BROCKET SUMMARY OF FILE

Map of Reserve
1924. F. Lemay OMI. Letter to Fr. Harrington, inventory, outline of history

1927 Parish Report. Report on new church. 1937 Report and Letter.

1938 Bishop Carroll-Fr. Harrington re Fr. Salaun replacing Fr. Ruaux. Canonical visitation and results. Mass at open air shrine. Tribute to Fr. Ruaux by Bishop.

1944 Water shortage. 1945 Difficulties re jurisdiction Frs. Ruaux & Crepeau 1946, Ruaux trip to France. Crow Eagle, -Indians want Fr. Levern

1948 Want priest to live at Brocket. Moving church and rectory to Brocket. 1950, Day School opening soon. Water pipes to house. Report of costs of moving church and house, 1951.

1951 New of new furnace in church. Fr. M. Michaud, OMI. 1953 Open air Mass.

1954 Position on Day School. 1955, Baptisms. Indian Reserves are territorial Parishes, F.P.C. Pilgrimage & open air Mass. New chapel at school, - reduction of old chapel. Correspondence (5 letters) re Protestant teachers in school (1956)

1958 Via Crucis in new chapel, school, Correspondence on new ~~school~~ chapel at school (6 letters)

1959 Mass at grotto. 1960 Marriage cases. Faculties Fr. Paradis OMI

1961 Residential school to close in June. Efforts to keep the sisters for day school. Parish boundaries.

1962 Fr. Frappier OMI Chapels in OMI house semi-public oratory Boundaries. Temporary church at Brocket approved, - blessed on Dec. 23, 1962.

1963 Marriage cases. Bination in Lent. Corfirmation and blessing of new day school. Rev. P. Poulin OMI. Pilgrimage Mass. Catholic Charities.

1964 Afternoon Mass in Lent. Pilgrimage Mass. Sisters leaving, - need other Sisters to replace them (3)
Holydays in schools Day school may not last, - integration with whites.
Hudak/Trodden

+ L J G M S. Brocket, Alta, March 24/1924

Dear Reverend Father,

You will find enclosed herewith an inventory of our little mission property, - and also a few lines about this mission from the beginning to the present time.

As for the registers of baptisms, marriages and funerals, they are ready also; but as there is still some room in the book, I would prefer to wait till the end of the year rather than send it immediately, - if you have no objection to it.

I am trying to buy a second-hand safe and I hope that I will get it very soon.

Trusting that this will be satisfactory, I remain, dear Father, yours sincerely in X^t & M. Im.

J. L. Levern, omi. pr

+ L'Jamy. Mission St Paul des Pieganes - Brocket, Alta

Inventaire des biens de l'Eglise :

I. Bâtisse de l'Eglise : 1) corps principal 38 x 28 x 14

2) sacristie : 6½ x 6½ x 10

3 Bancs : 14 bancs de 9 pieds de long

II) Mobilier de l'Eglise : 1) un autel avec pierre sacrée, tabernacle et ~~[illegible]~~ 6 grands chandeliers à sonche et une croix d'autel

2) une grille servant de confessionnal

3) 2 prie Dieu

4) 5 chaises.

5) un Christ de 3 pieds

6) un jubé avec un harmonium et tabouret ad hoc et 5 pauvres bancs

7) une pauvre balustrade, qui sert de table de Communion

8) 3 statues neuves de 3 pieds : Sacré Cœur, Ste Vierge et St Paul, et deux vieilles statues en ruines : St Joseph et Angelgardien, et un petit Enfant Jésus

9) stations du chemin de la Croix

10) 1 lampe du Sanctuaire

11) 1 beau lustre à 3 lampes.

12) 5 lampes fixées à chaque coin de l'Eglise et au jubé.

III) Mobilier de la Sacristie :

1° un meuble à tiroirs pour les ornements, avec deux autres coins arrangés en armoires, et une autre pauvre armoire séparée.

2° Ornements : 1) en drap d'or : un assez beau et un autre bien usé.

2) ornements blancs : deux vieux et un neuf

3) " rouges : deux vieux et un neuf

4) " vert : un seul, assez peu usé

5) " violet : trois vieux, un peu dépareés

6) " noirs : un vieux et deux autres un peu dépareés.

3° Chapes : deux vieilles chapes blanches et une noire (pas de chape rouge ni violette)

4° Etoles : deux étoles doubles (blanche et violette), bien vieilles ;
une étole blanche, assez neuve ;
une étole noire.

5° Voiles huméraux : très communs

6° Calices : un neuf, doré, et un vieux, argenté

7° Ciboire : un, assez neuf

8° Ostensoirs : un neuf et un vieux

9° Missels : 1 neuf, deux autres encore convenables, et 1 missel des Morts

10° Porte-missels : un neuf et un vieux, dorés, - qui servent aussi pour la bénédiction du St Sacrement

18° Nappes d'autel : 3 neuves et une vieille, et un tapis d'autel

12° Aubes : une neuve et 4 vieilles

13° Cordons : un neuf et 3 vieux.

14° Petit linge sacré : 23 amicts, 43 purificatoires ; 16 corporaux ; 10 palles et 18 manuterges et 2 douz. de serviettes

15° Surplis de prêtres et de enfants de chœur : 15 vieux et 5 neufs.

16° Soutanes de enfants de chœur : 8 vieilles !

17° Bourses de bénédiction : 2 neuves et 1 vieille

18° Voiles de ostensoirs : deux

19° Barettes : deux

20° Encensoir : un, - 1 bénitier à goupillon

21° Chandeliers portatifs : 2, - 1 fanal ; petits chandeliers : 7 paires.

22° Candélabres : 2 paires à 5 branches, 1 paire à 4 branches et 1 paire à 3 branches

23° un petit Tabernacle supplémentaire pour le Jeudi saint.

24° Equs lampes et verres pour parure, bobèches, fleurs & vases à fleurs

25° 2 canons convenables.

21° 1 cloche, - 2 clochettes, - un poêle, - bougies, encens & charbon divers ...;

J. L. Lavern, omi. pa
Brocket, alta, 22 mars 1924.

Besides, there is a priest-house, an old stable and two horses, and an old buggy, democrat & waggon, - and a small shop & shed.

J. L.

Historique de la Mission St Paul des Piéganes.

Les Piéganes de cette mission, appelés Piéganes du Nord, sont l'une des Branches de la fameuse nation des Pieds-noirs qui comprend :

1° Les Pieds-noirs ppt dits, établis près de Gleichen & Cluny

2° Les Gens du Sang, établis au sud de Macleod et à l'est de Lethbridge

3° Les Piéganes du Nord, établis entre Macleod et [illegible]

4° Les Piéganes du Sud, établis au Montana et confiés au zèle des Révds Pères Jésuites. — Les quatre tribus parlent la même langue et ont absolument les mêmes usages.

Les Piéganes, tout comme les Pieds-noirs et les Gens du Sang, étaient jadis une tribu nomade, et descendaient jusqu'au Missouri pour remonter ensuite jusqu'à la Rivière La Biche (Red Deer River), chassant le buffalo et faisant la guerre aux Cris et autres tribus : puis en septembre 1877 ils allèrent à "Blackfoot Crossing", 3 milles au sud de Cluny, pour y rencontrer Mr David Laird, commissaire du Nord-Ouest, chargé de conclure le traité avec eux, ainsi qui avec les Pieds-noirs, Gens du Sang, Sarcis, Cris d'Hobbema et les Stoneys de Morley, c'est le traité n° 7. C'est là que les Piéganes firent choix de leur réserve actuelle.

Premiers contacts des missionnaires avec les Piéganes - De 1878 à 1881, les Pères Scollen et Doucet, font de longs et fréquents voyages de Calgary, où ils résident, aux quatre réserves des Pieds-noirs, Sarcis, Gens du Sang et Piéganes, et y baptisent à chaque voyage des enfants et des moribonds, et préparent peu à peu les sauvages à l'établissement d'une mission sur leurs terres respectives. — En juin 1881, Mgr Grandin, de St Albert, visite ces mêmes réserves avec le P. Doucet et 2 Frères convers et fait bâtir par ceux-ci une pauvre hutte en bois d'abord à Blackfoot Xing, puis chez les Piéganes, et chez les Gens du Sang.

De novembre 1881 au printemps 1882, le P. Doucet et le P. Legal, jeune qui arrive de France (mort archev. d'Edmonton), passent l'hiver chez les Piéganes, d'abord en tente, puis dans la petite bicoque en perches de liard pour murs et pour toit, après que le P. Legal, excellent charpentier, l'eut finie et rendue moins peu habitable.

Les mêmes Pères passent là encore l'hiver 1882-1883, tout en s'occupent

en même temps de la Police et autres Catholiques de Macleod et environs.
et faisant plusieurs voyages chez les Gens du Sang et même chez les Pied-noirs — En novembre 1884, le P. Doucet va s'installer chez les Piednoirs à Blackfoot X^ings, et le P. Legal reste seul chez les Piéganes : en 1885 Mgr Grandin visite encore les 3 Réserves

Fondation de la Mission des Piéganes. Sans doute, une petite cabane existait là depuis 1881, et les P. Doucet et Legal y avaient déja hiverné, mais il leur fallait s'absenter trop souvent et aller s'occuper de Macleod, des Gens du Sang et même des Piednoirs. De ce train l'œuvre ne pouvait marcher que péniblement et par suite il fut décidé de bâtir qchose de plus convenable, de manière à pouvoir tenir une petite école du jour pour les enfants. La maison, bâtie par le P. Legal et un ouvrier pour l'aider, était achevée en xbre, et l'école s'ouvrit le 27 xbre 1886 avec 38 élèves : le dimanche, la salle d'école servait de chapelle. — Le 11 Janvier 1889, le P. Legal quitte les Piéganes et va s'établir chez les Gens du Sang, où il vient de construire une bonne maison et où il va fonder une mission permanente aussi et une école du jour.

Le P. Foisy reste en charge de la mission des Piéganes de Janvier 1889 au 9 oct. 1896 : il y fait lui-même l'école, puis va 2 dimanches par mois donner la messe et les Sacrements aux Catholiques de Pincher Creek.

Puis au commt de Janvier 1896, il ferme l'école du jour pour la transformer en un petit pensionnat : avec l'aide d'un Frère Convers, il adapte la maison à cette nouvelle destination, en attendant qu'on puisse bâtir qchose de plus considérable — 3 Sœurs Grises arrivent de Pincher le 16 mars 1896 et le pensionnat s'ouvre avec huit élèves

Le P. Danis succède au P. Foisy, fait bâtir dans l'été de 1897 le Pensionnat actuel ainsi que l'Eglise ; puis l'obéissance l'envoie à Blackfoot X^ings en avril 1898, et le P. Doucet le remplace et reste en charge de la mission jusqu'en 1910.

En 1909, les Piéganes sous une forte et peu honnête pression des Officiers du Département indien, cèdent presque toute la partie de la réserve située au coté nord de la Rivière du "Vieux" (Old man River) et s'en vont, en conséquence, s'établir aux environs de Brocket pour y faire de la

culture, - et c'est ainsi que depuis ce temps la mission et l'école catholiques se trouvent isolées, au grand avantage de la mission protestante: le Département, mû sans doute par la crainte d'entendre des protestations qui n'auraient été que trop légitimes, nous avait promis dès ce moment de nous construire un nouveau Pensionnat [illegible] de la Rivière et à proximité des Piéganes, - mais "verba et voces", rien n'a encore été fait jusqu'à ce jour 23 mars 1924.

Le P. Salaun prend la succession du P. Doucet en 1910 et est remplacé en 1913 par le P. Rivet qui dut l'année suivante lacher son poste pour répondre à l'appel de la France attaquée par l'Allemagne. Le P. Lepine, après un court séjour ici, est lui aussi, appelé par la Patrie en danger et va à Paris prendre l'uniforme militaire.

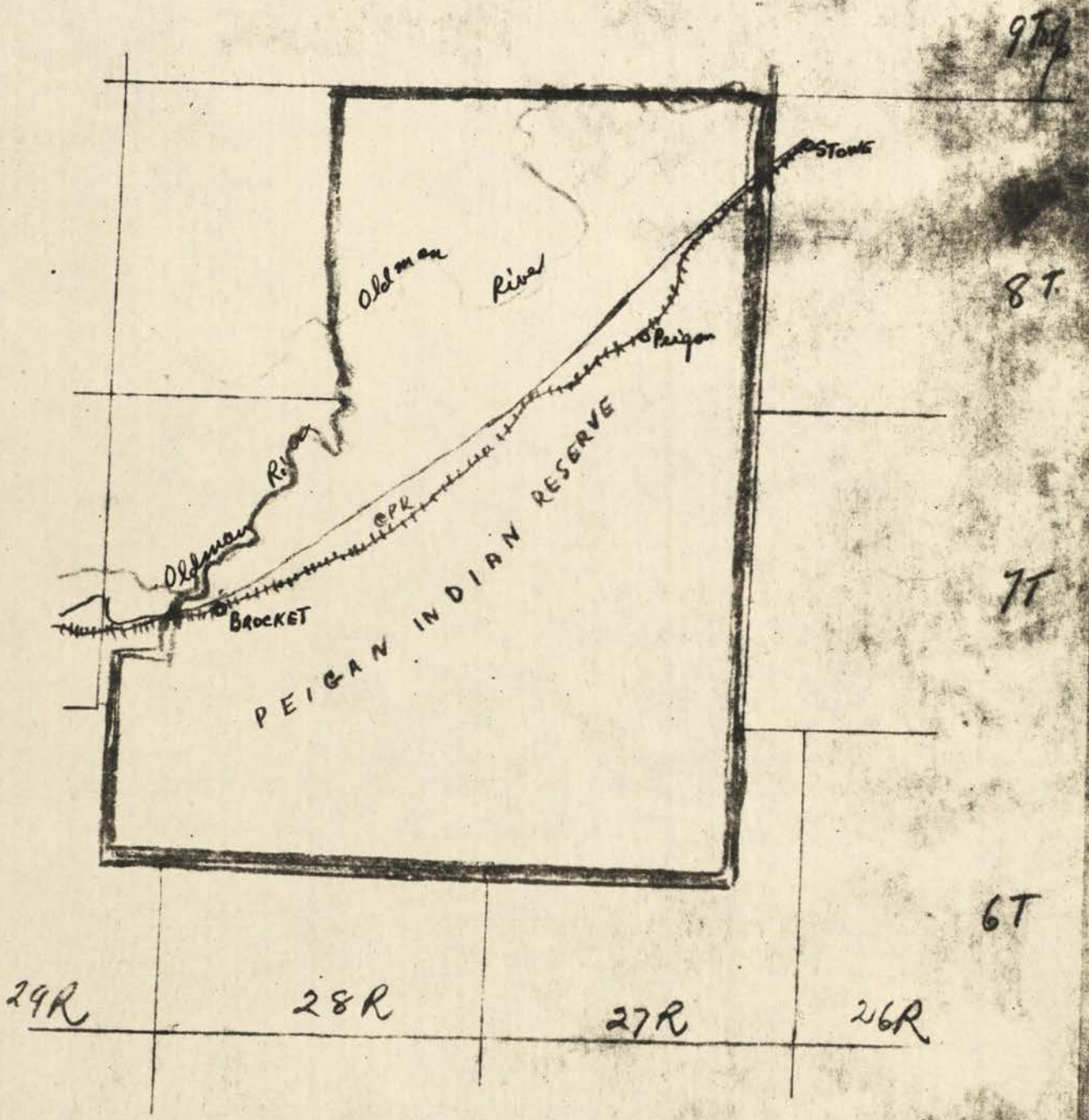
Le P. Levern reçoit alors son obédience pour cette mission, où il arrive le 5 7bre 1916 et où il est encore actuellement.

Etat de la mission catholique. - Les Piéganes, tout comme les autres tribus et peut être encore plus, diminuent avec une rapidité inquiétante. De 530 qu'ils étaient en 1901, ils sont déjà descendus à 385 (Recensement du 14 août 1923). Les naissances sont très nombreuses et restent encore très nombreuses: mais les décès l'emportent tous les ans sur le nombre des naissances. C'est ce qui explique que, malgré les conversions annuelles, le nombre des catholiques, soit si restreint: ils meurent, pour ainsi dire, à mesure qu'ils se convertissent. - Il y a aujourd'hui 32 familles catholiques, soit 202 catholiques en tout: le reste - 183, est partagé entre les protestants et les païens.

Il y a au pensionnat 9 Sœurs Grises de Nicolet et 40 élèves

J. L. Levern, omi,

Brocket, Alta, 23 mars 1924


9T
STONE
Oldman
River
8T.
Peigan
River
Oldman
CPR
BROCKET
PEIGAN INDIAN RESERVE
7T
6T
29R
28R
27R
26R

The Standard Bank of Canada,

Lethbridge, Alta.

March 8th, 1927.

Right Reverend John T. Kidd,
Bishop of Calgary,
910 Seven-A Street N.W.
CALGARY, Alberta.

Peigan church

Dear Sir:

We wish to acknowledge your favor of the 3rd instant enclosing your cheque on Calgary in the sum of $1,000.00, payable to the order of Mr. Alexandre Turcotte. We can advise that the proceeds of the cheque were placed to Mr. Turcotte's credit on the 5th instant and we are advising him to this effect.

Yours respectfully,

H.L. Allingham,
Manager.

------SPECIFICATIONS-------

for church to be built on Piegan Reserve.

Size: 26 ft x 40 ft, main part.

18 x 18 ft, sanctuary and vestry.

8 x8 ft porch.

6 x 6 ft tower with louvers.

9 ft steeple above the louvers.

16 x 16 ft basement under church, 7ft under the beams.

Gallery the whole width of the church and 10ft deep.

Outside door and stairs to basement.

Coal chute.

Chimney outside, 6 ft below floor, with concrete base, 3 ft above ridge of building, built up of hard bricks door cleaner at bottom.

10 inch concrete wall under church all around.

7 inch concrete around the basement, and concrete floor.

The ceiling to follow the rafters 6 ft over walls, with a flat top.

All old windows to be used and 4 new ones to match.

One round windiw in front.

2 doors from sanctuary into vestry, 2 ft 6 x 6.6 with mortaise lock.

Porch door double in front, 2.8 x 6.8; sides of the same 2.8 x 6.8 all with mortaise locks.

Door from porch to inside of the church, same as old one.

3 inch crown moulding around cornice of tower.

2 x 10 joists under main floor.

2 x 8 joists under sanctuary and vestry.

2 x 6 joists under gallery floor.

2 x 6 studdings 12" 2 x 4 rafters, 2 x 4 braces.
Walls to be braced with 2 iron rods from side to side.
Common board for sheathing, and for first floor.

xxx no 1 cedar shingles.

6 inch cedar lap siding outside.

All v joint for inside.

1 x 4 fir flooring.

Tar paper on roof. Tar paper and building paper double on body of church.

Trap door into the tower.

All good material from the old church to be used on the new one.

Quarter round moulding on floors inside of church and gallery.

Crown moulding at the intersection of the walls and ceiling.

All windows to be glased with colored glass.

2 coats of paint inside.

3 coats of paint outside. Good stain on the roof.

I, the undersigned, A. Turcotte. agree to take down the old church and to build the new one according to these specifications, furnishing all new material nessary, for the sum of two thousand nine hundred and fifty dollars, ($2950.00).

Lethbridge, Oct. 19, 1926.

Alex Turcotte

Lethbridge Alta May 2 1927

Rgt Reverend J. T. Kidd
Bishop of Calgary.

My Dear Lord

acknowledge receipt of your check for one Thousand Dollars which is fifty dollars over then the contract I appreciate the fifty dollars it will help me to finance some of the deficeit I had on that job thanking you for some

I am respectfully your

Alex Turcotte
613 - 15 street south

Reigan

L.J.C.
et
M.I.

Brocket, Alta, June 26th, 1927

Rt Reverend J. T. Kidd, Bishop of Calgary ,

My Lord,

You will find enclosed herewith the photo of our little Church and here are some details about it:

Size: 26ftx40 main part

18 x 18 ft, Sanctuary & vestry

8 x 8 ft Porch

Walls 12 ft high

6 x 6 ft tower with louvers

9 ft steeple above the louvers

16 x 16 ft basement under church, 7 ft under the beams

Gallery the whole width of the church & 10 ft deep

Outside door & stairs to basement

Coal chute ; Chimney outside

Concrete wall under church all around & around basement

The ceiling to follow the rafters 6 ft over walls, with a flat top

One round window in front

2 doors from sanctuary into vestry

Porch door double in front; one door on the east side of the porch

Double door from church to inside of the church

All windows are glazed with colored glass

I am sorry I have been so slow in sending you this photo. We are all well and every thing is quiet on the Reserve.

Humbly begging for your blessing , I remain, my Lord ,

Yours respectfully in Xto et M. Im. ,

Census of St Paul's Mission, Peogan Indian Reserve,

Brocket, Alta, September 13 th, 1927

I- 30 Families, legally married in the Catholic Church and behaving fairly well.

II- 4 are living in concubinage with protestants.

III- 7 are living with another man's wife or vice versa: these were legally married in the church and went apart.

IV- 2 couples are just living in concubinage.

V-Total number of Catholics:220; adults:156; children:64

VI-Go to confession: 123

VII- Receive holy Communion:107

VIII- Have been confirmed: 125

IX- Make their Easter duty:103

X- Attend to Mass:124

XI-Number of pupils at our School:40

XII-Subscribers to a catholic Paper: not even one! I used to receive some catholic magazines from Toronto(Catholic Extension society) to distribute to our ex-pupils; but I did not get any for a long time, although I did ask for some more.

J. L. Lerem, omi. pr.

Parish or Mission Sacred Heart Brocket

To Most Reverend Francis P. Carroll,
Bishop of Calgary.

Following is my report of the Assets and Liabilities of this parish or Mission as at December 31st 1937, viz:

ASSETS

	Cost	Estimated or Assessed Value
Land:		
Frontage ____ Feet on ____ Street by depth of ____ Feet	$	$
" ____ " " ____ " " " " ____ "	$	$
" ____ " " ____ " " " " ____ "	$	$
Cemetery:		
____ acres in ____	$	$

	Date of Construction	Cost	Estimated Value	Value of Contents
Buildings:				
Church	1927	$	$ 3000 =	$ 1000 =
Residence		$	$	$
Hall		$	$	$
Outbuildings		$	$	$
		$	$	$
School (If parish property)		$	$	$

Other Assets:	
Balance at Bank, December 31st 1937 (Current Account)	$
Balance at Bank, December 31st 1937 (Special Accounts)	$
Invested Funds (Bonds, Notes etc.)	$
Automobile etc. (if parish property)	$

E Ruaux omi

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2
MS

Brocket, Alta, Jan. 23. 1937

R. Rev. Fr. P. Carroll
Bishop of Calgary

My Lord

Bonjour! In reply to your kind letter of the 18th - for which I thank you, - I am glad to tell you that the small book which I have sent you is the duplicate of the Record which I am keeping here at the Mission: so, please keep it. - From now on, I will use a smaller book which I will send you at the end of each year.

We are nearly buried here under the snow: there is a big mountain of snow around the house, church and outbuildings - and it is a good thing for us: we have hardly any water in our well, and we are melting snow all day with two boilers for the house and for the stock!

I hope that the Indian Department will improve this situation ..... before next Christmas!

Every body is well.

Please bless us all.

Yours respectfully in Xto. & M. Im.
J. L. Livern, omi.

January 18, 1937.

Reverend J. L. Levern, O.M.I.,
B. C. Indian Res. School,
Brocket, Alberta.

Dear Father Levern:-

I thank you for your letter of the [illegible] and accompanying parochial report. I appreciate your promptness in sending the latter.

I received also your Records Book of Baptisms etc. Is it your intention that this be kept in the Chancery? Or do you wish it returned when its records have been copied?

With my sincere good wishes and all at the Mission.

Yours fraternally in Christ,

Bishop of Calgary.

Blairmore Alta.
March 12/38

The Most Rev. P. Carroll D.D.
Calgary, Alta.

Fr Ruaux

My Lord:

At our Deanery meeting in Bellevue on Thursday the 15th, the following schedule was drawn up of Eucharistic days, in preparation for the Montreal Congress.

March 18th Kananaskis Convent. P.C.
April 24th Macleod.
May 1st Cowley and Burmis,
" 6th Blairmore.
" 8th Pincher Creek. Parish Church.
" 15th Bellevue.
" 22nd Hillcrest.
June 3rd St Mary's School. Cardston.
" 5th Coleman.
" 12th St Henry's. Yarrow.
" 16th St Vincent's Hospital. P.C.
" 19th Corpus Christi. Sacred Heart Mission. Macleod.
" 24th Sacred Heart School – Brocket.

The Cardston Point and Hospital were not included in this, as Fr Solano ignores us entirely.

You asked me sometime ago, My Lord, if there was anything I wished to suggest for the welfare of the Deanery. A matter has arisen, you may perhaps be aware of it, and perhaps not so well. It is this. The Oblate Provincial on a very recent visit to their houses in this district has intimated that he intends removing Fr Ruaux from Brocket

P.C. Carey, and sending Fr Salvan from the point of Gaspé, to the school at Brocket. Fr Rouap to take a very active interest in our conferences all the time: always sociable, agreeable and desirous for the success of all things concerned with the Mission. He would certainly miss him. Fr Salvan will not interest himself with us at all, so Brocket will be the main itinerary. He will not stop us from carrying on, but an amiable person there makes things much more congenial.

Fr Lemen offered himself to the Provincial on the change and told him, he was making the biggest mistake of his life in moving Fr Rouap and replacing him by Fr Salvan. Fr Lemen said he was speaking from experience as he had Fr. Salvan replace him for a few months in 1932 while he attended the chapter in France. Fr Lemen says they will lose a lot of the younger generation of the Indians.

Please, My Lord, do not misinterpret my motive in writing about this, but I thought it pertained to the welfare of the Mission. I merely intended to bring it to your attention. You do not need to bother yourself with answering this. Whatever you do, I feel will be for the best.

Best personal wishes & regards.

Very respectfully yours,
M. J. Harrington

To Dean Harrington

March 15, 1938.

Dear Dean:-

I thank you for your letter of March 12th and for the good work of the clergy of the deanery in making such an acceptable arrangement for the Eucharistic Day. I deeply appreciate this co-operation and sincerely hope that the celebration will have effective spiritual results throughout the deanery.

Father Langlois spoke of Father Ruaux's change as something he was planning as a temporary measure to supply Cluny during the absence of Father Ribu. I did not understand that the matter was settled; nor did I realize that Father Salaun was to take over Brocket school. He was mentioned as one who could but would not fill a position on a reserve.

I am in a rather difficult position. If I take definite sides, I may be accused of favoring the opponents of the Provincial. Of course the whole mess would be improved by a change of Provincials. We might then have someone who would put his cards on the table candidly and openly. At present, I hardly know where I stand. However I have written the enclosed from past experience, I have my doubts about its effectiveness.

With sincere good wishes,

Yours cordially in Christ,

Bishop of Calgary.

Nov. 29th, 1928

Dear Father Lacaux:-

I have given the results of the canonical visitation of the Sisters to Father Routhier and the Mother General of the community. As far as I can discover, the faults are small but their consequences are grave. In spite of the apparent improvement of recent weeks, religious life among the sisters has suffered to a great extent. Discontent and unhappiness are prevalent. The community is divided — some for the principal and some for the superior. Even those who think themselves neutral, are really taking sides. Because of talk and the reports which pass from one convent to the other, Brocket has become an Avernus to the Sisters — a house to which they do not want to be appointed.

I have been unable to fix the blame for these and consequences except to say that there have been faults on both sides, which have been read into and exaggerated beyond all proportion. As I said, I thought the only remedy was the removal of everyone from Brocket, and the appointment of a new principal and superior. It seemed necessary also to change certain members of the community. But this remedy is perhaps too drastic. I have, therefore, gladly accepted Father Routhier's proposal which he has no doubt conveyed to you; and I have written the Mother General of the Sisters suggesting a compromise solution on the part of the sisters. As well, it will be necessary for me to change the confessors in all three houses.

I am quite certain that you will gladly sign to these arrangements for I am certain that you are as anxious as I that peace and contentment and the religious life be restored to the Sisters. If the Mother General acts on the advice I have given her, you will have no difficulty in accepting it and you will be able to continue your good work among the Indians of the Peigan Reserve.

However there are some things that must be insisted upon. The superior of the nuns, whoever she may be, must be recognized as superior according to the rules of the community. If the superior fails in her duty, there are legitimate channels through which she can be brought to a sense of her duty.

Again there is altogether too much talk about conditions at Brocket and the Blood Reserve, about what ecclesiastics and superiors are doing, about what the bishop and the provincial have done or are going to do. This talk, most of it fabricated and exaggerated, has come to me even from the Indians. I have traced some of it to its source and it is

not to the credit of those who are responsible. Again, if things are wrong in any institution there is a legitimate way of righting them, and those who will do it. There must be a decided campaign against this [illegible] concerned, if religious life is to be restored.

I am [illegible] pleased with these decisions, formulated for the sole purpose of furthering the honor of God and the welfare of souls.

With sincere good wishes

Sacred Heart School, Brocket, Alta.

December 2d 1938.

His excellency F.P.Carroll.

Bishop of Calgary.

Excellency.

I am in recipt of your letter of November 28th, for which I thank you withall my heart. I have read it very carefully; I have noted the remarks and directions which your letter contains.

No doubt you remember that I asked myself for the visitation you made and furthermore that I told you that I was perfectly willing to abide by your findings.

Now I wish to assure your Excellency, that Iam perfectly satisfied with your decisions, and that from now on, as far as I am concerned, you will have no cause to fear, that peace and contentement and religious life be jeopardized in the community here.

Finally, I must tell you that it was always with apprehension that I had to go to Cardston, and now with gratitude to your Excellency I may say, that occasion will seldom arise that would demand my presence over there.

I remain, Excellency, very respectfully Yours in Jand M.

E. Ruest. omi

Dec. [illegible]

Dear Father Emanu:-

I thank you sincerely for your very kind and generous letter of Dec. [illegible] and have answered it as I expected, and I congratulate you on your good-will.

From Liddell. If the [illegible] suggestions, as well as you have done, you [illegible] that things like [illegible] in pocket.

Thanking you others by [illegible] you that there is no [illegible] the past plan [illegible]

Yours cordially in Christ

[illegible]

January 8th, 1933

Rev. E. Ruaux, O.M.I.,
R. C. Reserve School,
Brocket, Alta.

Dear Father Ruaux:-

Shortly before Christmas, after a long delay, I received a letter from Nicolet. My suggestions for rectifying things at Brocket were not so acceptably received as you welcomed them. I was asked to allow the present Superior to remain because of the lack of fit subjects, speaking English, to replace her. I was promised that she would be made to keep her place and mind her business, and I was given the assurance that things would go peaceably. Further I was promised that the sick sisters would be replaced by able-bodied.

I have not yet replied to this letter because I want to consult you first. You accepted my decision without hesitation, and you are entitled to have a say now. I would like to know if you can put up with the above arrangement until the end of the present superior's term, the condition being that if she steps out of her role, you will let me know and I will deal with the matter. It may be that the excuse given me by the Superior General is not correct. If that is so, it will not be long until the dishonesty manifests itself. I do not wish to be too hard on the community; and I can see that the Superior General is attempting to wish the onus of the superior's removal on me. This is why I want to try to follow a middle course.

Should the above meet with your approval, I will write Nicolet that I held off accepting their suggestions until I heard from you, and that I approve on the condition that the Brocket Superior be removed the first time she fails to observe her position. I will also draw attention to the Canon that demands the acceptance of the Visitor's decisions, and threaten to discuss the matter with the Congregation of Religious.

I am leaving for the "bad limits" towards the end of the week, -- about January 14th or 15th. Could you get me a reply before that date?

I write the above to you confidentially, and assure you of my appreciation of your co-operation.

With sincere good wishes

Yours cordially in Christ

✝
L. J. C. & M. I.

Peres Oblats
PINCHER CREEK - ALBERTA
CANADA

Brocket OMI

January 10th 1931

His Excellency F. P. Carroll
Bishop of Calgary

Excellency

I am answering from Pincher Creek your letter which I have just taken at the post office.

As I stated in my previous letter I am willing to accept whatever decision your Excellency will take concerning the mission of Brocket. Personnally I can put up with the Superior; if at Nicolet they are satisfied that the community at Brocket can put up with her without making life too miserable for them. I am satisfied. Having nothing to do with the spiritual life of the Sisters whatever their difficulties among themselves may be they will not concern me: and in my dealing with them all as ~~principal~~ I promise that I will do everything in my power to preserve the peace of the community.

Wishing your Excellency a happy new year a favorable journey and a prompt return I remain very respectfully yours in Jesus and Mary

E Ruaux omi

Bishop of Calgary.

Excellency. Nov 15/1940

Please find here enclosed a cheque of $105,00,for the special dioecesan collections and Regina fund,to be divided as you will know best. We had a very nice little ceremony,taking the statue of the Blessed Virgin Mary,to the place prepared to receive it on the hill behind the school. The Indians answered the invitation in good number,about 75 of them going to confession and receiving holy communion.

I am Excellency very respectfully Yours in J.& M.

E Ruaux omi

Hillside
Statue Blessed by Bp Carroll
June 1942

Sacred Heart School.Brocket.Alberta.
June 9th.1943.

His Excellency F.P.Carroll
Bishop of Calgary.

I sollicit from your Excellency permission to say mass,annually at the Shrine of "Our Lady of the Rockies"on the Sunday preceding or following the 15th of August,and also,perhaps another Sunday during the year in May or October.

I am ,Excellency,very respectfully Yours in J.& M.I.

E Ruaux. o.m.i

June 11th, 1945

Rev. E. Huaux, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Huaux:-

In reply to your request of June 9th for permission to say Mass at the Shrine of Our Lady of the Rockies twice each year, I find that my faculties permit me to grant such permissions "in aliquo extraordinario casu et per modum actus". The two occasions for which you ask, either in May or October and a Sunday close to the feast of the Assumption can be regarded as extraordinary occasions. The phrase "per modum actus" means that permission is to be granted on each occasion, as it is not to be understood as a perpetual permission. As I know the conditions in which the Mass will be offered and the good purpose for which it is intended, it is unnecessary to ask me again for it, provided it is understood that this grant is from me only and not from my successors.

Should you desire an habitual permission I would be pleased to endorse your request to the Congregation of the Sacraments for an apostolic indult.

With sincere regards,

Bishop of Calgary.

Rev E Lucaux OMI

August 21st, 1945

Rev. E. Lucaux, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Lucaux:-

There has been so much talk about Oblate changes around the diocese that I have witheld writing you. But now that the definite appointments seem to be known, I write you this little note of gratitude and regret.

Regret, first, that you are leaving the diocese - for you have been here a long time and you have done excellent work. And this same regret has been expressed by all the clergy, especially those of the Blairmore deanery.

And my gratitude. I appreciate what you have done for souls and for God's glory, and I thank you sincerely.

I have tried to express my appreciation in a little note which was published in "The Western Catholic".

I understand that you are to administer the temporalities at Hobbema. I think you are wise in accepting the position, because you will do it well, and because it will serve for the canonical "interstices" or whatever it can be called, until you return again to Southern Alberta.

Assuring you again of my appreciation and my sincere friendship, and asking God to bless you,

Yours cordially in Christ,

Bishop of Calgary.

Brocket 011

February 10th, 1944

C. M. Jackson,
Chief Executive Assistant,
Department of Mines and Resources,
Ottawa, Ontario.

Dear Sir:-

I have watched the struggle to obtain water for the 62 children and the 15 adults which has gone on at the R.C. Peigan Indian Reserve School, Brocket, Alberta, (Sacred Heart School, Brocket) for the past number of months. Aside from the positive hardship endured by these 77 people on an isolated prairie, it is only good fortune that has not produced a catastrophe.

I am aware of the uncertain success of well-drilling as set forth by your engineer's department and by past experience in the vicinity of the school and I understand the prudence of the Indian Affairs Branch in refusing to spend money on a probability. I can only agree with this prudence. But this does not solve the plight of the present situation.

The good graces of the C.P.R., the open winter, and a few other fortunate circumstances have allowed the hauling of water a distance of nearly six miles (12 miles return). It requires three such trips a day, when the weather permits, and the work of one man and a truck for a full day. Often the necessary trips cannot be made, and it is not unusual that the tanks of water are frozen into ice when they reach the school. The good circumstances allowing even this hazardous supply of water exist only from day to day. Anyone familiar with prairie conditions in winter would realize how really precarious the situation is.

If the Indian Affairs Branch has decided that nothing of a permanent nature is to be done on the part of the Department at present, as it appears from your recent letter, could not some temporary relief be granted ?

Last November, the Oblate Fathers decided from their consultation with local well-drillers that something could be done in well-drilling. On Dec.18th they asked the permission of the Indian Affairs Branch to make the attempt at their own expense. That permission has not been granted. What objection has the Department to allowing it ?

If this permission is not forthcoming and the present method must continue, it would seem that the Department should immediately make definite arrangements with the C.P.R. and provide a truck and a man to transport water from the Brocket station to the school, not only to release the school authorities from this work and allow them to do the work for which they are being paid but to insure the school of at least a sufficient supply of water.

I assure you of my wish to co-operate with the Indian Department. At the same time, I feel certain this matter demands immediate action.

Yours cordially,

Bishop of Calgary.

Brocket out

February 10th, 1944

The Honourable T. A. Crerar,
Minister of Mines and Resources,
Dominion of Canada,
Ottawa, Ontario.

Re:-Sacred Heart Indian Reserve School
Brocket, Alberta

Sir:-

I have been following the efforts of the local authorities of the R.C. Indian Reserve School, Peigan Reserve, Brocket, to obtain a supply of water for the sustenance of the 15 adults and 62 children who live in the school. I understand the prudence of the Indian Affairs Branch in not desiring to authorize the expenditure of public funds without being sure of the success of the venture and can only agree with it. But to allow the present arrangement to continue without an immediate temporary decision on the part of the Indian Affairs Branch seems unjustified.

I am writing Mr. C. A. Jackson, the Chief Executive Assistant, asking that temporary relief at least be granted this situation. Last December the Oblate Fathers asked permission to go ahead with measures of relief which they agreed to finance themselves. This permission might be granted without financial loss to the Indian department, if nothing else can be done.

May I respectfully seek your interest and co-operation in a situation which is really urgent.

Yours cordially,

Bishop of Calgary.

Brocket

OFFICE OF THE
DEPUTY MINISTER

CANADA

DEPARTMENT
OF
MINES AND RESOURCES

Ottawa, 14th February, 1944.

Dear Bishop Carroll,-

On receipt of your letter of the 10th instant regarding water supply for the Sacred Heart School at Brocket, I asked the Indian Affairs Branch for information respecting the proposal which you said was submitted by the Oblate Fathers on December 15th. I find that a letter was received from Father Routhier on that date but it was not interpreted as suggesting that the Church would undertake the drilling of a well at its own expense. Father Routhier said -

> "I would therefore request that the Oblate Fathers be authorized to hire a well driller as soon as possible to drill at the School to a depth of at least 700 feet if needs be. In the past, two wells at least were dug to a depth of 300 or a little more but in neither case have they found more than surface water. Mr. Bush offers to drill a well with a rotary equipment at a cost of $4.50 per foot, and the cost of the casing would be approximately $1.38 per foot. We are anxious that the work start as soon as possible, that is, not later than the 3rd of January, at which date Mr. Bush would be ready to start. The Oblate Fathers are ready to advance the money to start the work immediately and I do ask that there be no delay in giving an answer to my urgent request either by telegram or air mail to Edmonton."

If the Department is not expected to assume any portion of the cost of drilling, whether or not an adequate supply of good water is obtained, then we cannot very well raise serious objection. Is that what was proposed? Since that time our Geological Survey expressed the view that it would probably be necessary to drill down to around 1,200 ft. To provide for that possibility it might be necessary to start with a larger hole thus increasing the cost of drilling. How would this affect the offer of the Oblate Order if they intend bearing the cost of drilling for water? Perhaps you would be kind enough to let me know as soon as possible exactly what was proposed in Father Routhier's letter.

The Right Reverend Francis P. Carroll,
Bishop of Calgary,
910 - 7A Street N. West,
Calgary, Alberta.

.....

If all that Father Routhier had in mind was that the Oblate Order would advance money with which to start work expecting to be reimbursed by the Dominion, then that does not solve our problem and probably the only possible temporary solution is to try to reach some arrangement with the Canadian Pacific Railway and work out some mutually satisfactory scheme for the carting of the water until the end of the present academic year at least.

Yours sincerely,

C. W. Jackson

Chief Executive Assistant.

February 17th, 1944

C. W. Jackson,
Chief Executive Assistant,
Department of Mines and Resources,
Ottawa, Ontario.

Dear Sir:-

I thank you for your considerate and sympathetic letter of February 14th in reference to the water supply at the Sacred Heart Indian School at Brocket, Alberta.

My understanding of Father Routhier's offer was that the Oblate Fathers agreed to finance the scheme of well-drilling and were seeking only permission to go ahead. On reading the quotation from his letter, I can see that other interpretations are possible. I will write him immediately asking him to tell you definitely whether the Oblates intend to bear the cost of drilling.

Thanking you for your interest in this really urgent situation,

Yours cordially,

Bishop of Calgary.

February 17th, 1944

Very Rev. H. Routhier, O.M.I.,
Provincial,
9914 - 110th street,
Edmonton, Alberta.

Dear Father Routhier:-

Some days ago Father Crepeau went over with me the water supply problem at Brocket and asked me to attempt to get some action from the Department. He told me he had asked you regarding my intervention and that you had consented to it.

Specifically he wanted that the Department go on with the drilling of the well; or if the alleged uncertainty of success was the reason for not proceeding either (a) to grant the Oblates permission to drill at their expense; or (b) to make Departmental arrangements with the C.P.R. for the transportation of the water from Brocket.

I questioned Father Crepeau on the first of these alternations. He assured me that you had written the Department on December 15th agreeing to go ahead with the drilling at Oblate expense, that Mr. Schmidt had first granted the permission for this and then had retracted it urging that the permission be sought from the Department. He told me that you had written the Department for the permission but that your offer had been ignored. He read into the refusal of the Department to grant this permission, a plan to do away with the school entirely.

I wrote both the Minister and Mr. C. W. Jackson the Executive Secretary. Mr. Jackson replied this morning. I enclose his letter which I would like returned to me. It would seem that your request of December 15th was not so clear cut as Father Crepeau led me to believe. As you likely have the whole correspondence, and can verify the impression your letter would give, could you kindly reply to Mr. Jackson, or advise me how to reply. If your offer of December 15th was as Mr. Jackson describes it, perhaps then you could urge the other alternative, namely, permanent arrangements with the C.P.R., for a supply of water and the provision of a man and a truck to transport it.

Probably I should have got in touch with you before writing the Department, as we all have to act together. but as the matter seemed urgent, I took Father Crepeau's account as he gave it to me.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary.

February 17th, 1944

Rev. G. Crepeau, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Crepeau-

I have received a reply from C.W. Jackson on the matter of the water supply.

He contends that the Oblate Fathers did not clearly agree to stand the expense of drilling, and quotes from Father Routhier's letter to substantiate it. The sentence quoted merely says:- "The Oblate Fathers are willing to advance the money to start the work immediately". Unless there is more to the letter, which Jackson has not quoted, there is nothing more here than an expression of willingness to start the job with the hope of being re-imbursed. If this is the Oblate offer of December 15th, it is not surprising that the Department paid no attention to it because it is merely a way to force the Department to spend money which the Department thinks is a hazardous expenditure.

However, Jackson offers to grant the permission if the Oblates definitely state that "the Department is not expected to assume any of the cost, whether an adequate supply of water is obtained or not". If this is not the proposal made on December 15th, then the Department is willing to negotiate with the O.M.I. and provide a scheme for a temporary solution.

I have sent Jackson's letter to Father Routhier for a definite explanation of his request of December 15th. Hence I think further action depends on him. My intervention seems to have failed because its real spot was the indefiniteness of the Oblate offer of December 15. I regret I did not notice this, because every time the Bishop fails, he has less influence for the future. We can do nothing now until we hear from Father Routhier.

Kind regards,

Yours cordially in Christ,

Bishop of Calgary.

Missionnaires Oblats de Marie Immaculée
Administration Provinciale
9916-110e Rue
Edmonton -:- Alberta

February 20,1944 19

Right Reverend Francis P.Carroll,
Calgary,Alberta.

Right Reverend and Dear Lord:

I am returning you Jackson's letter and thank you sincerely for the trouble you have taken in this matter of water for the Sacred Heart School. Jackson has been persistently hopeless: he takes no interest in the Indians, has little sympathy with the Church, and has only one thing in view: to cut down expenses. None of our Bishops have come to anything with him. I have written Jackson telling him that I was giving orders to start the digging immediately: we shall go to 700 feet. As this digging of the well seems to me an evident government responsability, I shall try to be reimbursed the amount we are expending,for it would take the school a long time to repay,but I know that it is useless to appeal to a man like Jackson.

I have been replacing Father Meunier at St.Paul this last month and have trouble keeping up with the work of the Province. I hope to be in the South some time in April. I shall then see you regarding the parish of Cluny. I know that Father Lebris had in mind the building of a distinct church for the white people: in my opinion,this would be an excellent thing and I believe the Indian people have never quite pardoned the taking of their church by the white people when fire consumed the latter's.

Yours very respectfully and devotedly in Xt and M.I.

H. Routhier omi

H?Routhier O.M.I.,Prov.

Brocket, February 27, 1944

H.E. Most Rev. Francis P. Carroll
Bishop's Residence, Calgary

Your Excellency,

Pardon me for not writing sooner. But things have been going too fast since you got word from Ottawa.

On February 22, I received a wire from Father Routhier to get a driller and start work immediately.

I assume from that that your intervention has had full success, and that Ottawa has granted the permission we were after. There was a little more to Father Routhier's letter than what Mr. Jackson quoted, but I could not blame him for misunderstanding a passage that was quite equivocal -- Anyway, all is well that ends well.

I have been to see Mr. Bush, the contract is all signed up, and I expect that he will be able to start work in about a week's time.

I hope that if we do not find any water - what God forbid - that Mr Jackson's offer will stand to negociate with the C.P.R. for I just got a bill from them for the water hauled in December 1943.

It remains for me to thank you once more for your intervention in our behalf.

I am enclosing a $5 bill, the sum collected to-day for the Church Extension Society. It is not much, but this is the time of the year where our Indians have the least money.

thanking you once more, and assuring you of a daily souvenir in my prayers.

I remain

yours gratefully in Christ

[illegible]

Peigan Reserve

March 7th 1/44 Brocket. Alberta

Brocket

I have kept a copy.
B.R. omi.

His Excellence -
Most Rev Francis P. Carroll

I humbly ask you my Lord
with all my heart & soul!
Do have mercy on us Peigan indians
at Brocket. I wants you to put
Father. J.L. Severn. O.M.I Back to our
mission at Peigan Reserve Brocket
since he left our mission. Sacred heart
School. Brocket. the members of our Church
beginning to slack up. we need help
we need some one to lead us into heaven
very few go Church on Sundays.
when father Severn was here. we used to fill
our little Church every Sundays.
father Severn used to go around and visit
every Catholic home on our Reservation
and visit the sick. and when he was here
he used to fish lot of people into our Church
but now every body came to be slow of
everything in going to Church. if father Severn
comes back to our mission. I pretty sure
everything will be wake up again and good

March 13,1944 19

Right Reverend Francis P.Carroll D.D.,
Calgary,Alberta.

Right Reverend and Dear Lord:

Your letter of March 10th reached me this morning,with the enclosed letter from Charlie Crow Eagle.

I expect to visit the South shortly after Easter and would then be in a better situation to judge as to what could best be done, and if Father Adrien Charron knew Blackfoot well enough to carry on alone among the Bloo ds,we might bring Father Levern back to the Peigans. But I am so uncertain as to the exact state of affairs,that I could not now make a decision. I feel that nothing can be done right now,and probably nothing before the coming summer. We brought some relief by having Father Levern go once a month to Brocket,but this is only a mouthful to these good Indians. I am convinced that Father Crépeau visits his people in spite of the increased work owing to the lack of adequate water supply. He is very conscientious,but is undoubtedly handicapped by his insuffiemtnt knowledge of Blackfoot.

I am returning the letter so that you may answer,possibly along the lines that efforts will ne made to help them as senn as it becomes possible.

Yours very gratefully and respectfully in Xt and M.I.

H. Routhier omi

(2)

I don't seem for Father Lavern to be
the principal. he wants him to go along
with the principal on the reservation
to encourage Father Lavern to have
the Indians to see in medicine to be done
more the followers of Christ and
he wrote the Religious superior and
to which God helped in this initiative
of course, Father Lavern was very willing
to go. unfortunately they have written
the letter.

Yours truly
Patrick Thomas
Mpa Charlie Crow Eagle

Witness (Chief Good Rider)
his x Mark

Brocher, July 3, 1945

His Excellency
Most Rev. Francis P. Carroll,
Bishop of Calgary

Your Excellency,

I enclose herein the sum of $5.50. The result of the collection taken in our Church for the Pope.

I would also like to know what the Germain Fund Drive said at our Sunte (I have the letter giving this Germain) still holds for me. And if not, could we continue to have this Privilege?

Thanking you in advance,

I remain,

Yours devotedly in Christ,

Rev. George Crepeau O.M.I.

Wait & Crepeau ready that the permission still valid, provided the daughter suitable in weather conditions for homes in the Pope

To His Excellency
Mgr Francis P.Carroll
Bishop of Calgary

Aug the 7th 19 45

Excellency,

I was very glad to read your letter about that situation between Father Crepeau and Father Ruaux. I had the intention to fix that up at the retreat next week, but I prefer to decide immediatly what should be done.

Being in charge of the indians, Father Ruaux would be more interested if he is appointed parish priest of the Reserve and so, in charge of the church. As a principal, Father Crepeau would be in charge of the school only, and I don't think he would have any objection of acting as a curate.

The other solution would complicate the ministry and, Father Ruaux would be to much inclined of leaving the whole responsability on Father Crepeau's shoulders with regard to the ministry in the parish as to visiting ~~sick~~ sick persons, funerals, baptism etc... Father Ruaux being a curate only would take ministry to easily.....

I am sure Father Crepeau will accept the first solution; all he wanted to know, was the extent of his jurisdiction.

My main intention is to put Father Ruaux in charge of the Reserve only, so that he would not have anything to do in the school, specially with the sisters....If your Grace thinks that I am wrong, I humbly ask Her to tell me, and I would be glad to wait and discuss the situation "viva voce". I expect to attend to the celebration of Cochrane on the 12th, next sunday, I am leaving for St Paul for a few days and I am supposed to take the train for Calgary on Saturday morning

Your humble servant in Christo and M.I.

A. Boucher omi
ordr.

August 6th, 1945

Rev. A Boucher, O.M.I.,
9916 - 110th Street,
Edmonton, Alberta.

Dear Father Boucher:-

The appointment of Father Ruaux as "missionary" on the Brocket Reserve seems to be causing some difficulty in the mind of Father Crepeau. He has asked me to define his position and the extent of his jurisdiction. The same difficulty occured when Father Levern was appointed "missionary" on the Blood Reserve.

The difficulty is justified because, as you know, a parish priest is given very definite jurisdiction, the possession of which validates or nullifies some of his acts. I can discover no office in the Code which is described as "missionary". I can understand the position, if it is to be regarded as a form of "vicarius" - or curate as we call it in English. The missionary then holds the jurisdiction of an assistant priest. He is responsible to the pastor - the latter having the duties of saying the Missa pro populo, keeping the parish records, finances, etc. The point is all the more necessary for definition since the recent decision of the Holy See that the bishop must define the marriage jurisdiction of curates in the territory to which they are appointed.

Of course, the easiest way to solve this difficulty is to continue to regard Father Crepeau as parish priest, and Father Ruaux as his curate. But I have no idea how Father Ruaux will accept this rating. This would work out with two men who get along well. It means that Father Crepeau will be responsible and to him Father Ruaux will render accounts. It works with Father Levern; but Father Levern is a humble man. In this system I will give Father Ruaux full jurisdiction but this will not change his position towards Father Crepeau.

Another way would be to appoint Father Ruaux parish priest of the Indians and leave Father Crepeau as principal of the school only. In this, Father Crepeau would remain head in the school, but become curate to Father Ruaux with regard to the ministry in the parish.

I would like to hear your wishes in this matter as soon as possible so that these two priests can take up their work properly.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary.

August 6th, 1945

Rev. G. Crepeau, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Crepeau:-

Your letter of July 31st awaited my return to Calgary on Friday, but as I had to leave again on Saturday for Brooks and Tilley, I have not been able to reply before this morning.

I regret that I cannot give you any definite information on your position than what you already have. In August 1943 I appointed you parish priest of the Peigan Reserve and approved of your appointment as Principal of the School. I have not cancelled that appointment nor have I been asked to do so by your Provincial. You must regard yourself as such until you are notified otherwise by myself.

When the Oblate changes were sent me for acceptance, Father Ruaux was suggested as "Missionary on the Reserve". Although I am pleased to have Father Ruaux in this diocese, for I know the good work he has done among the Indians, I did not create this position for him nor ask that it be made. In past years there have been two priests at Brocket on occasion, although only one of them had actual jurisdiction over the Indians. Hence I will have to ask your Provincial what he means by the status of "missionary". As the appointment came from him for my approval I will have to ask him whether he intends the charges of principalship and parish priest of Brocket to be divided. Until I hear from him, you should carry on as you have done so far both as pastors and principal. I imagine there will be plenty of work for Father Ruaux to do among the Indians until this matter can be straightened out.

With sincere wishes for a continuation of your good work,

Yours cordially in Christ,

Bishop of Calgary.

Sacred Heart Ind.Residential School.Brocket.Alta.

July 31.1945.

His Excellency F.P.Carroll

Bishop of Calgary.Alta.

Excellency.

I am sent back by my Provincial to your diocese,to Brocket as missionary to the Peigan Indians.I did not have time to call at the Bishop's Residence on my passage through Calgary to renew viva voce to your Excellency the expression of my filial respect,obedience and devotion.No need for me to say that I am glad to be back in the south,it has been my sincere desire to finish my life working for the spiritual welfare of the Blood or Peigan Indians,and I am very grateful to your Excellency for giving me this opportunity.

I do not know if my Provincial arranged with your Excellency for Faculties for me in your diocese,in case he would have forgotten,I am myself myself making application for them.I will be missingFather Panhaleux very much,same as a few others in the neighbourhood.

I am Excellency very respectfully Yours in J.& M.I.

E. Ruaux omi

Brocket, July 31, 1945.

His Excellency
Most Rev. Francis P. Carroll
Bishop of Calgary

1 Bann
N. 11/45 — 2.00

Your Excellency,

I am sure that you know that I now have a companion, Father E. Ruaux O.M.I.

I would like to know whether he is to be considered as the Pastor in charge of the Reserve — if he has to say the Mass pro populo — and to administer the few dollars which come from the Indians ---

I have to put the question now, because there is a marriage coming up next week, and we would like it to be performed validly.

If he becomes Pastor or Parish-Priest, do I keep my jurisdiction for the parish as a curate?

You will perhaps find it somewhat strange that I have to ask such questions, but our Provincial does not seem to be sure and did not give me any definite answer on the matter.

In regard to the marriage I was mentioning above, could I have a dispensation of one publication of banns.

The reason: the parties have been living together

for a number of years already, and we would like to perform the marriage as soon as possible. The names: George Big Weasel and Esther Buffalo. Both are catholic — I enclose the requested fee of $2.00 trusting that the answer will be in the affirmative.

Now that we are two, I am sure that we should be able to do a little more and better work on the Reserve as well as in the School.

And we have finally struck some water. It looks as if the 7th well was the lucky one. The flow is anywhere from 8 to 10 gallons a minute, and a very steady one. We hope to be able to install a pump by the time the children will come back.

Thanking you in advance for whatever reply you may have to this letter,

I remain

Yours devotedly in Christ.

Rev. George Crepeau O.M.I.

August 8th, 1945

Rev. G. Crepeau, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Crepeau:-

I enclose a letter from Father Boucher for your confidential perusal. You can return it to me. It fairly well settles the difficulty and I think in a satisfactory way.

You are to continue as principal of the school with complete charge therein. You have all the jurisdiction of the diocese in so far as it is required to be principal of the school and care for the Sisters and children who live therein. If Father Ruaux asks you to do anything in the parish, you regard yourself in the parish and in these acts as his assistant.

Father Ruaux is to have charge of the parish. hence he becomes the responsible pastor for its spiritual care and administration. The position of Father Tetreault at Cluny is similar to Father Ruaux's. Father Tetreault is pastor of the whites, has nothing to do with the school, but lives in it. So Father Ruaux is pastor of the Indians, has nothing to do with the school, but lives at it. Whenever Father Tetreault does a "job" for the Indians or at the school, he acts as assistant to the pastor of the Indians or principal of the school.

The matter, I think, will work out satisfactory. I will write Father Ruaux to-day sending him the pastor's faculties. You will be relieved of some responsibility and will be able to do justice to the principal's task. I want to thank you sincerely for what you have done in the Peigan parish and assure you of my sincere appreciation.

The answer to your question on the extent of your marriage jurisdiction in the Peigan parish can not be given. It is found in #3 of the Ordinary diocesan faculties.

With sincere good wishes for success and an assurance of my help and co-operation,

Yours cordially in Christ,

Bishop of Calgary.

August 8th, 1945

Rev. E. Ruaux, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Ruaux:-

In reply to my request for a definition of the phrase "missionary to the Peigans", Father Boucher writes me presenting you as their parish priest. I am pleased to accept the arrangement and this letter is intended as your appointment.

This means that you have the parish priest's charge of the souls on the Peigan Reserve and the responsibility of administering the parish affairs. Father Crepeau is to remain Principal of the School with full charge of all who live therein. There need be no difficulty in the arrangement but should work out well. Like Father Tetreault at Cluny, he is pastor of the Indians and who merely lives at the school without any responsibility therein; you are pastor of the Indians. The condition exists in countless places where there is a boarding school within a parish.

Father Crepeau retains diocesan jurisdiction. You can use him in the parish whenever there is need as Monsignor Smith uses the Basilian Fathers here in Calgary.

I enclose also a renewal of the faculties as I promised.

With sincere regards for your success,

Yours cordially in Christ,

Bishop of Calgary.

Brocket, August 13, 1945

His Excellency
Most Rev. Francis P. Carroll
Bishop of Calgary.

Your Excellency,

I am returning Father Boucher's letter, as you asked me to do.

The arrangement suits me, and I fail to see why it would not work. I will do my utmost to make it work, anyway.

Thank you also for granting the dispensation asked. The marriage in question has already been blessed.

May I ask you about 50 or so Mass stipends; I just have enough now to carry me and my companion until the end of this month. Thank you in addance

Thank you for your kind words and sincere wishes.

Yours devotedly in Christ,
Rev. Georges Crépeau O.M.I.

August 6th, 1945

Rev. E. Ruaux, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Ruaux:-

I am glad to be able to write you again as one of the clergy on the rolls of this diocese and to extend to you a hearty welcome. When Father Boucher sent me the Oblate changes for approval, I asked for faculties for all. I have been granting them as the Fathers have taken up their work. Hence by this letter I am granting you the faculties of the diocese. I will send you a Faculty book later.

As Father Crepeau was appointed parish priest at Brocket in August 1945 and as the Provincial has not asked me to cancel that appointment, I must ask him what he intends by your office of "missionary". As a pastor's jurisdiction validates some of his acts we must get the matter straight, so that you and Father Crepeau will know where you stand. I will write Father Boucher and on his reply, will let you know.

In the meantime, I am sure you will find enough to do. I know the Indians of Brocket Reserve will benefit by your ministrations. Like yourself, I regret very much the departure of Father Panhaleux. But perhaps St. Paul needs his prudent zeal more than the South as your superiors say.

With sincere regards and a renewed welcome,

Yours cordially in Christ,

Bishop of Calgary.

Sacred Heart School, Brocket, Alta.

April 22d 1946.

His Excellency F.P. Carroll
Bishop of Calgary, Alta.

Your Excellency.

My Religious Superiors have authorized me to go to France this summer, and I am soliciting your permission also. I intend to leave towards the middle of May, to be absent about four months. The Peigans will have made their Easter duty, the children will be home for a couple of months during the summer holidays, Father Crepeau wil be able to look after the parish when I am away. Could you also with the permission send me a Celebret.

With the Greetings of the Season, I remain very respectfully Yours in J.&M.

E. Pinard o.m.i.

Celebret sent april 23rd/46

My Most Excellency His Lordship
Bishop

My Lord

I am very pleased to have the opportunity to meet and speak to You.

I would like to give you my suggestion, which we here, the members of The Catholics Church would like to ask of You.

Since our Parish or Missionary is here at our School, we would like to remove him into our village in Brocket. for the good reason and convenience of the patients in the Hospital, sick at home. when we have to consult with him etc. and which I think well enable him to do his work better amongst us Indians.

The roads to the School are often impassable, and so he well be right by the good road, and in our midst

We urgently ask this from you My Lord and hope you well give us our request in the near future. Yours Bob Crow Eagle.

June 22nd, 1948

Very Rev. A. Boucher, O.M.I.,
Provincial,
9916 - 110th St.,
Edmonton, Alberta.

Dear Father Boucher:-

When I made my visit to Brocket for Confirmation a little more than a week ago, the Indians met me with a petition to move the church to the village of Brocket. Although Indians are prone to make petitions, this one has some valid arguments.

They claim that the church is at the furthest part of the Reserve, that impassible roads prevent them from attending Mass or interviewing the priest on parish business, etc., that they continually visit the village where all their business is centered and that they would be better Catholics if the priest was nearer their homes.

Now that the parish priest is separate from the school principal, which I think is a good arrangement, it seems rather inconsistent to make the parishioners travel the length of the Reserve for Sunday Mass and church services. The same condition existed at Stand-Off and the erection of a church there improved matters. I think you will have found the Peigan Indians reasonable in their requests and the best of our Indians. Certainly there is a better chance of keeping them Catholics if the church and parish priest are near at hand.

I am inclined, therefore, to favor this suggestion, at least, in so far as making a compromise by way of experiment. A building can be procured from the War Assets which would serve as a priest's house and a temporary chapel. This building moved to a site in the village and set up would cost about $1300 or $1400. If the experiment shows an improvement in serving the Indians, then the moving of the church can be considered at a later date.

I have spoken to Father Huaux who favors the project. He says that he can procure a site. I am willing to help him financially. He thinks also that he can interest the Indians sufficiently to procure and set up this War Assets building. I would like your opinion before deciding.

There are two or three white families in the village or its vicinity, who would get a little religion if this were done.

The only objection against it, as far as I can see, is its effect on the school. But Stand-Off chapel in no way lessened interest in the school. In fact, getting the Indian adults away from the school on Sundays might be an advantage. The parish priest could still replace the principal and vice versa during absences.

I would like your reaction to this suggestion so that I can reply to the Indians.

With sincere regards,
Yours cordially in Christ,

Bishop of Calgary.

Missionnaires Oblats de Marie Immaculée
Administration Provinciale
9916-110e Rue
Edmonton -:- Alberta

Most Reverend F.P.Carrol
Bishop of Calgary

July the 5th 1948

Excellency,

I received your letter of june the 22d and I have discussed the problem with Father Ruaux. I had considered that plan of transporting the church of Brocket to the village a few years ago and I did not know it would be a good thing. But now that we have discussed things over and that you are favorable I gave my consent to Father Ruaux. I think however that the transportation of the church and the rectory now existing at the school is the best plan. Father Ruaux says that it would cost less money and that the whole thing would be done in a very short time and finish for good.

Just now he asked for estimates and he just wrote me that the whole thing would cost about $1000.00. I am glad to know that you are willing to help him financially. He told me that he has a little money and the indians are going to help. Anyway I am glad to do something if it is necessary. I beleive that this enterprise will help the indians and favorise the parish priest in his contacts of the indians.

I write him to day to tell him my decisions, and to get in touch with you immediately for your approwal.

Respectfully yours in Xto and M.I.

A. Boucher omi.
Mi.

July 7th, 1948

Very Rev. A. Boucher, O.M.I.,
9916 - 110th Street,
Edmonton, Alberta.

Dear Father Boucher:-

This is to acknowledge and thank you for your letter of July 5th, received this morning. regarding establishing the pastor in the village of Brocket. Yours is a new plan, and seems to be the best. Father Ruaux has not yet given it to me. I will gladly help him with the project.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary.

Sacred Heart School Brocket Alta
July 10th. 1948

Brocket

Your Excellency.

I am in receipt of your letter concerning the transportation of the Church and rectory to the Brocket village. Father Boucher gave you the reasons of this decision; at his request I inquired from the Cochrane Brothers House Movers the cost for the transportation of these two buildings. Their estimates which I sent to Father Boucher were: for the Church $600.00. for the Rectory $200.00 to which I added for lumber and cement $200.00 That would be $1000.00. I know that the last estimate mine, is to low as I will have to buy pipes for water and tiles for sewer besides having the Calgary Power connected with the buildings. the Indians will do all the work for the foundations.

I will try to carry on with this for the time being. although I will have no room for cooking my meals. or to put up a housekeeper. if I must have a place

to receive the Indians and a place to say mass during the winter.

It was for these reasons that I had asked permission from Father Boucher, if a I could find the means to purchase the house of the Indian agent No 31 W.D. offers priced at $625.00 and $700.00 for transportation. He thought that I had better try to get it. I have written to Mr Goodeman Indian Inspector. Post Office Building Calgary to try to obtain it for me through the Dept of Indian affairs. He has written to Ottawa to that effect. but does not give me much hope unless international relations show improvements before long. as the Government has frozen all these buildings from the American frontier to Alaska. The fear of another war is strong. In the meantime I will try to get along with what I have hoping for improvement for the future.

I wish I could get my Indians at the digging of the foundations before the raying begins after that it will be almost impossible to depend on them. and so your Excellency as I do not want to start anything before your final approbation I would be glad to receive it a soon as possible.

If by any chance I could have the house of France I would let you know and what I could do to buy it and have it carried at Brocket. I was ignoring that the Oblates could pay to transport the Church and the acting which would be the Indian hall again. and with your assistance I would buy the house No 31 to move my residence.

Expecting an answer from your Excellency I remain very respectfully

Yours in J and M.J.

E Pinaux ptre

July 15th, 1948.

Rev. E. Ruaux, O.M.I.,
R.C. Reserve School,
Brocket, Alta.

Dear Father Ruaux-

I have received your letter of July 10th regarding the moving of the church and rectory to Brocket village.

It is unfortunate that you cannot get the airport building but in another way it may not be so unfortunate. In either case you are getting an old building. If you take what is called the rectory and can manage in it for awhile, you are getting a cheap building - $200. plus cost of setting it up. Then if this change works out satisfactorily, you will have to get a proper rectory, which should be a new building.

During the winter, for the time-being, you may be able to use the sacristy for week day Mass, which would give you more room in the rectory. And if you could put a basement under the church, you would have a meeting place for the Indians. But, of course, this would add to your cost.

I think your best plan is to use your present opportunity - to move the church and rectory - which will gain the main purpose we have in view. That is what is wanted chiefly. Then you can improve your situation as time goes on. Hence I willingly give you permission to proceed with this. If anything new turns up about the rectory, you will let me know.

I enclose cheque for $500. as a gift towards these expenses, as I promised.

When you get the church in position for use, perhaps we could have a ceremony for opening it.

Kind regards and success,

Yours sincerely in Christ,

Bishop of Calgary.

Sacred Heart School. Brocket. Alta
July 17th 1948

Your Excellency

I am in receipt of your letter giving me permission to go ahead with the consecration of Church and rectory to the village of Brocket. I am to be alone next week to get at the foundation and cement for the Church.

Thank you most sincerely for your cheque of $500.00 which I will deposit in the bank until I have to pay any expenses.

I remain, Your Excellency, very respectfully

Yours in Jesus M.

E Pinaxomi

July [illegible] 1944.

Very Rev. A. Boucher, O.M.I.,
9918 - 110th St.,
Edmonton, Alta.

Dear Father Boucher-

I have received your letter of July [illegible]th. It is unfortunate that you are obliged to reverse your decision regarding the church at Brocket. However my original suggestion did not include moving the church. I thought it better to experiment with the priest at Brocket first.

I do not think the Indians did much visiting at the school this year. The roads were too impassible. Further it would seem to be a good thing to keep them away from the school, or to have them visit at a more suitable time. I fear that unless we bring the Mass to them, they are going to fail in their attendance. The same thing was happening on the Blood Reserve until the church was built at Stand Off.

I think the priest at Brocket should be given a fair chance to prove his contention. If we were dealing with a white parish, we would never think of putting the priest at the far end - five or six miles away from the bulk of his people.

It is also possible that a day school will be placed in Brocket. We should have the priest there before this happens.

The suggestion that the Oblate Fathers here contribute to this change did not come from me. I have long since sent my promised contribution to Father Ruaux.

I have not heard from him recently, but I am sure you will let him know what has happened.

With sincere regards,

Yours sincerely in Christ,

Bishop of Calgary.

Missionnaires Oblats de Marie Immaculée
Administration Provinciale
9916-110e Rue
Edmonton -:- Alberta

July the 27th 19 48

Most Reverend F.P.Carroll
Bishop of Calgary

Your Excellency,

We had the meeting of our counsel yesterday and we have brought forward the case of the transportation of the Church and house of Brocket. I am afraid that I have been to fast in my decisions. However, would not like to upset the plans I wrote you about.

There is an objection that seems serious. In spite of their demands for a church at the village, the indians, a certain amount at least, are going to go to the school on sundays to visit their children and so, attend mass over there. So, the chapel of the school will have to be enlarged, because, as you know, it is too small to accomodate the children and the sisters and the famlies coming to mass. It will also divide the parish on sundays.

Therefore the department of the Indian affairs will not be very anxious to permit this enlargement of the chapel. So, I think it will hard for the school.

Another thing is that we have four churches to build in the field of our missions this year and our provincial administration will have to spend big money for these buildings. That put us in a rather tight spot and I am afraid that we can help very much financially.

I hope that Father Ruaux will be able to manage with the help you promise him. I will write him about that and I am afraid that he will be desapointed.

I am a little embarrassed, but I have to submit myself to the vote of my counsel. Perhaps, after all, a little building could be sufficient for the moment, at the village, and wait to move the church a little later. I leave that to your decision and your giving instructions to Father Ruaux.

Respectfully yours in Christ and M.I.

J. Boucher omi,
pcm

Missionnaires Oblats de Marie Immaculée
Administration Provinciale
9916-110e Rue
Edmonton -:- Alberta

August the 19th 19 48

Most Reverend Francis P. Carroll
Bishop of Calgary
Calgary
Alta

Your Excellency,

After your good letter of July the 29th I was away for a few weeks and that is why I am late to come with my decision about the transportation of the church of Brocket.

I had a letter from Father Ruaux saying that everything was almost ready for the transportation of the church now.

My counsel's objections were presented to your Excellency, not as an opposition to the project, but as the result of our discussions on the matter; because you had asked for our opinion. Now, I would like That Your Lordship undestand perfectly that she is absolutely free to do what she thinks the best to be done.

I wrote Father Ruaux to day telling him to conform himself to your desire. So please write him as soon as possible and give him the necessary advices in the matter.

Very respecfully yours in Christ and M.I.

J. Bancher omi
pr N.

August 21st, 1948

Very Rev. A. Boucher,
9916 - 110th Street,
Edmonton, Alberta.

Dear Father Boucher:-

I have received your letter of August 19th regarding the Brocket church matter.

I have not heard from Father Ruaux since July 17th, when he acknowledged my permission to go ahead with the proposition. Before granting him the permission, which entailed only moving the parish priest to Brocket, I had consulted you, as you will recall. How far he had advanced when your letter of July 27th came, I do not know. Nor do I know what has transpired since. As I expected you to tell him of the Council's decision, I did not do so. You will notice that I said this in my letter of July 28th.

I will write Father Ruaux as you suggest, to discover where we stand.

Thanking you and with sincere regards,

Yours cordially in Christ,

Bishop of Calgary.

August 21st, 1948

Rev. E. Ruaux, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Ruaux:-

I have received a letter to-day from the Provincial, Very Rev. A. Boucher, which seems to place the decision of moving the church to Brocket village on me. This follows an earlier letter of July 27th in which he said his Council opposed this move. I am somewhat confused. To get the record straight, here is my side of the matter.

On June 22nd I wrote Father Boucher telling him of the request of the Brocket parishioners, and that I favored moving the parish priest from the school to the village, providing him with a War Assets building, and allowing him to live and say Mass in it. The moving of the church could await a later date.

On July 5th Father Boucher replied not only vaforing the plan but saying that the church should be removed; and expressing a willingness to help financially. In my reply, I noted to Father Boucher that the removal of the church was more than I expected but agreed to it.

I wrote you this on July 7th noting also that the removal of the church was a new plan. You replied on July 10th with the details and I wrote you my permission on July 13th to go ahead.

Then came the reversal on July 27th. Father Boucher, opposed by the vote of his council, withdrew his permission to move the church. He set forth several reasons- the Indians will continue to go to the school, the school chapel is already too small ,etc.

To this I replied on July 29th that I regretted the reversal. I answered his objections, and said that I expected he would let you know what had happened.

Now comes the letter of August 19th which declares that I am free to do what I like, and he asks me to instruct you what is to be done. I would like to know where I stand and what further instruction I have to give. If the removal of the church is going to entail borrowing money or a debt, I wish to know about it. We have to make sure that this proposition succeeds now, and especially financially. We have this objection of the Provincial Council against it if it fails.

With sincere wishes for success,

Yours cordially in Christ,

Bishop of Calgary.

Sacred Heart School Brocket Alta.

August 22nd 1948

Your Excellency

I feel sure that you are wondering if any progress has been made towards the transportation of the Church and Rectory to the village of Brocket. The progress has been very slow owing to the Dept of Indian Affairs.

A request signed by the Chief was sent to Ottawa for permission to transfer the R.C. Mission to Brocket and since an exchange of correspondance and the matter is not yet settled. First they wanted to know if a surrender of land had been given for the Church where it stands now. The answer being negative then a surrender was necessary for a new location. Willingly the Chief signed a surrender. I thought nothing was O.K. but no: a plan of the Townsite of Brocket as they call it, was sent, marking different blocks of land on both sides of the Station, with a letter stating that if the Church was going to be on block D as marked on the plan a surrender was not necessary. Besides they wanted to know the exact location and the amount of land required. This has been forwarded to them, and I am waiting for a final answer. I have been asking for an acre of land across from the hospital south of the C.N. Track and on block D.

In the meantime there was a rotthole from the white settlement across the C.N. man now digging

a basement for a house at Brochet with his bulldozer I asked him to dig our own, which he has done charging me for the fuel only. As your Excellency had suggested I am having a full basement under the church. The contract is given and the work will begin next wednesday. I am cutting down the expenses as much as I can. My Indians having to put up 600 tons of hay have preferred to pay $10.00 per family instead of doing the work themselves. Some have given more. I expect that their donation will amount to $300.00 or $400.00, which goes to prove that they want their church at Brochet.

I have seen the Caughman Brothers lately and they have renewed their promise to transport the Church for $600.00 and the rectory for $200.00 and this as soon as the foundation would be finished. I hope to be able to give your Excellency more information shortly.

Another matter: I always have some protestant ex pupils under instruction to join our church. I would like very much to have a cathechism to give them for keep and which they could consult in case of need. It should be complete enough in one volume and simple enough also for I do not think that any of them went higher than grade eight in their studies. Could Father Lefort on recommendation of your Excellency send me 3 or four dozens of these manuals with the bill.

Finally could you let me have 50 or even one hundred mass intentions

I am Excellency very respectfully Yours in J and M.
E Kmaitkowski

Sacred Heart School, Brocket Alta
August 26th 1918

Your Excellency

My letter was mailed when I received yours and now I feel that I must write you another one to assure you that I have no intention of making any debts. If I had had any doubt on this matter when Father Boucher wrote to me that he could not help financially I would have told you at once that I could not go ahead with the plan or at least with the idea of a full basement under the Church.

The $200.00 for transportation of the Church are in the bank and will not be touched until the church and rectory are on their new foundations. Besides I have your contribution of $500.00 and $200.00 from the Indians and a little more from other sources. The basement is dug. I have on hand 100 sacks of cement paid for, and instead of buying cement blocks for the walls of the basement I am using the pile of bricks that were bought to build an extension on the School and were never used, the Dept of Indian affairs having refused an honty to add anything to their school. There is about 40,000 bricks come from Pathing in the Cow's nest pass. Coke ovens. the coal proved to be no good for Coke and so the ovens were torn down. I bought these bricks seven or eight years ago. So I showed a sample of them to the contractor asking if they could not be used to build the walls and foundation of the basement of the Church. on his affirmative I [illegible]red Father Lafrance

to buy them from him and he was generous enough to give them to me and to lent me the School Truck to haul them to Brochet. I asked the contractor to how much would come the labor. between $ 500.00 or 600.00. My Indians are hauling the sand and gravel and it is already paid for.

If when the Church is at Brochet I have not enough money to make the floor under the Chancel or connect with the Calgary Tower. or get the water and sewer these things will have to wait until I have the money. My Indians are promising me help if they can save their crops. For these reasons I do not want your Excellency to worry about this plan and how expenses will be met. If by any chance I would not have the $ 500.00 to pay the Caughman Brothers the Church would stay where it is until next Spring.

I am your Excellency very respectfully Yours in J. and M. J.

E. Pennou omi

Brooks Alta November 22d 1948

Your Excellency

I have received your donation of $100.00 to meet the debt on the church and rectory of Brooks. The rebuilding of the two chimneys with other little things had obliged me to contract this debt. It will be paid at once. I thank you most sincerely.

a year ago I applied for and received the indult for the use of a portable chapel. I had forgotten about it the other day when you came to Brooks it should be good for two more years.

I am your Excellency very respectfully Yours in J. and M.

E Pinsonneault

acknowledge letter
the indult is good for 2 years yet

November 8th, 1948

Rev. E. Forrestier, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Forrestier:-

Father Boucher has presented me with your name as principal of Sacred Heart School, Peigan Reserve, and I am pleased to approve of the appointment, understanding that Father Bunoz remains the parish priest of the Reserve, which includes jurisdiction over all souls, Indian and white, who live within the boundaries of the parish. He will no doubt commit to you the care of the spiritualities of those who live in the school.

I wish you every success in this responsible position and assure you of my co-operation and help.

The confessor list will be altered soon because of these changes, but the ordinary confessor, Father Tardif, and extraordinary, Father MacDillivray, for your Sisters will remain.

I have begun the quinquennial visit of the religious communities of the diocese, and I hope to visit the Sisters at Brocket sometime before the winter sets in.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary.

Lowville March 10th 1880

Your Excellency

I thank you most sincerely for the much attention you have sent me and which I am going to acquit, hoping at once

our day school for the Indians will open after Easter but so far we have no teacher. Yet and the Dept is advertising for applications. They will pay the Chief a year for 1st class certificate and $1400.00 for a second class certificate supplying teachers (& rooms) water, light and coal. It is not very clear to me yet if I will be allowed to teach catechism in the school, neither if it will be for catholic children exclusively as was first intended nor if we cannot have sisters and as no catholic teachers have applied for the position so far.

The Pagans are still making hard

to take charge of their
[illegible] as they are very [illegible] with
the [illegible] here now. I hope they will
[illegible]

I will be seeing your Excellency
at Pincher Creek on March 19th.

Very respectfully Yours in J. and M.

E Rinaldi

Brocket July 19th 1950

Your Excellency

I am in receipt of your kind letter and your cheque of $50.00 to help me pay for the installation of water in the rectory of Brocket. I thank you with all my heart.

The work is done. I have running water now and will be glad to forget the hard times I had last winter trying to start my car to go to the C.P.R. tank.

Father E. Forestier has just left for his [illegible] at St Albert. I am looking after his work going over to the Sisters of the School every morning.

Very respectfully Yours in J. and M. S.

E Rinaldi

Peigan Reserve,
Brocket, Alberta
July 11, 1950.

Your Excellency,

On my return from the retreat I learned that during my absence a contract had been given to renew and complete the water system of the village of Brocket. The trenches were almost dug and the plumber was laying the pipes. I realized at once that if I did not bring the water now to the rectory it would never be done, or at a much higher cost. My Indians are no good at that kind of work and I do not have the tools. So yesterday morning I approached the contractor to give me an estimate of the price for the whole work.

The main line passes behind the hospital and there are four hundred feet from there to the rectory. Digging a trench, 4 feet deep 400 feet of ¾ pipe, the labor, would bring the cost to $300.00. I obtained permission from the Agent and then telephoned your Excellency.

As to the financing, I have enough money on hand to pay cash for the whole work, though it will leave me very short. I trust that my Indians will help me in the fall to finance my personal needs.

Water is a matter of necessity and last winter I found it very inconvenient to go to the C.P.R. tank with a milk can.

I thank your Excellency, most sincerely for permission granted.

Very respectfully yours in J.&M.I.

Fr. E. Ruaux O.M.I.

E. Ruaux omi

Rev. E. Ruaux, O.M.I.,
Catholic Rectory,
Brocket, Alberta.

Dear Father Ruaux-

I have received your letter of July [illegible] to have a water system installed in the rectory, [illegible] at $300.00. Since you will not be late date for this improvement and since it is very necessary, I gladly grant the permission. [illegible] $60.00 as a subsidy from Extension Society [illegible]

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Brocket Alta January 31 1951

Your Excellency

I am in receipt of your letter and of your cheque of $60.00. I thank you with all my heart. I have deposited the cheque in the bank and the money will be used to complete the work on our church.

I am your Excellency very respectfully yours in J and M

E Ruaux omi

Moving Church to Brocket Village

Brocket Alberta January 20th 1951

Report on work done on Rectory and Church at Brocket the year 1950

To bring water to Rectory:
Digging trench, pipes ,plumbing, filling trench..... $ 335.00

Received from Diocese	50.00
Received from Parish	222.00
From other sources	63.00
	335.00

For bricksiding Rectory and Church

For material	$ 642.85
For work on Rectory	281.55
	924.40

Received from Parish	665.10
From Oblate Fathers	259.30
	924.40

The siding was not applied on the Church on account of the weather and lack of funds. As the material is here and paid for, I hope to be able to have the work done in the spring.

Respectfully yours,

E. Ruaux omi

Sacred Heart Res. School
Brocket, Alberta
May 14, 1921

Rev. Father Joseph Le Fait.
Calgary, Alberta.

Dear Father,

A word to advise you that I took over the Indian Reserve of the Peigans. My first Sunday among them was a real success = 3 Indians and 2 families of White people: it reminded of me of the Pentecost scene - a few gathered to receive the Holy Ghost - The only noise was sermon and the gift - the collection - I'm confident that the Holy Ghost will do miracles again -

Will the children be ready for confirmation? Those of the Sacred Heart, yes - and may be a few of the day's school - I was to go and make catechism this morning but the teacher told me on the phone that she had only two pupils - It is raining since yesterday morning.

As in the pass, I hope that you will be able to send the missionary some mass stipends. Father Forestier gives me a few already but he is short in them also -

With sincere regards.

Yours in Christ

Martin Michaud O. M. I.

To Reverend Martin Michaud, O.M.I.

Since the church of St. Paul's for the Indians of the Peigan Reserve, has become vacant by the transfer of Rev. B. Huaux, O.M.I., and since it is necessary for the good of souls that a parish priest be provided, we, with confidence in the recommendation of your superiors, and in the presentation of your superiors, do, by these present letters, appoint you, until otherwise decreed by your superiors and by us, to the said vacant church with the care of souls, granting you the necessary rights and faculties as pastor in accordance with the Sacred Canons and our diocesan statutes.

Further we desire that this appointment go into effect immediately and that you make the Profession of Faith and take the Oath against modernism before me or my delegate at your earliest convenience. And if for any reason you are not publicly inducted as pastor, we hereby grant you a dispensation therefrom.

Finally we command all whom it may concern to recognize you as having pastoral charge of the Peigan reserve parish, and give you all necessary assistance.

In testimony whereof etc.

Vicar General

Dated at Calgary the 18th day of May, 1951.

Chancellor

By this letter also, I grant you the faculties to hear the confessions of the Sisters at Sacred Heart School, Brocket, whenever it is impossible for the Ordinary Confessor, Rev. E. Turcif, O.M.I., to be present.

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et haec sancta Dei Evangelia.

(Subscribitur) Ex loco Pincher-Creek

Die 9a mensis Junii A. D. 1951

Iuramentum rite coram nobis emissum testamur.

N. Emile Pardif c.s.

Episcopus (vel Delegatus Episcopi) Delegatus Episcopi

"Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur." (Motu Proprio "Sacrorum Antistitum."

NOTA

Obligatione emittendi professionem fidei et juramentum coram loci Ordinario ejusve delegato, secundum formulam a Sede Apostolica probatam, tenentur:

1. Vicarius Generalis.
2. Consultores.
3. Parochi.
4. Rectores et professores sacrae theologiae, juris canonici et philosophiae in Seminariis.
5. Librorum censores.
6. Confessores et sacri concionatores antequam facultate donentur ea munera exercendi.
7. Omnes promovendi ad ordinem subdiaconatus.

(Cf. Can. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910).

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT.

Ego subjectus Diocesis _____ promitto, postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque propriae diocesi inserviturum, et ibi operam meam pro populi salute impensurum esse.

Die _____ Mensis _____ A. D. 19____

N. _____

Form—SO 1950-35C

PROFESSIONIS FIDEI ET IURISIU
FORMULA

Praescripta in motu Proprio "Sacrorum Antistitum" Pii PP. X. die 1. mai

Ego, N. N. Martin Michaud, O.M.I.

firma fide credo et profiteor omnia et singula, quae cont
bolo Fidei, quo sancta Romana Ecclesia utitur, videlicet:
Deum, Patrem omnipotentem, factorem caeli et terrae, visi
et invisibilium. Et in unum Dominum Iesum Christum,
genitum. Et ex Patre natum ante omnia saecula. Deum de
lumine, Deum verum de Deo vero. Genitum, non factum, co
Patri: per quem omnia facta sunt. Qui propter nos hom
nostram salutem descendit de caelis. Et incarnatus est de
ex Maria Virgine, et homo factus est. Crucifixus etiam
Pontio Pilato passus, et sepultus est. Et resurrexit tertia
Scripturas. Et ascendit in caelum sedet ad dexteram Pa
venturus est cum gloria iudicare vivos et mortuos; cuius
finis. Et in Spiritum Sanctum, Dominum, et vivificantem
Filioque procedit. Qui cum Patre et Filio simul adoratur et
qui locutus est per Prophetas. Et Unam, Sanctam, Catholic
cam Ecclesiam. Confiteor unum Baptisma in remissione
Et exspecto resurrectionem mortuorum. Et vitam venturi
Apostolicas et ecclesiasticas traditiones, reliquasque eiu
observationes et constitutiones firmissime admitto et
sacram Scripturam iuxta eum sensum, quem tenuit et ten
Ecclesia, cuius est iudicare de vero sensu et interpreta
Scripturarum, admitto; nec eam unquam, nisi iuxta unani
Patrum, accipiam et interpretabor. Profiteor quoque se
et proprie Sacramenta novae Legis a Jesu Christo Domi
tuta, atque ad salutem humani generis, licet non omnia sing
scilicet, Baptismum, Confirmationem, Eucharistiam, Po
tremam Unctionem, Ordinem et Matrimonium; illaque gr
et ex his Baptismum, Confirmationem et Ordinem sine sac
non posse. Receptos quoque et approbatos Ecclesiae Cat
supradictorum omnium Sacramentorum sollemni adminis
et admitto. Omnia et singula, quae de peccato originali et
in sacrosancta Tridentina Synodo definita et declarata fu
et recipio. Profiteor pariter in Missa offerri Deo verum,
pitiatorium Sacrificium pro vivis et defunctis atque
Eucharistiae sacramento esse vere, realiter et substanti
Sanguinem una cum anima et divinitate Domini nostri Jes

The Royal Bank of Canada

Please address all communications to the Manager

Refer to file

Pincher Creek, Alberta.
October 25, 1951.

Roman Catholic Bishop of The Diocese of Calgary,
910 7 A Street N.W.
Calgary, Alberta.

Dear Sir:

On October 24, 1951 there was received at our office a deposit to open a Current Account for St. Paul's Church, Brocket, Alberta. The deposit being made by Rev. Martin Michaud.

We would appreciate receiving your usual form letter authorizing Rev. Michaud to operate this account.

Yours truly,

N.A. Bodie,
pro Manager.

Brocket, Alberta
Dec 4, 1951

Rev. Fr J. Lefort
Calgary, Alta.

Peter's Pence

Dear Father,

Including the collection for St Peter's Pence, that was filled under June 24th. on which day there was no collection made.

As many have complained in the past years of our cold church, and with reason, I have decided to change the furnace in the church. Many have promise to help to pay the new furnace. A coal furnace installed would cost $753.00. As it will take at least a year to pay it, I am asking if the permission could be granted to make the change. Most likely I will have to take my collections to pay the balance.

It is with pleasure that the change will be made. I know it by the two last Sundays that we had to make fires — result = still cold but great smoke —

Yours in Christ
Fr. M. Michaud O.M.I.

Rev. M. Michaud, O.M.I.,
I.R.C. Reserve School,
Brocket, Alta.

December 7th, 1951.

Dear Father Michaud:-

Thank you for the Peter's Pence collection.

Regarding the purchase of a new coal furnace for the church, permission is hereby granted by the Vicar General for you to do so.

With every good wish,

Sincerely yours in Christ,

July 25, 1953.

Rev. M. Michaud, O.M.I.,
R.C. Reserve School,
Brocket, Alberta.

Dear Father Michaud:-

I have received your letter of July 24th. To allow an afternoon Mass at the Brocket grotto on August 9th means the granting of two extraordinary permissions, (1) for Mass in the open-air and (2) for afternoon Mass.

I have a recollection that I gave permission to Father Ruaux for Mass in the open-air but there is no record of it here. In any case, whatever grant I may have made, I have no faculty for allowing Mass in the open-air permanently. I can grant this permission only "per modum actus", that is for each occasion, and only when the needs of the faithful demand it. Since the Instruction on Masses"on portable altars", the question has been asked whether the faithful, who hear Mass in the open-air, on the bishop's grant, fulfill their Sunday obligation. Although there are authors who say that they do, the Holy See has not yet given an answer. The point does not concern Mass in the open-air, but my faculties to grant it. The Holy See has reserved permission for Mass outside of a church to itself, and the faculties of bishops are greatly restricted, to very definite conditions.

Mass in the open-air always carries the problem of disrespect. The wind is a constant difficulty in your part of the world, and I could not grant this request if there was danger of the wind blowing the Host away, disturbing the altar furnishings, extinguishing the candles, etc. The people at an open-air Mass do not show the respect they should, etc.

I am not convinced that the pilgrimage is big enough to warrant the permission. I have never been present, nor has anyone ever told me what took place. If I were assured of all these details, I might grant the permission for one occasion. If it were to become annual, an indult would have to be obtained from the Holy See.

I am aware that open-air Masses are offered in other places, but we do not know whether these occur by the bishop's permission or by apostolic indult.

With regard to afternoon Mass, it is true that the bishops of Alberta admitted "special events" as occasions when they would grant the permission, provided that each bishop would judge the worth of the occasion. I do not wish to begin anything that will interfere with parish Masses. The faithful are expected to assist at Mass in their own parish church. I can understand a diocesan-wide event, where delegates or a few parishioners would travel

from all over the diocese to an afternoon Mass, and cannot first assist at Mass in their own church. But this does not seem to be the case here. People could attend an afternoon ceremony at Brocket after attending Mass in their own churches.

In order to allow Mass in a semi-public chapel, I must examine the place, etc. This rule holds good for the extraordinary permissions you ask. Hence if the priests of the deanery were unanimous in endorsing an open-air afternoon Mass, the dean should assume the responsibility and let me know that all the conditions will be carried out, that no local church will suffer in attendance at morning Mass, and that no disrespect will be given the Mass and the Blessed Sacrament.

You may show this letter to Dean Sullivan. If he wishes, he may give me his opinion and if favorable, I will grant the permission.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

May 16, 1954.

Rev. M. Michaud, o.m.i.,
R.C. Reserve School,
Brocket, Alberta.

Dear Father Michaud,

The Bishop has asked me to acknowledge your letter of May 13th. He has gone on parish visits and confirmation.

He is willing to help you, but would like every other means followed first.

Before writing Mr. Waller, he would like to know exactly what position Waller holds, and of what use a letter to him would have.

Sincerely yours in Christ,

Vice-chancellor

SACRED HEART IND. RES. SCHOOL
BROCKET, ALTA.

May 12th 1954

Your Excellency Bishop Francis P. Carroll
Calgary, Alberta,

Your Excellency,

I am including a letter that I have just sent to Mr. R. F. Davey, minister of Education. In as far as we can known, the department of education have decide to establish day-schools on our reserve. Two class rooms are supposed to be added to the present one for this year, and two more, according to Mr Waller, our school inspector of Calgary, in a few years. This would be to replace the two residential schools of this reserve: the R.C. and anglican. This would mean that our children would be mixed with protestant children.

We have already sent a petition after Christmas to keep our school open, asking for a class-room to be added to our school. The present situation of our families is not favorable for these day-schools at this time. Most of them would not be able to supply food and clothing for their children.

I would appreciate it greatly if you could contact in any way Mr. L. G. P. Waller, school's inspector, who seems to be principal man in this scheme. (628 Public Building. Calgary.)

Yours in Christ & M. I.

Fr. M. Michaud O.M.I.

Mr.Davie,
Superintendent for Indian Education,
Ottawa,Ont.

re: SACRED HEART INDIAN RESIDENTIAL SCHOOL,
Brocket,Alberta.

Dear Sir:

It was brought to my attention,from different sources, that the Indian Dept.was considering,closing the Sacred-Heart I.R. School,some time in the future,and this for different reasons.I consider it my duty to respectfully submit to the Indian Dept., the reasons why this Indian Residential School,should not be closed under any circumstances.As the actual Principal of this Indian School and R.C.Missionary of the Reserve,I consider myself in a position to know the whole set-up and hence to be able to inform the Dept. on the matter.

1.-The SACRED-HEART I.R.SCHOOL,SHOULD BE KEPT OPENED,and under no circumstances,should it be closed;this for the following reasons:

a) There is a need for a boarding school on the reserve, if only to take care of the orphans(15),the destitute (6),for those,too far from the actual Day School(25), and for those children ,whose parents are working outside of the Reserve.

b) This boarding School has been in operation now,for some fifty eight years and has had remarquable success if we consider all the adverses circumstances prevailing.

c) The majority of the R.C. population (as per petition submittad to your Department) is in favor of this boarding school,and the judgment of some officials,notwithstanding the Indian Parents,should have a say,on the kind of education,their children should have.

d) While admitting that with time,Day Schools will answer adequatly to the need of education on this Reserve,I consider it premature to place,too much emphasis on

this sole method of Education.The Indians are not ready for it as yet.They,themselves,have complained that they cannot feed and provide completely for their children,not having organized their farms,on a paying basis.It is a fact that by December,some 60% of the children,attending Day School,are under-fed.

2.- A DAY SCHOOL should be attached to the actual BOARDING SCHOOL.This for the following reasons:

a) It would cost the Government less,per pupil,to attend this DAY SCHOOL.

b) A better moral training can be given to these children.

c) The lack of supervision before and after class,for which the Indian Parents have been complaining about the Day School,at Brocket,can be solved.

d) A better school attendance could be provided for the school children,attending this Day School.The Sacred-Heart School is better centralized in the farming area.The Indian Dept.,I am sure,is hoping to see the Indians established on their farms.

I am sorry that Mr.Waller,our school Inspector,did not visit the families of the Reserve,to see the situation of their living Quarters,with food,they are having,before submitting reports to the Department.Our local Superintendent,Mr.L.Hunter,admetted himself in a private conversation,that he foresees,that the Day-School project,would be a bad step,for the Education of our children, at the present time.

I am respectfully submitting this report to your attention,trusting that you will give the proper consideration to it. I am forwarding a copy of this report to the Catholic Conf.(C.C.C. and to His Excellency,Bishop Carroll of Calgary.

With kindest Regards,

Fr. M. Michaud O.M.I.

Principal of S-Heart,I.R.S.

January 28, 1955

Rev. M. Michaud O.M.I.,
R. C. Reserve School,
Brocket, Alta.

Dear Father Michaud:-

I thank you for your letter of January 21st, cheque, and parish reports for 1954. You have done very well spiritually and financially and I congratulate you.

I note your request for Confirmation and will gladly comply. I will let you know the date later.

I find it very difficult to grant a general permission regarding solemn baptism outside the church. The law is strict in this matter and declares that permission for each case must be obtained from the Bishop, who "in his prudent and conscientious discretion, for a just and reasonable cause, in some extraordinary case" may permit solemn baptism at home. Canon 770 #1.2. was so confirmed by a decision of the Congr. of the Sacraments as far back as 1925. There is no loop-hole for a blanket permission. Everywhere else in the diocese, each case is submitted to the Bishop. What is to hinder the same being done on the Reserves? If the infant is sick or in danger of death, it can be baptised anywhere and without permission. The prohibition is against solemn baptism away from the church font when there is no danger of death or no sickness. The church wants the faithful to be attached to the parish church, and this is why this regulation exists. If it is the distance from the church, (Augustine allows 10 miles) the permission may be granted, yet he insists that the permission must be obtained. Will you kindly tell me why permission cannot be sought when it is needed? If a good reason can be given me, perhaps I could square that word "conscientious", which puts the matter on my conscience.

I wrote Father Frappier early this month: "The Indian Reserves of this diocese are territorial parishes not national parishes or personal parishes. Their boundaries are the boundaries of the Reserve. Therefore all Catholics, Indian and White, living within the boundaries of the Reserve are subjects of the duly appointed Parish Priest of the Reserve". Hence you are parish priest of any Catholic, Indian or White, living within the boundaries of the Peigan Reserve. Every such Catholic, Indian or White, is subject to your jurisdiction for marriage, confirmation of the dying, etc. If this is not clear you will have to ask me more specifically.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Sacred-Heart R.C. Ind.Res.School
Brocket Alberta, September 11th.19

Most Reverend Francis P.Carroll,D.D.
Bishop of Calgary

Your Excellency,

I take the privilege of calling upon you to help me resist the unjust treatment,that Mr.Waller,the Provincial Inspector for Indian Schools,in Alberta,is giving to the Catholic Indians of the Reserve.

Most of our indians are very poor and they cannot assume the burden of sending their children to "DAY SCHOOL" much less provide them with a lunch for their noon-meal & with the necessary clothing.Consequently even before the opening day, parents brought their children to the Residential school so that they would not be forced to go to the Day school.

Mr.Waller,the Provincial Inspector has been most unfair in his treatment,of Catholic parents and he has openly said that he would destroy the influence of the Catholic Church, if it is the last thing he does.This is why he is ordering me to dismiss from the Residential School,some twenty pupils,who's parents live in the most shameful poverty,pupils of broken homes and orphans.The agreement of Mr.Waller(who is surpassing his authority in ordering pupils to be dismissed from the Residential School,)because according to the Indian Act,the Minister alone is the one to give such orders;(Indian Act 118- 9 is that Social conditions do not enter into considerations-Poverty is the factor to be ignored-The fact that many young girls are exposed to danger, does not count in the least.

I therefore appeal to your Excellency to protest, to the Honorable Minister Pickersgill, in a most emphatic way, for the lack of freedom, the indians have in choosing the school, they wish their children to attend.

Mr. Battle, the Regional Supervisor has stated to me that he would be glad to accept the ruling of Mr. R.F. Davey, Director of Education, if he would recommend an enrollment of ninety pupils, at the Sacred-Heart School and pay the salary of a third teacher.

Could I hmmbly suggest that your Excellency protest by telegram to Mr. Pickersgill, Minister, followed by a letter, for facts, that the Indians are absolutely devoid of freedom in choosing the school they wish their children to attend.

I would more-over ask in the name of justice to have an impartial investigation, conducted in this affair by an impartial official, from Ottawa. I would also urge the Minister to approve an enrollment of ninety pupils at the Residential R.C. School and the services of a third teacher, paid by the Department.

Sincerely Yours in Christ and M.I.

F. M. Michaud O.M.I.

September 14, 1938

Rev. M. Michaud, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Michaud:-

Your letter of Sept. 11th awaited my return this afternoon from the Catholic Hospital Convention now being held in Calgary. I will be engaged with it also to-morrow.

I am willing to help you in the matter of which you write, but I am ignorant of the Government requirements for the choice of school. Nor do I know if Mr. Waller may be acting on Departmental instructions.

The Bishop's appeal to the Minister of the Department should be the last resourse. I do not know what actions you have taken thus far.

However, I do not think you will gain anything by repeating what Waller is alleged to have said about "destroying the Church". If you heard him say it, it might be used. But we never gain, on either side, by the accusation of bigotry.

I do not know Waller, but he has had dealing with the Chancery. Would it be better for me to start by protesting to him? His reply would let us know if we should go higher. What is Waller's initials and address?

Have you sent this matter to Fr. Laviolette in Ottawa?

In any case clear up the above points and I will do what I can to help you. A reply should come at once, as I will be out of Calgary most of next week.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

August 1st, 1956.

Rev. M. Michaud, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Michaud:-

I have received today your letter of July 30th with regard to the pilgrimage. You may have permission for an open-air Mass, provided there is no wind or inclement weather and respect for the Blessed Eucharist and the Mass is guarded. These conditions must be truly verified, as it does no honor to the Mass to have altar cloths blowing in the wind, candles extinguished, and sometimes even the sacred host in danger of being blown from the altar. Of course, the Mass must be offered on a consecrated altar-stone.

The second permission that this Mass be in the afternoon at 4:30 is also granted provided you intend the pilgrimage only for your own people. But if you are going to invite people from neighboring parishes, you must get the priests of these other parishes to agree to the afternoon Mass.

I sincerely hope that the pilgrimage is a success and does good among your people.

I did not know that you were erecting a chapel or, if you told me, I have forgotten it. I find no correspondence about it, yet canons 1162 and 1192 require it. Is it to replace the school chapel or the parish church?

Regarding its blessing, a great deal depends upon its purpose. A chapel, if it is intended to be a semi-public oratory, need not necessarily be <u>solemnly</u> blessed. However I have no objections to performing this ceremony, provided the canon law is carried out regarding it. I expect to be visiting some parishes in your vicinity in September, but this may not be before school opens. First I must know what this chapel is needed for and I must give permission for its erection.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

August 11th, 1956.

Rev. M. Michaud, O.M.I.,
Sacred Heart School,
Brocket, Alberta.

Dear Father Michaud:-

I have received your letter of August 9th in which you request permission to erect a new chapel to replace that already in use in Sacred Heart School. Satisfied with the reasons you submit for this new chapel and that sufficient funds for its maintenance will be available, this will grant you the permission required by Canons 1162 & 1192 to proceed withs its construction.

When it is sufficiently constructed, it will be necessary for you to notify me so that I can have it inspected according to Canon 1192 N.2 and then issue the letter of canonical erection. This inspection is necessary especially since your plan indicates a room over the chapel. At that time, kindly tell me its title, which doubtlessly will be the same as the old chapel.

Further since you intend to put the old chapel to other uses it is necessary for you to obtain from me a letter of reduction (Can. 1192 #3)

We can settle about the Dedication of the new chapel in due course.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Act of Reduction

To Whom It May Concern:-

Since Sacred Heart chapel in Sacred Heart School on the Peigan Reserve was presumably dedicated in solemn form on its erection, and has been used as a semi-public chapel for many years, and is now being replaced by a new chapel; and since according to canon 1170, a chapel cannot be employed for any other purpose than ecclesiastical until an act of reduction is issued by the Ordinary; therefore, by this letter, the aforesaid chapel is reduced and permission is granted to place it "in usum profanum non sordidum", provided all church symbols and furniture, such as altars, the Way of the Cross, Holy Water fonts, etc., are removed.

Given at Calgary on the 26th day of August 1956.

Bishop of Calgary

Chancellor

Bergan file
Sept

September 13th, 1956.

Rev. M. Michaud, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Michaud:-

In reply to your letter of September 7th received yesterday, I enclose the canonical erection of the new chapel. You may bless it with the short "Benedictio loci". This will not prevent the solemn dedication, if you want it, at a future date.

You should send me a statement of the date when you bless the chapel and of the fact that you used the "Benedictio loci".

If you are going to use a new tabernacle, it should also be blessed with the "Benedictio Tabernaculi seu Vasculi", which you will find in the Ritual. As it is a reserved blessing, this will give you permission to bless it.

I have heard nothing about the school teacher of which the Department wrote me. There hasn't even been a request for help in getting a teacher.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

August 15th, 1957.

R. F. Battle,
Regional Supervisor of Indian Agencies,
10363 - 108th St.,
Edmonton, Alberta.

Re: Fishcid, N.S. Mr.

Dear Sir:-

I have received your letter of August 8th in reference to the Teacher situation in the Peigan R.C. Day School.

Despite the particular circumstances in the present case, which may warrant special consideration, I cannot rescind the principle stated in my letter of August 29th, 1956. It is not a fear, as you state, "of influencing adversely the religious persuasion of the children under the teacher's care. This is hardly possible when the teacher's own family is Catholic. Nor do I fear the lack of religious instruction, but I am being asked to void an essential principle on which Catholic schools exist - and act which will be taken as a precedent elsewhere where the special circumstances of this case do not exist.

The supply of teachers, as you are experiencing it, seems different from conditions prevailing here. The Public School of Calgary cannot procure a sufficient number of Protestant teachers and is employing Catholic teachers.

In my letter of last year, I offered to help you find a Catholic teacher. I received no request for help. I have nothing to do with the employing of Teachers anywhere in this area. To procure one now, two weeks before school opening, is quite difficult task. Had this request come to me earlier, I might have succeeded. However despite the difficulty, I am willing to try, but I should be provided with some information on the qualification required, etc.

Yours sincerely,

Bishop of Calgary

Brocket Day School

August 18th, 1927.

Very Rev. G. Michaud, O.M.I.,
Provincial,
9916 - 110th St.,
Edmonton, Alberta.

Dear Father Michaud:-

The enclosed came to me yesterday. I am sending you also my reply.

I am not familiar with the situation at the Brocket Day School. I have heard nothing about it since I replied to Battle's letter a year ago. But it seems to me that Battle is attempting to put me in a position in which I will be obliged to say he may hire a Protestant teacher.

Whatever the merits of the present case where the father and mother are teachers - one Protestant, the other Catholic, - I do not think I should be forced to say that he may hire a Protestant. If the Department ever received that permission from me, it would be used across the country.

His statement about the number of Protestant applicants seems exaggerated. I state in my letter, the situation here in Calgary. The Public School Board is actually hiring Catholic teachers because it cannot procure Protestant teachers. The Separate School Board has its full quota, and has refused applicants.

To procure a teacher at this date is practically impossible. Why then, if Battle is sincere, did he leave the request for my help so late? Evidentally he wants me to fail so that I will be forced into permitting him to hire a Protestant.

I have asked our School superintendent to provide me with the names of those refused by our Board. At this date, of course, all of them may have schools.

However you are familiar with the situation at Brocket. If you wish to deal directly with Battle, I will be pleased, as my interpretation of this whole matter may be incorrect.

I wish you to return Battle's letter to me as he may write again.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

FIELD SERVICE

CANADA

PLEASE QUOTE FILE

Flikeid, N. E. Mr.

DEPARTMENT OF CITIZENSHIP AND IMMIGRATION

INDIAN AFFAIRS BRANCH

10363 - 108 Street,
Edmonton, Alberta,
August 28, 1956.

His Excellency Bishop Carroll,
910 - 7A St. N.W.,
CALGARY, Alberta.

Dear Bishop Carroll:

I have discussed with Father Michaud, Father Provincial here in Edmonton, a problem that has arisen at Brocket on the Peigan Reserve, and he has suggested that I refer it to you. The Department operates two Indian Day Schools at Brocket, one with three classrooms for the R.C. children, and the other with one classroom for the Protestant children. We have employed Mr. and Mrs. N. E. Flikeid on the following basis:

(i) Mr. Flikeid, who is Lutheran, to teach in the Protestant School.

(ii) Mrs. Flikeid, who is Roman Catholic, to teach in one of the R. C. classrooms.

I am assured in this case that the Flikeids, who have two children, are raising them in the Catholic faith. Unfortunately we have not been able to obtain the services of two other Roman Catholic teachers to complete our staff at the R.C. School. We have an offer from a Miss Trodden of Pincher Creek to teach on a temporary basis, but we must still find an R.C. teacher for the remaining classroom and a replacement for Miss Trodden at a later date.

We are able to obtain the services of another Protestant teacher if Mr. Flikeid could be permitted to teach in the R.C. School with his wife. We would assure you that the classroom would still operate under Catholic auspices in that provision would be made for religious instruction in the Roman Catholic faith as is required by our regulations. Mr. Flikeid is quite prepared to teach on this basis if he could have your permission to do so.

.....2

I am attaching a stamped, addressed envelope, and hope that I can have your early reply so that the necessary arrangements can be made to enable the children of both Protestant and Roman Catholic faith to attend school on opening day, September 4th.

Yours very truly,

R. F. Battle,
Regional Supervisor of Indian Agencies.

RFB:lw

cc: Supt. Woodsworth

cc: Indian Affairs Branch - Ottawa.

August 29th,
1956.

R.F. Battle,
Regional Supervisor of Indian Agencies,
10363 - 108th St.,
Edmonton,
Alberta.

Wilkeid, N.E. Mr.

Dear Sir:-

I have been asked by Bishop Carroll to acknowledge your letter of August 28th received today with reference to the above matter.

It is regrettable to learn that you are having difficulty filling a teaching post at Brocket with a Catholic teacher. However, on principle it would be impossible to consider the employment of a Protestant teacher in a Catholic classroom. We will try to help you find a Catholic teacher.

Sincerely yours,

Chancellor

Missionnaires Oblats de Marie Immaculée
Administration Provinciale
9818-110e Rue
Edmonton -:- Alberta

September 18 19 56

Most Reverend Francis P. Carroll, D.D.
Bishop Of Calgary,
Calgary , Alberta,

Your Excellency,

I wish to thank Your Excellency very kindly for your letter of August 29 , and specially for the letter You have addressed to Mr . Battle the Regional Director of Indian Affairs . I hope he will keep your letter in file and read it at times . It was not the first time that the had been trying to impose protestant teachers in some of our schools.

The set up in Brocket is more satisfactory as a 4th room has been opened at the residential School with a Sister teaching. It serves as Day school and the children are brought by Bus every day.

Your Excellency, I am
Sincerely Yours in O.L. and M.I.

Guy Michaud o.m.i.
Guy Michaud , O.M.I. prov.

DOCUMENTUM PRO ERECTIONE

S. VIAE CRUCIS

POSTULATIO

Excellentissime ac Reverendissime Domine:-

Infrascriptus orator, Martinus Michaud parochus Ecclesiae Sti. Pauli, Brocket, dioecesis Calgariensis, humiliter petit a Dominatione Vestra licentiam, qua valeant erigi S. Viae Crucis Stationes in ~~ecclesia~~ Oratorio Scholae Semibordis hujus paroeciae.

Quam gratiam etc.

Fr. M. Michaud, OMI.
parochus

Datum apud Madeod, die 9 mensis Maji 1958.

LICENTIA Rmd. ORDINARII

Concedimus, ut S. Viae Crucis Stationes erigantur in loco de quo in praefatis precibus.

Datum Calgariae hac die 10 mensis Maji 1958.

+ Franciscus P. Carroll
Episcopus Calgariensis

Vigore ~~facultatis mihi commissae~~ auctoritatis ordinariae ego Franciscus Patritius Viam Crucis cum adnexis indulgentiis erexi die 10 mensis Maji 1958 in loco ut supra in precibus, juxta regulas a Rituale Romana praescriptas.

In quarum fidem testimonium hoc mea manu subscripsi hac die 14 mensis Maji 1958.

+ Franciscus P. Carroll
Ep. Calgariensis.

Sacred Heart School. Brocket, Alta.

June 16 th, 1958.

His Excellency Francis P. Carroll,
Bishop Of Calgary,
910 seven A Street,
Calgary , Alberta.

HisExcellency,

On September 13, 1956, you granted Father Michaud, O.M.I the permission to bless the new chapel at Sacred Heart School in Brocket.with " Benedictio Loci".

On October 7 th, 1956, the new chapel was blesed by Father Paul-Antoine Hudon,O.M.I. delegated by Rev. Father A. Anderson. For the blessing of the chapel, father Hudon, O.M.I. used the "Benedictio loci".

Ihave the honor to be , your excellency, your priest submitted in Christ and Mary Immaculate.

Fr. Martin Michaud, O.M.I.

Fr M. Michaud OMI

His Excellency
Bishop F. P. Carroll
910 - 7 A Street N. West
CALGARY, Alberta

Sacred H. Sch.
Brocket Sept 7, 1956

Your Excellency:

Due to the opening of our school, which is still very unsettled, I neglected to answer your last letter. Father Anderson, our dean, has visited our chapel. I hope, Your Excellency, will approve of our new location. I was very sorry to hear that will be unable to visit us soon. I am hereby asking your permission to bless it "BENIDICTIO LOCI". We will keep the title "Sacred Heart" for the new chapel.

Yours truly in Christ & M.I.

M. Michaud OMI
Rev. M. Michaud O.M.I.
Principal

St. Anne's Catholic Church

P.O. Box 101
BLAIRMORE - ALBERTA

Brocket School Chapel

August 31st, 1956.

Most Reverend F. P. Carroll, D. D.
Bishop of Calgary.

Your Excellency;-

I visited the new chapel at Brocket School yesterday and it answers all the requirements to assure its fitness as a semi-public chapel.

I also wish to explain the absence of all the priests here from Father Trawici's funeral. Father Fleming was asked for a Solemn Mass at a funeral in Coleman scheduled for the same morning so that tied up Father Henke and myself as well as Father Fleming. I wish to add that things are really fine down here now with such fine priests as neighbours.

Respectfully and Sincerely,
Anthony Anderson

Brochet

To Whom It May Concern:

On the request of Rev. M. Michaud, O.M.I., parish priest of St. Paul's parish, Peigan Reserve, for the establishment of a semi-public chapel at Sacred Heart Residential School, Peigan Reserve, to replace the chapel in existence there for many years, and for the use of the Community of the Sisters of Charity, the school pupils and personnel of the School:

Understanding that the necessary funds for the maintenance of the chapel and for defraying the cost of religious worship in it, in accordance with Canon 1162 #2 are and will not be wanting, and that the pastor of St. Paul's parish, Peigan Reserve, as required by Canon 1162 #3, has no objection to its erection;

Having inspected according to Canon 1192 #2 through our delegate, Very Rev. A. Anderson, the chapel and found it properly fitted; and being convinced of the great utility for religious life which the new chapel will provide;

In virtue of our ordinary authority, as granted by Canon 1192 #1 and by this present letter, the necessary permission is hereby granted to establish in the above-named Residential School, this chapel with the status of a semi-public oratory and under the title of the Sacred Heart of Jesus, for the use of the Sisters of Charity, the school pupils and personnel and others of the Faithful in so far as the use made by the Faithful will not prejudice the rights of the parish of St. Paul, Peigan Reserve.

It is further permitted that in this chapel, Holy Mass may be offered, the Divine Offices recited, and all other pious exercises in the worship of God and in honor of the Blessed Virgin and the Saints, authorized by the Church, may be conducted.

This present concession of a semi-public chapel is granted only under the following conditions required by the Sacred Canons:-

1. that no door or window of the chapel lead from the chapel into the house of lay people, or that the chapel be put to any domestic use or employed for any other purpose than as a chapel without permission;

2. that the room above the altar, if such exists, be not used as a bed room, without permission from the Holy See;

(OVER)

3. that the Faithful who do not live in the School be admitted to fulfill their Sunday and Holyday attendance at Holy Mass only for just and reasonable cause, without detriment to the parish organization, and not habitually without the consent of the parish priest or the bishop;

Further, in virtue of our ordinary authority and by this present letter, we permit that in the aforesaid semi-public chapel, after its solemn dedication or a simple blessing "ad locum", the Most Holy Sacrament of the Eucharist may be reserved permanently, provided

1. that Holy Mass be offered at least once each week (Canon 1265);

2. that all other liturgical laws and prescriptions which concern the safety and adornment of the tabernacle, the custody of the tabernacle key under the direction of the priest, (Canon 1269) and the sanctuary lamp, etc. (Canon 1271) be faithfully observed.

These present concessions are granted by us until they are revoked either by us or our successors in the Episcopal See of Calgary.

Given at Calgary under our signature and seal and the signature of our chancellor this 13th day of September 1956.

Bishop of Calgary

Joseph E. Le Fort

Chancellor

August 26th, 1956.

Very Rev. A. Anderson, V.F.,
P.O. Box 101,
Blairmore, Alberta.

Dear Dean:-

Father Michaud at Brocket School has constructed a new chapel and asks for its use or dedication before school opens. I cannot visit Brocket before that date. Nor can I issue the necessary permission until I or my delegate has inspected it (Can. 1192 #2). I wish you would make this inspection if it would not be too inconvenient.

If you have seen the chapel recently and looked it over, you need not make a special visit. The object of the inspection is to make sure that it is fitting as a semi-public chapel.

If Father had followed our Building rules all this would have been saved. However if you think the chapel is properly constructed and situated - i.e., canonically and liturgically - either from what you have seen of it or by a special visit, kindly send me your opinion, and I will issue the letter of erection.

Thanking you and with sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Sacred Heart School -
Brocket Alta -

July 30/59

Most Reverend Francis P Carroll D.D.
910 - 7 - Street N W -
Calgary

Excellency,

Every year, Our Blessed Mother see the number of those who are comming to Her little Grotto of Sounds increasing.

In the last past years, we were privileged to have permission to offer Mass at that grotto - We are comming to seek permission again this year to offer the Holy Mass at 4 o'clock in the afternoon on august the sixteenth -

Looking forward for a favorable answer from your excellency -

Yours devotedly in Christ and Mary Imm.

Fr Paul Antoine Hudon omi
Brocket

*

Sacred Heart School
Brocket Alta.
Nov. 29th - 1960.

His Excellency Francis P. Carroll.
910, 7A Street.

His Excellency,

I request of your excellency the dispensation to perform the sacrament of marriage to the following couples during the Advent.

Jordan Morning Bull to Peggie (Angeline) Card
Claude Lafalme to Liliane Morning Bull
Jimmy Knowlton to Justine English -

These marriages won't have any solemnity.

Yours respectfully in Christ Mary Thm.
F. Paul Mat. Hudon. o.m.i.

July 30th,
1959.

Rev. Paul Hudon, O.M.I.,
Brocket, Alta.

Dear Father Hudson:-

The Bishop grants the necessary permission for you to offer Mass at the Grotto on the afternoon of August 16, as you request in your letter received today.

Wishing you every success in this function and with kind regards,

Sincerely yours in Christ,

Chancellor

Reverendo Paulo Hudon, O.M.O.,
Brocket, Alberta.

Jordan Morning Bull / Peggie (Angeline) Pard

Claude Lapalme / Lilianne Morning Bull

Jimmy Knowlton / Justine English

Licentia ad celebrandas tempore elapsae solemnitates horum matrimoniorum, salvis legibus liturgicis, concedit ur.

Cancellarius

Datum Calgariae, die lunae decembris anni 1960

N.B. These permissions may be used if proportionately grave reasons exist.

September 18th, 1960.

Rev. P. Hudon, O.M.I.,
R. C. Reserve School,
Brocket, Alta.

Dear Father Hudon:-

Your letter of September 13th arrived this morning which the Bishop handed over to me.

The dispensation for three banns granted on September 12th, 1960 was for George Albert Little Moustache and Emily David. In your letter of the 13th you ask for a mixed marriage dispensation for George Yellow Horn and Emily David. Which is the correct name?

Since Emily David was baptized a Catholic there cannot be a dispensation for mixed religion. What is required is to be found under canons 1065 and 1066 of your code. In other words, if a grave reason exists for this marriage, then you must have her sign the promises (as found on an application for a dispensation form) that she will raise the children as Catholics and not interfer with the Catholic religion of her spouse. Then you must seek the permission of the Bishop to go ahead with this marriage. If and when both of the requirements are fulfilled, then the Bishop can act, but not before.

With kind regards,

Sincerely yours in Christ,

Chancellor

Sacred Heart School
Brocket - Alta.
Sept - 13th 1960

His Excellency Francis P. Carroll.
910, 7th Street. NW -

His Excellency

Last Friday, I asked to your Excellency a dispensation of banns for George Yellow-Horn and Emily David, both Catholics -

However Emely had only been baptized Catholic and raised in protestant school - Almost five years ago, the missionary had give her some instructions and went away - She spent two years in a school kept by the Sisters at New York - Last year she was at Emmaston School Holbeme - Father Paradis - OMI, give her instruction every morning during catechism's classes. Still, she says never wants to be a catholic and required very definitely a mixed marriage -

Is your excellency in the case will grante permission for a mixed marriage for the sake of her future husband ?

Yours devoutedly in christ and Mary Immaculate.

Fr. Paul Aptt Hudon OMI

September 12th, 1960.

Rev. F. Hudon, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Hudon:-

Your letter requesting faculties to absolve Mrs. Julia Shae (Nee: Stuckel) from the censure she incurred by her marriage before a Protestant minister, was received this morning.

Faculties are granted you to absolve her. You must warn her, however, that if she returns to live with William Shae the censure is re-incurred. You must also give her a suitable penance.

Also, Father, if she ever wishes to marry again she must go through the formality of having her first marriage declared null by the Bishop. The procedure for this can be found on pages 21 & 22 of the Diocesan Faculty Booklet.

With kind regards,

Sincerely yours in Christ,

Chancellor

August 9th, 1960.

Rev. Paul Hudon, O.M.I.,
R. C. Reserve School,
Brocket, Alberta.

Dear Father Hudon:-

His Excellency, Bishop Carroll, has asked me to answer your letter of Aug. 5th and say that he grants the faculties of the diocese to Rev. Armand Paradis, O.M.I., to preach at your pilgrimage and to hear confessions.

With kind regards,

Chancellor

Sacred Heart School
Brocket Alta
Sept 10th 1960

His Excellency Francis P. Carroll.
910 - 7th street N.W -
Calgary.

His Excellency

I humbly request from your Excellency jurisdiction to absolve from Excommunication Mrs Julia Shae, a catholic, married in the presbyterian church in 1952 (maiden name: Julia Stuckel, Fort William Ont). who is now working at Sacred Heart School and wishes to receive the sacraments. Her Husband left her over three years ago (Husband's name: William Shae, Alta).

Respectfully in Christ & Mary Immaculate
Fr Paul Mt Hudon OMI.

July 19th, 1960

Rev. P. Rudon, O.M.I.,
S.C. Reserve School,
Brocket.

Dear Father Rudon:

Bishop Carroll grants permission for an outdoor Mass for the annual pilgrimage for this year, provided the altar on which the Mass is offered is protected from possible rain and wind.

Sincerely in Christ,

Secretary

Sacred Heart School
Brocket Alta.
Aug. 5th 1960.

His Excellency Francis P. Carroll
910, 7A Street N.W.
Calgary

His Excellency

Fr. Armand Paradis, OMI. from Indian School Hobbema, is asked to come and preach at our little pilgrimage to our Lady of Lourdes. Would His Excellency grant him faculties in his diocese for the circumstances? - He would also have to hear confessions

Yours in Christ and Mary Immaculate,

Fr. Paul Aug. Hudon OMI.

Sacred Heart School
Brocket - Alta
July 17th 1960

His Excellency Francis P Carroll.
910. 7A. Street N.W.
Calgary. Alta.

His Excellency

As in the past years, we humbly ask your excellency to grant us permission to offer the Holy Sacrifice of the Mass at the little Shrine of Our Lady of Lourdes on August the 14th - at 4 o'clock p.m -, situated on the side of the hill behind Sacred Heart School.

Yours respectfully in Christ + Mary Imm.

Fr Paul Mont - Hudon - omi.

for the annual pilgrimage
provided the altar on which the Mass
is offered is protected from possible
rain and wind

13
40/
680

Appil 21st, 1961

Rev. M.Michaud, O.M.I.,
R.C. Reserve School,
Brocket.

Dear Father Michaud:-

I have received your letter of April 18th and I have marked down June 8th at 2 p.m. for your Confirmation. I thank you for your invitation to lunch. However as this would necessitate an earlier start from Calgary, I would prefer to take a "little" lunch after the ceremony.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Sacred Heart Ind. School
Brocket, Alberta
April 18, 1961.

His Excellency Francis P. Carroll
Calgary, Alberta.

Your Excellency.

Your letter was most welcome. I appreciate it greatly to see that you are putting yourself out of your way to come to Brocket.

We would appreciate June 8th for the ceremony as our children are in school.

It would be an honor for us if your Excellency would have lunch with us. If so, could we be notify a few days before.

Sincerely yours in X. & M. I.

Fr. M. Michaud OMI.

Sacred Heart Ind. School
Brocket. Alberta
April 14, 1961

His Excellency Bishop J. T. Carroll
Calgary, Alberta

Your Excellency.

Most likely you are aware of the latest decision of the Indian Department regarding the closing of our Residential school this coming June.

We had hope to be in operation for another year the way things were going. This Thursday in a conversation with Mr Gooderham, school inspector, I learn that the Department even wants to built prefab. classrooms while the main block of classes be built, and this to be able to make away with the set-up we have.

It seems that the Department is afraid that the Indians will make pressure to keep the residence open for the orphans.

Due to this situation, could we hope to have confirmation before June this year. We had intended to wait til next spring. As we have a good number of our pupils still in residence, it would be easier for the teachers. We are aware that your confirmation program is already completed yet if it would be possible we would appreciate it greatly.

Sincerely Yours
Fr H. Michaud O.M.I.

April 15, 1951

Rev. M. Michaud, O.M.I.,
R.C. Reserve School,
Brocket, Alta.

Dear Father Michaud:-

I have received your letter of April 14th. It seems most difficult at this time to find a place for Confirmation at Brocket before June, without making a special journey for the purpose. The various itineraries have already been made. The only dates which would not entail this would be Thursday, June 8th - for a ceremony at Brocket in the early afternoon on my way to Taber; or on my way back from Lethbridge on Saturday June 10th, a late morning ceremony at Brocket. Kindly let me know by return mail if these June dates, and which one, are satisfactory.

The closing of the residential school at Brocket is an unfortunate happening, but it is evidently inevitable. The more we rely on Government help in any of these things, the less we can expect to say in what happens.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Brocket

April 20th, 1961

Mother M. Mann,
Grey Nuns' Convent,
1190 Guy Street,
Montreal 25.

Dear Mother Mann:-

The provincial of the Oblate Fathers, Rev. G. Michaud, has asked me to write you regarding the retention of the Sisters at Brocket. The provincial of your Community was here last week and gave me the impression that at least two Sisters would continue to teach in the Day School which is replacing the Indian Residential School. Now Father Michaud informs me that your Community is hesitant about this arrangement.

I have no doubt that the complete withdrawal of the Sisters would have an adverse effect on the work of the Fathers. The Sisters have been on the Reserve for so long and have accomplished an excellent apostolage. I am sure that whatever is causing the hesitancy could be removed. I sincerely hope that you will give this problem a sympathetic and favorable consideration. A decision is necessary by Father Michaud without delay to inform the Superintendent for teacher requirements.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Missionnaires Oblats de Marie Immaculée
Administration Provinciale
9918-110e Rue
Edmonton -:- Alberta

Brochet

April 18 1961

Most Reverend F.P. Carroll , D.D.,
Bishop Of Calgary,
Calgary , Alberta.

Your Excellency ,

I have mentioned to Your Excellency last February that the Department of Indian Affairs , had the intention to close the Sacred Heart Residential School next june .

At that time the Sisters (grey nuns) gave me to understand that the would continue to teach at the new Day School .
Presently they seem hesitant . The objections seem to come from the Mother House .

I am sure , Your Excellency that a word from you would decide them to stay . We really need them . We have promised the Indians that they were going to continue as teachers . And it is urgent that we get this decision so that I may notify the Superintendant.
We expect that they will give us 2 teachers .

I think that since Mother General is sick , Mother Mann looks after things .

I am very thankful , Your Grace , for this kind help.

Yours , sincerely in O.L.,

G. Michaud

G. Michaud , O.M.I.,
Provincial.

P.S. Mother Mann's Address:
1190 Guy St.
Montreal 25.

Brocket

April 20th, 1961

Very Rev. G. Michaud, O.M.I., prov.,
9916 - 110th Street,
Edmonton.

Dear Father Michaud:-

I have received your letter of April 18th this morning and I have written Mother Mann as you request regarding the Sisters and the Day School at Brocket.

The Grey Nuns' Provincial was here last week and she gave me the impression that the Sisters were going to remain at Brocket. The problems seem to center on two points. Only two teachers could be provided, but the house would demand four Sisters, which the Community did not seem anxious to provide. I gave her examples of convents in this diocese with only 3 Sisters. She argued against one being left alone all day. I argued that if a fourth must be provided, she might be employed as a nurse. I understood she would recommend an arrangement for three Sisters.

The second point concerned a convent. I told her that if the teaching Sisters were paid the full salary, it was customary for them to supply their own accommodation either by rental fo r a teacherage or for a convent. In the case of the latter the arrangement could be made on a rental-purchase basis so that Mothe Sisters should leave at a future date, they were making no investment, unless their rents had equalled the cost.

Both points, of course, should be settled by the Community, but neither of them seemed to me sufficient for the withdrawal of the Sisters.

I sometimes wonder if the General Administration really understands the local situation. They should, as both Mothers Mann and Dorais know Western Canada.

I sincerely hope that the Sisters do not withdraw. Their apostolate has been two long and too successful.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Brocket, Alberta
Dec 4, 1961

Chancery Office
Calgary Alberta,

Dear Father,

Last week, I was speaking with Father Tardif of Peinchas Creek. He showed me the boundary of his parish on the east side. According to our finding on the map, his parish comes to the limit of the reserve. It seems to go straight north. If so there are some families that are out of his parish and no in mine.

It seems as if the limit of his parish on this side was made way back before part of the reserve was sold to some white people.

I would like to know the limit then of my parish — is it the actual reserve land of the Indians — or the old boundary.

You could compare the west side of Brocket to the East side of Peinchas Creek.

Yours in X^T + M.I.

Father W. Michaud O.M.I.

Brocket, Alberta
Dec 5. 1961.

His Excellency J. P. Carroll
Calgary, Alberta

Your Excellency.

The closing of our residential school has left me almost at a lost. After 10 years, it is rather queer to see others giving orders now. I must say that Sister Tomache, principal, is doing a fine job.

I am still taking my meals and sleeping at the school. I am working from the rectory during the day time.

Thanks to our lay brothers, the priest will be proud of his little house. It is almost finished.

Before completion, I wish to ask permission to have a little chapel in it. We have among a good room for it. As yet there is nothing in the room. If permission is granted, I want to have an altar built, suitable for the size of the room. I would keep the Blessed Sacrament there, as our church is not heated during the week.

Yours, respectfully in Christ. M. I.
J. M. Richard OMI

December 7, 1961

Rev. M. Michaud, O.M.I.,
R.C. Reserve School,
Brocket, Alta.

Dear Father Michaud:

I have received your letter of December 5th. You can expect that it will take some time before you get used to the new arrangement on the Brocket reserve. It is good to hear, however, that Sister Gamache and the school are fairing well.

With regard to the chapel in the rectory, the only reason you give for it is that you do not heat the Church in the winter. This raises the question as to the purpose of the chapel, because I have no faculty to grant private chapels in parish rectories. Permission for these must come from the Holy See.

However there are two ways in which I can act. 1st We have an apostolic indult to allow the saying of Mass in rural areas in a temporary chapel in the rectory or sacristy during the winter months. But this does not mean that a permanent chapel need be set up. It requires only that the place for the Mass be decent. Moreover, it does not allow the reservation of the Blessed Sacrament in this temporary chapel. There is nothing against the reservation of the Blessed Sacrament in an unheated church. If the unheated church is your reason, I can permit Mass in a temporary chapel for the winter with the above restrictions. 2nd Common law allows me to authorize a semi-public chapel to answer the needs of a community or of the people. Such is practically the same as a church. To obtain this, you must state how the necessity of the people or your community will be served. The chapel has to be inspected by myself or delegate. There can be no bedroom over it. When all this is done, I have to issue a letter of canonical erection. Whether this applies to your circumstances, you will have to say. But you can easily understand that there should not be a multiplication of chapels in close vicinity to each other.

How are the Sisters managing ? Have they moved to the village and if so, what are they doing about a chappl ?

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

December 7,1961

Rev. E. Michaud, O.M.I.,
R.C. Reserve School,
Brocket, Alta.

Dear Father Michaud:

Your letter of Dec. 4 was received this morning. I can understand your question of Parish Boundaries. The answer to your problem is that the area of which you speak is in Fort Macleod Parish. Fort Macleod completely surrounds the Reserve on the West, North and East. It comes in between the Reserve and Pincher Creek Parish. Your boundaries are the limits of the Reserve.

The School statistics for Brocket have not been received. Could you send them in as soon as possible.

With kind regards,

Sincerely yours in Christ,

Chancellor

Brocket, Alta
Dec 11, 1961

Rev. Father Vornbrock
Calgary, Alta

Dear Father,

Thanks for your information about parish boundaries. I would have like to have it in number. i.e. section lines.

Regarding school statistics, I don't recall of having receive any forms. Could you please send me another one, please.

Could I have jurisdiction for confessions and preaching for Fr. P.A. Hudon ofmc. who will be coming to help me during Xmas season. He was here last summer before being transferred to Edmonton's College.

Sincerely

Fr. E.M. Michaud OMI

December 15, 1961

Rev. M. Michaud, O.M.I.,
Catholic Church,
Brocket, Alta.

Dear Father Michaud:-

Your letter of the 11th was received this morning.

Enclosed is the form for the School Statistics.

Faculties are hereby granted to Fr. P.A. Hudon, O.M.I., to help out at Christmas.

In regard to the boundaries of your parish, we follow the boundaries set down by the Provincial Government for the Peigan Reserve. They should have some maps of this area at the Indian Agency. It is rather complicated to follow section by section so I would suggest you try to get one of these maps. If you can't, I will try to work out the legal description from one of ours.

With kind regards,

Sincerely yours in Christ,

Chancellor

January 31st 1962

Dear Father Michaud:

Your 1961 parish reports awaited my return from Edmonton. I thank you for them. With the drastic change in your parish, in the closing of the boarding-school, there is little need of making comparisons with other years. But you have done very well as the reports show and you are deserving of credit. Perhaps the new arrangement may work out in the long run to the advantage of the parish, which you can handle as every parish priest does. May God continue to bless your efforts.

Be assured of my appreciation,

Yours cordially in Christ,

+ Francis P. Carroll

Bp of Calgary

March 21, 1962

Rev. C. Trappier, O.M.I.,
Catholic Rectory,
Brocket, Alberta.

Dear Father Trappier:

This is to welcome you back to the diocese after nearly five years absence. This will also grant you the faculties of the diocese and also the faculties necessary to be pastoral administrator of St. Paul's parish, Brocket.

As the appointment of parish priests demands the formality of presentation to the Diocesan Council, I will notify you when this has been done. In the meantime, you have all the faculties to administer the parish.

With sincere good wishes for your success,

Yours cordially in Christ,

Bishop of Calgary

Onion Lake Indian Residential School,
Lloydminster, Sask.
April 4, 1962

His Excellency Bishop F.P. Carroll, D.D.,
910-7A Street N.W.,
Calgary, Alta.

ack
Apr. 7/62

Your Excellency;-

My wish was to stop in Calgary on my way here to Onion Lake, Sask., but due to the rush in the changes, I was unable to do so.

I would like to thank you sincerely for the paternal guidance you have given me during my stay in your diocese. I am only sorry that I didn't always fulfill my duty as efficiently as I should. I was sorry to leave Brocket, specially after almost eleven years as missionnary with our Peigan Indians.

I must say that the staff, the children and parents of Onion Lake have made me feel already one of them. The Sisters of Assumption have been extra kind here, so I feel at home. I do hope to help them all in the spiritual life. With the help of God and our Blessed Mother, I might be able to follow in the footsteps of our old Missionnaries.

May I offer you my humble prayers in thanksgiving for your charitable understanding and help while I was in Brocket.

Sincerely in J.C. & M.I.,

Fr M Michaud omi

MM/yl.

Fr. M. Michaud, o.m.i.

Brocket, Alta
July 16, 1962.

Most Rev. F. P. Carroll
Calgary. Alta

Your Excellency,

I request the permission to say an afternoon Mass at the Grotto, on the occasion of the Pilgrimage and the visit of the Statue of Our Lady of Fatima on August the 12th.

Sincerely yours
C. Trappier O.M.I.

Granted July 17, 1962

Brocket, Alta.
July 25, 1962.

Most Rev. F.P. Carroll,
Calgary, Alta.

Your Excellency,

I read your letter of Dec. 7th, 1961 to Father Michaud concerning the chapel in the rectory. I think the 2nd case mentioned can be applied to the rectory, since this chapel will serve for the Oblate Community of Brocket. At the present I am alone, but I will not be surprise to have a companion in a near future. So I request the permission to have a semi-public chapel in the rectory.

The sisters are gone for the summer. They will occupy an apartment in the new teachery. On their return they will contact you about a chapel in their new home. I intend to say mass at their place during the school-days, but they will come to the rectory on Saturday.

Sincerely yours in J.C. and M.I.

Clement M. Hoffman OMI

July 26, 1962

Rev. C. Frappier, O.M.I.,
Catholic Rectory,
Brocket, Alberta.

Dear Father Frappier:

I have received your letter of July 20th.

The only reason given by Father Michaud in his request for a rectory chapel was that the church was not heated in the winter. I have not renewed the faculty for a temporary winter chapel to which I referred in my letter to Fr. Michaud on Dec. 7, 1961. Too few requested it to warrant it. Hence I cannot now grant this permission.

With regard to semi-public chapels, my grant is governed by common law, which you should read. It seems most extraordinary to me that you would need a community chapel for one or even two persons, which you will not use for Mass during the school-year, with the church close by; and another chapel for two or three Sisters. As I told Father Michaud there should not be a multiplication of chapels in close vicinity. The Blessed Sacrament is not reserved for our personal and individual convenience but for the spiritual good of the Faithful, whether they belong to a community or not.

Without knowing the reasons why you ask, I can merely surmise that you are seeking a private chapel in the rectory. And this is granted only by the Holy See in this case, two things have to be sought -Mass and the reservation of the Blessed Sacrament. I have to have an indult from the Holy See for the reservation of the Blessed Sacrament in the episcopal chapel.

It would be good pastoral practice to attempt to induce a few of the laity to assist at daily Mass, to visit the Blessed Sacrament, etc. And the church is the proper place for this.

I think, therefore, you will have to clarify your reasons for a rectory chapel, before I can act.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

To Reverend Clement Frappier, O.M.I., Peigan Reserve,

After fulfilling the requirements of Canon Law by seeking the advice of the Diocesan Consultors in the appointment of parish priests, with confidence in the recommendation of your provincial superior and on his presentation, by this present letter, I appoint you, until otherwise decreed by me, as the parish priest of the St. Paul's Church, Peigan Reserve, with its care of souls, granting you the necessary rights and faculties as parish priest of this church in accordance with the sacred canons and our diocesan statutes.

Since you are already in possession as parochial administrator, this letter will dispense you from being publicly inducted and from announcing this appointment to the parishioners. However in accordance with canon 1406, 1.7, I desire that you make the Profession of Faith and take the oath against Modernism before the Very Reverend Dean of Blairmore, at your convenience.

Bishop of Calgary

Chancellor

Given at Calgary, this 6th day of August, 1962.

August 7th, 1928

Rev. C. Fraggier, O.M.I., Peigan Reserve
Rev. E. Tardif, O.M.I., Pincher Creek
Rev. J. Murrow, Fort Macleod

Dear Reverend Fathers:

Enclosed is the canonical letter altering the boundaries of the present parish of St. Paul, Brocket, so that the parish will include the area between the present west boundary of the Peigan Reserve and a new eastern boundary of the parish of Pincher Creek. Hitherto this area belonged to the parishes of Pincher Creek and Fort Macleod. I understand that all the pastors and Catholic people concerned are agreeable to the change.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Brochet
boundary changes

To Whom It May Concern:

In order to provide a more convenient service for the Catholics of the area described below and for the clergy in charge, on the decision of the Diocesan Consultors at the meeting held on August 6th, 1968, by virtue of this letter and in accordance with Canon 100, I hereby change the boundaries of the parish of the Conversion of St. Paul, Brochet, to include the following area, thereby changing the boundaries of the parishes of St. Michael's, Pinehor Creek and Holy Cross, Fort Chipewyan:-

on the north: Beginning at the present border of the Peigan Reserve, westward along the line between the 6th and 7th Twps., to the line between the 23rd and 24th sections of Twp. 8, Range 28, (W.4)

on the West: Beginning at the line between the 6th and 7th Twps., southward along the line between the 23rd and 24th sections of Twp. 8, Range 28 (W.4) to the line between the 6th and 7th Twps.

on the South: Beginning at the line between the 3rd and 4th sections of Twp. 7, Range 28, (W.4) eastward along the line between the 6th and 7th Twps. to the border of the Peigan Reserve. (The remainder of the boundaries being the border of the Peigan Reserve.

All Catholics living within the above defined area are henceforth members of the parish of the Conversion of St. Paul, Brochet, and as such are subject to the spiritual jurisdiction of the parish priest and are obliged to contribute to its support.

This decree will become effective immediately.

Given at Calgary this 7th day of August, 1968.

Bishop of Calgary

Chancellor

Brocket, Alta.
7 August, 1962.

Most. Rev. F.P. Carroll,
Calgary, Alta.

Your Excellency,

I have received your letter of July 26, concerning my request for a semi-public chapel in the rectory. Here are the reasons for my request.

As I mentioned in my letter, this chapel will serve for the Oblate Community of Brocket. We are obliged to the visit of the Blessed Sacrament and to our two half-hour-meditations daily in the presence of the B. Sacrament. I cannot do so in an unheated church

Very often some indians are coming, outside the Masse, to receive Holy Communion. It is unpractical to do so in the church from September to June, since the church is not heated.

I believe sincerely it is unrespectful to the B. Sacrament to leave it in a church below freezing point, because there is a greater danger of corruption when the church is heated again, on and off. And when we will heat the church, it will take very long to heat the inside of the tabernacle and have the B. Sacrament in a suitable state for Holy Communion, since the hosts are frozen.

If you cannot grant this semi-public chapel for the rectory, I am requesting the indult for a temporary winter chapel.

Sincerely yours in J.C. and M.I.

Clement M. Hoffman OMI

Brocket, Alta.
August 7, 1962.

Most Rev. F.P. Carroll,
Calgary, Alta.

Your Excellency,

Last year, on the first Fridays, I was saying mass at 11.15 for the children in the School's Chapel; there was no problem there. In the new school which will be opened in September, there is no chapel. The new school is more than ½ mile from the church. I you think it is good to continue this practice of a special mass for them, I request the permission to say mass in the school's Gym, which is a very suitable place.

It is good for many of those children this first-friday mass, since many cannot come to Mass regularly; their parents have no means of transportation.

Sincerely yours in J.C. and M.I.

Clement M. Trappier O.M.I.

August 9th, 1928

Rev. C. Frappier, O.M.I.,
Catholic Rectory,
Brochet.

Dear Father Frappier:

I have received your letters of August 7th. Needless to say, I am disturbed by the number of requests for special concessions, for which I do not think there are sufficient reasons. To the requests for two semi-public chapels (in the rectory and teacherage) including the reservation of the Blessed Sacrament in each, you now add a request for Mass on certain days in the school Gymnasium, and all within a short distance of the parish church.

A study of the canon law on the place for Mass, on the reservation of the Bl. Sacrament, the position of the parish church in the life of a parish, and the reasons necessary for a semi-public oratory would convince you that the Bishop's faculties are restricted in all these matters in order to preserve and promote respect for the Mass and the Bl. Eucharist.

In your request for a semi-public oratory, your reasons derived from the need of a community chapel, in your circumstances, are not sufficient. Your community consists of yourself and the reasons answer your convenience. Every priest is obliged to visit the Bl. Sacrament, make meditation, etc., and would certainly appreciate a private chapel for the purpose. It is good pastoral practice to allow the people to see the pastor visit the Bl. Sacrament. Moreover the argument about frozen hosts is not true. Hot and humid conditions endanger the accidents of bread, but freezing preserves them (See Canon 1272 and any commentary on it). The S.C. of the Sacraments has defined when the reservation is "unrespectful", and it is not as you state, when "a church is below freezing point." Your suggestion about heat reaching the inside of the tabernacle is unreasonable. Finally your distinction between a semi-public chapel and a temporary winter chapel does not exist. The latter, when granted, is for Mass only.

You give one reason which might justify a semi-public chapel, namely, the use of the Faithful, during the winter months, because you think the expense of heating the church is not justified. But this means the Faithful must have easy access to the rectory chapel, must be encouraged to visit the Bl. Sacrament etc., all of which is stated in canon law. You should therefore make a new request stating this as your reason. The chapel will then be primarily for the Faithful, and to save the expense of heating the church. I will then appoint a delegate to inspect it, and if conditions are as stated, I will grant it. (See canon 1188)

However it should be noted that when the Sisters ask for a semi-public chapel, you cannot give up serving the Faithful in the rectory chapel. The notion of saying one Mass a week in the rectory chapel merely to reserve the Bl. Sacrament for your convenience is not admissable. The Sisters community at least will have three members. Hence you must keep this in mind. The Masses will have to be divided in some satisfactory manner so that the Faithful will not be omitted.

With regard to Mass in the gymnasium, I advise you to say this Mass in the Church, and thereby teach the children to use the Church. I have not granted this permission to St. Mary's High Schools, Calgary, which have 1,200 pupils. The pupils must come to the Cathedral for Mass on First Fridays at 11.45 a.m. Your school is not much further

distant from your church than the Cathedral is from the two High Schools.

It would be good for your people if you began a campaign for their use of the parish church. After all, their spiritual welfare is your first duty.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Peigan Parish boundaries

August 22nd, 1932.

Rev. E. Tardif, O.M.I.,
Box 478,
Pincher Creek, Alta.

Dear Father Tardif:-

Thank you for your letter of August 20th and for your care of the boundary changes, or rather correction, of the Peigan parish. A boundary wall in Berlin seems ready to cause a war. It is good to know that the removal of a wall will not start one here. Success to your efforts.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

St. Michael's Church
Pincher Creek, Alberta

August 20th, 1962

Your Excellency,

I just received and read your letter and that of Mr De Cock and I think that things can be explained without too much desaster to either the parishes or the family concerned.

Father Frappier announced publicly that from now on the families in "no man's land" were part of the parish of Brocket and that he was their parish priest. I dOubt very much that he gave the reasons for such a decision and most of them took it in their stride because they never pretended to belong here but the De Cocks who are a good family probably fear that the children will be set aside for school or the 1st communions and are not too enthusiastic about having them mixed with indians.

I will write to Mr De Cock today and tell him to come and see me with the hope of pacifying him and his good wife and tell them that with the permission of their pastor they can still worship God at St Michael's.

When I see Father Frappier I will remind him that being too too official and not diplomatic enough can start minor revolutions. Also tell him that there was no need to even mention the fact of the change of parish limits till a baptism or marriage had to be performed.

I am sure that peace will eventually reign. I am certain that no one else will protest the decision because all are only too happy to go to church closer to their home when they do go to church.

I thank you, Excellency, for notifying me of De Cock's attitude so that the fire be put our before it spreads.

Obediently yours in Xst & M.I.

Emile Fardel

August 17th, 1962

Rev. E. Tardif, O.M.I.,
Box 478,
Pincher Creek.

Dear Father Tardif:

The enclosed correspondence explains itself. I really did not expect any complaint from No Man's Land regarding the recent correction of parish boundaries. Perhaps Father Frappier made some very formal announcements about parish obligations. Or it may be that this family is prone to objections.

In any case, I send the correspondence to you so that you may take it up with Father Frappier. Sometimes I get the impression that he does not understand me.

Whether anything has to be done, I leave to you. If the area should not be in the Reserve parish, then it belongs to Pincher Creek. It is ridiculous to leave it in Fort Macleod. If the De Cochs are the only objectors, an explanation of their freedom to go elsewhere should satisfy them and the new boundaries could remain.

Thanking you for your help, and with kind regards,

Yours cordially in Christ,

Bishop of Calgary

August 17th, 1962

Mr. and Mrs. Albert De Coch,
Box 618,
Pincher Creek.

Dear Mr. and Mrs. De Coch:

I received in today's mail your registered letter of August 18th.

There was nothing but a good intention in the recent changes of parish boundaries, namely, to make matters more convenient for the people who live in the area and for the priests who are in charge. In actual fact, through a mistake made upwards of 20 years ago, the area effected belonged to the parish of Fort Macleod and not to Pincher Creek or the Peigan parishes. The boundaries of the Peigan parish originally were the boundaries of the Reserve. These Reserve boundaries were changed to their present condition when portions of the Reserve were sold. Twenty years ago when all the parishes of the diocese submitted their boundaries, the parishes of Pincher and the Peigans gave current boundaries thus omitting the area which once belonged to the Reserve. The omitted area was made part of the parish of Fort Macleod. An examination of a map shows that the area is far removed from Fort Macleod and even Pincher Creek. The recent change merely restored the old boundaries of the Peigan parish.

Catholics are free to attend any church; but parish boundaries are necessary for the validity of the sacrament of marriage and the maintenance of a few other parochial rights, which can be dispensed for good reasons in particular cases.

I will consult the parish priests of Pincher Creek and the Peigan parish regarding your objection.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Brocket, Alta.
August 23, 1962.

Most Rev. F.P. Carroll,
Calgary, Alta.

Your Excellency,

In answer to your letter of Aug. 9th, I request the permission to have a chapel in the rectory for the use of the faithful during the winter months.

2- I ask again the permission to say mass in the school's gym on the frist fridays. When you say in your letter that "Your school in not much further distant from your church that the Cathedral is from the two High Schools", I have the impression that you think the new catholic school is a the same location it used to be, across the road from the church. It is not so. As I said in my last letter: "The new school is more that ½ mile from the church"; it is close to 7/10 of a mile. Considering the wind we have, especially in winter, and this distance and the time the children will take to walk this distance to the church, I think it is more practical to say mass in the gymnasium.

Sincerely yours in J.C. and M.I.

Clement-M. Fraffin O.M.I.

August 27th, 1922

Rev. C. Frappier, O.M.I.,
Catholic Rectory,
Brocket.

Dear Father Frappier:

I have received your letter of August 23rd.

I will ask Father Tessier to carry out Canon 1192, #2, by himself or by a priest of his appointment with regard to your request for a rectory chapel for the use of the Faithful. When I received his report, I will know if I can grant the permission.

The only way in which I can grant permission for Mass in a school gymnasium, when the Faithful have no church is defined by canon 822,#4 "in extraordinario casu et per modum actus", and then only for a just and reasonable cause. Although I do not think that your cause is just and reasonable, even in winter, when the church is only half a mile away, or that the first Friday is an extraordinary case, I grant the permission for six occasions (per modum actus) and I place the burden of your use of this permission on your conscience. When the six occasions have been used, you must ask again.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Brocket Chapel

August 27th, 1962

Very Rev. P.A. Tessier, V.F.,
Box 208,
Blairmore.

Dear Dean Tessier:

Father Frappier, Brocket, has asked for a semi-public chapel in the rectory for the use of his parishioners during the winter months. Canon 1192 #2 requires that I examine the chapel for decency, etc., by myself or a delegate. May I ask you, to carry out this requirement and report its results to me. If you cannot manage it, this also will allow you to appoint another priest for the purpose.

It should be noticed whether there is a bed-room above the chapel, or at least, above the altar; and as the request is "for his parishioners", there must be easy access to the chapel. He asked it already for himself and I refused as I have no faculty to allow private oratories.

Thanking you and with sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Brocket, Alta.
Sept. 16, 1962.

Most Rev. F.P. Carroll,
Calgary, Alta.

Your Excellency,

I think I am in need of a Titular for the new chapel erected in the Rectory. I would like to dedicate this chapel to the Sacred Heart, to replace the chapel in the old school.

The A. Decock affair is a very sorry affair based on an unchristian principle: color bar. Mrs Decock does not want to be mixed up legally and canonically with the Indians. I have a hard time to understand this attitude of hers since over a year she was coming to Mass here every Sunday after her dispute with Father Dénommé on School affairs. I am satisfied with the solution given. Mrs Decock tried to get the other families in this affair, but all the others were glad to belong to the St. Paul Parish, and they did not want to listen to her.

Sincerely yours in J.C. and M.I.

Clement M. Fragnier OMI

When signed - please return to Chancery

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et haec sancta Dei Evangelia.

(Subscribitur) Ex loco Cardston, Alta

Die 28 mensis Augusti A. D. 1962

Clement Frappier Ord

Iuramentum rite coram nobis emissum testamur.

N. Philippus G. Desaeri

Episcopus (vel Delegatus Episcopi) _____

"Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur." (Motu Proprio "Sacrorum Antistitum."

NOTA

Obligatione emittendi professionem fidei et juramentum coram loci Ordinario ejusve delegato, secundum formulam a Sede Apostolica probatam, tenentur:

1. Vicarius Generalis.
2. Consultores.
3. Parochi.
4. Rectores et professores sacrae theologiae, juris canonici et philosophiae in Seminariis.
5. Librorum censores.
6. Confessores et sacri concionatores antequam facultate donentur ea munera exercendi.
7. Omnes promovendi ad ordinem subdiaconatus.

(Cf. Can. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910).

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT.

Ego subjectus Diocesis _____ promitto, postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque propriae diocesi inserviturum, et ibi operam meam pro populi salute impensurum esse.

Die _____ Mensis _____ A. D. 19____

N. _____

Form—SO 1950-35C

PROFESSIONIS FIDEI ET IURISIU
FORMULA

Praescripta in motu Proprio "Sacrorum Antistitum" Pii PP. X. die 1. mensi

Ego, N. N. Clemens Frappier

firma fide credo et profiteor omnia et singula, quae conti
bolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: C
Deum, Patrem omnipotentem, factorem caeli et terrae, visi
et invisibilium. Et in unum Dominum Iesum Christum, F
genitum. Et ex Patre natum ante omnia saecula. Deum de
lumine, Deum verum de Deo vero. Genitum, non factum, co
Patri: per quem omnia facta sunt. Qui propter nos homi
nostram salutem descendit de caelis. Et incarnatus est de
ex Maria Virgine, et homo factus est. Crucifixus etiam p
Pontio Pilato passus, et sepultus est. Et resurrexit tertia
Scripturas. Et ascendit in caelum sedet ad dexteram Patr
venturus est cum gloria iudicare vivos et mortuos; cuius
finis. Et in Spiritum Sanctum, Dominum, et vivificantem;
Filioque procedit. Qui cum Patre et Filio simul adoratur et c
qui locutus est per Prophetas. Et Unam, Sanctam, Catholica
cam Ecclesiam. Confiteor unum Baptisma in remissionem
Et exspecto resurrectionem mortuorum. Et vitam venturi
Apostolicas et ecclesiasticas traditiones, reliquasque eius
observationes et constitutiones firmissime admitto et an
sacram Scripturam iuxta eum sensum, quem tenuit et tenet
Ecclesia, cuius est iudicare de vero sensu et interpretati
Scripturarum, admitto; nec eam unquam, nisi iuxta unanim
Patrum, accipiam et interpretabor. Profiteor quoque sep
et proprie Sacramenta novae Legis a Jesu Christo Domino
tuta, atque ad salutem humani generis, licet non omnia singu
scilicet, Baptismum, Confirmationem, Eucharistiam, Poen
tremam Unctionem, Ordinem et Matrimonium; illaque grat
et ex his Baptismum, Confirmationem et Ordinem sine sacri
non posse. Receptos quoque et approbatos Ecclesiae Catho
supradictorum omnium Sacramentorum sollemni administr
et admitto. Omnia et singula, quae de peccato originali et de
in sacrosancta Tridentina Synodo definita et declarata fueru
et recipio. Profiteor pariter in Missa offerri Deo verum, pro
pitiatorium Sacrificium pro vivis et defunctis; atque in
Eucharistiae sacramento esse vere, realiter et substantiali
Sanguinem una cum anima et divinitate Domini nostri Jesu

Brocket Chapels

St. Anne's Catholic Church

P.O. Box 208
BLAIRMORE - ALBERTA

Aug. 30, 1962

Most Rev. F.P. Caroll D.D.
Bishop's Residence
Calgary, Alberta

Your Excellency:

In accordance with your request I have visted Brocket and examined the room Father Frappier proposes to use as a chapel. His new rectory is quite attractive and well furnished. He hopes to set up the chapel in the basement, which is of easy access through the back door of the rectory. It is not necessary to go through any other part of the house to reach it. There is a large well finished room in the basement, with an alcove which can be shut off by a pair of large doors. It is this alcove which Father Frappier hopes to fix up as a chapel. There is no bedroom over any part of it. I think it would be suitable for the purpose.

Since the Sisters had just arrived I took the liberty of visiting them too. They are occuping a portion of a three dwelling teacherage put up by the Government for the staff of the new school. Although no provision was made for a chapel there is one room on the ground floor which they hope to use as such and in my opinion it fulfills the desired requirements.

During my recent holiday I met Cardinal McGuigan and he enquired about you. He seems to be much improved in health. Monsignor Castex has failed considerably but was able to leave the hospital and go out to his summer home at Marygrove. I said Mass at Christian Island for theSisters of Service and the Indians there.

From what I could see, our own Indians are much better cared for than those on that particular reservation, in spite of the so-called benefits of 300 years contact with civilization.

Yours sincerely in Christ,

Philippe A. Tessier

Rev. P.A. Tessier

December 14, 1962

Rev. C. Frappier, O.M.I.,
Catholic Rectory,
Brocket, Alberta.

Dear Father Frappier:

Your letter of Dec. 12th was received this morning. In a project such as you and undertaking there must be an inspection by a delegate of the Bishop.

Therefore I am asking Fr. Tessier to make this inspection and report back to this office. When we receive this report and if it is favorable, then your request will be granted.

With kind regards,

Sincerely yours in Christ,

Chancellor

September 23 1962

Dear Dean Tessier:

Thank you for your letter of August 30th and for having inspected the chapels requested for Brocket. I have issued the permissions, although I do not like seeing places for Mass and the reservation of the Bl. Sacrament multiplied in such close proximity — and outside the parish church. I can understand the request of the Sisters. I can understand also the need of a winter chapel, but why the two could not be combined is not so easy to understand. The church is not even to be used for First Fridays. There is another request for Mass in the school gymnasium. Evidently the regulations demanding the use of the parish church do not figure in Father Trappier's pastoral practice. It is no wonder that the Holy See now demands a pastoral "year" after ordination for all communities. And I think the quicker he gets his Indians using the Church the quicker he will make them better Catholics. However he now has his permissions.

I regret to hear about Mgr. Lastex. I read in the Register about his failing health. I hope his health continues to improve.

I have just returned from the episcopal consecration

of the new bishop of Helena, our neighbor to the south. En route we went through Browning, Montana. The condition of the U.S. Indians in that vicinity gave me the same impression as the Christian Island Indians gave you.

I hope you enjoyed your vacation. Kind regards and again, my thanks.

Yours cordially in Christ,
+ Francis P. Carroll
Bp. of Calgary

To Whom It May Concern:

On the request of Rev. Clement Frappier, O.M.I., parish priest of St. Paul's Church, Peigan Reserve, for the establishment of a semi-public chapel in the rectory for the use of the Faithful on week-days during the winter months; and after the required inspection and approval by Very Rev. P. Tessier, dean of Blairmore, delegated for the purpose, permission is granted by this letter to establish the above-named semi-public chapel and to offer in it Holy Mass and the other Sacred Rites allowed by canon law in a semi-public chapel.

The present concession is granted under the following conditions:

1. that the chapel be not put to any domestic use, returned to domestic use, or employed for any other purpose than as a chapel without permission of the Bishop.
2. that the room above the altar, if such exists, be not used as a bed-room without permission of the Holy See;
3. that the Faithful have free and easy access to this chapel;
4. that the chapel be employed as requested, for the use of the Faithful during the winter months when it is too difficult to heat the parish church.

Further, it is permitted to reserve the Blessed Sacrament in the above-named semi-public chapel, after its blessing with the "Benedictio loci", provided all the liturgical laws which concern the reservation of the Blessed Sacrament are faithfully observed, and provided It is not being reserved at the same time in the parish Church.

Given at Calgary, this 2nd day of September, 1962

Bishop of Calgary

Chancellor

September 2, 1962

Rev. C. Frappier, O.M.I.,
Catholic Rectory,
Brocket, Alberta.

Dear Father Frappier:

Dean Tessier has reported favorably for a winter chapel in the rectory for the use of the people of your parish. I enclose the permission and also a copy of the permission granted on Sister Gamache's request for the residence of the Sisters.

I need not tell you that I do not like the multiplication of chapels and of places reserving the Blessed Sacrament for so few people in such close proximity. Hence I expect you to observe faithfully the conditions on which the permissions are granted.

You will discover that if you make the parish church the real centre of Catholic life, you will develope better Catholics and you will honor the Mass and the Blessed Sacrament much more than in multiplying places for Mass outside the parish church.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

Brocket, Alta.
December 12, 1962.

Most Rev. F.P. Carroll,
Calgary, Alta.

Your Excellency,

Beside the Sacred Heart School there was a building 40x80 which served different purposes:

A	B	C

A - the first flood was the chapel; the second floor the sewing room.
B- Girl's playroom.
C- The first and second floor were classrooms.

This building is moved behind the church in Brocket, and it is my intention to use it as a church, until we build a new church. A and B will serve as the church and C as the sacristy. With this altered building we will be able to accomodate 200 to 250 people; (100 more that with the old church.) I have the money to cever those expenses - around $5,000.00.

I request the permission to use that building as a church 'pro tempore' .

Sincerely yours

C. Fraffier O.M.I.

December 14, 1962

Very Rev. P.A. Tessier, V.F.,
Box 208,
Blairmore,
Alberta.

Dear Father Tessier:-

Father Frappier at Brocket wrote requesting permission to remodel an old building he brought into Brocket as a temporary Church. Would you be so kind as to be the Bishop's delegate to inspect this project.

While you are at it, it would be well to inspect the whole set-up of the parish and its buildings and multiple chapel system. It seems to me that over the past year he has requested the erection of a chapel in almost every building around the parish. If you could kind of consolidate the whole picture in your letter, then we will have an idea just what is going on there. However, the primary purpose of your inspection is the above building which he has now moved in.

Thanking you and with kind regards,

Sincerely yours in Christ,

Chancellor

St. Anne's Catholic Church

P.O. Box 208
BLAIRMORE - ALBERTA

Dec. 18, 1962

Rev. D.J. Vornbrock
Chancery Office
Calgary
Alberta

Dear Father Vornbrock:

In accordance with your request I went yesterday to Brocket to inspect the building Father Frappier proposes to use as a church.

First of all, let me say that Father Frappier seems to be a very zealous priest. All the changes he has made seem to be in the interests of his parishioners and he is not sparing himself in the process.

The building in question is the former chapel at the old school but two Oblate Brothers are remodeling it extensively and this Quonset type structure will be rather serviceable and at least on the interior, attractive church. The old church has just about outlived its usefulness, so I think Fr. Frappier is to be complemented for his initiative in his present plans. The new building will serve the needs of the parish much more satisfactorily.

The new school is located at a considerable distance from the residence and church. The Sisters live at the school in a Government erected teacherage. They have converted one room into a chapel and in the winter months Father says Mass there on most week days because it is easier for him to go there than it is for the Sisters to come to him. The chapel in the rectory is used less frequently but both are adequate for their purposes. Unfortunately, in order to accomodate the Sisters, Mass has to be at a rather early hour. On the First Fridays Father says a late Mass at the school with consequent large attendance of the pupils.

I hope this gives you a better picture of the situation at Brocket. Father Frappier has a difficult job and I believe he is making a real attempt to do it well.

Yours sincerely in Christ,

P.G. Tessier

Dean

Very Rev. P.A. Tessier, V.F.,
Box 208,
Blairmore, Alta.

December 20, 1962

Dear Father Tessier:

Thank you very much for your prompt and efficient report on the conditions in Brocket. I am glad to hear that Father Frappier is doing so well.

Thanking you again and with Season's Greetings,

Sincerely yours in Christ,

Chancellor

December 20, 1962

Rev. C. Frappier, O.M.I.,
Catholic Rectory,
Brocket,
Alberta,

Dear Father Frappier:

Faculties of the Diocese are granted for Father Paul Huden, O.M.I. to help you out over Christmas.

I have heard from Father Tessier today and he gives a good report on the building you wish to use as a Church. Accordingly, Mngr. Anderson grants permission for you to use this building as a Church and also grants you permission to bless it with the "Benedictio Loci"(single blessing).

When you have done this, would you please write back and give us the date on which you blessed the Church for our records.

With kind regards,

Sincerely yours in Christ,

Chancellor

ST. PAUL'S CHURCH
BROCKET, ALTA.

January 7, 1963

Rev D. Vornbrock
Calgary, Alta

Dear Father,

The hall, which will be used for a church pro tempore was blessed on Sunday Dec 23, 1962

Sincerely yours

Clement M. Trapper OMI

January 8. 1963

Dear Father Doppler:

I have received your parish reports for 1962 and I thank you for them. As you are in charge only since last March I can hardly compare this with last year's reports. However I do notice some improvements.

Yet the general statistics — the Catholic population and the number of practical Catholics — are the same as last year — 741 and 660. Moreover the total number of children in Separate Schools last year was 199 as reported again this year. Yet on your last page, the number given for your day school is 178. Of course, it could be that there are 21 other children in other Separate Schools.

I regret very much to see a deficit financing of over $6000. for the year. It is difficult to see how the parish will ever re-imburse that amount.

With sincere regards

Yours cordially in Christ

+ Francis P. Carroll Bishop of Calgary

Brocket, Alta
Feb. 2, 1963

Dear Father,

The letter enclosed will affect everything after they are signed and sealed so could you send them to Ottawa.

Thanks.

Sincerely yours

C. Frappier Ptc S

Agreement between
Indian Affairs Branch
& R.C. Bishop over
property used in Brocket
signed & sealed
~~Jan 2~~ Feb. 4 th, 1963

Brocket, Alta.
February 18, 1963.

Rev. D. Vornbrock,
Calgary, Alta.

Dear Father:

I have a case of marriage and I do not know what to do with it. I would like to tell me how to handle that case, before I start to fulfill the papers.

Norman Robert Lee was baptized in the Catholic Church at Stettler, Alta. His parents were married in the Catholic Church in Edmonton. His father is very anti-Catholic; his mother is from a catholic familly. They did not lived to their promises; and the father refused to permit any catholic training for his children. This oldest child of his was baptized secretly.

Norman Robert Lee was raised in the United Church and now he considers himself as a member of the church and he does not want to become catholic.

He wants to get married in the Catholic Church with Mary Rose McDougall, a catholic from this parish sometimes in April.

Can you tell me what I should do in such a case:

- Make him sign the promises for a mixed marriage and ask for the dispensation for such a marriage but without the "disparitatis cultus ad cautelam".

- Or consider it as a catholic marriage with the dispensation of three banns. If this is the solution, should I marry them with the mass?

Sincerely yours in J.C. and M.I.

Clément-M. Trappier Ofm

February 19, 1963

Rev. C. Frappier, O.M.I.,
Catholic Rectory,
Brocket, Alberta.

Dear Father Frappier:

The case you mention in regards, to Norman Robert Lee will have to be handled as a mixed marriage. Since he was baptized as a Catholic and he now belongs to the United Church, the impediment to be dispensed is mixed religion. Your first solution to the problem is the one to be followed. You must get him to sign the promises.

With kind regards,

Sincerely yours in Christ,

Chancellor

April 25, 1963

Rev. C. Frappier, O.M.I.,
Catholic Rectory,
Brocket, Alberta.

Dear Father Frappier;

The Bishop grants you faculties to absolve Mrs. Mary One Owl after she has taken the Profession of Faith.

¶ When you get Mr. One Owl to return, you will have to ask for faculties for him.

The Bishop says that the Confirmation at 10:30 is all right. He also will bless the new School, provided the ceremony does remain simple.

With kind regards,

Sincerely yours in Christ,

Chancellor

Brocket, Alta.
Feb. 21, 1963.

Most Rev. F.P. Carroll D.D.,
Calgary, Alta.

Your Excellency,

I re quest the permission to say Mass in the afternoon, on week-days, during Lent, because I will have more people coming to Mass everyday that way. From September until nos, only four or five times I had some people coming to Mass besides the sisters. In the morning I am obliged to say Mass at 7.oo, except on Saturday - 7.30, to satisfy the needs of the sisters. And it is a little early for the majority of the Indians. With a mass in the afternoon, during Lent, I will be able to satisfy everybody.

The Sisters keep the Blessed Sacrament in their chapel. I request the permission to binate once a week so I may say Mass in their chapel to satisfy the Canon Law concerning the keeping of the Holy Eucharist.

Sincerely yours in J.C. and M.I.

Clément-M. Trappist OM

Brouport, Alta
April 15, 1963

Your Excellency.

ach Apr. 16/63
OK unless an afternoon ceremony is wanted

I would like to have the Confirmations at 10.30 in the morning, on May 13. I made the arrangements with the Principal of the school, Mr R. Côté.

I would like to know if you intend to stay here for dinner, so I can organize something

Sincerely yours in
J C M I
Clément-M. Trappes O.M.I.

Brocket, Alta.
April 24, 1963.

Most. Rev. F.P. Carroll,
Calgary, Alta.

Your Excellency,

I request the permission to absolve Mrs Mary One Owl of her apostasy.

Around the year 1948 or 49, Mr and Mrs Mark One Owl had difficulties with Father E. Ruaux O.M.I. And they went to the Anglican Church and they have receive the sacraments in that church. Now Mrs Mark One Owl, Mary Sarceeman, wants to come back to the Catholic Church. Mark One Owl did not know for the time being what to do. For now I ask the permission only for her and when he will decide what he will do, I will ask at that time.

Sincerely yours in J.C. and M.I.

E. Trappier O.M.I.

Brocket, Alta.
April 24, 1963.

Most Rev. F.P. Carroll,
Calgary, Alta.

Your Excellency,

I would like to have the Confirmation at 10.30 a.m. because I intend to have a Mass after the Confirmations.

The Principal, Mr R. Côté, asks if you would be able to Bless the New School in the afternoon; it is going to be a very simple ceremony. If it is not to ask too much from You, he will appreciate that favor.

Sincerely yours in J.C. and M.I.

C. Frappier OMI

C. Frappier O.M.I.

St. Paul Parish. Brocket. Alta
August 9. 1963

Most Reverend P. J. Carroll. DD.
Calgary. Alta.

Your Grace.

Many Thanks for the very generous gifts. from your chancellery & parishes of your diocese to help us to have this church on the Piegan Reserve. The church will be completed at the end of this month and all labor and material will be paid. My successor will have only the mentenance of it in the future. So I received the $1000.00 and I am gratefull for it.

I am in Brocket since 2 days. The people are very interesting and more talkative than the Blackfeet. Many came to visit me. The only difficulty, I must get use to my own cooking. I am not exactly a chef.

Fr. Trappier oni left Brocket in June and those who replace him did not do anything to prepare the Pelgrimage to the Grotto at Brocket. I asked Fr. Cardinal oni of Lethbridge Creek. He encouraged me very strongly to continue to have it.

There is no more school near the grotto

but we thought to have the pelgrimage only in the afternoon (Aug. 18th. 2.30 pm. Recitation of Rosary with comments, Sermon. Procession with the Statue to the top of the hill with consecration of the surrounding parishes to Mary., return to the grotto, then at 4.00 p.m. Mass Sermon, Communion if any.

If you approve this Program. I like to have the permission to say mass in the afternoon

Fr. Fardiloni told me that many people come from Fircher Creek, Fr. McLeod, Cardston and Cluny.

It is the only place of pelgrimage in southern Alberta. Do you think this should be continue.

Again I thank you for your kindness in the past. I will try to do my best among the Peigans. and I ask for your prayers and blessing. so not to be too unworthy of my vocation

Truly yours in Christ.

Fr. Thil. Foulin omi

August 13th,1962

Rev. P. Poulin, O.M.I.,
St.Paul's Church,
Brocket,
Alberta.

Dear Father Poulin:-

Thank you for your letter of August 9th.It is good to hear that you have been well-received in Brocket.The Peigans had a good Catholic reputation some years ago.I hope they have kept it. Perhaps when the Sisters come to Brocket,they may provide you with meals.You should endeavor to make some such arrangement.

You have my permission to continue the Pilgimage at the Grotto,and for an afternoon Mass on August 18th.Care should be taken about the wind,since this is a condition for Mass in the open. If it is too windy,the open air Mass should not be said.

The confessors for the Sisters will be appointed in September. In the meantime,you have faculties to hear the confessions of the Brocket Sisters.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

To Reverend A.P. Poulin, O.M.I.:

After fulfilling the requirements of Canon Law by seeking the advice of the Diocesan Consultors in the appointment of parish priests, with confidence in the recommendation of your provincial superior and on his presentation, by this present letter, I appoint you, until otherwise decreed by myself or my successor as parish priest of the Church of St. Paul, Peigan Reserve, with its care of souls, granting you the necessary rights and faculties as parish priest of this church in accordance with the sacred canons and our diocesan statutes.

Since you are already in possession as parochial administrator, this letter will dispense you from being publicly inducted and from announcing this appointment to the parishioners. However, in accordance with Canon 1406, I desire that you make the Profession of Faith and take the Oath against Modernism before my delegate, Rev. E. Tardif, O.M.I. at your convenience.

Bishop of Calgary

Chancellor

Given at Calgary, this day of September, 1963

When dated & signed - return to Chancery Office

Haec omnia spondeo me fideliter, integre sincereque servaturum et inviolabiliter custoditurum, nusquam ab iis sive in docendo sive quomodolibet verbis scriptisque deflectendo. Sic spondeo, sic iuro, sic me Deus adjuvet, et haec sancta Dei Evangelia.

(Subscribitur) Ex loco ~~St Michaeli~~ St Pauli Bracket

Die 8a mensis Octobris A. D. 1963

Iuramentum rite coram nobis emissum testamur.

N. ~~Emilio Tardif O.M.I.~~ Phillipus Poulin

~~Episcopus~~ (vel Delegatus Episcopi) ~~Emilio Tardif~~ OMI.

"Si quis autem, quod Deus avertat, iusiurandum violare ausus fuerit, ad Sancti Officii tribunal illico deferatur." (Motu Proprio "Sacrorum Antistitum."

NOTA

Obligatione emittendi professionem fidei et juramentum coram loci Ordinario ejusve delegato, secundum formulam a Sede Apostolica probatam, tenentur:

1. Vicarius Generalis.
2. Consultores.
3. Parochi.
4. Rectores et professores sacrae theologiae, juris canonici et philosophiae in Seminariis.
5. Librorum censores.
6. Confessores et sacri concionatores antequam facultate donentur ea munera exercendi.
7. Omnes promovendi ad ordinem subdiaconatus.

(Cf. Can. 1406 et Motu Prop. Pii PP. X., Sept. 1, 1910).

PROMISSIO AB EIS PRAESTANDA QUI TITULO SERVITII ECCLESIAE ORDINANDI SUNT.

Ego subjectus Diocesis ..... promitto, postquam ad Sacros Ordines promotus fuero, me fideliter perpetuoque propriae diocesi inserviturum, et ibi operam meam pro populi salute impensurum esse.

Die ..... Mensis ..... A. D. 19....

N. .....

Form—SO 1959-35C

PROFESSIONIS FIDEI ET IURISI FORMULA

Praescripta in motu Proprio "Sacrorum Antistitum" Pii PP. X. die 1. m

Ego, N. N. PHILIPUS POULIN, O

firma fide credo et profiteor omnia et singula, quae co bolo Fidei, quo sancta Romana Ecclesia utitur, videlice Deum, Patrem omnipotentem, factorem caeli et terrae, et invisibilium. Et in unum Dominum Iesum Christum genitum. Et ex Patre natum ante omnia saecula. Deum lumine, Deum verum de Deo vero. Genitum, non factum, Patri: per quem omnia facta sunt. Qui propter nos h nostram salutem descendit de caelis. Et incarnatus est ex Maria Virgine, et homo factus est. Crucifixus etian Pontio Pilato passus, et sepultus est. Et resurrexit ter Scripturas. Et ascendit in caelum sedet ad dexteram P venturus est cum gloria iudicare vivos et mortuos; cu finis. Et in Spiritum Sanctum, Dominum, et vivificant Filioque procedit. Qui cum Patre et Filio simul adoratur qui locutus est per Prophetas. Et Unam, Sanctam, Catho cam Ecclesiam. Confiteor unum Baptisma in remissio Et exspecto resurrectionem mortuorum. Et vitam ventu Apostolicas et ecclesiasticas traditiones, reliquasque observationes et constitutiones firmissime admitto et sacram Scripturam iuxta eum sensum, quem tenuit et t Ecclesia, cuius est iudicare de vero sensu et interpre Scripturarum, admitto; nec eam unquam, nisi iuxta una Patrum, accipiam et interpretabor. Profiteor quoque et proprie Sacramenta novae Legis a Jesu Christo Dom tuta, atque ad salutem humani generis, licet non omnia si scilicet, Baptismum, Confirmationem, Eucharistiam, P tremam Unctionem, Ordinem et Matrimonium: illaque et ex his Baptismum, Confirmationem et Ordinem sine s non posse. Receptos quoque et approbatos Ecclesiae C supradictorum omnium Sacramentorum sollemni admin et admitto. Omnia et singula, quae de peccato originali e in sacrosancta Tridentina Synodo definita et declarata f et recipio. Profiteor pariter in Missa offerri Deo verum, pitiatorium Sacrificium pro vivis et defunctis; atque Eucharistiae sacramento esse vere, realiter et substan Sanguinem una cum anima et divinitate Domini nostri Je

St Paul Parish
Brocket Alta Dec 27th 1948

Very Rev. J. E. Le Fort. C.S.
St Anne's Parish
830 - 21 Ave. S.E.

I wrote in Reply saying that the quota of $25.00 would be adequate. One should feels that a donation for his charities should be made. JL

Dear Monsignor.

I do believe that you are the Director of Catholic Charities Committee. I have received a notice from the Chancellery of a balance due $2.55.

I like to let you know the new conditions in which I am now and to beg Lawrence. The residential school is closed. There is no more farm and no more salary for the school. There is a lay man as principal. I am living in a house away from the school and I must pay all expenses of heating telephone, insurance to cut expenses I have no housekeeper I do the cooking and cleaning. The only revenue to live is the collection Sunday about $20 to $26. a week. I have to buy the church supplies, pay for heating and lighting the church I must pay the expenses of car.

There is only 95 parishioners including children. The 3/4 of families are living on relief welfare of the provincial government. In the last five months I had to give in charity over $100.00 in extreme cases of poverty

This is to say that I will not be able to continue as before in this Parish, to support the charity outside. I know, you will understand my condition and

and say a word for me to get my quota to $25.00 for the year to come.

I am here only for 5 months. I like the place and I am happy with the Indians but the revenue from the school do not exist any more. A new way of administration ought to be found. I am not finding the quota to high for the share of the past but some ajustments must be made if I am to be able to live here. The Indians are realy poor. The few white families coming to church here are the ones who share the most may be persons.

I am asking you not to believe that I am against your procedures. I want to explain my situation to an old friend and I hope that you will use your influence on the committee for a suitable arrangement.

My best wishes for the Christmas season

Fr. Thil. Toulon omi

January 28. 1964

Dear Father Poulin:

I thank you for your letter of January [illegible] and 1963 parish reports. You have done well to become acquainted with the Peigan parish so quickly and your reports both spiritual and financial are encouraging. The parish is in good hands. I sincerely appreciate your efforts. May God continue to bless them.

The two collections - Seminary fund and Peters Pence - were not sent here. Whether they were gathered is not known. But you need not worry about them ~~this~~ last year - as Peters Pence has been sent to the Holy See, and the 1963 collections are closed.

I hope you do not find Brocket too difficult.

Kind regards

Yours "in Christo"

+ Francis P. Carroll

Bp. of Calgary

St. Paul Parish
Brocket Alta Feb. 4 1965

Most Reverend P. J. Carroll. D.D.
Bishop of Calgary

Your Grace

Last year, during Lent, Fr. Trappier said the Mass in the afternoon 5.30 p.m. on the weekdays except Sunday. He had a good attendance. May I ask for the same permission for this year. Most of the parents who would come in the morning have children and they must get them ready for school.

I thank you for the permission if you are able to grant it

Respectfully yours in Christ

Fr. Phil. Poulin omi

ST Paul Parish
Brocket Alta Aug 8th 1944

Most Reverend P. J. Carroll. D.D.
Bishop of Calgary

Your Grace.

As in the past years, the Parish of Brocket wishes to have the pelgrimage to Our Lady of Lourde near the site of the Residential School. There is no more building there this is location. So we will have only a 2 hours ceremony at the Grotto. We were planning if there is no wind: The Mass at 11 a.m. Sermon. Rosaries, litanies hymns. benediction of the Sick. If there is some wind, the Mass would take place in the Church at Brocket, then all cars will proceed to the Grotto for the rest of the programme.

Last year we had to cancel the Mass on account of the wind. If the weather is favorable could you grant us the permission for a Mass at 11 a.m August 16.

We are expecting a large number of visitors. It will be during the Indian days in Brocket.

Respectfully yours in Christ.

J. Phil. Paulin. o.m.i.

August 10th, 1964

Rev. P. Poulin, O.M.I.
Catholic Rectory,
Brocket.

Dear Father Poulin:

Bishop Carroll grants you permission to have an out-door mass as requested in your letter of August 8th. The only thing that the Bishop asks is that you be extremely careful with regard to wind and weather.

with best regards,

R. Lowing

St Paul Parish,
Brocket Alta Sept 12, 1924

Most Rev. P. J. Carroll. DD.
Bishop of Calgary.

Excellency.

I am sending you the letter of Rev. Brother Provincial. The Sisters are going away from our Indian day school in Brocket. I like to have your decision on what to do. We wish very much to have the Sisters on the staff. The problem is to find a religious order who would send two teachers for regular class room and one who could teach home making to our young girls. Would you know any order who could be interested. If no, should I go ahead and try to find one. There are the Daughters of Jesus in Peneher Creek. Sister of St Louis of France Moose Jaw Sask., There is one order at Humboldt Sask.

The accommodation left by the Sisters could be used by the new comers. The place is rent from the Government. The salaries are the same as for the provincial school.

I am sorry to see the Sister of Charity leave Brocket They were in the mission since the beginning. The decision is final. I will be very grateful to know your decision

Respectfully yours in Christ N.

J. Philippe Tordeur omi

September 16, 1964

Rev. P. Poulin, O.M.I.,
St. Paul's Rectory,
Brocket, Alberta.

Dear Father Poulin:

I have received your letter of September 12th with its enclosure from the Provincial Superior of the Grey Sisters. I sincerely regret to hear of the departure of the Sisters from the Brocket Separate School and I think it strange that the Provincial Superior of the Sisters would take this step without notifying myself. However Sisters do things like this sometimes. No doubt, the Community is hard pressed for subjects, like most of the Communities.

And this is the reason why you may find it difficult to find replacement. However I do not wish to discourage you as sometimes the pastor succeeds where the Bishop does not.

For the past number of years, I have been attempting to procure Sisters for the Catholic schools of the diocese. I have met with very little success, even though the school Boards pay full salaries to the Sisters. Hence I suggest that you try yourself. There will be a special appeal coming from the Indian missionary. You may say that you have my authorization and approval and that I will welcome any Community that will do this work.

You may have more success with Sisters already in the diocese, such as those you mention. The Provincialate of the Sisters of St. Louis, however, is in Medicine Hat, not Moose Jaw. There are two communities at Humboldt, Sask. - the Ursulines of Bruno, and the Sisters of St. Elizabeth. The latter have a house at Mount Saint Francis Retreat, Cochrane.

You do not say when the Grey Sisters will depart. If it is not this year and there is some time to find replacement, it may be possible to procure two members of a Secular Institute. The Institute of the Annunciation in Calgary has supplied one or two teachers. They may be able to procure others. The Oblate Secular Institute might listen to your request.

I will be pleased to hear what you attempt and to support you in everyway I can.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

St Paul Parish
Brocket Alta. Sept 27, 1964

Most Rev. P. F. Carroll, D.D.
Bishop of Calgary

Excellency.

I thank you for your letter concerning the Reverend Sisters. I will do my best to find some but I am not sure to succeed. Our Indian day School on the Reserve may not last too long. The Indian Dept. want to integrate the Indian in white school and the Separate School of Pincher Creek took 35 of our pupils this year and I expect that many more will go next year.

I am sending the Papal Charity Collection $12.75 and $3.00 for the dispensation for marriage.

Respectfully yours in Christ.

J. Philippe Poulin omi

Re Holydays as School holidays

St Paul Parish Brocket Alta
Oct 7th 1964.

Most Reverend P. J. Carroll D.D.
Bishop of Calgary

Your Grace.

Mr R Coté the Principal of our R.C. Day School ask me to write to you about the Religious Holy days during the school year. The Ind. Dep. in Ottawa had granted a holiday on all our feast of Obligation since the beginning of these Indian School. and this by a written document. So on those days, there was no school.

I am sending you the letter of Mr. Brodhead who is asking a change in the old ruling. The School staff is ready and willing to accept your decision.

The school is quite far from the Church and the mass is during the school hours. So a Mass will have to be said at the school to fulfill the obligation of the Mass. People have no transportation for mass in Evening.

I thank you for the regulations you will give us.

Mr Coté wish to have back the letter of Mr Brodhead

Respectfully yours in Christ

[illegible]

Quotation - re School holidays - Indian Schools
from Brodhead's (to School principal - Brocket)

"I have been informed by the Calgary Separate School Board that the Bishop of the Diocese authorized All Saints Day on November 1st 1964 and Epiphany on January 6th 1965 as religious holidays in his Diocese" (Nov 1st 1964 falls on a Sunday) "In the case of Southern Alberta, the Bishop has not seen fit to approve Dec. 8th 1964 and May 27th 1965 (Ascension) therefore school will remain in session in R.C. schools in the southern part of the Province"

Superintendent. Blackfoot Indian Agency

104/1-13

District School Superintendent

119/1-13

S. Alberta

Sept. 28. 1964

Signed by M. Brodhead

October 8, 1964

Rev. P. Poulin, O.M.I.,
St. Paul's Church,
Brocket, Alberta.

Dear Father Poulin:

I have received your letter of October 7th in reference to Holydays of Obligation and School holidays in the Indian schools.

I have never authorized what Holydays of Obligation are to be observed by the Separate School Boards of this diocese. These days are set by the Church not by myself. Moreover the policy of the Calgary Separate School Board is to grant school holidays on all Holydays of Obligation. The Board contends that these Holyday school holidays are granted by the school law and it is not for the Board to make them school days. The policy and practice of the Calgary Separate School may be obtained from the Superintendent, Mr. J. Van Tighem. Whoever provided the information that I authorized certain Holydays and did not approve others, was misinformed or is actually attributing to me something I have not done.

The Holydays to be observed as holidays in Calgary Separate Schools this year, as every year are All Saints Day,(Nov. 1st; in 1964, a Sunday); Immaculate Conception, Dec. 8th, 1964; Epiphany, Jan. 6th, 1965 and Ascension Day, May 27th, 1965.

I understand that in some parts of the province, there has been discussion, because of local circumstances, by Separate School Boards about a change. But this has remained with the Boards; and in this diocese, I have given no approval or disapproval.

With regards to the Indian Schools, if the law or custom allows holidays, then the law or custom should be continued,unless there is a really serious reason for acting otherwise. Religious education does not concern merely the teaching of religion. It involves especially its practice. By having the children assist at Mass on these holydays and by granting them a holiday, they will always remember that these days have a special significance in their lives.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

St Paul Parish
Brocket Alta Oct 19, 1964

Most Reverend P. J. Carroll. D.D.
Bishop of Calgary Alta.

Your Grace.

Mr Andrew Hudak, a Catholic Hungarian born 1925 in Yorkton Sask and baptized there left home at the age of 19 and worked at different place in Canada wants to marry Vivian Trodden a Catholic born + bapt. in Brocket in 1942. She had worked in Calgary for two years. The couple went to Iowa U.S.A. and attempted a marriage before a Justice of Peace on Aug. 24. 1964. They want now to be married in the Catholic Church. They are staying together in Frank Alta. since two weeks and they will be going away in the interior of B.C.
He is working for the Highway Department He must go where there is work. He said he has no domicile. He is a "transient"

He was refused by the priest where the parents of the bride live. They came to me quite upset and wish to be married Friday or Saturday. The have their certificate of civil marriage at Frank I will have it to-morrow and the priest from Yorkton is sending me the Baptism Certificate. I phone him.

May I have the jurisdiction to witness this marriage in my parish. They are "Vagi". They do not know where he will be working and so their marriage could be delayed

if not postpone for good. This woman: Irma Thodden have many relative in Brocket and Peacher Creek and all wish this situation to be corrected.

I am asking for dispensation of 3 Banns as they want to get married before this week end.

They have their civil marriage certificate

I will get the Baptism certificate of the Groom before the marriage take place.

The already have fill the pre nuptial interrogatoire concerning his freedom.

I hope this information will be satisfactory. If more information are needed, I would appreciate a phone call so I can send them soon enough for this weekend.

Respectfully yours in Christ.

Fr. Philip Poulin omi

Can. 1032 - permission to marry Vagi

October 20, 1964

Rev. P. Poulin, O.M.I.,
St. Paul's Church,
BROCKET, Alberta.

Dear Father Poulin:

Sudak/Trodden marriage

Enclosed please find the dispensation from Banns for the above marriage. Also, the Bishop grants you, according to Canon 1032, permission to assist at the marriage of these "vagi".

With kind regards,

Sincerely yours in Christ,

Secretary