Report Regarding Ancestor Hannah Mannell (RIN #18786)



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A. Introduction

The Algonquin Enrolment Board and Algonquin Tribunal were established by an ANR Special Resolution of April 20, 2021 (Motion 20210420-01). The purpose of the Board and Tribunal is to consider appeals and protests resulting from Stage 1 of Enrolment under the Proposed Beneficiary Criteria (PBC). The establishment of the Board and Tribunal had been anticipated by an ANR Special Resolution of January 22, 2020 (Motion 20200122-01) which set out the details and process for enrolment under the PBC.

By way of a motion made on June 16, 2022, the ANRs referred certain historic persons that are on the Schedule of Algonquin Ancestors to the Algonquin Tribunal for the purposes of determining whether such historic persons are identified in a historic record or document dated on or before December 31, 1921, in such a way that it would be reasonable to conclude that the person was considered to be an Algonquin or Nipissing, or a sibling of such a person. A "sibling of such a person" means a person with a common Algonquin parent. These references were made pursuant to section 76(d) of the ANR Special Resolution of April 20, 2021 (Motion 20210420-01).

"Algonquin Ancestor" is defined in Article 1 of the Special Resolution of January 22, 2020 and referenced in the Special Resolution of April 20, 2021, as follows:

"Algonquin Ancestor" means a person who was born on or before July 15, 1897 and identified in an historic record or document dated on or before December 31, 1921, in such a way that it would be reasonable to conclude that the person was considered to be an Algonquin or Nipissing, or a sibling of such a person, and includes the persons listed in the schedule of Algonquin Ancestors, as amended by the Algonquin Negotiation Representatives from time to time and which may be viewed at the Algonquins of Ontario Consultation Office and Algonquin community offices. In this definition, a sibling of a person is a person with a common Algonquin parent" [emphasis added]

Hannah Mannell is one of the 14 ancestors referred to the Tribunal for review. This report provides information held in the Enrolment Office regarding Hannah Mannell.

B. Methodology and organization of report

This report is based on written documents in the possession of the Enrolment Office at the time of writing. The information contained in these documents is outlined in Sections C to F. The source of the information is footnoted by an ALG document number. ALG document numbers are randomly assigned numbers for primary documents held in the Enrolment Office database. The cited documents are listed and their images appended to this report as described below.

Note that certain historic people referred to in this report are also identified by a "RIN #". A "RIN #" is a randomly generated number assigned by the Legacy Genealogical database to each individual person entered in that database. Individuals referenced in this report including historic persons that have been identified as Algonquin Ancestors, persons descended from

these ancestors, and various non-Algonquin people who are married to Algonquins have RIN #s. RIN #s also appear in the Schedule of Algonquin Ancestors. The use of a RIN # is not indicative of whether a historic person is, or is not, an Algonquin Ancestor, as defined above, or is otherwise suspected of being Algonquin. It merely means that the historic person has been entered into the Legacy Genealogical database. RIN #s are used to assist in the identification and tracing of family trees and are particularly useful when a historic person may be identified by different names or spelling conventions or when several individuals have the same or similar name.

Appendix 1 is a genealogical chart, also known as a family tree, illustrating the descendancy relationships between the subject ancestor, her parents, her spouse, and one generation of their descendants (i.e., the children of the subject ancestor and her spouse). It is recommended that you consult this chart when reading the report as it assists in understanding the different individuals. It can be printed out for ease of reference.

Appendix 2 is a timeline identifying the major life events for this ancestor that are recorded in the documents appended to Appendix 5. The table is organized chronologically by date of event and specifies the type of event, location of event, notes on individuals involved, tribal origin, and the ALG document number of the source (archival) document. Note that some events included in Appendix 2 may not be fully described in this report but are provided for additional context.

Appendix 3 is a brief outline of the activities and travels of Hannah Mannell's father, John Mannell in the years immediately prior and after her birth.

Appendix 4 is a list of supporting documents relevant to the ancestor. The table is organized by ALG document number and specifies the date of the document, a brief document description, and the archival source of the document.

Appendix 5 is a package of supporting documents cited in this report. These are images of the actual documents. They are organized by ALG document number and thus appear in the same order as the list in Appendix 4. The images are bookmarked for ease of reference. The original archival source of the document, where available, is stamped on the document image as well as being included in the table in Appendix 4.

C. Name variations

Hannah Mannell's surname was commonly spelled as Mannall, Mannal, or Mannel. Her married name was Thomas. These spelling anomalies commonly occurred in historic documents where individuals who created written records at the time of events used phonetic spellings to record names as they understood them. In addition, when handwritten records were transcribed, recorders often guessed at the spelling of a name, adding to the confusion. Further complications arise because individuals frequently changed their names throughout their life time. These anomalies can make it difficult to determine if records are referencing the same individual.

D. Original basis for including Hannah Mannell on the Schedule of Algonquin Ancestors

The name of Hannah Mannell was originally placed on the Schedule of Ancestors pursuant to a Board decision of September 9, 2001 that recognized Hannah Mannell and her husband Charles Thomas. In 2010, a protest was filed against Hannah Mannell and the mother of Charles Thomas. The protest was heard by a Board of the Enrolment Review Committee in the fall of 2010. Interested Algonquins attended hearings and presented material in support of the protest and opposing the protest. The protest was dismissed because it was determined that the applicants were properly enrolled at the time based on the decision of the 2001 Board and were not protested at that time according to the provisions then in place. However, the Board found that on the balance of probabilities the ancestors were Cree not Algonquin and placed a moratorium on further enrolments of applicants who relied on descent from the Thomas/Mannell ancestors. The Board further recommended that the ANRs determine how to effectively administer this issue in order to achieve an accurate list of Algonquins based on common criteria. The ANRs responded by removing Hannah Mannell, her husband Charles Thomas, his mother Margaret Thomas, and his siblings, Eleanor Thomas Foy and Charlotte Thomas Spence, from the Schedule of Ancestors.

In 2012 several descendants of Hannah Mannell applied to have Hannah Mannell added to the Schedule of Algonquin Ancestors under Paragraph 8 of the "Protocol For Consideration Of Potential Additions To Schedule Of Algonquin Ancestors", in place at that time. Their application was referred to Justice Chadwick who presided over a hearing in February 2013. By Justice Chadwick's decision Hannah Mannell's name was added to the Schedule of Algonquin Ancestors.

This report contains the results of further research on Hannah Mannell, as well as a review of the original applicant's application, and documents submitted and reviewed during the protests and appeals.

E. Documents related to Hannah Mannell and what they purport to say

E.1 Comments on place names

Certain records related to Hannah Mannell's father, John Mannell, her husband Charles Thomas (aka Charles Thomas Sr.), and Charles' father John Thomas working at, living at, or otherwise being associated with several fur trade posts in what is now northeastern Ontario. These posts were located on tributaries of the Moose River drainage system. The Moose River drains into James Bay. An important Hudson's Bay Company (HBC) fur trade post known as Moose Factory or Moose Fort was located near the mouth of the Moose River on James Bay.

A map published in *Historical Atlas of Canada* shows the location of HBC posts of interest including: Moose Fort, Frederick House, and Keenogumusee Lake, all of which are located on tributaries of the Moose River. The Moose River drains into James Bay at Moose Fort. These posts were within the HBC's Kinogumissee (various spellings) or Moose fur trade districts at

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¹ ALG-40170

various times. Traders working in these posts often travelled back and forth to Moose Factory via the Moose River system. This area was within Rupert's Land until 1870 when the HBC sold its charter to Canada and it became known as the North-West Territories.

An HBC sketch map dating from 1789-1790 shows Frederick House as being overseen by John Mannell. The same sketch shows the geographic relationship between Frederick House, New Brunswick House, Lake Abitibi, and Moose Fort.²

A map entitled "Native Peoples 1823" produced by the *National Atlas of Canada*, 5th Edition marks the location of various groups several decades after the birth of Hannah Mannell. The locations are numbered with a prefix denoting language group – "Cr" for Cree, "Al" for Algonquin, and "Oj" for Ojibwe. This source shows that the closest Algonquin communities are at Lake Temiskaming (Al5) and Lake Abitibi (Al6). Moose Factory (Cr25) is shown as Cree as are the other posts circling James Bay and Hudson Bay. Ojibwa dominate the rest of the adjacent country including Matawagamingue (Oj35) located just south of Kenogamissi Lake, New Brunswick House (Oj 33), and Flying Post (Oj34) west of Kenogamissi Lake. Frederick House is not shown on this map; it lies north and slightly east of Matawagamingue on a tributary of the Moose River. Lake Abitibi is to the east.³ HBC post records discussed below show that traders traveled from Lake Abitibi to Frederick House with some effort. Although they were about 55 kilometers apart as the crow flies, they are located on different tributaries and there was no direct water connection between them.

A modern map of the area published in *The Indigenous Peoples Atlas of Canada* on pages 22 and 23 shows the area as being the territory of the Moose Cree and Swampy Cree groups with Lake Abitibi depicted at the far western edge of Algonquin territory.⁴ This map does not specify the time period in which the territory was occupied by the named groups.

E.2 Hannah Mannell

Hannah Mannell (RIN #18786) was the daughter of an unnamed Indigenous woman (RIN #18788) and John Mannell (aka John Mannall, RIN #18787), an English employee of the HBC stationed at Moose Factory (aka Moose Fort). Hannah married Charles Thomas (aka Charles Thomas Sr., RIN #18785), the son of John Thomas (aka John Thomas Sr., RIN #18783), the English HBC trader at Moose Factory, and his Indigenous wife Margaret (RIN #18784).

• The earliest known document relating to Hannah Mannell was a record of her father's declaration of his children. The record is undated and appears in a manuscript entitled "Register of Moose Factory and its Dependancies." In this record, John "Mannall" declares that he has two children, Hannah (RIN #18786) and Mary (RIN #18789). Hannah's date of birth is given as August 1795 at "Kenooguonesee." Her date of christening and place of residence were left blank. Her mother was not referred to or named. Hannah's sister Mary

² ALG-40221
³ ALG-40175
⁴ ALG-40171

was noted as being born at Moose Factory in October 1797. Her date of christening and place of residence were left blank. Her mother was not referred to or named.⁵

- An earlier entry on this page has a christening date of January 1805, so the entries for the Mannell daughters were made after that date.
- The birth dates of Hannah (August 1795) and her younger sister Mary (October 1797) suggest that they were conceived around December 1794 and February 1797, respectively.
- On the same page of the Moose Factory register five HBC servants declared and recorded their children. The fathers (Thomas Richard, Thomas Knight, George Moore, John Mannall, and Thomas Thomas) are named, as are their children. All of the children were born at various HBC posts in Rupert's Land. No women are identified or named as the mothers of these children. At the time, the HBC did not encourage unions between HBC men and Indigenous women, consequently the Indigenous mothers were rarely named in records from this period.
- The family of Thomas Thomas noted on this record is not known to be part of the extended family of the John Thomas, the father of Hannah's husband Charles Thomas.

Before considering the evidence regarding Hannah Mannell's marriage and later life, it is useful to examine records related to her father John Mannell to determine where Hannah and Mary were conceived and born in order to further understand the probable identity and ethnic origins of their Indigenous mother.

E.3 John Mannell, father of Hannah Mannell

John Mannell (RIN #18787), the father of Hannah Mannell, served with the HBC. A biographical sheet that provides a summary of his career was generated by the Hudson's Bay Archivist based on HBC records. This biographical sheet provided an outline of the locations and dates of Mannell's service, as follows:⁶

- Born in Suffolk England;
- Arrived at Moose Factory/Fort in 1786;
- Stationed at Moose Fort, 1786 to 1788 as a writer (clerk);
- Stationed at Brunswick House, 1788-92 as a writer (clerk);
- Stationed at Frederick House, 1792-95 as a writer & master, then as master (the man in charge of a post);
- Established Kenogamissi Post, 1795-97 as master. A detailed reading of the post journals shows that he arrived at Kenogamissi Lake in July 1794 and remained there while the new post was built and became established [see Appendix 3 for details].

⁵ ALG-40222 ⁶ ALG-40230

- He returned to England for a visit from September 1797 to May 1798. His family remained behind at Moose Fort. As noted above, Mary was born at Moose Factory in October 1797, the month after he set sail.
- Upon his return from England, John Mannell worked at Kenogamissi Lake and other locations in the Moose District and the Eastmain District (which was is located farther north on the east side of James Bay) until he retired in 1814.
 - o "Mrs. Mannall" was noted in the Moose Factory diary of July 8, 1808 as helping to provision the post along with the wife and daughters of John Thomas. The wife of John Thomas was a woman named Margaret. Margaret and John were the parents of Charles Thomas (RIN #18785), with whom Hannah Mannell had formed a union by 1811, their first known child being born in October 1812. This notation indicates that the mothers of Charles and Hannah were known to each other prior to the union of their children.
 - The HBC biographical record also showed that John Mannell had a wife in England with whom he had eight children. It appears that these children were born after he retired from HBC service. In 1837 his English wife Cordelia requested assistance for the family and a placement with the HBC for two sons aged 16 and 13. These sons would have been born around 1821 and 1824, after John's retirement and return to England.⁸

At that time, an HBC "writer" fulfilled the functions of what is best characterized as a clerk keeping records of transactions and other relevant events related to commerce at the post. A "master" was the man in charge of a post. A detailed review of the Frederick House and Kenogamissi post records from the spring of 1792 to the summer of 1797 indicate that while working at both posts John Mannell made regular short trading trips inland and longer annual trips to Moose Factory. For example: he was inland on short trading trips for two weeks in June 1793, from April to May in 1794 and in 1796. He made extended summer trips to Moose Fort from June 27 to October 1793, from June 15 to 30, 1794, and from June 11 to October 12 in 1796. In July 1797 Mannell left Kenogamissi and travelled to Moose Factory, remaining there until September 1797 from whence he returned to England for an eight-month leave.

As noted above, Hannah was conceived around December 1794, which makes the relevant period for John forming a union with her Indigenous mother sometime prior to that date. John Mannell was at Brunswick House (to 1792) and Frederick House (1792-1794), followed by over two years at Kenogamissi Lake, from July 1794 to September 1797. These dates show that John Mannell was at the new Kenogamissi post for four to five months prior to Hannah's conception. Immediately prior to that time he was at Frederick House and Brunswick House before that. As noted above, while stationed at these posts he also had brief trips inland to trade with local trappers as well as longer summer trips to Moose Factory.

⁷ ALG-40231

⁸ ALG-40230

These facts suggest but do not prove that Hannah Mannell's mother was most likely from the area around Kenogamissi Lake, Frederick House or Brunswick House. It is also possible that she was from around Moose Fort, as John travelled back and forth to Moose Fort as part of his HBC duties. The maps cited in sub-section E.1, above, indicated that these locations were in Cree or Ojibwe territory.⁹

As noted above, Hannah's sister Mary was born in October 1797,¹⁰ therefore she would have been conceived around February 1797. John Mannell was at Kenogamissi House at the time of her conception. Therefore, assuming that the sisters had the same mother, Hannah's mother would have been with John Mannell at Kenogamissi House along with the toddler Hannah.

No further information has been found regarding Hannah's mother or her sister Mary.

E.4 Hannah Mannell, marriage and places of residence

Hannah Mannell formed a union or "country marriage" with Charles Thomas (RIN #18785) the son of Margaret, an Indigenous woman, and John Thomas (RIN #18783), the English HBC trader at Moose Factory. Hannah and Charles later moved to Vaudreuil County with their first child. Hannah and Charles were then posted to HBC locations in western Canada before returning to the Montreal area where they were formally married and their existing children legitimized and baptized. After a few years working in the Montreal Department for the HBC, Hannah and Charles relocated to Golden Lake. They were at Golden Lake by 1834. This sub-section lays out the evidence related to Hannah's married life.

Records pertaining to Hannah's father-in-law, John Thomas, provide information on the early years of Hannah's married life and migration to the Montreal area.

- The HBC service record of John Thomas, the father of Hannah Mannell's husband Charles, noted that the Thomas family left en-masse from Moose Factory in June 1814, settling in Vaudreuil County, Quebec. This extended family group included son Charles with his wife and a child.¹¹
 - o Hannah would have been around 18 with one child when she moved to Vaudreuil with her husband Charles and his natal family.
 - Vaudreuil County is just west of Montreal Island on the triangle of land bordered by the St. Lawrence River, the Ottawa River, and the present-day boundary of Ontario.
- The HBC record for Hannah's husband Charles Thomas noted that Charles was born in the Hudson Bay area in 1793 and began working for the HBC in 1808. He left the service on June 22, 1814, the same time as his father. He later rejoined the HBC and served in

⁹ ALG-40175, ALG-40171

¹⁰ ALG-40230

¹¹ ALG-40224

several western locations including Athabasca, Cumberland House and Peace River (modern-day Saskatchewan) from 1817 to 1822. In 1822 he moved to eastern Canada and served in the HBC's Montreal Department at posts such as Lake of Two Mountains and Chats. He retired around 1832. 12

- Hannah and her young children went with Charles out west where she gave birth to more children, including their sons William and Edward.¹³
- Hannah and Charles married on February 16, 1824 at St. James Anglican Church at
 Hudson Heights, Vaudreuil while Charles was in service with the HBC in the Montreal
 Department. Hannah was described as the daughter of "John Mannall of Ipswich,
 Suffolk, England" who had been the Factor (officer in charge) at the HBC post at Moose
 Fort. Her mother was not named. Charles Thomas was described as a "Yeoman" from
 Vaudreuil.¹⁴
 - Hannah and five of their children (born 1812 to 1822) were also baptized.
 Hannah's baptism gives her date of birth as August 31, 1795 and she was again noted as being the daughter of "John Mannall."
 - The birth dates of the five children listed as being baptized on the same date indicate that Hannah and Charles formed their union while he was posted at Moose Factory, prior to their move to Canada in June 1814 and continued through their postings in western Canada:

Elizabeth: October 2, 1812

Charles (aka Charles Thomas Jr.): May 1, 1815

John: August 10, 1817

Edward: November 18, 1819William: February 15, 1822

o Six additional children of Hannah and Charles Thomas were also named on the same document. The two youngest were born at Golden Lake.

Margaret: November 10, 1824; baptized January 19, 1825

Thomas: June 24, 1827
Hannah: June 6, 1830
Frances Ann: July 23, 1832

Alexander Christie: November 9, 1834 at Golden Lake, Ontario

Richard Story: June 14, 1838 at Golden Lake, Ontario

 Charles Thomas was described as a "Merchant of Vaudreuil" and a "Farmer of Vaudreuil" on the records of his children Margaret and Thomas, respectively.

¹² ALG-40225

¹³ ALG-40226, ALG-40227

¹⁴ ALG-14788

- By 1832 Charles Thomas had established an HBC post at Golden Lake before retiring from the company.¹⁵
 - As noted above, Hannah gave birth to her last two children at Golden Lake, with a secondary source specifically noting the birth of her son Alexander Christie as being the "first white child to be born at Golden Lake."
- Hannah was enumerated on the 1861 census at Renfrew, Algona County, living with her husband Charles, and their son Richard and his family. Hannah was noted as being born in North America, along with Charles, whose occupation was noted as "farmer." The family was listed as belonging to the Church of England. Their home was said to be have been built in 1833. No one in the family was enumerated as "Coloured Persons, Mulatto or Indian," which was the only origin question on the 1861 census.¹⁷
- A family bible¹⁸, reportedly given to Charles Thomas by the Perth Bible Society,¹⁹ notes the names, dates of birth, and dates of death of the Thomas family members. Hannah's date of death was noted as being the April 6, 1868.²⁰ No civil death record has been located for her death.

E.4 Charles Thomas, husband of Hannah Mannell

Hannah Mannell's husband Charles Thomas was the son of an English HBC Fur Trader, John Thomas, and an Indigenous woman named Margaret.²¹ Charles was born on September 9, 1793 at Moose Factory while his father was Chief Factor for the Moose District. He was baptized at St. Benedict's Church, Fenchurch Street, London in December 1800 with his father present.²² Note that the service record of John Thomas Sr. indicated that he was in England on leave from 1800 to 1801, which would be consistent with his presence at Charles' baptism.²³

- Charles joined the service of the HBC as a writer (clerk) at Moose in 1808, remaining in the Moose District area until 1814, when he joined his father and extended family in leaving the Moose District for Vaudreuil, Quebec. Charles was noted a having a wife and a child at the time of the move.²⁴
 - Charles's father, John Thomas, was succeeded as Chief Factor at Moose District by John Mannell, Hannah's father, around 1813. Given that both families were living at Moose Factory at the same time period, it is understandable that Charles and Hannah came to be known to each other.

¹⁵ ALG-40226

¹⁹ ALG-40226

²³ ALG-40224

¹⁶ ALG-40226

²⁰ ALG-14709

²⁴ ALG-40225, ALG-40224

¹⁷ ALG-40223

²¹ ALG-40224

¹⁸ ALG-14709

²² ALG-28398

- Charles' HBC service record notes that he rejoined the company around 1815 and was sent out west, serving in Athabasca, Cumberland and the Peace River Districts (modernday Alberta and Saskatchewan) from 1815 to 1822.²⁵ Charles and Hannah had four more children during this period.
- Charles then served in the Montreal Department from 1822 to 1831, before retiring in 1832. As noted above, Charles and Hannah were officially married and their children legitimized in 1824 while he was working in the Montreal Department for the HBC.
- The 1825 census for Vaudreuil County, Lower Canada (Quebec) lists a Charles Thomas living with another couple, a total of 17 people in the household. The names of the individuals living in the household were not listed and no other identifiers, such as ethnicity or religion, were given on this census. It is worth noting that the Thomas family were not enumerated with the Algonquin or Nipissing Villages at the Lake of Two Mountains mission which was a separate and distinct census return. 27

Other secondary sources flesh out the period between Charles moving to the Golden Lake area and officially retiring from the Hudson's Bay Company.

- An excerpt from the book *Pioneer Reminiscences of The Upper Ottawa Valle*y notes that Charles was sent specifically to Golden Lake to establish an HBC post on the Bonnechere River.²⁸ Charles biographical service record with the HBC does not make any reference to him establishing a post at Golden Lake. The last post noted in his record is Lake of Two Mountains to 1831.
 - The same source also noted that Charles Thomas strived to "win favour with the Indians as he began trading for their furs."
- A newspaper article from the *Ottawa Citizen* written in 1925 states that Charles Thomas and his family were considered the "early settlers of Bonnechere country." ²⁹
- Hannah Mannell, her husband Charles Thomas and their children were established at Golden Lake by 1834. In the late winter of 1834 Chief Makwa complained about Charles Thomas hunting and trapping on his hunting grounds.³⁰ The chief made his concerns known to the Indian Department interpreter at Lake of Two Mountains, who so informed the Indian Affairs officer at Montreal, James Hughes. Hughes referred Chief Makwa's complaint to the Secretary of Indian Affairs at Quebec. Hughes summarized the issue:

... I have the honor to transmit a letter which I received a few days ago from Mr.

Dominique Ducharme an Interpreter of the Indian Dept. stationed at the Lake of the Two

²⁸ ALG-40226

³⁰ ALG-90195, ALG-90196, ALG-

90167

²⁵ ALG-40225

²⁶ ALG-40251

²⁹ ALG-40234

²⁷ ALG-40054

Mountains – It appears by this (as I also have been informed from another quarter that one Macwa, a respectable and good Nipissingue chief – complains much of one Charles Thomas (formerly a clerk in the employ of the Hon. ble Hudson's Bay Company but now turned a free hunter) who has a family of four or five stout sons; has taken possession of part of his hunting grounds (as for and destroyed a quantity of furrs [sic] such as Beaver, Muskrats & otters, they having in their possession no less than about sixty steel traps. – This Poor Indian (Macwa has several times given notice to Charles Thomas – to retire and quit his lands or hunting grounds and not rob him of his property as he does. That the lands were his, and, all that he had to depend upon for his livelihood and to cloath his family, were the furrs, Peltries he was in a manner nursing on those lands But all this had no effect on the said Charles Thomas who still persists in hunting and moreover says he means to squat down there and take to himself a Farm – Macwa as well as the others of his Tribe Beg and Prey of me to represent this act of Injustice to their Father at Quebec and hope that he may take Pity on his poor red Children and give such orders and commands that the said Chs Thomas and family may be made to quit these lands - and their Good Father will also Prohibit all White Hunters and other Interlopers, from trespassing on their hunting Grounds in any manner whatsoever and His red children the Algonquins and nipissingues will as in duty Bound ever pray for their Good Father. 31

- O Chief Makwa was Jean Baptiste Otiskwekijik dit Makwa (aka Jean Baptiste Otiskwekijik, RIN #7277), a Nipissing Chief whose name was listed on the 1833 petition requesting land for the Algonquin and Nipissing people.³² His name is listed on the Schedule of Algonquin Ancestors. In the above cited letter, Hughes described his land as being on the Bonnechere River.
- A survey plan of the Bonnechere River made in 1848 shows "MaQua's" House and Thomas Point. Five unidentified buildings were marked just west of Makwa's along the shore; four buildings were shown on Thomas Point. The plan also shows the old HBC trading post, Thomas Point, and "Indian settlement" on Golden Lake.³³
- As noted above, Charles Thomas was enumerated on the 1861 census for the Township of Algona, Renfrew County, living with his wife Hannah, and their son Richard with his family. Charles was noted as having been born in North America, however no racial origin was given for him, and neither he nor his family members were noted as "Coloured Persons, Mulatto or Indian," which was the only ethnic origin question on the 1861 census. The family was listed as belonging to the Church of England. Their home was said to be have been built in 1833.³⁴
- The 1871 census for Algona in North Renfrew lists Charles as being a 77-year-old widower living with his son Edward and his family. Charles was recorded as having been born in

³¹ ALG-90196

³³ ALG-50575

³² ALG-90191, ALG-40271

³⁴ ALG-40223

Ontario, belonging to the Church of England and English in origin. This household was enumerated next to another son, William. Both Edward and William were noted as being English in origin.³⁵

• No death record has been located for Charles, and his death was not recorded in the family bible in which his wife Hannah's death date was recorded.

Charles Thomas was born at Moose Factory to an English Fur Trader and an Indigenous woman named Margaret. Similar to the case of his wife Hannah, no documentation has been located that specifically notes the tribal origins of his mother. Both Charles and Hannah were born in the HBC's Moose District in the 1790s. The family is said to have settled at Golden Lake by 1832, but clearly by 1833. While they were both of Indigenous descent on their mother's side, no documentary evidence has been located that indicates they identified as Indigenous or were Algonquin.

E.5 Children of Hannah Mannell and Charles Thomas

Very few documents exist relating directly to Hannah Mannell. Consequently, her children with Charles Thomas were researched and reviewed in order to ascertain if they provided any further evidence of her Indigenous heritage.

Death Records of the Thomas Children

Name	Date of Death	Place of Birth	Origin	Doc No.
Elizabeth Thomas	December 20, 1892	Hudson Bay	Not given	ALG-40248
Charles Thomas (Jr.)	March 22, 1865	-	-	ALG-14709
John Thomas	November 25, 1839	-	-	ALG-14709
Edward Thomas	Before 1901	-	-	-
William Thomas	Before 1891; wife identified	-	-	ALG-40259
	as a widow on census.			
Margaret Thomas	March 9, 1899	Not given	Not given	ALG-40253
Thomas Thomas	November 8, 1911	Vaudreuil, Quebec	Not given	ALG-40250
Hannah Thomas	May 16, 1863	-	-	ALG-14709
Frances Ann Thomas	Before 1911; husband	-	-	ALG-40257
	identified as a widower on			
	census.			
Alexander Christie	September 23, 1907	Golden Lake, Renfrew	Not given	ALG-40249
Thomas				
Richard Story	June 19, 1902	Golden Lake, Renfrew	Not given	ALG-29452
Thomas				

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³⁵ ALG-27589

Census Records of the Thomas Children

Name	1851	1861 Census	1871 Census	1881	1891	1901	1911 Census
	Census			Census	Census	Census	
Elizabeth	Not located	Not identified as Indian	English	English	Not given	Deceased	-
		ALG-40237	ALG-40243	ALG-40244	ALG-40260		
Charles Jr.	Not located	Not located	Deceased	-	-	-	-
John	Deceased	Deceased	Deceased	-	-	-	-
Edward	Not given	Not identified as Indian	English	English	Not given	Could not be located, presumed deceased.	-
	ALG-40227	ALG-40237	ALG-27589	ALG-40246	ALG-40258		
William	Not given	Not identified as Indian	English	English	Deceased	-	-
	ALG-40227	ALG-40238	ALG-27589	ALG-27579	ALG-40259		
Margaret	Not located	Not located	English	French	Not given	Deceased	-
			ALG-40241	ALG-40268	ALG-40252		
Thomas	Not given	Not identified as Indian	Welsh	English	Not given	English	Canadian
	ALG-40235	ALG-40239	ALG-40242	ALG-40247	ALG-40261	ALG-40262	ALG-40263
Hannah	Not given	Not identified as Indian	Deceased	-	-	-	-
	ALG-40235	ALG-40237					

Name	1851	1861 Census	1871 Census	1881	1891	1901	1911 Census
	Census			Census	Census	Census	
Frances Ann	Not given	Not identified as Indian	English	English	Not given	English	Deceased
	ALG-40227	ALG-40237	ALG-27589	ALG-40254	ALG-40255	ALG-40256*	
Alexander	Not located	Not identified	English	English	Not given	English	Deceased
Christie		as Indian					
		ALG-40237	ALG-40243	ALG-40244	ALG-40260	ALG-40264	
Richard Story	Not located	Not identified	English	English	Not given	English	Deceased
		as Indian					
		ALG-40223	ALG-40240	ALG-40244	ALG-40266	ALG-40265	

^{*} Of note is that Frances Ann Thomas/Sunstrum was enumerated on the 1901 Census living next door to Matthew Bernard (RIN #9101) and his mother Catherine Papino (RIN #6989). Both individuals are listed on the Schedule of Ancestors and identified as being Metis French Breed on this census. Frances Ann Thomas identified as being English.

None of the Thomas children were identified as Metis, Indian, Half-Breed or Algonquin on these census or death records nor do they marry into any known Algonquin families. No documents have been located that indicate that they supported known Algonquin families in significant life events, such as witnessing baptisms, marriages, or burials.

- The 1881 census of Golden Lake should be considered as it names those living on the Reserve eight years after its creation in 1873.³⁶ No member of the Thomas family was listed on this census as living on the newly-created Algonquin reserve.
- Some of the grandchildren of Hannah Mannell and Charles Thomas were baptized and buried at the mission church at Golden Lake.³⁷ The fact of their burial in the cemetery on the reserve was presented as an argument to support Algonquin roots for the Thomas family. Given that the Thomas family lived on Golden Lake, the mission church would have geographically been the closest church with which to conduct services for this family. As noted below, non-Indigenous people were known to have been buried there.
- The Archives of Ontario, Cemetery Record Collection provides a summary of "Our Lady of Nativity Roman Catholic Church" on the Algonquin reserve at Golden Lake. The chapel was first constructed in 1872 with the aid of Irish and French settlers, and was considered a satellite of the church at Eganville. Some services for the Thomas family were conducted at the Eganville church. The summary also states that "some Irish and French are also buried here, more towards the back of the cemetery," indicating that the cemetery was not used solely for Algonquins living on the Golden Lake reserve.³⁸

F. Issues/Summary

Hannah Mannell is of Indigenous descent, being the daughter of John Mannell, an English fur trader, and an unnamed Indigenous woman. The question at hand is whether there is evidence that she was considered Algonquin. A key step in determining the probable Indigenous ancestry of Hannah Mannell is to examine the Indigenous group or groups who were in control of and/or extensively used the area at the time that John Mannell formed a relationship with Hannah Mannell's mother.

Hannah was born at Kenoogumesee (aka Kenogamisse) in August 1795, which means she was conceived around December 1794. The birth date of Hannah indicates that John Mannell met her mother at the latest in December 1794 or perhaps a few years earlier. There is no evidence that any children were born of this union prior to Hannah. Thus, the relevant time period is likely 1791/92 to 1794, but clearly by December 1794.

In the years prior to the birth of Hannah Mannell, her father John Mannell was working inland up the Moose River system extending the trade for the HBC. A detailed review of post journals during the relevant time period provides an outline of John Mannell travels. The journal entries record day to day activities; there is no mention of John's wife or children in these records.

A summary of the entries is contained in Appendix 3 and outlined below.

The post journals reflect the keen competition from "Canadian" traders at this time. The Canadian traders came into the territory via Lake Abitibi. The HBC men travelled inland via the Moose River from Moose Factory, which was their main post and terminus for transporting furs to Europe and receiving goods to trade with the Indigenous trappers.

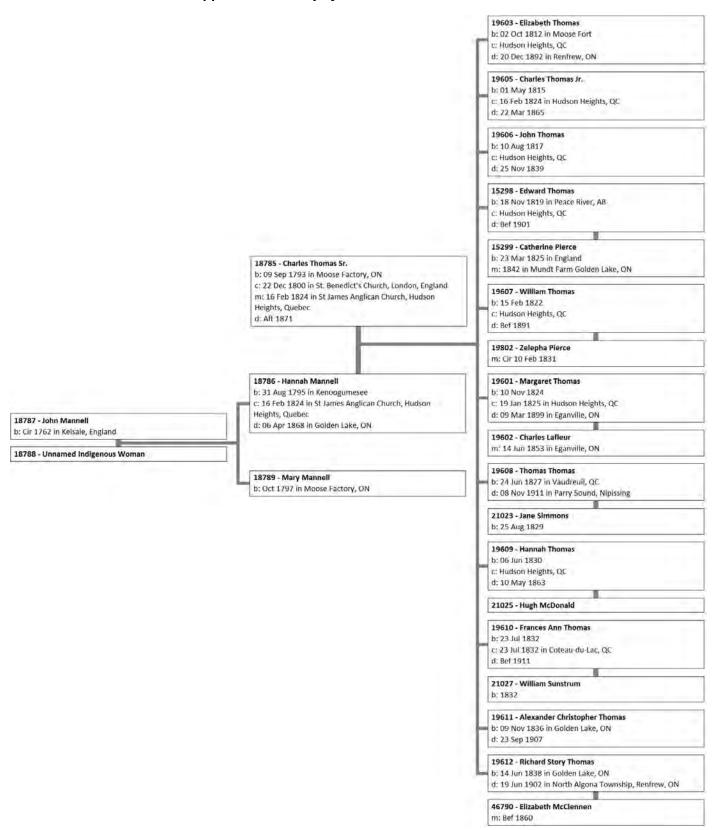
John Mannell left Frederick House on June 15, 1794 for Moose Factory. He left Moose Fort two weeks later with three men and 20 Indians in eight canoes loaded with trade goods to establish a post at Kenogamissi Lake. The purpose of the new post was to "intercept the Sowewewaminican. Trade." The Soweweaminican area was west of Kenogamissi House.

Mannell arrived at Kenogamissi Lake in July 1794 and established the new post. Hannah would have been conceived around December 1794 some four to five months later. Some Indigenous trappers including Captain Shappoheeshickwecum, who traded at Frederick House came to the new post. Mannell took some trips inland from the new post. Hannah was born at Kenogamissi, presumably at the post, in August 1795. Mannell continued as the master at Kenogamissi with seasonal trips to Moose Factory. He returned to Moose Factory in the summer of 1797. Hannah's sister Mary was born there in September 1797 shortly after John left for England on leave.

Mannell was at Kenogamissi Lake for four or five months before Hannah Mannell was conceived. As the purpose of establishing Kenogamissi Lake was to capture the Sowewewaminican trade, it is possible that Hannah's mother came from that area. Country marriages between traders and Indigenous women was a common way to cement trade bonds between Indigenous groups and commercial traders. In the absence of other evidence, it is also possible that she came from the Frederick House area where Mannell had been stationed prior to establishing the post at Kenogamissi or from Moose Factory which Mannell visited for several months every summer.

According to most reputable sources these posts were located in Cree or Ojibwe territory during the relevant time period.

Appendix 1: Family of Hannah Mannell RIN #18786



Appendix 2: Ancestor Timeline for Hannah Mannell

The documents in this table are listed chronologically.

The documents can be found in Appendix 5, organized by ALG document number

Date	Event	Location	Notes	Origin	Doc No.
1793-08-31	Birth	Kenoogimesee, Ontario	Birth of Hannah Mannell	Not given	ALG-40222
1814-06-24	Relocation	From Moose Factory to Vaudreuil, Quebec	The Thomas family relocate 'en masse' to Vaudreuil, Quebec	Not given	ALG-40224
1824-02-16	Marriage	St. James Anglican Church, Hudson Heights, Quebec	Marriage of Charles Thomas and Hannah Mannell	Not given	ALG-14788
1824-02-16	Baptism	St. James Anglican Church, Hudson Heights, Quebec	Baptism of Hannah Mannell, born August 31, 1793	Not given	ALG-14788
1824-02-16	Baptism	St. James Anglican Church, Hudson Heights, Quebec	Baptism of Elizabeth, daughter of Charles Thomas and Hannah Mannell, born October 12, 1812	Not given	ALG-14788
1824-02-16	Baptism	St. James Anglican Church, Hudson Heights, Quebec	Baptism of Charles, son of Charles Thomas and Hannah Mannell, born May 1, 1815	Not given	ALG-14788
1824-02-16	Baptism	St. James Anglican Church, Hudson Heights, Quebec	Baptism of John, son of Charles Thomas and Hannah Mannell, born August 10, 1817	Not given	ALG-14788
1824-02-16	Baptism	St. James Anglican Church, Hudson Heights, Quebec	Baptism of Edward, son of Charles Thomas and Hannah Mannell, born November 18, 1819	Not given	ALG-14788
1824-02-16	Baptism	St. James Anglican Church, Hudson Heights, Quebec	Baptism of William, son of Charles Thomas and Hannah Mannell, born February 15, 1822	Not given	ALG-14788
1824-11-10	Birth	St. James Anglican Church, Hudson Heights, Quebec	Birth of Margaret, of Charles Thomas and Hannah Not given Mannell		ALG-14788
1825-00-00	Census	Vaudreuil, Quebec	Charles Thomas enumerated on census; no family breakdown given	Not given	ALG-40251
1825-01-19	Baptism	St. James Anglican Church, Hudson Heights, Quebec	Baptism of Margaret, daughter of Charles Thomas and Hannah Mannell, born November 10, 1824	Not given	ALG-14788

Date	Event	Location	Notes	Origin	Doc No.
1827-06-24	Birth	Recorded in the parish records of St. James Anglican Church, Hudson Heights, Quebec	Birth record of Thomas, son of Charles Thomas and Hannah Mannell	Not given	ALG-14788
1830-06-30	Birth	Recorded in the parish records of St. James Anglican Church, Hudson Heights, Quebec	Birth record of Hannah, daughter of Charles Thomas and Hannah Mannell	Not given	ALG-14788
1832-06-23	Birth	Recorded in the parish records of St. James Anglican Church, Hudson Heights, Quebec	Birth record of Frances Ann, daughter of Charles Thomas and Hannah Mannell	Not given	ALG-14788
1834-11-09	Birth	Golden Lake, Ontario	Birth record of Alexander Christie, son of Charles Thomas and Hannah Mannell	Not given	ALG-14788
1838-06-14	Birth	Golden Lake, Ontario	Birth record of Richard Story, son of Charles Thomas and Hannah Mannell	Not given	ALG-14788
1839-11-25	Death	Unknown, presumably Golden Lake	Death of son John, family bible notes death date	Not given	ALG-14709
1861-00-00	Census	Township of Algona, Renfrew	Enumerated with husband Charles and son Richard	Not given	ALG-40223
1863-05-16	Death	Unknown, presumably Golden Lake	Death of daughter Hannah, family bible notes death date	Not given	ALG-14709
1865-03-22	Death	Unknown, presumably Golden Lake	Death of son Charles, family bible notes death date	Not given	ALG-14709
1868-04-06	Death	Unknown, presumably Golden Lake	Death of Hannah, family bible notes death date	Not given	ALG-14709

Appendix 3: Evidence of Post Journals: Frederick House (Frederick House) and Kenogamissi [Kinogumisee House]

The following are brief summaries of information in the HBC post journals that indicate the activities and contacts of John Mannell. There is no mention of his wife or children, which would be normal as the HBC men were not supposed to keep wives. In these records, "Canadians" are independent traders in competition with the HBC traders. "MB" means "Made Beaver," being beaver skins stretched and treated, ready for sale.

The originals of these journal extracts are on file with the Enrolment Officer.

Journal B.75/a/7 — FREDERICK HOUSE, 1791-1792 June 1791 to June 1792

Post journal kept by Robert Folster from June 20, 1791 to March 29, 1792; John Mannell takes over March 30 and makes all entries to June 24, 1792.

- April 28: "Robt Folster and Thos Norwich gone over the Carrying place towards Abbitibbi
 to see if the Canadians was there as I had information from a Widow woman which
 came in on Friday of them being there and taking the Furs from her and another Indian
 tho' not in Debt"
- June 17: "P.M. [illegible numeral] canoes of old women and children came in brought only 9 beaver"
- o June 21: HBC men and 12 Indians arrived in 9 canoes with supplies from [Moose] Fort
- o *Place names:* Pusquashagamy Lake³⁹
- o Indian names: most referred to only as "Indians" or "an Indian"

Journal B.75/a/8 – FREDERICK HOUSE, 1792-1793 June 1792 to June 1793

Post journal kept by John Mannell; brief periods when Robert Folster was the writer.

- June 25: Sent furs to "the Fort" [Moose Factory]. 5 men and 3 lads arrived from Abbitibbi with load of 112 MB. Next day states "Indians" went away, which suggests the men and lads were Indians and not HBC men
- Oct. 10: an old man and his wife came in with a few furs and some provisions
- Oct. 14: "Isaac Constant and Michael China [illegible surname] with three labourers entered the Lake with a Canoe load of Trading goods and Provisions, they came from Abbitibbi over the long carrying place have more Goods behind and are intended to spend the Winter here." [This is competition: Canadians] Next day they are referred to as "The Canadians" who have established themselves on Devil's Island
- Oct. 22: "Long Tom and Minaquawon was coming across the Lake, the Canadians went off to them and took the Furrs from them by force"
- Oct. 24: Mannel gives them brandy and tobacco to "encourage them not to go to the Canadians". Quosot brought in 24 MB and provision. Places an old man and his wife at

³⁹ ALG- 40170 - due south of Frederick House, likely at the headwaters of its river system.

- Pusquashagamy Lake "to inform the Indians that was coming here to Trade of the Canadians being here" $^{\rm 40}$
- Oct. 26: reports that Canadians went to old man at Pusquashagamy Lake stole from him, roughed him up and gave brandy and tobacco to be in their service. Supposedly Canadians followed Quasot when he left Frederick House
- Oct. 27 and 29: sent men to Pusquashagamy Lake to waylay Indians
- Numerous references to trips to Pusquashagamy Lake through winter as source of hunters bringing in provisions and furs and men traveling to bring in Indians to trade.
 Competition with Canadians is intense
- o Feb. 21, 1793: Shappokeesichwesum and Quasot bring in 32 MB
- o Feb. 23: gets intelligence from old man he had stationed at Pusqhashagamy in October, that after the Indians left (possibly referring to Feb 21 above) they went to Canadians: "I gave them every encouragement now and promised the captain an addition to his usual present when he came in the Spring"
- April: reference to Folster going over the carrying place to Abbitibbi Lake to waylay Indians.⁴¹ The Canadians see them go and follow their tracks. The next day the men returned to Frederick House; the Canadians went on to Abbitibbi Lake
- o April 24: Peter Grant, Clerk from Sowwewaminicam⁴² arrived at the Canadians' House
- O May 11: two of his men gone over the carrying place and are to go down the Abbitibbi River to the Log Tents. Two men coming home that way brought 15 MB they got from Indians at Big Lake. Captain Shappokushickwescum⁴³ came in with 66MB, "gave him his usual Present with some addition according to my promise when he was here in Winter, he says the Canadians promised him much if he went to them"
- May 15: off to Big Lake to waylay Indians
- A lot of references to the men making "Indian coats" in this journal and the previous one. Not in subsequent journals
- o June 7: four HBC men with Indian arrive with supplies from "the Fort"
- June 9: dispatched canoes with furs to the Fort with HBC men and "all the Factory Indians except Abbicotch and Tom whom I've detained to accompany me to Sowwewaminican⁴⁴
- June 10: Three Indians "strangers for Abbitibbi" came in brought 30 MB; Captain Shappokeeshickwesum Atwowo and Quasot brought 13 MB, Musquash gave the captain a two-gal jugs of brandy to drink among the Indians also gave the three strangers one gallon of Brandy Tobacco &c to carry away

⁴⁰ This lake is due south indicating that their Aboriginal trade was coming from that direction.

⁴¹ This indicates some trade was coming from Lake Abitibi region

⁴² ALG-40269 - Sowwewaminicam was an area said to be about 70- or 80-miles WSW of Frederick House, i.e., west of Kenogamisi

⁴³ The designation "Captain" was an honorific HBC traders gave to local leaders who could encourage their relatives to trade with the HBC. They usually headed trading groups coming in to see traders and negotiated for their people. They earned prestige and influence with both their own people and HBC traders.

⁴⁴ ALG-40269 - Sowwewaminicam was an area said to be about 70- or 80-miles WSW of Frederick House, i.e., west of Kenogamisi.

- June 13: Mannell, Halcow and 4 Indians set off for Sowwewaminican in three small canoes
- June 17: Alex Belly and an Indian arrived from the Fort with a small canoe. Atowwow brought a small canoe paid 8 MB for it
- o June 23: Mannell arrived back at Frederick House with "the Indians"
- June 25: Shappokeeshikwesum and other Indians that had been about here some time went away. [i.e., since June 10]
- June 27: Mannell leaves Frederick House to travel to the Factory with Alex Belly and two
 Indians. Leaves Robert Folster in charge with three labourers
- o Place names: Pusquashagamy Lake; Abbitibbi River; Big Lake, Sowwewaminican
- Indian names: many referred to only as "Indians" or "an Indian" with exception of names listed in entries

John Mannell/Mannell spends over three months away from Frederick House. On June 27, 1793 he leaves Frederick House for Moose Factory and arrives back at Frederick House in October, 1793.

Journal B.75/a/9 – FREDERICK HOUSE, 1793-1794 June 1793 to June 1794

Post journal kept by John Mannell with some entries by former post employee Robert Folster.

- o Oct. 6, 1793: Captain Shappokeeshickusum came in traded and went away
- Oct. 7: Mannell arrives with Alex Belly and Willam Halcro and Indians from the Fort in two canoes. Mannell takes over the next day
- Oct. 8: a Canadian trader and master arrived with Indians from Lake Abbitibbi
- o Oct. 14: Quasot went off to his winter hunting grounds
- March 28, 1794: Wintabbanawena came in with little provisions and a few skins; went away the next day
- April 1: reference to men going to Big Lake to trade with some Indians but the Canadians see them go and follow [competition for furs]. Two Canadians who came from Abbitibbi went away
 - o Men went off to Abbitibbi to trade under Assistant Robert Folster
- April 7: Wintabbonawena came in with 4 martins
 - Also references to his men going to carrying place to waylay Indians he expects in
- April 21: one Canadian and an Indian arrived "at our neighbours from Sowewewaminican"
- April 23: Indians that Folster had gone to waylay had their furs taken by the Canadians "at the Log Tents" but have some apart that they will trade with Mannell – left two days later with tobacco and brandy
- o April 26: Atourwow and son came with a few furs
- April 28 to May 15: Mannell away Folster is writing entries, whereabouts of Mannell not known but see entry below suggesting he was trading away from post

- May 15: Mannell arrived with Captain Shappokeeshickwesum, Quasot and Kewastogonce and brought 126 MB
- May 17: Indians traded and went away, gave the captain his annual presents, dispatched two Indian lads with a Packet for the Fort
- o May 21: Mannell goes off to Abbitibbi with two Indians
- May 24: The Captain came in with Indians he met with at Big Lake, brought nearly 40
 MB, traded, went away directly [Mannell away]
- o June 1: Indian came in with 60 MB
- June 2: Mannell and 2 men return form Abbitibbi
- o June 3: sent all men to Carrying place to bring in goods and furs brought from Abbitibbi
- June 9-11: news of goods going up the Abbitibbi. Men dispatched to assist bringing good to Frederick House. Rest going on to Abbitibbi Lake. McKnight who is traveling to Abbitibbi fell in with some Indians going to Abbitibbi to trade but convinced them to trade with him, also came into Frederick House and traded [HBC men used brandy to get this trade]
- June 13: Mannell sent a packet to Abbitibbi with a crew of 11 men and Moose Factory
 Indians with two boats and three canoes
- o June 14: Mr. McKnight and 10 Indians went to Fort with trade amounting to 1137 MB
- June 15: Mannell left for Moose Fort with 2 Indians by way of South River. Took an Indian lad and Will Halcrow to show them the carrying places from Frederick House to that river. [Halcrow and lad return to Frederick House, do not go with Mannell to Factory]

June 15 to June 30, 1794: John Mannell travels from Fort Frederick to Moose Factory. He leaves Moose Factory on June 30 and travels to Kenogamissi where he intends to establish a new inland post. He arrives in Kenogamissi on July 20, 1794.

Journal B.99/a1 – KENOGAMISSI, 1794-1795 June 1794 to June 1975

Post journal kept by John Mannell –travels to the post and establishes it and stays the entire time as post is built and trading takes place.

- June 30: Mannell leaves Moose Fort with three men and 20 Indians in eight canoes loaded with trade goods. – [24 people in 8 canoes⁴⁵] to establish a post to "intercept the Sowewewaminican Trade" ⁴⁶
- July 3: starts up the Wappisicogamy Branch
- July 12-13: prior to setting up post, named several Indians they met and traded with:
 Pistace, Muscootan, and Mawmawquatch's sons a little above Waeshagamy River. Next day passes Parhasichhone Rive
- o July 14: met with old Mawmawquatch

⁴⁵ Know from later references that they had at least one small canoe, suggests a mixed flotilla

⁴⁶ ALG-40269 - Sowwewaminicam was an area said to be about 70- or 80-miles WSW of Frederick House, i.e. west of Kenogamisi.

- July 19: pass carrying place that goes to Frederick House; camp at Wawayaston[?] met
 Aquascum & sons and Puckeaquonce
- July 20: arrive at Kinoogoomisee Lake where they will erect the post
 - Following entries traded with Indians here, references to Indians setting off for the fort. Uplanders that came up with Mannell "also went off to their families."
- July 24: William Halcrow and George Taylor arrive from Frederick House
- Indians come in to trade with furs
- Aug. 4: Shappokeeshickweescum came in with 12 MB and some provisions and went away
- Aug. 14: four canoes of Indians come in to trade [post is still being built]. They left the next day
- o In month of October there is reference to an Indian from Frederick House staying here who is supplying beaver from time to time
- o Nov. 24: Nov men went to Wawayaston to hunt, Indian arrive with 12 MB. Other trips to this lake to hunt by the men are recorded
- Dec. 18 "Captain Shappoheeshickwescum came in, brought 25 MBeaver." More Indians come in the next day to trade a substantial amount and leave the following day (Dec. 20)
- o Dec. 22: takes day trip with Indian lad to Wawayorston to set net and measure distances
- o Jan. 9: three Indians arrive with 35 MB, one left; over next two days others leave
- o Route to Frederick House appears to cross Wayayorston to Pusquachagamy Lake

Hannah Mannell was most likely conceived here at Kenogamissi in December 1794.

John Mannell continues at Kenogamissi.

Journal B.99/a/2 — KENOGAMISSI, 1795-1796 June 25, 1795 to April 16, 1796

Post journal is kept by John Mannell

- Aug. 6: two Canadians and an Indian from Manitowagumiwan Lake passed on their way to their settlement at Frederick House
- Canadians who passed on 6th returned with Master and one man from Frederick House going to visit at Mantowagumman [Manitowagumiwan] Mannell learns of death of Shappeheshichweseum from them. [This suggests the Shappeheshichweseum is from Frederick House or someplace nearby]
- Aug. 31: Hannah Mannell is born. Nothing in the post journal suggests this event, which would not be unusual as the HBC men were not supposed to keep wives
- o Nov. 7: Nebarmoose down the river to see if men have returned from Frederick House.
- Nov. 23-26: Mannell returns on Nov. 27 notes men have not returned from Frederick House
- o Dec. 17: Nebarmoose returned
- March 21, 1796: Philip Good, J. Staten and Jos Gaudie arrived from Frederick House
 (Staten is from Abbitibbi others from the Factory). Hunters had gone to their tents but

- meeting with the paquetters they returned again [i.e., the 3 named servants were bringing goods by way of Frederick House]
- April 26: Mannell sets off with 4 Indians who had arrived on April 24 bringing beaver, and two men for Winusk Lake in four small canoes with 190 MB in trading goods and some provisions with intent of waylaying Indians going to trade with Canadians. Left Good in charge. [This implies 7 men in four canoes; was Mrs. Mannell the eighth paddler?]
- o April 27 to May 25: post journal is kept by Philip Good while Mannell is away
 - o John Mannell is absent for about a month. [Hannah is about 8 months old]
- June 25: John Mannell returns to Kenogamissi post with two men. He brought "beaver, traded from sundry Indians that he had met with since his Departure from here the 26, Ulto.
- May and June: references to Indians coming from The Factory [Moose] with supplies and trading
- June 11: Mannell leaves with people who came up from factory and George Taylor to proceed to the Fort. Left Good in charge

From June 11, 1796 to October 12, 1796 Mannell traveled from Kenogamissi to Moose Factory, remained at Moose Factory for just over two months and then returned to Kenogamissi.

Journal B.99/a/3 – KENOGAMISSI, 1796-1797 [Kinogumisee House] June 12, 1796 to July 24, 1797

- Oct. 12: John Mannell arrived from Moose Factory after traveling for 21 days with five HBC men and 2 Indians in two large canoes. He took over from Philip Good on October 14, 1796. Philip Good set off with a few men for Frederick House
- Trips out to Wawayorston for fish, few Indians coming in to trade, one instance of HBC man and Nebarmoose going after some Indians (to get their trade). Other named Indians coming into trade include Narshgonce [Heashgonce], Towarmangis, Wesmanan, Pamahnowescum, Atowiwow, Wian, Mistickquahee, Neparmoose
- o June 1, 1797: Neswacoose came in brought 73 MBeaver, gave him a Leaders coat &c."
- June 20: Neswacoose "went away and promised to return in about 12 days to accompany as a pilot in exploring the country to the Southward." [i.e., had little experience to the south at this time]
- July 15: sent Nebarmoose to Frederick House "to pilot those persons who's coming here"
- o July 19: Philip good and two other wan an Indian arrived from Frederick House.
- July 22: John Mannell is set to go to Factory but is detained by "the non arrival of an Indian who's going down with me"
- July 24: Indian who was engaged to assist him did not arrive so hired another one and set off for the Factory. With an HBC man and 3 Indians in two small canoes (five men)

Appendix 4: Supporting Document List for Hannah Mannell

The documents in this table are listed by ALG number and appended in Appendix 5

Document Number	Document Date	Document Description	Reference	
ALG-05772	1893-07-30	Baptism of James Joseph Thomas	Diocese of Pembroke: Ancestry.ca Ontario, Canada, Roman Catholic Baptisms, Marriages, and Burials, 1760-1923 Golden Lake > Saint John the Baptist > Parish registers, 1883-1897 p. 15	
ALG-14709	1995-05-05	Page from Family Bible of Charles Thomas	Source provided by original applicant	
ALG-14788	2003-06-10	Print out of services for Thomas family	Source provided by original applicant; St. James Anglican Church, Hudson Heights, Quebec.	
ALG-27579	1881-00-00	Census of William Thomas	LAC RG 31-C-1 Reels C-13162 - C-13286; Ancestry.ca 1881 Census of Canada Ontario Renfrew North > Wilberforce and North Algona p. 26	
ALG-27589	1871-00-00	Census of William Sunstrum	LAC RG 31-C-1 Reel C-10022; Ancestry.ca 1871 Census of Canada Ontario > Renfrew North > Algona p. 17	
ALG-28398	1800-12-18	Baptism of Charles Thomas	AOO MS 161 Moose Factory Anglican Missions Baptism, 1780-1850	
ALG-29452	1902-06-19	Civil Death Record of Richard Story Thomas	AOO MS 935 Reel 108; Ancestry.ca Ontario, Canada, Deaths and Deaths Overseas, 1869-1948 Renfrew > 1901 p. 123	
ALG-40054	1825-00-00	Census of Algonquin Village at Lake of Two Mountains	LAC MG 31-C-1 Reel C-718; www.ancestry.ca 1825 Census of Lower Canada York > Lac des Deux-Montagnes	
ALG-40170	1987-00-00	Historical Atlas of Canada; Trading Posts, 1774-1821	Harris, R. Cole, editor. <i>Historical Atlas of Canada</i> . Vol. 1: From the Beginning to 1800. Toronto: University of Toronto Press, 1987, plate 62.	
ALG-40171	2018-00-00	Indigenous Peoples Atlas of Canada	Canadian Geographic. <i>Indigenous Peoples Atlas of Canada</i> . Ottawa: The Royal Canadian Geographical Society, 2018.	
ALG-40175	1990-00-00	Canada Native People's 1823	Canada. <i>Native peoples 1823</i> . Produced by the National Atlas Information Service, Geographical Services Division, Canada Centre for Mapping, Energy, Mines and Resources Canada. Printed 1990. The National Atlas of Canada (5th edition). https://recherche-collection-search.bac-lac.gc.ca/eng/home/record?app=indreswescan&IdNumber=2740	

Document	Document	Document Description	Reference
Number	Date		
ALG-40221	1987-00-00	Historical Atlas of Canada;	Harris, R. Cole, editor. Historical Atlas of Canada. Vol. 1: From the Beginning to 1800.
		Hudson's Bay Company	Toronto: University of Toronto Press, 1987, plate 64.
		Posts, 1789-1790	
ALG-40222	1795-08-00	Birth record of Hannah	AOO MS 161 Moose Factory Anglican Missions Baptism, 1780-1850
		Mannell, and Mary Mannell	
ALG-40223	1861-00-00	Census for Charles and	LAC RG 31-C-1 Reel C-1070; Ancestry.ca 1861 Census of Canada Canada West >
		Hannah Thomas	Renfrew p. 235
ALG-40224	2016-11-00	HBC Service record for John	HBC Biographical Sheet of John Thomas Sr. Hudson's Bay Company Biographical
		Thomas Sr.	Sheet for John Thomas Sr. 2016; PAM, HBCA, Thomas, John Sr
			https://www.gov.mb.ca/chc/archives/_docs/hbca/biographical/t/thomas_john-sr.pdf
ALG-40225	1999-11-00	HBC Service record for	HBC Biographical Sheet of Charles Thomas Hudson's Bay Company Biographical Sheet
		Charles Thomas	for Charles Thomas 2009; PAM, HBCA, Thomas, Charles
			https://www.gov.mb.ca/chc/archives/_docs/hbca/biographical/t/thomas_charles.pdf
ALG-40226	1966-00-00	Book extract: article	Lake, Ernest Lloyd B.A., Rural Dean of Pembroke. <i>Pioneer Reminiscences of The Upper</i>
	[publication]	regarding the family of	Ottawa Valley. Eganville: Lake, 1966.
		Charles Thomas	
ALG-40227	1851-00-00	Census for Thomas Family	LAC RG 31-C-1 Reel C-11751; Ancestry.ca 1851 1851 Census of Canada East, Canada
			West, New Brunswick, and Nova Scotia Canada West (Ontario) > Renfrew County >
			Wilberforce p. 19
ALG-40230	1991-09-00	HBC Service record for John	HBC Biographical Sheet of John Mannal Hudson's Bay Company Biographical Sheet
		Mannal	for John Mannal 1991; PAM, HBCA, Mannal, John
			https://www.gov.mb.ca/chc/archives/_docs/hbca/biographical/m/mannal_john.pdf
ALG-40231	1980-00-00	Book excerpt: Strangers in	Brown, Jennifer S. H. <i>Strangers in Blood: Fur Trade Company Families in Indian</i>
		Blood: Fur Trade Company	Country. Vancouver: University of British Columbia Press, 1980.
		Families	
ALG-40234	1925-02-14	Newspapers article with	The Ottawa Citizen (Ottawa, Ontario, Canada) Sat. Feb 14, 1925
		regards to Charles Thomas	www.newspapers.com/image/456299119
ALG-40235	1851-00-00	Census for Thomas Thomas	LAC; Ancestry.ca 1851 Census of Canada East, Canada West, New Brunswick, and
			Nova Scotia Canada West (Ontario) > Renfrew County > Wilberforce p. 9

Document Number	Document Date	Document Description	Reference	
ALG-40237	1861-00-00	Census for Thomas Family	LAC RG 31-C-1 Reel C-1070; Ancestry.ca 1861 Census of Canada Canada West >	
			Renfrew p. 236	
ALG-40238	1861-00-00	Census for William Thomas	LAC RG 31-C-1 Reel C-1070; Ancestry.ca 1861 Census of Canada Canada West >	
			Renfrew p. 112	
ALG-40239	1861-00-00	Census for Thomas Thomas	LAC RG 31-C-1 Reel C-1070; Ancestry.ca 1861 Census of Canada Canada West >	
			Renfrew p. 113	
ALG-40240	1871-00-00	Census for Richard Thomas	LAC RG 31-C-1 Reel C-10022; Ancestry.ca 1871 Census of Canada Ontario > Renfrew	
			North > Algona p. 16	
ALG-40241	1871-00-00	Census for Charles Lafleur	LAC RG 31-C-1 Reel C-10022; Ancestry.ca 1871 Census of Canada Ontario > Nipissing	
			South > Bonnechére p. 2	
ALG-40242	1871-00-00	Census for Thomas Thomas	LAC RG 31-C-1 Reel C-10022; Ancestry.ca 1871 Census of Canada Ontario > Nipissing	
			North > Mattawan West p. 2	
ALG-40243	1871-00-00	Census for Elizabeth and	LAC RG 31-C-1 Reel C-10022; Ancestry.ca 1871 Census of Canada Ontario > Renfrew	
		Alexander Thomas	North > Algona p. 11	
ALG-40244	1881-00-00	Census for Elizabeth and	LAC RG 31-C-1 Reels C-13162 - C-13286; Ancestry.ca 1881 Census of Canada Ontario >	
		Alexander Thomas, and	Renfrew North > Wilberforce and North Algona p. 25	
		Richard Thomas		
ALG-40245	1881-00-00	Census for Golden Lake	LAC RG 31-C-1 Reel C-13235; Ancestry.ca 1881 Census of Canada Ontario > Renfrew	
		Reservation	North > Unorganised Territory p. 9-13	
ALG-40246	1881-00-00	Census for Edward Thomas	LAC RG 31-C-1 Reels C-13234; Ancestry.ca 1881 Census of Canada Ontario > Renfrew	
			North > Algona South p. 15	
ALG-40247	1881-00-00	Census for Thomas Thomas	LAC RG 31-C-1 Reels C-13162 - C-13286; Ancestry.ca 1881 Census of Canada Ontario >	
			Muskoka > Himsworth and Gurd and Pringle and Nipissing p. 16	
ALG-40248	1892-12-30	Civil Death Record for Betsy	Betsy AOO MS 935 Reel 69; Ancestry.ca Ontario, Canada, Deaths and Deaths Overseas,	
		Thomas	1869-1948 Renfrew > 1892 p. 98	
ALG-40249	1907-09-23	Civil Death Record for	AOO MS 935 Reel 132; Ancestry.ca Ontario, Canada, Deaths and Deaths Overseas,	
		Alexander Thomas	1869-1948 Renfrew > 1907 p. 86	
ALG-40250	1911-11-23	Civil Death Record for	AOO MS 935 Reel 167; Ancestry.ca Ontario, Canada, Deaths and Deaths Overseas,	
		Thomas Thomas	1869-1948 Parry Sound > 1911 p. 81	

Document	Document	Document Description	Reference	
Number	Date			
ALG-40251	1825-00-00	Census for Charles Thomas	FamilySearch Canada, Lower Canada Census, 1825; Ancestry.ca 1825 Census of Lower	
			Canada York > Vaudreuil p. 1	
ALG-40252	1891-00-00	Census for Charles and	LAC RG 31-C-1 Reel T-6366; Ancestry.ca 1891 Census of Canada Ontario > Renfrew	
		Margaret Lafleur	South> Hagarty and Jones p. 7	
ALG-40253	1899-03-12	Burial record of Margaret	Diocese of Pembroke; Ancestry.ca Ontario, Canada, Roman Catholic Baptisms,	
		Thomas	Marriages, and Burials, 1760-1923 Eganville > Saint James the Less > Baptism,	
			Marriage, Burial; Eganville; 1897-1921 p. 58	
ALG-40254	1881-00-00	Census for William	LAC RG 31-C-1 Reel C-13234; Ancestry.ca 1881 Census of Canada Ontario > Renfrew	
		Sunstrum	South > Hagarty and Jones p. 10	
ALG-40255	1891-00-00	Census for William	LAC RG 31-C-1 Reel T-6355; Ancestry.ca 1891 Census of Canada Ontario > Nipissing >	
		Sunstrum	Mattawa and Papineau p. 2	
ALG-40256	1901-00-00	Census for William	LAC RG 31-C-1 Reels T-6428 - T-6556; Ancestry.ca 1901 Census of Canada Ontario >	
		Sunstrum	Nipissing > Papineau p. 8	
ALG-40257	1911-00-00	Census for William	LAC RG 31-C-1 Reels T-20326 - T-20460; Ancestry.ca 1911 Census of Canada Ontario >	
		Sunstrum	Nipissing > Sub-District 103 - Mattawa p. 18	
ALG-40258	1891-00-00	Census for Edward Thomas	LAC RG 31-C-1 Reel T-6366; Ancestry.ca 1891 Census of Canada Ontario > Renfrew	
			South > Hagarty and Jones p. 9	
ALG-40259	1891-00-00	Census for Widow of	LAC RG 31-C-1 Reel T-6365; Ancestry.ca 1891 Census of Canada Ontario > Renfrew	
		William Thomas	North > Wilberforce North p. 21	
ALG-40260	1891-00-00	Census for Alexander and	LAC RG 31-C-1 Reek T-6365; Ancestry.ca 1891 Census of Canada Ontario > Renfrew	
		Elizabeth Thomas	North > Wilberforce North p. 20	
ALG-40261	1891-00-00	Census for Thomas Thomas	LAC RG 31-C-1 Reel T-6354; Ancestry.ca 1891 Census of Canada Ontario > Muskoka	
			and Parry Sound > Nipissing and Himsworth South p. 27	
ALG-40262	1901-00-00	Census for Thomas Thomas	as LAC RG 31-C-1 Reels T-6428 - T-6556; Ancestry.ca 1901 Census of Canada Ontario >	
			Muskoka and Parry Sound > Nipissing p. 13	
ALG-40263	1911-00-00	Census for Thomas Thomas	LAC RG 31-C-1 Reels T-20326 - T-20460; Ancestry.ca 1911 Census of Canada Ontario >	
			Parry Sound > Sub-District 27 - Nipissing Township, Nipissing Village p. 9	
ALG-40264	1901-00-00	Census for Alexander	LAC RG 31-C-1 Reels T-6428 - T-6556; Ancestry.ca 1901 Census of Canada Ontario >	
		Thomas	Renfrew (North/Nord) > Wilberforce and Algona (North/Nord) p. 49	

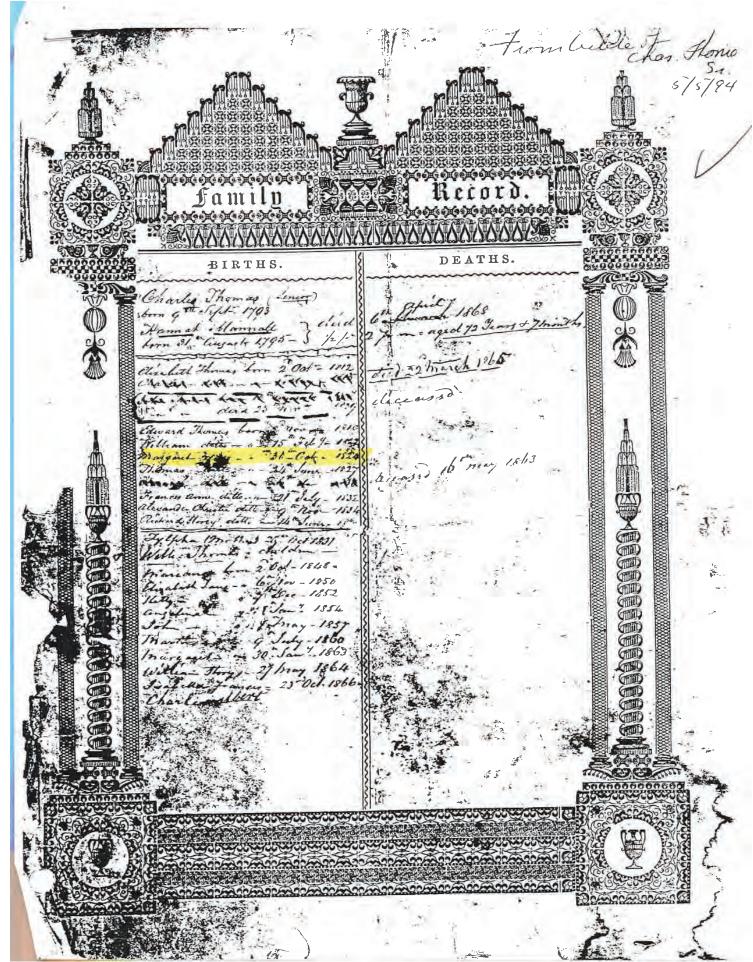
Document	Document	Document Description	Reference
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ALG-40265	1901-00-00	Census for Richard Thomas	LAC RG 31-C-1 Reels T-6428 - T-6556; Ancestry.ca 1901 Census of Canada Ontario > Renfrew (North/Nord) > Wilberforce and Algona (North/Nord) p. 50
ALG-40266	1891-00-00	Census for Richard Thomas	LAC RG 31-C-1 Reel T-6365; Ancestry.ca 1891 Census of Canada Ontario > Renfrew North > Wilberforce North p. 24
ALG-40267	1997-00-00	AOO Cemetery Records Collection Series 12 & 13	AO F 997-12 and F 997-13 File 297 (South Algona - Golden Lake) MS 451 Reel 116
ALG-40268	1881-00-00	Census for Charles Lafleur	LAC RG 31-C-1 Reels C-13162 - C-13286; Ancestry.ca 1881 Census of Canada Ontario > Renfrew South > Hagarty and Jones p. 6
ALG-40269	1954-00-00	Moose Fort Journals 1783- 85	Editor: Rich, Ernest Edwin; Hudson's Bay Company, 'Moose Fort Journals 1783-85': The Hudson's Bay Record Society 1954
ALG-40271	1833-07-06	Translation: Petition from the Algonquins and Nipissing Indians of Lake of Two Mountains	LAC RG 10 Vol. 86 1833-07-00
ALG-50575	1848-00-00	Survey of the Bonnechere River	AO RG 1-59 File "Bonnechere River, McNaughton, 1848b" MS 924 Reel 3
ALG-90191	1833-07-06	Petition from the Algonquins and Nipissing Indians of Lake of Two Mountains	LAC RG 10 Vol. 86 1833-07-00
ALG-90195	1834-04-06	Letter from Captain Ducharme to James Hughes	LAC RG 10 Vol. 88 pp. 35092-93
ALG-90196	1834-02-24	Letter from the Solicitor General from Indian Superintendent in Montreal	LAC RG 10 Vol. 88 pp. 35089-91
ALG-90197	1834-03-31	Letter from Colonel Napier to Solicitor General	LAC RG 10 Vol. 88 pp. 35096-98

Appendix 5: Supporting Document Package for Hannah Mannell

The documents are organized by ALG document number.

They appear in the same order as in the list in Appendix 4 and are bookmarked for ease of reference.

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Source provided by original applicant; reported to be Thomas Family Bible.

PAGE 01

(RECTORY) 450.458.537.2

The following was obtained from the copies of records in St. James Anglican Church, Rudson Reights, Que.

- * Ceremonies performed on Feb. 16, 1824 by Rev. Joseph Abbott
- * THOMAS, Charles, yeomen of Vaudreuil married Hannah Mannall Feb. 16, 1824. Hannah Mannall daughter of John Mannall of Ipswich, Suffolk, England. John Hannall had been a Factor at Moose Fort in the Hudson's Bay Company. Witness to marriage - Peter Spence and T. Harvey

BAPTISMS

- * THOMAS, Elizabeth, daughter of Charles Thomas of Vaudreuil, farmer & Hannah born Oct. 2, 1812
- THOMAS, Charles, son of Chas. Thomas of Vaudreuil & Hannah born May 1, 1815
- THOMAS, John, son " Aug. 10, 1817
- * THOMAS, Edward, son Nov. 18, 1819
- * THOMAS, William, son Feb. 15, 1822
- * MANNALL, Hannah born August 31, 1795 daughter of John Mannall

THOMAS, Margaret, daughter of Charles, Merchant of Vaudreuil & Hannab, Dorn Nov. 10, 1824 - baptised Jan. 19, 1825

THOMAS, Thomas, son of Charles, Farmer of Vaudreuil & Hennah born June 24, 1827 - sponsor - John Knight

THOMAS, Hannah, daughter of Charles & Hennah - born June 6, 1830

THOMAS, Frances Ann, daughter of Charles & Hennah, born July 25; 1832

I am adding the names of the two youngest sons born at Golden Lake, Ont.

Alexander Christie Thomas born Nov. 9, 1834

Richard Story Thomas born June 14, 1836.

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MOOSE FACTORY MISSION CHURCH RECORDS

These records were made available for microfilming through the kindness of the Right Reverend J.A. Watton, Anglican Bishop of Moosonee, Box 830, Schumacher, Ontario.

Accession 4985
Received 27 June, 1967

Microfilmed December, 1967

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- 3. Church Accounts 1873-1882
- 4. Confirmations 1873-1882

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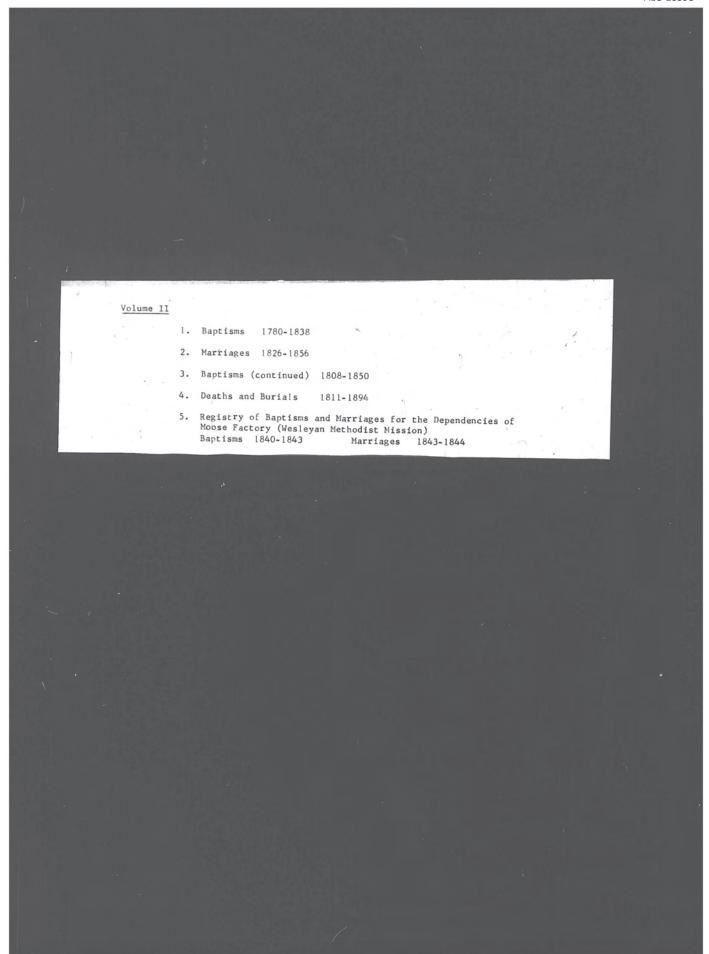
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 Baptisms 1840-1843 Marriages 1843-1844

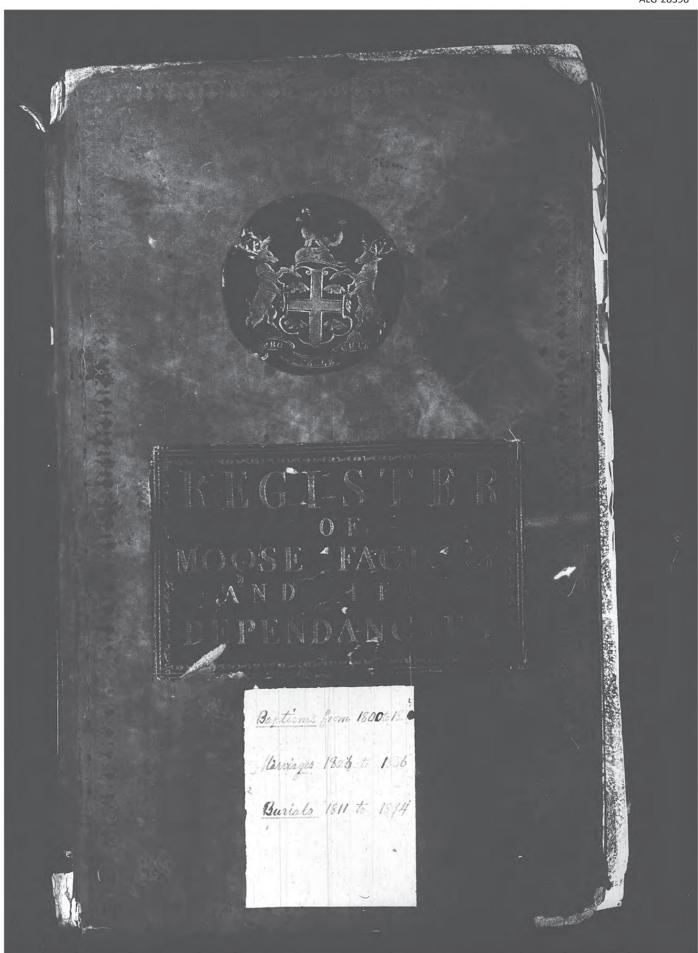
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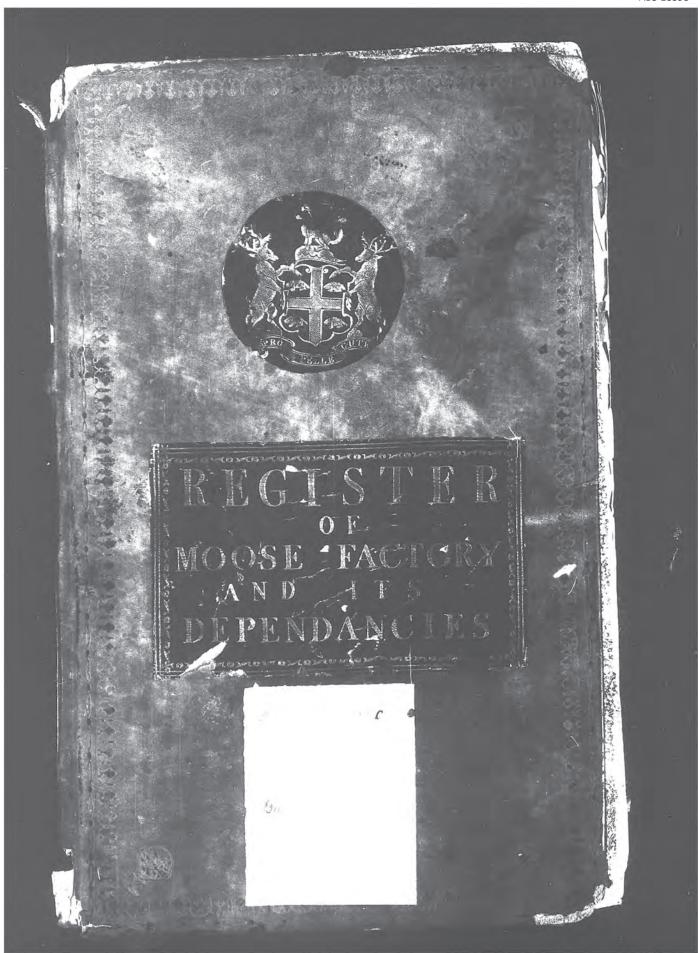
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AOO MS 161 Moose Factory Anglican Missions Baptism, 1780-1850



AOO MS 161 Moose Factory Anglican Missions Baptism, 1780-1850

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Volume I From the Beginning to 1800

R. Cole Harris

Geoffrey J. Matthews

UNIVERSITY OF TORONTO PRESS

Toronto Buffalo London

In memory of Harold Adams Innis and Andrew Hill Clark

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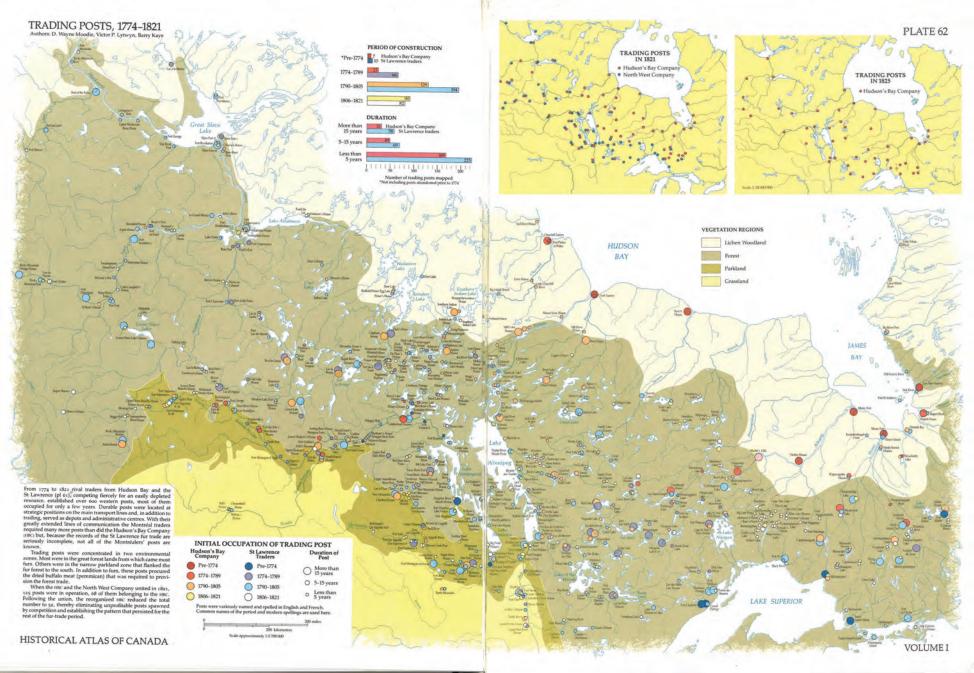
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Indigenous perspectives, much older than the nation itself, shared through maps, artwork, history and culture.

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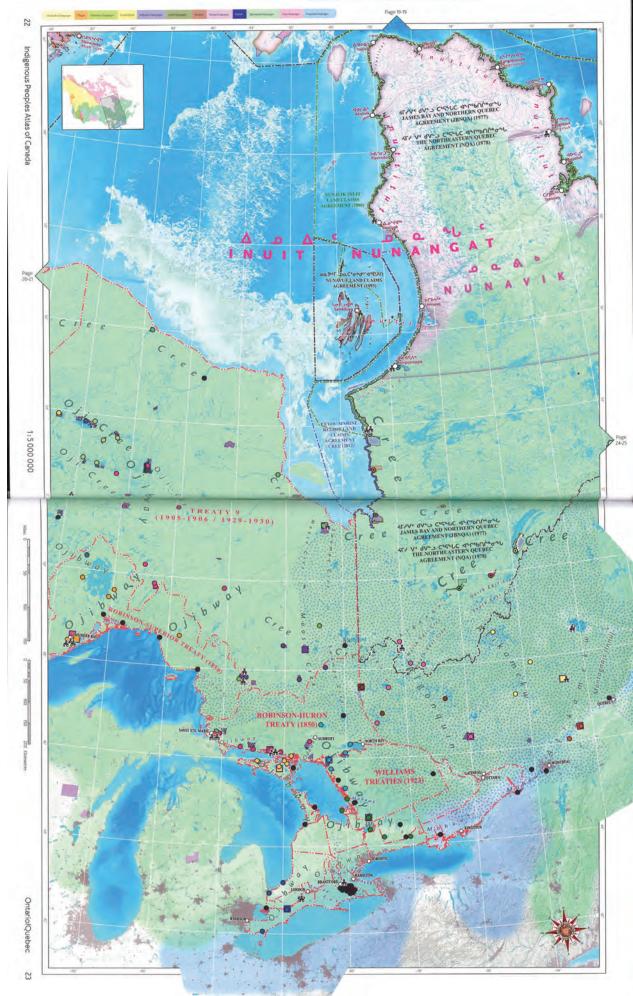
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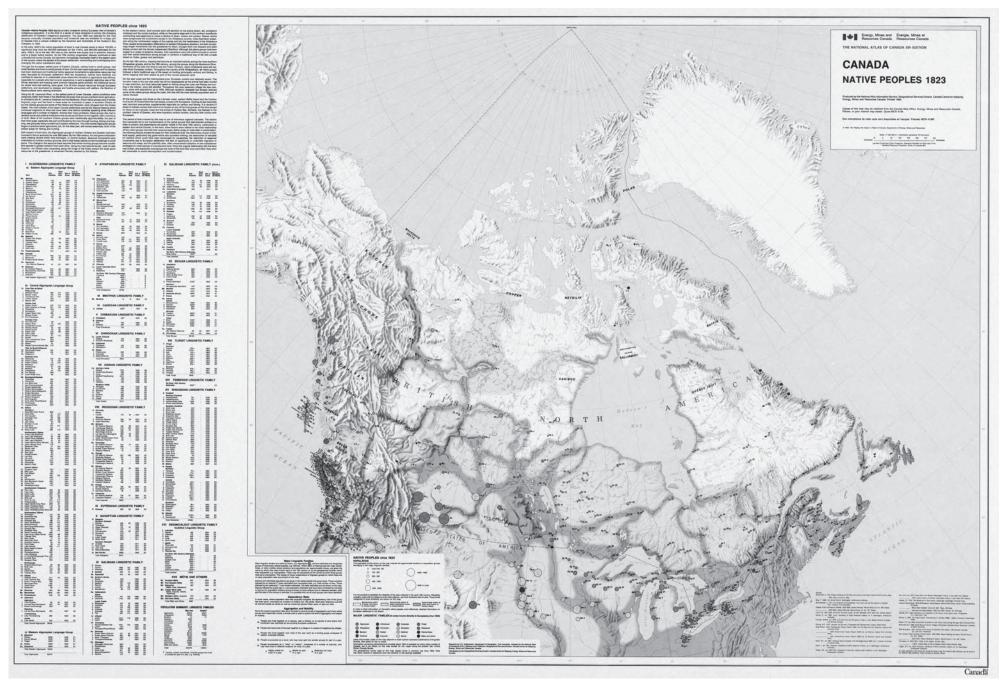
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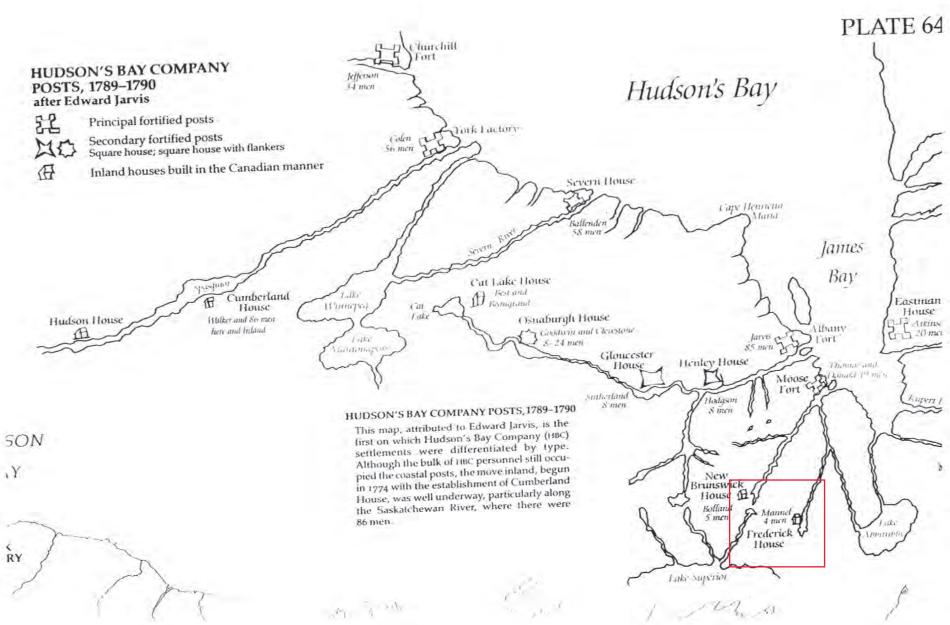
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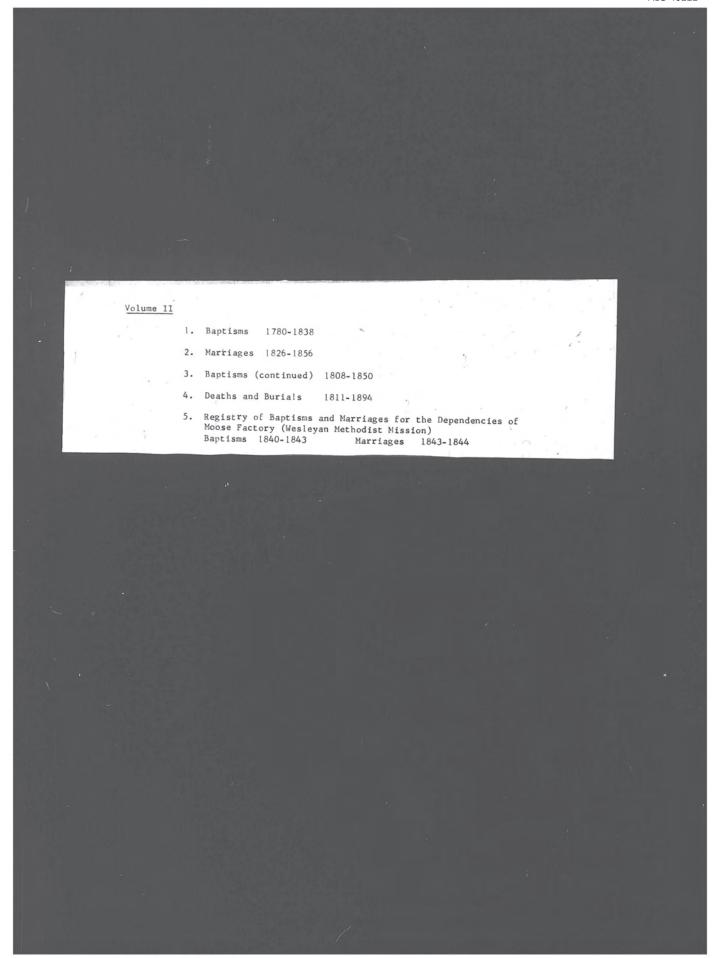
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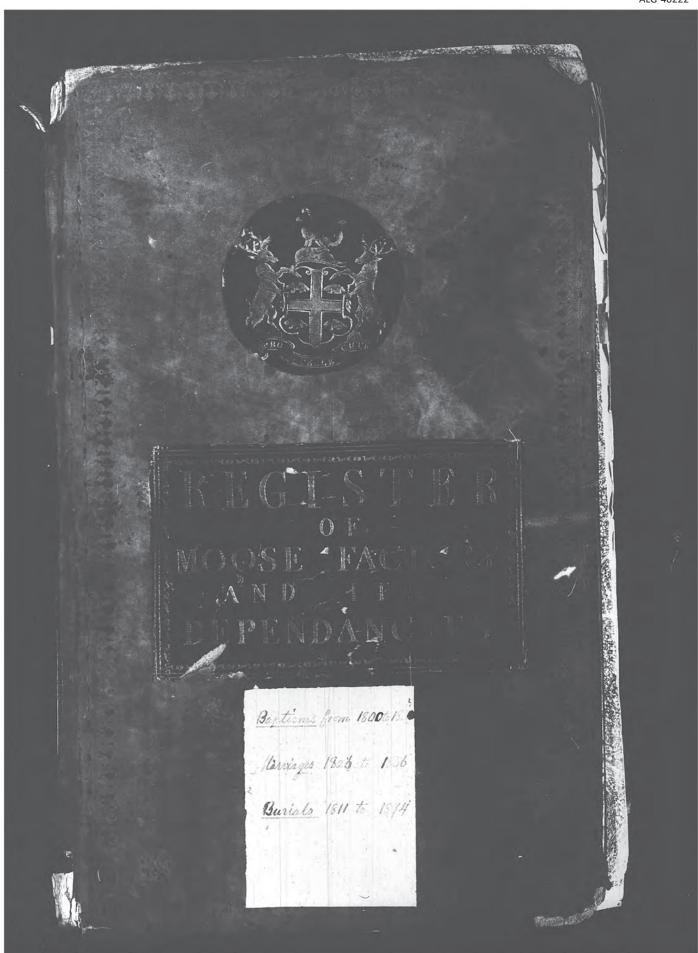
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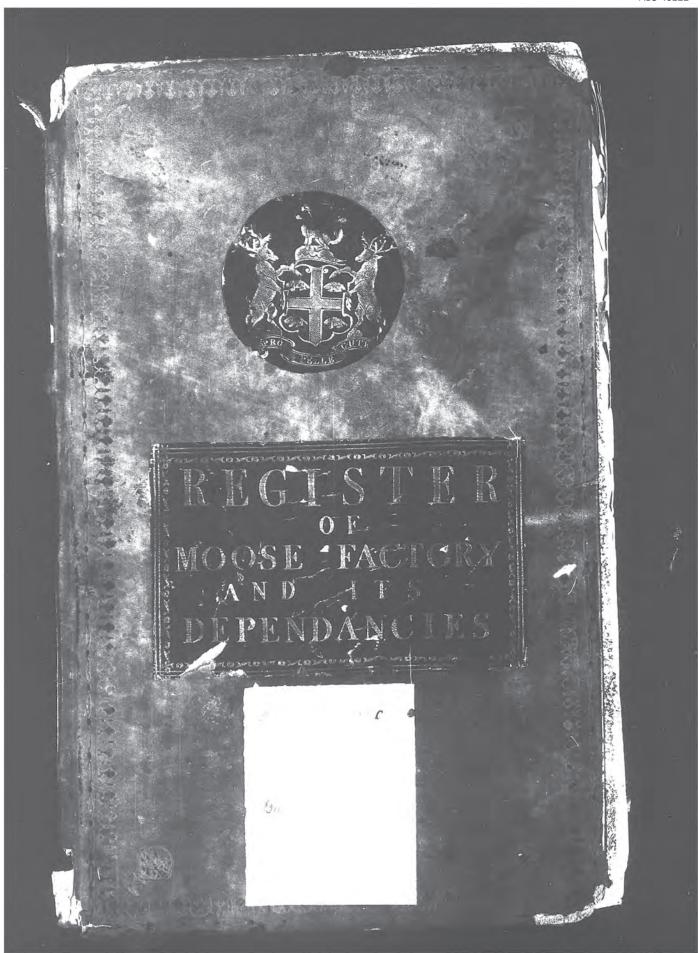
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AOO MS 161 Moose Factory Anglican Missions Baptism, 1780-1850



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NAME: THOMAS, John Sr. PARISH: London ENTERED SERVICE: 1769 DATES: b. ca.1751 d. 9 June 1822

Appointments & S	ervice			
Outfit Year*	Position	Post	District	HBCA Reference
*An Outfit year ran fr	om 1 June to 31 May			
1769	Sailed to Moose on Seahorse			HBRS XVII, pp. 365-370
1769-1774	Writer	Moose Fort	Moose	HBRS XVII, pp. 365-370
1774-1777	Second	Moose Fort	Moose	HBRS XVII, pp. 365-370
1777-1778	To establish Michipicoten, stay	yed at Missinaibi Lake		HBRS XVII, pp. 365-370
1778-1779	Master	Wapiscogamy House	Moose	HBRS XVII, pp. 365-370
1779-1782	Second	Moose, Wapiscogamy House	Moose	HBRS XVII, pp. 365-370
1782-1789	Chief	Moose Fort	Moose	HBRS XVII, pp. 365-370
1789	Returned to England on Seaho	rse on account of ill health		HBRS XVII, pp. 365-370
1790	Returned to Moose on King Go	eorge		HBRS XVII, pp. 365-370
1790-1800	Chief	Moose	Moose	HBRS XVII, pp. 365-370
1800-1801	In England (Went on King Geo	orge, back on Prince of Wales)		HBRS XVII, pp. 365-370
1801-1807	Chief	Moose	Moose	HBRS XVII, pp. 365-370
1807-1808	In England (Went on King Geo	orge, back on Prince of Wales)		HBRS XVII, pp. 365-370
1808-1813	Chief Factor	Moose		HBRS XVII, pp. 365-370
1813-1814	Resigned position but still resi	dent at Moose		HBRS XVII, pp. 365-370
1814, 24 June	Departed for Canada, settled in	Naudreuil County, Quebec		HBRS XVII, pp. 365-370

Wife: Margaret (d. 31 December 1813). [In DCB and other sources, wife mistakenly given as Meenish, wife of his son John] (SF "Thomas, John Sr.")

Children: John Jr. (HBC 1797-1816, died 3 June 1816 at Moose Factory), wife Meenish (by 1824 m. Richard Stevens)

Charles (HBC 1808-1832)

Charlotte (2 June 1788-17 May 1843) m (1) J. G. McTavish 1803 (HBC) (E. Mitchell, Fort Timiscaming, p.70, 74)

m (2) Peter Spence (ca. 1777-1855) (HBC) on 8 Nov. 1819

Children: John, Isabella, Ann (bapt. 15 March 1819); others on Peter Spence biog.

Eleanor (b. 22 November 1780) m. (l) William Richards; children: William bapt. 1808, James bapt. 1811 (SF "Richards, William")

also m. (1) Thomas Thomas; children: Henry and Richard (Will, SF, Thomas, John Sr.)

m. (2) Peter Foy

Margaret (in London, returned home 1792, C.1/394, later back to England)

Frances m. Andrew Stewart (HBC) Ann m. Alexander Christie (HBC)

Elizabeth m. (1) Richard Story Robins, Son: Richard Story Robins (married Hannah Schneider)

m. (2) James Russell

Henry (a minor) (HBC A.32/3 fo. 156)

Children who died (probably children, but some may be grandchildren): Edward Thomas (5 Feb. 1801-25 July 1802); Mary Thomas (23 July 1791-24 Oct. 1802); Richard Edward Thomas (13 Feb. 1803-16 Dec. 1803); Jane Thomas (29 Oct. 1804-1 Sept. 1806)

When they left Moose in 1814, the group consisted of John Thomas Senior, Charles, wife and child, Peter Spence, wife and three children, Thomas Knight, John Knight, Mary Knight, Henry Thomas, son of John Thomas, 3 Grandchildren of John Thomas, viz. Henry Thomas, Richard Thomas, and Richard Robins, Mrs. McNab and a son of Mr. Vincent, Chief at Albany (B.135/a/104)

Mentioned in Will 1822: son Charles; daughter Charlotte, wife of Peter Spence and their son John; daughter Eleanor, wife of Peter Foy; grandchildren Henry and Richard Thomas, sons of Eleanor by her first marriage to Thomas Thomas; daughter Margaret, spinster, in London; daughter Frances, wife of Andrew Stewart; daughter Ann, wife of Alexander Christie; daughter Elizabeth, wife of James Russell and her son Richard Story Robins by a previous marriage; son Henry, a minor living with James Russell (copy of will in Search File)

(See next page)



Publications:

Harry A. Spence, *Four Families* (PP 2855) Jennifer Brown, "A Colony of Very Useful Hands", *The Beaver*, Sp. 1977, pp. 39-45 Hudson's Bay Record Society (HBRS) Vol. XVII *Dictionary of Canadian Biography* (DCB), Vol. VI

Search File: "Thomas, John Senior" (includes extracts from records that relate to biography in *HBRS* vol. XVII cited above)

Filename: Thomas, John Sr. (1751-1822) (fl. 1769-1814) JB/nt August 25, 1989; rev. August 1992; rev. May 2009; SB rev. Nov. 2016



NAME: THOMAS, Charles	PARISH: Hudson's Bay	ENTERED SERVICE: 1808	DATES: b. 9 Sept. 1793
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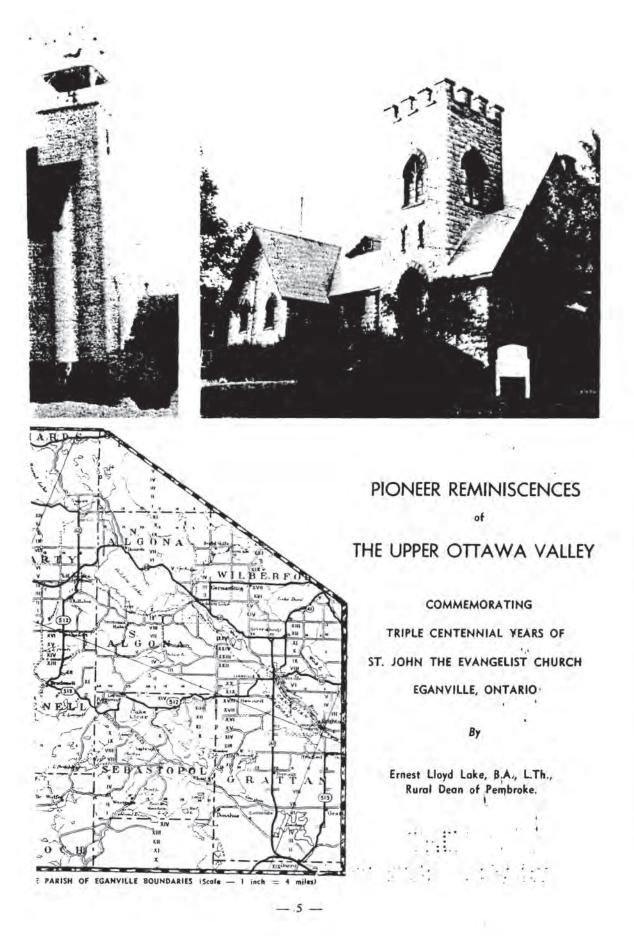
Appointments & Ser	vice			
Outfit Year*	Position	Post	District	HBCA Reference
*An Outfit year ran from 1	June to 31 May			
1000 1010	XX 7 *.		3.6	D 105/1/02 C 70 D 105/1/05 150
1808-1810	Writer		Moose	B.135/d/82, fo. 79; B.135/d/85, p. 152
1810-1812	Assistant	New Brunswick	Moose	B.135/d/86, 87, 90
		(spring trip to Kenogumise	ee)	
1812-1813	Clerk	New Brunswick	Moose	B.135/d/94
1814, 22 June	left service			A.16/16, fo. 136; A.30/11-14; B.135/d/99
1815-1817			Athabasca	A.16/54, fo. 87; Rich, E.E., ed. Simpson's
				Athabasca Journal
1817-1818		Cumberland House	Cumberland	A.16/54, fo. 87
1818-1819			Peace River	A.16/54, fo. 87
1819-1820	Clerk	Colville	Athabasca	A.16/54, fo. 87; B.239/d/210
1820-1821	Clerk & Trader	St. Mary's	Peace River	A.16/54, fo. 87; B.239/d/210;
		•		Rich, E.E., ed., Simpson's Athabasca Journal
1821-1822			Athabasca	B.154/d/17, fo. 8
1822-1823			Montreal Dept.	B.154/d/17, fo. 8
1824-1825	Clerk	Lake of Two Mountains	Montreal Dept.	B.134/g/5
1828-1829	Clerk	Chats	Montreal Dept.	B.134/g/6
1829-ca. 1831	Clerk	Lake of Two Mountains	Montreal Dept.	B.134/g/7, 8; Rich, E.E., ed., <i>Simpson's</i>
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⁺E.E.Rich, ed., Simpson's Athabasca Journal, London: Hudson's Bay Record Society Vol. 1, 1938 (Biography, p. 471, references passim).

Search File: Thomas, Charles (1802-1895)

Thomas, Charles (1793-1895) (fl.1808-1832) JHB Oct. 1986; rev. August 1992; rev. and reformatted November 1999 CAW; rev. April 2009 LF.





Richard Thomas, 7 and Richard Robins, 8 Mrs. McNab and a son of Mr. Vincent now chief of Albany." "

FIRST HUDSON'S BAY FACTOR AT GOLDEN LAKE

John Thomas addressed a letter to the Governor and the Committee of the Hudson's Bay Company from Vaudreuil, Lower Canada, 2 November, 1815, requesting to be allowed to return to Moose Fort, but he was advised from a meeting held on 6 March, 1816, "that his sons may be taken into the Service at Moose but that he himself cannot be allowed to return thither, but if he wishes to settle in Hudson's Bay the Committee will assign him Lands in the Red River Settlement." 10 John does not seem to take advantage of the proposal, but his son Charles - who had attended school in England in his youth had entered the "Service". By this time apparently, Charles Thomas began his work with the Company in 1808 and retired in 1814. During this first contract with the Company, he served as "writer" and assistant trader at New Brunswick. He re-entered the service in 1815, serving in Athabaska until 1817, at Cumberland House 1817-1818, at Fort St. Mary's, Peace River District, 1818-1819, in Athabaska 1819-1820, at Fort St. Mary's, 1820-1821. Here he took charge from July to October 1820, prior to the arrival of Duncan Finlayson. 11

Charles Thomas

Charles Thomas was severely criticised by a senior in the Company's employment, for Colin Robertson in writing to William Williams states,

"I arrived at Fort Wedderburn on the 17th of September last, twelve days before the Brigade, and was much disappointed to find Magnon with his three canoes had left there on the first of that month. This circumstance deranged my plan for the general distribution of goods, owing to the negligence of Mr. Thomas in sending them off from the Depot, not only without a bill of lading, but did not even retain an account of the property they contained." 12

Nevertheless, Charles Thomas is also highly praised by Company leaders, as recorded in letters by George Simpson, an active leader for the Company in North America and one who replaced Colin Robertson in

7 (a) Charlotte Thomas married Peter Spence 8 November, 1819. (b) Henry and Richard Thomas are sons of ber, 1819. (b) Henry and Richard Thomas are sons of Thomas Thomas and Eleanor his wife; children born 5 March. 1796 and 3 December, 1798 respectively. They were baptised on 15 March, 1819. Parish Records, St. James' Anglican Church, Hudson Heights, P.Q. * This Thomas Thomas is most likely the Dr. Thomas who joined the Hudson's Bay Co., 1791 and who deserted to the North West Co., c. 1804, viz, p. 71, vol. 10, Encyclopedia, — Canadiana (F 5010 E 61 1963) Public Archives, Ottawa.

8 Richard Robins is the son of Elizabeth and D. Robins,

viz. p. 181, Appendix.

§ P. 370, Moose Fort Journal (1783-1785), ibid.

10 P. 370, Moose Fort Journal (1783-1785), ibid.

11 P. 471, Simpson's Afhabaska Journal, E. E. Rich.

Hudson's Bay Historical Society, Champlain Society, London.

1938, F. 5000, H9 v., Public Archives, Ottawa.

12 P. 263, Robertson's Letters (1817-1822), E. E. Rich. & R. Harvey Fleming, The Champlain Society, Toronto, 1939, F. 5000, C654, R63, Public Archives, Ottawa, viz. also p. 271,

Athabaska. In his first official letter of request to the Governor, Simpson writes,

I bespeak an "abundance of trifles (for the Indians) to suit their palates and fancies and lighten their pockets... There was not ten gallons of rum in store whereas a sufficient quantity would have disposed of 3/4 ths of their wages". He admires "one thrifty amazon" who contrived to hoard up 200 whitefish while everybody in the Fort were on short rations. He wrangles like a fishwife with Charles Thomas over his wages and concludes with this precious specimen of Simpsonian 'smoothing'; 'pray do not give the censorious an opportunity of saying that you drove a hard bargain with me.' Any district master who could drive a hard bargain with George Simpson deserved a career in the fur trade." 18

When Charles discovered that his services were considered essential in February 1821, while Mr. Finlayson was preparing to retire to the Lower Country in the Spring, he determined to bring his services to the best market and stated that he would remain "on no other condition than that an advance of £50 (be made) to his salary, which I fear must be given." 14

George Simpson wrote to the Committee, "£150 is too high a price for his (Charles Thomas') services but as we are in a corner there is no alternative, it must be given." 15

Also, Mr. Charles Thomas received the following letter from George Simpson, 7 December, 1820, while in charge at St. Mary's, Peace River,

I am favoured with your esteemed Letter of 19 October and feel perfectly satisfied with your assistance, experience, and advice, will be of the most essential importance to Mr. Finlayson who seems to appreciate your services very highly. Considering the limited means that were at your disposal I think you have done wonders during the summer and I trust that the Post will never be left in such a destitute state again. Your contract I understand expires next season and have authorized Mr. Finlayson to renew it which I trust you can have no objections to do as it would be with much reluctance I should part (now that the heat of opposition is over) with a Gentleman who is so deeply interested in the Welfare of his Employers, I remain, sir,

Your mo. obedt. servt.

(signed) Geo. Simpson 18

Charles left and went to Lower Canada in 1822. Perhaps the death of his father John Thomas prompted him to proceed with haste to Vaudreuil, P.Q. He inherited from his father Lots 3 and 4 of Vaudreuil on 19 January, 1822. Then, "Charles, yeoman of Vaudreuil, married Hannah Mannall (31 August 1795-6 April 1868) on 16 February, 1824 in a

¹³ P. xliv, Simpson's Athabaska Journal, E. E. Rich. The Champlain Society, London, 1938, F. 5000, H9, vl. Public Archives, Ottawa, viz. also p. 467; ibid.
14 P. 274, ibid.
15 P. 279, ibid.
16 P. 189, Simpson's Athabaska Journal (E. E. Rich and R. Harvey Fleming, editors), F. 5000-C654S55J, Public Archives, Ottawa. Viz. also, "Simpson", Appendix, p. 180.

service conducted by Rev. Joseph Abbott. The witnesses were Pcter Spence and T. Harvey. The Charles Thomas' wife was daughter of John Mannall, successor to John Thomas as chief Factor at Moose Fort. They had eleven children. Elizabeth (2 October. 1812-30 December. 1892), Charles (1 May. 1815-22 March, 1865), John (10 August, 1817-25 November 1839), Redward (2 November, 1819-17 March, 1897), William (15 February, 1822), Margaret (30 October, 1824) was baptised 19 January, 1825. Thomas (24 June, 1827-March, 1870), Hannah (6 June, 1830-10 May, 1863), Frances Ann (21 July, 1832), Alexander Christopher "Christie" (9 November, 1836-23 September, 1907), Richard Story (14 June, 1838-19 June, 1902).

Charles later rejoined the service and is listed at Lake of Two Mountains, Montreal Department, HBC, in 1830. 20 It was about this time that Charles was sent to Golden Lake to establish a Hudson's Bay Company Post at the narrows of the "Lake" (Bonnechere River) called by the "old timers", 'The Old Post'.

GOLDEN LAKE IS NAMED

Charles liked the Lake and was so impressed by the beauty of the sunlight's golden reflection upon the waters and sandy shore, the burst of golden glory, enhanced by the scarlets of the other trees, in the hard wood forest encircling the "Lake" at autumn, and again the prospect of gathering gold from the furs and valuable timber for the Hudson's Bay Company, oneself, and many others who would soon penetrate the Crown lands presently roamed by the Algonquins that he named the water-way, "Golden Lake", 21 Charles determined to strive to win favour with the Indians as he began trading for their furs, 22 for he seemingly hoped that when the first contest came between them and the advancing settlers he would be able to wield strong influence in favour of the white intruders.

17 Parish Records, St. James' Anglican Church, Hudson Heights, P.Q., p. 471, Simpson's Athabaska Journal, ibid.
18 John was born in Athabaska Family records.

19 Edward was born at St. Mary's, Peace River. Family records & No. 10, p. 19, Census returns 185-2, Township of Wilberforce, County Renfrew, Roderick Greer, c-980, Can. West, Census 1851. Public Archives. P. 471, Simpson's Athahaska Journal, ibid. The family bible gives date above, while the parish records, St. James' Church. Hudson Heights, give the date of birth as 18 November, 1819. The latter records also state that, Elizabeth, Charles, John, Edward, and William were baptized on 16 February, 1824, along with their mother, Hannah Mannall Thomas. Frances Ann's family bible dating is above, but parish records, St. James' Church, Hudson Heights, P.O., give 23 July, 1812.

Hudson Heights, P.Q., give 23 July, 1812.

20 The date 1837 is inscribed in a copy of the Holy Bible presented to Charles Thomas, Golden Lake, Bonnechere River, by the Perth Bible Society. It seems most likely that Charles established the post by 1832. His successor, John McLean, Hudson's Bay Company, reached the area by 1825.

²¹ Charles explored the Bonnechere River in 1836 and found the Indians hostile to his intrusion on their hunting grounds and refused him permission to cut timber, viz. p. 157. Appendix. Family records.

p. 157, Appendix. Family records.

22 Charles Thomas sold the first gun to chief Stogna.

The gun was held erect and the Indians threw their furs around it until furs reached the gun top. p.



View of the north shore of Golden Lake.

First White Pine Cut at Golden Lake

Alexander McDonald,* the first white man to cut white pine around Golden Lake c. 1836, soon realized the need of Charles Thomas' help to gain assurances from the Indians that he and his men would not be molested as they remained to harvest the valuable timber. Charles called a "pow-wow" on behalf of McDonald outside the Trading Post stockade and won over the Indians by telling them that McDonald was also subject to the "Great Father", and that he merely wished to cut trees for "wigwams". Further, he assured them that McDonald's men would not harm the beaver. Thus, a verbal treaty was transacted.

First White Child Born at Golden Lake

Charles built his first shanty on Thomas' point and wintered there. It was in this building that Alexander Christie, the first white child to be born at Golden Lake, was given birth on 9 November, 1836. A year later, Charles moved further up the Lake and built a small house. Later, when more lumbermen came into the area, he built a larger house where Richard Story was born 14 June, 1838. This place became known as "Richard's Landing". 23

Subdividing the Thomas Property Edward and Catherine Thomas

When the boys were grown, a farm was provided for each. The Mundt farm for Edward Thomas (2 November, 1819) and Catherine (Pierce) (23 March, 1825) who married c. 1842. They had thirteen children, Hannah E. (21 September, 1844), Frances Ann (17 May, 1846), Catherine Mary (25 February, 1848), Jane (28 December, 1849-29 January, 1890), Zilpha (16 January, 1852), Charlotte (15 July, 1853), Mary (21 September, 1855), John Mannall (1st) (10 August, 1857), John Mannall (2nd) (24 November, 1859), Ellen (23 October, 1862), Sarah (1 February, 1864), Alice Maud (6 September, 1866), Albert Edward (30 August, 1870).

^{4 &}quot;Alexander Macdonell" in The Algonquin Story, Audrey Saunders.
33 Family records, viz. E. G. Spence, c/o St. John's Church, Eganville.

Culhane

Daniel (8 April, 1847) and Margaret (21 January, 1847)
Daniel Culhane was born at County Claire, Ireland, and came to Canada with his widowed mother, c. 15
December, 1847. He attended school at Golden Lake.

Daniel Culhane and Margaret (21 January, 1847), the daughter of John and Eleanor Armstrong, married at Eganville, c. 1867. They settled in a two story log house north of the present Round Lake Centre.

Daniel was foreman for McLachlin Bros., built dams throughout the Bonnechere river system, and finally was fire-ranger for Gilles Bros., at Lachford. He was considered an excellent violinist for the numerous "squares" held by the lumbermen in their shanties and camps in the winters.

The Culhanes had ten children, John (10 March, 1869), Katherine (10 October, 1871), Margaret (13 August, 1873), Daniel (29 May, 1875), James (8 April, 1877), Isobel (8 April, 1879), Alexander (13 April, 1881), Mary Anne "Mae" (29 October, 1883), Ida (9 September, 1886), and Mabel Eleanor, Mrs. Claude Lora (11 June, 1896). Daniel and family moved to Killaloe in the autumn of 1900.

Alexander Culhane is remembered best by the present Church of the Ascension congregation as a friendly unassuming gentleman who shoveled the snow from the parish church path for his neighbour to attend divine service and be ready with a humourous saying or pioneer "tale" to warm his heart afterwards.

Mabel Lora is hospitality itself to her friends in Ottawa during the spring, autumn, and winter, and at Round Lake or Killaloe in the summer months. Mrs. Lora and her daughter's family attend St. Matthew's Church, Ottawa, and Church of the Ascen-Killaloe in the autumn of 1900. The four sons all worked in timber limits, Algonquin Park.

Fabian

William Fabian (c. 1860) was born to William Fabian presumably from France and his wife at Mud Lake. William married Freda Meine c. 1885. They had six sons and five daughters: Henry, William (1890), Christopher (1896), Charles, Arthur, Herman (1903), Anne, Emma (Mrs. Alexander Rosamond), Tillie (Mrs. Samuel Junopp), Irene (Mrs. P. Braszenskie), and Esther.

William Fabian (24 December, 1890) married Jane Shields (1889) and they settled on Lot 17, Concession 13 of Hagarty Township, and they had seven children: Dorothy (1912), Leonard (1913), Harry (1917), May (Mrs. Leonard Wagner) (1919), Annabelle (Mrs. Alvin Lamond) (1921), Agnes (Mrs. Timothy Burns) (1923), Edna (Mrs. Francis Visneskie) (1925). In a second marriage, William married Addie May Higgison.

Christopher (1896) married Frances Yantha, Bonnechère, and they had, Ernest, Doreen, Barbara, Shirley, Marion, Diana, Edward, and Carson. Herman (July, 1903) married Kate La Flaire and they had six children, John married Lila Enos, Ida (Mrs. M. Yantha), Phyllis (Mrs. L. LeDuc), Joyce (Mrs. T. Mask), Esther (Mrs. Maurice), Beverley (Mrs. H. Noack).

Farr

Thomas Farr (1863) and Sarah Thomas (1864) settled on the present Peter Henry Foy property near S.S. No. 3 Public School, Hagarty Township. Thomas was born in England and came to Admaston and the Bonnechere c. 1879 when he was sixteen years of age. Thomas and Sarah had five sons and two daughters: William John Henry, Peter Foy, Guy Oscar, Lee Adrian, Cyril, Grace Pearl, and Lyla Anne. During the periods when there were no Anglican clergy ministering in the Upper Bonnechere some of the Farrs became Methodist.







Peter Foy (1824)

Margaret McKibbon.

Foy(e)

Peter Foy, ¹ (c. 1790-1851) married Eleanor Thomas (22 November, 1780) at Vaudreuil on 18 March, 1819. The witnesses were John Thomas, father of the bride and Peter Spence. Peter "Foye" acquired lot No, 27 on 7 October, 1823. They had three sons, James (26 April, 1820-1895), Thomas (21 March, 1822) ² who was knicknamed "Knuck" and he never married, and Peter (28 December, 1824-1890). ³

James and Hannah (Waterson) Foy

James Foy (1820) met and married Hannah Waterson at Vaudreuil. James and Hannah settled near the bride's home for some twelve years. They had four children, Mary Eleanor Thomas Foy (14 August, 1848), * Francis (9 December 1849-1931), * Margaret (4 June, 1852) * and Peter Thomas Foy (29 January, 1859-1942).

Francis (1849) married Jane Perrigo (1866-1941) on 26 July, 1886. They had four boys, John James (27

¹ Foye as a surname for Peter appears in early records at St. James Church, Hudson Heights, Quebec. Then, in other lists the "e" is omitted. R. Foy is believed to have come from Tramore. Ireland.

² Thomas Foy was baptised 21 September, 1822, Parish Records, St. James', Hudson Helghts, P.Q.
³ Peter Foy was baptised 7 May, 1825, ibid.

Mary Eleanor Thomas Foy was baptised 9 March, 1849,

Francis Foy was baptised on 15 March, 1850, ibid.
 Margaret Foy was baptised in November, 1852, ibid.
 April, 1887-c. 1893), Benn Waterson (24 May, 1889)

who married Mabel McKibbon, Francis (20 June, 1891) who married Mary Murphy, and John Lorne (2 Angust, 1893) who married Elsie Crozier (1896-1960) on 3 July, 1918 and this couple had four sons. Stuart, John Francis, Kenneth, and Keith.

Margaret (1852) married Dennis McGuey and had eight children, Mary Jane, Francis, Foy, Graham. Hannah, Peter, John, and Henry. Mary Jane married Peter Foy (10 April, 1860) about the year 1904.





James Foy (1820) 2

Dennis McGuey

Peter and Margaret (McKibben) Foy

Peter Foy (28 December, 1824 — 10 November, 1890) engaged in lumbering operations in Vaudreuil, P.Q., then became one of the first settlers at Mink Lake. Peter Foy married Margaret McKibben on 21 March, 1856 at Douglas. The clergy was the Rev. Mr. Thompson, Renfrew. Peter Foy received a grant of land (Crown) on 7 Dec., 1863, and established a stopping place and hotel on the banks of the Bonnechere, just below Round Lake, and across the river from the present church property. This hotel had stabling for thirty-four teams of horses, and was on the route from Ottawa to "The Basin" (Algonquin Park), and at the centre of a thriving lumbering industry.

Thomas and Susanna (Libby) Foy

Peter and Margaret Foy had nine children, Thomas (6 May, 1857-1914) who married Susanna Libby (1864-1944). They had twelve children, Margaret, Beatrice, Peter Henry, Philip, Thomas, Joseph, John, Frank, Stanley, Garfield, Elizabeth, and Martha. Peter and Margaret lived at Mink Lake for several years and then moved to Lots 8 and 9, Concession 1, Richards Township, Renfrew County. Their sons, Philip and Peter Henry bought the property c. 1912. Later, Peter Henry married Ethel Shellhorn, Deacon, 24 March, 1915, and purchased the property. They had eight children, Howard, John James, Murray, Marjorie, Kenneth, Irma, Doris, and Ross.

2. Ellen Jane Foy (12 October, 1858) did not marry.

Peter and Barbara (Irvine) Foy

 Peter Foy (10 April, 1860) and Barbara Irvine inherited Lots 6 and 7, Concession 13, Township

² James Foy's birthdate on the cemetery stone, Eganville, is 1816.



Thomas Foy (1822) sitting on a stump at a typical hunt camp, Perrigo Lake. The peg-leg is due to wrong treatment administered to frost bite.

of Hagarty. They had five children, Archibald Irvine (4 August, 1890), Osmonde Earle (7 July, 1892), Hubert McGregor (14 August, 1894), Ina McLean (11 May, 1896), Peter Elmer (21 December, 1898).

Peter and Mary Jane (McGey) Foy

Peter Foy was bereaved of his wife Barbara Irvine c. 1900. Then, Peter (10 April, 1860) married his second wife, Mary Jane McGuey c. 1904. They had six children: Barbara (19 September, 1905), Margaret (24 November, 1907), William (26 July, 1910), Marie (17 August, 1913), Norman (3 March, 1916) who married Eva Lambert (14 September, 1911) daughter of Charles and Alice (Teeple) Lambert, and Macey (1919).

Sarah Ann and Thomas Farr

 Sarah Ann Foy (24 June, 1862) married Thomas Farr and they had six children, Grace, Lila, Foy, Guy, John, and Lee.

Henry M. and Elizabeth (Warren) Foy

 Henry McKibbon Foy (18 December, 1865) and Elizabeth (Warren) inherited Lot 11 of Concession 11, Township of Wilberforce, Renfrew County. They had five children, Clifford, Pearl, Della, Earl, and Lorne.

Adeline Margaret and William Griffith

 Adeline Margaret Foy (4 November, 1867) married William Griffith and they had six children, Earl, Gordon, Myrtle, Lillian, Luela, and Margaret.

John and Maud (Irvine) Foy

7. John Foy (17 November, 1870-12August, 1962) and Maud Irvine (1879-1958) of Denbigh lived on the north part of Lot 9, Concession 13, and all that part north of the Bonnechere river and south half of lots 8 and 9, Concession 14, Hagarty Township which lies at the foot of Round Lake. John attended school at Mink Lake since there was no school at Tramore until 1880. In 1893, John's signature appears as auditor of the accounts for Public School Section No. 3, Hagarty Township. From 1912-1945, John was secretary-treasurer of the school and he accepted similar duties at St. John's church. John helped to construct the church in 1901 and it is recorded that he drove a team of

¹ Elsie Crozier was daughter of Christopher and Gatherine (Gibbons). Northcote.

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DATES: NAME: MANNAL, John PARISH: Kelsale, Suffolk ENTERED SERVICE: 1786 (Mannall, Mannel) (after 1797 Stockton, Norfolk) Appointments & Service Outfit Year* **HBCA** Reference **Position** Post District *An Outfit year ran from 1 June to 31 May A.30/3, fo. 74d-75; A.30/4, fo. 7d-8 1786 - 1788 Writer Moose Fort Moose 1788 - 1792 Writer **Brunswick House** Moose A.30/4, fo. 34d-35, 63d-64; A.30/5, fo. 8d-9, 35d-36 Writer & Master Moose 1792 - 1794 Frederick House (F.H.) A.30/5, fo. 60d-61 Frederick House (F.H.) A.16/16, fo. 25d-26; A.30/6, fo. 17d-18, 62d-63 1794 - 1795 Master Moose 1795 - 1797 Master Kenogamissi Lake (K.L.) Moose A.16/16, fo. 25d-26; A.30/7, fo. 17d-18, 62d-63; A30/8, fo. 17d-18, 60d-61 A.16/16, fo. 25d-26; A.30/8, fo. 60d-61 1797, 22 September home 1798, 23 May A.16/16, fo. 61d-62 back 1798 - 1799 Trader, Second Moose A.30/9, fo. 16d-17 Kenogamissi Lake Moose A.30/10, fo. 16d-17 1799 - 1803 **Inland Master** Eastmain 1803 - 1812 Inland Master & Second A.16/13, fo. 102d-103; A.16/16, fo. 61d-62, 100d-101, 152d-153 A.30/11, fo. 13d-14 1812 - 1813 Second Moose

Moose

"52 A Map of the Interior from Moose Fort containing some new discoveries. John Mannal." (HBCA, A.64/45, p. 131)

Letter from Cordelia Mannall, John's wife, to Hudson's Bay Company, London, dated Beccles, 17 August 1837 (HBCA, A.10/5, fo. 76)

This letter is a request for support from the Company. Mrs. Mannall mentions that her husband served 28 years with the Company and left 8 children. Two of Mannall's sons, one 16, the other 13, have taken employment on coasting vessels from Beccles to London. Mrs. Mannall asks that they be considered for employment with the Company.

Filename: Mannal, John (fl. 1786-1814) April 1987 MGM:wg (Rev. Sept. 1991, JHB)

District Master

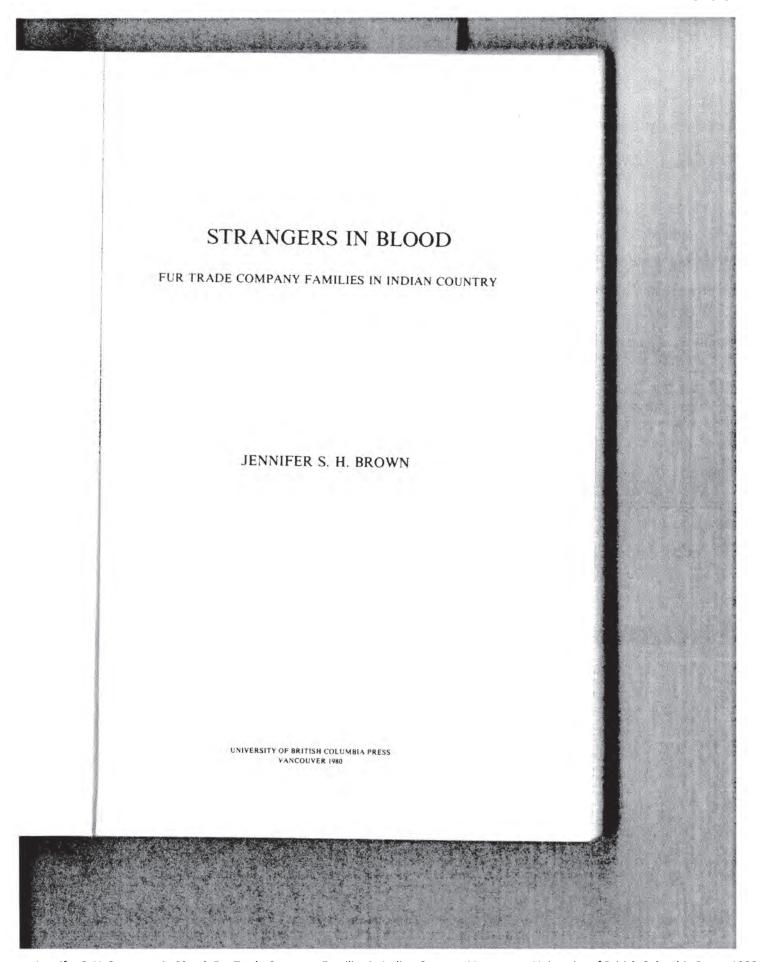
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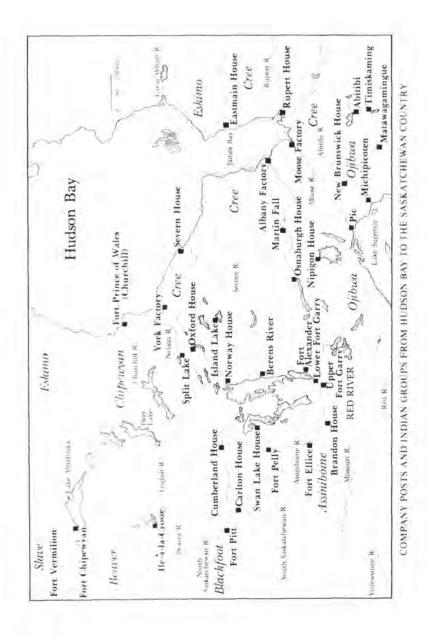
1814



A.30/12, fo. 9d-10; A.30/13, fo. 14d-15



Brown, Jennifer S. H. Strangers in Blood: Fur Trade Company Families in Indian Country. Vancouver: University of British Columbia Press, 1980.



Preface

On 2 May 1670, King Charles II of England granted to his "Deare and entirely Beloved Cousin Prince Rupert" and seventeen others a Royal Charter establishing them as "the true and absolute Lordes and Proprietors" of an area vaster than any European of the time realized. These eighteen founders of the Hudson's Bay Company, having "at their owne great cost and charge undertaken an expedicion for Hudsons Bay in the north West part of America for the discovery of a new Passage into the South Sea and for the finding some Trade for Furrs Mineralls and other considerable Commodityes" were to receive the "sole Trade and Commerce of all those Seas Streightes Bayes Rivers Lakes Creekes and Soundes ... within the entrance of the Streightes commonly called Hudsons Streightes together with all the Landes and Territoryes upon the Countryes Coastes and confynes of the Seas Bayes Lakes Rivers Creekes and Soundes aforesaid that are not actually possessed by or granted to any of our Subjectes or possessed by the Subjectes of any other Christian Prince or State."

This privileged monopolistic company was not to keep its rights to the "sole Trade" without facing challengers who sometimes threatened its very survival. Early French competition for furs was vigorous and ended only with the British conquest of New France in 1763. The conquest opened the Canadian fur trade to British entrepreneurs (largely, in fact, Highland Scots), who soon created a much more serious rival, the North West Company, from their flexible business partnerships. Eventually the two were to merge, and in 1821, a new Hudson's Bay Company with a substantial component of North West Company officers in its councils assumed economic and administrative control of the fur trade.

This volume undertakes a comparative study of these companies as organizations that differed conspicuously in their origins and characteristics and of the social and domestic relations that developed within them. The traders of these firms constituted a bipartite community of both anthropological and historical interest. They were not colonists. Unlike many Europeans who came to the New World, they arrived in the fur trade country with the intention of returning to their homelands, cum animo revertendia as the Montreal lawyers in the Connolly case of the 1860s put it. Until the late period and then only in certain restricted areas, their employers did not wish them to settle in the Northwest; settlements, except on limited scales, conflicted with the trading and fur extraction purposes for which these men came. Nor did

From the late 1700s on, company men increasingly tended to find their fur trade mates among the mixed-blood daughters of their senior colleagues. These daughters might be broadly classed as Indian, yet they also had a specific paternally derived identity. As their numbers grew, their unions with traders initiated a new pattern of fur trade endogamy that was to change the character of Hudson's Bay social life in some important respects.

HUDSUN'S BAY COMPANY MEN AND MIXED-BLOOD WOMEN, 1770-1821.

Probably a few company men took daughters of senior colleagues as mates before 1770; there were certainly some such women available by then. Writing in the 1740s, James Isham described the native children of "Englishmen" (as all servants were known) as "pretty Numerious." But before 1770 the London committee still actively entertained hopes of suppressing or at least discouraging traders' sexual alliances. Early relationships between company men and mixed-blood women (whose identity would in any case have been obscured by their classification as "Indian") were therefore as unlikely to be reported in the records as alliances with Indians.

From the 1770s on, specific references to unions between traders and native daughters of company men begin to appear. Sometime in the 1770s, Edward Jarvis, surgeon at Albany and Moose, apparently took as his fur trade wife "the daughter of an Englishman" (unnamed) whom he described as having "few or no Indian friends." Their son Edward was allowed to travel to England in 1784 since he too lacked Indian contacts (Rich 1954: 350-53). Another trader, James Spence, took as his wife a woman whom he described in his will of 1795 as "my Indian Wife Nostishio [Nestitio?] daughter of the deceased Isaac Batt," a company trader who died at an inland post in 1791. Since Spence and Nostishio had four children by 1795, it is likely that their marriage had begun at least as early as the 1780s (HBCA, A. 36) 12, f. 224).

Two officers of the later eighteenth century, Matthew Cocking and Moses Norton, each had several daughters, some of whom became allied with later company men. Cocking who entered as a writer in 1765, left three daughters at Hudson Bay upon his retirement for health reasons in 1782. Thereafter, he

provided his family with annuities that for many years were paid to them at York Factory. Two of the daughters, who all went by Indian names, became country wives of company officers (HBCA, A. 11/117, ff. 36, 60, 119, 100; ibid., A. 36/1A/11; Spry in press).

As far as they are known the daughters of Moses Norton probably made similar alliances. Samuel Hearne's description of Mary Norton implies an attachment between them before her death in 1782. She was, he affirmed "directly the reverse" of other "Southern" (Cree) Indian women, who were too much addicted to liquor and debauchery. Although lacking education or "the assistance of religion," she possessed "virtue and virtuous principles" and "every other good and amiable quality, in a most eminent degree." This "most innocent and virtuous woman" perished in her twenty-second year "by the most excruciating of all deaths," from cold and hunger in the winter after the French had struck a final blow against the British after the American Revolution by destroying the company's establishment at Churchill. Hearne's "epitaph" for Mary was a passage from a poem by Edmund Waller that suggests his affection for her:

Stranger alike to envy and to pride, Good sense her light, and Nature all her guide; But now removed from all the ills of life, Here rests the pleasing friend and faithful wife. (Tyrrell 1911: 158-60)

Hearne mentions that Mary died "amidst her own relations" (her father having died in 1773). According to a strong tradition still preserved in Selkirk, Manitoba, in the early 1970s, one of those relations was Margaret (Nahoway), a younger blue-eyed sister who, sometime in the 1790s, became the wife of William Sinclair I, an officer from the Orkneys, and mother of their ten children (interview with Ruby and Barbara Johnstone, 8 July 1972). Although company records do not confirm that Margaret was Norton's daughter, these family recollections are all plausible or in accord with known history. They also allude to a Hudson's Bay officer named Holden who assisted the family. No Holden occurs in company records of the time, and it is a reasonable linguistic possibility that this is an allusion to Hearne. Another woman named Norton, who turned up in Red River in the 1830s, may have been a sister to Mary and Margaret. The Anglican Red River register for 1834 records the baptisms of "Charlotte Norton an Adult Half Breed" and her five children "by a deceased Indian" (nos. 658–63).

The above cases have some common elements. These early mixed-blood women were generally close to Indian society and relatives (except in the Jarvis case) and most went by Indian names. They were perhaps as likely to marry Indians (as did Thu'cotch Jacobs) as to be allied with "Englishmen." There is no particular evidence that their fathers arranged or intervened in their marriages; indeed Cocking, Norton, and Jarvis's wife's father were all either absent or deceased when their daughters married. And there is little sign of sentiment on the traders' part that native company daughters should be allied with traders rather than Indians or that they were preferred to Indian women as mates. It is possible, in fact, that numerous eighteenth-century officers would have preferred Indian women as partners, since their value in forming trade alliances with their Indian relatives and communities was considerable.

Accompanying their general assumption that native-born children would pass into Indian society, some company men held the logical corollary belief that they should be actively prepared for an Indian life. Although he admired Mary Norton's distinctiveness from Indian women, Samuel Hearne felt that her father was "very blamable from bringing her up in the tender manner which he did," for she therefore lacked resistance to fatigue and hardship, and lacked the skills to provide for herself. He went on to state his point in more general terms:

This is, indeed, too frequent a practice among Europeans in that country, who bring up their children in so indulgent a manner, that when they retire, and leave their offspring behind, they find themselves so helpless, as to be unable to provide for the few wants to which they are subject. The late Mr. Ferdinand Jacobs... was the only person whom I ever knew that acted in a different manner; though no man could possibly be fonder of his children... as there were some that he could not bring to England, he had them brought up entirely among the natives, so that when he left the country, they scarcely ever felt the loss, though they regretted the absence of a fond and indulgent parent (Tyrrell 1911: 160).

By the late 1790s, however, company men were no longer advocating Hearne's or Jacobs's approach. With growing openness, officers and even some lower-ranked men were fathering children who began to play their own parts in the social and economic life of the posts. It is doubtful whether the small local lodian groups with their often precarious subsistence base could have absorbed all these offspring, even if they were willing. And as traders grew more visibly committed to their native families, they became more reluctant to see these children slip away into Indian life and sought to find them new roles within the company's establishments.

In time, then, traders' native-born daughters became increasingly conspicuous in the social order of the fur trade. There were perhaps four main reasons why they were preferred over Indian women from the late 1700s on, aside from the fact that there were more of them. Two of these reasons relate to declining fur trade needs for Indian women; and two reflect the increasing advantages that company daughters could offer their husbands and children in the changing fur trade social context of the early 1800s.

In the first place, by the 1790s the company had been established in a broad region west and south of Hudson Bay for many decades; and in areas where trade contacts were already made, alliances with Indian women for trade purposes were less important. In the far west, as traders reached new Indian groups, some such alliances were still being made in the 1820s; and in his 1821 report to the London committee, George Simpson told his employers that "Connubial alliances are the best security we can have of the goodwill of the Natives, I have therefore recommended the Gentlemen to form connections with the principal Families immediately on their arrival" (Rich 1938: 392). But in older trading areas, such alliances were declining.

Additionally, many traders' daughters could make the same contributions as Indian women; probably few were as indulgently protected as Mary Norton was said to have been. As company journal-keepers became more frank about the existence of native families, they often made clear how the mixed-blood women helped at the posts. By the 1800s, their contributions to the food supply were considerable, for example at Moose Factory, in the vicinity of which they gathered quantities of country provisions. On 18 December 1806, it was recorded that "Mr Browns Wife [Anne, daughter of George Humble; see HBCA, A. 1/44, f. 147] came home with 63 W[hite] fish yesterday and returned to her tent today." In 1807-8, while chief officer John Thomas was on furlough in England, his wife and their daughters were of great assistance in provisioning the post. On 28 November 1807, for example, they brought in 28 pounds of fish and 25 rabbits; on 5 December, the daughters brought 16 rabbits, and on 27 February 1808, they supplied 35 pounds of fish. On 8 July, the Thomases contributed 28 pounds of fish and "Mrs Mannall," another officer's wife, brought 40 pounds. On another occasion, 70 pounds of fish came from the women (HBCA, B. 135/a/94, f. 15; B. 135/a/95, ff. 5, 10, 18, 20). Most of these women were of mixed descent.

Indian women, then, had no monopoly on country skills, and indeed taught them to their mixed-blood daughters in many cases. When daughters married company men, they and their mothers often continued to work together as co-providers for themselves and their post. On 25 June 1809, for example, Moose Factory received 88 pounds of fish "from Mrs Good and Mother" (HBCA, B. 135/a/97, f. 22). These daughters also acquired language skills useful to their trader relatives, Indian and white.

Along with the advantages derived from their Indian backgrounds, mixed-

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blood women might increasingly offer useful connections to prospective husbands, particularly as senior traders began to show more open concern for their daughters. As Hearne remarked, the more indulgent among them were tempted to keep them in or near the post with regular access to its provisions and minor luxuries. Naturally, they began to try to ensure that their adult daughters could continue this mode of life. And the best means of doing so was to find them husbands among rising junior traders to whom they were already linked by vertical ties of patronage.

Although the specific roles of company fathers in arranging their daughters' alliances are often unknown, there is evidence in several cases of their influence and of their other ties with the sons-in-law whom they acquired. In about 1810, John Thomas, chief at Moose, began to keep a "Register of Births Christenings Deaths and other occurrences at Moose Factory" and recorded at its beginning the marriages of four of his daughters, whose choices he had doubtless influenced. One daughter, Elizabeth, was the widow of one company man and had since married another; a second, Charlotte, was the wife of Orkneyman Peter Spence, who had joined the company in 1800. When Thomas left Moose and the company's service for Canada in 1814, the Spence family and several other relatives travelled with him. The other two daughters, Eleanor and Ann, took the other marriage option open to girls who remained within the orbit of post life and married the native-born sons or grandsons of older officers, who were themselves just beginning careers as company employees (Moose Factory register; Rich and Johnson 1954: 370; HBC Library, biography of Peter Spence).

The sometimes unfortunate influence of a father over his daughter's marriage was made clear in the case of the young Harriet Vincent's alliance with David Ramsay Stewart. Over twenty years later, when Harriet was more happily married to Chief Trader George Gladman, Jr., she told Letitia Hargrave at York Factory the story of this early marriage:

Mr. Stewart a man who had established steam mills for sawing timber at Moose and who was employed by the Coy asked her father for her when she was 12 years old. She was dragged out of her mothers room and sent away with him. She declares that she never hated man as she did him, and he beat and maltreated her till life was a burden.... After living with him 9 years he left her and the children and went to Canada.... She waited 4 years and then "I went with Mr. Gladman." She always says "When I was sent with Mr. Stewart" and "When I went with Mr. Gladman" (MacLeod 1947: 82).

Other marriages arranged between senior men and prospective sons-in-law

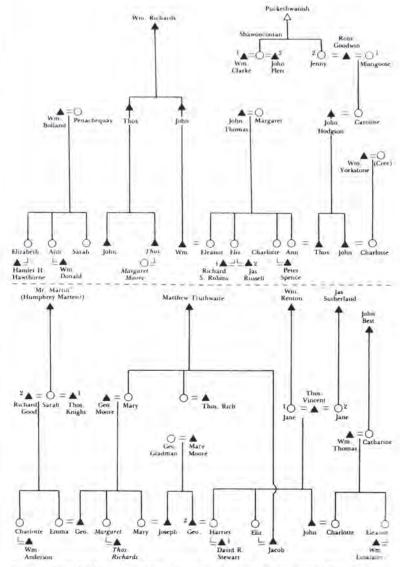


Figure 3. Some kinship and marriage connections in the area of Moose and Albany Factories between the 1760s and 1820s. Black triangles represent Hudson's Bay Company employed Women known to be Indians include Penachequay, the daughters of Puckethwanish, and Matagoose. The two charts intersect with the couple whose names are italicized. Sources. Make Factory registers; HBCA wills and records.

were more satisfactory; and this alliance pattern became sufficiently well established that it came to be what Hudson's Bay men had in mind when they referred to or defined marriage in the "custom of the country." John Edward Harriott, an Englishman who entered the company in 1809, defined the "custom" as consisting primarily of an agreement between father-in-law and son-in-law when he testified in the Connolly court case of the 1860s and described his own marriage to the daughter of Chief Trader John Peter Pruden:

When I say married, I mean according to the custom of the country, which was by an agreement between the father of the girl and the person who was going to take the girl for wife. We lived as married people, when married this way. . . . I was married after the custom of the country myself. . . . When I took a wife as above mentioned, I made a solema promise to her father to live with her and treat her as my wife as long as we both lived (Johnstone et al. v. Connolly 1869: 285-86).

This particular kind of customary marriage, centring on arrangements made by the two men, apparently persisted locally among company families and descendants for some time after the coalition of 1821 and after the first clergymen had entered the areas around Hudson Bay. When James Harpermarried Charlet Turner at the Hudson Bay outpost of Martins Falls on 21 June 1841, Charlet's father, a native employee and descendant of a lare eighteenth-century trader, made a record of the agreement to be filed a Moose Factory. From his phrasing it is clear that he regarded the tie being established between himself and the junior employee who was marrying adaughter as being as important as the uniting of the couple. Further, has company tathers before him, he reserved the right to approve or perhaps a set to arrange the marriage and officiated at it himself as the key party involved.

James harper I this day consent to be your father in law and by blessings of the ald mite god join you to my beloved Daughter Charles Turner hoping that you will consider your self as well married to her as you were joined by a minester (Moose Factory register).

In the early meteenth century, the London Committee finally lost hope of trying to suppress its servants' marriages. It also began to confront the problems raised by the growing numbers of native families around the posselin its new efforts to make the best of the situation, it gained the broad support

of traders who were increasingly concerned about the fates of their native dependents.

Two solutions soon began to be discussed. One which was implemented to a degree was the founding of schools at the major posts and the providing of apprenticeships so that native children could acquire a basic education and useful skills. In 1806, the London committee explicitly stated its new goals in this area. Not only should these children learn "the first rudiments of Religion," but they should also be taught "from their Youth reading, writing, arithmetic accounts, which we should hope would attach them to our Service A in a short time become a Colony of very useful Hands" (HBCA, A. 6/17, f. 69). The other major solution proposed was the establishment of a new colony, Red River, where retired servants and their families might acquire and, housing, and educational and religious facilities beyond anything provided at the posts. The traders were as interested in and supportive of this proposal as the first. As Thomas Thomas at Albany wrote to George Gladman, Sr., on 3 March 1813, "I lament the want of an asylum in this part of ecountry to which a parent might retire with a prospect of supporting his samily and which would prevent the miseries of a separation and check the murden of the factories" (Giraud 1945: 435).

These developments made marriage to company daughters more attractive.

The setting-up of modest educational facilities and the plan for a colony (even acough it faced many practical difficulties and great insecurity in its early ages) dramatically raised traders' aspirations for their children as they addenly saw prospects for them to enter British occupations. More broadly, introduction of British education, even on a minor scale, seemed to open adoor to the civilization of these children and of the fur trade itself; and new are was placed upon alliances with women of some British background, there, and connections, even if native-born. In the earliest period of existence of Red River, this sentiment was explicitly expressed by William ammings Cook, chief at York Factory, in the following policy recommendato a fellow officer:

As the colony is at length set on foot and there is a prospect of civilization diffusing itself among us in a few years, I would not advise you for the sake of the rising generation to consent to either officers or men contracting matrimonial connections unless with the daughters of Englishmen, and then only with the previous concurrence of the superintendant (ibid., 416).

Traders were encouraged to marry company daughters who would more addy adapt to white civilized society than would Indians; and lest the

informality of these marriages shock incoming clergy and brand these children as illegitimate, the highest available company official was to be asked to sanction all new alliances.

With traders' new aspirations for their sons and daughters, their mothers also began to be viewed and treated as lawful "wives." From about 1800 on a native fur trade mate was more likely to be described as wife or as "Mrs." rather than by older terms such as "my woman," "mother of my children," "bedfellow," or "helpmate." This change is evident both in post journals and in certain other records dating from the first decade of the 1800s. In 1808, the London committee asked that for school purposes "a Register should be kept at the Factory in which the Birth of the Children will be enter'd... the Ages of the Children will be ascertained by this Register" (HBCA, A. 6/17, f. 119). In the register at Moose, John Thomas recorded far more information than required on his own and other families. Besides reporting the birthdates of his nine children and his older daughters' marriages, he also initiated the practice of recording deaths. The following entry describes the passing of Thomas's wife in the same terms that might be used of a white wife:

31 December 1813 Died of the Gout in her Stomach Mrs. Margaret Thomas at this Factory leaving a disconsolate Husband and a large family of Children and grand Children to lament her loss, Viz. Three sons and Five Daughters and Six grandsons and six grand daughters, in this Country, besides her Daughter, Margaret, in England.—Short before her departure she express'd strong hopes of Immortality, the 3 January she was buried with every respect to her remains (Moose Factory register).

At Eastmain Factory, a similar register more narrowly confined to children's birth records affirmed with equal clarity the recognition now given to fur trade wives. Noting the birth of his son Robert on 20 April 1811, George Gladman, Sr., listed the parents as "George Gladman and Mary Moore but my lawful wife" (HBCA, B. 59/z/1, f. 95). Company men were thus declaring the validity of their marriages and the legitimacy of their children in statements that were much more explicit than any preserved from eighteenth-century Hudson Bay.

CONCLUSIONS

By the early 180th, communities resembling the one at Moose had grown

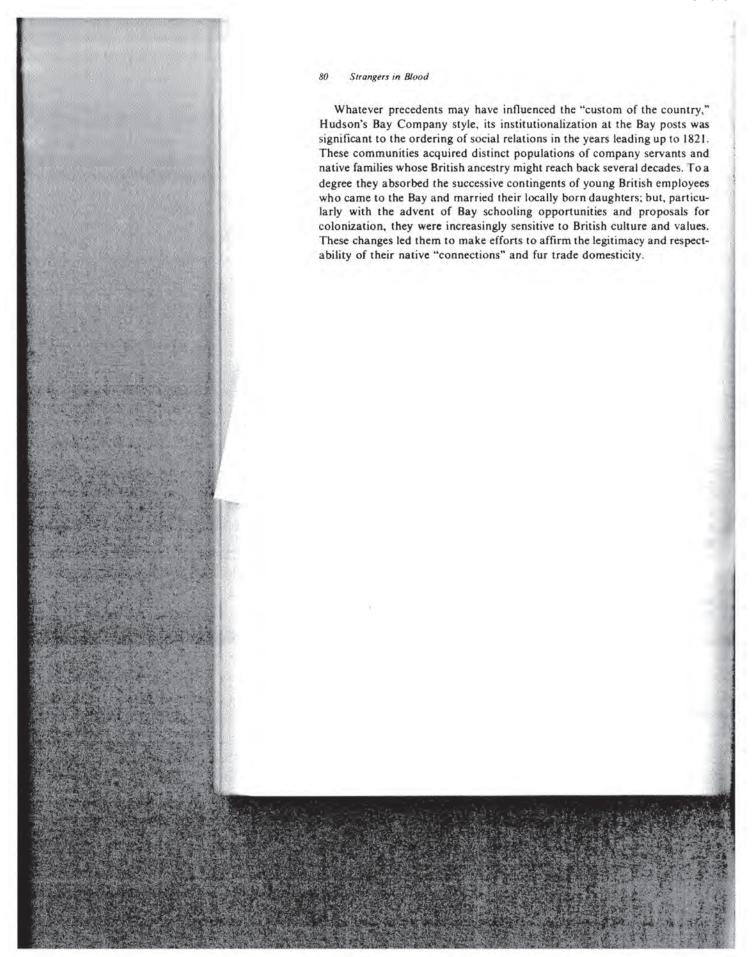
up around all the major Hudson's Bay Company posts. Organizationally, vertical integration and linkages continued and were evident in marital patterns as well as in other domains. But marital and sexual privileges were becoming less the prerogatives of the highest officers than they had been before, as old company rules continued to weaken. High-ranked officers themselves hastened this trend as they looked for young men who would marry their daughters and maintain them within the posts.

The taking of fur trade wives from within the posts in turn led the members of these communities to become increasingly interrelated. The rise and consequences of fur trade endogamy appear clearly in figure 3. Within three generations, dozens of company men, British and native-born, became part of a ramifying network that is the more striking because most of the Britishers involved entered the fur trade country without prior ties to their colleagues.

Other social changes accompanied fur trade endogamy. Daughters and sons who married and worked within the posts were unlikely to keep Indian names, and their Indian contacts were usually reduced. They grew up in clearly bounded communities, filling the roles of junior servants, apprentices, and children that were familiar adjuncts of older British household organization. And when they married, in the case of daughters and perhaps even of native-born sons, their fathers, acting as patron and master, helped to give marriage "according to the custom of the country" whatever formality it had.

The importance of Indian marriage practices as models for these customary unions is difficult to assess. Certainly Cree fathers played a role in offering their daughters to prospective bridegrooms and influenced their daughters' choices. But English models, according to which fathers and masters controlled the marriage choices of their offspring and servants, would also have earried influence. As for the relative informality of "the custom of the country," some men might have drawn on Scottish models as well as on Indian to justify unions of this kind, as one later Hudson's Bay man in fact did (Van Kirk 1974a: 27). In England, the Marriage Act of 1753 "for the better preventing of clandestine marriages" had declared that all marriages must "be solemnized in the parish church or public chapel . . . of one of the parties, and that all marriages celebrated without publication of banns, or licence duly granted, should be absolutely null and void" and that they must be registered with a minister and witnesses. But Scotland's marriage law was strikingly permissive:

consent to be husband and wife interchanged between a man and woman competent to contract, makes marriage between them without a compliance with any statutory forms or a religious ceremony (Hammick 1887: 12-13, 20, 222).



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The Ottawa Citizen (Ottawa, Ontario, Canada) · Sat, Feb 14, 1925 · Page 2

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PUBLIC ARCHIVES OF CANADA MICROFILMED 1955

PERSONAL (CENSUS.	Enumera	tion I	istrict, No.	Moute	-		1 1	OI	110	-	_	-	hij	-	11	1	K		15	-	_	he County		-	ISES.	-	
	I Carlo		Married			ribday	SE	Sagit		recor, ledian		RESIDEN	VTS.	Memb	1.8	Mich		nding bool	Persons or			DEAT	THIS IN 1969C			-		-
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Mice Martin		20		30	1	12		11				1			1			1		1	21			1	-			
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RECENSEMENT - CANADA OUEST

1861

CANADA WEST CENSUS

PUBLIC ARCHIVES OF CANADA MICROFILMED 1955

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NAMES OF INMATES.	OR OCCUPATION.	PLACE OF BIRTH	the year.	RELIGION.	OUT OF LIMITS.	Age next I	Male.	Female.	Widower,	Colored I Mulatio o	Members of Family.		fembers.		P 1	200	year.	who carnot read or write M. F.	-	No.	Age and Cause of Death.	Brick, Stone, Frame, Log, &c.		No. of families living in house.		Belagt built.
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RECENSEMENT - CANADA OUEST

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1861

CANADA WEST CENSUS

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ensus of 18	671. S	Prov	rince o			800		Bism	Sche	dule No. 1—No	ominal Return	of the Living.	ade. Mari er with old	Marie withir la resident months.	Gring Gring St.	Over 20 2 tanal for to read.	Orași Susa- side ta pute,	Tateuit	tes. Un-	# SPoge 31
Next of 18	871. Š	Proventing Description of the Proven	rince C		lack Name	Sea 8	a. Age	Born trithen fan theolere same lin.	Sche	dule No. 1—No	ominal Return	of the Living.	ade. Mari er wide od.	Morried within in twelve mostle.	Gring Gring St.	Over 20 2 tanal for to read.	1	Tateuit	les	Phys 3 (Census of 1) Date of Corolline and Director
Next of 18	bessel in the selling bosses strategies.	Proventing Description of the Proven	rince (& Cala	nie Nam Hehanah	\$60 S	1 April 19	Born trithen fan theolere same lin.	Sche	dule No. 1—No	ominal Return	of the Living.	ade. Mari er with old	Morried within in twelve mostle.	Gring Gring St.	Over 20 2 tanalis to read.	Ding Lo Sun Lo Su	Tateuit	tes. Un-	Phys 3 (Census of 1) Date of Corolline and Director
Next of 18	bessel in the selling bosses strategies.	Proventing Description of the Proven	rince (& Cala	Nam. Hohanah William	Sea	1 No. Apr.	Born trithen fan theolere same lin.	Sche	dule No. 1—No	minal Return	of the Living. Industry, transfer of Te	Marie Wilder	Morried within in twelve months.	Grang Street	Over 20 2 tanalis to read.	Ding Lo Sun Lo Su	Introde	tes. Un-	Phys 3 (Census of 1) Date of Corolline and Director
Next of 18	bessel in the selling bosses strategies.	Prov	rince (& Onla	He Sanah He Sanah Welliam: Louis	sac s	1 April 19	Born trithen fan theolere same lin.	Sche Const. of Verdere Little	dule No. 1—No	onen 15 liish	Padentes, Occapion or To	Maria Maria William Ch	Morrie vilbia la tvete nombe.	Grang property of the second s	Over 20 2 tanalis to read.	Ding Lo Sun Lo Su	Introde	tes. Un-	Phys 3 (Census of 1) Date of Corolline and Director
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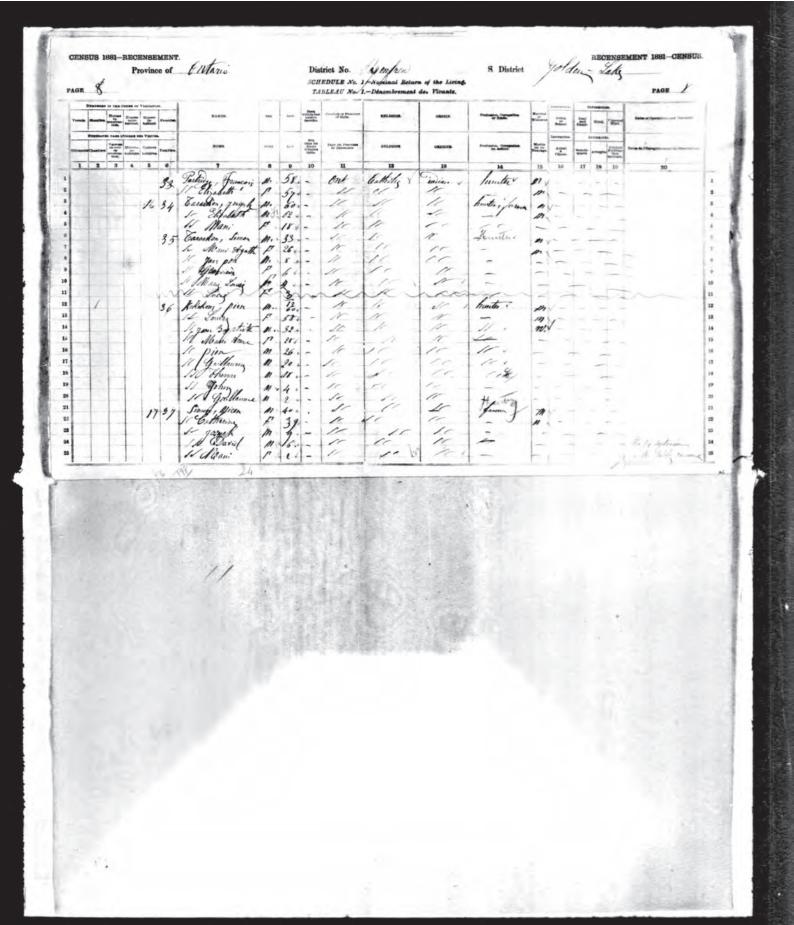
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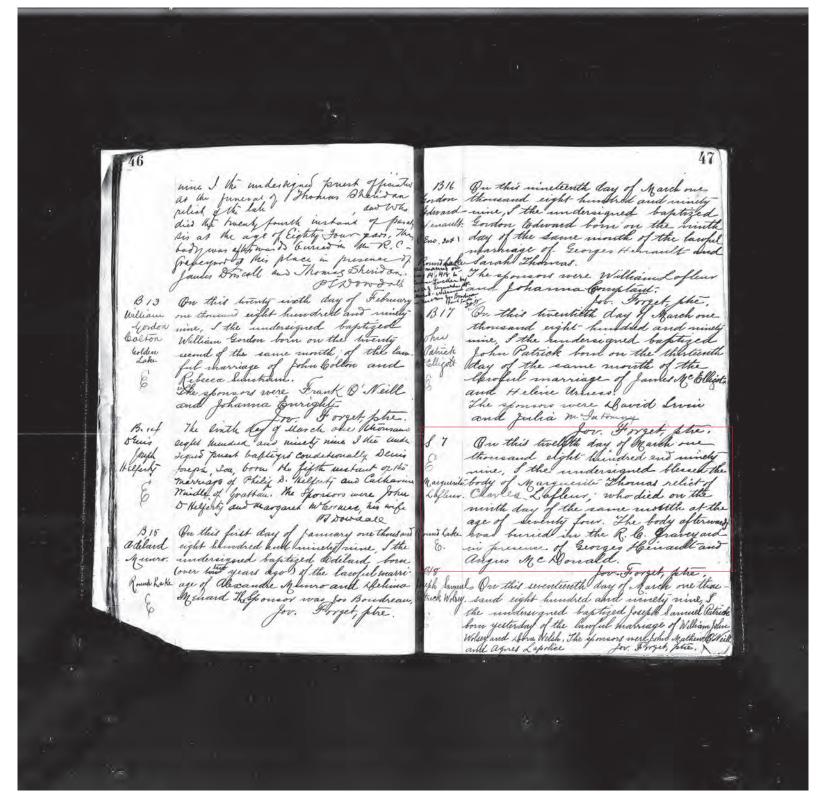
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CEMETERY RECORDS COLLECTION SERIES 12 & 13

ACCESSION: VARIOUS (24343 TO 30164) **MICROFILMED: 1997**

Con. 2, Lot 18

Mount Lawn Memorial Gardens Cemetery, Garden of Rugged Cross, Con. 2, Lot 18

ELGIN COUNTY

YARMOUTH TOWNSHIP

McCallum Family Cemetery Con. 11, Lot 17

ESSEX COUNTY

MERSEA TOWNSHIP

Fox Family Cemetery, Hwy. 3 between Wheatley and Leamington Lakeview Cemetery, 233 Erie St. South, Leamington, Lot 6

WINDSOR CITY

Assumption Cemetery, Wyandotte and Huron Church Rd., Windsor

FRONTENAC COUNTY

KINGSTON TOWNSHIP

Cataraqui Cemetery, Section B, East Ave. and Maple Ave.

Cataraqui Cemetery, Section M, Linden and Juniper Ave.

St. Paul's Anglican Churchyard Cemetery, Queen and Montreal Sts.

Wolfe Island, Con. Plan 44, Lot 10

BEDFORD TOWNSHIP

St. Edward's R.C. Cemetery, (see LEEDS CO., NORTH CROSBY TWP.)

GLENGARRY COUNTY

CHARLOTTENBURGH TOWNSHIP

Glen Noir, The Glen (MacDonald) Cemetery

Con. 2 Lot 13

McDermid Cemetery

1.2 km. west of Martintown

Zion Lutheran Cemetery (Augsburg)

Con. 20, Lot 26

GRIFFITH TOWNSHIP

Our Lady of The Holy Rosary Cemetery

Con. 3, Lot 9

HAGARTY TOWNSHIP

Hagarty Baptist / Immanuel Baptist Cemetery Con. 3, Lot 17

First Baptist Church Cemetery

(in Killalloe)

Calvary Baptist Church Cemetery

(in Killalloe)

Old St. Casimir's Roman Catholic Cemetery Con. 12, Lot 5

Killaloe (Grace) Evangelical Cemetery

Con. 6, Lot 11

St. Andrew's Cemetery (New)

Con. 7, Lot 9

St. Andrew's Roman Catholic Church Cemetery (Old) (In Killaloe)

St. John's Anglican Cemetery (Tramore) Con. 13, Lot 8

St. Mary's (New) Roman Catholic Cemetery (Wilno) Con. 4, Lot 23

(Round Lake Roman Catholic Cemeteries)

St. Casimir's

Con. 14, Lot 20

Our Lady of Perpetual Help (Tramore) Con. 12, Lot 4

Basin Depot (see Guthrie Township) Con. 1, Lot 14

Sligo, Basin Depot (see Guthrie Township) Con. 1, Lot 14

HORTON TOWNSHIP

McLaren Cemetery

Con. 2, Lot 7

LYNDOCH TOWNSHIP

Evangelical United Brethren Cemetery (at Wolfe)

Con. 15, Lot 8

Lyndoch Baptist Cemetery

Con. 14, Lot 9

Moriarty (Heaven's Little Acre Cemetery)

Con. 9, Lot 25 N

Our Saviour Evangelical Lutheran Cemetery

Con. 13, Lot 23

Quadeville Pentecostal Cemetery

Con. 13, Lot 22

MATAWATCHAN TOWNSHIP

Matawatchan.Community Cemetery

Con. 4, Lot 3

MCNAB TOWNSHIP

Flat Rapids Cemetery

Con. 8, Lot 12

Sand Point Public Cemetery

Con. 13, Lot 21

St. Alexander's Roman Catholic Cemetery (at Sand Point)

Con. 13, Lot 19

St. Theresa's Cemetery

Con. 14, Lot 5

NORTH ALGONA TOWNSHIP

Evangelical United Brethren Cemetery (Golden Lake) Con. 2, Lot 8 (Now St. John's United Church)

Paul Burial Ground

Con. 8, Lot 25

Stewart Family Cemetery

Con. 5, Lot 17

PEMBROKE TOWN

Grey Sisters of the Immaculate Conception Con. 2, Lot 29

Pembroke Pentecostal Cemetery

(in Pembroke)

PETAWAWA TOWNSHIP

All Saints Anglican Church Cemetery (new) Con. 8, Lot 22 SE

St. Matthew's Lutheran Church Cemetery

Con. 13, Lot 10

RADCLIFFE TOWNSHIP

Old Methodist Cemetery (Combermere)

Con. 5, Lot 4

St. Paul's Anglican Cemetery

Con. 5, Lot 8

RAGLAN TOWNSHIP

Calvary Evangelical United Brethren Cemetery

Con. 16, Lot 19

Emmanuel Evangelical United Brethren Cemetery Con. 8, Lot 26

First Lutheran Cemetery (Palmer Rapids)

Con. 17, Lot 23

St. Francis De Sales Roman Catholic Cemetery Con. 14, Lot 31

St. Stephen's Lutheran Cemetery

Con. 9, Lot 25

RENFREW TOWN

St. Francis Xavier Roman Catholic Cemetery

Con. 2, Lot 14

ROSS TOWNSHIP

Cobden United Cemetery (including Index) Con. 2, Lot 8

SEBASTOPOL TOWNSHIP

Becker Family Cemetery (Private)

Con. 4, Lot 16

St. John's Lutheran Cemetery (old)

Con. RCN, Lot 41

Sebastopol Baptist (German) Cemetery

Con. 6, Lot 17

SHERWOOD TOWNSHIP

St. Lawrence O'Toole Roman Catholic Cemetery

Range B North

Part Lot 183

SOUTH ALGONA TOWNSHIP

Augsberg Evangelical Cemetery

Con. 5, Lot 4

Our Lady of Nativity Roman Catholic Cemetery (on Algonquin Indian Reserve at Golden Lake)

Ste. Anne's Roman Catholic Cemetery

Con. 14, Lot 8

St. John's Lutheran Cemetery (Augsberg)

Con. 4, Lot 1

Trinity Lutheran Cemetery

Con. 8, Lot 15

Zion-Evangelical Lutheran Cemetery (Silver Lake) Con. 6, Lot 17

STAFFORD TOWNSHIP

First Baptist Cemetery

Con. 1, Lot, 33

Micksburg United Cemetery

Con. 5, Lot 2

St. Andrew's Presbyterian Church Cemetery

Con. 5, Lot 4

Stafford United Cemetery

Con. 1, Lot 6

WESTMEATH TOWNSHIP

Beachburg Cemetery

In Beachburg

Bethel Cemetery (abandoned)

Con. 1, Lot 14

Grace United Church Cemetery

Con. 1, Lot 16 (EML)

Greenwood United Cemetery

Con. B, Lot 27

#1230

OUR LADY OF NATIVITY R.C. CEMETERY
SITUATED IN THE ALGONQUIN INDIAN RESERVE AT GOLDEN LAKE,
SOUTH ALGONA TWP. RENFREW COUNTY.

Recorded, mapped and researched by Geraldine Kuehl. Checked, typed and indexed by Dolly Allen, June 1991.

The first chapel was constructed in 1972 with the aid of the Irish and French settlers. In 1888 the church was extended to comprise a sacristy and a bedroom for the priest and in 1899 the church was completely renovated.

The 1753-54 a new charch was constructed, which still serves the people of the area. The church is a Mission of St. James the Less in Eganville.

(From "Lift up Your Hearts")

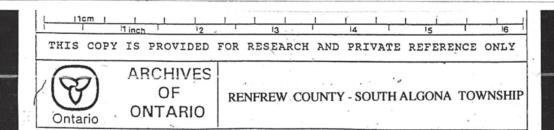
The cemetery probably dates from 1872 also, although there are no stones from that time period. There are obviously many more burials than what the stones indicate, as shown by the rows of depressions in the earth. Irish and French are also buried here, more towards the back of the cemetery - the front of the area seems to be mainly Algonquin Indian graves. It was noted that there are 13 military stones as well as 2 veterans - an unusual number for such a small cemetery. There is also a Military Cross award (#43) from the First World War. A worthy tribute to the patriotism of this Reserve.

With the mounds of raised earth and piles of stones, the cemetery is in reasonably good condition. The carecane in 1771 is this claime bavariey whose husband is buried here and who continues to care for this cemetery in his name. Without her assistance, readily given, many of these unmarked graves would have no identification. Thank you, Mrs. Lavalley.

The Reservation is on Highway #60, and the cemetery is off Reserve Road in the center of the Golden Lake Indian Reserve village. Turn left and proceed 2 Kms. to Catholic Church Road on your right. Just before reaching the white church, turn left at the sign W. M. Commanda, Sunset Tent and Trailer Park and then immediately turn left again into the cemetery road which is about 150° long. There are double gates and an arched sign over the entrance.

Geraldine Kuehl and Dolly Allen.

3:

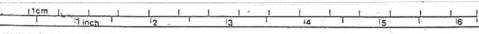


OUR LADY OF NATIVITY CEMETERY

GOLDEN LAKE R.C., SITUATED IN THE ALGONQUIN INDIAN RESERVE SOUTH ALGONA TWP., RENFREW COUNTY

- 1. No stone (Hubert RUDDY)
- 2. No stone (Guy COMMANDA)
- 3. SARAZIN In loving memory of Leonard Joseph, Sept. 27, 1928 - Sept. 25, 1985. Beloved father. "Never will our love fade. Ever remembered, ever
- 4. No stone (Gordon KOHOKO)
- 5. No stone (Chief Dan TENNISCO)
- 6. John L. BAILEY, Private, Westmister Regt. 17 June 1978 age 65.
- 7. SARAZIN
 In loving memory of Walter S.
 SARAZIN 1926 + 1988. Beloved
 husband of Mary T. JOCKO.
- 8. No stone (Neil LAVALLEY)
- 9. No stone (Beatrice KOHOKO)
- 10. BERNARD
 Maurice G. BERNARD 1904-1977.
 His wife Adeline M. MICHAELIS
 1914-1933.
- 11. No stone (Paddy AMIKONS)
- 12. Wooden cross, hand-painted name:
 Mrs. F(lorence) LECLAIRE.
- 13. No stone (Harvey LECLAIRE)
 Son of #12.
- 14. No stone (Miss Veronica JOCKO)
- 15. White cross (Bridget COMMANDA)
- 16. White cross (Peter COMMANDA)
- 17. Wood cross (Anthony AMIKONS)

- 13. Wood cross (Annie JOCKO)
- 19. No stone (Mrs. Maisie BENOIT)
- 20. MENESS
 Rita Sophia 1929 1976. Daughter
 of Peter and Katherine.
- 21. No stone (Basil LECLAIRE)
- 22. No stone (Arthur BENOIT)
- 23. No stone (Felix COMMANDA)
- 24. KOHOKO
 Lauralee M.C. Sept. 1966 Aug.
 1982.
 "Loved by all who knew her.
 Never will her memory fade"
- 25. COOCO
 William James May 28, 1914 Nov.
 9, 1986.
 "He died as he lived, trusting God"
- 26. Edward LINDSAY, Private, RCNVR,
- 27. COMMANDA
 In loving memory. Mother, Mary E.
 LAFRANCE 1915-1979. Father.
 William J. COMMANDA 1913-1990.
 "You live in the hearts of your loved ones"
- 28. A large steel cross, inscribed "Donated by Magline of Canada Ltd., Renfrew, Ont. Golden Lake Algonkian Indian Reserve @emetery"
- 29. (Leaning against base of cross above) Joseph D. MENESS, Trooper, Sherbrooke Fus. Rgt. 12 Sept. 1934 age 61. (A military stone delivered and left without installation)



THIS COPY IS PROVIDED FOR RESEARCH AND PRIVATE REFERENCE ONLY



ARCHIVES OF ONTARIO

- 30. BERNARD
 In memory of Christianne PARTRIDGE
 1976-1945. Beloved wife of
 Matthew BERNARD.
- 31. Archibald M. BERNARD, Lance Corporal, Cdn. Forestry Corps, 16 August 1984 age 69.
- 32. BERNARD
 In memory of our dear father,
 Matthew 1876-1972.
 "Rest in peace"
- 33. AIRD
 In loving memory of Joseph 18531905. Mary Anne 1863-1925.
 "Rest in peace"
- 34. JOCKO
 Paul L. Defont 1885-1963. His
 wife Elizabeth Partridge AIRD
 1884-1939. Infant children.
 (Partridge is the original Indian
 name before Aird was adopted)
- 35. No stone (George SUNSTRUM, died 1991)
- 36. No stone (Donald KOHOKO)
- of Bernadette SARAZIN.
 (Served in U.S.A. Army)
- Pte. Harold LAVALLEY Oct. 26, 1924-Dec. 10, 1979. Ganadian Army Tank Corps. "Gone but not forgotten"
- 39. Dixon James AIRD, Rifleman, Royal Winnipeg Rifles, 7 Aug. 1977 age 53.
- 40. Betty PEEVER 1918-1974.
 "Gone but not forgotten"
 (Served in Second War in England)
- 41. John B. WHITEDUCK, Private, 139
 Battn, CEF, 19 Oct. 1973 age 75.

- 42. Patrick J. BENNETT, Sapper, RCE, 14 July 1972 age 72.
- Francois BENOIT, Sergeant, RCA, MC, 14 April 1973 age 65.
- 44. Private Keon SEYMOUR, 38th Battn. CEF, 15th June 1948. "Rest in peace"
- 45. Jennie TENNISCOE (Mother of Joseph S. #47)
- John P. 1876-1963. (Husband of #45)
- 47. TENNISCOE Joseph S. 1903-1971.
- 43. TENNISCO
 Susan 1905-1981.
 "Deo Volente"
- 49. MENESS
 Mother, Katherine AIRD 18981974. Father, Peter MENESS 18971979.
 "Gone, but not forgotten"
- husband Michael J. 1907-1989.
 "Our loved ones sleep here"
 "Married Sept. 7, 1936"
 (Also buried here is Baby BERNARD)
- 51. Mary Ann BENOIT, wife of M. WHITEDUCK, died Mar. 2, 1909 aged 65 Y'rs. "Rest in peace"
- 52. AIRD

 Basil AIRD (PARTRIDGE) June 17,
 1890-Feb. 13, 1978. And his wife
 Mary Louise MENESS Oct. 14, 1897Apr. 16, 1954.
 (Partridge is the original Indian
 name)
- 53. No stone (Bernadette SARAZIN)
- 54. No stone (Dolly JOCKO LAVALLEY)

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0

ARCHIVES OF ONTARIO

- 55. No stone (Sydney BAPTISTE and his mother, Bernadette (Bernie)
- 56. Léo F. BAPTISTE, Private, RCCC, 20 Aug. 1975 age 62.
- 57. No stone (Degmond AMIKONS)
- 58. No stone (Peter AMIKONS)
- 59. No stone (Angus AMTKONS, Cecil AMTKONS, Omer AMTKONS, Munroe AMTKONS who drowned. and Tommy AMTKONS who died probably of T.B.) All brothers of #57 and #58. Their mother was Mollie PAPPIN AMTKONS #70)
- 60. SARAZIN
 Paul Daniel 1963-1984. Gloria
 Mary 1958-1965. Peggy Ann 19611965. Beloved children of Stanley
 & Jacqueline.
- 61. Wood marker. No name.
- 62. SARAZIN
 Daniel C. SARAZIN 1901 (deceased)
 His wife Charlotte J. BENOIT 19051945. M. Catherine SARAZIN 19231967. Wife of Edgar PELLETIER.
- 63. Wood cross, no name (Gertrude SARAZIN KOHOKO, wife of Gordon KOHOKO)
- 64. White cross (Eleanor COMMANDA)
- 65. White cross (Philip COMMANDA)
- 66. AMIKONS Samson 1907-1977.
- 67. LAVALLEY
 Andrew 1933-1990. Claire 1934-.
 "Forever loved"
- 68. White cross (Roy AMIKONS)
- 69. White cross (Gerald AMIKONS)
- 70. Granny AMIKONS (Mollie PAPPIN)

- 71. LAROCQUE
 W. René LAROCQUE 1916-1989.
 Evelyn LAVALLEY 1917-.
 "Ever remembered, ever loved"
- 72. Joseph MICHEL died March 11, 1927. His wife Ann IGNACE died August 24, 1950. His mother Catherine MICHEL died Apr. 4, 1927.
- 73. GOSSON
 Joseph T. GOSSON 1891-1958. His
 beloved wife Marry L. SUNSTRUM
 1896-1979.
- 74. SUNSTRUM
 Caroline SUNSTRUM Jan. 5, 1909—
 June 25, 1981. Teresa SUNSTRUM
 Feb. 5, 1899—.
 "Rest in peace"
- 75. Faded wood cross (Gregory LAVALLEY and Joseph VANASSE)
- 76. PERRIGO
 Mary Anne COULAS 1897-1977.
 John F. 1890-1967.
 (Footstone: Mother)
- 77. GAGNON
 In loving memory of a beloved
 Mother, Amile J. MENESS Jan. 11,
 1391-Apr. 1, 1965. Wife of
 Joseph GAGNON.
 "At rest"
- 78. LAVALLEY
 Father, James LAVALLEY 1393-1985.
 Mother, Sarah Jane AIRD (PARTRIDGE)
 1895-1991.
 "Amazing Grace"

"Lady Sarah" Recognized for lifelong efforts by the following Honours: 1970 Catholic Women's League Long Service Award; 1980 Ontario Medal for Good Citizenship; 1981 Order of Canada; 1982 Pro Eccesia et Pontifice Medal (Papal medal Pope John Paul II) "Gentleman Jim" Answered the call of duty World War I Veteran, 207th Battalion.



Ontario

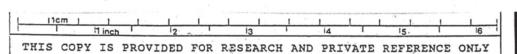
ARCHIVES OF ONTARIO

- 78. (Contd)
 (Picture of CNR locomotive)
 1933-1958 CNR Sectionman.
 ("Gentleman Jim" refers to
 James LAVALLEY)
- 79. ARIAL
 Patricia LAVALLEY 1919-1944. Wife
 of Paul ARIAL.
 "Rest in peace"
- 30. SISMEY
 Joan A. LAVALLEY 1927-1936,
 Beloved wife of C.W. (Bill) SISMEY.
 "In God's care"
- 81. SUNSTRUM
 Pearl 1888-1908. Delbert 19051924. Leona 1889-1967.
 "Rest in peace"
- 82. SUNSTRUM 1960-1943. His wife Louise LAPOLICE 1863-1957. "Holy Mary, pray for us"
- 83. Rebecca SUNSTRUM, wife of John COLTON.
- 84. COMMANDA Simon 1839-1944. His wife Melissa 1374—(died c1990) "At rest"
- 85. Philomen SARAZIN 1935-1981. (His mother is Pearl SARAZIN)
- 86. Elizabeth, wife of Exavier SEYMOUR died 24 May 1914 aged 52 Y'rs.
- 87. Mary SEYMOUR died 2 July 1915 aged 26 Y'rs.
- 88. Mary Tessie SEYMOUR died Apr. 1, 1911 aged 7 Y'rs.
- 89. Basil George, son of Peter H. & Elizabeth JEFFREY, born Jan. 22, 1908, died June 20, 1910.
- 90. In memory of our dear Mother, Mary LAROCHELLE 1393-1953. "Rest in peace"

- 91. LARYCHELLE Joseph B. 1887-1966. "Rest in peace"
 - 92. (Two large stones, one upright, the other with a carved cross etched, leaning against it. No name)
- 93. C-103036 Rifleman Raymond W.
 RUDDY, Regina Rifle Regt. 19th
 Sept. 1946.
 "In memory of my beloved husband"
 (Son of #94)
- 94. RUDDY In loving memory of William 1980-1952. Mary 1883-1976.
- 95. HOLLERAND
 Mary A. May 1, 1893—Oct. 7, 1987.
 William J. Jan. 11, 1896—Feb. 23,
 1970.
 "Never will your memory fade"
- 96. PERRIGO
 Andrew 1944-1924. Pelage 19551937.
 "Rest in peace"

Leonard 1917-1923. Mary I. *1920+ Baby *1919+. Children of Jonn & Mary.

- 97. RUDDY (4 corner cement pillars)
- Patrick "Harvey" 1909-1939. His wife Julia COULAS 1920-.
 Wed Sept. 30, 1940.
 "Loving memories last forever"
- 99. In memory of Joseph TENNESKO died Apr. 13, 1901 aged 87 Y'rs. "Rest in peace"
- 100. CORBETT
 Alfred CORBETT 1366-1950. His
 wife Sara J. FERRITO 1874-1953.
- 101. (Cement cross, no name)
- 102. HOLLERAND
 Jeremiah HOLLERAND 1877-1952.
 "Rest in peace"





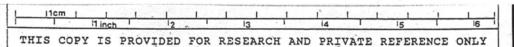
ARCHIVES OF ONTARIO

- 103. 467660 L-Corporal Joseph HOLLERAND 3th Battn. CEF, 3th Jan. 1920. "Ever remembered by father, brothers and sisters"
- 104. HOLLERAND
 In memory of Mary RUSSELL, wife
 of Jeremiah HOLLERAND, died March
 21, 1917 aged 61 yrs. and 9 mos.
 Jeremiah HOLLERAND died March 23,
 1930 aged 92 Yrs. and 1 Mth.
- 105. HOLLERAND
 Margaret J. HENNESSY, wife of
 John P. HOLLERAND 1872-1923.
 John P. HOLLERAND 1873-1938.
 (Surrounded by cement curbs)
- 106. Mary, wife of Paul ANTAYA, died May 6, 1902 aged 72 Y'rs.
 "May she rest in peace"
- 107. (ANTAYA) Cement base only.
- 103. Fannie SKELLEY, wife of Joseph ANTAYA died June 19, 1905 aged 45 Y'rs & 1 month. "May she rest in peace"
- 109. ANTAYO
 In loving memory of Joe 13571941. His wife Frances SKELLY
 1301-1906.
 "Rest in peace"
- 110. In memory of John Baptiste
 PESENDAWATCH died July 3, 1906
 aged 72 Y'rs.
 "May he rest in peace"
- 111. (COMMANDA) Blue stones around grave. No marker or stone.
- 112. No stone (Alan COMMANDA)
- 113. AMIKONS Robert 1952-1976.
- 114. LAROCHELLE
 Thomas LAROCHELLE died Dec. 31,
 1910 aged 34 Y'rs. His wife
 Mary POWERS died Sept. 13,
 1910 aged 30 Y'rs.
 "Rest in peace"

115. No stone (COOCO)

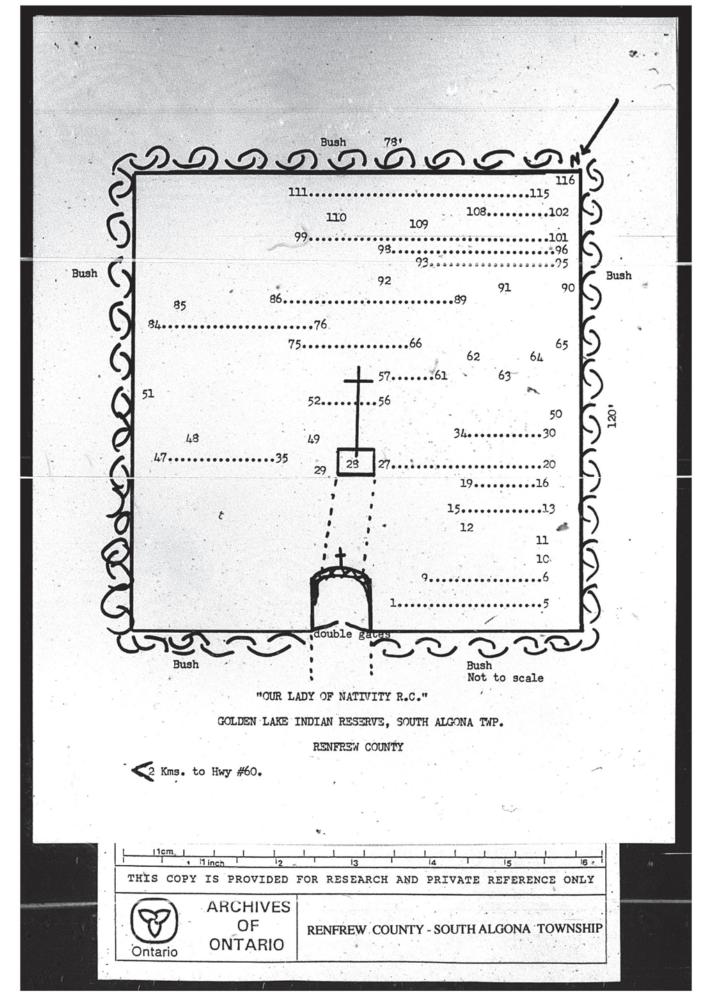
116. (Large weathered wood cross leaning in corner of fence) George Albert GAUVREAU died Mar. 3rd 1914(?) Age 66 Yrs.

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OF ONTARIO



OUR LADY OF NATIVITY R.C. CEMETERY SITUATED IN THE ALGONQUIN INDIAN RESERVE AT GOLDEN LAKE, SOUTH ALGONA TWP. RENFREW COUNTY.

10000	
TAT	DEX

	IN	DEX	
AIRD Basil (Partridge)	52	BERNARD Adeline M. MICHAELIS	10
Dixon James, Rifleman	39	Archibald M. L/Cpl.	31
Elizabeth Partridge	- 34	Baby	50
Joseph	33	Christianne PARTRIDGE	30
	22		
Mary Anne	33	Matthew	30
Mary Louise MENESS	52	Matthew	32
Sarah Jane Partridge	78	Maurice G.	10
planting the second second second second second second second second second second second second second second		Maybell VANDETTS	50
AMIKONS Angus	59	Michael J.	50
Anthony	. 17		
Cecil	59	COLTON John	83
Desmond	57	Rebecca SUNSTRUM	9 3
Gerald	69		
Mollie PAPPIN	70	COMMANDA	× 111
Mollie PAPPIN	59	Alan	112
Munroe	59	Bridget	15
Paddy	íí	Eleanor	64
Omer	59	Felix	23
Peter	58	Guy	2
이 경기가 되었다. 이 이 구인지의 교통에 가셨는데 되면 하고 있었다면 이 것은 거니다면 먹어 먹어요.	113		27
Robert		Mary E. LAFRANCE	
Roy	68	Melissa	34
Samson	55	Peter	16
Tommy	. 59	Philip	65
		Simon	84
ANTAYA	107	William J.	27
Fannie SKELLEY	103		
Joseph	103	COOCO	115
Paul	106	William James	25
Mary	106		
·····		CORBETT Alfred	100
ANTAYO Frances SKELLY	109 -	Sara J. PERRITO	100
4 To the property of the control of		Sara o. Chillio	100
Joe	109	007.0.1.1	00
		COULAS Julia	98
ARIAL Patricia LAVALLEY	79	Mary Anne	76
Paul	. 79		
		GAGNON Annie J. MENESS	77
BAILEY John L., Pte.	6	Joseph	.77
			4
BAPTISTE Bernadette (Bernie)	55	GAUVREAU George Albert	116
Leo F., Pte.	56		
Sydney	55	GOSSON Joseph T,	. 73
		Mary L. SUNSTRUM	73
BENNETT Patrick J. Spr.	42	inity 2. Constituti	
Bankari idorica de opre	4~	HENNESSY Margaret J.	105
BENOIT Arthur	22	Imminosi hargaret o.	109
		HOTTED AND Towned to	300
Charlotte J.	62	HOLLERAND Jeremiah	102
Francois, Sgt.	43	Jeremiah	104
Mrs. Maisie	19	John P.	105
Mary Ann	51	Joseph, L/Cpl.	103
		Margaret J. HENNESSY	105

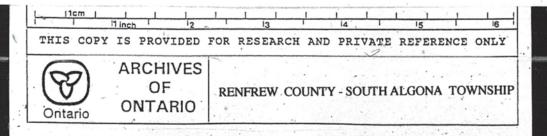
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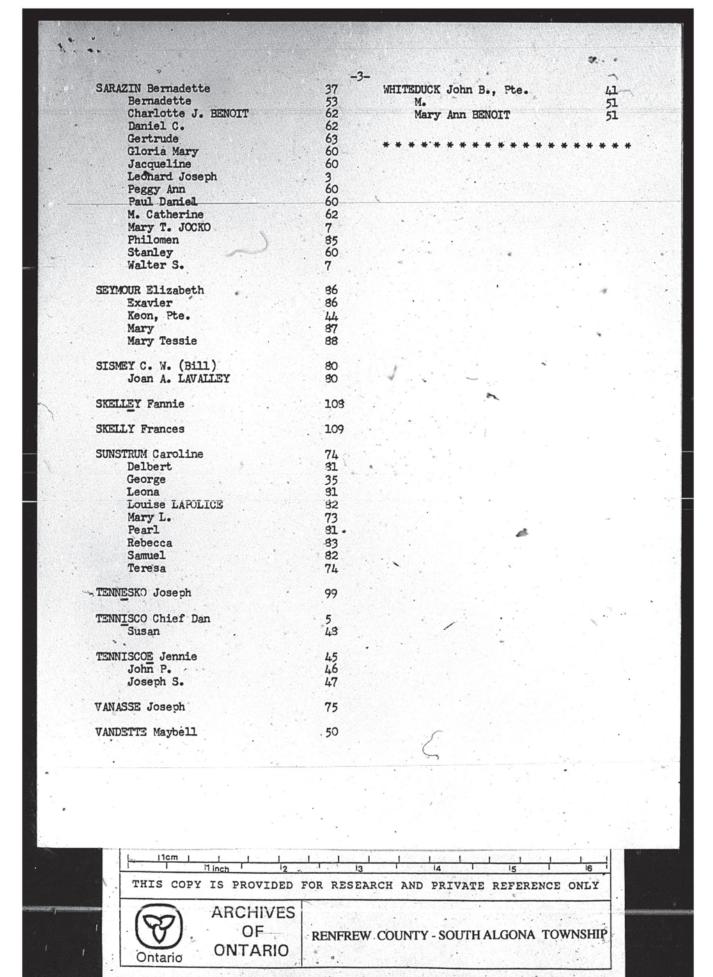
ARCHIVES



OF ONTARIO

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		-2-	. ~
HOLLERAND (contd)		LINDSAY Edward, Pte.	26
Mary A.	95		
Mary RUSSELL	104	MAGLINE OF CANADA, LTD.	28
William J.	. 95		
		MENESS Annie J.	77
IGNACE Ann	72	Joseph D., Trooper	29
		Katherine AIRD	49
JEFFREY Basil George	89	Katherine	20
Elizabeth	89	Mary Louise	52
Peter H.	89	12 18 17 17 18 18 18 18 18 18 18 18 18 18 18 18 18	
. Goot ne	07	Peter	20
TOOMS 11-		Peter	49
JOCKO Annie	18	Rita Sophia	20
Dolly	54		
Elizabeth Partridge AIRD	34	MICHAELIS Adeline M.	. 10
Infant children	34		
Paul L. Defont	34	MICHEL Ann IGNACE	72
Mary T.	7	Catherine	72
Veronica Miss	14	Joseph	72
		0.000 p	
KOHOKO Beatrice	- 9	PAPPIN Mollie	* 59
Donald	36	Mollie	
선생님은 사람들이 얼마를 가지 않는데 이 사람들이 얼마나 되었다.		MOTITE	70
Gertrude SARAZIN	63.		-
Gordon	63	PARTRIDGE Christianne	30
Gordon	4		
Lauralee M.C.	24	PEEVER Betty	40
LAFRANCE Mary E.	27	PELLETIER Edgar	62
		M. Catherine SARAZIN	62
LAPOLICE Louise	82		
	1	PERRIGO Andrew	. 96
LAROCHELLE Joseph B.	91	Baby	96
Mary	90	John	96
Mary POWERS	Market Street Contract The state of the s	76	
역사 전문 전 경기 (1) 전 경기 전 프로그램 트로 프로그램 대한 사람들이 모습니다. 그 전 경기 전 경기 전 경기 전 경기 전문 기능 시간 경기 전 시간 경기 다른 사람이 되는 것이 되었다. 그	114	John F.	
Thomas	114	Leonard	96
		Mary Anne COULAS	76
LAROCQUE Evelyn LAVALLEY	71	Mary I.	96
W. René	. 71	Pelage	96
LAVALLEY Andrew	67	PERRITO Sara J.	100
Archie J.	37		
Bernadette SARAZIN	37	PESENDAWATCH John Baptiste	110
Claire	67	Dapota of thio hotawalking	110
사용보다 : 하는데 10 Head Control (1985) - 1 Head Control (1		DOLLEDG W	× 221
Dolly JOCKO	54	POWERS Mary	114
Evelyn	71	(~,	
Gregory	75	RUDDY	97
Harold, Pte.	38	Hubert	1
James	78	Julia COULAS	98
Joan A.	80	Mary	94
Neil	8	Patrick "Harvey"	98
Patricia	79	Raymond W., Rifleman	93
Sarah Jane Partridge AIRD	73	William	94
LECLAIRE Basil	21	RUSSELL Mary	104
Mrs. Florence	12 -	MOODELL HALY	104
Harvey	13		
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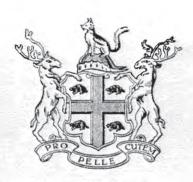




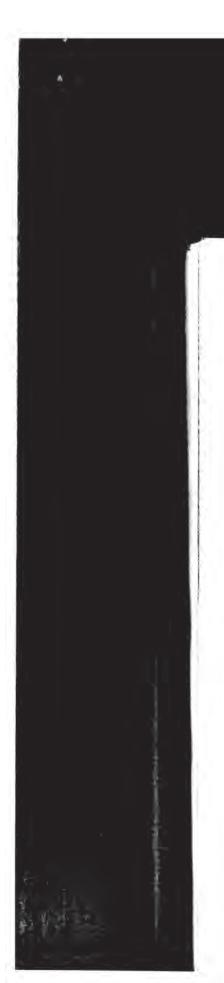
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THE PUBLICATIONS OF THE HUDSON'S BAY RECORD SOCIETY

MOOSE FORT JOURNALS 1783 - 85



LONDON
THE HUDSON'S BAY RECORD SOCIETY



APPENDIX B

Turnor received a letter of the same date and in his reply of September 30, 1783, to the Governor and Committee he remarked that he did not expect to get much help from Maugenest (see Appendix C, p. 362).

The Company's ship Seahorse was very late arriving at Moose Fort in 1783 (see p. 7, n. 4) thereby making it impossible to send to Abitibi that autumn. Thomas' letter of October 2, informing the Governor and Committee of the position added:

"... therefore we propose Mr. Turnors resideing at Brunswick 'till the Spring of the Year, and hope from thence to receive fit Canoes for the Service, as Mr. Turnor doubts the Practibility of getting Battaux's the whole of the way, which shall nevertheless be Built for the purpose in case it shou'd be found Practicable, and if not they will be Serviceable in assisting parts of the way...".

Turnor returned to Moose from Brunswick House on April 3, 1784, and on June 14 he and Maugenest set out with 10 men (see p. 52), 7 Indian men and 6 Indian women "towards Abitibi". His instructions are to be found on p. 195. The party travelled in 2 bateaux, 4 large and 4 small canoes. Turnor's letter to the Governor and Committee dated August 8, 1784, stated that as the water "turned very shole" the canoes were the best means of transport. Of the small canoes, only one small new one had been obtained from Brunswick House, and of the four large canoes only two were really fit for service. On June 17 one bateau was broken and some goods damaged and on July 9 both had to be left behind as it was impracticable to continue with them. Difficulties with the canoes followed and losses necessitated building new canoes. Turnor's letter continued:

"... during all this time our provisions was expending fast feeding 24 People and nothing to be got. I have stopd at the fork of two Rivers about 60 mile from the Lake having now not quite 5/7 of the Provisions intended for the Place and am informed this is a good place for both trade and Provisions I am now farther from the Factory upon a strait line than if at the Lake and Is said to be almost in the center of the Abbitibbi Indians hunting ground ...".

Turnor went on to say that he was building a temporary house at this spot but that his men were against residing inland. He feared that if they suffered for want of provisions "it would throw an other damp upon Inland settlements from which Moose has not yet recovered". In his letter to Thomas (p. 222), Turnor said he had "stopt at the Mouth of Pis,quo,chag,a,ma River". According to Dr. Tyrrell this was at the junction of the Abitibi and Frederick House Rivers, about eighty miles from Abitibi Lake (see p. 222, n. 2).

Thomas received another letter from Turnor on October 19, 1784, by which he learnt that the mouth of Frederick House River was not proving a good place for provisions (see p. 250). Sometime in the spring or summer of 1785 the log tents (or temporary houses) were abandoned and Turnor moved.

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APPENDIX B

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about fifty-two miles south "to a little gravel hill on the south-east shore of Lake Waratowaha" (p. 315, and Tyrrell, Journals of Hearne and Turnor, pp. 79, 85). In his letter to the Governor and Committee dated September 20, 1785, Turnor said that Lake Waratowaha was about 7 miles in length and from 3 to 4 miles in width, and that the site chosen was "at the Juncture of two Lakes". His Canadian competitors were settled at Abitibi, Soweyawawmenica ("which by Indian information is nearly W.S.W. of us distance about 70 or 80 miles"), and "Timmiscamain or Upatchawanaw nearly South". In their letter of May 24, 1786, to John Thomas the Governor and Committee expressed their approval of Turnor's management and ordered "the new Settlement to be called Frederic House in Honour of his Majesty's [King George III] second

Moose Fort (1730-83)

The Hudson's Bay Company's first post at Moose River was established in 1673, and in 1680 the Governor and Committee referred to their "grand Factory" as being upon Hayes Island. This is the site shown on John Thornton's map of 1685. The history of this post until its capture by de Troyes in 1686, together with a reproduction of part of Thornton's map, will be found in H.B.S., XI, xi, 357-61.

On August 12, 1727, Joseph Myatt, chief at Albany (the only post to be held by the Company from 1697–1713), wrote to the Governor and Committee informing them that besides the usual Indians who came to them from Moose River, they had been visited by some strange Indians from that direction. He

"... they are all very Desireous of haveing a Factory or Setlement at that place, for they Dread Paddleing a long Shoar betwixt Moose River and this place, for they are Oblidged to Come here in the midst of Summer by Reason the Ice Layes so long upon that Shore when there is neither fish nor fowl to be got, so that maney times they are half famished in Comeing here..."

Myatt's aim was to capture the trade from the French, who (see A. S. Morton, A History of the Canadian West to 1870-71 (Toronto, 1939), pp. 167-8) had posts at Kaministikwia where Fort William now stands, and at the mouth of Nipigon River, with an outpost at Michipicoten. "From this last", remarks Professor Morton,

"their outrunners could ascend Michipicoton River, cross to Lake Missinaibi, and descend the river of that name to the Moose ... By 1730 Moose Indians in any numbers had become rare at Albany ..."

Myatt's Albany journal records that on July 10, 1728, he sent William Bevan and five men to survey Moose River in case the Governor and Committee should decide to build there. Bevan returned on July 17 to report that he had

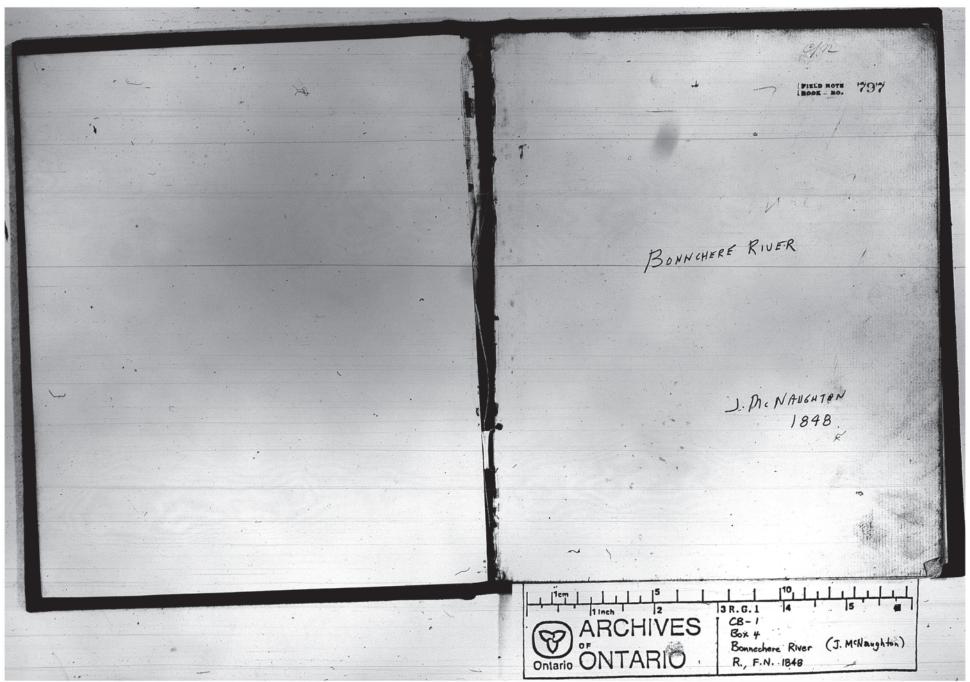
The chiefs and officers of the Algonquin and Nipissing nations greet you, my father, and venture to set forth humbly their misfortunes; they are worthy of pity. They already submitted several moons ago in a petition – that they are without land to provide for the subsistence of their families. You told them: "My children, wait, I will convey your words to our common father beyond the great Lake, who will consider them, and will command me to grant you what you are asking from me". What have you done for us, my father, since then? Nothing, at least to our knowledge, to grant what we asked you for then, except to tell us to hunt or live on the islands in the Ottawa. We went there and we found these islands occupied by other people with [better title] according to what they told us, and who chased us away saying: "Leave, you have no right here, we forbid you to hunt and fish. If your father had granted you some rights, he would have granted them to you in writing" [emphasis added]. And so, my father, these same persons, who were not afraid to scorn your word, feared even less chasing us off the land given to us by Lord Dorchester, which was little enough compensation compared to what we were entitled to expect from our good king.

My father, you want your children to love you, to be loyal to you, to follow you and to help you when you need help. Have they not done this? Look back and read the history of the last war. Who went first to the border and faced the enemy? Was it we, tour children, or those whom you have shown most favour? It was we the Algonquins and Nipissings who defended this land that we are asking you for today, that over which you govern. Other nations have done practically nothing, some were traitors to our father and they have been generously rewarded with lands. But for us, what have you done? Promise only. Perhaps, my father, some evil birds have advised you to do otherwise m have told you to grant nothing to the Algonquins and Nipissings. Alas, my father, know your children better, remember that an evil cloud has never darkened their ever-grateful hearts and observe that an Algonquin and Nipissing father gives up his portion to share it amongst his children, he carries them in his heart, their misfortunes become his own; in this way, he gains the affection of his children, they are loyal to him, they share with him their troubles, their sufferings and their joys; and you, my father, you see your children dying of hunger, without an inch of land which would provide them with shelter, or where they could [rest] their [heads?] weakened by fasting. Rejected everywhere, you forget that the bodies of some of their ancestors, or rather their ashes, still attest to these exploits which were ever the mark of Braves and Warriors.

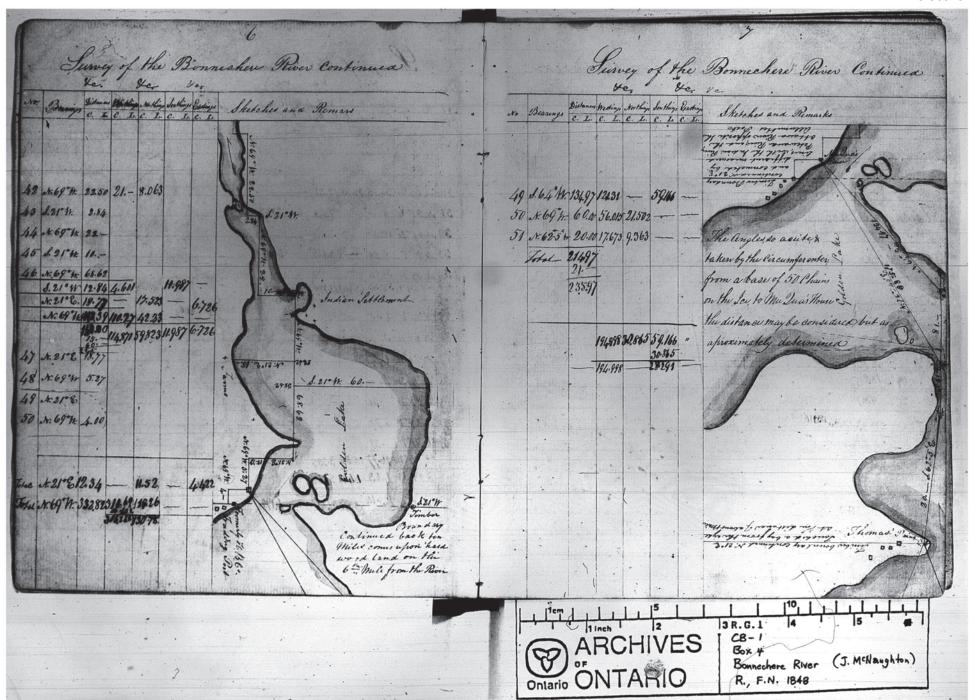
Despite your neglect, your children still love you and cherish you; grant them, therefore, what they ask, land along the Ottawa or on the rivers that flow into it, that this land may belong to us, that we may be free there, we and our children forever to hunt and fish there without anyone preventing us from doing so [emphasis added]. We earnestly ask you this, so that we will be assured of a place where the bodies of our descendants may rest in peace, and be assured that we will not find ourselves in the dire situation where one day we are told [by our descendants] ...Beloved shades, precious bones of our dear ones, they are sending you and us far away from here; rise up and come and live with us in a strange land. Alas. My father, remember that some of this land you are living on today and over which you govern today once belonged to us; do not refuse us at least a little bit of it on which we may rest in the shade of your paternal goodness and your kindness.

By granting us this favour, or at least a reply to our request, you will find us at all times loyal children who will cherish you and pray that the precious days of their father may be preserve.

Chefs Algonquins	Chefs Nepisaingue
Pierre Louis Penency	Fill PaPino
Ignas Meiachkowateh	J. Bt. Kigikomanitou
Jappatist Kigons	J. Bte. Makwa
Benjamin Osawakik	Simon KioekGat
Antoine Ca_inawatik	Ignace Chawinabais
Joseph K_pat	Bi Wapichip
	Francois Otjik
	Michel Besinoawatch
	Matois Chabakatch



AO RG 1-59 File "Bonnechere River, McNaughton, 1848b" MS 924 Reel 3



AO RG 1-59 File "Bonnechere River, McNaughton, 1848b" MS 924 Reel 3

wellow So his honorable Mathew Lord Aylane, Chevallier Commandeur du thes honorable ordre militaire du Bain Capitaine dénéral I Touvernew en chef de Hant & Bas- Ganada, Nouvelle-Choke, Nouveau Brunswick, I de leurs différentes dipens -dances, Viewaspiral dicelles 8-6-0-Chell Dofficiers iles malions Alsonhand & he Saluent Mow here & asent exposer Trumblement levers musered, ils don't dianes de pilie Oli l'ent theja représente Alberit plusieurs lunes tarun nes viete Jans Herres qui ful trous à la bribsittame de leur famille. Tu lew dis: Mes endant esting je fersi par-- venir vos paroles anothe perecommun. audela du grand Lac, ylin les prendra en Lourselistion & me doustera louder de vous accordence que wout mordeman Qu'as he fait mon spon à notre egand de puit ce Mimps! Then; aumoins à hohe Connoipance from bothor de ce que mont He demandious alors. I ce m'est que he mout dis sentement d'aller chater ou Mabiter det Colet burt butawas Nort 1 avous été Amons avous Mouri ces istes Voccupied for d'autres personnes revetues de houvoirs du périeur, à ce qu'ils mont out dit fout in nous chateant, den I disant . Heling town touth ares - aneun droit iei, nows wout defendons do Sain la chafe & la piche. Tivolupin - vous entaccorde quelques droits, il hours l'auroit donné par écrit, coinsi trom par ces mones parsonnes quintont pas erait de maplier to parole out him moins

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crain de mont chases de la propriete que que peu de chose en compensation de I arious droit d'allendre de hohe bowrow. Twhen mon per que het undans l'aisment qu'ils he Loyent fishellet, qu'ils he suivent & he Sectional dans l'occasion. Se l'est -ils parfail! Vreparde derview Soi, I Lis Mistone de la dernier puere. Qui sut rendu les premiers auf frontieres defint Jana l'innemi, est ce hon viti enfant oney que the as le plus favorided les Lout hour les Alfontiens & Ne fifigues qui out diferbola ce l'enein ghe kond the demandons aujourd him, colin hun legul his comstanded. Naute thating hout presque nin fait, plusient out ete Marlies anothe the Loudes a genereusement recompense four des tend. Mais pour hour quias the fait! Des prompes beulement. Hen! the monthingue gue Guel francais cision Hauroient conseille autrement, Hauroient dit the herein accorder any Alsoutinis Ni hillingues. Helas! mon the councis Thier her enfant bournet to i given Mauraise Muie Majamuil obsence leurs court louisours recommissants & remarque quim frem Algorther on Sepitingua to prive de la portion qu'il a pour la parton a des enfant, il les porte dans son com lever shirtens derietment ter hiernes, par cette wie il acquie l'affection de des england, ilo him would fidelled, it vacious and luides peines, ses boudfrances & Sa pies et toi mon pen, tu vois her endand mourin de fain, cans un pouce de terre qui leur apure un gite ou pouvois copiere leurs lites affaibles par le jeune: Trebut.

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11 were his, and all that he had to defund whom for a les - hood and to cloath his family were the furry and Vellouis he was in a modamer But all this had no effect on the said & ho still persists in hunting and moreover days The means to Squat down there and tak - Macwal as well as others Tribe Beg and Sray of me to represent this Their Hather at Suches Injustice/ of that he may take Pity on his from Ned Chiloren and Give such lorders and Com-= mands that the said Che Thomas and family may be made to quit these lands Their Good Father will also Prohilis White Bunters and Other Unterlopery tropassing on their hunting Grounds in mahner whatever the Alyonquins and & ipissingues will in duly Bound lar Mary Fuller Thave the honor to