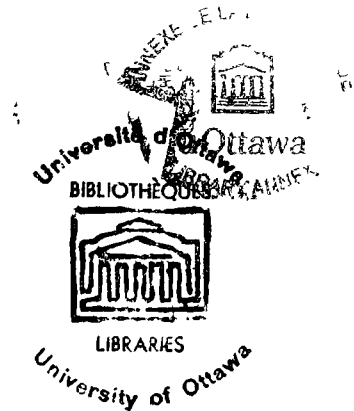


THE GENESIS OF
CATHOLIC EDUCATION IN RENFREW

by

Sister Mary of St. Catherine, C.S.C.

Thesis presented to the Faculty
of Arts of the University of
Ottawa as partial fulfillment of
the requirements for the degree
of Master of Arts.



Ottawa, Canada, 1958

UMI Number: EC55269

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

UMI[®]

UMI Microform EC55269
Copyright 2011 by ProQuest LLC
All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

ACKNOWLEDGMENT

This thesis was prepared under the guidance of the Director of the School of Psychology and Education of the University of Ottawa, Reverend Father Raymond Shevenell, O.M.I.

Sincere gratitude is expressed to him for his cogent suggestions and constructive criticism of the work prepared.

The writer also wishes to acknowledge the co-operation she received from Mr. M. T. Duggan, Secretary-Treasurer of the Renfrew Separate School Board, the Brothers of the Christian Schools, and the Sisters of Holy Cross.

TABLE OF CONTENTS

Chapter	page
INTRODUCTION	iv
I.-THE PASTOR-EDUCATOR (1869-1893)	1
1. Birth of Renfrew Separate School	1
2. A Struggle for Justice	7
II.-THE SISTERS AND THE GIRLS (1887-1898)	16
1. The Convent School	17
2. The High School Department	31
III.-THE BROTHERS AND THE BOYS (1890-1896)	40
1. De La Salle Institute	41
2. Withdrawal of the Brothers	55
IV.-THE SISTERS AND CO-EDUCATION (1899-1903)	71
1. Lay Interlude	72
2. Responsibility of the Sisters	83
SUMMARY AND CONCLUSION	98
BIBLIOGRAPHY	100

INTRODUCTION

In any new locality Catholic Education is part of the total development of both the Church and the State in that locality. In the majority of districts in the early days of Upper Canada, Catholics were in the minority. Consequently, the mixed Common School was predominantly Protestant in its teaching tenets.

The Catholic hierarchy as well as several Protestant leaders realized the hopelessness of trying to educate Protestants and Catholics together. The result was the passing of the Ontario Educational Act of 1841 which established Separate Schools as part of the Common School System of the province. This Act was but the beginning of a series of School Acts issued prior to and since Confederation in 1867.

Catholic children have ever been the great concern of all ecclesiastical authorities. The fiery verbal battle between the Reverend Egerton Ryerson, founder of Ontario's educational system, and Bishop de Charbonnel of Toronto, who championed the rights of Separate Schools for Catholic children, was carried on in the smaller centres of the province by zealous parish priests. One such pastor was the Reverend Paul Rougier of St. Francis Xavier Church, Renfrew, which at that time was a small village situated in the Upper Ottawa Valley.

From the beginning of 1850 Lanark and Renfrew were

INTRODUCTION

organized as a united county. This was the result of the Municipal Act of 1849, -sometimes called the "Magna Charta" of Ontario, -which declared counties or united counties as the basic unit of municipal government. This Act also provided for the incorporation of townships. In 1854 Renfrew separated from Lanark, and twelve years later gained municipal independence just the year before Father Rougier, with the oil of consecration still fresh upon his anointed hands, was sent by Bishop Guigues to assist the pastor, the Reverend J. Bouvier, in St. Francis Xavier Parish. At that time Renfrew County was in the diocese of Ottawa, with the Most Reverend Joseph Eugene Guigues as Chief Shepherd. It was not until 1882 that the Vicariate of Pontiac, later to become the diocese of Pembroke, was taken from Ottawa and the Most Reverend Narcisse Lorrain named the first Bishop.

When the young Father Rougier arrived in Renfrew, the county with its mixed population of farmers, lumbermen and mechanics was one of the best in Central Canada. The Valley of the Bonnechere River was considered, along with both sides of the Ottawa, to be the finest hunting ground in the Ottawa Valley. The celebrated Opeongo Road, running from the lower Madawaska as far as the Opeongo Lakes, was really the highway of the early colonists.

Although there were waterfalls on the Bonnechere and portages were necessary, the stream was quiet and less

INTRODUCTION

tumultuous than the Madawaska, hence the French Canadian pioneers gave to it the name, Bonnechere, or, "Good River".

While French Canadians were the first to sojourn at the second "Chute" on the Bonnechere, which stop-over in 1858 became the Village of Renfrew, few remained as settlers. So when in 1866 after a few months of being assistant, the young Father Rougier became Pastor of St. Francis Xavier Parish, the villagers were predominantly non-Catholics, -Scots from Lanark county. The Catholic population was a mixture of Irish, Polish, Scotch and a few French.

Though young and inexperienced, the Pastor knew that in order to build up an exemplary Catholic Parish he must plant the seed of Faith firmly and deeply in the hearts of his youngest parishioners, - the children. To do this he realized the necessity of a Catholic school and decided to leave no stone unturned to provide one.

The years 1872-1902 were specifically foundation years. In her research the writer has tried to integrate with the work in education the various factors which brought new settlers to the area and with them new problems to the growing town, parish and school, thus bringing into focus the courage of Father Paul Rougier and his zealous co-workers, the Sisters and the Brothers.

To accomplish this task several primary sources have been available. The Minute Books of both Public and Separate

INTRODUCTION

School Boards; Town-Council Minute Books and By-Laws; the Chronicles of St. Ann's Convent, Renfrew; Parish Registers; Sections on Foundations in the Archives of the Sisters of Holy Cross in Montreal and of the Christian Brothers in Toronto and Montreal; the files of the town's local newspaper and interviews with senior residents. There are two printed books about Renfrew, but neither one gives any historical description of the growth of the Separate School.

The Catholic people of Renfrew have made many contributions to its development, but the context of this thesis will especially record the gradual unfolding of Catholic Education in this now flourishing town situated in the Valley of the Ottawa.

CHAPTER I

THE PASTOR - EDUCATOR

(1869 - 1893)

The Genesis of Catholic Education in the town of Renfrew, and the contribution the Sisters and the Brothers made to it are so intimately connected and so closely woven into the warp and woof of Father Paul Rougier's life as pastor, that it will be necessary to view the existing schools of the district when he came to Renfrew in order to follow him in his work as founder and administrator of the Separate School there, as well as to understand his determination to obtain justice in tax levies for Separate School supporters.

1. Birth of Renfrew Separate School

Renfrew was erected into a separate village municipality in 1858 and on April 9, 1859, the School Board was also re-organized. At that time there was on Plaunt Street a log school-house containing two rooms, one of which was called the "Common School" and the other the "Grammar School". Prior to the re-organization each school had its own trustees but at this time a union was discussed and approved. The necessary document of union comprised fourteen articles, which they considered to be an effective system of education for the inhabitants of the village. "The Articles" provided that the union school be known as "The Renfrew Public School".

The design of the school was set forth thus in Article three:

To afford a course of instruction beginning with the alphabet and embracing the English, French, Latin and Greek language, writing, arithmetic, algebra, geometry, trigonometry, surveying, history and geography, bookkeeping, and the elements of natural and moral philosophy, elocution, rhetoric and logic and such other branches as the Trustees shall deem proper to introduce.¹

The pupils were required to pay a fee to attend school; and girls, according to the Grammar School Act of 1868, were barred from higher education. Vacation was to comprise only two weeks in the summer, two weeks at the New Year, and the Saturday of each week.² With such a crowded curriculum one wonders how teachers could afford even these limited holidays!

It was for this school that in February 1869 Reverend Paul Rougier³ was appointed superintendent by the County Council.⁴

1 Renfrew Public School Board, Minute Book, Vol. 1, Meeting of April 9, 1859, (pages not numbered)

2 Ibid., Meeting of Aug. 5, 1868.

3 Rev. Paul Rougier, son of Paul Rougier and Madeline Rose, was born at Las-la-Croix, Drome, France, on November 25, 1836. Before coming to Canada he taught school for a short time and remained interested in education throughout his life. He made his theological studies in the college at Ottawa and was ordained on June 18, 1865 by Rt. Rev. Joseph Eugene Guigues, Bishop of Ottawa. Renfrew was to be his first and only charge.

4 W. E. Smallfield, The Story of Renfrew, Mercury Print, 1919, p. 55.

THE PASTOR - EDUCATOR

3

Two trustees were also appointed each year as school visitors and their duties were as follows:

To visit the school not less than twice a month for the purpose of seeing that due attention is paid to proper instruction of the pupils and that due care is taken of books, maps, school apparatus and furniture.⁵

Keen observer that Father Rougier was, he realized at once the inadequacy and absurdity of such a system. This was a precarious time to assume the responsibility of superintendent, since the preceding years had been exceedingly stormy and since dissatisfaction was rampant among the villagers. The sequence of events which apparently led to the discontent were mainly, the appointment of trustees, the inadequacy of the teaching staff, and the school fees.

Some trustees were wholly unfit for the duties which were assigned them and became "distasteful to the people". Wrangling went on among them about the teaching staff and heated debates often ended in bitter personal antagonism which clouded the peace of the community in those early days.⁶

Through Father Rougier's influence the Renfrew Public School became free to all residents of the village.

5 Op. cit., Meeting of June 24, 1869.

6 W. E. Smallfield, The Story of Renfrew, Mercury Print, 1919, p. 51.

THE PASTOR - EDUCATOR

4

It was an outstanding Catholic layman, Simon O'Gorman, who made the motion to abolish payment of fees.⁷

In the Minutes for the years 1868-1872 there are frequent references to friction among the trustees regarding teachers, because changes were many and frequent.

The Pastor-Superintendent was not slow to detect the defects of the educational facilities afforded in Renfrew. While no written record can be found as to when Father Rougier came to his decision to establish a Separate School in the village, we find two of his parishoners, Simon O'Gorman and Joseph Gravelle resigning their positions as public school trustees in order to prepare the way for the establishment of such a school. It was these two men who with the Pastor formed the nucleus of a Separate School Board. It was indeed through their efforts that in 1872 separate school trustees were appointed.

Mr. J. Gravelle and Mr. S. O'Gorman handed in their resignations on account of the Catholic residents having resolved upon establishing a separate school in Renfrew. The election of the trustees was held on Monday when the following gentlemen were appointed:

Felix Devine for 3 years (merchant)
James Carney for 2 years (shoemaker)
Moses Hudon for 1 year (saddler)⁸

On May first of this same year the Catholic children of the village were gathered together to be taught under

⁷ Renfrew Public School Board, Minute Book, Vol. 1, Meeting of Jan. 13, 1869, (pages not numbered.)

⁸ Ibid., Meeting of February 24, 1872.

Catholic auspices for the first time.

The Catholic School was opened on May 1st. It is held temporarily until a school-house can be built in the basement of the Church, in a room which is very comfortable and well suited to the purpose. The average attendance is about 55. The school is under the charge of Miss Costello, for many years teacher in the Common School at Springtown.⁹

Miss Costello was a daughter of the pioneer Thomas Costello, who came to Canada in 1828 from County Kerry, Ireland. He had been educated in one of the famed Irish, "hedge schools" which gave so many excellent scholars to the New World. His daughter taught at No. 1, Admaston for eight years, and at Mount St. Patrick for three years. When she left Springtown to take over the separate school she had been there for eighteen years. Fortunate were the first pupils of the new Catholic school to be placed under the direction of such an experienced woman! How long Miss Costello remained in this improvised school is debatable.

Up to the year 1883 there is no record of how this school progressed. The first Minute Book of the Separate School Board has been lost, hence the writer has been obliged to glean her information from the local newspaper, the town council Minute Books, the meager Church Records and the memoirs of older residents.

⁹ The Renfrew Mercury, news item, issue of May 17th. 1872, col. 4. (pages not numbered)

Apart from the town's Municipal Year Books there are two printed books on the town of Renfrew. These are:

The Story of Renfrew by W. E. Smallfield and Rev. Robert Campbell which was printed in 1919. This book contains a detailed description of the growth of the Public School from 1835 to the time of writing. However, the Preface clearly states that "it does not record the founding and development of Separate School and Convent".¹⁰

Renfrew and Its Fair Through 100 Years by Harry Walker, 1953.

In the Historical Calendar of Mr. Walker's book we find for the year 1872 three events listed, the arrival of the Central Canada Railway, the commencement of construction of a Model School, the appointment of the first town solicitor. No mention whatsoever is made of the Separate School which came into existence that year.¹¹

From 1872 ten long years of hardship and struggle were to elapse before a school was built for the Catholic children of the village. During this decade of waiting many changes took place in Renfrew.

¹⁰ W. E. Smallfield, The Story of Renfrew, Mercury Print, 1919, p. vii.

¹¹ Harry J. Walker, Renfrew And Its Fair Through 100 Years, Renfrew Print, 1953, p. 95.

THE PASTOR - EDUCATOR

7

2. A Struggle For Justice 1872 - 1882

On February 12, 1871, His Lordship, Bishop Guigues of Ottawa, made a pastoral visit to St. Francis Xavier Parish, Renfrew, and in his Act of Visitation wrote:

There are 110 families. The sale of the pews brought in \$450. An Altar, a cemetery and a harmonium have been purchased. It remains now to build a Church.¹

The Pastor, Rev. Paul Rougier needed no urging! In 1873 work began with vigor and on May 28th of the same year the corner-stone was laid.

At this time also the advent of the "great civilizing agency", the railroad was rapidly becoming a reality for the village. The Canada Central Railway reached Renfrew in 1873. As one may expect, this brought expansion and new settlers, many of whom became parishoners of St. Francis Xavier Parish. Among them were a number of Polish immigrants who because of persecution in their homeland came to Canada. Several of them found the Opeongo trail and with it, work on the railway or on farms. The local newspaper, The Renfrew Mercury, was established in 1872 and in one of its early issues we read:

¹ Rev. Alexis De Barbezieux, Histoire de la Province Ecclesiastique, Imprimerie d'Ottawa, 1897, Livre III, p. 542.

THE PASTOR - EDUCATOR

8

The addition of nearly 200 Prussian Poles to the floating population of the village made the streets quite lively during Friday and Saturday last.

They are a hardy, healthy-looking set of men, women and children, just the right kind to go into the backwoods and in a few years make for themselves homes; while not a few of them, we dare say, will acquire competence and even wealth. Among them were several musicians!²

These lines proved to be prophetic for many of the leading men of Renfrew today can proudly claim these rugged pioneers as their forefathers, who handed down to them a splended heritage of faith and industry. In fact there was a section of the Opeongo Line known as the Prussian Hills.

Railway development throughout the Dominion gave vigor to the struggling communities which lay along its route and the village of Renfrew was one of them. Attracted by the possibilities of growth in the village which seemingly would be a terminus for some years, came business and industry and for a short time Renfrew boomed. But alas it did not last long. A few years after the Canada Central reached Renfrew the Canadian Pacific Railway decided to extend westward and the village was robbed of being a terminal point. A halt in the progress of the village resulted, for work was scarce and with unemployment came no pay cheques and the thriving village of a few years ago saw hard times. Yet, there was no halt in the educational opportunities which Father Rougier determined to give his growing flock.

² The Renfrew Mercury, news item, issue of Aug. 9th 1872, col. 3. (pages not numbered)

THE PASTOR - EDUCATOR

9

During the years 1872-1875 the separate school supporters continued to pay taxes to the public school despite the fact that their children were not being educated there. Time after time they complained of this injustice but to no avail. Throughout these years and those following, Father Rougier and his faithful School Board members fought constantly for just tax levies.

In 1880 Railway expansion again benefited Renfrew in the construction of the Kingston-Pembroke Lines. At this time came a young railroad builder, M. J. O'Brien, who later became the well known Senator O'Brien. That he and his family became a pillar of support to Father Rougier and his successors will be seen in the chapters to follow.

With work again plentiful on the railroad and in the sawmills, more newcomers arrived. Another tide of Polish immigrants came and also a group from the island of Anticosti. These latter had been lured from their homes in Newfoundland and Gaspé by an Anticosti colonizing company who told tales of golden opportunities on the island. Once settled on Anticosti the Company abandoned them. Although these people were strong and intelligent, the hardships undermined their health and made it necessary for them to seek new homes. Some found their way to the valley of the Bonnechere and settled west of the creek.

Even today this portion of the town is known as the Anticosti Section.³ While the majority of these settlers were Protestants there were some Catholic families with children to be educated.

The need of a school became more and more apparent. The Pastor urged the School Board to start building as well as to continue the battle for proper tax levies.

In April 1881 the latter situation was finally looked into and was to be settled but "difficulties" were discovered and the "matter was allowed to stand over".⁴

When that same year on September 30th, Mr. Felix Devine introduced before the town council a By-law for the issue of debentures for the erection of a Roman Catholic Separate School, a heated and lengthy discussion arose regarding the legality of passing such a By-law in favour of the Roman Catholic School Board.⁵

However, behind the Separate School Board was the indomitable and persevering Pastor, proving well the words of his successor, Rev. Patrick T. Ryan, later Bishop Ryan of Pembroke Diocese, "whatever Father Rougier undertook was sure to be carried out, no matter what the obstacles".⁶

³ The Renfrew Mercury, issue of Nov. 10, 1882, p. 3, col. 4.

⁴ Renfrew Public School Board, Minute Book, Meeting of Oct. 22, 1881, p. 73.

⁵ The Renfrew Mercury, issue of Dec. 22, 1881, p. 4, col. 3.

⁶ The Canadian Register, Kingston, issue of Nov. 1, 1952, p. 3, col. 3.

THE PASTOR - EDUCATOR

11

From September 1881 until the end of that year the struggle to pass a By-law to build the school continued. There are no details of the tactics used to hinder its passing at that time. We do know, however, that in December of the same year the disputed By-law to provide Separate School debentures was passed.

Moved by Mr. Devine and seconded by Mr. Airth that By-law No.226 be introduced and read for the first time for issue of debentures for the erection of a Roman Catholic Separate School.⁷

The Church property on Lochiel Street upon which the school was to be built was a parish cemetery. A new burying ground had been purchased outside the village limits so the bodies had to be removed to the new resting place before the building could be started.

It is not surprising that when in January 1882 the two-roomed school on Lochiel Street finally opened its doors to the Catholic children of the village there was great rejoicing - happy indeed were Father Rougier and his loyal School Board.

The teacher in the senior room was Mr. R. P. Berry, while Miss Susan Morgan taught the juniors. The pupils numbered about two hundred.⁸

⁷ Renfrew Village Council, By-Laws, Vol.1, 1881, p. 246.

⁸ The Renfrew Mercury, issue of Jan. 13, 1882, p. 3, col. 3.

The school was built but another four years were to elapse before the tax levies would be settled. Throughout the Minute Book for both Public and Separate School Boards the matter is mentioned but each time it is shelved. In his book W. E. Smallfield twice refers to these levies:

In April 1881 a long standing grievance was apparently settled by a vote of \$352 to the Separate School Board for repayment of irregular levies of school taxes in the years 1872, 1873, and 1875. But later technical difficulties were discovered in passing the By-law and once again the difficulty was unadjusted.⁹

In the town council Minute Book for April 4th 1881, we read: "Moved by Mr. Devine and seconded by Mr. Airth that \$359 be paid to the Separate School".¹⁰ Then on page 149 of the same book we discover that the motion was rescinded. What these "technical difficulties" were and why the By-law was rescinded the writer has been unable to ascertain. That it was local and not provincial does seem evident, because in 1853 a Supplementary School Act was passed freeing separate school supporters from paying public school rates.

Twice Father Rougier wrote to the Department of Education in Toronto but the Public School Board failed to act.

⁹ W. E. Smallfield, The Story of Renfrew, Mercury Print, 1919, p. 180.

¹⁰ Op. cit., Vol. II, 1881, p. 132.

Finally exasperated by continual delay, the secretary of the Separate School Board, Mr. J. McCrea, was delegated to go to Pembroke to draw up a detailed statement of the claim for money held unjustly for years.¹¹

The Department of Education wrote to the Public School Board regarding these improper levies. They in turn had their secretary, Mr. McDonald, reply to this letter giving to the Minister of Education their side of the story. The outcome of all this was that the Public School Board sought the assistance of a lawyer who advised that the town Council should deal with, and settle the matter. Thus it was that the Public School Board made a recommendation to the village Council to place in their estimates for the next year and levy upon the Public School supporters the sum of \$300 to pay in full the amount due the Separate School.¹² Why it was not \$352 or \$359 as mentioned previously is not known. W. E. Smallfield records the matter thus:

In December 1886 the end came to a long-standing grievance, the Public School supporters paying to the Separate School \$300 for irregular levies.¹³

11 Renfrew Separate School Board, Minute Book, Meeting of March 2, 1886, p. 29.

12 Renfrew Public School Board, Minute Book, Vol. II, Meeting of July 20, 1886, p. 168.

13 W. E. Smallfield, The Story of Renfrew, Mercury Print, 1919, p. 183.

True, the fourteen year struggle for just tax levies was over, but other factors had to be reckoned with in the expansion and improvement of the Pastor - Educator's educational programme. Along with many other pioneer priests in Ontario he continued to carry out that important command given by Bishop de Charbonnel in 1853, when he was in fiery combat with the Chief Superintendent of Education, Egerton Ryerson, "leave nothing undone in order to obtain for the Catholics throughout the province their right of having Separate Schools".¹⁴

Intimately acquainted with the educational needs of the time, Father Rougier was both a promoter and dispenser of learning in the village. The editor of an early Renfrew newspaper described him thus:

He was a man of extraordinary energy and perseverance, a fine scholar, endowed with great executive and intellectual ability.¹⁵

As an educational leader Father Rougier sought effective activity in administration with a beneficent purpose. He had a clear idea of the part he as Pastor had to play for a minority group in a predominantly Protestant community.

¹⁴ Charbonnel Papers, History of Separate Schools of Ontario and Minority Reports, Toronto, 1950, p. 80.

¹⁵ Arthur Gravelle, editor, The Renfrew Journal, Historical issue, Oct. 3, 1895, p. 5, col. 4.

THE PASTOR - EDUCATOR

15

In making his decisions and analyzing his problems he kept a keen eye to the future. How the Pastor - Educator pushed his plans to successful execution thus providing facilities and teachers for his growing flock will be related in subsequent chapters.

CHAPTER II

THE SISTERS AND THE GIRLS

(1887 - 1898)

The battle of obtaining just tax levies had been fought and won. A school had been built in which the children could be educated according to Catholic principles, but Father Rougier's troubles were not over.

Hardly had the two-roomed school opened that it was overcrowded. As money was scarce only small salaries could be paid, hence good teachers with first-class qualifications could not be obtained. The annual salary of the senior room teacher was \$425 while that of the junior teacher was \$280. The crowded conditions, the low salary and the difficulty of teaching English to so many immigrants was not inviting. Changes among teachers were many and frequent. The following names appear in the records from 1882 to 1885: R. P. Berry, John Dunn, W. A. Smith, Patrick O'Dea, Johannah Morgan and her sister, Suzan.¹

To overcome such educational disadvantages and to plan for the distant future the Pastor knew he needed help.

¹ Renfrew Separate School Board, Minute Book, Vol. 1, 1885, p. 7-191.

THE SISTERS AND THE GIRLS

17

True leader that he was, he chose as assistants men and women who would co-operate with him and do the things in the field of education which he himself was unable to do.

This chapter will be devoted to his project of building a Convent School, getting Sisters to teach in it, and the work these Sisters accomplished on both the elementary and high school level during their first eleven years in St. Francis Xavier parish, Renfrew.

1. The Convent School

The Pastor's venture to build a Convent School and bring Sisters to Renfrew did not receive the unanimous support of the school trustees. Some wanted to build an addition to the two-roomed school built in 1882 on Lochiel Street. Others supported Father Rougier in a motion to build a convent for girls and keep the present building for boys. A heated debate arose and rather than conform to the Pastor's wishes, the Chairman, Joseph Gravelle, the Secretary, Simon O'Gorman and C. Deroche resigned.¹ These men felt justified in doing so for they claimed that the cost of such a project would increase taxation and that the Sisters would be a burden to the rate-payers.

¹ Renfrew Separate School Board, Minute Book, Vol. II, Meeting of July 10, 1885, p. 22.

THE SISTERS AND THE GIRLS

18

In October a meeting took place in the residence of Father Rougier, in order to pave the way for the elections in December at which time the following were elected:

John K. Gorman, Chairman
James McCrea, Secretary
Michael French,
August Ritz and John Brosseau²

His enthusiasm stimulated by the staunch support of these men, Father Rougier set up a procedure to execute his plan. Before starting to build a Convent he must have a promise of teaching Sisters. The majority of the pupils came from homes where English was the mother tongue, hence English speaking teachers would be necessary. To what Community would he go? Both Bishop and Pastor were French so it is not at all surprising that their united choice was a French Community who had English subjects trained in the tradition of French culture.

² Ibid., Meeting of Dec. 30, 1885, p. 30.

THE SISTERS AND THE GIRLS

19

Bishop Lorrain having recently come from Montreal knew well the educational status of the Marianite Sisters of Holy Cross,³ and while there are no written records stating that the Pastor knew these Sisters personally, he certainly had heard about them. It is even possible that in 1857, the year he came to Ottawa to study for the priesthood that he met Father Moreau en route, because that same year the founder crossed the Atlantic to visit his growing Community in America.

He embarked at Havre July 26th 1857, on the packet-boat "Fulton" which made passage in fourteen days to New York. Father Moreau left N.Y. without delay for Montreal by train. August 13th found him at St. Laurent among his own.⁴

³ This Religious Congregation of priests, sisters and brothers was founded by Rev. Basil Anthony Moreau at Le Mans, France. On March 1, 1837 he organically united the auxiliary priests and brothers of St. Joseph into the Association of Holy Cross. In 1841 he founded the Sisters of Holy Cross. Almost at once the saintly Bishop Bourget of Montreal wrote Father Moreau asking for missionaries to labour in his vast diocese on the banks of the St. Lawrence. His appeal was answered in 1847 when the Founder sent eight brothers and four sisters to establish the first Canadian Mission at St. Laurent, Quebec. In 1857 the sisters formed a separate autonomous society whose special work is teaching in boarding schools, day schools and parochial schools from the primary grade to college level.

⁴ Gerald M. Fitzgerald, C.S.C., Juxta Crucem, Life of Basil Anthony Moreau, C.S.C., P.J. Kenedy & Sons, N.Y. 1937, p. 193.

THE SISTERS AND THE GIRLS

20

Then too, the young Paul Rougier entered the Ottawa College just two years after the Sisters of Holy Cross had opened their first Ontario Mission in Alexandria. It was this Convent situated in the heart of Glengarry county that gave to the congregation its first English teachers. These Scottish recruits proved to be excellent religious and Renfrew owes much to them. Not only was the foundress of the Renfrew school from Glengarry, but many of the teachers in the years to follow were from this cradle of religious vocations.

Sister M. of St. Catherine of Alexandria,	1887-1901
(Catherine Janet McDonell)	
Sister M. of St. Eusebia,	1888-1905
(Elizabeth McKinnan)	
Sister M. of St. Paula,	1891-1902
(Flora Kennedy)	
Sister M. of St. Edwin,	1897-1901
(Christine McDonald)	
Sister M. of St. Willibrod,	1900-1910
(Flora McDonald)	
Sister M. of St. Thecla,	1902-1907
(Catherine McCormick)	
Sister M. of St. Donalda,	1902-1908
(Annie McDonell)	
Sister M. of St. Florina,	1903-1911
(Elizabeth Kennedy)	
Sister M. of St. Oswald,	1903-1911
(Margaret Morris)	
Sister M. of St. Antoninus,	1905-1906
(Catherine Williams) ⁵	

In the Archives of the Sisters of Holy Cross, St. Laurent, Quebec, we find Bishop Lorrain's first letter to the Superior General, Mother M. of St. Basil, a translation of which follows:

⁵ Sisters of Holy Cross, Chronicles of St. Ann's Convent, Renfrew, Vol. 1, 1887-1905, pp. 10-137.

THE SISTERS AND THE GIRLS

21

Pembroke,
July 26, 1886.

Reverend Mother Superior, C.S.C.

Sister,

The Reverend P. Rougier, Pastor of Renfrew, one of the best parishes of this Vicariate, is actually building a magnificent two-storey brick house, to serve as parochial school for girls, and wishes to place this school under the direction of religious.

I humbly come to ask if your Community would assume this charge. You will find on separate sheet the conditions suggested by the School Board and by the Pastor, as well as the duties and the obligations required of the Sisters.

Could you not arrange to meet me in Montreal the 27th or 28th. of the current month? I shall be at Académie St. Antoine, just across from the Bishop's House, the morning of the 27th.

Hoping to receive a favourable reply,

I remain sincerely

Your very devoted in Christ,

(Signed) N.Z. Lorrain, V.A.P.⁶

The agreement is found in the Minute Book of the Separate School Board.

Agreement between the Corporation of the Sisters Marianites of the Holy Cross of St. Laurent and the Trustees of the R.C. Separate School of Renfrew, Ontario.

The Trustees Agree:

- 1st. To give the sisters comfortable lodgings in the new convent, Renfrew, and to provide for all necessary repairs to said lodgings as well as to all the rest of the convent property.
- 2nd. To supply all the required furniture and fuel (coal) for the classrooms.

⁶ Very Rev. Narcisse Lorrain, File B.17, in the Archives of the Sisters of Holy Cross, Section on Foundations, St. Laurent, Quebec.

THE SISTERS AND THE GIRLS

22

3rd. To pay the sum of (\$250.00), two hundred and fifty dollars per annum to each teaching sister. The sisters' salary must be paid every three months.

The Corporation of the Sisters Agree:

- 1st. To send two competent sisters to teach parochial school for girls in the R.C. Separate School of Renfrew, giving a good sound English education, also to give at reasonable intervals, lessons in French to such pupils, whose parents may desire it.
- 2nd. To provide the furniture and the fuel for sisters' use and to have the care of classrooms and stoves.
- 3rd. To attend Mass with the pupils on Sundays and holy days and assist in preparing children for first Holy Communion, Confirmation, etc. if so required by the parish priest.

It is to be understood that lessons in music as well as any especial select classes which it may be advisable to have hereafter, shall be under the sole charge and emoluments of the sisters.

Should either party desire to discontinue the present agreement, a notice of at least three months shall be given to the other party.

(Signed) J.K. O'Gorman, Chairman,
James McCrea, Secretary,
John Brougham, Michael French,
August Ritz, Michael Fitzmaurice,
Sr. Mary of St. Basile, Superior General,
Rev. Paul Rougier, Ptre. Cure.

7 Renfrew Separate School Board, Minute Book, Vol. 11, 1886, p. 47-48.

THE SISTERS AND THE GIRLS

23

This is affixed with the seal of the Roman Catholic Separate School Board, the Sisters' seal and the Episcopal seal.

Preceding the drawing up of this agreement a series of letters from the Pastor followed the Bishop's formal invitation to teach in Renfrew. These letters explain every detail of the mission the Sisters were to undertake. Apparently, in one of the Mother General's letters she stated that the Sisters would be available in September, 1887, for Father Rougier wrote on November 15, 1886, explaining that it would be impossible to wait until September because the school year was from January to January.

This brought speedy action, so very early on the twentieth of January, 1887, the anniversary of the death of the Founder, Father Moreau, and therefore a memorable day for the Congregation, three sisters, Sister M. of St. Roch, (Elizabeth Dugas), Superior, Sisters M. of St. Gertrude (Catherine Tracy) and St. Catherine of Alexandria, (Catherine Janet McDonell), ever faithful to the missionary spirit of their zealour founder, left the Mother House to begin an apostolate among Christ's little ones in the valley of the Bonnechere.

Upon arrival they were met by the Pastor who led the way to the Convent situated a short distance from the station. A translation of the description of the building given in

THE SISTERS AND THE GIRLS

24

Rev. A. Barbezieux's book reads as follows:

In 1887 Father Rougier built a brick convent, a fine two-story building which cost \$8,000. He asked the Sisters of Holy Cross from St. Laurent to occupy it. These excellent religious found favour at once with the people. These sisters were charged with the separate school for girls but like the sisters in Arnprior they did not accept boarders.⁸

As Father Rougier gave the superior the keys of the convent he said, "In future when I wish to enter your convent I must knock".⁹

He also told the Sisters that he wished the convent to be placed under the patronage of St. Ann. This was a surprise to them as the Mother General had already named it, "Holy Family". However, the Pastor's wish was respected and the convent bears the name he chose.

On January 24th, 1887, just three days after their arrival, the Sisters began an apostolate of teaching in Renfrew which continued until the present day.

Among the ninety-three pupils in the first enrolment, twenty-three were small boys. In a previous letter the Pastor had explained to the Mother General that for a time the Sisters would have to take the little boys under nine with the girls, but as soon as there would be a sufficient number of girls to

⁸ Rev. De Barbezieux, P.A.o.c., Episcopat De Monseigneur Guigues, p. 380.

⁹ Sisters of Holy Cross, Chronicles of St. Ann's Convent, Renfrew, Vol. 1, 1887, p. 3.

THE SISTERS AND THE GIRLS

25

fill the two classrooms, the boys would be withdrawn and given to a "Master". This was due to the fact that a small fee was exacted from those who registered at the convent and some parents refused to pay it, hence they left their girls at the old school. This situation was remedied a few months later.¹⁰

The pupils were assigned to their respective classrooms, the seniors to be taught by Sister M. of St. Catherine while the juniors would have Sister M. of St. Gertrude for a teacher. The opening day Bishop Lorrain came from Pembroke to bless the convent and to bid the Sisters welcome to his Vicariate. The event is recorded in the parish register thus:

The twenty-fourth of January 1887
the opening day of classes by the
Marianite Sisters of Holy Cross
in presence of a number of parents
of the pupils and others from
Renfrew parish and the Pastor Rev.
Paul Rougier and Rev. Felix Devine,
Pastor of Osceola, and Bartholomy
Casey, ancien curé, His Excellency,
Rev. Narcisse Lorrain, Bishop of
the Vicariate of Pontiac blessed
the new building which is placed
under the protection of the title
of Saint Ann.

(Signed) N.Z. Lorrain, Ev. de Cythere
Vic. Apost. de Pontiac.¹¹

10 Op. cit., File No. 19.

11 Rev. Paul Rougier, St. Francis Xavier Parish Register, Vol. 2B, 1866-1887, p. 412.

THE SISTERS AND THE GIRLS

26

Many of the children were new Canadians for whom English was not the mother-tongue, consequently, the work for both teachers and pupils was arduous. The teachers soon realized that their charges were anxious to learn as they worked very hard to grasp the lessons taught, and followed assiduously the Sisters' counsel. Hence the seed of truth grew along with their mastery of the three R's. In later years these same boys and girls became Renfrew's staunchest Catholics and influential citizens.

Within a few months the numbers of pupils increased steadily and now there were fifty little boys, so on April 6th all the boys returned to the Central School which was taught by Mr. Patrick O'Dea and Miss Suzan Morgan.

The parishioners of the parish took a keen interest in the progress of their daughters at the Convent School. One such parent was the aforementioned Hon. M.J. O'Brien who from the day the Sisters arrived until his death in 1941 was a loyal benefactor. On May 2nd 1887, he offered a silver medal for excellence in all subjects. It is interesting to note that the first winner of this Medal was his niece, Mary Theresa Tierney, who in 1891 became the first postulant from

THE SISTERS AND THE GIRLS

27

Renfrew to enter the Congregation of the Holy Cross.¹²

A few weeks later Mr. M.J. O'Brien's brother, John, also donated a medal to be given to the girl who distinguished herself for good conduct and politeness. It was Alice Williams who won it, and all who came in contact with this affable woman during the half-century she served as house-keeper in St. Francis Xavier rectory would readily understand why she was the winner.

June 17th marked the twenty-second anniversary of Father Rougier's ordination so the pupils had a reception in his honour. When the program came to a close the Pastor did not try to hide his emotion, for this was the first time this worthy priest had been feted by his children. The cultural side of their education was already going hand in hand with their formal education.

Toward the end of June oral examinations took place in the presence of parents, friends, trustees, and the Pastor. The children answered excellently and everyone left the school feeling well satisfied with both teachers and pupils. There were one hundred and fifty girls now in attendance.

¹² Mary's magnetic personality and outstanding scholarship was immediately perceived by the Community. She was given the name of Sister M. of St. James and at an early age became a Superior. Her administrative ability and her gift of leadership as an Educator was well expressed by the Montreal School Board: "A woman of vigor and progress who well knows the educational equipment needed by our Catholic girls."

THE SISTERS AND THE GIRLS

28

On June 21st 1887, the trustees made this motion:

Moved by Mr. O'Connor, seconded by Mr. Londeau and resolved that the thanks of this Board be tendered to our Rev. Pastor for the zealous efforts in the cause of education and for the economical and efficient manner in building the Convent, thus crowning the educational works of our parish.¹³

The following September a music teacher Sister M. of St. Albert joined the pioneer band of teachers at the Convent. Since that September in 1887, the Sisters of Holy Cross have maintained special classes devoted to the teaching of vocal and instrumental music.

The music class from the outset was very popular and as early as 1894 children were being prepared for both written and instrumental examinations. In June of that year sixteen pupils obtained music diplomas.¹⁴

Sister M. of St. Roch also announced that she would teach French to pupils whose parents desired it. Even at this early date a department of Home Economics was opened and former pupils attribute much of their success in housekeeping to this Thursday afternoon class.

When Bishop Lorrain visited St. Ann's School in the month of October, 1887, he was pleasantly surprised to find the auditorium decorated with various coloured banners on

¹³ Renfrew Separate School Board, Minute Book, Vol. II, 1887, p. 55.

¹⁴ Sisters of Holy Cross, Chronicles of St. Ann's Convent, Renfrew, Vol. I, 1894. p. 30.

THE SISTERS AND THE GIRLS

29

which were written words of welcome in Latin, English, French and Polish. Fully realizing the efficiency and devotedness of the Sisters, he commended them for instilling into the hearts and minds of their young charges that command of the Perfect Teacher, "Little children love one another". He closed his visit to the Convent School with these words, "Today I am very happy and well satisfied with you and your teachers".¹⁵

A month later, November 30th 1887, Mr. Whyte, the Separate School Inspector, made his first official visit to the School. The Act of Visit¹⁶ which he sent to the Separate School Board shows that he was favourably impressed with the work done by Sisters M. of St. Catherine of Alexandria, Gertrude and Celestine, the latter having come to Renfrew in September 1887.

When Sister Catherine died in 1902 the Renfrew people were filled with grief.

Her influence on the children was very beneficial, having shown herself especially kind and interested in the poor. Her pupils appreciated her discretion, mildness and charity.¹⁷

¹⁵ Sisters of Holy Cross, Chronicles of St. Ann's Convent, Renfrew, 1888, p. 15.

¹⁶ Renfrew Separate School Board, Minute Book, Vol. II, Meeting of March 8, 1887, p. 52.

¹⁷ Soeurs de Ste. Croix et Des Sept Doleurs, Necrologique, Montreal, Vol. I, No. 91, 1851-1915, p. 81.

THE SISTERS AND THE GIRLS

30

As we read on in the Minute Books of the Separate School Board and the Chronicles of the Convent, we find that the girls continued to progress in their studies and that Inspector Whyte continued to be satisfied with the teachers.

Ten years after St. Ann's School opened, this same Inspector in 1898 congratulated the Sisters not only on the good answers the children gave, but also on the neatness of the copies and the general behaviour of the girls. He told the teachers that their own decorum and refinement was reflected in their pupils.¹⁸

This compliment is all the more praiseworthy when we realize that there were only three teachers at this time for 194 girls. The greater number were in the primary division, in those days called first and second book. In Sister M. of St. Edwin's School Register for 1898 one hundred fourteen names are listed.¹⁹ Sister M. of St. Paula had forty-two and the remainder were in Sister M. of St. Eusebia's class. Some of the latter's pupils were following the high school course of study. The secondary department of St. Ann's Convent School will now be considered.

¹⁸ Renfrew Separate School Board, Minute Book, Vol. II, 1898, p. 274.

¹⁹ Sister M. of St. Edwin, Public School Daily Register, Dept. of Education, Toronto, 1898, pp. 26-28.

THE SISTERS AND THE GIRLS

2. The High School Department

In the early days of Upper Canada the grammar school was considered as a classical preparatory course for college. It was not until 1871 that separate high schools came into existence and gradually took their place in the structure of Ontario education.

As early as 1872, W. E. Smallfield, in his book The Story of Renfrew, mentions that a committee was chosen to take initiatory steps for the construction of a high school. However, that this committee was not active is evident from a letter the Deputy Superintendent for Ontario wrote the School Board in 1874, warning them that their grant would be retained if better accommodation for high school students was not provided.¹ Previous to the arrival of this notice there was trouble regarding the conduct of a Mr. Bryce, the headmaster of the school.

Mr. Bryce had proved incapable of managing the school and on February 7th, 1872, he was notified that he would not be needed after this month.²

This gentleman naturally did not take kindly to his dismissal which caused the Board considerable worry and necessitated several meetings on the matter. Finally Mr. Jenkins, the

¹ W.E. Smallfield, Story of Renfrew, Mercury Print, 1919, p. 151.

² Ibid., p. 151.

THE SISTERS AND THE GIRLS

32

County Inspector, notified the members of the School Board on March 2nd. that the school was being demoralized and that the headmaster must be dismissed at once. Rev. Robert Campbell was requested to take over the school until a new headmaster could be engaged.

Finally by 1875 there was a new school building and a new staff of teachers, but two years later in 1877, the Ontario Government announced its policy of founding Model Schools for the training of teachers and one of these was to be located in Renfrew. As a result the High School building was used for this new venture and temporary accommodation was again resorted to for the students.³

Father Rougier's experienced eye was on all these proceedings and he followed closely the text-books used. In 1883 he complained to the Department of Education about the use of Marmion by Sir Walter Scott as an English literature text. With dogged determination he had it changed to The Traveller by Oliver Goldsmith.

³ Ibid., p. 163.

THE SISTERS AND THE GIRLS

33

In soliciting Sisters for the Convent school he had a high school department in mind, for even prior to their arrival in Renfrew, Father Rougier told Mother General that as soon as possible he wanted "une haute classe privée" and begged for a competent Sister to take charge of it.⁴

A month after the Sisters' arrival he wrote again stating the necessity of starting a High School class in September in order that the Convent school would compare favourably with the Protestant school.⁵

His wish for a competent High School teacher was granted but not until September 1888 when Mother General sent to Renfrew one of the Community's outstanding teachers, Sister Mary of St. Eusebia.⁶ Keenly intelligent, her discerning mind grasped fully the possibilities, as well as the responsibilities of the religious teacher. She was both scholar and teacher whose fund of knowledge and modern teaching methods achieved much through a deeply spiritual and winning personality.

⁴ Rev. Paul Rougier, File No.19, Archives of Sisters of Holy Cross, St. Laurent, Quebec.

⁵ Ibid., File No.19.

⁶ Sister was the daughter of Laughlin McKinnan and Catherine McDonald. They came from Scotland and settled in the little Glengarrrian town of Alexandria. There on Nov. 18, 1858 Elizabeth was born and here she received her education from the Sisters of Holy Cross.

THE SISTERS AND THE GIRLS

34

Sister lost no opportunity for self-improvement and encouraged others to do likewise. In 1899 she became Superior of the Renfrew convent and later Prefect of Studies for the Community. She was well fitted for both offices for her interest in, and devotedness to the great cause of Catholic Education knew no bounds. Renfrew was indeed fortunate in having the services of this brilliant teacher for nearly fifteen years.

On arriving in Renfrew she immediately assembled the pupils who were preparing to enter High School, and proceeded to examine them. The results were not good. She wrote to the Inspector telling him that the pupils were not far enough advanced to step into High School and asked if it would not be better to continue on with the same text-books until they became more proficient. He replied giving Sister much encouragement and wishing her every success. However, he advised her to start using the High School text-books at once in order that the pupils would become familiar with them.⁷

Hence, on September 1st 1888, the secondary department of the Convent School opened with ten pupils in attendance. To maintain the cost of this new venture in Catholic Education each pupil paid a tuition fee of two dollars a month.

⁷ Sisters of Holy Cross, Chronicles of St. Ann's Convent, Renfrew, Vol. 1, p. 25.

THE SISTERS AND THE GIRLS

35

When in June 1890 Inspector Whyte made his annual visit to the classes of the elementary school he consented to assist in the examination of the High School pupils, although this class was private and not under the control of the School Board. He found the girls making excellent progress and heartily approved and praised the teaching methods of Sister Mary of St. Eusebia. At this visit he expressed the hope that this class, like the two others, would soon come under the control of the School Board. This would give him the authority to examine the pupils and set the examinations for the class.

The Inspector's request was discussed by the members of the School Board and in the Minutes of January 20th, 1891, we read:

Moved by Mr. M. Ringrose, seconded by Mr. F. Coulas that the secretary write to Hon. C. F. Fraser to endeavour to ascertain if the Roman Catholics upon establishing a High School in connection with the Separate School could be exempt from paying taxes to the Provincial High School.⁸

The Hon. C. F. Fraser replied that there was no legislation exempting Catholics from paying taxes to Public High Schools. As a result of this letter, the Secondary Class continued on a private basis until 1895 when His Excellency

⁸ Renfrew Separate School Board, Minute Book, Vol. II, p, 127.

THE SISTERS AND THE GIRLS

36

Bishop Lorrain wrote the School Board offering to pay one hundred dollars a year towards the salary of the High School Teacher if the School Board would also pay the same amount.⁹ The matter was discussed thoroughly by the Board and finally the following letter was sent to the Mother General.

Sr.M. of St. Basil,
Sup.Gen. Convent of Holy Cross,
St. Laurent, Quebec.

Rev. Sister,

I am authorized to state to you that at a recent meeting of the Board a resolution was passed to the effect that the Board will accept control of the High School Class in the Convent and pay the teacher a salary of \$200 per annum and allow her to retain monthly fees collected from non-resident pupils.

Yours respectfully,

(signed) P.J. O'Dea,
Secretary.¹⁰

In the annual High School examinations the girls continued to do very well. In 1891 Rev. Brother Tobias, Provincial and school visitor of the Christian Brothers for the Province of Ontario conducted the June examination in many subjects. He found that the girls compared very favourably with the pupils in Ottawa, Toronto and Montreal.¹¹

9 Ibid., p. 236.

10 Op. cit., File No. 19.

11 Sisters of Holy Cross, Chronicles of St. Ann's Convent, Renfrew, 1891, Vol. 1, p. 346.

THE SISTERS AND THE GIRLS

37

In April 1896 the Inspector's report was read at the Board meeting and in it high tribute was paid to the efficiency of the teaching at the Convent. "And", said Inspector Whyte, "this is especially true of the teacher in the senior department."¹² This teacher was Sister Eusebia who that June had eight pupils write the High School Entrance Examinations, while eleven went to Pembroke to try the Provincial Examinations.¹³

Unfortunately neither the success of the pupils nor the salary arrangement of 1895 was able to keep the High School class in operation. In September 1898 just ten years after it had opened, the Sisters were obliged to close it.

On September sixth, eight pupils registered for the Superior course but on September twelfth it was deemed necessary to send these pupils to the Public High School.¹⁴

The reason given for this action in the Chronicles was the lack of a full-time Latin professor. Beyond doubt this was not the only reason. Two others were: insufficient funds and the small number of girls attending. Because of Departmental regulations Sister was permitted to prepare the girls to get only a Third Class teaching certificate if they so desired to enter this profession, while at the Public High School

¹² Renfrew Separate School Board, Minute Book, Vol. II, 1896, p. 248.

¹³ Op. cit., Vol. I, p. 50.

¹⁴ Op. cit., Vol. I, p. 65.

THE SISTERS AND THE GIRLS

38

they could obtain their full matriculation which would give them the opportunity to become teachers with either first or second class qualifications. The last pupils Sister prepared for this teaching certificate wrote in June 1898. They were:

Evelyn Martin, Mary Brousseau, Mary Judge, Maira Beaudette, Melina Rousselle, Lina Galvin, Helene Carriere, Meline Pauze, Emily Judge, Mary Gorman and Katie O'Neil.¹⁵

The Department of Education was at this time making it more and more difficult for Private High Schools to function. This was even more remarked where a Public High School was already operating. It finally did prohibit the teaching of advanced high school subjects in Public and Separate schools.¹⁶

Today many citizens of Renfrew and elsewhere cherish fond memories of Sister Mary of St. Eusebia and St. Ann's High School and they attribute much of their success in life to the training they received there. Eight of her graduates joined various sisterhoods while several became successful lay teachers and nurses. The first graduate to become a teacher was Mrs. Edward Scott, the former Annie Theresa Barry, who is still living and who recalls her days in St. Ann's School as the happiest of her life.

¹⁵ Sr.M. of St.Eusebia, Public School Register, Dept. of Education, Toronto, 1898, p. 28.

¹⁶ E.F. Henderson, A. Kelly, J.M. Pigott, H. St. Jacques, Historical Sketch of the Separate School of Ontario and the Catholic Sep. Schools Minority Report, O.E.C.T.A., Toronto, 1950, p. 76.

THE SISTERS AND THE GIRLS

39

Of Sister she says, "Her pupils learned by word and example that constant study and careful preparation in the daily routine of the classroom would mean success."¹⁷

With the close of the High School Department came also the close of the first decade in the life of the Convent school. During these years young girls acquired knowledge in the realm of secular learning, but what is more important, they gained much in the realm of the spirit, - the conviction that Christian charity is a living thing.

Among the many sacrifices exacted from the Sisters during this first decade of their pioneer apostolate, was the loss of their beloved Pastor, Rev. Paul Rougier. God called him to his eternal reward in 1893, just six years after their arrival in Renfrew. He was only fifty-seven years old and had laboured twenty-seven years in St. Francis Xavier Parish. In one of the parish registers we read these lines, "His life was a succession of new parish improvements".¹⁸ Building the Convent school for girls was but one of them. The next Chapter will relate another, De La Salle Institute and the education of boys.

¹⁷ Mrs. Annie Scott, Centenary Book Sisters of Holy Cross, 1947. (pages not numbered.)

¹⁸ Rev. P.T. Ryan, Notes on History of Renfrew Parish, Archives of St. Francis Xavier Parish, Renfrew. (pages not numbered.)

CHAPTER III

THE BROTHERS AND THE BOYS

(1890 - 1896)

As a consequence of the little boys being transferred from the Convent School in April 1887 to the old school on Lochiel Street, which was built in 1882, the Convent became a school exclusively for girls, while the former was known as the Boys' School. In charge of this two-roomed school was Patrick O'Dea aided by Miss Susan Morgan. In July 1888, a few months after he had accepted the position of principal, Mr. O'Dea was obliged to resign through ill-health.

The School Board now asked the Pastor, Father Rougier, to try to obtain religious teachers for the boys. They assured him of their satisfaction with the Sisters and wanted the boys to have the same advantages and similar training.¹

Nothing pleased the Pastor more, for true educator that he was, he saw the need for improving the status of teaching in the Boys' School.

¹ Renfrew Separate School Board, Minute Book, Vol. II, Meeting of July 13, 1888, p. 67.

THE BROTHERS AND THE BOYS

41

He immediately took steps to enlist the services of the scholarly sons of Saint John Baptist de la Salle.²

January of 1890 brought the Brothers to Renfrew and June 1896 saw them leave. Not without purpose did they come and not without reason did they depart. This Chapter will view two phases of their sojourn in the village of Renfrew - their school, De La Salle Institute, and the circumstances which forced them to abandon it.

1. De La Salle Institute

In the Archives of the Brothers of the Christian Schools, Montreal, is the original letter of the Reverend Paul Rougier, Pastor at Renfrew, to the Reverend Brother Arnold of Jesus, F.C.S., asking for a foundation of the Brothers of the Christian Schools.

² This Saint devoted himself unceasingly to the education and instruction of children and youth. His great work was the founding of the Congregation of the Brothers of the Christian Schools, which for two centuries has not ceased to advance the teaching of youth on sound Christian principles. He died in 1719 and was canonized May 24, 1900.

(St. John's Daily Missal, p.1113)

THE BROTHERS AND THE BOYS

42

Renfrew, Ontario,
July 11, 1888.

Reverend Bro. Arnold of Jesus,
Montreal, Quebec.

Reverend Brother,

I had the pleasure of seeing you here in Renfrew a few years ago, and, as I do not know your Brother Superior, I am writing to you to obtain the following information; would it be possible to engage two Brothers of your Congregation for our primary school here in Renfrew? The teaching is done in English. In the event of this matter being a possibility, to whom ought I to address myself for such a request and to make the necessary arrangements? Supposing this to be likely, I would even go down to Montreal to explain and regulate matters in this regard.

Now here are a few details which will enable you to visualize our position and our needs. At present our school for boys comprises 110 pupils. Renfrew has grown rapidly of late and further projects for the railway will contribute still more to its development. Its population to-day numbers 2,600, and we are about half, or slightly more than that number.

We have the Marianite Sisters of Holy Cross for our school for girls for nearly two years now; it is especially since we have had these good Sisters in our midst that my parishioners are most desirous of having the Brothers for the boys' school.

Thus there isn't the slightest doubt that the Brothers would be readily accepted here; that they would succeed very well and that my people would be disposed to make any sacrifices necessary for their support.

THE BROTHERS AND THE BOYS

43

A reply from you would please me greatly.

Begging you to believe me your devoted servant in Jesus Christ,

I am,

(Signed) P. Rougier, Pastor.³

Unfortunately, the writer can find no reply to this letter but this is not surprising for at this time the English Brothers were endeavouring to set up in Toronto a district, distinct from Montreal. It was opened in June 1888⁴ a month before Father Rougier wrote his letter. This also explains why he did not address his letter to the Superior General in Montreal, and why he asks Brother Arnold, "To whom should I address myself?"

The Christian Brothers were brought to Toronto by Bishop de Charbonnel in May 1851 and by 1878 there were forty Brothers teaching in the city.⁵ It was Brother Arnold who in 1871 opened the first school in Toronto to be called "De La Salle Institute", and it was this school that became in 1880 "De La Salle Novitiate and Training School" with Brother Arnold as Director.

³ Rev. P. Rougier, Archives, Frères Des Ecoles Chrétien-
iennes, Secrétariat, Mont-De-La-Salle, L.D.R., Montréal, Que.

⁴ The Christian Brothers, L'Oeuvre D' Un Siècle, Montreal, 1937, p. 122.

⁵ Ibid., p. 88.

THE BROTHERS AND THE BOYS

44

In July 1880 Brother Arnold sent a Circular Letter to all the English speaking parishes throughout Ontario. In it he set forth the purpose of the Institution and it bore the approbation of the Archbishop of Toronto and the Bishop of London.

De La Salle Novitiate and
Normal School, Toronto,
Circular, July 20, 1880.

At the request of His Grace, the Archbishop and their Lordships the Bishops of the Province, the above Institution in which candidates will be carefully prepared in all that appertains to the instruction of youth, is now opened.

It should be borne in mind by all who have the interest of youth at heart, that a Religious Education is the first seed of grace and virtue, which can never be extirpated.

(signed) Brother Arnold,
De La Salle Institute,
Toronto.

Approbation

We bless, approve and recommend
this excellent and necessary
work of the Brothers of the
Christian Schools.

(signed) John Joseph Lynch,
Archbishop of Toronto.

THE BROTHERS AND THE BOYS

45

Approbation

I heartily approve of this most
laudable undertaking of the
Brothers of the Christian Schools.

(signed) John Walsh,
Bishop of London.⁶

To have competent Catholic teachers, a Normal School for their training was absolutely necessary and it is not surprising that the Sons of Saint De La Salle who founded the first Normal School recorded in the whole history of pedagogy would be the first to open such a school in Toronto.

In view of all this we can readily understand now why Father Rougier wanted these good men in Renfrew, and why he addressed his letter to Brother Arnold.

Among the numerous letters to be found in the Archival material in the Archdiocesan Library, Toronto, is a reply from Brother Joseph, the Superior General of the Christian Brothers. Archbishop Lynch had written to him asking that some special provision be made for English subjects.

6. Brother Arnold, Circular Letter, Archives of Archdiocesan Library, Toronto, 1880.

THE BROTHERS AND THE BOYS

46

The Superior General's letter dated October 16, 1885 tells the Archbishop that the matter is under consideration.⁷

Three years later, February 19, 1888, and seven months after Father Rougier requested Brothers for Renfrew, their Founder John Baptist de La Salle was beatified. To mark this event the English Province of the Christian Brothers was formed. In a Pastoral Letter Archbishop Lynch pays tribute to the work of the Christian Brothers among his flock.

The Catholics of Toronto and St. Catherines owe much to the Brothers of the Christian Schools. They have taught the children admirably both secular and religious science for nearly forty years and have been content with the scant pittance the Catholics could afford to pay them, for they are true servants of God, and they never relinquish their task nor lessen their holy and self-sacrificing work.⁸

Although we have seen from references used that Brother Arnold was a zealous pioneer in the District of Toronto, it is not he but Brother Tobias Josephus⁹ who is referred

⁷ Archbishop J.J. Lynch, Letter Book, in the Archives of the Archdiocesan Library, Toronto, Oct. 16, 1885.

⁸ Archbishop J.J. Lynch, Pastoral Letter, in the Archives of the Archdiocesan Library, Toronto, April 25, 1888.

⁹ Tobias Josephus (1888-1894) Director of the District of Toronto. Son of a teacher, born in 1867 at St. Catherine de Port-neuf. He taught in Toronto and St. John's N.B. He loved the Institute as a child loves its mother; this is why he composed a series of English grammars-Lessons in English. Director at De La Salle, also Inspector of Toronto Schools, he was named Visitor in 1888, became founder of the New English district which he governed for six years. He died in Marseilles, Dec. 20, 1899.

to as the founder of the English province. He became in 1888 its first Provincial Superior¹⁰ hence it is he who permitted the Brothers to come to Renfrew in 1890 and it was he who was responsible for the circumstances which led to their departure in 1896.

During the interval between the Pastor's request for Brothers in 1888 and their arrival in 1890, the boys were taught by Mr. Taylor and Miss Stafford.¹¹

From July 1888 to May 1, 1889 no mention is made again relative to the Christian Brothers. However on that date Father Rougier addressed the Board Meeting. He told the members that there was "reasonable hope of a successful conclusion to his negotiations with the Superior General of the Order".¹² A discussion then arose as to how to provide funds to build a house for the Brothers. One way would be a voluntary subscription among the Separate School supporters.

-----according to the plan adopted by Rev. Father Rougier, who assumes the task of raising the subscription himself - that is by the subscribers signing Promissory Notes, and the balance by a loan.¹³

¹⁰ the Christian Brothers, L'Oeuvre D'Un Siècle, Montreal, 1937, p. 122.

¹¹ Renfrew Separate School Board, Minute Book, Vol. II, Meeting of Nov. 8, 1888, p. 69.

¹² Ibid., Meeting of May 1, 1889, p. 77.

¹³ Ibid., Meeting of May 1, 1889, p. 78.

By June 1889 it was decided to add to the Boys' Separate School and Mr. C. Caron was to be contractor for the sum of \$2400 provided he have the addition completed by Dec. 1889. If not he must pay a penalty of \$10 per day. This hurried construction and by January 3rd, 1890, the school was ready for occupancy. The School Board had appointed Father Rougier Inspector of the work and it was done "Entirely under his supervision".¹⁴

There were three applications for caretaker:
 J. Sulpher at \$46 per annum
 Jeremiah Galvin at \$47 per annum
 J. McManus at \$50 per annum

Mr. McManus was hired "provided he furnish all necessaries for the work". His duties were as follows:

1. Scrub rooms at least four times a year.
2. Sweep them every morning.
3. Dust them in the morning.
4. Cut, split and pile wood in the school.
5. Light fires in the different rooms when requested.
6. Replace broken glass in doors and windows.
7. Nail up all boards that shall be broken off sheds and closets and keep them in repair.
8. He shall provide everything necessary to do his work.¹⁵

It is interesting to compare the work and salary of the caretaker in Renfrew Separate School in 1890 and in 1958. Today all equipment is supplied by the Board and his salary is \$3200 per annum!

¹⁴ Ibid., Vol. II, Meeting of May 1, 1889, p. 80.

¹⁵ Ibid., Vol. II, Meeting of Jan. 7, 1890, p. 98.

THE BROTHERS AND THE BOYS

49

The first applicant J. Sulpher is now the retired head of the flourishing M. J. Sulpher Contracting Company.

The Boys' School henceforth to be known as "De La Salle Institute" opened on January 7th, 1891, with Brother Simon of Jesus as Director, assisted by Brother Mondolf. The only mention made of the opening in the Minute Book is:

Moved by Mr. Pershick, seconded by Mr. Fitzmaurice that M. Fitzmaurice be paid twenty-five cents, he having paid that sum to a boy to kindle the fires on the morning the Brothers first opened school.¹⁶

On Friday, January 10th, 1890, the local newspaper, The Renfrew Mercury, recorded the opening thus:

The R.C. Separate School opened this week in charge of the Christian Brothers. Brother Simon will be Principal. Four of the Brothers are here at present, but one of them only temporarily. For the present it is intended to have only three of them on the teaching staff.¹⁷

Although three Brothers are mentioned here as teachers, only two taught school, the third Brother was cook and general housekeeper. This Brother however, did more than cook, for in an interview with the two Letang brothers, Frank and Edward, now numbered among Renfrew's "oldtimers", the latter told how this good Brother helped him to overcome stuttering. While the cook was preparing the noon meal Brother Mondolf used to send young Eddie to the kitchen and

¹⁶ Ibid., p. 98.

¹⁷ The Renfrew Mercury, news item, issue of Jan. 10, 1891, p. 3, col. 2.

THE BROTHERS AND THE BOYS

50

there Brother Cook would have the young lad sing out the letters and difficult words with a marble in his mouth. The method today would be considered neither scientific nor pedagogical, yet it worked, for Mr. Letang overcame the habit before he reached manhood and affectionately recalls his hours sitting upon a stool in the Brothers' kitchen.¹⁸

There were one hundred and twenty-five boys in the school, the majority in the junior grades; hence in March 1890, two months after the opening, Brother Simon urged the School Board to open another classroom. All that would be necessary would be to put up a partition through the centre of the lower room. Brother Simon also stated that the Brothers would furnish an additional teacher until the Board could get a third one. This action was necessary "owing to the overcrowded state of the room at present".¹⁹

Yet no teacher was hired, nor was the third room opened, for in December 1890, a "lengthy discussion" arose relative to engagement of a third teacher and again the result was barren.²⁰ Lack of sufficient funds to pay an extra teacher seems to be the reason for not having engaged a third brother; in July 1890, six months after the Brothers came to

18 E. Letang, Personal Interview, Lochiel St., Renfrew, Feb. 9, 1958.

19 Renfrew Separate School Board, Minute Book, Vol. II, Meeting of March 22, 1890, p. 104.

20 Ibid., Meeting of Dec. 22, 1890, p. 117.

Renfrew, a motion was made to borrow \$100 from August Ritz to pay the Brothers.²¹

Just how well the school progressed under the direction of the Brothers during the first year, January 1890 to December 1890, is mentioned in the Minute Book only once when the Inspector's report was read to the members of the School Board after his visit to the school, and they were informed "satisfactory progress is being made".²²

The village was steadily growing and as the last stretch of the Kingston-Pembroke Railway was being completed more immigrant railway workers were hired. With the influx of immigrants came changes in trustee representation. At the close of the year 1891, it was agreed upon that the trustees should be representatives of the different nationalities in the village, hence there should be three Irish, two French and one Polish member.²³

The number of boys now registered was one hundred and fifty and up to February 1st, 1892, no third teacher had been engaged. Father Rougier advised the School Board that the Brother Visitor, Rev. Brother Tobias, was expected in Renfrew, consequently they must avail themselves of the opportunity to ask him for a third Brother.²⁴

21 Ibid., Vol. II, Meeting of July 18, 1890, p. 108.

22 Ibid., Vol. II, Meeting of Nov. 22, 1890, p. 112.

23 Ibid., p. 112.

24 Ibid., Vol. II, Meeting of Feb. 1, 1892, p. 150.

THE BROTHERS AND THE BOYS

52

Brother Simon of Jesus had been replaced as Director by Brother Michael but Brother Mondolf remained. While the Minute Book does not record the arrival of a third teacher the Personal Book of the English Speaking Province 1888 - 1896 gives these names for the school in Renfrew in 1892.

Brother Michael, Principal.
 Brother Mondolf, Teacher.
 Brother Odwin, Teacher.²⁵

In the winter of 1893 a visiting committee of three trustees, A. Gravelle, A. Erwin and J. Judge visited "De La Salle Institute" and reported to their fellow members as follows:

We visited De La Salle on the forenoon of Wednesday, Jan. 25th, 1893, and found the school generally speaking in satisfactory condition. We must submit, however, that we did not exactly approve of the high school subjects which were being taught in the fifth form, believing that the attention and time of the teacher is too much taken up with the teaching of these subjects to the injury of the pupils in the lower division, but we were assured by the Brother Principal that his attention is not so much diverted as to be detrimental to the progress of the other classes.²⁶

The report was adopted as read and no further mention of the matter is found in the Minute Book.

²⁵ Personal Correspondence of the Author, letter of Brother Oliver, Christian Brother College, Scarborough, dated February 3, 1958.

²⁶ Renfrew Separate School Board, Minute Book, Vol. II, Meeting of Feb. 2, 1893, p. 175-176.

THE BROTHERS AND THE BOYS

53

From the fly-leaf of this book we find that in June 1893, the number of boys in "De La Salle Institute" was 167. The increase no doubt was due to J. R. Booth's Ottawa, Arnprior and Parry Sound Railway approaching Renfrew. Harry Walker describes it well:

This important link in Booth's railway system in the Upper Ottawa hinterland is now a part of the Canadian National Railways. When Booth's railway reached Renfrew in 1894 the village then was on the route of three important railways, the other two being the Canadian Pacific and the Kingston-Pembroke now a part of the C.P.R.²⁷

Only three years after the Brothers' arrival the health of the good priest, who had been instrumental in bringing them to the village, began to fail both physically and mentally. Although he was but fifty-seven years old, his excessive labors had taken their toll of his strength and on May 8th, 1893, the loving father of St. Francis Xavier parishioners went home to God.

At his funeral two sermons were preached, the first in French by Rev. Father Claire of Arnprior, the second in English by Rev. P. T. Ryan of Mt. St. Patrick, who later became Bishop of the diocese.

²⁷ Harry Walker, Renfrew and Its Fair Through 100 Years, 1953, p. 57.

THE BROTHERS AND THE BOYS

54

The latter took as his text "Well done good and faithful servant".

He dwelt upon the goodness, fidelity, foresight and prudence of the deceased, as shown by the work he had accomplished in the Parish, in replacing the old and small frame Church with the present large and handsome edifice; building the Separate School and the Convent; those who had honestly opposed some of his plans at the outset, were obliged to admit that Father Rougier had been right and had accomplished an immense amount of work in an economical manner, by the zeal and energy with which he superintended affairs.²⁸

In the same issue of the Renfrew Mercury we read, "it is rumoured that Rev. Father Ryan will be appointed the late Father Rougier's successor".²⁹ This rumour proved to be true and while the Brothers had lost not only the founder of their Renfrew Institute, but a true friend, they found in Father Ryan³⁰ equal qualities of mind and heart as well as sincere continued interest in their welfare.

He was Pastor but a few months when a wave of discontent and dissatisfaction with the Brothers' teaching broke out among the parents of the boys. This was a painful trial for the Sons of St. John Baptist De La Salle and created a situation which the Renfrew Brothers were powerless to rectify, and which finally led to their withdrawal.

²⁸ The Renfrew Mercury, issue of May 12, 1893, p. 3, col. 3.

²⁹ Ibid., p. 3, col. 4.

³⁰ Rev. Patrick Thomas Ryan, a native son of Ireland, came to Canada as a child. Like his predecessor, Rev. Father Rougier, he studied at the Ottawa College and was ordained in 1887, the year the Sisters of Holy Cross opened St. Ann's Convent in Renfrew.

The young Father Ryan did his utmost to iron out the difficulties and to give moral support to the principal and his staff for which they were most appreciative. In writing of the Renfrew Foundation in their Centenary Book the narrator says, "The little Community of Renfrew found in Father Ryan the best of Fathers".³¹

2. The Withdrawal

A month after Father Rougier's death, June 8, 1893, the Separate School Board formed a committee

to interview Father Ryan on the propriety of having the Christian Brothers train their pupils with a view of their passing the High School Entrance Examination.¹

During the following year this request led to a stormy period for the Brothers, the Pastor and the School Board.

In order to prepare their boys to write the High School Entrance Examinations the Brothers would have to use the Public School text-books because the papers were set in conformity with these books. The Brothers were using a series of text-books entirely Catholic, and prepared by members of their own Community.

³¹ The Christian Brothers, L'Oeuvre D'Un Siècle, Montreal, 1937, p. 496.

¹ Renfrew Separate School Board, Minute Book, Meeting of June 8, 1893, p. 184.

Whether the request was made to them during the summer vacation or only in the fall of 1893 is not known, but no change was made in their system of teaching, nor in their books.

In January 1894 the members of the School Board were indignant that their request had been ignored and the Committee was requested to again interview the Pastor. A report of their interview was given at the next meeting.

We found Father Ryan favourable to the project of training pupils for these examinations. He said they were now training some pupils at the Convent for the High School Entrance Examinations. His Lordship, Bishop Lorrain is in favor of having pupils trained there. Father Ryan promised to write to Rev. Father Kelly of Kingston to ascertain the mode of action pursued by the Kingston Separate School Board last summer when making the change from Brothers to lay teachers.²

Whether the Pastor wrote this letter and what reply he received, the writer has been unable to discover. However, in the spring of 1894 the School Board received an answer from the Brother Visitor to a letter they had written him requesting that Renfrew boys be prepared to write the High School Entrance Examinations.

² Ibid., Vol. II Meeting of Feb. 1, 1894, p. 199.

THE BROTHERS AND THE BOYS

57

Toronto,
March 28, 1894.

Dear Sir:

Your letter of this date, (March 19, 1894) in reference to the preparation of the boys of De La Salle School for the High School Entrance Examination has been received.

We have not agreed to prepare boys for such examinations, and will not agree to do so. Should parents wish to send their children to the High School when the boys are capable of being admitted, is not our business, but we positively decline to be directly or indirectly accessory to our boys going to a non-Catholic School.

Yours respectfully in C.J.
(Signed) F. Tobias F.S.C.
Visitor of the Brothers of the
Christian Schools of the
District of Toronto.³

After the reading of this letter an animated discussion arose as to whether the trustees or the Brother Visitor was to have "sovereign control" of their school. Immediately the signed agreement between the Christian Brothers and the Board was produced and it was found that the Parish Priest was a third party so no decision could be made until Father Ryan was consulted. It was also mentioned that the opinion of the people who supported the school must be petitioned. The members decided to adjourn for a week.

³ Ibid., Vol. II, Meeting of Apr. 3, 1894, p. 203.

The Chairman was Arthur Gravelle and he was also editor of a local newspaper, The Journal, so on April 19, 1894 a memorable School Board meeting took place in his office. The question to be decided was whether or not the School Board would terminate their agreement with the Christian Brothers. The members were divided into two factions, for and against, with the Pastor trying hard to weigh carefully the pros and cons of both camps.

Certain members, especially Mr. Gorman, whose two boys were in the school, and who were later to become priests, said that he would like to have them prepared for the High School but never would he consent to the dismissal of the Brothers. This good gentleman urged his fellow members to contrast the boys' conduct, both "inside and outside the School" before and after the Brothers' arrival.

Note the improved decorum of the boys when on the street and around the Church. Their Religious instruction has trained them to know the rules of their Church.⁴

Mr. Judge thought the voice of the school supporters must be heard before action could be taken but Mr. Gravelle interrupted with the remark that the trustees represented the people hence their opinions should be respected.

⁴ Ibid., Vol. II Meeting of April 10, 1894, p. 207.

THE BROTHERS AND THE BOYS

59

Why should our children not have the equal advantages of our separated brethren? Why have a School Board if a curt refusal to comply with their wishes is to go unquestioned? What is to be done must be decided tonight.⁵

The Chairman concluded his remarks by saying that if he thought the majority of the ratepayers would support the Board he would have no hesitation in giving the necessary six months' notice to terminate the agreement with the Brothers.

The decision was a critical one and when the young Father Ryan was called upon he made every effort to diagnose the situation with discernment and courage. While he and the Bishop agreed that children should be prepared for High School because "it fixed their ambition and furnished them with a motive to work", yet they were loathe to dismiss the Brothers from Renfrew. He reminded them that the agreement could not be broken without his consent, and besides he was responsible to the people, quite apart from his responsibility to the School Board.

⁵ Ibid., p. 209.

THE BROTHERS AND THE BOYS

60

I am a young man, not here a year yet, and if the Brothers are asked to leave, the responsibility with the people will rest upon me - not a legal responsibility but a moral one. I would be charged with undoing what it took my predecessor a lifetime to build up. The system of Catholic Education in Renfrew was the pride of the late Father Rougier. Am I, a young man not half his age, to shoulder the charge of being instrumental in tearing down that system before I am a year in the Parish? Stay your action for the present! I agree with you in sentiment, but nothing must be done in haste.⁶

Dr. Galligan entered the room at the conclusion of the Pastor's remarks and when Father Ryan's opinion had been explained to him the Doctor rose and expressed his views on the Brothers being allowed to continue their own method of instruction. Their pupils entered High School only on the sufferance and by the good graces of the High School Board of Education whose Head Master gave the boys a test, which, if they failed to pass, would mean the humiliation of returning to the Brothers' School. The Doctor also stated that even the necessary letter of recommendation for admittance to the High School was refused the boys.

Our Catholic people will not stand for this and will become schismatics. Are our boys to have no chance to advance, or even to aspire to anything more than to be hewers of wood and drawers of water for their Protestant fellowmen?⁷

With this he handed in his resignation.

⁶ Ibid., p. 212.

⁷ Ibid., p. 219.

THE BROTHERS AND THE BOYS

61

The moment was a tense one for all present but especially for the Pastor who slowly rose to his feet and entreated Doctor Galligan to withdraw it. He assured him he did not intend to let the matter drop but thought it too soon to act.

A series of questions pertaining to the School were discussed:

1. Is the School inefficient?
2. Are complaints well founded?
3. How much better or worse is it now than when the Brothers took over?
4. How many boys got to High School before the Brothers arrived?⁸

The writer has tried to summarize the answers to those questions:

1. One of the Inspector's reports on the teaching efficiency was poor, a later one was good. Along with the Convent School they had the language difficulty with which to contend.
2. Should the Brothers leave, a great influence for good would be lost. The conduct of the boys was much better than before the Brothers came.
3. The School was certainly no worse.
4. In about twenty years only six or seven had gone to High School.

Dr. Galligan acceded to the Pastor's request and withdrew his resignation. Thus during the succeeding months there came a lull in the storm of indecision surrounding the Brothers' stay in Renfrew.

Following the lengthy meeting in April the School Board did not meet again until August 1894. At this meeting the only mention made of the Brothers was to ask the Church

⁸ Ibid., p. 220.

to defray the expenses of keeping "De La Salle Institute" open on Saturdays and Sundays in order to teach Catechism.

As a consequence of the rapid growth of the village, six days after the Board's August meeting, August 17th, 1894, a special Council meeting was held to consider the steps necessary to incorporate the village into a town.

After discussion in Committee-of-the-whole, on motion of Messrs. Mackay and Mills, it was decided to proceed in that direction, and the Reeve and Clerk were instructed to take the necessary steps of census taking, advertising and petitioning the Lieutenant-Governor in Council, dividing into Wards, etc.⁹

Harry Walker in his book, Renfrew and Its Fair Through 100 Years, gives us this information:

The Village became an Incorporated Town in 1894 with a population of 2,568 and an assessment of \$640,230 and an area of 2,177 acres. Its tax rate then was 20 mills for Public School Supporters and 26.7 mills for Separate School Supporters.¹⁰

Naturally this important municipal event occupied the attention of the Separate School Board until the close of the year.

⁹ W. E. Smallfield, The Story of Renfrew, Mercury Print, 1919, p. 189.

¹⁰ Harry J. Walker, Renfrew and Its Fair Through 100 Years, Renfrew Print, 1953, p. 56.

THE BROTHERS AND THE BOYS

63

The Minute Book for December 26, 1894 records it thus:

Owing to the changed conditions of the village becoming a town at the opening of the New Year, a change in the election of trustees became necessary. Instead of electing trustees to represent the whole village as formerly, it became necessary to elect them to represent the different Wards - two for each Ward. So that instead of electing three trustees to fill the places of the retiring ones, it now became necessary to elect a full Board of six to represent the three Wards of the town. After an hour these men were elected:

Centre Ward:	Mr. Joseph Gravelle Mr. J. Judge
North Ward:	Mr. A. Ritza Mr. A. French
South Ward:	Dr. J. Galligan Mr. A. Gravelle ¹¹

While changes were in progress in the village of Renfrew, changes also took place in the governing body of the Christian Brothers. The term of Brother Tobias Josephus as head of the English District of Toronto ended in 1894. He had been in office for six years, from 1888 to 1894. Although this good Brother's views on Education did not concur with those of the various School Boards in the Province of Ontario, nor even with those in his own Community, he was nevertheless a noted educator and a great man.

He loved his Institute as a child loves its mother, this is why he composed a series of English Grammars for the Schools under his direction.¹²

¹¹ Renfrew Separate School Board, Minute Book, Vol.II, Meeting of Dec. 26, 1894, p. 227.

¹² The Christian Brothers, L'Oeuvre D'Un Siecle, Montreal, 1937, p. 122.

THE BROTHERS AND THE BOYS

64

With the apparent impossibility of reconciling his teaching method, and his text-books with those of the Ontario Department of Education he returned to France where five years later, December 20th 1899, he died in Marseilles.

Replacing him as Visitor was Rev. Brother Malachy-Edward whose educational ideas evidently differed from his predecessor. In January 1895 we find the Renfrew Brothers now able to accede to the Board's wishes and prepare boys to write the High School Entrance Examinations.

Brother Director of the Christian Brothers called upon Father Ryan and requested him to inform the School Board that the Brothers of De La Salle Institute were ready and willing to enter upon the preparations of such of the boys in their School as were eligible for the High School Entrance Examinations.¹³

With this decision the former difficulties with the Renfrew School Board and the parents of the boys disappeared and no more reference regarding this question is made in the Minute Book. The Inspector's report for his visit in the spring of 1896 pronounced the School satisfactory but in May the Chairman received a letter from the Brother Visitor notifying him that "the Brotherhood could not supply teachers to the School in charge of the Board after the summer vacation".¹⁴ The School Board accepted the resignation thus bringing to a close the work of the Brothers in De La Salle Institute.

¹³ Op. cit., Meeting of Jan. 3, 1895, p. 230.

¹⁴ Ibid., Meeting of May 27, 1896, p. 249.

In the Christian Brothers Centenary Book, L'Oeuvre D'Un Siècle, not a full page is devoted to the Renfrew Foundation:

In reply to an invitation from Father Rougier, Pastor of Renfrew, Brother Simon of Jesus and a companion opened a school in this locality in January 1890. A third class was added shortly afterwards. After the death of good Father Rougier, Providence gave as Pastor to the Parish an eminent priest, who later became His Excellency, Bishop Ryan of Pembroke.

We shall ignore the cause of the Brothers departure after six years and a half sojourn there. We know well that the cause was a great sorrow to the clergy and the people.¹⁵

In her search for the reason for the Brothers' withdrawal after complying with the School Board's request to prepare the boys for the Entrance Examinations, the author has written and interviewed many people who were in Renfrew at the time. Many confirm the answer given by a Sister who taught in the Convent School shortly after the Brothers left.

The new Provincial allowed them to comply for one year, which the Brothers did. They prepared their boys for the Entrance Examinations and had a remarkable success. This proved they could do the work. Then with very sore hearts the good men withdrew much to the sorrow of the people who tried to persuade them to stay.¹⁶

Another letter from Brother Simon Oliver, the former Martin Joseph O'Shaughnessy of Renfrew who took the Holy Habit on March 17th 1891, and who is now retired and living at the

¹⁵ The Christian Brothers, L'Oeuvre D'Un Siècle, Montreal, 1937, p. 496.

¹⁶ Personal Correspondence of the Author, letter of Sister Mary of Thecla, dated January 28, 1958.

THE BROTHERS AND THE BOYS

66

College in Scarboro states:

The reason for the withdrawal of the Brothers is unknown to me. However, our English-speaking Province which was opened in 1888 was absorbed again by the French Canadian Province in 1896. The reason was financial difficulties. The idea that recruiting would naturally be affected, and that consequently there would be insufficient English-speaking Brothers to "go around" seems most probable. They were in demand in Quebec Province Schools as well.

Much of the difficulty in finding facts of the situation comes from loss of records. Whether the Renfrew house records were sent to Montreal headquarters or sent to Toronto is not known. Normally they would have been sent to Montreal. A few gaps in our Archives have been the result of two periods of shifting of the administrative quarters, one 1914-1920 when it moved three times; and one 1947-51 when it moved four times. This seems the only time when the Renfrew history might have disappeared.¹⁷

The following news item appeared in the Renfrew Mercury July 3rd 1896.

Farewell Banquet

On Monday evening, the Roman Catholic parishoners banqueted the Christian Brothers who are withdrawing from the management of De La Salle Institute here. The banquet was prepared by the Ladies of the Congregation, and was spread in the school hall. After the good things had been disposed of, the usual patriotic, religious and secular toasts were drunk - in cold water - and were replied to in many excellent speeches. Rev. Father Ryan presided.¹⁸

¹⁷ Personal Correspondence of the Author, letter of Brother Simon Oliver, Scarboro, Ont. dated Feb. 3, 1958.

¹⁸ The Renfrew Mercury, issue of July 3, 1896, p. 2, col. 2.

THE BROTHERS AND THE BOYS

67

The Brothers returned to Toronto at the command of their superiors but their six years of heroic labour in "forming youth unto justice" and imparting solid Christian formation in Renfrew was never forgotten.

During their six years on the banks of the Bonnechere the following men directed De La Salle Institute in Renfrew:

- 1890 - Brother Simon of Jesus, (Patrick Taylor) Born in Ireland, March 17, 1855.
- 1892 - Brother Michael (Patrick O'Hanlon) Born in Ireland, July 20, 1848. Appointed Director of Renfrew on December 21, 1891.
- 1893 - Brother Otho Timothy (James Whelan) Born in Lachine, Que. Jan. 30, 1858. Appointed Director August 1893.
- 1894 - Brother Mark of Jesus (James Reynolds) Born in Montreal, Que. March 29, 1865. Appointed Director August 1894.
- 1895-6- - Brother Salvator Patrick (Joseph O'Reilly) Born in Ontario, Jan. 28, 1859.19

That these Brothers and the companions who laboured with them, especially Brother Mondolf who was there the longest, left a lasting impression upon their young charges is quite evident by the fond memories so many old gentlemen treasure today. With the late Cardinal Villeneuve they would join in paying tribute to them thus,

During the ten years they taught me, I acquired habits of piety, fidelity to the Sacraments, love of study and diligence at work which I never forgot.²⁰

19 Archives Frères Des Ecoles Chrétiennes, Secrétariat, Mont-De-La-Salle, L.D.R., Montréal, Que.

20 Cardinal Villeneuve, L'Oeuvre D'Un Siècle, Introduction, Quebec, Jan. 29, 1957.

One old gentleman, a former pupil and proud possessor of a large picture of Saint De La Salle given to him by Brother Michael in 1892 said, as he gazed up at it with tears in his eyes:

These Brothers were my teachers and I loved them dearly. I was a young Polish boy and my family were poor. I spoke little English but the Brothers were good to me and helped me to learn. Many boys entered their Community but my father needed me so I could not go.²¹

Research proves that Mr. Visinski was right as there were several vocations to the Brotherhood from Renfrew and environs.

Brother Thilbert (Augustine Zelenski)
 Brother Romulus Gratian - 1897
 (Francis Freemark)
 Brother Stanislaus Bernard - 1897
 (Thomas Joseph Breen)
 Brother Sixtus Lawrence - 1891
 (Lawrence Hart)
 Brother Senecian Urban - 1896
 (Thomas Patrick Agnew)
 Brother Simon Oliver - 1891
 (Martin Joseph O'Shaughnessy)
 Brother Spiridian Gregore - 1900
 (Henry O'Neil)²²

The above vocations fostered while the Brothers taught in Renfrew are a tangible proof that God blessed the efforts of the sons of His apostle, John Baptist De La Salle, during the six years they dwelt there.

²¹ Alex Visinski, Personal Interview, Bonnechere Street, Renfrew, March 12, 1955.

²² Archives Frères Des Ecoles Chrétiennes, Secrétariat, Mont-De-La-Salle, L.D.R., Montreal, Que.

THE BROTHERS AND THE BOYS

69

Another sign of approval is that in 1949 the Christian Brothers, after an absence of half a century, returned to begin again their Apostolic labours among the Catholic boys of Renfrew. Today they are in charge of the Boys' High School, called after His Excellency, the late Bishop Ryan of Pembroke, the illustrious young priest who was so instrumental in keeping the Christian Brothers in Renfrew during the clouded years of 1894 - 1896.

The Brothers in the "Bishop Ryan Memorial High School" in the town of Renfrew, teach the boys of today what the pioneer Brothers taught fifty years ago, that, along with secular knowledge, a knowledge of God and of their eternal destiny is of supreme importance.

In October 1936, James Cardinal McGuigan then Archbishop of Toronto, expressed this wish in anticipation of the hundredth anniversary of the Christian Brothers in Canada,

May the Christian Brothers continue their glorious tradition of teaching their students to know, to reverence, to worship, and to walk with God. Thus they will fulfill the ideals of their venerable founder, John Baptist De La Salle and continue to make a great contribution to Holy Mother Church and to the Canadian nation.²³

²³ Cardinal James C. McGuigan, L'Oeuvre D'Un Siècle, Letter in Introduction, Toronto, Ont. dated Oct. 21, 1936.

THE BROTHERS AND THE BOYS

70

Great has been the contribution the Christian Brothers made to Holy Mother Church during those pioneer years in Renfrew. Their influence lives on, not only in the men who joined their ranks from the Ottawa Valley, but also in the fathers and grandfathers whose influence for good is felt even today in the civic life of the district.

CHAPTER IV

THE SISTERS AND CO-EDUCATION

The resignation of the Christian Brothers as teachers in "De La Salle Institute" took effect June 30th 1896. With their departure from Renfrew the school again reverted to secular teachers and resumed its former name, The Boys' School. At the May meeting the secretary was instructed to advertise for a male teacher holding at least a Second Class certificate and two female teachers having either Second or Third Class qualifications.

The only information available about the Boys' School during the years 1896 - 1901 is what can be gleaned from the town's local newspaper, The Renfrew Mercury, and from the Minute Book of the Separate School Board. For the latter we are indebted to Patrick O'Dea, who became secretary in 1889, and wrote the minutes of every meeting from then until 1908.

Chapter IV spans the years 1896 - 1901 of the Boys' School under the direction of lay teachers, and the years 1901 - 1904 when the Sisters of Holy Cross undertook in Renfrew the responsibility of teaching both boys and girls.

THE SISTERS AND CO-EDUCATION

72

1. Lay Interlude

In response to the advertisement for teachers in June 1896, the School Board received twelve applications for the position of Principal in the Boys' School. Salaries expectancies ranged from \$325 to \$600 per annum. Thirty female applicants, to teach in the Junior departments, requested from \$200 to \$325 a year as salary. At a meeting held June 20th 1896, a letter from Inspector Whyte was read cautioning the trustees against hiring inefficient teachers and advising them to engage only those having at least Second Class certificates.¹

From the days of Egerton Ryerson, the founder of Ontario's School System, the training of teachers has been a vital question.

The necessity for providing properly trained teachers for the Public Schools of the Province was recognized by the establishment of the Toronto Normal School in 1847, where students received Academic and Professional Education for First, Second and Third Class teachers. Other Institutions of the kind were needed, and the Ottawa Normal School was accordingly opened in 1875.

County Model Schools were established in 1877 for training teachers for the Elementary Schools.²

1 Renfrew Separate School Board, Minute Book, Vol. II, Meeting of June 20, 1896, p. 251.

2 J. George Hodgins, Schools and Colleges of Ontario, 1792 - 1910, Vol. III, Printed and published by L.K. Cameron, Toronto, 1910, p. 212.

THE SISTERS AND CO-EDUCATION

73

Among the male applications was one from C. C. Collins of Guelph, Ontario. He had a Second Class certificate and requested \$450 per annum. The amount specified was quite normal for this period for we read in The School System of Ontario by the Hon. George Ross, former Minister of Education for Ontario that, "the average salary of a male teacher in the whole Province in 1894 was \$421. The average salary of a female teacher was \$300.³

Accompanying his letter was a recommendation from Brother Patrick, the former Director of the school and this along with Mr. Collins' fine penmanship proved to be the deciding factor in the trustees' choice among the twelve applicants. He was thirty-eight years old when he signed the contract to be effective September 1st, 1896, to June 30th, 1897. The fact that his contract was renewed each year until his death in 1902 gives evidence that his work as teacher and Principal was satisfactory.⁴

It was more difficult to choose two from among the thirty female applications. Finally Miss Elizabeth Bradley of Picton and Miss Kate Fitzmaurice of Renfrew were selected. The former held a Second Class certificate while the latter had a Third. The salary of both was set at \$225 per annum.

³ Hon. George W. Ross, The School System of Ontario, Appleton & Co., New York, 1896, p. 191.

⁴ Op. cit., Vol. III, p. 25.

THE SISTERS AND CO-EDUCATION

74

Miss Fitzmaurice was a pupil of Sister Eusebia and had attended the Renfrew Model School.

There were three different kinds of schools for the training of teachers under the public school system of the Province of Ontario, viz. county model schools for teachers of third-class standing, normal schools for teachers of first or second-class standing, and a normal training college, formerly called the school of Pedagogy, for persons holding a degree from a University in the British dominions, or such persons as have obtained first-class literary standing at the departmental examination and who intend to become teachers in a high school or collegiate institute.⁵

It was by the School Act of 1877 that such Model Schools were set up for the training of Elementary School teachers. The Ontario Government chose Renfrew to be the site of one of them, hence, many local pupils took advantage of this school and became teachers.

In order to be enrolled only two years of High School were required.

No teacher is admitted to the county model school who has not passed at least the examination required for third class standing, and who will be not less than eighteen years of age at the time of the final examination. The model school opens on the first of September and continues for four months.⁶

There were three classrooms in the Boys' School and the children were graded according to Departments. Mr. Collins taught the First Department, having under his direction the Senior and Junior 4th classes, as well as Senior 3rd.

⁵ Hon. George W. Ross, The School System of Ontario, Appleton & Co., New York, 1896, p. 89.

⁶ Ibid., p. 91.

THE SISTERS AND CO-EDUCATION

75

Miss Bradley was in charge of the Second Department, comprising Junior 3rd with the Senior and Junior 2nd. The Third Department consisted of Senior and Junior Part I, and Senior and Junior Part II, with Miss Fitzmaurice as teacher.

The promotions for the year 1896 - 1897 appeared in the local newspaper as follows:

Separate School Promotions
Boys' Department

Jr.4th to Sr.4th	Thomas O'Gorman, A.Leterski, T. Yenitch.
Sr.3rd to Jr.4th	T. Friemark, H. Dupuis, S. Mackwood, J. Plaunt, X. Bouchier, J.V. D'Aoust, J. French, A. Marks.
Jr.3rd to Sr.3rd	J. Judge, A. Gravelle, I. Blovit, V. Friemark, F. Deyell (recommended).
Jr.2nd to Jr.3rd	J. Cousineau, J. Burns, A. Pierunk, A. Kobus, E. Dupuis, E. Letang, D. Coulas, M. Enright, K. Klamann, J. McDermott, C. Dupuis, M. Pulcine, P. Rousselle, C. Deyell.
Jr.2nd to Sr.2nd	J. Vitkuski, J. Boicey, D. O'Gorman, A. Zyvitski, C. Beaudet, J. Chisholm, H. Letang (recommended).
Part II to Jr.2nd	A. Viduski, J. Kokrovitch, C. Murphy, J. Coulas, T. Prince, A. Sulpher, A. Devine, V. O'Gorman, A. Switch, W. O'Brien, W. Boicey, J. Cobus, M. Finner.
Sr.Part I to Part II	A. Sibulski, J. Collins, J. Shimiard, L. Imbleau, P. Friemark, L. Kokrovitch, F. Ducharme, A. Deyell, M. Sidock, J. Harty, M. Sibulski.

THE SISTERS AND CO-EDUCATION

76

Separate School Promotions - continued
Boys' Department

Jr. to Sr. Part I J. St. Louis, J. Yakbeck,
 W. Lapine, K. Burns,
 D. Birard, A. Maask,
 F. Kokravitch, M. Devine,
 J. Kokrovitch, J. Moran.

(signed)

C. C. Collins,
 Principal.⁷

It is difficult to explain the fact that only seventy-one names appear on this promotion list, because according to the Separate School Minute Book, 176 was the maximum number of boys given for the year 1896-97.⁸ However, some of the senior residents of the town (including a few whose names appear on the above list, E. Letang, P. Rousselle, and T. Prince) claim that many boys left school in the spring to help on the farms and in the lumber camps. Mr. Andrew Devine, a former student, now Justice of the Peace in Renfrew said, "more were left behind than went ahead".⁹

⁷ The Renfrew Mercury, News item, issue of Aug. 27, 1897, p. 4, col. 3.

⁸ Renfrew Separate School Board, Minute Book, Vol. II, 1897, (fly leaf of book.)

⁹ Andrew Devine, Personal Interview, St. Ann's Convent, Renfrew, March 19, 1958.

The Canada Educational Monthly in reporting school attendance for the year 1899 supports this statement:

-----not one-half of the pupils in the first reader ever enter the fourth reader. Withdrawals from the schools are progressive as the standard rises. There are fewer children in the Second Book than in the First and fewer again the the Fourth. Of the 174,000 in the First Book but 9,700 reach High School. The actual attendance at High School is 19% of the possible attendance.¹⁰

Compulsory attendance for the full term had only come into force in 1891 and was binding upon children between eight and fourteen only. The School Act of 1871 provided that children between the ages seven and twelve attend school for four months of the year.¹¹ Hence it is not surprising that pupils came and went during the years immediately following the School Act of 1891. Those who failed grades year after year just automatically left when they reached their fourteenth birthday. In the light of all this, the Renfrew Separate School can be justly proud of the large number of boys who continued their education.

The call to arms at the outbreak of the Great War met with a ready response from many of the boys in the foregoing list. J. Judge became Captain J.W. Judge during World War I, V. O'Gorman joined the Medical Corps and was known as Captain

¹⁰ The Renfrew Mercury, news item, issue of May 10, 1901, p. 3, col. 5.

¹¹ Hon. George W. Ross, The School System of Ontario, Appleton & Co., New York, 1896, p. 54.

THE SISTERS AND CO-EDUCATION

78

V. K. O'Gorman. His two older brothers, Hon. Captain Rev. J. R. O'Gorman and Hon. Captain Rev. M. J. O'Gorman served as Chaplains. P. Friemark, A. Sibulski, E. Dupuis and A. Leter-ski paid the supreme sacrifice.¹²

In June 1898 Miss Bradley received a \$25 increment but Miss Fitzmaurice did not. As a result she resigned, and the trustees engaged another Renfrew girl, Miss Elizabeth Erwin. She taught only a few months as the Inspector was not satisfied with her qualifications.¹³

In the latter part of the nineteenth century, unlike today, teachers were plentiful hence thirty-nine applied for the position, many having Second Class certificates. A graduate from the Ottawa Normal School, Miss Annie Healey, from Peterborough was engaged for \$200 a year.¹⁴ She remained on the staff until December 1899. Hearing of Miss Healey's intention to leave, Miss Blanche Dowdell of Almonte asked to replace her. She had only four months experience and held a non-professional certificate, which means what it says, viz. "the person never attended a Training School of any kind".¹⁵

¹² Sisters of Holy Cross, Jubilee Book, World War I, Renfrew, 1947, (pages not numbered.)

¹³ Op. cit., Vol. II, Meeting of Sept. 28, 1898, p. 277.

¹⁴ Ibid., p. 280.

¹⁵ Personal Correspondence of the Author, letter of Dr. John M. Bennett, Separate School Inspector, Toronto, dated March 30, 1958.

THE SISTERS AND CO-EDUCATION

79

The secretary wrote Mr. Whyte the Inspector, asking permission for this young lady to teach the full year of 1900. His reply stated:

-----if Miss Dowdell has not a full professional certificate, I would advise the Board not to engage her, for on account of the large number of fully qualified teachers seeking positions I could not grant a temporary certificate in such a case.¹⁶

The School Board respected the Inspector's decision and chose Miss Clementine Coleman of Martinville. She had six years experience and asked \$250 per annum. Unfortunately she too proved to be unsatisfactory and after Mr. Whyte's visit in June 1900 she was told her services would no longer be required.

Among the seventeen applications received to fill the vacancy, it is amusing to find one from Miss Coleman offering to teach for \$25 less. Saving money seems to have been more important to some trustees than the scholastic progress of the children for Miss Coleman was re-engaged, although all Board members were not in favour.¹⁷

When in May 1900 the Inspector wrote asking that the Catholic Readers be introduced into the school, the Chairman replied that all classes except the Fourth Book had them.

¹⁶ Renfrew Separate School Board, Minute Book, Vol. II, p. 295.

¹⁷ Ibid., Vol. II, p. 10.

THE SISTERS AND CO-EDUCATION

80

Mr. Collins continued to give much satisfaction as teacher - Principal and Miss Bradley rated fair but, since the Brothers left, the primary division had never had a competent teacher. While the scholastic struggle was in progress in the Boys' School many changes were taking place in Renfrew, changes which showed continuous development.

When Victoria as a young girl of eighteen came to the throne in 1839, Renfrew had a population of 40 people. When she died in 1901 the town's citizenship totalled 3,268.

That year the Duke and Duchess of York, the former travelling as "Baron Renfrew" visited Renfrew. They were later to ascend the throne as King George and Queen Mary.¹⁸

A Board of Health had been organized in 1884 and by 1897 a hospital had been built. In 1896 a free Public Library was in operation. By the Public Libraries Act of 1882 a board of management was constituted,

-----consisting of the mayor of the city or town, three other persons to be appointed by the council of the municipality, three by the Public School Board, and two by the Separate School Board.¹⁹

In 1897 the School Board appointed Mr. C. C. Collins as one of their representatives, a position which he held until 1902.

The telephone had come to the town and many streets boasted of concrete sidewalks. In 1901 Renfrew High School was elevated to the status of a Collegiate Institute, which

¹⁸ Harry J. Walker, Renfrew And Its Fair Through 100 Years, Renfrew Print, 1953, p. 63.

¹⁹ Hon. George W. Ross, The School System of Ontario, Appleton & Co., New York, 1896, p. 150.

THE SISTERS AND CO-EDUCATION

81

meant a larger staff and better facilities as to accommodation and equipment.

The headmaster of the Boys' School fitted very well into the educational and social life of the town.

Being an accomplished violinist he was impressed into service in many ways, having charge of the Renfrew orchestra and instructed many young Renfrewites in music. He was generous with his gifts for all worthy purposes.²⁰

A Kindergarten was introduced into the Model School by the Board of Education who also improved the status of the Public School teachers.

The Catholic people were alert to all this progress and while they were content with Mr. Collins' work, they were dissatisfied with his assistants.²¹

When in 1901 a new Inspector, Mr. Michael O'Brien, replaced Mr. Whyte a change in the Boys' School resulted. His visit took place in February 1901 and his report to the trustees showed 139 pupils registered with 109 present. He recommended that the building be heated by a furnace and be divided into four classrooms, as with only three, the grading was poor. He praised the teaching of Mr. Collins and showed much satisfaction that seven of his pupils had successfully passed the Entrance Examination the previous July and mentioned that

²⁰ The Renfrew Mercury, local news item, issue of June 6, 1902, p. 5, col. 2.

²¹ Renfrew Separate School Board, Minute Book, Vol. II, Meeting of April 30, 1901, p. 21.

THE SISTERS AND CO-EDUCATION

82

his present class gave evidence of good work being done.

But the Inspector was not satisfied with the work in the other rooms. Reading, writing and drawing are particularly weak and the copy books are anything but models of neatness.

The provision made for the girls as to building, classrooms, equipment and general surroundings is creditable to the Board; but it is in strongly marked contrast with what is being done for the boys.²²

Following this report the members of the School Board unanimously decided a change was imperative in the Boys' School. Mr. Imbleau announced that the Mother General of the Sisters of Holy Cross would visit the Convent soon and he suggested that she be interviewed "as to whether the services of more Sisters could be got to teach the boys".²³ Arthur Gravelle, who opposed the Sisters coming to Renfrew in 1887, was appointed to make known the School Board's request to the Mother General.

This was the beginning of a movement to unite the two schools and have co-education in Renfrew.

Difficulties, misunderstandings, and conflicting opinions arose which for a time caused strained relationships among the Parents, the Board, the Pastor and the Sisters. Three full years elapsed before the union of the two schools was complete.

²² Ibid., p. 18.

²³ Ibid., p. 21.

THE SISTERS AND CO-EDUCATION

2. Responsibility of the Sisters

Mr. Arthur Gravelle reported at the School Board meeting on June 18th, 1901, that in accordance with the resolution passed at the last meeting, he had interviewed the Mother General on May 23rd and that she was willing to supply two additional teachers in September 1901 and another in January 1902.¹

Following this statement the chairman read a letter from the Pastor, Rev. P. J. Ryan, part of which follows:

Renfrew, June 18, 1901.

Dear Sir:

A movement in which I am one of the prime movers is under discussion to make certain changes in the grading of the schools. At the present time you are running two separate buildings, of which one is certainly large enough to contain all the scholars. The boys and girls being divided the grading of the pupils is not satisfactory. The lowest rooms are too crowded for one teacher.

It is proposed:

1st. To make improvements in the interior of the Convent which will enable it to contain all the pupils.

2nd. Transfer all the pupils to the Convent building and have mixed classes, thus improving the grading and helping the teachers do better work.

3rd. The grading would be as follows:

¹ Renfrew Separate School Board, Minute Book, Vol. III, Meeting of June 18, 1901, p. 24.

THE SISTERS AND CO-EDUCATION

84

- I - Fourth Class: 28 boys and 20 girls = 48
taught by Mr. Collins.
- II- Third Class: 27 boys and 23 girls = 50
taught by Sister Eusebia.
- III-Second Class: 30 boys and 30 girls = 60
taught by Sister Thecla.
- IV- First Class-Part II:
34 boys and 30 girls = 64
taught by Sister Willibrød.
- V --First Class-Part I:
36 boys and 35 girls = 71
taught by a new sister.²

Father Ryan goes on to say that this arrangement will provide for only five teachers instead of the present six, hence will prove more economical for the Board as well as more satisfactory for the pupils. The above has been submitted to the Sisters who promise to send another teacher but insist that the "nuns will have full control of all classes taught by them and all classes outside of class hours".³ Evidently the Pastor had submitted his ideas to the Inspector, for the chairman stated that Mr. O'Brien had heartily approved. Motions were then made to adopt the co-educative system of teaching in the Renfrew Separate School. The secretary was instructed to notify Miss Coleman and Miss Bradley that their services as teachers would no longer be required by the Board after June 30th, 1901.

A letter explaining the system of uniting the two schools reached the Mother General of the Sisters of Holy Cross

2 Rev. P. J. Ryan, Minute Book, Renfrew Separate School Board, Vol. III, 1901, p. 22, 25.

3 Ibid., p. 24.

THE SISTERS AND CO-EDUCATION

85

in July.

Renfrew, July 9, 1901.

Rev. Sisters of Holy Cross,
St. Laurent, Que.

Reverend Mother,

The conditions upon which we wish you to accept amalgamation of the boys and girls in our school are that all the pupils shall be under the control of the Sisters, with the exception of the fourth class which shall be controlled by a secular teacher, for the present, while in class only.

That you will give us another Sister to teach the first form at a salary of \$225 a year from September 1st, 1901. That we intend in the future to give the Sisters the fourth form also, when the circumstances permit, and would prefer Sister St. Eusebia to take this class.

That the control of all teachers be with the School Board and that efficient teachers be given to us.

Yours respectfully,
(signed) Arthur Gravelle, Chairman
R. C. Separate School Board. 4

At the June meeting Mr. Gravelle informed the Board that the Mother General would supply two additional teachers but in his letter to her here quoted only one Sister was requested. Reverend Mother acceded to this request and sent to Renfrew Sister Mary of St. John Evangelist.

4 Arthur Gravelle, File No. 19, Section on Foundations, Archives of Sisters of Holy Cross, St. Laurent, Quebec.

THE SISTERS AND CO-EDUCATION

86

The personnel of the Convent is now composed of Sister M. of St. Eusebia, Superior and teacher in the third class, Sister M. of St. Fermien, music teacher, Sister M. of St. Sophia, teacher in the second class, Sister M. of St. John Evangelist, teacher of Part I and Sister M. of St. Willibrod, teacher of the other part of the primary course.⁵

School opened on September 3rd. with a registration of 257 boys and girls with a large number in the Junior grades. This entailed a heavy burden for the two young Sisters in charge of them. Evidently when the Mother General saw Mr. Gravelle in May they had agreed that she would give a Sister and the School Board would engage a secular teacher. This explains the chairman's report previously given "of two teachers extra". When news reached the Mother House, Reverend Mother General and her councilors were concerned that there were only five teachers instead of the promised six.

In a letter to the chairman dated Sept. 17th, 1901, Mother General writes:

I was under the impression that we were to add one Sister to the staff as existing in the girls' department during the last school year, and that you on your part were to secure the services of a lady teacher to help to carry out your plan of uniting the boys and girls school.

In consequence of this change in your plan, a large number of children are crowded into the Convent School rendering it impossible for the teachers to do good work and endangering both teachers' and children's health.⁶

⁵ Sisters of Holy Cross, Chronicles of St. Ann's Convent, Vol. I, 1901, p. 91.

⁶ Rev. Mother Basile, C.S.C., File No. 19, Archives of Sisters of Holy Cross, 1901, St. Laurent, Que.

THE SISTERS AND CO-EDUCATION

87

Instead of attending to this letter themselves the trustees gave it to the Pastor, Rev. P. J. Ryan, hence the reply came from him. He assured the Mother General that a sixth teacher would be introduced before very long as the Inspector wished it, but for the present it was better to be patient. "Reforms", said the Pastor, "are good things but they cannot always be introduced with express-train velocity".⁷ He begged her to trust to his judgment.

The school is actually in a better condition than if the first understanding with Mr. Gravelle had been carried out. That is, if the male teacher, Mr. Collins had simply remained at the old school with the boys of the fourth class, leaving all the girls and all the other boys to the Sisters and a sixth lay teacher. Instead of this we made the much better arrangement of giving Mr. Collins the IV Form girls as well as the IV Form boys. So that things are in much better shape than if the first understanding had been put into effect.⁸

With the new venture of mixed classes and a male teacher in charge of the senior girls, who since 1887 had been taught by the Sisters, an atmosphere of tenseness and strained relationships was created. Added to this Mr. Collins was a sick man, for in January 1901 a local news item⁹ tells that he had been off duty for some weeks. When he died the

7 Rev. P. J. Ryan, Ibid.

8 Rev. P. J. Ryan, Ibid.

9 The Renfrew Mercury, issue of Jan. 11, 1901, p. 5, col. 1.

THE SISTERS AND CO-EDUCATION

88

obituary stated, "Mr. Collins has not been in good health for a couple of years".¹⁰ No doubt this was one reason why the Pastor and the trustees were loathe to dismiss him when the union of the two schools took place. Another was that he was highly respected by the parents, the ratepayers, who insisted that a man be in charge of the older boys. They also appreciated Mr. Collins' success for it was a known fact that the percentage of his pupils "who passed the Entrance Examinations for the last four years was higher than (that in) most schools in the province".¹¹

When on December 9th, 1901, Mr. Michael O'Brien made his inspection in the school he expressed much satisfaction with the teachers and their pupils.¹²

Due to the serious illness of Mr. Collins at the end of March, Sister Eusebia assumed the responsibility of the Entrance Class until the end of the term. Mr. Collins died May 31st, 1902, at the age of forty-four. He had taught six years in Renfrew and was much esteemed by all who knew him.

10 Ibid., issue of June 6, 1902, p. 5, col. 2.

11 Ibid., issue of July 12, 1901, p. 4, col. 4.

12 Renfrew Separate School Board, Minute Book, Vol. III, Meeting of Jan. 2, 1902, p. 34.

THE SISTERS AND CO-EDUCATION

89

The funeral took place on Monday morning to the Church of St. Francis Xavier. The boys of the Separate School, marshalled by F. M. Devine preceded the hearse. The remains were taken to Guelph, the home town of Mr. & Mrs. Collins.¹³

In spite of the difficulties encountered by the Sisters during that first year of co-education, the pupils did very well and Inspector O'Brien continued to give the school an excellent report.¹⁴ The High School Entrance results were very good and much credit was given Sister Eusebia who, despite obstacles, succeeded in helping these pupils obtain certificates:

John Burns, Andrew Devine, John Contway, George Rothwell, John Shanahan, Lena O'Connor, Hannah Galvin, Kate Judge, Annie Lomenyzk, Louise Wadsworth, Annie Rekowski, Bernadette Contway, Alexandrine Chisholm.¹⁵

At the July meeting 1902, the members discussed the matter of advertising for a male teacher and sending him with the Fourth Class back to the old school, or "continue the school in the Convent with all the pupils in charge of five Sisters".¹⁶ Rev. Father Ryan was present at this meeting and when asked his opinion he said he would like to see all the children taught by nuns.

¹³ Op. Cit., issue of June 6, 1902, p. 5, col. 3.

¹⁴ Renfrew Separate School Board, Minute Book, Vol. III, Meeting of July 4, 1902, p. 44.

¹⁵ Ibid., p. 41.

¹⁶ Ibid., p. 44.

THE SISTERS AND CO-EDUCATION

90

His experience was that children were taught their Catechism and were better grounded in their religious duties when taught by Sisters rather than lay teachers. This is the primary object of having Separate Schools. If this were not the reason then they may as well be sent to the public school.¹⁷

Father closed his remarks by stating that he did not like to see the girls withdrawn from the influence of the Sisters and transferred to the Separate School. When the Pastor withdrew, the trustees debated this vital question. Some favoured engaging a male teacher, others supported the Pastor's view. The former supported their opinion thus:

It is more in the interest of harmony among the ratepayers that a male teacher be employed and that a certain section of these people are waiting to see what action the Board will take.¹⁸

Since April last all students had been taught by Sisters and the Entrance results were good, hence Mr. Gravelle moved that no male teacher be employed. After many "nays" and "yeas" his motion carried.

Accordingly, when school re-opened September 2nd, 1902, all pupils were under the direction of five Sisters. The following day, His Excellency, Bishop Lorrain, visited the Convent School to impart his blessing on the new undertaking.

October 23rd. brought Inspector O'Brien to visit the classrooms. On leaving he said,

17 Ibid., p. 45.

18 Ibid., p. 47.

THE SISTERS AND CO-EDUCATION

91

"I shall return soon for what I have seen speaks well for the future".¹⁹ All School Board members were well pleased with his report which was read at the December meeting.²⁰ This brought the first four months of Co-education in the Convent school to a happy close.

There were now 270 pupils registered and the classrooms were very crowded. The trustees deemed it necessary to engage another teacher. Hence A. O'Connor and C. J. Murphy were commissioned to interview Sister Superior to ascertain if the services of "another competent Sister could be procured and if it would be agreeable to the Sisters to send two of them to teach in the Separate School building".²¹

The additional teacher was not mentioned again until the June meeting when the gentlemen reported that they had been assured the matter was under the consideration by the Superior General. They also reported that they had visited the school "to consider what classes would be desirable to send to the Separate School after the holidays".²²

In July the secretary read a letter from Sister Eusebia informing the trustees of the impossibility of having

¹⁹ Sisters of Holy Cross, Chronicles of St. Ann's Convent, Renfrew, Vol. I, 1902, p. 106.

²⁰ Renfrew Separate School Board, Minute Book, Vol. III, Meeting of Dec. 23, 1902, p. 56.

²¹ Ibid., Meeting of March 6, 1903, p. 68.

²² Ibid., Meeting of June 17, 1903, p. 75.

an additional Sister in September. However, she assured them that the following year two Sisters would be added to the staff.

The General Council will allow the Sisters to teach in the Separate School. The Sisters will be pleased to give one of their rooms to a secular teacher provided she be a lady teacher.²³

Mr. O'Connor stated that he had interviewed many rate-payers and they wished the Senior boys to have a male teacher.

There is no opposition to the Sisters but it is felt that for the benefit of the bigger boys a male teacher is required. They need the correcting influence of a strong hand.²⁴

After much discussion the Board advertised for a male teacher, married and holding a Second Class certificate. Ten applications were received, one of which was from William Ryder of Lucan. As he had applied for a position with the Renfrew Board in 1898 it was decided to engage him at a salary of \$460 a year.

The larger boys of the Fourth Form and Senior Third have gone back to the Separate School this term and will be under a male teacher, Mr. Ryder of Lucan. He has some twenty-five under his charge. At the Convent School there are 245 pupils in attendance under the direction of five Sisters.²⁵

23 Ibid., Meeting of July 17, 1903, p. 77.

24 Ibid., p. 78.

25 The Renfrew Mercury, issue of September 4, 1903, p. 1, col. 4.

When in October, the Inspector visited the schools he showed much dissatisfaction with the grading. Yet it was only at the December Board meeting that his report was read. The trustees decided something must be done for Mr. O'Brien threatened that unless improvement was made in the organization of the schools, the government grant would be withheld.²⁶ They referred the matter to the Pastor who, on Christmas Day, 1903, wrote the Mother General of the Sisters of Holy Cross.

Renfrew, Ont.,
Dec. 25, 1903.

Dear Reverend Mother,

I wish to obtain your consent to an arrangement which we desire to be made in the schools here. For some time the boys and girls were separated and the grading was wretched, and accommodation inadequate.

If we had Sisters in charge of the whole school, as is my wish, it would be easy to arrange classes; but some ratepayers prefer to have fourth class boys in charge of a male teacher; in September the Board hired a male teacher and wished to send the whole 4th. Class, boys and girls to him in the old building, leaving the Sisters with the rest of the pupils. I objected because I did not want the girls withdrawn from the influence of the nuns. In this way the best I could consent to was to let the 4th. Class, senior and junior and third Class go down with the male teacher and very sorry I was to withdraw the senior 3rd. boys from the charge of that excellent teacher, Sister St. John Evangelist.

Now the senior teachers have too many grades and too few pupils, it did not relieve the congestion in the lower grades, and it still leaves a fine classroom in the old building unoccupied. Taking these two buildings we have six good classrooms.²⁷

²⁶ Renfrew Separate School Board, Minute Book, Vol. III, Meeting of Dec. 11, 1903, p. 90.

²⁷ Rev. P. J. Ryan, File No. 19, Archives of Sisters of Holy Cross, 1903, St. Laurent, Que.

THE SISTERS AND CO-EDUCATION

94

In order to remedy such a situation Father asked the Mother General to allow Mr. Ryder to occupy a classroom in the Convent and give him full charge of the Fourth Form boys and girls.

Reverend Mother St. Basile replied to this letter on December 31st, 1903, and she assured the Pastor

----- we shall accept the new state of things until next August, we do not say that we will accept it for another year when that time has expired. The idea of having a male teacher in the Convent is looked upon with little favour. This is why we cannot accept the new arrangement indefinitely.²⁸

The immediate result of this letter was that Mr. Ryder did not teach in the Convent but all the Fourth Form girls were transferred to the Separate School. Naturally there was much displeasure on the part of the Sisters and the parents. There were days when dark clouds enveloped the little Renfrew community.

As is the case in any new venture periodic storms are bound to blow up but just as quickly are they followed by a period of calm. This was especially true of the new organization in the Renfrew Catholic Schools. In mid January we find the School Board discussing a "draft of agreement between the Board and the Corporation of the Sisters of Holy Cross whereby they would be given full charge of the schools in 1904".²⁹

²⁸ Mother Mary of St. Basile, Ibid.

²⁹ Op. Cit., Vol. III, Meeting of January 18, 1904, p. 108.

However, Mr. O'Connor moved that the consent of the ratepayers be obtained before having the document signed. His reason for this action being the dissatisfaction which had followed the amalgamation of the two schools in 1901.

Let us lay before the ratepayers the result of the Board's deliberations with a view of reaching a conclusion as to the management of our schools in the future.³⁰

Thus Sunday afternoon, January 31st, 1904, at 2.30 o'clock the meeting of the ratepayers took place. The proposed agreement between the Sisters and the School Board was read and explained. All expressed "satisfaction at the progressive methods of the Board".³¹

The happy conclusion of the memorable events of the years 1901 to 1904 were welcomed by all those intimately connected with the education of Renfrew's Catholic children.

Mr. Ryder must have been notified that his contract would expire in June as Mr. Devine informed the trustees at the March meeting that "the teacher in the Separate School has a prospect of getting a situation at the C.P.R. Station and asked the Board to release him".³²

³⁰ Ibid., p. 108.

³¹ Ibid., p. 112.

³² Ibid., p. 118.

THE SISTERS AND CO-EDUCATION

96

The School Board refused the request saying it would be an injustice to both pupils and parents. However, Mr. Ryder left the teaching profession at the close of the scholastic year to join the Civil Service in Ottawa.³³

September 1904 saw Sister Eusebia Principal of both schools with a staff of six Sisters, two of whom, Sister Florina and Sister Oswald, travelled from the Convent on Barr Street to the Separate School on Lochiel Street. The former taught the Fourth Form and was rated by Inspector O'Brien as "an excellent teacher possessing a personality bound to have good influence on her pupils".³⁴

After having visited all six classes in October he told the trustees and the Pastor that he "was well pleased with the new order of things".³⁵ Thus the system of co-education was finally established in the Renfrew Separate School, a system which still prevails.

When in 1947 the Sisters of Holy Cross celebrated the Sixtieth Anniversary of their arrival in Renfrew, a former pupil, Rev. J. J. McGarry, S.J., wrote:

³³ Andrew Devine, Interview at St. Ann's Convent, Renfrew, March 23, 1958.

³⁴ Op. Cit., p. 123.

³⁵ Ibid., p. 124.

THE SISTERS AND CO-EDUCATION

97

Sixty years ago the Sisters of Holy Cross arrived in Renfrew to take up the vital work of Catholic education, a work which they have carried on through the years with admirable zeal and with many sacrifices.

Almighty God has clearly blessed the Apostolic labours of His servants in this special field. From the very humble beginnings of the early days, St. Ann's Convent has progressed steadily until today we see a modern, well equipped school, with a large student body and a capable, efficient teaching staff. But more wonderful than the material progress achieved is the spiritual fruit of so much devoted labour. No human appraisal can do justice to this: God alone knows the whole story.³⁶

Yes, God alone knows the whole story of the birth and growth of Catholic Education in Renfrew! The writer has studied in retrospect the details of the years 1872 to 1904 when the primary education of Renfrew's boys and girls became the Sisters' responsibility. The spiritual and material interests of these children has ever been and ever shall be, dear to each Sister of Holy Cross who has sojourned, or will sojourn, in this Ottawa Valley town situated on the banks of the Bonnechere.

³⁶ Rev. J. J. McGarry, S.J., Jubilee Volume, Sisters of Holy Cross, Renfrew, Preface, April 21, 1957.

SUMMARY AND CONCLUSION

In her quest for first-hand evidence in writing the Genesis of Catholic Education in Renfrew the author compared local chronicles with the minutes of the Separate School Board; gleaned from the archival material of two religious communities, the Sisters of Holy Cross and the Christian Brothers; gathered from local news items and editorials of old newspapers the contents of this thesis.

She studied several of the early Ontario Educational Acts in order to relate them to the various happenings in the early days of the Renfrew Separate School.

To tackle the problems of building a system of Catholic Education in this Ottawa Valley village a leader was needed to kindle interest and to inspire mutual effort. Such a leader was Reverend Paul Rougier, the Pastor of Saint Francis Xavier parish. He was the key man in the organization and administration of three historical periods in the first two decades of the school, 1872 - 1892.

Chapter I relates how Father Rougier analyzed the situation of the existing schools and determined, with the help of a Separate School Board, the procedure to follow in building a Catholic school and obtaining a just tax levy.

Chapter II sees the realization of constructing a Convent School for girls in 1887, staffed by the Sisters of Holy Cross. A year later a High School Department is opened but it is suppressed in 1898.

SUMMARY AND CONCLUSION

99

In the Third Chapter we find the Brothers of the Christian Schools engaged in 1890 as teachers for the boys. They taught in the school built in 1882, renamed by them, De La Salle Institute. Refusal to prepare boys to write the Ontario High School Entrance Examinations caused the Brothers to leave Renfrew in 1896 and the school again reverted into the hands of lay teachers.

Father Rougier died in 1893 and his successor, Reverend Patrick Ryan, also a leader with courage and fortitude, kept a clear eye on the educational picture and a steady hand on its organizational wheel. In Chapter IV the writer has endeavoured to trace to successful execution Father Ryan's plans for a system of co-education in Renfrew. This system became effective through the co-operation of the Sisters of Holy Cross.

In presenting this modest contribution to the history of Renfrew's schools, the writer hopes to keep green the names and deeds of those who officiated at the birth of the Roman Catholic School, inspired its youth and shaped its future progress. She is happy to complete this thesis as Renfrew prepares to celebrate the hundredth anniversary of its status as an organized village.

BIBLIOGRAPHY

Alfred, Brother, Catholic Pioneers in Upper Canada, Toronto, Macmillan, 1947, v-251 p.

Gives biographical sketches of many pioneers who helped shape the destiny of Ontario. Of interest to this thesis was the work of Honourable John Elmsley in helping the Christian Brothers get established in the Toronto schools.

De Barbezieux, Alexis, Histoire de La Province Ecclésiastique D'Ottawa, 1897, i-507 p.

This book gives an excellent account of the foundation of St. Francis Xavier Parish, Renfrew.

Christian Brothers, Personal Book of the English Province, 1888-1896, Christian Brothers' College, Scarborough, Ontario.

The names of the Brothers who lived and taught in Renfrew with dates of their entry and profession are tabulated in this book.

Frères des Écoles Chrétiennes, Archives, Section on Foundations, Secrétariat, Mont-De-La-Salle, Montreal.

Here is found the original letter of Rev. Paul Rougier, Parish Priest of St. Francis Xavier Church, Renfrew, asking for Brothers to teach in the Boys' School.

Fraser, Joshua, Shanty Forest and River Life, Toronto, Ryerson, 1920, iv-361 p.

Furnishes a good account of a pioneer school in Lanark County and gives a fine description of a Master of olden times.

Gravelle, Arthur, Editor, The Renfrew Journal, Historical Number dated October 3rd., 1895, 1-8 p.

This issue can be seen at the Renfrew Public Library. The paper is no longer in circulation. This issue was helpful in tracing the early schools of the area and the early industries.

Haydon, Andrew, Pioneer Sketches in the District of Bathurst, Toronto, Ryerson, 1925, xi-268 p.

Describes the settlement of the counties of Lanark and Renfrew. Most of the immigrants were Scotchmen who were forced to leave their homeland due to economic conditions caused by the Napoleonic wars.

BIBLIOGRAPHY

101

Henderson, E. F., et al., History of Separate Schools of Ontario and Minority Reports, Toronto, 1950, 1-115 p.

The publishing of this book was sponsored by the English Catholic Teachers' Association and is a valuable contribution to the correct understanding of the Catholic Separate Schools in Ontario. It was extremely helpful to the writer in clarifying the problems of Renfrew's Catholics.

Hodgins, J. George, The Establishment of Schools and Colleges in Ontario, 1792-1910. Printed and Published by L. K. Cameron, Toronto, 1910, Vol. II, iv-267 p., Vol. III, iv-406 p.

Volume II presents the Educational state and establishment of Public and High Schools and Collegiate Institutes in the towns and villages of Ontario.

Volume III gives the conditions of the schools in the new and remote settlements of the Province.

Lynch, Archbishop Joseph, J., Letter Book, in the Archives of the Archdiocesan Library, Toronto, Ontario.

Among the many letters contained therein are two which are of special interest in this thesis. A Pastoral Letter written Feb. 19th., 1888, on the Beatification of St. John Baptist De La Salle, and to mark the opening of the English Province of the Christian Brothers. The other an answer to a letter he wrote to the Superior General in France asking special provision be made for English subjects.

Renfrew Separate School Board, Minute Books, Vol. I, 1883-1899, 1-298 p., Vol. II, 1899-1908, 1-305 p.

These books were of much value to the writer in compiling the history of the Renfrew Separate School. Due to the fact that Mr. Patrick O'Dea remained secretary for nearly twenty years, the minutes are quite detailed.

Ross, George, The School System of Ontario, New York, Appleton, 1896, v-203 p.

This book is one of the International Education Series and gives the history of Ontario Schools and some of their distinctive features. Of interest to the writer are the Chapters devoted to the professional training of teachers, the inspection of schools and the organization of Roman Catholic Separate Schools from 1872 to 1908.

Sisters of Holy Cross, Archives, Section on Foundations, Montreal.

In File No. 19 are the letters to the Mother General from the first Bishop of Pembroke, Most Rev. Narcisse Lorrain, Rev. Paul Rougier, and Rev. Patrick Ryan. There are also copies of the Reverend Mother's replies to several of these letters.

BIBLIOGRAPHY

102

Sisters of Holy Cross, Chronicles of St. Ann's Convent, Renfrew, Vol. I, dated January 21, 1887 to June 24, 1911, 1-152 p.

The beginning and progress of the Convent School are outlined from day to day in this volume, hence it was helpful to the writer in organizing her material.

Smallfield, W. E., Editor, The Renfrew Mercury, issues of 1872 to 1904.

Several issues between these years contain local news items which provided excellent leads in writing this thesis.

Smallfield, W. E., and Robert Campbell, The Story of Renfrew, Renfrew Mercury Print, 1919, vi-197 p.

This book does contain an historical description of the growth of the Public School, but gives no record of the founding of the Separate School and Convent. The story of the settlement and growth of the town was useful.

Walker, Harry J., Renfrew and Its Fair Through 100 Years, Renfrew Print, 1953, i-104 p.

As the name implies this book traces the history of the Renfrew Fair from 1853 to 1953. Interspersed with the relating of the historical facts about the Fair are many references to the development of the town's industries and its people. This book and a personal interview with Mr. Walker gave much assistance to the writer.

Weaver, Emily P., The Story of the Counties of Ontario, Toronto, Bell and Cockburn, 1913, v-318 p.

Chapter xxvii on Renfrew County was of particular interest as it describes the lumbering operations begun on the Ottawa extended to the banks of its tributary streams. Of particular help to the writer was the detailed description of the separation of Renfrew from Lanark County in 1854.

