

A HISTORY OF ST. BONIFACE COLLEGE

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ABSTRACT

The history of St. Boniface College dates back to 1818 with the arrival of Father Norbert Provencher at St. Boniface. He had come at the insistence of Lord Selkirk who had been desperately trying to establish a permanent colony in the West.

In order to be brief, the writer was obliged to limit his discussion to four main topics: buildings, teachers, curriculum, and the events of prime importance. As chronological sequence is important in the relation of the events, the thesis is divided into four periods.

The first period dates from the arrival of Father Provencher in 1818. From the very beginning the missionary taught Latin along with the other conventional subjects, thereby establishing a classical course that was to be continued until the present day. Although the Latin course was interrupted at different intervals because of the lack of students, nonetheless, the college was in continuous operation from 1818. The first years of the college were hard ones as the hardships of the struggling colony reflected directly on the college itself. The principal hazards were flood, famine, and fire. The Latin course previously taught by Bishop Provencher in a room of his residence, was finally given at a separate school-house. The first college building was constructed in 1833 and housed seven Latin students. The activity of this institution was short-lived. Three years later, the Latin course was abandoned through lack of both teachers and

students, and classes were resumed at the home of Bishop Provencher. The determination of the Bishop prevailed and greater numbers of students were recruited. A second boarding school was opened in 1854, and at that time primary education was placed in the hands of the Brothers of the Christian Schools. Eventually, the Latin students were transferred from the Bishop's palace to the college, or Provencher Academy as it was called. The Brothers left St. Boniface in 1860. Their successors, the secular priests, were more and more successful as the years passed, the classical course was reorganized and became very popular. Shortly after the entrance of Manitoba into Confederation, St. Boniface College along with St. John's and Manitoba College founded the University of Manitoba, a degree-granting body. The year was 1877.

The second period involves the arrival of the Jesuit Fathers at the College and the struggle for a teaching university.

The Jesuit Fathers took over the College in 1885 and maintained a formal classical education that provided both French and English Catholics with an institution of higher learning. Prior to their arrival, a third college was built. The land boom of the 1880's had provided the Bishop of St. Boniface with an opportunity to profitably sell diocesan lands. An elaborate three-story structure was built in 1880. Relations between St. Boniface College and the University became severely strained in the ensuing

years. There was a certain demand for a teaching university, for a more general course in Philosophy, and for more emphasis on the sciences and mathematics.

The formulation of the Latin Philosophy Course, the building of a fourth college, and subsequent steps made by the college to modernize the classical course, highlight the third period.

The status of the University of Manitoba as a teaching University was officially established in 1917. Although the University Arts Course was oriented towards a General Course, St. Boniface was allowed to maintain its original classical course and thus was granted special privileges which enabled it to keep its affiliation with the University. It became the French College of the University thereby establishing the University of Manitoba as the only bilingual University in Western Canada. The fourth and present College building was built in 1911 as a Minor Seminary. After a fire in 1922 had razed the 1880 structure, Bishop Béliveau decreed that the Jesuit Fathers should continue their work in the Minor Seminary which was handed over to the Corporation of the College. The only significant change in the classical course during the first half of the twentieth century was effected in 1943 when one of the four languages, Greek, was eliminated from the curriculum. This enabled the college authorities to add more science to the Classical Course so as to keep in step with the requirements of the University and the Department of Education.

The discussion dealing with the fourth period gives details of the more recent building and educational trends; first of the construction of a senior student classroom-pavilion and of a badly-needed gymnasium, and, secondly, of the introduction of adult education and of co-education. Public demand encouraged the offering of adult education courses during the regular academic year and, especially, during the summer session. The acceptance of female students into this hitherto all-male student body was another great departure from tradition. Although St. Joseph's Academy had been the official female section of St. Boniface College since 1936, it was not until 1962 that girls were allowed to attend lectures with men students in the final two years of the degree course.

The place of St. Boniface College in the history of education in Manitoba has been chosen as a fitting conclusion to this work. No attempt will be made to compare this institution with the University of Manitoba or any of its affiliated colleges. Emphasis will, however, be laid on the importance of the contribution of the classical course to education in the history of the French-speaking communities in Manitoba.

An apology for the particular brand of education made available at St. Boniface will also be offered in this section.

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CHAPTER I

INTRODUCTION

1. SOURCES

As numerous fires have destroyed many important documents, the writer was obliged to consult the works of the many historians that have written about the French Roman Catholic West. A careful synthesis was made of various accounts of specific events in order to establish correct dates and names. The most important documents were letters written by the first Bishop of St. Boniface and founder of the College.

Another important document which establishes beyond all doubt the date, location, and description of the first college building was found in the personal papers of a former history professor, now residing at the college. The names of the students attending the classes and the names of their professors were also made available through this document.

Many of the data for the first chapter were found in the biographies of the first two Roman Catholic Bishops of St. Boniface. Other sources of major importance were the local newspapers and the minutes kept by the governing bodies of the college. Pertinent data for the second and third chapters were found in the Minutes of the University Council, in the Annual Reports of the Society of Jesus, in

the diocesan review, "Les Cloches de St. Boniface", and through the interviews granted by a former rector now teaching at the College.

The research for the fourth chapter was facilitated by three factors. First of all, the writer was educated at the college and presently teaches there. Secondly, the present Dean of Studies is a former professor. The final factor is that most of the modern major changes in building and policy have taken place during the past four years.

2. PURPOSE

The purpose of this thesis is to give a comprehensive account of the history of St. Boniface College. The writer does not intend to treat in minute detail every phase of college life, but will limit his account to four specific fields: buildings, teachers, curriculum, and special events. It would be presumptuous on the part of the author to suppose that a complete history of the college could be accomplished in a paper of this nature. Nonetheless, a careful study of all important events has been made and these will be integrated in chronological sequence. To facilitate this task, it was found appropriate to divide the work into four definite periods. Each period represents a definite stage in the historical development of the college.

In concluding, the components of the Classical Course will be elaborated upon, and the contribution of St. Boniface College to the educational development of Manitoban society will be evaluated.

CHAPTER II

EARLY BEGINNINGS 1818-1876

1. NEED FOR EDUCATION

Lord Selkirk, a protestant Scot nobleman had the burning ambitions of founding a colony and bringing civilization to the wild plains of Manitoba. His first thoughts of a colony had been conceived in 1810. Having become an important stockholder in the Hudson's Bay Company which at the time had been conceded the Territory of Rupertsland for commercial purposes, he obtained a large tract of land that included present day Winnipeg and St. Boniface. The validity of Lord Selkirk's claims was violently contested by the rival fur trading company, the North-West Trading Company. Through numerable hardships and much bloodshed a young and feeble colony was founded. During his stay at Fort Douglas, Lord Selkirk realized that an element of stability was needed for the successful evolution of his struggling colonists. He must at all costs secure residential missionaries in order to bring the comforting balm of faith to his predominantly Roman Catholic colony.

Lord Selkirk wrote to Bishop Plessis.* He mentioned the advantages and the dire necessity of a mission at the Red River:

* See Appendix Page 145.

A Sa Grandeur Mgr Plessis,
Avêque de Québec.

Monseigneur,

J'ai été informé, par M. Miles McDonell, ancien gouverneur de la Rivière-Rouge, que, dans une conversation qu'il a eue avec Votre Grandeur, l'automne dernier, il vous a suggéré d'envoyer un missionnaire dans cette contrée, pour y donner les secours de la religion au grand nombre de Canadiens qui y sont établis, et qui vivent à la manière des sauvages, avec des femmes indiennes qu'ils ont épousées. Je suis convaincu qu'un ecclésiastique zélé et intelligent ferait un bien incalculable parmi ces gens, chez qui le sentiment religieux n'est pas perdu. Ce serait avec la plus grande satisfaction que je coopérerais de tout mon pouvoir au succès d'une telle oeuvre; et si Votre Grandeur veut choisir un sujet convenable pour l'entreprendre, je n'hésite pas à lui assurer ma considération, et à lui offrir tous les secours que Votre Grandeur jugera nécessaires. J'ai entendu dire que Votre Grandeur avait formé le projet d'envoyer, cet été même, deux ecclésiastiques au Lac Supérieur et au lac Lapluie, pour y rencontrer les voyageurs qui sont au service de la Compagnie du Nord-Ouest lorsqu'ils reviennent de l'intérieur. Comme tous ces gens sont dans un grand besoin de secours spirituels, je suis heureux d'apprendre cette nouvelle; néanmoins, si vous me permettez d'émettre une opinion, je pense qu'un missionnaire résidant à la Rivière-Rouge réaliserait beaucoup mieux votre pieux dessein; car, de cet endroit, il pourrait visiter facilement, durant l'hiver, les postes de traite sur le Lac Lapluie et sur le lac Supérieur, à l'époque où les gens y sont assemblés en plus grand nombre.

Cependant, si Votre Grandeur ne trouve pas, pour le moment, cet arrangement praticable, je crois qu'un ecclésiastique qui serait prêt à partir de Montréal à l'ouverture de la navigation pour se rendre au lac Lapluie, pourrait encore faire beaucoup de bien. M. McDonell doit se mettre en route avec un léger canot aussitôt après le départ de la glace, en sorte, qu'il arrive à la Rivière-Rouge vers la fin de mai ou le commencement de juin. Il serait très heureux

d'avoir avec lui la compagnie d'un missionnaire, qui pourrait séjourner quelques semaines avec les Canadiens de la Rivière-Rouge, avant le retour des voyageurs du Nord-Ouest au lac Lapluie et au lac Supérieur.

J'ai l'honneur d'être, etc.,
(Signé) "Selkirk"¹

The new settlers themselves expressed the need of a pastor. Taking advantage of the favourable disposition of his people, Lord Selkirk had them address a formal petition in 1817 to the Bishop of Quebec, expressing the ardent desire of all the Catholics at the Red River to have resident priests among them. The following is the petition, with the names of all who signed it:

"Les soussignés, habitants de la Rivière-Rouge, exposent très humblement qu'il y a une population chrétienne établie dans ce pays et qui, se propose d'y faire leur demeure; que cette population, composée en partie de canadiens qui, ayant été autrefois engagés au service des traiteurs et ayant achevé le terme de leur engagement, sont connus sous le nom de canadiens libres et en partie de nouveaux colons qui sont natifs des différents pays d'Europe.

Que les canadiens, depuis leur résidence ici, ont toujours été sans aucune instruction religieuse, sans aucun pasteur pour les diriger vers le bien par ses conseils ou leur administrer les secours salutaires de l'Eglise.

Que les enfants des chrétiens qui sont natifs de ce pays et qui sont vulgairement connus sous le nom de Métis ou Bois-Brulé, ne montent qu'à trois ou quatre cents hommes, dans une étendue de plusieurs cents lieues.

Que ces métis sont presque tous bien disposés et d'un caractère doux et paisible, et n'auraient pas eu part dans les malheureux événements qui ont eu

¹Letter of Lord Selkirk to Bishop Plessis, Montreal, April 4, 1816.

lieu, s'ils n'y avaient été poussés par leurs supérieurs, mais qu'ayant été informés, par des personnes mal disposées, qu'ils étaient les maîtres du sol, que c'était leur devoir de chasser les gens qu'on nomme ordinairement les anglais, et ayant reçu des promesses d'être soutenus et récompensés, ils ont cru qu'en les chassant du pays, ils feraient un acte glorieux et méritoire.

Que pour prouver qu'il n'existe parmi les Métis aucune inimitié contre les blancs, il suffirait de considérer qu'ils ont été presque tous engagés au service des blancs et que ceux qui sont ordinairement désignés sous le nom d'anglais, sont les seuls qui ont essuyé des mauvais traitements de leurs mains.

Que presque toute la population chrétienne, tant canadiens libres que nouveaux colons, sont de la religion catholique romaine.

Que tout est à présent tranquille ici et que les soussignés croient fermement qu'avec le ministère d'un prêtre catholique, rien ne leur manquerait pour rendre cette tranquillité durable et conserver à l'avenir le bonheur du pays.

A ces causes, les soussignés vous supplient, au nom de leurs espérances d'une vie à venir, de vouloir leur accorder le secours d'un prêtre de leur sainte religion, secours que leur conduite aura mérité, si elle est irréprochable, et qui ne leur sera que plus nécessaire, si elle est regardée comme fautive."

(Signé):

J.-Bte

Louis Nolin.

Augustin Cadotte.

Francois Eno dit Delorme.

Jacques Hamelin.

Angus McDonell.

Charles bousquet.

Jacques Hamelin, fils.

J.Bte Hamelin.

Louis Nolin.

Augustin Poirier dit Desloges.

Michel Monnet dit Bellehumeur.

Louis L'Epicier dit Savoie.

Charles Boucher.

Justin Latimer.

Pierre Brussel.

Jean Rocher.
 Jaques Bain.
 Pierre Souci.
 Louis Blondeau.
 Joseph Ducharmes.
 Joseph Bellegarde.
 Joseph Fraser.²

On January 29, 1818, Mr. Samuel Gale, who had spent the winter at Fort Douglas with Lord Selkirk, wrote a letter to Bishop Plessis, in which he explained to His Lordship the pressing needs of the poor Catholics, scattered over the prairies of the North-West, for religious succor, and their ardent desire to have priests among them to instruct them and their families. In the same letter he stated that the Hon. Chartier de Lotbinière was the bearer of a petition signed by the Red River settlers, and that he would soon go to Quebec to present the same to His Lordship.

On the 11th February, 1818, Bishop Plessis received the petition in question, and in reply to Mr. Gale said that he would second with all his strength Lord Selkirk's laudable project:

"Monsieur,

J'ai reçu de M. de Lotbinière la requête que vous avez eu la bonté de me transmettre de la part des habitants de la Rivière-Rouge. Nul n'est plus convaincu que moi des avantages incalculables qui peuvent résulter de l'établissement d'une mission permanente dans cet endroit, abandonné jusqu'à présent à tous les désordres qu'engendrent l'ignorance et l'irréligion. Je suis donc décidé à seconder de tout mon pouvoir un projet aussi louable, et auquel vous avez bien voulu

²L'Abbé C. Dugas, "L'Ouest Canadien. Montreal: Librairie Beauchemin Limitée, 1906.

prendre une part aussi active. Il se trouvera, dans mon clergé, des prêtres qui se consacreront à cette bonne oeuvre, sans autres motifs que celui de procurer la gloire de Dieu et le salut de ces pauvres peuples.

Permettez-moi de vous remercier pour l'encouragement que vous donnez à cette entreprise, et de me souscrire, etc.

J. Octave
Evêque de Québec".³

During the month of February, 1818, Bishop Plessis had been writing to a parish priest, Rev. Norbert Provencher. As soon as the Bishop was certain that Rev. Provencher would go to the Red River he wrote to Selkirk:

"Milord,

Rien ne pouvait mieux entrer dans mes vues que la requête qui me fit parvenir M. Gale, au mois de janvier dernier, de la part des habitants de la Rivière-Rouge. Je suis rempli de consolations dans l'idée de l'établissement solide d'une mission catholique, qui peut devenir d'une importance incalculable au vaste territoire qui l'environne. La protection de Votre Seigneurie, l'intérêt qu'y met Son Excellence le gouverneur en chef, le zèle des plus respectables citoyens de Montréal, les souscriptions déjà reçues, tout cela me persuade que la divine Providence veut favoriser cette entreprise. Pour ma part, je ne saurais voir avec indifférence un si grand nombre d'âmes, rachetées au prix du sang de Jésus-Christ, se perdre tous les jours faute d'avoir quelqu'un pour former leur foi et diriger leur morale.

Les deux prêtres que j'y envoie avec un ecclésiastique s'estimeront très heureux si le Père des miséricordes daigne avoir leurs succès pour agréables, et répandre quelques bénédictions sur leurs travaux."⁴

³Letter of Bishop Plessis to Samuel Gale, Quebec, February 11, 1818.

⁴Letter of Bishop Plessis to Lord Selkirk, Quebec, March 16, 1818.

It is remarkable to note that apart from Lord and Lady Selkirk, the most important members of the Hudson Bay (nearly all Protestants) asked to have the Catholic missionaries. The Governor-General of Canada, himself, headed a subscription for the establishment of a permanent Catholic mission at the Red River.

To secure the Red River mission Lord Selkirk gave, by notarial deed, signed by seven assignees, twenty-five acres of land for the erection of a church and of school houses; and by a second deed he gave a tract of land, five miles in length and seven miles in width, behind that belonging to the Church. The following are the names signed to those deeds:

"Lord Selkirk L S
 J. O. Plessis, évêque de Québec L S
 Roux, Ptre L S
 J. N. Provencher, Ptre L S
 Sév. Dumoulin, Ptre L S
 S. de Beaujeu L S
 H. Heney L S"⁵

2. BUILDINGS AND TEACHERS

It was on Tuesday, the 18th May, 1818, about noon, that Rev. Provencher and a companion, Rev. Sévère Dumoulin, set out for the Red River. A few days earlier Mgr. Plessis had sent them instructions as to their conduct. Included

⁵"Mgr. Provencher" by Dugas.p.54.

here is part of the instructions as regards to education:

"4-Afin de se rendre plus promptement utiles aux naturels du pays où ils sont envoyés, ils s'appliqueront, dès le moment de leur arrivée, à l'étude des langues sauvages, et tâcheront de le réduire à des principes réguliers, de manière à pouvoir publier une grammaire, après quelques années de résidence.

6-Ils s'attacheront avec un soin particulier à l'éducation chrétienne des enfants, établiront à cet effet des écoles et des catéchismes dans toutes les bourgades qu'ils auront occasion de visiter.

11-Ils fixeront leur demeure près du Fort Douglas, sur la Rivière-Rouge, y construiront une église, une maison, une école; tireront pour leur subsistance, le meilleur parti possible des terres qui leur seront données..."⁶

There was much agitation at Fort Douglas on July 16th, 1818. A mounted courier announced that the long sought missionaries would arrive in the late afternoon. At five o'clock in the afternoon the canoes bearing Lord Selkirk's protégés appeared at point Douglas. Amidst tears and laughter, Fr. Provencher and his companion were joyously greeted. Their arrival is of historic significance; never before had a permanent mission been established. From that day on, the Red River mission or "La Fourche" (on account of it being at the confluence of the Assiniboine and Red River) took on a new character. The mission was called after St. Boniface, and today stands as the Cathedral City, bastion of French Canada in the West:

⁶Instructions to the Priests of the Red River Mission, April 20, 1818. Quebec Archiepiscopal Archives.

"Il (Provencher) mit cette chapelle sous le patronage de Saint-Boniface, afin d'attirer, par intercession de leur patron national, les bénédictions du ciel sur les Meurons allemands, catholiques qui ne brillaient point par leur ferveur."⁷

The first task, of course, was the building of a chapel and living quarters. The frame of the house was raised in September. To cover it Father Provencher went to a neighboring swamp and cut reeds and flat hay which he wove into a thatch. Upon the poor poplar boards that he used for a first roofing he placed a layer of blue clay, into which he stuck the twigs that he had gathered. By the end of August, Father Provencher wrote to the Bishop of Quebec:

"Notre maison se taille: elle aura 50 pieds sur 30. Nous n'en rendrons qu'une partie logeable cet automne; le reste demeurera vaste pour servir de chapelle; une petite maison, bâtie auprès de la nôtre, servira à loger les hommes; nous l'avons trouvée toute construite. On a de la difficulté à trouver de bon bois pour faire de la planche. Il n'y a pas de pin; il faut se servir de tremble. Je pense couvrir ma maison avec cette mauvaise planche. Du bardeau que nous irons chercher loin serait ce qu'il faudrait par-dessus cette planche de tremble, mais nous n'avons pas de clous à bardeau, et il n'y en a pas au fort de la compagnie; il faudrait attendre deux ans pour en avoir... Si on pouvait nous envoyer de bons ouvriers l'année prochaine, ils serviraient pour travailler à construire une grande chapelle; il la faudrait au moins de 70 pieds, pour qu'elle pût loger tout le monde pendant plusieurs années."⁸

⁷Letter of Bishop Provencher to Bishop Plessis, Pembina, February 14, 1819.

⁸Letter of Bishop Provencher to Bishop Plessis, Fort Douglas, August 30, 1818.

And later, January 15th, 1819, he wrote Mgr. Plessis that the first part of the building was completed:

"J'ai mis logeables vingt pieds de ma maison, que nous avons faite à Saint Boniface; en partageant cette partie en deux, j'ai eu une petite chambre et une chapelle. Je ferai les planchers dans les trente pieds qui restent, et j'aurai une chapelle plus que suffisante pour l'été; par là je ne serai pas gêné pour prendre le temps nécessaire pour bâtir une chapelle."⁹

It was in this first building that was born a brave institution. Fr. Provencher taught school from the very beginning in his room:

"...Pourtant ces enfants ont beaucoup d'intelligence, ils apprennent avec grande facilité les prières et le catéchisme que nous leur montrons ainsi que la lecture...."¹⁰

In dividing this primitive abode, his room measured 16 by 16 and it was there that he began teaching Latin:

"A Saint-Boniface, outre le temps donné à instruire les adultes, M. Provencher consacrait chaque jour quelques heures à enseigner les éléments latins à deux élèves."¹¹

There is no doubt that Saint-Boniface College owes its beginning to Fr. Provencher. There is also no doubt that the birth of the college with its classical course dates back to 1818.

"Le cours classique du collège de Saint-Boniface date de l'arrivée de Mgr. Provencher à la Rivière-Rouge; car en 1823, il écrivait à Mgr. Lartique, évêque de Telmesse, résidant à Montréal: 'J'ai

⁹Letter of Bishop Provencher to Bishop Plessis, Pembina, January 15, 1819.

¹⁰Letter of Bishop Provencher to Bishop Plessis, Rivière-Rouge, September 13, 1818.

¹¹Dugas, "Mgr. Provencher," op.cit. p.88.

deux écoliers qui ont vu toute leur grammaire latine, et qui ne sont pas sans talents; l'un est un Métis du nom de Chénier (son père est de Lachine); l'autre est un Canadien du nom de Sénécal. Dieu veuille qu'ils fassent quelque chose de bon!"¹²

The foundations of the future college were set. In 1820, with the arrival of Father Picard Destroismaisons and a seminarian, Father Sauvé, the classical course was continued while Father Provencher went to Quebec where he was consecrated a Bishop. Father Destroismaisons taught two of the more promising students in the Latin elements, the first of a six year course of study, Bishop Provencher wrote to Bishop Plessis in 1822, after his arrival with Father Harper, who was to teach in the school of St. Boniface (7th August, 1822), informing him that there are two students in "syntaxe", the second year of classical studies.

"...Il se présente peu de sujets qui donnent espérance d'en tirer du secours; il y en a deux en syntaxe mais ce n'est pas viande prête...."¹³

The first student was Victor Chénier, a half breed, the other one Sénécal, a French-Canadian.¹⁴

In another letter from the Red River, Bishop Provencher stated:

"...Mes deux autres écoliers ont expliqué à présent tout l'épître, de "viris illustribus", Cornelius Nepos, les quatre Evangiles, les Actes des Apôtres et la moitié de l'Imitation.

¹²Dugas, "Mgr. Provencher," op.cit. p.131.

¹³Letter of Bishop Provencher to Bishop Plessis, St. Boniface de la Rivière-Rouge, November 29, 1822.

¹⁴Dugas, "Mgr. Provencher", op.cit. p.131.

Ils commencent à comprendre la versification, ont vu un abrégé de géographie et écrivent les belles lettres pour les voir cet été."¹⁵

An order for Latin books at the time included Latin authors and dictionaries:

"...deux exemplaires des discours de Cicéron, trois gros Virgile avec la traduction en prose latine en marge, un Salluste, quatre dictionnaires latins-français et quatre dictionnaires français-latins."¹⁶

It is interesting to note that at Pembina, Father Dumoulin and Father Sauvé, a seminarian who had accompanied Father Destroismaisons, had started teaching Latin since 1820. Some of these students later attended the college at St. Boniface. The Bishop wrote about them in a letter to Bishop Plessis, when he was the pastor of Yamachiche, before receiving his orders as a Bishop.

"...M. Sauvé demande des grammaires, des A-B-C, des épitomés et autres petits livres classiques et de dévotion....M. Sauvé donne de grandes espérances par sa bonne volonté et son application à l'école; il paraît avoir cinq latinistes qui font bien."¹⁷

The college-seminary progressed slowly. Father Provencher, Bishop of Juliopolis since May 12th, 1822,

¹⁵Letter of Bishop Provencher to Bishop Plessis, Rivière-Rouge, November 29, 1822.

¹⁶Frémont, Donatien, "Monseigneur Provencher et son Temps", Winnipeg: Editions de la Liberté, 1935, p.116.

¹⁷Letter of Bishop Provencher to Bishop Plessis, Yamachiche June 14, 1821.

wrote to his superior in 1827 complaining of the instability of the people and of the lack of funds:

"Notre école est peu nombreuse parce que nos gens sont pauvres. Ils ne peuvent dans ces années-ci se fixer pour longtemps dans un lieu."¹⁸

Although the College had its beginning in the Bishop's room (16x16), the completion of the entire building (50x30) in 1823 accounts for the possibility of having boarders.

"...Nous sommes logés dans notre maison de 50 pieds sur 30 que M. Halket se plaint d'avoir vue démantelée. Je l'ai faite achever l'année dernière et nous en avons pris possession à la Toussaint..."¹⁹

He also mentioned the progress of his students. The more advanced boy, François Bruneau, a half-breed, had but two years remaining. Writing about him a year later he mentioned that François was in "rhétorique", the sixth and final year of his classical education, (to become a priest further studies were needed, i.e. theology):

"J'ai un écolier de rhétorique, depuis Pâques; s'il ne change pas d'idée, il pourra rendre service par la langue crise qui est celle de sa mère."²⁰

Even from its birth years, the college was to develop into a boarding school for boys.

¹⁸Letter of Bishop Provencher to Bishop Panet, Rivière-Rouge, June 22, 1827.

¹⁹Letter of Bishop Provencher to Bishop Plessis, Rivière-Rouge, June 1st, 1824.

²⁰Letter of Bishop Provencher to Bishop Panet, Rivière-Rouge, June 22, 1827.

"Si je puis me procurer des vivres, je me propose de prendre plusieurs pensionnaires; j'en ai déjà deux et j'attends le troisième; le quatrième viendra dans l'automne et il a commencé le latin comme externe. J'en ai un depuis plusieurs années qui pourrait finir dans deux ans en s'appliquant."²¹

The first years had been very harsh for the new institution what with the locusts of 1818-1819, and 1820, the flood of 1825 that had devastated the colony causing mass emigration (253) to the United States. The Bishop's house and his chapel were the only buildings spared by the flood, although badly deteriorated.²²

Nonetheless the colony was rebuilt under the example and courage of the spiritual leader. The arrival in the fall of 1826 of 150 persons helped the morale of the remaining settlers.

An important result of this flood was the enlarging of the farm that the Bishop had been painstakingly running. He bought animals from the discouraged settlers at a low price. From the very first years, he had set the example by planting and harvesting. The farm was practically the sole revenue that the Bishop had, and was also his only source of food. He mentioned in 1824 that his farm was doing well:

"...Nous avons fait une bonne semence. Nous avons deux vaches qui donnent du lait, deux

²¹Letter of Bishop Provencher to Bishop Panet, Rivière-Rouge, June 22, 1827.

²²Dugas, "Mgr. Provencher", op.cit. p.141.

veaux de l'année et un de l'année dernière, douze poules, des poulets, enfin nous commençons à nous monter..."²³

And again in July:

"... Je me suis procuré plusieurs vaches, veaux et chevaux cette année par ce moyen et une quarantaine de louis en or qui étaient restés ici depuis 1818. J'ai eu le tout à bon marché de deux Meurons qui passent en France par la Baie d'Hudson."²⁴

But, nonetheless, the Bishop was forced to sell some of the land given to him by Lord Selkirk in order to keep the mission going. These sales enabled him to set up more farms that he hoped would eventually support his mission:

"...Je continuerai la concession des terres de la mission sur le même pied, c'est-à-dire six piastres de rente annuelle attachée sur le fonds. J'ai déjà donné toutes celles que je veux donner pour le moment. Je garde le reste pour vous fournir du bois pour y établir des fermes dont une est déjà en chemin depuis l'automne dernier et donnera quelque revenu cette année si la récolte n'a point d'accident."²⁵

The Bishop had another source of revenue for the mission. Although it was very small, it contributed to the cause and showed that the authorities favoured the Roman Catholic establishment:

"... J'ai reçu le même présent cette année que l'année dernière et il est inclus dans la résolution du conseil dont je vous envoie une copie. 50 louis et les gratifications y ajoutées nous mettront un peu plus au large dans nos affaires; surtout pour l'habit.

²³Letter of Bishop Provencher to Bishop Plessis, Rivière-Rouge, July 19, 1824.

²⁴Letter of Bishop Provencher to Bishop Plessis, Rivière-Rouge, July 19, 1824.

²⁵Letter of Bishop Provencher to Bishop Plessis, St. Boniface de la Rivière-Rouge, June 12, 1825.

C'est en comptant sur cet argent, d'après ce que m'avait dit M. McKensie, que j'ai acheté des Américains une dizaine de vaches à 4 louis dont j'ai gardé quelques unes pour la maison et les autres pour la ferme."²⁶

The following was taken from the minutes of the Council of York Factory:

"Great benefit being experienced from the benevolent indefatigable exertions of the Catholic mission at Red River in Welfare moral and religious instruction of its numerous followers and it being observed with much satisfaction that the influence of the mission under the direction of the Right Rev. the Bishop of Juliopolis has been uniformly directed to the best interests of the settlement and of the country at large it is:

'Resolved 90th that in order to mark our approbation of such laudable and desinterested conduct of the part of said Mission, it be recommended to the honorable committee that a stipend of 50 pounds per annum be given toward its support and that an allowance of luxuries be annually furnished for its use from the Depot.'"²⁷

But the farms were not always profitable and were often barely viable. The poor crops and harsh winters caused the Bishop many a sleepless night. He always wondered if he would be able to make ends meet, being continually in debt. He often complained of these hardships in his letters:

"... Notre colonie ne vit pas trop largement cet hiver. Il n'y a presque pas eu de récolte. La plupart des gens ont été forcés d'émigrer dans les endroits de pêche, car la chasse de la vache sauvage manque tout à fait cet hiver après avoir donné pas-

²⁶Letter of Bishop Provencher to Bishop Plessis, St. Boniface de la Rivière-Rouge, February 2, 1826.

²⁷Letter of Bishop Provencher to Bishop Panet, St. Boniface de la Rivière-Rouge, January 31, 1827.

sablement pendant l'été. J'espère qu'il ne mourra personne de faim...."27

Farming for the mission was important at the beginning of the colony and proved to be a necessity in the years that followed. It wasn't until the Jesuits had taken over that the farm was eventually abandoned.

The departure of Fr. Destroismaisons in 1827 was a blow to Bishop Provencher. His replacement was a young seminarian ("ecclésiastique tonsuré"), Fr. Boucher, who was very active in the ministry but poor as a teacher. Fortunately or unfortunately (the purpose of the college was to provide priests for the West) François Bruneau, who had decided not to enter the priesthood, accepted a teaching position at the college. He later became a well respected justice of the peace. Bishop Provencher explains the situation to Bishop Panet of Québec. (Bishop Plessis had passed away in 1825).

"...le jeune homme dont je parlais à votre Grandeur l'automne dernier est maintenant décidé à ne pas entrer dans l'état ecclésiastique. Je lui ai proposé de faire l'école pendant quelques années ce qu'il paraît disposé à faire; par là j'en déchargerai M. Boucher qui s'en est acquitté d'une manière assez vague pendant longtemps, il s'en acquitte mieux maintenant...."28

"... Il faudra de plus veiller et même aider à faire l'école que tient un jeune homme qui a fait un certain cours d'étude (nommé Bruneau)...."29

²⁷Letter of Bishop Provencher to Bishop Panet, St. Boniface de la Rivière-Rouge, January 31, 1827.

²⁸Letter of Bishop Provencher to Bishop Panet, St. Boniface, June 6, 1829.

²⁹Letter of Bishop Provencher to Bishop Panet, St. Boniface, July 23, 1831.

With a promise of better days ahead, the good crops, and the favourable weather, Bishop Provencher decided it was time to rebuild his "Palatial" home. This time, stone was to be employed. It was the first known attempt to use stone as building material. He mentioned this fact plus the expenses he would incur in his endeavour:

"... Si notre récolte ne souffre aucun accident je vais profiter du temps qu'on aura de quoi à manger pour bâtir une maison en pierre; notre maison quoiqu' assez grande est peu solide et froide. L'inondation lui a fait bien du dommage. Je vais tâcher d'en bâtir une assez grande et assez solide pour durer longtemps. Je ne suis pas sûr si ma bourse est assez pleine pour commencer cette dépense. La pierre n'est pas proche, ce sera la plus grande dépense...."³⁰

A year later, he said that construction was not yet finished but hoped to spend the following winter in it:

"... La maison de pierre, dont je vous annonçais l'automne dernier le projet, est maintenant rendue à un pied audessus des lambourdes qui sont à deux pieds au-dessus du niveau de la terre. Les fondations sont de trois pieds en terre, toutes les ouvertures et les coins sont de pierre de taille partie taillée, partie à tailler. Elle a quarante-six pieds sur trente-cinq. J'espère finir la maçonnerie cet automne. Si je pouvais hiverner dedans je serais bien plus content car j'ai eu bien froid l'hiver dernier dans mon vieux palais...."³¹

Progress was slow and laborious. Stone had to be gathered along the banks of the Red River. With the help of the settlers this stone was transported by boats drawn with long ropes. The one ingredient missing, of course,

³⁰Letter of Bishop Provencher to Bishop Panet, St. Boniface de la Rivière-Rouge, August 10, 1828.

³¹Letter of Bishop Provencher to Bishop Panet, St. Boniface, June 6, 1829.

was lime. As it was not available, a brownish clay was used to fill the cracks and the joints. Unfortunately, it wasn't until too late that they noticed that this "cement" was no good. When the house was completed in 1830, Bishop Provencher was worse off than before. As soon as it rained, the mud would run, in the winter there were giant cracks everywhere, and during the hot summer, the clay would dry out and a dusty film would cover the entire inside of the building.

During the summer of 1830, Bishop Provencher travelled to Quebec where he begged for money in order to build a stone cathedral. Governor Simpson had already donated a hundred gold louis in this end:

"... le Gouverneur de son propre mouvement m'a offert cent louis si je voulais bâtir une église de pierre. Ils sont à ma disposition dès ce moment et je me propose de les employer cet hiver à faire tailler de la pierre. Il paraît disposé à faire circuler une souscription à Londres et m'a engagé à écrire à M. de Laporte!"³²

During his absence Fr. Harper looked after the mission.

Bishop Provencher was again with his flock 17th June 1831 with another priest, Fr. Belcourt, who was to help him with the mission. Although Fr. Belcourt was to be used explicitly for the Indian missions around St. Boniface, he spent some time learning the Indian language

³²Letter of Bishop Provencher to Bishop Panet, St. Boniface, June 6, 1829.

and consequently taught at the college during his stay. Because he had a good knowledge of English, it is presumed that he might be the first English teacher at the college. The first lay English teacher was an ex-clerk of the Hudson Bay Company who had been teaching school at Fr. Harper's mission of Saint-François-Xavier or Prairie du Cheval Blanc in 1829. The clerk, a Mr. Shaw, taught English to the Bishop's seven latin students.

Fr. Thibault, having arrived in 1833, was given in 1834, his superior's Latin class. Bishop Provencher stated very clearly in this letter that he taught Latin from the beginning thus asserting once again that the college dated back to 1818:

"... M. Thibault commence aussi à parler sauvage; je compte sur lui pour cette pénible besogne d'après les apparences du moment. J'augure qu'il sera un sujet précieux pour les missions.

Nos gens ont trouvé qu'il prêchait bien. Il instruira bien et parlera bien sauvage quand il aura mieux appris la langue; il a fait l'école jusqu'au mois de juillet alors que je l'en ai déchargé pour lui confier la classe de latin que j'avais faite moi-même ab initio. Je l'ai remplacé par Mr. Shaw, ancien commis, qui tenait une école dans le haut de la rivière; il donne deux leçons d'anglais par jour à mes latinistes qui ont la première partie de la grammaire latine et française. Ils sont sept parlant tous sauteaux et cris."³³

The period 1833-1837 is very important in the history of St. Boniface College. It was in the spring of 1833

³³Letter of Bishop Provencher to Bishop Signay, Rivière-Rouge, July 16, 1834.

that Bishop Provencher decided to build the first college. The lack of space in his delapidated palace prompted him to erect a separate building to educate his Latin scholars. The college, though very small, was the first attempt by His Grace to set up organized regular classes. The nature of the nomadic Métis, the uncertainty of the crops, the numerous tasks of the overworked priests were all salient factors in the decision to build a separate classroom. In this first college, the segregation of the students would be more conducive to serious studies. Fr. Poiré, who had arrived in June 26 1832, recalls how seven of his Latin students were taught in this college from the years 1833-1837, and how the innumerable tasks of the teachers had been instrumental in the failure of the college. His first task had been the opening of a boys elementary school in the first bishop's palace:

"Notes sur les premières Ecoles et le premier Collège de la Rivière-Rouge,

Sainte Anne de la Pocatière,
24 janvier 1879,

Monsieur Gabriel Cloutier &c
Ecclésiastique &c

Monsieur,

Aujourd'hui j'ai enfin le plaisir de vous accuser réception de votre lettre du 28 décembre dernier, dans laquelle vous me demandez les détails que j'ai pu conserver au sujet du premier collège de St-Boniface et de ces modestes commencement.

Quand je suis arrivé à la Rivière-Rouge, le 26 juin 1832, il n'y avait pas d'école de garçons, et comme je n'étais que Sous-diacre, Monseigneur Provencher me chargea de réunir les petits garçons et

je commençai, en juillet de cette année 1832, une Ecole toute composée de Métis à l'exception de quatre canadiens, au nombre de 23. Tous apprirent la langue française et ceux qui avoient plus de disposition apprirent de plus, la lecture du latin, les quatre premières règles, et à écrire passablement. Je commençai cette école d'abord dans la petite maison que les missionnaire avoient habitée à leur arrivée à la Rivière-Rouge en 1818. (cette petite maison était située à deux arpents environ plus bas que l'Eglise d'alors). Mais comme elle était trop délabrée, je fus obligé dans l'automne suivant, de déménager à cause du froid et de faire l'Ecole dans la maison occupée par les Demoiselles Nolin. Cette maison étoit divisée en quatre appartements. Un pour leur logement, un autre pour leur école de filles, un 3e pour la boutique où travailloient de temps en temps les missionnaires et même Sa Grandeur qui avoit besoin du travail des mains pour conserver sa santé. Enfin le 4e appartement était occupé par mon Ecole. D'après ce qui je vous dis, mon école a été la classe préparatoire comme au Collège de Ste-Anne.

J'avois fait l'Ecole onze mois, lorsque Monseigneur me chargea d'accompagner la caravane des chasseurs à la prairie.

Après mon départ, Mr. Thibault, arrivé à la Rivière-Rouge, cette même année (1833) continua l'Ecole que j'avois commencée. Monseigneur qui, dans le printemps, avoit bâti une maison de 18 pieds sur 15, choisit sept de mes Ecoliers et les installa dans cette maison pour y faire des Etudes. Monseigneur se fit lui même leur Instituteur. Monsieur Thibault encore Sous-diacre, étant chargé de l'Ecole élémentaire. Ces jeunes gens étoient Isidore Bernier, Louis Bousquet (tué par les Sioux), André Millet dit Beauchemin, Pierre Caron, Charles de Montigny (Popitchi), Pascal Montour, Louis Landry. Tous apprenoient assez bien; mais ils auroient pu faire beaucoup mieux, s'ils eussent pu avoir une plus grande surveillance. Mgr leur Instituteur, ayant à conduire les travaux de son Eglise et à desservir lui même la paroisse, ne pouvoit faire autrement que de s'absenter très souvent. Néanmoins ces jeunes gens fesaient (sic) des progrès, parce qu'ils avoient de grands talents. Le 8 sept. Mr. Thibault fut ordonné prêtre, ce qui permit à Monseigneur d'être un peu moins occupé du ministère, et de surveiller d'avantage ses Ecoliers.

Nous n'étions alors que trois prêtres, Messire Georges-Antoine Belcourt, Messire J.- Bte Thibault et moi.

Mr. Belcourt s'occupa de la conversion des Sauteurs, dont il connaissait déjà assez bien la langue. Mr. Thibault demeura à St-Boniface avec Mgr.

A mon retour de la prairie en l'automne 1833 je fus chargé de la desserte de la Prairie du Cheval blanc où je commençai à faire une école de garçons & filles, 3 heures de lecture et 2 heures de catéchisme par jour. Mr Belcourt vint aussi dans cet automne, de ses missions, et Mgr l'envoya hyverner chez Mr Cuthbert Grant, qui nous donna tout l'hyver, une hospitalité très confortable & au dessus de tout éloge.

Je me logeai chez mois dans l'automne de 1834. Mgr vint à la Prairie du Cheval blanc et à la G-messe du IV dim de l'Avent il me nomma missionnaire résidant dans cette mission, où je suis demeuré jusqu'à mon départ pour le Canada, le il août 1838. J'accompagnais deux fois, par été, la caravane des chasseurs dans les prairies.

Dans le printemps de 1835 Monseigneur descendit en Canada pour de là passer en Europe. Il devoit être deux ans absent. Comme Mr Thibault se trouvoit seul chargé de toute la besogne, pendant cette absence, il ne lui fut guère possible de donner des soins assidus aux jeunes Ecoliers de Monseigneur, de sorte qu'ils ne firent que peu de progrès dans les sciences, mais beaucoup dans la dissipation. En sorte qu'en 1837, après le retour de Mgr, chacun prit la route de la maison paternelle, ainsi finit le 1er collège.

Tous ces jeunes gens du moins ont donné par la suite aux missionnaires la consolation d'être de bons chrétiens et des citoyens respectables.

Plusieurs année avant la fondation de son collège Mgr avoit fait étudier, toujours en leur faisant lui même la classe, quatre autres jeunes gens. Sa Grandeur avoit l'espoir que quelques uns pourroient avoir de la vocation pour l'Etat ecclésiastique. Mais Mgr ne fut pas heureux, les quatre jeunes gens étoient Pierre Sénécal, Benjamin Lajimonière, Thomas Harrisson et François Bruneau. De ces quatre, il n'y eut que Bruneau qui fit son cours d'études complet, mais il se maria en 1831, je crois, avec Marguerite Harrisson.

Avec l'aide de Mr Thibault j'ai pu consigner ici les quelques renseignements que contient cette lettre.

Sa mémoire et la mienne sont encore imprégnées de ces événements que Sa Grâce Mgr Taché peut regarder comme certains.

Je suis &c

C.E. Poiré, ptre

Je laisse : P.S. Le Collège bâti dans le
cette note: printemps 1833 de 15 pieds sur
en cas de : 18 à peu près, étoit couvert en
besoin. : terre et en écorces d'ormes.
: Quatre châssis de six petites
: vitres & une seule porte. Ce
: Collège étoit à 30 pieds de la
: Maison Episcopale."³⁴

Another important document as regards the first Bishop's palace and the first college is to be found in "Les Cloches". The document was completed in 1878:

"Les Cloches sont heureuses de publier de précieuses notes, qui leur ont été fournies par un digne curé du diocèse, sur la carrière d'un ancien missionnaire de la Rivière-Rouge, l'abbé Thomas-Ferruce Destroismaisons dit Picard.

Pendant qu'il desservait St-Boniface, l'abbé Destroismaisons dit Picard fit la classe et continua l'oeuvre du Collège commencée par Mgr. Provencher dès 1818. En ce temps là, le collège n'était pas le magnifique édifice, abritant plus de 300 élèves, que nous contemplons aujourd'hui. Ce n'était pour ainsi dire qu'un grain de sénévé. Il consistait en une maisonnette de 16 pieds carrés construite de pièces superposées et bousillées de terre blanche mélangée de chaume. Chaque côté portait une ouverture: la porte étoit du côté sud, et les trois autres côtés avaient chacun une fenêtre d'une vingtaine de pouces carrés fermée avec de la peau crue, sans vitre. Il n'y avait pas de plancher, et comme dans ces temps primitifs, on ne possédait pas de poêle, on faisait le feu au milieu de l'unique pièce de l'établissement et la

³⁴"Archives du Séminaire du Québec", Séminaire 38 no 9.
Copy of the original in the private collection of Rev. Fr.
Lucien Hardy S.J. Collège de Saint-Boniface.

fumée s'échappait par une ouverture pratiquée dans la partie supérieure du toit. Quand les élèves avaient froid ils enlevaient leurs souliers mous et plaçaient les pieds dans les cendres chaudes pour se réchauffer.

Ces détails ont été recueillis en 1878 des livres de Mm. Benjamin Lagimodière et Dannais, décédés depuis. Tous deux avaient été élèves de M. Destroismaisons. Ils s'accordaient à témoigner de la fermeté de leur professeur et disaient à leur manière: 'Il était un peu malin, notre maître, M. Picard.'

Il ne fait pas confondre cette maisonnette où l'on faisait la classe en 1821 et 1822 avec la bâtisse érigée en 1833 pour remplacer la première, détériorée par l'inondation en 1826. L'une était placée du côté ouest de l'avenue Taché, en face de l'hospice actuel, et il y avait amplement de terrain pour permettre aux élèves de prendre leurs ébats. Le site de l'école et de la cour de récréation est aujourd'hui dans le lit de la rivière. L'autre, celle de 1833, qui mesurait 18 pieds par 15 et était couverte en terre et d'écorce d'orme; était situé à une trentaine de pieds de l'évêché, lequel était attenant à la cathédrale."³⁵

The Bishop, as we can see, always provided for a qualified Latin teacher to take over his classes during his absence from the mission. He does mention though that a Father Morin taught school in St. Boniface in 1837, but left in the same year.

"... j'ai trouvé M. Morin à la Rivière-Rouge....
Il fait l'école depuis mon arrivée...."³⁶

"... M. Morin, mon français part pour Montréal...."³⁷

In 1838, the Bishop received another young priest, Fr. Mayrand, who was to help him at St. Boniface. In the

³⁵Les Cloches de Saint-Boniface, 1910, p.4.

³⁶Letter of Bishop Provencher to Bishop Signay, Rivière-Rouge, July 4, 1837.

³⁷Letter of Bishop Provencher to Bishop Signay, Rivière-Rouge, August 4, 1837.

years that followed Bishop Provencher realized that he would have to depend on Quebec or France to provide the mission with more priests. From 1818 to 1844 secular clergy had taught at the college, Mr. Bruneau and Mr. Shaw being the only lay teachers during that period. This situation prompted Bishop Provencher to ask Bishop Bourget, bishop of Montreal, if it was possible for him to obtain the services of the Jesuits, a flourishing order in Europe. He had been in contact in 1841 with the general of the order. But while these inquiries took much time, Bishop Provencher who had been in contact with a much younger order, the Oblates, was pleased to hear that these missionaries vowed to teach to the poor. He immediately asked the Bishop of Quebec for the Oblates. He also saw the superior general of the Oblates, Bishop de Mazenod, during a trip to Rome. The superior general had consented to send someone. It wasn't until August 25, 1845 that the first Oblates arrived at the Red River. The bishop of Juliopolis was indeed discouraged when he first encountered the new missionaries, instead of a group of sturdy, well prepared missionaries he saw two Oblates, the Rev. Fr. Pierre Aubert and a young delicate man, Brother Alexandre-Antonin Taché. Little did Bishop Provencher know that the young ecclesiastic would someday walk in his steps and become one of the great Canadians of the west. For the next seventeen years not one single priest came to work at the Red River unless he came as an Oblate. With the departure of Father Mayrand

August 29, 1845, Bishop Provencher was still very short of his goal although he had brought back in 1844 two priests, Frs. Laflèche and Bourassa and four Grey nuns, after a trip to Quebec and to Europe for purposes of recruiting clergy in 1843.

The elementary boy's class was put under the direction of Rev. Sister Saint-Joseph in 1844. The Grey nuns taught this class in the third palace (1842) for seven years. The students were transferred to the nuns' new convent in 1851 and remained there until the arrival of the Brothers of the Christian Schools in 1854.

In 1842 a new bishop's palace (70x46) was completed. It was adjacent to the cathedral, was built of stone and had a wooden roof.

"... Je suis en frais de bâtir une sacristie qui sera en pierre jusqu'à la hauteur du chœur, ce qui formera un petit étage pour les écoles; le reste sera en bois...."³⁸

The new bishop's palace was ready December 1st, 1842 but it wasn't until the first of the year 1843 that he had left his delapidated stone house. Lacking facilities, the nuns had taken over the old stone house. The college continued then in 1843 in the new bishop's palace. The following years were not very fruitful for the college. Bishop Provencher was preoccupied with recruiting clergy and finding a successor, (Bishop Taché 1851). As all the

³⁸Letter of Bishop Provencher to Bishop Signay, St-Boniface de la Rivière-Rouge, November 13, 1838.

priests spent most of their time in the surrounding missions. Bishop Provencher had to keep his Latin students busy all by himself. The year 1852 was a terrible one. A giant flood similar to the one of 1826, ravaged the Red River region. The water had risen 40 feet in 1826 and the Bishop and his flock had taken refuge at Silver Heights (Metro Wpg.). The flood waters of 1852 had gone up some 38 feet (1 ft. less than 1826). Because his palace was a great deal higher than in 1826, the water was two inches from the floor; consequently the Bishop did not have to flee. But he was nonetheless bothered by the lack of interest that the young Métis showed towards education. He mentioned one of his last students, Roger Goulet, a god-child.

The Bishop died June 7, 1853 and Bishop Taché took over the Red River mission of St. Boniface. Bishop Provencher beloved by Catholics and Protestants alike, was greatly mourned.

Bishop Taché was to continue the classical college begun by Bishop Provencher in 1818. At the death of the first Bishop of St. Boniface, Bishop Taché was ministering in the northern missions. It wasn't until November 1854 that he arrived at St. Boniface. Frs. Laflèche and Bermond (1846) most probably took care of the Latin scholars during this impasse.

The young Bishop had never ceased since his consecration to ask Bishop Bourget of Montreal for teaching Brothers at the Red River. Fortunately his ardent desire

was fulfilled during the summer of 1854. Three Brothers of the Christian Schools arrived in St. Boniface to look after the elementary school of the college. They stayed with the Bishop for a while but he had a house built for them the next summer.

"Nous avons commencé cette semaine la construction de leur maison."³⁹

Classes were held temporarily in the bishop's palace but were later transferred to the new building, the second college. Fifty-eight students were enrolled in 1858.

"... Une belle et spacieuse maison de 60 pieds par 34 dans laquelle 58 garçons recevaient leur éducation en 1858."⁴⁰

This building successively held the names of College, Vieux College, and Académie Provencher.

The stay of the Christian Brothers was short-lived. Although the school was flourishing, their superior never understood the country, was discouraged by every difficulty and finally decided to leave and return to France. The 27th July 1860, the Brothers left by steamboat.

By this departure, the missionaries found themselves in charge of the boys' instruction of St. Boniface, just as before the arrival of the Brothers, and at the time of Bishop Provencher. From 1860 and for more than twenty years, Bishop Taché entertained the thought of giving the

³⁹Letter of Bishop Taché to his mother, St. Boniface, June 1, 1855.

⁴⁰Letter of Bishop Taché to Mr. Dawson, St. Boniface, February 9, 1858.

College of St. Boniface to his religious family, the Oblates of Mary Immaculate. Fr. Le Floch was appointed director and principal professor of the College and had Fr. Oram (a secular priest of American origin; he was a convert from protestantism) as an associate professor; he was to be in charge of the department of English. These two professors sufficed for some time to look after the primary instruction for the beginners, the commercial course for the more advanced and the classical course for the small number of those who were engaged in completing their studies.

In 1862, the direction of the College was given to Fr. Lestanc, with the special task of teaching French.⁴¹ Brother Duffy replaced Fr. Oram in the English class. (He later used his influence with Louis Riel to pacify the Métis leader and prevent as much bloodshed as possible. Cited here is the case of Major C. W. Boulton who had been condemned to die for his part in the abortive attempt to seize Fort Garry February 1870. Through the pleas of Fr. Lestanc and other influential people, Boulton was freed. He later went to see Fr. Lestanc to thank him personally: "M. Boulton vint au palais épiscopal me remercier de la faveur que je lui avais obtenue, Il dit: 'je vous dois la vie; comment vous remercier suffisamment?' Il était si reconnaissant que j'en fus moi-même touché, et il promit de ne jamais oublier la faveur que nous lui avions obtenue".⁴¹

⁴¹Excerpts of a conference given by the Rev. Fr. Lestanc in Calgary, March 4th, 1909.

The preceding year 1861, had seen the destruction by fire of all the mission's wealth including the bishop's palace and the cathedral immortalized by the poet Whittier - "turrets twain". The College, the only exception, was the Bishop's residence until a new palace could be built. In 1862, another flood devastated the colony and again the mission felt the lash of Providence.

The following years reveal a healthy growth of the college. In 1864, Fr. Végreville was named director and Brother Duffy continued his English classes. 1866 saw Fr. G. Dugas as director and professor of Literature. He organized the college band in 1867. It was the first band in the Canadian West. He was joined in 1868 by Fr. L. R. Giroux who taught philosophy, William B. O'Donaghue (a student-teacher) professor of mathematics, (O'Donaghue did not terminate his studies towards the priesthood but became treasurer for Riel's Provisional Government in 1870) and Fr. J. Allard. Although the grasshopper plague of 1865 has seriously affected the financial status of many, we find in 1867 that there are 34 boarders at the college including the governor's son who is lodging in the bishop's palace: "Le college comptait 34 internes, parmi lesquels le fils du Gouverneur, qui logeait à l'évêché."⁴² Fr. Giroux became director in 1869.

⁴²Letter of Bishop Taché to Bishop Laflèche, St. Boniface, December 31, 1867.

With the entrance of Manitoba into Confederation in 1870, Bishop Taché hastened to ask parliament, at its first session for the incorporation of his pet institution so that it would benefit from the prerogatives of a legally and civilly constituted establishment. The incorporation was voted unanimously by parliament and sanctioned by the Lieutenant-Governor May 3rd, 1871. The college received the right to own 2500 acres other than those it already possessed.⁴³

During the first meeting of the new corporation, held the 1st of May, 1872, it was resolved that the following persons would be ex officio members of the corporation: the archbishop, and in his absence, the administrator of the diocese, the director of the college, the pastor of Saint-Boniface; the archbishop was to be president-born, (président-né), the members of the corporation would not be less than three and not more than seven, as long as a decision to the contrary was not made. Bishop Taché remained all his life president of the corporation, even after the college had been given to the Jesuits. The following year, May 1st, 1873, Bishop Taché gave 1000 dollars along with Mr. Berthelot, a benefactor of Montreal, who contributed 500 dollars in order to buy lots 72 and 73 for the benefit of the

⁴³Chapter XL of the Statutes of the province of Manitoba, passed in the 34th year of the reign of Her Majesty Queen Victoria and in the 1st session of the 1st parliament started and held in Winnipeg the 15th day of March, in the year of our Lord 1871.

college. We will see at a later date how these lots were used to finance an elaborate building for the institution.

Fr. Lavoie took over the post of director in 1870, a post that he kept for the following seven years. During these years, the college kept growing. In 1872 the elementary school of the college boasted of two professors, one English, one French and seventeen students. In 1873 we find four professors, the director Fr. Lavoie, François Hughes who was to teach at the college for some seven years, two others, and 36 students. The following year Bishop Taché who had been soliciting amnesty for Louis Riel and his subordinates, attended a distribution of prizes awarded annually at the college, June 30, 1874, and was entertained by two dramatic plays given by the students. He notes with satisfaction that the college had 45 boarders during the year.

Another interesting fact related in the "Métis" was the arrival of Bishop Taché and Bishop Grandin. As they stepped down from the steamboat International, they were greeted by most of the City's inhabitants and by the college band:

"Le corps de musique des élèves du collège était allé aussi à sa rencontre et ses joyeuses fanfares se mêlèrent aux acclamations de la foule, lorsque le digne pasteur quitta le vapeur à bord duquel il était venu."⁴⁴

⁴⁴"Le Métis", no. du 13 juin, 1874.

Once again the hordes of locusts that had plagued the community since its early beginnings descended and ravaged the countryside:

"Pas de récoltes, à peine de bétail, plus de ressources, et surtout pas un grain de semence pour le printemps de 1876: ajoutez à cela le découragement chez un grand nombre, et l'on se fera une idée du tableau effrayant qui s'offre en ce moment dans notre province."⁴⁵

This retarded the advancement of the college but progress, though slow, was constant.

The presence of three colleges in Manitoba, one Catholic in St. Boniface, two Protestant in Winnipeg, would normally lead to the formation of a university. This topic will be discussed in the next chapter.

3. CURRICULUM

It is very difficult to trace the exact curriculum of the early days of St. Boniface College but as the years passed by, and as the professors each taught a term it is reasonable to estimate that the teachers probably taught the same subjects they had completed in their formal and classical training in Quebec.

Having established that Bishop Provencher did begin to teach in 1818, the first classes were of an elementary nature. Nonetheless, the Bishop did start to teach the

⁴⁵"Le Métis", no. du 15 novembre, 1875.

classics from 1818. His demands for books included both elementary and classical authors of an advanced nature. By 1824, some of the students had seen "grade 11" (Versification), and were to begin "first year university" (Belles-Lettres). The Bishop made reference to the curriculum as he directed the Bishop of Quebec to insure that the next teacher should bring with him books on philosophy, mathematics, etc.... and this as early as 1825:

"Il serait bon que ce dernier apportât avec lui des cahiers de philosophie, mathématiques, etc...."⁴⁶

The importance of English as a subject is also stressed as the Bishop asked for bilingual teachers as early as 1819:

"Il serait à souhaiter que ces Messieurs sussent parler Anglais; c'est une langue nécessaire ici."⁴⁷

and subsequently hired a Mr. Shaw for the express purpose of teaching in 1834:

"Je l'ai remplacé par M. Shaw, ancien commis, qui tenait une école dans le haut de la rivière; il donne deux leçons d'anglais par jour à mes latinistes qui ont la première partie de la grammaire latine et française. Ils sont sept parlant tous sauteurs et cris."⁴⁸

In accordance with the Bishop's letters it is most certain that English was taught from the very beginning.⁴⁷

⁴⁶Letter of Bishop Provencher to Bishop Plessis, Saint-Boniface de la Rivière-Rouge, June 18, 1825.

⁴⁷Letter of Bishop Provencher to Bishop Plessis, Saint-Boniface de la Rivière-Rouge, November 24, 1819.

⁴⁸Letter of Bishop Provencher to Bishop Signay, Rivière-Rouge, July 16, 1834.

Needless to say, the nomadic attitude of the Métis made it very difficult for Bishop Provencher to hold regular classes and thus have a constant flow of students who graduated. The fact that he was often away, not to mention floods, fires and famine brought by recurring hordes of locusts, greatly hampered the tedious progress of the institution. Although Bishop Provencher had built a college in 1833 and tried to hold regular classes, it wasn't until the arrival of the Brothers of the Christian Schools in 1854 and the erection of the second college in 1855 did the scholars benefit from a more steadfast and routine education. The loss of the Brothers in 1860 prompted Bishop Taché (Bishop Provencher had passed away in 1853) to turn the direction of the college to the Oblates, a long sought dream. During this period 1860 to 1878, the Oblates had the direction of the college for approximately 15 years, after a few interruptions. It was during this period that the classical course was re-established on broader lines, i.e. elementary, commercial and classical education). The pattern was set. In the years to follow St. Boniface College was to be bilingual, dispensing elementary, secondary and classical education, with a commercial course for students who did not wish to terminate the classical course.

Actually it wasn't until 1868 that the classical course was reorganized on a regular and uninterrupted basis by Fr. G. Dugas after he became director of the college

in 1866.⁴⁹

The names of the four first students were: Alexandre Kittson, Louis Kittson, Georges Lemay and Maxime Goulet. A complete program of studies for the period previous to the arrival of the Jesuit Fathers in 1885 is to be found in "Le Métis" of 1872:

"DISTRIBUTION SOLENNELLE DES PRIX DU COLLEGE
DE ST. BONIFACE, 3 JUILLET, 1872.

I

COURS GENERAUX

I

COURS PREPARATOIRE

English Part. - 1st Division - Reading and spelling. Writing. Arithmetic (rudiments)

2nd Division.

Reading. Recitation. Mental Arithmetic.
English Grammar.

3rd Division.

Reading. Intellectual Arithmetic. French and English Conversation. English Grammar. Parsing.

II

PARTIE FRANCAISE

1ère Division

Lecture et Epellation.

2eme Division.

Lecture. Manuel de Conversation anglaise et française.

⁴⁹Dugas, G., "Histoire de l'Ouest Canadien," Montréal: Librairie Beauchemin Limitée, 1906, p.133.

3eme Division.

Lecture. Grammaire française. Exercices
Orthographiques.

II

COMMERCIAL COURSE.

I

ENGLISH PART.

Practical Arithmetic. Book-Keeping (Principles)
Good keeping of books. Commercial correspondance.
English Grammar and Parsing. English Themes.
English Versions. Histoire Universelle.
Reading. Definer.

II

PARTIE FRANCAISE

Grammaire française. Exercices Orthographiques.
Analyse Grammaticale. Géographie Générale.
Lecture Accentuée.

III

COURS CLASSIQUE

1ère Division.

SYNTAXE ET METHODE

Grammaire Latine. Version Latine. Thème Latin.
Grammaire Française. Amplification.
Arithmétique. Géographie. Mythologie.
Histoire ancienne. Histoire du moyenne âge.
Grammaire grecque. Racines grecques.
Histoire naturelle.

2eme. Division.

BELLES-LETTRES ET RHETORIQUE.

Préceptes. Discours. Versions latines.
Thèmes latins. Grammaire grecque.
Versions grecques. Analyse littéraire.
Histoire naturelle.



IV COURS.

INSTRUCTION RELIGIEUSE

1er Cours. 2eme. Cours. 3eme. Cours. 4eme. Cours.

II

SPECIAL COURSES

10 Natural Philosophy. 20 Chemistry.
 30 Geometry (4 books of Euclid).
 40 Algebra. 50 Calligraphy. 60 Débit dramatique.
 70 Linear drawing and Painting.
 80 Music. 90 Drill."⁵⁰

Reference was made earlier to the course of studies of the Quebec colleges. The Quebec College founded and organized by the Jesuits was a reproduction of the colleges of France. The guiding principles of education for the Jesuits are to be found in a book entitled "Ratio Studiorum" and which became after 1603 an accepted code of education in many parts of Europe. The Quebec College was organized and directed according to the regulations of the Jesuit code:

"Le cours complet des études de lettres était de cinq ans au moins; trois années de grammaire, une pour les humanités et une pour la rhétorique. Dans les trois premières classes, l'enseignement était presque exclusivement grammatical; la seconde, ou d'humanités, préparait à la rhétorique.... les petites écoles enseignaient à l'enfant à lire d'abord en latin, puis en français.... il semble toute fois qu'à Québec, le cours de philosophie ne fut que de deux années."⁵¹

⁵⁰"Le Métis", no. du 10 juillet 1872.

⁵¹Audet, L. P., "Le Système Scolaire de la Province de Québec," Tome II, Québec: Les Presses Universitaires Laval, MCMLI, p.43.

In 1790, the seminary of Quebec was organized thus:

"Logique, Seconde, Quatrième, Sixième, Huitième, commençants."⁵²

We gather that the course for classical studies directing students towards the priesthood was of a five year duration in Quebec.⁵³ The classical course as reorganized by Fr. Dugas in 1868 included a three year preparatory course, and four years of classical studies.

⁵² Audet, II. op.cit. p.339.

⁵³ Note - A preparatory two year course having been completed at primary school.

CHAPTER III

FEDERATION 1877 - 1907

1. UNIVERSITY OF MANITOBA

The year 1877 was a memorable one both for the province of Manitoba and for St. Boniface College. Through the untiring and relentless efforts of Hon. Alexander Morris, Lieutenant-Governor of Manitoba, 1872-77, who finally persuaded the governing bodies of the three existing colleges of the necessity of forming a university, a bill to create the University of Manitoba was introduced by the Attorney-General, Hon. Joseph Royal into the Provincial Legislature on April 8, 1877.

Archbishop Taché had taken an active part in the foundation. The project had been discussed between the archbishop of Saint-Boniface, and the heads of St. John's and Manitoba College respectively. Archbishop Taché wanted to limit the University's jurisdiction to the examining of candidates and the conferring of degrees; he would not hear of a teaching university, as teaching cannot be dispensed by teachers belonging to different faiths. His views were accepted. Under his inspiration, the corporation of the Saint-Boniface College, at a meeting January 10, 1877, decided:

"que le collège concourrait à la demande de la création d'une Université à Manitoba, à la condition que tous les droits, obligations et privilèges du collège, comme institution catholique, seraient maintenus, et que le collège,

en s'affiliant à l'Université, conserverait sa parfaite autonomie."¹

And thus, the three existing colleges in the province, "le Collège de Saint-Boniface", St. John's College, and Manitoba College formed the University; teaching was provided by the colleges independently of the University, the University had only the power of examining candidates and conferring degrees: it was a federation of colleges.

Although Archbishop Taché had stressed as the condition of affiliation that the University should not be allowed to teach, a group of Protestants, who were not of the same views as the Catholic Bishop, were successful in inserting in the English version of the bill the words "at present" in Section 10 after the words "there shall be no professorships or teacherships." As this did not appear on the French version, the Prelate unknowingly agreed to the federation and was later to decline his position on the University Council and to be represented by a delegate:

"Mgr. Taché assist aux réunions du conseil Universitaire jusqu'à ce que certains protestants eussent réussi à faire prévaloir leur désir d'une Université enseignante. Alors, Sa Grandeur, dégoûtée de l'attitude des dignitaires protestants qui, malgré l'entente initiale, ne voulaient tenir aucun compte des réclamations et des droits des catholiques, ne voulut plus revenir au Conseil et s'y fit représenter par un délégué,

¹Régistre des délibérations de la corporation du Collège de Saint-Boniface, 10 janvier, 1877, p.14.

spécialement le Rév. M. Cherrier."²

The University had at its head a University Council composed of 26 members. Of these, eight were Catholics. On September 8, 1877, St. Boniface College, in accepting the proposed affiliation named:

"Sept personnes pour la représenter à la dite Université, à savoir: Mgr. L'archevêque, MM. Lavoie, G. Dugas, Forget Despatis, J. Dubuc, J.-N.-A Provencher et Jarvis."³

Mr. J. Royal was appointed vice-chancellor.

Le Métis relates the first convocation as follows:

"La première convocation de l'Université de Manitoba eut lieu le jeudi 5 juin 1879, à 2 heures, à Winnipeg, sous la présidence du vice-chancelier, l'hon. M. Royal. Onze étudiants se présentèrent aux examens, cinq du collège Saint-John, quatre du collège de Manitoba et deux du collège de Saint-Boniface. Parmi les élèves qui subirent les examens avec le plus de distinction, on compta les deux élèves du collège de Saint-Boniface, MM. Bétournay et Haverty."⁴

Some time later Archbishop Taché gave the college a crest that expressed what it was and what it must be.

"Coupé: le premier, de sinople au lis d'argent ouvert texté de sable; le deuxième, de gueules chargés en chef de deux fleurs de lis d'or et en pointe d'une feuille d'érable du même: l'écu accosté à dextre et senestre de deux branches de lis en sautoir et au naturel; et timbré d'un tertre de sable sommé d'une croix d'or. La devise allemande: Gottes Hulfe.

²Benoit, Vie de Mgr. Taché, Vol. II, op.cit. p.307.

³Régistre des délibérations, 8 septembre, 1877, p.15.

⁴"Le Métis", June 7, 1879.

Voici la signification de tous ces symboles:
 Le collège de Saint-Boniface, sous le patronage de Saint-Joesph, fondé par un Canadien de double origine française, sujet anglais, ouvre le livre de la science qui vient de Dieu, pour les enfants des plaines du Manitoba, à l'ombre de la croix, avec le secours de Dieu et la protection de l'apôtre de l'Allemagne."⁵

The symbols in the crest* have the following meaning: the lilacs symbolize the patronage of Saint Joseph; the two Fleur de lis refer to the double French origin of Archbishop Taché. The maple leaves indicate that he is a British subject. Inscribed in the book is the phrase "Pueris his dedit Deus scientiam. David, 1, 17." The plains of Manitoba are symbolized by the mound of dirt. The German motto "Gottes Hufle" God Helping, indicates that the College is protected by Saint Boniface. God's ever-helping hand is symbolized by the cross.

2. BUILDINGS AND TEACHERS

Archbishop Taché had always wanted to have the college in the hands of the Oblate Congregation:

"Comme je me trouverais soulagé si la Congrégation pouvait me fournir le personnel de cet établissement, qui deviendra important!"⁶

He had incessantly begged his superiors to this effect but they did not have sufficient personnel to be able to oblige him. More recently, in 1876, he had made offers to the

⁵Benoit, "Vie de Mgr. Taché", Vol. II, op.cit. p.307.

*Appendix IV

⁶Letter of Bishop Tache to Bishop Grandin, April 11, 1878.

Brothers of the Christian Schools who had at first agreed to come to Saint-Boniface but had later declined the offer.

"J'ai perdu le temps à les attendre et je suis moins avancé que quand je leur ai fait parler par le P. Lacombe en 1876."⁷

"Je les avais annoncés officiellement, ils me font défaut, il me faut chercher ailleurs et où?"⁸

The archbishop inquired for professors in the province of Quebec and found a few young priests and ecclesiastics. But his dream was never realized. After the visit of Father Soullier, delegated to inspect the missions by the superior general of the Oblates, the Archbishop was convinced that the Oblates would never be able to furnish the professors necessary to operate the college:

"...J'ai envoyé au P. Antoine et au T.R.P. Général un tableau à cet effet et je crois que tous les deux seront surpris de voir le peu d'aide qui nous a été donné."⁹

Here is a résumé of the list in question:

"Ont passé de la province du Canada à la rivière Rouge: les Pères Aubert, (1845), Mestre (1858), Richer (1859), Lavoie (1870), Baudin (1872), Dandurand (1875), Marcoux (1877), Gladu (1878), Dupont (1880); les Frères Taché (1845), McCarthy (1877), Ferron (1877), Madore (1878),

Sont retournés de la rivière Rouge à la province du Canada: les Pères Aubert (1850), Mestre (1863), Richer (1870), LeFloch et Simonet (1877), Gladu (1879), Joyce (1882); le Frère Ferron (1879)." - Archives de la Maison générale des Oblats.¹⁰

⁷idem

⁸Letter of Bishop Taché to Rme P. Fabre, Quebec, May 9, 1878.

⁹Letter of Bishop Taché to Bishop Grandin, Saint-Boniface, April 17, 1883.

¹⁰idem.

Most of these ecclesiastics spent some time teaching at the college and were later sent to the parishes. Archbishop Taché was forced to give his prize jewel to the secular priests. On September 1st, 1878, Archbishop Taché named Father Forget Despatis director of the college. The teachers were Fr. Hackley, English professor in the commercial course; Fr. Cloutier, professor of mathematics and of Latin; Fr. Brouillard, professor of French in the commercial course; Fr. René, Professor of French in the elementary course; Fr. Gagnon, professor of English in the elementary course; Fr. Biron, professor of "calligraphie", of telegraphy and of arithmetic; Fr. Guilbault, prefect of discipline. All these professors resided at the college. There were also Fr. Glader who stayed at the bishop's palace, and taught literature, Br. Fréron, botany and Fr. Hughes, music. Fr. Despatis taught Greek. Fr. Lavoie who had been the director of the college for many years was attached to the parish of St. Mary's in Winnipeg.¹¹

Classes for the college and the convent started on the 3rd of September with a total of 140 students who attended mass that morning.¹²

In the following years, 1879 to 1885, most of the new arrivals for the diocese spent one or more years teaching at the college. Such priests as Fathers Joseph Dufresne, Téléphore Campeau, Joseph-A. Messier, Norbert-Charles Jutras,

¹¹"Le Métis", Septembre 5, 1878.

¹²"Le Métis", Septembre 5, 1878.

and Belliveau, devoted their initial stay to the teaching of various subjects in the college. Fr. Messier taught "Belles-Lettres" for four years in the college. A more complete list of teachers during the years 1880-1882 is found in the "Régistre des délibérations":

"Le personnel du collège comprenait, pour l'année scolaire 1880-1881: MM. Despatis, directeur; Quevillon, Dufresne, J. Doucet, prêtres; G. Cloutier, diacre, René, sousdiacre; Brouillard, Bourassa, N. Jutras, acolytes; Morin, ecclésiastique."¹³

"Pour l'année scolaire 1881-1882: MM. Cherrier, directeur et préfet des études; J. Doucet économiste; Quevillon, Dufresne, G. Cloutier, prêtres; Moreau et René diacres; Jutras sous-diacres; Joseph Mercier, Barrette, Meloche, Brouillard, acolytes; Bérubé et Morin, ecclés."¹⁴

One can hardly imagine that "l'Ancien Collège" of 1855 was still housing all this personnel and dispensing education on a grand scale. Archbishop Taché had been thinking of building a new college for some time, but, as he was in dire need of funds, he had been waiting for an opportune moment. However, the needs of a new building were too pressing. The Catholic population was increasing and the college had become too small. Notwithstanding the Prelate's horror of debts, he decided to borrow. In 1878, he had written to Bishop Grandin, then in France, asking for the necessary amount:

¹³Régistre des délibérations, August 30, p.23. 1880.

¹⁴Régistre des délibérations, August 30, p.31, 1881.

"Je suis décidé à bâtir un nouveau collège, Pour cela il me faut emprunter \$20,000: vingt mille piastres à emprunter à 6%. J'ai des propriétés; je puis donner des sûretés, des hypothèques sur des biens fonciers, d'une grande valeur d'ici à quelques années; mais je n'ai pas d'argent."¹⁵

Bishop Grandin was unable to find the sum. The archbishop found in Quebec some money for the preliminary construction.

"Je crois que, comme les pauvres gens de notre jeune temps, vous aimez 'faire le gros et qu'il vous en coûte.' Moi aussi je veux le gros, mais il va en coûter aux autres. C'est un collège que je bâtis avec de l'argent qui ne m'appartient pas, mais que j'emprunte. Fasse le ciel que ce ne soit pas le soupir de l'agonisant! Je commence à m'endetter au moment où notre population voit diminuer son influence dans notre province."¹⁶

Two months later he wrote to Fr. Aubert:

"Je suis engagé dans la construction d'un collège qui va me coûter 30 mille piastres, somme qu'il me faut emprunter. Nous avons actuellement une centaine d'élèves dans notre collège, en comptant ceux du cours élémentaire...J'ai un bon personnel enseignant, 4 prêtres et 6 ecclésiastiques."¹⁷

The same year, Fr. Lacombe negotiated in Montreal a loan of \$20,000 which was sufficient to cover the year's expenses.

"L'Ancien Collège" was situated north of the cathedral and the bishop's palace; the new one was built to the East, approximately 50 yards of the old one and the cathedral. It was 120' x 60' and had four stories.

¹⁵Letter of Bishop Taché to Bishop Grandin, December 28, 1878.

¹⁶Letter of Bishop Taché to Bishop Laflèche, Saint-Boniface, January 23, 1880.

¹⁷Letter of Bishop Taché to Father Aubert, March 10, 1880.

The cornerstone was solemnly blessed by Archbishop Taché, on Sunday, May 2nd, 1880, after vespers, in the presence of Bishop Clut and a great number of priests and parishoners.¹⁹ Construction went ahead rapidly; less than fifteen days later, the walls were ten meters high; and at the end of July, along with the finishing touches of the roof, work on the interior was started. The local newspaper commented on the beauty of the new structure:

"Ce nouvel édifice est très spacieux, d'un bel aspect, environné de grands arbres, au-dessus desquels il émerge, comme pour servir de monument à la noble pensée qui l'a fait surgir de ses fondations et pour appeler vers lui la jeunesse studieuse."²⁰

The Archbishop left Saint-Boniface Monday October 25th for Lower Canada. There he found the money that he would need for his college:

"J'ai réussi de trouver de l'argent à Québec et on m'a offert quatre fois plus que je ne voulais, à 6%."²¹

The college was built, but Archbishop Taché was burdened with a debt of \$51,000. He was aware that he would be heavily in debt when he started building, and now that it was over he was spending many sleepless nights. Providence had always cared for the College and once again the Divine Hand was there to help. As already stated, the Archbishop

¹⁹"Le Métis", May 6, 1880.

²⁰"Le Métis", July 25, 1880.

²¹Letter of Bishop Taché to Bishop Grandin, Ottawa, December 8, 1880.

had seen to the purchasing of lots 72 and 73 in 1873. With the arrival of thousands of immigrants the price of land had skyrocketed; the "boom" was on:

"La spéculation sur les biens fonds fait rage en ce moment à Winnipeg. La fièvre règne partout, et tous les jours on nous apprend les prix exorbitants payés pour tel ou tel morceau de terre dont un sauvage n'aurait pas voulu, il y a onze ans, pour y dresser sa tente. Et les prix montent toujours. Un de nos amis de Montréal, qui voulait ouvrir un magasin de nouveautés, m'a pu trouver de local dans la partie centrale de la ville et il songe à s'en retourner. Les loyers ont atteint des prix fabuleux, et malgré les cent et quelques maisons ou magasins en voie de construction, les propriétaires continuent de tenir la dragée haute."²²

And again:

"La fièvre de la spéculation sur les terrains ne diminue pas; la moitié des bureaux de Winnipeg sont devenus des Real Estate Agencies, et il se vend tous les soirs assez de lots de ville à l'encan pour bâtir trois villes comme Montréal."²³

This "boom" enabled the archbishop to pay all his debts.

One day a Mrs. Mathilda Lynch, of Winnipeg, and a Mr. John Walker, of London, asked Bishop Taché to sell the lots 72 and 73. The city lots were very expensive at this time and a price of 80,000 dollars was agreed upon by His Grace and the speculators, who paid \$60,000 in cash and promised to pay the remainder later, leaving the lots as collateral for this final payment. With the money, the archbishop

²²"Le Métis," April 12, 1881.

²³"Le Métis," May 19, 1881.

paid his heavy debt. Later when the "boom" was over, the two speculators decided to abandon the lots rather than make the remaining payment. The college was debt free and still had the two lots that would again in later years be instrumental in keeping the institution alive. The archbishop thanked Providence for this wonderful and timely situation, telling his flock that all of their educational institutions had to this day cost them nothing:

"Une des grandes consolations de notre vie a été de pouvoir continuer et développer l'oeuvre de nos écoles. Il vous serait difficile de comprendre tout le bonheur que nous a procuré l'agrandissement du collège de Saint-Boniface. Nous avons dans cet établissement diocésain, un foyer dont l'éclat est déjà, depuis longtemps, aussi vif que pur et avantageux. Dieu a été si bon pour vous que les nobles édifices dans lesquels vos enfants peuvent recevoir une haute éducation à Saint-Boniface, ne vous ont rien coûté. Le tout est le résultat d'une de ces surprises que les délicates attentions de la Providence ménagent quelquefois, dans les circonstances où l'on a le moins lieu de les attendre."²⁴

The interior of the college was completed during the summer of 1881 and at the beginning of September, the new college was ready to receive the youths for whom it had been built.

It was also in the same year that the Marquis of Lorne, governor of Canada, visited the college. Archbishop Taché presented an address in which he stated that the catholic missionaries in order to continue the work of their

²⁴Benoit, Vie de Mgr. Taché, Vol II, op.cit. p.406.

predecessors must have the protection of England, giving in return their loyal submission:

"Lorsque les vastes régions que nous habitons étaient encore inconnues au monde et qu'on ne pouvait y pénétrer qu'au prix des plus grandes difficultés, les découvreurs français, en compagnie de leurs missionnaires, sont venus planter ici, à côté de la croix, l'étendard de leur souverain. La souveraineté de cette vaste portion de notre hémisphère est passée de la France, qui ne s'en occupait pas assez, à la Couronne d'Angleterre, qui lui porte un bien vif intérêt. La soumission à l'autorité n'a pas été altérée par ce changement... Formés à l'école du respect religieux que nous inspire l'autorité légitime, habitués à voir en Dieu la source première de cette autorité, il nous est facile et doux de considérer Sa Majesté comme le Vicegérant du Très-Haut lui-même dans le gouvernement temporel de l'immense empire soumis à son sceptre."²⁵

The Marquis of Lorne understood the archbishop and reassured him of his desire to see the French race establish itself in the Canadian West:

"De nombreux canadiens quittent la province de Québec pour se diriger vers le sud; ils abandonnent la vie saine des champs et le bonheur de vivre avec leurs compatriotes pour la vie malsaine des manufactures sur la terre étrangère. Un certain nombre d'entre eux songent, à rentrer au pays après des années d'absence. Il leur serait incomparablement plus avantageux, à tous, de se diriger vers les plaines du Nord-Ouest canadien, où la fertilité du sol leur assurerait un avenir facile... Je me compte volontiers au premier rang de ceux qui se plaisent à reconnaître le prix du précieux élément fourni à notre population par la race gauloise."²⁶

The distinguished director of the college, Fr. Despates died before the work on the new building was terminated,

²⁵Régistre des délibérations, August 2, 1881, p.26.

²⁶"Le Métis", August 11, 1881.

June 9th, 1881:

"J'ai la douleur de vous apprendre la mort de mon si bon, si excellent ami, M. Forget Despatis. Votre Grandeur a si bien apprécié le mérite de ce prêtre distingué que je m'ai pas besoin de vous dire quelle perte je fais. Sa mort est une terrible épreuve pour l'institution à laquelle il avait donné une direction si sage, et si éclairée. Priez pour lui et pour moi."²⁷

A few days later, Fr. Cherrier was appointed director of the college. He remained there until 1884, when he was sent to the parish of the Immaculate Conception in Winnipeg. Fr. Azarie Dugas replaced Fr. Cherrier as the head of the college, June 17th, 1884.

To that time, primary instruction, as well as secondary instruction, had been given at the college; but in 1884, because of the great number of students, the archbishop decided that the college should give only secondary instruction. Under his advice, the corporation agreed and at the beginning of the term, September 24, 1884, primary instruction was given in the block "Jean", on Dumoulin street,²⁸ Later in 1886 this primary school was transferred to "l'Ancien Collège" and was given the name of "Académie Provencher". Thus "le Collège de Saint-Boniface" became an institution of higher learning dispensing bilingual courses in secondary and commercial education. Classical education was given in French.

²⁷Letter of Bishop Taché to Bishop Laflèche, Saint-Boniface, June 9, 1881.

²⁸Le Manitoba, September 25, 1884.

The education of youths had been the primary object of the prelate. "Le Collège de Saint-Boniface" was the principal Catholic school of Manitoba and of all the Canadian West. The archbishop had always been able to appoint prominent directors both secular or regular priests in the last years. But it was extremely difficult to get teachers; he had made frequent trips in Lower Canada and the few he did get were soon disgusted with teaching or had to be employed elsewhere. These perpetually recurring troubles made the prelate more determined than ever to provide his college with a teaching congregation which would be in a position to supply the necessary and qualified personnel. The final solution to this grave problem was one of the principal negotiations that occupied the archbishop during his stay in the East during the summer of 1885. He wrote to the Very Rev. Fr. Fabre June 26th and informed him that he was giving the college to "La Société des Jésuites".

"Je dois vous faire part d'une détermination à laquelle j'ai dû me décider. Je confie mon collège de Saint-Boniface à la direction des Pères Jésuites. J'avais pendant bien des années nourri l'espoir d'en faire un établissement oblat. Il y a déjà vingt-cinq ans, je le confiais à un de nos Pères, espérant que le nombre des nôtres me permettrait de donner le développement nécessaire à cette importante institution. Pendant dix-sept ans, j'ai espéré en vain. J'ai prié, sollicité: je n'ai pas pu obtenir d'oblats, et en 1877 j'ai obligé de retirer le seul oblat qui y était, le P. Lavoie, pour l'employer dans notre maison de Sainte-Marie, où je n'avais personne à mettre, Depuis huit ans, des prêtres séculiers dirigent le collège de Saint-Boniface, mais je n'ai pas un clergé assez nombreux pour pourvoir à tous ses besoins. C'est pourquoi j'ai dû penser à appeler d'autres auxiliaires, et les Jésuites on accepté mes propositions."²⁹

²⁹Letter of Bishop Taché to Rme.Fr. Fabre, Saint-Boniface, June 26, 1885.

The Jesuits had at numerous times, declined his advances, because of the lack of teachers. But in 1884, after considerable coaxing from the prelate, they had answered that they would accept the direction of "le Collège de Saint-Boniface", but only on the condition that the "Congrégation des Oblats", to which the archbishop belonged, would refuse to take it. The Oblate Fathers had refused. At this news, the "Superieur de la Mission du Canada", accompanied with another Father, had come to Saint-Boniface to investigate and to thoroughly study the forthcoming changeover. After lengthy conferences with Archbishop Taché, the Superior promised that "la Compagnie de Jésus" would take charge of the college the following year.

On June the 18th, 1885, at convocation, the director of the college, Fr. Azarie Dugas, announced that the following August "les Pères de la Compagnie de Jésus" would take possession of the institution. On July 26th, Father Lussier and "les Frères Coadjuteurs", Gadet, Fortin and Lefèvres arrived in St. Boniface and were greeted at the station by Fr. Azarie Dugas. The 28th Fathers Blouin and French arrived. The same day Archbishop Taché went to the college, cordially thanked the director and the professors for their fine work and gave the key of the institution to Fr. Lussier. A few days later, on August 9, Fr. Hippolyte Lory, rector of the college arrived. On the 13th of August, His Grace officially gave the college to "la Compagnie de Jésus". He warmly

greeted the Jesuits, told of the hopes he had and said that he could now sing the hymn that the old man Simeon had sung when receiving Jesus-Christ: "Nunc dimittis".³⁰ The next day Archbishop Taché wrote to an old friend of the arrival of the Jesuits:

"Les Rév. Pères Jésuites ont pris possession du collège; ils sont huit et ont de plus quatre frères convers: c'est une acquisition de douze."³¹

The day that Archbishop Taché gave the college to "la Compagnie", Fr. Lory was appointed director, Fr. Drummond prefect of studies and Fr. Lussier bursar. All three became "ipso facto" members of the corporation; the other members were the Archbishop, Fr. MacCarthy and Fr. G. Dugas.³²

Archbishop Taché, during his lifetime, remained president of the corporation; he wanted to keep this position to show the keen interest he always had for the institution so dear to his heart.³³

In 1898, the Jesuit superior of the Mission of Canada took the title of president of the corporation and the rector that of vice-president. The members of the corporation were ex officio "le supérieur de la mission, le recteur, le procureur, le ministre, le préfet des études." In 1885

³⁰Benoit, Vie de Mgr Taché, Vol II, op.cit. p.499.

³¹Letter of Bishop Taché to Bishop Grandin, Saint-Boniface, August 14, 1885.

³²Benoit, Vie de Mgr. Taché, Vol II, op.cit. p.499.

³³Ibid.

the Archbishop, Fathers Lory and Drummond, "les abbés Cherrier et Cloutier, les honorables M. M. Dubuc et LaRivière" represented the college on the University Council. Fathers Lussier and Drummond and Fr. Cherrier represented the college on the "Bureau des Etudes".³⁴

One could read in the local press that the college was the only Catholic classical institution in the West:

"le collège de Saint-Boniface demeure , dans le Manitoba et le Nord-Ouest; si l'on excepte le séminaire de Saint-Albert, encore si modeste, la seule institution où les catholiques puissent faire un cours classique, tout en apprenant les deux langues française et anglaise."³⁵

Archbishop Taché had also made another gift to "la Compagnie de Jésus", less important than the college but nonetheless something to show the gratitude he had for the incomparable Jesuits. He had given them an old family manor in which he had spent many happy hours. He did so for two reasons:

"Les deux raisons qui m'ont déterminé à la cession de la Broquerie, sont: 1- le désir d'y voir offrir le saint sacrifice de la messe, avec l'espoir qu'en l'offrant on prierait pour les membres de ma famille et pour moi... 2- C'est que cette maison, si elle est une relique pieuse pour la famille, l'est aussi pour les RR. PP. Jésuites. Le premier prêtre qui y est entré était le Jésuite Marquette, qui venait faire ses adieux au vénérable Pierre Boucher, quatrissaieule de ma mère, avant de partir pour la découverte du Mississipi, en compagnie du sieur Louis Jolliet, quatrissaieul, lui, de mon père. Malgré la pauvreté

³⁴Ibid.

³⁵Le Manitoba, supplement, December 21, 1898.

de cette maison, j'ai pensé que puisqu'elle était agréable au RR, PP., ils voudraient bien y prier pour tant d'âmes qui me sont chères et pour la mienne."³⁶

An interesting note about the third college was the small pamphlet that the directors used to give to visitors or people inquiring about it. It gave the necessary information one might want to have of the new college:

"Le collège de Saint-Boniface nous paraît digne sous tous rapports d'être signalé à l'attention bienveillante de nos lecteurs, comme une institution de première classe, et sans contredit comme le plus bel établissement d'éducation que possède encore notre jeune province de Manitoba.

Direction

Incorporé par acte du parlement, et affiliée à l'Université de Manitoba, cette maison jouit du patronage tout spécial de Sa Grandeur Monseigneur l'archevêque de Saint-Boniface; l'administration immédiate en est confiée aux Révérends Pères Jésuites.

Site et Avantages

Le collège, qui compte vingt-sept appartements bien aérés, propres et spacieux, est assis majestueusement, au milieu d'un riant bocage, qui semble inviter la jeunesse avide de jouissance et d'instruction.

Enseignement

Les langues française et anglaise, latine et grecque, la géographie et l'histoire, l'arithmétique et la tenue-des-livres, l'algèbre, la géométrie et les hautes mathématiques, la littérature et les sciences naturelles, l'économie politique et la philosophie (sans parler des arts d'agrément, tels que musique, dessin, etc.) y sont enseignés dans une mesure plus que suffisante, non seulement pour préparer aux positions commerciales et industrielles, mais même pour ouvrir le chemin aux degrés universitaires tout comme aux professions libérales.

³⁶Benoit, Vie de Mgr. Taché, Vol II, op.cit. p.502.

Pension et Costume

La pension est des plus satisfaisantes et se donne aux conditions les plus faciles: \$130, pour l'année scolaire, payables d'avance moitié en rentrant, moitié aux premiers jours de février.

Le costume, qui est obligatoire tous les jours, consiste en un surtout, un pantalon, une cravate, un chapeau de feutre; tous ces articles doivent être de couleur noire.

N.B. Toute lettre pour information doit être adressée au directeur de l'institution: mais les parents désireux de procurer à leurs enfants une éducation solide et soignée, sont surtout invités à faire une visite au Collège, lequel est si avantageusement situé à proximité de la station du chemin de fer à Saint-Boniface, vis-à-vis notre belle et florissante cité de Winnipeg."³⁷

Archbishop Taché died in 1894. He was succeeded by Archbishop Langevin.

In 1902 an era of prosperity in the North-West necessitated the construction of a new wing to take care of the ever increasing enrollment of students both French and English. Three years later the foundation of "Le Juniorat" reinforced the student body of the college:

"Le Juniorat de la Sainte-Famille a été fondé au mois d'août 1905, par le R.P. Prisque Magnan, alors Provincial du Manitoba, avec les encouragements et la bénédiction du grand Archevêque Oblat de l'Ouest Canadien, Mgr. Adélard Langevin.

Le R.P. Provincial ne pouvait songer à un juniorat enseignant, vu le personnel déjà trop restreint de la Province Oblate et le caractère nécessairement cosmopolite du futur juniorat - qui demanderait ainsi

³⁷"Le Manitoba", Vol XIV No.3, October 30, 1884.

un personnel double des autres institutions similaires, où il n'y a que des élèves d'une seule nationalité. Par ailleurs, la ville de Saint-Boniface était dotée d'un bon collège, dirigée par les RR. PP. Jésuites. Le R. P. Recteur du Collège de Saint-Boniface accueillit avec grande bienveillance la demande du R. P. Provincial et lui promit, de vive voix et par écrit, que les juniorisses seraient toujours les bienvenus chez lui, aux conditions stipulées."³⁸

This new influx of students and the greater demand for space again necessitated more adequate facilities. In 1905 another wing (octagonal) was added to the east side of the initial construction:

"Le nombre des élèves augmentait rapidement, de nouveau il fallut construire. L'aile qui avait été érigée à l'ouest du bâtiment central (en direction de Winnipeg et de la Rivière Rouge par le Pont Provencher) demandait manifestement une aile correspondante du côté est, en direction de la Seine.

Le plan général avait ceci d'original: il centralisait si bien la résidence des élèves, la vie collégiale, que les mouvements généraux et les déplacements se trouvaient réduits au minimum. En bas, salles de récréation; deuxième étage, études; troisième étage, chapelle; quatrième étage, dortoirs. Le tout relié par un escalier qu'on appelait la tour. A l'extérieur, des appareils de sauvetage à fonctionnement rapide et facile pour des jeunes gens habitués aux sports.

Au point de vue architectural, ce nouveau Collège vu à distance, au milieu de son vaste rectangle de verdure, l'immense édifice avait un air noble et majestueux. Il était assurément un des plus remarquables monuments de l'Ouest Canadien."³⁹

The beginning of the twentieth century was a period of prosperity for the college. Along with the influx of

³⁸"Missions de la Congrégation de Marie Immaculée", tome 55, December 1921, p.310.

³⁹R.P. Alfred Bernier S.J., October 2, 1945, Les Dates Mémorables du Collège de Saint-Boniface, p.24.

students there developed a genuine "esprit de corps". These factors contributed greatly to the composing of a college theme song:

"Notre Collège a maintenant son chant particulier. Les vers en ont été composés par le R. P. Chossegras S. J., professeur de Belles-Lettres, et la musique par le R. P. DeMangaleere S. J., un artiste de talent et de bonne école."⁴⁰

Refrain: "Mon Collège, rien ne surpasse
La douceur de ton souvenir
Et je pense à Saint-Boniface
Quand mon coeur veut se rajeunir."

Verse 1. "Dans l'océan de la prairie
Et des blés du Manitoba,
Tu parais une île fleurie
Où le regard de Dieu tomba,

2. "Par delà le temps qui s'efface,
Emportant ton doux souvenir
Je veux chanter Saint-Boniface
Pendant l'éternel avenir."

The accompaniment was arranged in 1937 by Rev. Fr. Martial Caron S. J.

3. CURRICULUM

Classical Course

The classical course was open to students preparing for the ministry or for liberal professions. Its regular compass was five years in 1885, six years from 1886 to 1888, seven years from 1889 to 1899, and eight years from

⁴⁰Le Manitoba, March 23, 1903.

1900 to 1905. In 1906 the course was once more shortened to a seven year period, the prescribed study for the last two being scholastic philosophy and natural science.

The programme of studies was drawn up to meet the requirements of the University examinations. After First (Versification) and Second (Method) Grammar the students could, if they chose, and if they were allowed by the College authorities, present themselves for the matriculation examinations. However, they were under no obligation to do so, as the very fact of their registering on the College roll entitled them to the same standing as these examinations would secure for them.

After each of the subsequent years students regularly underwent, together with those of the other affiliated colleges, the examinations of First, Second, Third and Fourth year in the University. This enabled them to obtain, on the completion of their course, the degree of B.A. subject to the ordinary regulations, and thus gain easy access to any of the liberal professions.

The lectures on philosophy were delivered in Latin and from the fall 1898 there was a bilingual classical course, taught simultaneously in English and French. Before 1898, the classical course had been offered in French only. In 1906, another change was needed to accommodate the evergrowing number of English-speaking students. Two complete classical courses were taught, one in English and one in French.

The curriculum of studies was as follows:

- PHILOSOPHY (second year) - Christian Doctrine,
Mental Philosophy,
Political Economy,
History of Philosophy;
- PHILOSOPHY (first year) - Christian Doctrine,
Mental Philosophy,
Physics;
- RHETORIC - Christian Doctrine,
English,
Latin,
Greek,
French,
History,
Philosophy;
- HUMANITIES - Christian Doctrine,
English
Latin,
Greek,
French,
Mathematics,
History;
- FIRST GRAMMAR
(Versification) - Christian Doctrine,
English,
Latin,
Greek,
French,
Elocution,
Mathematics,
History;
- SECOND GRAMMAR
(Method) - Christian Doctrine,
English,
Latin,
Greek,
French,
Elocution,
Mathematics,
History,
Geography;

THIRD GRAMMAR
(Latin Elements)

- Christian Doctrine,
English,
Latin,
French,
Mathematics,
Geography,
History,
Elocution.⁴¹

Supplementary Courses

After the University Examinations, the undergraduates attended, until the close of the Scholastic year, supplementary lectures on the Philosophy of History, French and English Literature, Astronomy and Natural History. These courses were begun in 1898. Zoology and Chemistry were added respectively in 1903 and 1904. The courses were discontinued the following year and the scholastic year ended after the University Examinations.

Commercial Course

The commercial course was open to those who wished to prepare for the various branches of business, book-keeping, banking, civil service, and office work. It had a compass of three years and comprised all subjects commonly taught in business college and similar institutions organized on modern methods. The course varied in length: one year in 1885, two years from 1886 until 1898. It was then reorganized on a three year basis in the fall 1898.

⁴¹Prospectus of St. Boniface College, 1906-07.

After completing their commercial course, pupils whose behaviour had been satisfactory, and who had succeeded in the final examinations, were awarded a Diploma, which stood as a testimonial to their personal worth and as a certificate of their qualification for business. This Diploma afforded a most valuable introduction to business managers and firms. To secure it, a student was required to obtain, in the final examination, over two-thirds of the marks allowed on the main branches of the course and over one-third of the marks on secondary branches.

The language used in business transactions of all kinds being largely English, the commercial course was taught almost exclusively in that language. French lessons, however, were also prescribed, so that the French-speaking pupils could master their own tongue so as to read and write it properly and so that the English-speaking pupils would not remain unfamiliar with it. Moreover, the continued intercourse of one with the other afforded to both groups an excellent means of practice in the two languages.

The curriculum of studies was as follows:

FIRST COMMERCIAL CLASS - Christian Doctrine,
English
Commercial Law,
Business Correspondence,
Bookkeeping,
Arithmetic,
Penmanship,
Phonography,

French,
History,
Elocution,
Stenography;
Typewriting,
Telegraphy;

SECOND COMMERCIAL CLASS - Christian Doctrine,
English,
Business Correspondence,
Bookkeeping,
Arithmetic,
History,
Geography,
Penmanship,
Stenography,
Typewriting,
Elocution,
French,
Telegraphy,
Phonography;

THIRD COMMERCIAL CLASS - Christian Doctrine,
English,
Arithmetic,
History,
Geography,
Letter Writing
Penmanship,
French,
Elocution,
Typewriting,
Stenography,
Drawing.⁴²

Preparatory Course

Students applying for admission to the College, if found deficient in the qualifications required for the classical or commercial course had first to go through the Preparatory Course which lasted one or two years as

⁴² Prospectus of St. Boniface College, 1906-07.

circumstances required. Actually the length of the Preparatory course varied during the years. It consisted of four years up to the year 1888, but as the schools prepared the students more adequately it was shortened to two years in the fall of 1888.

Writing easy sentences correctly under dictation in English or French, parsing, and a knowledge of arithmetic including the elementary operations in fractions, were considered necessary for admission to the classical course. The same standard, though in a somewhat lesser degree, was required for admission to the commercial course.

Nothing beyond reading and writing tolerably was required for admission to the Preparatory, but this condition was insisted upon, and anyone lacking these qualifications could not be admitted as a student. The curriculum of studies was as follows:

English Course - Christian Doctrine, English, French, Arithmetic, Bible History, Geography, Penmanship.

There was also an identical section taught in French.⁴³

Extra Curricular

University Affiliation - Although affiliated with the University, the College had nevertheless the free

⁴³Prospectus - Collège de Saint-Boniface. 1906-07.

choice of its professors and methods of teaching, as well as the entire management of its internal affairs, studies, worship and religious teaching. The University, furthermore, granted to St. Boniface College, in History, French Literature and Philosophy, special courses, officially recognized, which allowed for the fullest Catholic teaching. Thus, on the one hand, the College offered all the guarantees of University control, and, on the other, all the safeguards as to Catholic education which was to be found in the religious character of the teaching staff and in the supervision exercised over the studies and the training of the students. The latter enjoyed the same advantages as the students of the other colleges in all that related to University degrees, medals, and scholarships.

Sodalities - Four associations, canonically erected, existed among the students as a means of fostering in their hearts that piety which was the bloom of a truly Christian life.

Each of the two sodalities of the Blessed Virgin was regularly affiliated to the Roman Prima Primaria. The Sodality of the Immaculate Conception received the senior students, and that of Our Lady of Angels the junior ones. Both held their meetings regularly on every Sunday during the scholastic year, in their respective chapels. In these meetings the Office of the Blessed Virgin was

recited, and the Director of the Sodality, who was appointed from among the members of the College Staff, addressed the Sodalists, suitably to their ages and circumstances, with a view of forming their character and developing piety.

The Apostleship of Prayer was also established among the students, and was presided over by a local Director chosen from among the Staff. Communion of Reparation was made on the first Friday of every month, and the other practices connected with the apostleship were constantly kept up.

The Alter Boys' Sodality, under the patronage of St. John Berchmans, was established for the students who were considered worthy of being admitted to serve at the alter and to minister in the sanctuary. Its scope was to train them to discharge their office with proper faith and piety and to accustom them to set a high value on ministrations.

Discipline - College regulations required that students spend the whole day at the College and join in all the prescribed exercises. Games and sports had to be attended as well as class and study. Pupils whose parents resided in town were, nevertheless, allowed to go home for their meals, provided this did not interfere with the regulation duties. Leave to go out of town was granted by the authorities of the College when justified by a sufficient motive.

Members of the College Staff were appointed to look after the conduct of students whilst at College, that this paternal care might help them in their behaviour as thoroughly Christian youths. To this indeed they implicitly bound themselves by the very fact of their entrance, since no one was admitted unless he was earnestly determined to act manfully and religiously. Coarse manners, unbecoming words, habits of sloth and carelessness were in no wise tolerated. Insubordination, immoral conduct, habitual neglect of work, leaving the College grounds after dark, open contempt of religion, deliberate injuring of College property, were sufficient grounds for dismissal. The use of tobacco in any of its forms was strictly prohibited. Parents received monthly reports and testimonials certifying to the moral and intellectual standing of their sons.

The students could receive visitors on Tuesday and Thursdays from 2 to 5 o'clock p.m. and on Sundays from 3:30 to 5 o'clock p.m. According to time-honoured custom in Roman-Catholic boarding schools, their mail was subject to the inspection of the Prefect of Discipline.

Military Drill - The Cadet Corps of St. Boniface College, composed of two companies, belonged to the Active Militia of Canada, All were free to enlist, but after enlistment were bound to all the obligations imposed by military law.

The arms were the property of the Ottawa Department of Militia, only the use of them being allowed to the Cadets. The Officers were appointed by the General; their appointment was confirmed by the Minister of Militia, and their names were officially gazetted.

Training of recruits and military drill were performed at the College under the supervision of competent instructors the yearly inspection of the Corps being made regularly in June by the Officer Commanding Military District no.10.

Each company was drilled separately for target shooting, under the care of reliable persons, who took all pains to ward off any danger of accident. The plains which surrounded St. Boniface afforded an excellent field for such practice. Every year a prize was awarded to the best marksman at target shooting, and another to the best at military drill.

Games and Sports - Special care was taken of the physical culture of the students, it being the aim of the institution to realize in them the ancient ideal of man: a sound mind in a sound body.

Six committees were entrusted with the management of games: these attended to the observation of the respective regulations; they were distributed as follows:

- (1) Baseball, (2) Hockey, (3) Handball, (4) Football,
- (5) Billiards, and (6) other indoor games. Each of the

committees consisted of a President, a Vice-President, a Secretary, and two or more Managers, all elected by the students at the beginning of each term. The Athletic Club and the Bicycle Club were also each of them under the management of a President elected by the students' vote.

Apart from the regulation games, regular snowshoeing excursions were organized during winter. During the same season two skating rinks were kept in condition and were always ready for the exclusive use of the College students.

Music - Music lessons were given outside of the regular school hours. They were not within the compass of the regular course and were subject to extra charge.

Students gifted with a disposition for vocal music were admitted to join the Choral Society or St. Cecilia Club, which afforded them ample opportunity for frequent practice in musical rehearsals for public exhibitions and for liturgical ceremonies.

All had to concur in the singing of hymns and the usual liturgical chant, for which they had to procure the two manuals printed for the College.

The College Orchestra, under the direction of a member of the Staff, enabled those students who were musically talented to become familiar with the theory and practice of instrumental music.

Academies - Two Literary Clubs or Academies, one for English, and another for French-speaking students, were organized for the benefit of those who wished to practice the arts of speaking and writing. All members had to take an active part in the work and thus train themselves to address an audience, to write essays and to criticize them.

The meetings were presided over by one of the College Staff, whose duty it was to direct the efforts of youthful activity. Besides their regular meetings, the Library Clubs were expected to hold during the scholastic year, public exhibitions, in order to accustom the students to facing an audience with ease and dignity.

Scholastic Year - For the University students, the scholastic year (1906) comprised eight months and ended with the University Examinations toward the close of April. Prior to 1906, the students were required to attend supplementary lectures to the end of June.

For the other students, the scholastic year comprised ten months and was divided into two terms, the second of which opened on February 1st and closed during the third or fourth week in June.

At the close of each term the students had to pass an examination on the subject matter studied during the term. Unless one obtained in this examination more than one-third of the total marks assigned, he could not be promoted to a higher class.

CHAPTER IV

THE LATIN PHILOSOPHY COURSE AND MAIN EVENTS 1908-1942

BUILDINGS AND TEACHERS

The activities of members of the professorial staff of St. Boniface College in the early years of this century are of particular interest.

The 10th of July, 1908, marked the first of two college expeditions to discover Fort St. Charles erected by Pierre Gauthier de Varennes de La Vérendrye, in 1732. The members of the first expedition were Rev. J. Dugas S. J., Rector of the College; Rev. J. Blain S. J., Professor of Physical Science; Rev. J. Paquin S. J., Prefect of Studies; four scholastics of the Society of Jesus, G. Leclaire, J. Fillion, A. Léveillé, and A. Dugré, professors at the college; and two lay Brothers, H. Gervais and U. Paquin. The party of nine determined explorers, well provided with tools and provisions left from Kenora, Ontario, en route for the northwest angle in Lake of the Woods. By Friday, July 17, the explorers had determined the exact location of the long sought fort.

The task remaining was to locate the bodies of La Vérendrye's son, Jean Baptiste La Vérendrye, Rev. Jean-Pierre Aulneau S. J., and nineteen voyageurs who had been massacred by a party of Sioux Indians in 1736. Work was interrupted as the Jesuits had to return to the college

for their annual retreat. On the fifth of August a new party embarked at Kenora, on the launch Lavérendrye, en route for Fort St. Charles. It consisted this time of only seven members: Rev. A. Béliveau, Chancellor of the Diocese of St. Boniface; Honorable Judge J. A. Prud'homme; Rev. J. Blain S. J.; Rev. J. Paquin S. J.; B. Bisson, a scholastic of the Society of Jesus; and two lay brothers, A. Gauthier and H. Gervais.

After five days of painstaking excavations the remains of the ill-fated expedition of 1736 were found and to the joy of the explorers they were able to determine the identity of two skeletons; those of Jean Baptiste La Vérendrye and Rev. Father Aulneau. All the relics were brought back to the College and carefully kept.

St. Boniface College acquired a seismograph in 1909, the first of its kind in the West:

"R. P. Blain, lector scientiarum, "sismographum" emit, et a mense Februario, omnes motus sismicos totius orbis terrae accuratissime collegit."¹

It was through the initiative of Rev. Father Blain S. J. that the apparatus was installed. He was the first to introduce a seismograph to the Canadian West, and, for more than ten years, was in communication with many other observation points about the globe:

¹Litterae annuae Provinciae Canadensis, 1910, p.173.

"Sismicum instrumentum magno fuit collegio decori, praecipue cum die 7 Junii, terribilis in urbe Mexico effectus est terrae motus, multa in ephemeridibus etiam acatholicis inscripta sunt et de eventu et de instrumento quod illum tam fideliter notaverat. En quae dicebantur in annalibus Collegii: Tremblement de terre de Mexico:

"Cette secousse sismique a été probablement assez forte pour être perçue dans tous les observations sismologiques du monde entier. Enregistrée à Washington, à 5 heures 5 minutes du matin, (temps local moyen), elle fut perçue trois minutes plus tard à Saint-Boniface, par notre instrument, et après six autres minutes, à Londres, en Angleterre où l'oscillation du sismographe fut d'une amplitude semblable à la nôtre."²

As a member of the Royal Society of Astronomy of Winnipeg, he frequently reported astronomical and seismological data.

It was this same Fr. Blain who, in 1910, suggested that the class "Conventums" of previous years should hold a grand reunion at the college. This first general meeting of former students took place from August 15 to 18. The alumni organized the affair and, at the reunion, founded an alumni association, l'Association des Anciens Elèves du Collège de St-Boniface. The first president was Mr. Roger Boulet. The alumni however did not meet regularly. It was only in 1934 that, at a meeting on April 11, the association was reformed, and it was decided that regular meetings should be held at the Alma Mater.

Another historical event of the year 1910 was the arrival of the Marist Brothers as supplementary

²Lettres Annuelles, 1911, p.178.

teachers in the lower grades at the college:

"Une nouvelle communauté de Frères enseignants est arrivée dans le diocèse à l'occasion de la réouverture des classes en septembre dernier. C'est la communauté des Petit Frères de Marie, fondée en France en 1817 par le Vénérable Marcellin Champagnat, prêtre mariste.

Les trois premiers Frères: Namase, directeur, Delphinus et Charles-Henri, enseignent au Collège de Saint-Boniface.* Ils viennent de Poughkeepsie, N.Y., où est l'un des noviciats de la communauté, et possèdent parfaitement les langues française et anglaise. Ces bons Frères rendent de très précieux services dans les classes élémentaires, qui leur ont été confiées."³

The Brothers left the college in 1917. After World War I, there was a greater need for them in Quebec than in Manitoba; their superior consequently asked for their return.

In 1909, although the college had primarily been founded to supply priests for the West, the diversity of vocational intention among the students had gradually turned the institution into a college for laymen rather than a seminary for priests. It was for this reason that the archbishop of St. Boniface decided to build a seminary:

"Le Collège de St-Boniface, qui a eu des commencements si humbles et qui a été dirigé si habilement tour à tour par des prêtres séculiers et par les Missionnaires Oblats de Marie Immaculée et qui est maintenant sous la sage direction des RR. PP. Jésuites, a

³Les Cloches de Saint-Boniface, 1910, p.269.

* Note: The Prospectus gives the names as, Joseph, Boniface and Henry-Charles.

rendu de grands services à l'Eglise et à l'Etat en donnant à l'Ouest Canadien et surtout au diocèse de St-Boniface des prêtres et des laïques qui font l'honneur de leur Alma Mater et qui prouvent que ce Collège était une pépinière de prêtres. Rien n'empêche qu'il continue encore de nous en donner. Cependant, par la force des choses et à cause de la diversité des éléments de toutes races et de toutes aspirations qui le composent, le Collège devient de plus en plus Collège et moins Séminaire. Aussi, il Nous faut, selon le désir du St-Siège, songer à établir une institution dont le but soit la formation des clercs pour le sacerdoce; et Nous sommes, à cette fin, entendu avec les RR. PP. Jésuites qui dirigent le Collège. Les élèves du Petit Séminaire de St-Boniface iront au Collège de St-Boniface suivre le même cours classique et universitaire que les autres élèves.

En conséquence, le Petit Séminaire de St-Boniface sera commencé dès le mois de septembre prochain, dans l'ancienne Académie Provencher qui a été le berceau du Collège de St-Boniface et qui est un monument de la sympathie et de la générosité inépuisable de la Province de Québec."⁴

The seminarians attended classes at the college as day scholars, thereby increasing the number of students by 55.

In May 18, 1911 an elaborate stone building was constructed at great cost:

"Mgr. Langevin fit commencer, le 18 mai 1911, la construction d'un superbe édifice destiné à abriter les élèves de son Petit Séminaire, qui avaient du se contenter jusque-là de l'étroite enceinte d'une bâtisse qui, dans un passé déjà lointain, avait servi de collège, alors que celui-ci n'était guère plus qu'une simple école paroissiale. Le nouveau séminaire

⁴Les Cloches de Saint-Boniface, 1909, p.186.

devait s'élever juste au chevet de la cathédrale, être en pierre de taille et coûter près de \$200,000.00."5

Another institution was yet to add to the ranks of the college students. They already had as classmates the students of the Oblate Fathers' Juniorate and the diocesan seminarians. The year 1917 marks the foundation of "l'Institut Ruthène (la Bursa)" on the banks of the Seine river:

"Institution Szeptycki A Saint-Boniface. Il nous fait plaisir de consigner l'établissement d'une institution catholique ruthène dans notre ville. Aidé par les contributions de ses fidèles, Mgr. Budka a acheté un vaste hôtel placé à l'angle des rues Tissot et Laflèche, à proximité du collège des Jésuites et de l'école Provencher. Il a donné à la nouvelle institution le nom du vaillant métropolitain de Lemberg, nom qui éveille tant d'échos dans les coeurs ruthènes. Déjà une trentaine d'élèves y ont fait leur entrée. Les uns suivent, comme externes, les cours au collège et les autres à l'école Provencher. En même temps qu'ils feront des études classiques ou préparatoires à l'enseignement, ces élèves auront l'avantage d'étudier leur propre langue au sein de la nouvelle institution."6

It was a seminary whose students attended classes at the college as day scholars. It lasted only a few years having 35 students in 1917 and finally 3 in 1922. The students favoured the commercial course taught at Provencher School and for that reason the institution was forced to close its doors.

⁵Vie de Mgr. Langevin, A-C. Morice O.M.I. L'Action Sociale Ltée, Québec 1919, p.275.

⁶Les Cloches de Saint-Boniface, Vol XVI, September 15, 1917, no.18, p.271.

The college had its largest enrollment ever, 430 students, when calamity struck the Franco-Manitoban community. A fire of undetermined origin blazed through the building on the night of November 24, 1922, and razed the entire structure. The only part of the building that was salvaged was the kitchen which was to be used at a later date by the first French-language radio station in the West, C.K.S.B. In a matter of hours, the fire had destroyed the labors of a century of sacrifice:

"Eventus qui, hoc anno, caeteros oblivione fere obruit, infandum fuit collegii incendium quod, die sabbato, 25 novembris 1922, magnificas aedes solo adaequavit.

Hora erat 2a matutina fatalis illius diei, cum repente auditus est terribilis fragor a Patre Praefecto, qui illico surgens et ignem ac fumum iam intuens, electricam incendiorum campanam vehementer pulsavit. Tum factus alter fragor cum ictu et confractione tabularum ac parietum necnon immanis flammarum per scalas aulasque impetus. Dum autem in auxilium vocarentur urbium S. Bonifacii et Winnipeg siphonarii, scholastici in dormitoriis cubantes, magno ingenio maiorique si possibile sit devotione, in id ~~incumbant~~ ^{incumbant} ut pupillos suos, terrore attonitos, , quantocius ab horrendo instantique ignis periculo liberarent. Scalae exteriores erant ad id positae. Difficultas porro inde augebatur quod lux electrica a principio incendii defecisset; adde mobiles scalas siphonariorum, tandem adventas, breviores fuisse quam ut quartam seu dormitoriorum contignationem attingerent ne dicam vix tertiam, ac praeterae aquarum in antliis pressuram fuisse necessitati valde imparem..

Longum est enarrare heroica Nostrorum gesta qui acute invigilabant ne alumni, ultro citroque currentes in dormitoriis, e manibus in nocte exciderent viasque periculosas arriperent, quod eheu! omnino impediri non potuit - et qui ad portas stantes et ad scalas, crepitantibus flammis asperrimoque fumo circumdati, noluerunt, tanquam fortes fractarus naufragio navium rectores, pedum

movere praesidii sui causa, antequam alii omnes ab illo inferno erepti fuissent. Alumni etiam plures aetate maiores fortissimos se in condiscipulis adiuvandis praebuerunt.

Quae omnia sane haud fieri potuere quin Nostri plures e Patribus et scholasticis fuerint vulneribus affecti. Alumni quoque plurimi varie vulnerati, alii, flammis urgentibus, e fenestris praecipites se dantes, alii ceteros, ut dixi, forti animo adiuvantes.

Dolendi sane casus, Sed quod multo magis luctuosum est, exitium fuit plurimum. Omnibus enim post incendium recensitis, deprehensum est, gravissimo cum dolore, unum fratrem coadiutorem, Fridericum Stormont, novemque pueros in flammis periisse! Addunt tamen gratias Deo habendas maximas, quod collegii incolae non fuerint vel pauca momenta tardius excitati: vera tunc fuisset, aiunt, hecatomba.

Rerum alias iactura permagna fuit. Aedificium ipsum aestimabatur ad octingenta millia dollariorum, assecurationibus tantum ad centum et quadraginta millia dollariorum munitum; bibliotheca viginti millia librorum continebat; in aula chimiae triginta discipuli simul laborare valebant; sismographus primae notae sexcentique alii apparatus, verbo, omnia prorsus igne consumpta. Patres etiam et scholastici ne unum quidem folium scriptum ab incendio potuerunt eripere, Nostrique omnes extra collegii muros inventi sunt cum solis vestibus quas omni festinatione induere debuerant.

Reliquum erat ut hospitio exciperentur Nostri eorumque alumni: quod maxima cum caritate peractum est ab Archiepiscopo in suis aedibus et suo parvo seminario, a monialibus in hospitiis, a familiis pluribus. Immo, decurrente die, Archiepiscopus, audito suo concilio, statuit seminarium suum integrum ad usum Societatis tradere. Statimque visi sunt sacerdotes iunioresque ecclesiastici, qui seminarium incolebant, id relinquere moerentes quidem, corde tamen optimo. Actus caritatis sane nunquam satis laudandus. Ihde factum est ut iam sequenti feria secunda, scholae omnes redintegrari potuerint.

Supervacaneum utique est addere notas benevolentiae electricas litterasque consolatorias undecumque ad Nostros esse missas, idque non solum a catholicis viris et societatibus, verum a multis insuper acatholicis.

Dicendum hic incendii causam, non obstante inquisitione a Gubernio facta, manere incertam, valde autem probabilius videri faces in collegium ab impiissima manu fuisse latas."⁷

The following is a résumé of the foregoing account:

During the night of December 25, 1922, a fire destroyed the college buildings. All that was left standing was the kitchen, and adjacent building. Nine students and one brother lost their lives in the inferno. The loss of human lives might have been greater had the evacuation of the building not been controlled by the college personnel. The senior students were also instrumental in helping to coordinate rescue measures. The orderly fashion in which the students acted under the disciplined orders of their supervisors, and the courageous efforts of some of the elder students prevented mass hysteria.

The 20,000 volume library, the elaborate laboratories, the seismograph, the museum and all the personal papers of the teachers were destroyed. The \$140,000.00 insurance policy carried on the building served to pay the current debts of the institution. But the \$800,000.00 total loss was a fatal blow for the college.

The cause of the fire was never determined. Since many Catholic buildings were destroyed by arson during that period, it was speculated that St. Boniface College had suffered the same fate.

⁷Litterae, 1922, pp.51-52.

After the fire classes continued in the Petit Séminaire built in 1911. This marked the beginning of a new era in the history of the college: the fusion of "l'Oeuvre du Collège et de l'Oeuvre du Petit Séminaire":

"M. Noel Bernier écrivit dans "Le Manitoba" ces lignes qui condensent bien la situation:

'Le Révérend Père Bourque, recteur du Collège put commencer immédiatement, avec Sa Grandeur Mgr l'Archevêque de St-Boniface, le douloureux travail d'organisation temporaire qui s'imposait. Dimanche soir, le Révérend Père Fillion, Provincial des Jésuites au Canada, prévenu par le télégraphe, arrivait au milieu de nous. A l'heure où nous écrivons ces lignes, mardi après-midi, nous apprenons avec une joie profonde que les Révérends Pères Jésuites vont continuer leur oeuvre à St-Boniface; qu'ils ont accepté de prendre possession (i.e. direction) du palais du Petit Séminaire; que les prêtres du Séminaire ont fait généreusement le sacrifice de leur situation en la forme qu'elle avait jusqu'à samedi dernier; que les classes seront réorganisées incessamment et que d'ici quelques jours on aura pourvu à tout ce qui est essentiel au fonctionnement d'un grand collège classique.

Offrons des actions de grâces à Sa Grandeur Mgr l'Archevêque de St-Boniface (Mgr Béliveau), au Père Fillion, aux RR. PP. Jésuites et à M. l'Abbé Adonias Sabourin (Directeur du Petit Séminaire). Les âmes furent magnanimes. Ce fut une conférence de grands seigneurs; et la rapidité même avec laquelle on est arrivé aux décisions nécessaires, montre, une fois de plus, que la Providence accorde des trésors de sagesse et de générosité à ceux qui consacrent leur vie aux oeuvres de foi et de patriotisme."⁸

Immediately following this disaster, the problem of building a new college arose. A committee for the reconstruction of St. Boniface College was set up with

⁸ Les Dates Mémorables du Collège de Saint-Boniface, pp. 37-38.

Mr. Henri Lacerte as secretary. To rebuild the college, the sum of at least \$400,000 was needed. It was evident that an alternative plan had to be chosen. Nonetheless, the committee organized a drive in the neighbouring parishes. During this period a delegation composed of the Honourable Judge Prud'homme and Mr. Adrien Potvin left for Quebec in the hope of obtaining a gift from the Legislature. They were most successful in their enterprise. The Honourable Mr. Alexandre Taschereau, Premier of Quebec, had the assembly unanimously vote them a sum of \$25,000. But the grand total of monies only reached \$73,000. Rebuilding was out of the question. On March 24, 1924, the Petit Séminaire was officially transferred to the College Corporation. The following is one of the most important documents in the history of the College. Archbishop Béliveau who had succeeded Archbishop Langevin in 1915 :

explained and justified this transfer:

"Au nom de la Compagnie de Jésus et des élèves actuels du Collège de St-Boniface, vous remerciez l'Archevêque de St-Boniface du don du Petit Séminaire au Collège de St-Boniface. J'accepte l'expression de ces sentiments, mais je m'empresse de dire que les rôles pourraient être intervertis et rester dans la vérité. En mon nom, au nom du clergé, et des fidèles de mon diocèse je remercie la Compagnie de Jésus d'avoir bien voulu rester au poste au jour de l'épreuve, alors qu'elle pouvait reprendre sa liberté et laisser la charge à l'Ordinaire de ce diocèse. Le don est royal, dites-vous. Si l'Archevêque de St-Boniface a quelque mérite à l'offrir, il doit partager cet honneur avec ses consultants diocésains qui ont pensé, comme lui, que c'était l'unique issue à une situation difficile.

L'acte lui est facilité par les sentiments qu'il nourrit à l'égard des Pères de la Compagnie

de Jésus dont il est le fils.

Les deux oeuvres du Collège et du Petit Séminaire se fondent en une seule et c'est le Collège qui survit. Je reconnais que cette fusion est un pas en arrière. La Sainte Eglise veut l'établissement des Petits Séminaires pour préparer les futurs prêtres à leurs augustes fonctions. C'était pour répondre à ces désirs que Mgr Langevin, d'illustre mémoire, fonda le Petit Séminaire à deux pas du Collège. Le diocèse de St-Boniface couvrait, alors l'immense territoire occupé aujourd'hui par le diocèse de St-Boniface, le diocèse de Winnipeg, celui de Régina et une partie du Vicariat Apostolique du Keewatin. C'est par centaines de milles que les pays d'Europe nous déversaient leur population. Le besoin de prêtres était pressant et les possibilités de recrutement limitées. Pour remplir un devoir de sa charge Mgr Langevin eut recours au moyen le plus efficace d'avoir des vocations sacerdotales, il fonda le Petit Séminaire.

Les choses ont bien changé depuis. Sur le territoire confié à la sollicitude pastorale de Mgr Langevin se trouvent maintenant trois archevêques et un Vicaire Apostolique. Il reste à l'Archevêque actuel de St-Boniface quarante-trois paroisses dont une quinzaine ne sont que de petites missions, et le territoire à l'est de la Rivière Rouge est tel que le développement y sera nécessairement lent. Dans ces conditions certaines oeuvres ont des proportions trop considérables pour les besoins qui restent, et nous sommes privés d'autres oeuvres qui ont été entraînées dans les subdivisions de territoire: un rajustement s'impose et il est aussi difficile que délicat à effectuer.

Soutenir le Petit Séminaire à côté du Collège était devenu une question angoissante. La Compagnie de Jésus en charge du Collège ployait sous le fardeau, et le clergé du diocèse peut dire quels sacrifices l'Archevêque lui a imposés, il y a deux ans, quand une charge de \$6,000 d'impôts est venue ébranler l'oeuvre du Petit Séminaire jusque dans ses fondations.

Les établissements d'instruction secondaire et supérieure n'ont jamais été affaire payante. Dans l'Est du Canada ils sont exemptés d'impôts. Depuis quelques années, la Province de Québec donne une allocation de dix mille piastres par année aux Collèges classiques pour leur permettre de vivre. Malgré cela, pour mettre les bouts ensemble, il

faut que les prêtres qui se dévouent à ces oeuvres travaillent pour la nourriture et un traitement qui varie de cent à deux cents piastres par année.

Aux Etats-Unis, quelle que soit l'importance des constructions et l'étendue des terrains qu'elles occupent, les oeuvres d'éducation et de charité sont exemptes d'impôts.

Ici, le Collège de St-Boniface a dû payer en 1923 la somme de \$9,250.00 d'impôts pour le terrain qu'il occupe en tenant compte de la partie exemptée en vertu de son affiliation à l'Université. Le dernier compte de taxes du Petit Séminaire a été de \$5,936.00. C'est plus de quinze mille piastres d'impôts annuels qui pèsent sur l'éducation secondaire de St-Boniface.

Cette seule considération nous eut probablement forcé à fondre les deux oeuvres en une et à affecter l'immeuble du Petit Séminaire à d'autres fins.

L'incendie du Collège est venu compliquer le problème ou le simplifier en nous mettant devant une impossibilité. Pour rebâtir sur les ruines comme nous l'aurions désiré avec toute la population de St-Boniface, il nous eut fallu au moins \$400,000. La souscription ouverte à l'occasion de l'incendie a produit \$72,993, et les assurances sont loin de couvrir la dette du Collège incendié. Nous sommes profondément reconnaissants à tous les généreux donateurs qui ont bien voulu nous aider à relever le Collège de ses ruines; cependant nous n'avons pas atteint la somme nécessaire à la réalisation de nos désirs. L'oeuvre du Collège de St-Boniface doit continuer, et elle continuera, mais après avoir subi une modification de construction de site.

Un agrandissement s'impose. L'immeuble du Petit Séminaire a été construit pour cent élèves et le Collège en compte deux cent cinquante. Même en voulant rester modestes et économiser dans toute la mesure possible, il est douteux que nous puissions nous en tirer à moins de cent mille piastres.

Il y a une large place, on le voit, pour les \$72,993. déjà versés et les \$13,539. qui restent à percevoir.

C'est un grand soulagement pour l'Archevêque de St-Boniface d'être assuré que l'oeuvre du Collège, sous l'habile direction de la Compagnie de Jésus, ira son chemin, car nous étions menacés au coeur même de la résistance religieuse et nationale.

Les anciens élèves du Collège ont voulu unir leurs voix à celle du R. P. Recteur, et je vois qu'ils ont su faire le choix de leur interprète. Cette expression de sentiments me touche; à titre d'ancien élève du Collège elle m'est doublement agréable.

L'Eglise et la patrie canadienne comptent pour nous. Les peuples qui sont privés de classe dirigeante sont à jamais condamnés à l'infériorité. C'est le Collège de St-Boniface qui est appelé à nous donner la classe dirigeante dans cette partie du pays.

J'en fais ici la confiance, j'ambitionnais de voir une Université catholique couronner l'oeuvre du Collège de St-Boniface. Le Collège a une belle propriété. Vingt acres de terre en pleine ville sont plus qu'il ne faut aux besoins présents, c'eut été peu pour l'oeuvre universitaire que nous ambitionnons. Pour conserver cette propriété le Collège a payé plus de \$70,000 d'impôts depuis dix ans. La Compagnie de Jésus peut se rendre le témoignage d'être allée jusqu'au bout de ses forces pour conserver cette propriété aux fins d'éducation. Nous comprenons facilement que les conditions actuelles rendent le fardeau intolérable à une oeuvre d'éducation qui n'émerge pas au budget public.

Ce n'est pas sans sentiment de tristesse que nous voyons glisser cette belle propriété et avec elle nos rêves d'avenir d'une Université catholique. Nous nous inclinons devant l'inévitable, nous n'avons qu'à dire notre "fiat". Du haut du ciel espérons-le, nous verrons un successeur mettre le couronnement d'une Université catholique à l'oeuvre du Collège de St-Boniface. Ce sera rendre un fier service à tout cet Ouest canadien qui s'oriente, pour son malheur, vers la neutralité scolaire à tous les degrés, depuis l'Université jusqu'à l'école primaire.

Les Pères de la Confédération, fidèles aux traditions chrétiennes des hommes de ce temps-là, ont voulu l'enseignement chrétien partout au Canada. L'enseignement neutre qui a prévalu dans l'Ouest a orienté cette partie du pays vers l'abîme. Qu'il plaise à Dieu de faire ouvrir les yeux à temps à ceux qui ont les responsabilités du pouvoir.

Dans la mesure de nos forces nous resterons fidèles à l'autre idéal, le seul capable de procurer le bonheur aux individus comme à la société, le seul digne d'hommes ayant Dieu pour maître et une âme immortelle à sauver. Que Dieu protège notre pays contre la réalisation de la parole du prophète: 'Sache donc et vois combien il est mauvais et amer d'avoir abandonné Jéhovah ton Dieu.' (Jér. Ch. II, V, 19)

C'est pour nous une immense consolation de voir notre oeuvre d'enseignement secondaire entre les mains de l'illustre Compagnie qui a donné à la Sainte Eglise des champions, au monde savant des lumières, à la patrie canadienne ses premiers martyrs et à l'Ouest le premier missionnaire qui ait versé son sang pour la civilisation, dans cette partie du pays."⁹

The money raised by the drive was then used to add a fire-proof wing to the new college (1924):

"Le 13 novembre, en la fête de saint Stanislas Kostka, de la Compagnie de Jésus, le R. P. Henri Bourque, recteur du Collège de St-Boniface, a béni la nouvelle aile, et, le soir, sous la présidence de S. G. Mgr l'Archevêque, la nouvelle salle académique, spacieuse et splendide, a été inaugurée par une séance littéraire, dramatique et musicale. A cette occasion, le R. P. Recteur, en sa qualité de président de la Corporation du Collège, a lu la déclaration suivante:

'Les membres de la Corporation du Collège de St-Boniface sont heureux, à l'occasion de la bénédiction de l'aile récemment terminée, de rappeler au public que le Collège fonctionne maintenant comme autrefois, avec un enrôlement de 296 élèves, mais qu'après le désastreux incendie de 1922 qui détruisit l'ancien collège, il leur eut été impossible de poursuivre leur oeuvre d'éducation, si Sa Grandeur Mgr Béliveau, archevêque de St-Boniface, n'eut mis à leur disposition l'immeuble du Petit Séminaire diocésain, si une importante souscription des catholiques de l'ouest et de leurs amis de l'Est ne leur eut procuré les fonds requis pour son agrandissement, et si le Gouvernement de la Province de Québec n'eut avec un empressement et une générosité qui l'honorent, offert une magnifique souscription de \$25,000, qui permit de commencer, sans tarder, l'érection de la nouvelle aile complètement construite à l'épreuve du feu.

⁹Les Dates, pp.39-42.

Les membres de la Corporation tiennent à exprimer leur reconnaissance à tous les bienfaiteurs qui leur sont venus en aide, particulièrement au Comité de Reconstruction et au Gouvernement de la Province de Québec. Dans l'impossibilité où ils sont de remercier chaque bienfaiteur individuellement, ils prient les journaux de bien vouloir faire écho à l'expression de leurs sentiments de gratitude.

Henri BOURQUE, S.J., Président."¹⁰

The wing measured 100 feet by 55 feet and was four stories high. The two top floors were used as dormitories and could accommodate some 180 students. The main floor consisted of an auditorium, while the basement was to house a basketball court and various other smaller games.

The only other alteration to the college during this period was the construction of a convent for the Sisters of the Holy Family, whom Archbishop Cabana had decided to employ in the college kitchens.

Two private academies for girls sought the patronage of St. Boniface College. L'Institut Collégial St-Joseph, St-Boniface, directed by the Sisters of the Holy Names of Jesus and of Mary was affiliated in August 1936. Two professors from the college were to teach Philosophy and Holy Scripture at St. Joseph's, but at the opening of the first term, Rev. Father M. Caron S.J. taught both courses. The same congregation directed St. Mary's Academy in Winnipeg. Their application for recognition as an all-female affiliated college was

¹⁰Les Dates, pp. 42-43.

rejected by the University Council in 1924.¹¹

They subsequently, in 1925, made the following arrangement with St. Boniface College. A legal agreement was completed:

"...whereby St. Mary's Academy becomes a Department of St. Boniface College and the property of the corporation of St. Boniface College. The Registrar stated that in view of this change in the relation of St. Mary's Academy to St. Boniface College and therefore to the University, students of St. Mary's Academy had been registered at the opening of the current session as intramural students of the University in attendance at St. Boniface College."¹²

St. Mary's Academy later broke its ties with St. Boniface College and became affiliated with St. Paul's College in 1936.

Rev. F. Béliveau S.J., rector, officially launched what was to be known as a bursaries committee in May 1940. His appeal was broadcast on the French radio Station, C.K.S.B. The lack of funds and of students had prompted the college authorities to publicized the importance of the college for the educational needs of Manitoba's French-Canadian student body. Thus was born "l'Oeuvre de la Perception des Bourses du Collège de Saint-Boniface."

The bursaries were awarded annually to students

¹¹Minutes of University Council, December 4, 1924, p.30.

¹²Minutes of University Council, Oct. 23, 1925, p.78.

whose parents could not afford the tuition fee at the college. This made it possible for many students to complete their classical studies. The bursaries varied in duration and in value, but had they not been established, the fate of St-Boniface College would surely have been inevitable: financial bankruptcy after 122 years of back-breaking sacrifices to maintain the French language and culture in Manitoba.

2. A TEACHING UNIVERSITY

It had been understood in 1877 at the founding of the University of Manitoba that it would be a degree-conferring university only.*

The surreptitious insertion of the words "at present" on the English version and binding copy of the University Constitution opened the door to its becoming a teaching university. Although ^{the} archbishop of St. Boniface and the authorities of the College vehemently fought this innovation, the University Act of 1917 was passed.

The opposition of the Catholic leaders was explained fully in "Les Cloches":

"Il fut bien entendu - Mgr. Taché et les autorités du collège de Saint-Boniface insistèrent particulièrement sur ce point - que l'enseignement resterait sous la direction des collèges; que l'Université ne serait pas enseignante; qu'à l'instar de celle de Londres elle ne ferait qu'examiner et conférer les degrés.

* Note: Previously referred to in Chapter III.

Les Cloches ont rappelé au long l'histoire de cette question universitaire le 1er mai 1911. Elles n'ont pas l'intention d'y revenir. Elles désirent seulement noter brièvement l'évolution radicale que le gouvernement vient de faire subir à l'Université par la loi qu'il a fait voter à la dernière session. Par cette loi il a mis la haute main sur l'éducation secondaire et supérieure dans la province, comme il l'avait mise, il y a près de trente ans, sur l'instruction primaire. C'est un pas de plus dans l'exécution du plan maçonnique à la réalisation duquel travaillent consciemment ou non les majorités parlementaires de la plupart des provinces canadiennes, comme du reste celles de presque tous les grands pays modernes.

Comme le rappelait Sa Sainteté Benoît XV, dans une lettre récente adressée au Supérieur général des Petits Frères de Marie à l'occasion du centenaire de sa Congrégation, 'l'enfance renferme en soi la cause et le principe des temps futurs, et il n'est pas difficile d'inférer de la manière dont elle est instruite et éduquée aujourd'hui ce que seront demain les moeurs publiques et privées. Ils le comprennent bien, ceux qui appartiennent ou adhèrent à la secte que ne cesse de lutter contre l'Eglise; c'est pourquoi s'étant insinués dans toutes les artères de l'Etat, ils se réservent et s'arrogent d'une manière spéciale l'administration et le soin de l'enseignement public, sachant bien que s'ils réussissent à éloigner la jeunesse du Christ Rédempteur, ils arriveront facilement à faire disparaître de la société toute idée chrétienne.'

Le principe de la loi, qui nous occupe, fut soumis au Conseil universitaire le 3 janvier dernier dans les termes suivants: 'Le Conseil de l'Université prie le gouvernement de cette province d'introduire, à la prochaine session de la législature, la législation nécessaire pour la réorganisation de l'Université.' C'était remettre au gouvernement la charte que ce Conseil, composé des représentants des divers collèges affiliés, possédait depuis 1877 et le prier de la refaire comme il lui plairait. Le collège de Saint-Boniface ne pouvait accepter cette proposition sans renoncer à son passé et à ses principes. Aussi le R.P. Féré, recteur, proposa en amendement que l'on ajoutât ces mots:

'Sans préjudice aux droits et privilèges déjà accordés aux divers collèges fédérés. L'amendement fut rejeté; seuls les six représentants du collège présents à la séance votèrent en sa faveur.

Le projet de loi fut préparé et présenté à la Chambre. Les cinq députés de langue française de l'Opposition le combattirent, mais leurs arguments ne purent entamer le bloc qui appuie le gouvernement. Il fut voté et incorporé aux statuts de la province.

Cette nouvelle loi remet le contrôle ou mieux le monopole universitaire à un bureau de neuf gouverneurs en conseil et choisis en dehors du personnel enseignant et administratif de l'Université et des collèges affiliés. Ces derniers ne seront plus représentés que par deux membres chacun dans un conseil académique, subordonné au bureau des gouverneurs.

Voilà les nouvelles bases sur lesquelles repose l'Université du Manitoba. Que réserve l'avenir au collège de Saint-Boniface? Il conservera son affiliation tant qu'il y aura possibilité. Tout dépendra de l'orientation que le gouvernement, par son bureau de gouverneurs, donnera aux études. Le monopole de l'Etat en matière d'éducation, négation ou méconnaissance des droits naturels des parents et des droits divins de l'Eglise, est désormais organisé dans toutes les sphères éducationnelles de notre province."¹³

The College maintained its affiliation with the University. The concessions granted by the University Council in giving special status to the Latin scholars of St. Boniface College promoted friendly relations between the University and the College.

This was evident at the nomination of Mr. Sidney Smith as president of the University in 1934. The Reverend Father Béliveau S.J., rector, had this to say:

¹³"Les Cloches de Saint-Boniface", Vol.XVI, no 7, 1 avril, 1917, pp.97-98.

"... 'Nous sommes heureux, en ce jour, de rendre hommage à l'Université du Manitoba, représentée ici par son digne président, M. Sidney Smith. Nous sommes fiers d'appartenir à cette Université, d'en faire partie intégrante. Nous voulons profiter de cette occasion pour proclamer bien haut que nos rapports avec elle sont empreints de courtoisie et de bienveillance mutuelle, et que notre rôle de collègue catholique de langue française y est apprécié avec un parfait fair play et une largeur d'esprit tout à fait digne d'hommes intelligents qui voient dans nos privilèges, non pas une opposition, mais un enrichissement à l'esprit universitaire.'"14

3. LATIN PHILOSOPHY COURSE

The Latin Philosophy Course evolved progressively during the years 1877 to 1963. Although the subject of Philosophy was taught in Latin, nonetheless, from 1877 to 1885 the course was designated as "Mental and Moral Science, Latin Course."¹⁵ In the following year the course was alternately known as "Mental and Moral Philosophy", or as "Mental and Moral Science."¹⁶

Courses in Science were rapidly superseding the classics from 1886 onwards. The trend was towards a more general course in philosophy with more emphasis on science. Traditionalist institutes like St. Boniface College were keenly aware of this situation and, therefore, a special course in philosophy was given statutory recognition by the Board of Studies:

¹⁴Les Dates, p.34.

¹⁵Minutes of the University Council, December, 1884, p.5.

¹⁶Minutes of the University Council, January, 1886, p.53.

"Proposed Statute For The Special Course In
Philosophy.

A candidate for a B.A. Degree in the Special
Course in Philosophy shall be required to pass
in the subjects prescribed by this Statute.

The subjects of Examination in the Third Year
shall be:-

History of Philosophy
Metaphysics.

and in 1905 and every alternate year:

Ethics
Political Science

in 1906 and every alternate year:

Logic
Psychology.

The subjects of Examination in the Forth Year
shall be:-

History of Philosophy
Metaphysics
Philosophy of Religion

and in 1907 and every alternate year:

Ethics and Political Science;

in 1906 and every alternate year:

Logic and Psychology

The selected authors and schedules or books to
define and limit any of the subjects mentioned
in this Statute, may be determined from time to
time by Ordinance of the Council."¹⁷

The course was known as "Philosophy, Special
Course. Latin."¹⁸

¹⁷Minutes of the University Council, April 14, 1904, p.558.

¹⁸Minutes of the University Council, May 12, 1904, p.565.

It was not until 1908 that the term Latin Philosophy Course was finally formulated:

"The Report of the Board of Studies was then submitted as follows.

"Latin Philosophy Course."

1909 and every alternate year.

1. Philosophia Moralis-Russo-
Aristote-Morale a Nicomague, Livore VIII.
Gratry-Les Sources de la régénération sociale
2. Histoire de la Philosophie - Vallet -
Troisième Partie.
3. Economie Politique - Hervé-Bazin
Traité d'Economie politique.
LePlay - Economie Sociale
Cathrein-Le Socialisme.

1910 and every alternate year.

1. Logica - Russo
2. Metaphysics - Russo

Mallebranche - Recherche de la Vérité, Livre 11
Fénelon - Traité de l'Existence de Dieu.
Pascal - Pensées.
3. Histoire de la Philosophie - Vallet -
Deuxième Partie
4. Fourth Year.
Esthétique - Verest - Manuel de Littérature.
Félix - Conférences sur la Famille.
René - Bazin - Terre qui meurt.
Racine - Iphigénie.
Molière - Le Misanthrope.
5. Third Year.
Physique - Boisard."¹⁹

Although a Statute in Philosophy had been granted

¹⁹Minutes of the University Council, December 10, 1908,
p.409.

by the Board of Studies in 1904, the course was more fully established in 1910:

" Philosophy Latin

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1911 and every alternate year

- (1) Philosophia Moralis - Russo
Monsalire: Radicalisme
 contre Radicalisme
 Cousin: Du Vrai, du Beau et du Bien
 Brunetière: Discours de combat
- (2) Histoire de la Philosophie: Vallet: Troisième
Partie.
- (3) Economie Politique: Herve - Bazin: Traité
d'Economie Politique
 Molinari: Questions d'économies
 Cathrein: Le Socialisme
- (4) Chimie; Bazin or Remien.

1912 and every alternate year

- (1) Logica: Russo
- (2) Metaphysica: Russo
 Fénelon: Traité de l'existence de Dieu
 Pascal: Pensées
 Monsabré: Oeuvre de Dieu.
- (3) Histoire de la Philosophie: Vallet: Première
 et Deuxième Partie
- (4) Physique: Bazin or Gage.²⁰

The strained relations between St. Boniface College and the University Council as to the right of the University of Manitoba to be a teaching university were instrumental in allowing St. Boniface College special privileges for the Latin Philosophy course:

"It was then moved by Rev. Father Blain, seconded by Most Rev. Msgr. Cherrier, that in accordance with the policy of the University heretofore in

²⁰ Minutes of the University Council, February 10, 1910, p.22.

relation to St. Boniface College, separate examination papers be set in future in Classics and Mathematics of the First and Second Years in Arts for students intending to take the Latin Philosophy Course."²¹

The last significant and important change in the course was made in 1943 when Greek was dropped to permit more emphasis on Science and French:

"The Committee on Arts and Science Studies recommends:

1. That the Latin Philosophy Course as offered by St. Boniface College be modified by the dropping of courses in Greek; that History be introduced in the First Year, and Scholastic Philosophy into the Second Year, and that French be carried through the Third and Fourth Years, and that the time allotted to Scholastic Philosophy in the Third and Fourth Years be reduced from six hours a week to four hours a week. It is understood that the revised Latin Philosophy Course will be effective in 1943-44 for the First and Second Years only."²²

The term Latin Philosophy had a dual meaning. A more correct term had been formulated in 1904, "Philosophy-Special Course-Latin." It meant, in actual fact, that the St. Boniface College students majored in Philosophy and in Latin. The formulation of the term Latin Philosophy in 1908 created some confusion as to its exact meaning. The term led people to believe that at St. Boniface College, the students majored in a Philosophy course taught in Latin. This was not the case

²¹Minutes of the University Council, May 26, 1914, p.167.

²²Minutes of the University Council, May 10, 1943, p.549.

Rev. Father Ludger Guy S.J., dean of studies at St. Boniface College, remedied this situation by inserting in the college prospectus of 1962, the term "Latin-Philosophie." In French the hyphen indicates that they are separate subjects. Still, as the term stands in the University Calendar, it can still be interpreted in both senses, i.e. Latin Philosophy meaning Latin and Philosophy or Philosophy taught in Latin.

3. CURRICULUM

As seen previously, the University Council had recognized a special program for the students taking a Bachelor of Arts degree in Latin Philosophy. This in no way altered the course of studies at St. Boniface College.

Changes, though, were made in the course of ensuing years as a result of developments in Franco-Manitoban education. Due to the founding, in 1925, September 15th, of St. Paul's College in Winnipeg, the English classical course was progressively eliminated at St. Boniface College:

"La suppression du cours anglais se fit progressivement. En 1925 seulement les "Latin Rudiments" furent supprimés.

En même temps on s'efforça de fortifier l'enseignement de l'anglais dans la cours français.

Cette suppression, une des suites indirectes de l'incendie, fut, sous un certain rapport,

une diminution du Collège en nombre et en influence.

D'autre part, elle donna satisfaction aux légitimes aspirations de l'un et l'autre groupe; les catholiques de langue anglaise furent heureux d'avoir un collège bien à eux, dirigé selon leur mentalité. Le groupe canadien-français ne le fut pas moins de donner à sa grande institution un caractère plus franchement national, d'en intensifier la culture française qui en fait un instrument puissant de survivance et de vie française au Manitoba."²³

The following year, the eight-year classical course was reestablished. The abolition of French as a language of instruction in the public schools (Manitoba School Act, 1916) had produced a student less capable of coping with a classical course taught in French:

"Il fallait une année de plus pour fortifier l'enseignement du français, trop souvent défectueux dans les écoles à base anglaise de la province. Ce défaut est de plus en plus corrigé par suite du bon travail de l'Association d'Education et du dévouement des instituteurs et institutrices laïques, religieux et religieuses."²⁴

Later, in 1931, the courses in English language and literature were in their turn reorganized by the Rev. Father Faure, Rector, and Father Brunet S.J. The new course stressed less the quantity of classes than the quality of the program.

The Commercial Course was finally discontinued in 1941 for very obvious reasons: commercial schools in the

²³Les Dates, pp.43-44.

²⁴Les Dates, p.44.

near vicinity attracted many students and it was too costly to keep professors for the ever-decreasing classes.

The year 1942 was a milestone in the history of St. Boniface College. Until that time Greek had been an integral part of the classical course. But new demands had to be met. Parents frequently objected to sending their children to St. Boniface College as the first three crucial years of the classical course were not recognized by the Department of Education as grades eight, nine and ten. Frequently a student capable of passing public school grades was incapable of learning four languages along with the conventional subjects. Should the student revert to the public school after one or two years at college he still only had a certificate for grade seven.

A decision had to be made. Amidst much criticism, the Rector, Rev. Father Martial Caron S.J., decided to discontinue the teaching of Greek, thereby finding the necessary periods to shuffle the courses and rearrange the program so that it would be accepted by the Department of Education:

"Notre cours de grammaire - Eléments latins, Syntaxe, Méthode, Versification - n'est pas celui des écoles publiques. Il en diffère en bien des points.

Conséquence: nos élèves qui, pour une raison quelconque, devaient quitter le Collège après une, deux ou trois années, avaient de la difficulté à se faire accepter

dans les écoles. Il fallait essayer une solution. Elle est bien simple. Inclure dans notre cours les "sciences élémentaires". Mais pour inclure cette nouvelle matière, il fallait de l'espace. Nous ne pouvions pas diminuer le latin, pas plus le français, ni l'anglais. Il faut des mathématiques, cela va sans dire. L'histoire et le catéchisme ont leur place indiscutable et indiscutée d'ailleurs. Restait le grec: ce fut la victime immolée aux sciences et, disons-le, à la nécessité. Ce n'est donc pas par principe ni par dédain de cette ancienne discipline de l'esprit inhérente au cours classique que nous avons supprimé le grec. Répétons-le, c'est par nécessité.

En septembre 1942, M. Celestin Muller, B.A. (1922), inspecteur d'écoles, était nommé par le Département de l'Education inspecteur au Collège avec la mission délicate de synchroniser les deux curricula sans révolution. Il a accompli sa mission avec un tact et une clairvoyance digne des éloges et du Département et du Collège. Depuis lors, nos élèves peuvent, sans heurt ni difficulté, passer d'une classe du Collège au grade correspondant dans n'importe quelle école du Manitoba.

Les modifications au cours de grammaire nécessitaient des adaptations au cours universitaire. Les autorités se sont montrées bienveillantes, nous dirions même agréablement surprises, que nous osions toucher à l'intangible.

La suppression du grec libérait quatre périodes par semaine. En Belles-Lettres nous y avons remis l'histoire. En Rhétorique nous y commençons la philosophie (Logique et Psychologie). Ce dernier déplacement laisse dans les deux dernières années l'espace pour du français. Et nous avons des cours de français jusqu'au B.A. C'est encore le cours classique."²⁵

A private interview with Rev. Father M. Caron S.J. revealed the following facts:

Modifications au programme d'études au C.S.B. vers 1940

I - Le passage de nos élèves (des El. lat., Synt., Méth.)
aux écoles de la province posait un problème.

²⁵Les Dates, p.57.

- II - Vers 1938, le R.P. Jean - I. d'Orsonnens, vice-provincial, me pria d'y chercher une solution. La Providence m'a grandement facilité la tâche en mettant sur mon chemin l'inspecteur Herriot et le sous-ministre d'Education C.K. Rogers.
- III - Les deux cours comportaient des matières communes: les math., le français, le latin, l'histoire et, jusqu'à un certain point, l'anglais. Là, pas de difficultés. Mais nous avions le grec et pas de sciences.
- IV - Notre cours était déjà surchargé. Impossible d'y ajouter. Premier pas à faire: réduire. Le grec fut le bouc émissaire.
- V - Après maintes rencontres, consultations, discussions, concessions, l'entente s'est faite sur une équivalence pratique entre

nos El.-lat.	et le Grade VIII
notre Synt.	" " " IX
notre Méth.	" " " X

En compagnie du R.P. Ferdinand Faure, préfet des études, j'ai fait, à M. le sous-ministre, la demande verbale mais officielle en vue de la reconnaissance de notre cours modifié. Sa réponse verbale mais officielle fut la nomination de M. Célestin Muller comme inspecteur au collège. (1942). A remarquer que l'enseignement donné en français n'a jamais posé de problème.

- VI - Entre la Vers. et le Grade XI, l'équivalence s'avérait, pour le moment, du moins, ni possible, ni pratique, puisque la Vers. prépare à la première année du cours de Phil. Latine (Belles-Lettres) et que le Grade XI conduit à la première année des Arts "General Course". Le département reconnaissait volontiers la valeur des sujets communs (français, latin, histoire, math.) Le reste du Grade XI devait être complété au département.
- VII - La révision du cours de grammaire comportait le remaniement du cours universitaire.
- VIII - Pour nous y aider, la Providence a voulu que 10 M. Sydney-E. Smith fût président de L'U. du Man. et 20 que l'U. du Man. fût, justement à ce moment-là, en train de discuter avec le département une nouvelle orientation des programmes.
- IX - Nos décisions reposent sur les considérations suivantes:
- 1 - Il faut nous maintenir le plus possible dans le sens du "General Course".
 - 2 - Il faut tenir compte de notre milieu et des circonstances présentes.
 - 3 - Il faut donner aux matières enseignées le plus de "crédits" possible.

- 4 - Il faut faire de la classe de B. - L. autre chose qu'une année de langues: (franç., lat., angl., grec, math.; pas d'histoire.)

X - Résultat:

- 1 - Suppression du grec, pas par plaisir mais par nécessité;
 - a) déjà supprimé au cours de grammaire.
 - b) il faut faire de la place pour l'histoire.
 - c) parce que l'Université dont nous faisons partie intégrante, exige deux langues; permet trois langues aux élèves doués pour les langues; considère quatre langues comme une exception. (voir Calendar 1940)
- 2 - Philosophie répartie sur trois ans. Cela se fait à l'Acad. St-Joseph depuis son affiliation (1936).
- 3 - Français réparti sur quatre années. Même matière valant 16" crédits" au lieu de 8.
- 4 - Suppression des petits cours (une heure par semaine) comme l'astronomie, la botanique, la pédagogie (?) etc....
- 5 - La "Littérature biblique" remplace l'Apologétique comme cours de religion. Cours de quatre unités, deux ans, faisant partie du cours à l'égal des autres matières et non par dessus le marché comme l'Apologétique. (enseigné à l'Acad. depuis 1936).

Remerciements au R.P. Lucien Hardy pour sa patience et sa compétence dans la mise au point des cours de français et d'histoire.

Martial Caron, S.J., recteur (1940-43).²⁶

University Affiliation

The University of Manitoba was the only teaching body legally authorized to confer degrees in Manitoba.

²⁶ Rev. Father Martial Caron, S.J. September, 1964.

St. Boniface College was an integral part in the University, had its representatives on the Council and the Board of Studies of the University and on different Examiners' Committees. Although affiliated with the University, the College had nevertheless the free choice of its professors and methods of teaching, as well as the entire management of its internal affairs, studies, worship and religious teachings. It offered the students the double advantage of securing for them university degrees (B.A.) and of guaranteeing them a religious education.

Religious Instruction

Special care was given to the study of Christian doctrine. This teaching was graded according to the age and mental developments of the pupils.

Classical Course

This course, though on a French basis, was followed by English speaking boys, who wished to perfect themselves in the French language. It led to the B.A. degree of the University of Manitoba.

4. CURRICULUM

The curriculum of studies was as follows:

PHILOSOPHY (second year) - Christian Doctrine,
Philosophy,
Sciences;

PHILOSOPHY (first year) - Christian Doctrine,
Philosophy,
Sciences;

- RHETORIC
- Christian Doctrine,
French,
Latin,
English,
Philosophy,
History;
- HUMANITIES
- Christian Doctrine,
French,
Latin,
English,
Mathematics,
History;
- VERSIFICATION
- Christian Doctrine,
French,
Latin,
English,
History,
Geometry,
Algebra
Elocution;
- METHOD
- Christian Doctrine,
French,
Latin,
History,
English,
Geometry,
Algebra,
Sciences,
Elocution;
- SYNTAXE
- Christian Doctrine,
French,
Latin,
English,
History,
Mathematics,
Sciences,
Elocution;
- LATIN ELEMENTS
- Christian Doctrine,
French,
Latin,
English,
History,
Geography,
Mathematics,
Sciences,
Good Citizenship,
Elocution;

FRENCH ELEMENTS

- French,
Sciences,
Good Citizenship,
Elocution;
English;
History,
Geography,
Mathematics

Commercial Course

Students who succeeded in the final examinations of this course were awarded a Commercial Diploma. The greater part of this course was taught in English, although the study of French was also considered very important.

The curriculum was as follows:

Commercial Senior - Christian Doctrine, French, English, Rapid Calculation and Arithmetic, Bookkeeping, Business Correspondence, Shorthand and Typewriting, Secretarial Course;

Commercial Junior - Christian Doctrine, French, English, Arithmetic and Rapid Calculation, Bookkeeping, History, Geography, Shorthand and Typewriting, Business Correspondence.

Preparatory Course

This consisted of two separate classes, one in English, leading to commercial Junior; the other in French, in preparation for French Elements.

Examinations

The examinations were semi-annual. In the grammar classes and in the commercial course, the students

obtaining nine tenths of the maximum points allotted for each subject was awarded a special prize. Those whose marks in each subject were not below four fifths of the maximum received a testimonial. On the other hand, the pupil who failed to secure a pass-mark (50 per cent) in any given subject had to rewrite his paper after having first deposited the sum of one dollar. Should he have failed in several subjects, he was obliged to repeat his year.

Societies

There were Sodalties of the Blessed Virgin, whose aim was to foster in their members a vigorous Christian spirit, as well as a high tone of morality in their daily life; the Apostleship of Prayer, the object of which was to broaden the devotion to the Sacred Heart and encourage the frequent, even the daily reception of the Holy Eucharist; and the Saint John Berchmans Sodality for those who wished and were worthy to take part in the ceremonies of public worship..

Athletics and Sports

Pupils had to take part in all sports activities..

Academies

Eight hours of classes and study a day were supplemented by French and English literary and artistic societies.

Discipline

The students were subjected to a discipline at once mild and firm, and had to show a constant application to study. Permission to leave the grounds was rarely granted to boarders and only for serious reasons.

Admission

Every candidate for admission, who was not personally known to some members of the faculty, had to present testimonials of his good moral character. If he came from another college, he was required to bring a certificate of good standing from the institution which he left.

CHAPTER V

REORGANIZATION AND RECENT TRENDS 1943-1964

1. BUILDINGS

The increasing student enrolment and the demands made by modern education prompted the College authorities to seek financial aid in order to alleviate the problem of overcrowded classrooms and the altogether inadequate recreational space:

"Le nombre des élèves, tant pensionnaires qu'externes, a augmenté considérablement au Collège au cours des derniers dix ans. On a vu des classes de vingt-cinq finissants et plus en ces derniers temps, chose inconnue autrefois: c'est trois fois la moyenne des classes finissantes des années précédentes. On a dû, depuis quelques années, doubler et même tripler certaines classes. Ainsi, pour cette année, on a trois classes d'éléments latins, deux de syntaxe et deux de philosophie. En plus, le cours a été allongé d'une année: ce qui nécessite plus de professeurs et exige plus d'espace. Il n'y a pas si longtemps, le cours complet était de sept classes. Aujourd'hui, on a douze classes régulières et une classe spéciale dite de "pré-philosophie". Inutile de répéter que ces conditions nouvelles exigent plus d'espace et plus de professeurs.

Les autorités du collège ont longtemps hésité - trop longtemps peut-être - avant de faire connaître les conditions dont elles et leurs élèves ont été les victimes depuis déjà plusieurs années. Tout l'espace disponible a été peu à peu mobilisé sous la poussée des conditions dont nous avons parlé plus haut. Les pères et les élèves ont été graduellement coincés, refoulés. Les élèves ont ainsi reculé vers les salles dites de "récréation", situées au rez-de-chaussée, moitié sous terre et moitié au-dessus du sol. Ces salles, construites au lendemain de l'incendie du vieux collège et en vue de faire à bon compte, n'ont jamais répondu aux besoins des jeunes gens. On pouvait s'y faire quand on avait deux cents étudiants mais elles ne sont plus de mise et sont devenues un anachronisme dangereux quand elles sont fréquentées par trois cent cinquante

élèves qui ont besoin d'air pur et d'un entourage gai et évocateur."¹

On April 12, 1955, a fund raising campaign was officially launched by Archbishop Baudoux to raise \$300,000 for the construction of a new gymnasium and some class-rooms (Archbishop Beliveau had been succeeded by Archbishop Baudoux in 1954). The money for the project was pledged by members of the public. A number of Winnipeg firms contributed generously in answer to a campaign organized by Mr. E. A. Poulain. The alumni also responded generously under the able guidance of Mr. Roland Couture.

Work on the new \$120,000.00 gymnasium was started in September, 1955. This concrete-and-brick building, measuring eighty feet by one hundred and eighty adjoins the recreation hall on the south side.

The new gymnasium was officially opened on May 22nd, 1956. Rev. Father Oscar Boily, S.J., rector, had been the organizer par excellence of the building-drive, and it was with a profound sense of fulfilment that he attended the opening ceremony.

Former bishops in St. Boniface had never favoured going into debt for the educational needs of their flock. It was for this same reason that the construction of new classrooms was held up until the necessary funds

¹"La souscription pour l'agrandissement du Collège de St-Boniface", A. d'ESCHAMBAULT, ptre., La Liberté et le Patriote, April 30, 1955.

were available. The new wing was added to the college in 1960. It provided classrooms for the university section:

"Samedi prochain, 15 avril, marquera une nouvelle étape dans l'histoire des édifices du Collège de St-Boniface; on bénira et inaugurerà le pavillon universitaire, troisième annexe au corps central dont les travaux de construction avaient été commencés le 18 mai 1911.

...Enfin la quatrième période débute en 1960; la bénédiction et l'inauguration du Pavillon Universitaire de samedi prochain en seront les points saillants. Ce nouvel édifice, en saillie vers la rue Cathédrale au nord, se trouve à l'ouest de l'édifice central et à l'est de la Basilique et est rattaché au corps central du Collège au sud-est. La longueur en est de 94 pieds, la largeur de 37 pieds. Il a quatre étages. Le style architectural est fort simple, car on ne voulait pas gêner le bel aspect classique offert par l'édifice central et principal; la façade "est" présente un mur presque entier de pierre grise, à teinte brunâtre, de Tyndall (donc un produit bien manitobain) alors que la façade "ouest", avec ses vingt-quatre grandes fenêtres offrira au soleil de l'après-midi une occasion splendide d'éclairer les pages où sont absorbés les élèves les plus studieux.

A quoi serviront les multiples salles du pavillon? La salle la plus importante, puisqu'elle occupe tout le premier étage, sera la bibliothèque. Il va sans dire qu'aujourd'hui tout collège "qui se respecte" doit posséder une bibliothèque respectable. La vieille bibliothèque du corridor de la chapelle, située dans un local démodé mais fort utile dans son temps, déménagera avec joie et pourra se développer plus commodément et plus scientifiquement dans le nouveau pavillon. Aux troisième et quatrième étages il y aura en tout six salles spacieuses pour les classes; ce sera une amélioration appréciée par tous les élèves qui ont connu les locaux, souvent d'occasion, du vieux Collège. Au sous-sol il y aura salles de réunions et de loisirs pour les universitaires."²

²"Inauguration d'un Pavillon au Collège de St-Boniface", Ludger Guy, S.J., La Liberté et le Patriote, April, 1960.

Rev. Father O. Boily S.J. had taught Mathematics in the rather inadequate classrooms of the main building. He had always dreamed of providing modern facilities for the students. His courageous efforts were once again rewarded.

Archbishop Baudoux also contributed generously to the new building by the donations received through the God's Share program.

The grant given by the federal government through the Canada Council was practically equalled by that of the provincial government. It was the first time in the history of the Province that a grant had been given to the Roman Catholic college.

Le Conseil de Vie française of the Province of Quebec had always helped the french minorities outside its province. It provided a substantial sum for the pavilion.

Many firms of St. Boniface and Winnipeg also contributed.

The Marist Brothers, after an absence of seventeen years, had returned to the college in 1943. But their stay was again short lived. They left after the academic year of 1948. Although their order flourished in Quebec, they were unknown in Manitoba. The inconvenience of having but a few members so far away along with the increasing demand of their schools in the east prompted their departure.

St. Boniface College had nearly always had some lay teachers on the teaching staff, Since the mid-fifties, though, the trend has been towards employing more and more lay teachers. This is mainly due to the influence of the classical colleges of Quebec, which in recent years, have had a pressing demand for teachers. Consequently, the Society of Jesus could not afford to send as many members as formerly to St-Boniface College, where, since 1924, the student attendance had only risen by about twenty, a mere seven per cent.

In 1960, Archbishop Baudoux realized his long-cherished ambition to build a minor seminary for the diocese of St-Boniface. This building was constructed on LaFlèche St. and opened its doors to its first group of students in September of that year. His decision was that these boys should attend classes at St-Boniface College for the first six years of their classical studies and that they should board at the existing Major Seminary on Taché Avenue while pursuing the final two years of the College Arts Course.

Furthermore, ^{the} archbishop decided that students who would normally have studied philosophy at the Major Seminary should attend degree-granting courses at St-Boniface College. The reason for this decision was that, previously, students who eventually found that they did not have a vocation to the priesthood had the disadvantage of returning to secular life without

official recognition for their post-high-school years of study.

As mentioned in the first chapter, secular priests had on numerous occasions supplemented the teaching staff of St. Boniface College. One priest from the Minor Seminary was appointed in 1963 to teach mathematics in the secondary grades.

Members of another teaching order, the Sulpicians, joined the staff in 1964. Fr. Jean Piché P.S.S., and Fr. Gilles Fortier P.S.S., both lecturers at the Major Seminary, began to teach philosophy courses.

A notable deviation from tradition was the appointment of Rev. Sr. Jacques Fernand, of St. Joseph's Academy, as Assistant Lecturer in mathematics in 1964. She was the first female member of the professorial staff.

2. ADULT EDUCATION

Adult courses in history and religion were given at the college in 1946 and 1947. Former students and some St. Boniface citizens had shown interest in evening lectures. At a preliminary meeting, it was decided that two of the professors would lecture once a week; one hour being devoted to Canadian History and the other to the study of the Bible. The lectures were given gratis and consisted of formal lectures followed

by general discussion. Actually, these lectures were given on an experimental basis. This was to be the beginning of an adult education program that would benefit the Franco-Manitoban community. However, conflicting interests between these lectures and the activities of parochial organizations disrupted the lectures. Although a few other courses were periodically given to the public in the following years, it was not until after the opening of the new pavilion (1960) that adult education classes were begun on a permanent basis.

In October 1961, a series of evening courses was offered to the general public. A special course in Philosophy dealing with international problems in times of peace and war was given by Rev. F. Gerard Lebrosse, S.J. He also taught a course entitled: The Psychology of Marriage-Problems and Solutions. A third course in French phonetics and vocabulary was given by Mr. André Genuist.

The following year, during the winter of 1962, 22 students attended an art course offered by Mrs. Damien Giordani, wife of the French consul to Winnipeg. Special privileges were also extended to adults to attend credit granting courses during the academic year. A total of 8 students attended these courses in 1960 and 16 in 1963.

3. SUMMER COURSES

Although summer courses were not offered by the regular professors of the college until 1961, still from 1939 onwards, members of the staff of St. Joseph's Academy gave courses for Latin Philosophy students on the Fort Garry Campus.

Sister Gabriel-Archange S.N.J.M. taught logic and rational psychology in 1939. From 1940 to 1957, Sister Marie-Diomède S.N.J.M., assisted by various nuns of her congregation gave courses in philosophy, religious education and French. In 1956, Rev. F. Thomas Mignault S.J. joined the staff. The following years, under the direction of Rev. F. Gérard Jolicoeur, S.J., of the College the courses became more numerous and more popular. During the summer of 1960, 69 students were attending four courses: French, Canadian History, History of Philosophy and Religious Education.

In 1961, the University reorganized the structure of the summer school courses. St. Boniface College was authorized to give summer courses on its own campus. Rev. F. Ludger Guy, S.J., was given the task of arranging the entire organization of these courses at the college. As well as the accredited courses, a course on religious pedagogy and a series of lectures on the Psychology of Personality was offered.

The administrative staff of four was assisted by

a teaching personnel of twelve professors lecturing on seven subjects to 186 students. By 1963, fifteen professors were needed to lecture on six subjects, taken by 241 students. The subjects offered in 1963 included French, Philosophy, Religious Education, Sociology, Religious Pedagogy, and English.

4. COEDUCATION

St. Boniface College had always been a private boys' school. To satisfy contemporary needs and to be able to offer lectures to a greater number of students, it was decided that the girls attending St. Joseph's College would attend classes at St. Boniface College beginning in third year. From September 1960, the female students of St. Joseph's in third year registered at St. Boniface College in Philosophy I:

"A partir de septembre 1960 les élèves du Collège St-Joseph s'inscrivent en Philosophie I au Collège de St-Boniface et reçoivent le degré de Bachlier-es-arts, Latin-Philosophie, de l'Univerité de Manitoba."³

These students were then designated as the female section of St. Boniface College. In 1964, the female section registered with the college in Rhetoric.* Although these latter students of St. Joseph's still take two

³ St-Boniface College Year Book, 1963-64.

*In accordance with the University of Manitoba decision in 1964 to eliminate the former First Year Arts course in favour of all students' taking Grade XII at High School, Rhetoric now became, officially, First Year Arts.

courses at the Academy i.e. French and History, they will be fully integrated as soon as adequate facilities are available at the college.

5. CURRICULUM

The changes in University curriculum, effective from September 1964, have not affected the curriculum of St. Boniface College. But the forthcoming school year, September 1965, will bring about some major changes for the St. Boniface students.

Science will be taught at the secondary level i.e. as in the public high schools. Students will then be able, without difficulty, to leave the college grade level to attend public school. As already explained, Versification (grade eleven) and Belles-Lettres (grade twelve) have not been hitherto recognized by the Department of Education.

In September, 1964, Rhetoric became 1st year university; Philosophy I and Philosophy II, second and third years respectively.

The following information was taken from the year book 1963-64 and brings us up to date on the recent changes in college requirements:

Admission

"CONDITIONS D'ADMISSION

A = Cours Universitaire

1. Les étudiants qui ont subi avec succès (60%) les examens de Versification du Collège de St-Boniface sont admis en Belles-Lettres ou en première année du Cours Universitaire, section Latin-Philosophie de la Faculté des Arts et Sciences de l'Université du Manitoba. Ces élèves doivent produire au Secrétariat du Collège:

- a-un avis, avant le 15 août, exprimant leur intention de s'inscrire en Belles-Lettres;
- b-leur fiche médicale, qu moment de l'inscription en septembre.

2. Les étudiants de douzième année des écoles du Manitoba sont admis en Rhétorique ou deuxième année du Cours Universitaire aux conditions suivantes:

a-Etre admis officiellement par l'Université de Manitoba; à cette fin il faut avoir complété en douzième année cinq sujets dont trois sont obligatoires: Anglais, Mathématiques et Français (celui-ci doit être, pour le Collège de St-Boniface, le Français de l'Association d'Education); les sujets libres sont deux des suivants: Physique, Chimie, Biologie, Histoire Moderne, Latin, Allemand;

b-Faire parvenir au Secrétariat général, avant le 1er septembre, les pièces suivantes:

I.- une demande d'admission (on peut obtenir des formules au Secrétariat général);

II.- une lettre de recommandation de son curé que celui-ci enverra directement au Collège;

III.-un certificat de bonne conduite signé par les autorités de son école et envoyé par elles directement au Collège;

IV.- sa fiche médicale."⁴

Program of Studies

"PROGRAMME DES COURS. Cours Universitaire

L'Université de Manitoba octroie le grade de B.A.

⁴St.Boniface College Year Book, 1963-64.

(Latin-Philosophie) aux étudiants qui ont suivi avec succès les cours des quatre années de notre section universitaire ou, s'il s'agit d'étudiants inscrits après l'Immatriculation "senior", les cours des trois dernières années.

Pour obtenir le degré universitaire il faut suivre cinq cours complets par année dont certains sont obligatoires, d'autres au choix (options). En Belles-Lettres et Rhétorique le cours de Sciences religieuses est obligatoire et constitue un sujet additionnel.

Tout programme pour le degré universitaire doit comprendre au moins deux des quatre sciences suivantes: Mathématiques (obligatoire), Physique, Chimie, Biologie.

Le Doyen peut permettre à un étudiant de suivre, dans une même année, un cours supplémentaire si cet étudiant a obtenu une moyenne d'au moins 75% aux examens d'avril de l'année précédente.

Les cours sont répartis comme suit:

BELLES-LETTRES (Première année)*
(Tous les cours sont obligatoires)

Sciences religieuses 110
Français 110
Latin 111
Mathématiques 110
Anglais 113
Histoire de l'Europe 116

RHETORIQUE (Deuxième année)

Les élèves qui ont suivi le programme régulier de Belles-Lettres s'inscrivent aux cours suivants:

Sciences religieuses 201
Français 201
Latin 202
Anglais 205
Logique 206
Psychologie 207
Histoire du Canada 208

*En 1964-65 la classe de Belles-Lettres cessera de faire partie du Cours Universitaire et deviendra l'année finale du Cours Secondaire.

Les cours suivants sont obligatoires pour les élèves qui n'ont pas suivi le programme régulier de Belles-Lettres:

Sciences religieuses 201
 Français 201
 Anglais 202 (ou English 201 de l'Université de Manitoba)
 Logique 206
 Psychologie 207
 Histoire du Canada 208

Ces élèves peuvent compléter le programme de Rhétorique en choisissant un des cours suivants:

Mathématiques 201
 Sociologie 209

PHILOSOPHIE I (Troisième année)

Cours obligatoires:

Philosophie scolastique 301
 Sciences religieuses 302
 Français 307

Deux cours au choix (options):

Science politique 308
 Chimie 309
 Sociologie 310
 Philosophie scolastique 311

PHILOSOPHIE II (Quatrième année)

Cours obligatoires:

Philosophie scolastique 401
 Sciences religieuses 402
 Français 407

Deux cours au choix (options):

Biologie 408
 Physique 409
 Sociologie 410
 Philosophie scolastique 411"

"COURS SECONDAIRE

Religion
 Français
 Latin
 Anglais
 Mathématiques
 Histoire et Géographie
 Sciences

Ces sujets sont enseignés dans les
 quatres classes du cours secondaire:

Versification
 Méthode
 Syntaxe
 Eléments Latins."

General Regulations

"REGLEMENTS GENERAUX

L'éducation chrétienne dans un collège a besoin, comme toute institution humaine, d'un ensemble de prescriptions et de défenses qui constituent un milieu où elle peut naître et s'épanouir. Nous donnons quelques extraits de ce règlement. Ils précisent les exigences disciplinaires absolument indispensables à la conquête de l'idéal que nous poursuivons. Les accepter, c'est pour les parents et les enfants le minimum de participation extérieure à l'oeuvre qu'ils attendent du collège.

1. L'admission d'un élève est un véritable contrat bilatéral. Le collège s'engage à mettre tout en oeuvre pour donner à chaque enfant l'éducation chrétienne la plus parfaite, selon les exigences présentes de vie de l'Eglise. Les règlements académiques et disciplinaires reçoivent de cette vision leur sens et leur portée. Cet effort d'éducation individuelle, toutefois, le collège le poursuit dans un milieu collégial, société véritable où le bien commun dicte ses lois, gênantes peut-être à certains jours. Les parents reconnaissent donc aux autorités du collège le droit d'appliquer et d'interpréter le règlement, tant pour les études que pour la discipline.

L'enfant doit donner satisfaction pour les études et la discipline, Le contrat d'admission est rompu quand un élève néglige habituellement ses devoirs chrétien; quand il exerce sur le

milieu collégial une influence nocive; quand il appartient à des associations dont le but est incompatible avec la fin du collège; quand il ne satisfait pas habituellement aux exigences de travail, de discipline et de distinction requises d'un chrétien.

De plus, certains actes, même isolés, suffisent à rompre le contrat d'admission. Ainsi, le scandale, le vol, le blasphème, la possession d'un livre à l'Index particulier ou général, la possession de revues pornographiques, la possession ou l'usage de boissons enivrantes, toute sortie, le soir, sans permission ou sous un faux prétexte, un manquement grave de respect envers un membre du personnel collégial, s'il n'est pas immédiatement et spontanément réparé.

2. Chaque élève doit avoir un directeur spirituel.

3. Tout retard est passible d'une sanction. Le manque habituel de ponctualité est considéré comme grave.

4. Un élève qui prévoit une absence doit obtenir l'autorisation du P. Préfet. Les parents qui croient nécessaire de garder leur fils à la maison ne le font pas sans obtenir au préalable l'autorisation du P. Préfet. Hors le cas de maladie, on ne permet l'absence que pour des raisons sérieuses.

5. Les parents seuls, ou leurs représentants autorisés, sont admis à visiter les élèves au parloir, ils peuvent le faire aux jours suivants:

Tous les jours:
de 12h. 20 à 1h. 55
de 4h. 15 à 4h. 30
de 6h. 20 à 7h. 30

Le mardi, le jeudi, et le dimanche; de 12h, 20 à 4h. 30.

Les élèves ne se rendent pas au parloir durant les classes ou les études.*

6. La correspondance des élèves est sujette à la censure du Père Préfet de discipline.

7. Les livres, journaux, revues, etc., apportés du dehors devront être, approuvés par le Père Préfet de discipline.

*See note page 130.

8. Les élèves ne peuvent facilement recevoir d'appels téléphoniques. Les parents ne les appelleront que pour des raisons sérieuses et aux même heures que pour le parloir. Le numéro de téléphone des élèves est Whitehall 2-9447.

9. Personne ne doit quitter le terrain du collège sans la permission du Père Préfet de discipline.

10. Les élèves ne peuvent faire partie d'une association extérieure, sportive, littéraire ou autre, sans une autorisation spéciale.

11. La vente ou l'achat d'objets entre élèves, les prêts d'argent, les jeux de hasard et les paris sont défendus au collège.

12. Les élèves n'ont pas la permission d'aller se baigner dans les rivières ou les lacs quand ils sont au collège. Le collège ne se tient donc pas responsable des accidents possibles si les élèves manquent à ce point du règlement.

13. Le collège ne se tient pas responsable des vols possibles.

14. La possession ou l'usage non autorisé d'une clef donnant accès à des locaux du collège sont passibles d'une sévère punition.

15. Tout dommage causé à la propriété du collège, tel qu'entailles faites aux meubles, bris de vitres ou de pupitres, etc., sera payable par les parents.

16. Les élèves doivent apporter tout le linge et tous les objets requis pour leur usage personnel, et en quantité suffisante pour être toujours propres et convenablement vêtus. Une liste sera envoyée aux parents sur demande.

17. Pour tout ce qui concerne la conduite des élèves, les parents s'adressent au Père Préfet de discipline. Pour ce qui regarde les études, ils s'adressent au P. Directeur des études, et pour les comptes, au P. Procureur.

NOTE

Au cours secondaire, un élève doit avoir 60 pour-cent de moyenne pour être promu dans une classe supérieure. Les élèves qui conservent leur moyenne mais échouent dans un ou

plusieurs examens doivent reprendre ces examens. Les élèves de Méthode et de Versification doivent les reprendre avant la rentrée des classes. Les élèves d'Eléments de Syntaxe doivent les reprendre un mois après la rentrée des classes. Pour reprendre un examen, il faut déboursier \$1.00."

College Organizations

"ORGANISATIONS COLLEGIALES.

Congrégation de T. S. Vierge.

Jeunesse Etudiante Catholique.

Cadets de la Route.

Messe Radiodiffusée.

Service du Choeur.

Service Missionnaire des Jeunes.

Association des Etudiants du Collège de St-Boniface (A.E.C.S.B.).

"Frontières" Journal des élèves du Collège de St-Boniface.

Jeunes Franco-Manitobains.

Jeunesse Musicales.

Grand Conseil de la Récréation.

Caisse Populaire.

Ciné-Club."

Note: From September 1964 these half-days have been eliminated. Students attend classes five days a week and are allowed to spend the weekend with their family.

CHAPTER VI

CONCLUSION

1. CLASSICAL TRAINING

"Et quasi cursores, vitae lampada tradunt."

The purpose of the first part of this conclusion is to discuss the choice of classical studies in the high-school and baccalaureate years of education as the privileged instrument of intellectual development. For purposes of simplicity, hereafter, the term "secondary education" is meant to include both these fields. The classical studies undertaken at St. Boniface College (i.e. secondary education) are justifiable, inasmuch as one agrees that what John Henry Cardinal Newman calls "the making of relevant judgment" and not utilitarianism is the primary goal of education. In other words, the broad enrichment of the mind, which is the main purpose of humanistic learning, should precede specialization in studies which prepare the student for his place in the professional world.

Humanism aims at the perfection of man. Each normal human being has within the appetites and the potential for the grandeur, intelligence, and sociability that emanate from the greatest men of science, art, heroism, leadership and sanctity; for those in whom such qualities are predominant are the leaders of men, and the benefactors of humanity.

The precise function of humanism is to awaken the enthusiasm for human perfection and to orient it towards this human ideal. The development of the intelligence, of scientific endeavour, of esthetics, of courage, of energy, of moral virtues, ultimately the goal of an ideal of human perfection; all of this is humanism.

Humanistic education seems to overlook the practical aspects of daily life and to place its emphasis on the shaping of man's highest faculties: intelligence, determination, courage, sociability, charity, morality, religion and the artistic sense. Naturally, humanistic education does not intend to deprive man of the utilitarian sciences necessary for his materialistic needs but this type of education stresses that the cultivation of man's highest faculties must take precedence over the training of his abilities relating to matter and machine. It is by universal and harmonious exercises of the faculties of the mind that intellectual discipline is achieved. Humanism, then, does not precisely intend to enrich the mind of the adolescent with a more or less considerable quantity of concrete knowledge but more specifically, to place the student in a receptive state of mind so that, the opportunity given, he might more readily avail himself of it. College education must produce perceptive, discriminating minds, so as to prepare man to be at home in the higher spheres of intelligence, to understand and strive for the

ultimate in truth and beauty.

Classical training is the means par excellence by which humanistic education might be taught. It is not the only intellectual discipline that leads to humanism; neither does it have priority over science and philosophy, and it cannot replace the higher intellectual development of that university education which prepares men for specific roles in the professions. Nonetheless, classical education will stimulate the intelligence. Language, the instrument of thought, will have to be effectively forged; for it is through language that the human soul finds its truest expression. The more the individual's proficiency in language is perfected, the more will intelligence itself achieve the degree of clarity, elegance, maturity, and power that characterizes the most civilized societies. In all systems of education, the study of language is of prime importance. To learn to read is the key to intellectual life. Although considerable effort is exerted by the student in his endeavour to master his maternal language and thus attain intellectual maturity, he is thwarted by a false sense of achievement which roughly coincides with his arrival at college. At this stage, the student is subjected to the great law of effort which is generally insufficiently observed by training solely in the mother tongue. Continuous effort must be

exerted on the part of the student for all physical, intellectual, and moral development. The attitude of the advocates of humanistic education is that to provoke the effort needed, (the study of the mother tongue having become practically a mechanical process), the student will then be subjected to the complexities of the classical languages, Latin and Greek. Through the intellectual gymnastics needed for a study of these languages, the student will have to exert that type of effort which will continue to discipline his mind.

This apology for classical education would not be complete without mentioning that its practical value has been most favourably assessed in many countries. The following is an excerpt from a speech given by Mr. Stanley Baldwin, British statesman and twice prime minister of England, to the Congress of the Classical Association, in London, January 8th, 1926:

"I think what I have gained is some sense of proportion, a standard of values, and a profound respect for the truth of words, which have been of use to me in my daily life. Add to these the perennial happiness I am fortunate enough to find in the sheer beauty of Latin and Greek and the thousand images they call up in the mind, and I am indebted to my early training more than I can ever hope to repay....The possession of a sense of proportion, of a standard of values, and of respect for the truth of words proved an inestimable aid to political judgment. So far as I have had a sense of proportion it has helped me to assess the personal equation of the individuals, distinguished and undistinguished, who form the House of Commons. So far as

I have acquired a standard of values, it has helped me to estimate speech and the written word, and has saved me many a time from bowing to the idols of the market-place. So far as I have had respect for the truth of words, I have been helped to detect the fallacy and the equivocal phrase lurking in the tropical growth of oratory, and I have endeavoured to use a speech plain and unambiguous. I have also been able to enjoy with unmixed pleasure the choice of words and the phrasing of those speakers who model themselves on the classical tradition.¹

The growth of mind and spirit is nurtured in the discipline which is cultivated by the study of the humanities, by a knowledge of the facts of history, by the inevitable communion with the great minds of the past, and by the development of the powers of concentration and reasoning. What better means can be found to train the mind of youth than the study of Latin and Greek. Carelessness and superficiality are incompatible with any thorough study of these exacting languages. The student's observation is sharpened, his perception becomes more delicate and he finds increased pleasure in the intensity with which he seeks fully and correctly to interpret the author's meaning. And this habit of close observation, of attention to detail, of looking for fine distinctions and shades of difference, and the alertness of mind possessed by an individual of this habit will be of inestimable service to him. He will have obtained, through the study of the classics, his

¹Baldwin, Stanley, "On England", Philip Allah & Co., Ltd., London, April 1926, pp.113-114.

his most precious possession, a receptive mind capable of reaching highest efficiency.

2. ST. BONIFACE COLLEGE AND MANITOBA

The founding of the College in 1818 was to influence the history of Manitoba both politically and sociologically. Teaching the classics in the first years seemed a very ordinary task for the Roman Catholic Missionaries. Little did they know that their efforts would, in later years, sharpen the conflict that had already torn the Canadian nation for more than half a century. St. Boniface College, because of its unique role in fostering a professional laity that would perpetuate and uphold French-Canadian traditions, language and the Roman Catholic religion, would thus be instrumental in maintaining the arduous battle for educational rights which, since the passing of the law of 1890, has plagued Manitoba.

The small French community had been a majority until 1870, and the College had naturally continued in comfort and stability to produce enough men capable of coping with its actual problems. The entrance of Manitoba into Confederation as a province, through the efforts of the French Canadian Roman Catholic Métis leader Riel and his actions in the province of Saskatchewan had angered the Anglo-Protestant Ontarions and thwarted their ill-fated aspirations to monopolize

Manitoban territory. This violent clash of ideals, principles and religion between the two groups prompted a mass immigration of Protestant Anglo-Saxons that was to quickly outnumber and eventually, it was hoped, assimilate the Franco-Manitoban population. Had the College not been in existence after the educational reforms of 1890 and 1916, the fate of the French element in Manitoba would surely have been sealed. But, the college continued, and now its purpose was thus more specific and eminent: the training of a professional laity and a clerical staff that would continue their efforts to keep alive the French Canadian language, traditions and religion. The first Bishop of St. Boniface, Bishop Provencher, had understood that to stabilize and perpetuate his beliefs in a French Catholic Manitoba, there must be an elite of both laity and clergy that would guide the community. Little did he foresee the hardships that awaited his people in the latter part of the nineteenth, at the beginning of the twentieth centuries, and even in our own day.

In the past twenty years, the media of communication have dangerously hampered the effectiveness of the French Canadian Association in the province. This, along with a rising percentage of urbanization, has infiltrated the French system of education and caused a major panic in the circle of French-Canadian educationists. The College is the only French institution

in the province. French, as a language of instruction, is not permitted in the ordinary classroom (1916), other than for the teaching of French as a subject. The recent (1958) establishment of school divisions has brought a substantial amount of English speaking students into what had hitherto been mostly exclusive French speaking centers. The two aforementioned factors, along with the latter, have created an even more difficult linguistic problem for the French element in Manitoba. Assimilation is not mere fantasy at the present date but a real happening. Students arriving at the college since the establishment of the school divisions are noticeably more and more anglicized. The problem is rectified to some extent in the institution. Although all subjects with the exception of English are taught in French, French as the language of student conversation is diminishing. The fate of the French element would be decided if the college were to close its doors. The Anglo-Saxon elements of Manitoba would then have won their arduous struggle for assimilation. Paradoxically, they would have lost one facet of their educational training that they have been stressing in recent years, because modern Western society now understands that a knowledge of Canada's other official language is a tremendous benefit to all Canadians. There is, yet, a legal barrier to be overcome.

Will the department of Education authorize the use of French as a language of instruction? The answer to this question will determine the course of history. The University of Manitoba has respected the educational rights given in the original constitution of Manitoba. This harmonious relationship with the French element places the University in a unique position in the Canadian West: that of being the only bilingual university. Through honest negotiations and fair play, the University has allowed St. Boniface College a special course in its respective field: classical education. Unfortunately the public school system, after seventy-five years of continuous discrimination has finally weakened the source of Franco-Manitoban leadership. In French communities everywhere people are becoming more and more gravely concerned about the difficulty of the task of those "cursores" who are striving to pass on the time-honoured torch of traditional French intellectual life.

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3. Miles Macdonell to Plessis, Montréal, April 4, 1816.*
4. Plessis to Samuel Gale, Québec, February 11, 1818.
5. Plessis to Selkirk, Québec, March 16, 1818.
6. Poiré to Bishop Cloutier, Sainte-Anne de la Pocatière, January 24, 1879.
7. Provencher to Plessis, Fort Douglas, August 30, 1818.
8. Provencher to Plessis, Rivière-Rouge, September 13, 1818.
9. Provencher to Plessis, Fort Dear ou Pembina, January 15, 1819.
10. Provencher to Plessis, Pembina, February 14, 1819.
11. Provencher to Plessis, Rivière-Rouge, November 24, 1819.
12. Provencher to Plessis, Yamachiche, June 14, 1821.
13. Provencher to Plessis, Rivière-Rouge, November 29, 1822.
14. Provencher to Plessis, Rivière-Rouge, June 1st, 1824.
15. Provencher to Plessis, Rivière-Rouge, July 19, 1824.
16. Provencher to Plessis, Rivière-Rouge, June 12, 1825.
17. Provencher to Plessis, Rivière-Rouge, June 18, 1825.
18. Provencher to Plessis, Rivière-Rouge, February 2, 1826.
19. Provencher to Plessis, Rivière-Rouge, June 18, 1828.
20. Provencher to Panet, Rivière-Rouge, January 31, 1827.

21. Provencher to Panet, Rivière-Rouge, June 22, 1827.
22. Provencher to Panet, Rivière-Rouge, August 10, 1828
23. Provencher to Panet, Rivière-Rouge, June 6, 1829.
24. Provencher to Panet, Rivière-Rouge, July 23, 1831.
25. Provencher to Signay, Rivière-Rouge, July 16, 1834.
26. Provencher to Signay, Rivière-Rouge, July 4, 1837.
27. Provencher to Signay, Rivière-Rouge, August 4, 1837.
28. Provencher to Signay, Rivière-Rouge, November 13, 1838.
29. Taché to P. Aubert, St-Boniface, March 10, 1880.
30. Taché to M. Dawson, Rivière-Rouge, February 9, 1858.
31. Taché to Fabre, Québec, May 9, 1878.
32. Taché to Fabre, Québec, June 26, 1885.
33. Taché to Fabre, Québec, November 30, 1885.
34. Taché to Grandin, St-Boniface, April 11, 1878.
35. Taché to Grandin, St-Boniface, December 28, 1878.
36. Taché to Grandin, Ottawa, December 8, 1880.
37. Taché to Grandin, St-Boniface, April 17, 1883.
38. Taché to Mgr. LaFlèche, Rivière-Rouge, December 31,
1867.
39. Taché to Mgr. LaFlèche, St-Boniface, January 23,
1880.
40. Taché to Mgr. LaFlèche, St-Boniface, June 9, 1881.
41. Taché to his mother, Rivière-Rouge, June 1, 1855.
42. Taché to his mother, St-Boniface, April 11, 1878.
43. Taché to his mother, St-Boniface, August 14, 1885.

*See page 145.

A Scotch Catholic, Miles MacDonell, was named governor in 1811. He also had felt the need for religion which ultimately would bring education to this uncivilized land.

The following is a letter addressed by him to Bishop Plessis, asking him for missionaries for the Red River. After having laid before the Bishop of Quebec the advantages which the country offered for colonization, he adds:

"Vous savez, Monseigneur, que sans la religion il n'y a point de stabilité pour les gouvernements, les états ou les royaumes. La religion en doit être la pierre angulaire. Le principal motif pour lequel j'ai voulu coopérer de toutes mes forces à la louable entreprise de Lord Selkirk ça été de travailler à faire prévaloir la foi catholique dans cet établissement et l'espoir que je serais un instrument de la providence pour aider à répandre ce bienfait. Nos besoins spirituels croissent avec le nombre; nous avons beaucoup de pauvres catholiques écossais et irlandais outre une centaine de canadiens errants autour de la colonie avec leurs familles. Tous sont dans le plus déplorable état et dans le besoin le plus pressant de secours spirituels; C'est une abondante moisson religieuse qui s'offre. Il y aurait aussi un grand succès à espérer parmi les infidèles dont le langage est presque le même que celui des Algonquins du Canada. J'ai appris que vous devez envoyer cet été deux missionnaires au Lac de la Pluie. Je serais heureux d'offrir à l'un de ces messieurs un passage dans mon canot jusqu'à la Rivière-Rouge qui n'est qu'à six jours de marche du Lac de la pluie. Le zèle de Votre Grandeur fera tous ses efforts, je n'en doute pas, pour étendre sur notre colonie naissante les bienfaits de la religion catholique."¹

¹Letter of Miles Macdonell to Bishop Plessis, Montreal, April 4, 1816.

APPENDIX

1. DIRECTORS OF ST.BONIFACE COLLEGE 1818-1964.

1. Mgr. N. Provencher	1818-1853
2. Mgr. A. A. Taché O.M.I.	1854-1860
3. Rev. Fr. Le Flock O.M.I.	1860-1862
4. Rev. Fr. Lestanc O.M.I.	1862-1865
5. Rev. Fr. Végreville O.M.I.	1865-1866
6. Rev. Fr. G. Dugas	1866-1869
7. Rev. Fr. L. R. Giroux	1869-1870
8. Rev. Fr. Lavoie O.M.I.	1870-1878
9. Rev. Fr. Forget-Despatis	1878-1881
10. Rev. Fr. Cherrier	1881-1884
11. Mgr. F. A. Dugas	1884-1885
12. Rev. Fr. Hippolyte Lory S.J.	1885-1890
13. Rev. Fr. Xavier Renaud S.J.	1890-1891
14. Rev. Fr. Henri Hudon S.J.	1891-1894
15. Rev. Fr. Remi Chartier S.J.	1894-1898
16. Rev. Fr. Julien Paquin S.J.	1898-1900
17. Rev. Fr. Hyacinthe Hudon S.J.	1900-1903
18. Rev. Fr. Jacques Dugas S.J.	1903-1908
19. Rev. Fr. Téléphore Filiatrault S.J.	1908-1910
20. Rev. Fr. Joseph Carrière S.J.	1910-1911
21. Rev. Fr. Gustave Jean S.J.	1911-1912
22. Rev. Fr. Edouard Lecompte S.J.	1912-1914
23. Rev. Fr. Alexandre Gagnieur S.J.	1914-1915
24. Rev. Fr. Grégoire Féré S.J.	1915-1919
25. Rev. Fr. Henri Bourque S.J.	1919-1924

26. Rev. Fr. Joseph Desjardins S.J.	1924-1930
27. Rev. Fr. Ferdinand Faure S.J.	1930-1933
28. Rev. Fr. Joseph Béliveau S.J.	1933-1940
29. Rev. Fr. Martial Caron S.J.	1940-1943
30. Rev. Fr. Louis Mailhot S.J.	1943-1947
31. Rev. Fr. Georges Desjardins, S.J.	1947-1951
32. Rev. Fr. Jean d'Auteuil Richard S.J.	1951-1954
33. Rev. Fr. Oscar Boily S.J.	1954-1960
34. Rev. Fr. Guy Fortier S.J.	1960-1964
35. Rev. Fr. Alfred Ducharme S.J.	1964-

2. PERSONAL INTERVIEWS

Rev. Fr. M. Caron S.J.	St. Boniface College
Rev. Fr. A. Champagne	Taché Hospital
Miss Eugénie Dubuc	Société Historique de St. Boniface
Rev. Fr. A. Ducharme S.J.	St. Boniface College
Rev. Fr. L. Guy S.J.	St. Boniface College
Rev. Fr. L. Hardy S.J.	St. Boniface College
Mr. and Mrs. Henri Lane	Société Historique de St. Boniface
Rev. Fr. J. Rostaing S.J.	St. Boniface College.

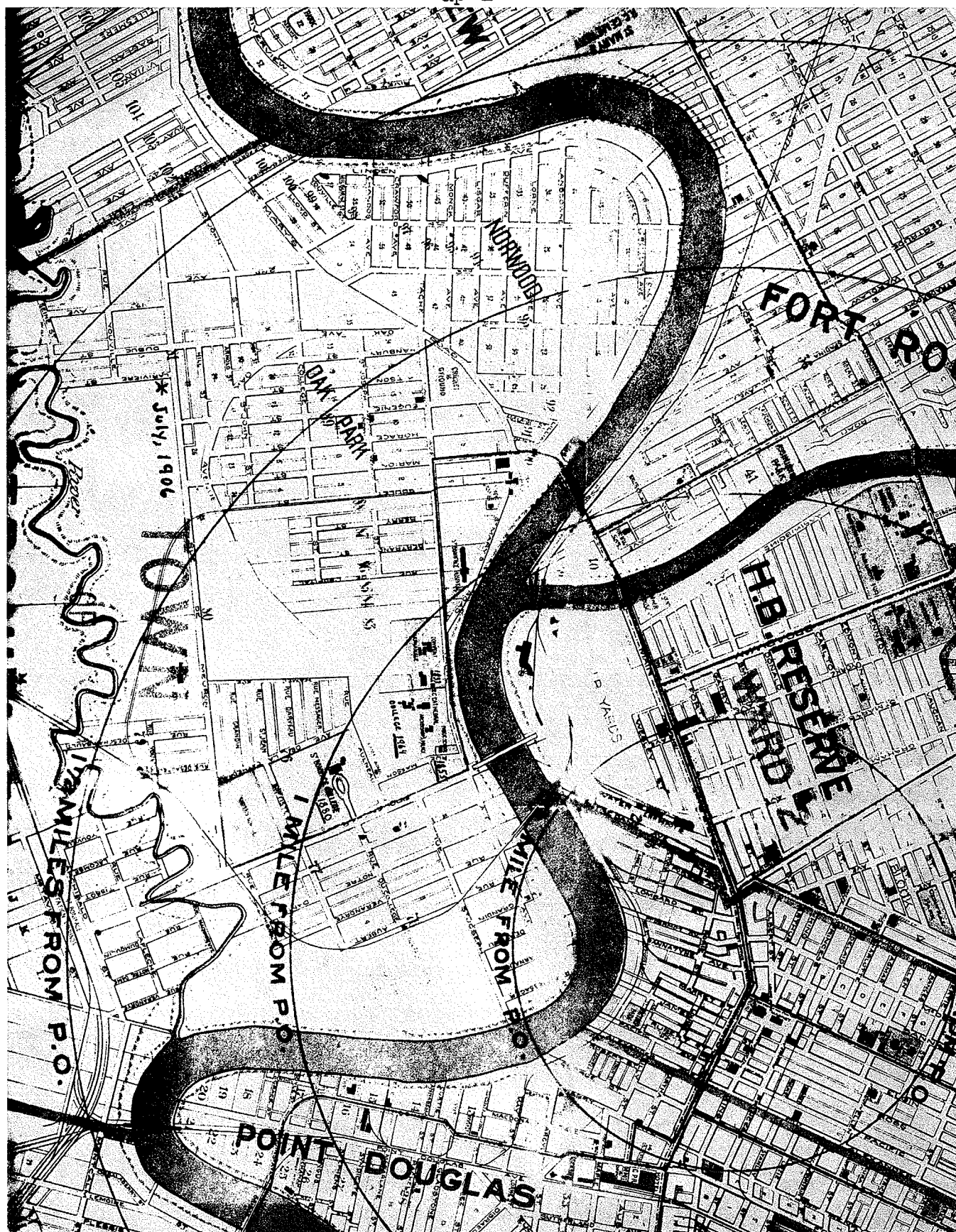
3. LIST OF MAPS

Map #1. Map showing the location of some of the principal buildings mentioned in this thesis. 1906.

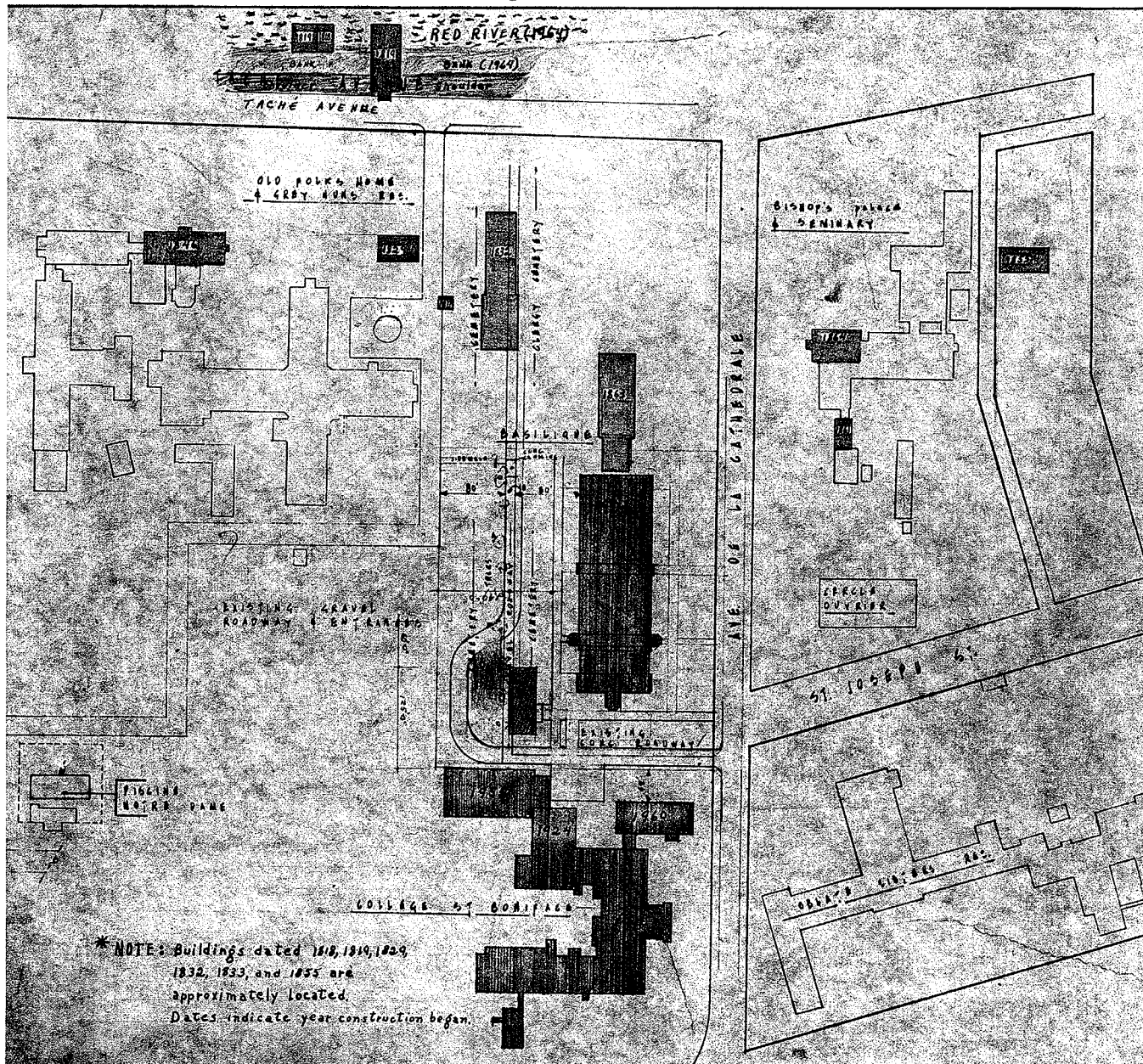
Map #2. Lay-out Map. 1964. Accurate present College.

Map shows the approximate locations, sizes, and dates of all buildings related to the College.

Map 1



Map 2



PHOTOGRAPHS AND COLLEGE CRESTS

Photograph I.

Left: Small log cabin used by workmen in 1818. Built before 1818.

Center: Log church (80'x35') started in 1819, first used in 1825.
Cathedral #2, 1825-1837.

Right: Log residence and church (50'x30')

A-Left section: (30'x20'), built in 1818.

Rectory #1, 1818-1822, First in the West

Church # 1, 1818-1819, First in the West

School, (boys' elementary) #1, 1818-1830,

First in the West.

College classroom #1, 1818-1830, First in the West.

Palace #1, 1822-1830, First in the West.

B-Right section: (30'x30') started in 1819, First used in 1819.

Church #2, 1819-1822.

Cathedral #1, 1822-1825-First in the West.

School, (industrial) #1, 1838-1839. First in the West.

Photograph 2.

Sketch not available.

Single storey stone house (46'x35') started in 1829; first used in 1830.

Stone House. First in the West.

Rectory #2, 1830-1843.

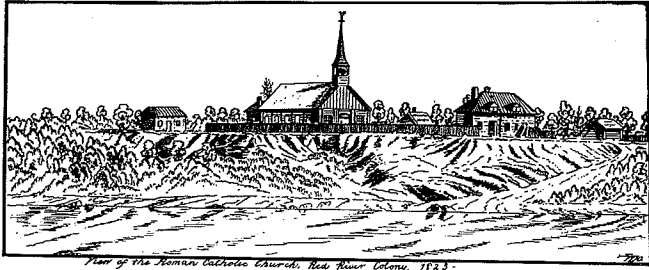
Palace #2, 1830-1843.

School (boys' elementary) #2, 1830-1843.

College classroom #2, 1830-1833.

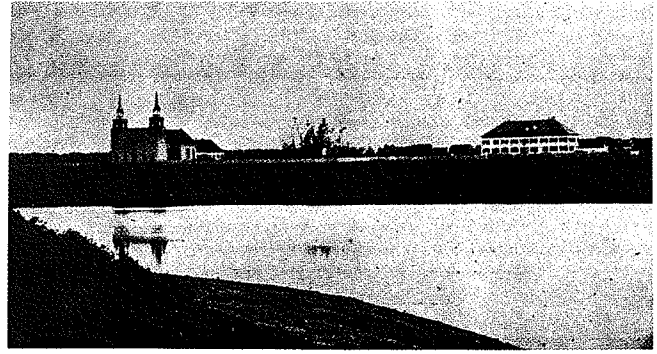
Convent, Grey Nuns #1, 1844-1845, First in the West.

Demolished in 1845. Stones used in the foundation of the convent started in 1846. First Provincial Mother House in the West.

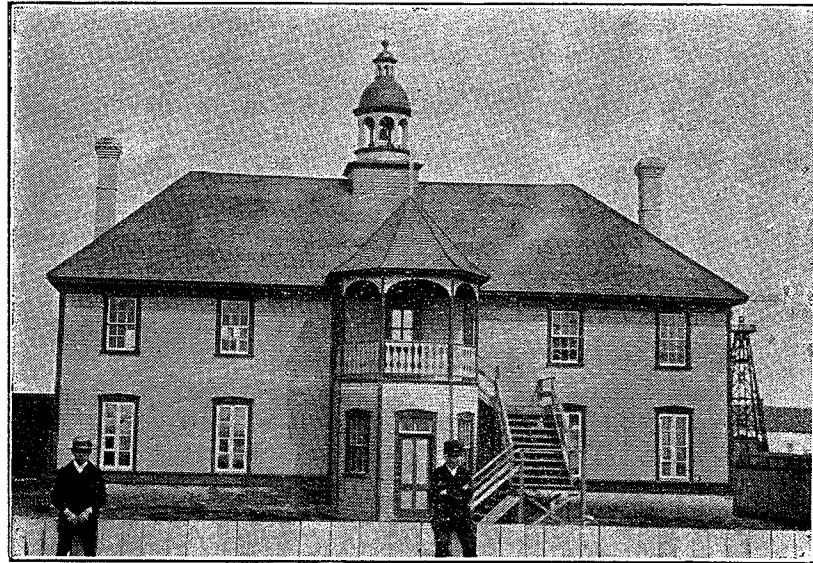


View of the Roman Catholic Church, Red River Colony, 1873.
(Reproduced by permission of the University of Toronto Library)

1



3



5



6

Photograph 3.

- Left: Stone cathedral (100'x43'x40') turrets 100'; started in 1832, first used in 1837. Cathedral #3, 1837-1860. First stone cathedral in the West.
- Centre: Stone palace adjacent to the cathedral, 2 storeys (second storey frame) (70'x46') started in 1832, completed in 1842, occupied in 1843.
 Rectory #3, 1843-1860
 Palace #3, 1843-1860
 School (boys' elementary) #3, 1844-1851.
 Convent #2, 1845-1847.
 College classroom #3, 1837-1856.
- Right: Frame and log residence for Grey Nuns (100'x40') started in 1846, occupied in 1847.
 Convent #3, 1847-1964
 School (boys' elementary) #4, 1851-1854.

Photograph 4.

Sketch not available.

Log cabin (18'x15') built in 1815.
 College building #1, 1833-1837.

Photograph 5.

Frame building (60'x34') built in 1855.

School (boys' elementary) #5, 1855-1884
 College building, 1856-1881.

Photograph 6.

- Left: 3 storey stone palace (60'x40') started in 1864, occupied in 1865.
 Palace #5, 1864- (oldest occupied stone palace in the West).
 Rectory #5, 1864-1964.
- Center: 2 storey log palace (40'x20') built in 1861.
 Palace #4, 1861-1865.
 Rectory #4, 1861-1865.
- Right: Stone cathedral (111'x54') started in 1863, first used 1863, finished in 1882.
 Cathedral #4, 1863-1908, demolished in 1909.
 Adjacent stone sacristy (40'x30') built in 1862; temporary cathedral from 1862-1863.

Photograph 7.

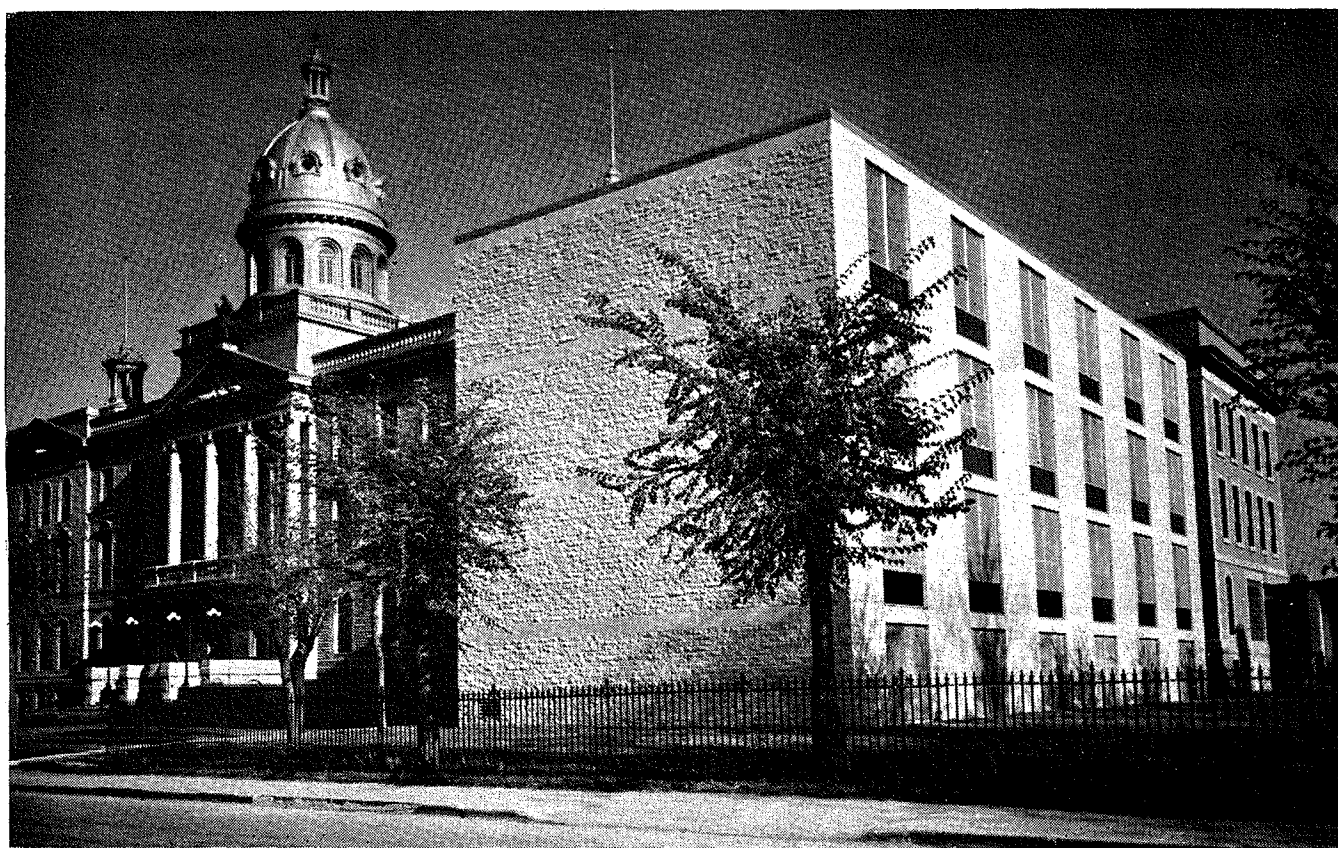
Four storey building (brick) (120'x60') started in 1880, in 1881 was first used.
College building #3, 1880-1922.
East wing (octagonal) (96'x90') added in 1905.
West wing (75'x58') added in 1902.

Photograph 8.

Four storey stone building (180'x45').
Cornerstone blessed in 1910, started in 1911,
first used in 1912.
Dome height 134'.
East wing (45'x45'),
West wing (45'x45')
College building #4, 1922 -
South wing (100'x55') added in 1924.
Convent, 2 storey frame (50'x25') built in 1943.
Gymnasium, brick (180'x80') started in 1955,
first used in 1956.
Pavilion, 3 storey stone (94'x37') started in
1960, first used in 1961.



7



8

Photograph 9

Photo-1960.

1. St. Boniface College.
2. C.K.S.B. (kitchen of #3 college)
3. Grey Nun's 1st Provincial House; First in the West.
4. Basilica (stone)(304'x100'); turrets 142'. Cornerstone 1906, first used 1908. Cathedral #5, 1908-
5. Bishop's palace.

* Rectory, two storey, brick (92'x35') built in 1964. (see Map 2, page 150).

Photograph 10

Seismograph (1910-1922)

Installed in College #3 1910; First in the west.

Photograph 11.

Crest.

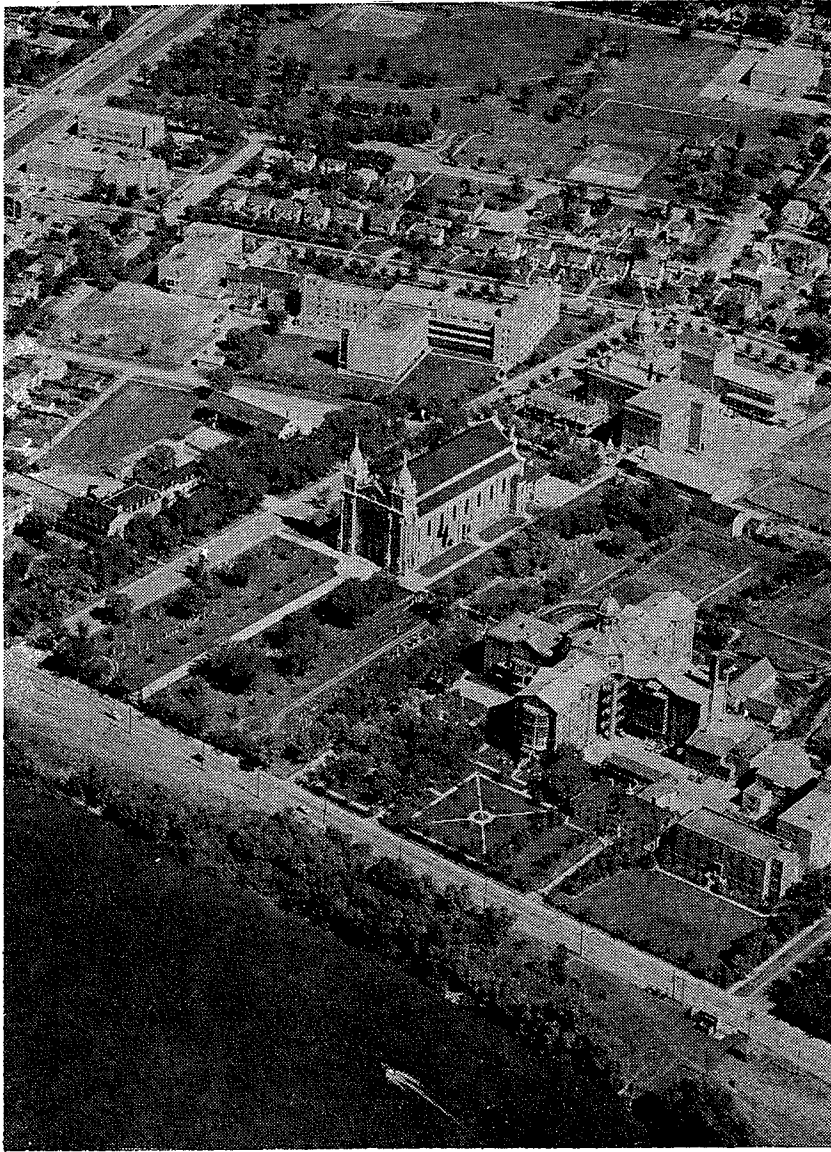
Presented by Bishop Taché to the College in 1877.

Official colors are red and green.

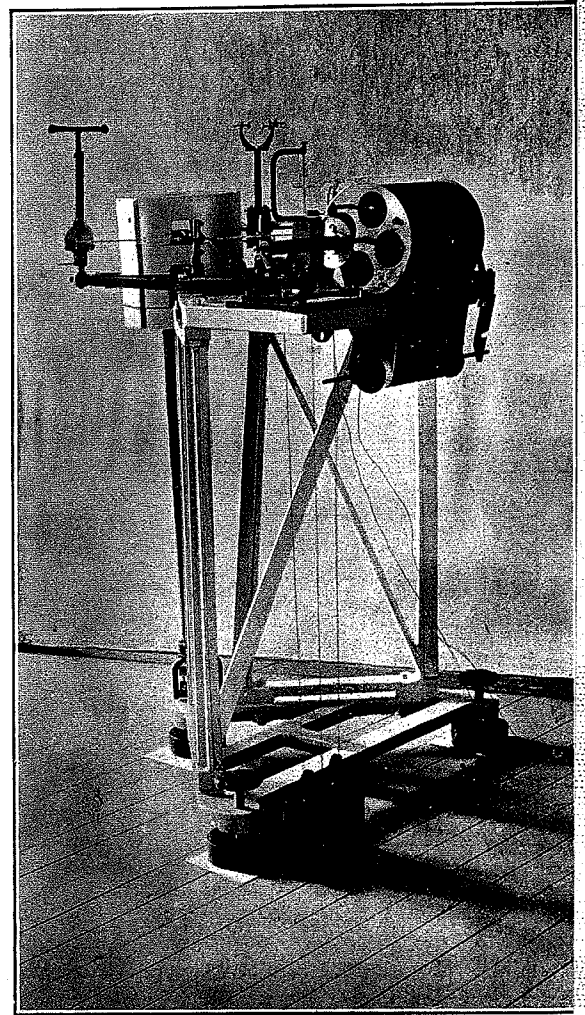
Photograph 12.

Crest.

Official crest of the Jesuits.



9



SISMOGRAPHE



1er SISMOGRAMME

10



11



12