May 22, 1942.

Dear Father Provincial,

A little note to clear the decks. When Father Tim Dwyer wrote to me, he said that you had said in your letter (postmarked May 2) to him that you had written to me. Your letter must have got side-tracked somewhere as I haven't received it yet. When you phoned me I understood you to say you were sending Father Dwyer to Garden River as you had other work for Father Plaharty but Father Tim tells me he also has Goulais Bay, etc. He wants the car of course but as you told me to take it to Wikwemikong last December, and as I don't know if Father Tim is primarily in charge of Garden River and just "pro tem" in charge of Goulais Bay, etc. or vice-versa, I thought I had better write and ask you what I am to do about the car -- if I am not going to be at Wikwemikong, it isn't going to affect me either way, but would make a difference to whoever is there, so in view of having been told to take it there last December, I figure I should ask you now what to do about it. I came to the Garden (Garden River) on Thursday to see Father Tim and take him around my missions but he had gone to Mississaga (Father Barkel's territory), so I missed him. He is due back tomorrow. I packed up my things and am taking them from here. - You'll probably figure I have become an inveterate crank but I really get so fed up with hearing this and that -- and it seems to me we'd be far better off short-handed on the missions than with unsuitable missionaries. We certainly haven't been profiting of late and I don't think (and I'm not biased, at least I don't think I am) Father Tim is stepping into Father Plaharty's place is helping-

Their friction in the past probably accounts for it, but I would also judge that Father Tim is anything but discreet. I was only at the Garden River Thursday night and Friday (today) -- one of the teachers said he hasn't a good word for anybody, that according to him Father Flaherty is crazy -- Mrs. Bell (the housekeeper) mentioned he was closing the house there, that he said to her that when Father Comte left, he left a hundred dollars to Father Flaherty but that Father Flaherty didn't leave him a cent. As all I know, All that may be true enough, but loyalty to ours and loyalty to the Society demands that we don't tell those things to externs. Then the school-teacher at Garden River didn't know what to do about another matter -- Father Tim wants her to fix up the shed at the back of the school and he intends to use it, sleep in it, and take his meals in the school. Personally, it seems to me that respect for oneself and the priesthood would condemn such an idea. Maybe I'm cracked by now -- but my judgment wouldn't approve of staying in the shed at the school, and closing up the rectory when there is a rectory less than a mile away. If he is too weak (apparently he is not too strong, I know) to walk from the rectory to the school, I don't think he should have such a charge. Miss Laferrière (the local superior of the Filles de Marie at Spanish) doesn't think it is "convenable" (French) for him to be in the shed there but they feel they can't say no if he says he wants it done.

Another matter, Father, what am I to do about the money we've raised for the building of the new church at Goulais Bay? If I turn it over to Father Tim in his apparently (from what he says) straightened

circumstances, I am just afraid he might forget it has been raised exclusively and definitely for building the new church, and go ahead and use it up on other things -- he had trouble between Missisoqua and Pagamuk before, the time he built the church at Pagamuk and I'd hate to see the Gonlars Bay people empty-handed after all they've done. So I shall await word from you before telling him of our building fund, and finances in general. You may think I am judging him before giving him a chance, but I don't think I am wronging him in saying he lacks discretion and as long as that exists, it won't remedy our problems nor straighten out our missions in these parts -- especially given his antipathy towards Father Flaherty. —

Father Joe Dwyer (I met him Thursday) was down in the mouth (but quite ready to accept God's will) over the thought of Wikwemikong. And really, Father, no matter who goes there, Brother Flynn should be moved from there -- or there'll be more of us "foundering". Even Father Belanger said to me the other day that, while he was alone with Bro. Flynn (the last absence of mine) he thought that he (Father Belanger) himself would go like Father M. Father Belanger says the asylum is the only place for Bro. Flynn. The other night I had Bro. Flynn come to my room. I had typed out a declaration to the effect that he couldn't respect the priests as they expect him to, nor live in peace and harmony with them and so thought it best that he cease to be a member of the Society -- but I couldn't get him to sign it. He is surely obsessed with the idea that the priests are vipers, etc., the devil within the devil, living on the people, etc. etc. etc. He isn't fit to be put in any house of ours. There'll be no peace where he is. And Heaven knows the Indian Missionary (and

others in the Province too, I presume) have enough desolation and trials from without the community, without having them inside the community where they should find a bit of peace and happiness to encourage them and buoy them up. If Father J. Dwyer goes to Wikw. he will find it trying with Fr. Belanger, from what he says -- Father Belanger is so gloomy and pessimistic in some ways. You will be tempted to throw up your hands in despair with us all. But there must be a solution. It might be easy to say we're supposed to be spiritual enough to take whatever comes, but experience proves that we're human enough also to break when the stress and strain is too much and where there is no joy there will be stress and strain in an increasing measure. And if peace and joy and rest can't be found within the community, the temptation is always there to seek it among externs and that pulls down the spiritual edifice if one seeks such rest only and entirely among externs -- the spiritual taste becomes dulled. Honestly, Father, I still think the solution for Wikwemikong lies in having two young (or at least congenial) Fathers there. Nobody wants to go there and that includes myself as far as "liking" goes, but I once asked to be given the hardest mission -- I know now that that is the hardest one -- maybe you would leave me there till we make it more "congenial" -- I'm not trying to get out of Spanish -- the two places, it would be far more (i.e. comparatively) inviting -- but I know that nobody else wants to go to Wikwemikong there unless Father Labelle wants to. But no matter who goes there, something should be done with Bro. Flynn -- though I must say I don't know what. Perhaps you could address your answer to me to Spanish, in care of Father Brennan and I'll get it sooner. With best wishes, In the Sacred Heart, C. A. Primeau, S.J.

Acta Off. Sels
Informations

July 2

Indian Residential School
Spanish, Ontario, June 30, 1942.

Dear Father Provincial,
P.C.

Your recent letter arrived -- I can't lay my hands on it at the moment, it is somewhere in the debris of correspondance. I wrote to Mr. Hurley but haven't had time for an answer yet. Father Sullivan tells me he saw him in Montreal. I understand he was going to St. Patrick's Church's Camp at Kinkora or something like that for the summer. I addressed the letter to the last address he gave us. I shall let you know immediately on hearing from him.

Brother Flynn came to me very quietly and calmly last night. Since his return we have had him helping Father Richard in the Library and the last couple of days looking after the refectory and the flower garden. Last night he came -- in a quite normal and calm way -- and told me that since he isn't of any use to the Society he thinks now he might as well do as we wanted, that is go home. He wanted to go to talk it over with you right away so he could get home in time for the haying. He would prefer that his mother shouldn't know about it -- he says that he can fix that up. Since he came here I haven't said a word to him -- this time it has come from him -- remembering of course my advice to him to leave when we were at Wikwemikong. He is anxious to go to see you right away. Should I send him to you to sign the papers or should an attempt be made, now that he is quiet, to save his vocation (but has he really had one?). I told him we'd have an answer from you in 2 days, that is, from now. He would have liked me to phone or wire you.

Father Sullivan preached at the Village Church and in the chapel here on Sunday, has helped with confessions, etc. Father Costello gave a three-day retreat to the

'Graduates' here and at the Girls' School. The boys had their retreat and the girls had theirs separately but concurrently -- it meant repeating each talk.

It seems hard to see how one scholastic could handle all the boys here and do his work as it should be done.

The exodus has begun today and will continue tomorrow.

Yours obediently,

C. A. Primeau, S.J.

28/

Spanish, Ont.,
July 27, 1942.

Dear Father Provincial,

P.C.

I have written to Mr. Hurley and told him that if he still feels that Spanish would suit him, then to let us know when he will be free to come.

Are Father Buck and Father Kehl to leave immediately for their new status, I mean immediately after the 31st July? You mentioned in your last letter that they would be going.

We have excavated our foundations at Goulais Mission -- expect to get the making of blocks under way this week. I discovered the main Catholic contractor in the Soo is a cousin of one of my aunts. As a result he took off an afternoon last week and staked out the new church, and set up the lines and batter posts. Mr. Lynch at Lynch's Camp let us have his tractor (bull dozer) free to do the excavating. The Indians will have to do some cutting yet (of logs) but Mr. Foster (a lumberman above Batchawana) said he would get me a permit to cut and if we supply the men, he has a team and a man up there with a portable saw-mill and as a result we'll get the lumber at a cost of about $16.00 a thousand instead of paying $70.00 or $80. a thousand. I got 5000 feet of lumber from him the other day -- good dry stuff that was sawed up last year -- for $31 a thousand ($155.00 altogether). We need another 13000 feet yet. My Goulais Bay Injuns had $200.00 for me last week (That was the total for the preceding

three weeks -- a bazaar, bingos and fish nets. Keep a little memento for them and their building operations if you think of it, Father. My brother Joe is coming up to give a few pointers about the blocks next Saturday.

With sincere good wishes,

Yours in Xto,

C. A. Duncan, S.J.