August 31, 1933

R. P. J. Anglin, O.M.I.
Blue Quill Indian School
St. Paul, Alberta

Dear Rev. Father,

I am enclosing you a copy of a letter received from Johnny Vivier, Saddle Lake. Would you kindly investigate the case and ascertain whether there is any evidence that the marriage was invalid?

Praying God to bless you, I remain

Faithfully yours in Christ,

Archbishop of Edmonton.

August 31, 1933

Mr. Johnny P. Vivier
Indian Reserve
Saddle Lake, Alberta

My dear Mr. Vivier,

I received your letter regarding your sad marriage. I am writing today to the priest of Saddle Lake to investigate your case and find out whether there is some evidence to prove your marriage invalid. If such evidence exists, then I shall put your case before the matrimonial court.

Praying God to bless you, I remain

Faithfully yours in Our Lord,

Archbishop of Edmonton.

Indian Reserve

Saddle Lake Alta

Aug 23rd

Most Rev. Henry J. O'Leary
Archbishop of Edmonton
Edmonton

My Lord.

I am a treaty Indian of the Kehewin's band I was married on Jan 15th 1923 at the age of between 19 - 20 yrs to a Girl of 15 yrs by force - without licence - Bond etc before a R.C. Intimates = On the day we got married The minister told me to tell who ever asked me about the licence to say I had bought one and had paid $6.00 for it We also told the Girl to tell who ever asked her about her age to say she was 16 instead of 15 yrs. - We never had anything to show we were legally married = We parted on March 4th the same year (Reason) = We could never get along. About a year or so afterwards she was sent to the Asylum at Battleford by Mr J.T. Hill now Indian Agent of Onion Lake where she has been ever since She was out for awhile about three years ago (on Trial) but had to be sent back again About 6 or 7 months before she was sent to the Asylum I happen to talk the matter over with Mr J.T. Hill and this is what he said Concerning our marriage that I was a fool to have

ever married a girl like her. He said I should have never married her in the condition she was for sometime afterwards we heard that she was not to blame for being sent to the Asylum so it was in the family. Her mother was that way at least she had a little touch of it and so were Grand parents. But then I was young and may say Ignorant for I really did not know very much at the time or I would have never consented in ever marrying her. If only I had known better then. Since we married she has given birth to two children so I heard the other day. She was in the Sanitarium Clinic at Bonnyville for awhile before she was sent to the asylum. So the doctor told me only a few weeks ago and what he told me about her is not very interesting. Now My Lord I will ask you if you will please excuse me for writing such a letter. For I am not to Blame as I dont know to who else I should go to for assistance as the one reason why I am writing this letter. Now that we have been parted since 1923 and she is in the Asylum for the past 8 or 9 years and I doubt but if she will ever come out of there. I would like to know if there is any possible chance of me getting married before a R.C. priest again. For if it was not for a matter of

ever married a girl like her [illegible] I should have never married her in the condition she was [illegible] Afterwards we heard that she was not to blame [illegible] being sent to the Asylum So it was [illegible] Her mother was that way at least she had a little touch of it and so were several [illegible] But then I was young and may say [illegible] for I really did not know very much at the time [illegible] I would have never consented to ever marry her If only I had known better then. Since [illegible] she has given birth to two children [illegible] the other day. She was in the Sanitarium [illegible] at Bonnyville for awhile before she was sent to the asylum. So the doctor told me only a few days ago and what he told me about her is not very interesting. Now My Lord I will ask you if you will please excuse me for writing such a letter. For I am not to blame as I don't know to who else I should go to for assistance as the only reason why I am writing this letter is that we have been parted since 1923 and she is in the Asylum for the past 8 or 9 years and I doubt but if she will ever come out of there. I would like to know if there is any possible chance of me getting married before a R.C. Priest again. For if it was not for a matter of

respecting the church I was brought up in I would have tried for a divorce a long time ago
Also there are quite a few of my fellow indians who are supposed to be Catholics have long since parted with their lawful wives and are at present living with other women without — Sanction of which I have been told is one of the old Indian rights I have also heard the other day that Mrs Henry Cardinal a treaty indian woman of this reserve was Mrs Moses Gladeau But through the Most Rev Archbishop E.J. Legal her first marriage was broken. In case you would wish to hear from a few others who knew ~~me~~ the girl I was married to for only a month and a half in 1923 I will gladly have them write to you you will notice by what I have said there last few weeks that I am not to blame for wanting to be a free man again — So now before closing, ~~once more~~ I will be very thankful if you will please help me. Closing with my best Regards and asking for your Blessing I am your humble servant

A treaty Indian

Johnny Ft Pierce

[illegible]

Saddle Lake Alta
Sept 5th

The Most Rev Henry J O'Leary
Archbishop of Edmonton
10444 113th St
Edmonton Alta

My Lord - I received your of the 5th this morning Many Thanks and I am very to have to say that priest you may have wrote to live at Saddle Lake (Rev Father Lugin) is the minister who performed our marriage a few years ago at Long Lake and will no doubt tell you What I told you Concerning my ~~our~~ marriage is all wrong so I will please ask you if you will please write to the priest at Lesoff who is in Charge of the Reliewins Res, at Grouseville to find out for you as to my Concerning my marriage as the priest Rev. Father Lugin who performed my Marriage for some reason or other never did like me very much

Asking for your Blessing

I am yours in Christ

John F. H. Tate
Saddle Lake Alta

Blue Quills Ind.Res.School,
Saint-Paul.Alta.

Le 6 Septembre 1933

A son Excellence Mgr O'Leary,
Archevêque d'Edmonton,
Edmonton.

Excellence,

J'ai reçu votre lettre concernant Johny Viviers qui demande l'annulation de son mariage.Vous me demandez des renseignements à son sujet,je puis d'autant mieux le faire que c'est moi qui étant alors missionnaire au Lac en Long,ai reçu le consentement.

1) Johny Viviers a été marié à Mathilda Cunningham au Lac en Long.Il prétend avoir été marié par force;je ne pense pas que ce soit le cas;il avait mis en famille Mathilda Cunningham,âgée de 15 ou 16 ans,nubile par conséquent devant la loi ecclésiastique et civile et on lui a conseillé le mariage.Avant de les marier,je l'ai pris à part et lui ai demandé s'il consentait de bon coeur à marier Mathilda,il m'a répondu oui;j'ai fait la même demande à Mathilda,qui a répondu également affirmativement.Pour moi, le mariage est valide.Sans doute,il n'a pas été procédé à la publication des bans,la famille adoptive de Mathilda,honteuse,a refusé la publication. Je dois dire que Mathilda était à l'école de St-Albert quand on a découvert qu'elle était enceinte,elle a été renvoyée de l'école et remise à sa famille adoptive,c-à-d.à Francis Dion et Elizabeth Cunningham son épouse.Ceux-ci ont séquestré Mathilda longtemps par honte si bien que j'ignorais même sa présence sur la réserve.Johny Viviers,un paresseux,n'avait pas un cent pour acheter une license et probablement n'en aurait jamais eu.Ce qui explique la non-publication de bans et le manque de license.J'ai dû cependant après le mariage avertir votre Excellence de la non-publication des bans.

2) Johny Viviers dit que j'ai demandé à Mathilda de forcer son âge,c'est faux,Mathilda était en âge de mariage.

3) Après avoir eu son enfant,Mathilda est restée au Lac en Long et son mari est allé travailler au Lac d'Oignon.C'est pendant cette absence de son mari qu'elle a été envoyée d'abord à Ponoka,puis au Rosary-Hall à Edmonton,puis de nouveau à Ponoka,et de là,sans doute après un séjour dans sa famille, à l'Asile de Battleford.Je tiens ces renseignements de la famille qui alors me donnèrent des nouvelles de Mathilda.

4) Les raisons alléguées par Johny Viviers ne valent rien.Il était jeune et ignorant,dit-il,il n'était pas si ignorant qu'il veut bien le dire,et il connaissait bien Mathilda.Il était à ce moment engagé chez Francis Dion,et a cohabité avec Mathilda pendant au moins 6 mois.Je sais que Mathilda avait été renvoyée de l'école indienne du Lac d'Oignon pour crises nerveuses,probablement hystérie,mais elle n'avait pas des crises continuelles;en tout cas, Johny Viviers n'avait aucun droit à abuser de cette jeune fille.

Johny Viviers prétend aussi que Mathilda a eu 2 enfants après sa séparation d'avec son mari;je ne connais rien à ce sujet.D'après sa lettre Johny laisse entendre que Mathilda a mené une mauvaise vie;c'est possible, mais je puis en dire autant à son actif,et il y a 2 ans,j'ai dû demander à l'Agent Indien de Saddle-Lake d'interdire l'entrée de la réserve à Johny parce qu'il cherchait à débaucher les filles indiennes de l'école.Depuis son arrivée à Saddle-Lake ou autour de cette réserve,Johny Viviers est un coureur de filles.

Quant aux autres raisons données par Johny, elles ne valent pas la peine qu'on s'y arrête. Il dit que plusieurs Indiens ont laissé leur femme légitime pour en prendre une autre. Il est évident qu'Au Lac la Selle, nombre de mariages sont cassés sans que le prêtre puisse faire quoi que ce soit, l'Agent semblant être partisan de la libre union, parce que lui-même se l'est permise. Mais ces prétendus catholiques ne peuvent évidemment recevoir les sacrements.

Le cas d'Agathe Paskweyak remariée à Henri Cardinal après annulation de son 1r mariage avec Moise Gladu, a créé un précédent que les Indiens nous servent pour demander le divorce. Il est à regretter que le divorce ait été accordé à cause de nombreux cas qui se présentent et qui demandent le même privilège.

Telles sont, Excellence, les remarques que je puis faire sur le cas de Johny Viviers-Mathilda Cunningham.

Veuillez agréer, Excellence, les sentiments de mon obéissance filiale, tout en vous demandant de me bénir,

Rev. Jos. Arsenault
Saint-Paul
Alta.

le 11 septembre, 1933

R. P. Joseph Angin, O. M. I.
Blue Quills Indian Res. School
Saint-Paul, Alberta

Rév. et cher Père,

Je viens de recevoir votre lettre et je vous remercie des informations à l'égard de Johnny Viviers.

Priant Dieu de vous bénir, je suis

Votre tout dévoué en N. S.

Archevêque d'Edmonton.

Blue Quills Residential School
St. Paul, Alberta

Dec 19, 1933

My dear Margaret,

I received the letter written by you in the name of my dear children of Blue Quills School. From my heart I thank you and all the dear children. May God bless you all. Ask Mother Superior to give you a holiday for me. Tell her that I love very dearly my little Indian children and want to see them happy. I send you all my blessings.

Faithfully yours in Our Lord,

Archbishop of Keewatin.

August 31, 1933

R. P. J. Angin, O.M.I.
Blue Quill Indian School
St. Paul, Alberta

Dear Rev. Father,

I am enclosing you a copy of a letter received from Johnny Vivier, Saddle Lake. Would you kindly investigate the case and ascertain whether there is any evidence that the marriage was invalid?

Praying God to bless you, I remain

Faithfully yours in Christ,

Archbishop of Edmonton.

August 31, 1933

Mr. Johnny F. Vivier
Indian Reserve
Saddle Lake, Alberta

My dear Mr. Vivier,

I received your letter regarding your sad marriage. I am writing today to the priest of Saddle Lake to investigate your case and find out whether there is some evidence to prove your marriage invalid. If such evidence exists, then I shall put your case before the matrimonial court.

Praying God to bless you, I remain

Faithfully yours in Our Lord,

Archbishop of Edmonton.

Indian Reserve

Saddle Lake Alta

Aug 28th

Sir

Most Rev. Henry J. O'Leary.
Archbishop of Edmonton
Edmonton

My Lord.

I am a treaty Indian of the Cree band I was married on Jan 15th 1923 at the age of between 19-20 yrs to a girl of 15 yrs. By force - without licence - Bond etc before a R.C. Minister - On the day we got married The minister told me to tell who ever asked me about the licence to say I had bought one and had paid $6.00 for it He also told the girl to tell who ever asked her about her age to say she was 16 instead of 15 yrs. - We never had anything to show we were legally married - We parted on March 4th the same year (Reason) - We could never get along - About a year or so afterwards she was sent to the Asylum at Battleford by Mr J.T. Hill now Indian Agent of Onion Lake where she has been ever since She was out for awhile about three years ago (on Trial) but had to be sent back again About 6 or 7 months before she was sent to the Asylum I happen to talk the matter over with Mr J.T. Hill and this is what he said Concerning our marriage that I was a fool to have

ever married a Girl like her he said I should have never married her in the Condition she was - for sometime afterwards we heard that She was not to blame for being sent to the Asylum As it was in the family Her mother was that way at least she had a little touch of it and so were Grand parents. But then I was young and may say I meant - for I really did not know very much at the time or I would have never Consented in ever marrying her If only I had known better then Since we parted She as Given birth to two Children As I heard just the other day She was in the Sacrame Charge at Bonnyville for awhile before she was sent to the asylum As the doctor told me only a few weeks ago and what he told me about her is not very interesting

Now: My Lord I will ask you if you will please excuse me for writing such a letter For I am not to Blame as I dont know to who else I should go to for assistance as the onl reason why I am writing this letter Now that we have been parted since 1923 and She is in the Asylum for the past 8 or 9 years and I doubt but if she will ever Come out of there.

I would like to know if there is any possible chance of me getting married before a R.C. minister Again For if it was not for a matter of

respecting the Church I was brought up in I would have tried for a divorce a long time ago Also there are quite a few of my fellow indians who are supposed to be Catholics have long since parted with their lawful wives and are at present living with other women without divorce of which I have been told is one of the old tribal rights I have also heard the other day that Mrs Henry Cardinal a treaty indian woman of this reserve was Mrs Moses Gladeau But through the Most Rev Archbishop E.J. Legal her first marriage was broken. In case you would wish to hear from a few others who knew the girl I was married to for only a month and a half in 1923 I will gladly have them write to you you will notice by what I have said these last few weeks that I am not to blame for wanting to be a free man again - So now before closing, ~~Once More~~. I will be very thankful if you will please help me. Closing with my best Regards and asking for your Blessing I am your humble servant

A treaty Indian

Johnny Tsuier

Saddle Lake
Alberta

Saddle Lake Alta
Sept 5th

The Most Rev Henry J O'Leary
Archbishop of Edmonton
10444 115th St
Edmonton alta

My Lord I received your of the 31st ult this morning Many Thanks and I am very to have to say that the priest you may have waste to here at Saddle Lake (Rev Father Engin) is the minister who performed our marriage a few years ago at Long Lake and will no doubt tell you What I told you Concerning my marriage is all wrong So I will please ask you if you will please write to the priest at Lesiff who is in Charge of the Reliewins Res, at Gurneyville to find out for you as to any thing Concerning my marriage as the priest Rev. Father Engin who preformed my Marriage for some reason or other never did like me very much and Asking for your Blessing

I am yours in trust
John J. H. Twin
Saddle Lake Alta

Blue Quills Ind.Res.School,
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Telles sont, Excellence, les remarques que je puis faire sur le cas de Johny Viviers-Mathilda Cunningham.

Veuillez agréer, Excellence, les sentiments de mon obéissance filiale, tout en vous demandant de me bénir,

Rev. Jos. Arquin
Saint-Paul
Alta.

le 11 septembre, 1933

R. P. Joseph Angin, O. M. I.
Blue Quills Indian Res. School
Saint-Paul, Alberta

Rév. et cher Père,

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Votre tout dévoué en N. S.

Archevêque d'Edmonton.

Blue Quills Residential School
St. Paul, Alberta

Dec 19, 1933

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Archbishop of Edmonton.