

Spanish, le 4 Oct^{bre} 1934

Rev. W. H. Hingston, Prov.

Rev. Pater in ^{to}, p. 6.

J'ai hésité à vous écrire, à cause du changement qui se prépare. Cependant il est peut-être à pas pas de le faire, s'il n'est pas trop tard. Je ne veux pas vous ennuyer. Vous prenez si bien mes remarques que cela m'encourage, même si je n'obtiens pas tout ce que je désire.

Nous avons en notre scholastique Oliver un prêtre qui fait très bien, puisse-t-il persévérer? Il a rétabli la discipline parmi les sœurs autant que cela peut se faire, malgré des difficultés sans nombre, et il en était temps. Tout était à l'abandon.

Il faut admettre que nos scholastiques et Pères qui viennent ici prendre leurs vacances amènent le désordre. Entre autres le scholastique Barker est loin d'être satisfaisant. Il ne cherche qu'à attirer les affections des sœurs, s'amuse comme un enfant avec eux: rien de sérieux en lui. Je suggérerais qu'on le retienne au scholasticat, ou bien qu'on l'envoie ailleurs.

On s'amuse trop en général avec nos sœurs, et même Père Mery n'est pas sans reproche sur ce point. Frère Gagnon fait le fou plus que les autres, et on le laisse faire: ils sont si charmants, ces chers sœurs!

On a gagné beaucoup tout de même depuis que
Olinos est entré en fonction. Je l'ai félicité à plusieurs
reprises sur sa manière d'agir qui est parfaite.
Hynes et Olinos sont les meilleurs préfets que nous
ayons jamais vus ici. Le scholastique J. Dwyer
avait de l'autorité, tenant à se faire obéir, mais la
surveillance faisait défaut. Il ne s'en occupait guère,
et l'ouvrage se faisait mal.

Père Benard toujours capricieux et plaignard semble
se résigner à son sort, parce qu'il ne voit pas d'autre issue.
Il bredouille, hésite, et ses sermons font pitie.
Votre révérence a agi avec prudence et sagesse en ne
répondant pas à ses dernières lettres.

Quant à moi je trouve notre Père Mary de plus en
plus aimable. Malgré son tempérament assez bouillant,
il me traite ou me peut mieux: je ne prétends pas
mériter tous ses égards.

Frère O'Keefe toujours serein, quel bon religieux!
Nos deux frères cuisiniers sont d'excellents religieux,
mais l'art culinaire manque; ils préparent la
nourriture assez mal, ne connaissant pas mieux.
Notre scholastique Sullivan un peu timide, fait ce qu'il
peut. Il semble avoir toute la bonne volonté possible.
Il mérite d'être encouragé.

Je suis heureuse de pouvoir continuer mon catéchisme, très
heureuse. Je travaillerais avec plus d'ardeur à entendre les
confessions si le Père Vandriès se retirait; je ne
sais ce que vaut son ministère. Il paraît qu'il réussit
assez bien comme prédicateur, car il dit de belles choses
malgré ses divagations. Ce sont des pièces cousues
ensemble de manière à faire un tout assez complet.
Il tient énormément à prêcher et le Père Mary est
bien aise de se faire aider. Tout drôle qu'il est, il
se tire d'affaire à sa plus grande satisfaction.

Voilà, mon Père, quelques détails qui jettent un
peu de lumières sur la maison de Spanish. Tout va
son train assez bien, assez mal; la nature humaine
est là avec ses imperfections.

Baissez-moi vous dire que j'étudie encore St Augustin,
Quelle belle âme! J'apprends du neuf tous les jours.
Quel beau style! Je ne m'en nuis pas sous un tel maître,
et j'apprends l'Écriture sainte, rien de plus édifiant,
n'est-ce pas un passe-temps utile et profitable? Je
sais mieux sa pensée, et de là moins de fatigue à
l'étude. Puisse tout cela m'aider à sauver mon âme, et à
me sanctifier! Sufficiant ista,

Bes tres Vras in Christo, Steph. Duponce S. J.

Sudbury, Ont. 15 Nov. /34

Mon Rév. Père, P.P.

J'ai réglé mes livres de compte et je vous envoie par celle-ci le résultat.

Il y a un arrangement signé par le Rév. P. Filion, alors provincial. D'après cette arrangement, la résidence de Sudbury se chargeait de loger et nourrir le missionnaire de la région et pour compensation retenait ses petits revenus de mission. Il y a des dépenses dans cette section, les voyages sont longs, il faut s'habiller pour les différentes saisons, etc. Il y a des missionnaires qui donnent des petits surplus, d'autres ne paient pas les dépenses. Selon l'arrangement mes surplus allaient à la résidence qui m'héberge.

Le 1^{er} oct. 1931 je quittais Port Arthur apportant ici \$3384.80. J'avais envoyé à l'arca de Toronto \$500.00 et je laissais à mon successeur à P. Arthur \$500.00 et j'avais déjà payé \$875.32 en acompte pour mon livre il me restait \$3384.80. Ici j'ai vendu des livres pour \$697.10. Somme totale \$4082.50. La balance à payer pour mon livre à mortgagé à \$2105.81. Depuis que je suis ici j'ai envoyé à l'arca de Toronto \$1500. i.e. 4 juin /32 \$500.00; 1^{er} janv /33 \$500.00; 1^{er} janv /34 \$500.00. $\$1500 + 2105.81 = \3605.81 .

deduit de \$4082.50 - 3605.81 = \$476.79. Cette dernière somme est due à l'arca de Toronto. Le P. Desjardins est venu ici sans le savoir, je pourrais lui laisser cette somme, si vous

le permettez, ou bien je vous enverrai un chèque.

L'édition complète du livre *Ojigang enanvog Mikana* demeure la propriété de l'area de Toronto.

J'évalue l'édition complète à ~~\$7200.00~~ \$11,200.00.
Soit 10000 ex. à \$1.00 et 600 cahiers d'origine à \$2.00.

A déduire de cette somme 10% de perte i.e \$1120.00, il rest
\$10080.00 de valeur. Tous les missionnaires tirent de l'argent de
la vente de ce livre. Je leur ai rendu ce livre au prix courant, livre
chez eux, accise, etc. payé par moi: .30cts l'ex. C'est pour eux un
profit net de .70cts l'ex. Je vends plus cher aux étrangers, mission
naires américains et O.M.S.

Vais-je continuer à tenir les comptes de ce livre ou passer
cela à un autre? Mon nom étant dans le livre, naturellement
on s'adresse à moi les commandes, les U.S. et les O.M.S.

Je n'ai plus rien à vendre aux missionnaires S.J. Il y a des
dépôts à P. Arthur, à Sault Ste Marie, à Spanish, Little Current
et Wikwemikong. Le gros dépôt est à Sudbury.

Voici le compte complet de l'édition:

Imprimerie et reliure	\$2610.65
Accise et transport, à Sudbury et chaque mission	320.45
Papier, cahiers de musique, Cablegrammes, etc.	50.00
	<u>\$2981.13</u>

J'ai acheté un clarigraphe tout neuf. Il est à Spanish chez les
religieuses, aux soins de Miss Leusch. Vous pouvez le réclamer.

Les religieuses elles ont pensionnés plusieurs années à Miss Leusch
gratis. J'ai laissé mon clarigraphe à Miss Leusch, sans le lui donner

Il me coûtait \$69.00. C'était une machine portative.

Pour ce qui est des papiers pouvant servir à l'histoire, j'y travaille. Je suis en communication avec le P. Pagnon à ce sujet. J'attends une réponse de lui, il communiquera avec votre Révérence, et je suivrai la direction qu'on me donnera.

Respect

du X^{to} Service.

T. a. Desautels, S. J.

Jan 7th, 35

Dear Father Provincial
P.C.

In Dec. 9th, 1932 Father Hingston wrote to me the following:

"I wrote some time ago and obtained faculties for Father Vandriensche to hear confessions in our church when needed."

"It will be well however, to consult the old Fathers as to the advisability of calling upon him."

"Personally I should be very uneasy about having Father V. hear confessions as always there are complaints afterwards about his manner of questioning"

"To make things clear Fr. V. has from the Bishop faculties for the confessions of the Boys and for the people who may happen to go to him in the public chapel, but no where else I give him faculties to hear the confessions of the Fathers. I also give Your Reverence leave as Superior to give him occasionally faculties for all Ours at Spanish."

After this letter from Father Hingston I asked Fathers Dufrene & Renaud what they thought of Father Vandriensche for hearing confessions as stated in Father Hingston's letter, they both agreed that it would be well. Since then Fr. Vandriensche heard the boys' confessions, confessions of the people in the church and of ours in his room

I interpreted occasionally every time they ²
would go to him i.e. when they would
not have had a confessor at hand for
otherwise they would have naturally gone to
the regular confessor.

Now before telling you my opinion on Fr. Van
Driessche hearing confessions in the above said
limits, I want you to realize our situation
at Spanish about confessions.

We hear confessions at Spanish in our Church
annexed to the school, in the Girls' School,
and in the Village Chapel (a church built
twenty years ago for the people in the village
living one mile from our school.) - Then
the confessions of our boys and community
1/ In our Church we have confessions of the
people on Sunday morning before 7.00 o'clock
more or less according to the weather
and the season, on the First Thursday
of the month for the separate school
children, then on Christmas Eve.

We are three confessors in the Church: Fr.
Dupre refuses to hear confessions on Sunday
because he says that it fatigues him
before his mass.

Therefore I & Fr. Van Driessche have to
divide this work together.

On the First Thursday of the month we
all three hear the confessions of the separate school
on Christmas Eve Fr. Dupre has a little
Fr. Van Driessche and I have the burden
of the big crowd. I heard confessions
steadily last Christmas from nine to
midnight.

One year ago Fr. Dupre heard one
confession and then retired.

St. Peter Claver School
SPANISH, Ont.

2 In the Girls' Convent

Fr. Van Driemke has no faculties there
Fr. Dupres arranged with Fr. Hingston
that he should never go to the convent.!!
I hear the confessions of the girls on Wednesday
and Fr. Richard comes from Spragge to
help me hearing confessions in Odjibwe
~~also~~ I hear confessions on Saturday.

Fr. Richard is the ordinary confessor of
the ladies; I am the extraordinary.

3 In the Village Chapel

we hear confessions
and say mass only on the Fast Friday.
Fr. Dupres does it. People of the village
say that some times he hears a certain
number and then leaves the confessional
saying that he is tired. Others complain
that he speaks loud. A catholic family
is turning protestant and they give as
a pretext, the impatience of Father Dupres
in the confessional.

4 The confessions of our boys.

Being principal of the school I cannot
hear them.

Fr. Guzyr being here once every month
is a very little help.

Fr. Dupres will begin hearing
confessions ^{of the boys} in the school then for some
reason or another gets sick and leaves
the confessional. Most of the time he
hears, being hard hearing, some
confessions in his room.

Fr. Van Driemke then remain practically

the only confessor of the boys. The boys are supposed to be given opportunity of going to confession three evenings of the week. As Fr. V. Griemke finds it too long at night he gives them every morning every facility to go at the beginning of the mass.

Examine this long statement but these plain facts will allow you to draw evident conclusions. If Fr. Van Griemke did not hear confessions nobody would do it unless you sent another man.

Is it true that Fr. V. Griemke is too easy? It is difficult for me to answer this but I do not think so. He is sympathetic to the boys and very zealous and therefore must urge them to make efforts. However it seems that in one or another circumstance he took it lightly. He may have been a little out of mind those days through nervous fatigue. And what is that compared to more serious ^{and} things?

There is on my opinion a more serious objection and it is that he lacks judgment and therefore could give unwise advice.

But what bad advice could he give to boys he has only to urge to make efforts to overcome their weaknesses?

As for the people of the parish the objection would stand though as a rule we have to deal with simple people and it would be quickly known.

I must say that far from thinking of 5
asking you to withdraw his faculties, I
was going to ask you if I could obtain
faculties for him to go on sick calls when
asked for. When we have a sick call in
the parish I go myself but sometimes
we are called on the reserves. Not long
ago there was a call from Cutler, seven
miles away, for an Indian woman.
Father DeFrennes had his usual answer,
"I am tired" why do you not send Fr.
Van Driessche?" "I have no regret to do
that I said. I shall ask them if the
woman knows English and I shall go."
Such was the case and I went.

This morning we buried an old Indian
in the potter's field because he did not
practice any religion but it may be
that Father Van Driessche who is liked
by the Indians could have done good
to him. Anyhow in the case of Indians
not knowing English I have nobody to
send but Fr. Van Driessche and at least
for such cases I would like to have faculties
from the Bishop. If you thought it
advisable also for all Indian sick-calls,
for Fr. V. Driessche knows their ways and
it will be very seldom for Fr. Gwyer most
of the time will be able to attend them.

Respectfully and sincerely in the Lord
Paul Meyer

Copy

February, 1935

Spanish and Proc. Prov. Dr.

	Dr.	Cr.
Rome: Acta Apostolicae Sedis	3.85	
Interest on \$34000 for 1935 @ 5%	1700.00	
Tax 1935: 4 Priests, 2 Schols., 8 Bros.	6400.00	
	<hr/>	
	\$8103.85	

Feb. 18th, 35

Dear Father Provincial
P.C.

Fr. J. Dwyer asks me to take Fr. Blue who was at Spanish two years ago. I am sending the enclosed letter to Father Dwyer stating on what condition I shall take him.

I was decided to change next year our second book teacher and Father who did well two years ago had been accepted by the Department of Indian Affairs.

These reasons will explain my conduct

The mail is leaving; allow me to close abruptly

Deo in X^{to}

Paul Mingo

Feb. 18th, 35

Copy

Dear Father & Sister P.C.

I shall engage Fr. Phee for teaching the
Second Book next September. His salary will
be twenty (20⁰⁰) dollars a month with
board and lodging. He has to take care
himself of his laundry
I note what you say that no responsibility
for me or my successor is involved
regarding his studies and ordination
until September if he is anxious to
come, he may come but I shall not
give him any salary only board
and lodging

Hand it over to Father Phee this
letter and tell him to acknowledge
it by sending it back to me with
the words: "I agree to these terms
above; I shall arrive on"

Sincerely in X^o

Faulmier

Loyola College, Montreal

Feb. 28th 1935

copy

Dear Father Superior,

P.C.

I enclose your account with the Procurator of the Province. As you see, the tax on priests, scholastics and brothers is a high one, \$600 for the first two, \$400 for the brothers. This is the only way we can get money for the Arca. The account is for the whole year, but it is not necessary to pay all at once. If a monthly payment could be made, we should be satisfied.

If there is anything that you wish to discuss about this account, you may write about it to me or to Father Provincial.

With kindest regards.

Yours sincerely in Xto.

F.C. Smith. S.J.

P.S. I understand that Mr. Sullivan has gone to Kingston. So I presume that you should be credited \$600, which would reduce your account to \$7503.85

The Very Rev. Henry Keane S.J.
Kingston Ont

March 4th, 35

Dear Father Provincial

I received on March 2nd the enclosed account and letter from Father Socius.

Supposing that we would be able to pay this sum, would it be just to tax us for four priests

We are three resident permanently.

Fr. Ming, Fr. Sufrenel, or complete invalid,

Fr. Van Driessche half invalid.

I suppose that the fourth is either Fr. Richard or Fr. Dwyer.

The former Fr. Richard is never here when he could be useful for the service of the house being a regular parish priest at Spragge; he comes here every week to help for the confessions at the convent. Would it be fair to charge Spanish for the generous hospitality we give him?

The latter Fr. T. Dwyer received Spanish as headquarters. We are glad to give him hospitality and even to supply him with his tobacco wine and other commodities. Are we going to be charged also for it?

I should rather think that if we urged the case of those five priests a balance should be credited to us.

For the two scholastics Fr. Smith acknowledges that we should be taxed for one only, Fr. Sullivan being now stationed at Kingston

2

For the brothers perhaps Fr. Smith forgot that Pro. Gauthier & Pro. Gagnon belong to the French Province and were not left to the English Province but to the Indian Mission of Spanish. But this may be overlooked.

Now about the interest on the debt. This debt since 1914 has been paid more than once by all the contributions given to the province every year. And Father Artes will tell you that a sum of money had been given by his family to the Indian Missions. That sum was given to Spanish and then withdrawn thus causing the demand for interest.

But I shall complete this information about our debt later. I have not at hand the necessary documents.

Up to now I have considered the Province account in itself supposing that we would be a prosperous Institution instead of an Indian School with a strictly limited allowance; I want now to consider the justice of this account in relation to the circumstances in which our institution is.

I have enclosed a copy of our status described by the late R. T. Torrier, superintendent of the Department of Indian Affairs. I have underlined what I consider most important.

For instance: "For current expenses there is a per capita grant from the same source. When the per capita grant is not

sufficient for the conduct of school
the order in charge provides supplementary
funds."

In the case of Spanish we have been subsisting
entirely on the Government Grant spending
it is true the major portion of the upkeep
of the place and in discharging our obligations
towards the boys. But every year a large
amount, sometimes very large, was sent to
the province. Financial assistance from
the latter itself was at any time out of
the question. The school inspector, on the
occasion of his last visit here, commenting
on the improved well being of the boys,
confidentially observed how he and the
Department, had noticed it and that we
were no longer, as unfortunately happens
in divers other schools, "bleeding the
children to feed the mother-house."

He further remarked that, though the
Department makes no official comment
on this deflection of the funds, it nevertheless
takes full note of it.

Out of this ^{per} capita grant we have to
educate, to feed, to clothe entirely those
children most of them destitute.

In 1934 we received:

Jan 1934	\$	3 978.
Apr "		40 53. 56
July "		41 10. 36
Oct. "		36 94. 17
		<hr/>
	\$	158 36. 09

The Province asks us \$ 8103.85 to be paid at once or by monthly instalments i.e. more than half of the money given for "current expenses".

And the Province asks us more just when we receive less. As you see from the letter here annexed, I receive 15% less per capita; that means that I received last year \$ 2790 less than I should have received, had not the depression fallen so heavily on the country.

These \$ 2790 would have been easily saved for the Province for it is so easy to save on the luxuries but not on the essentials.

The actual "per capita grant" means that we receive 32¢ a day per head, therefore a few cents a day for the food, for, if I have compensations I have also special expenses that no other house has and which will be best explained on the occasion of your visitation.

I trust this shows you how we live on strict economy. We all do our best, especially since we have received your distressed letter, to save every cent possible to help the A.C.C.

Respectfully & Sincerely in Christ

Paul Meyer

Rev. Paul Méty S.J.

St. Peter Claver
School

SPANISH, Ont.

The Very Rev. Henry Keane S.J.
Toronto

Aug. 1st, 35

Dear Father Provincial
P.C.

To complete the information I sent you before yesterday I asked Miss S^r James some particulars about the Kindergarten. It's really with S^r James that Father Huntington dealt in this matter. Miss S^r James told me that Father Jacquin had drawn a plan for an \$80,000 building to accommodate 80 children, boys and girls. The building was going to be built on their vegetable garden, north side of the actual building to a great inconvenience to them for there was no other suitable place. Bishop Scollard at first was not in favour of that building. But, he said, the department build a school in Quebec for the Iroquois. We have now more than forty Iroquois boys in the school. But the department answered that, if the Spanish School did not accept Iroquois Boys they would cut the "per capita" grant. Thus the Bishop on the insistence of Father Desautels changed his mind. Father Huntington went to Ottawa and asked the department to grant funds to build the school but they said they had no money. They really don't want to build a government school on the Daughters' land. But would be ready to give a helping hand. After his visit to Ottawa, Father Huntington paid a visit to the late Provincial, Miss Rivard at Quebec who gave an account of this visit to Miss S^r James in the following terms:

T. D.

Le père Hingston est venu me voir hier et voilà ce qu'il m'a dit: Pour cette année impossible d'avoir de l'argent du Département.....

il a pris des informations et le père dit que le prochain il essaiera encore.....

Le père trouve que c'est une bonne chose que les plans sont faits. Le père Paquin aurait aimé à faire préparer les matériaux mais impossible dans les dispositions présentes du Département."

I shall suggest some considerations to your Reverence about a Kindergarten. Such as these make me very cold towards the idea of this building that I thought at first excellent.

I think that the children brought up by the ladies would be girlish and educated in a narrow way that may not be so harmful for small girls but should be for boys

Small Indian children have seen and know so much that coeducation in a boarding school even for small ones would afford, I think, serious inconvenience.

If they passed one or two years with the ladies, Bajibwe boys would hardly pass by our hands. As soon as they can do some manual work, their parents find all kinds of reasons or pretents to keep them home. Some missionaries favour such policy.

As regards boys, our school should be big enough to accommodate two hundred but unfortunately it was built in such way that I don't see how to adapt it without great work and expenses, but other superiors may find the way later.

they seem to me of sufficient weight to make
very doubtful the opportunity of a Kindergarten
now.

Do you expect to be able to tell me if Mr. Van
Langen will stay at Spanish another year?
in a manufacturing

Respectfully and sincerely in Christ

Paul Meyer

1 The books at Spanish show two loans:
Arca Fundationum 34,000 (Interest at 5%)
Arca Missionum 21,000 (without interest)

2 Payments to the Arca from Spanish were not reckoned as repayments of these loans

The books don't show that these loans have been reduced in any way by specific ad hoc payments

3 These loans were made before the division of the province. I don't know when for the accounts of Spanish before the division must be, if still existing, at Montreal.