- Quasi historical notes sent by Fr. Paul Charron OMI to Bishop Carroll 1942, & letter.
- 1915 Dept. Of Indian Affairs complaint re hospital; reply. 1919 two letters Dept. of Indian Aff. re schools on Reserves. 1920 Fr. Leon Doucet OMI at Stand Off. 1921 copy of Fr. Ruaux letter re Wilson.
- 1936 1942 Fr. Levasseur OMI re marriage case & personal difficulties (3). Fr. Levern & Catherine Tekakwitha (4), St. Catherine Church (2), confessions (2), new St. Catherine Church & blessing (4)
- 1943 1949 Correspondence Frs. Levern and Charron with Bishop Carroll re: Marriages, baptisms, Canon Law & Council of Quebec & jurisdiction, etc., OMI gift of \$5,000 to church, wheat stored in church basement, Frappier disp. from Euch. fast. Fr. Paul Charron's departure & Fr. Levern's appointment (6). Fr. Levern ill and asks to be relieved. He stays, with Fr. M. Lafrance OMI as vicarius. Bishop's letter to Ap. Del. re Fr. Levern's 50 years on Reserves.
- 1950 1957 Fr. Lafrance & Indian protest (3) Fr. Levern eyetrouble. Fr. A. Poulin appointed. Special Collections & Reserves. Enlarging school (6 letters). Fr. Frappier OMI parish boundaries, Mass for Indians near Cardston town. Repairs at Stand Off church. Temporary semi-public eratory at school (2) Sunday evening Mass in school (2)
- 1958 1959 Fr. J.A.Lavallee OMI on Reserve OMI requested to care for Cardston (white)
 parish temporarily (4). Fr. Goutier OMI, 2 cases. Fr. Lavellee's illness and
 replacement (7) Disp abstinence (2) Indians and Integration.
 Fr. Lavallee & jusisdiction (3) (Hospital is on Reserve.
 Church needed at Moses Lake settlement.
 Marriage cases and sundry
- 1960 1961 Confirmation Report. Report acknowledgement. Marriage justisdiction (4)
 Sketches for Moses Lake approved, construction authorized, title Immaculate
 Heart of Mary OK. Simple blessing on Dec. 8, 1960.
 Appeal to Church Exten. Soc.
 Solemn Blessing May 11, 1961.
 Fr. Goutier cases (4).
- 1962 Fr. Lavallee, reports & illness (6) marriage cases. Marriage jurisdiction (4) Catechetical approval (4) Fr. M. Goutier OMI appointed parish priest of Reserve. Marriage cases. etc. (6) Catholic Charities (2) Mass intentions short since Fr. Lavallee's death; advice on marriages.
- 1963 1964 Preparations for Fr. Fox's ordination (2), etc. Fr. Goutier to be supplying at Brocket also. Fr. E. Rheaune OMI appointed. Baptism in private homes.

 Evening Masses. Marriage case.
 Fr. Joseph Joly appointed PP.
 Invitation to attend blessing of Levern Day School.

The Blood Indians were visited for the first time by Bishop Grandin Fathers Scollen and Blanchet, O.M.I. in July 1872, and each year after.

In 1884, seven years after the treaty of Blackfoot Crossing had determined that they should live on the territory of the actual Reserve, the first permanent residence was built among them by Fathers Doucet and Legal, OMM.I. It was in the part of the Reserve around Stand Off.

Soon a school, a hospital and a Church were erected around the mission-house (1893).

The first Residential or boarding School was built facing the Church and was opened on October 31st 1898. As the number of pupils increased, the School was found to be too small. It was decided that a larger School should be built. Construction of what is now known as Saint Mary's School was started in the spring of 1925, the site being transferred from Stand Off to some thirteen miles south, on the Mac Leod Cardston highway.

In the same time, it was thought that a new Church should also be built close to the new School. His Excellency Mgr T.Kifd, Bishop of Calgary, on the occasion of the giving of Confirmation at the Stand Off School, on June 18th, 1925, held a meeting with the Indians, during which they agreed that the construction of this new Church shouls start at once. The Indians would provide free labour for digging the foundations and hauling the necessary gravel, and the Bishop would give the sum of \$500.00.

Mgr Kidd had Mr. Bates, Architect, from Calgary, to draw the plans of the future Church, the basement of which would be erected first, to be used as a temporary Church. The plan of the upper structure was later used in the construction of a church at Forrest Lawn, Calgary. The present construction, apart from the basement, is being built after a plan drawn by Rev. Father P.A.Charron, O.M.I., and approved by an architect, Rev. Mc Ginnis, of Banff.

Construction work started in February 1926 and was actively pushed on. A retired contractor, Mr. Shannon, accepted to supervise the work, in consideration of a very small retribution. The official carpenter of the Reserve, Mr. Charles Butcher, was also hired to work at the construction.

The basement was built in cement. Rev. Father E.Ruaux, C.M.I., Principal of the School, and Brother T.Morkin, O.M.I., did a great deal of work in mixing and hauling the cement.

The total cost of the building, not including the labour furnished by the Indians and those of the School, was of \$6,200.

The Bishop of Calgary sent his contribution by buying a series of beautiful pews. The father of one of the Sisters at the School, Mr. Smith, contributed \$100.00

The Oblate Fathers, due to the ingenuity of Father Ruaux, provided for the balance of the amount.

The Titular of thes new Church, which was solemnly blessed by His

Excellency Mgr Kidd, D.D. on June 13th, 1926, is the Immaculate Conception of the Blessed Virgin Mary.

/ N.B. Saint Francis Xavier was the titular of the old mission Church at Stand Off, a building which has been used afterwards as a shed or coach-house.

PHONE R 1607

P. O. Box 39

St. Mary's R. C. Residential School

UNDER DIRECTION OF THE OBLATE FATHERS

PRINCIPAL

Cardston, Alberta May 2nd. 1942

His Excellency F.F. Carroll, D.D. 910 Seven A. Street M.W. Calgary, Alberta

Your Excellency:

Find enclosed a short sketch of the history of the building of the church. Many thanks for your last letter, and the manuel of ceremonies. These will be af a great help for me. Many thanks. The cabity in the stone is 5 ins by 7 ins. and I ins deep. This will be big enough I think.

Yours very sincerely
Rev. P.a. Charron
Principal

particular to the second secon PROVINCIAL ARCHIVES OF ALBERTA ACC.

IN YOUR REPLY REFER TO

do 65,218-4 A

ALSO TO THE DATE OF THIS LETTER

PLEASE WRITE ON ONLY ONE SUBJECT

ADDRESS REPLY TO THE SECRETARY DEPT. OF INDIAN AFFAIRS.



Ottawa, 30th October, 1915.

Right Rev. Sir,-

In November 1912 the Department's attention was drawn to the fact that accouchement cases were not received in the Blood Indian Hospital. As the Indian women of the Blood Reserve are dependent upon the nurses of the hospital for such care as they require in illness, the Department was surprised to receive this report and wrote to Mr. Hyden who then held office as Indian Agent, stating that it is a matter of importance that the hospital shall receive cases of this nature and give all necessary treatment and attention. A report was received from the agent and doctor. The levels stated that the mins, who are from the branch of the Grey order at Nicolet and who have never been trained as murses, refused to take charge of any cases of accouchement, or to do any nursing in cases of illness peculiar to women. When this report was received, the Department wrote Mr. Hyde stating he should give the hospital authorities to understand that they must obtain duly qualified murses without delay, in order that all such cases as referred to might receive proper attention. The following is an extract from the letter,-

*The Department expects that the Indian women on the Blood *Reserve shall receive in the Blood Hospital all such *mursing and care in illness as they require and there should *be no misunderstanding with regard to the matter on the *part of the hospital authorities. Their work cannot be *regarded as satisfactory unless it meets all the needs of *the situation.* As the result of this letter his Lordship

Bishop Legal wrote the Department on the 9th January 1913

stating

Right Rev. J. T. McNally, D.D., Bishop of Calgary, Calgary, Alberta.

PRINCIPAL BY SERVICE BY stating, - "We are ready to accept and treat in the hospital "every case and all cases which to the judgment of the "doctor and the Indian Agent are fit for the hospital, cases "of lying-in included". The Department regarded his Lordship's reply as satisfactory and wrote to that effect.

ment from Mr. Dilworth, who now holds office as Indian Agent, in which he states that the Sisters in charge of the hospital refuse to accept into the institution or wait on any woman suffering from any disease of the genital organs or during child-birth, claiming that it is against the rules of their order to render services in any such case. In this connection

order to render services in any such case. In this connection he remarks "Hach year reveals a marked increase in the number of women suffering from abdominal growths, tumors, as also each year sees an increase in the number of deaths during child-birth or afterwards through improper care and "nourishment, and the more unfortunate feature, retarding *the progress of this band is that the difficulties during child-birth are confined largely to ex-pubils, failing to receive proper attention, they are driven to accept, in most cases unwillingly, the ministrations of Indian medicine men and women, and as a result progress is hindered. Mr. Dilworth states further that recently a very sick woman suffering with a complication of the above troubles was refused admittance to the hospital and was placed in her tent outside the hospital and the medical officer, alone, was compelled to administer chloroform and perform a major operation, the Sisters not assisting. This is a grave charge and it seems incredible that aid should not have been given by the Sisters, particularly in view of Bishop Legal's assurance that they would be prepared to nurse cases of the kind referred to. In his Lordship's letter to the Department, as quoted, he drew attention to the fact that it will be necessary to provide additional quarters

mentioned. I may say that the Department has granted authority for the expenditure of \$600.00 in the construction of a ward at the hospital in which such patients can be attended. It

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will be necessary for the Sisterhood to provide a fully qualified mirse to attend and assist the doctor in maternity and other cases of a special character which are admitted to this ward, and it is desired that your Lordship will make arrangements to that end. I may also say that in the event of any other women requiring the services of a murse before the ward is built in cases of confinement, etc., it is hoped that you will make arrangements whereby they shall receive proper care from the Sisters. Neglect such as occurred in the case to which special attention has been drawn should not again occur. The Department feels assured that the wishes of his Lordship Bishop Legal in this matter must have been overlooked, or otherwise the Indian women would not have been neglected in illness.

I have the honour to be, Right Rev. Sir,

Your Lordship's Obedient Servant,

For Asst. Deputy and Secretary.

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named the court from the

St. Mary's Rectory Eighteenth Avenue West

Calgary, Alla November 18, 1915.

To the Secretary.
Department of Indian Affairs,
Ottawa.

Sir.

I am directed by the Rt. Rev. J. T. McNally, Bishop of Calgary, to ack owledge your letter of the 30th. ult., No.65,218-44, and to assure you that His Lordship is examining into the matter brought to his notice therein, and will inform you as soon as possible of the result of his investigation.

yours faithfully,

Bishop's secretary.

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DEPARTMENT OF INDIAN AFFAIRS

118,153-5B

OFFICE OF THE DEPUTY SUPERINTENDENT GENERAL OTTAWA

My dear Bishop McNally,-

August 21, 1919.

Pursuant to our conversation when you were in Ottawa, regarding the school situation in Southern Alberta, I have to say that the view which I expressed then, that one school for each of the denominations carrying on educational work on these two reserves should be sufficient, will, no doubt, prevail.

The demands upon the Department are so many, and the expenditure involved so large, that any duplication must be carefully avoided.

I have asked our Commissioner at Regina, Mr. W. M. Graham, to call upon you to discuss this matter on the first occasion on which he is in your city, and I hope it will then be convenient for you to receive him.

Yours very truly,

Deputy Superintendent General.

Duneau Clert

Rt. Rev. J.T. McNally, D.D., Bishop of Calgary, Calgary, Alta.



DEPARTMENT OF INDIAN AFFAIRS CANADA

OFFICE OF THE DEPUTY SUPERINTENDENT GENER

November 10th. 1919.

Dear Bishop McMally,

I understand you have discussed with Commissioner Graham the Indian school problem as it affects the Blood and Peigan Reserves and the industrial school at Righ River. I would esteem it a favour if you would let me know whether this discussion had the effect of modifying your opinion in any way. It would no doubt enable us to come to a conclusion if we had Your Lordship's last convictions on the various points at issue.

Yours very truly.

Duran seril

Deputy Superintendent General.

Rt. Rev. J. T. McNally, D.D.,

Bishop of Calgary,

Calgary, Alta.

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powerais of aller, seulement carement, une on Jour fois par iand, nour confesser cour qui ne parlent que le Cris, Le P. Vion ne le parlant pas Je suis ici depuis une dijaine de jours avec le G. Ruaux, qui est en charge de la Mission. Tispère pouvoir bui rente service: Le f. Lépine est en chemin pour reveniries. Il n'est pas fort si crois, et ne pourra quere lister ses postes cer hiver Je termine, Marseigneur, en vous priant de me benir. Notre humble et devoue en N.S. L. Douces

Monseigner Mac Nally Stand off-P.O. Alta. Evegende Calgary. Monseigner, Monseigner,

comme vous savez, j'ai ete transfere par la 12. 1. grandin de l'Ecole de Dunbon à la Mission des Gins du Lang, Stand off. Avant de venir ici jai pané par Calgary, on fai et contrarie de nevous avoir pas re contre Jai ete mesti a Clury où jai ou le tere trion Il me emplace pour la petite Mission des Clarcis Ha beaucoup Vouvrage, étant seul dans da Mesez pried noire soll m'a dit qu'il pourra aller so les Jarcis de temps en temps pendant la ternaine. Car il ne peut pas absolumes try aller le diniquel Dici je ne pouvais pas continuer cette Mission Laruse à cause de l'éluignement et des désenses di ce n'etait la dépense du voyage je propur





PROVINCIAL ARCHIVES OF ALBERTA

ACC.

R. C. Boarding School, Stand-Off, Alberta,

April 9th. 1921.

To the Honourable W. M. Graham. Commissioner, Regina.

Honourable Sir:

I take the liberty to inform you of the doings of a men living by the Blood Indian Reserve; R.N. Wilson by name. Mr. Wilson has been Agent for several years on Peigan and Blood Reserve, and now owns a store situated on the Belly River, and makes a living by means of trading with the Indians.

He is well acquainted with Indian Department work, end boasts to the Indians of a certain influence at Ottaws, he has established himself their advisor, and by this has acquired a power over them, and in my opinion, as well as in the opinion of many, does not always use it to their best interest.

Nothing of importance concerning the welfare of the Indians, and for which their consent is required, can be done if Mr. Wilson is opposed to it. He has been of late holding meetings at his store, with the Head Chief and some of his Councillors; in these meetings the Indians have brought to him a list of complaints they pretend to have against the Indian Department, the policy of which has been criticised at full length and yours in a special menner, and I should say condemned by him, in the presence of the Indians, as he has taken on himself to go to Ottawa, with a long list of complaints and the intention of fighting for their rights.

One of the results of this is that myself and other employees of the Reserve have been asked to furnish the Indian Department with explanations on matters which had been presented in an altegether wrong way. Mr. Wilson interferes with everything concerning the Reserve Department, becomes rather difficult on this account. Besides I am in a position to say that the Indians are Mislead and that the policy of the Indian Department is greatly impaired by his advices.

In my work, as a Missionary, on this Reserve and Principal of a Boarding school, he has been a constant opposition. He boasts of having no Christian Principles, and has gone as far as to tell some of our ex-papils that they should not have got married in the Church, and that the only way of living for an Indian would be a life of promiscalty He has held meetings also with the Chiefs, on school matters, and put in their heads the idea that they should have day schools, a system of education which could not be a success, in their stage of civilization, the result of all this is that they are dissatisfied and annoying the Principal and his Staff, and that it has become practically impossible to recruit pupils on the Reserve.

I thought I would give you this information for yourself, and also I give you full liberty to use it as you will judge proper, as the interest of the Blood Indians is my only care and occupation.

Yours respectfully.

" B. Ruanx " O.M.I.

COUTRAT ENTRE LES R.R.P.P.OBLATS DE H.I. (ELMONTON, ALLA) EN L'ADMINISTRATION GENERALE DES SONURS GRISAS INICOLET, F.Q. I Re. Boole Indienne sur la Reserve des Bloods, Cardeton, Alla

1. Les. R.R.P.P. Oblats qui ent l'administration ferenté et complete de l'école designent le Pere frincipal pour y diriger toutes le affaires selon les reglements et directions du Benertonent la

2. Quoique la dibe Ecole soit sous la direction generale des Reverenda Peres Oblate, et depends absolument, pour le du Reverend rere Principal, les Soeurs en aurent des montes interne, et demeureront toujours sous le gouvernement et la depende ance de la Superieure Jenerale, selon les Reyles et les coustints de la Institut.

3. Il appartiendra a la Superioure Cenerale de nommer de qui seront employees dans le dit Etablissament, de determination nombre, de les rappeler et de les remplacer par d'autres selon qu'elle le jurgra bon, toujoure avec le lesir et le plus grand bien de la dite Ecole, et avec la voionte d'ente able au Rev. pere principal.

L'Administration Generale de Micolet s'engare, toutefoit à courrir un ergon et d'au moins seize soeure plana le que comprises:- (a) Une Superieure et trois maitresses d'edote de bien qualifiees pour l'anglain que les direonstances permettre à la Communaute de les fournir. (b) une maidienne pour l'historiem et le chant. (c) Une soeur capable de remplie les fonctions le pharmaclenne. (d) Deux cuisinières, (e) Deux soeure pariou la langue anglaire sufficement pour le surveillance des filles.

faire les travant scivants: La classe ann filles et ann matis garcons; le surveillance, en general, des filles, non pourts travaux de la ferme, si de m'est pour le travaux de la ferme, si de m'est pour le travaux de la ferme, si de m'est pour le travaux de la ferme, si de m'est pour le travaux de la ferme, si de m'est pour le travail elles de membres des filles, et pour la bonne, tenue et manières; la misine, y compris la laiterie et la bonlangerie; le son de la litter de la bonlangerie; le son de la litter de la bonlangerie; le son de la litter de membres de la lavage et la recomment le membres de la chapelle interieure, avec seem de la competit de manière de la chapelle interieure, avec seem de missionaire quand de sera le mondant de la maison du missionaire quand de sera le mondant de la faction de la colle pris le lavage du linge et racommon de la fabilité.

6. Le. R.P.Principal & engage a payer aux A.B.Socare Crises de Micolet pour les services des sceurs employees à l'école; in salaire ennuel de 3000.00, payable partiellement chaque trimestre, aussi regulierement que l'état financier de l'Ecole le permettre. Les Socars employees à l'Éc le y auront la nourruture et le logement comme dans les autres Institutions de ce genre.

6. Il sera laisse a la di cretion et au bon jugement du R.P.
Principal de voir que les soeurs remplissent effectivement les
emplois stipules par le contret et de s'entendre avec la Superieure
de l'Eccle s'il y a lieu d'amelioration ou changement dans le
rersonnel, et les sugrere aux fujerieures.

7. Four desutres details de cervices a remplir dans l'ecole et non pervus or specifies dans ce of trat, le R.F. Principal s'entendre egalement avec la lecur Su orienre de l'ecole, et au besoin les soumettra a l'approbation du R.F. revincial des ... Oblats et de l'Administration Jenerale les socurs rises de Nicolet.

8. Le present Contrat entera en vigueur le Premier du mois d'avril 1927, et sers pour une limite de dis ens; les morties contractantes auront cependent la liberte de le modifier ou meme de le terminer d'un commun accord.

(SEAL) Les locure de la Charite de l'Hotel-Dien de licolet, dites "Soeurs Grises"

per (lighed) foeur . Doucet, Sup- Gen.

Soeur M.A. Cayer, Ass.-Gen.

Soeur .. Douvelle, AS .-Gen.

Foeur St. Whire, Ass.-Gen

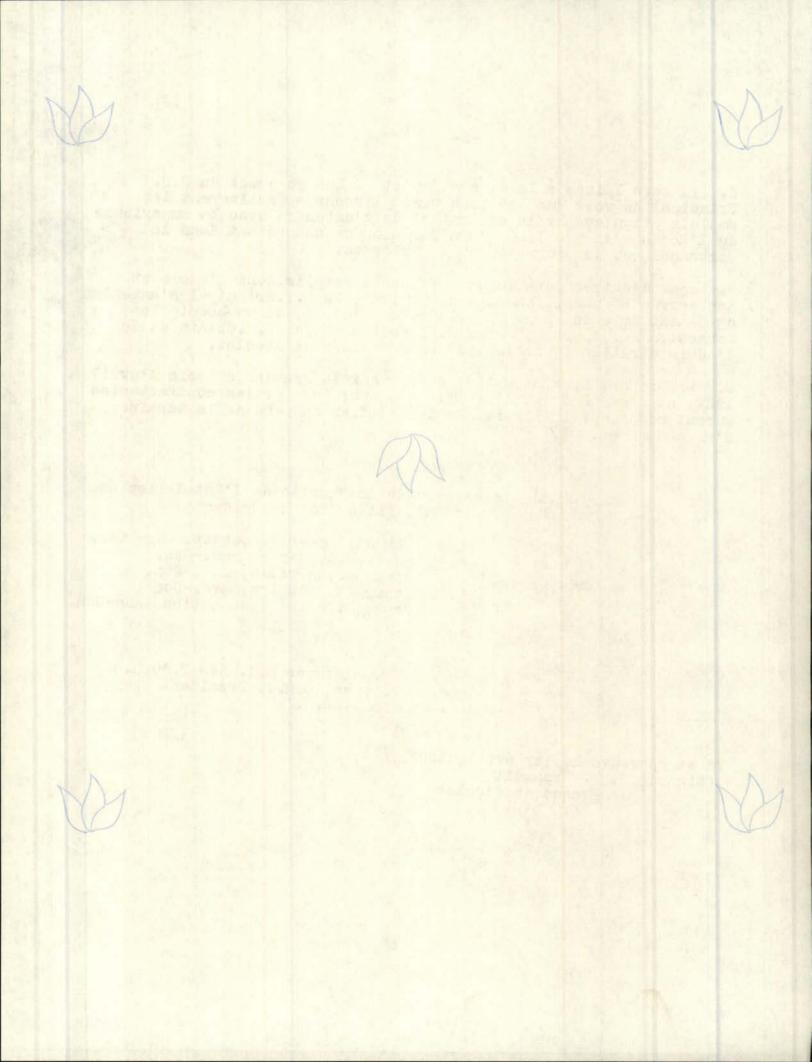
Boeur ..de la resentation, Ass-Gen.

Les J.B. Boyes, O.M.I. President A. Laossens, O.M.I.

SEAL

(SEAL)

Vu et approuve le ler avril, 1927 (Bigned) S. H. Brunault Eveque de Micolet



DEPARTMENT OF INDIAN AFFAIRS

CANADA

Office of the Deputy Superintendent General OTTAWA

March 22, 1928.

Reverend and dear Madam .-

new hospital building which it is proposed to erect on the Blood Reserve. Attached to the plan you will find a description giving information as to the utility of the various rooms. The hospital is to be erected on a convenient site adjacent to the town of Cardston.

The following regulations are to be established for the hospital, and it is to be conducted strictly in conformity, with the regulations:-

- 1. That the hospital be built at the place selected by the Department.
- 2. That no clergyman of any denomination be permitted to reside in the hospital building.
- 3. That no religious emblems or pictures be allowed on the outside of the bospital building or in the wards or in any room or place used for patients or as waiting or recention room for out-patients or visitors.
- 4. That the following rules be laid down for the regulation of religious ceremonies in the hospital:-
 - (a) In the event of the immediate services of a clergyman being required by a patient, the Indian Agent shall be at once informed, and it shall be his duty to notify the relatives of the patient and the clergyman of the denomination to which the patient belongs.
 - (b) Freedom is tobe allowed for religious services and ministrations by the clergy of all denominations.

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- The Indian Agent, or other person charged by the Department with this duty, and acting under instructions from the Department, shall be responsible for the conduct of the institution.
- 6. Appointments to the hospital staff shall be subject to the approval of the Department. The Department further reserves the right to specify the number and qualifications of the hospital staff. So far as possible the positions of housemaid, cook, laundress and orderly shall be filled by Indians, and at all times at least one female employee shall be an efficient interpreter.

The following staff will be paid by the Department:

will you kindly let me know as soon as possible whether these conditions meet with your approval, and whether you will be prepared to continue to operate the hospital.

Yours very truly,

(signed) Duncan Scott

Deputy Superintendent General.

Vraie copie certilier:
- Sour a Douville, see gen.



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Blood Hospital Plan

This plan provides space for about 36 patients, including an isolation ward, and in addition there is a room for babies. The building will be well lighted and heated and there will be ample window space in all wards and rooms so that any of ther may be used for tubercular patients. The building will be of brick constrution and have a good appearance.

on the main floor so that the greater part of the work will be concentrated there. The wards on the upper floor may be used for patients who will not require attention at night, and who will be able to walk out in case of fire.

It is intented that the operating room shall be used for a delivery room for maternity cases as well. No space has been set aside for an X-ray room, as it is considered that the most elaborate plant of that kind necessary will be a mobile unit which can be wheeled about and stored and used in any convenient place.

The room provided for laundry space is large enough to hold any necessary machinery or to provide for indoor drying of clothes in bad weather if the laundry work is done by hand labour.

The Sisters' quaters provide a private room for the Superior, a dormitory for the Sisters and a community room, also a small chanel.

Flectric lighting, running water supply and modern plumbing will be installed and the building will have an efficient heating system.

Vrais copie certifiée: Sour es Douville see gen Atom point form most and the service of the service

Hôtel-Dieu de Nicolet, Nicolet, 10 avril 1928.

Sa Grandeur Monseigneur John Eidd, D.P. Evêque de Calgary.

Monseigneur.

veuillez de perrettre de vous présenter, avec mes très respectueux homages, mes meilleurs souhaits, à l'occasion de la jeveuse saison pascale.

Je dois aujourd'hui, sonseigneur, vous donner connaissance de certains documents que vient de me transmettre la superieure de l'hôpital de Stand Off, et je vous les inclus dans la presente, avec une copie d'un croquis de plan du nouvel hôpital projete. Après avoir pris connaissance de ces documents, vous ne serez pas surpris, monseigneur, que je vous dise que notre Conseil General est unanime à refuser les conditions qui nous sont proposées, et que nous retirerons nos soeurs de l'hôpital plutôt que de nous sounettre à pareilles exigences. Jen'ai voulu donner aucune rénonse au Couvernement à ce sujet, avant d'avoir soumis la chose à Votre Grandeur, et connaître votre avis, dans le cas où vous trouveriez un reven d'amener les autorités du Couvernement à modifier les règlements du nouvel bônital de telle sorte que nous puissions continuer à nous v dévouer corre par le massé . Je vous avoue que ce n'est ras sans regret que nous nous verrions obligées de prendre une détermination extrême, mais, aux conditions qui nous sont pronosées nour l'avenir, le bien à faire n'est plus possible, et, si elles sont maintenues, nous n'avons mlus qu'à nous retirer.

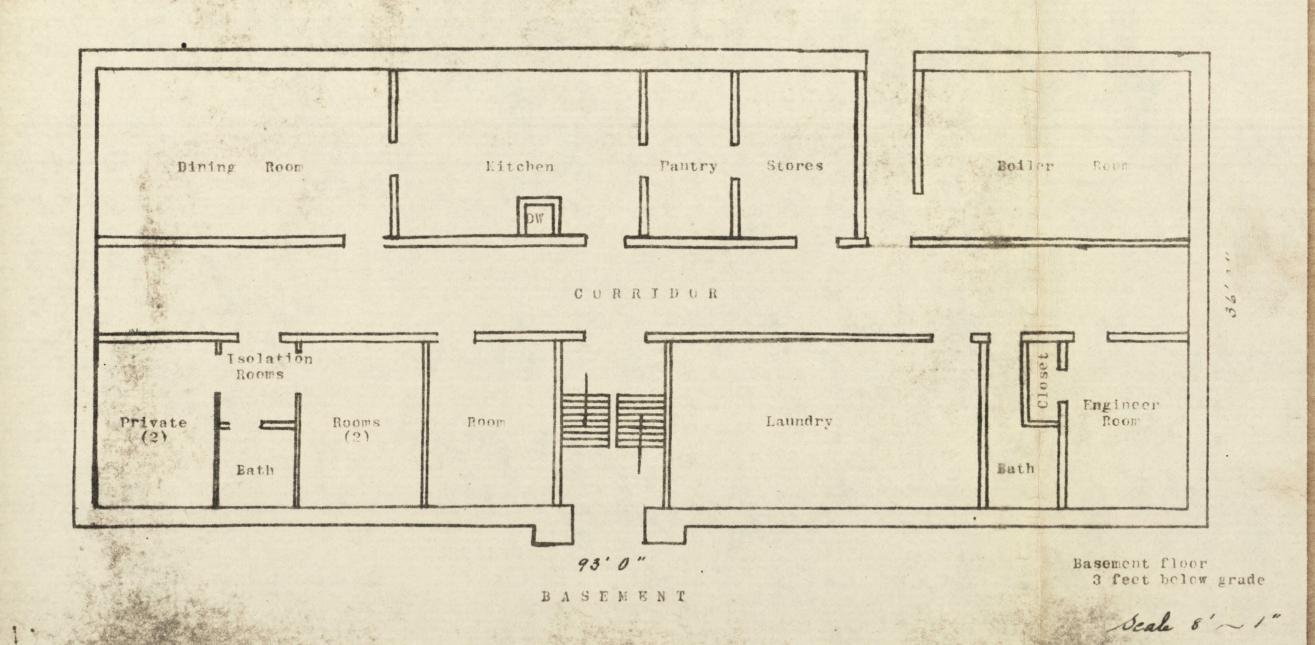
Vous remerciant, l'enseigneur, pour le bienveillant intérêt que vous ne cessez de norter à nos soeurs dans votre diccèse, je suis avec respect,

Monseigneur,

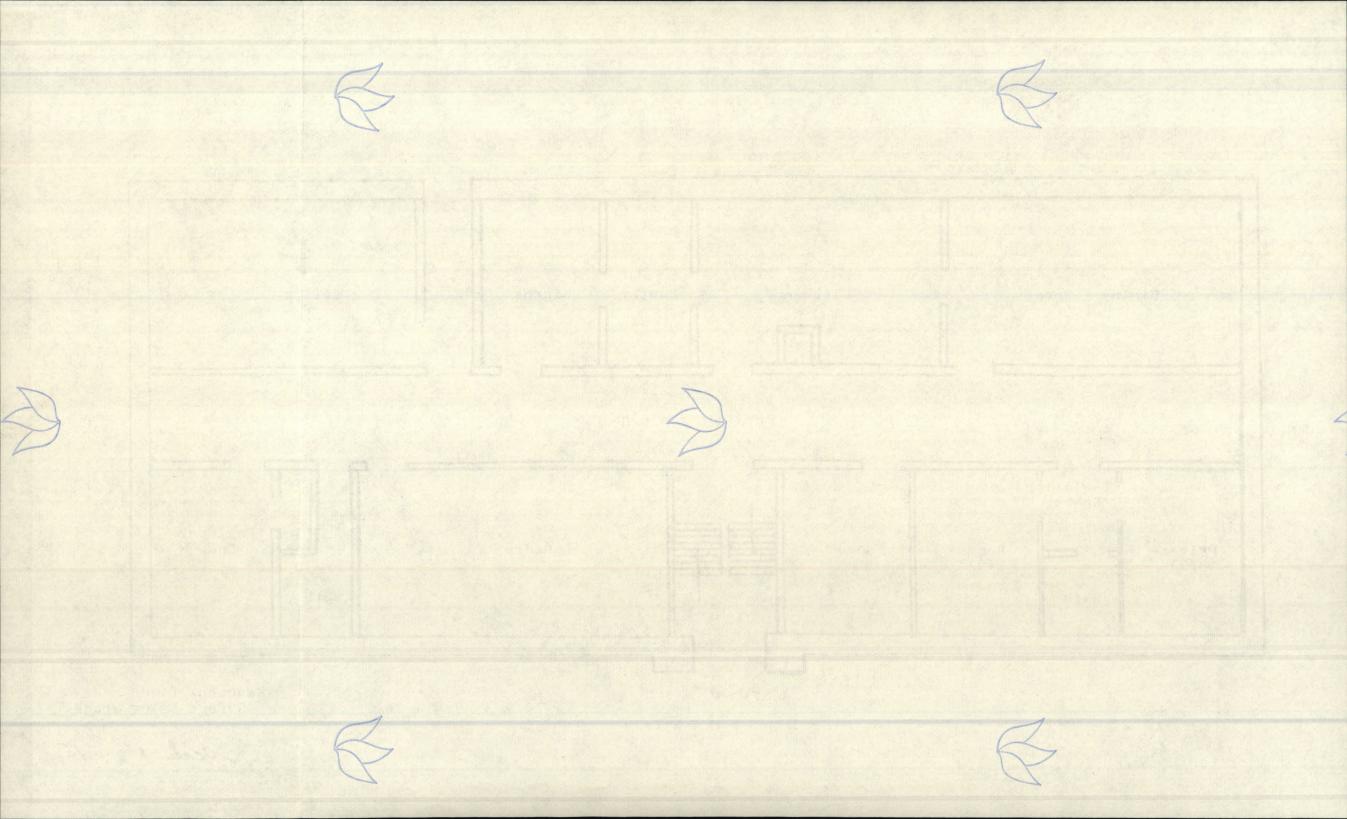
De Vetre Grandeur,

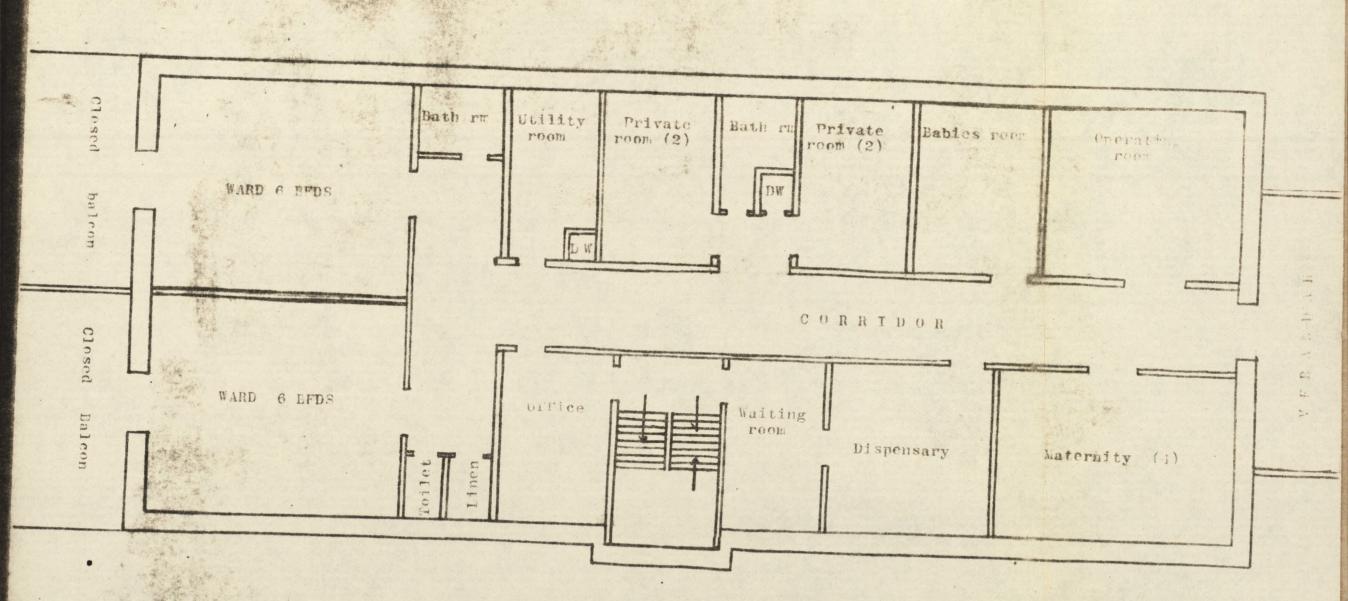
La très humble servante en N.-S.,

Sour F. Donet, sup gin

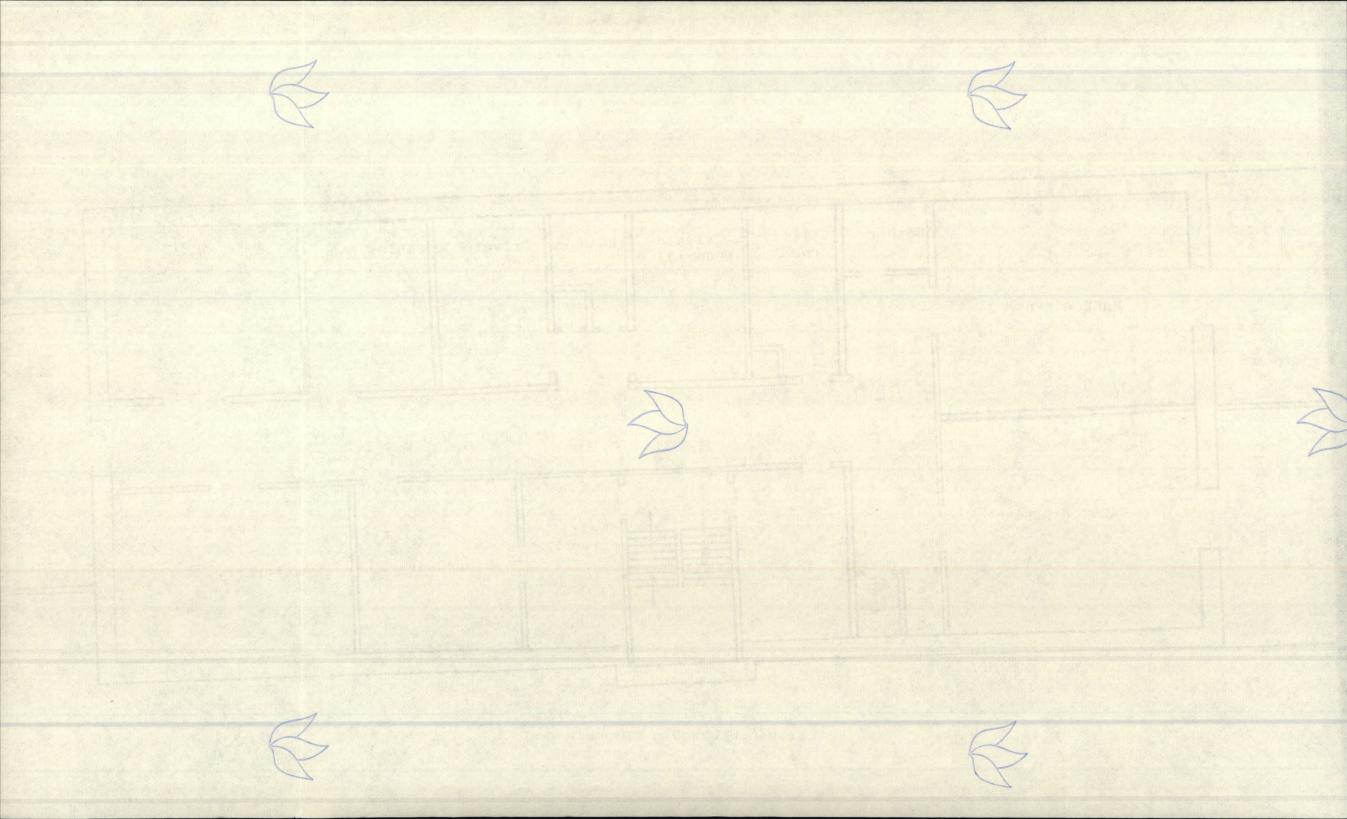


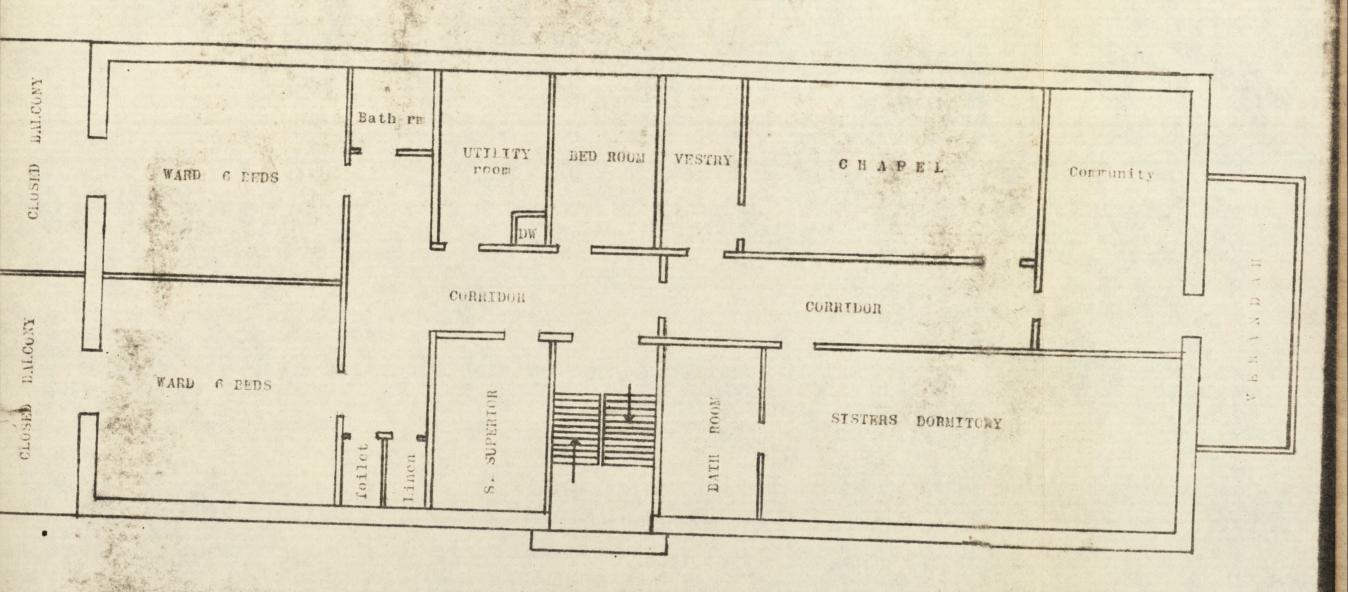
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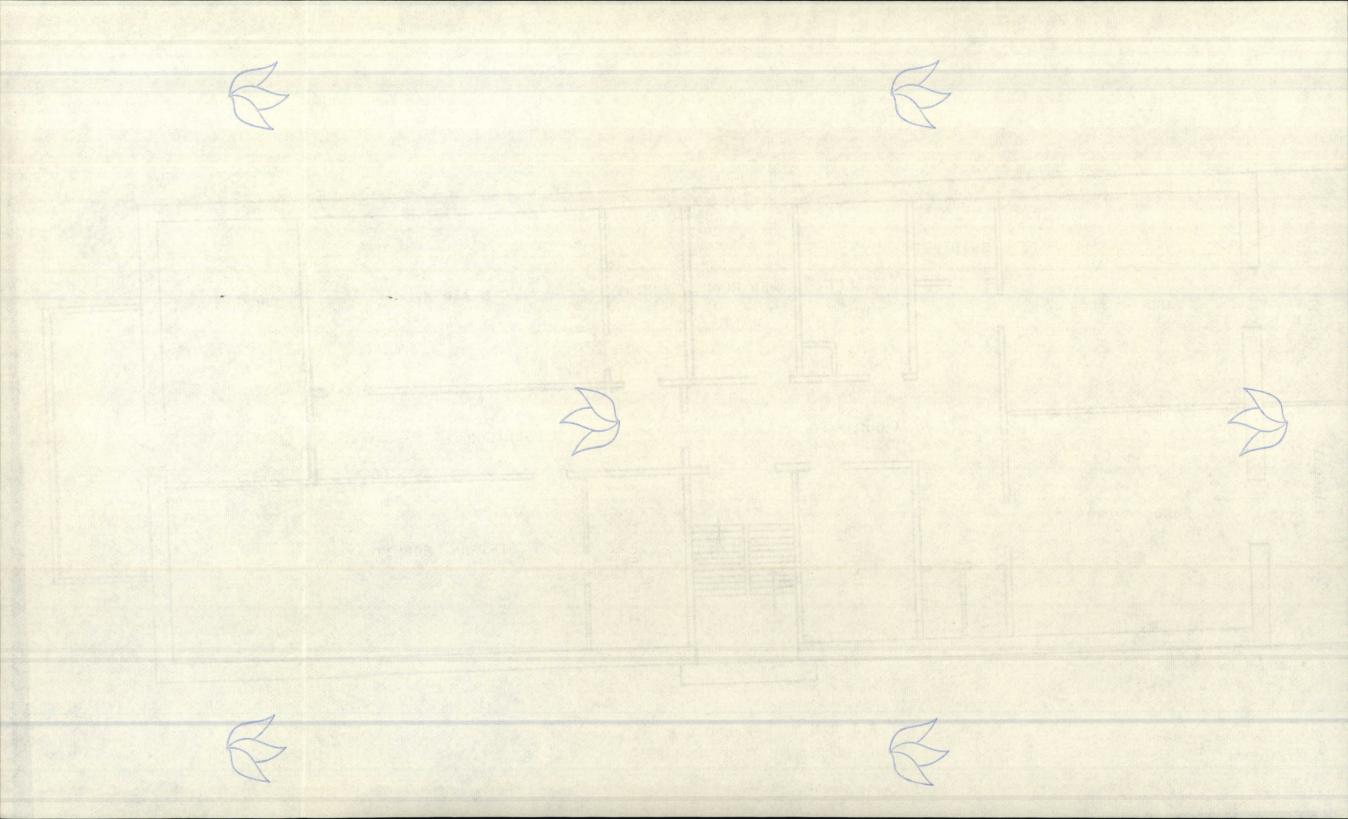


GROUND FLOOR





FIRST FLOOR

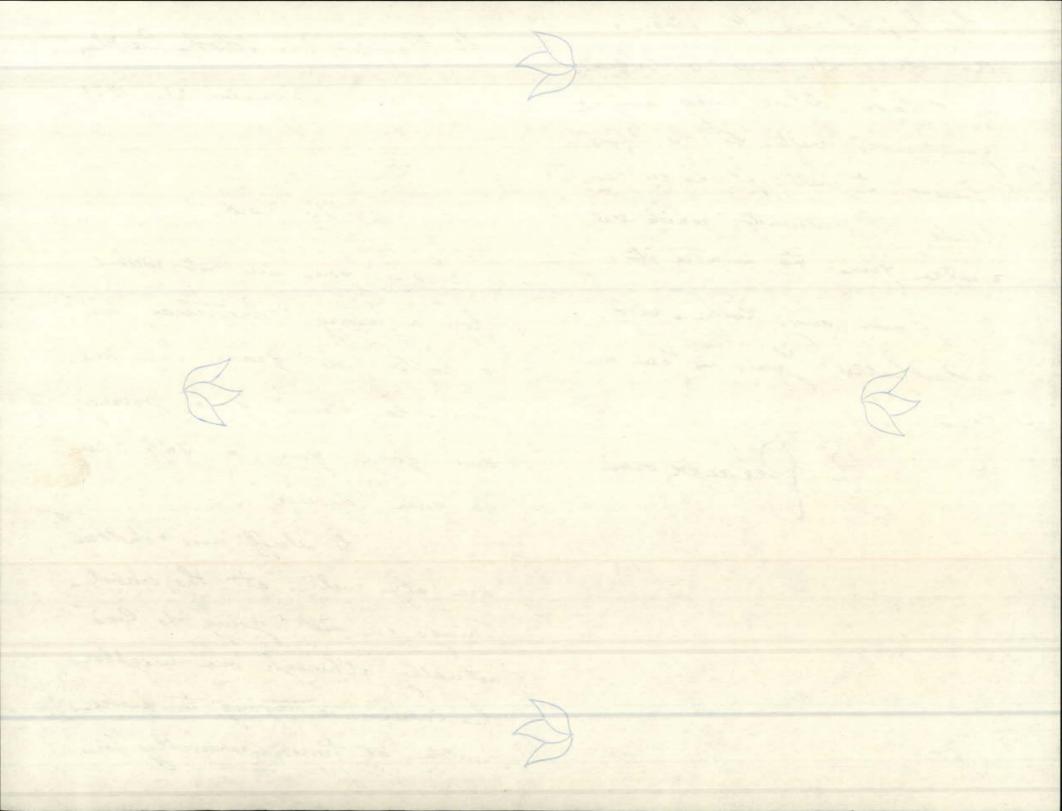


the hospital and the Listers. a potest will have to be quade to Ottawa before love austrat your next visite to the Bost Persone. I will places en! trees rands the socuments which will enables you to make it. versetfally jours in tens am E Persus oui

Le May's R.G School Cartelon Decamber 21 1929

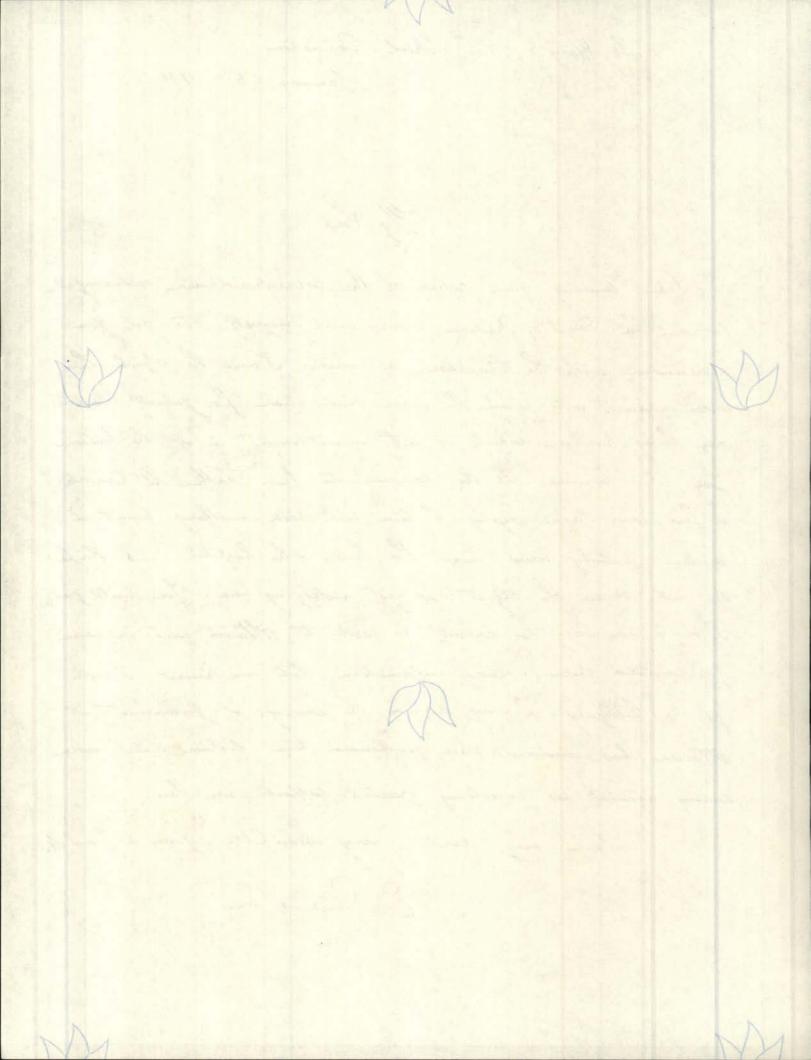
My Lord

I offer you wer late worker lor a merry Christinas aus a haffer new year . am tem. God has blessed your journey aus given you a safe Telsen to your diocese. he staff and cholden are all well at the school. Things are not going to lead actually although our neighbor. The cannon is trying to make houbles at times especially for



My Lond

I am sendory you copies of the correspondance oxchanged letween the Dept of Judian affair and myself to got for acquamted with the tracasteries of which I am he object . This correspondance will make the case quite clien for journel. There is one thing however which is not mentioned in it. the Lidion for Eli received all the taraments from Father MI Common a few hour before dying . I have not said anything blood it busine noboby Knew except the Lister of the hospital and this feet ded not excuse the agent for not notifying me. Jou will judge if it is necessary for yourself to write to oblaws and in case for would used none information let me Know I will go to Bolgary. I my opinion the change of forement at ottown has undered there justemen here bolden and were during against us execting greater tuffert from there Jam my tord very usperfully jours in J. and 4. E Penner oun





DUNCAN C. SCOTT
DEPUTY SUPERINTENDENT GENERAL
OTTAWA

22nd December, 1930.

Reverend Sir,

It has been reported to the Department that one Joe Eli, an Indian of the Blood Reserve, who had been in our hospital for some time suffering from tuberculosis, was taken home during the summer but took ill again about the 3rd November and was confined to his bed; that Eli was regularly visited by his Minister, the Rev. Canon Middleton, on whose advice he signified his willingness to return to the hospital for treatment; that a conveyance with all necessary appliances was sent to take Eli to the hospital; that Eli got ready to go when he was told by one of the assistants, who was sent for him, that you had sent a message by him to Eli saying that you would be glad to administer the last sacrament, and that as a consequence Eli declined to return to the hospital.

Before making any comment with respect to this incident, I should be glad to receive by return of mail any observations that you may be disposed to make regarding this matter.

Yours truly,

For Deputy Superintendent General.

as Willeaue

Reverend E.Ruaux, O.M.I/,
Blood Indian Residential School,
Cardston, Alta.

The state of the s

Roman Catholic Residential School, Cardston, Alberta, Jan. 2nd, 1951.

Homorable D.C. Scott, Deputy Minister, Department of Indian Affairs, Ottowa.

Homorable Sir:-

I am in receipt of your letter of the Rank December, with regard to the Indian Joe Eli of the Blood Reserve. It has been a great surprise to me, but I am glad of the apportunity it gives me to write you a few things. Your Agent on the Blood Reserve such certainly have much leisure to pass his time investigating such trifle things, but I have some sympathy for the man, for he is so seared of Reverend Canen Middleton, who has been beasting openly of making him lose his position, as in the past he caused for other agents to be fired, and it is not easy to find a new position in these hard days.

A few years ago you came personally to the Bleed Reserve, to investigate on the Religious War that was carried on here and you found as you told me, that every body was putting the blame on Reverend Camon Middleton, and furthermore, you requested him to put an end to this fight. I am sorry to have to mention that your recommandations had very little effect and I cannot help but feel that if he had not received encouragement from semewhere, he would not be so bold to-day. For the last three years, there is hardly any calumnies he has not invented against the Sisters of the Heapital. My School, my Catholics that he mever calls by any other name than "The Dam Catholics". I have considered it too small, too unworthy of a priest and too much in contradiction with the spirit of Christian Charity to bother my head about it, considering specially that by so doing, he has gradually turned the Indians away from himself each his Church, so much so that very few of them would not send for me at the time of their death.

Indeed I sent the following message to Jos Bli: That if at any time he considered I could be of any assistance to him, I would gladly go and pay him a visit. There was no harm in this and he could refuse to see me without any more ado. That, Reverend Canon Middleton had visited him regularly, I did het know, for I am not following that Reserved Gentleman, or bother myself about what he is deing. But, to state that Jos Eli refused to go to the Hospital on the strenght of that massage is pure falsehood, no matter what Mr. Pugh may have discovered during the weeks he earried his investigations, or wrote to you, for the message was delivered only after Jos Eli had positively refused to go to the Respital. But, Reverend Canon Middleton coming shortly after to see him thought that he had a good case in his hands (First, against the Sisters of the Hospital, but, Mr. Pugh has been able to essertain that they did not even know what the fuss was about, than against thenry Skipper, the Indian who drives the Respital car, and whom I had requested to ask Mary Taylor, the woman looking after Jos Eli to deliver herself my message and also against myself. So he started Mr. Pugh on his errangs of investigations from one end of the Reserve to the staer; and it is only right that I should mention the insults that your agent addressed the after named Henry Skipper.

Mow, considering the case in itself, I would like to know what laws of God or men I have broken by offering my services to Joe Eli. He was not in the Hospital, but at home, and what authority have Canon Middleton or Mr. Pugh to put a limit to my Ministry, as a Mission nary?

The state of the s AT A AN ATTENDED TO SECURE A SAME A SECURE AS A SAME ASA

Joe Bli was in your Rospital a few months last Spring, I passed by his bed several times, did I or the Sisters of the Hespital ever mention to him to become a Catholic or even speak to him about religion?

You have made regulations for the Hespital, which I do not hesitate to qualify of tyrannical, for they put the Indians at the mercy of an agent who professes spenly not to practice any religion, for instance the case of Chief Hountain who had to plead and argue with him for the case of Chief Hountain who had to plead and argue with him for nearly three weeks before he decided to send for me and it was only meanly three weeks before he decided to send for me and it was only when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer without pathing when he realised that he could not refuse any longer with him for the could not refuse any longer with him for the could not refuse any longer with him for the could not refuse any longer with him for the could not refuse any longer with him for longer with him f

Jee Eli did not want to go back to the Rospital, an Indian menths in the Hospital, unless he would be at the peint of Leethine menths in the Hospital, unless he would be at the peint of Leethine never got any better and efforts were made at different times, even never got any better and efforts were made at different times, even the ear was sent to bring him back two or three times, but he refused constantly, giving for excuse, though likely Mr. Pugh has not mention it to you, that he had not been given anyn assistance during the Summer to you, that he had not been given anyn assistance during the summer and he would try to carry on. And if finally he signified his willing ness to return, it was much more on account of Marry Eayler threadening to abanden him, for she had no money and he was exacting too much from her, to the point that she could not cook in the house, or even sweep the floor, then the good offices of Reverend Canon Middleton. However, when Henry Skipper arrived with the ear, he had already changed his mind, but was glad to give Canon Middleton for pretence of an emuse that the Sisters of the Hespital and myself wanted to make of him a Roman Catholie.

As to Heary Skipper, he has been notified by Mr. Fugh that he was liable to lose his position as Chauffeuriff such an addien is taken by the DEpartment, I will qualify it without any hesitation as taken by the DEpartment, I will qualify it without any hesitation as taken by the DEpartment, I will qualify it without any hesitation as spicytous injustice, for he did not speak in his own name and did enly what any other Indiam, Cathelic, Protestant or SammaBagan would enly what any other Indiam, Cathelic, Protestant of Bigotary it have had done for me. May I add that beside the spirit of Bigotary it would demote, much more harm then good would result by it for the Protestant cause.

How is it that Reverend Canon Middleton can visit my Catholic Indians to sellicit their children for his School, chlivious of All the circular letters of the Department of Indian Affairs. I could give of this many instances. I will chese only the following. ON December the 18th, he was at Jack Hagle bear trying to get his children for the St.Paul's School. Jack Hagle bear and his wife are ex-yupils of my School and communicants of my church, he knows it. The following of my School and communicants of my church, he knows it. The following day, Jack Hagle bear reported the matter to me, and brought his boy to my School. I would like to get an explanation on this matter.

I have answered at full length on this case of Joe Elis I de not propose in the future to give answer to such ridiculous business my time is too valuable to me. However, I am keeping copies of all these errespondances which will show the tracesseries of which we are the object, and I propose to put them in the hands of my Bishop and my object, and it will be up to them to see if there is any justice left with the Department of Indian Affaire.

Offering you, Honorable Sir, my best wishes for a happy new year, I remain,

Respectfully yours

E.Ruaux, O.M. I. Principal

Roman Catholic Residential School, Cardston, Alberta, San, 16th, 1931.

Honourable D.C. Seett, Deputy Minister, Department of Indian Affairs, Ottawa.

Honourable Sir:-

You will excuse me for getting you acquainted with the last act of the case of the Indian Joe Eli, which has just been played. Joe Eli died last night at the Blood Hospital at about held past six, after asking for me all day, from seven O'clock in the morning, expressing his will end anxiety to die a Roman Cathelia. The Indian Agent, Hr. Pugh summonned to his bed side, arrived at about half past nine in the sorning and received from his own lips the expression of his will to see me, but regardless of the regulations made for the Blood Hospital. That if a Pretestant Indian wish to die a Roman Cathelia, the Hatron should notify the Agent, whe, in term calls the Cathelia Priest. And if a Cathelia Indian wishes to die a Protestant, the same course should be followed. Tour Agent did not notify me. Instead, he took the trouble to wire to Ottava and when your answer came. Joe Eli was dead. I do not want to comment very long on the matter, just to point to you that you will not fine any exageration in my previous letter, dated January End. 1931, which I would beg of you to read ever egain.

I qualified these regulations of being Tyransical and interfering with the freedem of the Indiana, leaving them at the most important mement of their life, entirely at the mercy of an Agent, unsarupulous, without religion and matwingwing always a sound jugment. There is no mentionning in these regulations of wiring to Ottawa and letting the Indiana die without any religious assistance, while waiting for an answer, as if he had any control on the time of death of the people. But, since these regulations have been disregarded and broken by your agent himself, I will not in future consider myself bound to obey them, but, will an immediate notice, from where ever it may come, will go and give my services to any Indian who will ask for me, even in the Blood Respital. I do not recognise the authority of any Official of the Department of Indian Affairs to interfere with the freedem of conscience of the Indians; such a thing is not done in any Public Respital, throughout the Dominion.

On Henday next, I intend to go to Calgary and place the whole metter in the hands of my Bishop.

Yours truly

Baltuary, O. d. f. Principal

February 6th. 1931

St. Mary's School
Dear Father Fueux.

Cardston. Blood Heserve.

was leaving the city for some few days and instructed Fr. Anderson to solnowledge it. Being very busy at the time he overlooked it and it was only today that I learned of that fact,

as they do in all other places but we must meet them with prudence.
Your letter to Fr. Scott should make clear to them that the matter
may be treated in such a manner that it cannot be simply set aside.
It is however quite likely that the Department will give instruction
to the Agent, Caron widdleton and yourself which will at least help
to overcome such troubles in future.

correspondence or actions on the part of the Department. If you have any more knowledge just why Joe Eli wished to see a Triest, I would like to know it. Was he educated in St. Faul's or St. Mary's School 'Was he married at any time and to a Catholic ?Did his parents become Catholics? Had he ever visited St. Hary's and for religious services The Department is likely to conclude that the Sisters had influence him to ask for you. Of course Pr. Pugh probably knows all about it but may not be too anxious to tell it.

Wishing you every blassing, I am Yours faithfully in Chr.

Esperate and the second of the

St. Mary's R.C. Resedential School Cardston, Sept. 7th. 1931.

His Excellency Bishop J.T. Kidd.
Bishop of Calgary.

Your Excellency.

As requested, I write to you a few words, in order to remind you of sending me the plans of our church, as drawn by the architect, although we are not ready to finish the construction yet, we may do so some day, and as the plans are made to go on the existing basement, I would like to have them with their specifications: I lent you also, the plans of our School, which you proposed to return.

Everybody is well; the children are coming back slowly from the holidays, but in good health and good humour, I expect to receive a good number of recruits.

Thanking you for the interest you have shown us in our person and in our work, I remain, my Lord.

Very devotedly yours in Jesus and Mary.

& Preaux oui

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PROVINCIAL ARCHIVES OF ALBERTA

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hapitiser ausmios su'if raura les frima. sales visites religiouses. La vouve en justion a m my mfunts wise son for mari; it un avec to granti en juission a Tueste ment. four, to cross, out to baptises consolimes. Ja femme serino de l'impirat avant 10 jours journe doit de haier les moses pour la viter de recomber dans le conculinate? Your- fe fer maner afries avoir instant sommewement it ouplise le courte paien? Vouley- vois dispenser aussi de la publication des Bans en acceptant la dicence civile? l'orci maintenant les nous , le cas cont - Steps . down " (36 years oil), Jajan. Mrs. Lionary Sweet Frass (Widow 7 (Maiden name: Mary Frank . 7 the is 40 years old ... Bills indians of the 13 food / 120002. -Somande un trin de nouvelles. J'irai gaire una retraite à Edman Tox du 25 août au pa de reptembre. fruit sive vous demanderas - fo une entre

· vue en passant à halfdry, à mon vetous

L. g. C. & M. 1. vely Gards tou / 28/10

A son ixedience Mr. A. Garroll DD. Salgary.

Excellence, N'ayant sous la main ancun for mutaire D'application fore. Six rache, if me gant me servis d'une

of l'azit d'un "improime tum cum nes " contracts par une indiens canolique que a vien "ut ujor" avic un paien, du vivant de son man. of y a de cela une aux. Le man issimme est mont, if y a day ans. Mais it his a pas " d'attental à la vie de l'ésous Istiture. Il y a numblement "concur. Je auce intention impliace de vivre

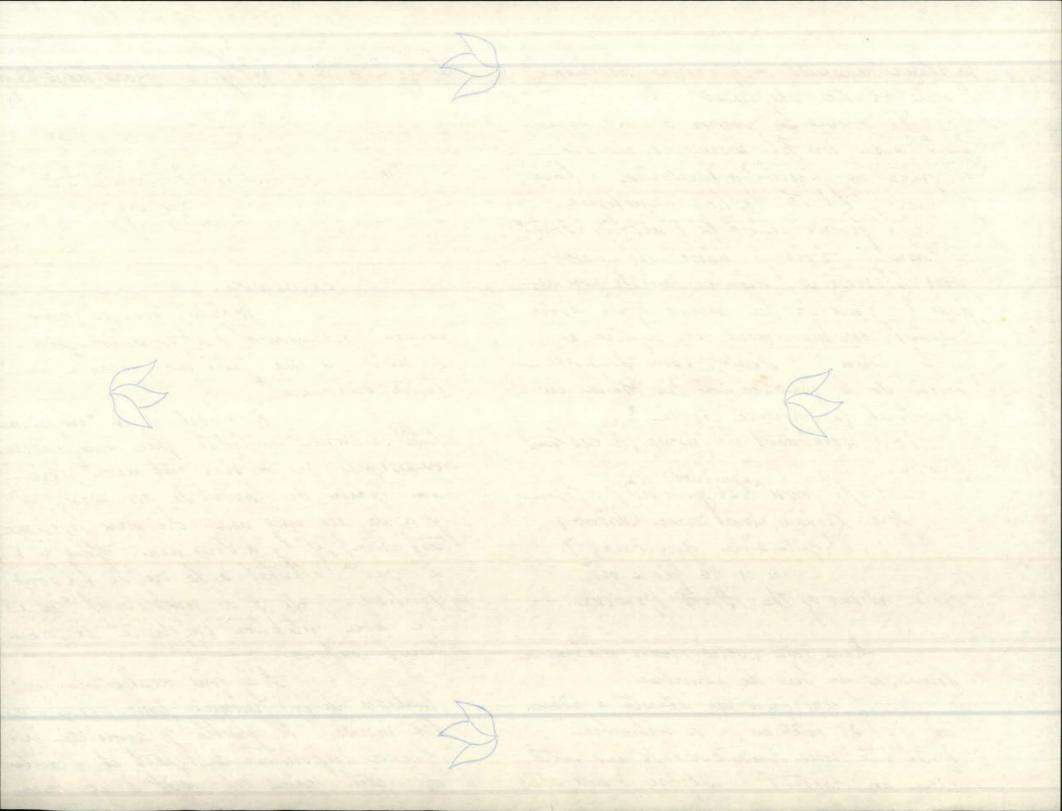
"neut confuges"

"ineut confuges"

J'ai pris occasion de fa

malodie de la Francou pour essayer de

fer marier. Il jemble y avoir le très Conner Suspenition de part et d'autre of parti fraien est frit à se faire

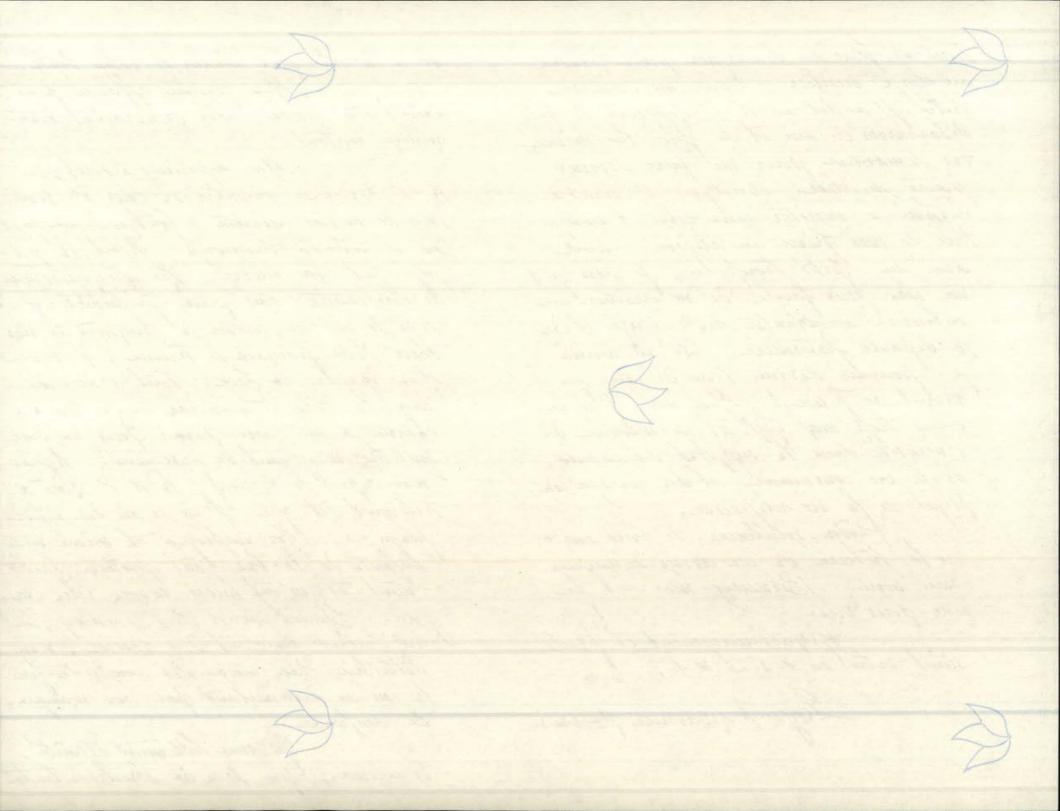


- Tions de faire des demarkes pour grasser an elerie seculier. Lans ma vernière Isthe, f' ai dit au 18. 1' dang lois de se dibarrasses de moi et de faire lui-meine Tes demarkes pour me faire osveries piece seculier, puispu de sembre destine à susciter sans cerse l'antigra-This de new freres en religion. Level and un postel troubedu, of crois is me sera plus facile de m'arraher any entrares accellantes du méjuje et de la defiance frauente. Li au moins pe pouvois devinis l'un de ceux pur saisur se filer! Mais non! f'ai le cours tros may juit et fe manque de sucrotité dans le support des en mus de la vie commune et du ronage complique de fa vie religiouse. fastou, Excellence, de vous surso - 14 to lecture de ces array ennaguy sour vous Bining-moi -- le ment votre en H. 1 et M. 1., Troyer A frassur pte om i.

si ce n'est par abuser de votre toute.

Mer prates affaires pournaint être gives; elles gourraint être Mon suprieur actuel, is K. P. Devic a remonths 12 cher P. Bion for de la fine recreite. Tout indique su'y en a intende triencoup. Afort, 12 fré-Sure fait son ocurre. Les interprétations de restignantes sont pour présumés : if se de pe de moi et, comme la Supart de nos Then Peres français de France, of n'ose par paule en fair. Tout s'accumune they Is fere Fromincial ---- On 1'a-Channe à me gaire passer four un desc juilibre manquant de jusement. Après mon depart de Gung, 18 18. P. Kine a True ment dit que f'en as en des sinos funguisce. Hos comployed to mime now Infants de la bar lout proteste faire - ment et m'out piesse savore celes mu Ein. Quant an R. T. Trovinsia, Tous en Faisant remotent I'm lauser, n'en Villibre par moises des coups de gene de confiance.

Excellence, que f'ai de sérieles tenta



August 11. 1936

Rev. Georges Levasseur O.M.I. St. Mary's R.C. Reserve School, Cardston, Alta.

Dear Father Levasseur:-

I am not satisfied that the impediment "criminis" exists in the case of "Steps-down" and Mrs. Leonard Sweet-grass. That the impediment be present, there must be adultery accompanied by a mutual promise of marriage or by a purely civil marriage. You do not mention these accompanying enditions and from this I would conclude that there was adultery alone,—and therefore no impediment.

It would centainly be a good thing to fix up this marriage.

Two ways seem available: First, If you are satisfied that a summary instruction is sufficient to baptize the pagan party, then there is nothing more for you to do, than to give the instructions, baptize the pagan, and marry the parties with the usual formalities. It might be well to make sure however, that a summary instruction is sufficient. Pagan Indians may need very special instruction. If you follow this method, I will grant a dispensation from banns, and also from "crime" ad cautelam —provided you think the impediment exists.

Second: If a summary instruction is not sufficient to assure perseverance in the faith of the pagen party, it would be better to apply for a dispensation from "dispensions cultus". To obtain this, have the application along with the promises signed by the parties sent three. The reasons for the dispensation are "periculum concubinatus" and "legitimatic prolis". In this marriage, the pagen party remains a pagen.

I may not understand all the details of the case, but from what you have written me, I think either of the above offer a solution.

I will be glad to see you on your way to Edmonton. I regret that your difficulties have not been removed. They constitute your cross. Pray that God will direct your right.

With sincere good wishes

Yours fraternally in Christ

Bishop of Calgary

Comment of the commen

To His Excellency Bishop F.Carroll DD. Calgary.

Excellency,

Was an explicit promise of matrimony in the case already mentioned. Mrs. Leonard Sweet Grass lived for three years at least with Stepsdown before the death of her legitimate husband. I think Mr. Sweet Grass died two years ago. Of course, those poor indians do not care very much about the everlasting contract!!!... Then, perhaps was there not any mention of possible matrimony... But, the equivalent seems to be. I did not find any distinction about the implicit and explicit promise as a condition of adultery in the authors I have under hand ... Father Ruaux wrote in a little note I found, the opinion stating the existence of "impedimentum criminis" concerning them... In spite of could marry them.

the pagan party: I drove the I5 miles every night to reach him at the I have given instruction during ten days to place he was working. It would be very hard to do more. He is pretty intelligent and he seems to have understood the main topics of religion Yesterday I went again hoping to marry them soon, after having baptised him. But, unfortunately, the indian frisk inspired by the devil got a hold of him, and he wants to postpone his marriage for a few weeks in order to know if his wife wants him or not ... She is out of the hes -pital since three days...And the man finishes his work at the place where I was teaching him ... Then, they go back to the River, 20 miles away from the School ... Concubinage is the usual novitiate of Matrimony on Reserves!!!....He intends to come to me when he will think he can marry her... Peculiar way, is it not ? But that the than uparation with after Therefore, in case they come soon, will you please grant the dispensation , if you think it necessary ...; and also, the dispensation of Banns. About Bans, is there not anything special in the diocese? of course, for Indians ... Father Riou did not explain that. But I am whiche impression to have heard that it was granted, for Indians, only one publication or no publication at all when they have the civil Licence ??? Please, give me the exact stipulation, if there is any.

kindness...I will be at Midnapore on Sunday night the 23d.Let me a message there, if you have the delicacy to give me an appointement.

Respect to the control of the contr

Respectfully and gratefully yours in J.C.& M.I.,

Linger A. asveran o-mai

the first and all designations are the start of the start tides our displacement but the transfer of the property of the property of the property of because the eigher the part bear the se and sold the unite of the a negligible real program community of the state of security to Cardeton, alla, Jan. 31. 1938

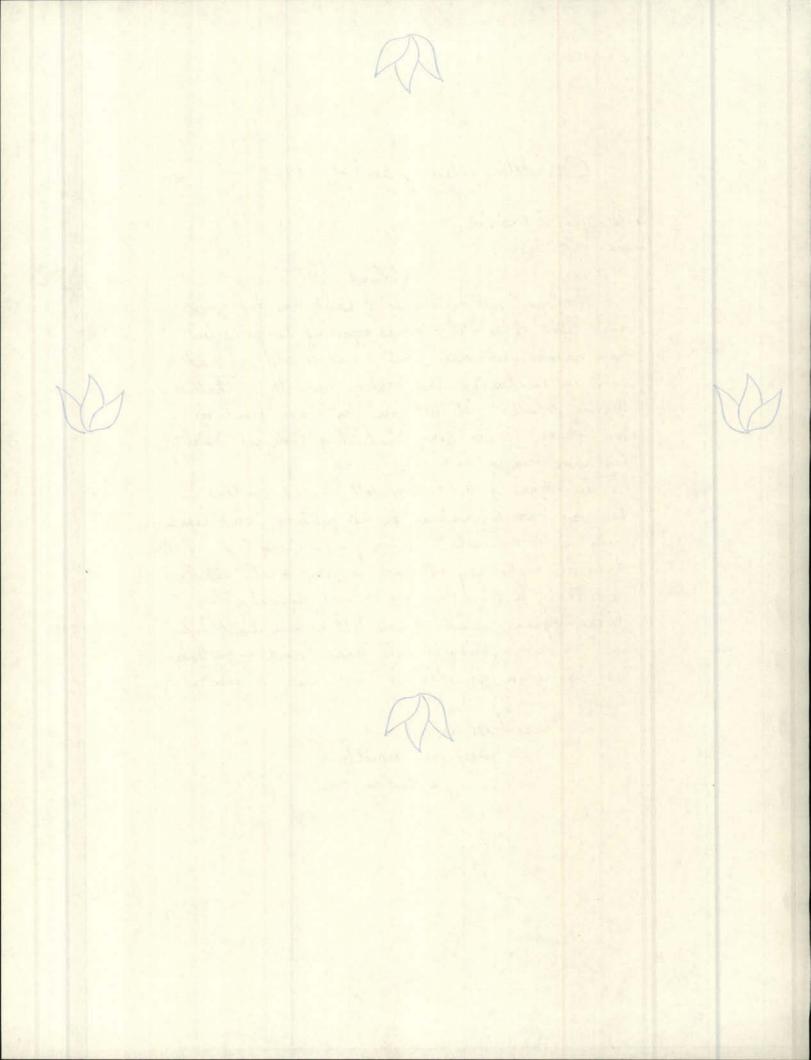
His Excellency To P. Carra, Rishop of Calgary.

my hord Bonjour ! just a few lines to thank you for your Land letter of the 22 : i was especting to get a few more names yesterday, but it was a cold , - and so I am enclosing the petition huwith: thather Wyme's letter vill tell you thy I am sending two copies. I am sony that they look so "nest!", they have been in so many hands! Tather Wynne will be very well pleased indeed to See your own signature on this petition, and exper cially to receive a Cetter from you: so; my hord, if it does not make any ofference to you, will ask your Excellency to send the two copies directly to Father Wynne, and I am telling him that to day. Everybody is well here and everything is going on quietly. - The winter is here at

Pease bless us all.

yours very respectfully

L'Levern, omi



February 6,1938

Rev.John J.Wynne,S.J. Vice Postulator, Tekakwitha League, New Tork.

Dear Reverend Father:

Indian Mission of this diocese has forwarded me the enclosed petition to further the Cause of Catherine Tekakwitha, for my signature. He had already circulated it among his Indians. I am pleased to add my signature, but I feel that I should make the more formal postulatory letter. I will do this, if you wish, and provided you instruct me as to the contents of such a letter.

There are three other Indian Esserves in this diocese in thich I would be glad to see cult of Catherine promoted. It may reach these Reserves through the influence of Father Levern, a truly zealous missionary. But I am ready to do snything which will promote the cause.

With sincere good wishes,

Yours cordially in Christ,

Bishop of Calgary

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Tekakwitha League

ROOM 217 226 EAST FORDHAM ROAD, NEW YORK

> February 11th 1938

Your Excellency,

I am grateful for the petitions and signatures which Father Levern has so kindly, I should say zealously, gotten from his Indian charges, because I know it is no light task. I shall write to him.

A postulatory letter from Your Excellency will have great weight. As for its contents, the simpler the better. The innocence, faith and penance of Tekakwitha, so well attested by her spiritual directors, FF. Cholenec and Chauchetiere, are the points that were stressed in the Informative Process in Albany,

Please accept an image of Kateri in wood which I am sending. It is fragile, but I hope it will arrive intact. If not, I shall send another.

When writing Father Levern, I shall suggest his spreading the cult to all the reservations, and if later I think of anything your Excellency might do further, I shall feel free to write to you. There is a blessing on anything done for this extraordinary Servant of God.

Humbly in Christ,

Most Rev. Francis P. Carroll, 910 - 7A Street N. West, Calgary, Alberta, Canada. John Hymys

RA

February 23,1988

hev.John J.Wynne, S.J. 226 East Fordham Ed., New York City

Deer keverend Fathert

I thank you for your letter of February

11th, and so for the image of Lateri. The latter reached

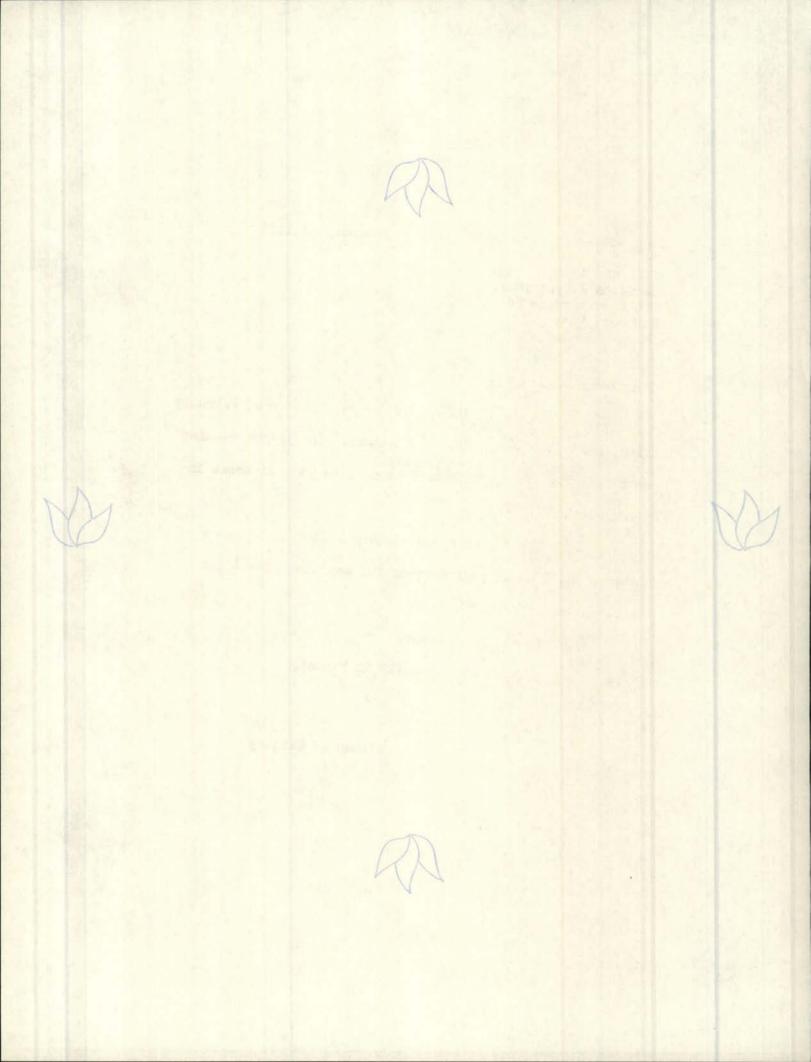
no safet, and holly intact. I appreciate your kindness in sending it.

I shall propers a contillatory latter in the near future, and I am at your service for anything else I can do to further the course.

Fish sincers good wishes,

Yours cordially in Christ,

Bishop of Calgary



October 11,1938

Dear Father Charrons

Galgary on Saturday. You have made monderful progress with the offer, and from its picture, I would say you have done on excellent congretulations. I am going to Lethbridge for October 25 and Saturday is satisfactory for you, I will be glad to bless the Church on Tureday. Each of it would be more advantageous for you, I could so would train on Triday, October 22st, and have the blessing on the morning of and then go on to Lethbridge on Saturday afternoon. Sither arrange suit me, and I will await your decision.

I do not appoint the priests to the various positions among the United States.

The appointments are made by the Provincial, who ordinarily matrix and for my approval. I think toold you, however, that you were the interest of your own appointment, but that was likely due to the change of Provincial.

I have never asked that any priest be appointed to any position; not have taked to approve the change you have heard that I am Shphesed to be admented.

Pather houthier led me to believe that things would remain as they are used between Other stories have once to me besides this one, for which the responsible. So don't sorry It is only due of the crosses a supercontent.

he can finish this matter in a bester fashion when we meet. In the bester pur your good works

Yours condically in Chaist

RA THE RESIDENCE OF THE PARTY O

sofyc.

His Excellency of Carroll. Bishop of Calgary

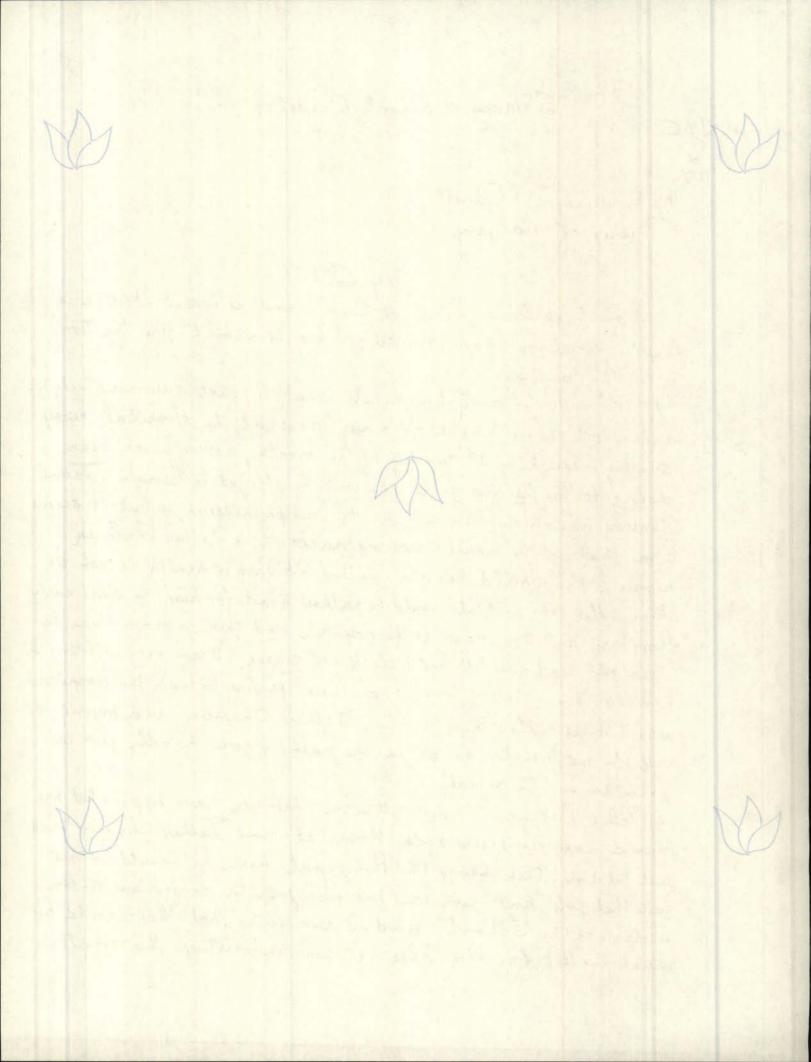
Tam back here again at last - and as Father Devic it leaving to morrow for Brocket, I beg to submit you the two forlowing matters:

following mallers:

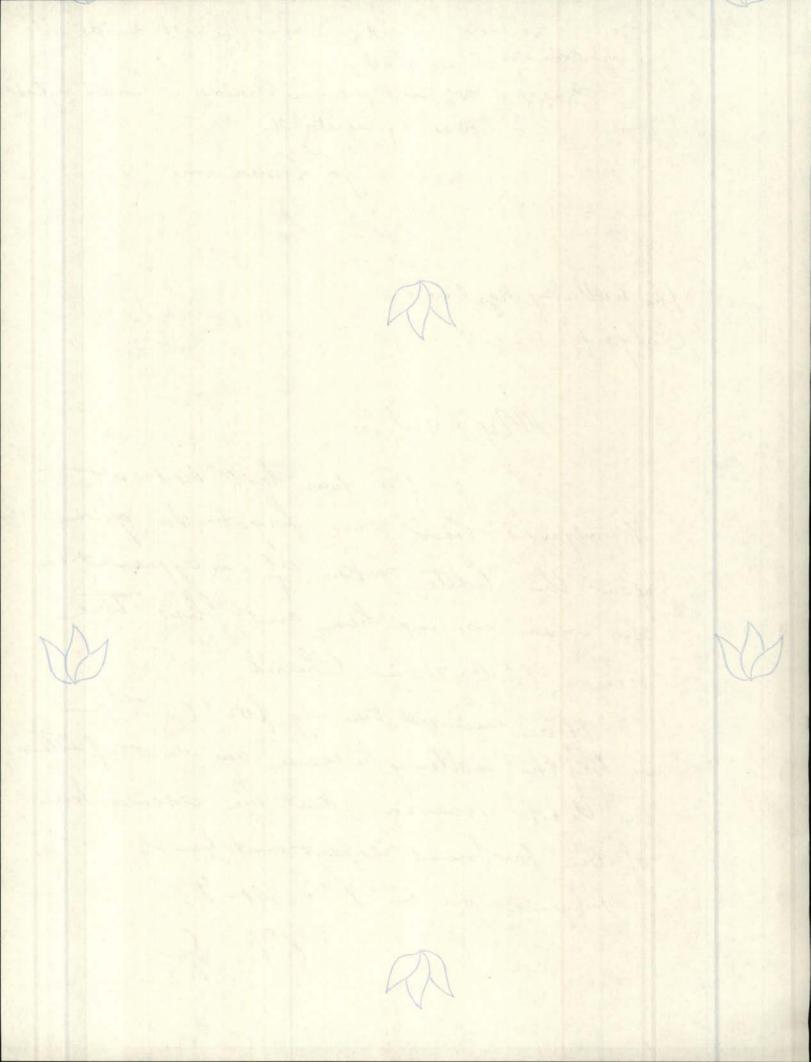
12 We will be only two priests here till next summer (fully?),
and if one of us has to go a say mass at the Hospital every
and if one of us has to go a say mass at the Hospital every
bunday, except the 2d sunday of the month, as we have been
bunday, except the 2d sunday of the month, as we have been
bunday, except the 2d sunday of the month, as we have been
being for the last few years, he will be obliged to binate: tathet

chavon has no objection that would be permission, but it seems
to me that in the present circumstances it is Jathew Salaun
to me that in the present circumstances it is Jathew Salaun
to make the should binate. Father Charron's health is not so
thimself who should binate. Father hand for him to start early
strong after all, and it would be pathed hand for him to start early
from here and say mass at the Hospital, and then go from there to
from here and say mass at the Hospital, and then go from there to
stard off and fast till one o'clock: of crowse, I am very wifting to
stard off and fast till one o'clock: of crowse, I am very wifting to
stard off and fast till one o'clock: of crowse, I am very wifting to
without mass rather than binate, Father Charron and myself we
without mass rather than binate, Father Charron and myself we
will do one but to do as in the pash, of you kindly gin us
will do one but to do as in the pash, of you kindly gin us

2: Tather Provincial has written me that you have appointed me the nationary confessor of the Hospital: now, Tather Charm has the nationary confessor of the Hospital: now, he would rather fuch told me, that being the Principal here, he would rather talk told me, that being the Principal here, he would rather talk that job and give me his own job the confessions of the sale that job and give me his own job the confessions of the Sisters of the School, and I am sure that this would be sisters of the School, and I am submitting the matter much better for him also. I am submitting the matter



to your excellency, and whatever you will decide vill he welcome. This is all. Begging for your precious blening, I remain, myhad, Jours very repectfully Ja Leven, omi. His Excellency Mgs. Carrel Calgary. gr mary a Re School cet 26/1938 My Lord. On your last visit at 1: Mary's School we forgot to give your this little token of our expression for your coming here and boss the new J. " Catherine Church. Here enclosed the chy for \$ 15 = and we beg this Excellency to excuse our want of attacks; on that occasion, and we assure him of our profound respect and humble Internission in X. & M. G. Chr. Devic



Dec. 11th, 1823

Dear Father Levern:-

Regarding the changes of the confessor, I as assiting word from the Provincial that he had made the ner appaintments. His latter came only yesterday. I think it is best for you to take the motion and Father Charron the hospital. In fact, that was my assessment with the Provincial. You will notice, too, that I have spon about a new extraordinary. Owing to the present changes, it is not necessary that the extraordinary start until the spring father large unless he is anxious to do so.

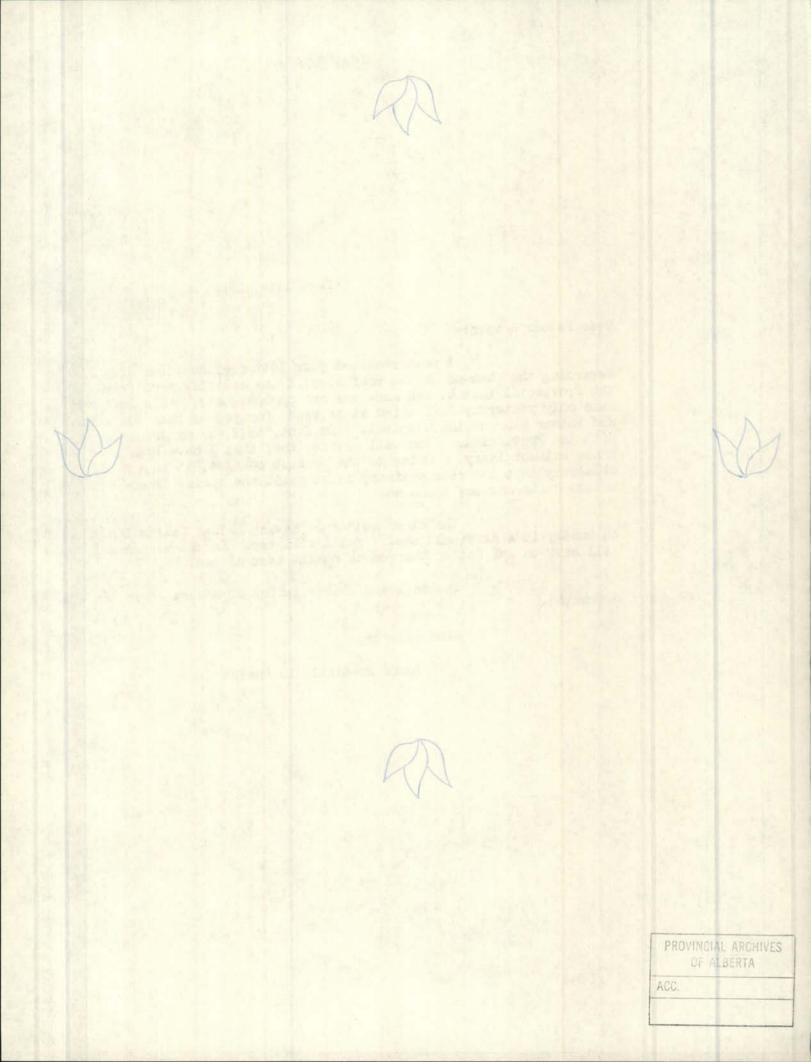
on Sunday is a difficult one. But I will my. In the meantime I ill have to ask Father Charron to do the best he can.

defuncta".

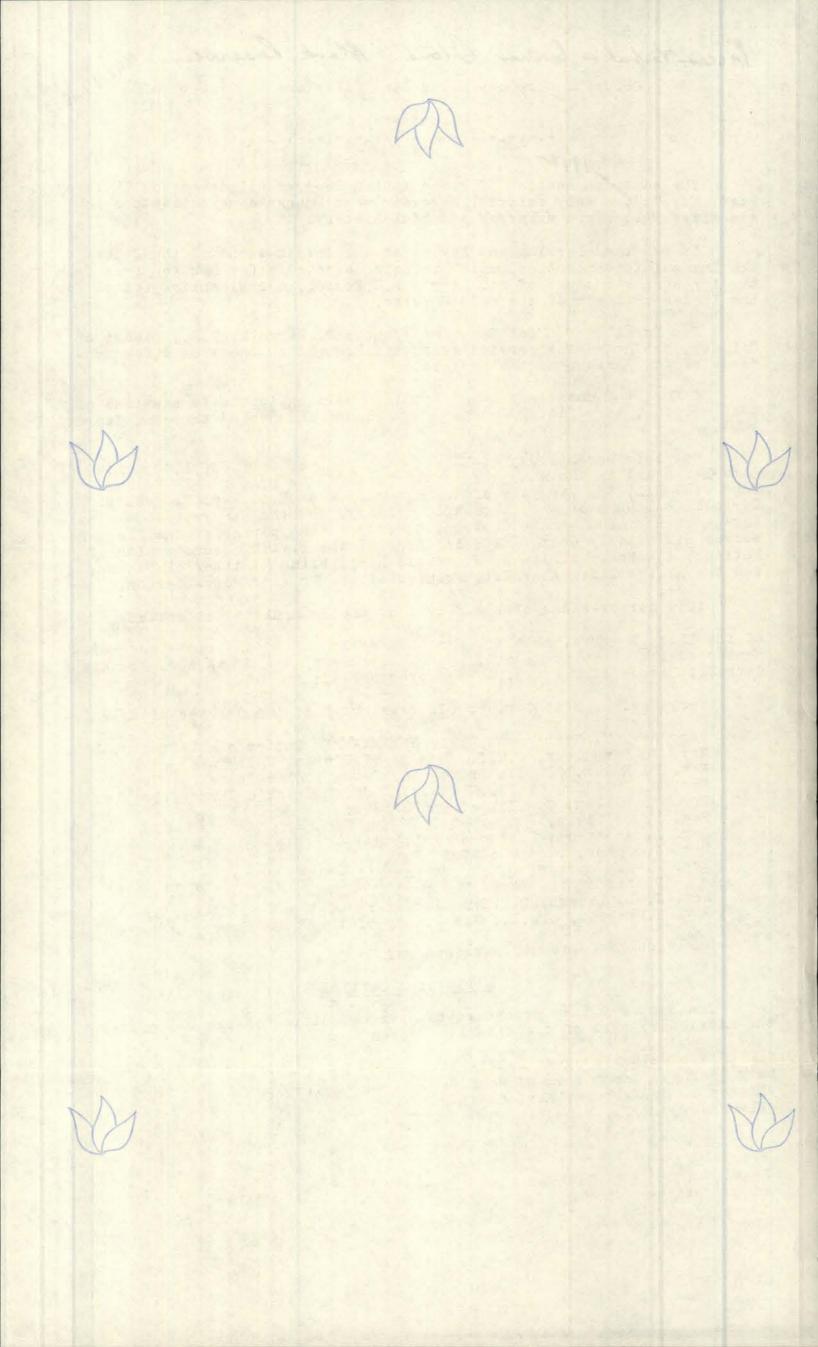
The enclosed charge is for 50 masses "Pro una

aind regards

Yours cordially in Ohract



Proces-Verbal - Coresiony Harks New Milestone in History of 111942 Sout ern Lission. 1942 The southern section of Blood Indian Reserve witnessed, on Thursday last, May 7th, a very colorful ceremony which marks a new milestone in its already long and xxxxxxx eventful history. It was the blessing and laying of the corner-stone of the Church of the Immaculate Conception, which is being erected a few hundred feet from the imposing structure of St. Mary's R.C. School, a residential school for the Indian children of the said Reserve. His Excellency, Most Reverend Francis P. Carroll, D.D., Bishop of Calgary, conducted the service which had brought on the spot a few hundreds of the Indians of the Reserve. Before the stone was laid into its position in the foundations of the building, an official locument was signed and sealed therein. It read thus, "On this seventh day of May, i the year of Our Lord 1942, this date being within the 4th year of the Pontificate of Our Holy Father. Pope Pius XII, the 7th year of the episcopate of Most Rev. Francis P. Carroll as Bishop of the diocese of Calgary, and the 5th year of the pastorate of Rev. Paul-Andre Charron, C.M.I., in the parish of the Blood Reserve; His Majesty George VI being King of the British Commonwealth of Nations: the Mon. William L. Mackenzie King. Prime Minister of Canada. Nations: the Hon. William L. Mackenzie King, Prime Minister of Canada, and the Hon. William Aberhart, Premier of the Province of Albertay, this corner-stone of the Church of the Immaculate Conception of the Blood Reserve, Alberta, was lai according to the rites and ceremonies of the Cauholic Church, by His Excellency the Most Rev. Francis P Carroll, Bishop of Calgary, in the presence of: Very Rev. H. Routhier, O.M.I. Provincial of the Oblates of Alberta-Saskatchewan; Rev. E. Ruaux, O.M.I., Principal of St. Putrick's Church, Lethbridge Rev. R. Criffin, O.Y.I., O' Lethbridge; Rev. M. Malloy, O.Y.I., o' Lethbridge; Rev. Lg Sullivan, Pestor of Coleman; Rev. A. An erson, Pastor of Eellevue; Rev. J. Jacob, Pastor of Twin Butte; Rev. J. Jacob, Pastor of Twin Butte; Rev. P.-A. Charron, O.Y.I., Principal of St. Mary's R.C. School, and Pastor of the Plood Reserve; Rev. J.-L. Levern, O.M.I., Missionary of the Blood Reserve; Rev. G. Crepeau, O.M.I., Missionary of the Blood Reserve. and a large congregation of parisheners! Historical Outline The document then proceeded to give an outline of the history of the missionary work of the Catholic Church amon the Plost In Las. "The Catholic apostolate to the Floo I to mary journeys among them of Most Rev. Vitel Justin Gradia, C. . I., first Bishop of St. Albert, Rev. Constantin Scollen, C. . I., First Blanchet, O.M.I., beginning about 1973. The first ecclesistical build in , a review of for the clery, was erected at St. t. -off in 1884 by May. Lea forces, 0.0.7. the five Fulle Legal, 0.7.1. My 1893, a cure, baspit I am so only the blished at the same site; in in 1898, to first Porview (c. -1 a s obened there. An incre se of munils broad to now Restreet, 1 for only



site, 13 miles south of Stand-Off, in in 1925, St. Mary's school on the Macleod-Cardston Highway only into existence under Rev. Fugene Ruaux, O.M.I. Beside it, a new Church was legun less under the Rev. E. Ruaux, O.M.I., in June 1925, which on reaching resement proportions was dedicated to the Immaculate Conception by H.E. Most Rev. J.T. Kidd, Bishop of Calgary on June 13th, 1926."

A Deserved Tribute

The name of Rev. Eugene Rusux, O. .. . Las just been mentioned. We must add a few words of homege to the one who is responsible for a good part for the erection of the present church. He has made it possible by more then 25 years of labour among the Rood Indians; and if circumstances have prevented him from erecting the superstructure of the basement built by him in 1926, we must nevertheless acknowledge the part he has taken in the missionary work among the Blood Indians.

To his successor as Principal of St. Mary's School and Pastor of the Blook Reserve, Rev. P.-A. Charon, O. I. Joes a deserved tribute for assuming the responsibility of completing the upper structure of this Church, and of personnelly supervising the work which is being done according to plans which he waw Limself.

At the end of the cere ony, Rev. R. Griffin, D.M.I., Pastor of St. Patrick's Church, Lembringe, celivered the sermon.

He stressed the similar noe of the erection of a church, of a building of peace, dedicated to the Prince of Peace, in a war-torn world, in the thick of hostilities.

He insisted on the fact that this buil in, is together a result, that obtained by long years of work and sacrifice on the part of the first missionaries from the fact that the buil in, is together a result, the floor lacians, and a promise of new successes in the work among them.

He told the Indians that they must be proud of their new church, not only because of its splendid proportions and of the lesting cha-

rector of its structure, but especially because of all that a courch should mean in their life, in t eir journey towards heaven.

His Excellency also said a few words, faying homage to all those who in one way or another have contributed its the treation of this monument. The then imparted upon all present a polenen blessing.

Among the guests of honor, apart from those of the clergy already

mentioned, we must name,

Mr. and Mrs. J. Mc Neil, Miss Dorothy Mc Neil, Mrs. P. Mc Farquiar,

Mr. and Mrs. J. Mc Neil, Miss Dorothy Mc Neil, Mrs. P. Mc Farquiar,

Mr. and Mrs. A. Mac Millan, Mr. and Mrs. M. Mc Leod, Mr. and Mrs.

G. Holley, Mr. and Mrs. Wm. Betts, from the Indian Agency;

Mr. and Mrs. John Dewar, Miss Helen M.c Millan, Mr. and Mrs. Jas.

Baird, Mr. Jos. Low, Mrs. John Gould, Mr. Wm. Laidlaw, Mr. and Mrs.

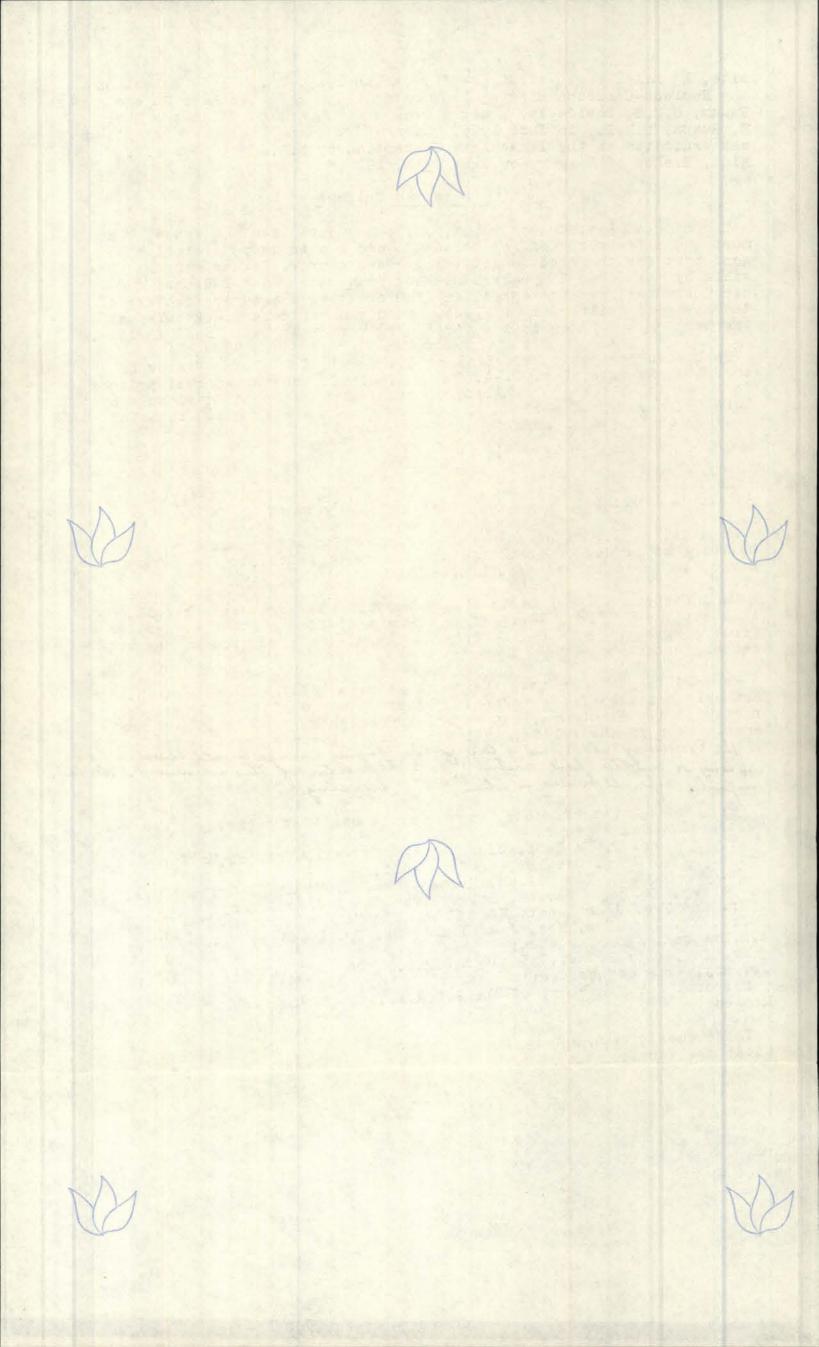
A. B. Evenson, from Cardston;

A.B.Evenson, from Cardston: Mr. Inspector Brunet, of the R.C.M.P., and Mrs. Brunet, and Mrs.

Corporal Ec. Tremblay, of the R.C.A.F., and Mrs. Tremblay, from Macleod.

These guests were entertained at the home of The and the second of the s after the service was over.

Rev. P. a Charron omi.



June 1043

Bishop Carroll Officiates At Golden Jubilee Grey Nuns On Blood Reserve An materical secart, marking the relation. Put away still soften just now follow their shining expected the ballon stated. Bishop Carroll Officiates At Golden Velopment of this nosquist now early days with enduring the state of jubiles (Willing any follow) their shining expected to some the property of the arrival of and thank God that He has property ample. The state in complication and the ballon carroll appears to the carroll appears to the carroll appears to the carroll appears to the ballon carroll appears to the carroll app

ANNOUNCEMENTS

the per sount line. Six con-secutive invertions 12c per count line. Minimum 60c. Black face 3 point type 25 per cent extra. Large type charged according to space occupied. Payable in advance.

DANCE TONIGHT—Burgmann field Old Time and Modern Johnny and His Pioneers, Ledies 26 cents, Gents 35 cents, 962

BIRTHS, DEATHS, FUNERAL NOTICES, CARDS OF THANKS. IN MEMORIAMS

120 per couns line. Minimum soc. Payable in advance.

MALINSKY—To Mr. and Mrs. J. W. Malinsky of Taber, at Gair Hospital, Lethbridge, on June 8th, 1888, a son, John David. 976

Willi OUGHBY- To Mr. and Mrs. W. H. Willoughby (nee Alice Flynn) of Letipricks, on Monday, June 7th, 1943, as Galt Hospital, a daughter, Karren Gall.

CARD OF THANKS

Mrs. F. E. Dench and family wish to thank their many friends for the beautiful floral offerings, and also for the extreme kindness and symplectry above their dwing their recent, and breavement. 979

FLORAL TABLE TUMBLERS

Fancral Service

the coeffe and their arrival in July, 1893, Irom Nicolet, Que., and spoke of the founding of the small hospital by Father Lacombe on August 7 of that year at Standoff and also sulogised the work of the matron, Sister Mary, who has given the major portion of her life to work among the Indians.

Extend Congratulations

C. P. Smith of Calgary, inspector of the department of Indian Affairs, extended congratulations and best wishes to the Grey Nuns, whom, he said, have given 50 years of sacrifice and Christian fortitude building up spiritual values in the hospital as well as looking after the material welfare of the Indians. They have always shown keen

building up spiritual values in the hospital as well as looking after the material welfare of the Indians. They have always shown keen interest in this branch of social service, he said and expressed appreciation to them and hope for continued service in years to come.

Aughean Greetings

Greetings from the Celgary diocese of the Anglican church were extended by the Rev. Leslie Grant of Lethuridge who paid tribute to the Rev. Bisters for their contribution to missionary work. "Healing souls and bodies of Christian brothers is the greatest work there is," he said.

Medical Strides

Dr. J. A. Key of Cardston brought greetings from the medical profession saying that a great smount of praise was one to the nums for the grand service they have given. He referred to the time when they started with only two mires and neutioned that now the hospital al Cardston has 54 beds. The strides made in medical science in the past 56 years were mentioned by this speaker and he said that in the near future there would be X-ray service, for wary ladden and the colline in "T.B." among the Indians

T.B." He spoke of the meticesble decline in "T.B." among the Indians on the reserve. "No band of workers have been more successful or consciencious than the band of the Sisters of the Grey Nuns," he said.

Guest Speaker

Rev. Canon S. H. Middleton, principal of St. Paul's Indian school, Cardston, was the guest speaker at

Cardston, was the guest speaker at the luncheon. He said he has been resident in Southern Alberta since 1909 and recalled many incidents in the horse and buggy days and paid tribute to Rev. Father Ruaux and Rev. Father Charron and his associations with them in his work. To have known Pether To have known Father Lacombe was a great privilege and his ratablishment of this hospital on the reserve was one of the outstanding things he had done, he said. The capon gave a short laboration of the capon gave a short laboratory.

An Matorical event, marking the collaboration Put away all softrew in contents of the arrival of the Grey nums control Blood Indian. There was all the Cher Nums through to this day in the spirit of sacrifice, Latington of the press of the most of the number of the meets of the number of the meets of the number of the press control of the press

Flight Sgt. Barlow Of No. 8 Receives Decoration During Station Parac

Flight Sergeant Roy H Barlow of No. 8 Bombing and Gunnery School was presented with the Member of the British Empire deccration during a station parade at the local training base this Thurs-Cay, morning Announcement of the award to the abmen was made in the recent King's pirthday honors.

Group Captain M. D. Lister, commanding officer of the station, presented the detoration to Fit. Sgt. Barlow and read the citation

that came with the award."
minister of air personally and chief of air staff on behalf of ranks of the Edyslettanadian Porce congratulate you must be ally on the award of the M B E. m. to you this day by His Majesty King," Group Capisin Lister the recipient in making the prentation.

The award was made to Fit. Barlow for outstanding devotion duty, He is regarded as one of leading N.O.O.'s on the station.

Grisdale Assures Cattlemen "Floor" For Beef Will Be Enforced

"The principle of a floor for cattle prices is theroughly incorporated
in the best price ceiling set-up."
Frank S. Grindale, deputy foods administrator for the Wartime Prices
and Trade Board, took the Heraid
today, Mr. Grisdale was in the city
on his way to Medicine Hat to astand the annual convention of the
Western Stock Growers' Association. He new from the east and
drove to Medicine Hat with Dr. Fairfield.

general, South Alberta cattlemen were pleased with the floor which had been established under wholesale beef prices and were only waiting to see how it works out in practice to prevent undue fluctuations in live cattle prices, Mr. Grisdale gave the assurance that the foods branch has an organization on the job to give it effect.

"We have men at all the buying centres. The minute we see that cattle prices are being depressed unduly owing to a heavy run of cattle to the market or for other reasons, we can notify them by telephone tle to the market or for other reasons, we can notify them by telephone from Ottawa to act. They have acted in a number of instances, but the total number is small. Buyers know we expect them to pay producers fair prices in relation to the flood price at the various seasons.

throughout May, Only in the power cave farmers made any progress in getting their crops the soil. Some of the sugar bean southwestern ontario are inlanted yet. He improved shout labor situation in the best field south Alberta and about the of prisoners of war for the ithion for

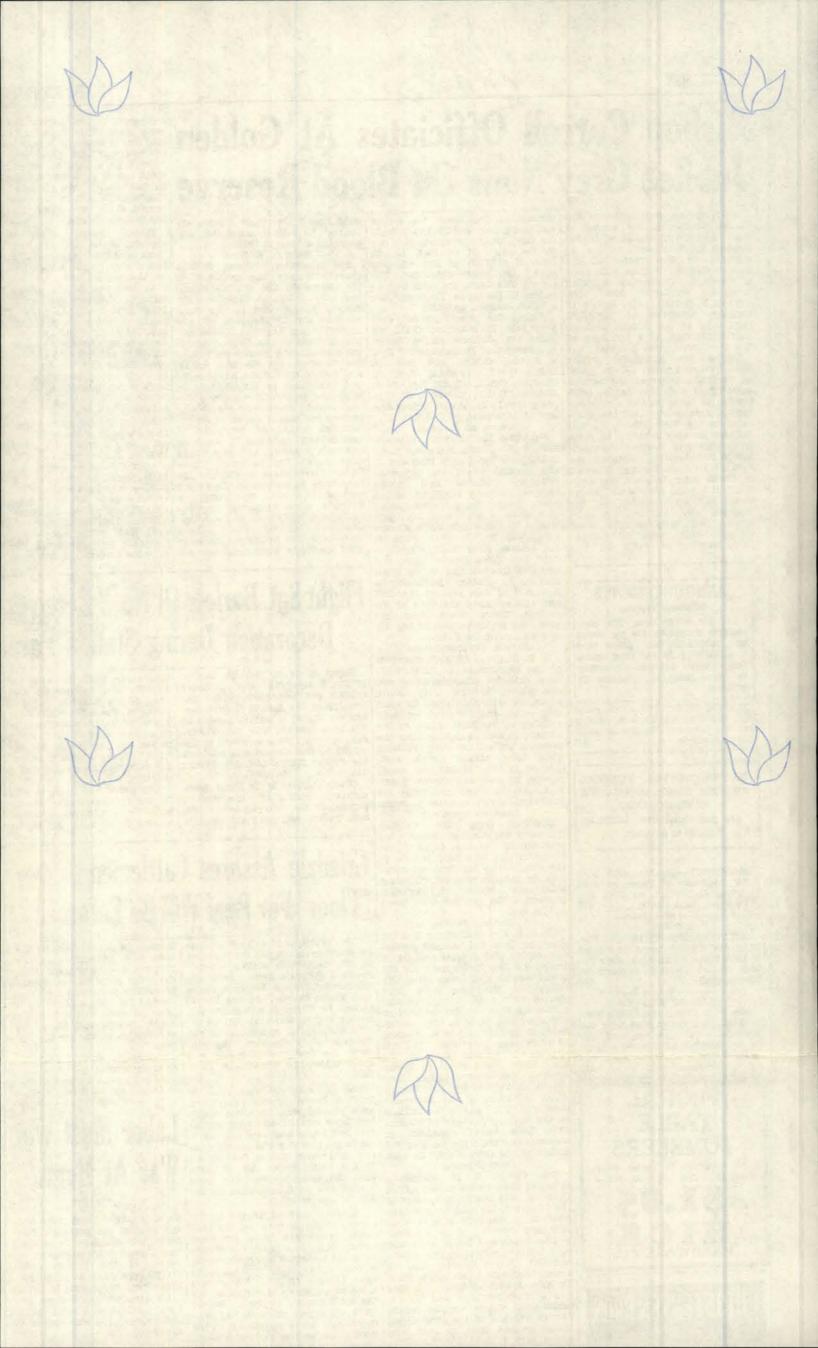
dale, that some parts of the warred more moisture though the or

Labor Must Win War At Home

CALGARY, June 10 17 T working people must fight and with war on the economic front home, coincidental with wanning twar abroad warned Herold Wireleader of the British Column C.C.F. opposition, in a public a dress here Wednesday resets

dress here Wednesday mant.

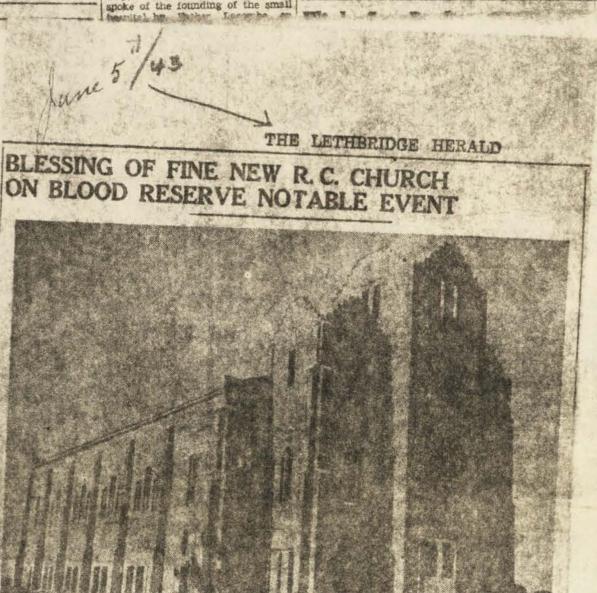
He attacked the federal great ment for lack of a total war efformed charged the war abroad was capitalistic war.



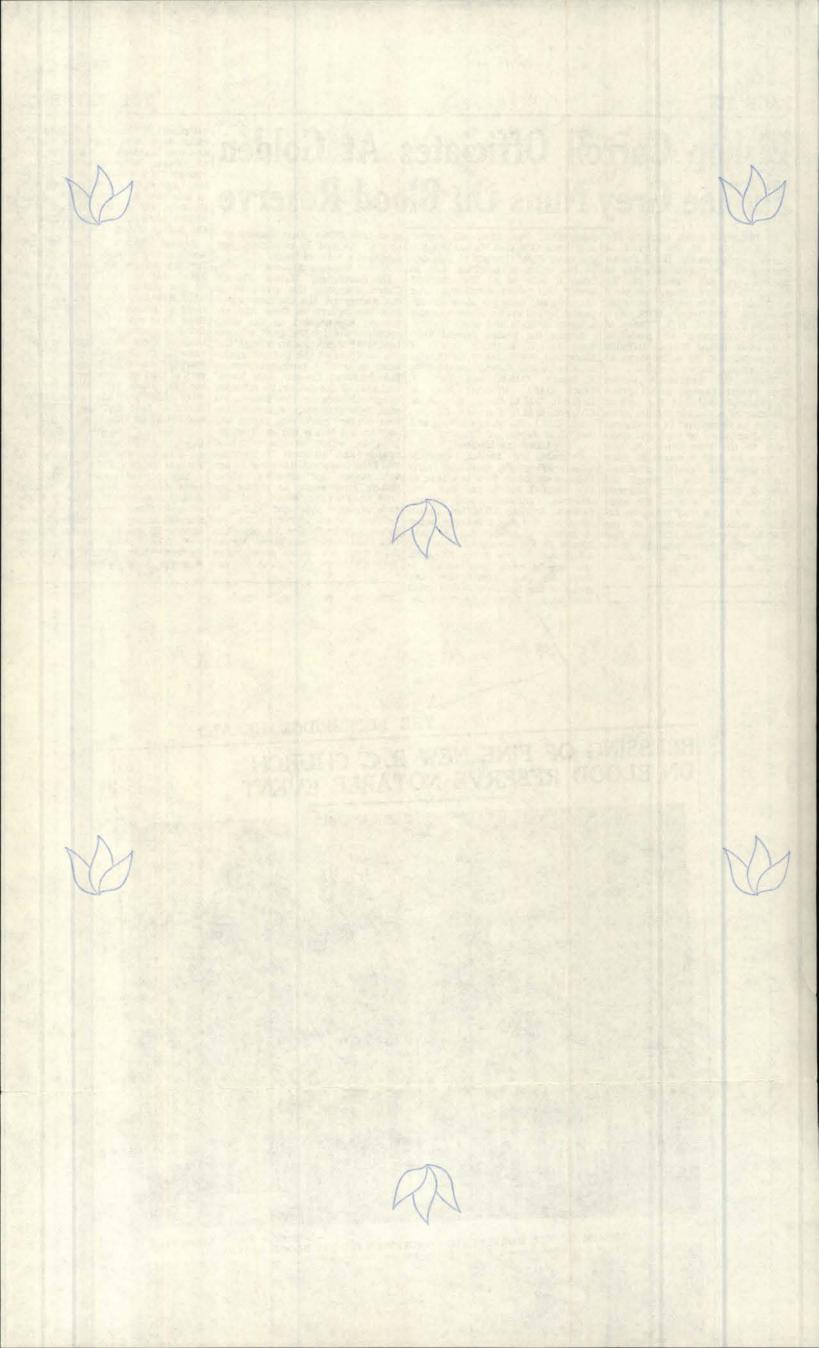
10 Suns 10/13

Bishop Carroll Officiates At Golden
Jubilee Grey Nuns On Blood Reserve

an historial seem, marking the collemn and the increase of the service of the servic



CHURCH OF THE IMMACULATE CONCEPTION ON THE BLOOD RESERVE



Faneral Service PHONE 2802



was a great privilege and his es- the total number is small. Buver tablishment of this hospital on the know we expect them to pay proreserve was one of the outstanding ducers fair prices in relation to the founding of the order of the Grey Nuns in 1742. He spoice of the charter members on the hospital staff on the reserve and the ambassadors of the nursing profession. In the establishment of the Indian hospital at Cardston was the evidence of great faith in a torch for manking. The Grey Nuns have carried this torch in caring for the Indians for many years. He spoke of Dr. Edwards and shis work and the rich fellowship which he and the Sisters shared in building up the hospital. "And they built well." he said, "The Grey Nuns are all embracing in their charity. They are like ministering angels," the canon remarked and spoke of the difference in the Indians in the past 50 years through the work and influence of these noble women. ""

things he had done, he said. The flood price at the various seasons, canon gave a short history of the and I must say they are living up to what we expect of them fairly well." he said.

Mr. Grisdale stated that seeding operations in the east had been badly held up by continuous rains

FAMOUS MAESTRO



ment for back of a total war will and charged the war abroad wasts. capitalistic war.

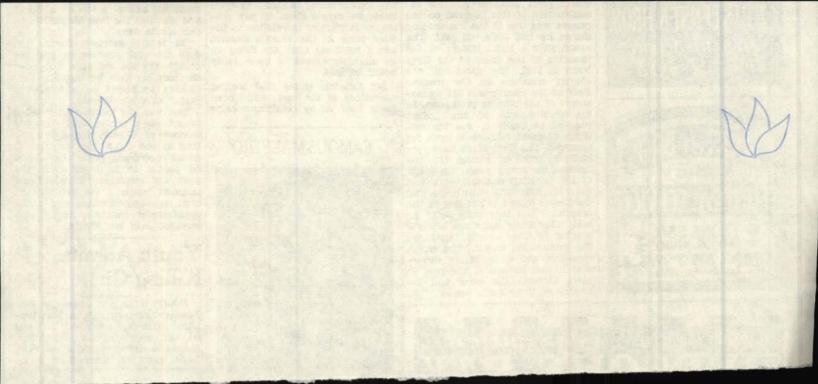
"It is the average citizen was does the work, the paying and the dving. We are the ones who have the most to gain by insisting that Canada be placed on a total war basis," said Mr. Winch.

The war, he said, was being fought on a profit pasis. Despite defence of Canada regulations, so long as the C.C.F. had any life it would oppose any policy that allow ed profits to be made from the work and sweat and blood of the common people. "We call for the total mubilization of maripower and woman power, industry, finance and services," said Mr. Winch.

Youth Admits Killing Girl

FORT WILLIAM, June 18-48-Samuel Zaderosay, 18, of Fort William, yesterday conferred in court he had murdered his sweet Antonette Respect We here 1. In court for preliminary hear

IN THE QUALITY TRADITION ELLINGUAL'S DAY





ST. MARY'S SCHOOL ON BLOOD RESERVE

(From Our Own Correspondent)
CARDSTON, June 5.—On Tuesday next, June 8. His Excellency
Most Reverend Francis P. Carroll,
D.D., Bishop of Calgary, will om-

A pear age, on long t, 1750, he bad come to by the temperature of a new Roman Catholic church which was being built on the campus of St. Mary's Roman Catholic school, some eight miles north of Cardston

Next week, he will solemnly bless the church, dedicated to the Immaculate Conception, a construction which has been completed due to the Initiative of the pastor and principal of the school, Rev. P. A. Charron, O.M.Y.

There is a striking note in the building of this church, namely, its construction may well be termed a "community enterprise." This is why its solemn blessing will set a landmark in the history not only of the Blood Reserve itself, but of the whote of Southern Alberts.

Historical Sketch
It might be fitting to recall briefly the history of the missionary
work of the Catholic church on the
large Blood Indian reserve.

The Blood Indians were first Visited stround 1873 by Most Rev. Vital J. Grandin, O.M.I., first Bishep of St. Albert, Alberts, and Rev. Ovasiautin Scollen, O.M.I., and J. Alex Blandlet, O.M.I.

A 18810ence for the missionaries

was exected at Standoff in 1884, by Rev. Leon. Doucet. O.M.I., and Emile Legal. O.M.I. By 1893, a church hospital and school had been established in the same site; in 1898 the first boarding school was also built there.

The increase in the number of pupils brought about the construction of a new school; it was crected on the actual site of St. Mary's R. C. school, 13 miles south of Standoff, on the Macleod-Cardston inshway.

Basice it a new church was begun by Rev. E. Rusux, O.M.I., which, on reaching basement proportions, was dedicated to the Immaculate Conception by H. E. Most Rev. J. T. Kitki, Bishop of Calgary,

on June 13, 1926.

It is Rev. P. A. Oberron, Ohti., who has since taken charge of the school and of the reserve, who has assumed the responsibility of com-

to plans which he drew Menself.

The work has been done in such a way that the church will be a lasting monument to the glory of those who had part in its building.

Medern Suilding

The building itself is of most modern architectural construction, the walls being made of reinforced concrete pillars, filled in by Textrete blocks, and fine roof being supported by steel trusses the use of which has eliminated the pillars inside the church.

It is also a most beautiful building, which somewhat amazes the visitors or those who happen to ase it from the highway, and who would not expect to find such an imposing church on an Indian reserve.

On the front is a middle tower, flanked by two lateral smaller towers, which are remarkable for their originality. They carry the Indian triangular design, and are surmounted by the Cross, emblem of Christianity.

The windows are of heautiful stained glass panes, which form a ruby cross on an amber field.

The inside of the church to designed after the Roman or Composite Order.

The walls are covered with wrought-in white plaster, which was laid by a local plasterer, Jos. Shaw, who did a splendid piece of plaster-work. The floor is entirely made out of chosen maple and oak.

The Altar

The centre of the church is the Altar, upon and around which the sacred functions will be held. It is a marble altar, very beautifully carved. Above it, and proportioned to it, is a stained glass window, seven feet by six feet, representing the Last Supper, by Leonardo di Vinci. This window is of the best Italian glass.

Community Enterprise

A few notes on the actual construction work will show how this church is truly a community enter-



Leihbridge Herald Engraving. REV. FR. P. A. CHARRON, O.M.L.

Designer and builder of the new Church of the Immaculate Conception on Blood Reserve, Cardston.

prise.

The materials have been gathered by Rev. P. A. Charron, C.M.I., who did not miss a single opportunity offered. This gathering of materials was made in a pre-wartime unrestricted period, which explains how such a beautiful and costly building has been erected in warting.

The shingles for the roof and the ornamental bricks for the walls were from a large south Alberta project.

Huge pieces of steel were brought from an old coal mine at Taber. The rivets were knocked out by hand, the different pieces were cut by hack-saw, then re-assembled and welded by Leo Spitzig, a member of the staff of St. Mary's school. They were made into 40-foot steel trusses. Surprisingly, this delicate piece of work fitted perfectly into the construction. The cinder (or Texcrete) blocks which form the walls were from Raymond.

All these materials were hauled in the school truck.

Indians, as well as Cardston contractors, bricklayers, painters and plasterers were used, all under the meanwhiten and immediate direction of Rev. P. A. Charren, O.M.I. The L.D.S. community contre at Cardston has given a very generous

hand in helping toppovide for the hecessary materials, for which St. Many's charge is very thankful.

The windows have been dorned in mostly by Indiana, we will be its

memorials to stev Leen Desert. O.M.L. and Sister St. Patrick, who both spent their life among the Blood Indians,

The window at the rear of the Altar is a contribution of the reverend fathers of the Blaitmore dealery, including the perishes of Blairmore, Coleman Bellevie, Pincher Orcek, Macleod, Twin Butte and Cardston, and the Feigan reserve at Brocket.

Tribute of Homase

The active construction work began in the first days of April, 1942.

Thus it took about 13 months to erect this beautiful monument, which is fireproof and entirely free of debt.

The honor of its construction goes to the one who has conceived it and supervised its execution, to her P. A. Charron O.M.I., who is the peator of the new church and the principal of St. Marr's R.C. school.

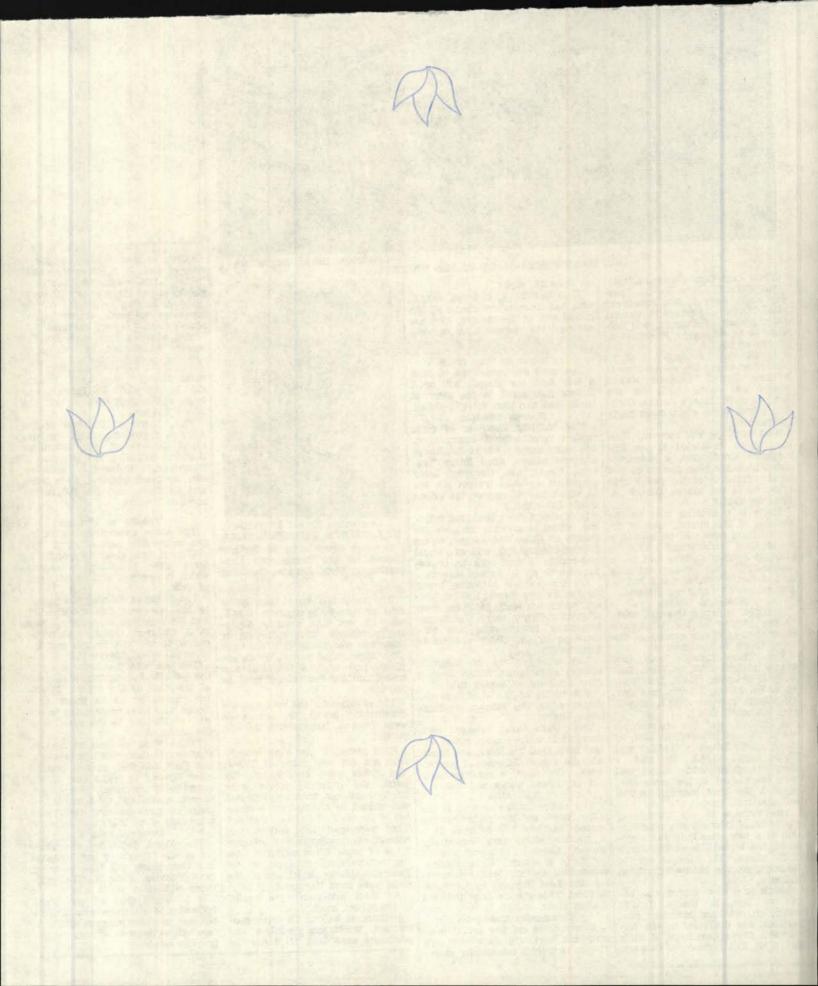
The one who has done most of the work is Lee Spitzig, a member of the staff of the school. Heartfelt thanks go to all those mentioned who have contributed in one way or another to the erection of the chitch.

"Their wish, as well as curs is that the Indians will appreciate it, and flock into their church, immensation Sunday to praise God in his magnificent temple. May this church also stard as a syrbor of peace in these troubled days," sale a member of St. Mary's school staff.

Tucsday, June 8

The solemn dedication and housing of the Church of the Immusculate Conception will take place on next Tuesday, June 8, The permony will start at 10 a.m.

It is hoped that all the Blood Indians and all those who are interested in their progress and walfare will be there to witness the lanpressive service.



St. Mary's R. C. Residential School

UNDER DIRECTION OF THE OBLATE FATHERS

REV. P. A. CHARRON PRINCIPAL

Cardston, Alberta May 16th. 1942

His Excellency Most Rev. F.P. Carroll. D. J. 910 Seven A Street N.W. Calgary. Alberta

Your excellency:

Find enclosed a copy of the document which was placed in the cornerstone along with the names of those who signed the document. The Indians were very interested in the ceremony and have manifested their joy of having you in their midst. hey were very pleased. And

they have asked me to convey their thanks.

Your last letter and the mass intentions were received with joy. We were just about out of mass intentions. I therefore thank you from t the bottom of my heart for your many kindnesses. I am sending a few souvenir pictures along. I think they are very ggod. The movies are now in Toronto and I will know in about one week if they talso are good.

> Yours very sincerely Rev. P.a. Charron , omi.

His Excelency Most Rev. F P. Carroll, D.D. april 26,19:42 910 Seven A Street N.W. Calgary Alberta

Your Excellency: Yes indeed I would like to have the laying of the corner stone on the 7th. of may, if at all possible. I tought it would be a good thing to combine both the confirmation at Brocket and the laying of the corner stone on the next day. After the ceremony here at 2 pm. could take you back to calgary If you so desire.

I have the stone on hand and it has the necessary cavity. I

also have a small trowel for the ceremony. I would be most grateful if you would be so kind as to prepare the document as you have sugg

ested. This would help me a lot.

I would like to have more details about the ceremony, as that would help my master of ceremonies: Fr. Crepeap. The Frs. from the Bass will all be here for the dinner and the ceremony

Yours very sincerely

Ber. P.a. Charron

of sach on any il intelled of some our real broom the wife or of the

Bopy of Document on large to the Mood Reserve

On this seventh day of May in the year of Our Lord, one thousand nine hundred and forty-two (1942), this date being within the 4th year of the Pontificate of Our Holy Father, Pope Pius XII, the 7th year of the episcopate of Most Rev. Francis P. Carroll as Bishop of the diocese of Calgary, and the 5th year of the pastorate of Rev. Paul-Andre Charron, O.M.I., in the parish of the Blood Reserve; His Majesty George VI, being King of the British Commonwealth of Nations; the Hon. William L. Mackenzie-King, prime minister of Canada and the Hon. William Aberhart, premier of the province of Alberta,

this Corner-Stone of the church of the Immaculate Conception

of the Blood Reserve, Alberta, was laid, according to the rites and ceremonies of the Catholic Church, by His Excellency the Most Rev. Francis P. Carroll, Bishop of Calgary, in the presence of

Very Kev. M. Harrington; Rev. J. Panhaleux, O.M.I.: Rev. E. Ruaux, O.M.I.
Rev. K. Griffin O. M. I. "ev. W. Malloy O. M. I. Rev. L. Sullivan Rev. A. Inderson
Rev. J. Jacob, Rev. J-L. Pevern. O. M. I. and Rev. P. A Charron.

and a large congregation of parishioners.

The Catholic apostolate to the Blood Indians began with the missionary journeys among them of Most Rev. Vital Justin Grandin, O.M.I., first Bishop of St. Albert, Rev. Constantine Scollen, O.M.I., and Rev. J. Alex. Blanchet, O.M.I., beginning about 1875. The first ecclesiastical building, a residence for the clergy, was erected at Stand-Off in 1884 by Rev. Leon Doucet, O.M.I., and Rev. Emile Legal, O.M.I. By 1893, a church, hospital and school had been established at the same site; and in 1898, the first Boarding School was opened there. An increase of pupils brought a new Residential School on a new site, 15 miles south of Stand-Off, and in 1925 St. Mary's School on the Macleod-Cardston Highway came into existence under Rev. Eugene Ruaux, O.M.I. Beside it a new church was begun also under the Rev. E. Ruaux, O.M.I., in June 1925, which on reaching basement proportions was dedicated to the Immaculate Conception by H.E. Most Rev. J. T. Kidd, Bishop of Calgary on June 13, 1926.

The present corner-stone marks the completion of the upper structure of this church which is being finished by Lev. P. A. Charron, O.M.I.

Rev. P. a. Charron, Imi.

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Cardetia -

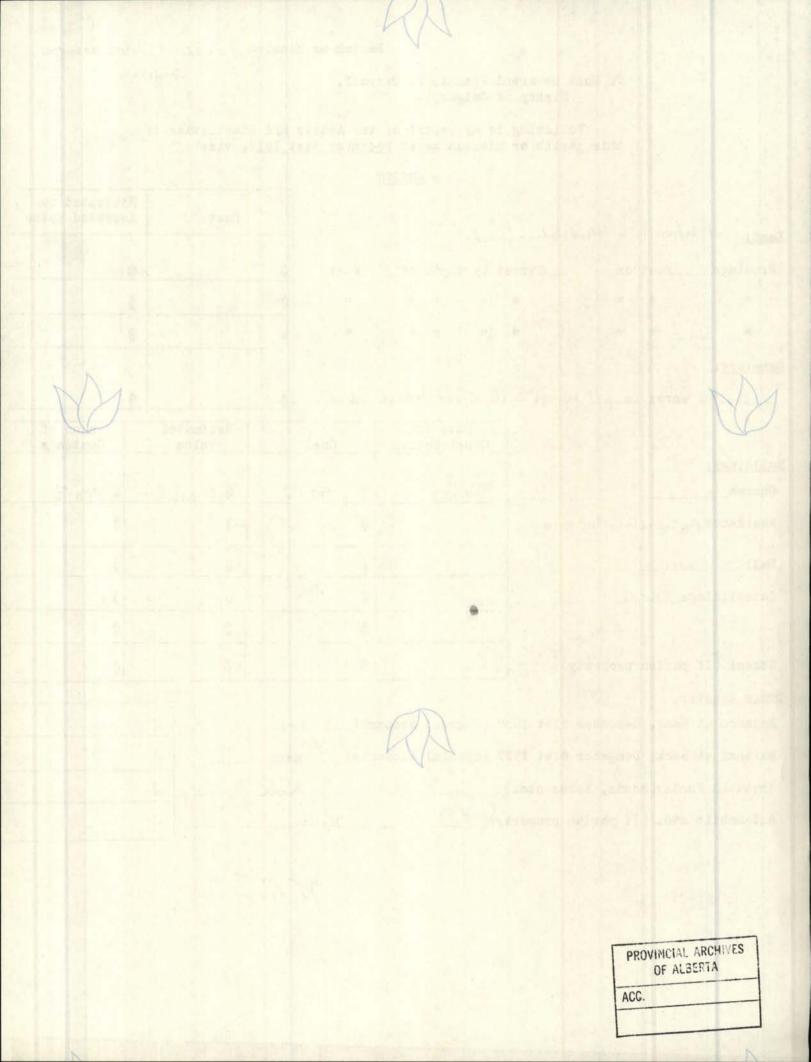
To Most Reverend Francis P. Carroll, Bishop of Calgary.

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

ASSETS

- 11 (1) + + 11 (2) (1) (1)			Cost	A	Assessed Value	
Land: If bularys to the Ostrod Indian (Frontage Feet on Stree Cometery: One sores in (It belongs to)	t by depth of		\$ \$		\$	
	Date of Construction	Cost		Estimated Value		Value of .
Buildings:	00110111012011					
Church	1927	\$ 6.000.	ů.	\$ 6.000	×	\$ 800 =
Residence (see him in the School House)		\$		\$		3
Hall Nove		\$		3		\$
Outbuildings none		\$		Ş		3
		3		٥		3
School (If parish property)		\$		٥		8
Other Assets:						
Balance at Bank, December 31st 193	7 (Current Accou	int)n	une		٥	
Balance at Bank, December 31st 193	7 (Special Accou	ints) 2	une		Ş	
Invested Funds (Bonds, Notes etc.)			rine		ş	
Automobile etc. (if parish propert	y)	none			٥	
	4 5 7			1000		100

The Levern , omi



Cost

Estimated or

Assessed Value

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

none - It belongs to the Berod Indian Band

Land:

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

ASSETS

Frontage Feet on Street Cemetery: One cores in 1t belongs to be	* " "		\$ \$			
	Date of Construction	Cost		Estimate Value	ed.	Value of .
Buildings:		0000		Value	-	Contents
Church_	1917	\$ 6.000 0	•	\$ 6.00	0.0	\$ 800 ×
Residence We have in the wheel there	!	\$		\$	*	3
Hall home .		*		\$		8
Outbuildings none		\$		ڹٞ		3
		\$		٦		3
School (If parish property)		à		٥		\$
ther Assets:						
Balance at Bank, December 31st 1937	(Current Accoun	nt)n	ione		\$	
Balance at Bank, December 31st 1937	(Special Account	nts)	ine	***************************************	Ş	
Invested Funds (Bonds, Notes etc.)	nene		***		Ş	
Automobile etc. (if parish property					0	
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V. L. Cevern, omi.

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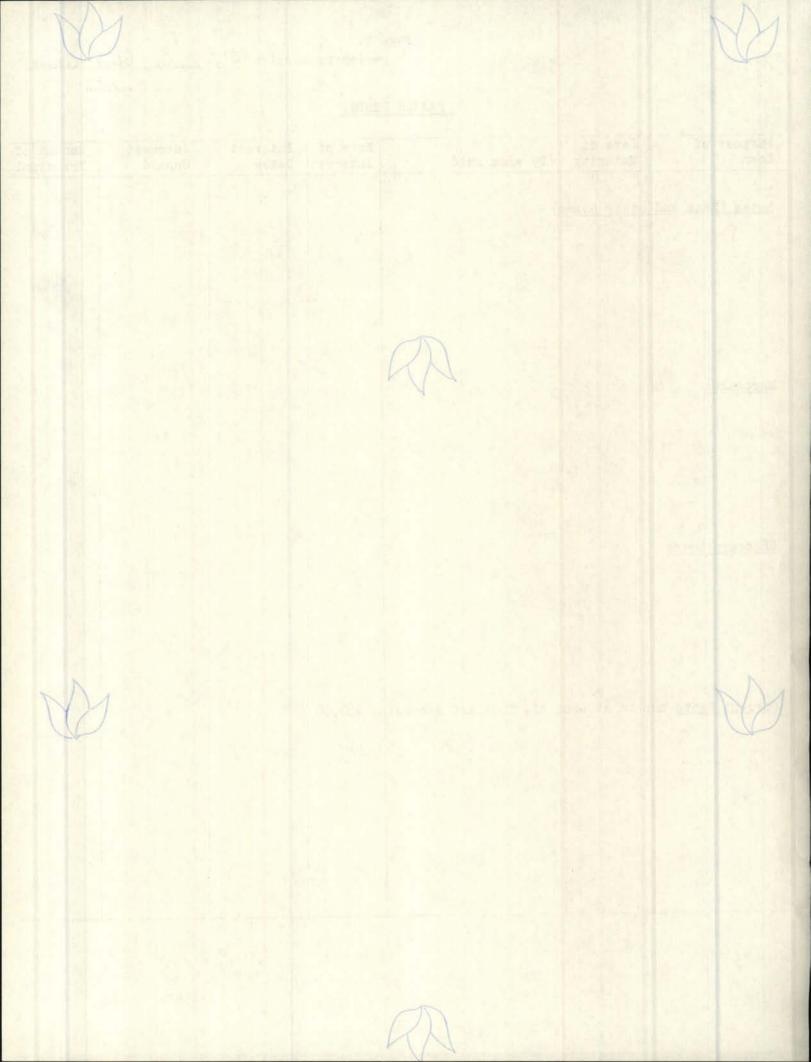
Parish or Mission Shir Xavier Blood Resusse.

Cardeton

PARISH DEBTS.

			77 7 114			114
Purpose of Loan	Date of Maturity	By whom held	Rate of Interest	Interest Dates	Interest Unpaid	Amount of Principal
						The Mark
Notes (Bank and	d other Loans)			Page 1	
*** **********************************						
						250
					4 4 4	
Mortgages		mone	1			150
		non	1			
						1
					Total State	100
il a						
Chancery Loans				*		100
	144				P.S. H. G. THE	The second second
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Current Debts u	mpaid at Ded	. 31, 1937 and excee	ding \$50.00			
			rone			
						A F F
HISTORY NO.						
4						
	I have the				mur St.	
	+:		1			1

Jacker me.
Pastor.



most Rev. F. P. Carroll Bishop of Calgary

my land,

I beg to submit gree the following cases? Billy Rabbit, and ninetern years. son of Nelson Rabbit and Kate Heavy Shield, - and Rita Day Rider, Same age daughter of Charley Day Rider and Mrcasin-Woman, both baptized by us and brought up in the protestant School and married there before the minutes two years ago; have asked to come back to the Catholic Church and to be married before the priest, and I am starting to instruct them . - Billy's Father was baptized by me, was put in the protestant skhool by his pagen parents and has become a pagen, a member of the Horn Society; - Billy & mother is a Dunbow expupil and although she is living with Nelson without ery religious maniage, she is still a catholic in her heart and is praying for the day that she may be able to practice her religion again.

Rita's parents were payan, when she was born, and were baptized and married

here in 1932.

+ 51

JAN 21 1943 communication and therefore I need special faculties to absolve them.

my Now, about the pre-neptial investigation, Rome says that it much be made by the partor personnally, unles a serious reason excuse him: in the past, the most of the marriages here have been prepared by myself, because Father Charron is too busy with all kinds of other works and also because I know more about our Indians: now, Rome does not say a wird about the curates.

on the other hand, the plency Council of quebic says that the curates are deligated to ad universalitation causarum", - all over Canada, in what concerns the sacramah of matimony: but, at the last conference, I was tild that I am not a curate here, but only an assistant, a helper, since Falker Charron is the pastor of all the



10

RA

PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

Reserve. So, what can I do, until our good master takes me away into the etimal life Billy and Rita will be married, after the 8 publications, - about the 10th blustne I am my End,

Jours very respectfully.

J. L. Levern, omi

di meverm, Quali, mary's beserve some laten, whierta,

Father Leverns-

Lave received your letter of January the necessary faculties to appoint billy habits and hits i because of the previous extendt out you know best as to helper a

Although the Marriage Instruction itself may designate the poster to nuptial investigations, our local regulations eller may notest to make them. disfied.

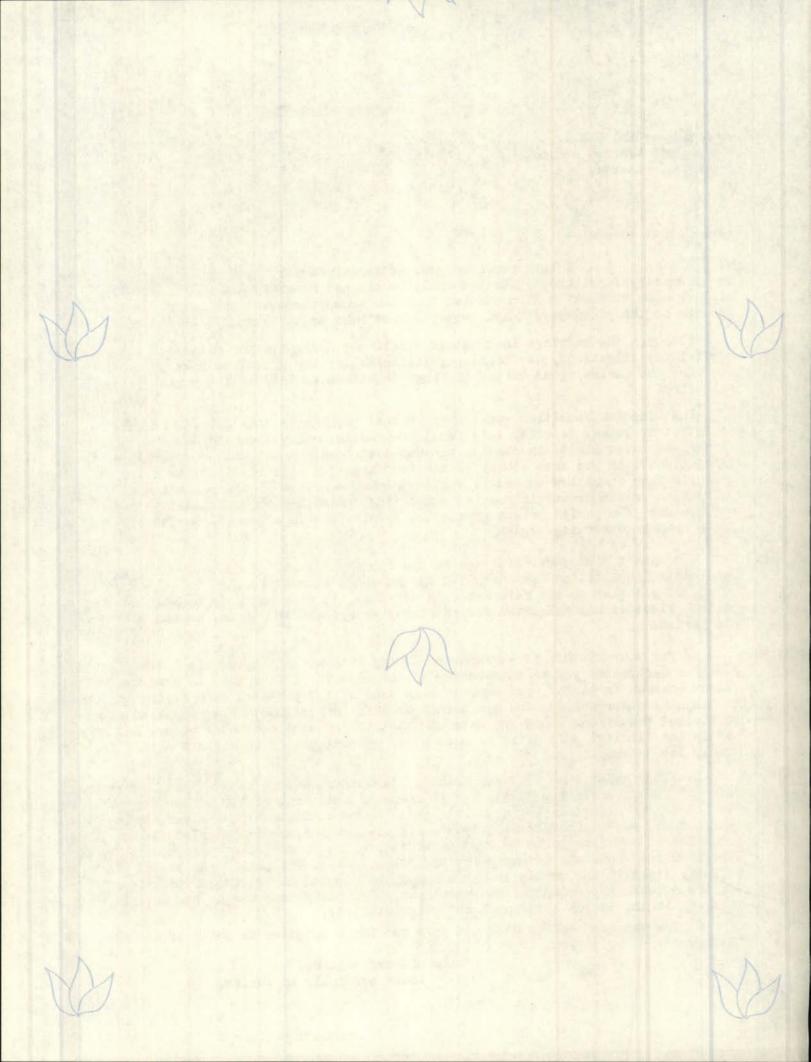
The Diacesan Faculties grant story priest torking in this decrees an exact start or in any capacity this identity: "assistent value controls and impay now taken lights inconsults parache contrafention will absorb angled capacitions" if you have a copy of the faculties you will then take in a capacity means faculties to essent valually about any may have in the parish the parish orders or ayout much be consulted Judistrily to beercome this irement, the parish priest greate the permissions in a squared way to

I houldn't limi your reference is the flowery Connect of Conbey - Unfor the delabilities are abrogated by the Gode, I sould be gled to follow the, if you give me the reference: In only case, it does not seen to held a rish priset is not delegated for matrimony everythere in Canada. he can de his parism.

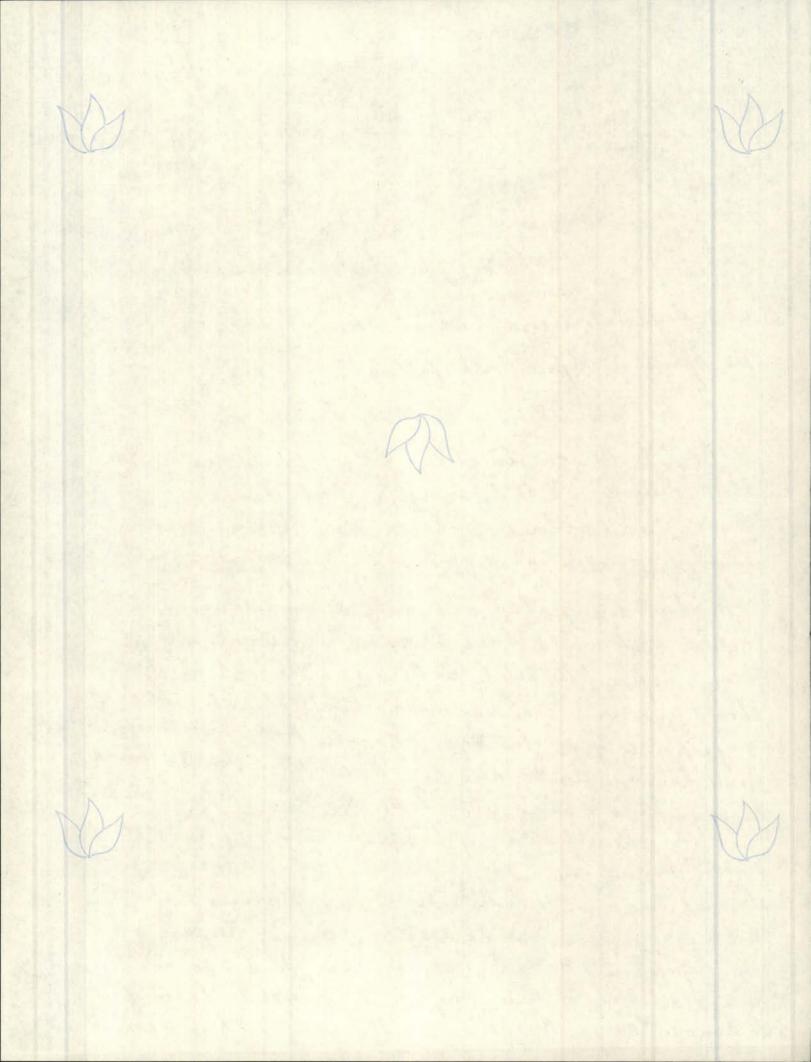
As for your status, if I remember rightly lithout locating no his letter, t continuer designated you is "missionary to the sloods". I then take to meet that retained the pastor from were to take most of the pastoral dare of the Ladden to his ment determines, ion can northly do this look attached being supplied the satisficient faculties, hence you have at least the reculty sentioned above, Add at settle the take lighty part of it as most ofter pastors do if he done is settle it. I set Mindly let me kno

considerable and access that have an appear by the present the constant of the constant of the constant of the particle of the present of the constant of the

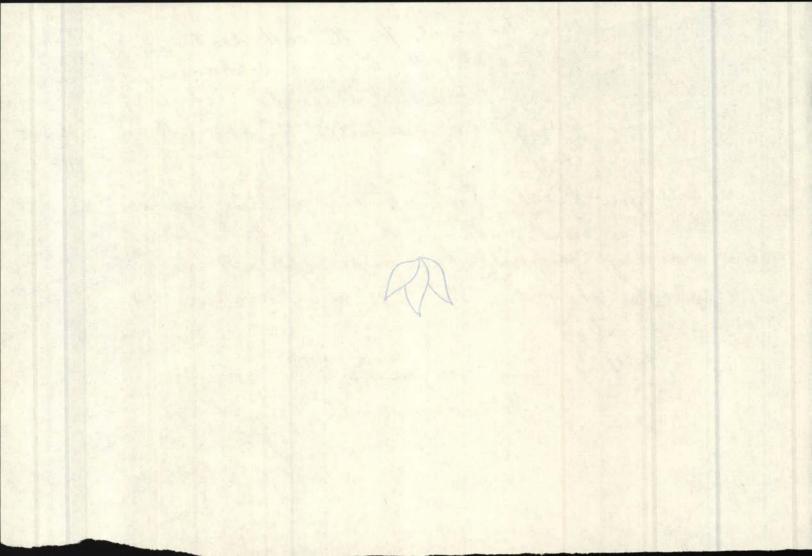
lite sincere regards, Yours cordially in Christ,



and deplicative rich which have the for the Spiritual aportionals follows The contribution of the Hatter to them and to be order to the constant of the chand in the second money would have to be sourced . I was worth compression that the laborational engineers for the terms of the later detect east would fowe to make a medial many should give our Some in some with the should transport from the graph back to the form the form the form the form to the form to the form the form to the form the form to to the to the last congressed of 1.91 a faces of Mance, Xnowe. Blend Kere of But were if I had to cover a



went much be to much for the cath deat end I the trobal and charener Marine Francisco Williams and the Marine Mar hall you the all books the matter the many ending him been made at the self of the many with after the morning the 7.94 the successful as Africa demotina with a come you just the forein conditable in Charles of Mancel Monney



most Rev. F. P. Carroll, Bishop of Calgary;

my Lord

Forjour and very many thanks for your kind letter of the 218t. Thous: 1° i am put lishing the borns of Billy habitit and Rita Day Rider, because the Indians would not understand why, in this case, there should be an exception to the law.

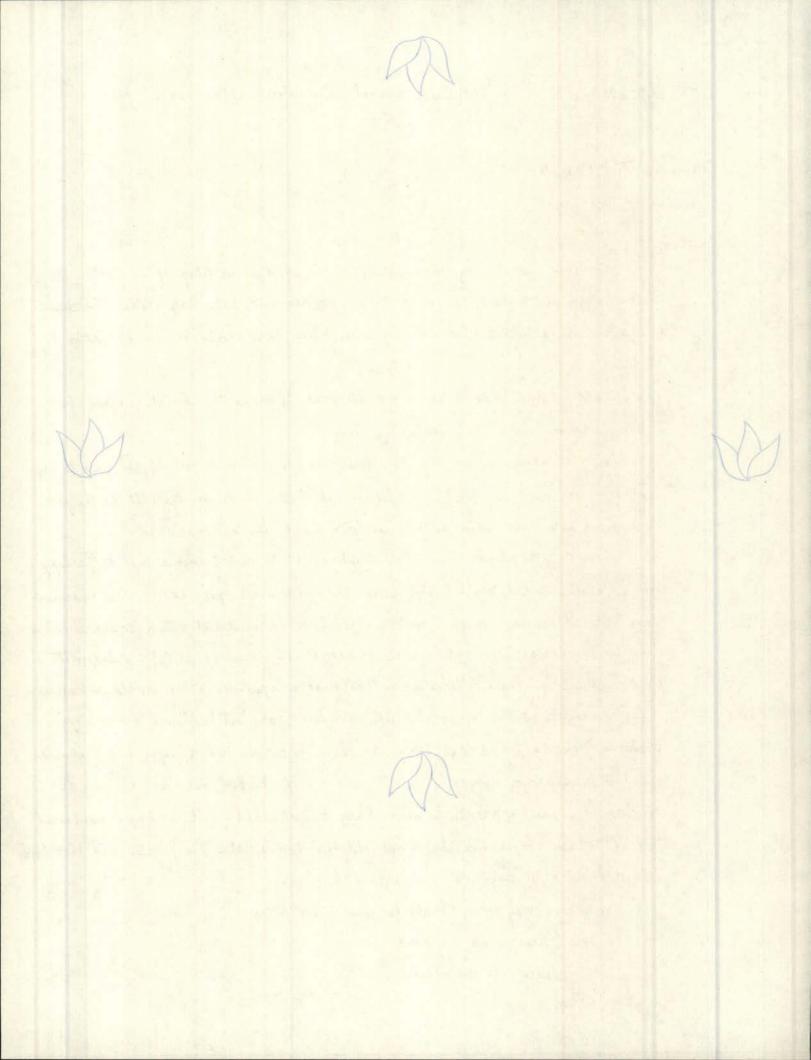
I'm I'm very glad to know that I am allowed to make the investigations for Tather Charron, as in the past; when needed.

3? about the livity concurring the maniages performed by me, I am glad to say that I never had any trouble, I always ask Father Charron who will do the job in such or such case, when the date has been fixed for the marriage

4° Concerning the pleasey Council of quebec, this is what I found in C.N. Galiepy's book (Nowveau Code de Droit Canonique et Chiefogie morale, page 204): " Par consiguent, dans trut & Canada, les vicaires étanh délégués ad universalitation causarem pour les mariages. (Concileptinier de quibec N'135), peuvent assister validement de Nein droit aux mariages cilibris sur le territoire de la paroisse à laquelle ils cont attachies of I remember well— in my letter I translated dans tout le Canada" by in every where in Canada, and what I meant was in the curatis are delegated ad universalitatem causarem not only in the province of quebec, but also in every directe of Canada. I in the parish to which they are attached. It is when I mentioned this at the last conference that I was told that I was not a true curate, and that this Polooch Indian mission was not a parish, etc.—

So, once more, very many thanks for your kind letter. Thease (less us ale, my Lord.

Jours very respectfully



Roy. J. Levern. O.M. I. St. Mary's beserve School Cardston, Alberta,

Dear Father bevernt-

I thank you for your letter of danuary abth an mov. that the matter of your jurisdiction is cleared up. I write you account of Quebec regarding "curates" because it is a good question.

I was able to look up the decree (No.155) of the Council and the reference Garlepy. Your interpretation is correct. "Curates" in every discess in Bennis delegation to assist validly at marriages within the territory to which they attached. In your first letter, I read curates had this jurisdiction everyone Canada.

No.135 of the Council of Quebec is really no different from the Code of our diocesan faculties. Abbe Desrochers in his resent book ("Le Premier Constite Plan Quebec et Le ode de "roit Canonaque") says:

"La jurisdiction des vicaires declares an decret las est celle que le comme normale excepte pour les vicaires auxiliaires remplacant en t qui ont, eux, jurisdiction ordinaire".

Perhaps the distinction made by the Code of the kinds of "vicaires" was re-"vicarii co-adjutores" (vanon 475) who are given to parish priests because b physical incapacity. Such a curate takes over the mole parish and amainisters it in everything. We call them "administrators". Abbe hearochers calls them "auxiliares remplacant en tout le bure".

The ode also, legislates for "vicarii cooperatores" (Ganon 476) who are attached to a parish because of the number of people or for similar causes. We call them "curates or "vicaires". The "ode says they are to assist the pastor in the entire ainistry of the parish, except in the application of the wissa pro populo ("adjuvere in universo, perceciali ministerio"). If they are to do this, they must have the mecossary jurisdiction.
Apparently the only difference between Sadjutares and "co-operatores" is in the source. of the jurisdiction. The former have ordinary jurisdiction like a parish priest; the latter have delegated jurisdiction. But this distinction is practice dees not mean, anything.

The Council of Quebec joins the two kinds of curates together in \$154 and calls to all "wisaris" appointed "sive ob parcial informitates sive of magnum numerom fine truncil (b) of ". 184, the "ouncil says the "wisaris" are to obtain delegated jurisdiction the bishop. In this point, then, the Council differs from the Code. But the difference in practice is immaterial.

hegording the status of the Blood Indian Mission, I can only ask - if it is not parish, what is it? In 1952, bishop Frud homme of Prince Albert submitted . unstrons t nely See on the status of our so-called particles in Canada and the obligation of the

priests in charge. The Congregation of the Council answered that it was not necessary that a decree of erection be issued, but that it was sufficient that a separate without like definite production and a priest exercising parochial rights and the council beautiful and a parish to constitute it as such. The last is paratually frected, it comes into endstence "by formal decree"; when the last it recognized as a parish by bishop and people, even though no decree of colon has been issued, the parish exists from the im itself". The Council cluded that our so-called parishes are canonically parishes.

You should be well versed now for the next conference.

Bincere regards,

Yours cordially in hrist

Bishop of Calentus

dendary Cond. 12045

her. P. A. Charron, O.M.I., Sti Mary's heserve behool, Usrdston, Alberta.

Dear Tather Charrons-

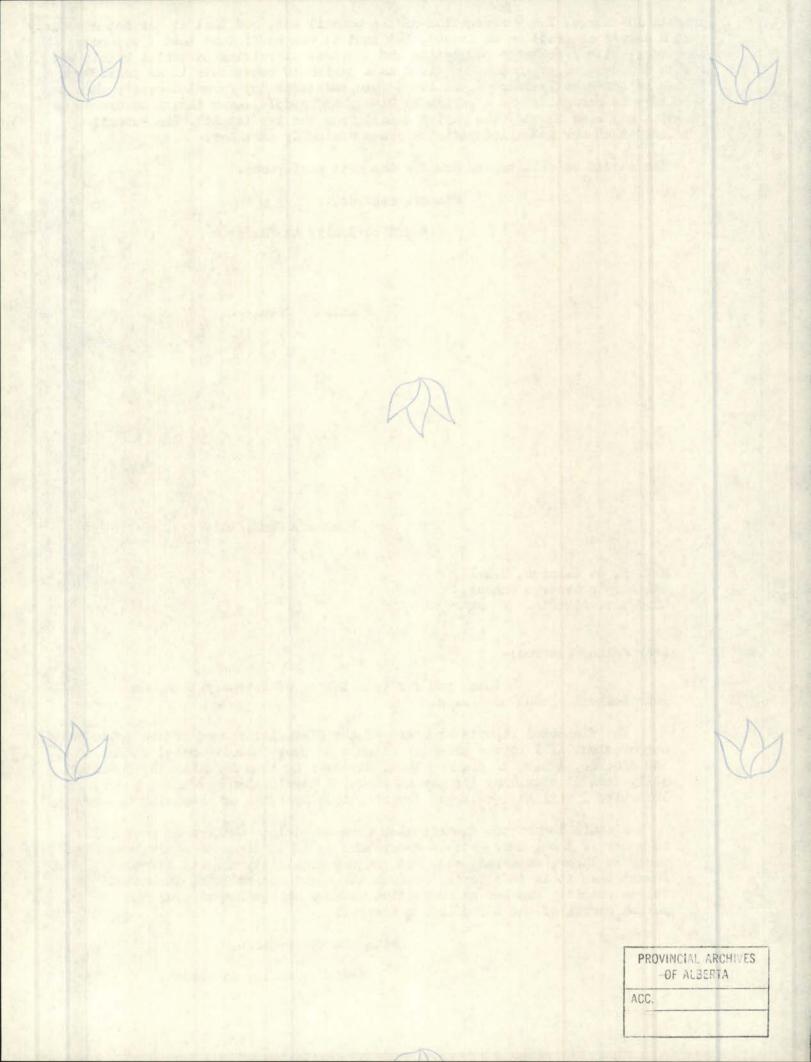
Thank you for your letter of February 18th, and your acknowledgment of masses.

The financial reports are part of the financial record of the episcopal corporation. If I corrow money or attempt to prove the financial status of the diocese, I have to produce them, soreover by them I fulfill the canonical obligation of amadning the parish books. I should then yet exact reports. Otherwise I ill have to begin the obnoxious practice of exactning books.

I still regard the contribution from the Oblah Fathers of over (500) in money as too great. I could understand it if it are the equivalent of money in labor, asterial, etc. but you say explicitly that it is "money", one I must take it in that some, besides the apartment militing in the lead to Oblate property and has no commention with or obligation to ards the parish church of the Blood Indian Augerve.

With sindere regards,

Yours cordially in brist,



St. Mary's heserve School, Cardston, Alberta.

Dear Father Charrons-

I have looked up the matter of blessing the church whilst its disposal on the particular point. There is the general prohibition of Canon like which forbids the use of church basements for the purposes. The word professional means non-ecclesiastical. Vermeersch gives one example of non-professive. Its that a monastery library would not be regarded as a professive. Augustine cites the use of the church basement for merely profess meetings or entertainments as against the las thereas the use of the basement for a parish school gould not be contrary to the las.

In 1867 the Congregation of Rites forbade a cellar under the church. The road "cellar" means a place for storage.

In view of the above limited information, I do not think the church basement should have been used for the purpose of storing grain especially if you are being paid for it. Aside from the scandal or surprise which could arise, to turn the church basement into a public grainery is surely putting it to a "merely profess use", and making a"cellar" of it. We must remember that in the mind of the church, the church basement is always a cript, a burial place, or some such religious place. However you are saved by the fact that the church has not been blessed.

And that is the practical question, Augustine is of the opinion that a "combination building (for example a basement hall and an upper church) could not be consecrated. By also says that consecration and solemn blassing have the same canonical effects, the object being the consecration or blassing of the church as a choic - basement and upper structure together. But he does not say that a "combination" church building cannot be blassed.

Because of this distinction between consecration and blessing, perhaps we could go on with the blessing. Arrangements are made, and to change them will make things inconvenient. Could you have the grain removed before the blessing? If so, It should be done. And if it cannot be removed, what will you do to avoid scandal? Who owns the grain? how widely is it known in the parish that the church is being used as a granery? Are you being paid for storing it? All this would bear on the scandal.

Of course, I would not go on with the blessing if I thought the basement would be permanently used as a public granery.

Yours cordially in Christ,

The second of the second of the second of Rev. J. Wevern, J.M.I., St. Mary's ocnobl, Cardston, Alta.

Dear Father Wevern:-

Your letter of November 5th, which arrived this morning, was most encouraging. Although my prayers had little effect, I know that Mrs. Bastien's faith and. I will write her a little note of acknowledgment.

If I kept her offering, I could feel as though I was using ill-gotten goods. You must be anxious at times to do some little thing for your Indians, if it is only to give them a medal or a resary. I am returning was. Bastien's gift to you so that you can use it in any my you wish.

With sincere regards and by thanks,
Yours condishly in warist,

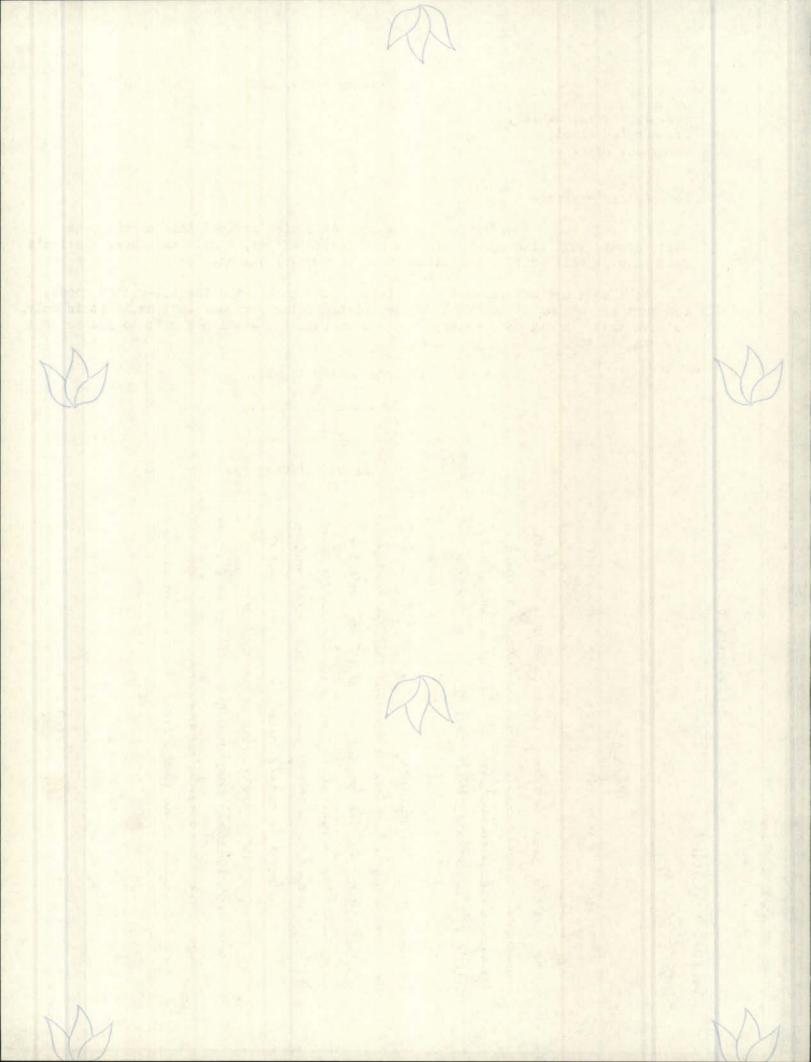
Bishop of Calgary.

November 5, 1943

mathew. F.P. Carvell.

M. Mary's N. C. School

tering of tendellars. Will, this morning in my antitudy visit to Procket I mut her there : she came to mis fills Bastien, Macket, allow. Filgam month it was the same : and I find it notly encounaging. Ingl- indian woman of thocket, who on he 8th of last une, asked your becluncy have - to pray for the and asked me to mail it to you with the happy nums of he wishand to recovery. The is a full blood indian, continuing and communion, and they she told me hall yours good prayers have been so prevented that her husband wony: while promised you at the same time an of is will again. So, she handed me a \$10% till with you Enthurhand is a half-hand and an expupil of Brigan, i wonder y you will umember husband whose health was causing him much erne to the sacraments this morning, - and last live as all well and enoughing is tring m men of a sunboru School. Hue is her address : queette . - l'Ecan bless u els. mysord



June 26th, 1945

hev. P. &. Charron, U.M.I., St. Mary's Asserve School, Cardston, Alberts.

Dong Father Charrent-

Thank you for your letter of June 2nd informing me of your proposed absence. I am especially pleased to receive this information although the Code calls for the bishop's permission for an absence, not merely that he be notified. At least your letter is a beginning and is, no doubt, a consequence of my conversation with the Provincial.

Canon 465 # 4 applies to all parish priests the ther secular or validated it is somewhat disturping to hear of a postor's absence from the latty. In I told the Provincial I would have to penalize a secular parish priest, if he left his parish without getting my permission. I should also penalize a community parish priest. This is may I have had to speak to the Provincial and ask him to see to it that this conon is observed by his priests.

You have not asked for my permission but I wilkingly grant it. No of you tell me then you will be away. However I sincerely hope that you enjoy your vecation. I am also satisfied with the supply you are providing during your absence.

ith sentere regards, Tours cordfally in Christ,

Mistop of Calgary.

DOCUMENTUM ERECTIONIS SANCTAE VIAE CRUCIS

Postulatio

Excellentissime et Reverendissime:-

Infrascriptus orator Paulus Charron, O.M.I., parochus dioecesis Calgariensis, humiliter petit a Dominatione Vestra licentiam, qua valeant erigi Sanctae Viae Crucis stationes in ecclesia B.M.V. Immac. Concep. apud Blood Reserve.

Quam gratiam, etc.

Rev. P. a. Charron, Omi

Datum apud Blood Keserve, die 1 mensis martii, 1946.

Licentia Ordinarii

Concedimus ut Sanctae Viae Crucis stationes erigantur in loco de quo in praefatis precibus.

+ Franciscus Charroll

Episcopus Calgariensis

Datum Calgarim, die 1 mensis martii 1946

Testimonium Erectionis

goannei L. Levern, om.s.

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THE MENT OF THE STATE OF

Box 315, Cardston, Alta., Feb. 12, 1948.

Most Reverend F.P. Carroll, 910 - 7a Street, N.W., Calgary, Alta.,

Your Excellency: -

Many thanks for your kind encouragement in your letter of the 9th and for your generosity in the cheque you sent me for \$50.00.

I have great faith in the future of the Gardston parish and I often think that Salt Lake City, apparently hopeless 100 years ago, has now six parishes with a seventh to be created this coming year. After all, Boston, New York and Philadelphia in 1848 were decidedly bigoted and even Rome itself was violently anti-Catholic before the Grace of God began to work on it.

Yours sincerely and respectfully in Christ,

S. Leones

August Zhat, 1948.

Very Nev. A. Bodcher, O.M.I., 9916 - 110th St., Edmonton, Alberta.

Dear Pather Bouchers-

In reply to your letter of sugast 10 to in reference to Father Glement Frappier. I would be satisfied if you would apply for the suggested indult. I have never had any experience with an indult which allow a mitigation of the fast before a single mass. The indults which I have obtained have been for priests who binate and for a mitigation between the Masses, Hence you have any muthorization of sine which you may need to make the application.

should the indult be granted, and if it is issued "erbitrio et conscientiae Ordinarii Galgariensis" I would be planted to know it.

with sincere regards,

Yours cordially in Christ,

Bishog of Calgary.

And with a series a series and a series of the series of t



Missimmaires Oblats de Marie Immaçulée

Administration Provinciale

9915-110e Rus Edmonton -:- Alberta

Aug. / 19th

Most Reverend Francis P. Carroll Bishop of Calgary Calgary Alta

Your Excellency,

Father Clement Frappier, having a very poor health, has a very hard time when he has to go and sing a labhigh mass on every sundays at Stand off. He is sick for two days after. So I ask your permission for an indult permitting something ad modus potus before mass when he has to go there and sing the high mass If I have your permission I may ask the indult through our "Procu-

reur Général" Father Rousseaux.

I had to put Father Frappier in charge of StandOff, because Father Levern is getting old and asked me to do so; but Father Frappier is not the parish priest of the Reserve, he is only first assistant of Father Charron.

That nomination is not official yet; I ask your Excellency, presently

for the approbation.

VeryRespecfully yours in Christ and M.

The state of the principle of the state of t

BLOOD R. C. INDIAN SCHOOL CARDSTON, ALBERTA

September 23, 1948

The most Rev. Fr P. Carroll, Strong of Calgary.

Your Excellency

Bonjour! I have noticed in the new index facultatum that the faculty hitherto granted in this discise for Solemn baptism away from the parish fort is revoked. When reason for it exists, the faculty must be obtained in each case ... - Now i leg to cay that on our large reserve there are very many Intiens - ragare and Catholics, - living far away from the church, - and it is almost injustifile to persuade them to tring their new born tabies here to be captized: They have no car-they find it too hard for their horse, they don't want their little nes to eater cold on the road, etc . If we are not allowed to basing nose middren in their houses, they may never be baptized, or they will be baptized by the protestant minister, when he goes around

i have just now four cases of that kind, - and if it is necessary to apply the faculty each time, I will have to write you quite often during the year Souly is the situation on this stood indian stelline.

a to much new & here. The most of the payrite that not all - We are all well. se In hours have been making good money, making hay, beling it and happing it to B.C. and they are still at it. Some of them had also a good cop of heat.

This is all. Humbly asking you to bless us all i am yours very respectfully for Levern on s

ATTRICT ROTTEDAY



and the second

R

PROVINCIAL ARCHIVES
OF ALBERTA

ACC. 72,130

Suprema Sacra Congregatio Sancti Officii

Indult No 1221/ 48

(Jej. ad celebrandum)

BEATISSIME PATER?

Sac. Clemens FRAPPIER O.M.I., ad pedes Sanctitatis Vestrae provolutus, humiliter petit gratiam dispensationis a lege jejunii eucharistici ante missae celebrationem ob infirmam valetudinem.

EX AEDIBUS S. OFFICII, FERIA II, die 27 septembris 1948

Ss.mus D.N.D. PIUS divina Providentia Pp XII, per facultates Supremae S.Congregationis S.Officii impertitas, benigne remisit preces prudenti arbitrio et conscientiae perduraverint R.P.D. Magistri Generalis O.M.I. qui sac. oratori Clementi Frappier concedere valeat (non in scriptis sed oretenus, si fieri possit) ad BIENNIUM și tandium expositae circumstantiae perduraverint, petiram gratiam sumendi aliquid per modum potus ante missam hora tardiore celebrandam, diebus dominicis aliisque festis de preaceptum tantum, exclusis omnino alcoholicis aliisque quomodocumque inebriantibus. Idque secreto, nisi gratiae manifestatio necessaria sit ad removendum scandalum. (Dummodo Missa sit necessaria populo et per validiorem sacerdotem suppleri non possit)

Contrariis quibuscumque non obstantibus.

N.B. Preasens rescriptum, si prorogatio petatur, ad S. Officium erit remittendum.

L. S.

Hugo O'Flaherty

sost. not.

Executioni mandamus atque mandatum hisce praesentibus declaramus, quatenus enuntiatode/ Oratori petitam gratiam concedimus ad effectum de quo agitur, servatis Rexcripti clausulis ceterisque de jure servadis. Datum Romae die 12 Octobris 1948.

Anthime desnoyers Vic. Gen.

Concordat cum originali Facium Romae die 12 Octobris 1948

Jos. Rousseau Proc Gen.

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BLOOD R. C. INDIAN SCHOOL CARDSTON, ALBERTA

October 31 . 1948

Most Per . J. T. Carroll Bichop of Calgary.

Your Excellency ,

Forjour! and very many thanks for your so kind and moring letter of the 29th, which I received last night! Yes, poor Father Charron is gone! I found your letter of the 6th and opened it: this novena of masses will be said immediately, we can manage it here without the least trouble: many thanks, and also for the two high masses, which will be soung as soon as possible

Now about our near need of mass stippends, there is no hung at all: last week, it received 25, and Jather Trappier, whose father died lately in monthed, - just re-

ceived twice more: or, we can wait.

It is on the afternoon of the 28th of September, after having sung the high-mass on that sunday; that Tather Charron left us, saying he was giving to Hobberna, Edmonton and St. of Paul, and Father Freetier drove him to Calgary. Then on the 13th of their month, Fa. ther Landiff got a letter from him, written in Regina and mailed in Weyburn, and announcing the said news! Unfortunately, our Father Provincial was away, and such is the reason why it has taken so long before any thing could be done! Too. Tather Charron has been very neglectful about his spiritual exercises for the last yew years, in spite of the good advices he had received - and frequenting the Careton Mormons too much, and ocandalezing our Indians on that account! May no and and open his up someday and hing him back to his duty!

I hope that you will find soon, your brallency and Father Provincial, a parish-print

who will be able to do here the work that has to be done: in the mean time, I will try to do, not as well as I can, but as less badly as possible. Afficient you again my most heartfelt thanks for your so kind letter and humbly caking for your Gessing.

Yours very impactfully, I Leven, mi

Santificial St. of Fig. 1997 Lyce Late 1997 Lyce

November 8th, 1948.

Rev. J. Levern, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Levern:-

On September 25th last, I had a visit from Bean Harrington.
As a result, I wrote Father Boucher asking that I might appoint you as parish
priest of the Blood Reserve. I did not receive an answer to this letter because
the provincial was absent in eastern Canada.

However on Friday last, he presented yourself as paster of the Bloods, and I am very pleased to send you the necessary appointment.

Because jurisdiction depends on the pastor, it is customary that a public ceremony of induction take place for which Dean Harrington has the necessary faculties. I know that there may be difficulties in holding a public ceremony. Hence I have included a dispensation there row. However this does not mean you have to dispense from the ceremony. If you think it will do good, you hold it. If Dean Harrington cannot attend, he will appoint sensone.

If you hold the ceremony, the accompanying letter is read during it. If you do not hold the ceremony, the letter should be read to the people as come as convenient after its receipt.

The enclosed oaths also have to be taken. If you hold a ceremony, they are taken at it. If you do not hold a ceremony, they are taken privately before Deen Harrington or any priest he may designate.

I am very happy that you are paster for I know that the parish is in good and safe hands. I am also happy to learn that you have been appointed superior of the community. I am sure God will bless the parish and institution now.

I enclose still another letter, which, if you think necessary, you may read to the other Wathers so that all will have a clear understanding.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary.

The same and the s House her ad delast as Herman I would not place qualify in assertion

To Rev. John L. Levern, O.M.I.,

Since the Church of the Immaculate Conception for the Indians of the Blood Reserve, its mission church of St. Catherine at Stand-Off and Its mission stations have become vacant by the resignation of Rev. Paul Charron, and since stations have become vacant by the resignation of Rev. Paul Charron, and since stations have become vacant by the resignation of Rev. Paul Charron, and since stations in necessary for the good of souls that a parish priest be provided, so, with confidence in your long years of sealous service, your plety and experience and on the presentation of your superiors, having informed our Blocesan Gonsultors, do, by these present letters, appoint you, until otherwise decreed by your superiors and by us, to the said vacant churches with their ones of souls, granting you the necessary rights and faculties as pastor in secondance with the Sacred Canons and our diocessan statutes.

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

Pinally we command all whom it may concern to recognize you as having pastoral charge of the Blood Reserve parish and give you all necessary assistance.

intestinony whereof, etc.

Bishop of Calgary.

Dated at Calgary, the 5th day of November, 1948.



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November 8th, 1948.

hev. J. bevern, O.M.I., St. Mary's Reserve School, Cardston, Alta.

Dear Father Leverns

appointed superior of the Oblate Community at the Blood Reserve. As well he has presented the following recommendations for my appointments.

Parish Priest of the blood Indian Reserves-Rev.J.L. Levern, O.M.T.
Curate "Rev. C. Frappier, O.M.L.
Principal of St. Mary's Schools- Rev. M. Lafrance, O.M.L.

I am pleased to accept these recommendations to approve them and make the appointments where required.

In order that there will be no misunderstanding, the parish priest has charge of and is responsible for all souls, Indian and White, who live within the boundaries of the blood Indian beserve. He will be assisted in this work, and in the way he may designate by Father Frappier.

The principal has charge of the school and its personnel in so far as he is its administrator and director. However the parish priest continues to have his perochial rights over the spiritualities of its members, as every perish priest has over the schools of his parish. Yet he may and probably will delegate the principal to the religious care of the bisters, the children and employeds, the teaching of catechism, etc.

Father Souther has also informed me that the work hitherto by Father Forrestier will now be cared for by a laymen. I think it is necessary that a man, and not the Sisters, have charge of the older boys.

May God bless the efforts of all connected with the Blood Reserve and bring them every success.

With sincere regards,

Yours cordielly in Christ,

Bishop of Calgary.

which is the sea to recent cold posterior see down the OF ALBERTA ACC.

PROVINCIAL ARCHIVES

BLOOD R. C. INDIAN SCHOOL CARDSTON, ALBERTA

most Rev. F. P. Carroll. Bishop of Caregory.

Nov. 11. 1948

Four Excellency, Flease excuse me for my long delay:

1º Preceived at the end of last week your welcome letter of the 1th with the two cheques: \$ do. of for a Novena of low manes, - and two high masses; and \$150° for 150 Masses "ad intentionem dantis": very many thanks: we will not have to worry about Mass Stipends for a good while now.

a about the questionnaire of forecast of Repairs and Capital Expenditures 1749 and Estimate of actual Expenditures made in 1948,

my answer is a geno. "

3° Now, concerning my apprintment, I bug to offer you my
most sincere thanks for your three kind letters of the 8th that have
accompanied it and for this great token of your confidence in my
poor person, - and I'm return I will readily do, with the help of our
lord and his immaculate Mother, as less badly as I can until a more

capable priest is appointed.

and he promised methat he will come here next week to inspect our Registers, and so I will do then whatever he may decide. Tather Lafrance arrived this foreroom to take charge of our school. Father horincial and one of his cremelless came with him to look once more at Father Charron's accounts and letter and tather truesties will leave to morning for Brocket! So, finally, after there long weeks of trouble and worry, things one becoming normal again, and peaceful, I hope! - But, o dear weetlency, please bless is all!

fidem posse historiae repugnare, et catholica dogmata, quo sensu nunc intelliguntur, cum verioribus christianae religionis originibus componi non posse. - Damno quoque ac rejicio corum sententiam, qui dicunt christianum hominem eruditiorem induere personam duplicem, aliam credentis, aliam historici, quasi liceret historico ea retinere quae credentis fidei contradicant, aut praemissas adstruere, ex quibus consequatur dogmata esse aut falsa aut dubia, modo haec directo non denegentur. - Reprobo pariter eam Scripturae Sanctae diiudicandae atque interpretandae rationem, quae, Ecclesiae traditione, analogia Fidei, et Apostolicae Sedis normis posthabitis, rationalistarum commentis inhaeret, et criticen textus velut unicam supremanque regulam, haud minus licenter quam temere amplectitur. - Sententiam praeterea illorum reiicio qui tenent, doctori disciplinae historicae theologicae tradendae, aut iis de rebus scribenti, seponendam prius esse opinionem ante conceptam sive de supernaturali origine catholicae traditionis, sive de promissa divinitus ope ad perennem conservationem uniuscuiusque revelati veri; deinde scripta Patrum singulorum interpretanda solis scientiae principiis, sacra qualibet auctoritate seclusa, eaque iudicii libertate, qua profana quaevis monumenta solent investigari. - In universum denique me alienissimum ab errore profiteor, quo modernistae tenent in sacra traditione nihil inesse divini; aut, quod longe deterius, pantheistico sensu illud admittunt; ita ut nihil iam restet nisi nudum factum et simplex, communibus historiae factis aequandum; hominum nempe sua industria, solertia, ingenio scholam a Christo eiusque Apostolis inchoatam per subsequentes aetates continuantium. Proinde fidem Patrum firmissime retineo et ad extremum vitae spiritum retinebo, de charismate veritatis certo. quod est, fuit eritque semper in episcopatus ab Apostolis successione; non ut id teneatur quod melius et aptius videri possit secundum suam cuiusque aetatis culturam, sed ut nunquam aliter credatur, nunquam aliter intelligatur absoluta et immutabilis veritas ab initio per Apostolos praedicata. 2

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

M- Offering to

Joannes Aloysius Levern, omi

Il mays R. E. School

Conteta des

¹ IREN., 4, c. 26.

² Praescr., c. 28.

washing with the figure of the second of the

+ Blood R C. Ind School, Cardston, Dec. 10. 1949

Most Rev Fr. P. Carroll Bishop of Calgary.

my Vord Usinjour! I am sure your Excellency is anxious to hear how? have been getting along since I got back here from the withbridge Hospital .. For the East three years I have not been able to see with my left eye on account of a cataract - the Doctor operated on it and did his ful for me for two weeks, and yesterday he examined it for a whole hour, but it is still as " dead" as before the operation .- on the other hand, my right eye - which was pretty weak already, has become still weaker since my operation: I cannot distribute holy communion, say my breviary or mel pare a sermon without a great difficulty, etc.; I am sonable to do my work . In these conditions, I feel that my duty is clear, and therefore I beg to submit you my resignation as parish priest of this Reserve, and I am writing at the same time to our Father. Frozincial and beseeching to see you as soon as possible, about the appointment of my successor. I will be glad to continue and give some little help to my companions by hearing confessions, teaching catechism, etc. - but - for the love of God . please discharge me of the responsibility of aparish priest. I regret to cause you this trouble - but am sure you perfectly realize the urgent reasons of my supplication.

and now let me offer you again my most profound gratitude for your untiring great kindness towards me - and also my most sincere wisher for

a merry christmas and a happy new year.

Humbly asking for your precious blessing, I of Levern, omi

Liddling top to the tente to be the top to the tente to any attention to the late of the same and the same and the Rev. J. Levern, O.M.I., St. Mary's Reserve School, Cardston, Alta.

Dear Father Levern:-

I have received your letter of December 10th and yesterday at Lethbridge, I heard from Father Lafrance an account of the condition of your eyes. I also made enquiries at the hospital, and learned that although the condition is most distressing to you, it was not nopeless, and that sometimes a return of vision took time after the removal of the cataract. I was assured that your doctor had not given up hope. However I was told that you should use the good eye for reading very sparingly.

I told Fatner Lairance that you were not to recite the breviery.

Ine local Ordinary has the faculty to dispense from its recitation additional cases. This letter is intended to grant you that dispensation, and you are to understand that you have no obligation to recite the breviery for the time-being or until your eyes improve sufficiently. You may recite the beads three times each day, but this is not intended as a commutation. In other words you are dispensed from the breviery without further obligation. If you cannot manage the resarve each day, there is no obligation to do so. The reason for this is that the bishop can dispense but not commute. Moreover when a dispensation is given to a law, there is no need of a commutation unless the law demands it, and Canon 155 does not ask it.

I have written today to the Apostolic Delegate asking for you, the faculty to celebrate daily the Votive Mass of the Bl. Virgin or for the Dead. We should have an answer in ten days or two weeks.

I can quite understand your desire to resign your parish. But I do not think there is any need. Canon 475 allows the appointment of a vicarius co-adjutor. Father Lafrance could be appointed to this office and assume the responsibility but you would remain as parish priest. However before taking any action, I will await word from Father Loucher to thom I will make the suggestion.

I sincerely hope that the operation will soon prove its good effect.
In the meantime, may God grant you resignation to your present great cross.

With sincere regards,

Yours cordially in Christ.

The falls of the party of the second of the RA but the tea party that the same of the tea the same

December 18th, 1948

Most hev. I. Antoniutti, D.D., Apostolic Delegate to Canada, 520 Driveway, Ottawa, Ontario.

Edur Excellencyt-

priest of the Blood Indian Reserve, and for nearly 50 years missionary among the Indians of this discess, suffers from cataracts of the eyes. Recently he underwent an operation on one eye, but so far the operation has proved a failure and he has last its sight. The vision of the other eye is growing veaker as it suffers from the same disease. He finds it very difficult and almost impossible to read the Missel for Holy Mass.

May I ask Your thecellency to great him the faculty of celebrating daily the votive Mass of the Blessed Virgin,or the Mass for the Dead. He is otherwise in good health, and there are other priests living with him, who may assist him at Holy Mass, if necessary.

Thanking Your Excellency,

and with sincere regards,

Yours cordially in Christ,

Bishop of Calgary

PROVINCIAL ARCHIVES OF ALBERTA ACC.

December 19th, 1949

Lev. J. Levern, O.M.I. St. Mary's Reserve School Cardston, Alta.

Dear Father Leverns-

I send you herewith the faculty to calebrate the votive Mass of the Blessed Virgin and "de Requie", which I received this morning. This allows you to replace the festal Bass on all leasts of de rite and upwards and on Sundays with the Votive Mass of the Blessed Vin On feasts of lesser rank and on ferial days, you may use the Quotidians

The condition of having another priest present is required Tonly then necessary".

The Special rubrics were issued in 1921 and you will find them in Illinor books published since that date. Briefly they are

1. The Votive Mass of the B.V. of the season may be taken, or the fifth Votive

Mass (is. Pentecost to advent) may always be said.

2. The Gloria and Credo are said whenever the messor the day demands the 3. One Oration is said whenever the Mass of the day has but one erstion; otaerwise the End and ord orations are always de Sp. Sancto and pro Book

4. The preface is always of the B.V. with "et to in veneratione" except feasts and octaves of the D1. V. when the proper inscrition is used.

5. The hequien wass is always the Quotidians. The Dies Irac is not said. but if it is High Muss, it should be sung by the choir.

S. Three Masses (all Votives of the B.V.) may be said on Christmas.

I am glad to send you this bit of relief in time for Christmas.

With sincero regards,

Yours cordially in Christ,

Bishop of Calgary

+ Blood R C. Ind School, Condaton, December 25th 1949

most Rev. F. P. Carroll Bishop of Calgary.

my Lord,

Bonjour and many Christmas / Kindly excuse me for my long silves

but here I am at last.

on the 15th I received your kind answer to my letter of the 10th in which you suggested the apprintment of a "vication co-adjuter", and granted me a dispensation from the recitation of the Breviary and announced that you have sent to the Apostolic Delegate an application for a votive mass Indult in my favor very many thanks

on the 21st, I received your kind letter of the 19th with the Indult and an explanation of the principal subrice concerning the votice mass: and on receipt of this letter I looked abour book "matters literizable and found in it the Instruction of the S. Congr. of Rites, dated fan. 12, 1921:

very many thanks again.

Now, on the 23 - I got a letter from our Provincial telling me that after having had an interview with your Excellency he agaid with you and he announced me the approintment of Father Lafrance as "vicarius co-adjutor

Finally, yesterday I received your third letter (of the 21st) confis-

ming this decision

So, the Holy Short has spoken, and it is with an entire submission

that I say : " Ecce venio uffaciam, Deus, voluntation tuam."

Yesterday's bliggar of prevented quite a number of our catholics from coming to mid night mass and the Sacraments - but many drunken protestants came just the Barne to cause us some trouble, and to-day

manufactured to be the most of the first the of the three of the same And now let me offer you again the expression of my most profound gratitude and of my most concere wishes and prayers for the new year.

Humbly asking for your precious Clening I remain yours very respectfully

J. Levern, ome.

PS - Enclosed herewith a little compensation for the Indult. J.

December 21st, 1949

Rev. J. Levern, O.M.I., St. Mary's Reserve School, Cardston, Alberts.

Dear Father Leverns-

I met Father Boucher yesterday in Edmonton and discussed your resignation with him. Both of us think that the best interests of all concerned will be served if you remain as parish priest with Father Lafrance as "vicarius adjutor". In this arrangement, Father Lafrance can assume all the responsibilities of the parish excepting the application of the Missa pro populo, which you could continue to say. The necessary faculties will be granted to Father Lafrance; but you will still retain the name and position of parish priest,

You will find the office of "vicarius adjutor" described under Canon 475. Our english term for the office is "administrator".

I will not write Father Lafrance until I hear of your reaction to this suggestion.

With sincere regards,

Yours cordially in Christ,

the party and the materials make the case I half-to provide the control of the latter between the

Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Lafrancet-

Following your presentation by your Provincial Superior and the concurrence of Father Levern, this letter is to appoint you as Pricertus adjutor" (Canon 475) of the Blood Reserve parish and to grant you the necessary faculties for the office.

By this office, you assume the duties and responsibilities of parish priest, (excepting the application of the Missa pro populo) without the title of parish priest. Father Levern retains the title, and offers the Missa pro populo or sees that it is offered.

He may direct your administration of the parish, if he wishes (Can. 475 # 5), but judging from his expressed desires, he will gladly hand over all responsibility to you. It would be well to ask him about this point at the outset so that no difficulties may arise.

The faculties include all parish priest's faculties, marriage, etc. There is question among canonists whether the faculty of confirming dying children has been given to "vicarii adjutors". But as this is a faculty given directly by the Fope to those mentioned in the decree, I can do no more than interpret. In other words, common law, not the Ordinary, grants this faculty.

There is no need of making the Profession of Faith, etc. If there is any question or information you desire, I would be pleased to hear from you.

With sincere good wishes for success,

Yours cordially in Christ,

Bichop of Calgary

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December 28th, 1949

Rev. J. Levern, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Leverns-

Thank you for your letter of December 25th received to-day. I am glad to hear that you will try out the arrangement of a vicar coadjutor. I am sending Father Lafrance his appointment herewith. You may give it to him. In it I am leaving it to you to say whether you want him to discharge all parish duties. All you have to do is say whether beginning, it will avoid future difficulties. However if he consults you, I know you will give him wise direction.

The only obligation that I have reserved for you is the application of the Missa pro populo, or to see that some one applies it.

Thank you for the offering for the Inc. It. I will send it to-day to the

With sincere good wishes,

Yours cordially in Christ,

Bishop of Calgary

- in a gradual



PROVINCIAL ARCHIVES
OF ALBERTA

ACC.

December 50th, 1949.

Most Rev. I. Antoniutti, D.D., Apostolic Delegate to Canada, 520 Driveway, Ottawa, Ontario.

Your Excellencys-

hev. John Levern, O.M.I. to whom you recently granted the favor of the Votive Mass of the Blessed Virgin, reaches the 50th Anniversary of his profession as an Oblate of Mary Immaculate on February 17th mext; and on April 23rd, he will complete 50 years as a missionary to the Blackfoot Indians of this diocese.

Father Levern was born in Brittany, France and was ordained for his own diocese of Quimper in 1895. Anxious to labor among the Canadian Indians he entered the Oblates, a few years later, made his perpetual profession on Esb. 17th, 1900 and was sent immediately to the Indians of Southern Alberta. He has worked zealously among all the tribes of the Blackfest, and has left his mark for their good in everyone of our Indian missions. At present he is parish priest of the Blood Indian Reserve near Cardston.

There is no other priest who has labored for 50 years in this area. His priestly life has been an example and incentive to all the clergy, especially to the Diocesan Clergy who have a deep affection for him.

The Diocesan Clergy are going to celebrate these 50th Anniversaries on February 17th next and I would like to procure for Father Levern a special blessing from the Boly Father. May I ask Your Excellency's help in obtaining this favor sither by requesting it for me or by instructing me how to proceed.

Thanking you and with sincere regards,

Yours cordially in Christ,

Bishop of Calgory.

The street of the state of the second state of A STATE OF THE PARTY OF THE PAR arroad to attack to be the best of that the first this could be set a and deriver the desired and and not to our parts on the resident of the same of per painting was distinct and but applied to be the painting at that the Marriers have been working very hard to draw them to their religion of they have held stedfiely to their forth.

The Indians of the gove deem let of portune to make representations to the Government they would be delighted with all reverence town Jours Faithfully in Christ of M.J.

Manue J Lofrance.

The Profes BLOOD R. C. INDIAN SCHOOL
CARDSTON, ALBERTA

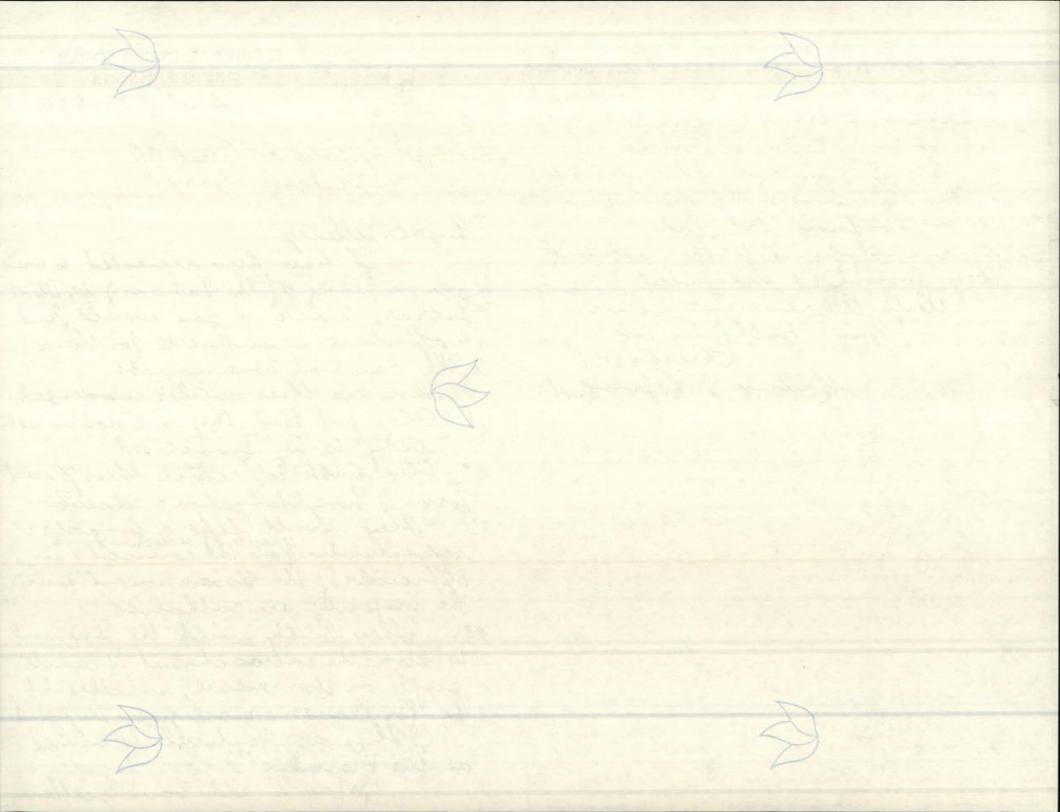
April # 1950

This Exclosing Belop F. F. Carroll D. D. Bislop of Colgary.

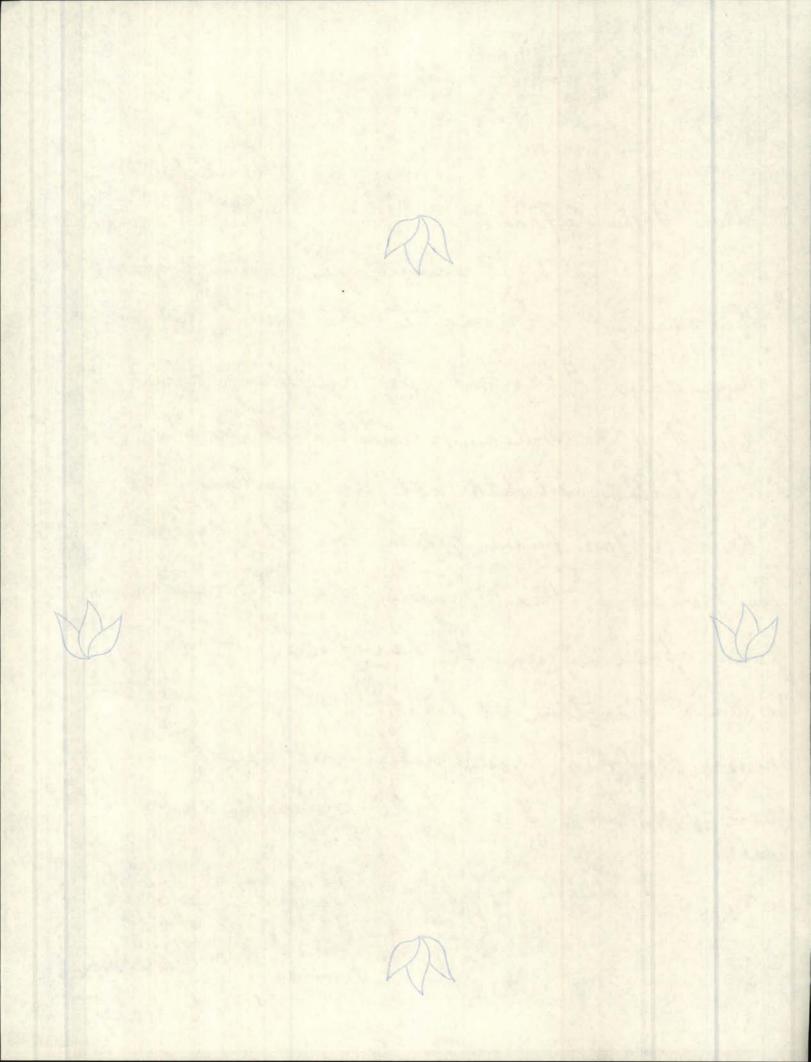
for Exellerey. I have been requested, to write to you on behalf of the Indions of the Blood Keserve, to ask if you would find it ofportione to whitercede for them to the canadian Jonesumeth: Here are their rousles summerized, 10 They feel that they are not as yet ready to be Franchised. 2° They with to retain their fresh form of has/dalgalion & education. 30) They would like a broader refresholder for the country in officeals of the Government since the majority are calkalies. 40 They lastly wish the Loverment to slop the entrachment of while people on the reserve, whether it

be for leases or religious from for the Mormans?

May I add your Excellency



received your letter of grant this morning. Twenty to the walker of These days I cannot de anything plant request of the Indians until next week Turker I would not do anything to adiree. You have grown by the doping the troliance. Would your thinkly startly your openion and to have my that will be some direction at land of American on receipt of they yourseletter and rook men estable the Harme of and take the terms - tends



Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Gardston, Alberta.

Dear Father Lafrancoi-

I have heard from Monsignor Markle regarding to complaints and the requests of the Catholic Bloods. On April 1918 of advice of Father Plourde, he made the representations for as personally to Col. Fortier, Deputy Minister of Citisenship and Insignation, John Lindian Affairs is being removed from Mines and Resources, he found Col. Fortier very co-operative and suggested that the following be religion to the Bloods.

The bill changing the Indian act is now in draft form and in the head of the Cabinet. It is expected to come before the House in about two when such representations as that of the Bloods will be made. There we cannot presentations covering all the points raised by the Bloods warious parts of the country. We need have no fear that these requests be made known, as or the result, we can only wait.

but unoffice lly Col. Fortier could make no prediction about the franches because there is a general diversity of epinion about it seroes the

Regarding education, he felt that the new legislation rould be Watte-

make comment.

he thought to these would be covered batisfactorily in the contemplated

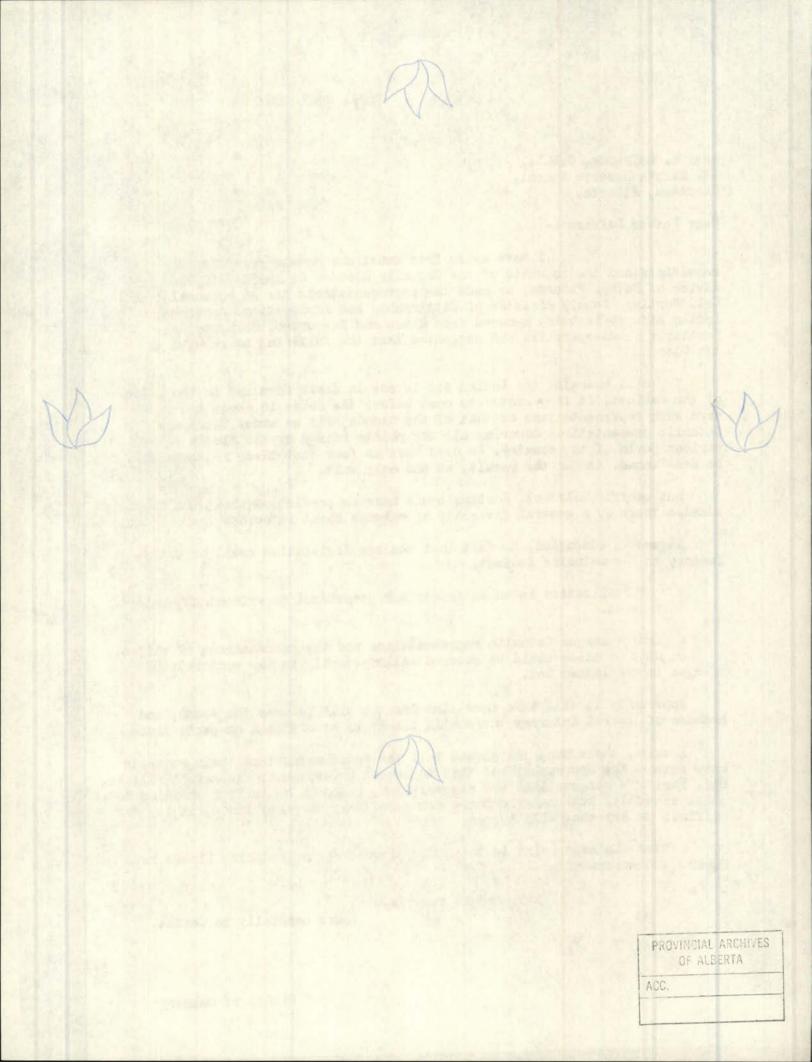
Apparen ly it will take some time for the bill to mas the House, and because of several interest there will likely be no division on purty lines.

I thirt, therefore, you should tell the petitioners that their requests have reached the depressions but that we cannot preside that the result vill be call forter's observe them are suppositions, although no in in a posibler to sues correctly. But when the Somme so the sometrary to pasty lines, it is difficult to say that will appear.

H over the main point is that the requests of the Cashelic Bloods have

Milia aducase yegarda,

Yours condistly in Christ.



August 10, 1950

Rev. J. k. bevern, O.M.I., Oblete Fathers, St. Albert, Alberta.

Dear Father Leverns-

Destrictly Tather Infrance called on me and I heard for the first time of the order! you have been through during the past few weeks. But I rejoice to learn that there is hope, and good hope, of a return of your sight. May find be thanked for that favor. It makes me very happy.

regarding the pastoral charge of the bloods. The last thing that I ould sich to do would be to add to your burdens. I concede to your wishes, grateful for all you have done, and grateful also for the pragate of your retorn open to the south.

I sincerely hope that your progress towards good health will be fast and complete.

With sincere regards,

Rev. Maurice Barrance, O.M.L., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Lafrances

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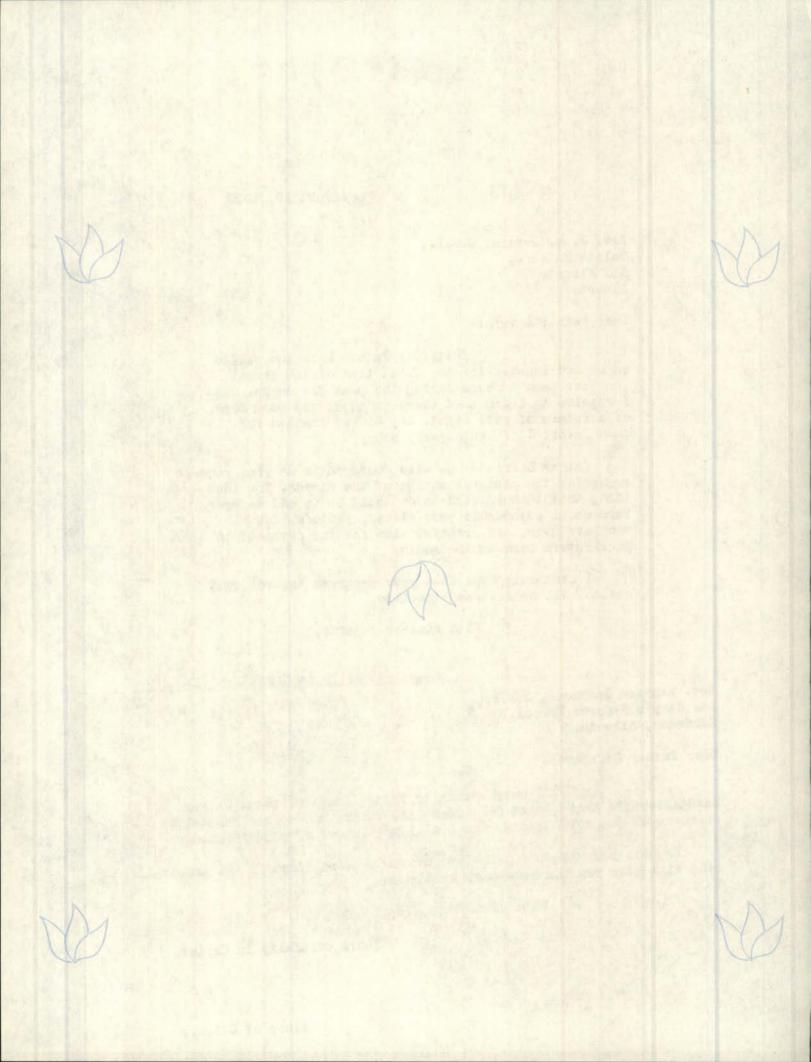
Appearance of the commont of the common of t

this will give you the necessary beganning

With mincers regards

fours cordially in Christ,

pfCarroll



To key. Applinaire Poulin. O.A.I.

become vecant by the resignation of hev. John Levern, and since it is necessary for the care of souls that we provide a pastor for the said parish, we therefore, on the presentation of your provincial superior, having obtained the advice of our Council, and confident in your pictured seal, do by this present letter appoint you to the said vector parish with its care of souls until otherwise decreed by usy granting you the necessary rights and faculties as Parish Priest of the said parish in accordance with the Secred Canona and our diocesen statutes.

Further we desire that you assume the said office as soon as conveniently possible, having first made the Profession of Fafth and taken the Oath against Modernian before our delegate, Rev. John Levern, O.M.I.

Pinelly we command all whom it may condern to recognize you as pastor and give you all necessary assistance.

In testimony snereof, etc.,

Dishop of Calgary,

If for any reason you are unable to hold the coremony of public induction, this will dispense you therefrom.

Muy . S. Reserve School Cardston, alta

Most Revened P. F. Carroll S. D. Bishop of Calgary.

four Exellency.

appointment as pastor of the Blood Pearow. This
appointment trings on me remains obligations. With
my good will and strongh, I will be unable to
fulfill them, but with the frace of God I will proceed
to foing to God the pouls you entrust to my grave.
I will surely appareiate the help of Faller Levere and
For hafrance to carry on the work on this Reserve.
Last friday. August the 26' I came here. In Durdge
I made the Profession of Faith and took the Bath against
Moderniem before your delegate, Rev. John Levers By
May Jisus and Brany. help me and I tope
not to deceive the tanfilmer your just in me. They
ark you to thus me and all my works in this mission
Jour gratefull son in Christ "In. I.

Fr. a. Poulin V. In. I.

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Fover and L. common, J.C.I.

Dear by viend Patrici-

The placefort are blood reserve perished sie not top sented searchy in the collections union have been produced by the dolly see or by discount regulation, and year, for exemple, collections are received from the blacefort perish only for the Papel Charities, and from the cloods perish for the commercians and Ford Corrition.

I understant that it is difficult to collect from the Indiana, but the its that fact, I used the collections shall a manufact under an afford that it not the amount collected, part or small. It is the fact that the collections have torn ordered by authority and so should sty. It, after our empandment, the collections have torn ordered by authority and so should sty. It, after our empandment, the collections have only to real it.

them cold off me. and the noily bend as omitted last year, probably because no living and head on Good Friday.

it more not polve this problem by the Object Pathers merely seeing a contribution to these collections. We fulfill the duty only then see and the proble to contribute to them. To have to leave the result to their generosity.

The Ing to the list of those collections:

Francisco of the Fulth - are bucky of Getaber - ordered by the Control of the Con

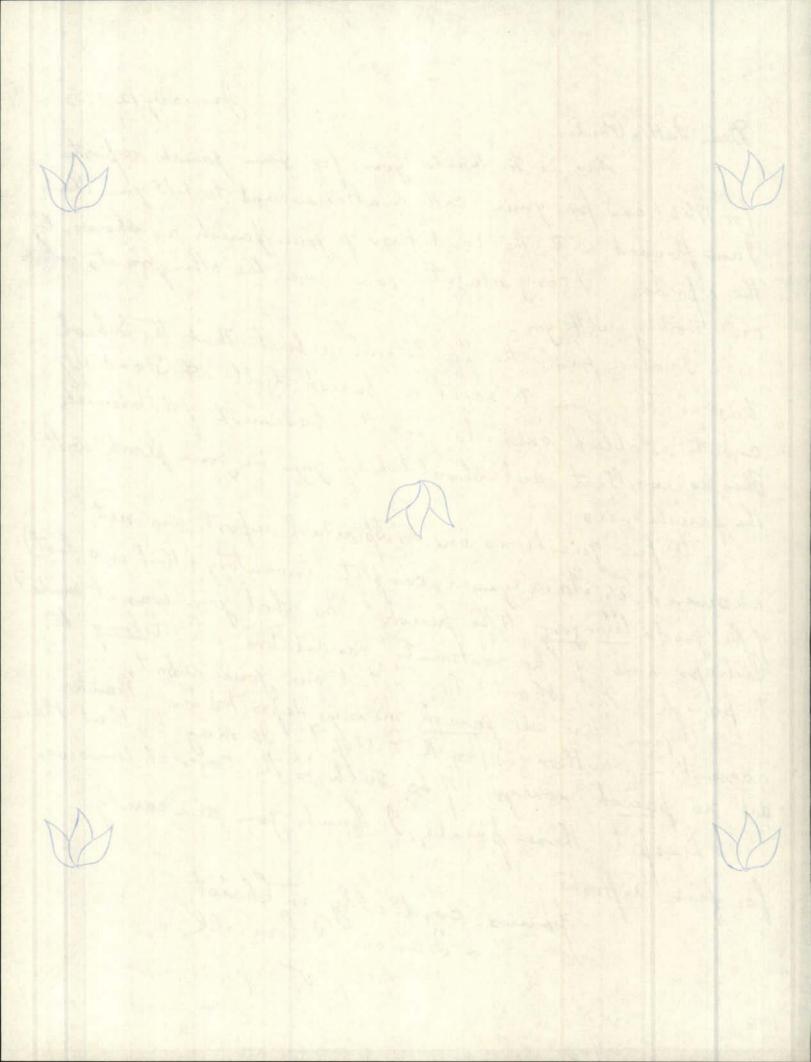
. 1th blacere regards,

Lours coedicity in Christ,

Bloho of Calcary

January 12, 1953 Dear Father Poulin for 1953 and for your cathe draticum and to tell you that Jam pleased with the condition of your farish as shown by.
the reports. I congratulate you and the other priests with Inotice from the financial report that the School has enabled you to erect a parish hall at Stand of are working with you. and to establish one also in the basement of the blunch. This is excellent and should help you in your persh with a few questions on the Spiritual report are not The parishioners. answered . Eq. Have you a complete inventory (that is, a list)
of the goods belonging with parish? In what year was it made?

Port of Perhaps none of the restments can delabra, atc., belong to the paint the paint the paint moneys deposited in Bank account authorized by the Bishof? It may be that there are no paint moneys. If so, such is the correct conserver. Destite these bounts I thank you sincerely Despite these points, I thank you sincerely for fine reports. Jours cordially in Christ, Bishop Hoolgary



Blood R. C. Indian School

Under Direction of The Oblate Fathers
Cardston, Alberta

May 10, 1953

Most Rev. F.F. Carroll, D.D. Calgary, liberta.

"our excellency:

Provincial school inspector for Indians, who is convinced that our demands would be greatly heeded at Ottawa with your help.

at the school, but there are 101 cathelic children on the reserve who are of school age, that is, between the ages of 7 and 10, for whom we have no accomposition. Last year, the school inspector and a self have asked for with the elections coming up, and the reduction in taxes, they claim they have no money.

This is the proposal that has been made to the Department of Indian Affairs. Since I am unable to get any sisters as teachers I am in the obligation of hiring three lay teachers for next year. Consequently room. To get that extra classroom we have asked for the sum of 2000.00. The house for the teachers would cost in the neighborhood of \$9000.00, but we have asked for only \$5000.00, the remainder being paid by the would amount to an reximately \$14,000.00, 7000.00 of which would be paid by the school. The reason for that proposal is to make sure that the Department accents this proposition which would be most a vantageous to now remain at home.

This lack of accommodation creates difficult problems. The publis come to school hen they are 3,10 and even 12 years old and consequently they have difficulty in learning English and they cannot be up to standards in their grades. They experience great difficulties in adjusting themselves to the school where other pupils of 7 and8 years of age who are smaller know so much more.

the St. Paul's Anglican School, having an enrolment of only 135 pupils



Blood R. C. Indian School

Under Direction of The Oblate Fathers
Cardston, Alberta

here to receive a catholic education. It ampears that the policy of the Department has been to provide more accommodation to protestant schools than to the catholic schools. Last year some \$50,000 was spent to repair and renovate the St. Paul's Some title less than 3,000 was spent at St. Pary's.

For those reasons i beg your excellency to forcefully tomand the very minimum for which we have requisitioned through the ordinary channels.

for your inter- t is our work.

Very greatly yours in Thrist and M. I.

I, J, Lascance, C. I. I.

P.S.

Kindly address your demand to Mr. Laval Fortier

Deputy Winister
Department of Citizenship & Immigration.
Ludian Affairs Branch
Ottawa.

Rev. M. La France, St. Mary's Reserve School, Cardston, Alberta.

Dear Father La France:-

Despite what is reported, my influence with the Indian Department is practically non-existent; and the more frequently I write, the little influence I may have, is lessened. What is more, Fortier has expressed himself in no uncertain terms to some of the Bishops. He is reported as claiming to them that he is not a Catholic when acting as Deputy Minister of Indian Affairs. Bishop Belleau is my authority for this. I dislike writing to them at all. My own experience with Phelan (if he is still in the Department) has not been much different. These men apparently will do nothing which they think will endanger their jobs. Hence I wrote to D. M. MacKay, Director of Indian Affairs, when appealing for the Cluny school.

I do not think we gain anything by saying what is done for the Protestant schools. In spite of the evident partiality, it seems to me that we only antagonize these officials, in accusing them directly or indirectly of favoritism. The time will come when these things can be made public.

However even with these objections I am willing to write for you. But as what I say is in writing and I may have to support everything, I would prefer if you would write the letter for me. I enclose a draft of such a letter which I ask you to correct, making sure that any statement of fact is true. You may add or subtract anything you wish. Return the corrected copy to me and I will re-write it and sent it to Ottawa.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

PROVINCIAL ARCHIVES
OF ALBERTA
ACC.

L.J.C. ET M.I.

Blood R. C. Indian School

Under Direction of The Oblate Fathers Cardston, Alberta

May 22 1953

Mast Rev In. P. Carroll. D.D. Calgary.

There received your letter, concerning the jetiters to Ottawo & I am oure that the court you suggest will be test to follow. There is nothing that I could change in your letter, because it is forceful & so well and that no offence could printle be taken. May I suggest however that the letter he sent to Mr Philip Phelon, supply Education, he course Mr Wackey died last meets.

May I renew to your Excellency my most heartfalt thanks. Say Saalefully yours in the most printer.

May 25, 1953.

Rev. M. Lafrance, o.m.i., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Lafrence:-

I have received your letter of May 22nd. The letter has been sent to the Indian Department. I have addressed it to Fortier. I noticed the account of Mackay's death. My own experience with Phelan would prevent me from addressing anything to him. I would prefer to go over the head of Fortier to the Minister of the Department. However we shall see what will happen and meanwhile hope for the best.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

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CHARLES IN THE STREET



bards stord

May 25, 1953.

Mr. L. Fortier, Deputy Minister, Dept. of Citizenship and Immigration, Indian Affairs Branch, Ottawn, Ontario.

Dear Sir:-

In the early part of this year, I wrote to the Indian Affairs
Branch regarding the inadequate conditions at the Crowfoot Indian School.
I now find that similar conditions exist at the Blood R. C. Indian
School at Cardston.

The present enrollment in this school of pupils in residence is 256. However there are an additional 101 children on the reserve between the ages of 7 and 10 for whom there is no accommodation. To meet this problem, the School Inspector and Principal of the school requested of the Department that two new classrooms be built. This request was not granted.

Inunderstand that a proposal has been made to the Department, whereby there would be a sharing of the expenses involved in the expansion, which must take place immediately if the pupils are to be permitted to attend school in the fall. It appears that three lay teachers must be engaged, and accommodations provided for them; also the construction of an additional classroom. The cost for this development would be \$14,000.00 - \$5,000.00 for the additional classroom; \$9,000.00 for a teachers' residence. The school is willing to meet half of this expense, and it seems to be a most reasonable request of the Department to assist with the remaining half.

The failure to provide adequate accommodation means that there are children who are deprived of their rights for education. Because they cannot be admitted to the school, some children are obliged to wait until they are 9, 10 and even 12 years old before they can be received into the school. Naturally these children are handicapped in their proper educational development. They experience great difficulties in adjusting themselves to school - and in learning English.

I am extremely concerned over this situation, and sincerely trust that the Department will give the matter a favorable and immediate consideration.

Yours cordially,



DEPUTY MINISTER

CITIZENSHIP AND IMMIGRATION

Ottawa, June 17th, 1953.

Most Reverend F.P. Carroll, D.D., Bishop of Calgary, Bishop's Residence, 910 - 7A Street N.W., Calgary, Alberta.

Dear Bishop Carroll:

Prior to the receipt of your letter of May 25th concerning the need for additional school accommodation on the Blood Reserve, a submission had been received from our field officials in connection with the very generous proposal of the Principal of the Blood Indian Residential School. The department agrees with this plan in principle, and it is hoped that it will be possible to have the work initiated shortly.

Although there are approximately one hundred Indian children for whom educational facilities should be provided, it is expected that sixty of these will enrol at the new Standoff School, and should Father Lafrance's proposal for the provision of an additional classroom at the Blood Indian Residential School be accomplished, as we now expect, there should be space available for all schoolage children on this reserve.

I wish to thank you for your very kind interest in this matter and your helpful suggestions.

Yours sincerely,

Laval Fortier.

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Dear Father Employs

There received your 1963 parish reports and thank
you for them. There are some things a little difficult to information.
There is no mention made of your mistions. Stand-Off and Common although the details may be given for the whole parish. Nothing to given regarding catechism in your parish, although you'll have come many
it had sufficient from the Catechetical report. This last comes many
five years and is sent to the S. Congregation of the Council. The regula
annual report contains information for our discose and for in a consist
torial Congregation. I can transfer the information you have fire agiven me to your annual report. The report on the Disters and the
school is confused with a hospital report. I have already received
the report from the Blood Hospital. All that I mad from you is the
report from the Sisters in St. Marryle School.

I notice that your parish he running a deficit. Is there no way in which your parishtoners could betaught to pay the expenses of their parish? Perhaps the church repairs and replacements were too high during the past year, and may be not later. In any case, I think it would be good to devise some way for teaching the Indians to "suppor religion". Dispensation fees are not to be included in parish agrounts they are sent to the Holy See, and if the petioner is too poor, he does not have to pay anything. You have not listed the contributions to the various patheoticus. Perhaps, constitut when you are in Colgary it would be well to anguire at the changery about making these reports.

With Sincere regards, Yours cordially in Christ,

St. Mary's R.C. School Cardston, Alta. January 13th, 1954.

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

His Excellency,

In reply to your letter of January 10th, I am sending the amount of the various special collections. I forgot completely to write them on the Official Report.

Regarding the deficit, I may say that the Indians are supporting the Church more and more every year. Just from last year there is an increase of over \$200.00 in the ordinary receipts. Even if this increase does not cover all the expenses of the three churches, it is quite satisfactory, especially if we compare it with the ordinary receipts, while I was here, a few years ago. I remember that the ordinary receipts for the year 1949 was just around \$200.00, and now close to \$800.00. I will continue the efforts done until now to have the Indians to support their own parish and not to be obliged to have the Congregation of the Oblates Fathers pay for the deficit.

It is true there are many indians making good money with their wheat and cattle, but it is not the majority. The greatest number of them struggle for a livelyhood. That is the reason why it is quite impossible to organize in the parish of the Blood Reserve the Pastoral Dues etc... as we see in our well organized parishes.

For Stand Off and Glenwood, I consider those two churches, not exactly as mission churches, but only as auxiliary churches, - as we say in franch "Chapelles de secours". There are no special records for them. All is included in the whole parish.

For the case of Mr. & Mrs Harry Calliho, I will study the case more closely; and I will follow your procedures in handing the case.

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

Eliment M. Hrappier Shed

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St. Mary's R.C. School, Cardston, Alta., December 31st, 1954.

His Ex. F.P. Carroll D.D., Calgary, Alta.

Your Excellency:-

There are many white people who are living on the Reserve, or within its bounderies: v.g. C.P.K. Agent or section-man, and Indian Department employees. Do those people belong to the Pastor of the Reserve or to the Pastor of the white parish surrounding the Reserve. Here are two cases.

Last summer the daughter of the C.P.R. agent of Brocket went to Fort Mcleod to get married. Who was supposed to give delegation to Fr. Morrow? Father Michaud (Brocket) or Father Labonté (Pincher Creek)?

Last month I har a similar case. The daughter of the C.P.R. section-man was married in Lethbridge? Who was supposed to gave delegation? Father Leaver or myself?

I ask that, not because I had difficulty with Fr. Leaver - I never had - but because the wuestion may arise who can confirm them in danger of death? who can marry them? I would like to have this situation clarified by Your Excellency.

With my sincere thanks,

I remain sincerely yours

Element M. Hrappier Chry

Rev. C. Frappier, O.M.I., St. Mary's Reserve School, Cardston, Alta.

Dear Father Frappier:- With regard to your enquiry about afternoon Mass on week-days at Old Agency and Hillspring, I have this to say:-

The Bishops have been granted the faculty to allow afternoon Mass "where circumstance calls for it as necessary". The condition of "mecessity" is of pri importance.

When the faculty was granted, the Bishops of Alberta met and decided to recognize the condition of necessity (1) on Sundays and Holydays of Obligation where priests have to binate or trinate between churches. (2) On Holydays of obligation as a means to induce the Faithful to accomplish their obligation of assisting at Mass. (3) On First Fridays in certain circumstances. All this is explicitly explained in my circular letter of March 25th, 1953.

All other occasions, the Bishops decided, should be regards as "solemn" in the sense of the decree (i.e. notable parish anniversaries, conventions, etc.)

The case of Old Agency and Hillspring Corner does not come within any of the above. Moreover, I cannot see the circumstance of "necessity" which could even be described as the common good. The idea behind afternoon Mass is to help people fulfill their obligation of assisting at Mass and of receiving Holy Communion. There is no obligation to assist at Mass on a week-day.

I admit that an afternoon Mass would be more convenient for the priest and he might have a few more people in attendance. But I am not convinced that the condition of necessity exists. And I do not care to trespass on that the condition of necessity exists. And I do not care to trespass on the uniformity decided upon by the Bishops of Alberta without first containing them. If we should meet, I will gladly bring up the circumstances.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

to prince on other party and allowed a fact that the party of the party of the later than the la

Rev. C. Frappier, O.M.I., St. Mary's Meserve School, Cardston, Alca.

Dear Father Frappier:-

jurisdiction, I send you the following.

- 1. The Indian Reserve parishes are territorial parishes not national or personal. Their boundaries are the boundaries of the Reserves. Therefore all Catholics, Indian or otherwise, living within the boundaries of the Reserves are subjects of the duly appointed parish priests of the Reserves.
- 2. If the C.P.M. agent at Brocket lives inside the boundaries of the Peigan Reserve, his parish priest at present is Father Michaud, who should grant "authorization" (not "delegation") for his marriage outside the parish of the Peigan Reserve. If the section-man, to whom you refer lives within the limits of your parish, you should grant "authorization" for his marriage in Lethbridge.
- 3. As you use the word "delegation", I presume that you mean "delegated jurisdiction" (Can. 1096# 1). This is not needed by a paster to witness a marriage validly when the paster is within his own parish, no matter where the parties to the parties to the parties. In the cases given, the pasters of Macleod and Lethbridge did not need "delegation" to witness the marriages validly. These pasters were in their own parishes. They needed "authorization" Can 1097, to assist licitly at the marriage of parties from Brocket and the Blood Reserve.

Whenever a priest, not the pastor, comes into a parish to witness a marriage, he needs "delegation" from the pastor of the parish for a valid marriage. In this diocese, all duly-appointed curates (vicaires) are given this faculty, subject to the parish priest's presumed permission (Diocesan Faculty N.XIII). Whever the parties of a marriage go out of their parish to be married, the paster of the parish wherein they are married needs the "authorisation" of their pastor for licity. All this is explained in my circular letter of Oct. 11, 1950.

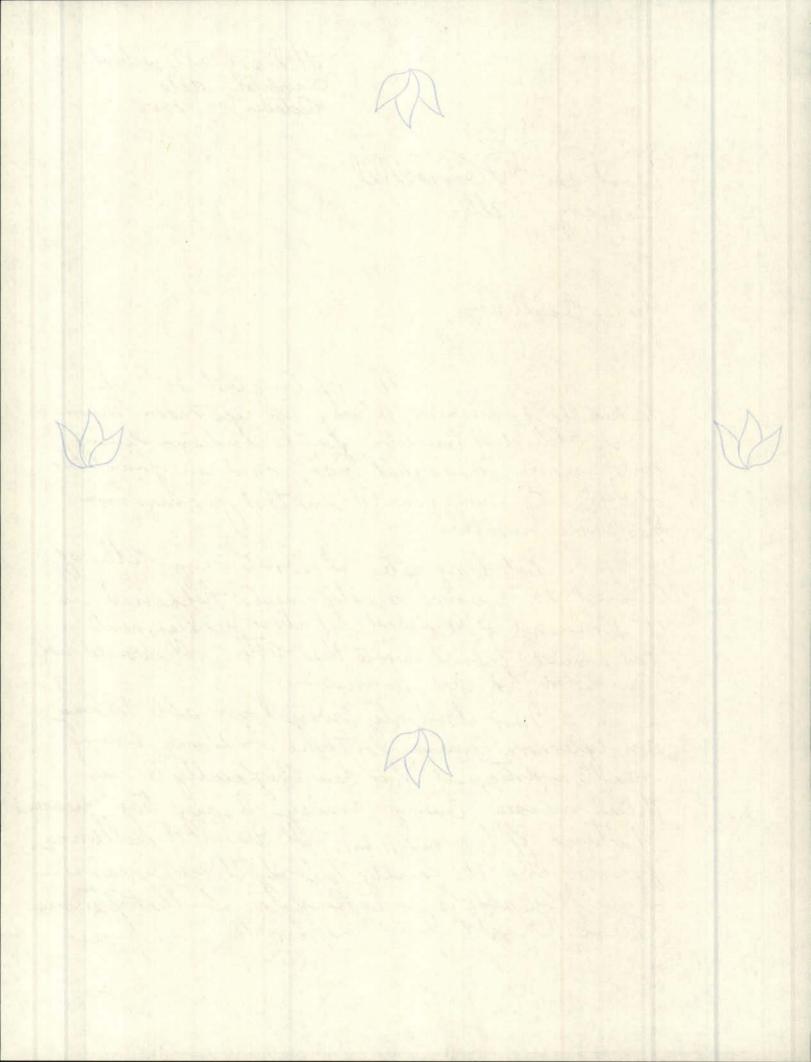
4. Only territorial parish priests have the faculty to confirm the dying within the area of their parish, no matter to what parish priest the dying belong. He must exercise the faculty personally. He cannot delegate it to another. If any other priest confirms, the confirmation is invalid. The other condition for validity are the recipients must be "in true danger of death because of serious illness from which it is forseen they will die," and a Bishop must be unavailable. (See Diocesan Faculty Bocklet p. 8). Hospital and military chaplains even with parechial rights, are explicitly excluded by decrees of the S.C. of the Sagraments in 1946 & 1947. Special indults must be procured for them. These indults have not yet been procured in Canada. Even exempt religious institutes must call the territorial paster.

Special care should be taken for validity in administering the Sacrament of Confirmation, as the priest who acts invalidly, is "ipso facto" deprived of the faculty, and is subject to the suspension of canon 2365 (Becree # 2). Moreover the Bishop must report annually on the manner in which the extraordinary ministers discharge the function.

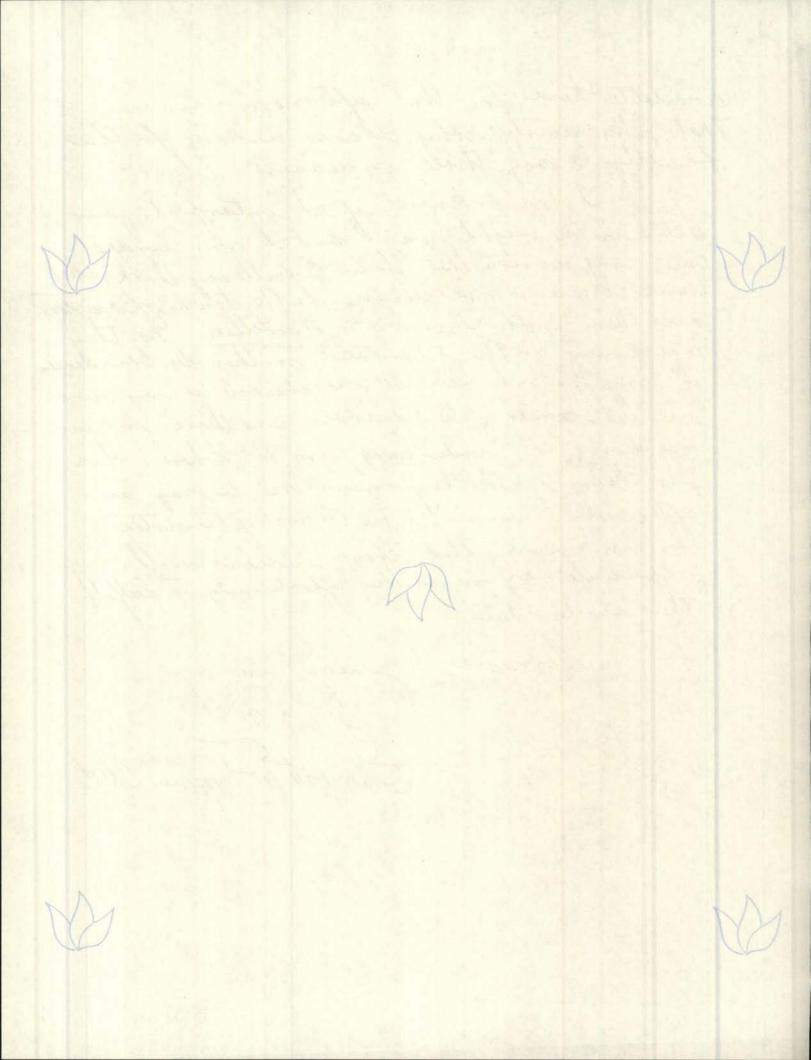
With sincere regards,

deliver authorized the policy to indicate the and a sufficient the sustained a surrection of anything of the sufficient and and the transportation with the transport and the statement of the stateme The second states are the Burney and reading a street will be a second ACCOMPANY, Makesty, and to will be just the part of the property with the property of the contract of med tolicon, he instruct out to a frequency or , that me tolice the best THE RESIDENCE ASSESSMENT OF THE PARTY OF THE where the state of In the state of the animal and the state of new to have the faring object the collection of sandar and an PROVINCIAL ARCHIVES OF ALBERTA and the state of the line of the late of t ACC.

St. Mary of E. Selvol. Cardston, alla October 30, 1950 Most Rev. D. Corrolle U.l. Balgary, allu Your Exallency, asked the formission to say un afternoon meso in the Chlerch of Cardston for the Indians leving of Left. 2", you granted me that permission for three months. not long after I wrote my litter of august 25 is some developments haffened in the personnel of the School; if these debelopments had arrived befored wrote that letter I would not have asked for that fermission, how the Venly way I am able to say an afternoon mass for those Indians living meal ardston, it is to have the faculty to say three masses Every Sunday I say two masses at Stand Off (9 and 11 his). If your Excellency grants here the faculty to say three masses I will be able to go to Cardston for that afternoonmass. Right mow, I am the only freest



available here for that afternoon - mass. That is the reason why Dam asking for the facilly to say three masses. letter in the right way but I am under the impression that your Excellency Thinks that those Indians are diving in the town of Godston and then in the Farish of the Macdellan. In they are living on the Reserve within the boundaries of my parish I have no church of my suon in that corner of the flourde and those indians are living it 9 miles away from the School. His for them I ask the fermission to say an afternoon mass in the Otweel of Cardston. I am sure that these indians well appreciate very much this effortunity to fulill Their sunday - duty. Sincerely yours in 1.68 m.d Cament on Fragin Shed



Rev. C. Frappier, O.M.I., St. Mary's Reserve School, Cardstony Alberta.

Bear Father Frappier:-

My faculty to permit trination is limited to "a true necessity pro bono fidelium", the actual existence of the necessity being placed "on the conscience of the bishop".

I understand that thepeople you are serving with an afternoon Mass live on the Reserve and in your parish, but near St. Teresa's Church, Cardston. There is no law forbidding the Faithful from fulfilling their Sunday obligation in a church which is not their parish church or at a Mass which is offered by a priest who is not their paster. There is a Mass offered in St. Teresa's Church which they could attend.

Hence it seems to me that you have to show me how there exists a true necessity for the effering of a third Mass in these circumstances before Intan grant the privilege of trination. It appears to me that it is a matter of convenience for the people. Necessity, not convenience, must exist. Otherwise I cannot grant the permission.

Besides all this, there is the physical capability of the priest. To offer three Masses is a difficult task when accompanied by other Sunday duties. One priest may be able for it, but his successor may not.

I am antiagraing to make things difficult for you as I have already told you. But both bination and trination are serious matters as you can see from your Camon Law and Moral Theology. With regard to the latter I cannot act unless "consisto in singulis casibus de vera necessitate tertiae Missae pro bono fidelium, emerata super hec Episcopi conscientia".

With sincere regards,

Yours cordially in Christ,

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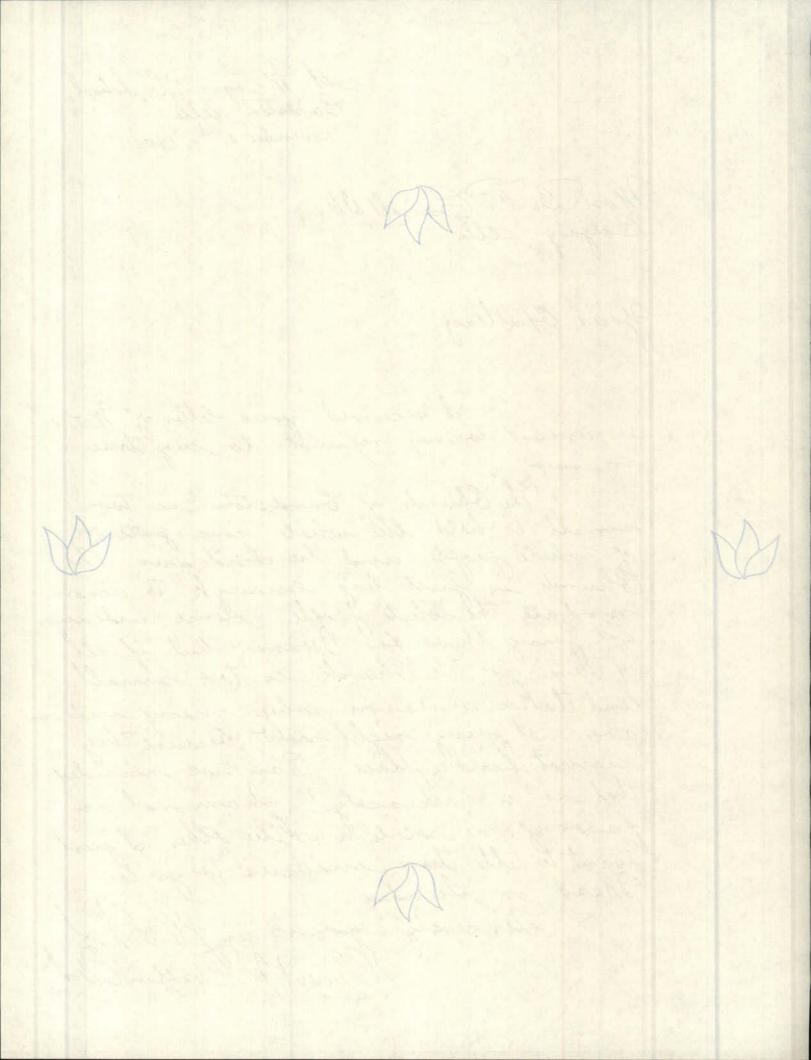
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TARIN IN TO

St. Mary of P.E. School, Bardston alta november 2 nd, 1555 Most Bev. F.P. Carroll ND. Balgary, Allu your Excellency, in answer to my request to say three The Church of Cardston is too small to hold the whole rongregation I white people and the Indiano. The Blunch is just big enough to accom modate the white feath. Some indians are going there for nass; but if all of them go, the Church is too small. are not going right now because they cannot find a flace. Can we consider that as a necessity? I am not in favor of one solution of the other; I just want to tell those indians to go to Thas on Sunday. Dencerely yours in I.C. of M. S. Clement M. Fraggin Med



November 4th, 1955

Rev. C. Frappier, C.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Frappier:-

The Sishop has asked me to reply to your letter of November 2nd regarding the trination faculty.

He has stated that if you think that the true necessity exists, he is willing to grant it "pro experimento". If it does not work out, you are to discontinue the Mass.

Regards,

Sincerely yours in Christ,

Chanceller

THE RESIDENCE OF THE PROPERTY OF

To I to said



St. Mary's R. 7. Mission. Cardston, Alta. April 18th, 1956.

Rht Rev. J.A. McDonagh, D.P. Toronto, Ont.

Dear Monsignor McDonagh:

This Year I am obliged to make some repairs on the church at Stand Off, on the Bhood Indians Reserve. The cost of those repairs will come close to \$3,000.00. The Indians will be able to pay a part of it, but I will obliged to find some generous benefactors who will be willing to help me with their donations.

This community of "tand Off, on the Blood Indians Reserve, is improving very much, year after year. When I was going there nine years ago, only 20 Indians were coming to Mass on Sunday. Since then we were obliged to enlarge the church, and since two years we have two masses to accommodate them; more that 150 are coming now. It is for that community I make this appeal for financial help.

With my sincere thanks, I remain truly yours

in J.C. and M.I.

· Climent M. Frafford OM!

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St. Mary's R.C. Mission Cardston, Alta. April 18th, 1956.

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

Your Excellency:

This year I have the intention to make some improvements on the church of Stand Off. First I want to instal the electricity. The church is about ½ mile from the power line; the Calgary Power Co. asks me \$1,135.00 to continue the line to the church. With the interior installation, this work will cost about \$1,500.00.

Second I would like to have a propane furnace in the church. I have already the propane gas for the hall and the rectory. This furnace will cost around \$300.00.

Third, I want to insulate the ceiling and the walls, and to paint the whole church, inside and outside. That will require another \$1,000.00.

For the whole work, I will need \$3,000.00. Where I will get that money? As I am going home for a visit this coming June, it is my intention to get some donation from my benefactors. Also I would like to make an appeal to the Canadian Church Extension; Your Excellency will find enclosed my letter to be recommanded. And in the Fall, I want to get \$1,000.00 worth in wheat from the Indians. From those three sources I am expecting to have enough money to cover the whole cost on the intended improvements.

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

Eliment-M. Frappier O.M. J.

PROVINCIAL ARCHIVES OF ALBERTA 72.130

August Sth, 1956.

Mev. C. Frappier; O.M.I., Mt. Mary's diserve School, Cardston, Alberta.

Bear Father Frappiers-

Since you have indicated in your letter of August 6th that sufficient funds are on hand to make improvements to the Stand-Off Church to the amount of approximately \$2400.00, permission is hereby granted the Bishop for you to proceed with the work.

With kind regards,

Simoerely yours in Christ,

Chancellor

Blood Reserve To Whom It May Concorn:-On the request of Roy. M. Lafrance, C.M.Y., Superior of the Oblate Community at St. Mary's School, Blood Superve, for the establishment of a temperary semi-public chapel for the acc of his community and others in the above named School during the period whilst repaigs are being made in the permanent chapel; Understanding the need of this temporary chapel, and having inspected it through our delegate, Rev. A. Lenire, and found it fit and suitable; In virtue of our ordinary authority, and by this present letter, the necessary permission is hereby granted to establish in the hall, hitherto known as the Girls' Recreation Room, a temperary chapel with the status of a same-public oratory for the use of the Oblate Fathers, School personnel, and others of the Faithful in so far as the use made by the Faithful will not projudice the rights of the pariet church of the Blood Reserve. It is further permitted that in this chapel, Bely Mass may be effored, the Divine Offices recited and all other pious exercises. authorized by the Church, may be conducted. This present concession is granted under the following conditions:i. that no door or window of the chapel lead into the house of lay people, or that the chapel be put to any demostic use or employed for any other purpose than as a chapel; 2. that the room above the alter, if such exists, be not used as a bed-room without permission from the Hely See. Further, in virtue of our ordinary authority and by this present letter we permit that in the eferesaid temperary chapel, after its blessing, with the simple blessing "ad logum", the Blessed Micharist may be reserved provided that Hely Maus is offered at least ence a week and that all the prescriptions for the Reservation of the Blosped Sacrament be observed. Finally by this present letter, permission is greated to return the aforesaid temperary chapel to demontic uses when the regular chapel has been repaired. Given at Calgary on the 3rd day of July 1967. Bishop of Calgary Chancellor

PROVINCIAL ARCHIVES OF ALBERTA

ACC.



ST. THERESA'S CHURCH CARDSTON ALBERTA

July 1st. 1957

Most Rev. F.P. Carroll D.D. 910-7A St. N.W. CALGARY, Alberta

Your Ecellency:

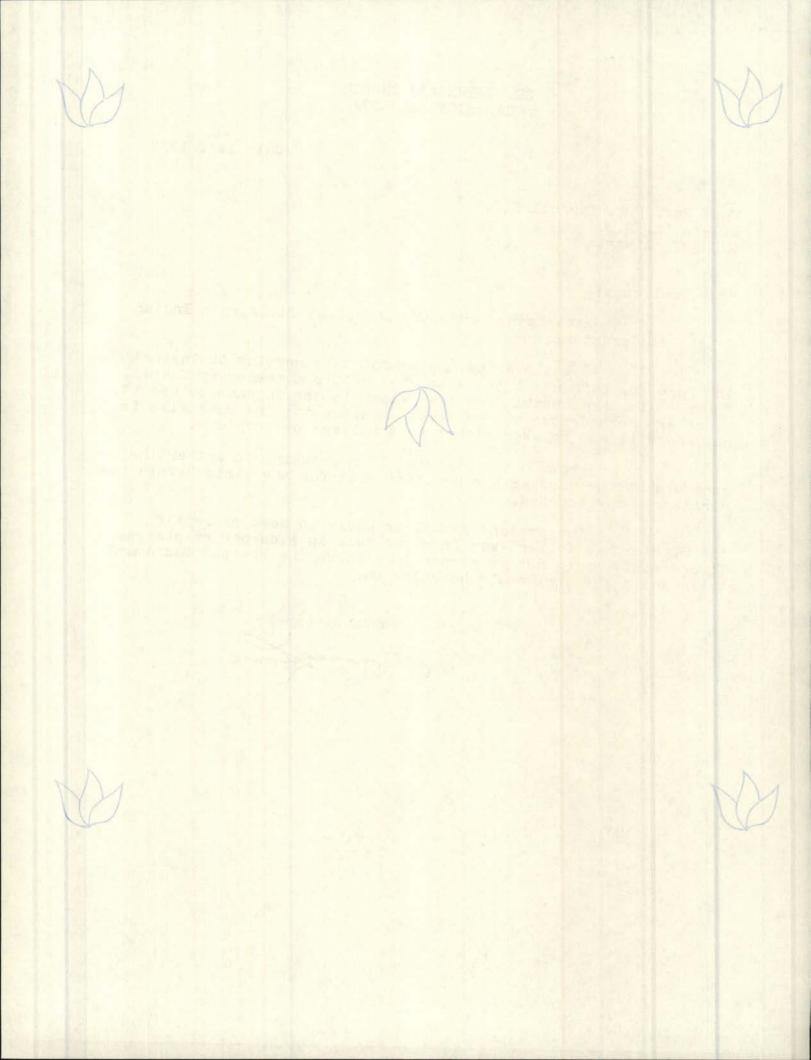
Regardsing temporary chapel at St. Mary's Indian School at Cardston:

I was over to the school this morning to inspect the room Fr. Lafrance intends to change into a temporary Chapel. The room is very suitable for the reason Father intends to use it. There are no bedrooms either below or above it; the room also is not and will not be used either as a hallway or corridor.

From what I gathered from speaking to Father the room use to be used as a recreation room for the girls before the girl's gym was erected.

The present chapel is badly in need of repair; the plaster has fallen away from the wall in a number of places. It certainly would not be proper to reserve the Blessed Sacrament there while the work would be going on.

yours sincerely



Rev. C. Frappier, O.H.I., St. Mary's Reserve School, Careston, Alta.

Dear Father Frappiers-

I have received your letter of Sept. 4th requesting a Sunday evening Mass at the school. You state as reason that "the children are going home every weekend....that you plan a Mass around 6 p.m. and the children should be back for that time".

The normal time for Mass is still the morning. Afternoon masses are allowed only by indult (the recent legislation was specifically termed an "indult"). There must exist a necessity for afternoon Mass before the indult can be used. All the canonists insist on this point.

I am ready to give the necessity as liberal an interpretation as possible. But I hardly think the reason as stated in your letter sufficient. Every rural parish with a School Bermitery has the same problem. The children are sent home on Friday. Must I grant an evening Mass in all these parishes because of this? None have asked for it or have even thought of it, as the children are brought to Sunday Morning Mass by their families.

If you have already alleved the children home for week-ends, do you know from experience that it is physically or norally impossible for them to attend Sunday morning Mass? Why are you allowing the children home for the week-end? Is it for the convenience of the school or because of a school regulation? You might find the necessity in the answer to those questions. But "necessity for the common good" door not arise from a plan to have a Mass at 6 p.m. or from the fact that the children are allowed home.

You should discuss this matter with Father LaFrance as principal of the school. If the Mass concerns only the children, he should have something to say about it. And if you are going to accommodate the children with an afternoon Mass on their arrival from a week-end holiday, how are you going to teach them the Sunday obligation?

I am willing to great this concession if it is shown me that the evening Mass is necessary for the common good. I cannot do it otherwise.

With sincere regards,

Yours cordially in Christ.

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St Mary's Indian School Cardston Alberta September 8th., 1957

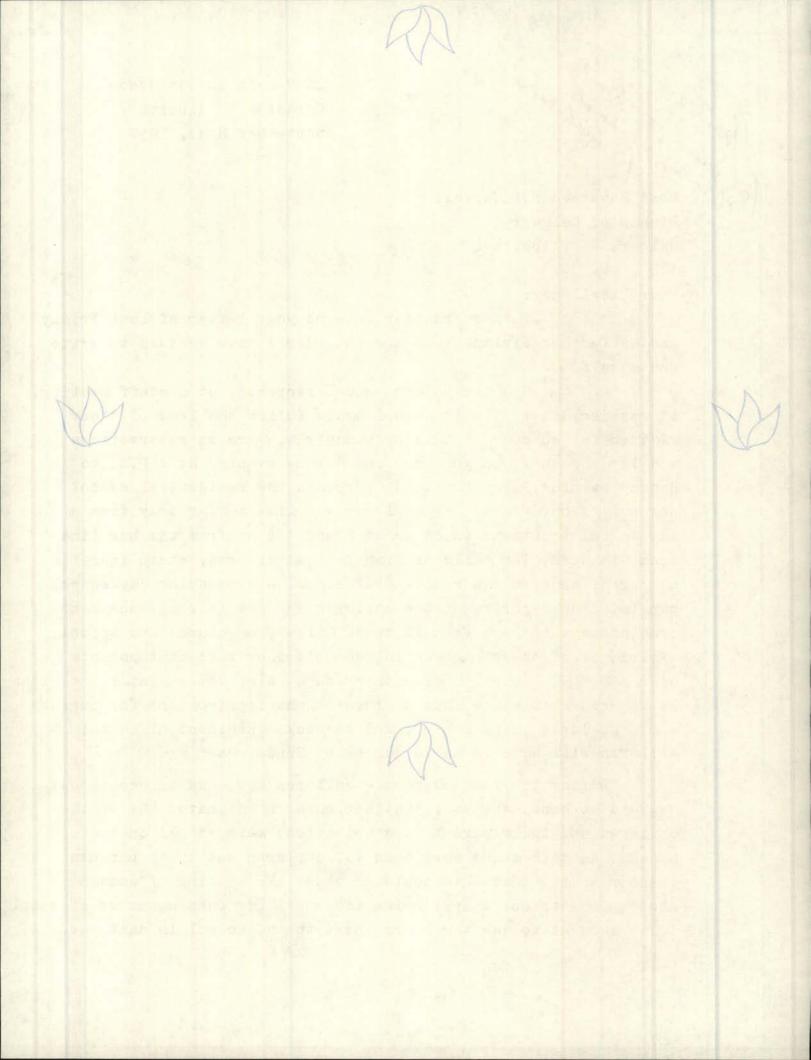
Most Reverend F.P.Carroll Bishop of Calga ry Calgary Alberta

Your Excellency:

Father Frappier gave me your letter of last Friday and as further explanations are in order I have decided to write you myself.

Shortly before school reopened, at a staff meeting, it was decided that this school would follow the lead of other residential schools of this province which are on reservations and let the children go nome from Friday evening at 4 P.M. to Sunday evening. For practical purposes the residential school now exists only for those children who live too far away from a day school to attend (such as at Standoff) or from the bus line from Glenwood. The children from the latter area, where there is a church, come to the residential school every day as day-school pupils. The majority of the children who are in residence come from homes which are from 10 to 40 miles from church and school. Experience of other residential schools show that most parents will come for their children on Friday. Also government regulations as regards attendance impose fines or/and imprisonment for parents whose children miss school, unless sick. Residential school children will have to be in school by Sunday evening.

During the past years the children have had an occasional weekend at home. Whenever that happened an estimated 60% of the children and their parents did not attend mass at all on the Sunday. As this means more than 150 children and their parents I had presumed that this could go under the heading of "common good". The school chapel being too small for such a number of peopl I had thought to use the church next to the school in case the



permission for an evening mass was granted. As this church is part of the parochial setup of the reserve, I asked the pastor, Father Frappier, to ask for the permission.

I hardly think that the school dormitories of rural parishes compare with our setup. Children return to such dormitories only on Monday morning in time for classes. Ours return on Sunday evening. So far as I know, dormitories accomodate only high school pupils. Our pupils (except for 8) are all in grade school, age 6 and up.

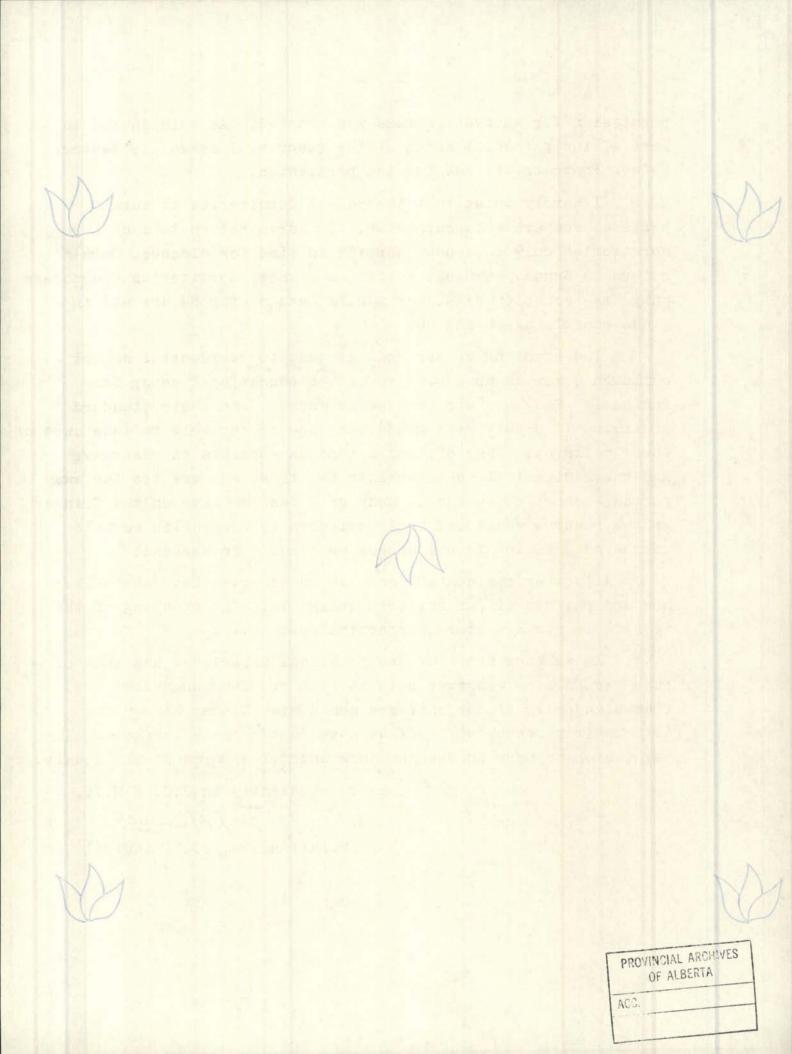
The granting of weekends at home to residential school children comes as an evolution of the educational setup for Indians. They are not nomads any more. Also their standard of living is slowly rising and they are better able to take care of their children. Many of them attend day-schools on reserves, and the residential school exists for those who are too far away for day-school attendance. Many of those who live on the fringes of the reserve would send their children to the public schools of the neighboring towns, unless we grant this weekend.

All other residential schools on reserves have the weekend now and parents of our children demand it. The granting of the weekend is now a matter of practical necessity.

As we know from our own practical experience and that of other schools on reserves both in this province and elsewhere, that a majority of our children would miss Sunday Mass along with their parents, we think we have just reasons for asking permission to have an evening mass under the terms of the Indult.

Yours obediently in J.C. & M.I.

M. Lafrance O.M.I. Principal



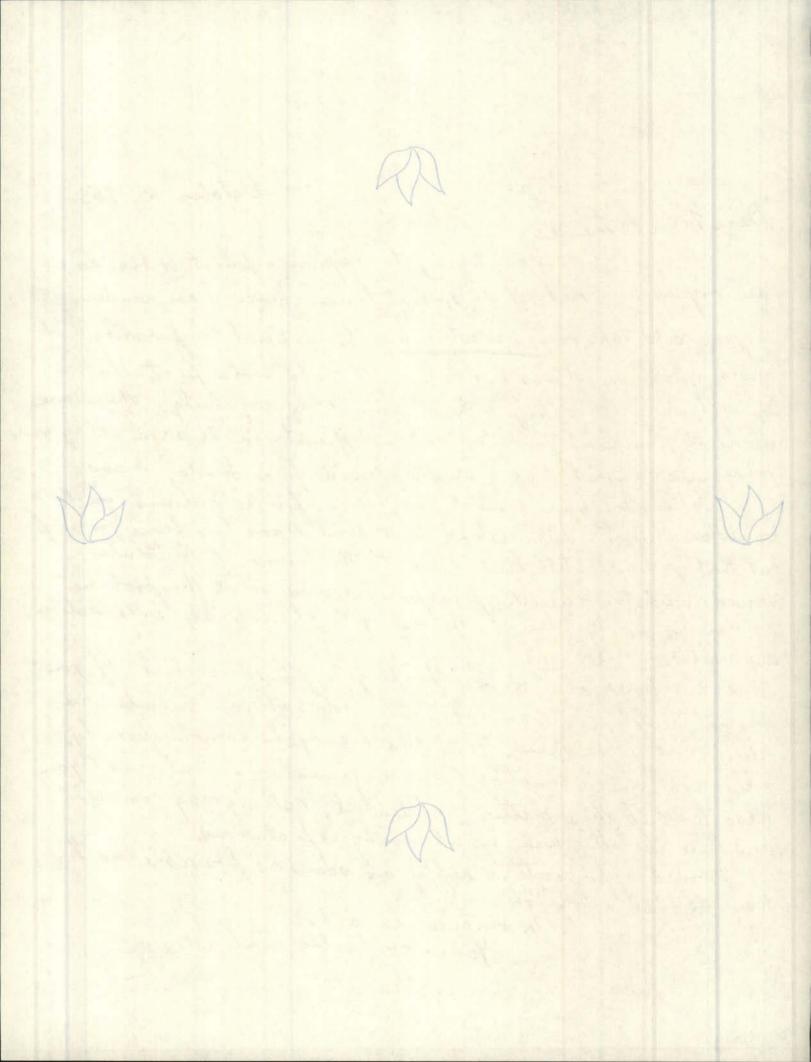
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f. Commer

Williams

October 10, 1958 Dear tather ha trance: Jan trying to acquire a priest or two as we are very much in need at the present time. Hence I am wondered y you could take over bardston church at least temporarily. It would mean one Mass a week as I could not expect that It. Stephens or litistey Jap & be given have regularly. There are about 30 families - good, bad and indifferent - in the area. They would not require a great deal of service aside from Sunday mass. bardston church I industand that that mans has been given of but that mais has been given of but that mais has been given of but that mais stall live close to the town. If the Offates served bardston church, beckaps it would solve this problem. as there is no objection to the use of the church by both Indians and whites. I write you frist before speaking to your trouveral. If you cannot manage to avanfement, I do not want to embarrass him: But I you think you ran managet evan temporarily, I will ask him to sanction the arrangement. I would ask you also to keep this matter confidential, nothing may come ofit and there is little use in alousing exportations. have to fill a parish sincere regards who therest yours condially in Christ

Bushop of bodgary



Rev. H. Lafrance, C.H.I., St. Mary's Reserve School, Cardston, Alberts.

Dear Father Lafrance:-

This letter is to appoint you as pastoral mainted of St. Therese's parish, Cardston, with its care of souls, and grants you the necessary rights and faculties as priest-in-charge. I have used the term "pastoral administrator" to save you making the Profession of 'Paith, etc., although it is my intention that you enjoy full pastem priest's rights and obligations without the canonical title of "parochus" In this fashion, too, we can keep the parish of Cardston as a distinct parish, which may be advisable for the present until we see how things work out.

As I have already written you, I only expect you to provide and lines on Sundays for the Cardston parishioners, and to answer their words in the way of sick calls, marriages, etc. I do not suppose there are very many children in the parish; but a Confratermity teacher might be found to provide them with catechism, if their number warrants it. If you wish to use the Church for the Indians in the vicinity, I have no objections. The whole arrangement will have to be allowed to develop so that we can see whether a resident paster (or an Colute paster, I have Cluny) is returned, or the parish is reduced to a mission.

In this same mail, I am sending a new appointment to Father Lamine.

I do not know how soon he can move, but I have asked him to get in
touch with you and provide you with information. He will make a financial
statement up to the time he departs so that you can begin anow. If
you find the task too difficult, ar burdensome, I expect you to let me
know.

I am sincerely grateful to you for this help. The Diocesan Consultors also have expressed their appreciation.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

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Blood R. C. Indian School Under Direction of The Oblate Fathers Blood Indian Reserve Jon 6 1959 Cardston - Alberta Man Fer Man J. Le Fast Calgary. Dear Mgr. huder referate comes Jam Jowarding the Junanual refort. Journell since their it is for from being complete, Euclosed alsa ce chegne for 25. 76 which is the Jostern due on the ardinary receipts. I am heguing to therbothe our while feafle have gove indron. If two marriages I Jerformed, not a cent was affered me. Indian beptesme as you know are free - too offen me pracheally been to for you fresh soon, as I feel I am not down fusher to the feath of Carelabus & desh (My bonnel

A TANK MAN MAN TO SEE THE

May 25th, 1959.

Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Lafrance:-

With our ordination, I hope to be able to release you from the care of St. Teresa's, Cardston. At least I am going to try an experiment of attaching Cardston to Raymond, and putting two priests in Raymond. If it does not work we must devise something else. Yet we are doing it satisfactorily in other parishes. It may work in Cardston.

Father John Weisgerber has been appointed paster and Raymond. A second priest will be appointed before the end of June; and I hope that Father John will be able to relieve you by the last Sunday of the month. He will get in touch with you.

I want to thank you sincerely for the generous help you have given us since Father Lemire's transfer. Without your help, we would have had to close Cardston church. Be assured of my sincere appreciation.

With my gratitude and good wishes,

Yours cordially in Christ,

Bishop of Calgary

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Pobruary 25th, 1959.

Rgv. M. Goutier, G.M.I., St. Mary's Reserve School, Cardston, Alberta.

Ro: Mr. & Mrs. Alred Red Crow

Dear Father Goutier:-

Since the names of the above parties have been brought to the external forum, the Bishop hereby grants you faculties to absolve the apostacy in the external forum. Any priest can then absolve the parties in the internal forum. It might be well for you to absolve Mrs. Red Crow "ad cantelam" in the internal forum again, since it is questionable whether you had faculties to do so as reported in your letter. If there was danger of death, there would be no question of your action, but you do not indicate this.

I don't know what signatures you exacted from the parties, but after you have absolved them, they should make the Profession of Paith and sign same. It would seem to be tolerable to leave the child in the school for the remaining months if no further spectacy is required.

The Bishop was ill for two weeks in Docember with the fat: He has been back in the saddle since the first of danuary.

With kind segards,

Sincerely yours in Christ,

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Rev. M. Goutier, O.M.I., St. Hary's Residential School, Cardston, Alberta.

Bear Father Goutier:-

I have received your letter this morning regarding the apastacy of the woman who bigned a statement that she was non-catholic in order to send her child to St. Paul's. While her intentions were good and the act was not malicious, nevertheless, she formally denounced her faith.

Unfortunately you did not give the name of the party, otherwise faculties could have been granted to you to absolve her in the external forum.

If you will send the name of the party, this will constitute bringing the matter to the external forum, at which time the Bishop can give you the necessary faculties to absolve.

The party cannot receive the sacramanta publicly until absolved in the external forum.

With kind regards,

Sincerely yours in Christ,

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St. Mary's Indian Residential School

UNDER THE DIRECTION OF THE OBLATE FATHERS

Blood Indian Reserve

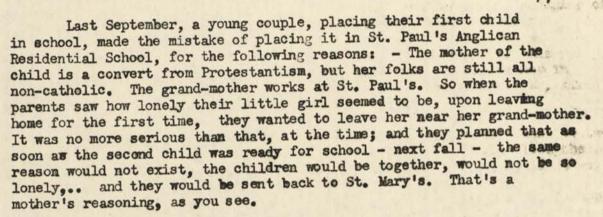
Cardston

Alberta

Monsignor Lefort, Bishop's Residence, Calgary.

Rt. Rev. Msgr.,

At the request of my superiors, There is a case on hand that I would like to refer to you.



Unfortunately, as things go in the Indian Department, no protestant child can be sent to a Catholic school, or vice versa, without the written consent of the parents to have their child brought up as such, and even, the written statement that the parents themselves have embraced, or wish to embrade the new faith. In this Indian mother's mind, this legal technicality was very slight compared to the importance of seeing her child happy with Granny. She still wanted to remain a Catholic, she still wanted to practice her newfound religion, even though she was signing the paper. And when Father told both of them the seriousness of their action, told them they would not be able to receive the Sacraments, they were just riled up and didn't come to Mass since them. But now, they would like to come back; they would like to receive their Lord... End don't know what to do.

Their child is still in St. Paul's, and will remain there till the end of this term; we would rather it stood that way. In September, though, two of their children would be coming back here, to where they belong. In the meantime, what can be done?

Last week, the mother was in the hospital, asking for Communion. On the strength of the Canon which grants us permission to relieve even of an excommunication reserved to the Ordinary for a reason sufficient, (and even one of devotion is considered so), I gave her the Sacrament of Penance, but was told she could still not receive Communion. Please direct me in the procedure to follow, and grant the necessary permissions or dispensations. The parents are very willing to sign a counter-copy, if the public document is necessary; but they do wish to return to the Sacraments.

Sincerely in Jesus and Mary,

A second to the contract of th PROVINCIAL ARCHIVES OF ALBERTA ACC.

St. Mary's Indian Residential School

UNDER THE DIRECTION OF THE OBLATE FATHERS

Blood Indian Reserve

Cardston

Alberta Feb. 23, 1959

Rt. Rev. J. E. LeFert, Chancellor, Diocese of Calgary.

Very Reverend Father,

I have before me your reply to my letter regarding the apostasy of the woman who signed a statement that she was non-catholic in order to send her child to St. Paul's, an act that you term formally denounting of her faith, even though her intentions were not malicious, as yousay.

In my last letter, though, I did not include the names of this party, which I wish to do now, in order to receive faculties to absolve her in the external forum. Both parents are incriminated. Their names: Mr. Alred Red Crow and Mrs Alred Red Crow (née Dinah Tallow).

Must I request another signature and another written statement to the contrary of her former act? In view of circumstances, we dould allow the child to remain at St. Paul's for the end of this school year, couldn't we?

Just recently, the grapevine carried us the news that His Ex. Bishop Caroll is or was quite ill. Please give him our best wishes and the assurance of our prayers, and those of many young and innocent indian souls.

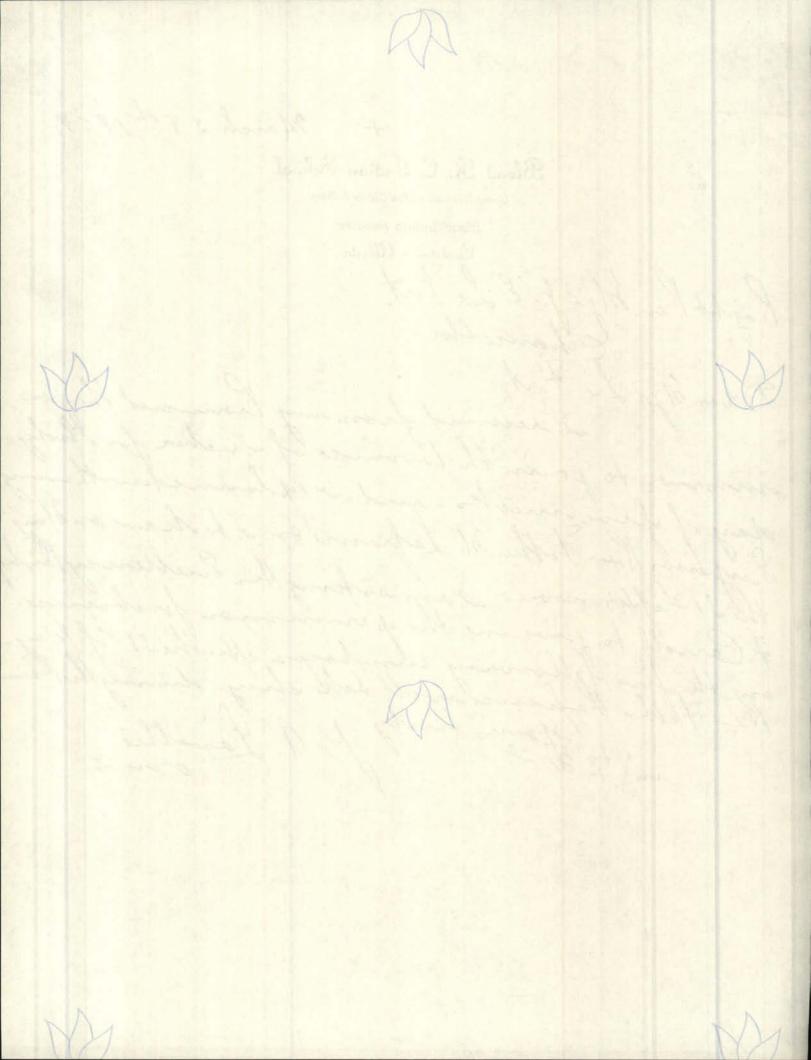
Sincerely yours in Jesus and Mary,

M. Goutier, O.M.I.

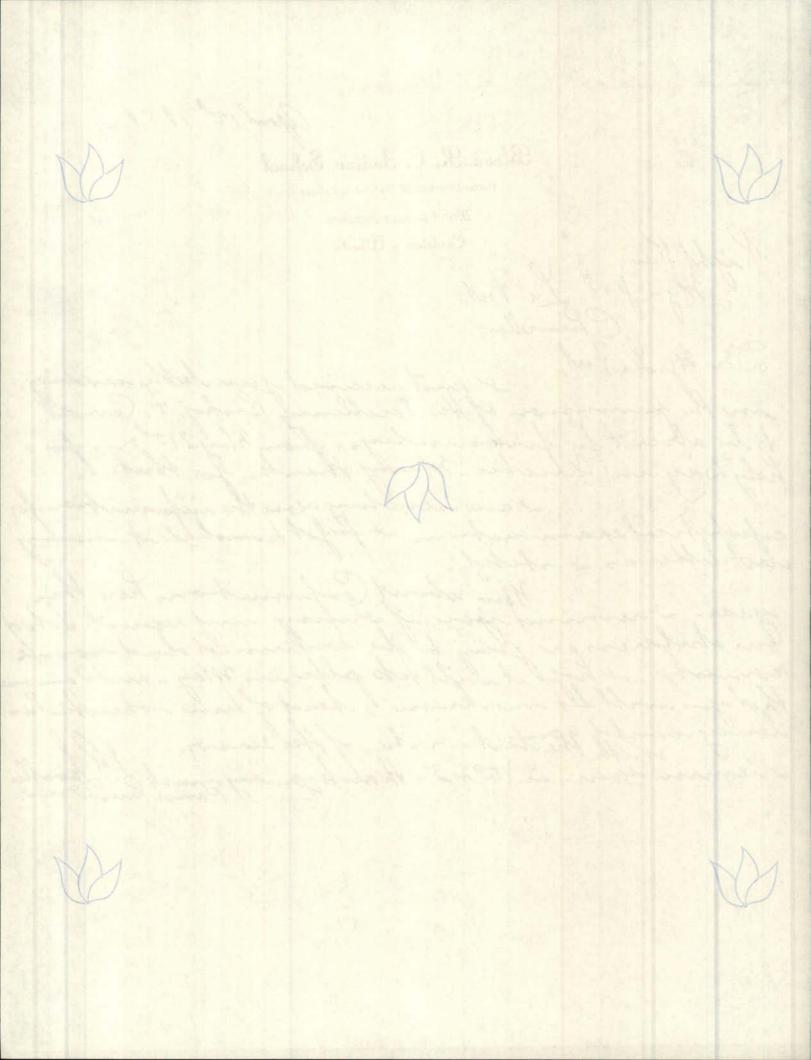
+ March & 8th 1959 Blood R. C. Indian School Under Direction of The Oblate Fathers Blood Indian Reserve Cardston - Alberta Right Ker. Mgn J. E. Le Fort, Chamello -Dra Mys Le Fort, I received from my Provinced the permission to go in the Province of Tucher for tholy day of five weeks - and & by land with my Injerior Rev. to the 31. Lafrance on I. Lo have on Hay He 312 often noon. Day asking his Enellency Bish, 7. Carroll to five me the permission for observe on the fine Islowing sundays after the 31 of May.

Re. Flother bahance will take chays during the thin

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+ april 1 1959. Blood R. C. Indian School Under Direction of The Oblate Fathers Right Per. J. E. La Fort. Chandler, Blood Indian Reserve Cardston - Alberta Den My L. Fut, a just received your bethy sending me the purmission of the Excellency Bishop F. Const. ble absent for five ounday. flow hoy 212 m. for holy Day in Theche Marky thanks for that I want I have Jon that I want with a sending you the information of espechetical examinations & first to institute for clast letter as & stated. year- I remind you, if or spay, my request to had coments. I hope it will take place in May - and am en that you will let me know a head of him whentis End lency rould the test wisher of the season , If & remain yours in \$ + M. I. + thank you way much his Lavaller



+ april 14 th 1959. Blood R. C. Indian School Under Direction of The Oblate Fathers Blood Indian Reserve Cardstan - Alberta Has Exullency 3/1. F. Carwll, allute, I am just out of Lethbig Il to Kichell apital Dra Lord, to day I had to see a stocker for high blood spream and the game me . wheek up . for over a muck - and what forest . How he bold me that I am all right - except that I have to suffer an operation for a kist closesto the thirty plant in the min and he shouly advised me to have this operation as one as jointly bledans he said it might be concerned.

I thought I should see my Sugarion shout it all and go to a donoton for such as operation. My hovincial efferived my plans - and Ker Father M. Lifrance my Preparion here is Joing to take my place hur - It have to by change on sunday next plut it is my the to ask you the permission for thet. Your histy in Christ h. s. f. E. Lavalle on s.

April 16th, 1959,

Rev. J.A. Lavallee, O.M.I., St. Mary's Reserve Cardston, Alta.

Bear Father Lavallee:-

I wish to acknowledge your letter of April 14th addressed to His Excellency, who is absent from the city.

I am indeed sorry to learn that it will be necessary for you to undergo an operation. But from what you have written, it would seem that the sooner you do so, the better it will be for you. This will give you permission to absent from your parish as long as it takes to recuperate. I sincerely hope that all will go well.

No confirmation dates have been set because of the fact of that it is still uncertain when His Excellency will leave for Rome. But when a schedule is prepared, you be advised as soon as possible.

With kind regards,

Sincerely yours in Christ,

Chancellor

Resident of Langer With the state of the sta

April 24th, 1959.

Rev. F. Lafrance, C.M.I., St. Mary's Reserve School, Cardston, Alberta.

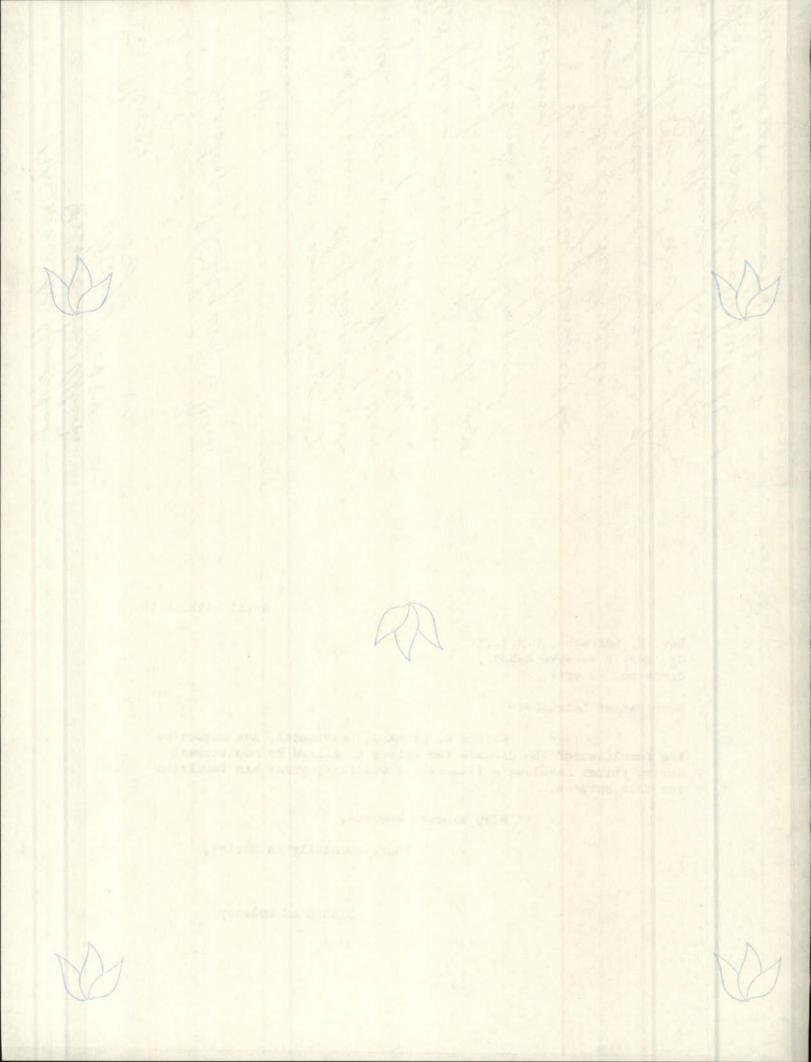
Dear Father Lafrance:-

Father G. Michaud, provincial, has requested the faculties of the diocese for Father A. Allard as replacement during Father Lavallee's illness. I willingly grant him faculties for this purpose.

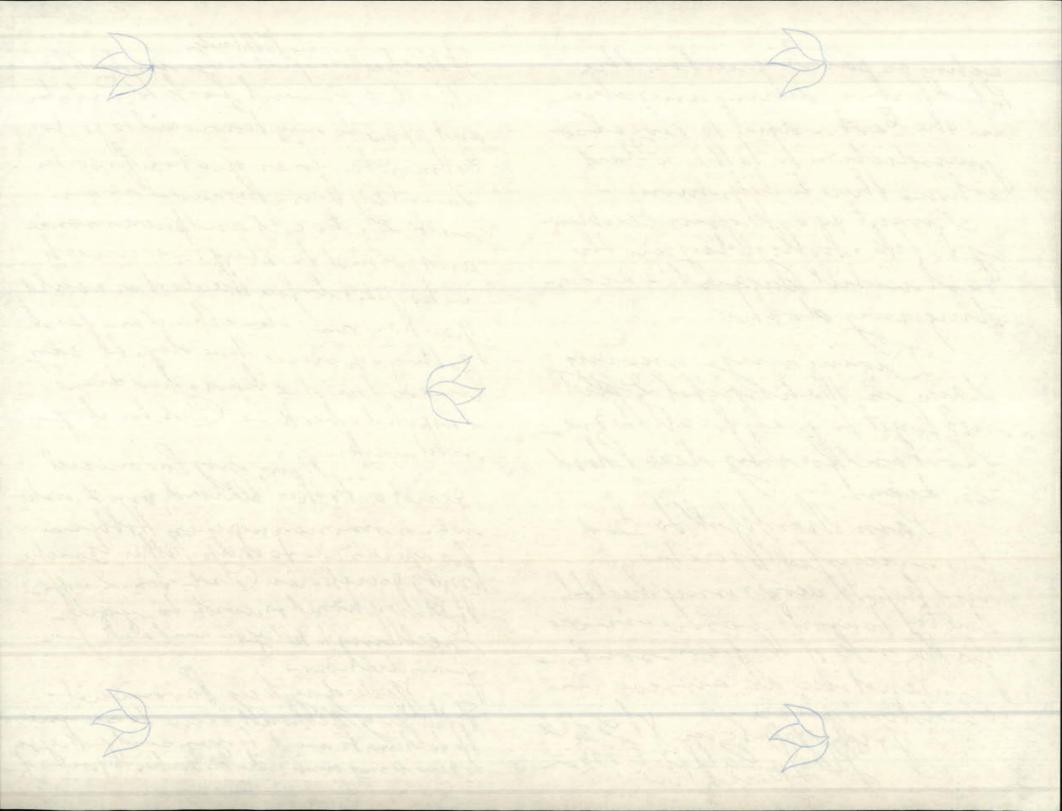
With sincere regards,

Yours cordially in Christ,

Bishop of Calgary



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May 12th, 1959.

Rev. J. A. Lavallee, O.M.I., St. Mary's Reserve School, Cardsten, Alberta.

Dear Father Lavallee:-

I have received your letter of May 11th and I am pleased that you are on the mend after your serious illness. I sincerely hope that you continue to improve fully, and emjoy better health than before. It is necessary for you. to do what your doctor admises for your convalenceme. If that means several months away from the Bloods, you should take them. It is necessary to have a healthy priest than a sick one.

I sent faculties to Father Allard on April 24th on the request of your provincial. I notified Father Lafrance that I had replied directly to the Provincial.

I am sure that Pr. Goutier can administer the parish during your absence. I am quite willing that he act an administrator, and you may so inform him. He does not need any special faculties, except for marriage - and this faculty has already been given him (Diocesan Faculties KIII) and he can exercise it when you as paster so instruct him.

With best wishes,

Yours cordially in Christ,

Bishop of Calgory

Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve

Cardston - Alberta

July 3, 1959

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

Your Excellency:

Mr. Brown, our local Superintendent, informs me that on August the lith., the Minister of Citizenship and Immigration, as well as of Indian Affairs, will be visiting the Blood and Piegan Indians of Cardston and Brocket.

On that accasion a banquet is scheduled to be held at McLeod for the Chiefs of the Blood and Piegan Agencies along with Mrs. Farclough and a retinue of footlings of the Indian Department. As most of our Chiefs are Catholics, the Superintendent was thinking of offering a menue of tea-bone steak and salmon steak with the consequence that the salmon would remain in the refrigerator.

Will Your Excellency be kind enough to remove the temptation and permit the Chiefs to eat meat on that particular Friday. I have made enquiries to change the date of the banquet but this will be impossible because of the close schedule of the Minister of Indian Affairs, Mrs Farclough.

I will be forwarding to your Excellency the financial report of St. Theresa's church.

Mary Immaculate,

Obediently yours in Christ and

Father M. Lafrance, o.m.i.

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July 7, 1988

Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Eafrance:-

Because of the schools that might arise should the Indian Chiefs eat meat on the Friday, the Vicar General dispenses them from meat on Friday, August 16th.

It is important that it be announced to all present that a dispensation has been granted to the Catholics for this special occasion.

With kind regards, With

Sincerely,

Chanceller



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PROVINCIAL ARCHIVES OF ALBERTA

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Acculturation or integration of the Indian with the White population of this province must be accomplished, but it must not be hurried nor forced. Rather it must be accomplished slowly enough that the transition causes no dislocation in the thinking of the individual Indian student, or in the livelihood pattern with which he must acquaint himself. It would be disastrous if an integration pattern was introduced which would uproot the Indian from the reservation and make of him a race without a home of his own, who would thereby be condemned to the status of second-class citizenship at the fringes of white cities, or white sconomy.

In other words it should be recognized that no one single rule can be applied to the best advantage of all the Indian population of the whole of our province regardless of their present milieu, whether they happen to be located on large reservations or smaller one; those which are not integrated or very slightly so and those which are already part of the poorer white economy of the neighbourhood.

Further, it should be remembered that although cooperative education is a powerful means by which integration of Indians and Whites might be accomplished, it is practically a useless endeavour unless it is parralleled by social and economic integration. It is even apt to become a hindrance and a Rability as

To be successful, integration cannot be imposed or forced, but must be desired by both Indians and Whites concerned. This would seem to demand that the better endowed Indian become leader for the less favored. There must be no cutting off of potential Indian leaders from the others of their tribe who need their encouragement and competence to become self-supporting. In other words, not all the best Indians should be taken off the reservation and acclimatized to the demands of the whiteman's economy without consideration for their own. Rather the movement should be the other way. Reservations need Indian leaders, professional people first of all, but then also, those who can make a success of professional people first of all, but then also, those who can make a success of earning their livelihood there. At such a time, the tone of the resevation will earning above that of glorified relief. Once this is an accomplished fact, then the time would have come to effer the Indian high school student the opportunity to compete in the white economy. The possibility of choice would exist and it might be hoped that the creation of a new class of dispossessed Metis might be avoided.

As the number of Indian students who reach the High School level increase rapidly, the problem of High School education amongst Indians must be met in the way most apt to benefit both the Indians themselves and society as a whole. In recent years, the relative increse in the number of Indian students attaining the High School level is higher than amongst whites and it is felt that in years to come, their number will increase at a very fast pace.

Two factors seem to give rise to this increase:

The high birth-rate of Indians.
The improvement of educational facilities for Indians. 2)

With these factors in mind, the Regional Office of Indian Affairs in Edmonton has drawn the following statistical picture of the Indian High School population to be expected in the province for the next six years in grades 9 to 12:- 1959 - 358; 1960 - 447; 1961 - 647; 1962 - 742; 1963-872; 1964 - 1017;

The estholic Indian population of Alberta may be grouped roughly around six centers:

1) Cardston-Brocket agencies 2) Blackfoot-Sarcee agencies

3) Hobbema-Edmonton agancies 4) St. Paul-Saddle Lake agencies

5) Losser Slave Lake

At present High School courses are offered to Catholic students in three of these larger centers, namely: St. Mary's at Cardston; Ermineskin at Hobbema; Crowfoot at Cluny. These schools are not merely residential, but are combined residential day school,

It is noteworthy that in these three centers, the Indians form large groups with strongly-knit social ties. Moreover, their sense of belonging to the reserve is deeply rooted in their psychological make-up. The reservation is truly their home, and time and gain, these last two years especially, parents have expressed

very definite views on the problem of High School education given in Indian Schools on reservations. In these areas, it is felt that High Schools will be an important asset to the overall development of the reservations. The very presence of High Schools, and of Indian students pursuing more advanced studies is siready a powerful incentive for children of elementary grades and has a most valuable stabilizing influence on the entire school system of the reservation. Moreover, by filling in the gap that would exist between elementary edu-cation and adult education, the High School with its facilities and teaching staff, is practically a condition indispensable to the success of adult education. It becomes the axis around which revolves the entire educational effort for these people. We believe that local High Schools in these three centers, have a very important part to play in the raising of the standards of living on reservations. Their beneficial influence is felt not only in the mere educational field, but the sheres of influence of these schools delve into the economic and social life as well. The influence of the local High School as a center of community life, as ascurce of enlighterment and of encuragement to progress may be challenged by no other form of eucational effort, as it becomes part of the social structure. In a white community a High School is considered not only an asset, but a necessity to social progress; the same applied to Indian communities. It is undoubtedly the most effective, the smoothest, and the swiftest method of sharing our heritage with our Indian friends in an atmosphere of understanding devoid of unnessary coercion. Local Indian Schools: We are, therefore, of the opinion that the existing Indian High School facilities be expanded to meet the requirements of these three larger communities: Cardston (St. Mary's School); Hobbema (Ermineskin School); Cluny (Crowfoot School). Courses offered in these schools should cover the full range of courses included in the Alberta curriculum for High Schools; academic, technical vecational, and options in commercial subjects as well. As these schools cater to catholic students, time should be allotted to the teaching of religion. Cooperative education: In the three other centers: St. Paul-Bonnyville, Lesser Slave Lake and Fort Vermilion, cooperative education is either established or in progress. In the St. Paul-Bonnyville area, cooperative education has been on trial for a number of years. This experience has not met with satisfactory results and the reaction of the parents implied that Indians are not too favorable to this form of cooperative education. The population of Lesser Slave Lake and of Fort Vermilion is made up of Indians from smeller reservations, of Metis and of white people. The cultural level in these areas seems at a rather low ebb for all concerned, and as the process of integration or acculturation is rather advanced, it seems that the students would adapt themselves more easily to the environment of a white school. It seems to us that in the Fort Vermilion Indian Agency, catholic students from the two residential schools of Assumption and Fort Vermilion, as well as those who attend day schools could reside at the Fort Vermilion Indian Residential School and attend the Separate High School there. For the students of the Lesser Slave Indian Agency it seems that Joussard would be the ideal place for the organization of a High School that would accept Indians. Wo, nevertheless, believe that cooperative education should be encouraged in these three areas on condition that yearly appraisal be resorted to. Moreover, measures should be taken to safeguard the rights of Catholic students to attend a catholic High School. Central High School: We agree that a catholic central High School built preferably in the City

Selected retains and the est test in targe out to included. But the selection of the select returned the opinion than the source that the source of th An Division of Tongle Spings +13-2-12 ghest of the transfer of the transfer of the

of Edmonton andpatterned administratively on the Assiniboia High School of Winnipeg should be encouraged. This school shouldoffer courses at the Senior High School level.

The purpose of this High school would be:

1) to accommodate pupils from schoolswhere cooperative education is in progress and who wish to pursue the academic program at the central High School.

2) to accommodate residential High School students whose perents spontaneously wish to have their children purusal Senior High School studies

at the contral High School.

3) to offer, if possible, a program of studies at the Junior College level.
4) to be used as a hostel for students attendingthe University, Technical School, etc....

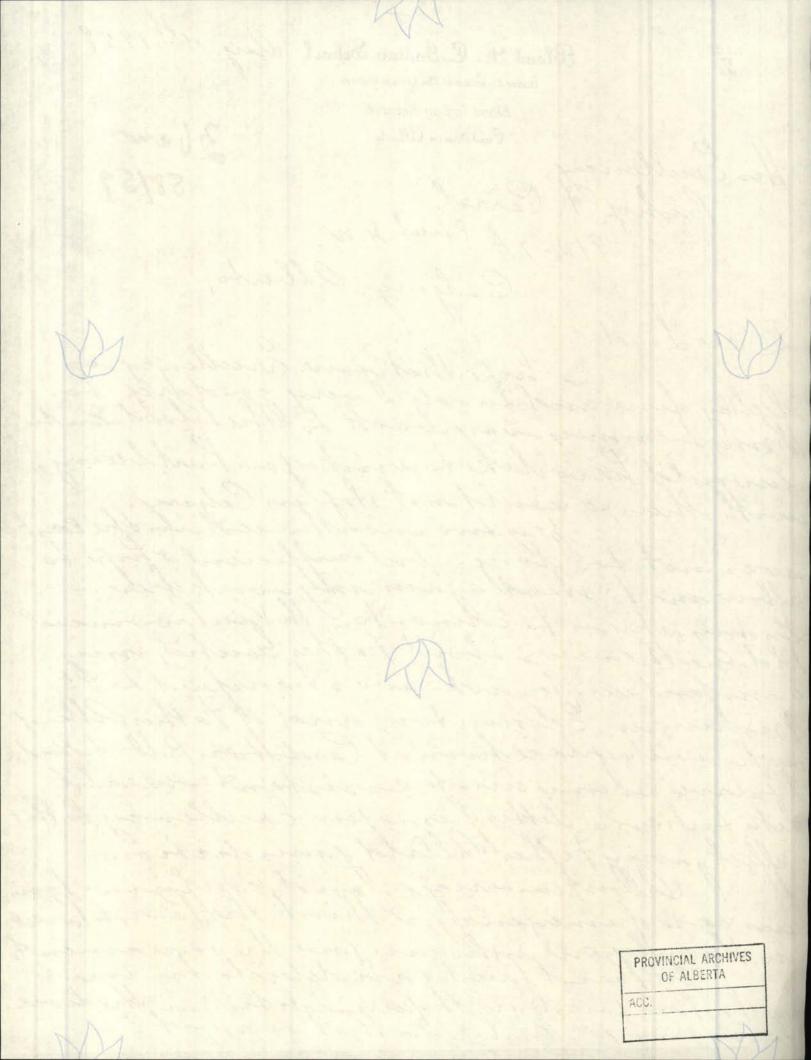
However, we believe that this school should not be established in the next five years, in order to permit local Indian High Schools to make a sorious experience in the field of High School education.

Extreme centralization through the medium of one and only central Indian High School for the whole province, whilst all other high schools would be suppressed would be most unrealistic. It would not take into account the fact of the exploding Indian school population, nor the parent's rights, wishes and attitude, nor the tremendous distances, nor the betterment of the reservations themselves. Composite High Schools are built in cities now, but they make no claim to meet the requirements of otherthan an urban population.

It is expected that the larger groups of Indians approximating the 2000 inhabitants or more would enjoy the same privileges and adventages to a similar group of white inhabitants. It is also expected that they might provide a high school population comparable to that of any similar white group. They should receive the same consideration and provided with the same local facilities to correspond to their needs within the limits of the curriculum, and the possibility of specialization for such as are found at other schools.

The control of the court and the control of the court of The last annual medical less than the last of the second control of the last o

Blood R. C. Indian School Ary. 11 th 195-9
Under Direction of The Oblate Fathers Blood Indian Reserve 36am Cardston - Alberta His Excellency, Carrol, Carrol, 10-7 A Shut I. W. 58/59 Calgary, alberta, Dear Lord, - hope that your thulleney is Reching fine and made I very good from the Loweld have like to wisit you But being with others, I would not stop in Calying the Eas, was not for dong. but sufficient & hope to allow me to start again only work where .-In my return to Edmonton, the Vice Provincial fold the thenews about father Goutier, my assistant europe - who was transfered to 9! Joachim in Edmon ton, and of Father allers upho willreplace him at Card Ston Billod Sand deserver as my eurote assistant, Iwould dike to chave a letter from upour Excellency to that effect giving father Colland Junis diction. I about marriage, and, egotjon-tion in ease of emergency, I think the larish brigg is the order one upthous quive the samment In maringe, only Dis that correct !-



Blood R. C. Indian School Under Direction of The Oblate Fathers Blood Indian Reserve Cardston - alberta and the wrate essistant cannot assist to a marriage without his fermis sion for each ease, unless your Thall sivethin the power to replace me in case of sickness & abounce. There is a couple of Sundian wh ignations to be marlied him the mean furtice the boy is a protestant who wants to tun Ortholie - And the jurties en Sholie Couly you wend me a dispense him of three Kan. for them, yoleans the manne of the parties: Georges Healy, protestale frusho will be converte Pauline Buj Throat, catholic Both are over I / years old . -With regard to Ornfirmation stevent like your Eheelleney to whome here, their fals or whinter. These haf to come in the filet part of betobe, of possible. We would here omonth to sugar the children. Your thely in Christ france & lang

Rev. J.A. Lavallee, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Lavallee:-

I have received your letter of August 11th and I am pleased to leave hope that you keep good health.

The Provincial Superior has presented Father A. Allard as assistant priest in the parish of the Blood Reserve, replacing Father Goutier for a year. I have accepted this recommendation of the Provincial. I enclose the Discesan Facultius, which you may give him. Unfortunately we cannot find his first name either in the Provincial's letter or in any of the directories.

With regard to the extent of his jurisdiction, of which you enquire, he has the faculty to assist validly at marriages within the limits of the payish, as long as he your curate, and he requires only your permission, even presumed, for licitass. This is faculty N. XIII, p.4. of this Booklet (See also the bottom of page 13, regarding "General Delegation for marriage") He requires also in this province, civil authorization for desired ing at marriages. If this has not been obtained for him, the chancery should be informal without delay, and he should not assist at marriages until he receives it.

The administration of Confirmation to dying infants and to unconfirmed adults "in pericule nortis" is reserved personally to the purish pricet within the limits of his parish. I have no faculty to extend this to any one class. It is explained on p.8 of this Booklet under "Confirmation" excepting that the annual report is no longer required. If the paster is not available, and a bishop cannot be procured, confirmation cannot be

In 1956, the Canadian Bishops asked for extensions of this faculty but were refused, the Hely See declaring that the intention in the original decree was "not to confirm each and every dying person, but that a greater number might be confirmed than before the decree". This intention has been attained and "to extend the decree further would injure the discipline of this sacrament which must recognize the ordinary minister for Confirmation." Hence the curates, hospital chaplains, etc. The paster must exercise it himself and only within the limits of his parish.

Thus if you confirmed a dying person in the Cardelon Hospital, which is outside the limits of your parish, the Sacrament would be hund. It is unfortantly that the Indian Hospital is outside the limits of hour it your parish. However as the Instruction given the Canadian Bishops in 1956 declares the Apostolic Faculty of 1966 was intended "morely to alleviate a condition in which almost all the dying did not receive this sacrament".

With regard to my administration of Configuration in your parish, I will be unable to go in the first part of October as I will be attending the Launi delebrations and the Bishops' Heeting. However I will try to visit your parish towards the end of October. I will send you the date later.

With sincere regards,

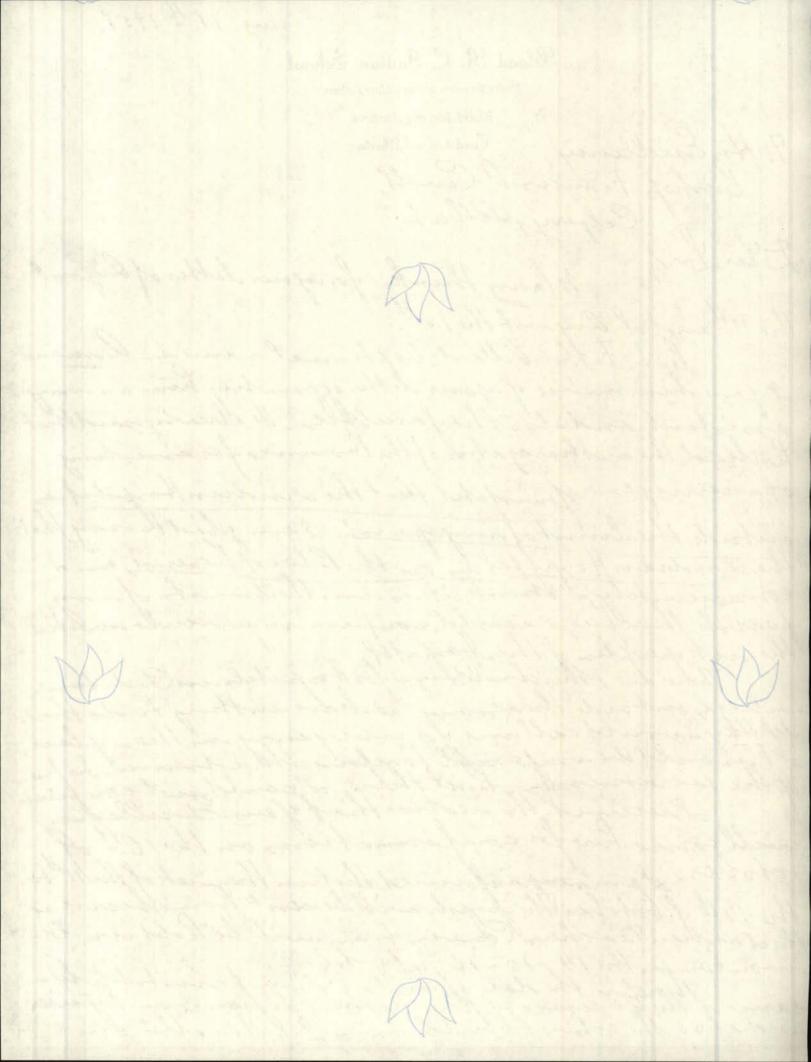
Hosp. is on the Reserve

Yours cordially in Christ,

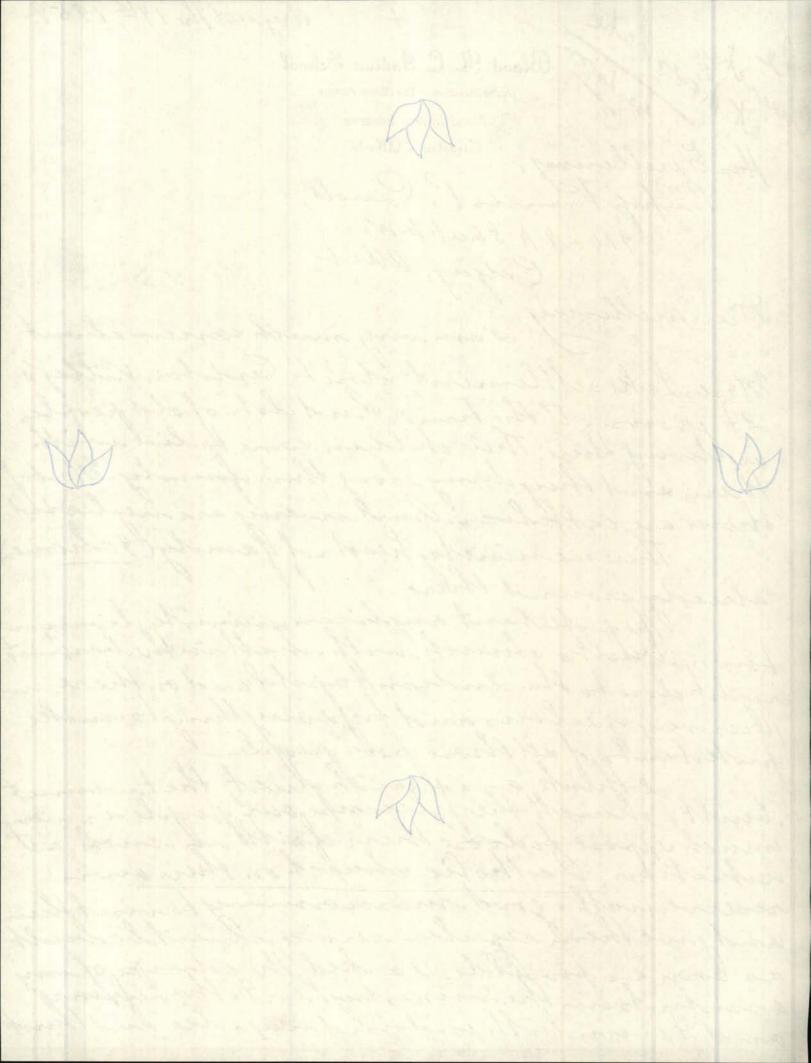
Bp. Abahary

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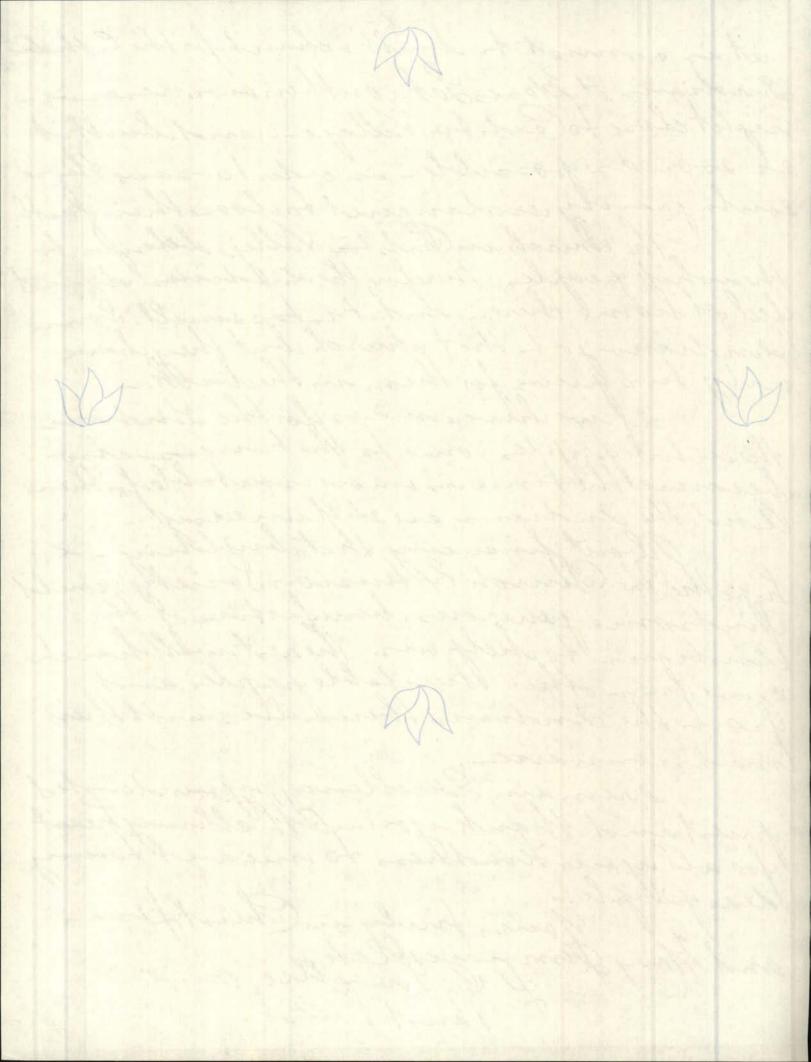
day. 19 # 1959. Blood R. C. Indian School Blood Indian Reserve To His Excellency, Cardston - Alberta
Bishop Francis P. Carroll,
Calgary, Alberta,
Dear Lord, Many thanks for your letter of Report
the 11th and of drywith the 16th. Bar. Fether allers baptismal name in armand I gave him motice of your letter appointing him as my assistant and also the faculties - He already said that he had the authorization of the Province for assisting at marriages. You stated that the Lindian Hospitalies outside the limit of my parish. I am glad to say that the Indian Hospital is on the Blood Reserve, and consequently, I think, it is in the limits of my faith therefore & would wonfirm in periculo untilis"
the sick peoples of this to spital, to pitals in Cardston
willege, out side there serve I have mothing to do there. If they would call me for energency in those place It would be impossiff for show the admind, beto of the secrament but they I could not confirm Inscired the motive that your cheelleful will come here for confirmations on the 16th of betober: I am our informed that in the week of the 11th to the 17th of botobes the possible will be sent home there we the demotion teachers the possible will be sent home there we the demotion teachers the date of the 1 this if of smitalfaller eaves of the 14-15-16 the total in the and afor the serve of flex to the is if of smitalfaller and afor the serve of the total and to prome an higher



M.L. School Blood R. C. Indian School
Under Direction of The Oblate Fort angust the 19th 1959. His Excellency, Cardston - alberta Bishop Francis P. Carroll, 910-1 A Sheet W.W. Calgary, alberte, Den Epuellerrey, Lam wery much concernationst Mores Lake settlement, close to Cardoton Village, It grows all the time and lots of old people arelling there. Their shildren come to live with then and they bring along their family. Hotof them are eathlier. and many are neglected. There are minety heads of family (9 whomes) already ground there. The protestant anglican grinister living fown, built a church with half in the bartinet right close to the Indian Hospitel and on the reserve His very zealous and frefeverything to make protestatuta of all those poor peoplesbuilt . shurch there because our people is wery situation a estholic chupch on their own reserve with good missionnary to visit then and give then regular service shout be built as soon as possible dasked the goly of my assistants him the ministry her, Fether Leftang and Levern de thendorsed my idea had think



it is a must to built a church for the Cethe Indians of Hoses Lake, on their own reserve right close to Card, tou Village -- and built it as soon as possible - in order to save there Souls gravely undangered to cloose their faith the church in Broston Villege belongs to thewhite people. Therefore the Landians do not Gel at home there ... andit in too small. Some In dians go to the t church but they chave only two pews for them in the back -I I we have a man for the Linding the white people some to the time is also because the time is more suitable for them and the Indians ere etill uneary! Thout financing that building - & hope the The Church Efficion Society), yould Aintsome Jenerous bunifarters of the Gendians to help us. Therest will havely come from other theritable people, and from the Andiens thundelles with their priestand thank you not the all my heart for all your kindness to me and towny heart fear plople - four fruly in Christ flows and Mary Firmpages let the form.



Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Lafrance:-

I enclose Father Regnier's appointment as Ordinary Confessor for the Sisters. I regret that I missed him when he came to Calgary. Would you kindly inform the Sisters of his appointment.

I find it difficult to keep track of the arrival and departure of the Fathers when clerical changes are made. Although the Provincial presents the changes to me at the cutset, my acceptance of them does not include the grant of faculties. I grant faculties either when the priest comes or when his local superior asks for them. An easier method for this matter than we have been following, which will avoid an invalid ministry is for the local superior to write for faculties when he learns of the appointments. Then he will have the faculties for the new priest when he arrives. The other communities follow this method and it works satisfactorily.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

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J.J. S. Interest S. 146 Control Wagnet Street II.

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Rev. J.A. Lavallee, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Lavallee:-

I have read your letter of August 19th regarding the situation at the Moses Lake settlement. Certainly the number of Catholics situated there makes the problem serious.

The Church in Cluny was used for many years by both the Indians and the Whites. There was never any difficulty as Mass was said at different times for both. The Clum Church for the Whites was erected because of the distance between the viliage and the existing Church and because the Whites were not contributing to the support of the parish.

It is unfortunate that a similar arrangement could not be given a fair trial at Cardston. There is such a small congregation of Whites that multiplying churches in the area seems to be wasteful. Father Frappier offered Mass for the Indians in the Cardston Church. I did not hear how it worked out. The arrangement about allotting pews to the Indians is something of which I know nothing. If distinct Masses are offered for the Whites and the Indians, and each group were so informed what would hamper the arrangement? A good missionary should be able to hold the people in any church. It is really too had that we have to take to segregation for Catholics - Indians or Whites.

However if the above has been given a fair and honest trial and has been a failure, then I suppose a separate Church will have to be erected. Yet thege is the question of financing the erection which is no easy task in these days.

How far away from the present Cardston Church will the Indian Church be erected?

Supposing we could do sway with the Cardston White congregation and centre it at St. Stephen's, Earrisville, would the present Cardston Church serve the Indians? The most of the Whites, I understand, live outside the town of Cardston. I do not know whether this could be done, but I am willing to enquire. There are more Catholic Whites at Whiskey Gap and Del Bonita than in Cardston village and I haveitatructed the new parish priest to get interested in them.

I understand that in several places in British Columbia where there are two Churches in the same vicinity - one for hites and one for Indians - one is being abandoned. The same process is going on in cities where there are national Churches. Will the same happen in Cardston?

All this is not intended to hinder your ministry, I merely want to be prudent.

With sincere regards,

Yours cordially in Christ,

they that one lake not appropriately and the propriate part are also making the cart of the Canada a series of the contract of the contrac the disperse will depose throughout members on the color hand the sent line of the conand the property of Mr. . North to an of already are brother agent of the larger than the larger to the larger than the larger The second secon the state of the s out of automatal two off come of the PROVINCIAL ARCHIVES OF ALBERTA

Rev. J.A.Lavallee, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Lavalee:-

I have received your letters of August 19th.

I regret having made a mistake about the Indian Hospital. In the past, especially during the pastorate of Father Salaun there was conflict about jurisdiction in the hospital. It was from this conflict, I had the impression that the hospital was in the town. However if the Indian Hospital is on the Beserve, you are its parish priest and you have jurisdiction there for confirmation "in periculo mortis". But as you say, in the town hospital, you should go in an emergency, and give all the sacraments excepting Confirmation.

I regret that the date for Confirmation is not satisfactory. In the weeks previous to October 16th, I will be attending the C.W.L. National Convention, the Laval celebrations and the Bashops' Meeting. In the week following, I have confirmations scheduled for nearly everyday.

How would Wednesday, October 28th, (or the Monday or Tuesday previous) do? I could go to St. Mary's School for the ceremony about 11 a.m. and confirm at Stand Off about 3.30 p.m. on my return journey or vice versa. Kindly let me know soon as I have other confirmations to arrange for that week.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

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Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve

Cardston - Alberta

Bishop Francis P. Carroll,

910-11 Sheet, N. W.

Calgary, albert, + May. 25th 1959. Excellences, suras andious to hear from you. and I thank you sincerely for all your prompt answer. The extuation of Moses Lake rettlement is difficult, and I was very sorry not to see you when & went to Calgary about it. May letter would have cheen a lot bither. I beg your indulgence for a four missionnary. Il (any heartfelt thanks for allegous kindness withome.

After reading your letter again, & think upon Epuellany wants has a good try to use the epurchin Carts ton vicinity, for the sindians of Mores Pake. Ochready, last afred, and esperially who have to the Sapance temporary dooked after Condition we had a try wery sunday with two manes one at 9 a. mount the other at 11 a.m. Therewas a good average of fifty Londians. On the first friday of the month dut also the first so turday, thug dike to bereive the Bacraments. from Raymond to arrange for a mass it 11 a. in for La dians and start jiving ordenlar surgicifer Infolians right efter the opening of the exhort. begtather Lafrance about grafour truly in X7 m. z. f. b. Lavalle for s.

moresdate

September 1st, 1959

Rev. J.A. Lavallee, O.M.I., St. Mary'd Reserve School, Cardston.

Dear Father Lavallee; -

I have received your letter of August 28th. I have been a good trial to the use of the Cardston Church for the Moses take Indian Settlement. If the hour of the Mass for the Whites is not announced to the Indians nor for the Indians to the Whites, each group should have the Church for themselves. I am sure there will be little difficulty for week-days.

I have written Father Weisgerber to co-operate with you in every way. I am sure that he will.

If the arrangement is not satisfactory, we can them decide upon another 'hurch.

With sincere regards,

Yours cordially in hrist,

Bishop of Calgary

Mose Loudston September 1st, 1959 Rev. J. Weisgerber Box 278, Raymond. Dear Father Weis erber:it is necessary to build a church for them. was borne by the diocese. separate Masses being offered for each. the Whites, for those for the Whites, to the Indians. church be erected. this matter. With sincere regards,

There is an Indian settlement - apparently called Moses Lake - beside the town of Cardston with something like 90 Catholic families in it. The Ublate Fathers are anxious about them, and think that

when this was brount up first, I suggested that Father Frappier use St. Teresa's Church, Cardston. I do not know whether the use of the Cardston Church was ever given a fair trial. It seems that pews were allotted the indians and the latter complained there was insufficient room. When a Mass was said for the intians only, the whites also attended, and vice versa.

To multiply churches in a place like Cardston seems was eful to me. In actual fact the Whites of Cardston never paid for the Church. The expense

Hence when Father Lavallee asked me recently for permission to build a church for the Indians at this settlement, I insisted that a fair and honest trial must first be given the use of the present Church. The Indian Church at Cluny served both Indians and Whites for many years -

When Father "avallee approaches you on this matter, I know you will allow him to use the hurch freely. There is no reason why separate hours cannot be arranged. The hours for the Indians should not be announced to

It may be that the white congregation is so small that it could be centered at St. Stephens'. You will know better when you learn more about the parish. But if possible we should try honestly to avoid souilding another Church in the Cardston vicinity until we are fully satisfied that the present church will not serve both congregations. Only then should another

Hence, I will appreciate any co-operation you can give the Ublates in

Yours bordially in Thrist.

Surregion of The state business of the state PROVINCIAL ARCHIVES

OF ALBERTA

ACC.

October 21st, 1959.

Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Lafrance: -

Father Thilacit has presented Father G. bemicus to replace lather A. Allard as missionary on the Blood deserve and assistant to father havallee, until such time as the Provincial returns. This letter grants him the faculties of the diocese. If and when Father Michaud makes the appointment permanent, a faculty booklet will be sent him.

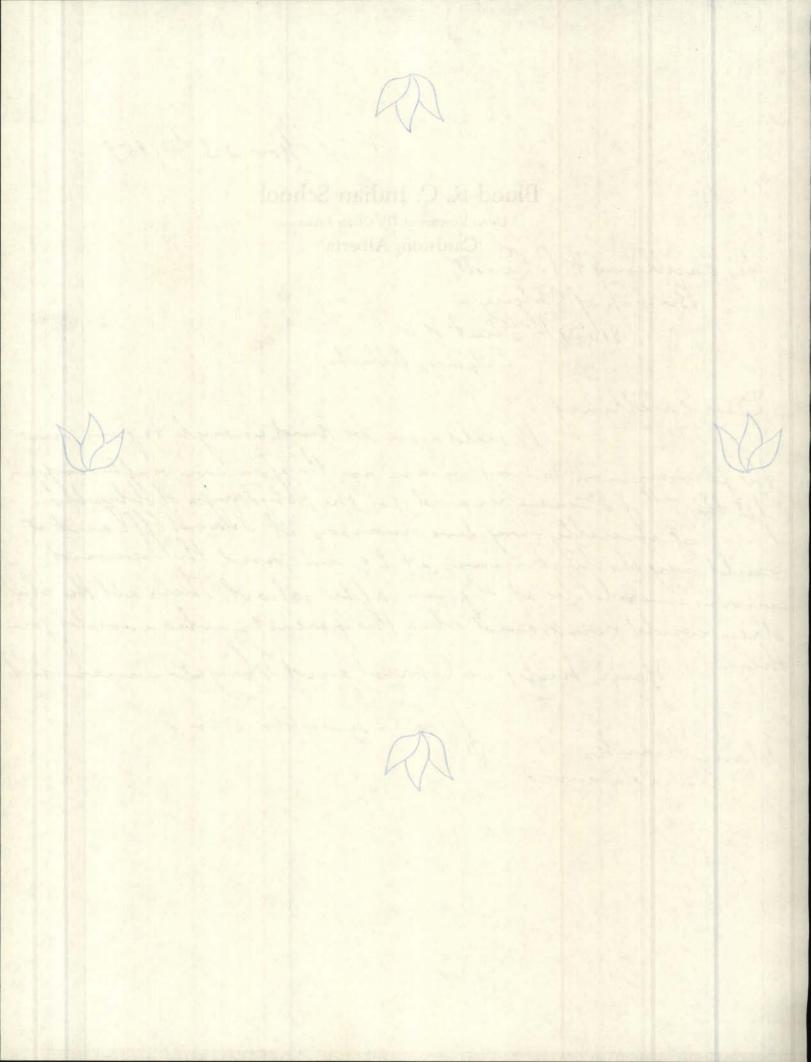
At ally convey this information to Father Lavallee and to Father Lemioux when he arrives.

With sincere regards,

Yours cordially in Christ,

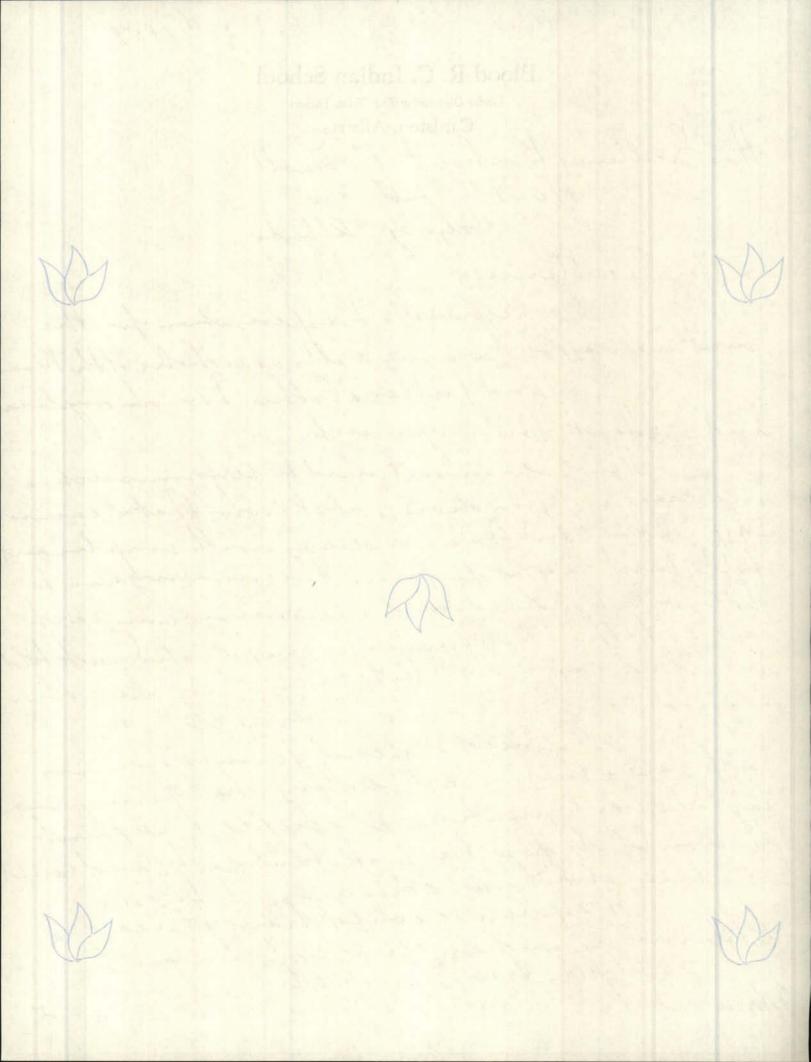
Bishop of Calgary

+ Hov. 23 of 1959 Blood R. C. Indian School Under Direction of The Oblate Fathers His Excellency F. P. Caroll, Caroll, Bishop of Celyery -916-7 A. Sheet M.W. Calgory, alberto, Dear Excellency, Would you be kind enough to give once the permission to say man in the of humon or after support for the 5th of December and for the Holy Days of obligation. I also ally say leve humans, It I thank off and I could say the first mass at 9 a. m. and the second mass would be at 4 p. m after school. Thus all the chil. dren could come and also the parents who would join yours huly in Christ and Hory Lumanulet. f.- G. Lavalli, om s Wany thanks

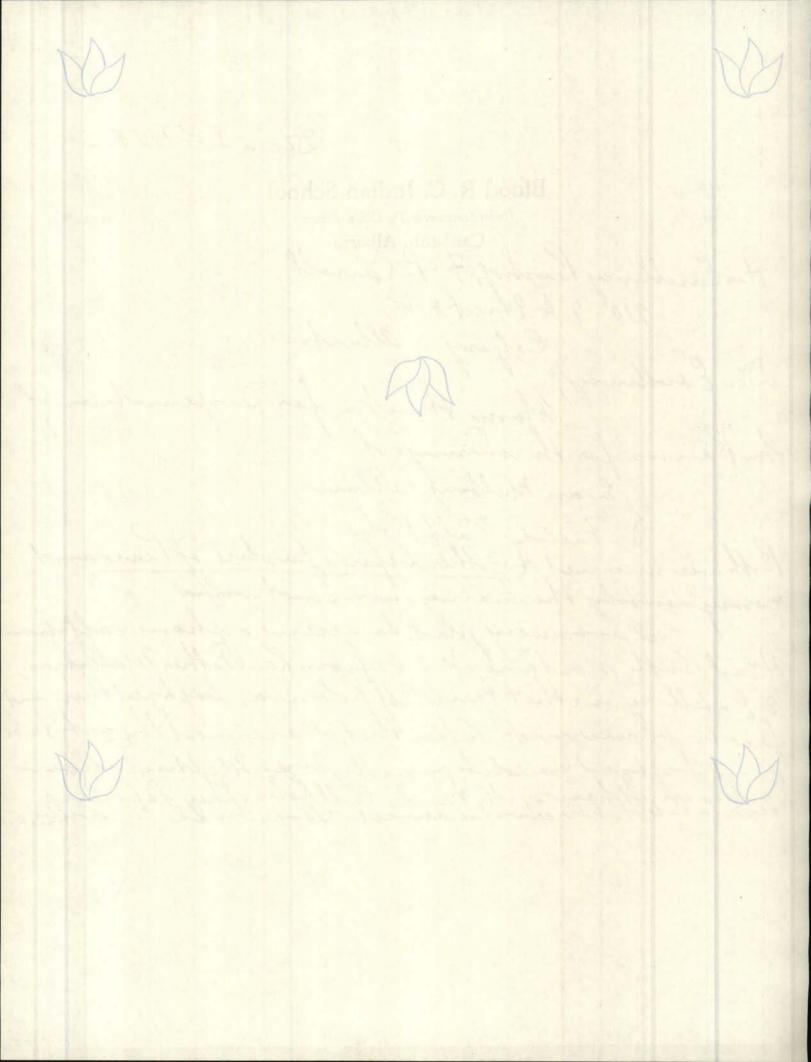


+ Hove 21 # 1959 Blood R. C. Indian School
Under Direction of The Oblate Fathers His Creellenry Bishof F. - Carnoll,

910-1 Ak & Luck- 4. W. Celgery - Alberta, Dear Excellences must marriage of Limmy Wells - a cetholic of the Reson and bullana Esther For almanylina and I thank you very much. How a am not used to perform such a marriage in your divers I know that I cannot say man. In bless . or dress with surplinant Itsle- Pout can & perform this, marriage in to the Church or do betweed a permission in rach ear as fether DEsnound from fur the week told me. And can I do thatfeven if we kip the Blend pacrement in the Yabernech ! V If I need a spend permission in each ease I then I ark askful that permission for the above mentioned couples think lit would dispose the protestant farty and couls help bring about her conversion be the op. In any he we could have at least a little musite and an appropriet hymn? Your truly thing to I, be Manythanks' the la life on the



Dec. 23 1959 .-Blood R. C. Indian School Under Direction of The Oblate Fathers Cardston, Alberta His Excellency Bishop 7. P. Carroll. 916-7 A & freet h. W. DEn Epulleway, Wanny thanks for Dispensation of thou Banns for the imarriage of Evan Welling Tellow Both were married together before a furtire of Peace and consequently the merriage was not walled. I loss wery golad to receive a phone call from HEart Butte, Montaine - X. J. Q. from Rev. Father Wellsham, 8 f. - Jelling me that freich Elf Robervas baptized there and free to be married. Often that I received the artifice and enangel from with treide tollhobe they day fuller



December 22nd, 1959

Rev. J.A. Lavallee, O.M.I., St. Mary's Reserve School, Cardaton.

Dear Father Lavallee: -

Re: Evan Molting Tallow - Frieda Calf Robe

Enclosed is the dispensation from bonns in the above marriage granted by phone by the Bishop on December 18th.

There is only one difficulty. You mention that Even Melting Tallow was married before a Justice of the Peace in the United States. Was this attempted mainly marrage with Freida Calf Robe? This is how the Bishop understood it. Yet your letter does not indicate that. However, if Even Melting Tallow civilly married someone else before a Justice of the Peace, then the whole case will be a horribly mixed up affair, as the first marriage gould most likely be valid. Please let us know whether or not the marriage before the Justice of the Peace was between Evan Melting Tallow and Freida Calf Robe.

With kind regards and Season's Greeting,

Sincerely yours in Christ,

Chancellor

January 9 th 1960. Blood R. C. Indian School Under Direction of The Oblate Fathers Cardston, Alberta His Epcellency Dishof F. P. Cerroll 910- 7 A. Shulf Is. W. Colgary- alberto. DEar Excellency, Here is my report of Confirmations administered to the dying chiring the year 1959. _ 1.- Name: tamby Sponsons Bytismhusch Notice
Mr Olive Jaille Any. 2121959 Lucipi Parents 1 2 .- Confirmation Hame Dougld's Crans Chief Dan Crane Chief Eileen Hairy Bull - It seph Thereis Eagle Tale Feethers form, 13th 1941 Inscripe Lucy Celling Last Dolly Sambler Therese none Nov. 25th 1959 Inscript Cotherine Striped Wolf M. Shiped Wolf Mary Your truly V. a. Lavallet om s. Parish Prist

PROVINCIAL ARCHIVES OF ALBERTA 72.130

January 15. 1960

Dear Father Lavallie

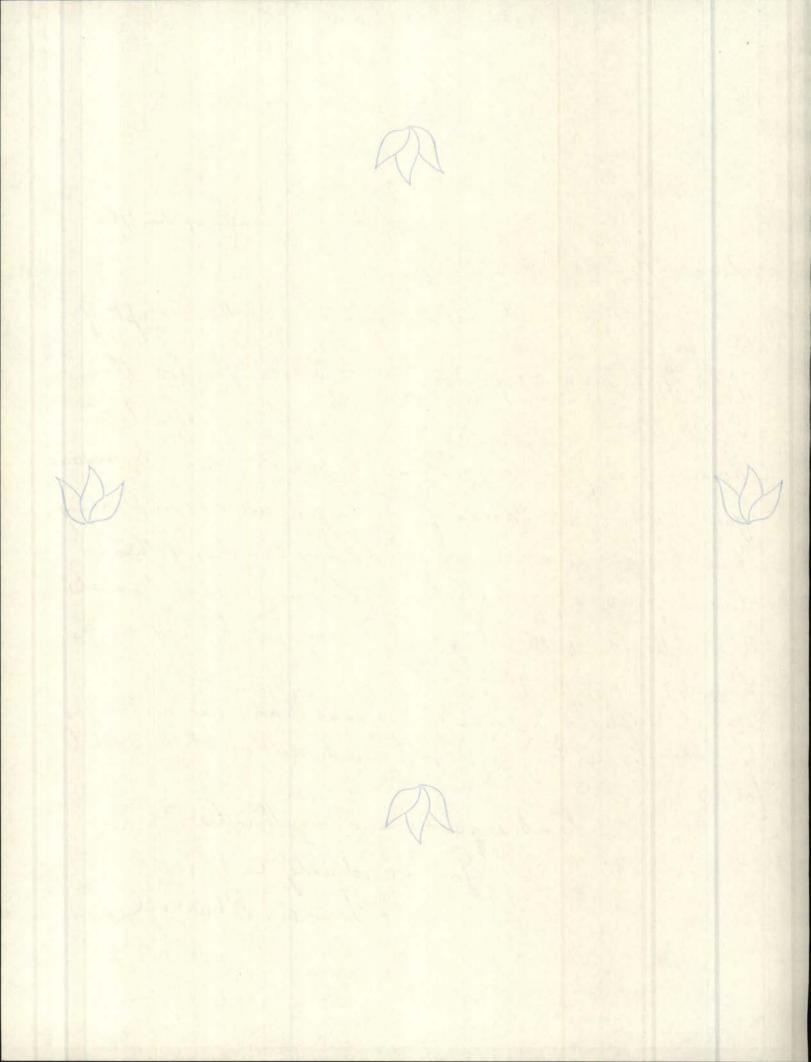
this is to acknowledge the receipt of your 1959 parish reports and to tank you for them. I wish to conquatalate you on your good efforts in administering the Board Reserve parish and to assure you of my appreciation of what you are accomplishing Jour parish is really one of the big parishes of this dicere in point of batholic population, but it has its difficulties for the parish priest. Thay god help you to persevere in your good work. did not come with your reports, but no docube they will bellow.

Kind regards and my thanks.

Yours coolially in Christ

+ Francis P. Carroll

Bb. y bulgary



Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve
Cardston - Alberta

February 29, 1960

The Chancellor
Chancery Office
910 - 7A Street N.W.
Calgary, Alberta

Reverend and dear Father:

This is to inform the Chancery Office, that since June 1959, I have been relieved by His Excellency the Bishop of Calgary, from my functions as replacing parish priest at the St. Theresa's parish church in Cardston.

I am sure that you do not have to notify the Bishop to that effect, but kindly note it in your files.

I am therefore turning this quota, which can be forwarded to the proper parish priest.

Yours truly,

(Rev.) M.J. Lafrance, O.M.I. Principal

MJL/sbl

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Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve
Cardston - Alberta

March 4, 1960

Most Riverend Francis P. Carroll, D.D. Bishop of Calgary 910 - 7 & Street N.W. Calgary, Alberta

Your Excellency:

A doubt has arisen into the mind of our pastor as to the validity of a marriage that was solemnized by me a few days ago, the marriage of Levi Black Water to Theresa MacDonald.

Father Lavallee was away on retreat at St. Albert. During his absence a young couple same to see me. They had just returned from the United States and wanted to be married immediately because they were planning to go back to work in Yakima, Washington, U.S.A. Since the forms had been ready since Christmas, I went ahead and performed the ceremony. Since I was under the impression that I was an assistant to the pastor, I felt then that I had jurisdiction to perform the ceremony validly.

Father Lavallee referred the matter to Monsignor Joseph E.

IeFort, St. Ann's Rectory. In his answer, Monsignor LeFort stated:

"Diocesan Faculty # 13 grants to duly appointed curates the necessary delegation for valid assistance at marriages within the limits of the parish to which they are assigned. However to use this faculty, a curate must have, for licit assistance, the parish priest's permission, at least reasonably presumed, --(which incidentally I had) -- and the requirements of Canon 1097 must be fulfilled. It would seem then that the other priests at the school, unless they are duly appointed curates to the parish, must be specifically delegated by you for a specific marriage."

In view of this answer of Monsignor LeFort I would like to know if Father Levern, Father Goutier, Father Regnier and myself, have been duly appointed by Your Excellency as assistants or curates to the parish of the Immaculate Conception.

If was the intention of Your Excellency that all the priests at St. Mary's School should at the same time be appointed as curates to Father Lavallee, then I believe that we have jurisdiction to perform marriages on the Reserve.

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I will await with great interest and anticipation Your Excellency's reply.

Obediently yours in Christ and Mary Immaculate,

(Rev.)M.J. Lafrance, O.M.I

Principal

MJL/sbl

Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Lafrance:

I have received your letter of merch 5th.

Technically Father Lavallee and Magr. Le Fort are correct according to the pronouncements of the Code commission of 1942 and 1943. No general delegation for marriages can be given to any priest except the "co-operatores", whom we call curates or assistants. But it has always been and is now my intention that priests, such as those attached to the Indian Reservations, be regarded as "co-operatores", because they are all attached to the Indian parish and they help the parish priest in his work, even though they are not specifically designated as curates. If the parish priest is at home, he alone should selemnise marriages. Even in this case, a specified curate cannot act without his permission, at least presumed. Moreover if Father Lavallee left you in charge during his absence, there is an added reason for regarding you as a "co-operator vicarius".

A parallelicase is found in Fathers O'Byrne and O'Brien at the Cathedral. They are not specified assistants at the Cathedral but have other tasks yet they help the paster. It is my intention that they have the marriage faculties of "vicarii co-operatores". Hence if they acted in an emergency as you did, I would regard the marriage as valid, and, if they had Msgr. Smith's presumed permission, as licit.

I would not worry any further about this particular marriage. But because the question has arisen, and because of the technicality, it would be well hereafter in seeking faculties for priests appointed specifically to the school to ask for the marriage faculties of a curate. Then the parish priest can use them if he wishes, for marriages.

And by this letter I put in writing what has been my intention all along, namely, that I grant yourself, Fathers Levern, Goutier and Regnier the Diocesan marriage faculty #13, as though you were specified "co-operatores", to use, of course, within the limits of the Blood Reserve parish and with the permission, at least presumed, of the parish priest.

With sincere regards,

Yours cordially in Christ,

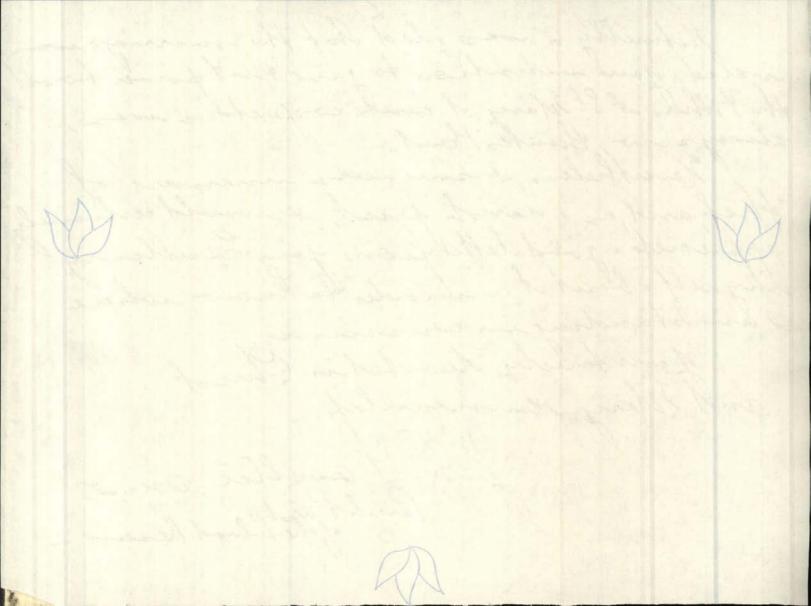
Bishop of Calgary

PROVINCIAL ARCHIVES OF ALBERTA acc.

+ March the 5th 1960. Blood R. C. Indian School
Under Direction of The Oblate Fathers Most Reverend Francis - Phick Carroll, D. D. Jour Encellency, I had a doubt about the validity of maniege performed before Keverend Fother Manine Lafrance, during my reflect in It albert, and that is The reason why & whole to Mongignor f. E. Le Firt in order to find out for sure if he had thet juril diction ad how because Idid not know that all the Offet to then, here in Stafery were appointed canonically as my unate copporators a though that only l'evenled to the Hawice Stanties had show flowers, and I still think that in that ease he would not blelegate an other Father for marriage When drawing he letter from Reverend Father f. Lever on during the refreet telling me about that marriage I was what for I really though that themaniagelives not valid! When Thereford Fether Inovincial came to visit in the Fother Gouties could deligate to the Lafrance in my absence I concluded that tether youties was al enrate canonically appointed and that the other tether were not so what hopings tather boutier told me that by did not delegated tather Leghance because he said the could not stoit I wastreely in fout about the validity of that maniege and of frough it was my duty to tell I werent tether Legralize about it all the tethers in It Illary favore your enrate exoperators at the same fill than to offer sporties. Then he wish the fither and I learn then and the the was hight

Hood RA

Hafurelly I was glad that the marriage was valid. your intention to give that power Loal the F. then it St Wary of wrete woferether was always so, thanks Hood, Hevertheless, & sure was unaware of thef and es a parish priest, I would certainele appreciate a good letter from, your Exullency shy self about it .. in order to know where I am Istanding in conscience. Your Lively devoted in Christ and Mary Ammaculet. Parish Prest Blood Reserve -



Rev. J.A. Lavallee, D.M.I., St. Mary's Reserve School, Cardston.

Dear Father Lavallee:

I have received your letter of March 8th regarding the marriage jurisdiction of assistant priests.

For valid assistance at marriage, the law is well stated on page 14 of the Diocesan Faculty Booklet. Only the parish priest (or the Bishop) can validly assist at marriages or delegate other priests thereto. In this diocese, however, by Faculty XIII (page 4) a curate or "vicarius co-operator" can also validly assist at marriages. Notice the word is "assist", not "delegate" another priest to assist. For light assistance in this latter case, the curate needs the permission, at least presumed, of the parish priest.

Since 1942, the tendency of the Holy See has been to strengthen the terms of camera 1095 #2 and 1096 requiring that permission must be given expressly to a determined priest for a determined marriage. The reply of the Code Commission of 1942 decided that the "vicarius co-operator" cannot by reason of his office validly assist generally at marriages, but must be authorized by the bishop by a general delegation. Hence the faculties of the assistant priest should contain a clause conceding this delegation if the bishop desires him to enjoy it. Hence in the Faculty Booklet of 1948, the clause "si tu es vicarius co-operator" was added, **Extremental assistant assistant accordance to the reply of 1942. Before that date, we did not worry about the matter. Should we conclude, therefore, that all the marriages performed before that date by priest assistants, who were not definitely specified as "curates" were invalid? I have never seen that opinion expressed by any authority. But since 1942, general delegation must be specified and can be granted only to "vicarii co-operatores".

The present problem seems to me to turn on what was my intention in granting faculties to the priests of the Becod Reserve who are not definitely specified as curates. My intention is and has always been the granting of faculties to perform all priestly functions in the parish, of course, under the direction, and authorization of the parish priest. I admit, that the letter of the law demands that this should be inserted in every grant of faculties; but faculties are not invalidated if they are not written.

In the present case, Father Goutier, even as a specified curate could not delegate Father Lafrance to assist at the marriage as Father Provincial suggested. The Faculty (XIII) is "to assist" validly at a marriage; not to "delegate". Only the paster or bishop can delegate. If any mistake was made, it was in licitness - in the fact that Father Lafrance did not have your authorization, at least presumed, Validity of marriage depends on delegation from the bishop or paster; licitness on the paster's authorization.

The case is not likely to happen again, as it has not happened frequently before. Only yourself, has jurisdiction for valid and light assistance at marriage. Your specified curate has delegated jurisdiction to assist validly at marriages within the parish, and lightly if you authorize him to assist. The other priests attached to the Reserve have this faculty also because I regard them in the functions of the parish as your assistants.

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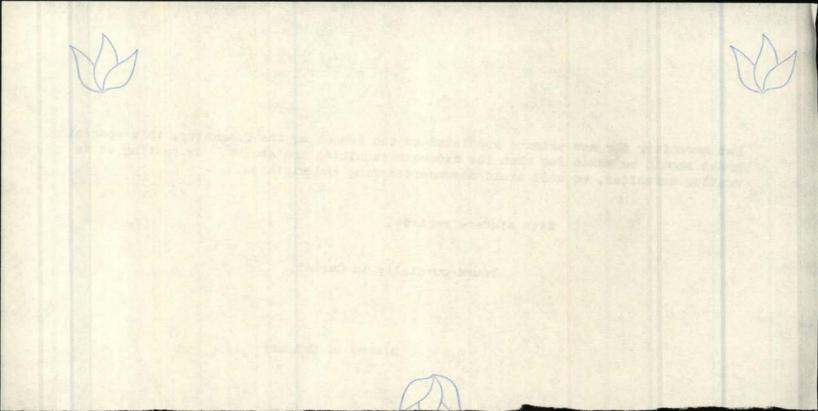
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But hereafter for new priests appointed to the School or the Community, this special grant should be asked for when the diocesan faculties are sought. By putting it in writing hereafter, we will avoid misunderstanding and mistakes.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary



March 9 - 1960 Blood R. C. Indian School Under Direction of The Oblate Fathers Cardston, Alberta Most Keverend Francis P. Conoll DD. Bishop of Calgary alberte -910 - 1 A St h. West algary, alberte Your Enelleny, every day to say man during the Lent- e think Towards have a far better ettendance I said man in the evening et 4 or 7 p. m. earld be then with the school teacher - and they would by to put more cooperation in affending mes by taking and active part with the Pacific of the Man- learning to answer the players together - and so on -Lake on, on Sunday, the children thus trained could help to thing the parents to join them. Therefore, I am as king his Excellency to say man in the evening at Ap. m. during lenten season. - Yours brufy in to mix. Many thanks! I g. G. Farallie orns. Jarish but to

Blood R.C. Indian School 6

Rev. J.A. Lavallee, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Lavallee:

With regard to Evening Mass, I have only the faculty of the general concession and no special faculties. The general concession allows me to make the grant "when circumstances demand it necessarily". The two words "demand" and "necessarily" indicate that there must be a really serious public need which can only be satisfactorily met by Evening Mass. The circumstances are fairly well mentioned in the Instruction: "for workmen occupied during the morning hours or employed in shifts, etc." Moreover in 1955, we received a "monitum" that we are not to amplify the concession without special indults.

I have not yet granted permission for a daily Evening was because I do not think the necessary conditions required exist anywhere in the diocese. We have to note that a condition is not merely a better attendance, but to provide Mass for those who cannot assist in the morning and this especially on days of precept. I think you will find that where Evening Mass is said daily, the bishop has a special indult allowing it.

I have allowed one evening Mass a week during Lent inneone rural parishes especially in the Mission churches, where otherwise therewould be no Mass at all. This is as far as I care to go without asking for a special indult. You may have this permission.

We must remember that the law of Mass in the morning has not been changed. Evening Mass is a concession for necessary reasons.

With sincere regards,

Yours cordially in Christ.

Bishop of Calgary

+ Mar The 10th 1960 Blood R. C. Indian School Under Direction of The Oblate Fathers His Excellency Lishof F. - P. arroll, 716-7 A. Street, 1. West Calgary, Alberto, your Excellency Serewith is \$46.77 for the Collection during the lent for Catholic Charities more But that is allow rollected although we advertised that collections many fines in all on churches. And we do not have too much collection on sundays on the reserve You can understand that Langsure. and ell the Divers of algery. Lypray The blessel Virgin Harry Verfliebly its that month of May to Station for you all the blessings and gracer you desire.
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PROVINCIAL ARCHIVES
OF ALBERTA

100. 72.130

Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston, Alta.

Re: Proposed Chapel on Blood Reserve near Cardston

Dear Father Lafrance: -

The above plans were discussed at a recent meeting of the Diocesan Building Committee. Only one question arose - is any allowance being made for a confessional. Otherwise the Committee approved the shetches.

With kind regards,

Sincerely yours in Christ,

Secretary, D.B.C.

15 FOR DESIGNATION

Rev. M. Lafgance, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Lafrance: -

His Excellency has gone on retreat, but before he left he directed me to write to you answering your letter.

He has no objection to the title of Immaculate Heart of Hary for the new church which you are about to build.

In regard to borrowing \$4000.00 to \$5000.00 from the Diccese, the Bishop finds that he is unable to do so at the present time. He would have no objection to you trying to find wome other means of raising this money. Through Church Extension would be omediate.

With every week for success,

Sincerely yours in Christ,

Chanceller

June 8th, 1960.

Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Bear Pather Lafrance:-

Your plans for the chapel on the reserve near Cardston have been gone over, and there seems to be nothing to hinder you from now starting your project.

I wish you every success in your endeavor,

Sincerely yours in Christ,

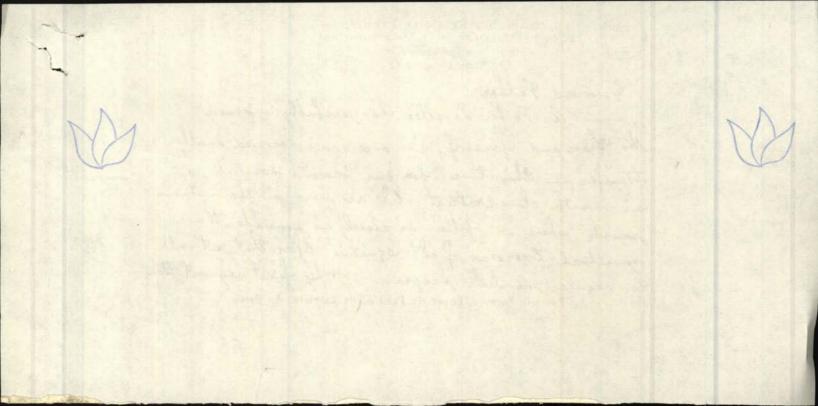
Chancellor

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L'ŒUVRE DES RETRAITES FERMÉES
LES MISSIONNAIRES OBLATO DE MARIE IMMACULÉE
DOZOIS (Ste-Aguthe-des-Monts)
CTÉ TERPEBONNE, P.Q.

Reverend Father, as Father Lavallee has probably informed His Grace and yourself, I've once again received another transfer _ this time for our "second novitiate, a six-month closed retreat. We are now in the intensive seried where we follow as closely as possible the agrentual Exercises of est. Ignativo lefter that, it will be regular movitate program. - My ferst request, then, La Retraite Fermée, Foyer de Pardon, de Lumière, de Paix.

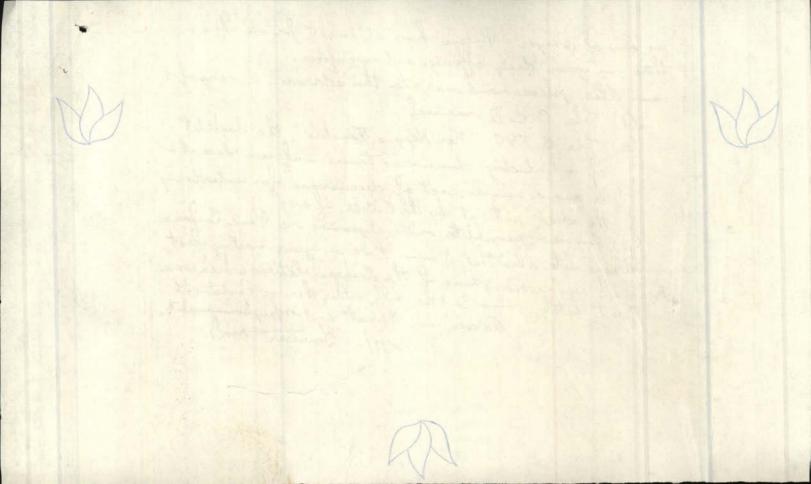


there in upour daily offerings and exercises.

— also, please need one, to this address - a copy of: -(1) The C. C. D. manual (2) The C. F. M. "For Happaier Families", the booklet of untroductory discussion topics - if you have it or any a similar set of discussions for introducing the idea, put out by the C-C-D. if any.

(3) Any new pamyshlets or developments are Cana Conference. - Please note also that I muon't be on your mailing list because I was receiving none of the Bishops letters which were sent out lately. Send the fell either here or Cardston!!

les ever, in Christ and Many Immaculate, on. Soutier om. J.



Blood R. C. Indian School

Under Direction of The Oblate Fathers
Cardston, Alberta

June 10, 1960

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

Your Excellency:

I have received a letter from Father Vornbrock indicating that the plans of the proposed church show nothing to hinder the beginning of the project. I presume that this is the equivalent of a letter of authority to proceed.

I therefore humbly ask Your Excellency to bless in a special way this undertaking, because of the great difficulties existing amongst the Indians of that particular region. And in order to assure ourselves a minimum of success, I humbly request that Your Excellency permit us to place this new church under the patronage of the Immaculate Heart of Mary.

I have found a contractor who will undertake to build the church for \$22,000.00 (twenty-two thousand dollars).

The Reverend Father Provincial has authorized me to use \$10,000.00 (ten thousand dollars) of our Farm profits for the project. We hope to be able to collect some four to five thousand dollars from the Indians of the Reserve.

Would it be possible to obtain from Your Excellency a loan of approximately \$4,000.00 to \$5000.00 (four to five thousand dollars), which could be repayable to the diocese, at a rate of \$500.00 to \$700.00 (five hundred to seven hundred dollars) a year? I fully realize that this procedure is most unorthodox, but this is the fourth church going up on the Reserve, and the Indians have contributed little to this date. However the collections are increasing a bit.

I was also wondering if we could get some assistance from the Church Extension. I am also writing the Reverend Father Provincial, in order to obtain further financial help from the Oblate province.

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I wish to take this opportunity to thank Your Excellency for the continued encouragement we have received from you in our work.

Respectfully yours in Christ,

(Rev.) M.J. Lafrance, O.M.I.

Principal

MJL/sbl

ET M.I.

Blood R. C. Indian School

Under Direction of The Oblate Fathers
Cardston, Alberta

January 17, 1961

Most Reverend Francis P. Carroll, D.D. Bishop of Calgary 910 - 74 Street N.W. Calgary, Alberta

Your Excellency:

I wish to apologize very sincerely for the long delay in granting your request that I draw a report on the opening of the new church.

The Immaculate leart Church situated near the town of Cardston has been opened on schedule the 8th of December. With your kind permission the simple blassing was given on that occasion. Reverend Father Maurice Goutier, who was officiating at the opening Mass, was delegated by myself with your kind permission, to bless the tabernacle, after which a High Mass in honor of the Immaculate Conception was sung by a choir that had been rehearsed for that particular occasion.

My delay in reporting on the opening of the Church has been somewhat intentional because of the fact that so many people attended the opening ceremonies on December 8th. I wanted to see if the attendance, that had been so consoling on that day, would continue the following Sundays.

I am delighted to report to Your Excellency that the attendance the following Sundays has been more than gratifying. Father Goutier, who has been saying Mass at the Immaculate Heart since its opening, assures me that on each and every Sunday there has been no less than one hundred to one hundred and twenty-five persons assisting at Mass, with forty or more Communions each time.

Needless to say that the attendence at Midnight Mass was great, not only because the church was close at hand to the people, but because of the curiosity of many who came from Stand Off, and people who usually come to St. Mary's, attended Mass at the Immaculate Heart at Cardston.

I would like at this time to thank Your Excellency for permitting us to erect this temple in honor of God, and for the benefit of the poor Indians who are living in the vicinity of Cardston.

We will therefore be looking forward to the solemn blessing sometime in May or June, (to coincide with confirmation), when your presence will certainly be an encouraging factor for our Indians, and an occasion for us to promote the assistance at Mass and the devotion to the Immaculate Heart, in whose honor the new church is dedicated.

Yours in Christ and Mary Immaculate,

of topen me

Blood R. C. Indian School



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PROVINCIAL ARCHIVES OF ALBERTA

ACC. 72/130

Rev. M. Goutier, G.M.I., St. Mary's Reserve School, Cardston.

Dear Father Goutler:

As I mentioned in my letter of January 19th, the Bishop will not grant permassion for evening Mass every day during Lest. However, he does grant you permission for an Evening Mass once a week during Lent at the Church near Cardston.

With kind regards,

Sincerely yours in Christ,

Chancellor

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L.J.C. COPY et M.I.

Elood Indian Reserve Cardston, Alberta March 18, 1961

Rt. Rev. Msgr J.A. McDonagh, President The Catholic Church Extension Society of Canada 67 Bond Street Toronto 2, Ontario

Your Excellency:

Almost a decade ago, our good Father J. L. Levern, O.M.I., who passed away last July after sixty years of missionary apostolate among the Elood and Blackfeet Indians, made an appeal to the Church Extension Society for help in building a church on the Blood Indian Reservation. The response was overwhelming: fifteen hundred dollars was forwarded, a gesture which congributed to the revival of the faith in a community which had once been seriously neglected for lack of a local church. This district is now a thriving little parish with devout and respected members. Why, just last week when one of its highly regarded members passed away, the funeral procession alone was a sight that brought tears to the eyes of many onlookers. A train of about 120 vehicles, preceded by a cavalcade of some twenty horsemen, and several chiefs in full Indian regalia... a more dignified procession you would never see!

Even prior to this appeal, Father Levern had asked the readers for their used items of Catholic litterature: newspapers, magazines, and the like to be passed out among our Catholic people. For almost thirty years, various periodicals have kept coming in, and still do, to our great satisfaction. We have appreciated it all the more these last few months when non-Catholic groups have intensified their proselytism and visits to the Indian families. What better opportunity at this moment to thank generous readers everywhere for their many parcals in the past, and mention that even greater numbers of newspapers and magazines could be used, and therefore greatly appreciated by the missionaries.

But now the charity of your readers has done it again! In answer to a recent appeal, which appeared in The Register, for our new church on the Blood Indian Reserve, we recently received the sum of \$520.00 (five hundred and twenty dollars), for which we are deeply grateful. History seems to be repeating itself in the district of this new church, with the surprising devotion and assiduity of people who hardly ever went to church before. They are proud of their new church of strikingly modern

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design, and show the makings of another thriving parish group.

In token of our appreciation we are forwarding you, under separate cover, a gift. It is a beautifully beaded pair of Indian slippers, hand made in creamy-white buckskin. We know it could never thank you adequately for your generosity and that of your readers, but we want it to be a symbol of the gratitude of our Indian people and their missionaries.

Cordially yours in Christ and Mary Immaculate,

M.J. Lafrance, O.M.I. Superior

MUL/sbl

Pobruary 13th, 1961

Rev. M. Lafrance, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Lafrance:-

The enclosed letter and cheque for \$520, came this morning from the C.C. Extension Society in answer to your appeal for the church at Cardaten. Although it does not clear up all your financial problem, it shows that your appeal had an effect. There may be home.

I have endorsed the cheque to you. A small note of maked evilogement from yourself to Hegr. HeDonagh will not be out of order.

With sincere regards,

Sincerely yours in Christ,

Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve

Cardoton - Alberta

1 Jarch 22 1961

Most te F. P. Carroll, D.A. Calgary alta.

Jon Excellency:

Jour Excellency:

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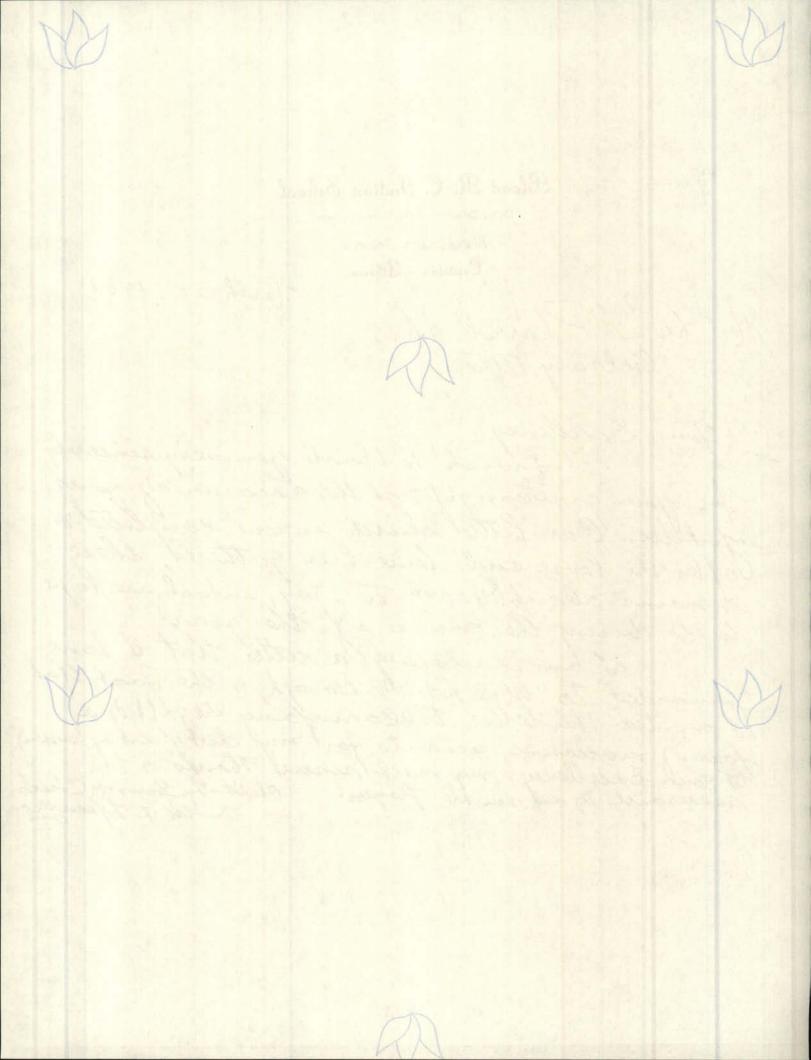
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to your Excellency, my most server thanks of the

assurance of our huntle frozen. Obeisn'the yours grothers



Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve

Cardston - Alberta

April 24, 1961

The Most Reverend Francis P. Carroll, D.D. Bishop of Calgary 910 - 7A Street, N.W. Calgary, Alberta

Your Excellency:

Your coming visit is a source of rejoicing. We very cordially thank Your Excellency for your gracious condescension in granting us two days, May 10 and 11, for confirmation and the blessing of the Immaculate Heart Church.

Need I add that it is a great honor, as well as a pleasure, to receive our distinguished Bishop. The best room is reserved for Your Excellency for as long as you wish.

Through a very providential coincidence the commencement exercises of our FIRST graduating class of grade 12 students had been scheduled for May 10. A banquet is to be served at 6:00 P.M., and the commencement exercises are to be held at 7:30. I can safely guarantee that the latter will not take more than an hour and a half.

It would be a great privilege, both for the staff and this first grade 12 graduating class if Your Excellency could deliver the Commencement Address. A prompt reply to our humble request would be deeply appreciated as the programs are to be forwarded to the printers soon.

I have the honor to be, Your Excellency,

Obediently yours in Christ and M.I.,

Maurice J. Lafrance, O.M. I. Principal

DECLARATION

I, the undersigned Bishop of Calgary, declare that on Thursday, May 11th, 1961, the feast of the Amcension of Our Lord, in the presence of Revs. J. Regnier, O.M.I., M. Goutier, O.M.I., R. Lowing and J. Petravicius and a congregation of parishioners, blessed with the "Ritus Benedicendi Novam Ecclesiam" from the Roman Ritual, (Tit. VIII, Cap. XXVII) the church situated in the village of Mases Lake (near Cardston) on the Blood Indian Reserve, under the title of the Immaculate Heart of the Blessed Virgin Mary, whose feast occurs, according to the universal calendar, on the 22nd day of August.

In testimony whereof I have caused this declaration to be written in duplicate, of which one copy is to be kept in the parish archives and the other in the Diocesan Chancery.

Bishop of Calgary

Chancellor

Dated at Calgary, on the 12th day of May, 1961.

EDITO ALTRICE

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April 18th, 1961

Rev. M. Goutier, O.M.I., St. Mary's Reserve School, Cardston.

Dear Father Goutier:-

Enclosed is the dispensation you requested. However this request should have been in long ago. In the future, I will not be able to grant dispensations over the phone unless the request is sent in immediately afterwards.

The Bishop grants permission for an evening Mass at the Church near Cardston on First Fridays of the month. Thes request should have been made by Father Lavallee, the pastor, and is granted on condition he is agreeable to the arrangement.

In regard to the liturgy, all we are trying to do is follow the general rubrics of the Missal as is done throughout the world where the rubrics are carried out properly. "It is not for us to reason why, it is for us to do and die." It is not our own personal likes or dislikes which we follow in the liturgy, but the laws that are laid down for us. I am enclosing a directive sent out by the Bishop in 1956 making these rules obligatory in this diocese. The card sent out recently has only brought this up to date with the new rubrics.

With aind regards,

incerely yours in Christ,

Chancellor

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L. J. C. M.I.

Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve

Cardston - Alberta May 17/61

Your Excellency,

It was certainly a pleasant surprise to receive a long letter, in your own hand-writing, from one who is already so busy, on the subject of a point in the liturgy of Wass participation that we had discussed. May I thank you sincerely for the interest you have shown. And thanks also for all you did for our people, by conferring Confirmations, by blessing the Church, and just by being here... We will continue remembering you in our prayers, about the only gift we can offer you as a token of gratitude.

And now, back to the ordinary. Enclosed, please find the available documents and a potition for Wihil Obstat for the marriage of Clement Bear Chief and Theresa Cross Unild, as indicated. Clement was baptized Gatholic but raised as a non-catholic; after instructions followed in Edmonton where he now resides, he was reinstated as a Catholic by Father Rhéaume of Camsell Hospital. I do hope all the required papers are in order. We plan to publish the banns in this case, if all the documents can be set up in plenty of time for the marriage scheduled in the latter part of June. This, we would have to do at least here and at Cluny; in the circumstances, would we also have to have publications in Edmonton? at the Hospital? (He used to be a patient therein, but now is employed in the city. I do not know the parish.)

Respectfully yours, in Domino et Domina,

M. Goutier, O.M.I.

Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve
Cardston - Alberta

Dec. 11, 1961

His Excellency, Bishop F. Carroll, Calgary, Alta. c/o the Reverend Chancellor.

To the Reverend Chancellor,

Enclosed, please find three more petitions for dispensations of banns. All these couples have been living together for years...

Furthermore, would you please send us a new supply of marriage forms nos. 2, 3 and V, plus one copy of our diocesan faculties.

Baptisms are not allowed in the homes other than in danger of death, Irealize. In special cases, we must refer to you for permission. I am now thinking of a haby born to Mr. & Mes. Ronald Day Chief who live out on the prairie about 10 miles from here. Would you allow me to baptize that one in their home, through reasons of weather and distance. I was there yesterlay, got stuck and had to shovel twice. The baby must be about two months old now.

With this, I remain,

Respectfully yours in Domini et Domina,

M. Goutier, O.M.I.

P. J. - I've received the rumor that another baby born to Mr. and Mrs. John Sweetgrass, living at the other corner of the reserve, some 35 miles from here - with 20 miles of that distance on prairie trails - is in somewhat the same predicament as the above. Towish to extend the request for permission to cover this case also.

caring for an old invalid to whom I bring Communion quite regularly. These people live about 20 miles from the closest church, have no way of transportation save horses, must leave one of the family in charge of the house because of the old man... and haven't been going to church or receiving the Sacraments very regularly at all. In those chroumstances (1) could I also give Communion to Earl and his wife and their young daughter when I bring Our Lord to the old man? (2) two more families lived within a quarter mile of the place, one with transportation, the other with no means; would they qualify for Communion? (3) Another man lives alone, in the bush, about two miles away; is sickly, but not anndowned to bed; has no means of transportation, and seldom travels... but would like to receive Communion. What about him? I certainly would appreciate some directive to Collow on these cases, especially those of no. 1.

G1265 #3

Rev. M. Goutier, O.M.I., St. Mary's Reserve School, Cardston, Alta.

Dear Father Goutier:-

Your letter of December 11th was received this morning.

- 1. Re Baptism: The Eishop grants permission for you to solemnly baptise in their homes the infants in the two cases you outlined in your letter, provided that yourare sure these children will be raised as Catholics. He says that the reason for baptizing in the Church is to attach the child to the Church.
- 2. Re Communion: The Bishop has granted the faculty of permitting once the distribution of Communion to such sases as you quoted to the Deans of each Deanery (c.f. Faculty Booklet, page 7, No.VIII). With the new laws on the Eucharist a person who is sick need to longer be bed-ridden in order to receive Communion in his home. If he is fasting and has not been able to leave his home for a week, he may receive Communion at home.

The Bishop grants for this one time permission to distribute communion to those you mention in your letter. For further permission, seek it from your Dean.

With kind regards, Sincerely yours in Christ,

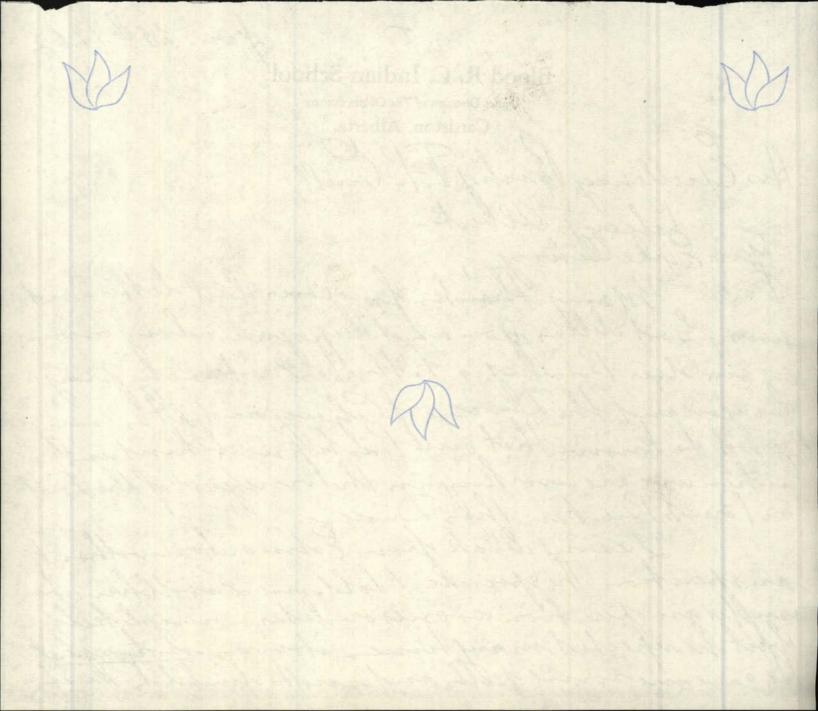
Chancellor

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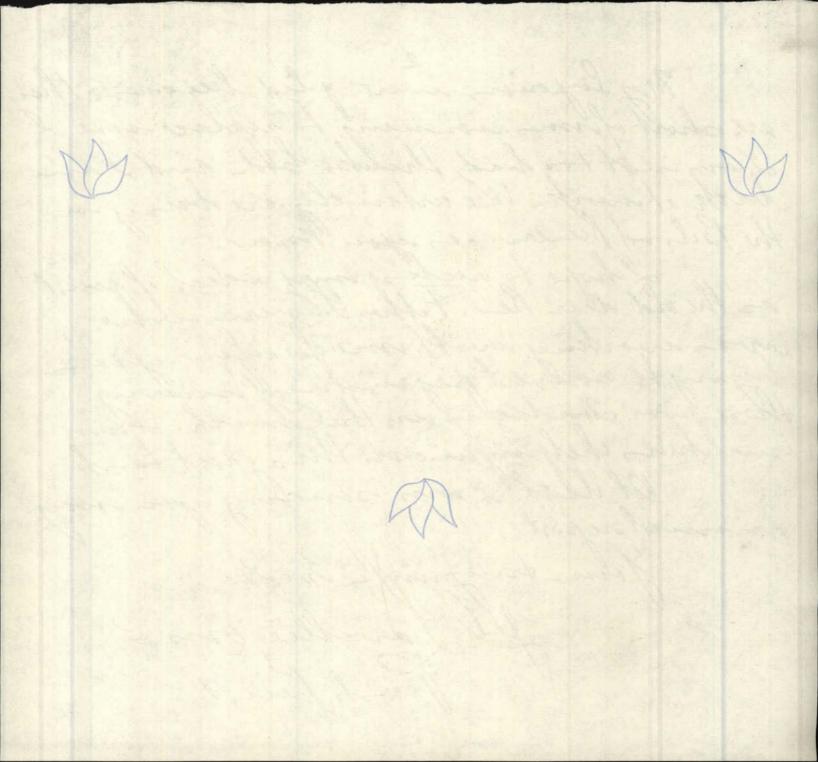
fan. 29 1962 Blood R. C. Indian School Under Direction of The Oblate Fathers

Cardston, Alberta His Excellency Brishof F. F. Cerroll,

Spire Exphellinny Many thanks for your dest detter and uning God delles you and of Keep you a day sime as our dear Brishop & Father! I writing fray for you and the Diverse of Celying and it is were and La know that our Bishop is wehind und when we are working in the wineyard of the Lord as Porish Priest in this Divers. I same back from Edmontonwithout an operation the specialist told me I willhave to isuffer an opere fior sooner or leter - very likely whit he repeated many time it was not wrant te gave me some pells and said to drinkeloh fruch

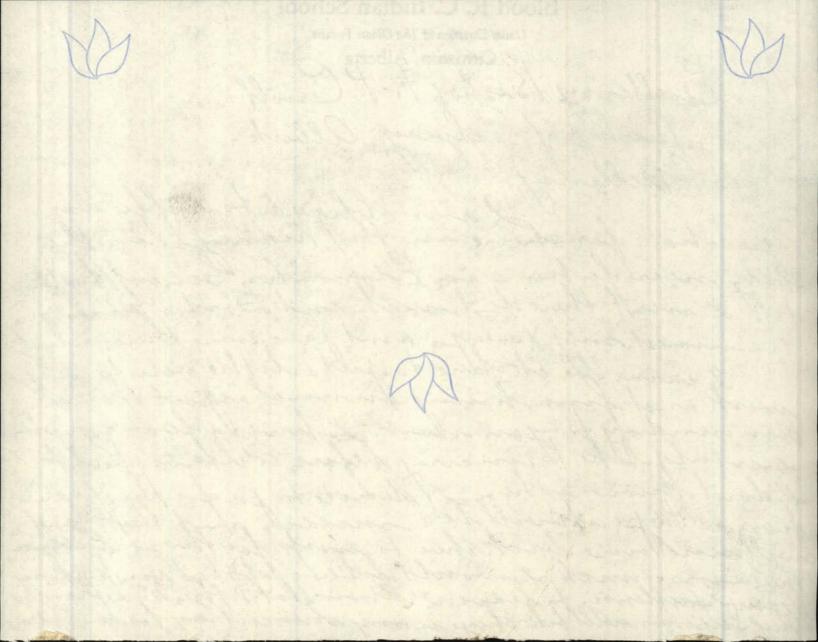


My Superiors were glad because they are short of mission many to replace me I Lam with too had, thanks bold and I am back at work - We wrtainely are busy in the Belood Reserve - es you know. I hope to weeling may indeed of print as the old dear Ker. Father Lever who was working with me for a few exten buying to corbert pagendard miling Allore poor Indiahelin the Church. Lan isurcheis thelping mein this greet fash, Ot ill I am sending you my annul report. Hours trung ing to 3. 2. fle Javellie om 2. Fanish Parish.

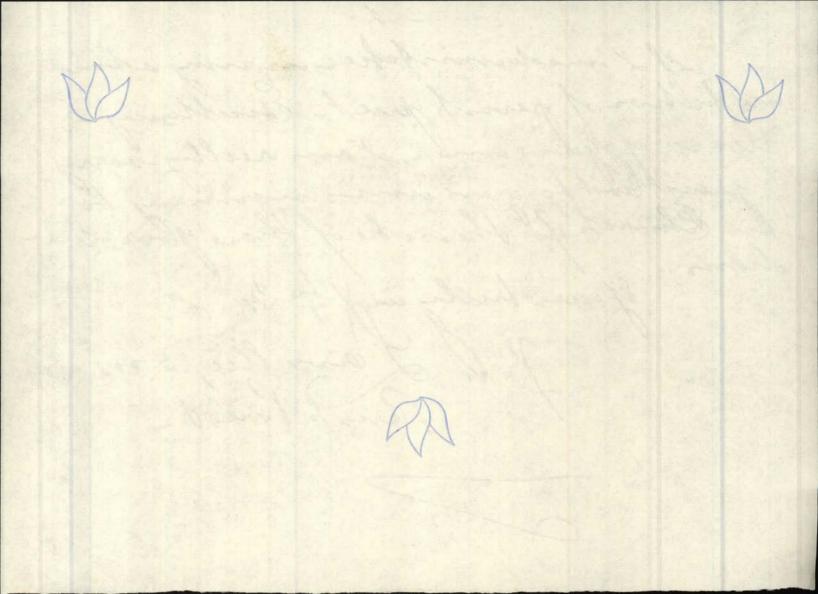


Blood R. C. Indian School Under Direction of The Oblate Fathers Joseph 15, 1962 His Excellency Bishof Fir P. Cerroll Jour Excellency,

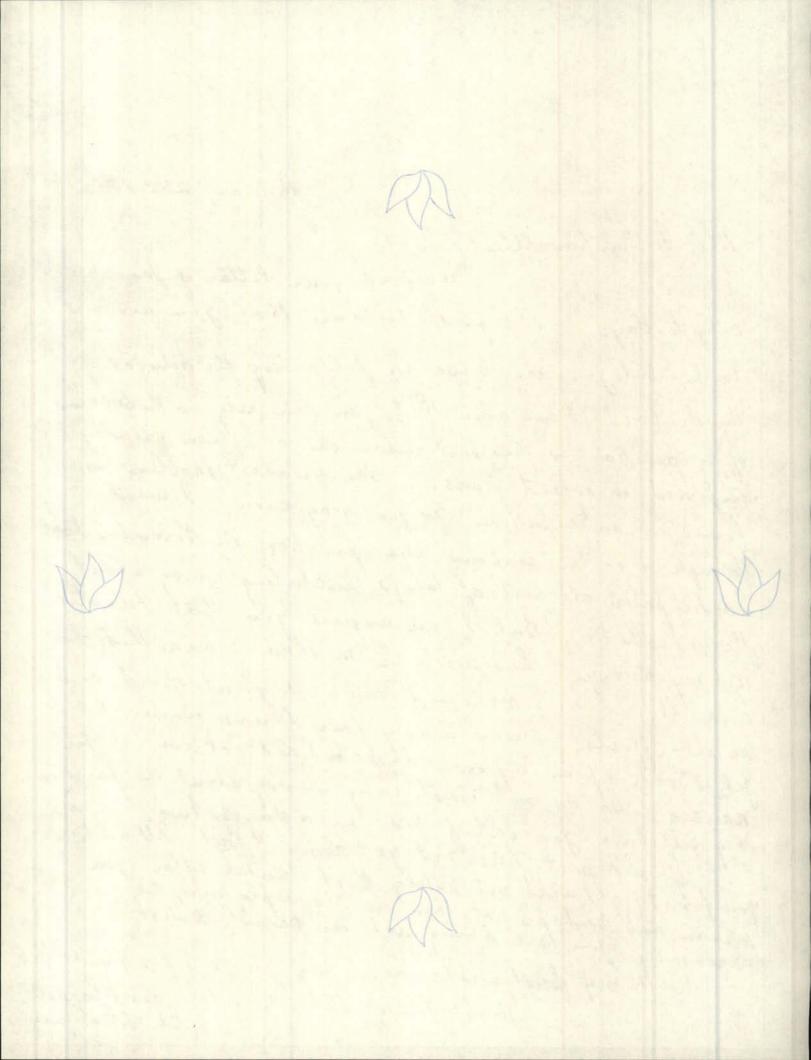
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operation, for storie in the Ridney thin the very near future - in Edmonton General took fel I went there de towerk and Doctor Gunte Examined my Xormy's and jave in the westert Learne Sack Adre to pill a little order to work and dinish my funnel report that am sending to you show. I have la few couples I would like to imerry before & law. Bill I don't know when I deside to so for the face tion. I hope it will be a sneed of the the face the file of sight send one back here to work for the se the diagram there is much I would fike to fate to face the spring to feave. I know that to the side franks they in my absence they in the server, place



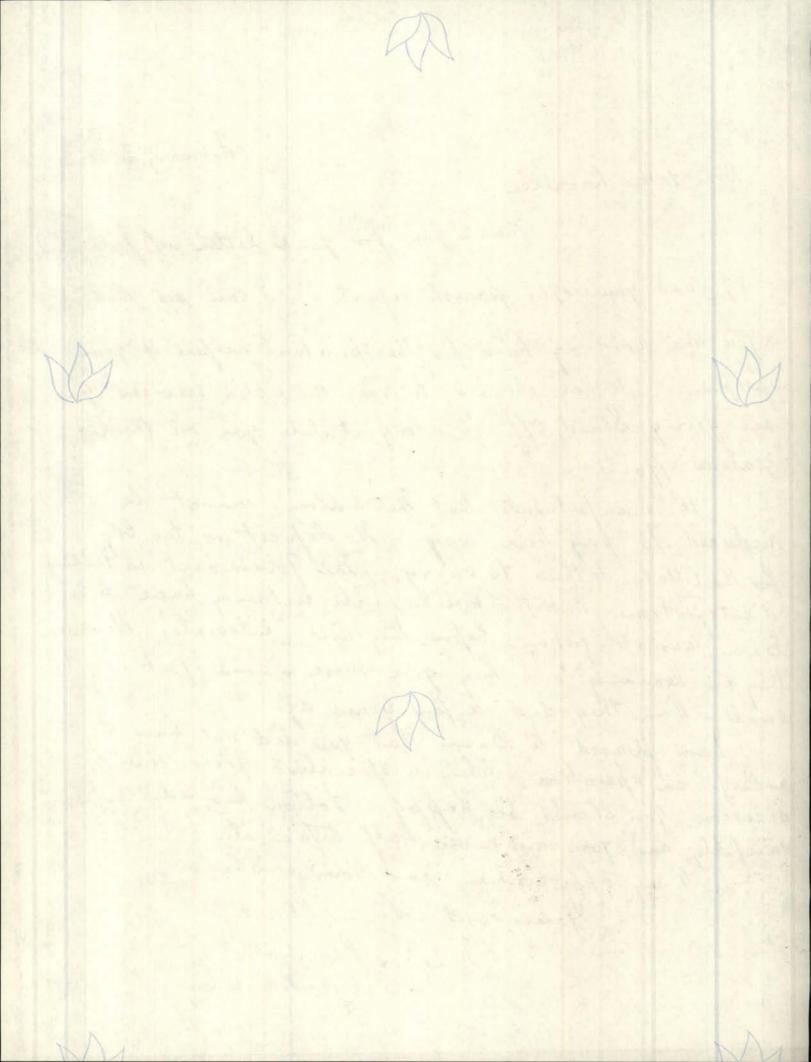
If I medinistake in ung almi mistration of perish priet - Excellency please folderme - Lam reelly sorry. I pray bod to give une sion any to his Church for the sake of those your don your hady ing to m. s. 7. a. Lavalle on 2 Terish lines



January 234 1982 Dear Fother Kavallie: only to-day. I regret to be an that you are not well, but you are wise in following the advice of the doctor. I am oure that you ran rely on the success The speration as this particular one has been greatly simproved in recent years. The greatest problem is found in anticipation. as you may know I went Mough a rather serious eye operation in November has Santicipated all sorts of things, including warry about the anasthetic But I can assure you that I wasted all my worry. This modern me thed of anas the ties a readle in one's arm - works with great speed, and no ill- : If ets. I was nearly four hours under it Jet I woke if in my own bed and did not ever suffer and mausea. So do not waste any wormy about the speciation They will have you out of bed in a day or two. But Ithough your report has not yet come. But Ithough you for it. I will not reply to it would may be not they are no reply may be return, and perhaps not they are no reply may be weersary. Jon one doing well as parish priest weersary. les the my pest wishes and my prayers for your welfer Your cordially in Chart & francis Charroll Bb of Basigary



Jebruary 3, 1962 Dear Father Lavallee: -Thank you for your letter of falling 29 and your 1961 parish reports. I can see that You are working hard for the spiritual welfare of pour beopher. I am pleased to see the extra services you are giving Stand off. I congratulate you on these zealous efforts. induced to pay their way. He deficit is too by for the Ollate to thees to carry. The government is talling of integration. But the hidians will certainly have to learn this obligation before they will "integrate. However they are learning and they give more - even fit is I small - thom they did a few years ago. law pleased to learn that you did not have to worker a specialist gives that de cession, you should be happy tollow his advice carefully, and you may never half to face it. with my appreciation and good wisher, your cordially in Christ. + Trancis P. Carroll Bishep of balgary



Rev. J.A. Lavallee, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Futher Lavallee, O.M.I.,

of Feb. 5th.

The Bishop has asked me to answer your letter

He grants you faculties to absolve Mrs. ? from fermal apestace. You must take her Profession of Faith before two witnesses and impose a suitable penance on her.

With kind regards, Sincerely yours in Christ,

Chancellor

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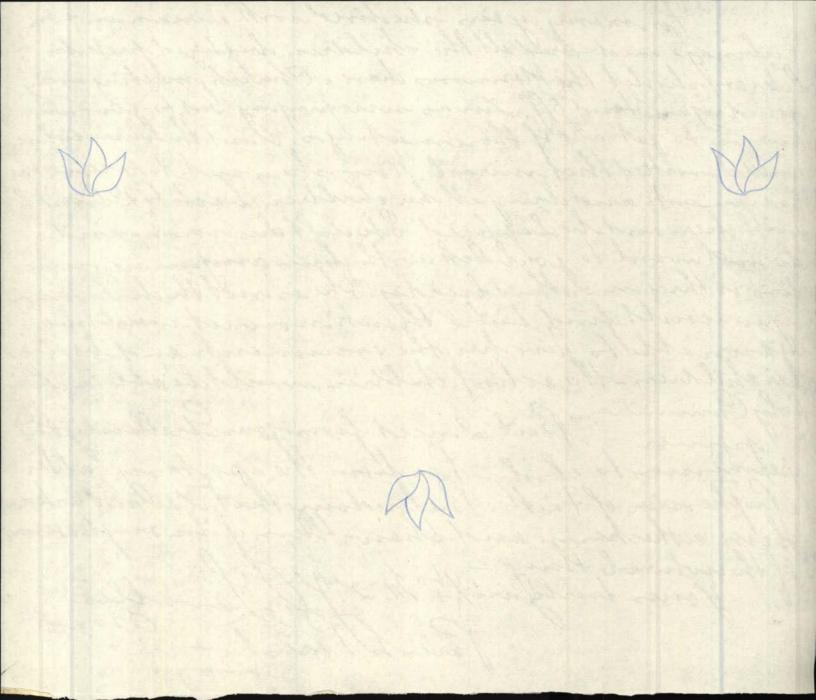
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THE CHARGE LIVE

Tehnany 5- 1962 . -Blood R. C. Indian School Under Direction of The Oblate Fathers His Excellency Bishop F. P. Carroll Cilyery - Alberte -Your Excellency, Lam sending to upon \$87.56 for Chicking the and \$41. or fullence of Bethele Lotal: \$ 138.81 Us you know, I am still painfull once in while on account of stone in my kidneys. The Dorser tolline the operation was not urgent. I don't know when I will go egain for thet. In the mean time I trying let to do bry book just the same and offer those pains for the oake of the bouts Lamin cherk on the Blood theen More, I have a deely who is working here and Wary and brought all his chiloting to school there from Stand off The wastrery sick for a while I wigited his every day the and e rosaly. The was then devided to come back to church

40 der silla for many years she dived with a man in enentings and dred all the children befored prote tant Leter on she clet the Mormons have a Church meeting ever sundayin Stand off. Lives sure projing God to give me ways to get nit of those meetings. and the investigen model worked that miracle, How she want to receive the Egenaments and bring all her children back to Chresch with ther and be happined. Theleft the man- and do not went to solback with them anymore since Live or three months already. The is not the best woman you could find but I think now it would be deasonable to give her the socraments and before her children - the school children would be able to neces Holy Communian But I meet from The aportary of a Insphersion of frith. Is efore doing that I want to kerch thein exteching and show then file sing to some Thurhowle thing - to be I favaller farish I med -



Rev. J.A. Lavalles, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Lavallee:

In reply to your letter of Pebruary 13th, it is not necessary to re-parry a converted husband and wife who were legitimately married according to the laws of the country before their conversion, at least, for this reason only. Canon 1099 #2, declares that "that non-Catholic whether baptized or not, if they marry among themselves are not bound to the Catholic Form".

Rowever this does not mean that the legal marriage of two converts, entered into before their conversion, does not have to be investigated. The Church has none impediments different from those required by civil law. Were the two converts free to marry at the time of their legal marriage? Had either one been married before? Are they related to each other by a consanguinity? etc. If impediments are found, these have to be settled before they are received into the church. You can understand that serious difficulties would arise if either convert was still bound by the bond of a marriage carlies than the legal one which they have informed you. Sometimes whele marriage processes are necessary before receiving married converts into the Church.

However if there were no impediments nullifying their legal marriage, it is not necessary to re-marry them. And you do not need a dispensation from banes.

Some converts look for a ceremony regarding their marriages. Hence some pastors, after explaining to them that their marriage is valid, read the "Preces recitandae extra Missam super conjuges", from the Ritual in its Appendix "De Matrimonio" for which Faculty XIV of the Diocesan Faculties is granted. (See also p. 22 of Faculty Booklet). These prayers are not the Nuptial Blessing extra Missam (N. 1) but the Preces super conjuges" (No.11) of the Ritual Appendix. However there is no obligation to read these prayers if thelegal marriage was valid.

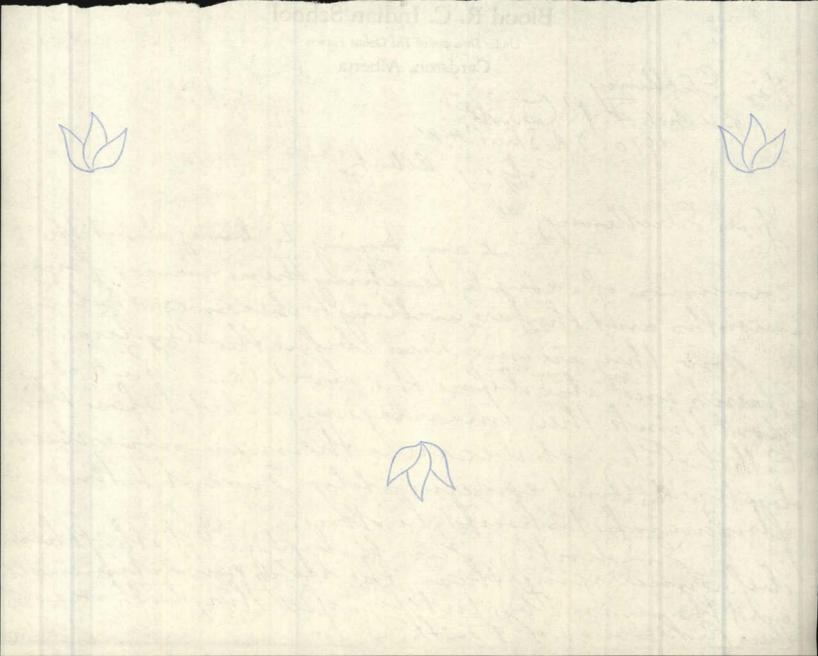
With sincore regards,

Yours cordially in Christ,

Bishop of Calgary

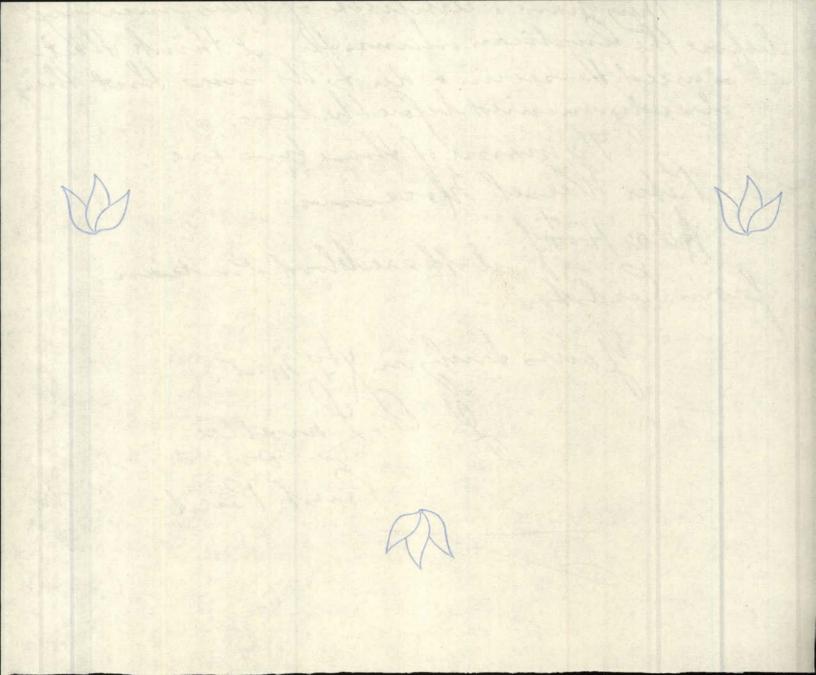
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Blood R. C. Indian School
Under Direction of The Oblate Fathers His Excellency Carroll Field. 13, 1962
Bishop F. P. Carroll M. W.
910-7 A. Shuf M. W.
Celyry, Elbert, Your Ehrellewry, I am trying to thing about the conversion of a couple teaching them since ofen months and they are willing to become atholics How, they are immercial before the anylican Church and also before the envillant I Sout I don't think their hurriage is welightefore the Entholic Church because the man never been deptized. Und consequentely I want to know for surewhat should be some. before merrying, them, the lidely conditionmelle Their Profession of Frish.



They have a certificate of their merriage before the long lican whim the I think thatie all I meed to see in order to the sure that they ere chready merried before the law. The mann of those two are Mileter Weesel Morrisin

Ada Hoof both are blood sindians
from Cerdston. yours druly in to he . J. C. Lavellie farish Pried the state of the s



June 7, 1983

Rev. M. Goutier, O.M.I., St. Jeseph's Reserve School, Cardston, Alberta.

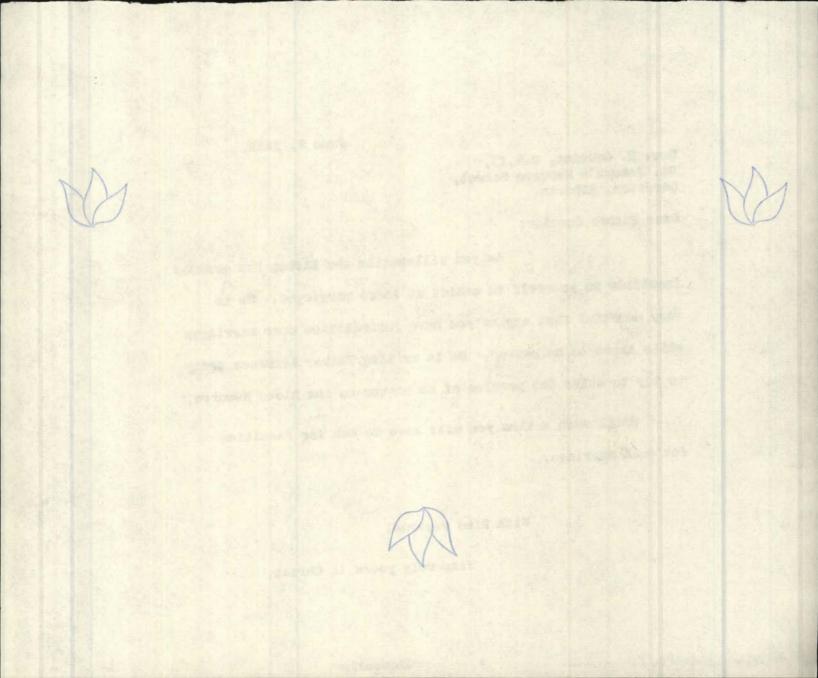
Dear Enther Contier:

As you will mostice the Sishop has granted faculties to yourself to essist at these marriages. He is very doubtful that any of you have jurisdiction over marriages while there is no pastor. He is writing Pather Lafrance today to try to solve the problem of no pastor on the Blood Reserve.

Until such a time you will have to ask for faculties for each marriage.

With kind regards.

Sincerely yours in Christ,



June 7, 1962

Very Rev. H. LaFrance, O.H.I., Provincial, 9810 - 110th St., Edmonton, Alberta.

Dear Father LaFrence:

As no one has been appointed paster are administrator for the Blood Reserve parish, I am somewhat disturbed shout the use of the marriage faculties in that parish. Valid assistance at marriage demands a parish priest or an administrator to whom the pastor's faculties are committed: Diocesan faculties for validity have been granted to disturbed appointed who uses them lightly with the presumed permission of the paster. But there is no paster to grant this permission. All other priests have to be specified for valid and light marriages by the paster or myself.

When dispensations are requested, I grant the faculty for validity to the priest who applies. But I have no information about marriages performed without dispensations.

This circumstance needs an immediate solution for the validity of the marriages which may be taking place on the Rederve. If a paster is not appointed soon, one of the priests should be presented to me as temperary administrator.

With sincere regards,

Yours cordially in Christ,

Bishop of Calmary

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June 10th, 1062.

Rev. Maurice Goutier, O.M.I., St. Mary's School, Cardston, Alberta.

Dear Father Goutier: -

Somewhat disturbed about the validity of marriages, in the Blood Reserve parish because it is without a pastor, I have consulted your Provincial. This letter appoints you as pastoral administrator of the Blood Reserve parish and grants you the faculties of parish priest, the appointment to take effect immediately.

In due course, you will be appointed paster when I can carry out the canonical requirements. In the meantime, however, you have pasteral charge.

With sincere wishes for your success.

Yours cordially in Christ,

Bishop of Calgary

June 10th, 1962.

Very Rev. M. Lafrance, O.M.1., Previncial, 9916 - 110th St., Edmonton, Alberta.

Dear Father Lafrance: -

Thank you for your very prompt reply to my letter regarding Cardston. I am quite willing to accept Father Goutier and appoint him as paster of the Blood Reserve. I am also willing to accept Father Joseph Joly as his assistant, and will grant him the faculties of the diocese on his arrival.

This will straighten out the marriage problem, and also, give the parish a parish priest, which it needs.

It is not uncommon for the paster to be distinct from the Superior or principal. With due respect to the Visiter's opinion, the principal or superior has enough on his mind without also burdening him with the care of souls.

Thanking you for your oc-operation and with sincere regards,

Yours cordially in Christ,

Bishop of Calgary

or restain orten or P and the horizon tak and the world were the foreign depend the terms of a strangenia on a Common make Standoff Indian Pay School, Standoff, Alberta. June 12, 1962.

Most Reverend Francis P. Carroll, Bishop of Valgary, CALGARY, Alberta.

Your Excellency:

Re: Religion Texts for Stanfoff School

In attempting to follow the diocesan catechetical program in the best possible manner, we have tried to obtain the "Fatth and Freedom" series as please note the attached enclosure. This series, which follows the Baltimore catechism, includes teaching outlines, illustrations. Bible stories, stories of the saints, tests, and sch. These aids should make the teaching of religion much easier for the lay teacher and more appealing to the children.

The enclosure is actually a refusal by Indian Affairs, Ottawa to supply my request. I feel that a letter from Your Grace supporting my position might just them a change of heart. The note included on my form shows the reasons why I requested the new series. If your Grace approves of my action and reasons, I am sure you can find a few potent reasons of your own. There willibe no expenses added to the parents, or parish since Indian Affairs will foot the bill. I am quite willing to submit your letter along with the enclosure to Mr. Brown, our superintendent. who will forward them to Ottawa.

However, should Your Grace feel that we should accept the present decision of Indian Affairs, I will be only toglad to forward a new request for the Baltemores as per your program.

Yours sincerely, Meil

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PROVINCIAL ARCHIVES
OF ALBERTA

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ST. ANN'S RECTORY 830 - 21ST AVENUE S.E. CALGARY, ALBERTA

TELEPHONE 273-5736

June 18th, 1962.

Most Rev. Francis P. Carroll, D.D., Bishop of Calgary, 910 7a St. N.W., Calgary.

Your Excellency:-

Certainly the zeal of Mr. McNeil's teaching efforts are to be admired, but I am not so sure that this is true of his judgme. The need of reference books for teaching is most necessary and the ones he has obtained appear to be good. But I can see no reason why each child should have a reference text. They have more than they can handle with the text that they are using. I have confirmed this opinion with the principal of St. Ann's, who says that pupils of that age level would only be confused by the use of a reference book.

I think the reply of the department is a reasonable one. They are prepared to supply the teachers with the texts as reference books. Surely he can return the remaining books, since they were only ordered in April and they likely have not been used.

With best wishes,

Respectfully yours in Christ,

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Dear Mr. McNeil:-

I have received your recent letter regarding the requisition of the "Faith & Freedom" religion text, which the Indian Department has refused to accept. It is not surprising, because the extent of the request is a substantial one, and would be rejected even by our Catholic Separate School Boards, should an individual teacher make a similar request.

I am wondering how advantageous it is for the children of the earlier grades to have reference books. Their use would tend to confuse the yet undeveloped minds. I can see the worth of having teachers use this material as teaching aids.

Perhaps you could again requisition the Dept. for the text in sufficient numbers for the teachers and return the remainder to Palm Publishers.

You are to be congratulated on your zealous efforts in teaching the children and God will bless you for them.

June 19, 1962

Mr. J.F. McHeil, Indian Day School, Standoff, Alberta.

Doar Mr. McNeil:

Following my note of a few days ago, I made the enquiries regarding your letter of June 13th and the requisition of the "Faith and Freedom"

I learn that it is not surprising that the Indian Department refused the acquisition, because the extent of the request is a substantial one. I learned also that our Catholic Separate Schools would refuse a similar requisition, when made for all the children. The books are reference books and supplementary to the prescribed catechisms. They are excellent books for the teachers to use as material and teaching aids.

The question was also raised regarding the advantage of placing these reference books with the children of earlier grades. Would they help or tend to confuse their undeveloped minds? I was told that the children have more than they can handle with the prescribed texts.

Perhaps, therefore, it would not be prudent for me to write the Department and attempt to force the issue. I would not like to prevent or hinder the requisition of the prescribed texts. You might again requisition the Department for a sufficient number of these books for the teacher's aids; and if Palm Press has already delivered the books, the remainder could be returned.

Despite this decision, I congratulate and thank you on your scalous efforts in making the teaching of religion as effective as possible. May God blogs your efforts for them. By providing the "Fatth and Freedom" books for the teachers, you will do much in improving catechetical teaching.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

District Red -spilling the same that do not " and I have been been party of the same to second many to the same t the contraction of the party of THE RESIDENCE OF THE PARTY OF T THE PARTY NAMED IN COLUMN learned Religion to Statement of participal leading outs appropriately land ordered from mile use malifred or arrived records. Such May help by Send and over and appoint the real real real arm in the beautiful backers beautiful by - word letter new and this allow the state Asserting of reality and to have a property and where the property that the state of many sales for a sales bed and a to be confidenced by and what doors he reinsendered them and not provided at his transfer. Springer (65) of the first and the contract of the Late , the is the contract on the course of the on dress on filts one emitted out the band interest one of the Courses Inches with a tree of To Reverend Maurice Goutier, O.M.I., Blood Reserve,

After fulfilling the requirements of Canon Law by seeking the advice of the Diecesan Consultors in the appointment of parish priests, the 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 Immoulate Conception Church, Blood Reserve and its mission churches of St. Catherine at Stand Off, St. Francis Kavier near Glenwood, and Immoulate Heart near Cardston, with its care of souls, granting you the necessary rights and faculties as parish priest of these churches in accordance with the sacred canons and our diecesan statutes.

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

Bishop of Calgary

Chanceller

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

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Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve
Cardston - Alberta Aug. 9, 1962

His Ex. Bishop F. Carroll, Valgary, Alta.

Your Grace,

I wish to thank you sincerely for the trust you have put in my lands by appointing me parish priest of the Mood Reserve. May I beg a little thought in your precess, in your daily Mass if possible, so that I may discharge these daties in a manner fitted to the calling. I know I really don't deserve a responsibility such as that, but I will certainly do my utmost, in all obedience to you.

Enclosed, please find an application for dispensation of banns, for the same old reason we always have. Things don't seem to improve very Trickly in the group mentality around here. It's a bit depressing; however...

A point of discipline, now: In a case such as the above, where the non-catholic party following instructions refuses to accept the conditional Daptism that is in order, what degree of certainty with regards the validity of her own Anglican Baptism would be required to waive this conditional one? I understant the conditional Daptism is required, in cases such as these, to be absolutely sure of the validity of the Sacraments. But don't several theologians agree that most Anglican Daptisms would be valid... and therefore, if certainty could be obtained, we could omit the renewal. Would you have a word of advice on this point?

Sincerny y wars in Dordno et Domina,

RN

August 10th, 1962

Rev. M. Goutier, C.M.I., St. Mary's Reserve School, Cardston.

Dear Father Goutler:

Your letter addressed to the Bishop was received this morning. Enclosed is the dispensation from banns requested.

In regard to the validity or non-validity of Anglican baptism, you cannot give a blanket opinion. Each one must be judged individually. Canon Law demans that the matter, form and intention be correct to ensure valid baptism. Therefore you must ascertain whether the matter (water) was used and used properly; then determine whether the form used was correct (I baptise thee in the name of, etc.) and whether the intention of the minister was according to the intention of the Church. If you can judge these to be correct, you need not re-baptise. But in most cases, this is an impossible task to prove and therefore the common practice of conditional baptism. It is a pasteral matter which you must solve for your own conscience.

With kind regards,

Sincerely in Christ,

Chancellor

VCC. OF ALBERTA PROVINCIAL ARCHIVES



Blood R. C. Indian School

Under Direction of The Oblate Fathers

Cardston, Alberta Sept. 26, 1962

Chancery Office, Calgary, filta.

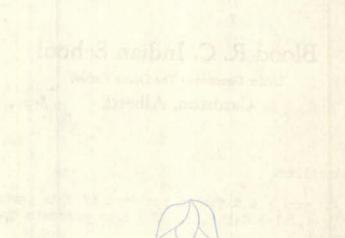
To the Reverend Chanceller.

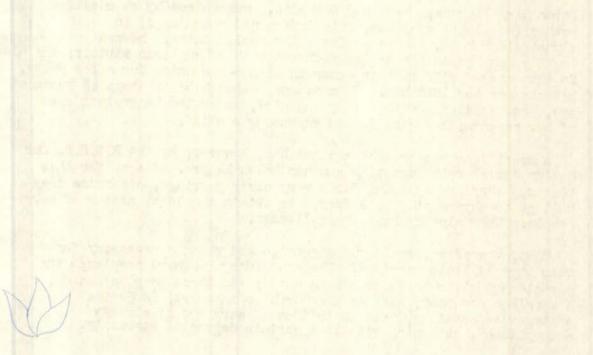
Peter Many Fingers, a Catholic resident of this parish, wishes to marry Rita Crying Head, also Catholic. The case presents the following difficulties, however:

- * Rita Crying Head, Baptized Catholic, a regular communicant, confirmed, is however only 13 years old.
- * Peter Many Fingers, baptized Catholic, was raised by an adoptive nother (not legal adoption, only Indian understanding!) in a protestent home, and a protestant school. Later, he was legally married in the Anglican church with an anglican partner; she died He then stayed with another woman in common-law union for a few years, but she now has left him. This summer, though he is about he years of age, he was diving with this young girl, under the benevolent eyes of her parents; the girl is now expecting a child.

A court case was brought against him, however, by the R.C.M.P. for having sexual relations with a minor below 14 yrs. of age. For this reason, they are applying for a very early marriage, otherwise they will go to anyone at all, I fear, to obtain the legal status of married people. They already have their licence.

What, therefore, would you suggest, and what is necessary for validity and light narriage? These are very backward peoples; the parents are quite in favor of the union; in these peoples' minds, a marriage ceremony, whether in church or in court, is just a whiteman's formality, and their idea of marriage is already accomplished, bringing with it a certain degree of stability.









ils sive in docendo

- Does the girl require a dispensation for

- Would Beter require a dispensation of rather an absolution from censure because of his first marriage, or was it not valid in the first place because, of his catholic baptism?

- If and the difficulties can be ironed out with the information I have just given, please do so. But if any special forms should be filled in when requesting these dispensations or absolution, please send to some in stock quantity, because I've found none here.

I would certainly appreciate an answer to these question marks at your earliest possible convenience. In the meshaine, I will appear in court on their behalf, I will try to obtain a remand; and then spend same time every day instructing them in the true meaning of a Christian marriage. But the raw material is very poor

Sinceraly yours in Christ.

Coutier,

Deus avertat, iusiurandum violare ausus fuerit illico deferatur." (Motu Proprio "Sacrorum

juramentum coram loci Or-a Sede Apostolica probatam, rofessionem fidei et secundum formulam

sacrae theologiae, juris canonici et

onatores antequam facultate donentur

× Prop. Pii PP. ordinem subdiaconatus. et Motu

ECCLESIAE ORDINANDI SUNT. PROMISSIO

promotus fuero,

THE RESERVE OF THE PARTY OF THE

September 27, 1968

Rev. M. Goutier, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Goutlers

Your case of Peter Many Fingers and Rita Crying Head was received this morning.

Canon 1067 states that the age for a woman to validly contract marriage is 14. I have never heard of a dispensation ever being granted to perform a marriage before 14 years of age. The Bishop does not have such a faculty.

In extreme cases the Apostolic Delegate apparently has the faculty to dispense for very serious causes and only when the necessary discretion and mental development is present in the underaged party. One author whom we consulted, viz. Owen Clorin, S.J., stated that this dispensation is rarely granted by the Church.

In this case you present the above serious reason and mental development is rather doubtful. Further with a match of a 13 year old with a 42 year old man who has already gone through two woman, I hardly could imagine the Apostolic Delegate giving any favorable consideration to the case.

Also even if this dispensation could be obtained you still may have trouble with Peter's common law union. It could possibly have constituted a valid marriage. However I wont go auto this as I den't think it will be necessary.

Sincerely yours in Christ,

Chancellor

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Blood R. C. Indian School

Under Direction of The Oblate Fathers

Blood Indian Reserve

Cardston - Alberta

Sept. 26, 1962

Reverend Chancellor,

On October 8, we are planning an anniversary celebration for one Golden Wedding Anniversary and five Silver Weddings at the same time, combined with a general gathering of the parish. For that occasion, may I request the remission for an evening Mass. In that way, if we plan a supper and meeting to follow immediately, we will certainly reach many more of the faithful.

At the same occasion, I would like to petition a Papal Blessing, if it were at all possible, from our Holy Father for Mr. and Mrs. Aloysius Crop-Eared Wolf celebrating their fiftieth anniversary. I understand there is hardly enough time left to obtain it before the 8 th of next month, but please advise as to what I must be as to obtain it.

Another position: In the case of a granted dispensation, such as for a disp. of marriage but s or of some other impediment, would we have to ask for a reneral of the dispensation if the marriage were not held for quite some period of time, due to unpredictable circumstances, or does the despensation retain its validity indefinitely? - If there be any time limit, what is it?

With regards any publications, pastoral letters or disciplinary letters from the Pishop or Chancery office to the priests of the diocese, is there any serious difficulty involved preventing us from each receiving a separate copy. True, we're in the same house, but we each have a different church to care for on sundays... And if these circulars or pastorals are meant for the people or for the priests, why can't we have enough to go around. We've already mentioned this on about three occasions, but have never received an answer about it. Until this year, in fact, I've hardly ever received my of these circulars for sysolf at all.

Real-cord, please find potitions for dispensations of merriage beams combined with a full statement of the case concerned, is cluding request for absolution from censure. I will give particulars inasmuch as I have been able to ascertain them; please help me trace a pattern of action accordingly.

Very sincerely yours in Et. and 1. I.,

My Goutier, O.M.I.

PROVINCIAL ARCHIVES
OF ALBERTA
CO. 130

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September 27, 1962

Rev. M. Goutier, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Goutier:

Your letter of September 26th was received this morning. I did not appreciate the sareastic tone of your letter. My first impulse was to throw it into the waste-paper basket, but charity prevailed.

In answer to your questions:-

- 1. An Evening Mess CANNOT be granted to sdorn an occasion.

 Therefore it is impossible to grante the request you seek for an Evening Mass on the occasion of the Golden and Silver Jubildes.
- 2. A Papal Blessing can be obtained through here. I am willing to send for it. The usual stipend for such a blessing is \$15.00. The cost goes to the Sasters who make up the scroll. If you send the money towns, I will then send it to Rome where the blessing is sought. It takes a month to get an answer.
- 8. A dispensation for mixed marriages expires after six months. Through oversight this stamped information may have been emitted from the dispensation you received.
- 4. It has always been the practice to send one copy of circular letters to each religious house. It was understood that in religious houses these letters were either passed around or put on the bulletin board. However if your house is different we shall try to sand each of you a copy. Further, in a parish, these letters are to be filed and left in the parish. They are not personal letters, but letters of information to be used in the parish.

Sincerely in Christ.

Chanceller

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Blood R. C. Indian School

Under Direction of The Oblate Fathers

Cardston, Alberta

Nov. 12. 1962

Chancery Office, Calgary, Alta.

Dear Father Vornbrock,

Many thanks for the blank forms and for the dispensations granted.

Sorry that overlooked signing the check. Enclosed please find same,
which includes \$10.00 for Papal Charities and \$32.71 for Prepagation of Faith.

Enclosed also, please find \$35.00 for Catholic Charities. A note from you said that it was a balance due; I didn't know there was a set quotation... didn't find a file on it. If you had the time, would you please set me straight on this one. How is it determined? This amount is above the total of our collection for that sunday!

Would you please jot down or refer me to the diocesan regulations with regards Cathedraticum at the same time. I haven't found any file on that either.

M. Goutier, O.M.I.

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November 14th, 1962.

Rev. M. Goutier, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Goutier:-

Your letter along with the chaques were received this morning.

In regard to Catholic Charities, each parish is assessed a certain amount based on a percentage of its Ordinary Revenue in the preceding year. The Collection which the parish takes up is to help the parish raise this quota. If the Collection is not sufficient the parish must add the balance to bring it up to its quota. Most parishes find that the Collection will raise the required sum if it is pushed.

Cathedraticum is 10% of all Ordinary Revenue gathered in a parish for a given year. Ordinary Revenue is made up of the Sunday Collection, etc.

You will see how this works when you make up the financial statement at the end of the year.

Sincerely yours in Christ,

Chanceller

PROVINCIAL ARCHIVES
OF ALBERTA
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ET M.I.

Blood R. C. Indian School

Under Direction of The Oblate Fathers
Cardston, Alberta

His Ex. F. Carroll, Bishop of Calgary. Dec. 3, 1962

Your Excellency.

Since Father Lavallée's passing away, we have been very poorly supplied with Mass intentions. He always had so many friends and relatives from Eastern Canada writing to him, asking him for prayers, entrusting their intentions to him and to us all, through him, that he kept us pretty well afleat. I'm sure you know how these older catholic groups in the eastern parishes are more generous in that way, more conscious of their duties. At the present, however, with four of us westerners, things are different. Our own people seem to be increasing their contributions and Mass requests, especially on special occasions such as marriages or death, but they are still far from keeping up to the pace of four Masses every morning. For that reason, I am turning to you once again, Your Grace, offering to help with Mass intentions from any of your priests of for your own personal intentions. In that way, we might be able to help out some of your pastors, and it would certainly help us at the same time.

At this same occasion, may I ask your advice on conducting marriages during closed time. I have one coming up shortly, and as it is the first such case that is referred to me personnally, I wish to ask you about it. The couple, as so many others on our Reserve, are already living together. The pastors' stand in such cases has sometimes been the following: we usually have so much trouble bringing our younb people to a more christian view of marriage that when they are meady, or when they show a sincere desire of straightening out an unholy situation, we prefer to perform the ceremony as soon as possible, requesting whatever permissions may be necessary. The above are Herbert Many Fingers and Mary Rose Mills for whom I have already petitioned a dispensation of banns

Blood P. C. Indian School

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from the chancery. If you feel the case in point would justify it, I hereby wish to ask the permission to give the solemn Muptial Blessing to this couple.

Hoping that your trip to the Holy City was a pleasant, enrighing experience even though it had to be cut short, I wish to recommend myself and my people to your daily Mass, the prayer of our leader, and sincerely remain

Yours in Christ and M. I.,

M. Coutier, O.M.I.

January 15, 1963

LINE TO LOUIS LOVEN TO MEX

Rev. Joseph Joly, O.M.I., St. Mary's Reserve School, Cardston, Alberta.

Door Father Joly:

Enclosed is a chemic of \$150.00, which represents the amount which Bishop Carroll wishes to return to the parish from the Cathedraticum which was received today.

With kind regards,

Sincerely yours in Christ,

Segretery

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ET M.I.

Blood R. C. Indian School

Under Direction of The Oblate Fathers

Cardston, Alberta

Man. 31, 1963

His Ex. Francis P. Carroll, 910 - 7 A Street No. W., Calgary, Alberta.

Your Grace,

I must certainly be the worst letter-writer this side of the Rocky Mountains, but I'm pleased to enclose the completed (1) Spiritual report, (2) Financial report, and (3) the records of Baptisms, Marriages and Deaths during the past year. I've always been amazed at the efficiently of the Chancery Office when it comes to answering mail, but Isve never quite been able to emulate this quality. True, my reports were almost completed on Jan. 2, as I dated them, but then, there were a few details regarding number of our pupils attending outside schools which I could not verify until necovery from my last little bout with illness. I do hope my delay will not have put everyone ill at ease; I am glad to present it all today.

As you know, we are seriously planning the big occasion of Brother Fox's ordination, the first among our native Indian people. One of the requisites that is still lacking at the moment is a good Ceremonial, complete in all details. If I may do so without too much disturbance, may I ask you for a good reference in that line, possibly the same author that your own M. C. would be following... or even if there were a copy not being used...

Very sincerely yours in Jesus and Mary Immaculate,

M. Goutier, O.M.I.

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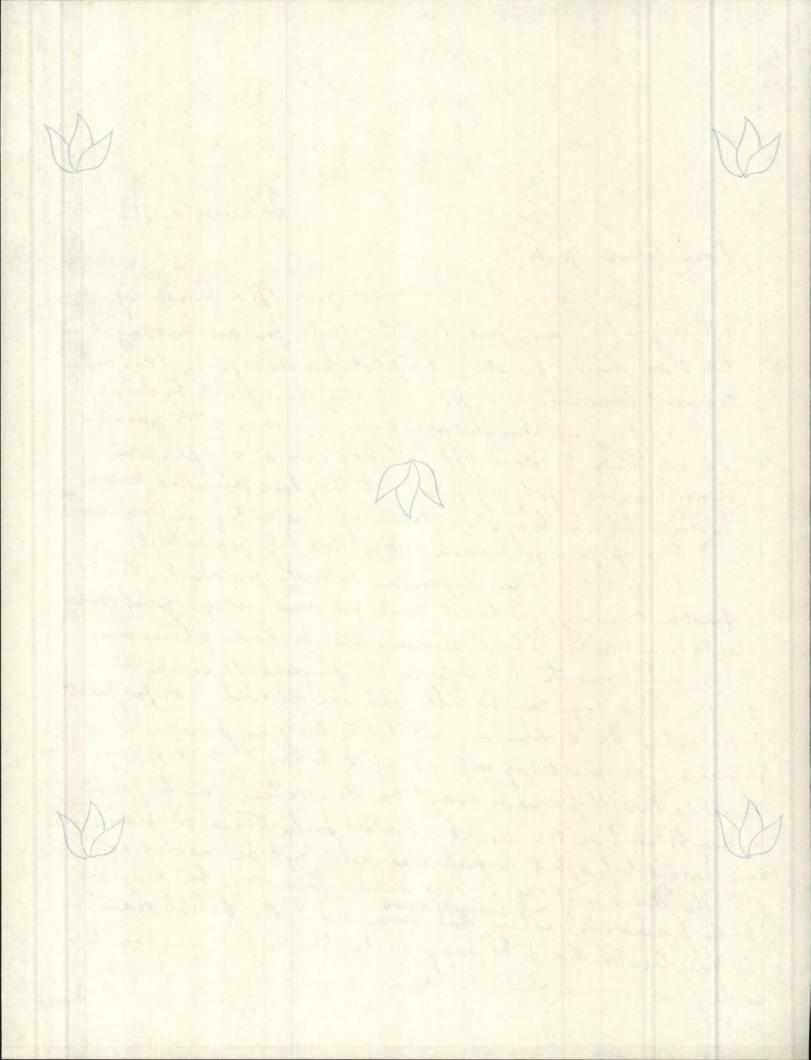
PROVINCIAL ARCHIVES
OF ALBERTA

.00A

February 4, 1963 Dear tather youtiers I have werived your 1962 parish reports I thank you for them and for the Efforts you are making to the blood Reserve parish. For first parish reports, I can only commend them and you for what they show you to be doing I note your remarks about the missions of the parish. I do not think the Stand Off Cotholics would accept your description - not judging from what they have submitted to me However I tame bong since to her up this with your francist Keep up your good work. May god help you with it. I have asked In the Stephenson to write you about the Ordination Ceremony. I do not think you need worry a great dealer about a ceremonical. Filler Stephenson will be Martin f beremonies and we will come to St. Mary's on the previous afternoon. a prochee of the bogs can be held after our arrival. Its for priest assistants. The archderon will likely be your province at or there superior . We will bring with as what to has to do and say . There Should be two chaplains to assist me their duties can be found in any Ordination ceremonial. I would prefer thave che plains who have served before but the preference need not be carried out.

The Mass will be a low those. There can be singing for the pocessional entry warm up to the detrul ceremony. Weni Creator Lord be sung at its time in the commony. But aside from this, they should be no singing or organ until the end of how. He tetary / by Saints can be reited, as the man

William William



should be a low boar. The vestments for the reduced and for messal should be white - the refor of the feast day of feb. 25°. To then the should be white you what to pre pour. And we will bring that us the bort field, and the other nequirements which you may not have the ordination of one priest is not very difficult. But it then the mode a very fine ceremony - and should be for this farticular ordination.

With sincere regards.

boith sincere regards.

Jours cordially in Christ.

Jours Cordially in Christ.

Biolog of Colgany

L.J.C. ET M.I.

Blood R. C. Indian School

Under Direction of The Oblate Fathers

Cardston, Alberta Feb. 5, 1963

His Excellency Francis P. Carroll, Bishop of Calgary, Calgary, Alberta.

Your Excellency,

Enclosed, pleasefind several applications for dispensations.

With regards an offering or tax in these cases, I wish to admit frankly that I do not know exactly what is expected of me. Neither Father Frappier or Lavallée told me anything about it, nor did I find any record in the files. I feel told me anything about it, nor did I find any record in the services required; it would only be proper to offer something every time, for the services required; it would only be proper to offer something every time, for the services required; it would only be proper to offer something every time, are already short of cash from parish funds... petitioners who, in most cases, are already short of cash for other very elementary things such as their own marriage licence, their ring, for other very elementary things such as their own marriage licence, their ring, dinner expenses, and sometimes even gas for their car... If possible, please advise as to what I should aim for in these cases.

On the 2h th of this month, our new priest will be saying His first Mass; the occasion, however, happens to fall on Quinquagesima Sunday. Would the Mass necessarily be that of the Sunday, in purple, or would be allowed to say a Mass in white? and which Proper?

With sincere regards, and prayer in J. & M. II.

M. Goutier, O.M.I.

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February 6th, 1963.

Rev. M. Goutier, C.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Goutier:-

Your letter along with several applications for dispensations were received. Just a little tip: whenever sending in dispensations or other chancery business, address the letter to the Chancery Office.

In regard to fees for dispensations, the usual stipends are: \$5.00 for dispensations for mined marriages, validations, etc. For banns: 3 Banns - \$5.00; 2 banns - \$3.00; 1 bann - \$1.06. This offering is to be received from the parties, not from the parish. If the parties are not able to pay the offering, them it is marked as "pro pauperis".

The rimines do not allow a vetive mass on a Sunday. Therefore, it is impossible to say a Mass in white for the First Mass. If you have Gold vestments, these can be used as gold takes the place of any color. The Mass, of course, remains that of the Sunday.

Enclosed are the various dispensations. No dispensation from banns are required when one party is not Catholic. No banns are to be published in such a case.

With kind regards.

Sincerely yours in Christ,

Chanceller

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L.J.C. ET M.I.

Blood R. C. Indian School

Under Direction of The Oblate Fathers
Cardston, Alberta

His Excellency Francis P. Carrell, Bishop of Calgary. June B, 1963

Your Grace,

As Father Lafrance, my Previncial, has no doubt informed you, I have been asked to double as paster in Brocket on a temperary basis, pending a new nomination. I think I was chosen mainly because we are able to spare a priest - at least for Sunday Masses and ordinary ministry - as long as Father Fex will be down on his holidays, iqe. Will the end of this month. After that, someone else will no doubt be found.

As far as I can see at the present, I am to be stationed in Brocket on a temporary basis only, still retaining my status in Cardston, along with my duties there. I am to stay in Brocket, but will be commuting back and forth quite frequently, to make sure of everything in both places. I was instructed that for marriages, both in Brocket and in Cardston, I was to make sure of the proper delegation in writing... i.e.-for Cardston, I would delegate one of the other priests; — for Brocket, I would contact the Chancery in each case. Please inform me, if I am not clear enough on some point. — I might ask, however, how things stand with regards emergency Confirmations. I know the score for the Blood Reserve; but the would be the priest with proper jurisdiction for the Brocket Reserve during this period? One of the hospital chaplains? or myself? — The same might be asked for the Masses Propopulo in Brocket? I feel I retain my obligation for the Bloods, but don't know about the Piegans.

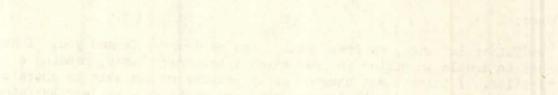
I hope the above questions don't sound too nebulous and give the impression that I'm already all mixed up... Really, I feel no qualms about my stay in Brocket and trust that everything will go quite nicely. I will certainly do my utmast to merit the trust you have shown in me when my interim appointed was suggested to you. Please remember all our Indians in your prayers today, just as we have been thinking of you and yours.

Ever yours, in Christ and Mary Immaculate, J

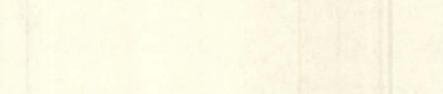
Blood R. C. indian school

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Rev. M. Goutier, O.MII., St. Mary's Reserve School, Cardston, Alberta.

Dear Father Goutier:

I have received your letter of June 4th. It understand from your Provincial that you are to supply at Brocket until more permanent transfers can be unde following your retreats. This does not alter your position as paster at the Blood Indian parish.

With regard to marriages in the Blood Indian parish, your faculties remain. Father Joly as curate has faculties to assist validly at marriages but requires for liceity your permission. (See Diocesan Faculty Index XII). All other priests must be delegated by yourself in writing for specified marriages.

Your question regarding the Brocket Hissa pro popule is answered by Canon 466 #2 - a paster is obliged to offer one Mass on the days appointed for all the people under his pasteral care, even when phatpasin one parish and administrator in another.

Regarding Confirmation for the dying. The Hely See on January 7th, 1956 refused to extend the faculty for the administration of Confirmation beyond that granted by the original decree of 1946. Hence in Canada generally (individual dioceses may have particular indults) only the parish priest can confirm in urgent circumstances within the confines of his parish. This means that you can fonfirm the dying in the Blood Indian parish but not in the Brocket parish. Until a pastor is appointed to Brocket, there is no one but a bishop who may administer Confirmation even to the dying. Hespital chaplains have no faculty in this diocese to confirm; where they have it by special indult, they may confirm only in the precincts of the hospital.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

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To Reverend Edouard Rheaume, 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 the Immaculate Conception, Blood Reserve and its mission churches, with its care of sould, granting you the necessary rights and faculties as parish priest of these churches 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 amnouncing 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 Modernian before my delegate, Rev. G. Fortier, O.M.I., at your convenience.

Bishop of Calgary

Chancellor

Given at Calgary this day of September, 1963



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en date & signed - John to Chancery office

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

(Subscribitur) Ex loco M. Maryo Cardelon Die _____ mensis & Cardelon A. D. 1863

Iuramentum rite coram nobis emissum testamur.

portier our! 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.
- 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.

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

Die 7 Mensis Octobris A. D. 1963

N. P. Anzaum I. Om. D.

PROFESSIONIS FIDEI ET IURISIURAND **FORMULA**

Procescripta la motu Proprio "Sacrorum Antistitum" Pii PP. X. die 1. mensis Sept. ar

Ego, N. N. _____BDOUARDUS RHEAUME, O.M.I.,

firma fide eredo et profiteor omnia et singula, quae continentur bolo Fidei, quo sancta Romana Ecclesia utitur, videlicet: Credo i Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium et invisibilium. Et in unum Dominum Iesum Christum, Filium I genitum. Et ex Patre natum ante omnia saecula. Deum de Deo, lu lumine, Deum verum de Deo vero. Genitum, non factum, consubsta Patri: per quem omnia facta sunt. Qui propter nos homines et nostram salutem descendit de caelis. Et incarnatus est de Spiritu ex Maria Virgine, et homo factus est. Crucifixus etiam pro noi Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, se Scripturas. Et ascendit in caelum sedet ad dexteram Patris. Et venturus est cum gloria iudicare vivos et mortuos; cuius regni finis. Et in Spiritum Sanctum, Dominum, et vivificantem; qui e Filioque procedit. Qui cum Patre et Filio simul adoratur et conglor qui locutus est per Prophetas. Et Unam, Sanctam, Catholicam et A cam Ecclesiam. Confiteor unum Baptisma in remissionem pecc Et exspecto resurrectionem mortuorum. Et vitam venturi saeculi Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem F observationes et constitutiones firmissime admitto et amplecte sacram Scripturam iuxta eum sensum, quem tenuit et tenet sanc Ecclesia, cuius est iudicare de vero sensu et interpretatione s Scripturarum, admitto; nec eam unquam, nisi iuxta unanimem co Patrum, accipiam et interpretabor. Profiteor quoque septem e et proprie Sacramenta novae Legis a Jesu Christo Domino nost tuta, atque ad salutem humani generis, licet non omnia singulis ne scilicet, Baptismum, Confirmationem, Eucharistiam, Poenitenti tremam Unctionem, Ordinem et Matrimonium: illaque gratiam et ex his Baptismum, Confirmationem et Ordinem sine sacrilegio non posse. Receptos quoque et approbatos Ecclesiae Catholicae supradictorum omnium Sacramentorum sollemni administration et admitto. Omnia et singula, quae de peccato originali et de just in sacrosancta Tridentina Synodo definita et declarata fuerunt, a et recipio. Profiteor pariter in Missa offerri Deo verum, proprius pitiatorium Sacrificium pro vivis et defunctis; atque in sa Eucharistiae sacramento essse vere, realiter et substantialiter Sanguinem una cum anima et divinitate Domini nostri Jesu Chri SHEETH 13 HOTE SHORESTORY

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ARCHIVES

Rev. E. Rheume, O.M.I. St. Mary's Reserve School Cardston, Alberta

Dear Father Rheaume: -

There is not much lesway granted me regarding the administration of solemn baptism in a private house. We are held to the common law, (Can. 776 #1,n.2) and the reply of the S. Geng. of Sacraments(1925), and concessions are very limited. The bishop may grant the permission "in an extraordinary case, when, in his conscientious discretion, there is a just and reasonable cause for solemn baptism in a private house". This means that the permission must be sought in each case, as is done when I am maked it for baptism in hespitals etc.— I cannot grant a general permission.

If the cases on the Reserve are not too frequent, perhaps the permission can be sought in each case. If this is too burdendome, the only other way allowed me is to grant the permission
"per modum actus", that is, for upwards of a half doesn cases,
when the faculty has to be requested again. I am willing to do this
provided there is a sufficiently grave reason which is judged
"ex conscientia." A great distance from the church would be such
a reason. But more deforment of the haptism on the part of the
parents who could bring the child to the church, would not be a
reason. In this latter case, such parents may not be sufficiently
interested to rear the child as a Catholic if they are not willing to do what is necessary to have it baptised.

The reason for the strictmens of the law were abuses which neglected the import of the parish haptismal font, the registration of the baptisms, the assurance of the Catholic reasing of the infant, and other regulations, some of which hind in compagence.

If then, you wish to see how this great "per medum actue" works out, you are free to try it. At the same time, the effort to cultivate the desire on the part of parents to have their children baptised in the church should be festered. If the newspapers can be accepted, it appears that the Council is providing a formula for baptism with Mass, which is contoring it more in the church.

With simeore regards,

Yours cordially in Christ

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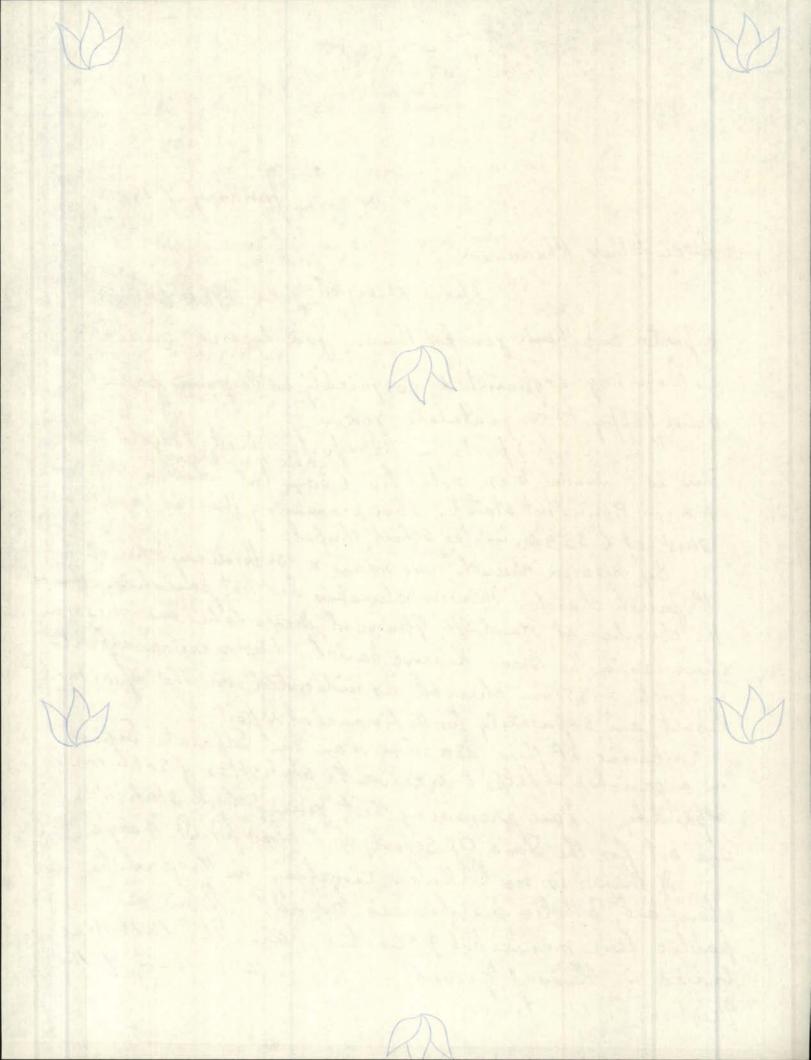
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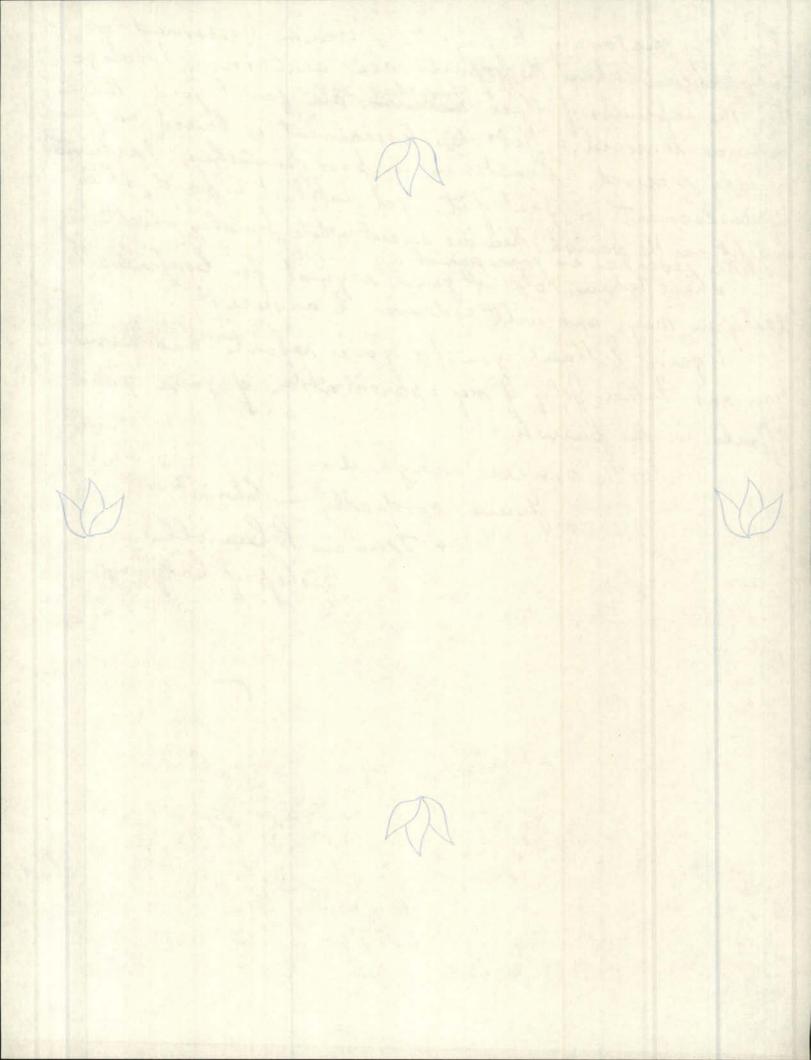
was not as a start of

January 9. 19 Dear Lother Rheaume: I have received your 1960 periods reports and hack you for them. Jou desurve credit Sam hoppy to congratulate you.

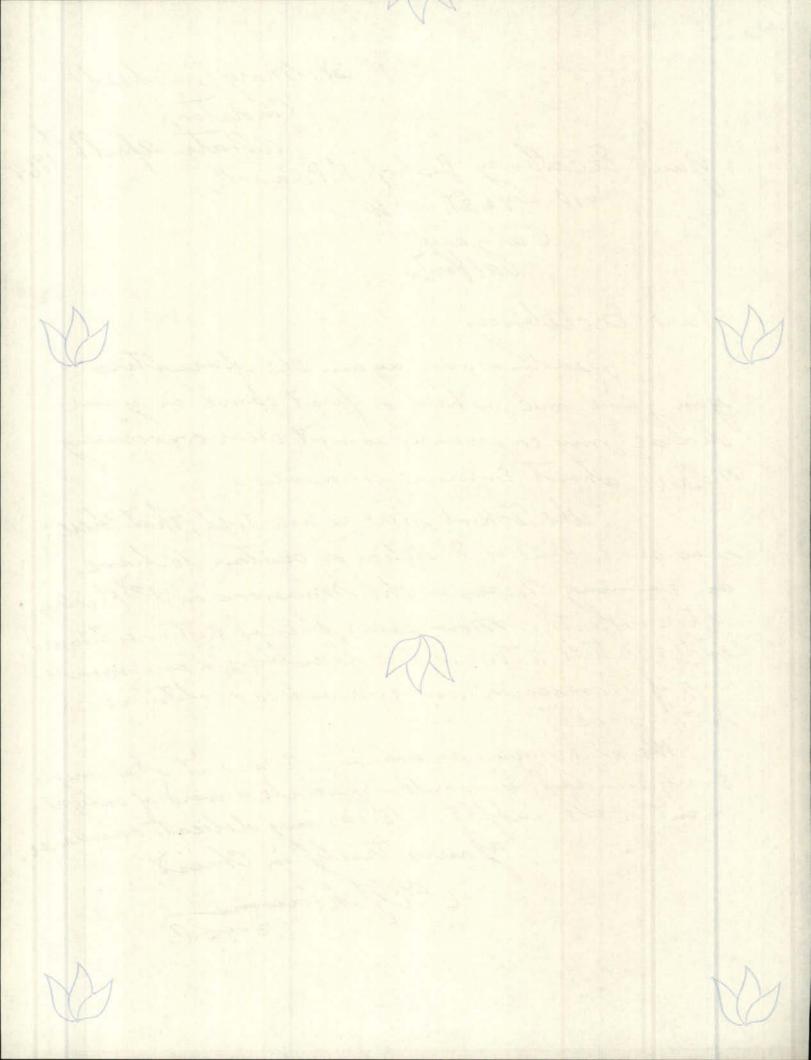
There are a few points in the reports which thould the there is a Sunday mass noted for 6.30 m but white the Man have a few paid. I am presuming this is a trace paid at 6.30 Am, in the school chapet. By Mission church, we mean a subsidiary charaction the parish church. Mission clurches are not purishes. Hence The churches at Stand Off, Glenwood, Moses Lake are mission churches in the Blood Reserve parish. We receive reports on each mission church, as indicated on the spiritual Report and separately for the financial report, Likewise of there as more than one Separate Selook in a parish, it helps to receive to shirther of Each one separately. I am presuming that your school statistics are not for the Stand off School but also for St Many's Where are to tholic parishioners buried? If in a public for municipal Jeemstery, are The Patholies buried in blessed ground? his is the maning of the questions on cemiteries.



It is enotomory to pay the Diceson Consessment of the haticum when the reports are sent in Invalige the expenses of these markets are far beyond the comme received. yet this assessment is based on fund already received. Sometimes in poor parishes, the turns to assessment or part dit. Get until it is paid, it is as letter as the parish. There are several white parishes which there as your parish. I have taken note of your request for bonfirms from larly in May, and will endoavor to answer it. again I Hank you for your reports and sesure you and taken Joly of my approclation of your good efforts in the parish regards. loth sincere Jours cordially in Christ, + Francis Rearroll
Bishop of Calgory A STATE OF THE PARTY OF THE PAR The same that the same of the same Who is a wife for the state of



St. mary 6 School, Your Excellency Bishop P. P. Canoll, april 1964
410 - 41 St., M. W.,
Calzary Calzary Calferta Your Eccellency, Geading over again the faculties you gave me when I first came in your diocese, my conscience is not clear concerning Mo. XVIII about Evening masses. It the School here I am told, that there was some kind of tradition or custom to have an Ensing Mass in the missions on 1st Hiday of the Month, Mow since this is not mentionned in the article # XVIII of the faculties, I am wonde. ring if Emission was ever asked or obtained to the Exect. We also have an evening Mass at St. Mary's Every Sunday. I would afficiate a word of enlightment on the suffet to clear my delicate conscince, four truly in Christ E. Théaums



Rev. E. Hheaume, C.M.I., St. Mary's Reserve School, Cardston, Alberta.

Dear Fither Theaume;

I have received your letter of April 6th. Diocesan faculty N. 18 does not grant evening Masses except on certain holy days of precept, Ash Weine day and the Tuesday of a Forty Hours. Permission has to be obtained for all other occasions.

Permission was granted for the First Fridays to the Blood Reserve parish on April 18, 1961. But there is no record of a permission for Sunday afternoon.

For Sunday there must be a reason of real necessity to enable a notable number of the Faithful to fulfill their Sunday obligation who could not do it otherwise. If there is such a necessity, kindly send your request to me and permission will be granted. For weak days, the spiritual welfare of a notable number is a sufficient reason. A notable number in both cases is about 20 people.

So far, it is impossible for a "tradition" to be established in this matter. Permission is necessary as the lawful hours of mass are still in the morning.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

REV. E. RHEAUME O.M.I. ST. MARY'S CARDSTON, - ALBERTA

April 13th. 1964

His Excellency Bishop Francis P. Carroll, 910 Seven A. Street, N.W., Calgary, Alberta.

Your Excellency,

This is to ask you permission to have one evening Mass on Sunday, at St. Mary's Cardston-during the School Year.

Reason : to enable a notable number of people-always more than 20 -to satisfy their Sunday obligation.

These Indian People would have to make two trips to Church-they are bringing their children back to school on Sunday evening-Some are living 20 -30 and up to 50 miles's distance.

Yours truly in Christ & M.I.

E. Rhéaume O.M.I.

April 15th, 1964

Rev. Edouard Rhenume, omi St. Mary's Reserve Cardston, Alberta

Dear Father Rheaume: -

This letter will inform you and grant you the Eishop's permission to have one evening Mass on Sunday, at St. Mary's in Cardston according to the circumstances which you outlined . in your request.

Sincerely in Christ,

John P. Kirley Chancellor

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BOX 729

CARDSTON, ALBERTA

April 28th. 10_64

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

Your Excellency,

This to ask you information and then permission if it is possible.

It is about a mixed marriage -Fr. Joly is preparing it.

- 1.- The couple is already living together.
- 2.- The wife is catholic.
- 3.-The husband is anglican by name but does not practice any religion.
- 4 .- They are related to Father Fox.

The Question -the bride would like to have Father Fox saying nuptial Mass at the ceremony. Would this be permissible ?

Yours truly

E.Rhéause U.M. I.

Rev. E. Rheaume, O.M.I., Blood Indian Reserve, Box 729, Cardston, Alberta.

Dear Father Rheaume:

In reply to your letter of April 28th Tather Fox may witness the mixed marriage provided, (1) he is given delegation by yourself as parish priest or by the Bishop (canon 1095 #2 and 1096) and (2) he has the authorization to witness marriages from the Province of Alberta. If he has not this, the chanceller should be asked in good time to obtain it for him. No Nuptial Mass may be celebrated for a mixed marriage (canon 1102 #2). If there is a good reason, however, the mixed marriage may take place in the Church. Of course, a dispensation from the impediment of mixed religion or disparity of cult must also be obtained from the Chancery.

Whether it is good pastoral practice for a priest to witness a mixed marriage of a relative is a debatable question. However this is something Father Fox ar yourself must decide.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

To Reverend Joseph Joly, O.M.I.:

Since the Church of the Immaculate Conception, Blood Reserve, and its mission churches of St. Catharine, Stand Off, St. Francis Xavier, Glenwood and Immaculate Heart of Mary, Moses Lake, have become vacant by the transfer of Rev. Edouard Rheaume, and since it is necessary for the good of souls that a parish priest be provided for these churches, with confidence in the recommendation of your superior and on his presentation, and after consulting our Diocesan Council, by this letter, I appoint you, until otherwise decreed by me to the above-named churches with their care of souls, granting you the necessary rights and faculties as pastor in accordance with canon law and our diocesan statutes.

Further I desire that this appointment become effective on July 30th and that you make the Profession of Faith and take the Oath against Modernism before the Very Reverend Dear of Blairmore at your earliest convenience.

Finally I exhort all whom it may concern to recognize you as parish priest of the Blood Reserve parish, and give you all necessary assistance.

Bishop of Calgary

Chancellor ad hoc

Dated at Calgary, the 25th day of July, 1964

If for any reason you are not publicly inducted, this letter grants you a dispensation therefrom.

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Levern Indian Day School Cardston , Alberta November 8 , 1964

His Excellency Bishop F.P. Carroll R.C. Bishop's Residence Calgary , Alberta

Your Excellency :

We cordially invite you to attend the Blessing and official opening of the new Levern Indian Day School , at Glenwood , Alberta , on Saturday , November 21 , at 3 P.M. This school is to be named after the renowned Oblate , Father Levern for his work among the Indian people .

We would be deeply honored if such a trip would be feasible in your itinery, and if such is possible we anticipate your affirmative reply.

Respectfully ,

Sylvia March

Sylvia Marsh , Principal .



flood Reserve

November 13, 1964

Miss Sylvia Marsh, Levern Indian Day School, Cardston, Alberta.

Dear Miss Marsh:

I have received today your letter of November Sth. I thank you for your kind invitation to attend the Blessing and Spening of the new school at Gleuwood. I regret that circumstances prevent me from being present.

However I send my sincere good wishes to the teachers and pupils, and to their parents for the success of this new school which should prove to be so helpful in fostering Christian education in their midst. And I gongratulate the school in being named in memory of the zealous Father Levern, whose great love for the Indian people over half a centumy deserves our grateful recognition.

With sincere regards,

Yours cordially in Christ,

Bishop of Calgary

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