

# Batch # 9

## Conclusions

## **The Benefit of a Doubt**

The Algonquin History was mainly based on Oral History not written documented history.

Written history was limited to church records written by whites and census records who showed indigenous people who lived on reserves and at trading posts etc. On no marriage license that I have ever seen does it ask for your ethnicity. Many churches have burnt down, so we know records were lost. We doubt very little was written of indigenous people who lived off the land and stayed away from populated areas.

In a court of law when there is a “Benefit of a Doubt” as to whether a person is innocent or guilty; if there is any doubt at all as to innocence, “The Benefit of a Doubt” is given to the defendant. We feel the Lagarde / Carriere Lines are of Algonquin Descent because of the research and documents we have brought forth.

**(See Attached 1853 Devastating Fire)**

Submitted By:

Connie Mielke

Denise Chaput

## 1853 Forest Fire – 6 Townships Devastated



This massive fire wiped out settlements and homesteads in the townships of Alice, Stafford, Bromley, Ross, Westmeath and Horton in Ontario and both Allumette and Calumet Islands in Quebec. A charred and devastated terrain of 800 square miles remained as evidence of the ferocity of the holocaust.

**350 homesteads destroyed according to one source.** No death count or estimation of the loss of homes and livestock in the 1853 fire has come down to us; but it is certain that some of the settlers in their scattered forest clearings did perish. Businesses and livestock were lost and lives forever changed.

One more example of the unimaginable hardships with which Westmeath Township settlers had to deal.

*The Ottawa Citizen, May 21, 1853:*

“Hundreds of families are homeless and almost without food, and a large extent of the countryside presents a blacked picture of desolation.”



This clipping is seen in its entirety below on this page. This level of devastation is hard to contemplate, the fire coming after a very dry spring. Then the rains came following the fire. The clearing of land by burning has been used over the millennia and continues in areas like the Amazon Basin. But when it is done during a drought, as in this case; the hazards are deadly.

effort to hasten Legislative and municipal aid. Rev. Mr. Bucher wrote a moving article in the Carleton Place Herald. He described the tottering chimneys standing in the clearances like melancholy monuments of spacious dwellings . . . the heaps of broken pots, cracked kettles twisted stoves, and charred equipment . . . the skeletons of horses and cattle.

\* \* \*

#### Shelters in Holes and Caves.

THE homeless people were found in hurriedly erected cabins with unchinked walls, but even such cabins, he reported, were palaces compared to the retreats of the poorer classes of sufferers who lived in wretched camps, poorly fed, poorly clad and deluged by the pitiless rains that followed the drought.

Others, still more wretched, "crawled on all fours into root houses scooped out of the sides of ravines, literally living in holes and caves of the earth".

For lack of fences to secure the fields, the surviving cows, often attacked by bands of wild dogs, had to be driven to the unburned bush where they remained unmilked for days.

Many children, lacking milk and butter, subsisted the remainder of that terrible Summer on dry bread or half grown potatoes. "Meanwhile the husbandman, toiling early and late, endeavored to gather the crops, already half devoured by roving animals, into his hastily erected, half-covered barn, or for lack of one built stacks in the fields."

\* \* \*



### **Burning is a cheap but dangerous way to clear land.**

The massive **Upper Ottawa Valley Forest Fire of 1853** laid waste vast swathes of Westmeath and surrounding townships. It was particularly devastating to the young [Village of Beachburg](#), where nearly all of the village was burned over. Like all forest fires, it jumps and leaps through the territory.

The various accounts have some discrepancies. One stated that 800 square miles were burned over; another stated 450 square miles were burned. Also, one account said the month of the fire was July of 1853; but May of 1853 is correct; giving the settlers a full summer to rebuild and survive ... to somehow go on.

**1853 -The Black Year of the Upper Ottawa – 800 square miles of “ferocious holocaust”.**

**“A Swath of Ruin, 30 miles long and 12 miles wide”.**

A third article written by our Mr. Harry J. Walker, uses *The Carleton Place Herald* editor James Poole take of events in July of 1853. From Sand Point, then of more importance than nearby Arnprior, comes an article first published 12 days later, on July 29th of 1853. This clipping was kept for us in [The Greenwood Scrapbook 1937](#).

Submitted By:

Connie Mielke

Denise Chaput



## **Conclusion:**

The Lagarde/Carriere ancestors and their documentation have been persecuted in the newspapers, television and on social media platforms, by Professor Daryl Leroux and Veldon Colburn a member of Pikwakanagan. They have also been persecuted on the Pikwakanagan Reserve as was shown on the September 10, 2022 conference day at the Makwa Center. The Lagarde line was not allowed in and signs were held up at the gates stating **“The Lagardes Not Welcome.”**

We as members of the Lagarde / Carriere lines have been hounded by the newspapers, media and social media in ways that leaves us to believe that we will not get a fair unbiased decision from this Tribunal.

Too much trash has been put out and is still being put out by these two men (mentioned above) to the PIK Chief and council members including the PIK membership at large. We believe this has already incurred a negative affect on the two PIK Tribunal members. Our lines have already been judged in a negative light, even before we’ve had our opportunity to come before the Tribunal.

**(Please see the attached email from Veldon Coburn to the Chief and Council.)**

## **I posed a question to a lawyer:**

**Is this a Human Rights Violation?**

His reply:

It certainly would be an interesting question to pose to HRTTO? Those who are going through this intrusive process are certainly exposed to an excess amount of scrutiny. Going through this ordeal 3x one could call it overkill resulting in emotional harm.

I would like a legal opinion on this matter from Alan Pratt or one of his colleagues relating to an application being “heard.’ Would this Beneficiary process, or the Treaty itself need to be finalized for this matter to be heard by the HRTO?

Submitted By:

Connie Mielke

Denise Chaput



----- Original Message -----

From: paulthewall@nrtco.net

To: cpmielke@bell.net

Sent: Tuesday, February 14, 2023 11:11 AM

Subject: veldon

RE: Lagarde and Carriere root ancestors

Dear Chief and Council:

I write in respect of recent matters concerning the membership and governance of the Algonquins of Ontario (AOO). As I am sure you are aware by now, the AOO recently released comprehensive reports concerning the identity and ancestry of two individuals— Thomas Lagarde dit St. Jean and Sophie Emelie Jamme dite Carriere (Lagarde and Carriere)—that have been included on the 'Schedule of Algonquin Ancestors' and are noted on the AOO website as 'Subject Ancestors' that have been referred to inquiry by the Algonquin Tribunal. Since the late 1990s, the inclusion of Lagarde and Carriere on the schedule has been vexing, particularly for many from Pikwàkanagàn.

In the past weeks, the AOO's long-standing Enrolment Officer, Joan Holmes, has released reports on the genealogy of Lagarde and Carriere—these reports examine both the ancestry and descendants. The findings of these new reports confirm the work of others, namely that of Dr. Darryl Leroux, Dr. Mark Humphries and myself. Indeed, based upon the extensive—and irrefutable—evidence, the AOO Enrolment Officer arrived at the same conclusion that we drew: neither Lagarde nor Carriere are Algonquin, let alone Indigenous. And what is more, the Enrolment Officer observed that none of the descendants of Lagarde and Carriere are Algonquin.

In light of these findings, there arise a number of critical implications for the AOO and the place of Pikwàkanagàn and its citizens that cannot be overlooked.

1. Now that the AOO (Joan Holmes) has concluded that Lagarde and Carriere are not Algonquin, will the Chief and Council pursue the removal of these individuals from the AOO Schedule of Algonquin Ancestors?

2. Additionally, will the Chief and Council pursue the removal of individuals from the AOO who rely solely on Lagarde and Carriere as 'root ancestors'?

3. In previous treaty pause community meetings, Chief and Council made representations that 'root ancestors' deemed by the AOO as non-Algonquin were removed by ANR motion/decision. With the recent ANR meetings held last week, I would ask if this was done for the Lagarde line? If not, why? Now that the Carriere line report also shows no Algonquin heritage, will this be done too?

4. I would also like to address eligibility to hold office in the AOO. As I understand, the clause in their custom election code only states that you merely have to be on a voters/electors list to be eligible. As we know, there are innumerable individuals on such AOO lists that claim Lagarde and Carriere as their 'root ancestors'—ipso facto, these AOO members are not Algonquin. Thus, the critical question is: how can an individual hold AOO office, such as an ANR, when they are not Algonquin?

It is also my understanding that the purpose of the tribunal was to resolve the issue of disputed ancestors. Since the AOO has publicly stated that Lagarde and Carriere are not Algonquin, there should be no need for the tribunal to hear the case now that all sides are in agreement. Furthermore, as presented to the membership, ancestors that the AOO researched and deemed not Algonquin have been removed by the ANRs. Removing Lagarde and Carriere by way of ANR motion/resolution strikes me as the most expedient manner of addressing this issue.

Having spoken with numerous Algonquin citizens, there remains considerable concern. If these non-Algonquins have not been removed, then non-Algonquin harvesting is still ongoing. With the publicly available information out there and non-Algonquins still having the ability and opportunity to harvest, it is both optically and morally unsettling that the AOO and Chief and Council have not yet addressed these matters. Of course, I would respectfully request confirmation if you have or have not done so. The AOO and Chief and Council would be allowing non-Algonquins to harvest, be employed as an ANR making decisions on Algonquin matters, and claiming Aboriginal rights and title to Algonquin territory, thereby denying the same to actual Algonquins.

Would you kindly provide an update on these matters.

Meegwetch,

Veldon Coburn