

#1 View from Quebec my family links and heirlooms

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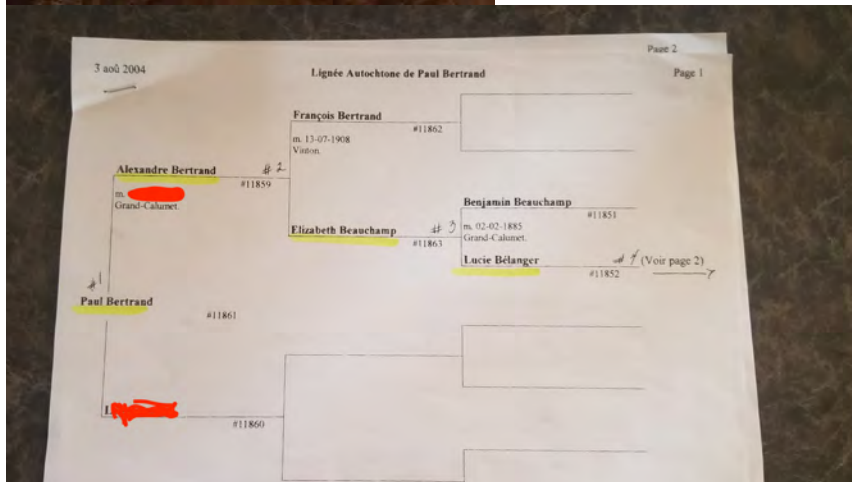
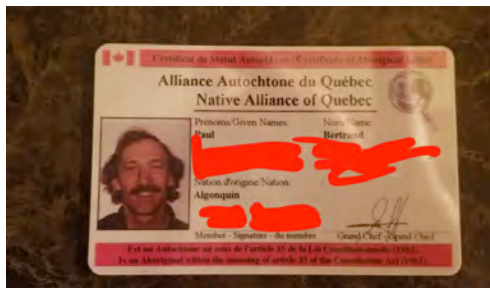
I am decent of both Thomas Legarde St Jean and Sophie Jamme dit Carriere from Ile du Grand Calumet, Pontiac, Quebec through Elizabeth St.Jean (Married Josphe Pierre Belanger). I am sending information I have from our end of the river to show that Thomas Legard St Jean and Sophie Jamme dit Carriere are indeed Algonquin. This couple is approved with AAQNAQ through Thomas Lagarde St. Jean and I would recommend that you should talk to the communities in Quebec. Most in Quebec most likely do not know you are trying to question our ancestry. I only found out by Googling Thomas's name on May 7 2023 to see he was being taken to court again in Ontario. I had no idea about the first court date until 2020 when I started looking into the genealogy my parents had and started doing my own research.

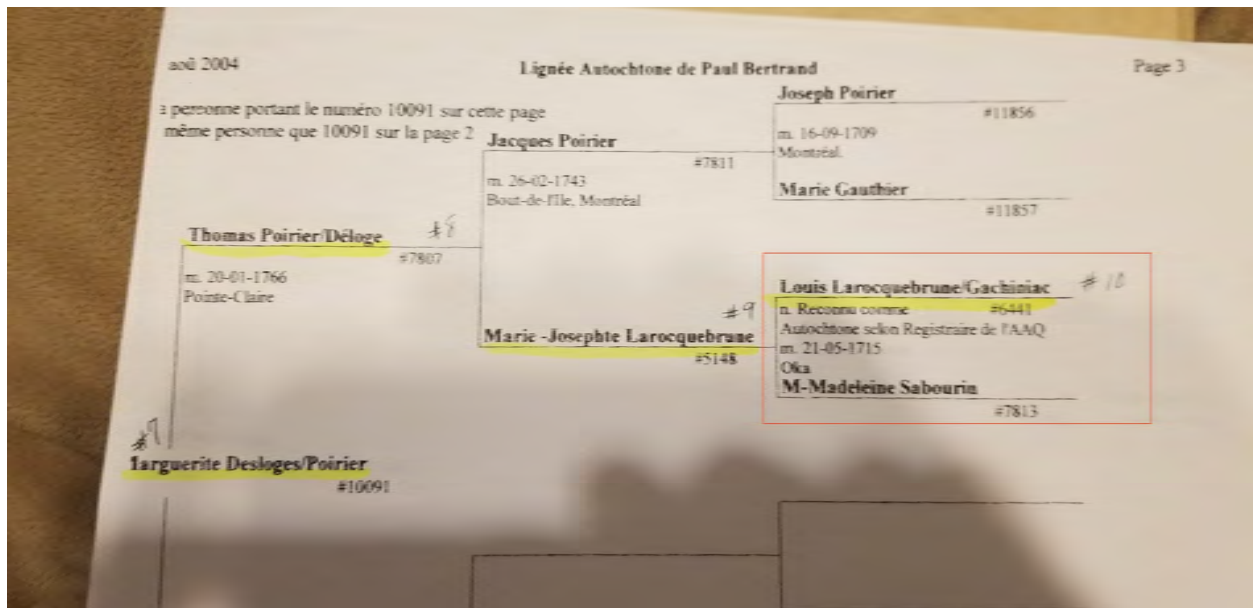
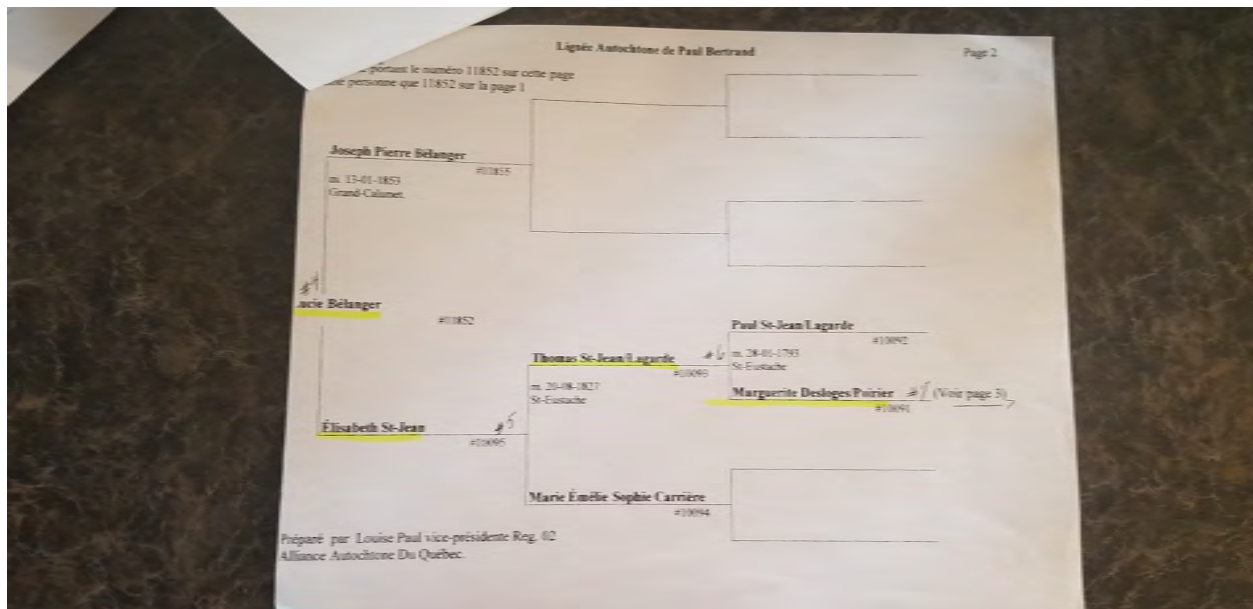
We grew up on farms since my ancestors have lived on calumet island. We had no internet and only 1 tv channel growing up. My siblings and I were homeschooled. My grandfather, never went to school and did not know how to read and write; but he was able to sign his name. He worked on the family farm as a child instead of attending school. He knew he was Algonquin from this line and so do we.

AAQNAQ Connection <https://aaqnaq.com/en/>

I am in the process of getting my non-status card, like my parents and updating their cards. But I called to confirm on May 10 2023 and this couple is still Algonquin in Quebec. The worker I spoke to also had no idea about this court case, and if my membership was finished they would be doing this on my behalf.

Proof given to my parents 2007 from AAQNAQ (in Quebec):





Thomas St Jean Legard's main ancestor is Louis Larocquebrune/Gachiniac he is known as Autochtone (Algonquin) to the AAQ (AAQNAQ) register. He married M-Madeleine Sabourin in Oka 21-05-1715.

Family Heirlooms

I also have family heirlooms that have **ALL** been passed down to our generation from **Alex Bertrand (Son of Francois JR, married Elizabeth Beauchamp)**

1. **Moccasins and Mits found in bullet box by Dominion Cartridge Co:** The moccasins and mits would fit a baby/premature baby. See next page for Dominion Cartridge Co history.





The bullet box that the mocassins and mits were found in the company was founded in 1886 and merged with other explosive companies in 1910. Source: <https://afte.org/laravel.php/gallery/index/637#:~:text=Another%20C%2DI%2DL%20ancestor%2C%20the%20Dominion,weapons%20during%20the%20Riel%20Rebellion>



8:04 86%
explosives plant in the far west near Nanaimo, B.C.

Another C-I-L ancestor, the Dominion Cartridge Company, was founded at Brownsburg, Que. in 1886 by Captain A. L. ("Gat") Howard, who introduced the Gatling gun into Canada and operated a battery of two of the new weapons during the Riel Rebellion. Howard won the support of several influential Canadians, including Dr. T. C. Brainerd of Hamilton Powder, and when the Dominion Cartridge Company was formed Dr. Brainerd became its first president, with "Gat" Howard as plant manager.

In 1910 five explosives companies, a cartridge plant and a plant making acids and fertilizers merged to form Canadian Explosives Limited. Hamilton Powder Company and the Dominion Cartridge Company were among them; the others were Acadia Powder Company, Waverley, N.S., Ontario Powder Company, Tweed, Ont., Standard Explosives Company, Vaudreuil, Que., Western Explosives Company, near Vancouver and the Victoria Chemical Company, Victoria, B.C.

Throughout the 20's, Canadian Explosives Limited diversified into paint and varnish, coated fabrics and plastics. In 1927 the company's name was changed to Canadian Industries Limited.

At the outbreak of World War II C-I-L put its



2. 3 Calumets (pipes) in a wooden handmade box:
These calumets seemed to be made with Corn.



3. Fur Blanket with no tags

My dad (Paul Bertrand) with a fur blanket from the fur trade. No tags on the fur.. was not bought from a store... the sides clearly show it is handmade.



#2 Calumet Island History part a

Calumet Island History

The Island has a very rich history of working with indigenous and the owner of the island who granted the land to the missionary was married to Marie Lavigne who was the daughter of an Algonquin Chief from Allumette Island. Calumet Island was named after the Calumets (pipes) that are used for smoking. These items used be made on Calumet Island using the rocks from the rapids area on the island. Please see all the history I have piled up regarding calumet island. This is important because not many records from the church state that a specific couple or person would have been from the Mission of Calumet Island. I have looked through all available books I have found so far for the island, and 90% of the records say exactly where the person was from (ex: Montreal, Deux Montagne, Chambly... etc) otherwise they are FROM THE MISSION of Calumet island and with my research that seems to mean they are Indigenous. Anyone on the island who was there before the surveyors got there and were not indigenous or had the ok to live there were known as "squatters". I have also found multiple sheets of the missionary priests saying that calumet island was indeed a mission that was apart of the Allumette Island mission and areas around. **There is also a land agreement that was signed by the Kichinesprini from Calumet Island apart of the 1701 Great Peace Treaty. The powwows used to take place here before we were forced to HIDE.**

1. History of Calumet Island Equity Article - Page 7

<https://numerique.banq.qc.ca/patrimoine/details/52327/2558109>

Thursday, April 4th, 1968
THE EQUITY
Page 7

LETTER TO THE EDITOR
L'omis de l'île
 Letter to the Editor:
 M. le redacteur
THE EQUITY
 Le maire de la municipalité de l'île du Calumet, M. Eugène Pigeon est indigné de la façon dont sa municipalité a été traitée par les promoteurs d'une carte touristique publiée par le comté de Pontiac.
 La carte géographique elle-même (qui n'est imprimée qu'en anglais) ne fait aucune mention de cet endroit historique qui est l'île-du-Calumet. A l'ouest de la carte on peut y lire des descriptions en anglais toujours des principaux municipalités du comté de Pontiac, mais nulle part n'est-il fait mention de l'île-du-Calumet. C'est une omission impardonnable, déclare le maire Pigeon.
 Dans la description du comté, au point de vue attraction touristique, on peut y lire quelques lignes érites en français, mais les faits historiques sont loin d'être complets. On fait toutefois état de la venue "d'un grand nombre d'Irlandais vers 1840, victimes de la famine, et c'est à cette époque que le comté de Pontiac fut solidement établi."
 Le seul petit paragraphe écrit en français concerne les cuisines unis de Durion et de Church. Il se lit comme suit: "Érige ici la cabine de métro la date". En premier un local de boiteries, mais maintenant largement occupé par le tourisme, la Pêche et la Chasse. Accessible par la route 11, Lac Caymanant". Comme effort de bilinguisme, ce n'est pas fameux. Les Canadiens français méritent plus que cela. Si on veut attirer les touristes dans cette belle partie de la province de Québec, il faudrait au moins jouer franc jeu. La carte géographique actuelle et les descriptions qui y sont contenues sont inacceptables. Seules les illustrations paraissent assez lues, et la caricature du grand chef Pontiac.
 "Notes historiques" Apparemment, la publication de cette carte relève du conseil du comté de Campbell's Bay. Selon le maire Pigeon, "on a oublié de faire mention de cette vieille municipalité de l'île-du-Calumet, la première du comté qui a su faire sa part pour le développement de l'ouest du Québec. Cette carte est offerte aux touristes mais on a oublié d'y inscrire et sur la carte elle-même, et sur les descriptions des endroits, le nom de l'île-du-Calumet."
 Le maire fait part que sa municipalité est celle qui paie le plus un conseil de comté, soit la somme de \$4,000. Comme récompense, celui, complet de l'île-du-Calumet sur cette carte à 95 pour cent en langue anglaise dans une province dite française.
 Rappelons que le Sieur Louis Briard, capitaine de milice, avait acheté l'emplacement de l'île-du-Calumet du gouvernement du Québec pour la somme de \$20. Le capitaine avait épousé Marie Lavigne, fille d'un chef algonquin dont la réserve était située sur l'île des Allumettes. Le premier maître de poste a été Joseph Briard frère du fondateur de l'île-du-Calumet.
 Louis Briard est décédé en 1889, il y a donc près de cent ans. Il avait d'abord donné l'emplacement où fut construite la première chapelle, (détruite par le feu en 1843) puis donna par après le terrain où fut construite l'église actuelle.
 Des descendants de Sieur Briard demeurent encore sur cette île. L'aïeul de Louis Briard était Jean-Baptiste Briard, de Saint-Jermain-de-Sandres, de Franche-Maritimes en France.
 Ne serait-ce que par considération des fondateurs et de leurs descendants, il serait important que les promoteurs de cette carte touristique respectent les origines et agissent en conséquence.
 C'est toute la population de l'île-du-Calumet qui déplore ce manque de courtoisie et d'exactitude pour ainsi dire, à son égard.
 Mme Florimond La Salle

Shawville
 Get well wishes to Mrs Rene Leguire (Mary Judd) of Belphair, Ontario who is a patient at Civic Hospital, Ottawa. Mr and Mrs John Kingdon and family of Hamilton spent a week with his mother, Mrs Kingdon here recently.
 Mrs Victor Findlay returned home after a holiday in Porekkill, New York.
 Misses Vera and Willa Palmer of Ottawa have taken up residence in Shawville in the John S. Hodgins apartments.
 Mrs Lem Hodgins spent a few days in Ottawa last week.
 Mr and Mrs Harold Cole, Ottawa and Mr and Mrs Perley Richardson, Shawville, visited friends in North Bay over the weekend.
 Mr and Mrs Carl Findlay and son Dwight of Melburn, Que., and Mr and Mrs Lyle Books and son Bruce of New Richmond, Que., visited last week with Mr and Mrs Theodor H. Hodgins, Murrells.
Here Comes Charlie
April 20 at 8 P.
 With a cast of ten talented high school students under the direction of their English teacher, Mrs Henry McCord, the popular farce "Here Comes Charlie" is now in rehearsal. Curtain time will be eight o'clock on the evening of Saturday, April 20 and since a responsive audience is half of any production, it is anticipated that the school auditorium will be filled for this performance.
 The young people taking parts in this comedy are Linda Wickens, Joyce Young, Bill McLachlan, Eric Smith, Dorothy Harner, Lynne Hudson, Cheryl Stewart, Leslie Hodgins, Jimmy Witt, Colin Stevens and there will be musical entries.
 The acts will be presented by Mrs. **Donnez votre avis**

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White Sidewall Tires	•	•	•	•
On Road Wheel Covers	•	•	•	•
Deluxe Vinyl Covers	•	•	•	•
Bumper Guards, Horn, rear	•	•	•	•
Fender Mounted Turn Signals	•	•	•	•
Outside Remote Control Mirror, left	•	•	•	•
Special Moldings	•	•	•	•
Vinyl Interior	•	•	•	•
Rear Window Defogger	•	•	•	•
Full Horn Ring	•	•	•	•
Vinyl Roof, white, black, green	•	•	•	•
283 cu. in. V8 Engine	•	•	•	•
383 V8 and/or Air Conditioning	•	•	•	•

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Translation of Equity Article

<https://numerique.banq.qc.ca/patrimoine/details/52327/2558109>

THE EQUITY The mayor of the municipality of Ile du Calumet, M Eugène Pigeon is outraged at the way his municipality has been treated by the promoters of a tourist map published by the county of Pontiac. The map itself (which is only printed in English) makes no mention of this historic place that is Ile du Calumet. On the back of the map you can read descriptions (always in English) of the main municipality of the county of Pontiac, but nowhere is there mention of the island of Calumet This is an unforgivable omission, declares the mayor Pigeon. In the description of the count. from a tourist attraction point of view, you can read a few lines written in French, but the historical facts are far from complete. However, there is mention of the arrival "of a large number of Irish people around 1840, victims of the famine, and it was at this time that the Count of Pontiac was firmly established, " The only small paragraph written in French concerns the united townships of Dorion and Church. It reads as follows: "Erige here in forget to put the date..) ... First a local of woodwork, but now largely occupied by tourism, fishing and hunting. Accessible by road 11 cayamant lake. As effort of bilingualism is not famous. French Canadians deserve more than that. If we want to attract tourists to this beautiful part of the province of quebec it will be necessary to at least play fair. the present geographical map and the descriptions which are contained therein i pays the most to the council of are unacceptable. Only the illustrations seem fairly accurate and the caricature of the great chef Pontiac.

Our History Apparently, the publication of ccttc carte falls under the council of the county of cambells bay. According to Mayor Pigeon, "We forgot to mention this town, municipality of Il-du-Grand-Calumet. The first of the county, which has done its part for the development of western Quebec. tourists but we forget to write on the map itself, and on the descriptions of the places. The mayor says that her municipality is the one that pays the most to the county council, the sum of \$4,000 as a reward: Ile du Calumet is completely forgotten on this 95 percent English-language map..in a so-called French province. Remember that Mr. Louis Brizard, Captain of the militia, had purchased the site of ile du calumet from the Quebec government for the sum of \$30. The captain had married Marie Lavigne, daughter of an Algonquin chief... whose reserve was located on ile des Allumette The first postmaster was Joseph Brizard, brother of the founder of ile du grand calumett. Louis Brizard died in 1869, almost a hundred years ago. He first gave the location where the first chapel was built. (destroyed by fire in 1843) then donated the land where the current church was built. Descendants of Sieur Brizard still live on this island. louis brizard's grandfather was jean-baptiste brizard, from st germain de sendre de frenche maritimes in france. If only out of consideration for the founders and their descendants, it would be important that the promoters of this tourist map respect the origins and act accordingly. It is the entire population of Calumet Island that deplores this lack of courtesy and accuracy, so to speak, towards him. Ms. Florimond La Salle

2. More history of Calumet Island from <http://brizard.org/documents.html>

Louis Brizard, un illustre pionnier

Le Sieur Louis de Brizard était un des premiers pionniers de l'Île-du-Grand-Calumet. C'était un homme prospère mais aussi très généreux. Il a fait beaucoup pour le bien de la communauté.

Louis Brizard est né dans le comté de Masquinongé en 1793. Vers 1820, une lignée des Brizards a monté la rivière des Outaouais pour aller s'établir sur l'Île-du-Grand-Calumet et dans les environs. Louis était parmi eux. C'est ainsi que les Brizards étaient parmi les premiers pionniers du comté de Pontiac, particulièrement dans les cantons de Litchfield et Mansfield sur la rivière des Outaouais.

La future épouse de Louis a été enlevée de sa réserve algonquine près de Fort Coulonge. Elle fut envoyée à un couvent de Bytown pour être éduquée selon la religion catholique. Vers 1833, Louis épousa cette jeune princesse algonquine du nom de Marie Lavigne. Comme il n'y avait pas de prêtre dans la région à ce moment, ils se seraient mariés selon les rites indigènes.

Ils eurent quelques enfants et c'est seulement vers 1836, le 4 février, qu'ils se sont mariés selon les rites catholiques. Cette cérémonie a eu lieu à la mission de Fort Coulonge, officiee par le père J.F. Cannon. Félicité Brizard et Prospère Olivier étaient les

témoins. Après le mariage, les frères de Marie venaient souvent à la maison de Louis pour vérifier que la jeune algonquine soit heureuse et qu'elle ne soit pas maltraitée.

Louis et Marie eurent quatre enfants en tout: Marie-Louise, Louis, Joseph et Alexis.

Louis était un homme apparemment très prospère et il travaillait beaucoup. Selon le "Canada Directory" de 1857, il occupait les fonctions de capitaine de milice, maître de poste, meunier et marchand général: "... has on hand always a choice stock of goods". Il faisait aussi le commerce du bois.

En tant que marchand, on raconte que Louis aimait dire à ses amis qu'il ne faisait que du un pourcent de profit. S'il achetait quelque chose pour un dollar, il le revendait pour deux. Ainsi, il ne faisait que du 1% de profit!

En tant que maître de poste, Louis faisait le transport du courrier entre Fort Coulonge, Portage du Fort et l'Île-du-Grand-Calumet. Monsieur Brizard a été le premier maître de poste sur l'Île.

Les missionnaires étaient toujours les bienvenus chez Louis Brizard. En 1839, un prêtre écrivait: "Nous arrivions à la nuit au Grand Calumet. Nous logions chez Brizard, asile ordinaire des missionnaires." Grâce à la générosité de Louis Brizard, la première



Louis Brizard and his Algonquin wife Marie.

24

Translation of article found on brizard.org:

<http://brizard.org/documents.html>

Sieur Louis de Brizard was one of the first pioneers of Ile-du-Grand-Calumet. He was a prosperous but also very generous man. He did a lot for the good of the community. Louis Brizard was born in the Comte de Masquinonge in 1798. Around 1820, a line of Brizards came up the Ottawa River to settle on Grand Calumet Island and the surrounding area. Louis was among them. This is how the Brizards were among the first pioneers of the Count of Pontiac, particularly in the townships of Litchfield and Mansfield on the Ottawa River.

The future wife of Louis was removed from her Algonquin reserve near Fort Coulonge. She was sent to a convent in Bytown to be educated in the Catholic religion. Around 1833, Louis married this young Algonquin princess named Marie Lavigne. Since there was no priest in the area at the time, they would have married according to native rites.

They had a few children and it was only around 1836 on February 4 that they married according to Catholic rites.

This ceremony took place at the Fort Coulonge mission officiated by Father J.F. Cannon. Felicite Brizard and Prosper Oliver were the witnesses. After the wedding, the brothers of the bride often came to Louis's house to check that the young Algonquin girl was happy and that she was not mistreated. Louis and Marie had four children in all....(names) Louis was apparently a very posh man and he worked a lot. According to the "Canada Directory" of 1857 he held the positions of militia captain, postmaster, miller and general merchant; "...has on hand always a choice stock of goods" he also traded in wood.

As a merchant, it is said that Louis liked to tell his loved ones that he bought something for a dollar, he sold it for two. Thus, he only made 1% profit.

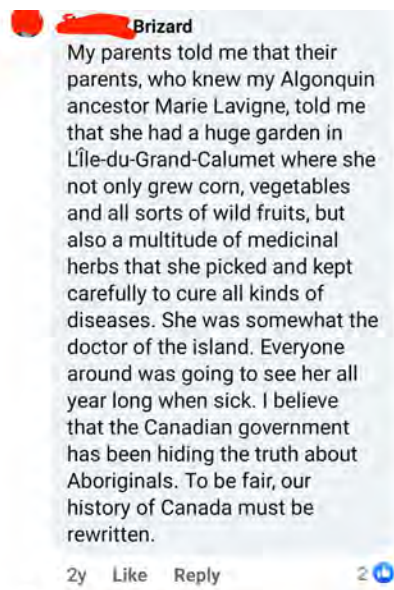
As a postmaster, Louis transported mail between Fort Coulonge, Portage du Fort and Ile du Grand Calumet. Monsieur Brizard was the first postmaster on the island.

Missionaries were always welcome at Louis Brizard. In 1839, a priest wrote: "We arrived at the Grand Calumet at night. We were staying at Brizard, the ordinary asylum for missionaries" Thanks to the generosity of Louis Brizard the first...

4. You can also find an oral history of this (In french) at this youtube link. This video is 17 minutes long. <https://www.youtube.com/watch?v=Ps2XQ8e9LzM>



Conversations found on facebook. Anyone who was on the island without permission, were known as “squatters” Found from Local Island pages/groups on facebook. I am also directly decent from Louis Brizard and Marie Lavigne through my mothers lines.



5. Kichesipirini Algonquin/Calumet Island signed 1701 Great peace Agreement pages 125/126 Doodem and Council Fire by Heidi Bohaker University of Toronto Press (Publisher)

https://www.google.ca/books/edition/Doodem_and_Council_Fire/SUA3EAAAQBAJ?hl=en&gbpv=1&dq=doodem+and+council+fire+kichesipirini&pg=PA126&printsec=frontcover

reporting of interpreter Sieur Jean de Nicolet or from collected scraps of information that had made their way to Le Jeune's ear, such as Amikouai – amikwag (beavers), Kinouchepirini – *ginoozhii* (Pike) people, or Outchogai – ashagiwag (Great Blue Heron) people.³⁴ Recording in print what others had been told, early colonial authors assumed that these were names of nations or tribes and in so doing mapped European understanding onto an Indigenous political tradition for which there was no direct translation or comparison.

Some of the names in Le Jeune's list are very clearly names for the doodem of the council fire hosts: in addition to those above, Le Jeune's list includes Nikoquet (Otters), Maroumine (Catfish) and Roquai (*noka*, or female Bear). Other names either clearly refer to place: Kichesipirini, or the Great River people, whose council fire was on what is now known as Calumet island in the Great (Ottawa) River and who signed the 1701 Great Peace with a Crane doodem image; Baouichtigouian (People of the Sault, Sault Ste. Marie); and Oumisagai, whose name refers to the wide river delta of the Mississagi River where it enters Lake Huron from the north shore. For others, the irregular and phonetic spelling make it harder to determine what word he intended. After listing all known names for polities from the north shore of the St. Lawrence to the southwestern shores of Lake Michigan, Le Jeune reported that "we have been told this year that an Algonquin, journeying beyond these peoples, encountered nations extremely populous. 'I saw them assembled,' said he, 'as if at a fair, buying and selling, in numbers so great that they could not be counted; it conveyed an idea of the cities of Europe."³⁵ Note that, in referring to "nations" in the plural, Le Jeune was likely to be commenting on the status of Indigenous peoples as not Christian, rather than making any sort of comment on the type of polity.

While the purpose of Le Jeune's report was to convey the extent to which North America was "a glorious field for Gospel laborers," it is actually an important historical source of geopolitical data. Le Jeune managed to collect significant information about the extent to which the region was populated with many different council sites and, by extension, the size of gatherings of people (from several hundred to several thousands), even if his informant, Sieur Nicolet, was uncertain

³⁴ Le Jeune, "Relation of 1640 – Hurons, Québec," in Thwaites, *Jesuit Relations*, 18:231.

³⁵ Elizabeth Fenn says these were likely the Mandan: see her *Encounters at the Heart of the World*.

By recovering the centrality of doodem and fire to Anishinaabe culture, the “nation” names that I have cited resolve themselves into the names of council sites, some of which are referred to locally by the doodem of the hosts, others by the place at which they were held, less commonly but sometimes by the name of their leading ogimaa, and by other metaphors in Anishinaabemowin that refer to doodem identity. A doodem is not a polity itself; rather, it is the crucial category through which Anishinaabe governance was constituted and defined. Council fires were hosted by an ogimaa of the named doodem, but the fire itself created a point of intersection that brought different doodemag together – including those of the spouses of the council fire hosts, who, because of the principle of doodem exogamy, always had different doodemag. It is possible now to identify many different Anishinaabe council sites throughout the region and the doodem that hosted each.

To reconstruct a map of Anishinaabe polities, therefore, we have to begin by imagining a political order enmeshed in networks of doodem alliances. We can identify major council fire locations as the places where Anishinaabe governance was enacted through the networks of relations who came together in annual or semi-annual gatherings. There were many council sites throughout the Great Lakes region, some of which routinely saw much larger gatherings than others. They were places well-resourced with food, especially fish, as councils and the group activities associated with these gatherings could last several weeks. Places where waters narrowed, forcing fish as they moved between lakes to swim closer together, were particularly well suited. To facilitate the fish harvest, people also constructed fish weirs. The timbers of the fish weirs at Mnjikaning are still visible today.³³ It is no accident that long-standing council sites such as Bawaating, Mnjikaning, the Credit River, and Bkejwanong were all locations where large quantities of food could be readily provided to council attendees.

One of the earliest sources of names for council fires is found in the *Jesuit Relation* of 1640. In this document mission superior Paul Le Jeune expressed the “hope we have for the conversion of many” by enumerating names and approximate locations of all the “nations” that the French in Quebec had some knowledge of, either through the

33. See Parks Canada, “Mnjikaning Fish Weirs National Historic Site,” n.d., <https://www.pc.gc.ca/en/lhn-nhs/on/mnjikaning>, accessed 14 April 2020.

#2 Calumet Island History part b

Mission notes

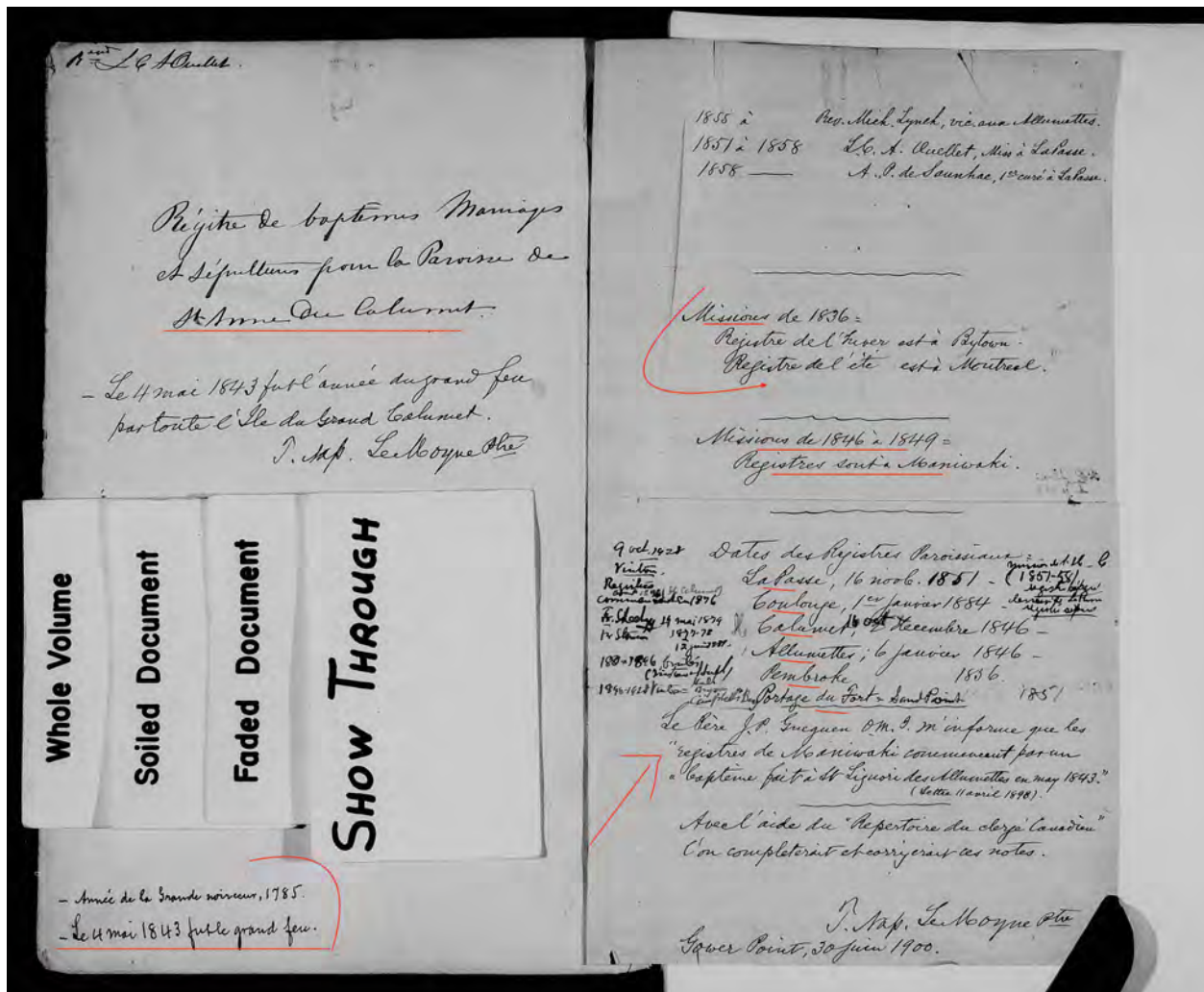
Multiple original books from the Missionary Priests I have found show the missions in this area, all being related with Allumette Island/Fort Coulonge/ Calumet Island/Pembroke ETC.

1. Mission book #1 For Calumet Island Records images 73 to 74:

<https://www.familysearch.org/records/images/image-details?place=9467398&page=1&rmsld=TH-909-75817-108205-57&imageIndex=72&singleView=true>

Image 73 Left side: Highlight 1: Registers of Baptism, marriages and burials in the parish of St Anne du Calumet. Highlight 2 (plus middle text): There was a fire 4 may 1843 on Calumet island. (Most likely losing records from the Island)

Right Side: Highlight 1: Missions 1836 registers from winter is in Bytowne, registers from summer is in Montreal. Highlight 2: Mission registers 1846-1849 is in Maniwaki. Highlight 3/arrow (bottom of page) dates of parish registers = with list of town (including La Passe, Coulonge, Calumet, Allumettes, Pembroke, Portage du Fort + Sand Point with the year these parish registers started. (Possibly the year when they were no longer considered "missions")



Torn Page(s)

Au Rev. G. A. Picotte, curé au Calumet.

Notes pouvant servir à la recherche
 d'extraits aux Registres =

Missionnaires (1836 à 1851)
La Passe, Coulouge, Calumet, Allumettes:

1836 à 1838 { Rev. Pascal Brunet, curé Montebello.
 1836 à 1838 { Wm Cannon, vicaire à Bytown.

1836 à 1838 { F. L. de Bellefeuille S.S. Montreal
 1836 à 1838 { J.B. Dupuis, Evêché Montreal

1838 à 1840 John Brady, curé Montebello

1839 à 1845 { App. Moreau, Evêché Montreal
 1839 à 1845 { G. C. Voire, curé St-Jean-de-Val
 1839 à A. Morin.
 1839 à J.B. Bourassa, curé Montebello.
 1840 à 1848 J.J. Desautels, curé Bytown.
 1840 à A. F. Trudeau, Evêché Montreal.
 1840 à N. L. Amyot, St-Jean-de-Val.
 1841 à J. B. Paymont, missionnaire St-Laurent.
 1841 à Flavien Durocher O.M.I. Montreal
 1841 à 1846. Jas. G. Lynch, curé Allumettes.
 1841 à A. A. Brunet O.M.I. Evêché Montreal

1845 à Médard Bourassa, Montebello.
 1845 à Evêché Durocher, Bytown.
 1845 à Jean N. Laverlochère O.M.I.
 1846 à H. Th. Clément O.M.I.
 1846 à 1847. A. F. Groux, curé Calumet.
 1847 à 1849. J. St-Aubin, Calumet.
 1849 à 1851. Jos. Rouvier, Calumet.
 1850 à 1851. Frs. Perret, vicaire Calumet.

1842 à J. H. McDonagh, Allumettes.
 1842 à Mc Nulty, Mount St Patrick

Handwritten notes on the left margin:
 Rev. Aleni
 Dp 398
 +
 +
 +
 P. Aleni I - 44 99.

2. Mission notes from Témiscamingue 1836-1839 images 5-6

Image 5 (with translation to follow)

<https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSM8-M3D7-X?view=explore&groupId=TH-909-54330-91706-38>

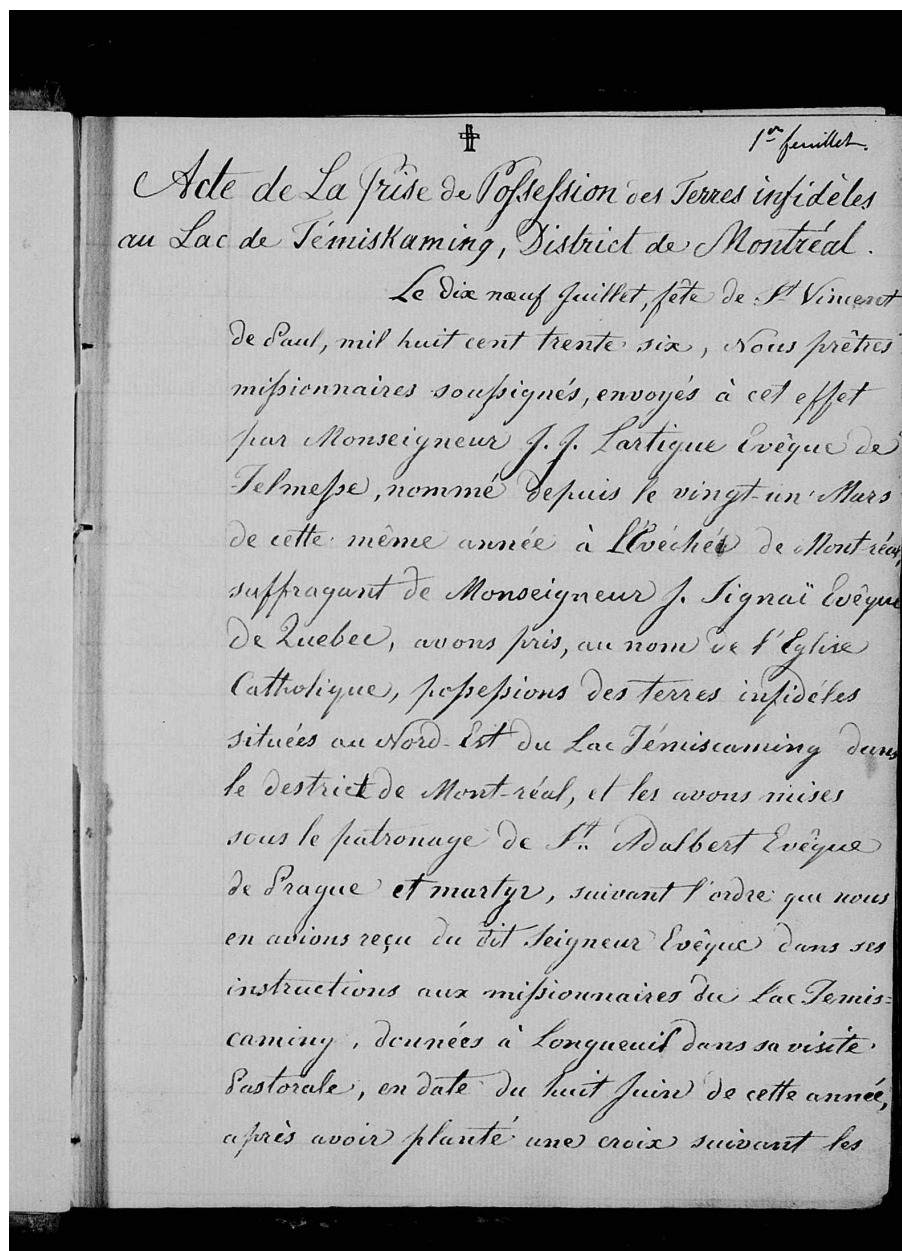


Image 6 (translation to follow)

<https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSM8-M3D3-V?view=explore&groupId=TH-909-54330-91706-38>

ceremonies de l'Eglise Romaine et de l'apôtre
de la compagnie de la Baie d'Hudson, sur la
côte Nord-Est du Lac Temiscamisy, près du
poste de la même compagnie, au milieu d'un
grand nombre d'infidèles qui étoient assemblés
en cet endroit pour entendre nos instructions
et recevoir les lumières de l'Evangile et
d'autres qui avoient déjà eu le bonheur d'être
instruits et baptisés, dont quelques uns ont
signé avec nous. Les autres ont déclaré ne
savoir la faire.

Jeanbon inini Nasin Nije inini

C. H. De Bellefeuille p^{re} M. Dupuy p^{re}.

2. Mission notes from Témiscamingue 1836-1839 images 5-6

<https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSM8-M3D7-X?view=explore&groupId=TH-909-54330-91706-38>

French:

Acte de la prise de possession des terres infideles au lac des temiskaming, district de montreal.

Le dix neuf juillet, fete de st vincent de Paul, mil huit cent trente six, nous prete missionnaire soussignes, envoyes a cet effect par monseigneur jj lartique eveque de telmpe, nomme depuis le vingt-in mars de cette meme annee a l'eveque de de montreal.

de quebec, avons pris, au nous de l'eglise catholique __ des terres infideles situees au nord est du lac temiscaming dans le district de montreal et les avons mises tous le patronage de st Adalbert eveque de prague et martyz, suivant l'ordre que nous en cuions recu du dit seigneur eveque dans ses instructions aux missionnaires du lac temiscaming donnees a longueuil dans sa visite pastorale en date du _ juin de cette annee apres avoir plante une croix suivante les ceremonies de l'eglise romaine et de ____ de la conpagnie de la baie d'HUDSON, sur la cote nord est du lac temiscaming pres du poste de la meme compagnie un milieu dis grand nombre d'infideles qui clorent apenbles en cet endroit pour entendre nos instructions et recevoir les lumieres de l'evangile et d'autres qui soivent deju eu la bonheur detre instruits et baptises, dont quel ques uns ont signe avec nous. Les autre on declare ne savoir la faire.

English:

Act of taking possession of the infidel lands at lake temiskaming, district of montreal.

On the nineteenth of July, feast of St. Vincent de Paul, one thousand eight hundred and thirty-six, we are the undersigned missionaries, sent for this purpose by Monsignor jj l'artique bishop of __, appointed since the twenty-first of March of this same year to the bishop from Montreal.

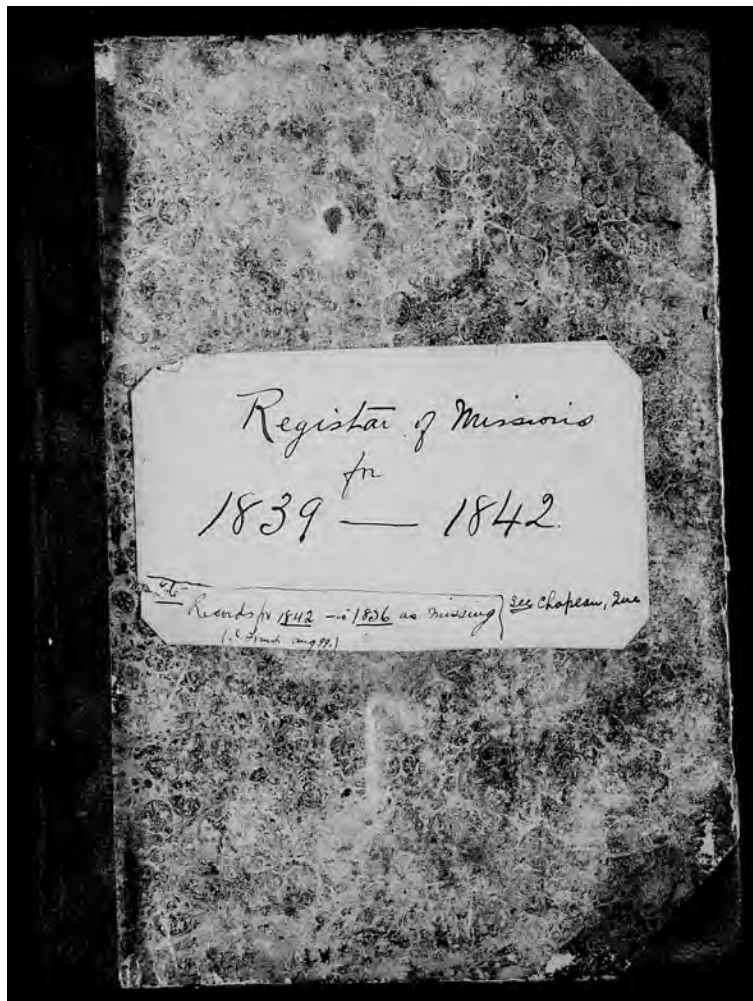
of quebec, have taken from us of the catholic church __ infidel lands situated to the north east of lake temiscaming in the district of montreal and have placed them all under the patronage of st Adalbert bishop of prague and martyr, following the order that we received some from the said lord bishop in his instructions to the missionaries of lake temiscaming given in longueuil in his pastoral visit dated _ june of this year after having planted a cross following the ceremonies of the roman church and of ____ of the company from hudson bay, on the northeast coast of lake temiscaming, near the post of the same company, a great number of infidels come to this place to hear our instructions and to receive the lights of the gospel and others who have already had the good fortune to be instructed and baptized, some of whom have signed with us. The others say they don't know how to do it.

Not 100% sure what this means... but it seems like land was taken...Next images in the book are indigenous marriages that were taken using this book mainly using indigenous names.

3. Mission notes from Témiscamingue Another book within the same book above
- Images 113/114

<https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSM8-M3DV-9?view=explore&groupId=TH-909-54330-91706-38>

Image 113: registers of missions 1839-1842. Note in bottom: Records for 1842-1856 as missing (in box) see chapeau, que beside boxed text.



By recovering the centrality of doodem and fire to Anishinaabe culture, the “nation” names that I have cited resolve themselves into the names of council sites, some of which are referred to locally by the doodem of the hosts, others by the place at which they were held, less commonly but sometimes by the name of their leading ogimaa, and by other metaphors in Anishinaabemowin that refer to doodem identity. A doodem is not a polity itself; rather, it is the crucial category through which Anishinaabe governance was constituted and defined. Council fires were hosted by an ogimaa of the named doodem, but the fire itself created a point of intersection that brought different doodemag together – including those of the spouses of the council fire hosts, who, because of the principle of doodem exogamy, always had different doodemag. It is possible now to identify many different Anishinaabe council sites throughout the region and the doodem that hosted each.

To reconstruct a map of Anishinaabe polities, therefore, we have to begin by imagining a political order enmeshed in networks of doodem alliances. We can identify major council fire locations as the places where Anishinaabe governance was enacted through the networks of relations who came together in annual or semi-annual gatherings. There were many council sites throughout the Great Lakes region, some of which routinely saw much larger gatherings than others. They were places well-resourced with food, especially fish, as councils and the group activities associated with these gatherings could last several weeks. Places where waters narrowed, forcing fish as they moved between lakes to swim closer together, were particularly well suited. To facilitate the fish harvest, people also constructed fish weirs. The timbers of the fish weirs at Mnjikaning are still visible today.³³ It is no accident that long-standing council sites such as Bawaating, Mnjikaning, the Credit River, and Bkejwanong were all locations where large quantities of food could be readily provided to council attendees.

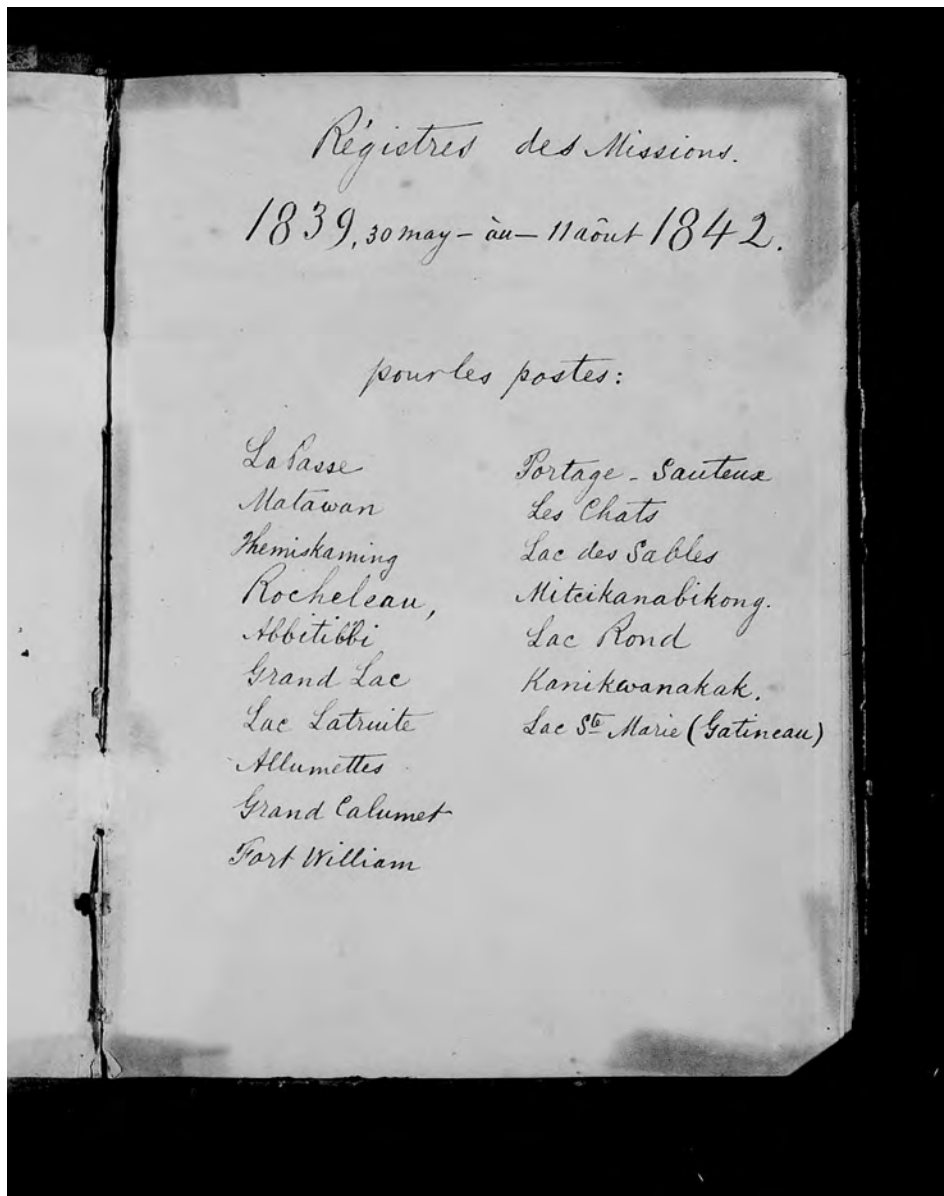
One of the earliest sources of names for council fires is found in the *Jesuit Relation* of 1640. In this document mission superior Paul Le Jeune expressed the “hope we have for the conversion of many” by enumerating names and approximate locations of all the “nations” that the French in Quebec had some knowledge of, either through the

33. See Parks Canada, “Mnjikaning Fish Weirs National Historic Site,” n.d., <https://www.pc.gc.ca/en/lhn-nhs/on/mnjikaning>, accessed 14 April 2020.

Image 114:

<https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSM8-M3DV-J?view=explore&groupId=TH-909-54330-91706-38>

Image 114: Again all the places together known as the missions of the area with multiple new places but include La Passe, Grand Calumet, Lac Round etc...



#3 Family photos part a

**Family Photos used passed down from Rose Bertrand
(daughter of Elizabeth/Frank Jr) (zip lock bags was me
sorting them beginning of last year.)**



Family photo at Eugene Bertrand's wedding. Elizabeth Beauchamp, Frank Jr Bertrand, Alex Bertrand (gpa), Alphonse Bertrand, Mary Bertrand, Eugene Bertrand with wife Yvonne Franceour and her parents.





Elizabeth Beauchamp with her free run chickens and free run cows in the background, with a horse carriage for their horses.



Elizabeth Beauchamp (middle holding rolling pin) with children/relatives.





Baby Rose Bertrand, Elizabeth Beauchamp (holding baby), best guess: Lucie Belanger standing.



1. Ben Beauchamp, 2. Lucie Belanger, 3. Elizabeth Beauchamp.

Frank Sr family photo at home (Frank Jr father + possibly 3rd wife step mom to Frank Jr) for reference of people.



POST CARD

▲ ▲ ▲ ▲
▲ PLACE ▲
■ STAMP ■
○ HERE ○
▲ ▲ ▲ ▲

Frank

CORRESPONDENCE HERE

NAME AND ADDRESS HERE

Bertrand Sr. Family
at home

A. ALAIN, JOLIETTE, CAN.



Baby holding deer on car is: R Ladouceur 3 years date 19 nov 1951



Hunting, fishing.... My family also camped in Golden Lake/Round Lake growing up.



Other images...

#3 Family photos part b

Family Photos used passed down from Rose Bertrand (daughter of Elizabeth/Frank Jr)

Farm photos, family photos Elizabeth/Frank Jr + family.



farming photos



Bottom right photo is Paul Bertrand driving the tractors as a kid, he grew up with horses too.



Mary Bertrand with unknown.

Dam building/ other



Farming/Timber trade photos







Family photos Frank Bertrand JR/ Elizabeth Beauchamp Children and relatives...

Family photos Frank
Bertrand JR/ Elizabeth
Beauchamp/children and
relatives...





Top left image: #1 Mary Bertrand, #2 Sister Bertrand (she became a nun), unknown. #1/
#2 Daughters of Frank Jr/Elizabeth. Rest: Family on farm.



Possible St.Jean family member (She looks similar to other images sent by descendants)

#3 Family photos part c

Family Photos used passed down from Rose Bertrand (daughter of Elizabeth/Frank Jr)

A lot of our family members and relatives joined the army...and we know if you did this you would lose any status you had if it was not lost already...



<Alphonse Bertrand

Other Bertrand Family members





Top Right photo: Alphonse Bertrand

Top Right bottom: Alphonse Bertrand in group photo - Engineering class offered by the army...



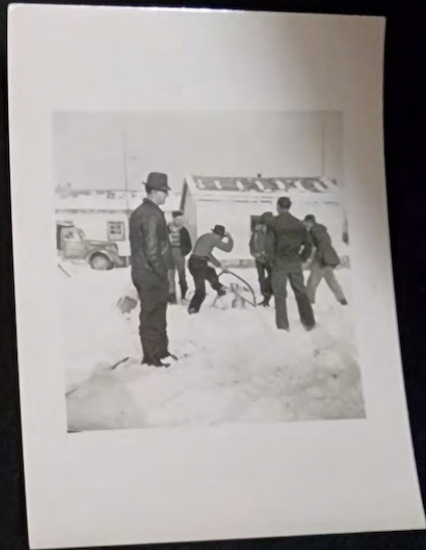
Top right photo with car: someone leaving for the army (we came home says the back) looks like Frank Bertrand Jr and Son beside the car with other relatives.



Timber Trade Photos









#3 Family photos part d

**Family Photos used passed down from Rose Bertrand
(daughter of Elizabeth/Frank Jr)**

Ice Cutting trade photos st charles deux montagne.










Ice block cutting reference happened in deux montagne area (st charles)Other

The image shows a mobile application interface with two search results. The top result is for 'Cutting Block Ice, Quebec' (ID 643), dated ca. 1830. The bottom result is for 'Cutting Ice on the St. Charles River' (ID 379), dated 1840. Both results include a thumbnail image, a title, and metadata such as date, source, and reference. The interface also shows navigation icons at the bottom and a search bar at the top.

Reference: R9266
Context of this record ▾

643




1 digital object(s)

[Cutting Block Ice, Quebec](#)

- Archives / Collections and Fonds
- Item (linked)
- Art

Date: ca. 1830
Source: Private
Reference: R9266
Context of this record ▾

379



1 digital object(s)

[Cutting Ice on the St. Charles River](#)

- Archives / Collections and Fonds
- Item (linked)
- Art

Date: 1840
Source: Private
Reference: Box number: A037-01
Context of this record ▾

photos... farming... timber etc





Pulling out a stuck car...from the water... with horses...

