

These notes are not about the
Construction of the Boys' and
Girls schools at Spanish.

They are an appendix to those
notes giving the circumstances
of why the buildings were built
at Spanish rather than at
Wikwemikong after the burning
of the Girls' school at Wikwemikong.

The pages relating to the actual
Construction at Spanish of the schools
were not xeroxed at this time.

H.

B 0-18
Spanish.

L'École Industrielle
de
Spanish, Ont.

Sur l'histoire de sa
Construction
Les Comptes

J. Paquin
le 20 Août, 1911

Donné
P. Lévesque
mai 1948

Pour compléter ce qui est écrit
précédemment.

Incendie de l'École des filles
à Wikimemikong.

Projet et plan de reconstruction

Le 5 Février 1911 fut le
jour de l'incendie du pensionnat
des filles à Wikimemikong.

C'était un dimanche. Pendant
la grand messe, le prêtre officiant
s'aperçut que l'assistance quittait
précipitamment l'église. Ne pouvant
s'expliquer cette panique, il
descendit à la balustrade pour
s'informer. David Jivitagau
vint en avant lui dire que le courant
était en flamme. La messe
se termina silencieuse avec
l'assistance des seules filles du
Convent et de leur directrice,

miss Lensch.

La cause très probable de l'incendie
fut celle-ci: Une vieille religieuse
alla au galetas une chandelle
allumée à la main, elle a dû
mettre le feu à quelque débris.

Une heure après sa sortie de
cet endroit, on fit dans le village
le et le clocher en flamme.

Comme l'eau manquait dans
les réservoirs, nos gens perdaient
tout espoir de sauver l'établis-
sement. Ils s'efforcèrent à sauver
de l'intérieur tout ce qu'ils
purent, même les portes et
les fenêtres. Le Rev. P. Sup:
Chs Belanger courut immé-
diatement et sauva le St Sacre-
ment, puis tout ce qu'il put
de la Sacristie. En peu d'heures
tout le courant, portes, clocher et

ancienne fut réduit en cendre.
Les hommes dirigèrent leurs
efforts à sauver la buanderie
et la grange. Ces établissements
furent dans la suite d'une
grande utilité. On craignit
un moment pour la grange
en arrière de l'église. Son
incendie aurait entraîné la
perte de tous les établissements
de la mission; residences,
église et chapelle.

Après le triste incendie,
l'embaras fut grand.
Que faire? Cent jeunes
filles et leurs maitresses étaient
dehors. Il n'y avait dans le
village aucune bâtisse assez
vaste pour les recevoir, la
nuit avançait et le froid
était intense. Le bruhaha

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du saouvetage ne favorisait
guère la réflexion. Jamur
Peltier vint sur ces entrefaites nous
offrir son magasin, sa résidence
et celle de son père. L'offre fut
temporairement acceptée. Ces pièces
trop exigües pour tant de monde,
inhabitées pendant cet hiver,
offrirent un pauvre abri de sorte
que nos pauvres rescapées pas-
serent une misérable nuit.
Dès qu'on fut reprenre sa tête,
les trois pères de la mission:
Chs Belanger, Sup.; Ernest Comte,
Missionnaire & Desautels, Curé,
étudièrent la situation pour
en venir à une conclusion
pratique. On décida de livrer à
la communauté des religieuses
et à leurs élèves l'école des garçons
située en bas de la côte et de

centrer les garçons dans la résidence
des filles

Cette école et la branderie, fut
le logement de l'école des filles
jusqu'au jour de leur départ pour
Manish en juillet 1913.

Malgré l'exiguïté du logis, l'état
sanitaire fut bon et le travail
d'éducation n'eut pas à souffrir.

Les garçons privés de leur
établissement principal furent
plus à l'étroit que les filles.

On établit une classe dans le
dortoir. Une vieille maison
sauvage servant de joulailler,
fut nettoyée pour y installer
l'autre classe. Le réfectoire servit
de salle de récréation et la
cour aux animaux en face des
étables fut l'aire des jeux.
Après que tout fut installé

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tant bien que mal, vint le temps
des pensées sérieuses sur l'avenir.
Que faire? Abandonner l'oeuvre
du pensionnat, c'était la ruine
des missions. Nécessairement les
sauvages seraient tentés de conduire
leurs enfants dans les institutions
protéstantes et comment les
empêcher. Alors rebâtir? mais
Comment et où? Les fonds man-
quaient complètement, le
Convent brûlé laissait une
dette. Le Département des affaires
indiennes ne voulait faire aucune
avance. Je proposai d'étudier
le projet de construire en dehors
de Wiknemkong, mais ma pro-
position fut écartée sans merci
par tout le monde de la maison.
L'esprit n'étant pas encore prépa-
ré à considérer ce projet.

Wikwemikong était le centre le plus populaire de nos missions. L'institution avait été fondée, avait subsisté 33 ans, s'était développée à Wikwemikong, on ne croyait pas possible qu'elle put exister ailleurs. La bonne routine fit loi.

Heureusement que la Providence s'en mêla, comme on le verra par la suite, et ne permit pas qu'on éternisât à Wikwemikong une œuvre qui ne fut jamais à sa place dans cette réserve indienne.

Les intéressés décidèrent donc qu'il fallait rebâtir et bâtir à Wikwemikong. On se mit à l'œuvre, on dépensa plusieurs milliers de dollars, pour en finir par un succès.

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des toacasseries d'abord, commença par l'éclat d'une grève, chose inconnue jusqu'ici chez les sauvages, mit fin aux travaux.

Je vais maintenant énumérer les principales causes de cet insuccès.

1° Quelques uns des intéressés se lancèrent dans cette aventure sans courage, sachant que c'était une herne.

2° L'esprit des sauvages était loin d'être bon. Depuis longtemps ils menaient une guerre sourde et stupide contre l'institution.

3° Plusieurs se refoussaient de l'incendie dans la perspective que le travail de reconstruction leur fournirait pendant un couple d'années un travail bien rémunéré. En ceci ils étaient encouragés par les gens de

Maintenant. Ces Messieurs voyant que un cinquante mille piastres seraient dépensées à leur forte, provoquent un riche pécule pour leurs petites affaires. Ils aiguissent l'appétit des sauvages pour de gros salaires. Ces bons sauvages ne comprennent pas les immenses sacrifices que les religieux allaient faire pour procurer à leurs enfants une bonne instruction. Ils voyaient en tout cela une bonne chance d'exploitation.

3° Enfin la principale cause de l'insuccès fut une organisation bâtarde.

Il s'agissait d'une construction importante, un couvent de 100 x 52 pieds à trois étages et un rez-de-chaussée. La construction

devait être en béton, entièrement à l'épreuve du feu, superstructure en acier, toiture en métal. La construction se faisait dans un endroit ou tout manquait, de communication difficile avec toute ville, il fallait tout importer matériaux et machinerie.

Ce genre de travail requerrait le talent d'un architecte, l'expérience d'un vrai constructeur en bâtisses de cette sorte, l'autorité d'un vrai chef d'équip équipe, un homme habitué aux affaires pour faire tous les achats, tenir les livres, manœuvrer l'argent etc. etc.

Qui nomma-t-on pour cette construction? Plusieurs sans subordination ou aucun chef vraiment responsable.

1° Le frère menuisier de la mission

Il ne manquait pas de savoir
faire dans son métier de me-
nussier de la mission, mais
il avait jamais été même en-
croûvé dans le genre de cons-
truction qu'on lui confiait.

2° Un autre frère menuisier de
Montréal qui dirigerait son
compère de ~~Montréal~~ ^{W. J. J. J. J.} dans lui
mettre en main plan et devis
bien déterminés. Ce père de
Montréal était chargé de l'achat et
du transport des matériaux.
Ces matériaux dans tous leur détails
avoir-ils à temps? y aurait-
il tout ce qu'il faut? Les travaux
ne seraient-ils pas à tout moment
interrompus par des retards et
d'expédition. Tout devrait aller
au petit bonheur.

Le frère de Montréal expédia

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quatre hommes, capables de servir
sous les ordres d'un bon chef
d'équipe et pas plus. A la maison
nous le savons, les sauvages ne
s'entendraient pas avec ces hommes
de Montréal. Dès le commencement
ils se firent jaloux, prétendant
qu'ils étaient inutile sur leur réserve,
qu'eux-mêmes en savaient autant
en construction que ces étrangers.

3° La Révérende Supérieure du
Couvent, pour qui se faisait la
construction et qui devait solder
la note.

4° Enfin le P. Supérieur, Bélanger,
avec une autorité fort restreinte
sur tout ce personnel devant assu-
mer toute la responsabilité. Il
vaut à ce que tout marche rondement
Et voilà! Construisons main-
tenant. Le diable du temps

relate au jour le jour comment
on se mit à l'oeuvre et comment
tout marchait ou ne marchait pas.

Travaux préparatoires

Le Frère Hebert, aidé d'une
trentaine d'hommes commen-
ça à déblayer le terrain le-
ses ruines. En dessus de la
pierre angulaire du couvent,
il trouva les objets et l'inscrip-
tion suivants

Deux statuettes, l'une de la Vierge
Marie et l'autre de saint Joseph.

Deux pièces de monnaie, un
cinq sous et un sous.

Des médailles: Le S. C. de Jesus,
le St Coeur de Marie, Saint Jos,
l'Ange gardien, N. D. de Lorette,
Pie IX, Léon XIII.

Quelques scapulaires.

Un papier jauni par le

temps au feu, écrit de la main
de P. Dominique Du Ranquet,
ainsi conçu:

" Anno reparatae salutis
MDCCLXXXV, i. e. (1885)
die vero V (5) Julii Preciosissimi
Sanguinis D. N. J. C. festo, ne enon
S. S. Apostolorum Petri & Pauli
solemnitate. Anno octavo
Pontificatus Leonis Papae XIII;
Joanne Francisco Jamst, Diocesis
Peterburgensis episcopo, Admo-
dum R. Petro Bexkx, Societatis
Jesus praeposito generali;
Rev. Antonio M. Underledy Vicario
generali; Rev. B. Eduardo Purbrick,
Provinciae Angl. praeposito
provinciali; Rev. Henrico Hudson
Superiore generali missionis
Canadensis; Rev. Dominico
Du Ranquet Superiore missionis

Manitoulensis. P.P. Alphonso
Baudin et Paulo Nadeau
Sacerdotibus missionariis;
Fratre Scholastico Stephano Dupresne;
Jacobus Clark, Joachimus
Horn Kohmstedt, Georgio Lehmann,
Narcissio Genest, Antonio Fontaine
S. J. fratibus coadjutoribus;
Anno XLVI (46) Victoria
Angliae Regina; Marchione
Landsdown totius Canadae
gubernatore; Subilimus
Kinogameg. Sr. Ludovico
Wakegijig, Francisco Metosages,
Thoma Mrokamanish India-
norum ducebatur,

Hic lapis angularis domus
Filiarum Sti Cordis B^{tae} Mariae
V. a Patre Dominico du Ranquet
positus est.
Adferunt Filiae Sti Cordis

B. M. V.

Lucey Heasly, Superiorissa.
Elizabeth Miller
Margueret Gallagher
Bridget Fitz William
Rosa Kintz, momentanee absens
Bridget Whalen
Josephine Chartrand
Bridget Lynch
Margueret Starwigijig.

Le père en charge de la construction dépensa d'abord quelques centaines de piastres à un plan de son invention. Le plan était celui-ci: monter des murs en béton sur formes en bois, puis ornementer cette surface de minces plaques de ciment imitant la pierre. On fit un morceau de ces plaques puis on abandonna le plan.

Enfin après quelques tâtonnements on se mit à l'œuvre pour de bon, quelques 30 hommes s'attaquèrent aux fondations, bientôt elles sortirent de terre.

Ce travail fut soudainement arrêté par une grève des hommes. A la maison on avait prévu cette grève par les murmures qui vosaient arrivait au

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parler. Les indiscretions d'un ouvrier de Montréal fomentèrent le mécontentement. Un jeune sauvage à tête chaude déterminait toute la bande des travailleurs à quitter l'ouvrage. Le matin du 18 Mai 1911 on vint au chantier que pour protester puis chacun quitta.

Le Diarium de ce jour et des jours suivants raconte tous les incidents de cette regrettable affaire.

Tous les travaux furent arrêtés, les quatre hommes de Montréal furent remerciés de leur service. Il fallait aviser.

Les sauvages voyant que tout était resté dans le silence, commencent à être inquiets. Ils viennent nous exprimer leurs regrets pour ce

qui s'était passé, s'informèrent
souvent si nous allions bientôt
recommencer, ils menacèrent
de punir le jeune homme qui
avait ~~causé~~ causé la grève, même
de l'expulser de leur bande.

Pour nous nous passèrent plusieurs
jours à réfléchir et à chercher
une solution, nous et les religieuses.
Je renouvelai ma proposition le
transporter ailleurs notre institu-
tion, et cette fois, en face des oré-
nements, en consentit à considérer
le plan. En quelques jours les
trois pères de la résidence et
toutes les religieuses jurèrent en
faveur du transport. Les pères en
général furent d'avis contraire.
Cela s'explique, ils ne connais-
saient pas les difficultés que nous
rencontrerions sans cesse, et ils

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n'avaient pas comme nous à y faire
face. Par contre c'était l'abandon
d'un établissement qui leur avait
coûté 60 ans de travaux.

Tout n'était pas fini, il nous fallait,
les religieuses et nous, gagner à notre
cause, nos supérieurs respectifs.
Pour les religieuses la difficulté était
moindre, elles n'avaient presque
rien à sacrifier, mais pour
nous il nous fallait abandonner
une installation complète, ferme,
école, boutiques et tout recommen-
cer ailleurs.

Pendant près de trois mois, ce fut
une correspondance servie avec
nos supérieurs à Montréal.

D'abord la simple proposition du
projet leur parut irréalisable
et ne méritant guère considération.
Comment! tant sacrifier pour une

oeuvre qui leur paraissait si
si importante. Tous, Provincial,
Consulateurs, procureurs nous furent
d'abord opposés. Pour comble de
difficulté, pas un missionnaire
hors de Wikivemikong ne nous
prêta son appui, quelques-uns
se désintéressèrent, d'autres, je
dirais quatre s'opposèrent au
projet. Ils ne firent aucune
aucune polémique active, mais
ils se réservèrent, attendant que
tout fût fini et mis en opération,
pour condamner en cas d'échec.
On prophétisait déjà l'échec: Une
apostasie à Wikivemikong; une
école vide d'enfants dans
son nouveau site et par suite
une faillite financière,
etc. etc. La responsabilité de toute
l'affaire reposait donc sur

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Les épaules des trois prêtres de
Wikivemikong. Ce furent, certes, des
jours d'angoisse. De fait tout paraît
sortir de ce projet hardi. Nous
aurions désiré que trois nos
confères hors de Wikivemikong
émisissent leurs opinions motivées,
nous aurions pu discuter le
sujet avec eux. Un seul nous écri-
vit dans ce sens, ce fut le P. Thi-
Couture, S. J. ancien supérieur de
l'école, mais après réponse à ses
arguments, il cessa son opposition.
Les deux arguments du P. Thi-
Couture étaient les suivants: 1° C'était
une trahison de l'oeuvre de l'évangéli-
sation des sauvages que de leur
enlever ainsi leur principale
institution. 2° Il considérait comme
fort probable l'apostasie du plus
grand nombre des sauvages

de Wikwemikong, pastorie dont
la répercussion se ferait sentir dans
toute l'île et même au-delà.
Je lui répondis 1° Qu'à Montréal
on considérerait trop Wikwemikong,
parce que placé^{de} résidence, comme
le seul endroit où il avait des
sauvages. Que la grande majorité
des sauvages étaient hors de l'île.
Que ce n'était pas abandonner
l'œuvre des sauvages, d'établir
notre école centrale en un endroit
plus stratégique, à la portée de
toutes les bandes, de l'île, du lac
Supérieur, de la Baie Géorgienne et
du Nord Canal.

À la seconde 2° Je différerais d'opinion
et avec lui, et je m'offrais à de-
murer à Wikwemikong et de
faire face à la difficulté après
le départ des écoles.

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Le P. Bellemare, proc. appuyé par
le P. Specht s'opposait au départ
de l'école des garçons et proposait
d'établir l'école des filles à Massey.
Sur le terrain de la Compagnie de
Jésus, (terrain Wadeau). Le P. Specht
serait le directeur et le chapelain
de cette institution. La réponse était
faible. 1° Le terrain Wadeau n'ap-
partenait pas à la Cie S.-J. 2° Il
n'était pas sage de séparer les
deux institutions, le Dept^e ne
consentirait pas à cette séparation,
et surtout, il serait fort mal com-
mode pour les parents de placer
leurs garçons dans une institution
et leurs filles dans une autre
à distance.

Les arguments des trois pères de
Wikwemikong pour convaincre le
Rer. P. Prov. et ses consueurs

fuient les suivants: Les incessantes tracasseries des sauvages, leurs constantes opposition à l'institution et à ses dépendances: ferme, troupeaux d'animaux, boutiques laissant prévoir qu'on s'acheminait à une catastrophe, comme c'était arrivé à d'autres institutions similaires en différents endroits. Les sauvages si jaloux de leurs droits sur leurs réserves nous considéraient comme des exploitateurs étrangers, s'enrichissant à leur dépens. Nous étions sur l'agenda de toutes leurs réunions, et le plus applaudi était celui qui inventait le plus d'accusations. Combien peu sage c'était d'exterminer, pour une coûteuse construction, cette institution sur leur réserve.

2° Toute construction sur une

réserve ne nous appartient pas, nous n'en avons aucun titre légal, nous ne pouvons la revendre. Dans le cas d'abandon de l'œuvre, c'est une perte complète.

3° N'ayant pas de titre de propriété sur les bâtisses, il était impossible de les hypothéquer pour emprunter l'argent requis pour la construction.

4° Un temps viendra où le statut actuel des sauvages sera changé, ou même aboli. Les sauvages rentreront dans la vie commune des autres citoyens et leur département à Ottawa sera cancellé.

Que faire alors de ces grosses constructions situées au bord d'une île hors de toutes communications?

5° L'accès de l'endroit nullement central était coûteux aux parents

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qui y plaçaient leurs enfants.
L'approvisionnement était diffi-
cile et coûteux et impossible
en hiver.

6° Le ministère de la famine souf-
frait beaucoup des rapports tendus
presque sans cesse existants entre
le paroissien et les autorités de
l'école. etc, etc.

A Montréal, le Rev. P. Prou et ses
conseillers finirent par se rendre
et il fut décidé d'aller construire
sur un terrain qu'on choisirait
quelque part sur la côte Nord.
Le P. Paquin fut choisi pour
organiser et diriger les travaux.

La construction, le transport des
matériaux etc de Wikwemikong
à Shamik es sont racontés dans
ce cahier et dans le Diarium de
Wikwemikong

Commencement de l'histoire
Le 1er Blanc est M. Jean Nicols Foly
né à Hirsweiler en Prusse en 1848 le 19 Janv.
du mariage de Joins Foly et de Barbara Haben.
La mère était Catholique et le père protestant.
M. Foly passa au ferace après la guerre, vint ensuite
au Michigan ~~avec~~ son épouse Marie Thérèse
Boudiller à Waukegan Michigan.
Ils vinrent à Algona Mills en 1882 Col. Garret
ils passèrent quelq temps C. P. R. à la fin
quai de charbon, et il y avait un petit moulin ~~avec~~
chant par eau.
M. Foly débarga au quai de Jims Mergizik
un bœuf (là on est Jims Kane, en 1882)
C. P. R. débarga à ce quai de provisions
qui étaient chargées avec des bœufs
à la ligne du C. P. R. en construction.
Il n'y avait alors à Walford que M. Whalen
les 2 Waddell et Gambell. Il n'y avait pas
de chemin public, les gens passaient le
long de la voie ferrée en construction.
M. Gager vint en 1886 ensuite M.
Walford qui acheta la terre on est la
place de Walford.

Il n'y avait rien à Massey, on fosa les
Rail vers 1889 et on fit alors une petite Cabane
pour les Cantonniers du T.P.R. près de la rivière
Galle. Joseph Messicotte acheta ensuite la terre
où se trouve le village de Massey.

Il y avait un petit magasin à l'ag de la rivière
tenu par Mc Gee, et il y avait autour de lui Goffe,
Pelnyer, Purvis, Flambert, ils faisaient trafic avec
les Amérindiens.

Mr. Prusnell vers 1888 batit un moulin à bras
en 1890

Preman acheta et batit vers 1890

Miller assaiede Preman de fructifier ses
acres sur notre terre maintenant.

Le ~~bon~~ moulin à bras en 1892 après la guerre
Cutler l'ent achete de ~~Preman~~ la banque
de Toronto.

Milnes a batit le moulin tel qu'il est
aujourd'hui. Sa date rendue Graham en 1914.

1882 Il y avait à Springfield Mills un
petit moulin qui a brûlé cette année

le Mr. Arnold a achete Springfield Mills
en 1882. Il n'y avait rien à Cook's Hill
ou Spragg en 1882.

Il y avait en 1882 à Blind River un
petit moulin marchant par eau on le
Gren s'appelait Thomas Ganacho.

Le terrain de M. Fultz occupait l'espace où se
trouve le village de Fumish depuis la station jusqu'à
le vieux Fourmier.

Charles Ritche de Toronto avait ces terrains
en speculation. M. Fultz après avoir travaillé au
journal obtint en fief (title) un acte
la terre qui est maintenant.

Joseph ^{de Fumaine} Mosgien vint en 1882
s'établir et bâtit une petite maison
que M. Japointe a agrandi
ensuite en 1898 ou 1899. La
vieille maison détruite.

with such people, given an active regiment of zealous clergy! The schools, the saddest part of all, would then flourish, and then, and then only, would Honduras be what it ought to be. It is sad indeed, but also extremely irritating to see how a few wicked men are making such an outrageous mess of things. As you travel through the country, you find a school for boys, another for girls in every town, village and hamlet; every boy and girl in those schools is Catholic; every teacher, if he or she is anything at all, is Catholic; and yet the name of God, of Christ, of his Holy Mother, of the Church, may not be named. The teachers may not speak to the children about hearing Sunday Mass. Here at Ceiba I became acquainted with some of the teachers, and their story has always the same sad burden. If they were to instruct the children ever so little in religious matters, they would be risking their positions. The head mistress of all the public schools at Ceiba is a young lady only twenty-two years of age; she gets a furnished house and a monthly salary of two hundred sols or eighty dollars in gold. Hers is surely a good position. She is a fine Catholic girl, and by her own example keeps many girls to the practices of their religion. But she told me, the last time I was there, that if she spoke to the children about coming to Mass on Sundays she would within a very few days receive a warning note from some official reminding her that "in Honduras the State is separated from the Church," and if she persisted it would cost her her salary. The only good she can do, outside of her own personal example, is to see to it that religion is not openly insulted in the school. The Father at San Pedro Sula said that recently when he had managed to get some of the children to Holy Communion on the First Friday, they, upon returning to school that day, were held up to scorn and ridicule by the teachers. Such is the awful state of things in Honduras, and yet every man and woman will tell you with a loud voice, lest you should misunderstand them, "Yo soy de la Iglesia Católica, Romana y Apostólica!"

Oh, if we could only get more of these Honduran boys, boys of talent and ability, who may one day raise strong and powerful voices against this shocking misrule, and give back to the people their birthright! It is only thus, I feel quite convinced, that the change will come about; the people are Catholic, yes, but

apathetic, ignorant, and easily led by a handful of deluded and corrupted men. Come back, then, and come back as soon as you can, to help along the great work that lies before the St. John's College of Belize.

Yours affectionately in the Sacred Heart,
BERNARD F. ABELING, S. J.

Woodstock Letters - 1913

THE ST. PETER CLAVER INDIAN
INDUSTRIAL SCHOOL AT SPANISH,
ONTARIO, CANADA.

The traveler sailing along the rock bound shore of Lake Huron, when he reaches the mouth of the Spanish River, suddenly discerns through a gap in the rocks a wide plain dotted with stumps and checkered with fences, with two large buildings looming up against the green bush in the rear. To his query about the establishment, he is told by some native informer that two big convents were built by the priests for the Indians. A full answer to this question would be that it is the former Wikwemikong Indian Industrial School of Manitoulin Island, transferred to this spot, called "Spanish" from a Canadian Pacific Railway station located a mile away, the name being borrowed originally from a Monsieur Laspagnol, one of the early settlers of the country. It lies on the water's edge on the north shore of North Channel, abreast of the middle part of Manitoulin Island, and about 100 miles east of the city of Sault-Ste-Marie. It is indeed but a pioneer settlement, stripped of its thick bush only a few months ago. The property, a lot consisting of 133 acres, was owned for many years by Mr. John Lapointe, a fisherman, who gathered quite a fortune at his trade, the location being exceptionally favorable to the fishing industry. After much dickering, he consented in 1911, to sell his property to the Jesuit Fathers for the sum of \$3000, in consideration of the charitable character of the work they intended to carry on.

The Rev. J. Paguin, S. J., was placed in charge of the new property, and commissioned to develop it and erect proper buildings for the schools. At this date about 100 acres of land have been cleared, and about

900 acres more have been purchased, east and west, for grazing purposes and a wood reserve. The boys' building is entirely finished and equipped with all modern comforts, such as a system of waterworks with baths and lavatories, hot water heating and electric lighting. The building is in the shape of an L, and has a total length of 190 feet and average width of 45 feet, and has three floors and a basement. It is a frame structure erected on a concrete foundation with a projection left for brick veneering in the future. The low roof, covered with galvanized iron shingles, has four gables and broad cornices which give it a rather severe and classic appearance. Large, well lighted and well ventilated halls for the pupils, and comfortable rooms with high ceilings are distinctive features of the school, which will accommodate as many as 150 inmates including pupils and community.

About 300 yards away in an easterly direction is slowly growing the girls' school, quite a stately structure, which has a frontage of 150 feet and a depth varying from 52 to 64 feet. It has the shape of an I crossed at both ends, will have four floors crowned with a roof somewhat similar to that of the boys' building and a turret in the centre. Its walls consist of an outside shell of concrete blocks manufactured on the premises, and of an inside shell of hollow tile, the space between filled with concrete. It will be practically fire-proof, as all partitions are made of hollow tile, and the ceilings of pressed metal. The hardwood floors are the only inflammable material in the building. It is intended to accommodate about 150 inmates, and is expected to be ready for occupation in the early part of winter. Like the boys' building it is provided with a system of water works, hot water heating, electric lighting and very effective ventilation. Several out-buildings have also been erected, such as a shop supplied with all necessary wood-working machinery where all the lumber was prepared for the two buildings, two cold storage rooms, sheds and a large barn rapidly nearing completion.

Already the whole colony of boys and girls who with their teachers and attendants constituted the Wikwemikong Industrial School, has moved to Spanish in small groups, on board the school's motor launch the "Jeanne d'Arc." Since their building is not yet completed, the girls are occupying a portion of the boys'

building partitioned off for the purpose, and are using for a kitchen, dining room and laundry, an old net shed built by the fisherman who formerly had his headquarters here. It means of course hustle and bustle seasoned with many an inconvenience, but all concerned, pupils and personnel take things quite philosophically, determined to make the best of an awkward situation.

A brief review of the existence of the institution at Wikwemikong, may prove interesting to the readers of the LETTERS. The present Mission of the Holy Cross at Wikwemikong, on the Manitoulin Island, was entrusted to the Society in 1845, when Father Pierre Chôné became its Superior. But prior to this date a secular priest, the Rev. B. Proulu, had since 1832 visited the Ottawa and Odjibway Indians gathered at Wikwemikong, and resided with them since 1838. In the earliest days of the Mission, attention was given to the education of Indian children. In 1840 the Rev. J. B. Proulu had secured the services of an English lady in the capacity of school teacher. Although she is described as a lady of superior education and refined manners, she stepped down from her high station to join her lot with that of a vulgar Indian, with whom she was united in marriage. Her chair was then occupied by a Frenchman of noble descent, Mr. Charles de Lamorandière, who was in his turn wedded to a woman tainted with Indian blood, and left after him a numerous posterity. The school fell finally to the charge of the coadjutor Brothers of the Mission for many years.

The school appears to have been well attended and to have given some appreciable results. Father Chôné has the following words about it, in a letter dated March 18, 1850, in which he describes the rival tactics of a neighboring Protestant minister. "Last year *Monsieur le Ministre* has seen with his own eyes eighty children in the school of Holy Cross; he has heard them, and if I am not mistaken, he reproached us then with giving too much time to religion. This year fourteen of the children who are preparing for their first communion, have passed an examination on the whole eighty pages of the catechism, in a manner which would be a credit even to Protestant children."

This elementary school, it seems, was taught mostly in the Indian language, but it must have reached a proficiency even to the point of fitting some of the

pupils to become teachers themselves, for in a letter of Father Nicholas Point, dated October 3, 1851, in which, after alluding to the inconstancy of the Indian character, he adds that the Indian teacher whom he had appointed over the little girls shows that this Indian trait is not without exception.

The idea of an industrial school seems to have originated in the proselytising efforts of the Protestant ministers to win over to their respective sects the Indians of Manitoulin Island and of Ontario generally. As early as 1844 Father Chôné, who was acting as assistant to the Rev. J. B. Proulu, advocated the establishment of an industrial school for Indians at Wikwemikong, to counteract the evil influences of a similar institution already at work in the neighboring village of Manitowaning. However, this Protestant school used by the Anglican Church mainly as a tool of proselytism, failed of its purpose and, because of lack of funds, passed out of existence. But the Protestant ministers did not remain idle; at Garden River they opened another Indian school which was burnt shortly after. Then they moved it to Sault Ste. Marie, where they reopened it under the name of Shingwauk Home. Their object was revealed when they began to gather pupils for this institution from the various Catholic Indian Missions of Lake Huron, and the Missionaries of Wikwemikong, in self defence, resolved to open the industrial school which had been vainly talked of for the last thirty years. The girls' department was easily organized, for since the year 1862, the Daughters of the Heart of Mary, yielding to repeated entreaties on the part of the Missionaries, had been teaching the day school at Wikwemikong and training the girls in various kinds of handiwork suitable to them. But the boys' department had to be created practically out of nothing, and the credit of the deed belongs to the Rev. Father D. du Ranquet of blessed memory.

The only record of the beginning of this department is to be found in the diary of the Mission, and hardly more than a passing allusion is made to it. For instance, in 1878, on some spring day, Brother Jennesseaux with two helpers is putting up some steps in the dormitory of the school, and making tables for the refectory, and Brother Koehmstedt is erecting a great stairway from the school down the hill. Under date

of June 3rd of the same year the Bishop of Petersborough is reported to have obtained from the Government a grant of \$1600 for the Industrial School. In the following month of July the same Bishop visits the Mission on a confirmation tour, and announces in the church the formal opening of the school for next September, to the great surprise and embarrassment of Father du Ranquet, who has no funds to support it. It developed that the grant mentioned above was not available unless a Mr. Dawson, who is a Member of Parliament, would win his election. However, because of the urgent need of the school to counteract the baneful influence of the Shingwauk Home, it was decided to open it under such precarious conditions, and trust to Divine Providence for means of support. Eventually Mr. Dawson was elected, obtained a permanent grant for the Industrial School, and helped the Missionaries in many other ways. The school struggled for existence for several years, owing particularly to the small subsidy granted by the Government, which was only \$60 per capita for a year, and that for a very limited number of pupils.

In 1885, after only seven years' service, both institutions, the boys' and girls' schools, were subjected to a very severe trial. Both buildings were destroyed by fire, the boys' school on the 18th of January and the girls' school on the 22nd, the first through a broken stove and the other through a defective chimney. Among the losses sustained the diary mentions a hand printing press, the only one in the district, with which the Missionaries printed prayer books, hymn books, catechisms and other religious literature. The schools were housed in out-buildings and private dwellings, and thus continued their good work, until new and more spacious buildings were erected with the financial help of the Indian Department of Ottawa. It was then that the institution, emerging as it were from swaddling clothes, began to grow and assume an important position in the work of Indian education. It grew in favor also with the Indian Department, which increased the grant from year to year till it reached the sum of \$7000 for each school. But a new tribulation awaited the girls' school. On February 5, 1911, when its capacity had been doubled by the erection of a new wing, the whole building was again razed to the ground by fire on a Sunday morning while all the inmates

were attending Mass in the parochial church. Not daunted however by this fresh trial, the ladies continued their work in the boys' building which was vacated for their benefit, the boys themselves taking shelter in the Missionaries' residence and out-buildings fitted up for the purpose. Both institutions counted at that time about 150 boarders and a good number of day pupils.

Preparations were made at once for the construction of a new fire-proof building, and the foundations were even laid on the site of the former building, when operations were stopped by some disagreement which arose between the Indians at work and the management. It was something like a strike instigated by a few white men employed as skilled laborers. It came to a crisis, which caused the Missionaries and the Reverend Father Provincial to institute a thorough investigation and close study of a number of grievances of old standing. Several obstacles cropping up year after year had hampered the full growth of the Industrial School and hindered the accomplishment of its object. For instance, the location of the school at the furthest end of Manitoulin Island, far away from all railroad communications, with but scant mail service, of difficult access both in summer and winter, and at times entirely cut off from the outside world, limited its usefulness almost exclusively to the Indian population of the Island. Yet the majority of the Indians for whom it is meant live across the North Channel, along the North shore of Lake Huron. Again, the fact that it was located on an Indian Reserve deprived the Society of all rights of property even to the premises upon which stood our buildings. Besides, the presence of the Indian population, in whose midst we lived, led to many and frequent grievances which caused no small annoyance, and considerably handicapped the Missionaries in the more important work of the care of souls. For example, a certain group of influential Indians, whom I may term the Liberals, interfered as far as they could with the management and material development of the school. They complained of the cattle of the school roaming on the Reserve and grazing on their grass. They found fault with the Fathers holding 200 acres of land for the purposes of the school, and taxed them with making money at their expense by means of the industrial department of the school. In fact they had put the school on the same footing as

a foreign institution, even to the point of levying taxes on the firewood and lumber bought from them for the purposes of the school. The result was of course the estrangement of an ever increasing number of Indians from the Missionaries, and the gradual formation of a party hostile to them, to the great detriment of their apostolic labors. Of late, at every meeting of their council, much of the Indians' time was taken up with the airing of their grievances against the Fathers.

For all these reasons, and to eliminate the cause of further trouble, it was finally decided, in August, 1911, to transfer the Industrial School from Wikwemikong to some point on the North shore, easy of access by land and water for all the Indians concerned, and the choice fell upon Spanish, where the twin schools are now at work amid most favorable circumstances.

The reader may like to learn how the Indians of Wikwemikong felt over this decision. Well, it struck them like a thunderbolt, and at first they hardly believed it, and still less realized its meaning. But when they saw the new buildings going up at Spanish, when they witnessed the departure of the last contingent of pupils and teachers, speaking figuratively, they said their *Confiteor*, striking their breasts at *Mea culpa*, and many were seen weeping. It was a great loss to many of them, for many benefited by the several thousand dollars spent every year by the school, and had their children raised and educated free of all charges. However the lesson thus taught is already bearing fruit; the Fathers and Brothers left in charge of the Mission declare that the old time opposition has died away, and that the Indians at large show them more respect and sympathy. As to their children, some have followed the school to Spanish, and the rest are flocking to a first class day school opened in the building formerly occupied by the boys' department.

A brief survey of Indian education as it is understood and practised here at Spanish may interest all. The old saying oft repeated by a class of superficial and interested people that "The only good Indian is a dead Indian," is discredited here. True, there are critics whose idiosyncrasies have been formed by their exclusive contact with the genteel population of large cities, who bewail the loss of time and energy and money spent upon the education of Indian children, to say nothing of the labors of sixteen priests and as

many brothers, for the salvation of the souls of Indians. But our Province looks upon this work of our Indian Missions with a most complacent eye, as is shown by the liberal share of men and money granted them. In this year's catalogue of the Province, our Industrial School at Spanish appears under the more ambitious title of *Collegium Industriale*, and the present administration will justify this title by raising the institution to the high level it implies, favored as it is by the advantages of its new location, and the earnest sympathy of the Indian Department of Ottawa. We believe here in the education of Indian children, both from theory and experience. The faculties of our Indian child are susceptible of development and training, as much as those of the child of any other race. Indeed the Indian children come to us as rather raw material, with no home training to speak of, but in most cases they are more responsive to the efforts of the educator than the children of a better class, so horribly deformed by the false home education of the present day. Although handicapped at first by the ignorance of the English language in which they are trained, they master the subjects of elementary schools as quick as any child of the white races. The testimony of the Inspectors of the schools of the Province of Ontario, and the experience of our lay teachers place our Indian children on an equal footing with the children of public schools as to proficiency. Hence the direct object of education, namely, secular learning, is as surely obtained as in any other school or college. But of course, the Society of Jesus devotes her energy to the education of children, with the ultimate purpose of training them to Christian virtues, and equipping them for the battle of life, that they may finally win the crown of eternity. This purpose is equally pursued in this school, and is as surely attained as in any other school or college.

No doubt there are failures here as elsewhere, but we may look back with legitimate pride upon the pupils trained in this school, and now fighting their way through life. They hold their own as well as any white men or women. Of course, the programme of their studies as well as the general trend of their formation, is quite different from that of the schools for white children. It is adapted to their present and future conditions. We aim not at outclassing them, but at perfecting them in their class. The extent of

their learning, when they graduate, if I may use this rather ambitious word, is that of the average public school pupils. But they have learned besides, to some extent, some the trade of carpenter, others that of shoe maker, others that of blacksmith, others again have become familiar with the brush. A few have an opportunity of working at pipe fitting, but the greater number have been trained to the duties of husbandry by their daily work on the farm. There may be few who persevere in the trade they first learned, the bulk of them taking to farming in course of time; but the majority of them, as is shown by experience, keep the habits of industry and thrift and self reliance they have learned at school, and therein lies the greatest triumph of Indian education, over Indian apathy, laziness and dependence of former years.

This much I have said of boys, but I could say as much and more of the girls. As a rule they retain longer and in a higher degree the formation received at school, owing perhaps to their more secluded life in the home. The most conspicuous results of Indian education on the girls are seen in the homes which they open for themselves, at an early age by marriage. While at school they are carefully trained in the various duties of a housewife, such as cooking, baking, washing, sewing and knitting. The order, cleanliness and good taste apparent about their persons and their houses, as well as the quality of the meals they can serve on their tables, speak highly of the beneficial influence of education upon them. Many children are now at school, whose parents are former pupils of our institution, and it is remarkable how much superior are these offspring of educated Indians, over the wild and unkempt children of former days.

I must add a few more lines and describe the moral and religious tone of the life led by the pupils at school. Had the reader an opportunity of witnessing them at their devotions, he would agree with me, that no children of any race or class, show a more sincere faith and a greater reverence in the presence of God. It is inspiring to see them in chapel, kneeling erect at their place, answering in a loud and measured voice prayers said in common, or reading attentively from their prayer books, or again singing, with quite sweet and true voices, English and Latin hymns or the various chants of High Mass or Benediction. Frequent com-

munion is in great honor among them, and even daily communion is the practice of a good number; their recollected and grave deportment, when returning from the altar to their seats, is a proof of their vivid faith in the presence of God under the species of the Sacrament. They have, besides, their sodalities and other religious associations to raise the more generous to a higher religious and moral level, and reward their efforts.

I need hardly say that the general moral tone is highly satisfactory; it follows naturally in the wake of true piety. And these boys and girls are not, in college parlance, mummies to set up in a niche. They are as active and lively as any set of school children in the country. The girls can skip and play ball and even coast bravely down the steep hills in winter; and the elder boys can shout and handle the bat, or the football, or the hockey stick, while the younger ones are chasing the hoop or flying the kite. They are not lacking in good manners either. It is a daily occurrence to be greeted with a smile and a lifting of the hat as you pass by, and a genial "Good Morning, Father," or "Good Morning, Sir," or "Good Morning, Miss."

At present the number of pupils is limited to about 180, but it will be greatly increased as soon as the girls can occupy their own building. By race they are more than half Objibways or Ottawas, the balance coming from the Iroquois tribes of Caughnawaga and St. Regis, near Montreal. The personnel of the school is composed this year of twelve members for the boys' department, and about as many for the girls' department, under the general supervision of one Principal, the Rev. N. Dugas, s. j., who is responsible to the Indian Department at Ottawa, for the management of the Spanish River Industrial School, which is the official name of the institution. Seven Brothers of the Society are acting mainly in the capacity of Cook, Baker, Carpenter, Farmer, Shoemaker, Infirmarian, and in that of Teacher of the higher grades, with the help of a lay teacher for the lower grades. Two Scholastics spend here their term of regency, in charge of the general discipline of the school, and of many side departments. Two priests complete the faculty, one as the Chaplain of the school and the other named above as the Principal or general Superior. I must

note however, that the girls' department in charge of ladies, known under the name of Daughters of Mary, is managed independently by them, financially and otherwise, the Principal interfering in the management only as a representative of the Government. They come from New York (where their American mother-house is located), but originally they came from France, where their congregation was instituted shortly after the great revolution. They wear no distinctive habit, and for that reason are more welcomed by the Indians, who seem to be averse to the nuns' garb. The old saying, that it is not the frock that makes the monk, is indeed well illustrated in the lives of these ladies; more devoted, humble and pious women I have never seen. All the members of this personnel work devotedly at the task appointed unto them, and feel they are spending their time and energy to the greater glory of God.

J. PAQUIN, S. J.

FATHER HARMAR C. DENNY.

A Sketch.

Father Denny was born in Pittsburgh, June 15, 1833, and received his early education in the local schools. His college course was made at Miami, Princeton and Oxford. He was the son of Harmar Denny and grandson of Ebenezer Denny the first Mayor of Pittsburgh. The family was prominent in the life of the city and in fact the early history, growth and enterprise of the present flourishing and busy industrial centre are identified with the Dennys.

The first account of Father Denny's school days is furnished us by his own pen. It was in his Sophomore year at M— College, Oxford, Ohio, that he began his diary. The thoughts that fill its pages give us some insight into a mind at once literary and religious. The opening entry, dated January 1, 1850, runs as follows:

Good old 1849 has taken its final adieu of this world never to return, and all the misspent hours have taken their flight never to return, but to write their testimony against me in the records of eternity. What would you not give to have these hours return that you might