

Garnier, Mansueh
Sunday Apr. 11

Very Reverend Dear Dr Provincial - P. C.

I am presuming your permission to have Bro Mansueh accompany a boy who must go immediately to Hamilton to the Sanatorium. They have a room reserved for this lad for Wednesday and he must report in that day. It would be imprudent to have him go alone. Bro Mansueh will most likely return on the Wednesday. We were notified last evening.

In Xt's Service

Raymond Oliveron

Out of Rose

Garnier Residential School
Spanish Ontario

Monday April 14th ?

1948?

Very Reverend Dear Father..P.Xti.

You will pardon all these dispatches...but the way things go in this unorganized territory it keeps a person hopping!

Father Rushman received word last night that his father had died at six thirty and he presumed that the funeral would be on Wednesday morning and thought that he should get off right away which seemed only reasonable. Father MacKey (whom we contacted at Cutler) took him to Espanola where he got a taxi to Sudbury..then a train at seven thirty for Toronto Montreal...he will get off at Prescott go across and be home late tonight. I hope this is all right.

This morning I had the enclosed letter from Father Sullivans sister. I shall write her a little note of acknowledgement and tell her that we were hoping the trip would do him good. She seems to be very understanding. Fr Sullivan is evidently in poor condition. Father Rushman did not seem very sure of getting back for the next week end, he said there was some American Canadian business to settle..he will write. I shall have to call on Sacré Couer in Sudbury again. I hope they will be as accomodating as before. Asking your blessing again on our rather hectic community, and hoping you will pardon all this jumbaa of letters since I am rather jumbled myself..

In Christo servus...

Raymond Oliver

Spanish
June 7th 1948?

Very Reverend Dear Father Provincial P.C.

Re - water heating plant - Was sorry
to have had to resort to telephone but it was very
urgent. The whole system went in stroke and we
had to stop the fire or get smothered out. The
plumbers came and subsequent examination
(with Bro Mac Laren + Fr Minister supervising) -
has shown that boiler stove and all must go.
We hope the first estimate of six hundred will
cover it but it will in all likelihood be
nearer a thousand. We were fortunate the system
held out so long. At this season we can all go
swimming! All are well and Fr McLaughlin is
just as he was, quite happy + busy + cheerful
Am off tomorrow to Seattle for congress, then Tacoma
and a day in Hamilton + back for Saturday
morning. In XU news.

Raymond Oliver

Indian Residential School
Spanish Ontario..
April 1st 1950

Mr Bernard F. Neary
Supt Education
Indian Affairs Branch Ottawa.

Dear Mr Neary;

We have eight boys here in grade XII. During the month of May sometime we expect the visit of Mr. Henry Lemieux (appointed by Mr. A. G. Hooper, Superintendent of Secondary School Education for Ontario) to inspect this class for the conferring of the Ontario Junior Matriculation Certificates. I do not anticipate any difficulties in obtaining the certificates for any of the boys in question. With the exception of Ernest Madjiwan who came to us from St Jerome's College Kitchener, these boys have stuck it through thick and thin and have been pioneers in this high school work. They deserve great credit.

During the high school course we gave them a good deal of Vocational Guidance Material and they had about double the required class time in the subject. It has been somewhat of a surprise to me that all want to continue and each has a definite idea of what he wants to do. They have chosen their own course. They did of course bump around a great deal in the choice and like all boys or most have had ideas on almost everything.

I shall outline the whole situation taking boy after boy in the class and then have you decide what you think should be done. I can honestly say that I should be surprised if they fold up, but must also say that these people can give us numberless surprises. I might also add that the Fathers here and Brothers and lay teachers who have had dealings with this group all the way through find them exceptional and would put their money on them. To show the differen

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erence between this class and the year following it. There are five left in grade XI and we might bet on one continuing after grade twelve. The Grade Tens look just as mediocre.

Now for the list...

II59 Alfred Cooper a brilliant student who has been here since 1931. He has had the idea right through high school of taking medicine. I do not think there is any doubt of his going through. He has been as steady as a rock, is dependable, most co-operative, conscientious and above all has sound common sense. I also think that he would serve his own people primarily if he went through. I feel assured that he would hit the top bracket in any group of students. If it were possible I think that he should be given a good arts course with pre med. We inquired at Ottawa University but the list of applicants is so long that it is out of the question. They would also require fifth form, I suggest Loyola College in Montreal where there are people on the staff whom he knows and where he would feel more at home. However I feel that the arrangements made by your office will be the best. I would wish to be free of the arranging for Loyola or anywhere else and the financial battle involved unless you decide otherwise. I do wish to remain co-operative
II88 Basil Johnston. Leader of his class. Brilliant and dependable, not the person to give up in difficulties. He wishes to study Law and has an excellent mind for it. He would like to go to Loyola too, and take the B.A. with pre law attached.

These two boys are the only ones who aim at professional careers. We have no doubts about them.

The others have all become very interested in the Ryerson Institute in Toronto. I presume you have their Prospectus. I think it offers an excellent opportunity for young people who can't make the University grade or who are doubtful about it and yet interested enough to continue. I think that it offers a good solution too for the Indians and their problem in the line of getting a goodly number of skilled craftsmen among them whereas the junior manual training business is helpful only in spotting the ones who could go one or chiefly helpful in that way.

Ryerson Institute of Technology is under the Dept of Education, is connected with the Apprenticeships Direction... is practical and definite. It accepts only Junior Matriculation students into its two year courses in the trades and is thus superior to the Vocational Schools where a great deal of time is spent on high school subjects. The Prospectus shows that students have to make good or they are let out. The tuition is reasonable. For our boys I think it would be 150.00 per year. There would of course be boarding arrangements to make in Toronto. Again this Ryerson business is just a suggestion.

David Jacko... good student but not a fast mover. Has always wanted to take commercial art and is a pains taking worker at it. Good mind and dependable. He is already twenty years old. He has done a great deal of art around here and shows decided talent for it. Julius Meganigijik brother of Stella (they are some times known as Francis) She is being put through by the Department for medicine or nursing? He is a credit student in most subjects but tops in science and has one idea in mind... to be an electrician. He has done a great deal of smaller stuff around here and shows a decided flair for it.

Alphonse Trudeau. Wants to take the mechanics course and begin work right after wards on the Manitoulin Plans a garage. Very steady and dependable. A second class honour student.

Dominic McComber. Wants to do mechanics. This lad is very clever but has a sort of inferiority complex as regards tackling the professions. You know there have been difficulties with the McCombers mentally. It would be risky to have him tackle University and he has no definite plan. He has proved a real boon to Brother Vandermoor here in the machine business and knows the light plant etc from top to bottom. He would be an excellent mechanic.

Ernest Madjiwan. A doubtful member but who seems very interested in watch making. He is just a credit student but at least has kept going. He thought of teaching but as far as we are concerned a lad who has a job to get credits because of poor training in study habits would make a dismal teacher.

Francis

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Spanish Ont
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FRancis Commanda..A second class honours in Math and Science and credits in other subjects.This lad would make a very fine recreation director any where.He is a natural athlete and a leader.The only Phys Ed course that we are acquainted with is the new one started at Ottawa U. and it is (surprisingly) more difficult than the arts course since it is the Arts Course plus Phys Ed etc.There is French and even Latin to be coped with.I investigated that course at Ottawa thoroughly and it is impossible for this lad.Given a course with four or five subjects in Math and Health and Ed he could easily carry on.If there is any chance of a course like that he would readily take it.He could be valuable to the Dept in its Physical Ed set up.Otherwise he has planned to take the electronics course at Ryerson It appeals to him most among the trades courses.I would recommend him for the phys ed course if you have information on schools where there is a great deal of the practical, languages omitted.

This has been a long letter but I have tried to outline what they want and what we think they could do.We would be glad to have any information you could give us so that we might pass it to them.We want to thank you most gratefully and Mr Phelan too for having made it possible to take them this far.

Sincerely yours

(Rev) J.R.Oliver S.J.
Principal...

This means permission for any
grade XII boy who
wishes to go to Ryerson.
Gr. Q



Grade XII

PLEASE QUOTE

FILE 471-22

(E)

DEPARTMENT OF CITIZENSHIP AND IMMIGRATION
INDIAN AFFAIRS BRANCH

Ottawa, May 22, 1950.

Reverend J.R. Oliver, S.J.,
Principal,
Spanish Indian Residential School,
Spanish, Ontario.

Dear Father Oliver:

I have for answer your letter of May 16 and regret that I have no one in the office at the present time whom I could send to Spanish now. I could have had Major Clark stop off on his way to Saskatchewan but he will not be returning now until the end of June. Mr. Doucet is in Quebec and from there will be going to the Maritimes.

I will do my best to have Mr. Doucet go up if at all possible as I believe some of these boys should be sent to technical schools. The odd one might go through for teaching but I believe that a trades training course would be the best thing. (Could arrangements be made for them to board in one of your schools in Toronto while they attended Ryerson Technical Institute?) I would recommend that you write immediately to the Principal of the Ryerson Technical Institute in Toronto with the request that you be sent his calendar of courses. There is a wide range offered and the instructors are outstanding. I believe that you could get a suitable course for practically every boy you have graduating.

No question of this.

Yours sincerely,

Bernard F. Neary,
Supt. of Indian Education.



CANADA

PLEASE QUOTE

FILE 471-22
(E1)

DEPARTMENT OF CITIZENSHIP AND IMMIGRATION
INDIAN AFFAIRS BRANCH

Ottawa

May 25th, 1950.

Rev. J.R. Oliver, S.J.,
Principal,
Spanish Indian Residential School,
Spanish, Ontario.

Dear Father Oliver:

With further reference to your letter of May 16th to which Col. Neary replied on May 22nd, Mr. Doucet will try to reach Spanish before June 15th. It will probably be the 12th or 13th of June, and it is hoped that the boys can be held at the school until that time.

Yours sincerely,

Philip Phelan,
Chief, Education Division

Indian Residential School

Spanish, Ontario

File 47I-22

(E)

May 27th 1950

Bernard F. Neary
Superintendent Education
Indian Affairs Branch Ottawa.

Dear Mr Neary;

Reference to yours of the 22nd current. I have told the boys who are interested in trades that they may be sure of going to Ryerson. We have had the catalogues of Ryerson for quite some time, in fact since last fall and they had picked their courses long before my letter of April 1st. I should have been more specific in that letter. I did put down their choice but did not say that they had asked to take the course definitely at Ryerson. May I list the names and courses again for your convenience in a more brief form.. Alphonse Trudeau Mechanics. Dominic McComber Mechanics. Ernest Nadjiwan Jewellery Repair. Francis Commanda Nnow definitely) Electronics, with a view to air force) David Jack Commercial Art. Julius Neganigijik Electronics. (with a view hydro work or installation of wiring) The courses last two years. We unfortunately have no college in Toronto, so could offer no boarding facilities. If we can be a help to you in trying to arrange for boarding houses let us know and we shall be glad to see what we can do.

The other two boys Basil Johnston and Alfred Cooper. the first who would like to start B.A. for pre law and the second B.A. with pre med are quite content to know they will be hearing from you. I understand that the office is rushed at this time and appreciate the fact that there is no one available for a visit. If we get the approval for the further education go-ahead otherwise we shall be happy.

A letter has just come to the desk from Mr Phelan stating that Mr Doucet will be here around the 12th or 13th. I would like very much to co-operate but am faced with this proposition. The Grade XIIs had lined up jobs to start on June 12th some at Helen Mine in Wawa, one at Coppercliffe. Another has a special job at Heindman Bishop. With the rush of High School students for these jobs the Indians get second chance. I hope

Indian Residential School

Spanish, Ontario

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File 471-22

May 27th 1950

that you will give us the go ahead sign for the
XIIs to leave for their jobs. They will have
excellent wages for the most part and will be well
able to equip themselves with clothing and pick
up pocket money for the year. May we hear soon?

We are always grateful for all the help
and encouragement the schools and boys are getting
and know you understand we want to co-operate.

Sincerely

(Rev) J.R. Oliver S.J.
Principal...

P.S. We had planned to let the XIIs free on Friday
9th so that those who had to travel could make it
for their jobs at the beginning of the week starting
the twelfth, others carry on here.

Sincerely

(Rev) J.R. Oliver S.J.

Provincial's Residence
2 Dale Ave.
Toronto 5, Ont.

Society of Jesus
Province of Upper Canada

August 23, 1950

Dear Father:

P.Xti;

I hope that you will be able to come to the Martyrs' Shrine for September 26, Feast of the Martyrs, and to take part in the sessions of our Missionary Congress which will be held on September 27 and 28 to discuss missionary problems.

After discussing the matter with my consultants, I have named Father Daniel Hannin as secretary in charge of preparing the agenda for the congress. Please send to him at Wikwemikong your suggestions about the topics that should be discussed. We want to make the meeting as useful as possible.

If you cannot come to the Shrine for the congress, please let Father Socius know before the middle of September. Otherwise we shall be expecting you.

We shall welcome any charts and reports which will illustrate the progress, the problems, and the needs of our missions.

Meanwhile please remember the congress in your Masses and prayers.

Yours devotedly in Christ,

John L. Swain, S.J. (Provincial)

Father Howitt: What can be done about rooting out paganism and superstition from the minds of the Indians; e.g. their belief in sorcerers, medicine men, and the bear-walker?

Father Provincial: Who or what is the bear-walker?

Father McKey: Explained the bear-walker. Then he went on to describe how such superstitions could be met by the Sacramentals. Father Dwyer added to this point that Baptismal Ritual could be explained to the people, especially the exorcism section.

Father Hannin: Should a new missionary change the hours of Mass to suit his convenience? Should he shorten the length of time he spends at a station?

Father Provincial: The customs of the Society and the regulations of the Diocese must be observed. Notable changes should not be made without permission, and never for personal reasons.

Father Dwyer: Could Father Procheron be given leave of absence from his own missions from time to time in order to preach in Indian at the stations of other missionaries?

Father Brennan: If a missionary is poor he should not hesitate to have a mission or Forty Hours. The Province would only expect to have the preacher's expenses paid.

SECOND SESSION, Wednesday, September 27, 2.30 p.m.

Chairman: Father Labelle.

Second Paper: "Education on the Missions." (Father Oliver).

Father Oliver gave a brief survey of the education at Spanish, pointing out the meagre financial assistance provided by the Indian Department up until 1945, and the evils of the half-day system (studying for half a day, working the other half). Previous to the Royal Commission, the Department had maintained that the Indians had neither capabilities nor desire for education. But at the urging of the Commission and the new forces in the Education Branch in Ottawa, the Department had increased grants for residential schools, set aside money for high school tuition, and raised the salaries of day-school teachers. The present policy of the Department (and of Garnier School) is to carry the boys and girls as far as they can go in school. The general High School course is taught at Spanish, but teachers are lacking to teach trades to those boys who have not the ability to advance in the general course. The solution would be a technical division, complete with teachers and equipment. At present, motor mechanics and elementary electricity are taught in Grades 9 and 10. The Girls School follows the same system as the Boys' but it has the added advantage of a good home-economics course.

The arguments in favour of a local parish High School at any mission big enough to warrant it: a) There is no substitute for home-life; b) More children would continue their schooling if they could stay at home; c) Boarding school children grow up with a lack of

interest in their home parishes. A parish high school would provide the nucleus of a good parish organization.

On the other hand before such a project is tried there should be a good elementary school and a good teacher or two for the high school. Missionaries should be on the alert to find good teachers for their schools. On some reservations the pastor is the supervising principal.

Should Indian boys and girls be sent to white high schools? The results so far seem to warrant a negative answer. First the Indians, especially the girls, go to these schools with a strong inferiority complex and are difficult to handle, as their inferiority makes them desire to attract attention and become undisciplined. Teachers naturally do not know how to handle the Indians and pupils are allowed to pass from one course to another.

Are central consolidated schools better for the Indians than small local schools? Consolidated schools break down the community spirit in rural areas and parents are less interested in them than in their local schools. Commentator: (Father Dwyer) Explained how good teachers could be obtained. Pressure should be put on the MP in the riding.

Father Oliver: Mr. Neary () will try to get good teachers if the Missionaries are interested. The Inspector's report has little weight unless the teacher is unfit and the missionary asks the Inspector to put in a report on that teacher.

Father Hawkins: Asked about the new office of Inspector of Indian Schools for Ontario.

Father Oliver: The Provincial Inspectors have the final say in all matters, grant the certificates, etc., and hence have the most important office. The Federal Inspector would not have such a direct influence.

Father Dwyer: Again insisted that all matters pertaining to schools etc. can be handled through the local MP.

Father Rolland: What can be done about Indians who abandoned treaty rights? They cannot go to a residential school, cannot afford a Catholic boarding school; are too far from Public High school.

Father Oliver: These children are not considered as Indians in the eyes of the law and nothing can be done for them except through the generosity of the local Agent.

Father Flaherty: Proved by examples that incompetent teachers are shifted from reserve to reserve.

Father Oliver: If a missionary has a poor teacher on his reserve and hears that she is to be moved, he should notify the missionary on the reserve to which she is going.

Father Howitt: Urged the necessity of training Catholic Indians to become teachers, Public Health nurses, supervisors, even Agents. Much prestige is gained if these officials are good Catholics.

Father Rolland: Demonstrated by use of a map the need of a residential school at Armstrong. Over 400 children receive little or no education in the northern region through lack of such a school. Bishop Dignan favors such a school and promises to supply Sisters. Mr. Neary is willing to push it if the Jesuits will take charge of the school.

Father Rolland: Emphasized that the missionary should not have to take his case to the Indian Department at Ottawa. Many have not the time and are not suitable. He advocated the appointment of a Father who would act as the representative of all the missionaries, who would have the time to learn all the problems, investigate all the facts, and be able to present the case of the missionaries before the proper people in Ottawa. When not occupied with these duties he could be working on the missions, supplying for the sick or those making their retreats.

All the Fathers were agreed that there should be someone at least familiar with the Indian Department and its workings, to whom the missionaries could apply for assistance.

Father Rolland: Requested that a committee be appointed by Father Provincial to study the new Indian Act and to present to the congress some of the points in the Act which will cause difficulties for the missionaries.

Father Provincial: Appointed Fathers McKey, Howitt and Flaherty to study the Act and report to the congress the changes they thought should be made in it.

THIRD SESSION, Wednesday, September 27, 4.30 p.m.

Chairman: Father Flaherty

Third Paper: The Northern Missions (Father Labelle)

Father Labelle began by listing the special difficulties of the missions in north-west Ontario:

1) They are vast territorially; 2) People are more primitive; 3) Missions are on the fringe of civilization and thus the moral, social, and intellectual quality of the white people is lower than that of the whites who live near the southern missions; 4) Physical hardships for the missionary are more severe and he needs better than average judgment and character because of the anticlerical attitude of the whites and the loneliness of his position.

Father Labelle then proposed this plan for administration; The Lake Superior and Lake Nipigon missions should be united under a single headquarters. The missionaries at the headquarters would rotate from mission to mission for the following good reasons: 1) Rotating missionaries would be a check on each other, thus preventing carelessness. A superior could check on the discipline. 2) A group of missionaries would always be available for consultation. 3) Group planning would be a great economy; 4) Cars would be used only for missionary work; 5) Regular companionship with other missionaries would be a great safeguard for the individual, as without centralization there is a tendency to feather one's nest; 6) Length of time in North should be 5 years;

Father Labelle explained that this was the method of the older missionaries and that to make it feasible in the North now another man should be added to the group.

Commentator: Father Rolland objected to Father Labelle's plan. He felt that a man such as he advocated in the previous session could supply at each of the missions and thus check up on the work being done. Nor would the term of a

missioner be only five years. As long as he is fit spiritually and physically and is doing good work he should be left at his station. The longer a man is on a mission the more he can do and finds to do. In their ignorance the Indians become attached to a priest not to the church and thus conversions are made through personal contacts and these suffer if the missionary is changed too often.

Father Hawkins; The territory is vast, the Indians hard to meet, distrustful of strangers. Rotating of missionaries is impractical as the Indians would not consider new man as 'persona grata.'

Father Brennan: Centralization has advantages, but rotation is impractical. Frequent changes on the missions prevent stability. We might inquire into the customs of other countries on this matter.

Father Howitt: The attachment of the northern Indians to the missionary is a fact. However it should be discouraged and the people taught to become attached to the church. He agreed with Father Labelle on the benefit of a central house at Port Arthur and the need of another man there.

Father Rolland: Brought up again the point of having a man capable of representing the missionaries at Ottawa.

Fathers Oliver and Dwyer: Objected - missionaries can be represented by Father Provincial, the Bishop, or the M.P.

Father Rolland: Explained the need of a new geographical division of the Northern Missions to facilitate the work. He mentioned that the territory in the triangle formed by Nakina, Hearst, and Oba was neglected. A priest resident at North Bay could be given this territory and might help the other missionaries. There is also needed a young active man with a knowledge of Indian to work at Longlac.

Father Oliver: What authority would the so-called representative have? Where would he get the means of support.

Father Provincial: Bishop Dignan has signified that the Jesuits of Upper Canada should take care of the Indians in his diocese. There has been so much general mandate from the Bishop of Hearst, therefore the Indians of his diocese are not our responsibility.

Fathers Rolland and Hawkins: Went on record as approving Father Labelle's plan for an extra man at Port Arthur, as there is much work to be done for the Indians in the hospitals in that area.

Father Labelle: Objected to Father Rolland's explanation that the Indians are attached to the Priest, not to the church. Indians, he said, should look on a priest as a man of God and become attached to the Church. If a missionary is not liked by some then his work is useless. Personal attachment should not be the norm.

Father McElligott: The Indian Agent and the MP had pushed requests for improvements at Christian Island but without result. He favored the appointment of a Father who could get things done at Ottawa.

Father Oliver: Made a motion that (seconded by Father Labelle) the appointment of a liason between missionaries and Department be discussed at the next session. Motion was carried.

FOURTH SESSION, Thursday, Sept. 28, 9.30 a.m.

Chairman: Father Rolland

The chairman proposed that the committee working on the Indian Act be allowed to present their findings and recommendations prior to the reading of the paper assigned for this session. The matter was put to a vote and all present agreed that the discussion of the Act be held over until after the assigned topic had been discussed.

The Chairman then proposed that the speakers be allowed 15 minutes to expose their subjects and the commentators 5 minutes. All agreed to this.

Fourth Paper: The Social Apostolate (Father Hannin)

Direct action is good and necessary but does not go far enough. We must do something to change the environment in which the Indians live. It takes a lot of preaching and the grace of God to keep them good in the environment which is an occasion of sin. Indirect action, removing the occasions of sin, is often harder than direct preaching; but if the Indian is to be raised to a higher spiritual level the occasions of sin must be removed by the Social Apostolate. On the reserves, at present, housing is poor, wages are low, social and recreational facilities almost nil. Our first task is to teach the Indian to realize the danger of his present condition and then he will try to improve it. The following characteristics of a small ignorant community, outlined by the Columbia Research Bureau, are typical of most of the reserves: 1) Indifference to community effort; 2) No group meetings or study clubs; 3) No leadership; 4) no social services; 5) Bare existence; 6) widespread illiteracy; 7) Promiscuity and loose family life.

The aim of the social apostolate is to improve the economic, social and recreational life of the people in order to bring them closer to God. A necessary prerequisite for the work is faith that uneducated men can learn and can educate themselves. The philosophy behind adult education is sound. It is not merely a way of building better homes, of getting more wages, or of increasing recreation. It is the building up of individuals, teaching them to think, to use God's creatures properly, to build up their communities. If it succeeds it will mean that the standard of living and morals will rise, there will be a greater intellectual and spiritual achievement in the lives of the individual members of the community.

What can we do to improve the environment of the Indians? First, let me cite the school at Spanish. Many were opposed to the formation of a High School on the grounds that the Indians could not assimilate knowledge. The efforts of teachers and pupils have shown that the Indians are as clever as the whites. In the same way the Indians can take the Adult Education program. Study must precede any form of social work - it makes people think - it makes them aware of their problems. When they have begun to think then they can be united and organized for different works.

Following is the program for the Fall session of Adult Education at Wikwemikong: Night School classes in both high school and grade school divisions; carpentry and sewing classes; parish library; boys' club; dramatics; sports in the schools; home and community clubs.

There are a great many difficulties connected with this work of Adult Education; some financial, some local. The greatest is the indifference and sluggish attitude of the people. In a limited way the above outline for Wikwemikong can be applied to any mission.

Commentator: Father Howitt explained the necessity of a social apostolate at West Bay. The young people and many of the adults are slipping away from the Church because there is not sufficient recreational and social activity under the guidance of the priest. He, himself had not the talent for such work.

Father Oliver: Agreed with the urgent need of social work, but pointed out that it required study and a thorough knowledge of the Indian. He doubted that Adult Education programs could be carried out in the smaller missions, which are visited only once a month by the priest.

Father Flaherty: Objected to Father Hannin's plan. Missionaries should stick to their spiritual work. Social activities were a waste of time; they had been tried and found wanting at Wikwemikong.

Father Hannin: Replying to Father Flaherty's sweeping objections, quoted from Father General's letter on the Social Apostolate. He explained that this work is another approach to the souls of the Indians.

Father Mayhew: Maintained the importance of the Social Apostolate, even though it had failed in previous attempts. Example of priest-workmen in France. He insisted that the spiritual and social apostolates go hand in hand and are not opposed to each other.

Father Provincial: Explained that Father General wished both forms of work to co-exist and that his letter contained recommendations for both.

Father Labelle: Agreed with Father Oliver's remark about small missions, but he maintained that the missionary should try and be interested in whatever social activity among the Indians might bring them closer to the Church.

Father McKey: Had been able to use existing organizations on his missions to further social work. His own in the sports of the Indians promoted better church attendance. We must show the Indians that they are not living according to a proper standard. This can be done only by education, direct or indirect.

Father Brennan: We will be able to judge better of the program at Wikwemikong after it has been tried for a year or so.

Father Rolland: Reports of such activity and its success should be recorded in Father Flaherty's paper.

Father Labelle: All missionary activity should be reported there. But will Father Flaherty have time to edit the paper now that he has such a large mission?

Father Rolland: Father Flaherty feels that he will have time for this.

Father Provincial: Was most anxious that the paper be continued.

Father Flaherty: Felt that he could continue editing the paper. Long train rides on the Lake Superior missions provide time for such work. He wanted the other missionaries to send in reports and articles.

The Chairman (Father Rolland) proposed that the Fathers adjourn for a short recess and then come together again for a discussion of the new Indian Act.

Fifth Session, Thursday, September 28, 10.45 a.m.

Chairman: Father Rolland called on Father McKey to present to the congress the results of the deliberations of the committee formed to study the proposed Indian Act.

Father McKey: Explained that the committee had read through the proposed changes in the Indian Act, had singled out four that needed revision. He read the first point (Section 12,a,4), then read the amendment which the committee felt should be made in this point, which involves automatic enfranchisement.

Father Howitt: Wants to go along with the Govt. on matter of enfranchisement and thinks it would be unwise for the Congress to go on record as opposing the Government policy.

Father Flaherty: Disagrees. Enfranchisement will only harm the Indians as they would find themselves living in the lowest levels of white civilization, whereas they are well cared for now.

In the discussion that followed main points and issues were lost. Father Oliver proposed that the amendments recommended by the committee be discussed and voted on one by one.

Father Mayhew: Asked for further information on Govt. policy. Much more discussion followed particularly on the wording of the amendment. Father Flaherty moved that the meeting go on record as desiring that the law be changed and that the committee work out the actual amendment.

The same sort of discussion was held on Section 52, but not much light was generated. As time approached for ending the session, it was proposed that the committee work out the wording and a vote would be taken at the last session.

SIXTH SESSION, Thursday, September 28, 2.30 p.m.

Chairman: Father McKey

Fifth Paper: Mission Finances (Father B.A. Mayhew)

Father Mayhew remarked that though not a veteran his experiences while working out of and in Garden River had given him some insight into the financial difficulties of the Indian Missionaries. He recommended in general that all who have to handle finances, even on small missions, should read and know Father Ledochowski's Instruction on the Administration of Temporal Affairs. Some of the most fundamental points of the Instruction were then read and commented on, viz. #43,44,45,46,59,60, etc.

Father Mayhew pointed out that the underlying principle of the Instruction is that "The temporal possessions of the Society are the possessions of Christ. Therefore they must be handled as something sacred." Some points that needed discussing were the following.

- 1) The Ontario Missions need a central office with an active procurator to obtain aid. Other missions have and need such a procurator; ours are in the same need.
- 2) Can we get more information on what the Mission Academy and the Stamp Bureau are doing, particularly the method of supplying the missionaries.

- 3)Obligation to the Province. Though a missionary may have a bank balance he should not automatically have to pay a tax. This would depend on his income.
- 4)Living in a house of Ours should the missionary pay his board? Local superiors should decide this problem.
- 5)Should personal donations be used for the building and upkeep of diocesan property? Though they are personal, it seems that they are given to the missionary to help him build up his missions. They should be placed in the books as personal in order that the Bishop may see what aid we are giving to the diocese.
- 6)Book-keeping. Future missionaries should be trained in this matter.
- 7) Collision insurance. Could not the missionaries combine resources in this matter?

Commentator: Father Brennan explained that man-power shortage prevented the appointment of a man to work full time as Procurator for the Ontario Missions. The Mission Academy is being re-organized this year and help to the missions will be more equitable. It is not the custom in our Province to tax the missionaries. The proposal to collaborate in the matter of collision insurance is feasible.

Father Rolland: As the churches belong to the Bishop our personal donations should not be used to build them. A missionary should not build unless the parish can afford it.

Father Labelle: But the Indians cannot afford it!

Father Provincial: Most money given to missionaries is given *ratione operis inter silvic.* and thus not properly personal. It is true that we should get more aid from the Bishops as they own the churches.

Father Rolland: Explained that money specifically donated for the use of the missionary is what he means by personal donations.

Father Provincial: With permission such money can be used for work among Indians.

Father Brennan: In our books we should distinguish between SJ money and parish money. This will show the deficit of the mission.

Father Oliver: Does the Bishop look at the books and see the amount of Jesuit money that is given to support his churches. Ans. In some places, yes!

Father Brennan: SJ account in books not to be shown to Bishop. The deficit of any given mission will show that SJ money is being used to support diocese.

Father Hawkins: Bishop will loan money for building.

Father Labelle: Yes, but at high interest, whereas we give our money to support his churches.

Father Howitt: Should we sponsor dances and games of chance that are strictly gambling in order to raise money?

Father Rolland: Dances depend on local situation. They can be harmless if well supervised.

Father Labelle: Bingos are necessary. Games of chance, if they are known as such and are in common use, are permissible.

Father Provincial: A missionary has much scope for spending money. However, he is subject to control by the Provincial, procurator, and in many cases must obtain the Bishop's permission. Missionaries must safeguard personal poverty for they have more freedom in the spending of money. Cars are a great help but present difficulties. Excessive use, unnecessary trips are expensive and cause disedification. Missionaries must have permission to take from one mission to another articles that are the property of the first mission. Same rules of poverty apply to all, missionaries and non-missionaries. Father Provincial recommended that all read the *Regulae Operariorum*.

SEVENTH SESSION, Thursday, September 28, 4.30 p.m.

Chairman: Father Provincial

Speaker: Father Dwyer

MISSION PROBLEMS

The points recommended for discussion in this meeting concern the personal problems of the missionary rather than those that deal with his missions. While working hard for the spiritual care of his people it is essential that he himself make progress in the spiritual life.

Annual Retreat: Importance of this exercise cannot be too strongly emphasized. It is not always easy to arrange for a suitable time as it is the mind of the Church and the Bishops that the faithful always have the opportunity to attend Sunday Mass. In former times a missionary would leave his missions for several weeks in order to make his retreat and get a much needed rest, but now the need for Sunday Mass is greater and someone must replace the missionary while he makes his retreat. The summer time is the best time in which to get replacements, but on the other hand it is the best season for the missionary to get around his own missions, to make contacts which will help him financially. Moreover in the summer the routine is frequently more complicated and harder for a stranger to manage. However, in view of the importance of the retreat, these objections should not be insisted on too much. The suggestion has already been made that a man be added to the group of missionaries who would be able to supply for all in turn. Father Dwyer personally did not favor a full two weeks holiday in addition to the retreat. It is better to have a few days off from time to time during the year to keep a man from becoming "bushed".

Time for Change: Father Dwyer was against the frequent changing of missionaries as it takes time for a man to learn his missions and to understand his Indians. From about his third to his eighth year a man will do his best spiritual work. A noted Catholic doctor was quoted to the effect that a priest finds his most difficult periods are after ten years of pastoral work and after twenty-five. Discouragement can cause much trouble in a man's life and a change of labor or of scenery can help to prevent this trouble.

Father Dwyer then commented on some of the points previously discussed - how much care the Indians should be getting - use of SJ money - poverty of the missionary and his observance of the rules of Poverty. The question of a superior of the Indian missionaries and the keeping of a closer check on the work, spiritual and temporal, of the individual Fathers was next dealt with. Father Dwyer thought it advisable to have the Mission Consultors supervise the Missions more carefully. Advice of Mission Consultors should be sought before an individual attempts any major project.

Indian Language: Some knowledge of Indian is not only helpful but necessary, even though the Indians are becoming more familiar with English. What is important is that new men learn the ways and temperament of the Indians. Scholastics should be encouraged to learn Indian grammar in time of studies; then after a year at Wikwemikong they might get a reserve where Indian is spoken for the most part and where people have very little contact with the whites.

Commentator: Father Rolland agreed on the necessity of knowing Indian language. He did not agree with idea of changing men after a fixed time. Change them when necessary but not automatically.

Father Labelle: English is gradually replacing Indian. Agrees with Father Dwyer on a regular shifting of men.

Father Hannin: English should be used in churches and for spiritual work.

Father Howitt: In North Indians want priest to preach Gospel and overlook his mistakes in speaking their language. In south not so; unless you speak Indian well it is better not to use Indian for sermons.

Father Labelle: Questions Father Flaherty's use of Indian orthography in paper. Father Flaherty made a brilliant defense of the orthography used.

Father Hannin: Many of the Indian books have disappeared from Wikwemikong. Father Rolland suggested that at one time all volunteers for Indian Missions had sets of Indian books and these must still be around somewhere.

Father Dowling: Archives and scarce editions of Indian books should be kept at one place, preferably Wikwemikong.

Father Provincial: Asked the Fathers to vote on the proposed letter to Department. This was done point by point.

Father Provincial: Summed up the work of the Congress; stated that he and no doubt all had profited very much from the discussions and from the fact that they were meeting together. A vote of thanks was proposed to Fathers Lally and Fallon.

The big problem is shortage of man-power but some younger men are being prepared for this work.

Father Provincial asked how often such meetings should be held. Majority voted for another next year.

Father Provincial concluded the congress with a short exhortation.

APPENDIX: Before the Missionaries left the Shrine to return to their missions they signed the following letter which had been drafted by the committee appointed to study the proposed revision of the Indian Act.

September 28, 1950.

Superintendent-General
Indian Affairs Branch
Ottawa.

Dear Sir:

Re Bill 267 Respecting Indians

Although there are a great many things in this Bill which deserve the highest praise, we, the Jesuit Missionaries to the Indians of Ontario, feel that we should recommend:

That Section 12, subsection 1, a), paragraph IV be reconsidered in view of certain difficulties and injustices which we feel would be entailed: namely, a man or woman who has grown up in an Indian environment is irrespective of his or her blood content, an Indian in mentality and psychology. He or she will marry a person from the same environment and all home ties and social connections will be in that environment. To root up such a person at an arbitrary time against that person's will and deprive him or her of the protections and assistance, medical, educational and economic to which they have become accustomed for themselves and for their families is a hardship, even a cruelty equivalent to that inflicted upon the displaced persons of Europe.

Such persons will generally find it impossible to found their homes in organized non-Indian communities. Hence their children, without the assistance of the Department's day and residential schools, hospitals and other medical care, will have to look forward to a life of even greater ignorance, destitution and neglect. Hence this section would impede the obtaining of the end for which the whole Bill is intended, namely the betterment of the country as a whole.

That Section 52 provide that the guardians appointed by the Minister for infant children of Indians be of the same religion as the children.

That Section 114, subsection 2, be deleted since this subsection in effect puts religious minorities at the mercy of the majority and cancels all guarantee of religious freedom in the education of their children, which guarantee is contained in sections 118, 121, 122, 123.

That, moreover, all Indians 21 years of age and over be allowed to vote in both Federal and Provincial elections, without prejudice to their rights as Indians as they have otherwise no protection from the arbitrary curtailment or complete cancellation of all their rights by any future Government.

Reply Aug 13/51

Garnier Spanish
August 10th

Very Reverend Dear Father;

May I renew smoking permission and permission for the use of a watch and an electric razor? May I have permission too for the keeping of an Indian Grammar Dictionary and sermon book. I have had personal permission for these before but of course they have been at the disposition of the house since I have been in it. It is always hard to gather a set. However whatever Your Reverence decides will be most welcome.

All are well here and we have had a visit from Father McKey who seems quite taken up with West Bay. Fr. McHugh is very enthusiastic and is getting acquainted with his missions and people. Father Barry is planning the new year and getting the house in fine shape. Fr McElligot arrived Thursday and seems happy.

There is a matter which I forgot to bring up in Toronto and which may deserve attention after the last issue of The Ensign. His Excellency suggested that I might intimate to Father Provincial that Fr Flaherty's letters to Extension were exaggerated and might end in criticism of the Bishop for letting such conditions exist in the diocese. His Excellency seemed to think that the Delegate might use the matter of the letters as proof of the Bishop's disregard for conditions in the missions. When I suggested that he take the matter up with Father Provincial he said that it might give it too much importance. He also said that he did not like to write to Fr Flaherty about the matter since he did not want to pounce on him. He esteems Fr Flaherty, insisted on that several times, but thinks the letters should tone down. It was all very indirect but he was worried.

Servius in Xto.

Raymond Oliver O'G

granted

letter to Fr O'G.
promised.

(Fr Barkan appointed
senior.)

that Brother had been there before as infirmarian and had given them a lively time. I also felt that he would be unhappy there since he still occasionally talks of the hard times he had there. I feel that he is happy enough here. For some reason he expected to be changed this year. I had never discussed such a thing with him nor anyone else here. Neither had Fr Minister. The brothers told me that he had made all preparations and was practically ready to go....and was very happy when the change did not come. I think it is all a part of his very nervous temperament. He is very regular, has great devotion to the Blessed Sacrament but unfortunately has his bristles up continually. This summer, for example, he has had complete freedom for rest since the boys went and was asked only this..to put the supper out which the cook would fix up before leaving the house at five (Bro Mara was transferred to the farm for the haymaking) With this very light chore to do..he still can create scenes with Fr Minister who is very kind to the brothers and seems to have no trouble with any of them. If Your Reverence agrees we could name him as I have suggested. If you would consider it advisable we might put the matter up to the new consultants. Fr Minister has just been in and strongly advises the change.

Servis in Xto.....

Raymond Oliver

P.S. The ordinary infirmary would be handled by Fr James & the two schols in Xto
R.D.

and McHugh since Fr. McElligott is spiritual father of the boys?

It looks as if we shall have a very large increase in our enrolment bringing it nearly to one hundred and ninety. However we are never sure of the number since some change their minds at the last minute and others decide to bring the boy instead of the girl or bring two boys so one won't be lonesome, it's all very informal with the Indians.

approved ✓

Our brothers are well and working hard. Brother LaFlamme is of course delicate. He has as you know a very bad heart condition. I had thought this year of having him as infirmarian for the community only, it is a light job and the scholastics could handle the trifling bumps and cuts of the boys seeing that we are fortunate in having the hospital within an hour's run and are assured of space for anything serious. Brother is very difficult and irascible with Fr. Minister and the prefects and is inclined to blow off continually. He was always difficult but his condition makes him of course still more nervous. At the time he was hospitalized for months and then was off duty here convalescing we had no difficulty about the infirmary. Last year he took the full job back again and we feared often that he would bring on a bad attack by his fits of temper. If he were simply infirmarian for the community he could still be consulted in anything serious. In the cases of simple flu he will not let anyone carry the trays to the boys but will climb the stairs a dozen times a day. I can say all this without any prejudice or feeling. I have not had any rows with him, nor have I any wish to see him unhappy. Certainly the good order of the house would be helped by such a change. Father Barry would welcome it and I know that others who have had to deal with Brother would back the idea. I know how useless it is to reason with Brother LaFlamme. I tried to do that a couple of years ago and was told off so colorfully that I would hesitate to start fireworks again. I have heard him on many occasions. At one period for some reason they asked to have Brother LaFlamme as infirmarian at Regiopolis. When Father Provincial asked me I told him

Garnier, Spanish
August 23rd/51

Very Reverend Dear Father Provincial;

P.C.

I am grateful for the permissions renewed.

✓ With regard to the mails. We usually, not always, receive a letter on the nine thirty train the day after it is posted in Toronto.

I think it would be a wonderful solution to many of our problems if the Edmonton Seminary Project could materialize. What with small numbers and the impossibility of financing a new place, plus the advantage of doing wonderful work in a city that is apparently developing quickly, it looks like something Heaven sent. I know there was no call to answer regarding the matter but it appeals so much that I had to tell someone.. and so.. since it's confidential matter Your Reverence had to hear my enthusiastic hopes in the matter.

Dear Father Richard had a few attacks of weakness, he's getting along in years! He was anointed the other day but half an hour later was trying to read the headlines and had an hour's Indian session with Fr McHugh. He seems fine now.

Mr. ~~Gunn~~ **Gunn** will be a valuable man. He is a very energetic worker. I have given him two periods of class a day first high French and English Literature, ..the same Shakespeare he had in poetry last year... along with his prefecting and he is busily preparing. We all feel he will do. very well.

Today Fr Hynes and Fr Mayhew are in from Garden River and are both well and happy except that Fr Hynes has contracted the miserable summer flu. We have been spared that.

For the new set up we need consultors here. We lost Frs McKey and McDonald. I presume it would be Fr Farrell

*Counselors
approved*

Reply Aug 31/51

Garnier Spanish
Aug. 28th 1951

Very Reverend Dear Father Provincial;
P.C.

In the event that Mr Doyle should come here we shall be glad to have him. We could arrange for a light schedule of teaching for him and make sure that he would be free for any rest necessary. Any extra help is always welcome here. At the same time we would submit a program of what we should be giving him to do to your Reverence.

All are well here and preparations are going on on all sides for the 4th Sept when the juniors raid us. We had one hundred and seventy four as our highest number during any part of the year last year. This year we have one hundred and eighty eight listed for admission, the High School classes total seventy boys so far.

Servius in Xto

Raymond Oliver O'G