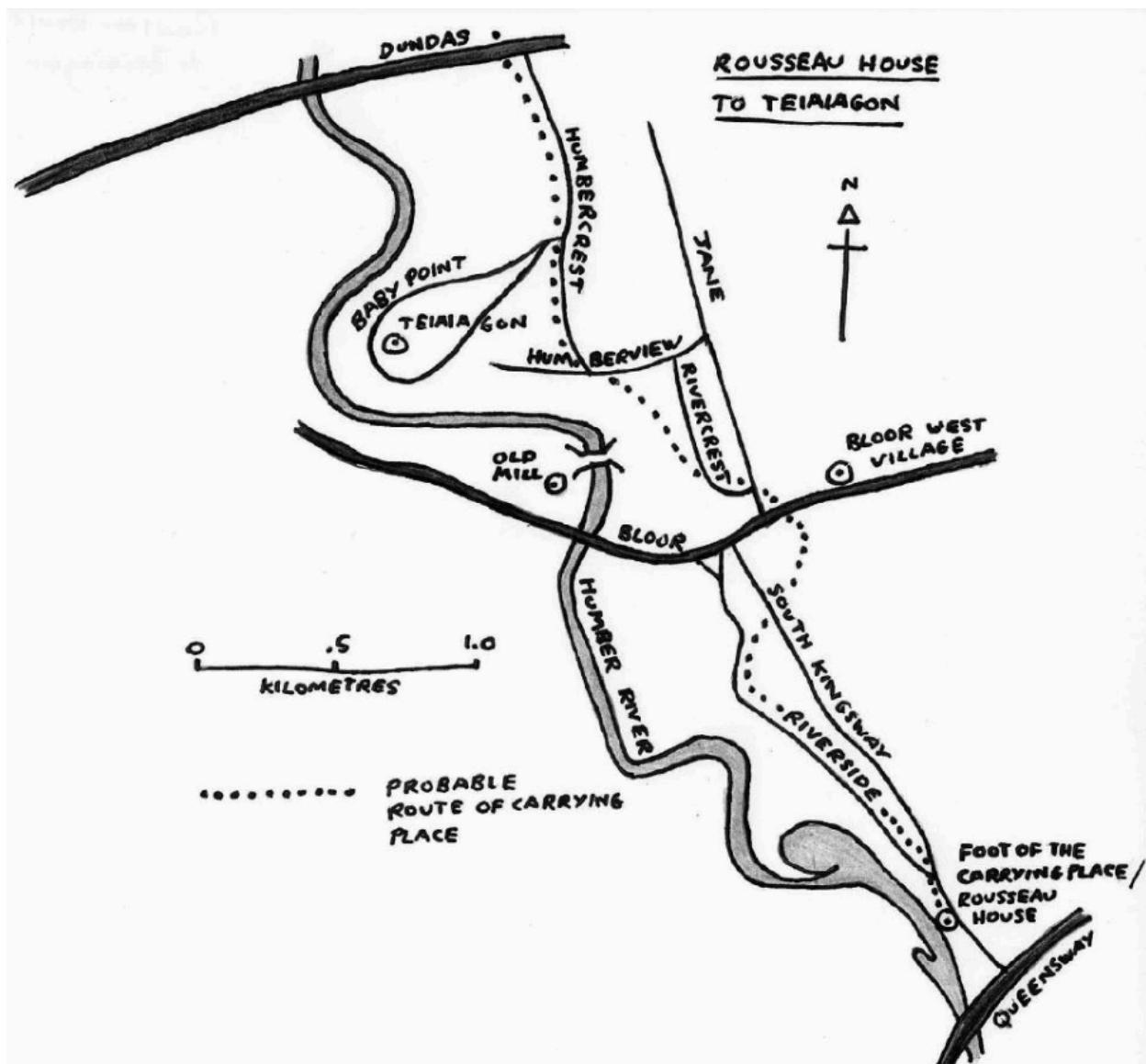


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A-9



INDIAN BONES ARE UNEARTHED

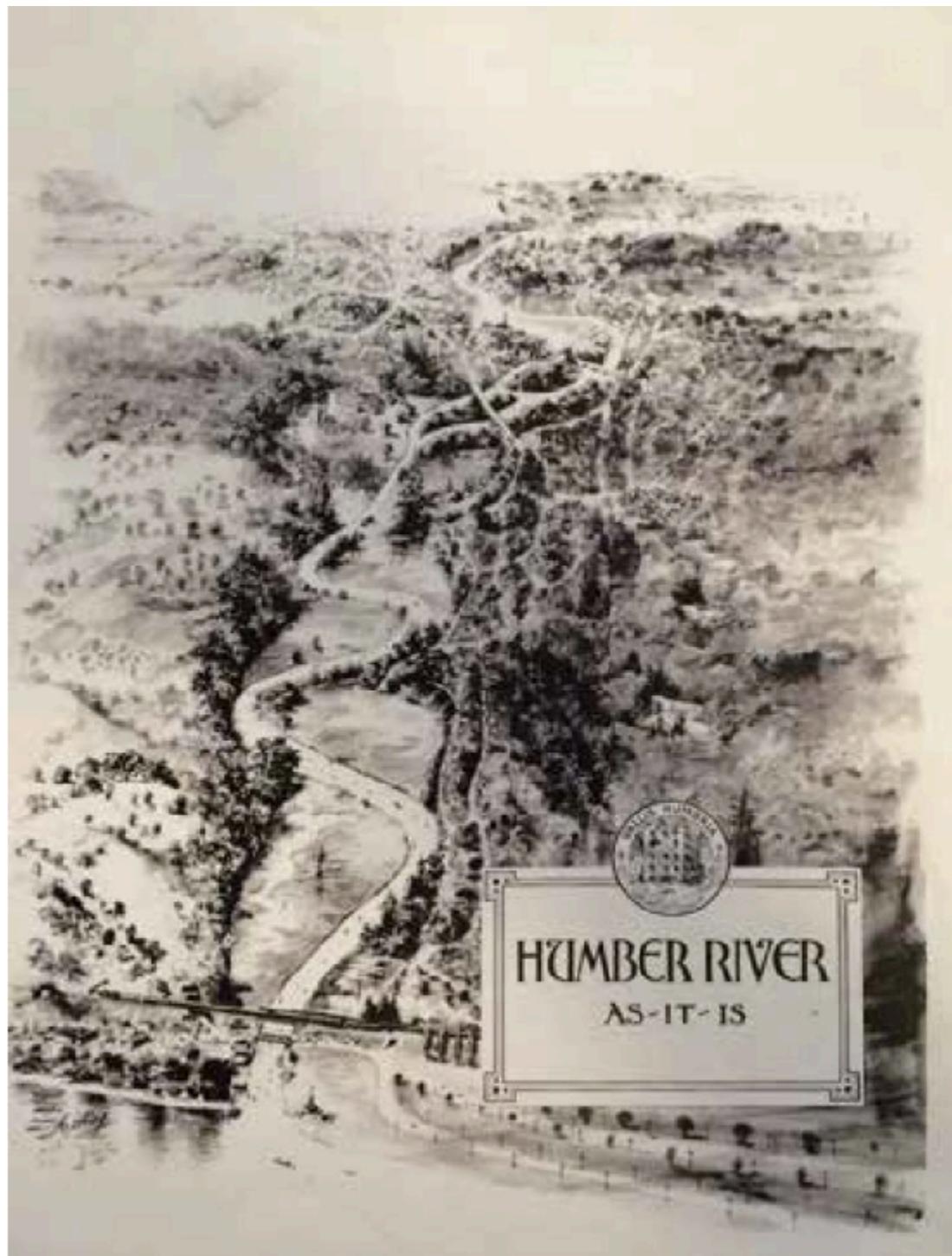
Found by Workmen on
Pavement Work in Baby
Point District

A human skeleton in a fair state of preservation was unearthed yesterday morning by workmen employed in the pavement work for York township in the Baby Point district on the Humber River. The skeleton was only partly uncovered, and was viewed by residents of the locality last night.

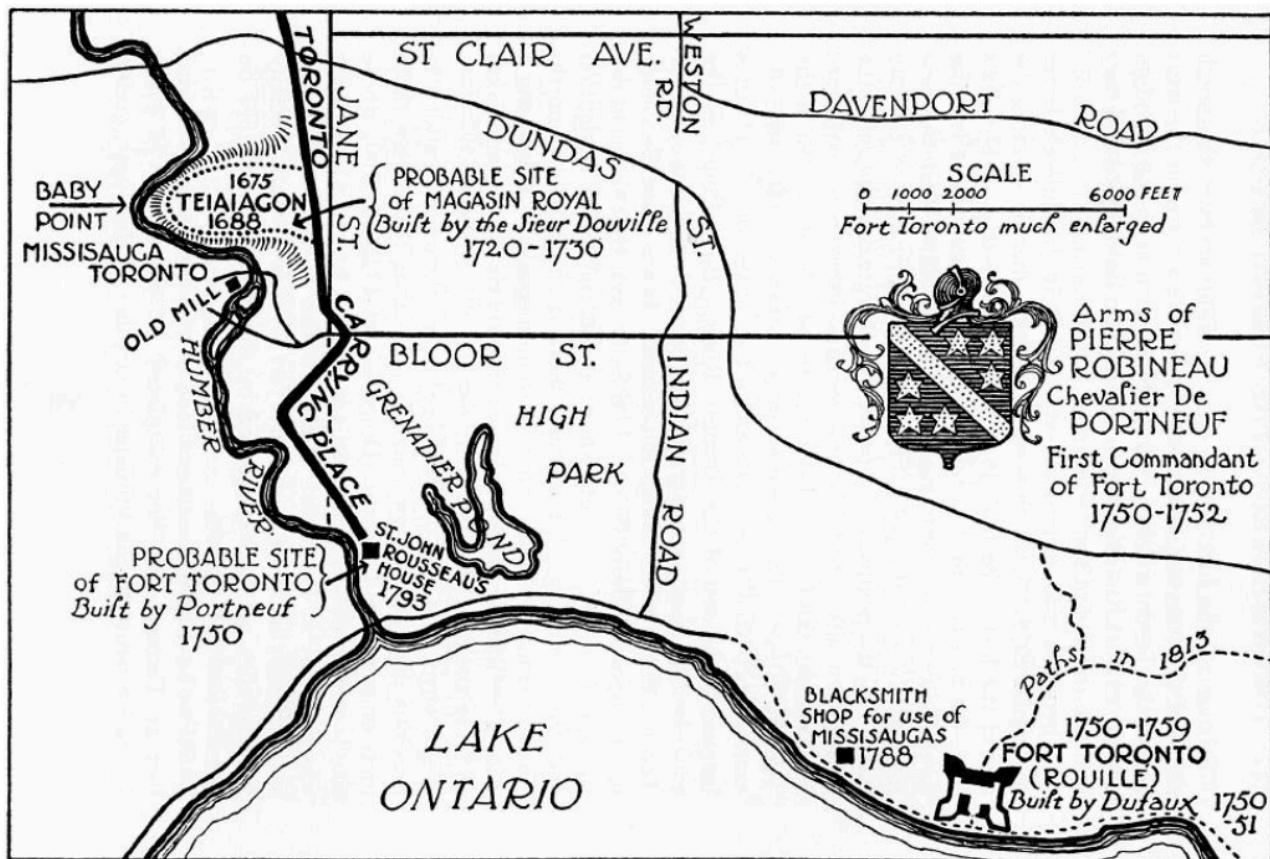
"I was told to-day that skeletons were also found while excavations were being made for some of the dwellings in the district," said Foreman James Orr of Geoffrey street. "The history of the neighborhood is that an Indian cemetery was located on the banks of the river when Toronto was York, and it is altogether probable that the remains are those of an Indian."

The skeleton was found about three feet below the surface of the ground. Its head had been uncovered by the workmen before they left their work for the day. It will be disinterred to-day and the bones buried in another part of the district, Mr. Orr said.

A-11

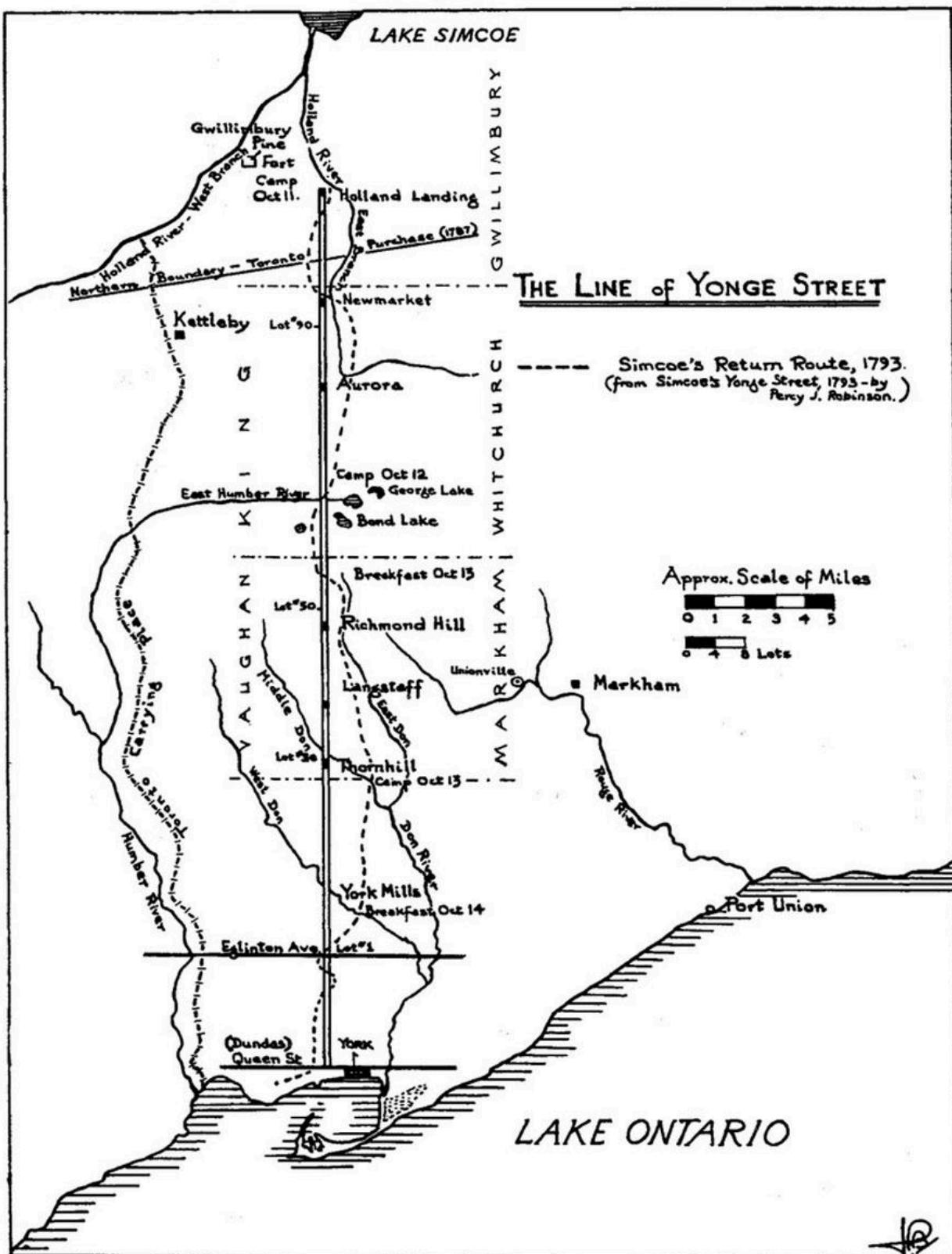


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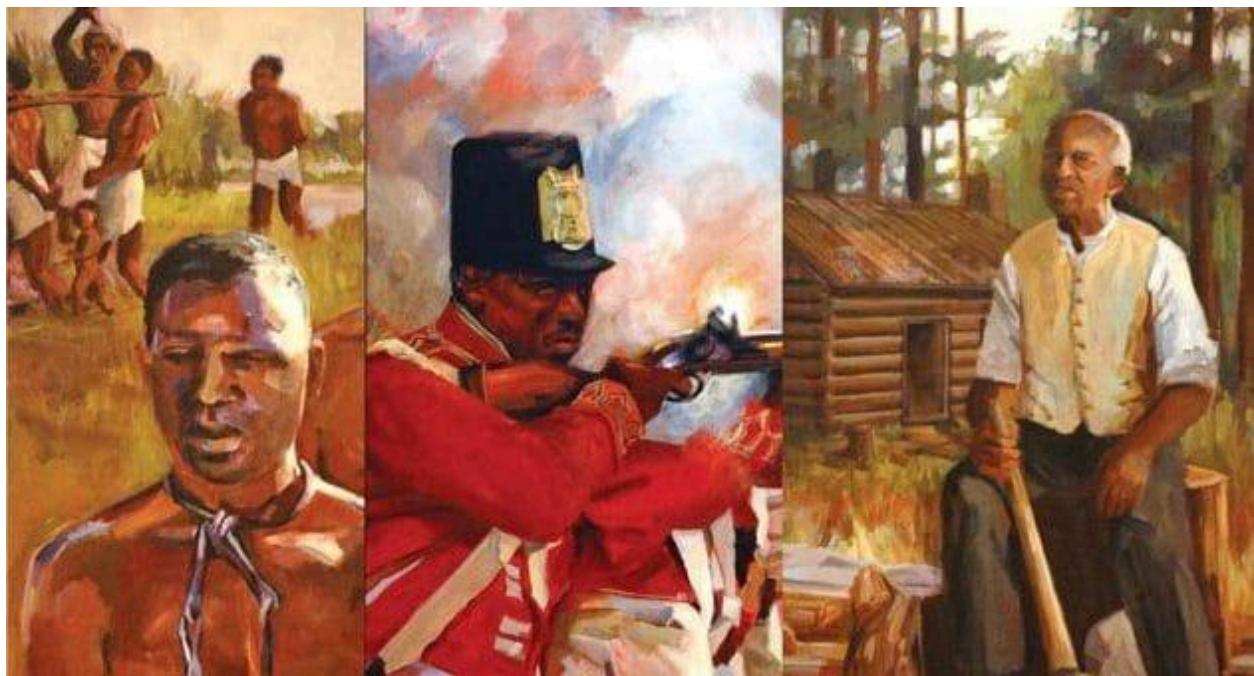




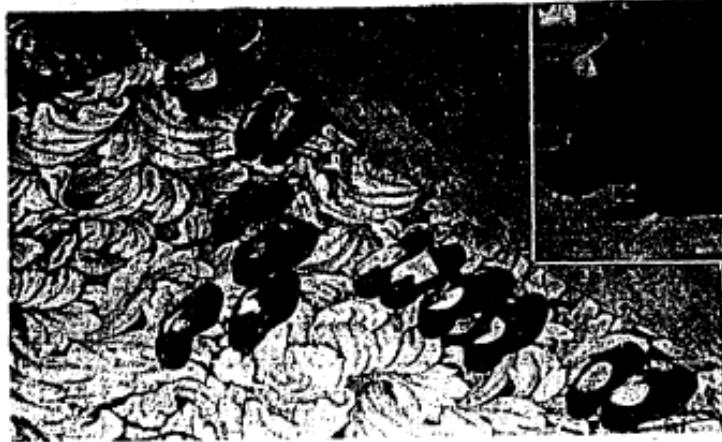
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Moslems in Toronto Bow to Mecca



—Globe and Mail
Shoes are left outside dance hall where Toronto Moslems in probably their first congregational service in the city, concluded religious ceremony of Ramadan. All wearing Western suits, the men kneel facing the holy city of Mecca. Some wore handkerchiefs, others different styles of caps.



Moslems Meet Muezzin Calls In Kingsway

As the sun set over the Kingsway Wednesday night, the voice of a muezzin called the faithful to prayer.

Marking the end of Ramadan, fasting period of the Moslem calendar, 30 Moslems living in Toronto knelt to face Mecca and begin what was probably the first congregational Moslem service held in the city.

The setting for Balsam prayers was the Kingsway Club — backcloth, the cerise drapes of a dance band platform and around them the gilded pillars of a dance hall. There were 26 candles burning in soft-drink bottles.

Yellow linen sheets were laid on the floor and worshippers took off their shoes before walking into their places for prayer.

The Imam, or leader, was Mohammed Khalil, from Lahore, Pakistan, who is studying railway engineering in Canada under the Colombo Plan. He wore eastern dress and a fur hat. His congregation was in western clothes—they wore handkerchiefs and skull caps. Only the men prayed—their wives and children watched the ceremony from a balcony.

In a high chant, the Imam intoned the prayers from the Koran. As he raised his hands to his ears and cupped them in supplication the others copied his gestures.

They knelt and stood, knelt again and prostrated themselves repeatedly toward the east. And after the short service there was curried meat, Turkish delight and coffee for all participants.

Sami Kerim, one of the organizers of the prayer meeting, hopes this may have been the foundation of a regular Moslem community in Toronto.

He estimated there must be more than 500 Moslems in the city, originating in Albania, Bosnia, Serbia, Turkey and Pakistan among other countries. More arrive each year.

"Few of us go to church regularly," he said. "There are some who go to the mosques in Detroit, but mostly we meet in each others' homes."

"Perhaps one day we shall have a mosque in Toronto."

A-18



Join 500,000,000

200 Toronto Moslems Talk of Own Mosque

Toronto Moslems last night which included the ultra-sweet baklava, an Albanian dessert of flaky pastry, butter, walnuts and melted sugar which took three women and two men three days to prepare.

the Moslem year.

At Club Kingsway, more than 200 Moslems, originally from Albania, Turkey, Afghanistan, Syria, Pakistan, India and Yugoslavia remembered the day when God allowed Ibrahim to sacrifice a lamb instead of his son, Ishmael.

They also formed the nucleus of a society which may lead to construction of a mosque in Toronto. In future years, the Moslems may seek special dispensation from civic authorities to slaughter a sheep on this day. Yesterday, they made a symbolic sacrifice—a promise to put aside all sinful practices.

They prayed, led by Imam Zacharia Malik—an Ontario civil servant.

They ate a traditional dinner,

Mr. Malik read the Khutba, the words spoken by Mohammed when he revived the ancient festival 1,300 years ago, known as the speech of Haj. Then the Moslems from all countries joined hands in an Albanian folk dance.

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[Watch a short documentary about the MST's musallah at Dundas](#)

[Watch Malcolm X's interview with CBC during his visit](#)

Church May Become City's First Mosque

A Toronto church may become the city's first mosque.

Reginald Assim, president of the Muslim Society of Toronto, said yesterday the group has looked at several churches among other buildings, with a view to conversion.

In two months the society has been pledged \$10,000 toward the \$100,000 estimated necessary to provide a mosque for the city's 400 Moslems.

If a former church is used, the complete interior will have to be ripped out, as a mosque has no altar, pictures or statues,

and Moslems worship on mats on the floor.

Yesterday's announcement was made as 200 Moslems met in a Dundas St. W. dance hall to celebrate the end of the month-long fast of Ramadan Canadian-style—with coffee and cakes, sandwiches and tea.

Moslems from India, Pakistan, Iran, Iraq, Lebanon, United Arab Republic, Burma, Russia and Yugoslavia heard recitations from the Koran, watched a playlet performed by society members, and sang folk songs of 10 countries.

Only other concessions to Eastern tradition were a sprinkling of saris and two or three turbans. Most of the men wore lounge suits and the women smart spring dresses.

Their numbers underlined the growth of the city's Moslem community. Before the war, estimated Albanian-born Mr. Assim, 72, a retired confectionery manufacturer who has lived here nearly 50 years, fewer than 40 Moslems lived in Toronto.

The society was formed mainly to foster the teaching of Islam among the community's children. Many members are political refugees. The society helped 50 of them here by providing sponsorship, finding jobs and guaranteeing support.



Toronto's first mosque to open

By WILLIAM JOHNSON

Toronto's Moslems will open the city's first mosque next week.

The beginning will be modest, in a former Presbyterian church being renovated as a house of Allah. Wednesday evening, prayers will be said there for the first time, with the faithful facing southeast in the direction of Mecca.

A mosque, once established, must by Islamic law never be torn down or put to other use.

The new mosque is on Boustead Avenue in the Roncesvalles Avenue and Dundas Street area. It is the responsibility of the Muslim Society of Toronto Inc., whose president is Mirza Qadher Baig, a Pakistani. He is professor of Islamic Studies at the University of Toronto. The society includes members from more than a dozen countries, including several Canadian converts.

Toronto's Moslem population has always been small because Canada's immigration laws, until recently, restricted the admission of non-Europeans. Now, with the influx of immigrants from India, Pakistan, the West Indies and North Africa, the number is growing and might be close to 5,000.

Moslems, until recently, tended to keep themselves inconspicuous, sensing that Canadians knew little about Islam and cared even less for it.

"Not one person in 10,000 knows anything about Islam," says Rajab Assim, who migrated to Toronto from Albania in 1911. He remembers the anti-Islam propaganda during the First World War when Turkey was fighting on the side of Germany. Then Moslems were portrayed as "savages who would kill anybody," he said.

The word Islam connotes vague images of harems, of eunuchs armed with scimitars and of flying carpets. In schools, his-



Globe and Mail
Mirza Qadher Baig

tories presented the Crusades as holy wars to liberate the Holy Land from the "infidels." The first great Western epic, the Song of Roland, showed Charlemagne's armies slaughtering Saracens by the thousands.

Yet Islam is one of the great world religions, with 479 million adherents, or more than twice the number of Protestants. Islam was the foundation of a cosmopolitan culture in North Africa and Spain a thousand years ago, at a time when Christendom was struggling through its Dark Ages. In fact, it was Islamic scholarship that helped revive learning in the West.

Islam, like Judaism and Christianity, is monotheistic. Moslems are permitted by Islamic law to marry outside their religion with Jews and Christians, both called the People of the Book. Moslems accept the Torah and the Gospels

as genuine revelations, and Abraham, Moses, David and Jesus as genuine prophets of Allah. Mohammed, they believe, was the last prophet to speak to men, and the Koran the last prophetic book, the word of Allah brought by the Archangel Gabriel to Mohammed.

It is the Islamic rituals of worship, probably, that strike the non-Moslem as most distinctive. The Moslem is enjoined by the Koran to pray to Allah five times a day: before the sun rises, when the sun is at the meridian, in the afternoon, just after sunset, and when going to bed. In Moslem countries, the call to prayer is sounded at the appointed time by a muezzin (crier) from the height of the mosque's minaret.

Then people flock to the mosque, removing their shoes before entering, or they unroll their prayer rug where they are and prostrate themselves on it to pray.

In Toronto, as is the case everywhere else, the Moslem is bound by the same daily obligation to pray, but most try to find a private spot to carry out their obligation so as not to provoke the stares or the jibes of Canadians not used to the sight of a Moslem at prayer.

The removal of shoes when entering a mosque and the use of a prayer rug are rooted in a concept of reverence which demands that a person addressing Allah should be clean.

Before praying, the Moslem washes his face, his hands and arms to the elbow, and his feet. He must pray in a clean place, and so the mosque is kept scrupulous, one of the reasons for the removal of shoes. The prayer rug is simply a clean piece of cloth which the Moslem can have with him so that he can pray anywhere.

On Fridays, the holy day of the week, the Moslem attends noon

prayers in the mosque, but first he must take a bath and put on his best clothes and some scent "to make the atmosphere of the mosque more pleasant," Prof. Baig explained.

The Moslem's life is interwoven with his religion. When a child is born, parents whisper in its ear the Arabic words "Allah-U Akbar" (God is great) so the first word heard by the child will be the name of Allah.

When the child is about three and has memorized the first chapter of the Koran, the parents throw a party with relatives and friends coming to the feast and bringing presents to the child.

Every year, during the month of Ramadan, the Moslem must abstain from food, drink or intercourse between sunrise and sunset each day. At the end of the year, he must give 2½ per cent of all his savings in charity to the poor.

At least once in a lifetime, each Moslem physically and financially able to do so must make the Hajj—the pilgrimage to Mecca which expresses the spiritual unity of all Moslems throughout the world, regardless of race, language or nationality.

"It was a very moving experience," Dr. Baig said of his pilgrimage to Mecca last year. "You find yourself in a different world altogether. Thousands of people all reciting the Koran, day or night, and all looking happy. There was not a single miserable face."

After death, Moslems bury the body as soon as possible, without embalming. The Islamic Society of Toronto has purchased a 1,000-grave lot in the Glendale Memorial Gardens as a Moslem cemetery.

One of the functions of the new mosque will be to provide a forum for classes on Islam so that Canadians might become familiar with the religion.

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Toronto's first mosque opens in 1969



56 years ago |

[Click here to watch video](#)

Wins Catholic Swim, He's a Mohammedan

A little dark-completed lad provided an amusing sidelight at the Catholic Youth Organization's Sunnyside tank meet last night.

Mrs. Jack Egan, officiating, reported she was confronted by a boy who claimed he had placed third in a free-style event and wanted his crest. He said his name was Dessa Sall, and when asked what school he represented, replied he didn't attend school.

"Well, are you a Catholic?" the good lady asked. "Gee, no," said the boy, "I'm a Mohammedan." And he was, too. They're still wondering how he got into the race.

Minarets on the Horizon

MUSLIM PIONEERS IN CANADA

Murray Hogben



THE
TORONTO
CARRYING
PLACE

REDISCOVERING
TORONTO'S
MOST ANCIENT
TRAIL

Glenn Turner