

DECREE OF ERECTION
OF THE
PARISH OF SPANISH.

By these letters, we the undersigned Bishop of Sault Ste. Marie canonically erect the mission of Spanish as an independent parish of this our diocese.

The chapel of the Indian Boys' School shall be the parish church, pending other arrangements.

We ask the Reverend Jesuit Fathers of the Province of Upper Canada to assume the direction of this parish and to name, subject always to our approbation, its pastor.

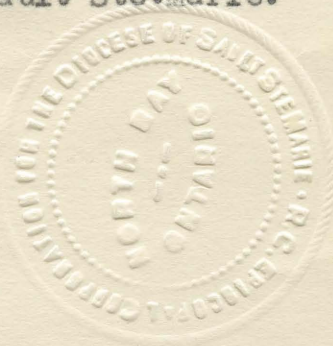
We constitute the Rev. P. Mèry, S.J., the Rev. J. R. Richard, S.J., and the Rev. James T. Brennan, P.P., Espanola, as a committee to delineate the definite boundaries of this new parish, to embody their findings in a document which they will transmit to us, at their earliest convenience.

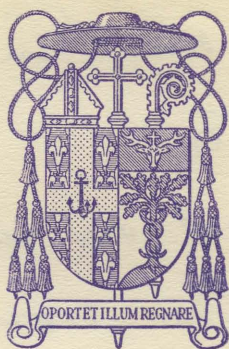
Given at our episcopal residence at North Bay, Ontario, under our seal and signature, together with that of our chancellor, on this fifth day of the month of November, in the year of Our Lord one thousand nine hundred and thirty-five.

+ *R. H. Dignan*
.....

Bishop of Sault Ste. Marie.

J. C. Humphrey
.....
Chancellor.





Bishop's House
North Bay
Ontario

Nov. 25th. 1935

Very Rev. Henry Keane S.J.
Toronto Ont.

Dear Father -

As there is a little chapel in Spanish Parish, which is rarely used, consulting the convenience of all concerned, I merely wished to give parochial rights to the College chapel, for liturgical reasons. On a separate sheet, I shall make the proposed change. The amendment may then be attached to the original decree of erection. Inasmuch as the Industrial School belongs to your Community, it is your privilege to end the arrangements, whenever you see fit.

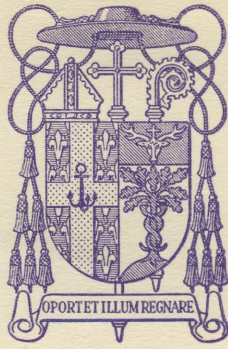
I had hoped to call on you, the day of Father Heydon's jubilee, but the Archbishop who had been absent all week, took me in charge and I was with him until train-time. I shall gladly

-avail myself of your kind invitation, the next
time I visit Toronto.

Father Knox called on us, on his return from
Noranda and the north country.

Best wishes

Yours faithfully
R. H. Digman



Bishop's House
North Bay
Ontario

Interpretation of the Decree of the
Erection of the Parish at Spanish, Ontario.

- 1; It is fully recognized that the present chapel of the Boys' Industrial School is the property of the Society of Jesus.
- 2; The use of this chapel as the parish church is at the good-will of the aforesaid society, which may terminate this arrangement at any time that it may be found unsatisfactory.

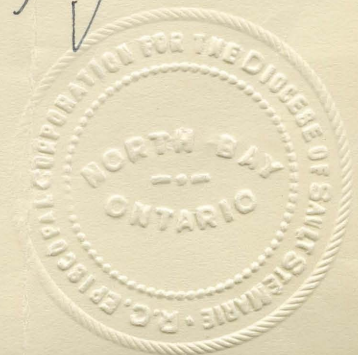
signed

+ P. H. Dignan

Bishop of Sault Ste Marie

North Bay

Nov 25th. 1935



BRIEF HISTORY OF THE ROMAN CATHOLIC MISSION
AT WIKWEMIKONG, FROM WHICH DEVELOPED THE
SPANISH INDIAN RESIDENTIAL SCHOOL.

In 1838 a Roman Catholic priest joined those families of the Ottawa Indian tribe which had settled at Wikwemikong. Day schools were established prior to 1857, for which no government aid was received. In 1862 a girls' boarding school was established and 6 and 13 years later grants of \$750 and \$1000 from Indian funds were made towards improving the buildings. In 1875 an annual grant of \$300 was made to the girls' school. The boys' industrial school was opened in 1878 and the following year Parliament made a grant of \$1200 per annum for the support of the combined work.

In January, 1885, the buildings were destroyed by fire. They were rebuilt, the Government contributing \$8,000 for the purpose. The annual grant was increased to \$2,400. In 1889 a grant of \$300 per year was made to a day school at Wikwemikong. In 1893 the industrial school was placed on the per capita basis of \$60 for a pupilage of 55. In 1894 the pupilage was increased to 75 and in 1895 to 90. There was a grant of \$2,200 from Indian band funds for improvements to plant in 1898. The pupilage was increased in 1910 to 125 and in 1911 both pupilage and grant were increased to 140 at \$100.

In 1913 the industrial school was moved to Spanish and the old building repaired and continued as a day school. In 1914 the pupilage was increased to 200. In 1917 the per capita grant to \$110 and in 1919 to \$120. Further increases have been made and at the present time (1928) the per capita grant allowed is at the rate of \$150.

*Given to me at Ottawa
Wm. H. H. 27*

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(Fr. J. B. Proulx)

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*Given to me by Mr. Currier
of the Dept of Indian Affairs
Sept. 1928
W. H. Hurst*

Description of the land: This land consists of 974 acres more or less.

Lake Shore: There is approximately 300 feet of bathing beach. This location is ideal for fishing or boating, being that it is situated on a natural harbor. The beach is located at the mouth of the Spanish River. This river flows into the North Channel.

141 acres broken down as follows:

96 acres are located on the south side of the Trunk Road-Old Highway 17 and this is rich farm land.

45 acres are located on the north side of the Trunk Road-Old Highway 17. Good farm land, but slightly rolling.

833 acres:

This land is partly rocky and is classed as bush land with mostly second growth and dense underbrush.

Description of the Buildings:

Arena: Size is app. 120' x 75'. Construction is of B.C. fir with aluminum roof and siding. The south of the building is heated by an automatic oil furnace.

Barn: Cow-barn consists of following: 30 cow-stall with harnesses. One room is a creamery. Four sheep stalls. Four calf-bins. One large grainery room.

Horse stables consists of four horse stalls and one large oat storage room.

Hay-mow is over both cow barn and horse stable.

Implement Shed: Galvanized metal - measures 28' x 80'.

Hen House: 2-storey bldg., insulated, frame construction, 22'x22'.

Piggery & Turkey house: Construction frame.

Power & Pump house: Cement block construction. 24'x40'. Built in 1938. Deisel pumps are installed.

Cannery: Construction frame. 24' x 40'.

Shoe Shop: " " " 24' x 45'.

Boy's School: Construction is cement brick veneer on frame. 1913. Hot water heating, full basement (unfinished); electrically wired, ample plumbing facilities. Rooms are finished in gyproc and tin. Hardwood floors throughout. Main floor covered with inlaid tile. Kitchen with clay tile. Outside and inside condition of building is fair.

May 25, 1941.

Rev. Vincent MacKenzie S. J.

Dear Brother in Christ:
P.C.

Here are the few facts which I have been able to dig up. I hope that they will fill the bill.

The school was inaugurated in 1838, at Wikwemikong, ^{as a day school} by the English-woman who married the chief of the Wikwemikong Indians who had been taken to England as a vaudeville attraction. Naturally she was a bit disappointed when she first entered Wikwemikong society but she soon recovered and decided to make herself useful. She applied to Father Proulx, ^(Successor) the Priest in charge at that time, and was accepted. She taught for a few years till she was relieved ~~to~~ by a Frenchman, M. Charles de Lamorandiere, who remained until the Jesuits took over.

Brother Jennesseaux, who had been to college and even to the Seminary, was the first teacher and he held that position for ~~ab-~~ about twenty years. After about ten years the school was made an industrial institution and courses were given in agriculture and blacksmithing(if that is what ^{you call} work that a smith does).

We came to Spanish in the year 1913. The reasons for the ~~ch-~~ change were numerous and the move had been sought for a long time. The proximate reason for the change (you might almost say pretext) was a strike by the workers who were rebuilding the school, which had been burned, it is suspected, by one of the boys. The strike was certainly, according to Fr. Belanger, unjustifiable. The work required skilled workers and these were brought from Montreal. Naturally these men received more money than the Indians and so the latter went on strike.

The other reasons for the change were really grouped under the one main difficulty, that the school was on the reserve. The Indians considered that it was theirs and that the fathers were growing rich at their expense. In fact the shoe was quite on the other foot and the Indians discovered this very shortly after the departure of the fathers. They were sorry that the school was gone and, Father Belanger tells us that they grew very bitter against the men who had caused the trouble and dismissed the leaders from the reserve.

The school at Spanish has weathered many trials including fire and storms and, in the terrible ~~the~~ post-war Flu epidemic, serious sickness. The News Letter tells us that in that year there were eighteen deaths in the two schools.

Now, with the help of a government grant, the school offers many advantages to the boys who are trained here. We have our own power house where they can learn a good deal about electricity, a fully equipped sawmill ~~and a mill~~, a shoeshop that manufactures all of the shoes used by the boys, a tailor shop in which the boys make all of their own clothes, including stockings, and a dairy and general utility farm. We have also a chicken farm and several of the boys who have left here have started their own farms.

The boys go to regular classes until they get to grade six, then they become half day boys, working half of the day and attending class the rest of the time. There is a manual training class for those in grades three, four, and five which teaches them the fundamentals of carpentry work.

There are five Fathers, four scholastics, six brothers, five laymen and one hundred and twenty ^{five} ~~six~~ boys stationed here in various capacities.

The majority of the children are from Manitoulin Island, and they go home for the summer months. The government allows a certain sum for their transportation and the school has charge of them till they are restored to their parents. The trip to the Island is made in the ' Red-Bug ' which is towed by the Garnier. It is about thirty five miles to the first landing stage and the round trip takes the Garnier two days in fair weather. In case of a storm the boat must put in to one of the islands on the way. One ~~day~~ Odyssey saw them stranded for three days on one of these quite barren places, without sufficient food. Normally there are about sixty passengers so you can imagine how interesting that trip must have been for the prefects in charge.

In the summer there are numerous picnics for the children and they go out for a complete holiday for a spell. The girls went up to the old Mission at Sagamok Point for their holiday. They went in groups and each group stayed one week. Father Vandri-essche was chaplain and said Mass each morning in the old chapel. Each time the girls went up in the Red-Bug the boys were taken in the Garnier. This made a very nice picnic for them because they stayed overnight. The girls use the schoolhouse for their quarters and the boys can sleep quite comfortably in the two boats, on such a short trip.

The boys spent their holiday on Aird Island, where a lean-to supplies them with sleeping quarters. Apart from these holidays every Sunday in the summer time is a picnic day and the Garnier and Red-Bug take the two schools out to the islands.

In conclusion I would like to point out that any serious minded boy who wants to learn can get himself a good practical education here.

In the winter the older boys go into the woods and cut ^{##}wood, and, since that is quite a business up here, they are getting valuable experience. They also cut wood for building purposes. This is hauled to our own sawmill and eventually they see it cut into boards of various lengths and planed for use on whatever job happens to be on hand. In this way they have a good opportunity to learn about the lumber business from different angles.

Those who handle the dairy cattle, of course, are getting practical experience which will certainly be useful later on, as almost all will be returning to some sort of a farm when they go home. In the carpenter shop they can learn a great deal too if they choose, because there is a great variety of work of that sort done both in repairing and construction.

In the shoe shop they have all of the instruments of the trade and they do everything from the most serious repair jobs to the actual fabrication of new shoes.

Our latest acquisition is the bake shop, and here, too, my mind is a real opportunity for an ambitious boy to get himself a good trade and one in which it would not be too hard to get started. One he had become sufficiently mature.

The poultry farm is run on quite scientific lines and boys who keep their wits about them as they work there can hardly help picking up what may well prove a useful sideline on their father's farms when they leave here.

The

The tailoring and, of course, the general farm work, just about finish the list of things I wanted to enumerate and now I think you will agree with me when I say that any serious minded boy can get himself a very practical education here. I have said nothing about the schoolwork but you may be sure that they get plenty of that. We do our best, too, to see that every boy has a sound knowledge of his religion and the habit of practising it. This last is the main essential and even the government inspectors insist on it. It is insisted on and the boys are shown how to practise their religion in the midst of the other work that they will have to do.

I am very sorry that it has been impossible to get this done sooner. I began it before but each time I was interrupted by some pressing work that could not be deferred. Perhaps this is not what you wanted however it is the best I can do for the present and I hope it will suffice. It is intended as a list of facts; you may choose what you like and reject the rest and put it in what form you think best. I did not and I have not the time to write a continuous article.

Perhaps I shall have something interesting for the academy this summer if I get time to put it on paper. It is a story which Fr. Richard told me for some American Priests who are writing a book or a series of articles or something. But -- dont forget before a communication from me the immortal gods have set PATIENCE.

Yours in the Sacred Heart

Bernard A Mayhew S.J.

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