

INDIAN AGENT'S OFFICE

Blackfoot Agency.

IN YOUR REPLY REFER TO

No. B.11

ALSO

TO DATE OF THIS LETTER

Gleichen March 28th 1924

Sir,—

This is to confirm the verbal arrangement which I made with you on the 25th instant whereby you may take over the Little Light farm this year on the following conditions:

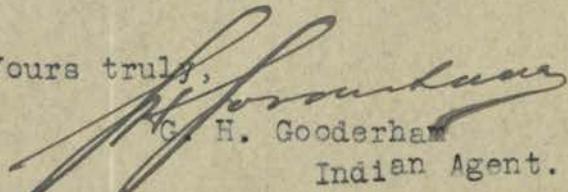
Firstly, that you pay into this office for the credit of Little Light the sum of two hundred dollars (\$200.00); secondly, that Little Light will crop all prepared land this year and reap the proceeds thereof, but, after this year he will have no further interest in the land; thirdly, that all buildings and the small pasture are not to be included in the property you will take over, but will be left for the use of such Indian or Indians, as the Indian Agent may recommend.

The foregoing is subject to final agreement with the Indian, Little Light.

Yours truly,

The Principal,

Crowfoot School, Cluny.


C. H. Gooderham
Indian Agent.

PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

P. Riou

le 19 Avril 1924.

Mon bien cher Père Riou,

Le Frère Parreau est fatigué. Veuillez le décharger des travaux de la cuisine. Je vous demanderai de faire votre grand possible pour que vous alliez tous les trois, prendre vos repas à l'école. Les Soeurs se feront certainement un devoir et un plaisir de préparer vos repas et de vous donner ce qui convient à l'état de santé de chacun de vous.

Je dois me rendre dans le Sud, un de ces jours prochains; et je me propose bien de me rendre à Cluny.

Veuillez présenter mes saluts fraternels à vos deux compagnons. En me recommandant à vos bonnes prières, je vous prie de me croire toujours,

Votre tout dévoué en N.S. et M.I.

F. B. omr.

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71.220

Crowfoot School Cluny P.O
June 5th/1924

Geo. H. Gooderham Indian Agent.
Gleichen.

Dear Sir

I hear that the Canadian Pacific Railway Company is going to supply Cluny and Gleichen with an electric system from Bassano at a reasonable price. Would you not think advisable to have our school benefit of the same system? Our electric light is all together too expensive, and I believe something should be done to reduce expenses in our schools. You have the same experience at the Agency, and would be in a position to explain the matter to Ottawa and obtain for us better conditions for our lighting system.

Yours truly

J. R. Rice - m.
Principal

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71.220

INDIAN AGENT'S OFFICE

Blackfoot Agency,

IN YOUR REPLY REFER TO

No. B11.

ALSO

TO DATE OF THIS LETTER

Gleichen, Alta, June 6th. 1924

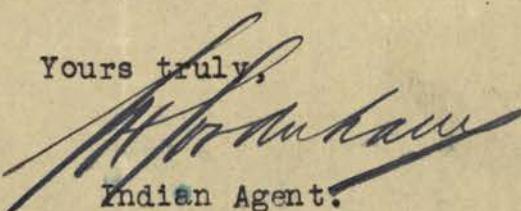
Sir,—

I beg to acknowledge yours of the 5th. inst. re Electric Light and note that your School will be willing to accept power from the United Electric & Engineering Co. if they are successful in putting current in the towns of Cluny and Gleichen.

I have the assurance of the President of the Company that the price to you would be 10¢ per Kilowatt hour, provided the Department allow transmission over the Reserve and are satisfied to replace the present plant with their power.

I will advise you of further developments.

Yours truly,


Indian Agent.

REV. Father Riou,

Crowfoot School,

CLUNY, Alta.

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-220

L.J.C
M.Y.

⁺ Cluny P.Q. le 1^{er} Août 1924

Mon Révérend et Bien Cher Père,

J'ai reçu votre

lettre du 29 courant au sujet d'un prêtre pour Ouelleterville; je ne sais que répondre à ce sujet ne connaissant pas la situation où il se trouvera. Vant-il rester à la Mission? Si vous n'êtes pas trop pressé, j'aurai l'occasion de voir à Calgary et l'on parlera de cela et d'autres choses. Comme je vous écrivais il y a 2 jours, je ne puis pas aller à la 1^{re} retraite, Monseigneur sera ici le 10 au soir et donnera la confirmation le 11, de sorte que je ne puis pas m'absenter. J'arriverai à Calgary Lundi soir vers 7 h, et ensuite nous pourrons parler ensemble et voir Monseigneur si vous jugez à propos. Le R.P. Doucet part ce soir pour Calgary et donnera la messe chez les Sarcis Dimanche prochain ensuite il prendra le train pour Edmonton.

à Lundi Soit

Votre tout dévoué en M.J.C. et M.T.
J. Rioux

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-220

INDIAN AGENT'S OFFICE
BLACKFOOT

Gleichen, Alta.:.

IN YOUR REPLY REFER TO

No. B./ 11.

ALSO

TO DATE OF THIS LETTER

8th September, 1924 19

Sir,—

Crowfoot School has increased their cattle herd and have asked for a small shed to be built near the barns where the stock will get shelter in winter days and when certain feeding will be done.

They require a shed 14' x 40' partly open in the front and of very simple construction. The principal will assume the erection if the Department will supply the material.

I have secured a bill of material and a working plan.

The material will cost approximately \$120. and I would ask that authority be granted to purchase in the usual way, as the request is justified.

Your obedient servant,

G. H. Gooderham.
Indian Agent.

Asst: Deputy & Secretary,
Dept: of Indian Affairs,
OTTAWA, Ont.

Copy for Crowfoot School

PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

le 16 septembre

24

Révérend Père J. Ricu, O.M.I.,
Cluny, Alta.

Mon bien cher Père,

En réponse à votre demande au sujet du montant voté pour peinturer votre école, je dois vous dire que le montant de \$500.00 est mentionné dans la liste des estimés budgétaires votés par le Parlement à cette dernière session. La filière du Département des Indiens indique qu'à la date du 8 août, M. Graham a averti le Département que le travail était à se faire le plus économiquement possible; il ne dit pas: le mieux possible. Vous êtes bien libre de me dire si vous êtes satisfait et s'il y a lieu je réclamerai auprès de qui de droit.

J'espère que vous êtes assez content du résultat de notre assemblée récente. Pour une première c'était au moins passable, et pour ma part je compte bien que les résolutions que je présenterai bientôt au Ministre et à M. Scott seront prises en considération.

Vous priant de saluer vos compagnons et la Révérende Soeur Supérieure pour moi, je demeure

Fraternellement à vous en H.S. et H.L.,

PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

Père Riou

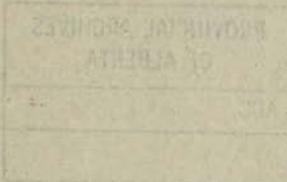
le 21 September 1924.

Mon bien cher Père Riou,

J'ai écrit au Père Lardon au sujet de votre mission? Je ne doute pas qu'il puisse accepter ce travail après qu'il aura fini la retraite de Midnapore, c'est à dire après le 19 du mois de Novembre, et je suis sûr qu'il réussira. Quand au questionnaire pour la visite canonique des communautés religieuses, je vous envoie un petit livre qui contient tous les détails que vous pouvez désirer sur ce point et beaucoup d'autres qui pourront vous être très utiles. J'espère aller vous voir dans le courant du mois prochain.
Mes saluts fraternels au bon Père Doucet. Priez pour moi.

Votre tout dévoué en N.S. et M.I.

F. B.



PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-220

*P. R.
Riou*

le 10 Octobre 1924.

Mon bien cher Père Riou,

Le Père Larden me dit qu'il désire se rendre en Colombie, aussitôt après la retraite de Midnapore; mais j'ai insisté de nouveau pour qu'il accepte de prêcher la petite mission que vous lui demandez; et je lui ai demandé de vous écrire lui-même à ce sujet. Je compte bien qu'il le fera dans le plus bref délai, afin de vous permettre de tout organiser pour le succès de cette retraite paroissiale.

Je suppose que la brochure que je vous ~~ai~~ ai envoyée pour vos visites canoniques, vous a donné satisfaction.

Je vous charge de saluts fraternels pour notre bon vieux Père Doucet. En me recommandant tout spécialement à vos bonnes prières, je vous prie de me croire toujours, votre tout dévoué en N.S. et M.I.

F. B.

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-220

CROWFOOT INDIAN RESIDENTIAL SCHOOL.

PAINTING OF ROOF.

OCT 31 1924

This work which was supposed to be done during the present fiscal year would be a complement to the magnificent work undertaken by the Department a couple of years ago. A sum of \$500.00 would be necessary for such purpose and I hereby request that it be included in the estimates.

Joseph L. Lusk

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-270

L.F.C
e
M.J.

Cluny P.O le 14 novembre 1924

Mon Révérend et Bien cher Père.

Je vous écris ces quelques lignes en réponse à votre lettre du 31 Oct. J'ai écrit à M^{me} Mac Nally au sujet de la retraite de Cluny, mais je n'ai pas eu de réponse. La retraite a été bien suivie malgré le mauvais temps et je pense que tout le monde est content. — Je ne vois pas beaucoup d'utilité de nous envoyer M^{re} Arsenault pour l'hiver, quand le temps est beau les gens de Mississ.
et Chancellor peuvent venir à la messe ici, ou elle-même le fait déjà. L'église est assez grande surtout pendant l'hiver. Si les gens du Nord veulent avoir un prêtre, qu'ils lui donnent quelques moyens de séjourner chez eux, il n'y a ni presbytère ni église dans aucune de ces places. Si vous n'acceptez pas de les desservir de cette manière, il faudrait d'autres plans comme par exemple de les desservir de Gleichen ou de Bassano.

Vous trouverez ci-inclus le rapport demandé

Votre tout dévoué en N.S.Y. Cst M.J. J. Riessen

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-220

*R.P.
Riou
Cluny*

le 5 Décembre 1924.

Mon bien cher Père Riou,

Je trouve très sages les observations et suggestions que vous faites au sujet des missions qui environnent Cluny. L'important, pour nous, c'est de desservir les gens qui peuvent se rendre chez vous; quant aux autres, ils doivent s'adresser à leur évêque. Nous ne pouvons songer, pour l'hiver surtout, à faire voyager le Père Doucet pour ce ministère, et il est important que vous soyez vous-même le Dimanche à Cluny.

Veuillez présenter mes souhaits et saluts fraternels au cher Père Doucet, et me croire toujours Votre religieusement dévoué en N.S. et M.I.

F. B.

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71.220

INDIAN AGENT'S OFFICE

Blackfoot Agency,

IN YOUR REPLY REFER TO

No. B.11.
ALSO

TO DATE OF THIS LETTER

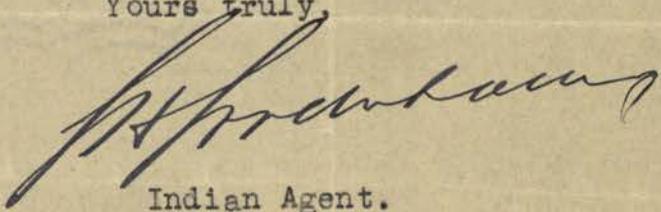
Gleich en, Alta Dec 13th..... 124

Sir,—

I enclose herewith accounts for
The Britherston Electric. which have been re-
turned.

Will you please sign them and re-
turn as soon as possible.

Yours truly,



Indian Agent.

Rev. Father Rion,
Crowfoot School,
CLUNY, Alta.

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-220



DEPARTMENT OF INDIAN AFFAIRS

CANADA

1-1-13.

Ottawa, February 23, 1925.

Sir:

The Department wishes to emphasize the vital importance of having all applicants for admission to Indian residential schools carefully examined by a medical officer. When a pupil's health becomes a matter of concern soon after admission, the consequent parental alarm and distrust militates against successful recruiting. The difficulties inherent in this situation can be somewhat overcome by strict compliance with the Department's regulations concerning the physical fitness of recruits.

Each applicant should be thoroughly examined and pronounced fit by the medical officer before admission to a residential school. The doctor's certificate is given prominence in the Department when applications are being considered. Please see that all interested in recruiting children for this class of schools conform to the Department's requirements in this connection.

Your obedient servant,

Russell T. Ferrier

Russell T. Ferrier,
Supt. of Indian Education.

To Indian Commissioners,
Inspectors and Agents.

FEB 27 1925

GLEICHEN, ALTA.

*To the Principals of Residential Schools
Please note: Subscriptions*

EDMONTON, ALBERTA

AGM

AF-1-2

1965.32 VOLUME 1, PART 1

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EDMONTON, ALBERTA

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SECTION OF THE ALBERTA DEPARTMENT OF CULTURE

R.C.
Riou
Cluny

le 22 Juin 1925.

Mon bien cher Père Riou,

Le Père Ruaux a chez lui, un homme de quarante deux ans, qui demande à être frère convers dans notre congrégation. Je l'ai vu assez longuement, et je crois que rien ne s'oppose à ce qu'il soit accepté.

Il sait faire la cuisine, et pourrait ainsi vous rendre de grands services à Cluny, alors que le Père Ruaux n'en a pas besoin.

Si vous y consentez, je puis vous l'envoyer pour faire son postulat chez vous. Si vous l'acceptez, veuillez écrire directement au Père Ruaux qui se chargera de vous l'envoyer sans retard, et paiera son voyage jusqu'à Cluny. Je suis persuadé que par son travail et sa bonne volonté, il vous donnera satisfaction, et vous permettra de consacrer plus de temps à votre ministère. Par les présentes, vous êtes nommé "Maître de postulants".

Dès que ce sujet sera arrivé, vous voudrez bien lui faire signer un engagement stipulant qu'il a l'intention formelle de devenir Frère convers O.M.I., qu'il ne réclamera aucun salaire pour son travail, même au cas où il devrait pour une raison quelconque, quitter la Congrégation.

Je me recommande à vos bonnes prières.

Votre tout dévoué en N.S.& M.I.

F. B.

SEARCHED

PROVINCIAL ARCHIVES OF ALBERTA
ACC. 71-220

Crowfoot School - Estimates 7/25-1926

1. Lean-to to Barn 60'x16'. Concrete floor, plank stalls, shiplap and siding, shingle roof and sliding door. Manger and stalls for 12 head horses. This barn to be built on the south side of present barn barn and to be used as a horse stable. This is needed as present barn is barely sufficient for the cattle. It will be adequate, simple and in keeping with the main structure of painted when erected. I seriously recommend authorization. Estimated cost. \$ 960. 00
2. Painting exterior of main building which is very badly in need of painting and some repairs. Verandah and 135 windows 2000 sq.y. recommended in 1925 but not authorized. Estimated cost. \$ 350. 00
3. Wire screen windows for main building Est. cost 75. 00
36 window shades 38" replacement. " " 100. 00
4. Laundry. 42" simplex ironer similar to Blackfoot Hospital. This will replace obsolete steam ironer which is inefficient and too small will not be used. The laundry is now operated by electricity. This addition to the laundry will assist materially Est. cost. \$ 200. 00
5. Bread for chairs now badly worn. " " 30. 00
6. General repairs 200. 00
- Total: \$ 1885. 00

PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

L.J.P
e
M.J.

+
Cluny. P.O

le 11 Oct. 1925

Bien cher Père

Rapport de l'Amie pour la
Propagande et les Lettres
de l'Ecole pour l'an prochain.
Ci inclus le

Rien de nouveau par ici,
mais un temps depuis un mois
de la pluie, de la neige et des
chemins épouvantables.

Bonne le monde avec bien

Votre tout dévoué en nos J.C.M.J.

J. Rieu

PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

Geo. H. Gooderham Indian Agent,
Gleichen

Cluny. Jan. 30th/1925

Dear Sir.

Pending to the conversation we had together last Tuesday, I beg to add, that Cluny being now a municipality should now have a Provincial Police, who would see that the Indians carry out the laws of the country. It seems that the younger generation is getting worse every day, and needs more supervision than ever. Every time they have a chance, they will get all kinds of extracts, and become intemperate, petty thefts are also committed all over, and one thing on which I would like to draw your attention is the Pool Room. This is curse for the Indians especially on this Reservation where they are able to attend to it so easily. The Blackfoot Reserve being limited by the railroad along the north side ^{on the topography of 40 miles}. 5 villages ^{are} in handy access ~~to~~ to the Indians, and nearly in every village there is a pool room. Here the young

waste their time and spend their money. The Indian is a big child very fond of amusements, ^{who} will have them at any price, if they are to be had. Many a time have I seen them, spending hours in the pool room while they should be ^{at} work on their farm during the summer. The Indians will never make a success of their farms. If they are allowed to go to the pool rooms. Besides the money is wasted there, and the family very often deprived of the necessary for subsistence. I have seen young women come crying to the mission, starving, while the husband was in town playing pool. This should be stopped, and the Indian Department or the Provincial Government should see to it. Success has no effect when it is question to fight against ^{wildly craving} ~~the inclination for pleasure,~~
^{If strict measures are needed.} If we are to make a success of this work of Christianisation and civilisation we must work together with a good understanding and those who have the authority make laws and regulations towards the attaining of this end, and see that ^{the} laws and regulations are abided with! An Indian scout on the Reserve may be a help towards this end, but I have little confidence in ^{Indian Scouts only to carry out this work,} the Mounted Police on Indian Reservations should be reinforced instead of being done away with.

L.J.C
et
M.J.

Cluny P.O le 21 X^{me} 1925

Rév. Père H. Blanchet omi Provincial
Edmonton.

Mon Révérend Père.

Joyeux Noël et Bonne et Heureuse année
suivie de bien d'autres.

Je vous ai écrit le 18
du mois dernier et je n'ai pas eu de réponse.
La lettre se serait-elle égarée ? En tout cas je renouvelle
ma demande. Il est bien urgent que un Père prenne
la direction des garçons et je vous dis bien franchement
que je ne puis pas le faire, et c'est la raison pourquoi
je vous demandai quelquesuns qui auraient des aptitudes
pour cela. Il n'est pas nécessaire de connaître le pied noir
parce que les enfants doivent parler anglais.

Encore une fois, bonne et heureuse année. Votre très dévoué fils
L.R. Riag

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-220

L.-J.C
M.J.

Cluny P.O le 18 Novembre 1925

Rév. Père E. Blanchet o.m.i. Prov.

Edmonton.

Mon Révérend Père.

Je vous écris ces quelques lignes pour vous demander un Père qui pourrait se charger de la direction de l'Ecole Indienne de Cluny. Les cours sont plus de contrôle sur les élèves et je suis fatigué de la tâche de maître de discipline. Il faudrait d'ailleurs quelqu'un de plus jeune pour être avec ces enfants. Il ne serait pas nécessaire de porter le pied noir pour cela, mais il faut à tout prix que le Père ait la haute direction de l'école qu'il soit Principal ou non, et qu'il soit avec les enfants en dehors des heures de classe.

Je ne vous écris pas longuement à ce sujet, il faudra probablement que nous allions trouver la Mère Provinciale à Edmonton et j'ai même l'intention d'y aller après avoir reçu réponse à cette lettre.

Votre tout dévoué en N.S.J.C et M.T. J.R. au

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 71-220

L. J. C
2

+
Cluny P.O. le 28 Dec^{bre} 1925

M.J.

O.K.

Rév. Père F. Blanchet om: prov.

Edmonton

Mon Révéré Père.

J'ai reçu votre lettre et souhaits de bonne année ainsi que les Ordos etc. Merci; seulement au lieu de 2 vous auriez dû m'en envoyer 4. Je n'en ai pas pour le courant ni pour l'église, et comme je comprends votre circulaire nous devons nous servir de notre Ordo dans notre église, et même à l'Ecole quoique cette dernière soit propriété du Gouvernement.

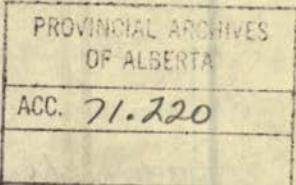
Pour ce qui est de ma demande concernant l'école, je ne vous presse nullement, je tenais simplement à vous mettre au courant de la situation et vous donner le temps de réfléchir.

Pour le présent, je suggérerai de laisser l'administration des finances aux Soeurs comme par le passé, et de nommer simplement un Vice Principal qui aurait la haute direction de tout, plus tard il faudra d'autres changements, eh même bâter en conséquence. Il me semble

que les ~~sauvages~~ comprendront, les choses, et que c'est plus tôt
une aide qu'on leur donne, il faut à tout pris que les
enfants, comme les sauvages d'ailleurs ^{entendent} que c'est le Père
qui mène.

Votre tout dévoué en M.S J.C et M.S.

J. Riendeau



Copy
Personal

Cluny. P.O. April 8/1924

The Right Reverend J. E. Mc Nally, D.D.
Bishop of Calgary

My Lord

I am sending you by Reverend Father Doucet the different reports asked by your vicar general in his letter of the 1st of February 1924. The Duplicates of the Registers of Baptisms, marriages and funerals were sent to the St. Albert from the beginning of the Mission to the year 1907 included so I begin by the year 1908 to the year 1924 in copying the Registers and hope this work will be satisfactory.

The Inventory of the Mission property, I made as close as possible, but the prices mentioned are below the real value, as things cost to day. — The History of the Mission shall be short, I am not much of a narrator, I will simply mention the principal events of the Mission from the time of its foundation to the present year.

The work of the evangelization of the Blackfeet has been dry and deprived of spiritual consolations and the narration of it, will also be dry. I thought of giving some explanations in this personal letter on the past and present situation of this Mission, and as these remarks are my private opinion, it is the reason why, I wish this letter to be personal.

- 1: — at their first contact with the missionary the Blackfeet were too much of a war like nation to be brought easily to Christianity; they were a proud and powerful tribe, not easy to approach, wandering over a big stretch of country and most of the time at war with their neighbors, it was not an easy matter to gather them, to teach them, and so they could not hear of the beauties of our holy religion, nor of the happiness of the life to come. They had plenty of games for their sustenance, so they did not wish for a better life; they were too much taken up with the enjoying of the present one, the nourishing of their pride and the gratifying of their other passions to find time to listen to a speech on Religion.
- 2: When the big game disappeared, the Indians were placed on different Reserves, and here began for them a different life all together, they fell from abundance to privation from independence to servitude. If the Catholic Missionary had been alone among them, he may have been able to turn this change to their spiritual advantage.

2/ But in the future the Catholic Missionary will have to count with a powerful antagonist; the protestant minister could not follow the Indians in their hunting parties, but now that they are placed on Reserves, he will stay with them, and at the same time live a comfortable life. The Government will protect and help him, he is rich, and his wealth he will use to attract the Indians to his Creed. The prairie Indian so independent while the buffalo lasted, will now turn into a beggar, he is too lazy to work. The Catholic priest was too poor to give him any substantial help, so the Indian will turn away from him. Thus the prairie Indians were spoiled. While in British Columbia were building their churches and supporting their priests, the Blackfoot Indian expected to be supported in becoming a Christian, he is looking for favours and not sacrifice, the protestant creed suits them well, to be a good protestant they may keep their old wild life, have 2 or 3 wives, as long as they hate the catholic and have their names on the protestant Register they are good protestants.

- 3° The protestant Minister had every chance in his favour; all the Government officials on this Reserve, were and are still Protestants. I said before, he had every protection and every favour from the Government. In 1898 the Protestants had on this Reserve 2 Boardings Schools, one on each end of the a couple of day schools and 1 hospital. The Catholics had only one poor day school. With all these means at their disposal it is surprising that this Reserve has not become entirely Protestant, and that the Catholics could find any followers. Even to day all the favours on the Blackfoot Reserve go to Protestants, most of the Chiefs have been named through the influence of the Protestant Minister, the name of protestant is a title to Chieftain ship. When we know the importance the Indians place in this title and their indifference in matter of Religion, we do not need to be surprised to see a supposed to be Catholic put his children in a protestant school in order to receive some honor or some other material reward from the Protestant.
- 4° The indolent nature of the Indian, is another obstacle to their adhesion to Christian life. The Blackfeet in general cannot refuse a satisfaction to their depraved nature. They seem to have learned from the whites only what is wrong, only what suits their evil inclinations.

To day, the Indians of this Reserve are better off materially than their white neighbors, hence their cravings for pleasure and self indulgence. The prohibition law does not prevent the Indians from getting intoxicating liquors, they can find it all over, although Government officials are paid to enforce the law. - The pool rooms in Guelph as well as in Cleary are more for the Indians than for the Whites, here time and money are wasted.

There are dancing halls on different part of the Reserve, and every week often 2 or 3 times a week there are meetings in those halls which are a source of disorder of the Reserve. All these things have been brought up before the authorities many a times, but very little is done to remedy to the situation, hence theft, drinking and debauchery.

5. Another obstacle to the success of our work in this Mission, is the lack of mutual support between the members of the Sisterhood and the Missionary in charge. For over 15 years this situation has existed and I do not see the day of its end yet. The source of the trouble is the spirit of independence of the community. The sisters want to run everything in their own way, but they should bear in mind that an Indian residential school is not an orphanage. The Pupils of this school are not orphans, but wards of the Indian Department, they have a right to education and tuition, according to the Indian Department's regulations. The School has been granted to the Church by the Government and not to a community of Sisters. The Principal who is ordinarily the priest in charge of the Mission is the person responsible to the Indian Department of the good or bad management of this Institution. Upon an agreement with the Church and the members of the Sisterhood, the financial part of the work has been left entirely in the hand of the Sisters, this was done to simplify the work. But still the Sisters as well as other employees are the subjects of the Principal, and here lies the trouble. The Sisters want to be independent not only in regard to the management of the per capita grant, but also in regard to the general runs of the school, they want to have their ways in regard to the teaching, to make the pupils work whenever it suits them, to keep them out of class according to their own whims, owing obedience to nobody; one teacher had the boldness to tell me, that she means to do as she likes in her class. The facts prove only too well that she keeps her word in spite of the school regulations. It is not without reason that the Indians complain of their children learning nothing in School. The Indian Department expects also a little more for its money.

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The Sisters do not need to be surprised to have trouble with the pupils and their parents; they are sowing what they shall reap. They do not respect their missionary, I am sorry to say it, but they will treat him in a worse way than the common people will do this is not a complaint in regard to my humble person, I mean to allude to a nickname given to one of my predecessors. This is nothing else but a spirit of rebellion, a spirit odious in religion. The Institution is managed according to the Sisters self pleasure, that is the moving force of every action; nothing done with a true spirit of faith, everything is shallow, superficial. All the work is done to catch the eye, to throw dust into a person's eye, even superiors are deceived so much so, that they think the Institution flourishing, in first class order, giving satisfaction to all parties concerned, while it is giving satisfaction to nobody and less yet to God. In this work among the Indians no success can be expected without self denial. The Sisters cannot expect to make the pupils talk english as long as they themselves will speak french together in their presence. It is a good way of losing their confidence, and in this they have succeeded only too well. The children do not like their teachers, they have not their confidence and in this state the good is not done; instead of having the help of the ex-pupils, they are working against us, the sisters are far from being popular with the Indians and this is the great difficulty for recruiting pupils for the School. I may have a lot more to say on this subject, but it is of no use, I have spoken to the Sister Provincial while she made the visit of this Institution, with no result, I have spoken to Father Blanchon who put in black and white a series of ententes but this document became after 2 or 3 days a chiffon de papier. The Sisters are ready to accept any understanding, but will have their own ways all the same, the only remedy will be to change the half of them, the head ones, the leaders and then to explain to the new ones what is expected from them, and what they must not interfere with. So day they want to rule the whole Mission, and instead of being submissive to the missionary, it is the reverse, they would make him their servant.

6. To these obstacles already mentioned, I may add that of discouragement which will take hold of the missionary when he considers the results of so many years of trying work. Many times Bishop Grandis has been inclined to withdraw his missionaries from the Blackfeet. Our Indians do not seem on the point of being converted. They are harder than the Nenivites who did penance at the preaching of Jonas, but like unto Moses the missionaries by their self denial, spirit of mortification, and penance may be able to stop the hands of God raised in vengeance and to open for these poor people the treasure of his mercy. This is our hope.

I beg for your good prayers, my Lord, in favour of these ungrateful souls that they may live of the spirit of obedience to the holy will of God.

Yours ever devotedly

J. Rion - m.