

# ***Aazhoodena***

## **The History of Stoney Point First Nation**



**Project of the Aazhoodena and George Family Group  
for the Ipperwash Inquiry**

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# Table of Contents

1. Stoney Point People and the War of 1812
2. Stoney Point from 1827 to 1927
3. History of the Potawatomi
4. George and Charlotte Mandoka
5. The “surrender” of 1928
6. Stoney Point from 1928 to 1942
7. The appropriation of Stoney Point First Nation
8. Problems caused by the appropriation
9. The movement by Stoney Point people to reclaim their territory: 1942 to 1993
10. The Stoney Point First Nation should be restored as a separate nation

## Recommendations

APPENDIX A: Summaries of recorded interviews of descendants of George and Charlotte Mandoka

APPENDIX B: Family Tree of Robert George I and Laura Dunbar.

APPENDIX C: Burial of Native at Camp Ipperwash seen as leading way to return of base

APPENDIX D: Canadian Charter of Rights and Freedoms



# 1. Stoney Point People and the War of 1812

The Stoney Point People's ancestors descended from Potawatomi and Chippewa people, who allied with the British during the War of 1812. As such, they took part in various battles and made a lone stand against the invading Americans when the British fled the battle of Moraviantown on October 5, 1813. It was on this battlefield that Tecumseh, the Shawnee Chief and their leader, died.

In 1816, Captain Norton, an officer in the British army, visited the Moravian Indian Reserve and let it be known to the Moravian Missionaries that the government was planning to create a large Native Reserve near the Ausable River. The government planned to move the Delawares, Munsee and Hurons to the reserve, from what are now the counties of Essex and Chatham Kent. Such a move was only possible if the Chippewas conceded that they would surrender the land first.

*December 25, 1816: During the past few days we received a letter from Capt. John Norton to the Delaware on this river. Although we were mentioned first, the Munceys took the letter but could do nothing with it until Br. Denke translated it for them. Captain Norton reported to them the arrangements in England (from where he just returned) for those who suffered losses in the war, to be properly compensated. They will now receive presents twice a year from the King's store.*

*Captain Norton's suggestion about settlement on the Sand River (which flows into Lake Huron at the southeastern tip) for the various Indian nations and tribes who live near here and in the rest of Upper Canada, like Hurons, Delawares, and Munceys, was greatly approved. As soon as it is known how many people will accept this offer, a proper land grant, namely a grant of perpetuity – like those of the Five Nations on the Grand River – will be secured and the land made into Indian Territory. At the moment, the land belongs to the Chippewa and must be bought by the government.<sup>1</sup>*

In 1818 the Chippewa tribes were invited to Amerstburg to discuss the issue. It is here that the Stoney Point ancestors are listed as Ausable nation and their views were asked at this time regarding such surrender.

1. "Denke Diary 1816, Reel 13, box 165, folder 2, item 1-2", Records of the Moravian Mission among the Indians of North America, Microform Publication of Research Publications, New Haven Connecticut, photographed from original material at the Archives of the Moravian Church, Bethlehem PA. 1970. Original written in German, ed. and trans. by Linda Sabathy Judd.

## 2. Stoney Point from 1827 to 1927

### The Surrender of 1827

In 1827 over two million acres were surrendered, leaving only a few areas for the Chippewas to reside on. They were located at Sarnia, Moore Township, Kettle Point, and Stoney Point.

The following provisional agreement gives a description of the land involved in the surrender.

*No. 271/2 PROVISIONAL AGREEMENT made and entered into at Amherstburg, in the Western District of the Province of Upper Canada, this 26th day of April, in the year of Our Lord one thousand eight hundred and twenty five, between James Givins, Esquire, Superintendent of Indian Affairs, in behalf of His Majesty George the Fourth, by the Grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, &c., &c., &c., of the first part, and Way-way-nosh Osaii-a-wip, Shau-squa-ge-wan, Scho-quo-na, Puck-a-nonce, Ne-gig, Oge-bick-in, Macada-gick-o, Mich-i-ke-ha-bick, Ani-mick-ence, Petaw-wick, Wa-pa-gace, Shaw-wi-ni-nipenance, Shaw-gi-nosh, Ano-ta-win, Penece-o-quin, Cha-o-ge-man, Chi-ka-ta-yan, Mo-ke-ge-wan, Equoc-ke-gan, Chiefs and Principal Men of that part of the Chippewa Nation of Indians inhabiting and claiming the territory or tract of land hereinafter described, of the second part, Witnesseth: that for and in consideration of the yearly sum of eleven hundred pounds lawful money of the said Province to be paid as hereinafter mentioned, and subject to the conditions hereinafter expressed, the said party of the second part have freely, fully and voluntarily consented to surrender and convey, and by these presents do freely, fully and voluntarily surrender and convey to His said Majesty the following territory or tract of land, which may be known as follows: Commencing on the division line between the Home District and the District of London, at the most northerly angle of the District of Gore, being at the distance of fifty miles on a course north fifty degrees west from the outlet of Burlington Bay on Lake Ontario; thence in a course about north eighty-four degrees west so as to strike Lake Huron ten miles and three-quarters north of the mouth of a large river emptying in the said lake, called by Captain Owen, of the Royal Navy, Red River Bason, seventy miles, more or less, to Lake Huron; then southerly along the shore of Lake Huron, crossing the mouth of said river and following the several turnings and windings of said lake along the water's edge to the River St. Clair; thence southerly down the said river, with the stream, until it intersects the north-west angle of the Shawanoe Township at a hickory tree marked with a broad arrow on two sides, half a chain above the mouth of a small river; thence east along the boundary of said township to the northeast angle thereof, nine hundred and twenty-three chains, more or less; thence north two miles; then in a course about north sixty-two degrees thirty minutes east so as it will intersect the north-west angle of the said Township of London in a straight line, forty-eight miles more or less to the north-west angle of the said Township of London; thence along the northern boundary of the Township of London in a course north sixty-eight degrees thirty minutes east nine hundred and sixty chains, more or less, to the north-east angle of the said township: thence south twenty-one degrees thirty minutes east along the eastern boundary line of the said Township of London to the purchase line in 1796; thence along the said purchase line, being the northern boundary of Oxford and Dorchester north, in a course north sixty-eight degrees thirty minutes east until it intersects the purchase line in 1792, at the Upper Fork of River La Tranche or Thames, near the south-west angle of the Township of Blandford; thence northerly and westerly up and along the eastern edge of the said river against the stream until it intersects the third line, in a south course from the outlet of Burlington Bay, of the said purchase in 1792; thence north along the said purchase line twenty-four miles, more or less, until it intersects the northern boundary line of the said purchase; thence north forty-five degrees east along the said boundary line twenty mile more or less, to the place of beginning-reserving the following tracts of land, viz.: Four miles square at some distance below the rapids of the River St.*

Clair, one mile in front by four deep, bordering on the said River St. Clair, and adjoining to the Shawanoe Township; two miles square at the River aux Sable, *which empties into Lake Huron*, and two miles at Kettle Point, Lake Huron containing twenty-three thousand and fifty-four acres, more or less, leaving two millions seven hundred and fifty-six thousand nine hundred and sixty acres more or less, for the contents of the purchase. *And the said party of the second part, as well for themselves as for that part of the said Chippewa Nation of Indians inhabiting and claiming the territory or tract of land as hereinbefore described, do freely, fully and voluntarily surrender and convey the same and every part and parcel thereof to His said Majesty, His heirs and successors, without reservation or limitation, in perpetuity; and the said party of the first part, in behalf of His said Majesty, does hereby covenant, promise and agree to pay, or cause to be paid, to the said party of the second part, in manner following, viz.: It is agreed by the contracting parties aforesaid Chippewa Nation inhabiting and claiming the territory or tract of land as aforesaid is composed of four hundred and forty individuals, each of whom shall be entitled to share equally in the said yearly sum of eleven hundred pounds lawful money as aforesaid, to be paid in goods at the Montreal price, which annuity shall continue to be paid at the rate now fixed on, unless it shall happen that the number of annuities shall by death or removals fall below half the aforesaid number, in which case the annuity shall be reduced one-half, and continue so reduced until the residue shall in like manner be reduced by one-half, when the annuity shall also decrease in the same proportion, the same principle continuing to prevail. And which said annuity in manner and form as aforesaid the said party of the second part do hereby acknowledge as a full remuneration for the territory or tract of land hereby sold and conveyed to His said Majesty.*

IN WITNESS WHEREOF, *the respected parties have hereunto set their hands and seals the day and year herein first above mentioned, and in the sixth year of His Majesty's reign.*

*Signed, sealed and delivered (being first } James Givins,*

<i>read and explained) in the presence of: }</i>	<i>on the part of the Crown</i>	<i>[L.S.]</i>
R.B. COLES	WAY-WAY-NOSH, (totem)	[L.S.]
Major 76th Regt. Comg.,	OSAW-A-WIP, (totem)	[L.S.]
W. BAMPTON,	SHOWSQUAGEWAN, (totem)	[L.S.]
Capt. 76th Regt.,	SHOQUONA, (totem)	[L.S.]
J. KENNEDY,	PUCKENEUSE, (totem)	[L.S.]
Lt. 76th Regt.,	NEGIG, (totem)	[L.S.]
R. RICHARDSON,	OGE-BICK-IN, (totem)	[L.S.]
Surgeon Indian Dept.,	MACADAGICKO, (totem)	[L.S.]
J. B. CLENCH,	MICHIKEHABECK, (totem)	[L.S.]
Clerk Indian Affairs.,	ANIMICKENCE, (totem)	[L.S.]
GEORGE F. RAPP,	PETAW-WICK, (totem)	[L.S.]
Interpreter, Indian Dept.,	WA-PA-GACE, (totem)	[L.S.]
JOS. ST. GERMAIN,	SHAW-WINE-PENENCE, (totem)	[L.S.]
Interpreter, Indian Dept.	ANOTOWIN, (totem)	[L.S.]
	PENENCE-O-QUIN, (totem)	[L.S.]
	CHAOGE-MAN, (totem)	[L.S.]
	CHIKATAYAN, (totem)	[L.S.]
	MOKEGEWAN, (totem)	[L.S.]
	EQUOIKEGAN, (totem)	[L.S.] <sup>2</sup>

2. Canada Indian Treaties and Surrenders, 1680-1902, Coles Canada Collection, Vol. I. 1891, No.27 ½, pp. 65-67.

The provisional agreement No. 271/2 was confirmed by Surrender #29, July 10, 1827.<sup>3</sup>

To make matters convenient for the government on treaty payments for the war of 1812, and land sale monies, the government created one administration for the bands of Walpole Island, Moore Township, Kettle Point, Sarnia and Stoney Point. For a time, these Native people traveled to Amerstburg and the Detroit area to receive these payments in the form of goods, but in later times made trips to Kettle Creek in the St. Thomas area on Lake Erie.

Later in 1848, Major Richardson (British army officer) and others traveled by water from the Windsor area and made visits to Walpole Island and Port Sarnia to make land sale payments for the annuity of the 1827 treaty and for the military payment for the war of 1812-14.

While at these locations, Richardson paid particular notice to the Potawatomi who were more traditional in manner and dress than the Chippewas and traded with them for various items. One item in particular was a pipe, inlaid with silver, and a two-foot long stem. On inquiring about this pipe and silver, Dr. Richardson learned that the stone came from the Ausable river but the silver was from a secret mine. Settlers and others who asked about the mine were not given its location.

Richardson wrote:

*We arrived at Port Sarnia – twenty-six miles [October 1848] from Walpole Island – during the night, and ... moored here until daylight... Everything was soon arranged, so the distribution commenced about 12 o'clock. The warriors, with their wives and children had, in the meantime, assembled in an open space, opposite to where we were moored, and well adapted to the purpose; but the effect of the grouping was, with one or two exceptions, far less striking than the previous day. Most of the Indians bore too many of the characteristics of semi-civilization, to render them either classical or interesting. ... yet there were scattered among these, some wilder tribes, particularly a small party of Potawatomies who, in their war paint, stern rigidity of feature, and general demeanor, exhibited a most marked contrast to their deteriorated countrymen. This party was more immediately the object of attention with us, who were desirous of obtaining some reminiscences of our encounter with them. Captain Rooke was successful in getting from an old chief, a splendid war club, dark as ebony, and so polished from age, that it had evidently been one of the faithful and cherished companions of his youthful days... I had chanced to be the first on the field, obtained a very handsome stone pipe, inlaid with that particular metal in which so large a portion of silver is found, and which, had at the Riviere au Sable, is smelted by the Indians themselves. No white man knows the locale of this, for from a strange superstition that prevails among their race, that is unlucky to impart the secret of the existence of a mine, and that speedy death will overtake the imprudent party who makes the disclosure, they have hitherto religiously withheld all knowledge on the subject.<sup>4</sup>*

In the same text, Richardson noted the way the people assembled themselves for the visit. He wrote:

*There was, moreover, a greater number of good looking women ... and a good opportunity was offered for passing them in review, for they sat in three distinct rows from the edge of the bank and facing the road, with plenty of room between each row, to admit of one passing along without inconveniencing them. Under the plea of looking for Kin-na-kin-nick, [tobacco made from red willow bark] which several of the [women] had for sale, I passed slowly along these rows, and then had an opportunity of gratifying my curiosity without rudeness...*

3. Canada Indian Treaties and Surrenders, 1688-1902, Coles Canada, Vol I. 1891, No. 29, pp. 71-75.

4. Tecumseh and Richardson, Ontario Book Co. Toronto, p.p. 80-89.

## Christian Mission Churches established in Southern Ontario Native reserves.

There were various attempts to begin Christian Church Missions in southwestern Ontario with the Chippewa Nation. A Moravian Christian Church Mission was attempted on the Sydenham River near present day Florence, Ontario. This happened in the years 1804 to 1806 just upstream from a Chippewa village called Kittigan. By 1806, Christian Fredrick Denke, the missionary in charge, thought these efforts might not be successful. He mentioned the Sand River or Ausable River as being a possible place where a permanent congregation settlement could start.

In Christian F. Denke's correspondence to his peers, he suggested a more permanent location for himself might be near Walpole Island at the Ottawa village where the Chief Onagan then lived. He stated:

*To begin with, we shall have to live near Onagan. This is what Onagan asked for expressly, In any case we would not be staying long and it is there that we might harvest the first fruits and then go on more easily to some out of the way place like Jonguakamik, the Patotiquijaak, the Negansibi or the Sand River [Ausable River] on Lake Huron where a permanent congregation settlement could be started.<sup>5</sup>*

The plans made by the Moravian Missionary Denke never came true and his work to convert the Chippewas to Christianity ended later in the year 1806. It was a quarter of a century later before Christian Church Missions again entered the southwestern Ontario Chippewa territory.

In the 1830's, Methodist preachers who were trying to establish churches on various locations where no clergy existed visited the Moravian Mission, located in what is now Chatham Kent. It is at this time that the Ausable is believed to have had a good congregation of Christians but that Sarnia and Walpole Island communities had not yet been affected.

One account comes from the Luckenbach Diary of 1830:

*February 16, 1830: Mr. Harris a Methodist missionary is among the Chippewa and Muncseys who live some thirty miles upriver stopped on his way through, after he had visited the dispersed Chippewa Indians on the Jonquakamik River [Sydenham] and on lake St. Clair. We had the pleasure to speak with him for several hours and sensed that he works in grace among the Chippewa Nation whose language he can speak a little since he had dealings with them in his younger years. He said that, late last year he visited the Chippewa on the Sable River, a river that flows into Lake Huron and that he had been welcomed there. Some twenty people belong to their church and they practice Christian services every day. The Indians on the St. Clair and Jonquakamik have not yet quite resolved to hear God's word. However they promised to think about it and give an answer.<sup>6</sup>*

## Stoney Point 1886

In a publication called "The Indian" and dated December 29, 1886, the following information gives details about the Stoney Point Christmas season of that time:

5. Denke to Van Vleck, April 10, 1806, Reel 13, box 164, folder 13, item 4, Records of the Moravian Mission among the Indians of North America, A Microform Publication of Research Publications, New Haven Connecticut, photographed from original material at the Archives of the Moravian Church, Bethlehem PA. 1970. Original written in German, and ed. trans. by Frederick Dreyer.

6. "Luckenbach Diary 1830, Reel 14, box 166, folder 6-7, item 1", Records of the Moravian Mission among the Indians of North America, Microform Publication of Research Publications, New Haven Connecticut, photographed from original material at the Archives of the Moravian Church, Bethlehem PA. 1970. Original written in German, ed. and trans. by Linda Sabathy Judd."

*Correspondence from the Reserves. Stoney Point.*

*A very pleasant and largely attended social was held at the residence of Wm George on Christmas Day. A splendid supply of the choicest vivands were lavishly distributed and greatly appreciated by those present. A splendid program was carried out, Mr. Jeffrey Bressett occupying the chair. Addresses were delivered by Chief Adam Shahwanboo, Mr. Peter Henry of Saugeen, Mr. John Cloud and Mr. James Ashquab, Jr. of Georgina Island. Excellent music was furnished by Kettle Point (Indian) band. J.L.C.<sup>7</sup>*

In the same publication as above, the following dated December 15, 1886, reads:

*Stony Point, Stoney Point Reservation, December 10, 1886, Mr. Editor, Dear Sir: I would kindly ask you to allow me space in your valuable paper to answer your Kettle Point correspondent of Nov. 29th, in which I think he has tried to mislead you and your readers. He speaks of Mr. B. taking up a lot of land on Stoney Point for his son and making a bee a few days ago, which I think he has exaggerated very much. He also hopes some more of the friends will follow his example (a good example should always be followed, we will admit) but for a man to go and settle on a lot of land that is already occupied and taken up by another man and his wife and had been occupied by them for some time, we do not think this is a good example for anyone to follow, we do not object to Mr. B. being an enterprising man, but we want him to do it honorably. Your correspondent says there are many acres of good land on these two reserves going to waste. Now we ask, would it not look better for Mr. B. to take up a lot of the waste land, (instead of another man's lot) and make a home for his son and why he Mr. B. leaves Kettle Point and comes here to raise disturbance and gives us trouble, he claims to be sorry that some of the Indians object to have reservations improved and he throws this charge at the chiefs. Now, Mr. Editor we have lived here a long time under very difficult circumstances. We are a long distance from our Indian Agent, and it takes time and money to go and do business with him. We are thankful to say that our present agent has been very good to us and visits us pretty often and we hope that the day has past for us to receive counsel from such as your correspondent. Thanking you for your kindness, I remain, respectfully yours, a treaty Indian.<sup>8</sup>*

7. Newspaper microfilm Ontario Archives "The Indian" (15 December 1886).

8. Ibid.

# 3. History of the Potawatomi

## Potawatomi move to Southern Ontario

The Potawatomi came to southern Ontario from northern Indiana, southern Michigan and Wisconsin in the 1830's and settled at Walpole Island, Kettle Point, Stoney Point and other locations addressed in the 1827 treaty. The British Government had invited the Potawatomi to Upper Canada to settle and receive their annual payments for the part they played in the war of 1812.

The same Potawatomi Nation had earlier resided near the present day Windsor, Ontario area and had been party (along with Chippewa, Ottawa and Huron Nations) to a surrender of over a million acres of land in southern Ontario as described in treaty # 2 dated June 22nd 1790. In this land transaction, the totems of leaders are shown with six totems from the Pottawatomies, thirteen from the Hurons, seven from the Chippewas and eight from the Ottawas.<sup>9</sup>

The people of Stoney Point belong to the Three Fires Confederacy. The three fires started long ago among the three brothers who shared similar lands and backgrounds. All are of the Anishinabek Nation, and belong culturally and linguistically to the Algonkian Tribe of the Woodland peoples, whose homeland is the eastern part of North America.

After various wars and migrations, the tribes moved to the Great Lakes Area. The oldest brother, Chippewa (Ojibwa), was given the responsibility of Keeper of the Faith. The middle brother, Ottawa (Odawa), was the Keeper of the Trade, and the youngest brother, Potawatomi (Bode Wad Mi) was responsible for keeping the Sacred Fire, hence the name, "Keeper of the Fire."<sup>10</sup>

9. Canada Indian Treaties and Surrenders, 1680-1902, Coles Canada Collection, Vol. I. 1891, No.2, pp. 1-3.

10. Native Wisconsin, Official Guide to Native American Communities in Wisconsin, 2003, Great Lakes Inter-Tribal Council, Inc. p.4.

## 4. George and Charlotte Mandoka

George and Charlotte Mandoka, in their efforts to escape the “Trail of Death” in 1838, fled into present day Canada and crossed the St. Clair River in 1834 and eventually settled at Stoney Point (Aazhoodena). According to records dated 1861, George (62) and Charlotte (60) were married with their birthplaces listed as Milwaukee, Wisconsin (1799) and Green Bay, Wisconsin (1801) respectively.<sup>11</sup>

To introduce George Manidoka, one has to have an awareness of his Native and cultural background and what he represented. It is also important to understand the role of Christianity and how it affected him and his family. He was given the Christian name of George Manidoka and his children would adopt his first name (George) as their surname.

Manidoka was a “Bode’wadmi” (Potawatomi) who throughout his lifetime probably spoke only his Native tongue “Bode’wadmimo” (speak Potawatomi). If he spoke English, let alone wrote it, it would have been on a very limited scale.<sup>12</sup>

The name Manidoka has various spellings often at the discretion of the writer. Government reports, baptismal and marriage records and other documents use various spellings such as Mandoka, Manedokay, Mandokie, Manitooka, etc. but for continuity purposes, Manidoka will be used.

To examine the meaning of Manidoka: “mnidoo” means spirit, being with spiritual power; “mnidooked” means to practice traditional religion, worship Manitou; hence “Nmandooke”: a man who practices his traditional religion and worships Manitou.<sup>13</sup>

During the War of 1812-14, the Potawatomi allied with the British against the Americans and defended parts of Upper Canada. George Manidoka and his family (brother, father and grandfather) took part. George Manidoka was no more than 15 years old at the time. After the War of 1812-14, George Manidoka returned to the United States.

In 1830, the United States passed and imposed the *Indian Removal Act*, as well as numerous treaties directed at obtaining the land base of the Potawatomi (and other Indian Nations). Policies were developed that would force the Potawatomi to move West of the Mississippi River.

In 1838 (September - November), approximately 800 Potawatomi were marched at gunpoint from northern Indiana to Kansas, a distance of 660 miles. During this forced relocation, approximately 40 Potawatomi died enroute, mostly children. Father Petit, a Catholic missionary, accompanied them and recorded events along the way. This evacuation later became known as “The Trail of Death.”<sup>14</sup>

In order to avoid the removal to West of the Mississippi River in the United States, George Manidoka and his fam-

11. Lambton County Archives, Wyoming, Ontario, R.G.8 Series I-6-B Vol.24 p. 20, Lambton County Marriage Register, 1858-1869.

12. (Potawatomi Web page, [www.ku.edu](http://www.ku.edu)).

13. (Rhodes Dictionary, pp. 243 & 244).

14. (Fulton County Historical Society, Website: [www.icss.net](http://www.icss.net)).

ily fled into Canada. The British government promised gifts and annuity monies to those Potawatomi people who allied with them. This only enhanced the decision to move. The presents offered consisted of guns, lead and powder and annuities were in the form of goods (blankets, kettles, knives, etc.) derived from land sales and calculated on an annual basis per person.

In 1834, George Manidoka and his wife Charlotte (Shin-oot) and four children crossed the St. Clair River, briefly stayed at Kettle Point and eventually settled at Stoney Point. Their four children (three girls and a boy) remained at Kettle Point and, after settling at Stoney Point, George and Charlotte Manidoka had four more children, all boys. The eldest daughter returned to the United States.<sup>15</sup>

In the process of becoming Christianized, George Manidoka and Charlotte were baptized May 20, 1860 at Sauble (Stoney Point).<sup>16</sup>

Since there were no records to prove that Manidoka and Shin-oot (Charlotte) were married traditionally and to legitimize their status as husband and wife in the Christian faith, George Manidoka and Charlotte were married in 1861: George Manidoka, age 62, born in Milwaukee, Wisconsin; parents: Mayaukibe and Anayowa Kwa: Charlotte, age 60, born in Green Bay, Wisconsin, parents unknown. Return of the Marriages by Thomas Hurlburt, a minister of the Wesleyan Methodist Church in Canada, 4th day of January 1862.<sup>17</sup>

It would appear that George Manidoka died after 1871 but before 1881 and Charlotte before 1901. George Manidoka has been and still is an important person who has a great historical background and has been the subject of great research in recent years. He also represents the plight of the Potawatomi Nation in both the United States and Canada: in the United States where policies were more up front and direct in dealing with the Indian population and in Canada where government policies were more subtle and discretionary, often in the hands of the local bureaucrat. No further information is available.<sup>18</sup>

Many native people came from the United States and settled in Canada after the war of 1812. In the 1830's, the British Government told their Native allies living in the United States that they could not receive payments for fighting in the war of 1812 on the side of the British unless they moved to Upper Canada.

An Indian Affairs file document gives the following information about the forty-seven plus Potawatomes, two Ojibways and eleven Ottawas written about in the document. Under the heading of "Pottawatomis," there is information about George Manedoka that states:

*Manedokay (George) came over to Canada about the year 1834.... He with the few mentioned hereafter and numbered 47th is living at the Sauble, a small Indian reserve about two miles square, and lying to the north east of the town of Sarnia in the county of Lambton. His father, grandfather and brother took part in the War of 1812 on the side of the British. [His father and grandfather] in their time being sub chiefs of the Nation. Manedokay is now over Seventy years of age and has the appearance, and from his own statements, been a sober and hardworking, old man. He has only about 2 acres of a lot, and he, also, besides working this, has to make baskets for his support. He received his share of presents until they ceased to be given by government but he only received the annuity for the first year after it commenced and never anything since. Manedokay has remained at the Sauble ever since he first came*

15. London Free Press May 6, 1938, Kettle Point Indians Study Interest In Old U.S. Deal.

16. Lambton county Archives, Baptismal records: Wyoming Archives.

17. Lambton County Archives, Record Group 8, Series 1-6-B Volume 24, Lambton County Marriage Register 1858-1869).

18. London Public Library Archives Census records: 1871, 1881, 1891.

over, is married, has six children who only contribute in a small measure toward the support of their parents.<sup>19</sup>



Dudley George

Further information from the Indian Affairs lists from above includes the following:

*47th Manekoday (William George) is a son of the last mentioned & was born at the Sauble the same year his parents came 1834, like these immigrants, he is not allowed to have much land by the British Indians there – and as yet he has none at all – he is married and sober & industrious and makes baskets & brooms to support himself – he only received the annuity the first year it was given, previous to which he had received his share of the presents.<sup>20</sup>*

The Children of George and Charlotte Mandoka were Kahsho, who became Mrs. Mary Wandesaga who returned to the United States; Ke-kuhi became Mrs. Elizabeth Henry; Ke-wa-ko-chee became Mrs. Tibetha Shawkence; Ke-che-we-sod became Thomas George. Other sons born in Canada were William George, John George, Albert George and Tommy George.<sup>21</sup>

Albert George was married to Sara and their children were Olive, Lucy, Ida, Moses, Cecelia and Robert George. Robert George married Laura Dunbar and it is from this family that Dudley George descended. Robert and Laura George were Dudley George's grandparents.

## The Trail of Death

In September 1838, 850 Potawatomi were marched at gunpoint 660 miles from Twin Lakes, Indiana to Osawatomie (Pottawatomie Creek), Kansas. More than 40 died and were accompanied by Father Petit who died in St. Louis, Missouri and was buried in a log cabin at the University of Notre Dame.<sup>22</sup>

In 1833, the Treaty of Chicago took the most land; over 5,000,000 acres and the Potawatomi no longer had land East of the Mississippi River.

In 1830, President Andrew Jackson passed the *Removal Act*, which was to force all the Indians living East of the Mississippi River to the Indian Territory West of the Mississippi River. Many of “our People” were very unhappy about having to leave our homelands, the lands of our ancestors and the land where they were buried.

When the United States soldiers came to round them up, many of them escaped into the woods. Those that were

19. RG.10 INAC Volume 443, Microfilm C-9037.

20. RG.10 INAC Volume 443, Microfilm C-9037

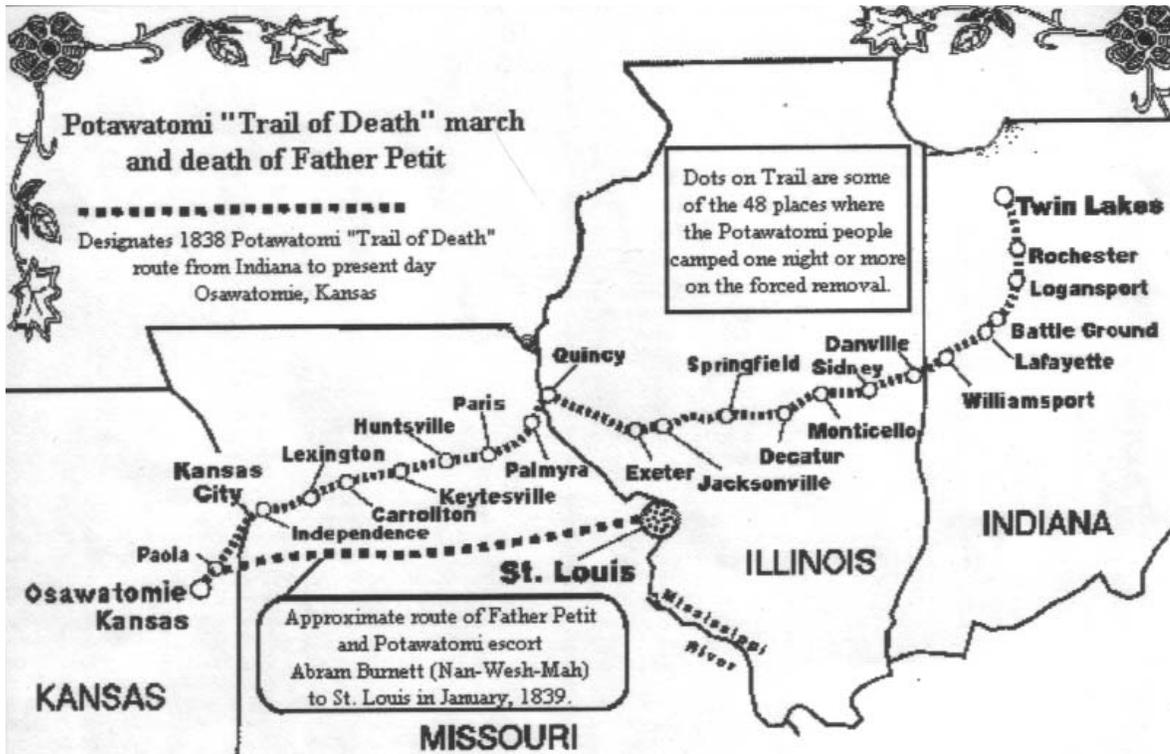
21. Lambton County Archives, Newspaper Microfilm, Forest Free Press, June 22, 1966, Names and Places in Lambton County, Kettle Point [III].

22. Fulton County Historical Society see map.Appendix C.

rounded up were forced to walk to the lands West of the Mississippi.

Many of the Potawatomi people died during this walk. It came to be called the "Trail of Death" because of the numbers that died. These people eventually ended up in Kansas and Oklahoma.

But those who escaped into the woods ended up in Wisconsin, Michigan and Canada.<sup>23</sup>



23. Forest County Potawatomi History.

## 5. The “Surrender” of 1928

The surrender of 1928 was certainly a loss of some of the most beautiful and valuable land on the shores of Lake Huron. There was no protection from the government whatsoever in preserving the land for the Native people at Stoney Point to make a better economic base for them. It also prevented the people of Stoney Point from building themselves fishing and boating marinas like those built at Kettle Point. The Indian agent Paul’s very words in the following statement of a report indicates the disinterest of the government in preserving a place of refuge for the Native people of Stoney Point, who only a hundred years earlier had given up over two million acres of land for European settlers to live on. In his June 15, 1928 letter to J.D. McClean, the assistant deputy & secretary of Indian Affairs Thomas Paul, the local Indian Agent of the time termed the land “*being white sand and from an agricultural point of view absolutely worthless.*”<sup>24</sup> This led to a surrender of land taking place along the lakeshore, some of which lands later became the Ipperwash Provincial Park. The surrender reads as follows:

*KNOW ALL MEN BY THESE PRESENTS THAT WE, the undersigned Chief and Principal men of the Chippewas of Kettle Point and Stoney resident on our Reserve in the County of Lambton in the Province of Ontario and Dominion of Canada for and acting of behalf of the whole people of our said Band in Council assembled, Do hereby release, remise, surrender, quit claim and yield up unto OUR SOVEREIGN LORD THE KING, his Heirs and Successors forever, All those parcels of land situate in the Stoney Point Indian reserve in the township of Bosanquet, county of Lambton, Province of Ontario and Dominion of Canada, containing together by admeasure-ment three hundred and seventy-seven acres, more or less, being composed of and comprising*  
*FIRSTLY,- Lot Eight, Concession A, containing one hundred and nine acres more or less;*  
*Lot Eight, Concession B, containing ninety – nine acres more or less;*  
*Lot Eight Concession C, containing ninety acres more or less;*  
*Lot Eight, Concession D, containing seventy-nine acres more or less, as the said lots are shown on a plan of Indian reserve at Kettle Point and Stony Point by W. Davidson, Ontario Land Surveyor, dated at Sarnia, June 30th, 1900, together with the foreshore rights in connection with the said lots.*

*TO HAVE AND TO HOLD the same unto HIS said MAJESTY THE KING, his Heirs and Successors forever, in trust to sell land described at a purchase price of Thirteen Thousand, Five Hundred Dollars, \$13,500 Cash, the same to such person or persons, and upon such terms as the Government or be Dominion of Canada.*<sup>25</sup>

The report of the surrender was recommended before the Privy Council of Canada on August 7, 1929, and later a patent was issued to the purchaser, Mr. W.J. Scott.<sup>26</sup>

This all seemed to have occurred without any registered band vote taking place. There seems to be no minutes of who actually voted and there is no document to show the signatures of the people who were in favour of this land transaction. The reference to six people signing an agreement does not indicate a majority vote. There are no minutes to relate how many people would be needed for a majority band vote. Were all the people present, band members? It seems that, on this basis of, the surrender is invalid to this very day.

24. Thomas Paul to J.D. McLean, June 15, 1928 NAC RG 10 Vol. 7794 File 29029-2.

25. DIAND Land Registry #X11763, File 29029-2-1.

26. PC1421 DIAND Land Registry #X11763.

## 6. Stoney Point from 1928 to 1942

### Stoney Point Ball Team

In the 1930's a young men's fastball team existed at Stoney Point, almost entirely Georges. They played local teams in the area and at times played against Kettle Point and usually bested them. Some of the players on the team were Clifford George, Dan George, Abe George, Bruce George, Ken George, Reg George, Clarence George and Tom George. Tom George was a very good pitcher who showed great finesse, and Bruce George rallied the boys with his commanding voice and keen management style. One time the Stoney Pointers played a game against a hardball team from Forest and had quite a time hitting the smaller ball.<sup>27</sup>



### Stoney Point Farming

In testimony Clifford George related this information:

*We lived just not too far where I'm today here, [Stoney Point] actually my mothers land is a place where I had last here, so we were very poor, and ah, but we managed, we were self sufficient here, self supporting completely, because at that time there was no welfare, no nothing like that here, so we used our initiatives, and what facilities we had, mostly from this land here. We had everything good here, you know, good relationship, good relationship with the next reserve...my grandmother owned a great big farm, a very successful farm here, at one time, right where, right where the camp is situated, now that, now that was all a big farm...all and all we want our land back...<sup>28</sup>*

### Hunting and Fishing

Hunting and Fishing played a major part in the sustenance of the Stoney Point people. In the winter, while the men worked cutting firewood and cordwood for sale, Tom George was chosen from the five boys of Robert and Laura

27. Oral Story of Clifford George and Daniel Ray George I.

28. Oral Story of Clifford George August 1994, Dividing lines Documentary, Fanshawe College, London, Ontario.

George's family to go hunting for the family's meat. When the sound of a shotgun echoed in the winter's eve, it was pretty well known that Tom had a deer for them.

It was common for their grandmother, Mrs. Albert George, who lived in what became the Ipperwash Park, to hand make an entire herring net for the family's spring fishing. At times, they also used spears. Occasionally, a weir was made in one of the creeks at Stoney Point to capture pike and lake trout that would come up from the lake to spawn. The weir opening was made in a V shape with small wooden saplings sharpened at one end and driven into the creek bed. Several feet up stream another line of sapling was driven into the streambed in the same fashion forming the blocked end. Spears were then used to catch the fish for some delicious eating.

Another spearing technique used was during ice fishing in the winter season. First, a wooden lure was carved to resemble a small fish, and then fastened to fishing lines, which were bobbed up and down through the opening of the ice. When a lake trout came up after the wooden lure, it was speared. The head of this fish was sometimes used for making soups and chowder while the rest was fried or baked for dinner.<sup>29</sup>

29. Oral Story of Daniel Ray George I.

## 7. The Appropriation of Stoney Point First Nation Territory



New headquarters building for Camp Ipperwash

In 1942, Stoney Point (Aazhoodena) was appropriated by the *War Measures Act* (Canada) and re-named Camp Ipperwash. The residents were relocated to nearby Kettle Point with the promise that Stoney Point (Aazhoodena) would be returned to them once WWII was over. This act, presumably promised in good faith, was never upheld.

(held March 31, 1942) on the subject of giving up Stoney Point lands was turned down by a majority of the band members by 59-13.<sup>30</sup>

When the appropriation came into effect on April 14, 1942, the people of Stoney Point were only given two weeks to vacate their land.<sup>31</sup>

Prior to the appropriation that took place, a band surrender vote,

30. Dividing lines Documentary, Fanshawe College, London, Ontario, August 1994.

31. Dividing lines Documentary, Fanshawe College, London, Ontario, August 1994.

## 8. Problems caused by the Appropriation

The problems and difficulties encountered by Stoney Pointers because of their forced removal and the loss of Stoney Point are both very complex and inhumane. They are as follows:

### Loss of a Land Base

With the forced relocation from Stoney Point to Kettle Point in 1942, the land base for Stoney Pointers at Stoney Point ceased to exist. Those relocated depended greatly on the generosity of landowners at Kettle Point for parcels of property that were made available to them. But availability of housing, land and housing projects at Kettle Point were insufficient to meet the needs of a growing population, therefore forcing many young people to relocate to nearby towns and cities. Stoney Pointers believed that once World War II was over, they would immediately move back to Stoney Point and continue to live as a peaceful nation. This promise by the government is still unfilled today.

### Loss of Stoney Point Education System

The education system at Kettle Point consisted of the Kettle Point Indian Day School that became over-crowded. A new classroom had to be built which was completed in the early 1950's, school entry for young students was delayed until this classroom was completed and limited to only half-days at the time. The concept of Christianizing senior students was greatly emphasized. The teacher used his authority of introducing Christianity into the classroom as part of the curriculum. Students were exposed to studying the Bible, praying, memorizing the books of the Bible and the act of openly declaring whether or not they were "saved." At no point were they taught to appreciate and use their own culture and language. As the population started to grow (baby boomers), one classroom was not sufficient and make-shift classrooms were added, usually in vacant buildings, such as the old council hall and parish hall that was part of the Anglican Church (both of these buildings no longer exist today). Eventually, a portable classroom was placed beside the subdivision near the intersection at centre road. With the creation of the boards of education in the Province of Ontario in the 1960's and the concept of integrating the First Nation Peoples into mainstream society, the Department of Indian Affairs negotiated a deal with the Lambton County Board of Education, whereby students from Kettle Point would be bussed into nearby Forest. The school at Kettle Point remained open for those parents who refused to send their children to school in Forest but eventually, over a period of time, it dwindled to the small size of a kindergarten classroom. Stoney Point autonomy became even further blurred during this period.



Gatehouse to Camp Ipperwash

## Loss of Culture

Loss of culture and loss of language leads to loss of self-identity, which leads to poor self-esteem in individuals. The upheaval of being removed from Stoney Point to Kettle Point greatly contributed to the loss of a cohesive population and nationhood. At a time when residential schools were stripping First Nation peoples of their culture and



Officers and Seargents Dining Hall.

language, churches in the communities also played an important role in ensuring that First Nation peoples were converted into the Christian faith. Those who resisted were termed as pagans and heathens, humiliated often by the same First Nations people who were themselves converted. Parents, often in a dilemma, whose first language was Ojibwe, allowed their children to be educated in English simply because they had no choice and no voice in their children's education. First Nation traditions were no longer

exercised on a daily basis or on special occasions. Although restitution is being made to individuals who attended residential schools, many of these students are no longer living but their families continue to feel the effects of these adverse government policies.

## Loss of Autonomy

Kettle Point and Stoney Point band lists were kept separate prior to 1942 but were thereafter merged into one: Kettle & Stony Point band list. With the promise of Stoney Pointers obtaining their rightful ownership to Stoney Point immediately after World War II, records of a separate Stoney Point First Nation band list dated 1942 are not available. It would have been a simple exercise to keep current separate band lists intact, thereby, eliminating confusion. Without a separate band list for Stoney Pointers, Stoney Pointers ceased to exercise autonomy and resolve issues directly affecting them as a nation. Stoney Point First Nation issues belong to Stoney Point but they were robbed of this democratic right by the underhanded merging of the two band lists. There is no mechanism in place for Stoney Pointers to self-identify in the current democratic process. Until this happens, mass confusion will continue to exist. The loss of autonomy caused the cultural genocide of the Stoney Point First Nation from 1942 to the present.

## **Exclusion from Negotiation Process**

The vacant property at Stoney Point, except for the abandoned barracks left behind by Camp Ipperwash and their training facilities, remains in a pristine condition. There are talks about purifying it to its original state prior to it being appropriated by the *War Measures Act* and becoming Camp Ipperwash. A negotiating team has been established to work with the Government of Canada to ensure this process but the negotiating team is not 100% Stoney Point, thereby allowing for misrepresentation, misunderstanding and, ultimately, mistrust. The formation of the negotiation team and process of dealing with issues has been flawed from the onset and it appears there is no recourse to correct it. Stoney Pointers who are forced to live elsewhere (other than Kettle Point) were not invited to participate on this negotiation team and the on-going negotiations.

## **Loss of First Nation's History**

Mainstream society does not understand the complexity of the issues and gets frustrated in the process of becoming more informed. Access to historical documents is a cumbersome process and the bureaucratic red tape hinders a healthy dialogue to those interested on the issues that affect one directly or indirectly. The education system of Ontario does a disservice to mainstream society as a whole. All students should be taught and informed about First Nations issues thoroughly. First Nations cultures are numerous and should be taught in a way for one to appreciate the distinct societies. The education should begin at any early age and continue throughout elementary and secondary schooling. This will ensure an appreciation of the Peoples who were the original owners of this great land named Canada. History textbooks and curriculum used in publicly funded schools need to be rewritten with First Nations historians having input on an on-going basis. Until this happens, mainstream society will continue to believe the myth that Canada was settled by Europeans coming to this country.

## **Tragedy**

A tragedy — the killing of a Stoney Point First Nation human being — had to happen before anyone gave serious notice to the plight of the Stoney Point First Nation. Although very serious in itself, it is not the only tragedy that occurred over a period of time. Stoney Point people have never given up on their aspirations of returning to their rightful homeland. Many of these same people have moved on to the spirit world but have instilled in the minds of their offspring never to give up in what they believe.

## **Loss of Access to Burial Grounds**

The cemetery beside the former Kettle Point Indian Day School building also experienced overcrowding. Access to the cemetery at Stoney Point was not granted to Stoney Pointers to bury their loved ones. This would have promoted respectful burial of their deceased. It was not until 1990 that access to the cemetery at Stoney Point was allowed for one of the former band members of Stoney Point. Daniel Ray George Sr. loved his homeland — Stoney Point, and he believed that one day he would return but that day never came until his death. It was his wish that he be buried there, where he already had siblings buried prior to 1942. His wishes were upheld in a very publicized and historical funeral, which gave hope and inspiration to other Stoney Pointers to continue to pursue their personal dreams of returning to Stoney Point. Daniel Ray George Sr. is a great grandson of George Manidoka who was one of the original inhabitants of Stoney Point. His funeral will never be forgotten in the history of Stoney Point! See Appendix C.

## Access to Justice

Governments, whether they are federal, provincial or local band councils have the responsibility of doing what is right, and unless they do, these tragic events will continue to happen. There should be no conflicts of interest. When governments renege on their responsibilities to the public, the Auditor General of Canada should be notified. The Auditor General's office has jurisdiction to ensure justice has been served to those who have been mistreated.

Justice denied to the Stoney Point people needs to be addressed in an effective and efficient process. The people of Stoney Point have been denied the basic rights guaranteed under the *Canadian Charter of Rights and Freedoms* (see Appendix D). There is no need for decisions to be lingering on for the next 50 years. Reconstruct the Stoney Point Band List starting with the 1942 Stoney Point band list. There will be changes throughout the years, just as any other First Nations experienced, with additions, deletions and inclusion of Bill-C31. This accomplishment will serve many purposes: it will help restore Stoney Point's autonomy as a First Nation, it will serve as a data bank which governments use for future planning, it will show other First Nation communities who the Stoney Point people are, and most importantly, it will allow for Stoney Point people to begin planning for themselves.

## 9. The Movement by Stoney Point people to reclaim their territory: 1942 to 1993



Stoney Pointers Melva George, Dan George Sr. and Bernice Jackson, demonstrating for return of their land.

Over the years from 1942 to 1993 there were various attempts to reclaim the territory lost by the appropriation of 1942. The Union of Ontario Indians was notified and authored a report in the 1970's to find out just what happened with the Stoney Point land. In the early 1980's when it was found that the people were not fully paid the amount of money required to make the move to Kettle Point, more pressure was put on for the return of the land. Compensation of over 2 million dollars was paid to the Kettle Point Band. Researchers and legal people working for Stoney Point descendants organized a working committee to find out all the events that had occurred and see that the land was returned to its rightful owners.

In the late 1980's and early 1990's, more protesting for the return of the Stoney Point Reserve occurred when large groups of women and children marched about the gates and boundaries with placards demanding the return of the land.

With the death of Daniel Ray George I in October of 1990 the drive to have the land returned was re-enforced when he was interred in the Stoney Point cemetery. He was the first to be buried there since before the appropriation of 1942. Daniel had been one of the strongest supporters to have the land returned as had been promised back in 1942.



Stoney Pointers demonstrating for return of their land, May 1989



Stoney Pointers demonstrating for return of their land, May 1989

# 10. Stoney Point First Nation should be restored as a separate Nation.

The portrayal of the bonds of unity is described in the following passage:

*Although united by bond of totemic relationships, similar in outlook and understanding, speaking one common language, and observing one tradition, the Anishinabeg were diverse and autonomous. Perhaps distances may have precluded political and economic unity, but the sense of independence and individual freedom was, it is suggested, too deeply entrenched in the Anishinabeg character to encourage submission to a central government, adherence to one set of laws as required by political and economic union. Nor did they feel that one community ought to submerge its well-being or commit its destiny to another.*

*The individual must be free; so also his community. By having its own leaders, controlling the conduct of its own affairs, following customs of its own devisement, each community was free. No community dared presume to interfere with the affairs of another, even in war. In all matters, a community was free.*

*There was among the Ojibway-speaking peoples one language, a similarity of understanding, but no union; what held the people together was the totemic system. Men and women belonging to the same totem, regarded one another as brothers and sisters having obligations to each other.<sup>32</sup>*

The Stoney Point First Nation should be restored as a separate Nation on the grounds that, at the time of appropriation in 1942, it existed as a separate geographic community complete with council hall, school and church. They had their own baseball team and sustained themselves by hunting, fishing, gathering, and harvesting their timber resources. The members of Stoney Point also farmed the land and there were a variety of woodcrafts made for sale to add to the sustenance of the band members. Since moving to Kettle Point many families have grown immensely, yet many have no land to call their own. This forces generation after generation to move to nearby towns and cities in order to live. It was always the understanding of the families so dispossessed that they would one day return to Stoney Point and continue to build their community from what it was in 1942. It seems very feasible today to have a separate Nation, and since 1993 the Stoney Point residents have, several times, elected leaders of the community to begin where they left off in 1942.



32. Ojibway Heritage, Basil Johnston, McClelland & Stewart, 1976, pp.72-73.

# RECOMMENDATIONS

Under the auspices of the *War Measures Act* of Canada, Stoney Point First Nation #43 had its land base seized. It was promised that the land would be returned immediately after WWII but this act and promise was never upheld.

The Government of Canada has the moral and legal obligation to ensure the following;

1. That Stoney Point #43 be returned to its original inhabitants, the Stoney Point people.
2. That Stoney Point will resume its legal name of Stoney Point First Nation #43.
3. That Stoney Point people be recognized as the Stoney Point People.

## Process

4. The Auditor General of Canada will immediately become involved to ensure that the process of returning Stoney Point #43 to its original inhabitants is executed in a legal and efficient manner.
5. A band council comprised of Stoney Point #43 band members will be elected by eligible Stoney Point voters.
6. The Stoney Point #43 band council will consist of 1 councillor per 100 members up to a maximum of 12 councillors and 1 chief.
7. Members of the Stoney Point #43 band council, including the chief, will be comprised of Stoney Point band members.
8. No member of the Stoney Point #43 Band Council or the Chief will be employed in any way by Indian Affairs or the newly formed Band Council.
9. The Band List will be reconstructed dating back from 1942 using the Stoney Point #43 band list dated 1942, updated, and will be published by the year 2008.
10. The Stoney Point #43 election will take place no later than 2009.
11. The Stoney Point First Nation will resume the legal name of Stoney Point First Nation #43 no later than December 31, 2006.
12. The Stoney Point #43 property itself will be ready for occupancy no later than December 31 2008.
13. Previous land owners or their descendents will reoccupy their property already assigned to them.
14. The rules for property allocation what were in place prior to 1942 will be adhered to.

## **Community Infrastructure**

15. The Government of Canada has the responsibility of ensuring the following services are available to the Stoney Point First Nation #43:

Educational Programs and Facilities,  
Medical & Treatment Services,  
Housing Programs,  
Roads Department,  
Telephones and Electricity,  
Water & Sewer,  
Programs for the disabled & elderly,  
Culture & Language,  
Law & Enforcement,  
Lands & Estates,  
and any other services which other First Nations enjoy.

## **Roles and Responsibilities**

16. The Government of Canada has the responsibility to work with the Province of Ontario (and vice versa) to ensure the Stoney Point First Nation #43 is not excluded from programs that are enjoyed by other communities in Ontario.

17. The Government of Canada has the responsibility to act on behalf of the Stoney Point First Nation #43. It will not allow any other First Nation to interfere with the interests of the Stoney Point First Nation #43.

18. The Stoney Point First Nation #43 will be responsible for administering it's own affairs in an efficient manner and will not succumb to outside negative pressures.

19. A code of ethics will be developed by the Stoney Point people to ensure that they will not discredit or harm one other.

20. The Stoney Point First Nation #43 will pursue becoming the proud First Nation that it once was.

# Appendix A

## Summaries of Recorded Interviews with Descendants of George and Charlotte Mandoka

Summary of the interview with Teresa Karen Gill

Held on Sept. 14, 2005

Re.: Robert George Sr. & Laura George

By Graham George

Teresa Karen (George) Gill is the youngest child of Robert Sr. and Laura George. Teresa was born at Stoney Point and was approximately 4 years of age when the residents of Stoney Point were relocated to Kettle Point. She can recall very little of the move itself; all she remembers is being carried to the car by her older brother Robert Jr. while she was asleep but woke up only for a short period of time to see their home (house) on a flat bed truck owned by “Tremaines.”

Once at Kettle Point, she recalls the house on blocks before the foundation was put in place. After that, an addition was made to the house, which had a basement below a large room that sectioned off into a kitchenette, dining room and work areas. The new addition was to include a porch that would be built in front of the older structure of the house but never was completed.

In one the work areas, her father, Robert Sr. made axe handles and canes, among other things. To do this, he had a workhorse made of wood, which was very functional for his woodworking abilities. He probably made this work horse himself and it served him well. The other tool he used in his woodworking was a drawknife. While he was busy with his woodworking, the floor around him was covered with shavings. His workhorse was situated by the window of this room whereby he was able to look outside to see what was happening in the world around him.

His two woodworking specialties were axe handles and canes. The axe handles and canes were of superior quality, which he had no difficulty in selling to nearby farmers, storekeepers, merchants and other individuals.

To make such fine canes, Robert George Sr. used hickory wood, which was readily available in this area. He carved the outline of the cane and then soaked the end, that would be the handle, in a tub of boiling water until it became pliable enough to bend. Once bent to the desired shape, he would secure it with a fastener until it dried; it then



Robert George Sr. and his daughter Teresa in front of their home at Stoney Point.

retained this shape.

Once the cane had the desired length and shape, he would sand it with sand paper until it was smooth to the touch. The sandpaper was available in various degrees of coarseness and he knew when and how to use each until he acquired a silky smoothness. On completion of the final product, he carved his own designs near the top and then dyed the entire cane with oil base finish, thereby ending up with an extremely attractive cane, ready to sell.



Robert and Laura George at their 50th Wedding Anniversary (January 1961)

it together. On one particular episode, Mr. Godfrey was limping; a friend of Robert Sr. & Laura who was visiting them at the time, suggested that Robert Sr. should make Mr. Godfrey a cane. Robert Sr. took up on the suggestion, made a cane especially for Mr. Godfrey and mailed it off to him in New York City. A few weeks later, on a Good Friday, when only Laura was watching the Arthur Godfrey Show, Mr. Godfrey came on stage with the cane and proudly announced he had received it from a friend in Canada. Laura ran to the door to tell Robert Sr. to hurry inside but by the time he got in, it was too late, Mr. Godfrey had already moved on to another segment of his program. The excitement that came from this lasted a lifetime.

Laura received the same acknowledgement for her baskets. The Royal Canadian Mounted Police, who often visited them, ordered clothes baskets from her. Some of them, who planned to be married in the near future, knew these baskets could easily be used as portable baby cribs. Robert Sr. was a constable himself and worked closely with local police forces, both provincial and federal.

Robert Sr. and his wife Laura always worked together. One of Laura's talents was basket making. Her baskets were made of black ash, which is also indigenous to this area. To make a basket from start to finish entailed some very hard work. The log of a black ash tree had to be pounded with the back of an axe to produce splints which in turn had to be cut into strips and shaved down into the desired widths. Laura had a special jack knife, which she used to get very thin strips. She also used her own imagination on what the design of her baskets would look like and became very adept at creating baskets. She made excellent baskets of various styles, shapes, sizes and colours.

To make her baskets attractive to the eye, she dyed the strips of splints with a product known as "Rit" but she had her own ingredient to produce her favourite colour of red. This ingredient was made from beet juice but she never shared with anyone how she obtained her special colour; it was her trademark.

Both Laura and her husband used their talents of wood-working, not just as a hobby but also as a means of obtaining extra money, especially for the Christmas season. They worked as a team.

Later on in their years, when they got a black and white television (colour wasn't available), they enjoyed watching the Arthur Godfrey Show and would take time to sit and watch

Robert Sr. and Laura always rose up to any challenge; this was part of who they were.

Story telling was another of their favourite pastimes, not only to their children but to their grandchildren as well. One of the stories that was related was the tale of Nanbush. This is how the story was told:

*Nanbush was a copy cat, 'Nanbusboo.' He was a very selfish thing. Nanbusboo was going to have a family and was told he should build a house for his family. He never built a house but let his babies hang on to his coat where they eventually got stuck and dried there, on his back, which is how the turtle got its shell. He was also a crazy-like thing and when someone would say his name 'Nanbusboo', he would twirl around very quickly and thus cause a whirlwind.*

Story telling captured the imagination of everyone listening and often-incorporated morals, which had a lasting effect on young and older minds alike.

Another pastime was active interaction with young people. One in particular was a ball game called "Oshdaptoo". This game had different versions. Each of these depended upon how many were playing. If there were three players, one would be the pitcher, one would be the catcher and the third would be the batter. The rules were quite simple: the pitcher tossed the ball to the batter, and if the ball was hit and the batter thought he could make a run, he would run to the pitchers base and back to home plate. However, if he got "out," he became the pitcher who in turn became the catcher and that catcher became the new batter. It was always fun to be the batter, and if the ball were hit far enough, he would run back and forth. The goal was to see how many runs you could get before getting out. "Oshdaptoo" in the Ojibwe language means, "run back and forth."

Creativity played another important role in survival. Robert George Sr. & Laura used theirs to their advantage and encouraged their children to do the same. They were a proud couple and were respected by those who came into contact with them.

The view into Stoney Point from a car driving along Highway 21 includes the site of their former home. Sadly enough, Robert George Sr. passed away on February 15, 1961 and his wife Laura passed away on February 15, 1986, exactly 25 years later.



## **Summary of the interview with Elizabeth (Lizzy) Isaacs Held at Walpole Island on September 23, 2005 By Graham George**

Elizabeth (Lizzy) Isaacs lives on Walpole Island where she has lived most of her life. She is widowed but lives close to her family and is active in her community.

She is a fluent Ojibwe speaker and enjoys working on projects that involve her Native language. Currently, she is working with the Walpole Island research/resource centre translating documents into the Ojibwe language.

She is the only child in her family. Her father was a minister and she accompanied her parents when they traveled to Stoney Point and Kettle Point to attend camp meetings, church services or just to visit families whom they befriended with over a period of time. Their surname was Shaw.

Elizabeth was born September 11, 1919 and has no birth certificate; she does have a baptismal certificate which her daughter keeps for safekeeping. She does not travel very much any more unless someone comes by her home to escort her. She recently did go on an overnight trip to Niagara Falls with other elders from her community. Each year, she looks forward to attending the Ojibwe language conference that is held annually in Sault Ste. Marie, Michigan. She is a confident and energetic lady.

Years ago, during their trips to Stoney Point, she got to know people there, and make friends. She remembers Robert Sr. and Laura George and their children quite well.

After looking at a current photograph of the ‘point’ at Stoney Point, she vividly remembers going with her parents to Albert George’s homestead. She remembers him as Kamoni, and also remembers his wife Sara. The homestead, as she describes it, was like a log cabin and was the only home right at the point. Elizabeth thinks this is where Kamoni (Albert) and Sara raised their children. She recalls Sara being ill in bed and passing on a few years later. She attended the funeral and recalls the long walk to the cemetery when she was only about 6 or 7 years old. Albert was the father of Robert George Sr.

When they travelled to Stoney Point, they sometimes stayed with Robert Sr. and Laura George. She remembers Dan, Abe, Daisy and Reg but couldn’t remember if Bruce and Tom still lived there or were out on their own. She does remember a little boy (younger brother) whose name was Fletcher who died when he was about 3 years old. It was her father who buried him.

When Elizabeth was about 13 or 14 years old, she and her family lived at Kettle Point for about 2 years where she attended school. She became friends with the children of Morris and Flora George—Hilda, Alvin, Puddy, Cabbage and Gussie. Some of them went to school in Muncey. She remembers playing with Melva George, and also remembers that Gussie had two girls—Annette and Aletha. One of Alvin’s sons currently lives on Walpole Island. While she and her family lived at Kettle Point, she thinks Caleb Shawkence was the chief.

Elizabeth doesn’t recall much about the period in time when the people from Stoney Point were relocated to Kettle Point, just that their houses were being uprooted and moved there.

She always looked forward to going to the camp meetings with her parents and enjoyed listening to the singing. Elizabeth, herself, also became a singer and recalls being asked to sing at different occasions, in particular, Marjorie Lynn George’s wedding. The reason she remembers this wedding so well is that just two weeks prior to it, her hus-

band passed away. She didn't think she would be strong enough to sing due to her own grieving, but she did and was happy that she could. Marjorie Lynn is a granddaughter to Daniel Sr. & Melva George.

She remembers Robert George Sr. being the constable at Kettle Point, and being quite active in the church, singing and playing the pump organ. Later on, as time passed, she would drop in and have a good visit with Laura George; they both enjoyed talking with each other in Ojibwe — their own language.

## Summary of interviews held with Laura Wilde and Gretchen Webster

By Graham George

The meetings held with Laura Wilde and Gretchen Webster during the summer of 2005 were quite interesting.

Our meetings/visits took place at Laura Wilde's residence at Kettle Point over a period of time usually on a Tuesday afternoon from 1:00 p.m. - 4:00 p.m. Often, when we planned to meet, something came up and we had to set another date.

Nicknames are very common at Kettle Point and once you are given one, it usually sticks with you for a lifetime. Laura is also known as "Fidge" and Gretchen as "Susan."

Laura and Gretchen are sisters whose parents are Bruce Sr. and Hilda George. They have four other siblings—2 sisters and 2 brothers. Bruce Sr.'s parents are Robert Sr. and Laura George and Hilda's parents are Morris and Flora George. Robert Sr. and Laura's home was at Stoney Point prior to 1942 and Morris and Flora George's home was always at Kettle Point.

Bruce Sr. and Hilda George had already started their family at Stoney Point when they had to relocate to Kettle Point after Stoney Point was appropriated by the War Measures Act in 1942. Bruce Sr. and Hilda George had their own 40-acre allotment where their home was located. Laura and Gretchen recall being told that their home was put on rolling blocks and was towed to Kettle Point. This house is still in its original location where it was placed on property that they were able to obtain. Throughout the years renovations and additions were made to accommodate a growing family.

Upon reaching school age, both Laura and Gretchen attended the Kettle Point Indian Day School for their elementary education and the Forest District High School for their secondary schooling. In those days (40's & 50'), everyone had to walk to school but once in high school, a bus would come to pick up students to take them into Forest.

Both Laura and Gretchen have fond memories of their school days. In particular, they warmly remember one of their teachers whom they kept in contact with over the years. Her name was Mrs. Clemens: she was the junior primary teacher and taught at Kettle Point for a number of years. They also attended the Sunday school that was run by Mr. Fuller and Mr. Brandon at the old council hall that stood beside the United Church. The old council hall was torn down a few years ago but during its lifetime, it was used for council meetings, Sunday school, community functions and a doctor's office.

Both Laura and Gretchen married and have families of their own. Laura lives at Kettle Point and Gretchen lives nearby in Port Franks. Upon marrying, they both forfeited their Indian Status as defined by the Government of Canada and the privileges associated with being a status Indian. Eventually, when this particular law regarding Native women was challenged and changed, they regained their status according to the Indian Act.

Throughout the years, Laura and Gretchen kept in close contact with each other.

They recall a number of games they played as children. Some of these games included "osh, dap-too" (a ball game for 4 players—2 batters, 2 pitchers, 2 bases and a rubber ball), "button button whose got the button," board games (such as snakes and ladders), cutouts (using scissors and a catalogue) and other games such as "anti-I-over," "London Bridges," "poor pussy," "leap frog," "wheel barrel races" and "all-way-round" and another ball game named "all-way-round."

Growing up in Kettle Point they witnessed many changes that included acquiring household conveniences and services such as electricity, telephones and indoor plumbing. Prior to that, they remember using oil lamps, and that water used for cooking, drinking and doing laundry was fetched with pails from a well close by. Prior to these changes, a wood stove that was also used to cook on heated their home.

Doctors in the nearby towns of Thedford and Forest provided medical services and occasionally a government doctor would make visits to Kettle Point. Around 1950, another school building was built with a nurses' station in the basement that allowed more regular medical services to the community. The nearest hospital was in Sarnia about 25 miles southwest of Kettle Point.

Until about the late forties, babies were born at home with the aid of community midwives. Laura and Gretchen remember their youngest sister being born at home prematurely. Their parents improvised and used their own ingenuity to construct a homemade incubator to ensure the baby survived during this critical period. But as hospital births became the trend, the art of local midwifery soon became a lost service to the community.

Laura and Gretchen were taught at an early age to accept responsibility and to help with various household chores. With both parents working, they were expected to help with the housekeeping, cooking, laundry, shopping, etc., traits they both possess today. Their father earned a living by frogging, furniture making, selling Christmas trees, logging, working in the celery gardens and roofing. He was also active in local government. Their mother was employed in the domestic and food preparation industry. Both parents were hardworking individuals.

On a final note, the two sisters have fond memories of their younger years; both share the same enthusiasm about life and both share the experience of living in a home that cared, loved and respected their fellow people. They enjoy reminiscing the "good old days" and love talking about their invisible house friend named "Herman."

## **Summary of the Interview with held with Sylvia George**

**Held on August 23, 2005**

**Re.: Mr. Lindsay George: (1920 – 1986)**

**By Graham George**

Lindsay George is the father of Sylvia George who is the widow of Robert George Jr. and Lindsay is a son of Elizabeth Berkstrom (Nee George) who is a daughter of Tommy George.

Lindsay George worked in a boiler room on freighters that sailed the Great Lakes. Since this was seasonal employment, he was employed only when the St. Lawrence Seaway was open to ships.

Lindsay George also had another great interest and talent — the violin. He not only played the violin but he also designed and manufactured them. Violin making was his specialty. He used curly maple, which is indigenous to this area and from that wood, he shaped his violins. This process took time and patience. Once he completed a violin's shape, he made his own mixture for the final finish, which he applied to them. This mixture included a secret that he only shared with his son-in-law, Robert George Jr. To this day, no one else knows what this secret ingredient is.

Robert George Jr. encouraged Lindsay with his violin making talent. He built him a wooden case, which he used for drying the wood. The box was furnished with a light inside that allowed the wood to reach a certain level of temperament before any further work continued. Only Lindsay George knew when to move on to the next stage in the creation of a violin. He had his own set of tools, which his daughter Sylvia now has possession of. She also has a few unfinished violins that Lindsay was in the process of making before he died.

Lindsay George took great pride in his violins. People sought him out to have him make a violin for them and those who already owned one wanted more information about it and him.

Lindsay George loved his family! He made each of his grandsons a violin; a gift they will cherish for life.

Lindsay George loved to play the violin as well. In his younger years, during his days off from work, he met with a friend to play the violin and his friend would accompany him on the piano. Later on in life, he married a lady who played the piano and together made an excellent duet making music together. It was a delight to listen to Lindsay and his wife play, he with his violin and she at the piano.

Lindsay George had his own special violin that he made for himself and named it "Junior." He could make "junior" play a tune unlike any that's been heard before. Lindsay entered into violin playing competitions and was received various awards. People often asked him to play at local functions in local communities and he looked forward to these events. Once, in his eagerness, he left his car running to get to his appointment. He was given honourable mention for his violin making and playing. His music ranged from waltzes, to jigs, to square dancing, and to other genres. But his favourite tune to play was the "Orange Blossom Special."

Lindsay George became a legend for his violins and rightfully so, keeping in mind that very few people possess the talent of violin making, and he excelled at it.

## Summary of the interviews held with Abraham George at Stoney Point

Held on May 29, 1993 and May 30, 1993.

By Darryl Stonefish

Abraham George related going to school at Stoney Point with fifteen to twenty other children. Their teacher was Miss Anderson who came from a local farm. She once helped the children pick hickory nuts — they climbed a tree to shake them loose.

Natural plants used for medicines and food were morels, sweetflag, catnip, wild onions, wild potatoes and berries of different sorts.

Abraham George mentioned his family having nice gardens where potatoes, melons and other vegetables were grown. He also savored in his memory the taste of the corn bread that his mom made. Some of the people at Stoney Point had chickens, pigs, cattle and horses on their farms.

In earlier times the hardwood timber made excellent log homes and supplied the residents with firewood. Wood was also sold and used for barrel tops and was taken to Forest, Ontario. Species of woods harvested for this were basswood, soft maple and poplar and some was even sent overseas. There were lots of big trees and at one time a sawmill was built at Stoney Point to harvest timber. Stoney Point residents sometimes made tables and other furniture out of the different types of trees they had access to. Hemlock at one time abounded the forest at Stoney. He also recalled that much of the wooded area was slashed and taken out by Kettle Point at the time of the 1942 appropriation.

Abraham George also recalled the move to Kettle Point at the time Stoney Point was appropriated in 1942. He recalled Moses George's replacement house being in ill repair and no better than a barn with only siding and studing forming it. The original could not be moved. Most of the people that were moved from Stoney Point did not have very good homes to live in at Kettle Point. Trucks moved some of the houses that could be moved to Kettle Point. Upon arriving at Kettle Point homes were just set on blocks.

Abraham remembered that John Elijah was once the elected chief at Stoney Point and the elected chief at Kettle Point was either 'Sam' or 'Dan' Bressette. The Indian agents he recalled were George Downs and McCracken who resided at Sarnia.

In recollection of where people lived he remembered that his grandfather Albert George lived where the Ipperwash Provincial Park is today. Komonei was Albert George's other name. Some other people he recalled were young William George who lived near where the Camp Ipperwash barracks are currently. Robert George Sr., Abraham George's father had forty acres of land and at the time of this interview, we sat on the above-mentioned land near a large oak tree that had stood there since before 1942.

Abraham George also remembered a deal made between John Elijah from Stoney Point and Archie Bressette from Kettle Point for land at Stoney Point that apparently caused some dissention. This happened because Archie Bressette resided in Kettle Point, and the dispute was over whether or not he could therefore own land at Stoney Point.

Abraham George remembered Edward Wolfe being a resident at Stoney Point. He also recalled an old man named Nugaadoo. That name in later years was given to Abraham's younger brother Reg George. Other names Abraham recalled were Greenbirds, Asquabe, Cornelius Shawnoo and Elijah Southwind, who was known to be able write some of his correspondence in his native language. Peter Cloud and Lucy George, his aunt, lived at Stoney Point. There

were no roads way back in at Stoney Point in the old days. Abraham George related that his family always lived at Stoney Point as far as he could recall hearing.

Abraham believed that Stoney Point was named after the many rocks that jutted out into Lake Huron and formed the Point. This reef area was where herring was caught in abundance sometimes through the ice with a handmade herring net. This was also the best spot for catching bass with their fishing lines. His family also speared steel head trout through the ice, near this area, and he recalled his father Robert George Sr. once getting a steel head that was so huge that it covered the entire hand sleigh that he and his brother Tom had brought along with them. It took them both to pull it out of the hole in the ice. The way they speared the steel head trout was to bob a decoy in the water and when the trout came by to take a look, they “let him have it.”

Sometimes weirs made in the streams at Stoney Point brought an abundance of pike or suckers for their dinner tables and one time Abraham’s dad Robert George Sr. speared pike on the nearby Sauble River before the channel was built.

At Stoney Point, people also hunted for deer, squirrels, partridge, pheasants, blackbirds and raccoons, and trapped muskrat in the little lakes and bog area near Port Franks. The families also practiced frogging and catching mink. Ferrets were sometimes used to catch rabbits. Mink, foxes and skunks had to be dug out from their dens, while the occasional big cow frog was taken with clubs and hooks attached to poles. The pinery was also always a hunting area for the people of Stoney Point. People hunted ducks as well and Abraham had fond memories of the different types of game that were prepared for his family’s meals.

Abraham George was familiar of such legends as the bottomless inland lakes stories where a creature of some sort lived. One inland lake is said to have had an outlet into Lake Huron, where a man once fell asleep, waking to find large claw marks in the banks right by the inland lake. Another legend tells of a loon that dove in the inland lake but never surfaced until some men looked out into Lake Huron and could see it come up by the Stoney Point reef.

## Summary of Interview with Graham George Held at Stoney Point on August 04, 2005 By: Darryl Stonefish

In his interview, Graham George mentioned the use of traditional frog hunting or 'frog catching.' He determined that he and his cousins Marshall and Bruce Jr. and Uncle Bruce George Sr. did this in the early 1950's and after catching the frogs they prepared them for sale but did not recall where they were sold.

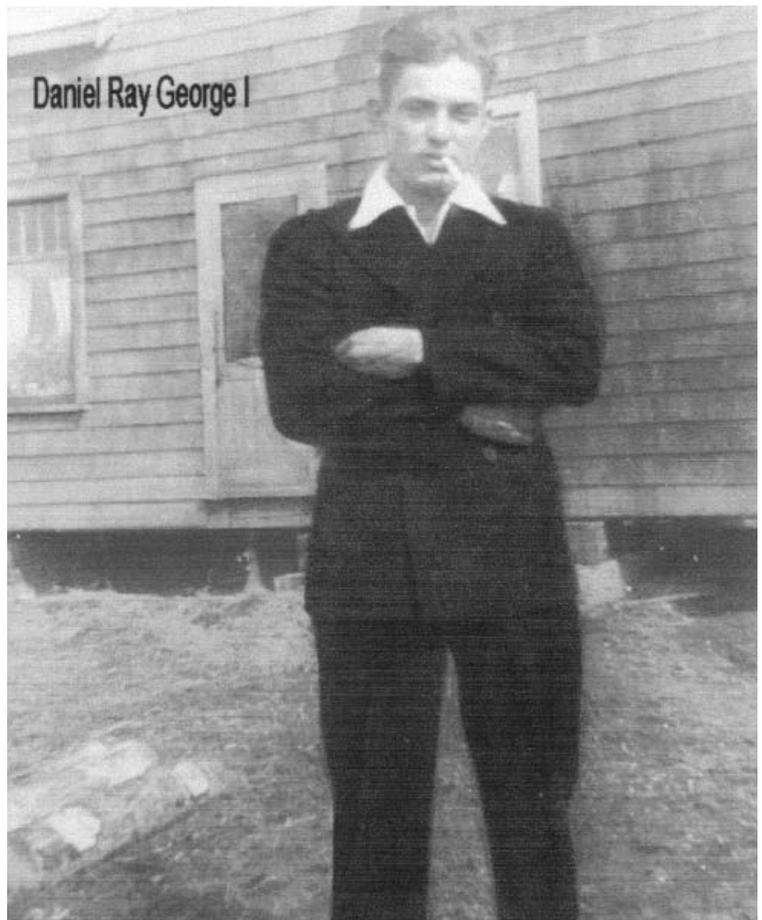
Graham related that his father Daniel Ray George had a trap line in which he trapped muskrats and possibly beavers as well. He sold pelts to someone in Forest, Ontario. He gathered that his father must have trapped at Stoney Point since he knew the area well. Graham's dad was well versed in trapping and knew how to prepare the hides on special stretchers for the buyers.

The herbal medicines that he recalled his family using were sumac trees where the flowers were steeped and used for sores and infections such as canker sores. A plant called a button leaf was used for cuts and scrapes to prevent infection. Sassafras was also used and was made into a tea for stomach disorders or as a blood purifier. He also recalled his mother Melva George picking the green peas off a milkweed plant that was used for food.

Graham recalled the work done by his family and remembers helping his dad husk corn near Theford, Ontario to earn some money to buy food for the family. He recalled his Grandfather Robert George Sr. making axe handles and canes for sale, and recalled his Grandmother Laura George making black ash baskets of all shapes, sizes and colours that were also for sale. One particular time his grandfather sent a special cane to Arthur Godfrey who was on a TV show. This always stuck in his mind.

Cadet camp and working in the kitchens was another job that Graham described and he remembered when his mother Melva George went there to work when he was fourteen years old. He also joined the work crew there two years later. He described two work shifts that ran from 6 am to 2pm and from 11am to 7pm. These shifts alternated sometimes. The work involved preparing meals for the cadet program that operated at Stoney Point/ Camp Ipperwash in the summer time.

Workers came from places like Windsor, Forest and Kettle Point. Pay came from the Government of Canada in two-week intervals. The money Graham earned went towards his school expenses for clothes and new textbooks. Jobs included washing floors in kitchens and mess halls and serving food to cadets, as well as helping prepare the meals. Other jobs during the cadet program were maintenance and other manual labor. The cadets and instructors held a special time at the end of the program and it was at this time the whole place was inspected, including the



Daniel George I standing in front of his home, which is on blocks after the relocation to Kettle Point.

kitchens.

Graham recalled joining his father when he went deer hunting and also spearing black bass at Kettle Point. In the latter it was his job to hold the lantern while his dad did the spearing. If a deer was taken it was shared with all the hunters involved in the hunt.

Sometimes Graham's dad and grandfather worked for logging companies in the area and felled trees that were cut into logs. He described other ways his family made money when his father and uncle Bruce George went together and put up a hamburger/hot dog stand and sold food and soft drinks to folks that had come together for a camp meeting at Kettle Point. Sometimes his dad and uncle Bruce also made chairs and other furniture out of cedar that they sold to summer cottagers.

Graham recalled hearing traditional stories and legends when growing up and also knew his grandfather was involved with the church and sometimes witnessed him playing the organ for Sunday services.

Stoney Point had its own school and church but Graham was not familiar where they were located but knew his dad grew up at Stoney Point and just hadn't mentioned them. His dad did mention where the old family well was at Stoney Point and recalled going to a stone quarry near there with his sisters and parents to skate in the winter.

When Graham was growing up he remembers going into Stoney Point to the cemetery and also making use of the beach in the summer at Stoney Point and not being restricted from doing so. In fact it was a family tradition to go get a Christmas tree at Stoney Point and a special kind of pitch pine that was used for kindling in his parents' wood stove at Kettle Point. He remembered going with his father around where the rifle range is today without any problems.

Graham also recalled a time when he could drive a car along the beach from Kettle Point to Stoney Point to Port Franks. He also recalled when the cottagers became possessive of the public beaches and started their blockades to prevent this from occurring. At first cottagers dug ridges in the sand to make it difficult for cars to travel and then came the blockades that exist right up to today.

# Appendix B

## Family Tree of George & Charlotte Manidoka

1. George & Charlotte Manidoka, parents to:
2. Albert George (married Sara), parents to:
3. Robert George Sr. (married Laura), parents to:
4. Reginald George Sr. (married Genevieve), parents to:
5. Anthony O'Brien (Dudley) George

The George name may become synonymous with Manidoka/Mandoka when individuals realize that George was really imposed on Manidoka by government officials.

Children of Robert Sr. and Laura George:

1. Rita
2. Maitland
3. Bruce
4. Thomas
5. Abraham
6. Daniel
7. Daisy
8. Reginald
9. Fletcher
10. Robert Jr.
11. Marlene
12. Teresa

All of Robert Sr. and Laura George's children were born prior to 1942.



Top L-R, Celia, Robert George, Alma Bressette, Stan Cloud, Albert George, Celia Shawnoo, Laura George.  
 Middle L-R, Lucy Cloud, Stan Cloud, Sarah Johnson George, Henry George, Abe George (baby), Real William, Sheldon Cloud.  
 Front L-R, Tom George, Myrtle-Lucy's daughter, Wes Wilde, Bruce George - Stoney Point early 1920's.

# Appendix C

Sarnia Observer, "Burial of native at Camp Ipperwash seen as leading way to return of base" (October 15, 1990).



THE FIRST BURIAL of a member of the Stony Point Indian Band since 1942 took place Sunday at the band's sacred burial grounds inside the Camp Ipperwash military facility when Dan George was laid to rest. Mr. George, an original member of the band which was moved to Kettle Point, had been campaigning to have the

camp returned to natives. His nephews, from left, Kevin George, Perry George, Alvin George, Luke George and Carl Wilde were his pallbearers. Missing is a sixth bearer, Roderick George. More than 150 people attended the ceremony.

Observer Photo by Terry Easterby

## *Burial of native at Camp Ipperwash seen as leading way to return of base*

By TERRY EASTERBY  
and PAUL EGAN  
of The Observer

KETTLE POINT — On Sunday, Dan George returned home.

Mr. George, 69, who died Thursday, was buried at Stony Point Cemetery inside Camp Ipperwash, the base the Department of National Defence created when it ordered natives off their land in 1942.

The cemetery inside the base has been fenced off and unused for 48 years, said Ron George, a nephew of Dan George and a law student articling with Sarnia lawyer David Stoesser, who is acting for Stony Point natives on their land claim.

Dan George, known as a Stony Point locatee because he was among those forced to move in 1942, made a last request to return to his former reserve at Stony Point for burial, Ron George said Sunday.

And in a move the natives see as a sign of good faith, the base commander agreed to the request.

Col. W.J. Aitchison, base commander stationed at Canadian Forces Base London, said today he didn't view the burial as a softening in the Department of National Defence's position and "until there is no further military requirement the land will continue to be used for military purposes."

Since 1981, the cemetery has been off-limits to military personnel and

"has the same status as the the land on which a Canadian embassy is located. This is Indian land but controlled by the government."

Access has never been restricted to the cemetery except when military exercises were on-going, the commander said.

"The Stony Point people are seeing this as a significant event, emotionally and spiritually," Mr. George said. "This man is leading the way back for the return of the people."

"There was an unwavering commitment on his family's part to have this happen for their father. He (Dan) was determined this was going to be the place he was buried, and I don't think the family had considered any other alternative (site) for his burial," his nephew added.

Over 100 cars formed a funeral procession which wound its way through the military training facility before reaching the hillside cemetery with its grave markers partially hidden by years of growth.

"The burial," added Ron George, "was granted out of compassion and understanding between two people, his son and the base commander."

Dan George's son, Graham who works for the London Board of Education, called the burial the "first physical connection" between the Stony Point band and their land.

"I feel good about this. It's a

positive move. People will be watching and realizing what is happening. This is a sign the Stony Point people are getting somewhere.

"We are simply saying 'this is a great day and we want to come home'" his son added.

The Kettle and Stony Point band has been negotiating with the federal government for the return of the land. When it was expropriated, the government said the land would be returned when it was no longer needed for defence purposes.

Mr. George said Stony Point and Kettle Point natives disagree on the land issue. About 300 of the 750 natives living on the reserve identify most strongly with Stony Point. Most of them feel the land should be returned solely to Stony Point natives, he said.

But the rest feel the land should be returned to the legally-recognized Kettle and Stony Point band representing all the natives at Kettle Point, he said.

A payment by the federal government to the band of about \$2.5 million in 1981 was not for a land purchase, Mr. George said.

Mr. George said he believes his uncle is the first Stony Point locatee to make such a request, probably because past government policy has led natives to believe such a request would be turned down.

# Appendix D

## Canadian Charter of Rights and Freedoms

### Schedule B Constitution Act, 1982

Enacted as Schedule B to the Canada Act 1982 (U.K.) 1982, c. 11, which came into force on  
April 17, 1982

### PART I Canadian charter of rights and freedoms

Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:

#### Guarantee of Rights and Freedoms

1. The Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

#### Fundamental freedoms

2. Everyone has the following fundamental freedoms:

- a) freedom of conscience and religion;
- b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- c) freedom of peaceful assembly; and
- d) freedom of association.

#### Democratic rights of citizens

3. Every citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly and to be qualified for membership therein.

4. (1) No House of Commons and no legislative assembly shall continue for longer than five years from the date fixed for the return of the writs of a general election of its members.

(2) In time of real or apprehended war, invasion or insurrection, a House of Commons may be continued by Parliament and a legislative assembly may be continued by the legislature beyond five years if such continuation is not opposed by the votes of more than one-third of the members of the House of Commons or the legislative assembly, as the case may be.

5. There shall be a sitting of Parliament and of each legislature at least once every twelve months

#### Mobility Rights

6. (1) Every citizen of Canada has the right to enter, remain in and leave Canada.

- (2) Every citizen of Canada and every person who has the status of a permanent resident of Canada has the right
- a) to move to and take up residence in any province; and
  - b) to pursue the gaining of a livelihood in any province.
- (3) The rights specified in subsection (2) are subject to
- a) any laws or practices of general application in force in a province other than those that discriminate among persons primarily on the basis of province of present or previous residence; and
  - b) any laws providing for reasonable residency requirements as a qualification for the receipt of publicly provided social services.
- (4) Subsections (2) and (3) do not preclude any law, program or activity that has as its object the amelioration in a province of conditions of individuals in that province who are socially or economically disadvantaged if the rate of employment in that province is below the rate of employment in Canada.

## **Legal Rights**

7. Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.
8. Everyone has the right to be secure against unreasonable search or seizure.
9. Everyone has the right not to be arbitrarily detained or imprisoned.
10. Everyone has the right on arrest or detention
- a) to be informed promptly of the reasons therefor;
  - b) to retain and instruct counsel without delay and to be informed of that right; and
  - c) to have the validity of the detention determined by way of habeas corpus and to be released if the detention is not lawful.
11. Any person charged with an offence has the right
- a) to be informed without unreasonable delay of the specific offence;
  - b) to be tried within a reasonable time;
  - c) not to be compelled to be a witness in proceedings against that person in respect of the offence;
  - d) to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent and impartial tribunal;
  - e) not to be denied reasonable bail without just cause;
  - f) except in the case of an offence under military law tried before a military tribunal, to the benefit of trial by jury where the maximum punishment for the offence is imprisonment for five years or a more severe punishment;
  - g) not to be found guilty on account of any act or omission unless, at the time of the act or omission, it constituted an offence under Canadian or international law or was criminal according to the general principles of law recognized by the community of nations;
  - h) if finally acquitted of the offence, not to be tried for it again and, if finally found guilty and punished for the offence, not to be tried or punished for it again; and
  - i) if found guilty of the offence and if the punishment for the offence has been varied between the time of commission and the time of sentencing, to the benefit of the lesser punishment.
12. Everyone has the right not to be subjected to any cruel and unusual treatment or punishment.

13. A witness who testifies in any proceedings has the right not to have any incriminating evidence so given used to incriminate that witness in any other proceedings, except in a prosecution for perjury or for the giving of contradictory evidence.

14. A party or witness in any proceedings who does not understand or speak the language in which the proceedings are conducted or who is deaf has the right to the assistance of an interpreter.

## **Equality Rights**

15. (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

(2) Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

## **Official Languages of Canada**

16. (1) English and French are the official languages of Canada and have equality of status and equal rights and privileges as to their use in all institutions of the Parliament and government of Canada.

(2) English and French are the official languages of New Brunswick and have equality of status and equal rights and privileges as to their use in all institutions of the legislature and government of New Brunswick.

(3) Nothing in this Charter limits the authority of Parliament or a legislature to advance the equality of status or use of English and French.

16.1. (1) The English linguistic community and the French linguistic community in New Brunswick have equality of status and equal rights and privileges, including the right to distinct educational institutions and such distinct cultural institutions as are necessary for the preservation and promotion of those communities.

(2) The role of the legislature and government of New Brunswick to preserve and promote the status, rights and privileges referred to in subsection (1) is affirmed.

17. (1) Everyone has the right to use English or French in any debates and other proceedings of Parliament.

(2) Everyone has the right to use English or French in any debates and other proceedings of the legislature of New Brunswick.

18. (1) The statutes, records and journals of Parliament shall be printed and published in English and French and both language versions are equally authoritative.

(2) The statutes, records and journals of the legislature of New Brunswick shall be printed and published in English and French and both language versions are equally authoritative.

19. (1) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court established by Parliament.

(2) Either English or French may be used by any person in, or in any pleading in or process issuing from, any

court of New Brunswick.

20. (1) Any member of the public in Canada has the right to communicate with, and to receive available services from, any head or central office of an institution of the Parliament or government of Canada in English or French, and has the same right with respect to any other office of any such institution where

- a) there is a significant demand for communications with and services from that office in such language; or
- b) due to the nature of the office, it is reasonable that communications with and services from that office be available in both English and French.

(2) Any member of the public in New Brunswick has the right to communicate with, and to receive available services from, any office of an institution of the legislature or government of New Brunswick in English or French.

21. Nothing in sections 16 to 20 abrogates or derogates from any right, privilege or obligation with respect to the English and French languages, or either of them, that exists or is continued by virtue of any other provision of the Constitution of Canada.

22. Nothing in sections 16 to 20 abrogates or derogates from any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this Charter with respect to any language that is not English or French.

## **Minority Language Educational Rights**

23. (1) Citizens of Canada

- a) whose first language learned and still understood is that of the English or French linguistic minority population of the province in which they reside, or
- b) who have received their primary school instruction in Canada in English or French and reside in a province where the language in which they received that instruction is the language of the English or French linguistic minority population of the province,

have the right to have their children receive primary and secondary school instruction in that language in that province.

(2) Citizens of Canada of whom any child has received or is receiving primary or secondary school instruction in English or French in Canada, have the right to have all their children receive primary and secondary school instruction in the same language.

(3) The right of citizens of Canada under subsections (1) and (2) to have their children receive primary and secondary school instruction in the language of the English or French linguistic minority population of a province

- a) applies wherever in the province the number of children of citizens who have such a right is sufficient to warrant the provision to them out of public funds of minority language instruction; and
- b) includes, where the number of those children so warrants, the right to have them receive that instruction in minority language educational facilities provided out of public funds.

## **Enforcement**

24. (1) Anyone whose rights or freedoms, as guaranteed by this Charter, have been infringed or denied may apply to a court of competent jurisdiction to obtain such remedy as the court considers appropriate and just in the circumstances.

(2) Where, in proceedings under subsection (1), a court concludes that evidence was obtained in a manner that

infringed or denied any rights or freedoms guaranteed by this Charter, the evidence shall be excluded if it is established that, having regard to all the circumstances, the admission of it in the proceedings would bring the administration of justice into disrepute.

## **General**

25. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including

- a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and
- b) any rights or freedoms that now exist by way of land claims agreements or may be so acquired.

26. The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada.

27. This Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians.

28. Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons.

29. Nothing in this Charter abrogates or derogates from any rights or privileges guaranteed by or under the Constitution of Canada in respect of denominational, separate or dissentient schools.<sup>(93)</sup>

30. A reference in this Charter to a Province or to the legislative assembly or legislature of a province shall be deemed to include a reference to the Yukon Territory and the Northwest Territories, or to the appropriate legislative authority thereof, as the case may be.

31. Nothing in this Charter extends the legislative powers of any body or authority.

## **Application of Charter**

32. (1) This Charter applies

- a) to the Parliament and government of Canada in respect of all matters within the authority of Parliament including all matters relating to the Yukon Territory and Northwest Territories; and
- b) to the legislature and government of each province in respect of all matters within the authority of the legislature of each province.

(2) Notwithstanding subsection (1), section 15 shall not have effect until three years after this section comes into force.

33. (1) Parliament or the legislature of a province may expressly declare in an Act of Parliament or of the legislature, as the case may be, that the Act or a provision thereof shall operate notwithstanding a provision included in section 2 or sections 7 to 15 of this Charter.

(2) An Act or a provision of an Act in respect of which a declaration made under this section is in effect shall have such operation as it would have but for the provision of this Charter referred to in the declaration.

(3) A declaration made under subsection (1) shall cease to have effect five years after it comes into force or on such earlier date as may be specified in the declaration.

(4) Parliament or the legislature of a province may re-enact a declaration made under subsection (1).

(5) Subsection (3) applies in respect of a re-enactment made under subsection (4).

### **Citation**

34. This Part may be cited as the Canadian Charter of Rights and Freedoms.