



# The Bromley Sheaf

*Bromley Historical Society Newsletter*

Issue 4, 2024

## President's Remarks

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We remember. It's a phrase that is often used around Remembrance Day. In Legion ceremonies and church services and school assemblies ... at cenotaphs and sanctuaries and gymnasiums ... out loud and in silence.

We remember. Of course, most of us don't actually remember. Many of us were not yet born. But still we bring it to mind. We remember the wars in which Canada fought. We remember the lives that were disrupted and often destroyed. We remember the soldiers who never came back and the families who never knew, for sure, what had happened to them.

Every year, about now, I consciously remember the veterans in my family ... they're all dead now, but I choose to remember so that I will not forget. In WWII, my mother (Lyla) and father (Rex) were both in the Air Force, along with my Uncle Trevor, and Aunt Eva. My parents actually met during their service but that's another story. My Aunt Alice and Uncle Norman served in the Army and my Uncle Bob was in the Navy. In WWI, three great uncles – Alex, Bullard and Howard – served overseas. Of the three brothers, only Alex came home.

I don't remember the events, but I choose to remember the people. Lest I forget.

Patricia Van Gelder

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REMEMBRANCE DAY

## Indigenous Soldiers in the Wars

Over the centuries, Indigenous people were legendary for their skills and knowledge of the land and how to survive its harsh climate. But equally, they were skilled warriors. When the European powers gained a foothold in North America, the British and French created alliances with First Nations. The British allied with the Iroquois Confederacy, now known as the Haudenosaunee, or People of the Longhouse. This group consisted of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca First Nations and the First Nations of the Allegheny Mountain range. The French allied with First Nations north of the St. Lawrence River – the Huron, Algonquin, Odawa and Montagnais) and in Acadia (the Mi'kmaq, Maliseet and Passamaquoddy).

First Nation warriors played an active part in the War of 1812, contributing to the struggle against American expansion plans. These Indigenous fighters stood alongside British troops and Canadian militias. It is estimated that 10,000 First Nations warriors from the area around the Great Lakes region and the St. Lawrence Valley took up arms in key battles. British military leaders, such as Major-General Sir Isaac Brock, extolled First Nations warriors as brilliant combatants.



Among the groups who fought were the Algonquin, who participated in the November 20, 1812, Battle of Lacolle Mill and in the October 26, 1813, Battle of Châteauguay. Other Indigenous warriors fought at important sites, such as the Battles at Michilimackinac and Queenston Heights. They also were engaged in the capture of

Detroit. British senior officers attributed the success of these encounters to the skillfulness of First Nations and Metis soldiers.

The Algonquin warriors were led by Pierre Louis Constant Pinesi, the son of Algonquin Chief Wambolak and his wife Helen Metchikawikwe. In 1813, he was part of an Algonquin contingent that voyaged 500 kilometres from their lands to the west end of Lake Ontario. They were a key force in the Battle of the Beaver Dams in the Niagara Peninsula. Chief Pinesi lost two of his sons, Jean Pierre and Jean Basile, in the conflict.

Chief Pinesi had lived on the traditional lands, which stretched along the Ottawa River from Montreal to North Bay. These lands included the watershed of rivers that emptied into the Ottawa, an area of almost 100,000 square kilometres. Chief Pinesi's hunting grounds were bounded on the north by the Ottawa River and were centered around the Rideau Falls, covering a significant part of the present day city of Ottawa today.

By 1830, Pinesi was the Grand Chief of the Algonquin, leading a group of 264 families. He was recognized in this role by Sir James Kempt, Governor in Chief of the British North American colonies. He was a traveler, spending time with other Algonquins and Iroquois in the town of Oka, Lake of Two Mountains, near Montreal, and on the Madawaska, in the area that is now Algonquin Park. He was a trader, working with both the French and English voyageurs.

The warrior qualities that were embodied by Chief Pinesi were also evident and equally impressive in the Indigenous soldiers during World War 1 and World War II. But these soldiers faced challenges in military life. To get to recruiting offices from their communities required travelling long distances. In addition, many had to learn a new language and adjust to a culture significantly different from their own.

Nonetheless, it is estimated that over 4,000 Indigenous people fought in the First World War, 1914 to 1918. Like their non-Indigenous comrades, their reasons for joining the war effort were that it gave them employment and offered adventure. Some saw it as an act of patriotism and believed it raised their status within their home communities. But undoubtedly it continued the ancestral tradition of fighting for King and country, just as their predecessors had done in the War of 1812 and the South African or Boer War at the turn of the twentieth century.

And, like the men who fought in the earlier wars, these Indigenous warriors possessed traits necessary in battle - patience, stealth and marksmanship. These skills made them keen military sharpshooters and reconnaissance scouts. At least 50 decorations for bravery were given to Indigenous soldiers over the course of the Great War.



*From left to right: Great War Recruits: Joseph Henry Jocko, John (Jacques) Lavalley,  
and Peter Lavalley  
Photos courtesy of Wendy Jocko*

In September 1939, when the Second World War was declared, Indigenous people responded. It is estimated that between March 1940 and 1945 over 3,000 First Nations members, as well as an unknown number of Métis, Inuit and other Indigenous recruits, had served in the conflict, most in the Canadian Army. In Renfrew County, all but three eligible men from the Algonquin of Golden Lake band enlisted, and approximately 100 Anishnabe (Ojibwa) men from isolated communities in northern Ontario travelled to Port Arthur (now Thunder Bay) to sign up.

In addition to taking on the roles of snipers and scouts, some became what were called code talkers. Sensitive outgoing messages were translated into Indigenous languages, such as Cree, so that if they were intercepted, the enemy could not decipher them. Incoming responses would also be transmitted in Cree and then translated back into English.

On the home front, Indigenous communities donated money, clothing and food to support the war effort. Portions of reserve lands were given to allow construction of new airports, rifle ranges and defense installations. In recognition, First Nations communities in Ontario, Manitoba and British Columbia were awarded the British Empire Medal.

Only five years after the end of the Second World War, the Korean War erupted in 1950. Once again, Indigenous people responded to the call. This return to service led to an expansion of the skills and duties they brought and honed in the Second World War.

Throughout the immediate post war periods, Indigenous veterans were not treated as the equals of the other veterans. They did not have access to full veteran benefits and support programs. Moreover, the government expropriated hundreds of thousands of acres of reserve lands as part of a federal program to grant farmland to returning veterans. This very program was denied to Indigenous veterans.

Today, as we remember those who fought to keep our world free and democratic, it is worth remembering how our nation's Indigenous peoples contributed to the creation of Canada and to the various wars that Canadians engaged in.

Sources for this article:

<https://www.veterans.gc.ca/en/remembrance/people-and-stories/indigenous-veterans><https://www.rcaanc-cirnac.gc.ca/eng/1307460755710/1536862806124>  
<https://www.tanakiwin.com/algonquins-of-ontario/our-proud-history/#:~:text=Despite%20this%2C%20Algonquin%20warriors%20fought,immigrants%20moving%20into%20the%20valley>

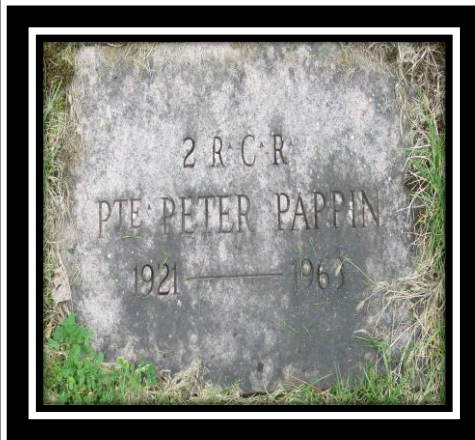
Wendy Jocko



REMEMBRANCE DAY  
*Let's Not Forget*

## Lives Untold

In the St. Pius V cemetery in Osceola, there are five gravestones bearing the name Pappin. One was for a Joseph Pappin. It is the standard memorial for a soldier who fought in the Great War (World War I). The second is a simple stone marker in the ground: this one was for a Peter Pappin. Who were these men and what are their stories?



*Courtesy of Fay's Genealogy*

According to archival information on soldiers who fought in the Great War, Joseph Pappin was born at Maynooth, Ontario, on December 13, 1881. He was the son of Peter Pappin, Sr., and Catherine Jane Lavalley, who lived for much of their life together at Westmeath, Ontario.

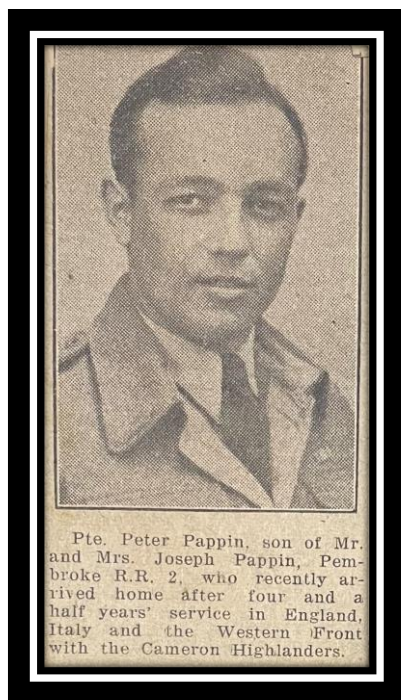
On March 9, 1916, he enlisted at Pembroke. According to his attestation papers, he was a single man with no children who earned his living by farming. He is described as six feet tall with a dark complexion, brown eyes and black hair. He assigned \$15 per month of his pay to his mother, Mrs. P. Pappin. He served as a Sapper in the 2nd Tunneling Company in Canada, England and France.

In February 1918, he was gassed and then returned to duty. A year later, he was invalided home and admitted to the Fleming Convalescent Hospital in Ottawa, where he was treated for parotitis (mumps). He was discharged on January 27, 1919.

Shortly after returning home, Joseph married Annie Rebecca Monnette, who was born at Caughnawaga, Quebec. Joseph and Annie Rebecca had six children, three girls and three boys, between 1920 and 1927.

Joseph Pappin, Jr., died on February 26, 1963, age 83, at the National Defence Medical Centre in Ottawa. His wife died, aged 75, in Ottawa, on January 14, 1974. Interestingly, Joseph's generations of Algonquin heritage is not mentioned in the records, but his ancestors include: Simon Enimwewitang and Marie Catherine Awasikijikokwe, Louis Kedjikikagawitc and Marie Anastasie Wassekamikokwe, Jean Baptiste Amikons and Marie Magdeleine Wawiyadjiwanokwe, Ignace Jean Baptist Kijikomanito and Catherine Wabenegokwe dit Wadjaon.

Among Joseph and Annie Rebecca's children was Peter. Access to information about Peter is scarce, although Bromley Historical Society member Fay Bennett has some information about him on her website, Fay's Genealogy. He was born in Westmeath in 1921, and died tragically in a car fire in 1963, only 42 years old. A newspaper clipping with his photograph states that he fought for four years in England, Italy, and France and on the Western Front with the Cameron Highlights.



*Courtesy of Fay's Genealogy*

How can the lives of such men, who fought valiantly to ensure the world was free from authoritarian rule, remain forgotten and untold?

Sources for article:

<https://www.favsgenealogy.com/getperson.php?personID=I47962275&tree=BenJohn>

<https://www.lynngehl.com/ww1-algonquin-of-golden-lake.html>

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Wendy Jocko



## **In the Footsteps of Those Who Came Before**

Wendy Jocko comes from a long line of Indigenous warriors, stretching back centuries. Her sixth great grandfather, Constant Pinesi, who was a Grand Chief of the Algonquins, fought in the War of 1812, losing two sons who also enlisted.

Closer to our time, four of her grandmother's brothers were soldiers in the First World War – Peter Lavalley, who died at Vimy, age 19; Matthew Lavalley; John (Jacques) Lavalley; and Joseph Lavalley. In addition, her grandfather's son, Michael Jocko (who was wounded in the face and body) and his stepson Michael Stoqua saw battle. Stoqua succumbed to his wounds and died in Boulogne, France on April 15, 1917.

In the next generation, her father, Leo Jocko, and his brothers – Henry, William, Patrick, Peter, and James— all saw duty in the Second World War. Her aunt, Annie Jocko, saw her son Joseph Henry leave to take up arms. But it was not just the men, as Mary Anne and Marcella Jocko as well as James Jocko's wife, Irene Aird, went abroad. Wendy's own mother, Williamina McKay, was in the Scottish Woman's Land Army.



This long lineage of military service and dedication within her family led to Wendy's decision to join the ranks, something she felt she had to do as early as age four. She fulfilled her dream in 1979, enlisting at age 19. She received her training at Canadian Forces Recruit School, Cornwallis.



In the military, she became a supply technician, a position she held for 23 years, posted to Edmonton, Calgary, Chilliwack and Petawawa. She served two tours in the NATO peacekeeping missions in Bosnia and Croatia between 1993 and 1998.

During her career, being a woman had certain disadvantages, but drawing on her ancestral traditions and overcoming the hardships she faced as a child helped her to deal with any opposition she faced. Jocko attained the rank of sergeant during her career and retired in 2002.

From 2017-2020, she served on the council of Pikwàkanagàn for a second time having previously been on the council from 2001-2003. She became chief of Pikwàkanagàn, serving from 2020-23. Wendy remains active on Indigenous issues, including Pinsei Day in Ottawa, and is a frequent presence in military events. Algonquin College presented her with an honorary degree in 2023.

In turn, Wendy encouraged her son, James McMullin, to follow in her footsteps. He served with the 1st Battalion, The Royal Canadian Regiment. Sadly, he passed away in 2023, at age 38. He was laid to rest on National Aboriginal Veterans Day in Pikwàkanagàn.

Sources for this article:

<https://www.veterans.gc.ca/en/remembrance/people-and-stories/they-proudly-served/wendy-jocko>

Wendy Jocko

## UPCOMING 2024 TALKS

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Saturday, November 16 2pm *Yesterday & Today: The Tradition Continues*  
Wendy Jocko  
Barr Line Community Centre  
1766 Barr Line  
Douglas

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### JOIN US!

Become a member of the **BROMLEY HISTORICAL SOCIETY**

- Renew your annual membership – Individual \$10.00 or Family \$15.00.
- Send your cheque along with your name, street address and e-mail coordinates to: Bromley Historical Society, c/o Box 1, Douglas, ON, K0J 1S0.
- Charitable donations receive a tax receipt.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone Number: \_\_\_\_\_ E-mail Address: \_\_\_\_\_

I wish to join as: Individual \$10.00 \_\_\_\_\_ Family \$15.00 \_\_\_\_\_

I wish to donate: \$\_\_\_\_.

Yes, I would like to volunteer. My interests are:

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### And join us on Facebook!

Our Society can now be found our Facebook. We post old photographs and stories about our township's history. Please look at the page or join the page and feel free to add your own photos and memories of days gone by.