

My FAMILY TREE

THE CARDINALS

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NATIVE STUDIES 280-41

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When I was first told that I had Aboriginal blood in my family and that I was Métis, I had many thoughts flow through my brain. I had questions regarding their culture, how they lived before, and how they live today. I had questions concerning their religion and moral beliefs, and why people saw them as unstable human beings, why they are a disgrace to society. I did not see them this way and I was concerned why others did. Although we face many stereotypes and racism in society, Aboriginal people are faced with these every day of their life. I wanted to know the truth and reasons behind these stereotypes. Elementary school came and gone and it was time to move forward with my life. I was going to attend high school at Mount Royal Collegiate. I was excited and happy at the same time, because I knew we would learn about Aboriginal culture, why they fought for their land, and why it was taken away from them in the first place. This was where I would learn about my family history. I sat down in class on the first day, hoping we would learn about aboriginal culture. When months had passed by and there was still no sign of learning about aboriginal culture, I felt a wave of emotions pour over me. I was disappointed, angry, and confused, because I always thought it was important to know about different cultures, especially going to a high school where the population was 90% aboriginal. One would think they would learn more about that culture, But we did not. I sat in a class for ten months only to know nothing about my family background. It was until I was eighteen years old and found a program that would help fund me to go to University. I would be enrolled in Native Studies classes where I would finally learn about Métis and Aboriginal history. When I found out we would be going to Winnipeg for a research trip in our Native Studies class, I was thrilled. It was difficult to find information on some of my family members, but I began to see just how far back my family goes. I have sixteen generations of family that I never even knew about. While researching my mother's side of her family, I began to see that every man named their son after their first name, William. It got very confusing for me to understand who was who. Métis culture will always be a part of history and a part of who I am as a person today.

My mother's maiden name was Cardinal and because she is the only living member of her family left, this makes it difficult to find information regarding her side of the family. I have also attached family photos with this essay, so you can get a better understanding of my family and what they look like when I say their names. My mother Barbara Ann Cardinal was born April 9, 1957 at Grace Hospital, Winnipeg Manitoba. She was then baptized on June 1, 1957 by Reverend A.H. Kerklingh, to the Roman Catholic Church in Winnipeg Manitoba. While living in Brandon, she attended Elton Collegiate High school where she was on the honor roll for high grades. She loved to play volleyball and was a part of the girl's volleyball team. She graduated from Elton Collegiate in 1974. After moving to Saskatoon at the age of 23, she began her career with the mercantile bank in the Saskatoon tower downtown. After three years, Dean Burlingham who owned Burlingham Rathgeber, a management's office offered a job to my mother at that firm. She quit her job at the mercantile bank and began working at the management's office. On October 4, 1986 my mother married her beloved husband Brian Kluchewski. They were married at Matthew Massey Place Community Church in Saskatoon. She worked at Burlingham Rathgeber until 1988 when she gave birth to twins, Krista and Kyle Kluchewski. In 1990, she went back to work and started her job at Cameco Corporation and continues to work there today. Cameco is one of the largest uranium producers accounting for 15 percent of world production from its mines in Canada. My mom recently got a promotion to work as a Data Quality coordinator and has the opportunity of traveling around the world on behalf of Cameco. She plays an important role in our family because she is the provider. She is someone you can talk to about anything and not be judged for your actions; she listens and has a great heart. I would call her my best friend because we do many activities together. Her Father William (Bill) Cardinal was also an influence in my life. Although he did not get to see me graduate from elementary or high school, or be at my wedding when I get married, he will always be a grandfather to me. As a grandfather he gave me my first bike, and watched me ride on the street. A favorite past time I shared with my grandpa was visiting his farm in Manitoba to go horseback

riding. He always had activities to do at the farm whether it was feeding the animals, playing on the haystacks, or helping ourselves to the cookie jar, my brother and I always had a great time visiting our grandpa.

My grandfather William Bill Cardinal was born September 28, 1931 at section 6, TP. 25, Rge. 11, W. 2. He married Margurite Kathleen Doyle on July 30, 1955 in St Peters Chapel, Royal Canadian Air Force station, Winnipeg, Manitoba. Margurite Doyle was born February 15, 1933 in Saskatchewan. Giving birth to my mother Barbara Cardinal in 1957, my grandma and my mother shared a close bond. Unfortunately when my mother was twenty, her mother and a friend happened to be driving when their car was hit by a semi truck. I never got to meet my grandmother, and my mother tells me I look a lot like her. Because I am twenty years old, I could not imagine how my mother felt when she lost her own mother at my age. I am blessed to still have both parents in my life, and I will never forget them. My grandfather Bill is a role model to me because he was always respectful and courageous. He was involved with the Canadian army, as well as the police force. His passion for helping people began his career as a constable at the age of twenty, where his first posting was in Winnipeg Manitoba. From there he policed in Russell Manitoba, Creighton Saskatchewan, and ended his policing career in Brandon Manitoba. While living in Brandon he worked for a company called *Simplot Chemicals* which was a fertilizing manufacturing plant. In 1984, Bill quit his job at the Simplot plant and got a job with the Manitoba Métis Federation. He was also a member of Grand Valley Local 147. While working for the Manitoba Métis Federation, my grandfather believed in promoting the Métis culture and history to other people, so that people had a better understanding of Métis people. He worked for the Manitoba Métis Federation until his passing in 1993 when he had a heart attack and was rushed to Gimli Hospital. He was sixty two years old. My grandfather gave me a stuffed animal, a tweedy bird when I was a young girl, and I still have it with me today. Although it is old, torn, and ripping apart, I felt it was a way of

having him close to me. My grandfather was a role model, and is an inspiration for me to continue my education in law enforcement; because I want to be a police officer just like him.

My great grandfather William John Cardinal was born April 26, 1904 in File Hills, NWT, and was baptized on May 15th by Reverend J.B. Beys in File Hills. At the age of twenty-two, John married Marie Delia Malbeuf who was also born in File Hills on July 27, 1909. They were married at Stanalus Church in Ituna, Saskatchewan on July 11, 1926 by Father Joseph Shaeffer. They resided in Ituna and then moved to Ninette where Delia worked for the Manitoba Sanatorium and retired in 1972. John began his career as a Laborer. As a laborer, one's duties would possibly consist of working in construction, or in the agricultural field. It does not say what type of work John did on a daily basis, but I assume he was a Laborer on a farm. The duties as a laborer would consist of physical work that was exhausting. They worked for wages and would be paid very little. John worked as a Laborer until he joined the Canadian Army in 1935, where he was trained as a soldier to fight in World War two. World War two began in 1939, as Germany invaded Poland without warning.¹ By the evening of September 3rd 1939, Britain and France were at war with Germany. Serving with Canada, John's rank in the army was a gunner. Army gunners provide fire support to front line troops with guns. However, with a lot of firing comes hard work. The front line can move positions up to four times a day trying to make their way to the enemy line. While fighting against the German soldiers, John was shot in the leg and was immediately taken off the battle field due to injuries. He could no longer meet the required military standards and was discharged in Saskatoon, Saskatchewan on May 16, 1941 at the age of thirty seven. John then got a job with Manitoba Hydro, an electric power and natural gas plant until he retired in 1972. William John Cardinal died at the age of ⁸³ ~~sixty eight~~ on December 3rd, 1980 in Brandon, Manitoba. I had a hard time trying to find information about his wife Delia, who's only job that has been discovered is her working at the Sanatorium. There has been no date as to when she died, only that she died in Brandon, Manitoba.

DELIA died in 1978

¹ Encyclopedia

While searching her name at the Manitoba Archives and the Métis resource center, her name does not even exist which I thought was odd. Unless there has been no data entered about her family, a misspelt name, it has been very hard to search about her life history. The only information that has ever been passed down by our family is that her mother died giving birth to Delia. Because her father could not support a child on his own, he took her to the residential school where she was brought up by nuns. She has always been a very religious person and believed to have been very spiritual.

My great great grandfather William Cardinal was born March 15, 1863 in St. Francois Xavier Manitoba. During the time that he was born, the Métis people of Manitoba requested that they have a reservation on the Red River Valley; it was declined by the Canadian government. At this time, crops were beginning to vanish and the buffalo hunt had failed. People living at Red River were dying of starvation due to the lack of buffalo and crops. I assume that William and his family lived on little amount of food, and found no luck with jobs since the farming industry was descending. Because the Métis were starving, they began to fear for their land, life, and culture. When William was only six years old, Louis Riel emerged as one of the biggest spokesperson to ever negotiate terms with Canada into confederation. Riel and his followers put pressure on the federal government to take the steps to make that possible. The first step was the purchase of the Hudson's Bay Company territories in 1868. This raised many hopes for the Métis people. Riel fought for Métis rights and tried to preserve their culture. Many Métis people lived on the land at Red River. When they found out the possibility that the Canadian government would push them off their land, Riel prevented the governor from entering the area. They seized Fort Garry. My great great grandfather lived throughout history to experience the Red River Rebellion and the life history of Louis Riel. I can only imagine what it would have been like to live in these types of conditions. People were starving, incomes were decreasing, and wars were beginning to increase because the Canadian Government was breaking promises. In 1886, at the age of twenty three, William married Caroline Desmarais in St. Francois Xavier, Manitoba. Caroline was born

April 9, 1867 by parents John Desmarais and Rose Gervais. John Desmarais was a ²mixed blood of the Chippewa tribe and had many relatives among the Turtle Mountain Indians of North Dakota. He was born July 5, 1830. As a young adult John trapped and hunted buffalo and helped trail a bunch of cattle from Devils Lake, North Dakota to Bull Hook. John was a country farmer who lived his life hunting and harvesting. John had a long life and aged to be 100 years old. He died December 4, 1930 in Chinook, Manitoba. While researching my family history at the Métis resource center, I came across Scrip that was given to the Desmararis family of one hundred and sixty acres of land. Scrip was issued to Métis people with the intent of Indian land. The Canadian government offered Métis people two types of scrip. One was money scrip, and the other was land scrip. In order for one to obtain scrip, one had to go through a long process to prove your family was issued land title in the first place. In today's society many Métis people are still fighting for their land and rights as an Aboriginal person.

William's father Charles Cardinal was born January 5, 1838 in St. Francois Xavier, Manitoba. Only a year earlier the historical leader Gabriel Dumont was born. On a short note, Gabriel Dumont fought alongside with Louis Riel in the battles at Batoche and Fish Creek. As a boy Charles learnt to shoot and hunt with other boys his age. They were taught by their fathers on how to survive in the wilderness. On the other hand, the women stayed at home. Many Families were involved in farming, trading, hunting and trapping. In 1860, at the age of twenty two, Charles lived life as a pioneer. Many settlers had to provide their own food, clothing, and shelter making them very independent people. In order to survive, ones household had to perform daily tasks in order to succeed. The women had chores of cooking the food, providing clothes, and learning to read, while the men went out to hunt. Also during the 1800's men would travel for days while following the buffalo herd, this was their way of survival. I assume that Charles traveled along with other men in the buffalo hunt, and worked as a chasseur. ³Chasseur is a

² Ancestry.com, La Valley Notes page 1 of 3

³ Dictionary

French term used in the 1800's that meant their occupation was being a hunter. On June 3, 1861 Charles married Josephite Desmarais in St. Francois Xavier, Manitoba. Josephite Desmarais was born in 1845, and at the early age of sixteen, she had been given away from her father to Charles. Many women married young in the 1800's, and was not seen as uncommon. However, in Canadian society today, this would be considered a crime.

Jacques Cardinal is father to Charles Cardinal. Jacque was born about 1814 in St. Francois Xavier, Manitoba. At the age of twenty two he married Genevieve Pelletier on November 22, 1836. Jacque lived a very short life and died June 18, 1844 in St. Francois Xavier, Manitoba. He was then buried on June 21. Three years later Genevieve married Joseph Page on May 31, 1847. Fur trading was very important to Métis people, because it was a way of making a profit. In the 1700 and 1800's Ile a la Crosse was one of the most important Fur Trading locations in the West, and exchanging goods was how many Métis people used not only to survive, but it was successful. Indians would exchange their fur to the Europeans for weapons and tools. While working for the fur trade the Métis fell into three groups: those who worked in the fur trade as post factors, clerks, interpreters, canoe men, and packers; those who lived lives as farmers; then lastly those who were involved with the buffalo hunt. Because of these three groups, Jacque would have had a job with at least one of these occupations. Although I did not find any information regarding any of my family working in the Hudson Bay Company, I believe Jacque had to have been either a farmer or hunter. In the 1800's Aboriginal people faced a terrible moment in history. The Canadian residential school system had begun forcing many Aboriginal children from their home. In these schools, the children were abused, neglected, and forced to assimilate their culture. They were told to live in European society, where they were stripped of their identity. They could no longer speak their own language, dress how they wanted, let alone see their families because they would have been miles away. Then later in the 1900s it was revealed that many Aboriginal students were physically and sexually abused by many of their teachers who taught in the residential schools. When I hear stories,

and read articles in the newspaper, I have only one feeling, Disgust. Delia Melbeuf, my great grandfather's wife was raised in these schools only because her mother died and her father could not take care of her. She was given to the nuns to be raised in the residential school.

I have discussed five generations of my family who I feel is important. These grandparents' have the most information and research I have found. Because I have many generations of the Cardinal family, I have limited space on who to talk about. I will share that I have relatives who were born and lived in France, which I find very interesting. Also, the farthest down the line that I could find lived in the 1400's. Fashion in the 15th century consists of heavy gowns that swept to the floor, feathered hats and other headdresses assumed power and importance as a social class. This medieval lifestyle consisted of Dukes, who ascended thrones from their father or uncle. It is hard to believe that so long ago; our ancestors' lived a totally different lifestyle than what we have today. They did not have the technology that we use in our everyday life today. People who lived in France in the 1400's rode horses as a means of transportation. They also carried lanterns as a source of light. I have family members such as Jehan Jean Mercier who was born around 1480-1485 in Perche, France. A historical moment in the 1400's was the Hundreds Years War between France and England that started in 1337. This was a struggle lasting well over a hundred years. The battles were both violent, but placed a historic era during this time, as the French claimed victory. The Hundreds year war was symbolic because it was a time of military evolution. Weapons, tactics, and the army structure changed the societal meaning because of the advanced technology. I have not been taught the historical facts of 15th century medieval time, but it has increased my attention to want to understand more about this time. The term "Knight in shining armor" takes effect during this century, as many Knights proved themselves worthy to the duchess. Knights were protectors of their Lord and were looked up for honor, protection and bravery.

The Cardinal family is interesting to me because I feel there is so much more left to learn about this culture. From a time when the higher class rode in carriages, to the poorer people walking from town to town, to Canadian society. In the society we live in now, people do not realize how much luxury they really have. Electricity, technology, vehicles, and education, are only a few examples of what we have today. If I could live in any era, hands down it would be medieval century. I find the way they lived as Kings and Queens fascinating because they controlled not only the land, but the people. The weapons such as axes, swords, and bow and arrows, are tools many men carried with them, as well during a battle. When I see the different types of lifestyles each family generation went through is just phenomenal. Because my mother is the only living member left, this made it difficult to research some of my family history. With the help of the Métis resource center, I was able to find more information that I could have ever imagined. Because I have found this information, this will benefit my children in the future by knowing about their family history. It is important to understand who you are, and where you come from because not knowing will always make you wonder. When your grandparents sit you down to tell you stories about how they lived, listen. The unfortunate may happen and you will grow up only to know nothing about your family history. Many grandchildren do not realize the hardship their grandparents have to endure. They are a part of history that we sometimes neglect. Many of our grandparents fought in the war, survived disease, concentration camps, and residential schools. They are survivors; therefore we should give them the respect that they deserve. We do not understand the pain and suffering they had to go through to protect their family, migrate to Canada and start a new life. Grandchildren should show their respect by giving their full attention when they speak, because the stories they share are a part of history.

Works Cited

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John Desmarais, "*Ancestry.com,*" Online family history records (2003): 1-2,

<http://awt.ancestry.com/cgi-bin/igm.com> (accessed March 12, 2009)

Dictionary.com, "*Chasseur,*" Online Dictionary

1. Krista Kluchewski, b. 22 Jul 1988 in Saskatoon, Sask.

Parents

2. Brian Kluchewski, b. 25 Jun 1960 in Saskatoon, Sask. He married Barbara Ann Cardinal, married in Saskatoon, Sask.
3. Barbara Ann Cardinal, b. 9 Apr 1957 in Winnipeg, MB.

Grand Parents

6. William (Bill) Cardinal, b. 28 Sep 1931 in sec 6, tp. 25, range 11, west 2, MB. He married Marguerite Doyle, married 30 Jul 1955 in St Peters chapel, RCAF Station Wpg. MB.
7. Marguerite Doyle, b. 15 Feb 1933, d. 14 Jul 1978 in Brandon, Mb.

Great Grand Parents

12. William John Cardinal, b. 26 Apr 1904 in Fillhills, N.W.T., d. 3 Dec 1980 in Brandon, Mb. He married Marie Delia Melbeuf, married 11 Jul 1926 in Ituna, Sask.
13. Marie Delia Melbeuf, b. 27 Jul 1909 in Fillhills, Sask, d. in Brandon, Mb.

Great Great Grand Parents

24. William Cardinal, b. 15 Mar 1863 in St. Francois Xavier, Mb. He married Caroline Desmarais, married 18 Jan 1886 in St. Francois, Xavier.
25. Caroline Desmarais, b. 12 Apr 1883 in St Boniface, Mb. She married (1) Dolphis (Adolphe) Laliberte, married 12 Nov 1901 in St Boniface Mb, b. 14 Sep 1882 in St Norbert MB, d. 13 Oct 1947 in Beausejour MB. She married (2) William Cardinal, married 18 Jan 1886 in St. Francois, Xavier, b. 15 Mar 1863 in St. Francois Xavier, Mb.

3rd Great Grand Parents

48. Charles Cardinal, b. 5 Jan 1838 in St. François Xavier, (Mb). He married Josèphite Desmarais, married 3 Jun 1861 in St. François Xavier, (Mb).
49. Josèphite Desmarais.
50. Maxime Desmarais, b. Abt 1848. He married (1) Angelique Comtois, married 12 Feb 1872 in St Boniface Mb, b. Abt 1852/59 in St Norbert MB, d. ?? Oct 1898, buried: 21 Oct 1898 in St Boniface Mb. He married (2) Elizabeth Moosonee, married 16 Aug 1900 in St Peter's Dynevor, b. Abt 1848 in Lower Fort Garry.
51. Angelique Comtois, b. Abt 1852/59 in St Norbert MB, d. ?? Oct 1898, buried: 21 Oct 1898 in St Boniface Mb.

4th Great Grand Parents

96. Jacques Cardinal, b. Abt. 1814, d. 18 Jun 1844 in St. François Xavier, (Mb), buried: 21 Jun 1844 in St. François Xavier, (Mb). He married Geneviève Pelletier, married 22 Nov 1836 in St. François Xavier, (Mb).
97. Geneviève Pelletier. She married (1) Jacques Cardinal, married 22 Nov 1836 in St. François Xavier, (Mb), b. Abt. 1814, d. 18 Jun 1844 in St. François Xavier, (Mb), buried: 21 Jun 1844 in St. François Xavier, (Mb). She married (2) Joseph Pagé, married 31 May 1847 in St. François Xavier, (Mb).

98. Michel Desmarais, b. 1811 in N.W.T. He married (1) Marguerite Vivier, married 11 Jan 1830 in Saint-Boniface, (Mb). He married (2) Josephte Rochon, married 8 Sep 1835 in St. François Xavier, (Mb), b. 1819 in N.W.T.
99. Josephte Rochon, b. 1819 in N.W.T.
100. Joseph Desmarais. He married Marie Fontaine.
101. Marie Fontaine, d. 16 May 1872. She married (1) Joseph Desmarais. She married (2) Baptiste Desmarais.
102. Étienne Comtois, b. 1819 in St Norbert, d. Unknown. He married Charlotte McKay.
103. Charlotte McKay, b. 1818.

5th Great Grand Parents

192. Jacques Cardinal, b. 1790. He married Josephte aka Missenaway Tcikak, married 1830 in Saint-Boniface, (Mb).
193. Josephte aka Missenaway Tcikak, b. 1792.
194. Pierriche Pelletier, b. Abt 1799, d. Abt 1849 in Pembina. He married Agathe Azure.
195. Agathe Azure.
196. Michel Desmarais. He married Louise Saulteux, married 1830 in Saint-Boniface, (Mb).
197. Louise Saulteux, b. in Fond du Lac, Superior.
198. Joseph Rochon. He married Josephte Ducharme.
199. Josephte Ducharme.
202. Jean Baptiste Fontaine dit Pontbriand, b. 5 Feb 1795 in Verchères, Québec. He married Isabelle Rivard.
203. Isabelle Rivard, b. 1805 in N.W.T, d. 8 Feb 1897 in Saint-Boniface, Mb, buried: 10 Feb 1897 in Saint-Boniface, Mb. She married (1) Jean Baptiste Fontaine dit Pontbriand, b. 5 Feb 1795 in Verchères, Québec. She married (2) Joseph Adam, married 23 Nov 1858 in St. Norbert (Mb).
204. Gilbert Comtois. He married (1) Marguerite Martin. He married (2) Marie.
205. Marie.
206. Simon McKay. He married Françoise.
207. Françoise.

6th Great Grand Parents

406. Jean Baptiste Rivard, b. 19 Feb 1773 in St Genevieve, PQ. He married Therese Bellanger.
407. Therese Bellanger.

7th Great Grand Parents

812. Jean Baptiste Rivard. He married Marguerite Rebecca Landry, married 13 Jan 1772 in Deschambault Quebec.
813. Marguerite Rebecca Landry, b. Abt 1747.
814. Unknown Bellanger. He married Amerindian.
815. Amerindian.

8th Great Grand Parents

1624. Francois Xavier Rivard. He married Therese Papilleau, married 10 Oct 1740 in Batiscan (Ste Genevieve--Quebec).
1625. Therese Papilleau.
1626. Joseph Landry. He married Marie Jeanne Robichaud, married 6 Oct 1734 in Port Royal Acadia.
1627. Marie Jeanne Robichaud.

9th Great Grand Parents

3248. Nicolas Rivard. He married (1) Elizabeth Blanchet Trottier, married 20 Nov 1678 in Contrat Cusson. He married (2) Francoise Marien, married 27 Jun 1709 in Notre Dame Quebec.
3249. Francoise Marien. She married (1) Sebastien Grenat, married 19 Sep 1695 in Quebec PQ. She married (2) Nicolas Rivard, married 27 Jun 1709 in Notre Dame Quebec.
3250. Jean Baptiste Papilleau. He married Marie Morand.
3251. Marie Morand.
3252. Claude Landry. He married (1) Marguerite Doucet. He married (2) Marguerite Terriot, married Abt 1684 in Port Royal Acadia, b. Abt 1667.
3253. Marguerite Terriot, b. Abt 1667.
3254. Prudent Robichaud. He married Henriette Petitpas, married Abt 1690 in Port Royal Acadia.
3255. Henriette Petitpas.

10th Great Grand Parents

6496. Nicolas Lavigne dit Rivard, b. 16 Jun 1617 in Tourouvre-Mortagne-Perche, France, d. 1 Jul 1701 in Batiscan, Québec. He married Catherine Isabelle Saint-Pere, married 1652/1653 in St-Maurice-Trois-Rivières, Québec.
6497. Catherine Isabelle Saint-Pere, b. 26 Aug 1634 in Angely-Charente-Maritime, France, d. 28 Jun 1709 in Batiscan, Québec.
6498. Louis Marien. He married Francoise Philipeau, married 19 Oct 1676 in Quebec PQ.
6499. Francoise Philipeau. She married (1) Louis Marien, married 19 Oct 1676 in Quebec PQ. She married (2) Sebastien Herve, married 10 Jan 1689 in St Martin Bois Chartier Orleans.
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6500. Jacques Papilleau. He married Renee Michaud.
6501. Renee Michaud.
6502. Pierre Morand, b. in St Jean Thioieres Auvergne. He married Marie Madeleine Gramand, married 23 Nov 1677 in Contrat Adhemar.
6503. Marie Madeleine Gramand, b. Abt 1664.
6504. Rene Landry, b. Abt 1618. He married Perrine Bourg, married Abt 1644 in Port Royal Acadia.
6505. Perrine Bourg.
6506. Claude Therriot, b. Abt 1637, d. 17 Sep 1725 in Port Royal Acadia. He married Marie Gauterot, married Abt 1660/1 in Port Royal Acadia.
6507. Marie Gauterot, b. Abt 1645, d. 29 Nov 1732 in Port Royal Acadia, buried: 30 Nov 1732 in Port Royal Acadia.
6508. Etienne Robichaud. He married Francoise Boudrot, married Abt 1663 in Port Royal Acadia.
6509. Francoise Boudrot.
6510. Claude Petitpas, b. Abt 1624, d. Abt 1690. He married Catherine Bugaret, married Abt 1658 in Port Royal Acadia.
6511. Catherine Bugaret.

11th Great Grand Parents

12992. Pierre Rivard. He married Jeanne Mullard, married 11 Nov 1613 in St Aubin De Tourouve France.
12993. Jeanne Mullard.
12994. Étienne Saint-Pierre de Launay, b. 1604 in St-Jean-de-Mortagne-Chartres-Perche, d. 18 May 1639 in Québec. He married Marie-Madeleine Couteau, married 1626 in St-Jean-d'Angely, Saintes, Saintonge, Fr.
12995. Marie-Madeleine Couteau, b. 1606 in Angely-Charente-Maritime, France, d. 9 Sep 1691 in Batiscan, Québec.
13004. Jacques Morand. He married Marie Jorche.
13005. Marie Jorche.
13006. Jean Grimand, b. 21 Mar 1636 in La Rochelle Aunis France, d. 21 Mar 1701 in Batiscan PQ, buried: 22 Mar 1701 in Batiscan PQ. He married Christine Reynier, married 25 Oct 1661 in Cap de la Madeleine PQ.
13007. Christine Reynier, b. in France, d. 5 Mar 1699 in Baiscan PQ.
13008. Jean Claude Landry. He married Marie Sale, married Abt 1625 in Laventrouze Mortagne en Perche France.
13009. Marie Sale.
13014. Francois Gauterot. He married Edmee Lejuene.

13015. Edmee Lejuene.

13016. Louis Robichaud. He married Marie.

13017. Marie.

13018. Michel Boudrot. He married Michelle Aucoin.

13019. Michelle Aucoin.

13022. Bernard Bugaret.

12th Great Grand Parents

25986. Robert Mullard. He married Francoise Lousche.

25987. Francoise Lousche.

25990. Jean Couteau, b. abt. 1575 in St Jean-Angely, La Rochelle, France. He married Jeanne Morand, married 1596 in St. Jean-Angely, La Rochelle, France.

25991. Jeanne Morand, b. abt. 1579, d. 1606 in St. Jean d'Angely, La Rochelle, France.

26012. Elie Grimard. He married Perrette Merlie.

26013. Perrette Merlie.

26014. Henri Reynier. He married Anne Blauvin.

26015. Anne Blauvin.

13th Great Grand Parents

51974. Francois Lousche, b. 1535, d. 1614. He married Martine Portier (Fortier), married 21 June 1553 in Tourouvre, Perche, Orne, France.

51975. Martine Portier (Fortier), b. abt. 1538 in Tourouvre, Perche, Orne, France, d. 26 Nov 1604.

14th Great Grand Parents

103948. Thomas Lousche, b. 1510-13 in La Potterie, Allier, France. He married Perrine Mercier, married 1530-34 in La Poterie, Allier, France.

103949. Perrine Mercier, b. 1510-13.

103950. Touissant Portier, b. 1511-13.

15th Great Grand Parents

207898. (Jehan) Jean Mercier, b. 1480-85, d. 1569 in Perche, France. He married Antoinette LeBlond.

207899. Antoinette LeBlond, b. 1490, d. aft. 20 June 1557 in Mortagne, Perche, France, buried: in Mortagne, Perche, France.

**MÉTIS SCRIP RECORDS
CERTIFICATS DES MÉTIS**

6

DOMINION OF CANADA, } I, *Francis Gervais*
 PROVINCE OF MANITOBA, } of the Parish of *St. J. O. O'Neil*
 County of *Quarquette* } In the County
 Parish of *St. J. O'Neil* } make oath and say as follows:

1. I am a half-breed head of a family resident in the Parish of *St. J. O'Neil* in the said Province, on the 15th day of July, A.D. 1870, and consisting of myself and *children* and I claim to be entitled as such head of family to receive a grant of one hundred and sixty acres of land or to receive Scrip for one hundred and sixty Dollars pursuant to the Statute in that behalf.
2. I was born on or about the *8th* day of *August* A.D. 18 *22* in the Parish of *St. J. O'Neil* in said Province.
3. *Baptiste Gervais*, a *French Canadian*, my father; and his wife *Marceline Bonneau*, a *half-breed*, my mother.
4. I have not made or caused to be made any claim of land or Scrip other than the above in this or any other Parish in said Province, nor have I claimed or received, as an Indian, any annuity moneys, from the Government of said Dominion.

Francis Gervais
 his
 mark

Sworn before me at the Parish and County aforesaid on the *13th* day of *October* A.D. 187*6* having been first read over and explained in the *French* language to said deponent who seemed perfectly to understand the same and affixed his *mark* in my presence.

W. H. G. G. G.
 Commissioner.

Claim No 1217 -
Scrip issued 21 Aug. 1876
\$160. (C)
CCR
22/3/86

✓ Affidavit No 1914

DOMINION OF CANADA.
PROVINCE OF MANITOBA.
County of *St. Charles*

1. *James ...*
of the Parish of *St. Charles* in the County
of *St. Charles* in said
Province, make oath and say as follows:

1. I am a Half-breed head of a family resident in the Parish of *St. Charles* in the said Province, on the 15th day of July, A.D. 1870, and consisting of myself and *...* and I claim to be entitled as such head of family to receive a grant of one hundred and sixty acres of land or to receive Scrip for one hundred and sixty dollars pursuant to the Statute in that behalf.

2. I was born on or about the *...* day of *...* A.D. 18 *...* in the Parish of *...* in said Province.

3. I am *...* my father: *...* and *...* my mother.

4. I have not made or caused to be made any claim of land or Scrip other than the above in this or any other Parish in said Province, nor have I claimed or received, as an Indian, any annuity moneys, from the Government of said Dominion.

5. My mother was married in 1877, she died in *...* leaving *...* I have the wife of *...* leaving one child, *...*

*Claim 1740
made on
2nd day*

2) *...*
3) *...*

4) *...*
5) *...*

Sworn before me at the Parish of *St. Charles* in the County of *St. Charles* on the *7th* day of *August* A.D. 1875, having been first read over and explained in the *English* language to said deponent who seemed perfectly to understand the same and *...* in my presence.

J. M. ...
Commissioner.

W. B. ...

DEPARTMENT OF INTERIOR
MINISTÈRE DE L'INTÉRIEUR
1875 5-1-1 661 516
1875 5-1-1 14440

National Archives of Canada
Archives nationales du Canada

D
DOMINION OF CANADA.
PROVINCE OF MANITOBA.
County of Beaseau Wakarusa

I, Maxime Stenman
of the Parish of Redouan in
the County of Lisgar, in the
Province of Manitoba, do hereby
oath and say as follows:

1. I claim to be entitled to participate in the allotment and distribution of the 1,400,000 acres of land set apart for Half-breed children, pursuant to the Statutes in that behalf.

I was born on or about the _____ day of _____ A.D. 1874
at the Parish of St. Joseph in said Province; and am now of the
full age of twelve years.

3. Joseph half-breed W. O. my father;
Mary Stenman W. O. my mother.
My said Mary was the only head of a family resident in the
Parish of Redouan in the said Province, on the fifteenth day of
July, A.D. 1870.

4. I am not the head of any family, and I have not made any claim other than the above in this or any other Parish, nor have I claimed or received as an Indian any annuity moneys from the Government of said Dominion.

Maxime Stenman
W. O.

Sworn before me at the Parish of Redouan
in the County of Lisgar, on the
6 day of August A.D. 1875, having
been first read over and explained in the English
language to said deponent who seemed perfectly to
understand the same and read his name
in my presence.

[Signature]
Commissioner.

1992

CANADA
PROVINCE OF MANITOBA

COUNTY OF SELKIRK of the Parish of
City of Winnipeg in the County of

Maxime Desmarais
Kildonan
Selkirk
Labourer

in the said Province, being duly sworn, deposes and saith:

That *Marie Desmarais*, my mother, died in the Parish of *Kildonan* in said Province, on the *16th* day of *May* 1872, as appears by a Burial Certificate now produced.

That the late *Marie Desmarais* died intestate, leaving as her heirs-at-law the present deponent and her other children, viz:

1. *Maxime Desmarais over 21 years*
 2. *Alphonsine Desmarais wife of James Hamelin*
 3. *Philomene Desmarais wife of Martin Padden*
 4. *Ellen Desmarais wife of Joseph Cook*
 5. *Adelaide Desmarais 13 years of age*
- Virginie Daniel is an illegitimate child of Marie Desmarais deceased*

That the said deceased was a Half-breed Head of Family, and resided in the Province of Manitoba, on the 15th July, 1870.

That as such Half-breed she was entitled to receive a grant of one hundred and sixty acres of land, or to receive Scrip for one hundred and sixty dollars pursuant to the Statute in that behalf.

That according to the law in force in Manitoba at the time of the decease of the said *Marie Desmarais* this deponent and said children claim to be entitled to the said land or Scrip, as joint heirs to said deceased, viz: the former, this deponent, to one third, and the latter, the said children, to equal shares of the remaining two thirds, said Scrip.

That the said deceased never received, as an Indian, any annuity moneys from the Dominion, nor has the present claim been preferred elsewhere.

And further deponent saith not, the present deposition being read and explained to him in his own language, he hath affixed his mark.

Sworn before me at the City aforesaid, on the
10th day of *July* 1879

Maxime Desmarais
Agent of Dominion Lands

class for 1740 Scrip issued Oct. 1879
12/3/18

North West Territories
 Dominion of Canada
 PROVINCE OF MANITOBA
lae ga' appelly
 of the Parish of *St. Francois Xavier*
 of *Marquette* in the County of *St. Francois Xavier*
 in the Province of *Manitoba*

I make oath and say as follows:

1. I am a Half breed head of a family resident in the Parish of *St. Francois Xavier* in the said Province, on the 15th day of July, A.D. 1870, and consisting of myself and *wife and children* and I claim to be entitled as such head of family to receive a grant of one hundred and sixty acres of land or to receive Scrip for one hundred and sixty dollars pursuant to the Statute in that behalf.

2. I was born on or about the _____ day of _____ year A.D. 1807 in the Parish of *North West* in said Province.

Francois Desmarais a Canadian my father;
 and *Elijet an Indian woman* my mother

3. I have not made or caused to be made any claim of land or Scrip other than the above in this or any other Parish in said Province, nor have I claimed or received, as an Indian, any annuity moneys, from the Government of said Dominion.

Mark
Michel Desmarais
mark

Sworn before me at the *place* ~~Parish and County~~ aforesaid on the 10th day of *September* A.D. 1877 having been first read over and explained in the *French* language to said deponent who seemed perfectly to understand the same and *made* *his* *mark* in my presence.

M. A. G. G. G.
 Commissioner.

(C)
Claim No. 3199 Scrip issued 18th Dec. 1884
11/3/88
[Signature]

Métis scrip records — Foundation for a new beginning

*"In answer to
your letter, I am
to say that,
as far as this
Department is
concerned,
nothing further
can be done"*

"In answer to your letter, I am to say that, as far as this Department is concerned, nothing further can be done" With those words, Peter Douglas, an assistant secretary with the Department of the Interior, effectively absolved the federal government of any further obligation in its delivery of homestead lands to Patrice Cyr. A resident of the Parish of St. Agathe, Manitoba, Cyr had applied to the Department for the land grant which all Métis families were promised in 1870 under the *Manitoba Act*. These grants were meant to extinguish any aboriginal rights to the land that they might hold as an indigenous culture. Along with the Indian treaties, they would allow the federal government to convey western lands unencumbered by prior rights of use to new settlers. For the government, land grants were seen as the cheapest way of extinguishing the Métis title. If Métis rights were recognized through the same reservation system and financial compensation packages that were already in place for other native groups, the cost of western settlement would have been considerably higher than what the young Dominion government was willing to endure.

Patrice Cyr's affidavit attesting to his Métis status was sworn in August 1875 before Matthew Ryan, one of the commissioners appointed under an order in council to investigate Métis claims in Manitoba. Having a French-Canadian father and a Métis mother, there was never any doubt as to Cyr's eligibility to participate in the special land grant for Métis family heads. Indeed, Cyr's application was readily accepted by the Department of the Interior and scrip, in the amount of \$160, was issued the following year. About 15 months later, his scrip was supposedly delivered to the Winnipeg law firm of Bain and Blanchard.

Scrip was a special certificate or warrant issued by the Department of the Interior which entitled the bearer to receive homestead lands, at a later date, upon presentation of the document to the proper authorities. Scrip allowed the Department to issue a land grant without specifying the actual parcel involved. For individual claimants, it had the advantage of allowing them to choose any western lands which were open for settlement without having to restrict their selection to specific reserves, as was the case with some immigrant

groups from eastern Europe.

The scrip notes issued by the Department resembled government bonds and were printed by the Canadian Bank Note Company in denominations of \$80, \$160 and \$240; and in 80, 160 and 240 acres. When lands in western Canada were first made available to homesteaders under the *Dominion Lands Act* of 1872, the federal government arbitrarily valued farm land at \$1.00 per acre. Therefore, money scrip in the value of \$160 or \$240 entitled the bearer to the equivalent number of acres in land.

Money and land scrip could only be redeemed at face value in the purchase of homestead lands through a Dominion lands office. Despite this restriction, a considerable black market in scrip existed in western Canada where these documents were sold and traded at less than their face value to pay debts and to purchase goods other than land. Although its official policy was to the contrary, the federal government to some extent encouraged such practices. This was particularly true of money scrip, which was not registered in the name of the Métis claimant, but was simply made out "to the Bearer." Without some form of registration, money scrip could be used by anyone both Métis and non-Métis alike in their acquisition of a homestead, and consequently, was actively sought by land speculators.

Regrettably, once Patrice Cyr's money scrip was sent west, both the Department of the Interior and the Winnipeg law firm somehow managed to lose track of it. A thorough search of records in Ottawa and Winnipeg failed to uncover any receipts in Cyr's name or any documentation from him transferring power of attorney to Bain and Blanchard. Although Cyr's scrip was eventually used in the purchase of a homestead in southern Manitoba, neither the Department nor Bain and Blanchard could prove conclusively that it was Patrice Cyr who had taken delivery of the document.

Cyr's application became caught in a bureaucratic tangle, with neither the Department nor the Winnipeg law firm showing any willingness to offer him the recompense that was due to him by law. His last correspondence with the Department of the Interior is dated eleven years after he first filed his application. Although Cyr still claimed not to have received his scrip, his polite plea for assistance only elicited a contemptuous rebuke from an indifferent assistant secretary. The Department simply refused to acknowledge that there had been any negligence in its handling of Cyr's

scrip, or that it was morally bound to meet the terms of the *Manitoba Act*.

Apparently, Cyr's experience was not an isolated case. Various provincial Métis associations have recorded hundreds of examples where individuals approached the Department to take delivery of their scrip only to find that someone had already signed for it. There are many other cases where an individual's application was refused because the Department already had an application on file, together with receipts and letters assigning powers of attorney to people who were



unknown to the claimant. Since most Métis were illiterate, it was not difficult for someone who understood the award system to forge a claimant's signature by simply drawing an "X" on the signature line. The Manitoba Métis Fédération estimates that as many as three quarters of Cyr's contemporaries lost their scrip through such fraudulent practices or through outright coercion by land speculators and departmental officials.

It is highly unlikely that the illiterate Métis understood what they were giving up when they agreed to take scrip. The application procedures developed by the Department were terribly complicated amounting to several acts of Parliament and some 120 orders in council and were full of complex legal implications. Some Métis organizations today claim that the process was deliberately made this way in order to make it difficult for their ancestors to exercise their rights and to explore the legal system for alternative arrangements.

A scrip certificate, issued by the Department of the Interior, in the amount of \$160. (C-89330)

PROVINCE OF MANITOBA

Patrice Cyr
of the Parish of St. Agathe in the County of Assiniboia in said Province.
Patrice Cyr make oath and say as follows:

1. I am a half-breed head of a family resident in the Parish of St. Agathe in the County of Assiniboia in the said Province, on the first day of July, A.D. 1870, and claiming of myself and family and I claim to be entitled as such head of family to receive a grant of one hundred and sixty acres of land or to receive Scrip for one hundred and sixty dollars pursuant to the Statute in that behalf.
2. I was born on or about the 20th day of October A.D. 1870 in the Parish of St. Agathe in said Province.
3. Louis Cyr, a French Canadian was my father; and Catherine, Westman, a half-breed is my mother.
4. I have not made or issued to be made any claim of land or Scrip other than the above in this or any other Parish in said Province, nor have I claimed or received, as in fee, any bounty money from the Government of said Dominion.

Patrice Cyr
with

Sworn before me at the Parish and County aforesaid on the 3rd day of August A.D. 1870, having been first read over and explained in the French language to said deponent who seemed perfectly to understand the same and affirmed the same in my presence.

Commissioner.

Claim No 399 Scrip issued 5 June 1876
Patrice Cyr

Patrice Cyr's signed affidavit proclaiming his Métis status. (C-140080)

For example, one departmental ruling stipulated that scrip could only be redeemed on homestead lands which had been declared officially open for entry. This unilateral move on the part of the federal government discriminated against the Métis in two ways. On the one hand, it meant that families living in the north would not be able to apply for Letters Patent on land they already occupied, since these lands were not surveyed and were not open for entry. Instead, they would have to relocate as much as 200 or 300 miles to the south where such lands were more readily available. Since relocation was not an option for most families, the Métis usually had no choice but to sell their scrip to the land speculators who accompanied the Scrip Commissions. Unfortunately, the speculators only paid a fraction of

the scrip's face value, knowing that the Métis would still opt for this solution rather than undertake a long journey south in search of higher prices. Apparently, it was not uncommon for speculators to purchase a \$160 scrip certificate for as little as \$1.00.

By limiting the Métis to only those lands which were open for entry, the federal government in effect lumped the Métis in with other homesteaders who were making their way into western Canada from the United States and Europe. Under the *Dominion Lands Act*, these new arrivals were allowed to acquire a free homestead of 160 acres, providing they were willing to make certain improvements to the land within a specified time period. Métis families, on the other hand, had to use their scrip to acquire homestead lands, and even then they still had to make improvements before Letters Patent would be awarded. In other words, what one group of settlers could pick up for nothing more than a small administration fee, the Métis were required to purchase using their scrip.

Interestingly, when the settlement process was in full swing and land values had increased, the amount granted to Métis families in money scrip remained frozen at the original award levels. A Métis awarded money scrip in the 1870s had the potential of purchasing a reasonable homestead, but later in the 1890s, when land prices had doubled and tripled, the same scrip note would only purchase a homestead that was a fraction of the size.

The National Archives retains an extensive collection of textual records directly relating to Métis scrip. The majority of these files are held in the records of the Department of the Interior (RG 15) and the Department of Indian Affairs (RG 10). Other smaller holdings can also be found in the personal papers of some of the former prime ministers and ministers. Taken together, these files document evolving federal policies towards Métis scrip, the procedures instituted by the federal government when awarding scrip, and individual case files on the awards of several thousand Métis families. The records are an invaluable source on the genealogy of the first Métis communities. More importantly, they offer primary evidence on the federal treatment of this indigenous group and will eventually constitute a basis from which the Métis can begin building a renewed relationship with the federal government.

JEFFREY S. MURRAY



This to certify that ¹⁹⁷
Bill Cardinal
 Name

 Address

is a paid yearly member of the
GRAND VALLEY LOCAL (M.M.F.)

93/94
 Year

Donald Nault Member
 Chairperson

PROVINCE OF SASKATCHEWAN		
DIVISION OF VITAL STATISTICS		DEPARTMENT OF HEALTH
BIRTH DATE		REGISTRATION NO.
Sept. 28, 1931		31-07-015494
NAME		
WILLIAM CARDINAL		
BIRTHPLACE		
Sec. 6, Tp. 25, Rge. 11, W. 2		
REGISTRATION DATE	SEX	DATE ISSUED
Oct. 8, 1931	M	July 20, 1978
CERTIFIED EXTRACT FROM REGISTRATION OF BIRTH		
ISSUED AT REGINA, SASKATCHEWAN, CANADA		
		<i>Carlene Dawson</i> DIRECTOR
CERTIFICATE OF BIRTH		

MANITOBA METIS FEDERATION INC.

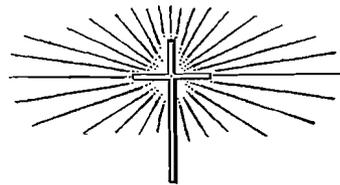


This certifies that
Bill
 is a member of the Federation.
 Region BRANDON Birth 28 09 31
 Sex M Height 5'6" Eyes HAZEL
Bill Cardinal
 Signature

No. MB-1027

*My father Bill
 worked for Manitoba Metis
 Federation in Brandon, Man
 up until his death in 1993*

Certificate of Baptism



Church of
Sacred Heart

at Labret, Sask.

This is to Certify

That William John Cardinal *Barbe's Grandson*

Child of William Cardinal *Barbe's Dad*

and Caroline Desmarais *William's Grandmother*

born in _____ on the

26th day of April 1904 was Baptized

on the 15th day of May 1904

According to the Rite of the Roman Catholic Church

by the Rev. J.B. Beys, O.M.I. *Delia's Nephew*

the Sponsors being Andrew Klyne

and Octavie Cardinal as appears from

the Baptismal Register of this Church.

Dated Aug. 22nd. 1959

P. Chatelain; v. r. s.
P. Chatelain, O.M.I. Pastor

PROVINCE OF SASKATCHEWAN

DIVISION OF VITAL STATISTICS		DEPARTMENT OF HEALTH
BIRTH DATE		REGISTRATION NO.
Sept. 28, 1931		31-07-015494
NAME		
WILLIAM CARDINAL		
BIRTHPLACE		
Sec. 6, Tp. 25, Rge. 11, W. 2		
REGISTRATION DATE	SEX	DATE ISSUED
Oct. 8, 1931	M	July 20, 1978
<small>CERTIFIED EXTRACT FROM REGISTRATION OF BIRTH ISSUED AT REGINA, SASKATCHEWAN, CANADA</small>		
		<i>Carlton Stevenson</i> DIRECTOR

CERTIFICATE OF BIRTH

PROVINCE OF SASKATCHEWAN

DIVISION OF VITAL STATISTICS		DEPARTMENT OF PUBLIC HEALTH
BIRTH DATE		REGISTRATION NO.
April 26, 1964		04-07-000579
NAME		
William John Cardinal		
BIRTHPLACE		
File Hills, N.W.T., Canada		
REGISTRATION DATE	SEX	DATE ISSUED
June 30, 1964	Male	Oct. 23, 1959
<small>CERTIFIED EXTRACT FROM REGISTRATION OF BIRTH ISSUED AT REGINA, SASKATCHEWAN, CANADA</small>		
		<i>W. A. Reed</i> DIRECTOR

CERTIFICATE OF BIRTH

PROVINCE OF SASKATCHEWAN

DIVISION OF VITAL STATISTICS		DEPARTMENT OF PUBLIC HEALTH
BIRTH DATE		REGISTRATION NO.
July 27, 1909		09-07-003634
NAME		
Marie Delia Malboeuf		
BIRTHPLACE		
File Hills, Sask.		
REGISTRATION DATE	SEX	DATE ISSUED
Aug. 31, 1909	Female	July 10, 1959
<small>CERTIFIED EXTRACT FROM REGISTRATION OF BIRTH ISSUED AT REGINA, SASKATCHEWAN, CANADA</small>		
		<i>W. A. Reed</i> DIRECTOR

CERTIFICATE OF BIRTH

Certificate of Baptism

This is to Certify that *William John Cardinal*
Child of *William Cardinal* and *Caroline Desma*
born on the *26th* day of *April* 19*04* at *Lebert Sask*
was **BAPTISED** on the *15th* day of *May* 19*04* at *Lebert Sask*

ACCORDING TO THE RITE OF THE ROMAN CATHOLIC CHURCH

by the Rev. *J. B. Beys O.M.*
Sponsors, { *Andrew Klyne*
Cecilia Cardinal

as appears from the Baptismal Register of Said Church.

February 7th 19*64* PER *Rev. J. Jubinville O.M.* PASTOR

PER

IMMACULATE CONCEPTION CHURCH
WINNIPEG

Certificate of Baptism

This is to Certify that BARBARA ANN CARDINAL

Child of WILLIAM CARDINAL and MARGARET CATHERINE DOYLE

born on the 9th day of April 1957 at Winnipeg, Man.

was **BAPTISED** on the 1st day of June 1957 at

ACCORDING TO THE RITE OF THE ROMAN CATHOLIC CHURCH

by the Rev. A. H. Kerklingh

Sponsors, { Don Dagdick
Lilian Rogesky

as appears from the Baptismal Register of Said Church.

James N. Fitzgibbon PASTOR

April 9th 1964 PER

~~St. Peter's Chapel, RCAF Station, Winnipeg, Man.~~
~~ST. PAUL'S CATHEDRAL, SASKATOON~~

Certificate of Marriage

This is to Certify that Evelyn Cardinal
and Marguerite Kathleen Doyle
were lawfully married on the 30th day of July 1955
according to the Rite of the Roman Catholic Church and in conformity with the
laws of the Province of Saskatchewan.

IN THE PRESENCE OF

Rev. D. Macgillivray officiating Witnesses { Lawrence Doyle
Mrs. Evelyn Power

as appears from the Marriage Register of this Church

July 30 1955 Issued by Paul Scriver
J. Roplain R.C.

DISCHARGE CERTIFICATE

This is to Certify that No. L. 6237 (Rank) GUNNER
 Name (in full) WILLIAM JOHN CARDINAL enlisted in
 the NO. 12 DISTRICT DEPOT C.A.A.F. REGINA SASKATCHEWAN.
~~ACTIVE~~
CANADIAN INFANTRY FORCE at REGINA SASK. on the EIGHTH (8th)
 day of AUGUST 19 40.
 He served in CANADA
 and is now discharged from the service by reason of R.O. 37 (10) BEING UNABLE TO MEET
THE REQUIRED MILITARY PHYSICAL STANDARDS. AUTHO. H.Q. LETTER R.M.C-167
DATED 14th APRIL 1941.
 THE DESCRIPTION OF THIS SOLDIER on the DATE below is as follows:—

Age.....	<u>37 years. 1 Month.</u>	Marks or Scars.....	<u>ROUNDED SCAR ON INSIDE LEFT KNEE.</u>
Height.....	<u>5 Feet 7 inches.</u>		<u>BROAD SCAR TWO INCHES LONG OUTER</u>
Complexion.....	<u>DARK.</u>		<u>SIDE OF RIGHT LOWER LEG. LONG</u>
Eyes.....	<u>BROWN</u>		<u>SCAR ACROSS SOLE OF FOOT.</u>
Hair.....	<u>BLACK</u>		

W. J. Cardinal
 Signature of Soldier

Date of Discharge 16th May 1941.
 at SASKATOON SASKATCHEWAN.

W. J. Hamer CAPT. & ADJT.
 Issuing Officer
 FOR OFFICER COMMANDING,
 No. 12 A DISTRICT DEPOT C.A.A.F.
 SASKATOON SASKATCHEWAN.
 Rank

Date..... 16th May 19 41.

N.B.—As no duplicate of this Certificate will be issued, any person finding same is requested to forward it in an unstamped envelope to the Record Office, Department of National Defence, Ottawa, Canada.

MILITIA BOOK 'M. 1

Part II

10M-5-40 (5202)
(H.Q. 1772-39-1672)

CANADIAN MILITIA

Soldier's Pay Book

(For use on Active Service)

Number

1. 6237

Surname (Capitals)

CARDINAL

Christian Names in full

Wm. Johns

Unit

(I) SOLDIER'S NAME AND DESCRIPTION ON ATTESTATION

Regtl. No. A6237 Unit.....
 Surname (in capitals) CARDINAL.
 Christian Names (in full) WM. JOHN.
 Date of Birth April 26 1904
 Place of Birth ITONA, SASK. CANADA.
 Trade on Enlistment HABORER.

Nationality of Father at birth FRENCH
 Nationality of Mother at birth FRENCH
 Religion ROMAN Catholic.
 Enlisted at Regina, Sask. Canada.
 Date Aug-8/40
 Particulars of former service (if any) i.e. Regtl. No., Corps or Regiment and period. None.
 Signature of Soldier Wm. J. Cardinal.
 Signature of Officer [Signature]
 Place Regina Sask. Date Sept. 18/40

(II) CORPS and UNIT to which Soldier actually BELONGS

Date of Posting or Transfer	Corps	Unit	Signature of Officer
10-5-41	12A Dist. Depot.		[Signature]

(III) If serving in a Corps other than his own, CORPS and UNIT to which ATTACHED

Period		Corps	Unit	Signature of Officer
From	To			

SOLDIER'S SERVICE BOOK

(Soldier's Pay Book, Militia Book M. 1 (Part II)
will be issued for active service.)

Every entry in this book (other than those on page 24 of this part of Militia Book M. 1, connected with the making of a Soldier's short form of Will) is to be made under the superintendence of the Officer Commanding the Squadron, battery or company to which the man belongs or is attached.

Alterations in any of the entries will be initialled by an officer.

INSTRUCTIONS TO SOLDIER

1. You will be held **personally responsible** for the safe custody of this book.
2. You will **always carry this book** on your person when on duty, and on active service.
3. You must produce the book whenever called upon to do so by a competent military authority, viz.: Officer, Warrant Officer, N.C.O. or Military Policeman.
4. You must not alter or make any entry in this book (except as regards short form of Will on page 24; see instructions on pages 20 to 23), and disobedience of this order will be treated as a serious offence.
5. Should you consider that any entry is lacking or incorrect, or should you lose the book; you will report the matter to your immediate military superior.
6. You will be permitted to retain this book after discharge as a record of your services, but should you lose the book after discharge it cannot be replaced.

Form 2.

This form, if placed in an envelope, marked "Dominion Statistics—Free, Penalty for Improper Use \$500" and addressed to the Registrar of the Registration Division in which the marriage was solemnized, will pass through the Mail "FREE."

PROVINCE OF SASKATCHEWAN

FOR USE OF DEPARTMENT ONLY
Record No. 5548 1970

RECORD OF REGISTRATION OF MARRIAGE

Registration Division of _____ Municipality No. _____

BRIDEGROOM

1. Full name Cardinal John
Surname Given name
2. Trade, profession or kind of work labourer Kind of industry or business laborour
3. Bachelor, Widower or Divorced Bachelor
4. Age 22 5. Religious Denomination Roman Catholic
6. Residence Ituna, Saskatchewan
(If in city, street and No. If in Canada, province, county and Post Office address. If foreign, state country)
7. Place of birth Ituna, Saskatchewan
(If born in Canada, province, county. If foreign born—country)
8. Name of father William Cardinal
9. Place of birth of father Trois Butte, Manitoba
10. Maiden name of mother Caroline Demarais
11. Can bridegroom read? Yes Write? Yes

BRIDE

12. Full name Malbeuf Delia
Surname Given name
13. Trade, profession or kind of work With parents Kind of industry or business With parents
14. Spinster, Widow or Divorced spinster
15. Age 17 16. Religious Denomination Roman Catholic
17. Residence Ituna, Saskatchewan
(If in city, street and No. If in Canada, province, county and Post Office address. If foreign, state country)
18. Place of birth Ituna, Saskatchewan
(If born in Canada, province, county. If foreign born—country)
19. Name of father William Malbeuf
20. Place of birth of father St. Johns, North Dakota, United States
21. Maiden name of mother Clena Valley
22. Can bride read? Yes Write? Yes

23. Date of marriage II day of July 19 26
(Month) (Year)

24. Place of marriage St. Stanislaus Church, Ituna, Saskatchewan
(Name of church or clergyman's residence or location of dwelling house)

25. Place of marriage Ituna, Saskatchewan
(If outside city, town or village, give section, township and range)

26. By licence or banns Banns
(If by licence, give number)

27. Signature of Groom (In army—cannot be had)
Bride Delia Malbeuf

28. Signatures of Witnesses
Name Mary Rose Address Ituna, Saskatchewan
Name Caroline Cardinal Address Ituna, Saskatchewan

I certify the above stated particulars are true to the best of my knowledge and belief.

Clergyman Fr. J. Schreier

Address Ituna, Saskatchewan

Religious Denomination Roman Catholic

I hereby certify that the above return was made to me at Regina

on the 21st day of September 19 40

D. V. La Fournie
Registrar General

NOTE—This form must not be mutilated. All information asked for is to be given, including full Christian and Surnames of all parties, and if for any reason this is impossible, the reason for the omission must be stated.
WRITE IN LEGIBLE HANDWRITING. USE UNFADING BLACK INK. DO NOT ABBREVIATE. ANSWER ALL QUESTIONS.

CERTIFIED A PHOTOGRAPHIC PRINT OF THE REGISTRATION ON FILE AT THE DIVISION OF VITAL STATISTICS, REGINA, SASKATCHEWAN, CANADA

THIS 30th DAY OF MAY 1973

Wmurray H. Lysenko
DIRECTOR OF VITAL STATISTICS



my Erardpa William (Bill) Cardinal with the Manitoba
Police.





My Grandfather William (Bill)
military photo.



William (Bill) and friend during
the military



my Grandfather William (Bill) Cardinal and my
Grandmother Margurite Doyle on their wedding day

Date of wedding: July, 30 1955 at the RCAF (Royal
Canadian Air force) in Winnipeg, Manitoba



My twin brother Kyle and I hugging our
Grandfather William (Bill) Cardinal.



John Cardinal and brothers, ^{FRED}
John is in his military ^{FRANK}
uniform



William (John) Cardinal. He took part in World War II. This was his Army photo. He left the Army May 16, 1941 due to injuries



Picture's taken of my Grandfather
William ~~Cardinal~~^{John} Cardinal with his Troop
while training in the Military.

William (John) Cardinal received medals while serving in the Army.
My mother managed to find these two, War Medals 1939-1945.

Left medal description

- Seven military men marching
- words around medal
- "1939 Canada 1945 Voluntary Service
- on the back of medal
- Canadian Crest

Right hand medal

- 1939
1945

Lion and phoenix
fighting one another
on the back of medal
says "G:BR:OMN:REX
ET INDIAE IMP. GEORGIUS
VI D





a collection of pins, a soldier would wear during war.
Here are some of John Cardinal's.



His gun holder





His muskrat hat the
Soldiers wore during training in the cold winters. This is also
another version, if not the same as a RCMP muskrat hat.

William
John and
wife Della
with son

ALFRED
CARDINAL



Couple married for 50 years

Mr. and Mrs. John Cardinal celebrated their 50th wedding anniversary, July

11 when their son and daughter-in-law, Bill and Marg Cardinal, enter-

tained at a family dinner at the Red Oak Inn followed by a gathering at their home.



Mr. and Mrs. John Cardinal

Mr. and Mrs. Cardinal were married at St. Stanalus Church in Itona, Sask., on July 11, 1926 by Father Joseph Shaeffer.

They resided in Itona until moving to Ninette in 1957 where Mr. Cardinal was employed with the Manitoba Hydro and Mrs. Cardinal with the Manitoba Sanatorium.

Mr. Cardinal retired in 1970 and Mrs. Cardinal in 1972. They came to live in Brandon in 1974. Besides their son and daughter-in-law, Mr. and Mrs. Cardinal have two grandsons, Kevin and Michael and one granddaughter, Barbara.

Messages of congratulations were received from local, provincial and federal dignitaries.

William (John) Cardinal and his wife Delia Malbeuf celebrating their 50th wedding Anniversary. This was my Grandfather's parents.

Date of wedding: July 11, 1926 in Itona, Saskatchewan

DELIA MALBEUF
(MAIDEN)
NAME





my Direct Great Grandparents William Cardinal and Caroline Desmarais.

Married : Jan 18 1886 in St. Francois, Xavier



William John Cardinal with Chief



Marie Delia Malbeuf (maiden name)
Marie Delia Cardinal (married name)



Caroline Desmarais (maiden name)
Caroline Cardinal (married name) with grandchildren
Alfred and Bill Cardinal



5-1-1945

