

Indian Residential  
School  
SPANISH, Ont.

The Very Rev. Henry Keam S. J.  
Toronto

Aug 1<sup>st</sup>, 36

Dear Father Provincial  
P.L.

The Brothers' Retreat will begin on Aug. 18<sup>th</sup> in the evening. Father, I think to send Bro. Jacoby to Tobemong and I shall manage to do the work without him. We have time to do it. It does not matter very much if the boys are here or not. We have Langhorne already 63 now.

I kept Fr. Walsh for to-morrow at the Bishop's request. The Bishop had asked through the phone only for one Sunday but now asks for a longer time. I am sending you the Bishop's letter. If you want Father Walsh to go at once to Loyola, I have nobody to send to maney; Father Moylan will be too busy with his three retreats all the month and I shall have to ask the Bishop to send a man. Which step do you prefer me to take?

Father Richard will celebrate his 50 years ordination on the 15<sup>th</sup> of August. I should have have foreseen it earlier. Shall I have a private celebration just for ours as Father Richard seems to prefer or shall I have a public one?

I was at the Soos yesterday for the jubilee of  
Father Desjardins. Only two had been invited  
and M<sup>r</sup>. Jacques from the Soos Michigan.  
They had invited the English-speaking priests  
because there was the laying of a corner stone  
lately of a new church to replace another  
one which burnt last year and had been  
built by one of our Fathers and of which  
Father Desjardins had been the parish priest.  
They were complaining of their frequent  
mixed marriages. I think that is the  
main reason why a French Parish at the  
Soos should not exist any more. They are not  
many enough to marry between themselves.  
But that question will soon be out of our  
hands, I suppose.

Unless you tell me to the contrary  
I shall <sup>continue to</sup> be the extraordinary confessor  
of the Ladies; Father Prichard the ordinary  
with Father Noylan to replace him when  
he does not come.

Now about the second letter you  
wrote on July 28<sup>th</sup>.

I never asked such question: "Who  
has complained of the food to Father Provincial?  
This is more lie

And the judgment brought on my feelings  
about this point of your Memorial and  
reported to you is a very rash one.

I took that point of your Memorial very cheerfully and I thought it a matter of common enjoyment. Why not? I said that I had told the cook in the future to have bacon and eggs three times a week at breakfast and I added "Has not Chesterton or Peller said that as long as the British Empire lasts, we should keep ham and eggs at breakfast."

That I should gagged my tongue carefully I agree to it with you altogether and I see it more and more.

However my general policy concerning letters and reports sent to Father General and yourself has been the <sup>traditional</sup> ~~general~~ one. When you judge best of a man's intention is what he does in the secret of his room. I would have considered myself most indiscreet and guilty if I had read letters sent to you or Father General mailed open in my box and lately somebody sent a letter to Father Sovies unsealed when I insisted that even letters to the Sovies should be sealed. One day Father Superior left purposely a letter open and he told me after that he had left it open to have me read it

I answered that I had no right to do it and that I had sealed it. Shortly again I asked Mr. Oliver an information about an order given by you that I had to know and I refused to read the letter he handed over to me because, I said, you may read it to me but I cannot read it myself.

I may add that I am not that kind of man to try to know what people say to you and what you tell them.

The explanation of the reports made to you is very simple. I shall give it briefly. The men who write to you against me and the school are very unpopular and foolish enough to tell ~~to~~ their opponents what they write, what you answer etc....

Once those men have themselves thrown into the public their feelings, their crazy ideas, I consider myself as having the right to use it fully. Here has been my fault. I may have asked questions then that I should not have asked when the reports were made to me before others and I should not have made fun of them and of their sayings giving the impression that I was using what I had got in an illegitimate way.

I shall be more careful, more reserved in the future.

Never ~~was~~ it my intention to use such low means. And it is <sup>not</sup> in my character to be puffed at anything you have to tell me. However I cannot help being indignant when I see bad faith, or I have reasons to suspect that the different reports given to you have only one source <sup>of inspiration.</sup> I am besides a too much tired man to lose my time and energy in intrigues. I am happy enough when the work has been done decently enough.

Please excuse this letter written in haste but previously thought of. I wanted to mail it to-night and it has been interrupted many times.

Respectfully and sincerely

Paul Méry's

Indian Residential  
School  
SPANISH, Ont.

Rev. P. Prumman S.J.  
Toronto <sup>Ont</sup>

Jan 11<sup>th</sup>, 36

Dear Rev. Father  
P.C.

Father Sockis has kept in Toronto  
the deeds of our school. I do not know  
if we have to pay mining taxes. In  
a general way we are exempt from taxes  
Are we also from mining taxes I do not  
know. This is my fifth year at Spanish  
and I had never to pay any.  
Will you kindly see if taxes are  
claimed in the annexed list. All our  
lands are located in Shudder and  
Victoria townships. If some taxes are  
claimed do you not think it would  
well to <sup>enter a</sup> protest at once.

Sincerely in Christ

Paul Méry

Rev. P. Méry S.J.

This was settled  
See letters in  
file "Notas de Cintas"  
in Fr. Sockis' room.

The Very Rev. Henry Keane S.J.  
Toronto

Jan 17<sup>th</sup>, 36

Dear Father Provincial  
P.C.

I understand that we could not emphasize too much the teaching of religion in our school. If carried out well our system is satisfactory. As you know there are three teachers at Spanish. In the convent <sup>class</sup> the teacher teaches catechisms half an hour every morning; in the middle a quarter of an hour every day; in the highest the same. Besides twice a week after the evening recreation Father Walsh takes the English-speaking bigger boys; Father Oliver the others of the same class. Father Van Griessche the small Cajibons; Father Artus the bigger Cajibons. Besides they have the preaching in the Church on Sundays and fast-days, the Sodality of St. John Prebendans. This system is the one that has been on for many years. I know that it could be more satisfactory but to change it would upset the order of the day too much as in the union class we have half-day workers.

Father Artus' proposals were first to remove altogether the teaching of catechisms from Father Van Griessche; second he wanted to replace Father Walsh in order

to teach the boys the foundation of religion; tried to change the hours and replace Fr. O'Kuffe in the class-room.

The consultants refused those changes because the actual system is the result of the past experience and because anyhow Father Arter is most unfit for the boys' training.

It's very difficult to understand Father Arter when he speaks in public. One of our separate school teachers who has a very sharp ear told me that she cannot understand him. And I wonder for whom he speaks....

Princes Father Arter is not a "persona grata" with the Milcom. He scares them and I don't wonder. For instance, Father Van Orsine the great confessor of the children is now away and therefore the children had to go to Father Arter. One evening, the children after having been prepared for their confession in the study hall went to the chapel. Father Arter began to tell them in a stern <sup>in public</sup> voice that if they want to come to confession they must tell him all their sins and have contrition for them. They were so scared that hardly any went to him. Now that his proposals have been rejected by the consultants, he wants to go every week in each class to talk to them about confession; of course I shall not allow him to do it.



3  
His jansenism or scrupulous mind can only do  
harm and upset the schools.

When Father Artus arrived we all were most kind  
to him. He had a wonderful opportunity to  
have a paternal and priestly influence on the  
community and the boys. By his intemperate  
ways he is now for all a kind of bogey.

Father Dwyer does not seem much affected by the  
postponing of his vows. One of his confessor  
said once - I don't know to what extent this  
saying is true - that Fr. Dwyer is "intellectually  
diminished" something sure is that he has  
a child mind and this is why he will  
not be changed easily. In order to make his  
vows possible next year I avoid what could  
make his temper burst out. Anyhow he is  
not very much at home and we don't know  
much of his doings.

I have written this letter being on the  
impression that you would like to know  
how Father Artus and Father Dwyer  
are going on

Respectfully and sincerely  
Paul Merys

The Rev. F. Smith S.J.  
Toronto

Feb. 9<sup>th</sup>, 36

Dear Father Solius  
P.C.

The Insurance Company has not sent the papers for the surrender of Mrs. Vandemoor's policies. What do you advise to do?

We have paid for the premium in all since Nov. 1930 \$487.09. Before that time the books were so poorly kept that we cannot trace it

I am sending you (2) two mass stipends lists I shall send you the two others when Fr. Artus who is at Sault. Ste. Marie will have sent me the dates on which he fulfilled his obligation

May I suggest Father Noylan or Father Mc Garry to preach our retreats in Summer. one at the beginning of July and the other comprising the girls' triduum on Aug 2<sup>nd</sup> at night and the ladies' octiduum ending on the Assumption day.

Yours sincerely in Christ

Bro.  
Vandemoor's  
policy  
=

Rev. T. Smith S. J.  
Toronto

Feb. 16<sup>th</sup>, 36

Dear Father Gorius  
P.C.

I asked Bro. Vandermoor to express his views concerning his insurance policy. I want to add this. When Father Walsh was at Sudbury a few months ago, I told him to go and see an agent about those policies. He showed him the two and the agent told him that we would get \$2000 with the first new mature. I don't understand therefore how we would get only \$439<sup>00</sup> when we have paid for this only policy \$1140. This agent was not, I think, an agent of the Western life but a man accustomed to read and interpret insurance policies. If I were in Toronto, I should not easily acquiesce to this settlement.

If Father Provincial agrees to it I leave to the Province the full benefit of that policy and I don't want to be refunded for any expenses incurred in the past years. The amount could be credited however to the contribution of Spanish towards the Province.

The French Brothers will make their retreat at Lake Langton. Bro. Vandermoor having already made his own, few have to make it. They could make it this year after the hay making. If

perhaps some would be changed, that  
could be easily arranged. Father Moylan  
or Fr. Mc Garry could therefore preach  
the three August retreats. Of course  
as you wish.

Yours sincerely in Christ  
Pauline H

S.C.

Reverend and dear Father.

P.C.

I enclose the letter that I wrote to F. Walsh, it may interest you, as you are very devoted to the work of the missions.

The fight is going on since the transportation of the school at Spanish. I know that this letter will be wasted paper, but nevertheless, it gives me the satisfaction to have done my duty towards these poor Indians so neglected.

May I ask you a favour. When you go to Spanish, ask one boy from here of this year 1935-1936 to say his prayers in english, any one of them first year. You will see that these spend the whole year without saying one word of prayers. They mumble, that is all. One came to me last holidays to confess, he knew the prayers in indian before but had forgotten them during his stay at Spanish one year. I did not know if I could give him the absolution, not knowing one word of prayers, or in english or in indian.

Every thing seems to go o.k. here. F. Superior would like to have the power to raise up the thermometer, but it does not obey.

Good F. Renaud is taking a good care of his health, he will make a nice old man. He seems to fall on the nerves of R. Superior??

*Please pray for me. R. de Jesus in X<sup>p</sup>  
Ch. Belanger.*

Wikwemikong 19th Feb.1936.

Dear Father Walsh.

P.C.

When I was at Poughkeepsie for my third year, one Italian Father went to the parish priest, and ask him if he would be allowed to ~~xxxx~~ go and preach to his countrymen of this parish, he was answered: Italians will learn english or will go to hell. This is the politic of Spanish. Indians will learn their prayers in english or will go to ....

The greatest trouble of the missionary is to teach prayers, since 33 years that I am in the missions, I may say that the greatset part of my time has been at teaching their prayers in indian, and all those who go to Spanish who have made their first communion know their prayers in indian. And as soon that they put the foot in Spanish as in Russia, no more prayer. The school is supposed to help the missionary not to work and spoil what he has done.

You made inquiries about the family who have the prayers in common, and you have found few. It seemsto me that you should think of repairing such a sad lack of spirit of prayers, but no. Now you say, they do not pray, then I know what I will do, I will teach them in english you may as well in german (because english prayers here are not more useful than german, as all public prayers are exclusively in indian) then you are sure that these children will never be of any help to their parents, and even more will be a bother.

You say that they pray in english at home(the children)I am not surprised if they pray at all because as they have forgotten their prayers in indian that they say few words in english.I would like you to come and hear the confession of those children after two months of absence.You would see what they ~~may~~ pray.And often during public exercises they spend thier time playing, disturbing the people as they cannot answer.

Come the time to marry.We exhort them to pray altogether. The party who has not been at school knows his prayers in indian, the other in english only because ~~the~~ indian prayers were forgotten, so no possibility to pray together.The children come, no prayers again I do know the prayers in indian and so it goes.

The missionary has to begin again to teach ~~again~~ if he can reach those children. With that state of things, the piety cannot progress. Those children should be apostle in their families.

When I was ~~at~~ Spanish, and you were there, we used to have indian prayers every night, you must remember, because I had to fight hard to have them at the beginning of every year. I myself used to go for these prayers. Why should you not do the same thing? If you read my last letter with a good light, you will see that I did not ask you to have such prayers twice a day. but once. Those who are not otchipwe say their payers in <sup>english</sup> ~~xxxxxxx~~ while the ~~o~~ others or ~~xxxxxxx~~ say them in <sup>indian</sup> ~~xxxxxxx~~. As for catechism I do not mind as it is taught. naturally they must learn english, this why they are in the school. The Sisters used to have one teaching the prayers in indian every day, do they do this again. probably not, because the Fathers do not do it so we are not to do more.

I give my reasons in favour of the indian prayers, if the answer of the parish priest please you more, it is up to you.

Indian Residential School  
Spanish..Feb.24th/36

My dear Fr Provincial,

The explicit purpose of this letter will be found towards the end. The initial incentive for writing may be purely impulsive; there is of course a motive even behind impulse. I received this morning a letter from Rev Fr Belanger a copy of which I believe he has forwarded to you. He holds me responsible for the fact that Indian prayers are not ~~taught~~<sup>taught</sup> at Spanish. The facts are that I have endeavoured to carry out the will of the Superior and I was so inspired with this desire that I even wrote a letter to Rev Fr Belanger without perhaps giving due recognition to my own opinion. I do believe Father that we could again resurrect the old custom of Ojibwe prayers and that it would be A.M.D.G. for a certain number but my argument is that it would never meet with the approval of the powers-that-be and would therefore cause a division of thought which would spoil the ideal now aimed at and which I am sorry to say is not being reached in spite of our best efforts but there is harmony here at Spanish that I do not want to spoil unless with a direct order from you. If I am responsible I will immediately see to it that the Ojibwe prayers are said once a day at some time in our program.



I now come to the real purpose of the letter. Rev Fr Superior has told me that he has written Fr Smith with the idea of not going to Windsor for the mission with Fr Hingston and he uses as an excuse ill health. After having prayed and rehearsed at length what I should say to you about this matter because I have to write you if Prefect of health means anything, Fr Superior in my mind could have no better medicine at the present time than a change of this kind. He is a tired man and has a slight cold which with care he can cure. The serious matter is that a great injustice is done to many in the ~~XXXXXX~~ community by his way of intimidating and even acting sometimes in a disgraceful way by exposing some of the members of the community to the boys without reason. All of which I suppose is due to the fact that he hasn't had a decent rest for over three years. He does not want to leave Spanish and in my mind he needs just this change of a few weeks to take him out of himself and bring him back to us with more charity. He is not really sick; a holiday will do him good.

Your delightful letter to me was most encouraging and I am very grateful to you for the kind way you received my suggestions. We have mountains of snow here but our rink has been very good. The children seem happy and all is well.

Affectionately your son in Christ.

*F. J. Walden*

P.S. I know how busy you must be with your visitation. I do not expect an answer to this note. The Odjibwe matter can be settled at your visitation.

Spanish, Ontario.  
July 18th 1936.

Reverend and Dear Father Provincial...

I feel forced after a long delay and prayer to once more draw your attention to events altogether unbecoming a Superior. I do it in the capacity of consultor and would not have written if today's happening in the refectory did not demand correction.

The day after your departure Reverend Father Superior at the dinner meal asked Father VanDreissche with the clear motive to draw him out, what information he had from the Provincial. Father VanDreissche politely replied that such matters were not to be inquired into, the Superior made a perfect fool out of the father and told him in a mad tone that he was a fool. When we went to recreation he carried on in a most unbecoming way by eyeing me and stating in the presence of Mr. Jos. Dwyer whom he permits to come to recreation with the fathers, that he must not speak his own opinion any more as the Reverend Provincial, due to some information, has silenced him. He made a whole lot of other allusions and went directly to Brother Gallagher trying to find out who had complained of the food. The following day, he opened out on Brother Manseau before the laymen and in my presence shouted that he had had enough of all of the kind in this house and that he would see to it that Brother Manseau would make a culpa or get out. The only culpa in the year that was brought into question was checked by me pleading for Brother Manseau because I was really in a way, to blame. Before laymen he has stated with me present that Father Provincial has assured him of two years of office more, and perhaps longer. All this is done in a tone that makes one's blood boil and with only the motive in my heart that perhaps I would be misunderstood or be considered a critic, I held off from writing, but the scandalous behaviour today has forced me to write.

During the course of the noon day meal, Reverend Father Superior openly accused me of having gone against his wishes with the appointing of a certain boy under Brother Manseau last autumn. He stated before the brothers in a most arragant tone that he had done all in his power as superior to stop this appointment, clearly emphasizing that I had acted against Holy Obedience. The fact of the matter

is that the Reverend Superior had full knowledge of the appointment and never once brought it to my attention as being done against his wishes. He as Superior could have at any time changed this appointment. I held my peace and when the poor Brother after having been shamed before the community by the Superior clearly making a joke of the tailor's office, got up to take his usual position for the Martyrology, Father Superior got us all up as if he did not intend to have the Martyrology, then laughing as he did it, he called for the Martyrology. When Brother started to read with great nervousness Father shouted "satis" and with a sneer spoke aloud all the way down the hall about Brother Manseau and this boy. The whole thing was like a thunderbolt out of the sky. There did not seem to be any reason for it at all only an open attack on the Minister and the Brother. Another thing I resent no matter what truth might be behind it and there is not, he has told the grocery man and others in the town that if Father Walsh had charge of Spanish with his extravagance as during the month of April we would be bankrupt in a month. Anything I did was with full knowledge of the consultants and I left the books altogether in the hands of the Brother in charge of them, who told me that everything was according as it should be. I even informed the Superior of every movement in financial way during that brief period.

Father shows no more control before the domestics in speaking of his community than before. As to the order, which he showed to me regarding the placing of these men under the Brothers, he dismissed it very lightly. Mr. Goodman he put aside with a wave of his hand as a "rotten egg", Mr. VanLangen was under Bro. Gallagher, Mr. Labelle was under Bro. Jacoby, which is not right since the Brother is not here and Leo Roy he sets aside also with a wave as being an "ignorant boy" but they are no more under control than before and it makes for entire lack of discipline, they feel the backing of the Superior and show it. Apart from Mr. VanLangen they are free lances and it seems to me a shame that such a way of things should be tolerated even for a day. While our Brothers toil in the heat of the day, these men take exactly what time they wish for leisure and are responsible to neither Brother or Minister.

I bring these matters again to Your attention. The Brothers seem to me to deserve more consideration than that. If I were not a consultant I would not find it my duty to write, but such abuse of charity and such a spirit of revenge about informations forced me to write. The result of this embarrassing warfare is often a painful silence on the part of most of the community at table, and on the whole, there is little real peace in the house. Unless these things change there will be neither real religious life nor happiness at Spanish and the Brothers who may have given informations ~~will~~ be little inclined to do so in future when they fear persecution for it.

I remain, servus tuus in Xto.

*J. Walsh*

*P.S. I am still at Spanish, Fr. Superior seems to meet me - I think most of the things, trouble is nerves. It is not well enough for regularity. It could do a splendid job as French Point, and Minister's treatment being with them much better. They are could be Superior at Spanish.*

July 19<sup>th</sup>, 36

Dear Father Provincial  
P.C.

You have been misinformed about the laymen.  
They were not under me but under Father Walsh.  
And what does that word laymen mean at Spanish?  
We have six laymen.

Mr. Polue is a teacher and occasionally helping in  
material work. I never had the least complaint  
about him and his work and anyhow to put him  
under a Brother is out of question. However in school  
matters Bro. O'Keefe is very pleased with his  
obedience.

Mr. Mc Grotte is a teacher and does some gardening  
in the cemetery, in front of the house, at the  
Grotto. The same may be said of him as of  
Mr. Polue.

Mr. Van Langer is a cook and has nothing to do  
with the Brothers but Bro. Gallagher who is very  
pleased with him. I never had the least  
complaint about him and his hard work that  
no other brother would do.

Mr. d. Roy received work directly from Fr. Walsh  
who had him at his disposal for the general  
cleaning of the house. Besides keeping the two  
refectories, washing the dishes, keeping the toilets clean,  
in winter will have the furnace.

Mr. Goodman is in charge of the poultry. All  
except Bro. Jacoby perhaps, agree that he is a very  
hard worker. His honesty was suspected once;  
I told you about it at your visitation.

Mr. Labille worked with Bro. Jacoby except when

he had to do special work for other brothers.

This gives me opportunity to speak of Pro. Jacoby and the laymen and especially of Mr. Labelle with whom he worked.

A short time after Mr. Labelle and Mr. Roy had arrived, we built septic tanks and sewer toilets. Pro. Jacoby had full control of the men engaged. One afternoon Pro. Jacoby fired six men <sup>for the work</sup> for not doing their work properly. They were good men to whom Pro. Jacoby had given orders vaguely. After that, he fired one after another P. Pilon, two or three Jermas, three or four Sequins, one Lang, one Sauri. This man's father, a regular churchman, came then to the parlour and said to Pro. Jacoby before me: "you had no reason to fire my son. I am done with the Church." I don't say that this man was right to speak like that but it shows you in what difficulties Pro. Jacoby was putting me. It was a saying that Pro. Jacoby had only for friends protestants v.g. Reilly and Sins, the former a bitter enemy of the church. This saying was corroborated by Pro. Jacoby telling that catholics are no good that he had always more satisfaction with protestants. I tried to show him his non-sense by giving him the example of the American Capitalists anxious to build their factories in the Catholic Province of Quebec.

One day while digging the convent septic tank, he found fault with the man at the

service of the convent.\* Miss S<sup>e</sup> James who knew the case out of personal knowledge made Pro. Jacoby notice that he was making an error. Then he said to Miss S<sup>e</sup> James angrily: "I quit" Miss S<sup>e</sup> James was so upset by Pro. Jacoby's action that it was one of the few occasions in which I spoke to Pro Jacoby firmly, otherwise I always tried, with great patience to show him his errors of judgment.

One day the digging being very hard in the clay Pro. Jacoby asked Mr. J. Singer to come to his rescue. Mr. Eabell and Mr. Roy volunteered to do it but Pro. Jacoby refused their help. They were going to be fished like the rest. I did not want to be deprived of two men, honest, good workers, never going to town, very ~~dear~~, one very capable man, even in one word I could not replace once lost.

It was easy to give Mr. Roy a job in which he would have nothing to do with Pro. Jacoby and I did it.

As for Mr. Eabell, I tried to make Pro. Jacoby work harmoniously with him and I had quite succeeded last year after your visitation, you remember, when you had been obliged to remove the running of the boat from him.

Since, as they referred their difficulties to Father Walsh, I don't know all that has happened except when Father Walsh asked me to take the matter in my hands.

\* Really Miss S<sup>e</sup> James' man was wrong but Pro. Jacoby in his haste would not explain the situation quietly and simply gave an ultimatum to Miss S<sup>e</sup> James who thought that she knew the case.

One day Father Walsh appealed to me telling that  
Pro. Jacoby refused to have Mr. Labelle help him  
to install the new motor Eister Diesel

I spoke then again very firmly to Pro. Jacoby.  
I told him that Mr. Lambert of the Eister Co.  
and Mr. Gillespie both professors at the Technical  
School of Toronto had recommended Mr. Labelle  
as quite able to take care of the motor and I was  
responsible before the Dept. and the Co. I did not  
want to run any risk. If he did not want  
to work with Mr. Labelle then I should have  
Mr. Labelle alone to install the motor.

Pro. Jacoby and Mr. Labelle were under  
Fr. Walsh.

Sometimes the Brothers have asked me for some  
help in their machinery troubles.

I always, through consideration for Pro. Jacoby,  
offered him, but they always insisted on having  
Mr. Labelle.

When Pro. Gagnon received the machinery I  
had bought at your request he refused Pro.  
Jacoby's help and asked for Mr. Labelle.

Pro. Gauthier had more than once trouble  
either with his boiler or his cream separator  
and he wanted Mr. Labelle

Pro. Van der Meer simply cannot find  
Pro. Jacoby of any assistance: "He makes a  
mess of it" he says and wants Mr. Labelle  
to repair his machinery.

Pro. Gallagher wanted Mr. Eabell to put locks  
in his infirmary.

Pro. Mansau had asked Pro. Jacoby two years ago  
to repair his sewing machines, who declared  
that they were good for nothing. Mr. Eabell repaired  
them and they have worked all right since.

Pro. Campbell shares the same opinion as Pro.  
Van der Moore about Pro. Jacoby.

Personally if I had relied on Pro. Jacoby  
I would have made great errors v.g. I would  
have lost the tow-boat as you know.

Why then did I ask you Pro. Jacoby  
for the scullery?

Mr. Eabell is not a builder; he is a smart  
mechanic etc. but easy going however doing  
well his work.

Pro. Jacoby is a builder. I thought that  
after a physical and spiritual rest at the shrine  
he would be calm and would make the  
necessary sacrifices to go along with Mr. Eabell.

For the difficulties between Mr. Eabell and  
Pro. Jacoby are only a question of opposite  
gifts.

Pro. Jacoby is a self made, hasty man,  
proceeding by essays suggested by his  
imagination, making a boy fetch a huge  
stone that he will not use because in the  
meanwhile, he has changed his mind.

Mr. Eabell is a clever, slow fellow who



6  
knows everything and who has a technical education. He is of French descent and likes to talk and plan. Such as he is, he gets on the nerves of Pro. Jacoby and then when you feel like killing your cat, you find him all kinds of defects.

I can only leave in your hands to decide if you will send back Pro. Jacoby or not.

If you send him back may I suggest that Mr. Labelle would keep his work so that Pro. Jacoby will be <sup>left</sup> for building the scullery and for the repairs and Father Moylan would be in full charge of the Brothers and the laymen.

If you don't send him back, could you not send me a brother who would be at least a good ordinary worker and a good religious.

Please have Pro. Jacoby verify my statements.

Respectfully and sincerely in the Lord  
Paul Méry

P.S. I purposely made no mention of the personal peculiarities of Pro. Jacoby of which I spoke to you at your visitation.

Indian Residential  
School  
SPANISH, Ont.

October 14<sup>th</sup>, 1936

Very Reverend and Dear Father:  
P.C.

I am enclosing the information  
which I have received.

at the same time I wish to ask if I may have the faculty "celebrare Missam extra domos nostras in altari portatili" - Elenchus # 70. I find it will be necessary if I am to help Father Dwyer on some of his stations, as for instance, Oak Bay. I am not sure if such permission was included when you mentioned that I could help Fr. Dwyer, as you mentioned only Sagamok and Missinaga.

In regard to discipline among the boys I have tried to follow out your instructions, and according to the testimony of others there has been, and is, an improvement. However there is still much to be done, but it will require time. The office demands more attention than I had realized. Between the retreats and the prefects' work I have been able so far to do nothing at the Indian. I hope however to have general routine running satisfactorily in the near future and shall then be able to get to work in earnest at the Indian. I found there were a large number of things which needed checking up and which can only be improved one at a time.

Relations with Father Superior are on the whole very cordial, though at times we see things very differently. One thing I would like your advice about. Frequently it happens that I wish something to be done, something which it seems to me is not only necessary, but also a duty in charity. I have found that simply mentioning things to the Superior is useless as nothing is ever done. I am obliged as it were to fight my way. This does not seem to be in accord with obedience. What I wish to obtain is at least a yes or a no and not simply a putting off which ties my hands. Whenever anything is wanted, even small things, a discussion results. Of course I can avoid discussion by not bothering about things or letting them go, but as they are not personal things I feel I ought not so to act.

Personally I find the house is poorly cared for, in regard to

repairs, cleanliness, general service. The general impression I have so far both of Father Superior and of the house is one of stinginess. I am not at all satisfied with the meals of the boys and have had frequent discussions which so far have not been as fruitful as I had hoped. On the other hand I think that, given time, conditions will improve sufficiently. As far as I can make out the trouble lies not so much in the refusal of Father Superior to do anything as in the difficulty of getting him to do anything without more or less of a fight each time. I am under the impression it is this attitude which is the source of the poor spirit in the house.

This must make very boring reading to you, and I would like you to understand that I have not mentioned these things as complaints so much as to give a picture of how things stand and request your advice.

I trust you are in good health and that your worries at least are not increasing. Please remember me in your Masses. I shall not forget you and our province in mine.

Servus tuus in Christo,

Thomas Moylan, S.J.