

## St Joseph's Indian Residential School, Williams Lake, BC

16 students were listed on the NCTR website in 2021 as having died at the former St Joseph's Indian Residential School:

<https://nctr.ca/residential-schools/british-columbia/cariboo-williams-lake/>

### Remembering the Following Students:

Name	Date of Death (Year/Month/Day)
Alex Bob	1945-05-18
Augustine Allen	1920-08-01 – 1920-08-31
Celena Alexis	1977-03-02
Duncan Sticks	1902-02-08
Dwayne Jack	1981-02-16
Gordon Lulua	1969-07-04
Irene Johnny	1946-01-01
Jackie Paul	1946-01-01 – 1946-03-31
Jimmy Murphy	1948-02-13 – 1948-12-31
Joan Eugene	1942-11-01 – 1942-11-31
Kenneth C. Narcisse	1960-10-14
Louis P. Johnson	1942-05-01 – 1942-05-31
Marvin Jeff	1967-11-26
Patrick Chah	1939-01-20
Stanley Setah	1971-09-01 – 1971-09-30
Harry Patrick	1963-01-01

*The above-referenced 16 students are not 'missing'. They are listed below in the order in which they appear on the NCTR website with the following indications as to the federal and provincial government and residential school records which have information concerning the date of death, cause of death, and place of burial for each student.*

## THE TYPES OF RECORDS CONSULTED

### (1) Provincial Government Death Certificates

The letter [C] following a name indicates that a microfilmed copy of the provincial death certificate is available online at the BC Archives at:

<http://search-collections.royalbcmuseum.bc.ca/Genealogy>

An asterisk following a name indicates that the microfilmed copy of the provincial death certificate is not available online, but can be accessed free of charge at the BC Archives and at major BC public libraries.

## **(2) Inquiries Into Student Deaths**

The Department of Indian Affairs mandated, on Form No. 414, that there be an inquiry into the death of any student who died at a residential school:

*When a pupil of an Indian Residential School dies, the Principal is required to inform the Indian Agent at once.*

*On receipt of the Principal's notice the Indian Agent shall convene a Board of Inquiry, consisting of himself as Chairman, the Principal of the Residential School, and the Medical Officer who attended the deceased pupil. These members of the Board shall, in each other's presence, complete this memorandum, which shall then be forwarded to the Department of Indian Affairs, Ottawa, in one copy.*

*The Board of Inquiry shall, if at all practicable assemble within 48 hours of the pupil's death.*

*The parents or guardians of the deceased pupil shall be given notice of this inquiry and be permitted to attend it or to send a representative. They or their representative shall be asked if they wish to make a statement. In the event of their so wishing, their statement shall be attached to the report. The inquiry, however, shall not be delayed more than 72 hours after the time at which it would otherwise be held to enable them to attend it. . . .*

*This inquiry is not designed to take the place of, or prevent, any other inquiry including an inquest, which may be required by law.*

*If the pupil died as the result of an accident, the Indian Agent is required to take the statements of the witnesses of the accident and attached them to this memorandum.*

Inquiry reports for deaths which occurred at Joseph's Indian Residential School in 1939 were microfilmed by Library and Archives Canada. To access them, go to this link for LAC c-8764, and insert the page number 949:

<https://www.bac-lac.gc.ca/eng/discover/mass-digitized-archives/school-files-1879-1953/Pages/item.aspx?PageID=2481788>

## **(3) Quarterly Returns**

A unique register number was used to meticulously track every student from the time the student was admitted to a residential school until the time the student ceased to attend and was formally recorded as 'discharged'. In the entries below the student's unique register number at the St Joseph's Indian Residential School has been added from microfilmed quarterly returns and DIA inquiries into student deaths.

Quarterly returns which included student names, register numbers and attendance data were sent to Ottawa by school principals via the local Indian Agent every quarter in order for the school to qualify for the per capita grant paid by the federal government for each eligible status Indian student.

Quarterly returns for St Joseph's Indian Residential School for the years 1941-1952 were microfilmed by Library and Archives Canada. To access them, go to this link for LAC c-8762, and insert the page number 2295:

<https://www.bac-lac.gc.ca/eng/discover/mass-digitized-archives/school-files-1879-1953/Pages/item.aspx?PageID=2477528>

And to LAC c-8763, and insert the page number 6:

<https://www.bac-lac.gc.ca/eng/discover/mass-digitized-archives/school-files-1879-1953/Pages/item.aspx?PageID=2479867>

#### **(4) Application Forms Signed By Parents**

The local Indian Agent was required to submit an individual application form signed by a parent to the Department of Indian Affairs in Ottawa for each student for whom admission to a residential school was requested, and each application was then formally approved or rejected in writing by Department officials in Ottawa.

Similarly, the Indian Agent was required to submit an application to Ottawa before any student could be discharged from the school, and each discharge was also formally approved in writing by Department officials in Ottawa. In addition, a form summarizing the applications for admission and discharge of students was sent to Ottawa by school principals through the Indian Agent every quarter along with the quarterly returns.

Unfortunately Library and Archives Canada did not microfilm any applications for St Joseph's Indian Residential School.

#### **(5) Department of Indian Affairs Annual Reports**

Until about 1915, annual reports by principals, which included information on school health conditions and student deaths, were printed in the Department of Indian Affairs Annual Report. DIA Annual Reports can be accessed at the Library and Archives Canada website at this link:

[https://recherche-collection-search.bac-lac.gc.ca/eng/Home/Search?DataSource=Library|IndAffAnnRep&q\\_exact=for%20the%20year%20ended&DateBucket=%7C1864-1969&](https://recherche-collection-search.bac-lac.gc.ca/eng/Home/Search?DataSource=Library|IndAffAnnRep&q_exact=for%20the%20year%20ended&DateBucket=%7C1864-1969&)

See also:

<https://publications.gc.ca/site/eng/9.846380/publication.html>

### **STUDENT BIOGRAPHIES COMPILED FROM THE ABOVE RECORDS**

**Alex Bob\*** (1945/5/18), Register #350; 8 yrs old; Canim Lake Band; residence Canim Lake Reserve; born 8 August 1936; admitted 6 October 1944; parents Edward Bob, Rose Archie; d. Canim Lake Reserve; pulmonary tuberculosis; death certificate

signed by doctor; buried Canim Lake Cemetery [NB: death certificate states that birth registration name was Alex **Alfonso** Bob] [NB: quarterly return dated 30 June 1945 states: 'Died May 18/45' (see LAC c-8763, p. 152)] [NB: return states he was 9 yrs old]

[NB: parents' marriage certificate states Edward Bob and Rosie Tom Archie were married 23 September 1930, Williams Lake]

**Augustine Allen** (1920/8/1 - 1920/8/31), 9 yrs old; Canim Lake Band; father Paul J Stanislaus, mother's name unknown; d. St Joseph's Indian Residential School **July** 1920, allegedly as a result of eating poisonous water hemlock; death reported to Provincial Government Agent as Stipendiary Magistrate; buried St Joseph's Mission Cemetery?

The exact date of Augustine Allen's death is unknown. It seems he died between 27 July and 1 August 1920, as the school had been inspected on 24-26 July with no mention in the inspector's report of the death (see below).

On 1 August 1920, the local Indian Agent, Achilles Thomas Wilson O'Neill Daunt (d. 1950), wrote to Ottawa advising that a rumour was being spread by an Indian in Canoe Creek named Sam about the circumstances of Augustine Allen's death (see LAC c-8762, pp. 1127-8):

*Conduct of Williams Lake School*

*I have the honor to report in connection with my recent trip to the above Institution, that I received a complaint from a Canoe Creek Indian named Sam that the Disciplinarian of the School, Brother Joseph was much too free with his cane, and Sam wished to take his boy Wilfrid Basil away.*

*This in itself would not be very serious, as Indians are very much averse to any kind of restraint, and to put it mildly, are not to be believed, as a general thing when they complain about Schools or similar Institutions, as they let their imaginations run riot, if they think that by so doing it will help them to gain what they happen to want at the moment.*

*In this particular case, however, a boy ate poison hemlock, and died, while 8 more were very ill. The coroner was duly communicated with, but did not consider it necessary to hold an Inquest, as there was nothing suspicious about children eating a poison weed.*

*Sam however in making his request for the withdrawal of his son from the school says that the boys were in a very depressed frame of mind, and that the deceased boy said to the other 8, that he would eat the hemlock first and that they should eat after him. If this were true it would make what appeared an accident into a case of suicide.*

*I may as well say at once that I do not for one moment believe the story, but as you know anything of that sort will spread like wildfire among the Indians, and having been reported to us, it would appear that we should take some action to ascertain the truth of the complaints against this "Lay brother".*

*With this view, I went up to the School, but the Acting Principal being away I could not do anything, and after talking the matter over with the Provincial Government Agent, to whom, in his capacity of Stipendiary Magistrate, the death of the boy was first reported, it struck me that it would be good policy to have a general medical examination of the school, previous to holding any sort of enquiry.*

*By this means we should know whether the boys were unduly flogged as claimed by the Indian, and if the examination was held ostensibly for some other reason, such as to locate possible cases of Rupture etc. the School authorities would not be aware of what we were doing. Should the doctor find no traces of abuse, as I do not think he will, the matter can rest there, and we can ignore the complaint of the Indian.*

*Without in any way impugning the character of the school authorities, it is a matter of common knowledge that religious bodies carry what may be termed "Esprit de Corps" to an extent that would make it very difficult to place the guilt of one of their members unless we had in advance indisputable medical testimony.*

*While putting this matter before you, I would like to be quite plain that I do not think from what I have seen of the general conduct of the School in question that there is anything to the story, but in view of all the circumstances, I certainly do think that we should go into the matter.*

*We have no medical officer nearer than Doctor Wright at Alexis Creek. There is however a Railroad doctor, who used to be in the service of the Department at I think, Kamloops, named Dr. F. Vere Agnew, and I would suggest that this gentleman would be more suitable than Dr Wright for such an investigation.*

*As the usual School holidays will, I presume, take effect somewhere round the 15<sup>th</sup> inst, there is little time to be lost if you desire an examination to be made, and I would suggest that you notify me by wire if you think such a course advisable.*

*I may add that without a medical examination, to identify boys who have recently been flogged, it will be quite impossible to obtain any evidence as the fear of the Church would keep any youngster from coming forward.*

In summary, although the claim that the 9 boys were so depressed over excessive beatings by the disciplinarian, Brother Joseph, that they tried to commit suicide by eating poison hemlock struck Agent Daunt as improbable, he felt an investigation was necessary to prevent the story from spreading among the Indians, and suggested an immediate physical examination of the boys to determine whether there was any evidence of recent flogging.

Augustine Allen's death had occurred in the absence of the principal, Reverend E. Maillard, who had been on leave in France since 22 October 1919. In his absence, the Reverend John Duplanil had been appointed as acting principal. Reverend Maillard returned to his duties on 14 August 1920, and on 24 August 1920, A.F. MacKenzie in Ottawa wrote to him requesting a full report as 'Severe corporal punishment for breaches of discipline is something that the Department would not tolerate' (see LAC c-8762, p. 2120). Reverend Maillard declared himself in full support of an

investigation to determine 'the cause of these false reports' (see LAC c-8762, pp. 2118-19).

On 5 October 1920, A.F. MacKenzie wrote to R.H. Cairns, Inspector of Indian Schools, directing him to inspect the school and reiterating that 'Severe corporal punishment for breaches of discipline is something that the Department would not tolerate' (see LAC c-8762, p. 2115).

Cairns was away in the North for a month. On his return he wrote to A.F. MacKenzie on 22 October 1920 stating that he had inspected the school on July 24-26 and had only one note under the heading 'Discipline': 'One boy ran away This was the only serious case of a breach of discipline. He is still at large' (see LAC c-8762, p. 2109).

On 7 November 1920, having investigated further, Cairns reported that only one student had been flogged, 'one of the largest boys' who had called the disciplinarian, Brother Joseph, a 'son of a bitch', and had run away that night and had not been brought back (see LAC c-8762, pp. 2107-8):

*Referring again to your letter of October 5, and No. 117123/1 in which you ask for information, regarding the report that unduly severe punishment, has in some cases been inflicted on Indian pupils at the William's Lake Industrial School, I beg leave to report as follows:*

*I wrote to Mr. Agent Daunt who replied at considerable length. He sums the incident up in the following paragraph: "A medical examination at the time I asked for it, would have revealed what boys, if any, had been flogged, and you could have carried on your inquiry with every chance of arriving at an accurate estimate of conditions something I consider utterly impossible to us now."*

*The Rev. John Duplanil who was Acting Principal of the school at the time of the trouble is now Principal of St. Mary's Boarding School. I saw him last week and went into the whole matter with him.*

*Bro. Joseph, the Disciplinarian, was in charge of the boys. One of the largest boys called him- "a son of a bitch". He naturally was very angry to have an Indian boy use such an objectionable expression.*

*Bro. Joseph carried in his hand a rod and with this he then and there flogged the boy and made him apologize for his rudeness. In doing this the Disciplinarian was breaking the rules of the school. He should have reported the matter to the Principal.*

*That night this boy ran away from the school. He never was brought back.*

*The Rev. John Duplanil maintains that there was not any connection between this incident and the fact that nine boys shortly after this ate Water Hemlock from the effects of which one died.*

*I do not see any good purpose could be attained at this late date by an investigation. It would not be an easy matter to get the parties face to face.*

*It is admitted that the Disciplinarian did wrong in taking the matter in his own hands. It is not admitted that the boy was too severely punished for such a serious offence – The punishment should fit the offence.*

*In my opinion, the boy should have been brought back to the school, and if it was considered wise he could then have been discharged.*

In summary, it was established that there was one instance of punishment which was not recorded in the school's discipline book and which had not been carried out in accordance with the school's discipline procedure. Inspector Cairns noted that it occurred when 'one of the largest boys' called Brother Joseph a 'son of a bitch', a serious offence, and that the punishment was not too severe in accordance with the standards of the day, but that it would have been preferable to expel the student.

The Augustine Allen case received media attention when a former Chief of the Alkali Lake Band and BC government appointee, Charlene Belleau, claimed that Augustine Allen was her great-grandfather:

<https://www.cfnrfm.ca/2021/07/21/former-esketemic-chief-appointed-as-first-nation-liaison/>

This is clearly impossible as Augustine Allen died at 9 years of age and left no descendants.

<https://globalnews.ca/news/8044264/bc-first-nations-liaisons/>

<https://www.wltribune.com/news/our-hometown-culturally-connected/>

Charlene Belleau also claimed that 'They never told my family he died':

<https://www.aptnnews.ca/national-news/trc-piecing-fragments-historys-shadows-find-missing-children/>

This is untrue as Augustine Allen's father, Paul J Stanislaus, stated in a handwritten letter dated 22 August 1930 that he had been told of his son's burial:

*Dear Sir, I am asking you to write to Indian Department to see if I can have my boy out of school. one of them died up there at mission and they did not send any notice to me to say that he died – they write and say that he was going to burry him in the morning, you know how it is for a man not to see a boy of his before the body is put away, so let me know if you write and write me back when you get the answer, the boy I want out is Patrick Allan. Augustine Allan is the one died up there. 7 of them eated some poison roots and this the only one that died they others were saved. I am afraid this boy might do just the shame some day good bye I am Paul J. Stanislaus*

Notifying parents promptly of a child's death was standard practice at residential schools, although in the early years the school could sometimes not get word to parents living in remote locations until weeks after the death. The Canim Lake reserve is 123 kilometres from St Joseph's, and it is possible that for some reason Paul Stanislaus could not be contacted at the time of his son's death in time for him to

be present at the burial. However by his own admission he clearly received notice of the burial.

As noted above, there is no actual evidence that Augustine Allan or his companions knew the plant they ate was poisonous. His death could well have been accidental, as water hemlock is even today sometimes mistaken for edible plants which it resembles:

<https://www.webmd.com/vitamins/ai/ingredientmono-948/water-hemlock>

*Water hemlock is considered to be the most poisonous plant growing in North America. All parts of the water hemlock are toxic and can cause death in as little as 15 minutes.*

*Water hemlock grows in marshy, swampy areas of meadows; and along banks of streams, pools, and rivers. Accidental poisonings usually occur when water hemlock is mistaken for edible plants such as artichokes, celery, sweet potatoes, sweet anise, or wild parsnip.*

For microfilmed copies of the original documents in the Library and Archives Canada School Files Series c-8762, pp. 2107-2128, go to this link and insert the page number 2107:

<https://www.bac-lac.gc.ca/eng/discover/mass-digitized-archives/school-files-1879-1953/Pages/item.aspx?PageID=2477528>

**Celena Alexis** (1977/3/2), [C]; 17 yrs old; Anahim Lake Band; born 25 July 1959, Bella Coola; father unknown, mother Zailia Peter Alexis, born Anahim Lake; d. in bush at Anahim Lake; ‘acute alcohol intoxication, exposure to cold’; autopsy; death certificate signed by coroner; buried by family, Anahim Lake Cemetery [NB: death certificate states name was Celena **Catherine** Alexis] [NB: not a student; died at home on the Anahim Reserve in March]

[NB: death certificate for mother, Zailia Alexi; residence Anahim Lake Indian Reservation; born 28 February 1937, Anahim Lake; parents Peter Alexi, Minnie Jack, both born Anahim Lake; single; d. 8 October 1974, Nasko, aged 37; ‘extensive retroperitoneal hemorrhage of lower abdomen and pelvis with blood and shock complicated by ethanol intoxication’; accident on highway ‘run over by a wagon after falling off the seat’; autopsy; death certificate signed by coroner; buried Anahim Lake Cemetery]

[NB: death certificate for grandmother, Minnie Alexis; residence Anahim Lake Indian Reserve, Ulkatcho; born 8 October 1928, Ulkatcho; parents James Jack, Emilia Stillas; married (husband Alexis); d. 19 June 1995, Highway #20, 6 miles East of Nimpo Lake, aged 66; accident (pending investigation); autopsy; death certificate signed by coroner; buried Anahim Indian Burial Ground, Anahim Lake]

**Duncan Sticks** (1902/2/8), 8 yrs old; Alkali Lake Band; father Johnny Sticks, mother unknown; 4 years old when father placed him at school; d. 75 yards off the road near



Felker ranch, Chimney Creek, about 8 miles from school; buried Alkali Lake Reserve (principal of school officiated at funeral); body exhumed at time of coroner's inquest

Duncan Sticks had run away in 1901, and had been brought back to the school by his father. He ran away again with 8 other boys in winter conditions on the afternoon of Saturday, 8 February 1902, having left the playground while the teacher, Joseph Fahey, was in the water closet. Duncan and another boy, Augustine, aged 7, who had been at the school for 2 years, set off for the Alkali Reserve, more than 50 kilometres away, while the 7 other boys set off for their own home reserves. Augustine's brother, Louis, told Mr Fahey that the boys had run away. According to Joseph Fahey's sworn statement (see LAC c-8762, pp. 1971-2):

*I cam to the School on 15<sup>th</sup>. Sept last, and until Jany 1<sup>st</sup> I had charge of the boys in school hours – there are about 18 boys – since Jany 1st I have charge of the boys out of school all the afternoon except for an hour up till 1-4 past 8 at night. Knew the deceased boy Duncan Sticks – was a good quiet boy, but lazy at his lessons – had occasion sometimes to punish him – never punished him severely – used a leather strap across the legs – seldom exceeded 6 blows. Remember the day he ran away – know of no particular reason why he should have run away on that occasion. Am aware that the boys have been in the habit of running away very frequently, and on or about the 8<sup>th</sup> Feby 9 boys ran away between 12.30 and 1 O'clock p.m. after dinner hour. I learned in a few minutes that several boys had run away, and pursued the deceased and Augustine, who were already across the Creek, but not in sight – I soon came in sight of them – they were running hard, and took to the mountain and separated I followed Augustine who was furthest ahead, shouting to Duncan to come back – he was then about 2 yards from me – he kept running, and I followed the other boy into the brush where I caught him - I brought him back – Duncan had disappeared and I returned to the school – I told Augustine to call after him – but he wouldnt – Father Capini rode to sugar cane Rancherie [i.e. the Sugar Cane Reserve] and told the Indians the boys were gone, and 3 were brought back the same night – do not know if any one pursued the deceased that night . . . When I heard Duncan Sticks was found dead I was astonished and shocked as I thought he would get home all right.*

A 5-day coroner's inquest was held beginning 28 February 1902. Duncan's father, Johnny Sticks, testified as follows (see LAC c-8762, pp. 1954-6):

*I am the father of the deceased Duncan Sticks. He was 8 years of age – he was at St Joseph's Industrial School for the last 3 ½ years. I was glad for him to be at the school – He ran away from the school about a year ago, and was found on the road and brought to the Rancherie [i.e. the Alkali Lake Reserve] – he had two companions with him. He gave as his reason for running away that he did not get sufficient food – and that they whipped him too much – he said he was beaten with a guirt – he said the food was bad and he could not eat it, and he was allowed no other food until he had eaten it. He was sick when he arrived home – and when he got better I brought him back to school – I made no complaint to the fathers at the Mission about his treatment. I last saw him alive in July at the school – he seemed well and happy – the next time I saw him was on Monday the 10<sup>th</sup> February last about 8 o'clock in the evening, a mile and a half this side of Harry Felker's Ranch. He was lying 75 yards off the road in the snow – he was quite dead, but not frozen. His hat was lying about*

*one yard away, and he had marks of blood on his nose and his forehead – the left side of his face had been partly eaten by some animal. I picked up the cap, and saw marks of fresh blood on the inside, and thought it came from his nose – the body was then brought on a sleigh to my house – I saw his tracks on the road for about 600 yards from where he lay – there seemed no other track except that of the man who first found the body – I concluded he had died of hunger and cold – I received no word from the Mission that any boy had run away – if I had I should have gone at once and hunted for him – he ran away from the Mission about one o’clock on Saturday and must have been dead for nearly 2 days when found.*

The principal, the Reverend Henry Boening, testified that he had been up all night searching for the missing boys (see LAC c-8762, pp. 1973-6):

*Took charge there on March 6<sup>th</sup>. 1901; the first time any boys ran away was in the following May, and since then they have continued running away all the time. I believe more boys run away now than formerly, but can give no reason for it I have never had complaints from any of the boys as to being punished too much, or being badly fed. Only in November last I asked the boys to give me any reason why they ran away and Thomas Johnson was the only one who gave as his reason “the eat is bad” I asked the others if they found the food good, and they said “yes”. . . .*

*I have no idea why the deceased boy Duncan sticks should have run away on the 8<sup>th</sup>. Feby nor was there any reason to my knowledge for the other boys running away. On returning to the Mission about 5 O,Clock I learned from Mr. Fahey that he had brought back Augustine and at the same time I learned that Duncan Sticks was still missing. I asked Father Capini to go immediately to Sugar Cane and tell the Indians the names of the missing boys so that they might hunt for them – but was not anxious about Duncan Sticks, thinking that as his companion was caught he would not dare go on by himself, but would return to the neighbourhood of the Mission and get in the shelter of some hay stack. I was out all night hunting after 4 boys belonging to Kanem Lake as one of them had lately been very ill and another had delicate lungs. On Sunday after Mass as nothing had been heard or seen of the deceased I got anxious about him, and got father Capini to see if he could get some Indian to go after the boy, and he was promised by the Chief that some one would go after him, but am not aware if any one actually went Between 4 and 5 o’clock on Monday afternoon I was informed by the Chief from Sugar-Cane that the boy had been found dead the other side of Felker’s place at Chimney Creek . . . .*

*Hearing that the Coroner would take no action I offered to go over to Alkali Lake and bury the body as the Indians had decided to bury him on Thursday- No complaint was made to me by the Father or Mother of the deceased as to the boy’s treatment at the school – I saw the body of the deceased, and saw some wounds on his face which I was told had been caused by some animal after his death. He had not to my knowledge any cut or wound on his face before he ran away. I considered he was in good health and should never have expected him to meet with his death at so short a distance from the Mission I would myself have gone after the boy, but having been on foot all the time from one o’clock on Saturday afternoon until 7 o’clock on Sunday morning excepting for 2 or 3 hours on Saturday night hunting after some of the other boys, I was too exhausted to do anything more, and had to leave it to others to go after him.*

Reverend J.D. Chiappini testified that he had informed the Indians on the Sugar Cane (Williams Lake) reserve that the boys were missing (see LAC c-8762, p. 1980);

*. . . Deceased was not a very strong boy, but had no illness lately- I rode to sugar-cane Rancherie that evening and told the Indians the names of the boys who had run away and some of the Indians went out to look for them next morning but no Indian went on the Alkali Lake road to look for deceased. On Sunday I told Lawrence Boitano that the deceased boy had not been found, and he and his brother promised to look for him on their way home and found him on Monday morning lying dead beyond Harry Felker's.*

Duncan's sister Mary Sticks had been at the school from the age of 8, and testified that she had been brought back to school by her father when she had run away earlier (see LAC c-8762, p. 1963).

Duncan Sticks' death is very unfortunate. Indians at the nearby Sugar Cane Reserve were alerted to help in the search, but although they searched for some of the other runaways, Reverend Chiappini's evidence is that 'no Indian went on the Alkali Lake road to look for deceased', whose body was found by a white resident, Anthony Boitano.

Status Indian parents were not required by the Indian Act to send children to residential schools until 1920, and it is thus clear that Johnny Sticks sent his son Duncan and daughter Mary to St Joseph's Indian Residential School in 1898 voluntarily. Moreover he returned both children to the school when they ran away, and made no complaint to the school authorities about their allegations. He also testified that he had seen Duncan in July, and that Duncan was well and happy. It is not known why he placed Duncan at the school at the age of 4. It seems to have been common; witness statements at the coroner's inquest by the other runaways establish that most of them were placed at the school by their parents when they were 4 or 5 years old.

As well as the 5-day coroner's inquest, a full investigation of the children's complaints about bad food and whippings was made by the Indian Superintendent, A.W. Vowell, who found on unannounced visits to the school that the food was wholesome and plentiful, and that corporal punishment was administered in accordance with the standards of the day. For microfilmed copies of the original coroner's inquest documents and Vowell's report in the Library and Archives Canada School Files Series c-8762, pp. 1950-2014, go to this link and insert the page number 1950:

<https://www.bac-lac.gc.ca/eng/discover/mass-digitized-archives/school-files-1879-1953/Pages/item.aspx?PageID=2477528>

For the principal's report to Ottawa for the year ended 30 June 1902, see:

<http://archive.org/stream/n11sessionalpaper37cana#page/422/mode/2up>

*Attendance. - The attendance, I am sorry to say, was not very regular, especially last fall. The children ran away too frequently and too easily; they did not seem to find anything reprehensible in this so we were forced to set an example in having a few of them expelled. This had a salutary effect, both on the parents and the children.*

[NB: death certificate for father, Johnny Sticks, states d. 20 May 1942, Williams Lake, aged 86]

[NB: birth certificate for sister states Agatha, daughter of Johnny (surname unknown) and Clemence Iswohelirken, born Alkali Lake, was baptised 20 December 1893, St Joseph's Mission, Williams Lake.]

[NB: death certificate for sister, Agatha Sticks; #45 Alkali Lake Band; residence Alkali Lake Reserve; born 9 February 1895; parents Johnny and Clemence Sticks; single; d. 23 July 1983, Cariboo Memorial Hospital, Williams Lake, aged 88; death certificate signed by doctor; buried Alkali Lake Indian Cemetery]

[NB: certificate of baptism for sister states Helene, born Alkali Lake, daughter of Johnny Astic and Clemence Aswshilken, was baptised 20 January 1896, Williams Lake]

[NB: certificate of baptism for sister states Julianne, born Alkali Lake, daughter of Johnny Astick and Clemence, was baptised 28 November 1901, St Joseph's Mission, Williams Lake]

[NB: marriage certificate for sister, Julianne, states Leonard Pelmontier, rancher, residence Alkali Lake, born Utah, USA (parents Leonard Pelmontier Sr., born Utah, Mary Brush, born Montana, USA), divorced, aged 33, and Juliana Sticks, residence Alkali Lake, born Alkali Lake (parents Johnny and Clementine Sticks, both born Alkali Lake), spinster, aged 21, were married 29 April 1924, Presbyterian Church, Clinton, witnesses W. Williamson, Tatlyco [Tatlayoko] Lake, Amelia Kersley, Clinton, A.D. MacKinnon officiating]

**Dwayne Jack** (1981/2/16), [C]; 9 yrs old; #71 Alexis Creek Band; residence Redstone Reserve, Chilanko Forks; born 9 September 1971, Williams Lake; parents Frederick Tony Jack, Annie Stobie, both born Redstone; d. Cariboo Memorial Hospital, Williams Lake; broncho-pneumonia (other contributing causes, including Laurence-Moon-Biedl syndrome); living at home due to chronic illness; autopsy; death certificate signed by coroner; buried Redstone Indian Reserve Cemetery, Chilanko Forks [NB: death certificate states name was **Dwain** Jack] [NB: not identified as a student in death certificate; school closed in June 1981]

**Gordon Lulua\*** (1969/7/4), 6 yrs old; Nemaiah Valley Band; residence Nemaiah Valley; born 18 August 1962, Williams Lake; parents William and Cecelia Lulua, both born Williams Lake; d. Vancouver General Hospital; post operative open heart surgery; autopsy; death certificate signed by doctor; buried Nemaiah Valley Cemetery [NB: not identified as a student in death certificate]

[NB: death certificate for brother, Raymond Lulua; Nemaiah Valley Band; residence Nemaiah Valley Indian Reserve, Hanceville; born 25 July 1955, Nemaiah Reserve,

Hanceville; parents William and Cecelia Lulua, both born Nemaiah Valley; d. 6-9 September 1974, Nemaiah Valley Indian Reserve, Hanceville; aged 19; suicide ('Self-inflicted Gunshot wound of head'); autopsy; death certificate signed by coroner; buried by family Nemaiah Indian Reserve Cemetery]

**Irene Johnny** (1946/1/1), [C]; Register #350; 11 yrs old; Toosey Band; residence Toosey Indian Reserve; born 11 May 1935; parents Edward Long Johnny, Isabel Benny Walsh; admitted 1 November 1941; d. Chilcotin Hospital, Alexis Creek; tuberculosis; death certificate signed by doctor and Indian Agent; buried Alexis Creek? [NB: death certificate states name was Irene **May Helene** Johnny and that birth registration name was Irene **May Long** Johnny] [NB: death certificate states date of death was 1946/5/10] [NB: quarterly return dated 30 June 1946 states: 'Died at home' (see LAC c-8763, p. 178)] [NB: return states was **10** yrs old]

[NB: parents' marriage certificate states Edward Long Johnny, trapper and labourer, Toosey Band, residence Toosey Reserve, born Anahim Reserve, Alexis Creek (parents Abraham Long Johnny, born Anahim Reserve, Margurite Adam), bachelor, aged 45, and Isabelle Benoit, Toosey Band, Chilcotin Tribe, born Toosey Reserve (parents Bennie Walsh, born Chilcotin, Susan John), spinster, aged 33, were married 25 June 1940, Church of St Thomas, Toosey Reserve, Riske Creek, witnesses Chief Baptiste, Mrs Molice, Reverend J Hennessy officiating]

**Jackie Paul** (1946/1/1 – 1946/3/31), [C]; Register #307; 15 yrs old; Quesnel Band (Alexandria); residence Marguerite; born 16 July 1930; parents Allan and Emily Paul, both deceased; admitted 1 September 1940; d. Coqualeetza Indian Hospital, Sardis; thymic death (had pulmonary tuberculosis for 5 yrs 6 mos); autopsy; death certificate signed by doctor states attended him from 4 December 1941 to 17 March 1943, and from 9 December 1944 to 28 January 1946; buried Skwah Reserve, Chilliwack [NB: death certificate states name was **Jack** Paul] [NB: death certificate states date of death was 1946/1/28] [NB: quarterly return dated 31 March 1942 states name was **Jack A. Paul**: 'At Sardis Hospital' (see LAC c-8763, p. 10)] [NB: return dated 30 June 1944 states: 'Sick in hospital for awhile' (see LAC c-8763, p. 118)] [NB: return dated 30 June 1945 states: 'Sardis Sanit.' (see LAC c-8763, p. 154)] [NB: return dated 31 March 1946 states: 'Sardis San. – (Deceased)' (see LAC c-8763, pp. 164, 166)]

[NB: death certificate for father, Allan Paul, states d. 4 February 1934, Quesnel Indian Reserve, aged 38]

[NB: death certificate for mother, Emily Paul, states d. 20 January 1935, Quesnel Indian Reserve, aged 32]

**Jimmy Murphy** (1948/2/13 – 1948/12/31), [C]; Register #378; 14 yrs old; Anahim Band; residence Hanceville; born 23 December 1934; parents Francis and Mary Murphy; admitted 12 September 1946; d. Coqualeetza Indian Hospital, Sardis; pulmonary tuberculosis; death certificate signed by doctor; buried Anahim Indian Reserve Burial Grounds [NB: death certificate states date of death was 1948/5/14] [NB: quarterly return dated 31 March 1948 states: 'Sardis Hospital Feb. 13' (see LAC c-8763, p. 228); return dated 30 June 1948 states: 'Sardis Hospital' (see LAC c-8763, p. 216); return dated 30 September 1948 states: 'to be discharged – died, Sardis Hosp' (see LAC c-8763, p. 286)] [NB: quarterly return states he was **13** yrs old]

**Joan Eugene** (1942/11/1 – 1942/11/31), Register #352; 10 yrs old; Anahim Band; born Anahim; parents Eugene Alphonsee, Christina Johnny, both born Anahim; admitted September 1942; d. Cariboo Indian Residential School; ‘Cardian Insufficiency following Influenza & Pneumonia’; death certificate signed by Indian Agent (informant Father McGrath), and doctor; buried Anahim [NB: death certificate states name was Joan **Eugenie Alphonsee** and that birth registration name was **Johanna Alphonse**] [NB: death certificate states date of death was 1942/**12/19**] [NB: quarterly return dated 31 December 1942 states: ‘Died Oct. 1<sup>st</sup> (see LAC c-8763, p. 56)']

[NB: death certificate for father, Eugene Alphonse, rancher; Anahim Band #5; residence Anahim Reserve, Alexis Creek; born 15 February 1911, Hanceville; parents Frank Alphonse, born Hanceville, Marie Charlie; married (wife Christine Sam); d. 21 December 1975 near Alexis Creek, aged 64; ‘Exposure to Freezing cold’, ‘Deceased had been drinking and went to village refuse grounds and went to sleep under an old car’; autopsy; death certificate signed by coroner; buried Anahim Reserve Indian Cemetery, Alexis Creek]

**Kenneth C. Narcisse** (1960/10/14), [C]; 13 yrs old; residence Pavilion Indian Reserve; born 3 December 1946, Ashcroft; parents Charles Dan Narcisse, born Fountain, Mary Edwards, born Pavilion; d. War Memorial Hospital, Williams Lake; acute glomerulonephritis (also undernutrition – anaemia for 2 yrs); death certificate signed by uncle, Richard Edwards, Pavilion, and doctor; buried by uncle, Richard Edwards, Pavilion Indian Reserve Cemetery [NB: for personal recollection by fellow student Theresa Jack, see Webstad, Phyllis, *Beyond the Orange Shirt Story*, Medicine Wheel Education, 2021, p. 48)]

[NB: parents’ marriage certificate states Charlie Dan Narcisse, farmer, residence Fountain, born Fountain (parents Theophile Narcisse, born Fountain, Celestine Michel), bachelor, aged 23, and Ida Mary Edwards, residence Pavilion, born Pavilion (parents Jack Edwards, born Pavilion, Celestine Bob), spinster, aged 15, were married 12 February 1937, Pavilion, witnesses Andrew Bob, Sabina Tom, Reverend V Rohr, OMI, officiating]

[NB: death certificate for mother, Ida Mary Edwards; Pavilion Band; residence Fountain Reserve; born 28 February 1922, Pavilion; parents Jack Edwards, Celestine Bob, both born Pavilion; d. 29 July 1974, Lillooet District Hospital, aged 52; death certificate signed by son, Roger E Narcisse, Lillooet, and doctor; buried Pavilion Cemetery]

[NB: death certificate for father, Charles Dan Narcisse, rancher; residence Fountain Flats, Fountain; born 1 August 1912, Fountain; father surnamed Narcisse, mother unknown; widowed (wife Ida Mary Edwards); d. 27 April 1992, Lillooet General Hospital, aged 79; death certificate signed by daughter, Thelma Joan William, 420 Proctor Street, Williams Lake, and doctor; buried Fountain Reserve Cemetery]

**Louis P. Johnson\*** (1942/5/1 – 1942/5/31), Register #293; 13 yrs old; Alkali Lake Band; born Alkali Lake Indian Reserve; father David Johnson, born Alkali Lake Indian Reserve, mother Celestine Joe Clemene; admitted September 1939; d. War

Memorial Hospital, Williams Lake; cerebral abscess; death certificate signed by doctor; buried Alkali Lake Indian Reserve [NB: death certificate states name was Louis **Philip** Johnson] [NB: death certificate states date of death was 1942/5/19] [NB: quarterly return for 30 June 1942 states: 'Died at Hospital' (see LAC c-8763, p. 18)]

[NB: death certificate for mother, Celestine Johnson; residence Alkali Lake Reserve; born 9 August 1899, Alkali Lake; father Clemine Kelalert, mother unknown; widowed (husband surnamed Johnson); d. 17 April 1992, Alkali Lake Reserve, aged 92; death certificate signed by daughter, Bridget Dan, and doctor; buried Alkali Lake Indian Burial grounds]

[NB: death certificate for father, David Yellis Johnson, retired ranch labourer; residence Alkali Lake Reserve; born 24 August 1895, Alkali Lake; father Charlie Johnson, mother unknown, both born Alkali Lake; widowed (wife Celestine Kelalst); d. 13 September 1992, Alkali Lake Reserve, aged 97; death certificate signed by daughter, Alkali Lake, and doctor; buried Alkali Lake Indian Burial Grounds]

**Marvin Jeff** (1967/11/26), [NB: **Marvin** Jeff appears to be an error for **Raymond** Jeff, [C]; 15 yrs old; residence St Joseph's Mission, Williams Lake; born 29 August 1952, Williams Lake; parents Thomas Jeff, Lilly Billy; d. 150 Mile House "Rural"; drowned ('fell through thin ice on lake'); autopsy; death certificate signed by coroner; buried Redstone Reserve Indian Cemetery]

[NB: death certificate for **Marvin** Jeff (1959/3/8), 17 yrs old; ranch labourer; residence Anahim Lake Reserve, Alexis Creek; born 7 November 1941, Hanceville; parents Percy and Louisa Jeff, both born Hanceville; d. Anahim Indian Reserve meadow ('Rural, near Alexis Creek'); exposure ('incapacitated because of taking excessive quantity of alcohol'); autopsy; death certificate signed by R. Levitt, RCMP, Alexis Creek, and coroner; buried by Band members, Anahim Indian Reserve Cemetery, Hanceville, BC]

[NB: death certificate for mother, Lily Jeff; residence 1136 Glendale Drive, Williams Lake; born 12 March 1928, Redstone; parents Bobby Billy, Nellie Hunlin, both born Redstone; married (husband Thomas Jeff); d. 16 April 1988, at residence 1136 Glendale Drive, Williams Lake, aged 60; autopsy; death certificate signed by daughter, Lilly(?) Casey, SS2, Site 1, Comp 20, Kamloops, and coroner; buried Redstone Indian Burial Grounds]

[NB: death certificate for brother, Bernard Jeff (1967/7/8), 7 yrs old; residence Alexis Creek; born 5 January 1960, Williams Lake; parents Thomas Jeff, Lilly Billy, both born Redstone Reserve; d. Anahim Reserve; 'Extensive skull fracture' ('Child was thrown out of father's car and run over by the car'); autopsy; death certificate signed by deputy coroner; buried Redstone Reserve Indian Cemetery, Alexis Creek [NB: not identified as a student in death certificate]

**Patrick Chah\*** (1939/1/20), Register #226; 13 yrs old; Alexis Creek Band; born Alexis Creek Indian Reserve; parents Luceese Char, Margaret Charley, both born Alexis Creek Indian Reserve; d. War Memorial Hospital, Williams Lake; pneumonia; death certificate signed by Indian Agent (informant Reverend J. Hennessy, OMI, St Joseph's Mission), and doctor; buried St Joseph's Mission, 150 Mile House; DIA

inquiry (see LAC c-8764, pp. 951-6) [NB: death certificate states birth registration name was Patrick **Char**] [NB: doctor's statement at DIA inquiry: 'Mr O'Sullivan the school disciplinarian deserves commendation for the prompt attention given to this pupil and for the personal care he gave him until the doctor arrived.'] [NB: Indian Agent's statement at DIA inquiry: 'The parents were not present at the enquiry. Efforts were made to notify them by telegraph but they are up in the hills 125 miles distant and may not be within reach of notification for a long time.']

[NB: death certificate for mother, Margaret Charley; Redstone Band; residence Redstone; born 1889; father surnamed Charley, mother Emilie; married; d. 8 June 1949, Redstone Reserve, aged 60; death certificate signed by Indian Agent; buried by family, Redstone Flats Indian Cemetery]

[NB: death certificate for father Laceese Char, rancher; residence Alexis Creek Indian Reserve, Redstone; born 1887; parents unknown; widowed (wife Margaret, deceased); d. 19 August 1963, Coqualeetza Indian Hospital, Sardis, aged 76; 'Extensive Broncho-pneumonia (5 days) Superimposed on pulmonary TB, active, bacillary (since April 61)'; death certificate signed by doctor; buried Redstone Cemetery]

**Stanley Setah** (1971/9/1 – 1971/9/30), [C]; 6 yrs old; #70 Nemaiah Valley Band; residence Stone Reserve, Hanceville; born 19 December 1965, Williams Lake; father unknown, mother Rose Setah, born Nemaiah Valley; d. in forest 30 miles south of Stone Reserve, Hanceville; accident, 'Child became lost', d. approximately 15 August 1971, 'exposure and starvation'; death certificate signed by C. Bouchard, Department of Indian Affairs, Williams Lake, and coroner; forensic anthropologist Dr Mark Skinner, Simon Fraser University, Burnaby, in charge of disposal of remains, **1979/10/26**; [NB: death certificate states date of death was approximately 1971/8/15] [NB: not a student; only 6 yrs old (see ss. 116-17 of 1970 amendments to Indian Act in Venne, Sharon Helen, *Indian Acts and Amendments 1868-1975, An Indexed Collection* (University of Saskatchewan, Native Law Centre, 1981), pp. 456-7)] [NB: from *Vancouver Sun*, 3 August 1971:

### ***Helicopter seeks boy***

*Alexis Creek – A helicopter and a ground search party of about 12 men are searching today for a six-year-old boy lost in thick brush and timber country near here.*

*RCMP said Stanley Setah of the Stone Indian Reserve at Hanceville has been missing since about 9:30 a.m. Monday.*

*"He was with his guardian, John Montgomery, at an Indian camp site and was helping to round up the horses," said an RCMP spokesman.*

*"Apparently the boy stopped to take a pebble out of his boot and the next time his guardian turned around to look for him he was gone."*]

[NB: death certificate for mother, Rose Setah; residence Hanceville; born 5 May 1946, Nemaiah Valley; parents Little George Setah, Louisa Lame Billy; both born Nemaiah Valley; single; d. 20 December 1968, Stone Indian Reserve #1, aged 22;



‘Gunshot wound of the head’; homicide; autopsy; death certificate signed by coroner; buried Stone Indian Reserve] [NB: from *Vancouver Sun*, 20 December 1968:

### ***Woman Killed In Shooting***

*Williams Lake – A woman was shot and killed early today on the Stone Indian Reserve near Hanceville, about 60 miles southwest of here.*

*Hanceville resident Dan Lee said Rose Setah, about 25, was shot at 2:30 a.m. in a house on the reserve. He said the shooting occurred shortly after Miss Setah and some friends returned from a visit to Williams Lake.*

*Alexis Creek RCMP are investigating.]*

[NB: death certificate for grandfather, Little George Setah, pensioner; residence Nemaiah Valley; born June 1899, Nemaiah Valley; parents Johnny and Christine Setah, both born Nemaiah Valley; married (wife Louisa Billy); d. 7 October 1971, Williams Lake, aged 72; railway yards; ‘Massive internal Injuries’ ‘Supposedly runover by train, while in a heavy state of intoxication.’; autopsy; death certificate signed by coroner; buried Indian Cemetery Nemaiah Valley Indian Village]

[NB: death certificate for grandmother, Louisa Setah; Nemaiah Valley Band #14; residence Nemaiah Valley Indian Reserve; born February 1912, Anahim; father unknown, mother Nancy Billy; widowed (husband Little George Setah); d. 31 March 1979, Cariboo Memorial Hospital, Williams Lake, aged 67; buried Nemaiah Valley Indian Cemetery]

**Harry Patrick** (1963/1/1), [C]; 15 yrs old; residence Nazko Indian Reserve; born 5 October 1947, Nazko; parents Phillip Patrick, Eulalie Alec, both born Nazko; d. Stump Lake, Nazko; drowned (skating on thin ice, which broke); death certificate signed by coroner; buried by Band members, Nazko Indian Cemetery [NB: death certificate states date of death was **1962/12/14**] [NB: not identified as a student in death certificate]

[NB: parents’ marriage certificate states Philip Patrick, trapper and labourer, formerly Fort Fraser, now at Nasco, born Fort Fraser (parents Patrick Maxine, born Fort Fraser, Elizabeth Jack), bachelor, aged 26, and Eulalie Alec, residence Nasco Rancherie, born Trout Lake (parents Trout Lake Alec, born Trout Lake, Minnie Neas), spinster, aged 19, were married 26 May 1937, Nasco Rancherie, witnesses Chief Morris, Chief Michel, Reverend John W Hennessy, OMI, officiating]

[NB: death certificate for father, Philippe Patrick, retired trapper; Nazko Band; residence Nazko Indian Reserve; born 7 May 1904, Fort St James; parents Maxin Michelle, Elizabeth Sutherland, both born Fort St James; married (wife Eulalie Alec); d. 4 July 1978, G.R. Baker Memorial Hospital, Quesnel, aged 74; death certificate signed by wife Eulalie Patrick, R.R. #5, Quesnel, and doctor; buried Indian Cemetery, Nazko]

Compiled by Nina Green 14 November 2021, updated 14 April 2023.