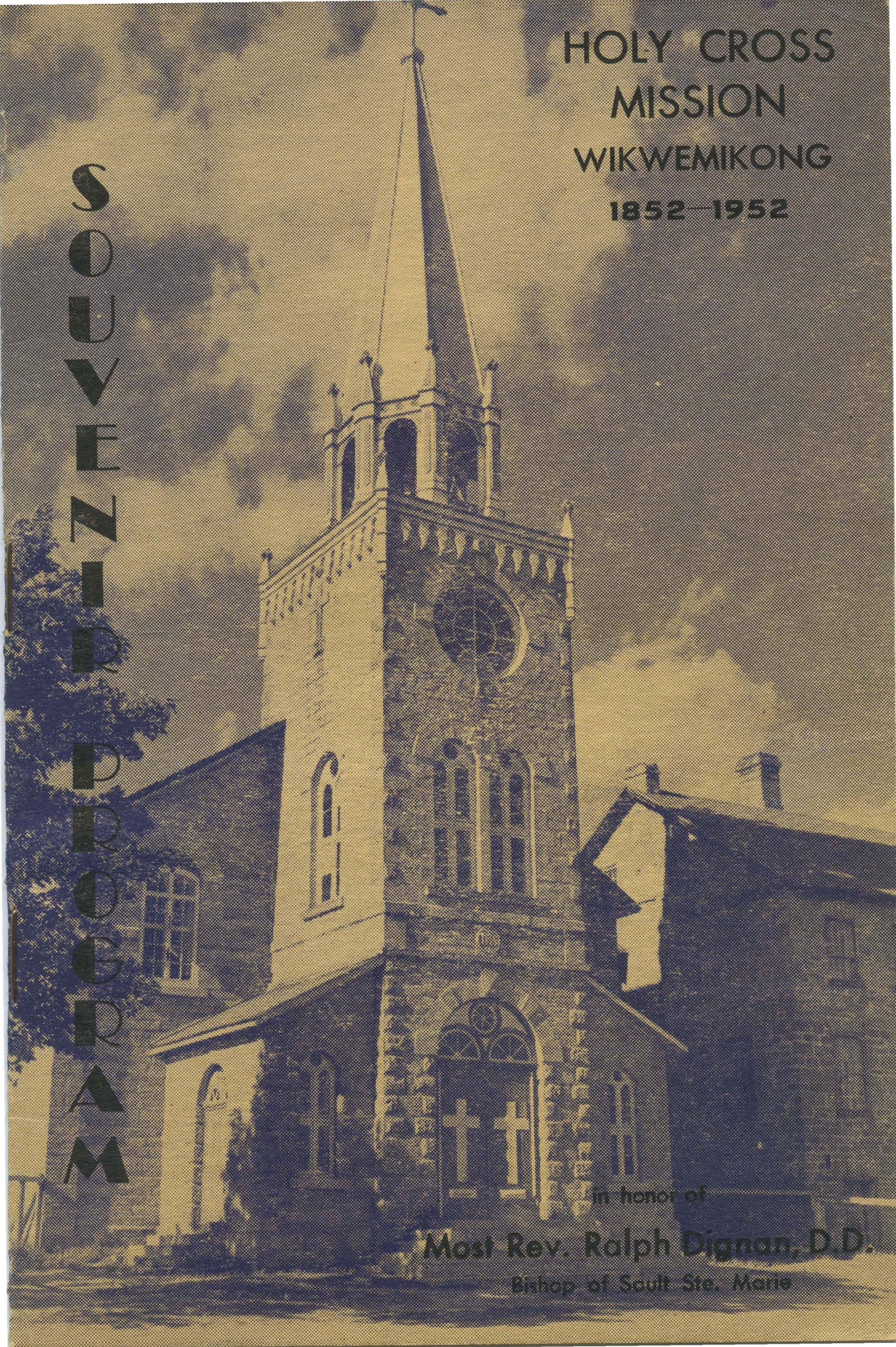


HOLY CROSS
MISSION
WIKWEMIKONG
1852—1952

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in honor of

Most Rev. Ralph Dignan, D.D.
Bishop of Sault Ste. Marie

Compliments Of...

MAC'S
FROZEN FOODS
MANITOWANING

BENNETT'S
DRUG STORE
MANITOWANING

MANITOWANING
HOSPITAL
MANITOWANING

AGRICULTURAL
SOCIETY
WIKWEMIKONG

St. Joseph's Hospital
LITTLE CURRENT

ST. BERNARD'S
CHURCH
LITTLE CURRENT

VETERANS
ASSOCIATION
WIKWEMIKONG

GEO. H. MORRISON
& SON
MANITOWANING

HEMBRUFF'S
SELF SERVICE
MANITOWANING

Farquhar's Beverages
"Stubby"
LITTLE CURRENT

Centenary Celebration

of the Dedication of Holy Cross Church Wikwemikong, Ontario 1852 — 1952

Sunday, June 29

- 10.30 Solemn High Mass for Deceased Members of Wikwemikong Reserve
Sermon: Rev. E. J. O'Flaherty, S.J., Port Arthur
Sermon: Rev. Vincent McHugh, P.P., Killarney
- 2.00 Procession to Cemetery
Sermon: Rev. G. Laviolette, O.M.I., Ottawa
Solemn Benediction on return from Cemetery

Monday, June 30

- 8.30 Solemn High Mass of Reparation
Sermon: Rev. Leo Desjardins, S.J., Montreal
- 7.30 Solemn Benediction
Sermon: Rev. Joseph Dwyer, S.J., Cape Croker

Tuesday, July 1

- 8.30 Solemn High Mass for Spiritual and Temporal Welfare of the Members of Wikwemikong Reserve; Celebrant, Very Reverend G. E. Nunan, S.J., Provincial, Jesuits of Upper Canada.
- 7.00 Solemn Benediction
Sermon: His Excellency, Most Reverend R. H. Dignan, D.D., Bishop of the Diocese of Sault Ste. Marie

Wednesday, July 2

- 10.00 Pontifical High Mass of Thanksgiving; Celebrant, Most Reverend R. H. Dignan, D.D.
Sermon: Very Reverend G. E. Nunan, S.J.
- 7.30 Solemn Benediction
Sermon: Rev. Oscar Labelle, S.J., Wikwemikong

REV. E. T. KENNEDY, P.P., Little Current

Master of Ceremonies.

Compliments Of...

Garnier Residential School
SPANISH

LUCKY'S LUNCH

MANITOWANING

PORTER'S SHOWS

GORE BAY

S. W. McPHEE

MANITOWANING

Adam Corbiere
WIKWEMIKONG

WHITMER H.

HOOVER

MANITOWANING

CHIEF
AND COUNCIL

WIKWEMIKONG

Martyr's Shrine
MIDLAND ONT.

Compliments Of...

THE MANITOULIN
EXPOSITOR
Job Printing and Publishing
LITTLE CURRENT

ACME MOTORS
Chevrolet and Oldsmobile
LITTLE CURRENT

THOMAS HAM

MANITOWANING

HENRY HILL

WIKWEMIKONG

St. Sebastian Church
SPANISH

J. B. JOCKO

WIKWEMIKONG

W. B. McLAUGHLIN

MANITOWANING

MAC'S BAKERY

GORE BAY

STEWART & JOLY

LITTLE CURRENT

Art Mastin's Store
MANITOWANING

Salute to Wikwemikong

A musical spectacle commemorating the building of Holy Cross Church and the early struggles of the people of the Ojibway and Ottawa nations to reach and to hold their lands...It is a story of faith and confidence in the Cross which was the comfort, the protection and guiding influence in the lives of the first settlers in Wikwemikong. From their past history may the Ojibways and Ottawas take courage and hope for the future years.

THE STORY

Modern Wikwemikong youth are dancing and singing on the 100th anniversary of the consecration of their church. Marie, an Indian princess of the 16th century appears and tells them the story of their people. The Scene reverts to pre-historic times and describes the migration of the Wikwemikong people from China to Canada. In Canada they are subject to two great forces, one evil, the other good. The Iroquois and the baneful witchdoctors cast the shadow of evil over the land. The Blackrobes come with the message of Christ. After the defeat of the Iroquois the people leave Manitoulin and wander through Michigan for almost a hundred and fifty years. At the invitation of the British government they return to Manitoulin and sign the famous treaty of 1836 which makes Manitoulin Indian land forever. Then follows forty years of struggle to hold the Island against the settlers, with the inevitable losing of part of the Island to the white settlers. Wikwemikong becomes in 1878 the centre of the Indian missions of Ontario. The story carries on up to the present day.

PROGRAM

- Phase One — The pre-historic Ojibways and the vision of their great chief.
- Phase Two — Wikwemikong in 1635 is visited by Nicolet. The promise of St. Michael to the Ojibways and Ottawas.
- Phase Three — The Iroquois are on the warpath. At the same time Father Poncet leaves France to evangelize the woodland tribes of the Algonquian family in 1647.
- Phase Four — The exiled Ojibways and Ottawas in Michigan and their grand council at Detroit in 1826.
- Phase Five — The Treaty of 1836 and the building of Holy Cross Church in 1852.
- Phase Six — The struggle of the Blackrobes and the Ojibways and Ottawas to retain the Wikwemikong Reserve.
- Phase Seven — The Golden years of Wikwemikong under Father Duranquet.
- Phase Eight — The future of Wikwemikong.

THE ACTORS

All sectors of the pageant are done by the local communities. The singing is the work of the Wikwemikong Choir and the Garnier Residential School Choir.

Centenary Celebration

Holy Cross Church

1852 - 1952

Tuesday July 1, Wednesday July 2

PAGEANT IN ARENA TUESDAY AND
WEDNESDAY NIGHTS

AT 8.30 O'CLOCK

"Salute to Wikwemikong"

A COLORFUL MUSICAL SPECTACLE WITH A CAST OF 75
MOVING DRAMATIZATION OF HISTORIC WIKWEMIKONG
SET TO MUSIC

TUESDAY AND WEDNESDAY AFTERNOONS

BAND CONCERT — CAPE CROKER, WEST BAY AND WIKWEMIKONG
OLD TIME FIDDLER'S CONTEST

POW WOW — INDUCTION OF HONORED GUESTS INTO WIKWEMIKONG
BAND

GRAND COUNCIL OF CHIEFS

REPRODUCTION OF INDIAN VILLAGE
AT THE TIME OF THE TREATY IN 1836

ENTERTAINMENT AND REFRESHMENTS
INDIAN COSTUMES AND HANDICRAFT

GRAND DRAW FOR
15-FT. PETERBOROUGH FISHERMAN BOAT

AT 11.00 P.M., WEDNESDAY, JULY 2ND

EVERYONE WELCOME

Holy Cross

QUEEN OF MISSION CHURCHES

This summer Holy Cross Mission Church reaches its 100th birthday. Exactly one hundred years ago on a Sunday morning the last week in July this wonderful stone church was blessed and opened.

A jubilant crowd of villagers had gone down to the shore in front of the church and welcomed the bishop who was to put the seal of approval upon their new church. The solemnity of the Roman Ritual and the colourful festive dress of the villagers combined to make a memorable day of this glorious event. Freshly cut boughs of pine and cedar scented the route of the procession to the church, the very best decorations at hand were used on the church itself.

Vespers, the usual Sunday afternoon service, were suspended for the day and in their stead there took place the formal blessing of the new church. Wikwemikong was proud of its achievement, and justly.

Priest's First Visit in 1836

Sixteen years earlier, in 1836, a diocesan priest from Penetanguishene region had made his first visits to the island and found the people were as sheep without a shepherd. Two years later this priest, Father Proulx, began devoting all his time and energy to the conversion of the islanders, conversions to the Faith growing so rapidly under the warmth of his zealous efforts that by the end of the year 1843 three hundred Indians had received the Faith and been baptized.

The following summer the lone missionary received a Jesuit to help him in the large job of converting and instructing the growing num-

ber of Catholic Indians who were scattered over the length of the sprawling island.

The Jesuit was Father Jean Pierre Chone. He arrived from Sarnia with his interpreter, Ferdinand Rogue, and a crew of seven Indians along with Father Proulx on July 9, and settled down in a ramshackle drafty house placed at the disposal of the two priests. The next summer saw the addition of a second Jesuit missionary, Father Joseph Hanipaux.

Began Building Plans in 1848

Following a visit by Father Proulx in 1848, about three years after he had left the island mission, the resolution was taken to begin construction of a church to expand capacity of the existing little chapel. Father Point and Father Hanipaux, the Jesuit missionary priests, and two Jesuit Brothers, John Veroneau and John Callaghan, each in his respective field went to work on the planned church.

Father Point first completed a model of the church in miniature. With it he intended to demonstrate to any skeptical opponents how easy it was to construct the mission church. Every able-bodied man on the spot could and should help. If everybody helped, why the whole building would be put up in . . . a few seasons. Workmen would be paid, not in mere cash, but in kind. Three pounds of meat and six of flour would be a day's pay.

Were work to begin without delay, it looked as if the missionaries and their flock could save a year on the actual construction period. Lack of necessary tools and insufficiency of propaganda convinced the fathers they would be doing well if they succeeded in gathering up the

Queen of Mission Churches

stone which lay about the site of the proposed church.

Actual construction began enthusiastically in the first two weeks of the following June on a grand scale. Barges were brought into action for hauling stone; foundations were staked off; men, women and children turned out to work. Their objective was to have the foundations ready by the feast of St. Ignatius, on July 31, and on that day to place the first stone of the building itself.

Lay Cornerstone July 31, 1849

The feast of the missionaries' patron saint, Ignatius of Loyola, was a day not to be forgotten by Wikwemikong Indians, for on July 31 the foundations of the new church were blessed and the cornerstone was laid. It was a day crammed with solemnity and excitement.

Foundations had been completed for the most part — no mean feat, to be sure, for nowhere else on the length of the island was there to be found anything to compare with them. They had been built three feet thick with a view to supporting walls of masonry six inches thinner. For the occasion of placing the first stone of the walls, the whole site had been tidied and decorated with greens and bunting; a platform had been set up in the centre of the altar which was surmounted by a cross rising forty feet into the sky. To one side of the platform and upon it stood a table draped with native handicraft and on the table lay the litter bearing the stone to be blessed.

The morning was bright, but breezy. Bunting, flags and greens billowed and tossed under the morning sun. Mass was sung at 7 and followed by a colourful procession in which the entire village took part. The procession cross was followed first by the little

girls and their banner, next by the little boys with their banner, then the choristers, the priests, the twelve chiefs, the soldiers in uniform and the grown-ups.

The ceremony lasted about two hours. One of the missionaries gave an instruction on the meaning of the holy holiday. Three of the chiefs made speeches: Assiginaki, in the name of all the chiefs; Attagewinini, in the name of all the island Indians, and Tekkoman in the name of the militia. This last was very impressive; Tekkoman's eloquent speech was welcomed by a salvo from the guns of the soldiers.

A second and third time during the proceedings the guns were heard at appropriate moments, once when the priest's hand was raised in blessing over the stone, and again when the procession was about to enter the enclosure of the foundations on its return. In the afternoon a program of foot-races and other sports engaged the energies of the young enthusiasts of the village to the encouragement of a great many onlookers. Benediction of the Blessed Sacrament at sunset brought the epoch-making day to a peaceful close.

Two Years of Construction

It was providential that the village and its missionaries had had a thoroughly enjoyable day of it, for next morning marked the beginning of two painfully long years of construction.

Missionaries and their people are human. Their hopes rise and fall, and their devotedness to a task has its lapses. The magnitude of the project, the slow advance of the work, and the inadequacy of tools and materials at times threw a blanket of discouragement over the village.

At other times quarrels among the workers, petty jealousies or sheer discontentedness with pay

1650 *Historic Wikwemikong* 1952

1650—

Father Poncet, S.J. arrived and established the first mission.

1660—

Iroquois war parties defeated by combined Ottawa and Ojibway warriors.

1776—

Manitoulin Indians fought for the King in the War of the American Revolution.

1812—

Warriors from Manitoulin Island helped General Brock's forces in the defense of Canada.

1836—

The chiefs of the Wikwemikong Bands met Sir Francis Bond Head and signed the famous and disputed Treaty of 1836.

1847—

The establishment of the first school on the Reserve.

1850—

August 13, the Governor-General of Upper Canada visited Wikwemikong.

1852—

The present Church was dedicated with great ceremony.

1860—

Wikwemikong was the centre of the missions stretching from Port Arthur on the west to Ottawa on the east, extending north to the Albany River and south to Owen Sound.

1865—

July 1 the Oil Companies started to drill for oil on the Reserve.

1900—

Grand Council of Indians of Ontario met in Wikwemikong. A three day celebration.

1951—

The official opening of Wikwemikong Community Centre by the Honourable L. B. Pearson.

1951—

Dec. 15 Mr. Robert Saunders, Chairman of the Ontario Hydro Electric Power Commission turned on the electric power.

1952—

July. Centennial celebration of dedication of present Church of Holy Cross Mission.