

new house was erected approximately two miles to the west on the land that was to be given to her under the terms of Richardville's will. The tract containing the council house and stores was willed to Catherine, Lafontaine's wife.

When a tribal council was held at Black Loon's village (near present-day Andrews and through which present-day Loon Creek flows) to choose a new civil chief, three candidates were considered: Meshingomesia, chief of the Missis-sinewa villages; Jean Baptiste Brouillette, who as Francis Slocum's son-in-law was related to a former war chief, Shapconah; and Lafontaine. Neither Richardville's surviving son, Miaqueah, nor any of his grandsons was apparently ever considered. The selection of Lafontaine was reputedly made after William Chapine, who had served as Richardville's spokesman at the treaty negotiations of 1834 and whose reserve on the Petite Prairie included Raccoon Village near the portage route, arose in the council and, menacingly placing his hand upon the hilt of the knife, said, "I say To-pe-ah shall be chief; who says no?" Then looking around upon the assembled warriors, as if seeking someone to offer opposition, he slowly resumed his seat. There was no dissenting voice, and Lafontaine became chief.

At that time, Francis Lafontaine was about thirty-one years old. A later account described Lafontaine in this way:

Personally he was a man of fine appearance. In his youth he was tall and slender and remarkable for his swiftness of foot. He was very strong, and astonished his friends with his feats of strength. Later he grew obese. He was endowed with the Indian love of finery and always dressed in full Indian costume.

By the late 1840s, the Miami had been largely drawn away from their traditional lifestyle and culture by payments that had made them a virtual frontier aristocracy. In this context, it was the chiefs' role as treaty negotiators and the sources of further annuities that had maintained and actually enhanced their authority over a tribe that was increasingly dissipated by alcoholism and the effects of cultural disintegration.

Since the removal of the tribe had already been agreed upon, the task which befell the new Chief Lafontaine in 1841 was salvaging whatever economic benefits he could for those tribal members who were permitted to remain in Indiana and for those forced to emigrate. His effectiveness as chief should properly be measured by the extent to which he was able to do that.

Among the terms of her father's will, Catherine, Lafontaine's wife, inherited one section of land at the Forks of the Wabash which included Chief Richardville's trading houses and other improvements. Richardville had moved the Miami council house from Fort Wayne to the Forks in 1831, presumably to isolate the site of the treaty negotiations and the annuity payments from contact with any white settlers or traders except those trusted by the Miami. Richardville also had relocated the focus of the trading business to the Forks in 1836 after completion of the Wabash and Erie Canal from Fort Wayne to Huntington had brought an effective end to the portage trade across the Petite Prairie. This last event would also explain why there would have been sound commercial reasons, in addition to the responsibilities of his new office, that led Chief Lafontaine to relocate permanently to the Forks with his family.

Lafontaine reputedly tried to have the seat of Huntington County located at the Forks by offering to donate both a courthouse and a bridge over the Wabash, but his plan was not accepted by the county.

As civil chief, Lafontaine became the foremost spokesman for all the Miami. As head of the Richardville band, he also became responsible for the financial affairs of that family. Using his office as principal chief, Lafontaine secured through the courts the legal responsibility for Richardville's minor heirs. This entailed not only control of their extensive land holdings but also the obligation to provide for their education and the payment of their living expenses. Over the course of the early 1840s, Lafontaine gained control of most of the twenty-two sections of land that Richardville had bequeathed to his children and grand-children. In return, he saw to it that the youngest received a formal education, and he took responsibility for the debts of even those who were adults. In doing much of this, Lafontaine worked closely with Allen Hamilton, who had been Richardville's personal agent and who, with Reverend Julian Benoit, was co-executor of Richardville's estate. Besides handling the distribution of funds from the Richardville estate, Hamilton had also been instrumental in drafting the Treaty of 1840, and before the old chief's death, Hamilton had been appointed Indian Agent for the Miami, a post he held until 1845.

In 1841, a change in the state law concerning the legal status of Indians required, among other things, that they conduct certain aspects of their business through whites. In 1844, Lafontaine complied with this law by forming a partnership with the Irish immigrant John Roche who had come to the Huntington area as a canal worker in 1834 and who later had been employed by the Richardville estate in 1842 and 1843 to survey the boundaries of the various bequests of land that the chief had made in his will. John Roche was apparently put in charge of the daily operation of Lafontaine's store at the Forks. Hamilton and Roche became two of Chief Lafontaine's most trusted advisors.

The Treaty of 1840 had stipulated that the Miami emigrate within five years. In May 1844, the federal government let a contract to Thomas Dowling of Terre Haute to relocate the Miami. However, when Dowling went to the upper Wabash valley in the fall of that year to hold a council with the Miami, the Indians met his efforts to prepare them for removal with a demand for more time in which to dispose of their property. At this time, the tribe did agree to give Lafontaine authority to sell its lands after its emigration. The next year, the local courts were petitioned to make Chief Lafontaine the legal guardian of those Indians who were minors or who wished to emigrate before selling their property. The chief also got court orders for the sale of several properties on which he held mortgages. Since Lafontaine was planning to accompany the tribe west and remain there for six months, Hamilton was authorized by the Office of Indian Affairs to pay the sums the chief owed to several wholesale merchants in New York City. A commission of three arbitrators was also appointed to review Miami claims and debts. Despite these measures, the removal did not proceed in 1843. The tribe remained scattered among its villages, and the process of liquidating the tribe's debts was unfinished. Dowling, who may have taken the removal contract as a speculation, sold it to Robert Peebles of Pittsburgh, who subsequently arranged to council with the Miami at the Forks in March 1846. Meanwhile, Hamilton had been replaced as Indian Agent by Joseph Sinclair of Fort Wayne. One of the agent's first tasks was to present to the federal government a petition from the chief that asked for

reassurance that he and his family would be exempt from emigration as had been stipulated in the 1840 treaty. Sinclair urged his superiors to do so, for he noted that otherwise they would lose the trust of a leader who enjoyed great prestige among the members of his tribe and commanded their obedience. During that same year, a delegation of chiefs that included Lafontaine's eldest son, Lewis, journeyed west to inspect the proposed tribal reserve. The men returned favorably impressed with the reserve's similarity to the Wabash valley.

In the spring of 1846, just after Chief Lafontaine had approved Peebles as the new contractor, the removal contract was again sold, this time to a group of investors. Two long-time traders, George and William Ewing, bought one third of the contract; another trader, Samuel Edsall of Fort Wayne, bought another third, and the remainder was bought by Alexis Coquillard of South Bend. He was to be the managing partner, or "conductor," actually in charge of carrying out the agreement. In March 1846, Agent Sinclair was appointed superintendent of the emigration by the Office of Indian Affairs.

In May 1846, the arbitration of claims was finally settled, but the Indians asked for a delay until August to sell more of their property. Sinclair responded to this by warning that he would see to it that no further annuities would be paid to the Miami in Indiana, and in June he asked his superior to make good on this threat. Lafontaine acted to counter this by personally travelling to Washington, D.C. with a delegation in order to appeal to President James K. Polk for a further delay. Though the chief's effort proved fruitless, the Miami refused to assemble for removal until he returned.

When the chief and his delegation returned in July, Sinclair repeated his assertion that future annuities would be paid only in the West, and he intimated that military force might be used to make the Miami assemble at Coquillard's camp on the Wabash near Peru. Sinclair also accused the chief of acting in concert with traders who wanted the next annuity paid in Indiana; nonetheless, he also recognized that Lafontaine was apparently being pressured by some of the subchiefs to secure their exemption from removal, and having failed to do so while in Washington, Lafontaine was now struggling to maintain his authority.

In September 1846, Sinclair was instructed by the commissioner of Indian affairs to council with the Miami and reiterate that no further annuities or adjustments of traders' claims would be paid until the emigration had been completed. Lafontaine, who had recently been ill, agreed to convene the council after he received reassurance that he and his family could return to Indiana after they had accompanied the tribe west. In late September, Sinclair received word that federal troops from Cincinnati would be at his disposal to assist him. This news apparently convinced Lafontaine that further delay would be fruitless.

On October 1, the Miami held a council at Coquillard's camp where they agreed on a method for disposing their remaining properties. There were still no Miami staying in the camp awaiting removal at this time, and Sinclair warned Lafontaine that in two days he would begin using troops to assemble the tribe, despite having received protests from Allen Hamilton and others regarding the use of military force. Sinclair's threat was taken seriously by the Miami, however, since three canal boats loaded with Indians, their belongings and the officials departed from Peru on October 5, 1846. No military action had actually been taken to effect this, due in part to the presence of the Lafontaine family.

The next day, more Miami boarded the three canal boats at the Forks of the Wabash, and the vessels reached Fort Wayne on October 8th. There the rest of the tribe was waiting to embark, and two more boats were added to the convoy. The packets proceeded up the Wabash and Erie canal into Ohio where they turned south on the Miami and Erie Canal. From there the boats passed through Dayton to Cincinnati where the party was transferred onto a steamer bound for St. Louis via the Ohio and Mississippi rivers. The latter city was reached on October 20, 1846, and there the Miami embarked on a smaller steamer to travel up the Missouri River to Kansas Landing which they reached on November 1. Eight days later, the party arrived at their new reservation.

At the reservation, agent Alfred Vaughn certified the arrival of 323 Miami: 142 men and 181 women. While this group had been enroute, Joseph Comparet of Fort Wayne had brought the Miamis' horses overland; he arrived at the reservation with ninety animals on November 5. After Agent Sinclair departed for Fort Wayne on November 10, the Miami convened a council at which they pronounced themselves pleased with their new lands. While Lafontaine praised Coquillard's efforts, he was critical of Sinclair and the attending physician, Dr. Fitch. Lafontaine also noted that the Miami wanted to have a school operated by the Catholic church.

Chief Lafontaine remained with the tribe through the winter, though other members of his family returned to Indiana. In March 1847, when annuity funds arrived, the Indians refused to accept the funds as individuals and voted unanimously that Lafontaine should direct the distribution. The council also voted to set aside funds from this and the next two annuity payments to settle debts owed to traders.

Despite the appearance that the Miami had decided to be content on their reservation, Chief Lafontaine was apparently still trying to secure the means for at least some members of the tribe to return to Indiana. In a letter that he wrote to Hamilton on December 24, 1846, the chief said,

On receipt - would you write to Meh-shil-go-mi-z'ah (Meshingomesia?) and Brouillett that I do not wish them should the annuities paid in Indiana were offered to not accept it Wait for my return and my Principal Men - in the Spring - we may as well have the two payments 1846 & 1847 and I have some other views - which I will let them know on my arrival in the Spring... My people request me to ask you the favor to write for them to the delegation of our State - in regard to the Petition you are known (to have writ-ten) for its passage will be considered a great favor and (they) have not forgotten the friendship they have for you ... I believe after consideration leaving the whole matter in your hands - I believe that Mr. Taber is circulating a Petition from the members of the legislature asking for an act for the relief of my People who have petitioned would have some merit. Do all you can and Taber will be remembered and yourself.

Lafontaine's wish that the Miami remaining in Indiana refuse to accept their spring annuity payment until his return was honored. But whatever plans he may have had to repatriate the Miami became matters of conjecture when he died at Lafayette, Indiana, on April 13, 1847. A contemporary account in the Lafayette Tippecanoe Journal noted,

“he fell sick on the boat coming from St. Louis to Lafayette. He was unable to proceed any further; but lingered four days, when he breathed his last, with-out having had the consolation of seeing his family. From the moment of his arrival here every aid was given him at the Lafayette House, where he (was) put up with the best medical skill; but the disease had taken to(o) deep a hold, and could not be removed. He was like his predecessor a member of the Catholic Church, and it may be a consolation to his family to know, that he received the last Sacraments of the Church, and was resigned to the will of his Creator, dying full of faith and piety. His remains he wished to be conveyed to Fort Wayne, to be placed in the family vault in the Catholic burying ground in that place.”

Though at the time there was speculation on the part of some members of his family that Chief Lafontaine had been poisoned by rivals remaining in Kansas, it is more likely that the chief's obesity (he reportedly weighed about 360 pounds) and the rigors of travel proved too much for him even though he was only about 37 years old. The chief's remains were returned to the Forks of the Wabash where his funeral was attended by virtually every person then living in the Huntington area. Lafontaine was originally buried in the Catholic cemetery next to Sts. Peter and Paul Church in Huntington. His remains were subsequently relocated in 1862 and in 1897, and now rest in Mt. Calvary Catholic cemetery just north of Huntington.

Before going west, the chief had made a will appointing his wife and Reverend Julian Benoit co-executors of his estate. (Benoit had also accompanied the Miami emigration, but had returned late in 1846.) Most of Lafontaine's affairs were settled by his business partner, John Roche. The chief had given Roche power of attorney to act in his behalf while he was in the West. When finally settled, the chief's estate was valued at \$39,373.23, almost a fourth of which was in cash, including gold and silver coins.

In 1847, Chief Lafontaine's widow, Catherine, married the Fort Wayne trader, Francis D. Laselle, but Catherine only lived until 1848. Though her will had named Reverend Benoit her executor and Allen Hamilton the guardian of her children, John Roche was appointed guardian of the Lafontaine children by the Huntington County Probate Court in 1849. The reason for this remains unclear since the records of her estate are largely unavailable. Nonetheless, the papers of John Roche demonstrate that, while Father Benoit remained the estate's legal representative, Roche was in fact the person carrying out most of the duties that entailed. In the capacity of manager of the affairs of the estates of the Lafontaines and guardian of their children, John Roche was, in effect, continuing most of the roles formerly filled by Chief Lafontaine. Roche administrated the guardianships of the Richardville grandchildren for whom Lafontaine had become guardian, handled the settlement of a number of the remaining Indian debts and certified the payment of annuities to the nearly two hundred Miami who remained in Indiana. He managed the large land holdings of the Lafontaine and Richardville children, and he continued to conduct their business affairs even after some of them had become adults. Roche also continued to operate Lafontaine's store, which in 1845 had been relocated to a brick building erected by the chief on Lot 73 in Huntington (at the northeast corner of Poplar and Market Streets, now a part of the public library site), where Roche continued the business until 1859. The sums of money Roche handled were such that he was able to start Huntington's first bank in 1854, and he went

on to become one of the county's most influential financiers and landholders until his death in 1894.

Much less is known of the later lives of the Lafontaine children. The chief's oldest son, Lewis, was about twenty years old at the time of his father's death. Though he apparently tried his hand as a trader in 1851 when he bought the inventory of Roche and Laselle, less than a month later he abandoned the effort by turning his goods over to John Roche for resale. By 1856, he along with his wife and child were living on the Miami reservation in Kansas. An entry in the Lafontaine family Bible says that Lewis lived until 1861; his wife survived him until 1885. The chief's second-oldest son, Thomas, may have been one of the most successful in adapting to the white man's ways. He was a life-long resident of Huntington, and as shown by the records of his estate, he managed to maintain his ownership of most of the farmland and city lots that he had inherited. He was born about 1832 and lived until 1869.

A letter found in the Lafontaine home indicates that in 1849 John Lafontaine was attending Notre Dame University, and his sister Esther was living in the house at the Forks. John appeared in the federal census of Huntington County in 1850. Family and census records indicate that he was born about 1835 and lived until 1860. Esther, who was born about 1831, married a German immigrant named John Zahn at Huntington in 1851. When she later moved to Kansas, perhaps after her husband's death in 1870, she had the surname Washington. The date of her death is unknown, but she was reportedly living as late as 1867. Very little is known about Frances, who was born in 1840 and lived until 1862, and the chief's youngest son, Joseph, who was born in 1842 and was living in Huntington County during the 1860 census. The best information available concerns the youngest and most long-lived of Chief Lafontaine's children, his daughter, Archangel. She was born September 9, 1844, and lived until April 1, 1925.

Though she was formally schooled by the Sisters of Providence at Fort Wayne for ten years, Archangel spent her summers living with her siblings in Huntington. In 1862, she married Christian Engleman, a German immigrant. The Englemans apparently lived in the house at the Forks until about 1871 when they moved into Huntington. There Christian Engleman engaged first in saloon-keeping and later in grocering and was twice elected to the city council. In 1882, the Englemans moved back to their former home and returned to farming. The Englemans had eleven children, of whom five lived to adulthood.

After the death of her husband on May 29, 1906, Mrs. Engleman continued to live at the Forks along with several of her children and their families. There she lived surrounded by her family heirlooms, including a gold mantle clock that had belonged to her grandfather, Chief Richardville, a large rocking chair that had been especially made for her father, Chief Lafontaine, and oil portraits of both chiefs and of her mother, Catherine. Though Mrs. Engleman moved into Huntington in 1918, where she lived for the remainder of her days, her children and grandchildren continued to occupy the house at the Forks until about 1935. The property remained in the family until 1943.

Though his career as the last civil chief of the Miami in Indiana was cut short by his untimely death, Chief Lafontaine was an important figure in Miami, and Indiana, his-tory. Through his personal magnetism and sincere concern for the members of his tribe, which was admitted by even some of his harshest critics, Lafontaine managed to lead the Miami through the difficult years preceding emigration. By having both a shrewd understanding of the political

situation in which his tribe found itself ensnared and a keen grasp on the whites' legal mechanisms, Lafontaine managed not only to postpone the tribe's removal past the date stipulated by treaty but also to do so in a manner calculated to secure the best terms for both himself and his tribe.

There is a great deal of evidence that, despite the Miamis' increasing dissipation, Chief Lafontaine genuinely commanded the respect and obedience of the other chiefs and members of his tribe and that he also had an inherent understanding of the limits to which he could use his authority. As a businessman, Lafontaine accumulated considerable assets in a short time; had he lived longer, he might well have succeeded in consolidating a position as a prominent merchant, financier and landholder, as his protégé John Roche actually did. And had the chief himself done so, his family might have benefitted and been more successful in acculturating themselves to white society and in maintaining their extensive holdings.

While his death put an end to whatever plans Lafontaine might have had, it is not unlikely that if he had lived, many of the removed Miami would have returned to Indiana to seek his protection, and the later history of the Miami in Indiana would have been very different.

Robert S. Robertson, *Valley of the Upper Maumee River*, 2 Volumes, Madison, Wisconsin: Brant & Fuller, 1889, Vol. 1, pp. 36-37, gives a representative summary of Chief Lafontaine's life.

Bert Anson, "Chief Francis Lafontaine and the Miami Emigration from Indiana," *Indiana Magazine of History*, LX (September, 1964), p. 248.

Ibid., p. 248

Excerpt from Thomas Scattergood Teas in *Travel Accounts of Indiana: 1679-1961*, Shirley S. McCord, ed., Indianapolis: Indiana Historical Bureau, 1970, p. 114.

Anson, p. 248, n. 20.

_____, "The Late Chief Lafontaine," account from *Tippecanoe Journal*, Lafayette, Indiana, reprinted in *Logansport Telegraph*, Logansport, Indiana, April 24, 1847, p. 1.

Excerpt from George Croghan in *Travel Accounts of Indiana 1679-1961*, p. 22; Robertson, Vol. 1, pp. 55, 111.

Frank Sumner Bash, *History of Huntington County, Indiana*, 2 Volumes, Chicago: Lewis Publishing Co., 1914, Vol. 1, p. 26.

Harvey Lewis Carter, *The Life and Times of Little Turtle*, Chicago: University of Illinois Press, 1987, p. 73.

Anson, p. 248.

Wallace A. Brice, *A History of Fort Wayne, from the Earliest Known Accounts to the Present Period*, Fort Wayne: D. W. Jones & Son, 1868, p. 105.

Henry Hay, "A Narrative of Life on the Old Frontier," *Proceedings of the State Historical Society of Wisconsin*, Milo M. Quaife, ed., Vol. 63 (1915), p. 223.

Carter, p. 242.

Charles Poinsette, *Outpost in the Wilderness: Fort Wayne: 1706-1828*, Fort Wayne: Allen County-Fort Wayne Historical Society, 1976, p. 80.

Charles Slocum, *History of the Maumee River Basin*, 2 Volumes, Indianapolis: Bowen and Slocum, 1905, Vol. 1, pp. 378-379.

Anson, p. 249; George W. Ewing, Peru, to Allen Hamilton, Fort Wayne, August 16, 1841, in Allen Hamilton Papers, Indiana State Library, discusses the Ewings' purchase of the elder Lafontaine's former lands.

Robertson, Vol. 1, p. 36, gives her Miami name as Pecongouqua; Catherine is also called Catees in the will of Chief Richardville, April 9, 1841, copy in the John Roche Papers, Huntington City Township Public Library, copy also in Manuscript Division, Indiana State Library.

Enumeration of the Lafontaine children in the will of their mother, Catherine Lasselle, November 1, 1848, in records of Huntington County Probate Court, copy provided by Sue Strass; see also, list of the members of the Richardville family, 1847, in Records of the Crawfordville District Land Office, Indiana Historical Society Library, Document SC 857, p. 1.

Carter, p. 13.

Margaret Lafolia, Forks of the Wabash, to Allen Hamilton, Fort Wayne, May 24, 1841, in Allen Hamilton Papers, Indiana State Library, notes construction of the house; Robertson, Vol. 1, p. 36, notes her role at the Forks; Margaret Roubidou (Lafolia), Forks of the Wabash, to Allen Hamilton, Fort Wayne, March 20, 1840, in Allen Hamilton Papers, Indiana State Library, includes a request for trade goods.

Will of Chief Richardville, April 9, 1841, copy in John Roche Papers, includes this bequest and identifies her as Richardville's niece.

Will of Chief Richardville, April 9, 1841, copy in John Roche Papers, includes this bequest; cf. Anson, p. 252.

Bert Anson, *The Miami Indians (The Civilization of the American Indian Series)*, Norman, Oklahoma: University of Oklahoma Press, 1970, p. 213.

Slocum, Vol. 1, p. 412; Bash, Vol. 1, pp. 26, 36, 163.

Bash, Vol. 1, p. 36.

_____, "Chief Francis Lafontaine," *Indianapolis News*, Indianapolis, Indiana, January 4, 1897, p. 2.

Anson, "Chief Francis Lafontaine," p. 250; Anson, *The Miami Indians*, p. 189.

Anson, *The Miami Indians*, pp. 189-190.

Carter, p. 243.

Ibid., p. 13.

Ibid., p. 243

Anson, *The Miami Indians*, p. 205.

Anson, "Chief Francis Lafontaine," pp. 242-243.

Anson, *The Miami Indians*, pp. 187, 209.

Anson, "Chief Francis Lafontaine," p. 242.

Anson, *The Miami Indians*, p. 193.

Charles R. Poinsette, *Fort Wayne During the Canal Era*, Indianapolis: Indiana Historical Bureau, 1969, p. 65; T. B. Helm, *History of Allen County, Indiana*, Chicago: Kingman Brothers, 1880, p. 21.

Anson, "Chief Francis Lafontaine," p. 250.

Frank Sumner Bash, "Nuck Family Honored Among Early Settlers for Honesty and Truth," *Huntington Herald*, August 25, 1928; "Fall into Hole in Straw Mow Still is Vivid in Pioneer Woman's Memory," *Huntington Herald*, August 10, 1929; "Visit with Mrs. Elizabeth Scheiber, One of County's Pioneers, Dispels 'Blues'," *Huntington Herald*, August 17, 1929, clippings in

scrapbook in Indiana Collection, Huntington City Township Public Library, pp. 574-575, 672-673, 674-675.

Matilda Henderson Wheelock, "The Last of the Miamis," Indianapolis Star, Indianapolis, Indiana, August 22, 1909, Magazine Section, p. 1; Bert Griswold, *The Pictorial History of Fort Wayne*, 2 Volumes, Chicago: Robert O. Law Co., 1917, pp. 350, 353, 356, 380; interview with Robert Owens, May 17, 1989, Huntington, Indiana. (Note: There is also evidence suggesting that the house was built by Richardville. In 1989, after extensive investigation, the Board of Historic Forks of the Wabash, Inc., concluded that there was not yet sufficient evidence to clearly attribute the house to one man or the other. - Editor)

Bash, Vol. 1, p. 81; Bash's objection to this story, based upon the date of county organization relative to the date of Lafontaine's accession to the chieftainship would seem to be negated by Anson's assertion that Lafontaine was residing at the Forks prior to 1841: cf. Anson, "Chief Francis Lafontaine," p. 250.

Chief Lafontaine, Indian Territory, to Allen Hamilton, Fort Wayne, December 24, 1846, letter in Allen Hamilton Papers, Allen County-Fort Wayne Historical Society.

Anson, "Chief Francis Lafontaine," p. 265.

_____, "The Late Chief Lafontaine," account from Tippe-canoe Journal, Lafayette, Indiana, reprinted in the Logansport Telegraph, Logansport, Indiana, April 24, 1847, p. 1.

Anson, "Chief Francis Lafontaine," pp. 265-266.

_____, "Chief Francis Lafontaine," Indianapolis News, Indianapolis, Indiana, January 4, 1897, p. 2.

Griswold, Vol. 1, p. 356; record of Francis Lafontaine's will in Complete Record "C", pp. 1-75, Huntington County Clerk's Office; Rev. H. J. Alerding, *The Diocese of Fort Wayne*, Fort Wayne: Archer Printing Co., 1907, pp. 61-62.

Anson, "John Roche," p. 51; copy of final report of Julian Benoit to Huntington County Probate Court, November 20, 1852, in John Roche Papers, Huntington City Township Public Library.

Mary Williams, *Researches on Francis D. Lasselle, (1807-1864)*, Fort Wayne: Mary Williams, 1984, p. 8.

Letters of guardianship of the Lafontaine children from Huntington County Probate Court, January 31, 1849, in John Roche Papers, Huntington City Township Public Library.

Anson, "John Roche," p. 51.

Ibid., p. 52.

Encyclopedia of Biography of Indiana, 2 Volumes, George I. Reed, ed., Chicago: 1895 (publisher unknown), Vol. 1, pp. 170-171; location of store given in final report of Julian Benoit to Huntington County Probate Court, November 20, 1852, in John Roche Papers, Huntington City Township Public Library; cf. _____, "Old Land Mark Comes Down for Pythian Home," Daily News-Democrat, Huntington, Indiana, March 28, 1906, p. 6.

Anson, "John Roche," pp. 51, 55.

Articles of Agreement between Lewis Lafontaine and Francis D. Lasselle, July 15, 1851, Allen County-Fort Wayne Historical Society; Articles of Agreement between Lewis Lafontaine and John Roche, August 11, 1851, Document SC 947, Indiana Historical Society.

Lewis and Mary Lafontaine, Power of Attorney to John Roche, July 24, 1856, notarized by William Heiskell, Recorder, Lykins County, Kansas Territory, copy in John Roche Papers, Huntington City Township Public Library.

Entry in family record, John Lafontaine Bible, courtesy Sue Strass.

Estate papers of Thomas Lafontaine, including inventory made May 6 1869, in Box 140, Huntington County Clerk's Office.

Based upon date of death shown in John Lafontaine Bible; date of birth as given by Stewart Rafert to Sue Strass, quoted by her in letter to Craig Leonard, July 24, 1989.

John Lafontaine, South Bend, to Esther Lafontaine, Forks of the Wabash, (precise 1849 date unknown) Historic Forks of the Wabash, Inc.

Lillian R. Young, Huntington County Census of 1850, Huntington: Huntington City Township Public Library, 1980, p. 74, gives John Lafontaine's age as 15 years; date of death from family record in John Lafontaine Bible.

Young, 1850 Census, p. 74, gives her age as 19 years; date of John Zahn's death from John Lafontaine Bible; reference to her name as Washington and residence in Kansas in Robertson, Vol. 1, p. 37

Dates of birth as given in John Lafontaine Bible; date of death of Francis Lafontaine from same source; Indiana 1860 (North), Ronald Jackson, editor, North Salt Lake, Utah: Accelerated Indexing Systems, Inc., 1987, p. 375, for notation of Joseph Lafontaine living in Huntington County.

____, "Last Princess of Miamis Dies at Home Here," Huntington Press, Huntington, Indiana, April 2, 1925, p. 1.

Sister Mary B. Brown, The History of the Sisters of Providence, 2 Volumes, New York: Benziger Brothers, 1949, Vol. 1, p. 547; cf. Frank S. Bash, "Mrs. Mary Drover Has Lived Sixty-four Years in House where She Moved as a Bride," Huntington Herald, April 3, 1926, clipping in scrapbook in Indiana Collection, Huntington City Township Public Library, p. 365.

____, "Engleman's Demise," Evening Herald, Huntington, Indiana, May 30, 1906, p. 1.

____, "Last Indian Princess in County Dies," Huntington Herald, Huntington, Indiana, April 4, 1925, p. 1.

Wheelock, p. 1; Griswold, Vol. 1, pp. 350, 353, 356, 380; cf. ____ , "Chief Lafontaine," Daily News-Democrat, Huntington, Indiana, "Corner Stone Laying" souvenir edition, September 27, 1904, p. 18.

____, "Miami Indians Sell Last of Huntington Lands," Indianapolis Star, Indianapolis, Indiana, March 28, 1943, clipping in Indiana Collection, Indiana State Library.