

Religion and Education at Newfoundland.



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Many, years ago a little band of Irish emigrants sailed for the coast of Newfoundland. They were leaving behind them The Isle of Beauty, the dear old Emerald Isle, and were to settle in a distant land remarkable for its barren cliffs and rock bound coast. No doubt such a scene was far from inviting in those days when all the hardships, labors and sacrifices peculiar to the first settlers of a new region are considered. At this time there were but two principal places at Newfoundland, viz. St. John's and Harbor Grace, at which places a portion of this little band of Irish sons and daughters made their future homes. They had insurmountable difficulties to overcome, especially in religious matters, for we are told there is no colony within the circle of the British Empire where the Catholics have had to struggle against such perverse policy as in this island. The country was discovered by John Cabot in 1497, and although extensive and lucrative fisheries were carried on along the coast, still the British Government passed all kinds of restrictive laws for nearly three hundred years, forbidding anyone, and especially the Irish, from settling in Newfoundland. Irish Catholics were the object of a special proscription up to the year 1784, when at last liberty of worship was proclaimed. A very zealous priest, the Rev. Father O'Donel, set himself to work to build little churches in the different parts and harbors, where the Catholics had established themselves. Six years after liberty of conscience had been proclaimed, the Governor, whose name was Milbank, acquainted the Rev. Father O'Donel that so far from being disposed to allow of an increase of places of religious worship for the Roman Catholics of the island, he very seriously intended to lay those already established under peculiar restrictions. With such serious handicaps it is easily seen that the Irish Catholics received very poor encouragement to make their home in this new country. Often did they sigh for the green hills of Old Erin, its pleasant scenes, and by-gone pleasures. Visiting the shores of the Bay Metropolis, as Harbor Grace is justly styled, and taking a stroll of a fine summer's morning, brought back thoughtful pleasures of old Ireland. A few years passed, and with them came a change for the better. In 1794 the zealous and noble pioneer missionary, the good Father O'Donel, was consecrated Bishop and Vicar-Apostolic of the island, a fitting reward for his unflinching courage in the pursuit of his labors among his persecuted and down-trodden countrymen. The population all over the island increased, and in course of time several clergymen were laboring in different parts of the island. At St. John's religion and education were to receive a lasting foundation. In 1814 the Benevolent Irish Society, the oldest organization of its kind in North America, was founded.

The objects of the Society are: 1. The union of Roman Catholic working and mercantile men. 2. The cause of Christian education and charity. 3. The fostering of the national spirit. 4. The due celebration of St. Patrick's day under the direction of His Grace the Archbishop and the clergy. In 1835 four nuns of the Presentation Order from Ireland arrived at St. John's. They were Sister Bernard Kirwan, first Superior, who died at Fermanagh on the 27th February, 1857, aged 60 years; Sister Xavier Molony, who afterwards founded the convent at Harbor Main. She died at St. John's, 8th October, 1865, aged 85 years; Sister Xavier Lynch, died at Harbor Grace, 25th November, 1882; and Sister Magdalen O'Shaughnessy, the last of the faithful and intrepid band of pioneers, died at the Presentation Convent, Cathedral Square, St. John's, in 1886, being 95 years old. When the nuns first arrived there was no convent or school ready to receive them, so they lived for a time at the "Old Palace," and taught school in the back room of a tavern bearing the significant signboard: "The Rising Sun." As times went on things grew brighter, and a convent was built. It is erected on Cathedral Square, and is a gem. The exterior is of native cut stone. The interior is large and airy, and contains many rooms with relics and pictures of bygone days. At the east of the convent there is attached a large building which is used for school purposes, with a part set aside as a chapel and used for morning services and sodality meetings during the year. Over three hundred children are educated at this convent. The daughters of the saintly Nano Nagle are held in reverence by a grateful people, for they have labored long and well in the educational arena, and their works have borne much fruit. Some years after the introduction of the Presentation Nuns, the Sisters of Mercy were brought to St. John's. At present they have a large convent in Military Road, an orphanage at Belvedere, a boarding and Normal school at Littledale. Their work has been phenomenal and their successes at public examinations all that could be desired. While many of their pioneer sisters rest from their labors, the work of their devoted founder, Catherine McAuley, is still being scrupulously carried out. Besides teaching and looking after the orphans, the Sisters also visit the sick in different parts of the city. The latest addition to their convent on Military Road was a spacious chapel, which is styled Our Lady of Good Counsel. About thirty years ago the Irish Christian Brothers, an order founded by Mr. Rice of Dublin, was introduced into St. John's. While the education of the girls was all that could be desired, the same advantages were wanted for the boys. His

Lordship the late Dr. Power, and the Benevolent Irish Society, were successful in obtaining the Christian Brothers, who since their advent to the Ancient Colony have completely revolutionized education. Before their coming, education among the male portion was a blank; to-day it shines with a brilliancy pleasing to behold as year after year their pupils carry off the laurels at all the Council of Higher Education examinations. From the London Matriculation down to the primary grade, the Brothers' boys carry the palm of victory all along the line. They teach nearly 1400 boys, besides having charge of the Mount Cashel Industrial School. St. Bonaventure's College, St. Patrick's, Holy Cross schools, and St. Vincent's night school are the living monuments which proclaim the zeal, devotedness and sterling worth of the noble educators from the land of the Sharruck. The Cathedral of St. John the Baptist, which was commenced in Bishop Fleming's time, continued and built in Bishop Mullock's time, the pride of the late lamented Dr. Power, will be seen in all the glory befitting such a magnificent temple during the regime of Terra Nova's first native Bishop and first Archbishop, Right Rev. Michael Francis Howley. Since his appointment to the diocese he has renovated both towers of the Cathedral, had the main altar moved back so as to allow more room in the sanctuary, the whole interior of the vast edifice completely altered, including plastering, new pews, new floors, new heating apparatus, and electric lighting. During his time as Archbishop, the brush of the artist will adorn the walls and ceiling of the sacred temple, and then the life-work of the beloved prelate, which will be his honor and his glory, and will serve to perpetuate his memory among his people, will be perfected. St. Patrick's Church, in the west end of the city, will have its tower completed next summer. This work will be another monument of the zeal of Archbishop Howley, as well as Littledale Convent, the O'Donel wing to St. Patrick's Hall, and also numerous churches and halls throughout the archdiocese. In the city of St. John's alone, containing a Catholic population of nearly 20,000, there are five Catholic societies, viz.: Benevolent Irish Society, Total Abstinence and Benefit Society, Star of the Sea Association, Mechanics' Society and St. Vincent de Paul Society, with a total membership of over 2000. Quite a respectable showing for a small city like St. John's. But there is another pleasing feature in connection with the societies, that each society possesses a magnificent hall. The B. I. S. with its extra wing, will cost \$108,000. The St. Patrick's Hall, which is owned by the Irish Society, is one of the best equipped on the continent. Its large and spacious theatre is pronounced by all leading vocalists and actors to be perfect in every respect. The class rooms under the charge of the Irish Christian Brothers, are not surpassed on this side of the Atlantic. The reading-rooms, billiard and music-rooms are in keeping with the rest of the building. This Irish Society has done wonders for the Catholic young men, and a few days ago celebrated the 99th anniversary of its foundation in a becoming manner. The Total Abstinence and Benefit Society possesses a hall which cost \$40,000. Its theatre hall is equal to any of the best opera houses in Canada. All opera companies playing at St. John's hire the temperance hall, which brings in a large income each year to the society. The Star of the Sea Hall cost \$25,000, and the Mechanics' Hall about the same. The St. Vincent's Hall, being the smallest, cost \$2000. The last annual statement of the financial standing of the Irish Society of St. John's showed it to be

in a flourishing condition. The celebration of St. Patrick's day is a thing worthy of the highest admiration. The parade, music, and above all, the eloquent, instructive and able sermon are noteworthy features of the event. The Irishmen of Newfoundland are true to the traditions of their forefathers, and will at all times act in unison and harmony with other Irish bodies until they make their beloved motherland once again "Great, glorious and free, First flower of the earth, And first gem of the sea." Let us turn our thoughts for a moment to the second city of Newfoundland, Harbor Grace. His Lordship Right Rev. Dr. Dalton was consecrated first Bishop of the Diocese of Harbor Grace. Schools sprang up, and all along the northern coast, religion is making rapid strides. Among the pioneer priests who did so much for the propagation of the true faith in the Diocese of Harbor Grace may be mentioned the Rev. Fathers O'Donnell, O'Connor, Carolan, Ewer, McCormack, Forrestal, Browne, Whelan (who was lost in a dreadful storm on his return from the stations), Hanley, Walsh (both lately deceased), and the present pastor of Bay de Verde, Rev. Jos. V. Donnelly. In the beginning of the year 1817, the Catholics were sufficiently strong to form an Irish organization and the Benevolent Irish Society came into existence. His Lordship Right Rev. Ronald McDonald, the present Bishop of Harbor Grace, has infused new life and energy into his extensive diocese, extending away on the Labrador coast. There is not a parish in the diocese that has not a new church in it since His Lordship has taken charge. Furthermore, magnificent schools, chapels and hall adorn every place along the northern coast, proclaiming the zeal of a devoted Bishop, seconded by his faithful band of priests and put into execution by the energy and good will of a Christian and sacrificing people. On the west coast, in the newly created diocese of Bay St. George, under the jurisdiction of Bishop McNeil, the same zeal for religion and education is shown, and every place the cross upon the Catholic Church points heavenward. The city of St. John's, with its immense Cathedral and St. Patrick's Church, its many educational establishments, and its well equipped halls is an object lesson of unity, goodwill and perseverance of our Catholic people to the world at large, and would do honor to a city triple its size, and the whole island of Newfoundland is a model one as regards the cause of religion and education.



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A NOBLE MAGNATE. A visit to New York is a lesson in humility. Every material thing is so big and tall and grand, round Wall street especially, that one seems dwarfed and insignificant. No doubt the dwellers here become used to the environment and grow with it, but the stranger is a pigmy and shrinks in his own esteem, no matter how conceited he may be individually. Fortunately for me I had some influential friends and one powerful introduction. So, I managed to escape at least bewilderment. It is very difficult to enter the presence of the captains of industry and ordinarily it is as easy to see a king, but I managed, without much ceremony, to call upon Mr. Thomas F. Ryan, a multi-millionaire and president of the Seaboard Air Line, who could furnish certain information that might be of importance to me later on. Mr. Ryan is a Virginian, and like his father, was a Confederate soldier. He is one of the handsomest and most impressive men I have ever encountered. He is very tall and symmetrical, with power and benignity stamped upon his countenance. He is a Catholic and, in association with his devoted wife, gives millions to charity. A magnificent Cathedral at Richmond, Va., is near completion, the gift of this noble couple. Their other magnificent endowments are numerous. It would be to the honor

Young Irishmen's Association. HIGH CLASS IRISH NATIONAL ENTERTAINMENT, UNDER THE DIRECTION OF Prof. J. A. Fowler, L. Mus., Organist St. Patrick's Church. WINDSOR HALL - - St. Patrick's Night, FRIDAY, MARCH 17th, 1905. Irish Music, Song and Story. Dances, Drills and Readings. Trial Scene from "Robert Emmet" with Mr. M. J. POWER as "Emmet" 150 people in the production, the principals being Mons. Victor O'Connell, ex-baron, N. Y. Metropolitan Opera House Co.; Mrs. J. Burnet Kelly, The Misses Belle Foley, Fanny Coogan, Gertrude O'Brien, Lillian McKown, M. Ward, Messrs J. P. Kelly, G. A. Carpenter, A. Lamoureux, T. P. Murphy, J. J. Bankin, J. Kiely, T. G. Ireland and J. J. Walsh, soloists; Miss Alice Egan, elocutionist; Miss Gertrude Murphy, pianist, and Robt. McLaughlin, humorist. PROF. LOUIS RAYTO, accompanist. Tickets - - - 75c and 50c. Plan of Hall at MULCAIR BRIDGE, 1949 Notre Dame St. Phone Main 2645. J. J. RANKIN, Sec.-Treasurer. God Save Ireland.

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THE IRISH BISHOPS. One of the most gratifying features of the National movement in Ireland at the present time, if not the most gratifying and encouraging, is the support being given to it by the Bishops, not only in earnest sympathy and approval, but in the practical form of liberal contributions. A few weeks ago the Standing Committee of the Archbishops and Bishops issued an address to the people on the education question which it was declared that it was the duty of the whole country to support our Parliamentary representatives, and give them the strength of the nation's support in their endeavor to secure our civil rights for our Irish people in education and other matters. This patriotic appeal is now responded to in the right place, the Archbishops and Bishops themselves leading in the good and setting to good example sending generous subscriptions to the Parliamentary party fund, accompanied with letters exhorting the people to the honorable discharge of obligations imposed upon them by the services rendered by the Bishops and expected from them in the Archdiocese of the Bishops. Thus points out and emphasizes "I cannot doubt that the country will recognize its duty in the matter, and that it will honorably discharge that duty, as it has never failed to do. We expect, and I expect, from our representatives at Westminster, a faithful discharge of the duty that we send them to do. So long as we continue to send them there, we surely are in honor to furnish them with means of giving us the service we claim. Kindly take charge of the enclosed check for £10 (\$50), contribution for the present year. This is the spirit—patriotic practical—in which the Bishops of Ireland are now doing their share of the great work of helping to the National cause of their country. And that it is the National cause of the National self-government for Ireland—and not merely the education question that the Bishops desire to press manifest from the fact itself they have resolved to "raise up and substantially support, and their good words and pecuniary are supporting the party in the platform Home Rule occupies foremost place. There can, in no doubt that it is as Nationalists, with the great National aspiration first in their mind that the Archbishops and Bishops of Ireland take their stand at the of the Irish party and call their people throughout the country to do the same. If any such call has hitherto been entertained it completely dispelled by the most recent pronouncement of His Lordship of Limerick, who, in his contribution of fifty guineas (\$52.50) to the National treasury, expresses, expounds and defends follows the paramount object of movement so ably led by Mr. Redmond and so energetically carried on by him and his faithful leagues. Here are the Bishops' urgent and patriotic words: "The first and supreme purpose of our political action is the re-echo of Home Rule for this country. We out it, prosperity is impossible. Home Rule is never rightly rule people. No matter what their temptations or dispositions, they working against nature when take into their own hands the or and responsibility which the wisest Providence of God should be exercised by the inhabitants of every nation. What is Ireland to condemn her to a attitude that would not be heard of Belgium or Holland, or Denmark amongst any other free people? If this principle of the right of government which is in itself axiomatic wants proof or illustration, English government of this country for the last hundred years has shown it largely over the face of land in chronic and growing poverty in a dwindling population, in a bitter and strife." We have no hesitation in saying that no more admirable statement and assertion of Ireland's claim for Home Rule has ever appeared in print since the Home Rule movement began. It puts the National cause on high ground. It places it in an impregnable position. Home Rule is the first and supreme purpose of the National movement. Without it prosperity is impos-

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