

Father Constantine Scollen, Founder of the Calgary Mission

BY
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In the early summer of 1862 a young Irishman of twenty-one years set out from St. Boniface for the North-west mission of St. Albert. He was to be the first English-speaking Catholic missionary working west of St. Boniface; the founder of the first school at Fort Edmonton; a missionary who collaborated in the famous Cree dictionary and grammar and book of sermons; who founded the mission of Notre Dame de la Paix in what was later the Calgary diocese; at whose instigation the first building was erected on the site of Calgary, and who later built the first chapel in Calgary; who was a witness to Treaty Number Six with the Crees in 1876; who made a report on the Blackfeet preparatory to Treaty Number Seven with the Blackfeet, and later was a witness to this treaty in 1877; who founded the mission at Fort McLeod.

He was to spend twenty years in the country now known as Southern Alberta in what was undoubtedly one of the hardest missions, hot in summer and bitterly cold in winter, in an altitude of two thousand to four thousand feet, covering a territory close to three hundred miles square, travelling by ox-cart, dog-team and in his later years of luxury on a horse. His mission was among nomadic Indians so that he had to move continually in the camps of the Indians, living their life which at that time was repulsive in the extreme to the white man. Polygamy was always a tremendous obstacle to the conversion of the adults, and while the chiefs often were willing to accept the new teaching, the individuals found the difficulties attending it insurmountable. When he came there were fur trading posts and a few Indian missions in the North-west Territories, nothing more. When he left, still a young man of forty-six, the Canadian Pacific Railway had changed it from a land as remote and savage as central Africa to a country of ranches and farms and the everyday business of Canada.

Constantine Scollen was born in County Fermanagh¹, Ireland. When he was seventeen he was apparently sufficiently educated to be a teacher, and asked to enter the Congregation of the Oblates of Mary-Immaculate. Their Novitiate at that time was in Yorkshire, England, not far from the city of Leeds in a little town called Sicklinghall. The Novice house was called "Lys

¹ According to his niece, Mrs. Mary Fitzpatrick Quigley, Toronto.

Marie". He took the habit there on the fourteenth of August 1858 and made his first vows there on the fourteenth of August 1859 as a lay brother.

Meeting in 1860 to discuss their western missions, the two Oblate Bishops, Mgr. Taché and Mgr. Grandin, decided that lay brothers were necessary to relieve the pressure of work and that these should be English as far as possible. Englishmen were needed since many of the missions were near to Hudson Bay posts whose officers were English. In due course it was settled that two lay brothers from Ireland had been chosen, one of whom was Constantine Scollen. They came to Canada early in 1862 with Mgr. Taché, who was returning from a General Chapter in Europe, and Brother Scollen and Mgr. Taché arrived in St. Boniface on the twenty-sixth of May.

One wonders what drew him to a life that would be harsh, unsympathetic and lonely. It is possible that he had heard a good deal of Canada from his uncle, Mgr. Thomas L. Connolly, Archbishop of Halifax. However, one gathers from his later activities in the West that he must have been of an intensely active and adventurous nature to whom the wild life of hardship would be at once stimulating and necessary.

Shortly after the arrival in St. Boniface of Mgr. Taché and Brother Scollen, Father Lacombe came in from St. Albert near Fort Edmonton for the yearly provisions for his mission. He at once asked for a lay brother to take charge of the boys school planned for Fort Edmonton. There were many Catholic employees, mostly French Canadian, of the Hudson Bay Company at Fort Edmonton who wished that their children should receive a good education and that they should learn the language of the company managers.

The school, with about twenty children, was opened toward the end of September, 1862, in a log hut inside the Fort. It seems to have been immediately successful, for at the end of December Mr. Christie, the factor, warmly congratulated Brother Scollen.

Evidently he was a talented linguist, for at the Bishop's wish that he teach in French as well as English he quickly learned to speak and write it correctly. His later letters in French are written with style and ease. At the same time he studied Cree with equal success. The story is that he did his exercises on log shavings for lack of paper.

By April he was able to say that most of his pupils could read and write English. The factors and assistants of the surrounding forts began to send their children to Fort Edmonton, until at the end of 1864 there were thirty children and it was a tight fit in the tiny school building.

However, it was not long before his observation showed him that to be of any real value in this missionary country he should be a priest. He made his wishes known in 1865 when the Visitor to the Missions, the Reverend Father Vandenburghe, authorised Brother Scollen to study Latin with that end in view. His uncle, the Archbishop of Halifax, had promised him that he would take him in his diocese, but on the assurance of Father Vandenburghe

that he would be made a priest he took his final vows with the Oblates in August, 1865, as a scholastic.

It was the beginning of a difficult and trying period, for from 1865 until 1873 he was balked at every turn in his efforts to attain the holy priesthood. There was need for immediate assistance to the priests in the missions and his studies were constantly being placed on the shelf while he went on missions to the prairies. The harvest was great and the labourers few and the immediate need seemed always the greater.

In 1868 the Superior General told Mgr. Grandin that Brother Scollen's request to become a priest had been rejected. This after he had taken his final vows as a scholastic! By 1870 still no word had been received in answer to continued appeals. That year Father Lacombe wrote to Mgr. Taché in the following terms:

“ Truly, if there is anyone for whom an exception should be made it is for him ... I must say that the dear Brother (Scollen) continues to do so well and has won the high regard of Mgr. Grandin and of all the other Fathers. He has undergone some rough trials and has overcome them all to our great edification. More and more he has gained the respect of everybody, of the Metis and the Indians with whom he has had close relations. Mgr. has just told me again that he could not be more pleased and satisfied with this brother. All the Fathers of the Vicariate want his elevation to the priesthood”.

But one must remember that this was the time of the Franco-Prussian war and the imprisonment of the Pope and there was good reason for lack of attention to distant missions.

Finally in the spring of 1871 the vicarial council decided, that lacking any response from the superior general, they would put Brother Scollen at his studies again under Father Fourmond. But once again they were shelved while he spent the summer on the prairies on a mission with Father Lacombe and Father Doucet.

One might think that his winters might be more free for his studies, but when the school closed in 1868, because most of the families had been moved to other forts, he found that he was still not idle. That year Mgr. Grandin had brought a number of future missionaries back to St. Albert with him and Brother Scollen became their teacher of Cree and English as well as being the Bishop's secretary, not a light job since the good bishop was an inveterate correspondent; he was the bursar for the house, held catechism classes, French classes for some young people, and accompanied Father Bourguine regularly to Fort Edmonton on his parochial duties.

The summer and winter of 1869 he spent with Father Dupin, newly come from France and still ignorant of Cree, on a mission to the Cree Indians.

In 1870 he was on a prairie mission, and in the fall worked day and night with the Indians during the terrible smallpox epidemic of that year.

During the winter of 1870 he went with Father Lacombe to Rocky Mountain House, a Hudson Bay post, to compose a Cree dictionary and grammar and a book of sermons and gospels in Cree. They were accompanied by Alexis Cardinal, a Métis whose mother tongue was Cree. According to a letter by Father Lacombe they had "the pen in hand all day". The result of this enormous work was the Cree grammar and dictionary of fifteen thousand words published in 1873, and a volume of instructions published the same year. There is no acknowledgement of the part Brother Scollen took in this work, but tradition has it that it was equal with that of Father Lacombe and that the introduction to the grammar and dictionary was exclusively his as the style would lead one to believe; moreover, that the instructions are almost exclusively his. They are no doubt those he wrote for Father Dupin during the summer and winter of 1869. It is composed of seventy-five sermons on the sacraments and sacramentals.

At last, in October of 1871, six years after he entered the scholasticate he received word from the superior-general that he was to be allowed to prepare for the priesthood. It was decided that he should remain at St. Albert and pursue his philosophical studies while conducting some English classes for Mgr. Grandin and the other Fathers. Further English classes were taken on, and he had also to prepare sermons for the nightly instructions at the Cathedral during Lent.

It is thought that at Easter, 1872, he received his tonsure and the minor orders. It had been decided that he was to go to Lac Ste. Anne to continue his theological studies under Father Fourmond, but the summer found him again on the missions and he only went to Lac Ste. Anne in September, where he spent the entire winter with Father Fourmond, who had previously instructed Fathers Doucet and Blanchet for the priesthood. Father Fourmond was a man of long experience and extraordinary virtue.

It was, as far as is known, on the Saturday before Passion Sunday, 1873, that he was made a sub-deacon. From the records it seems that he was made a deacon on the Saturday before Palm Sunday and was ordained a priest on Holy Saturday, April 12, 1873, when he was thirty-two.

Then he was shot like an arrow from a bow that had long been held taut. Three days after he was ordained, on Easter Tuesday, he set out for the summer mission on the prairies, with a caravan of Métis and Crees from Lac la Biche and its neighbourhood. As was the plan, he gave the Blackfeet much of his time. These people had not often been visited in spite of their occasional sincere requests for missionaries. Lack of resources and missionaries had prevented it, though it had been planned in 1869. There was not a rich fur-trading country and the missionaries had found it best to follow the fur-trading posts where they could meet the Indians in larger numbers. Thus it was that the Blackfeet were about the last of the tribes to be

Christianized by our missionaries. There were records of sixty-seven baptisms in the Blackfeet nation that summer.

According to the baptismal register for the Blackfeet mission dating from 1865 to 1887 there was a baptism at Fort Hamilton on the Belly River on September 2, 1873, by Father Scollen.

From the report, of Father Leduc he travelled to a spot twenty-five miles up the Elbow River from the present site of Calgary, where Alexis Cardinal had built him a hut according to previous plan.

This miserable little hut was to be the first mission in the Calgary diocese, Notre Dame de la Paix. The spot has since been marked by a cairn, the base of which was been built with the chimney stones of the original building. The Métis, Alexis Cardinal, had no other tools than his axe, so the new house could not be expected to be extremely elegant. According to a later description of Father Doucet, the walls were of trunks of trees, the roof of branches covered with pine bark. The floor was the bare ground, the windows covered with canvas sacks. The door was a skin stretched on poles. Later a tiny alcove was added that served as dormitory and chapel. The whole was no more than fifteen feet square and was surmounted by a cross. It was heated by a chimney of flat stones and earth.

The spot was chosen because it was the country of the winter camps of the Blackfeet. During the winter months the buffalo left the prairies for the wooded country of the foothills. It seems also to have been on the trail from the Rocky Mountain House to the Piegan country and Fort Benton.

Father Scollen completed his summer mission and went north in October to St. Albert. He remained there only a week and returned to Notre Dame de la Paix with Father Fourmond, who was to continue his instructions in theology, and Louis Daze who since 1870 had devoted himself to the Oblates. Pious, upright and devoted, Daze was a treasure as interpreter and hunter for the missionaries.

He found the Blood Chief, Sotenna, camped near the mission, as well as large numbers of Blackfeet. The Mission began with success and Father Scollen remained in the south in the following years making only short trips in the spring and fall to St. Albert. During all these years there seems to have been no time when he rested from this harsh work, often discouraging and monotonous. His mission is a record of innumerable trips back and forth over a district three hundred miles square, dry in summer and bitterly cold in winter.

In the fall of 1874 he had Father Bonald to help him as well as Louis Daze. Father Bonald did not know the Blackfeet language, but they had the help of two catechists, L'Heureux and Alexis Cardinal. They loved this role and to fill it more realistically made themselves types of soutanes. With these soutanes of checked cotton, wearing skull caps and their pipes in their mouths any lack of rubrical perfection was compensated by enthusiasm. It was then

a great tragedy among the little missionary band the following spring when their beloved Louis Daze was lost and died in a blizzard.

Father Doucet came by himself to the Mission on the Elbow River on the fifteenth of May, 1875, and found Father Scollen entertaining two prospectors, Joe Healy and Nick Sheridan, the latter one of the pioneers of the McLeod and Lethbridge district.

Almost immediately, on the second or third of June, Father Scollen left the Mission for Fort McLeod. He must have heard from the prospectors that the Mounted Police had come the previous fall into the territory of the Old Man River, and with his characteristic foresight and energy he set out at once to see what plans were afoot. It was undoubtedly the result of this visit that he heard that the Mounted Police were coming to the junction of the Bow and the Elbow to establish a post, and that he had Alexis Cardinal erect a small hut there in order that a mission might be on hand for the post. The Mounted Police always attracted the Indians and it now seemed that since the purchase of the North-west Territories the white colonists would follow too. So the logical place for a mission was at these new police posts where all could be conveniently reached.

He remained a month at Fort McLeod, meeting Colonel McLeod, the commandant of the fort. This was the first visit of a priest to Fort McLeod. He returned to the Mission on the Elbow about the tenth of July, sent Alexis Cardinal to erect a shack at the junction of the Bow and the Elbow and set out at once on his missions to the prairies, leaving Father Doucet alone at Notre Dame de la Paix. When the shack was finished Father Doucet moved down to the Bow River and thus it was that he greeted the Mounted Police when they arrived at Calgary in September, 1875.

It has been thought that the building at the Bow was made of the loge of the former residence floated down the Elbow. Anyone who has seen the Elbow River would realize that this is impossible as it is swift and shallow. Moreover there is record of Father Doucet having gone in April, 1876, to the old "Maison" on the Elbow for two weeks.

The building at the Bow was of the same rough construction as their former residence, about nine feet square and set precisely on the spot where now stands the stone marking the position of the Mounted Police Fort. The reason for this is that Father Scollen on his return from his summer mission soon found that they were in the midst of the police activity and that a little distance between church and state would be more agreeable for all. So they gave their little building to Captain Brisebois, the head of the force in Calgary, and set about immediately building themselves a new house, twenty feet by eighteen, "près d'un plateau". They were able to enter this new house on the fifteenth of November, three weeks after Father Scollen arrived from his summer missions! It was built by the two priests and Alexis' brother, Louis Cardinal, for which the latter received a horse.

Father Scollen in the spring of 1876 visited a group of Métis camped at High River and made a second visit to McLeod.

In June Calgary received its first episcopal visit in the person of Mgr. Grandin, who later went on with Father Scollen to McLeod. Mgr. Grandin was amazed at the numbers of people he found at both forts, over two hundred at Fort McLeod where large numbers of prospectors had arrived (there was a mild gold rush in the west in those days) and already large numbers at Fort Brisebois, later Calgary, which was not yet a year old. The Hudson's Bay Company had set up a store and Taylor & Co. had built a store, dance hall and billiard parlours!

After the Bishop's departure on July 23 Father Scollen set out for Fort Carlton where he was to be one of the witnesses to Treaty Number Six between the Canadian Government and the Wood Crees, the Plain Crees and the Willow Crees. The following is an extract from the report of Alexander Morris, Lieutenant-Governor of Manitoba regarding the proceedings leading up to the signing of the treaties:

“ I had ascertained that the Indian mind was oppressed with vague fears; they dreaded the treaty; they had been made to believe that they would be compelled to live on the reserves wholly, and abandon their hunting, and that in time of war they would be placed in the front and made to fight.

I accordingly shaped my address so as to give them confidence in the intentions of the Government, and to quiet their apprehensions. I impressed strongly on them the necessity of changing their present mode of life, and commencing to make homes and gardens for themselves, so as to be prepared for the loss of the buffalo and other large animals which is going on so rapidly.

The Indians listened with great attention to my address and at its close asked an adjournment that they might meet in council to consider my words, which was of course granted.

The Rev. C. Scollen, a Roman Catholic Missionary amongst the Blackfeet, arrived soon after from Bow River, and informed me that on the way he had learned that Sweet Grass, the principal chief of the Plain Crees, was out hunting and would not be at the Fort Pitt, and that he was of the opinion that his absence would be a great obstruction to a treaty.

After consulting with my colleagues, I decided on sending a messenger to him, requesting his presence ...”²

² The Hon. Alexander Morris, *Treaties of Canada with the Indians of the North-West*, p. 183.

Sweet Grass' signature leads these of the chiefs and Father Scollen's signature as a witness follows those of the Indian chiefs and councillors on that part of the treaty signed at Fort Pitt on September 9, 1876.

His signature as a witness is on an adhesion to the Treaty Number Six signed by other bands of Crees not present at this meeting but later signed at Blackfoot Crossing on the twenty-fifth of September 1877.

The Minister of the Interior, the Hon. David Mills, wrote in his report of 1877:

“The conclusion, in 1876, of (treaty number six)...left but a small portion of the territory lying between the boundary line and the 54th parallel of latitude unsundered.

The unsundered portion of the territory, including about fifty thousand square miles...is occupied by the Blackfeet, Blood, and Sarcees or Piegan Indians, some of the most warlike and intelligent but intractable bands of the North-west. These bands have for years been anxiously expecting to be treated with, and have been much disappointed at the delay of negotiations...

I requested the Rev. C. Scollen, who had for many years been a missionary among the Plain Crees, and latterly for several years among the Blackfeet, to make a report to me of the character, habits, and condition of this nation, with which request he willingly complied. I now give place to this report, which gives a vivid view of the character of this bold and warlike race, and shews the benefits they had, so far back as 1876, derived from the presence of the Mounted Police, the prohibition of liquor, and the establishment of law and order in the North-west Territories, under Canadian rule”.³

The following are excerpts from Father Scollen's report addressed to the Lieutenant-Governor of Manitoba and dated at Fort Pitt, the eighth of September, 1876:

"But, although the general character of all the tribes may be nearly the same, yet in their social dispositions they sometimes materially differ, and this, I think, will be found to be the case with the Crees and the Blackfeet when compared on that point. The Crees have always looked upon the white man as a friend, or, to use their own language, as a brother. They have never been afraid of him, nor have they given him any reason to be, afraid of them.

The Blackfeet have acted somewhat differently; they have regarded the white man as a demi-god, far superior to themselves in intelligence, capable

³ Op. cit., p. 245.

of doing them good or evil, according as he might be well or ill-disposed towards them, unscrupulous in his dealings with others, and consequently a person to be flattered, feared and shunned, and even injured whenever this could be done with impunity."

He goes on to give his five cogent reasons for an early treaty, adding, "This I can certify, for although (the Indians) may not say (these things) to others yet they do not hide them from me." He added in a post-script, "I am also aware that the Sioux Indians now at war with the Americans, have sent a message to the Blackfeet tribe asking them to make an alliance offensive and defensive against all white people in the country".

It will be remembered that this was the summer of the dreadful massacre of General Custer and his men directly to the south-east of the Blackfeet territory.

As a result of this report and the ensuing negotiations Treaty Number Seven was signed on September 22, 1877, at Blackfoot Crossing on which Father Scollen's signature appears as a witness.

It might be interesting to give part of his own account of the activities leading up to the signing of the treaty:

"The important event which had preoccupied our minds during the early months of 1877," he wrote to Father Leduc under the date of March 10, 1878, "was the treaty that the Blackfeet tribe must make with the Canadian Government. As this treaty would have grave consequences for the conversion of these poor Indians I was not myself without some care and anxiety. The commissioner and the Indians at last determined the time and place for the important meeting. Conforming with the intentions of my superiors I resolved at once to be at the place of the treaty. Leaving Father Doucet in charge of Notre Dame de la Paix, I left at the end of August for Fort McLeod. At the beginning of September His Honour, the Lieutenant-Governor Laird arrived. The Mounted Police and the citizens of the district greeted His Excellency and a large number of Indians looked on with astonishment. During the several days of their stay in McLeod I had several occasions of seeing the Governor. On other occasions he did me the honour of inviting me to dinner. I found him a man of religious sentiments, capable of appreciating the good done by the Catholic missionaries for the Indians. He did not hesitate even to attribute to the Catholic missionaries the great part of the good done, good to which he had been witness since his arrival in the country.

On the tenth of September with all the pomp possible the militia, two hundred strong, with a considerable train of artillery and two field pieces left McLeod for the designated spot on the Bow River. There we met a multitude of Indians, about six thousand souls, Blackfeet, Bloods, Piegans, Sarcees, Assiniboines and some Crees. All awaited impatiently the arrival of the

Governor. I set up my tent in the midst of this crowd and immediately began religious instructions, catechising, baptising and confessing a good number of the poor Indians. At the same time I made it my duty not to miss a single meeting relative to the treaty”.

In January, 1878, Father Scollen and Father Doucet left for the camp of the Piegans on the Belly River in what is now the southern-most part of Alberta. They instructed and baptised for some weeks, perfecting themselves in the language and trying to make some inroads in the custom of polygamy among these Indians.

They returned by way of McLeod to Calgary in April, at which time Father Leduc, who was vicar-general to Mgr. Grandin, arrived to visit the Mission. The report of that time, presumably by Father Leduc, will give a picture of the diocese over which Father Scollen had charge in 1879:

“Notre Dame de la Paix, the only mission of the Bow River district, includes nearly ten thousand souls within its boundaries. Founded six years ago, it is still far from flourishing, but one must say that it has been rudely put to the test. One might say that hell has been let loose against it to impede its birth and prosperity. Resources and missionaries have been lacking. Because of Father Lacombe’s change Father Scollen, ordained a priest before having finished his theological studies had to burden himself with this heavy load and leave for that country in haste. Father Scollen has as his helper Father Doucet. Both have set themselves to learn the language without a dictionary, grammar or teacher. A tragic death deprived them at the very beginning of precious help in the person of our beloved Louis Daze.

About six thousand Blackfeet all favourably disposed to us is the population which offers itself to the zeal of the missionaries. The remainder is composed of about fifty Catholic Métis families, five or six hundred Assiniboines, nearly all Protestant. Add to that a rabble of nearly every nationality and about sixty soldiers of whom some are Catholics.

Only two Fathers for this population! If even it were gathered in one or two centres; but no, it is in the centre of the open country that these six thousand Blackfeet live, a nomadic tribe if there ever was one.”

In August, 1878, Father Scollen was in McLeod for the treaty payment to the Indians. He was able to give some considerable service to Mr. Dewdney, the government representative in forestalling trouble that threatened to break out when four thousand Blackfeet assembled there principally to express their grievances. Apparently the results of the treaty had not been all that they had expected.

1879 produced an almost complete famine of game and the Indians suffered tremendously and of course were inclined to blame their condition on

the white men. Father Scollen was able by his influence to secure some help for them, but famine was killing them. The Cree chief, Big Bear, proposed an alliance with the Blackfeet and the Sioux against the whites and it was only Father Scollen's and Father Doucet's presence amongst them that prevented attacks on the forts that the police could hardly have defended at that time.

Alexis Cardinal built a house in McLeod in 1880 and Father Scollen spent the winter there leaving Father Doucet in Calgary.

The last record of Father Scollen's presence in Calgary is on May 11, 1882, in the baptismal register. He was recalled to St. Albert and his mission in the future Calgary diocese was finished after eight years of unimagined hardship.

It was not until the fall of 1882 that Father Lacombe came to Calgary and took charge of the Southern Mission after an absence from the West of ten years. It is natural with his colourful personality and big presence in the district of Calgary at the time when men were beginning to arrive there that it should be assumed by many that he had been there all the time. The result is that unintentionally Father Scollen's part in establishing the southern missions was forgotten, and indeed even his strong influence among the Indians at the time of the treaties has been overlooked.

In 1883 he was established as the first curé of St. Joachim's parish in Edmonton, but was there for only a brief period as in August he was ill with cholera. After his recovery until the fall of 1884 he was again visiting the surrounding missions.

In 1884, he was named director of a new mission, Notre Dame des Sept Douleurs, to be established at what is now Hobbema. There was considerable bad will among the Indians here and the mission was hardly under way before he was intermediary and peace maker in the rebellion of the Indians in 1885. He was able to impede his Indians from joining the revolt and was able to influence the heads of the militia against treating the Indians unjustly, for it must be said that the Indians had many real grievances as the government had been very dilatory in carrying out its end of the treaty agreements.

In 1887 he left the Oblates and went to North Dakota, which was then forming an apostolic vicariate. He was placed at "Leuriate" and then moved through several parishes until he died in 1902 at Urbana, Ohio.

It is startling that after only sixty years there should be no personal record of him whatsoever in the diocese he founded. No one could he found who could remember him. One old-timer, Eneas McCormick, said that when he came to Calgary in 1900 Father Scollen was still spoken of as the "silver-tongued orator", but there seems to be no other memory. His niece remembers her mother in Ireland telling her that her uncle played the violin and danced. Dr. Alexander Pope of Chicago remembers him in the 1890's in Orleans, Nebraska, as an old man but quite active, his face of a rough and

rugged mould and a bronzed complexion, a man of medium height and solid build.

Indeed, the only public record of him now is on the lonely cairn in the deserted country of the foothills (on the north bank of the Elbow River, about four miles south-east of Jumping Pound Post Office, in section 10, tp. 24, range 4, West of the fifth Meridian) where there is the following inscription:

“On the site of the first church in Southern Alberta this tablet commemorates the missionary labours of Father Constantine Scollen, O.M.I., born in Ireland in 1841 who established the Mission of Our Lady of Peace in 1873, and of Father Leon Doucet, born in France in 1847 who joined Father Scollen at this spot in 1875 and spent a lifetime as “Missionnaire aux Pieds-noirs mons.”

SOURCES

Except where otherwise stated, the notes of Rev. Father A. Philpott, former Oblate archivist at St. Albert. These were prepared for His Excellency the Most Rev. Francis P. Carroll, Bishop of Calgary, in whose hands they now are.

The Hon. Alexander Morris: *The Treaties of Canada with the Indians of Manitoba and the North-West Territories* (Toronto, [1880]).

Baptismal Register of the Mission to the Blackfeet, 1865-188, now at St. Mary's Rectory, Calgary.