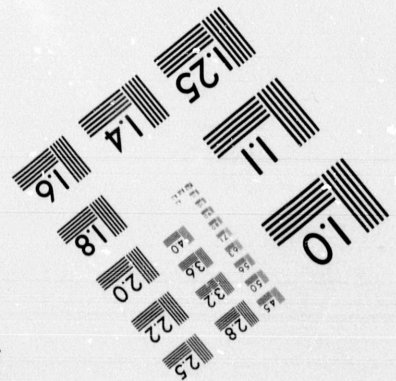
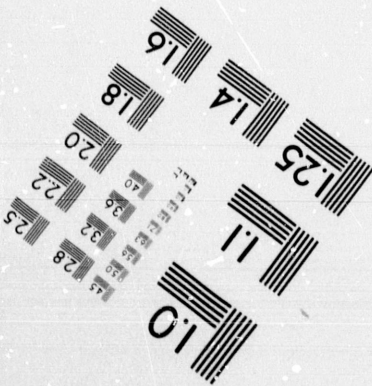
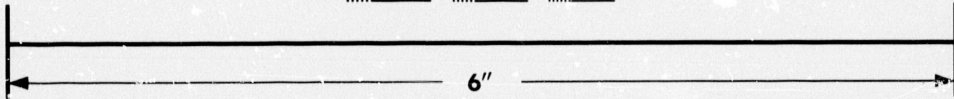
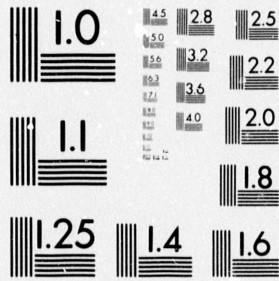


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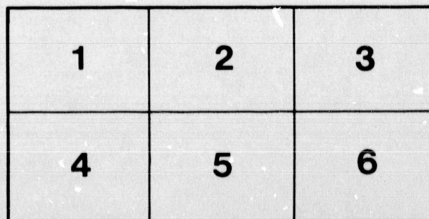
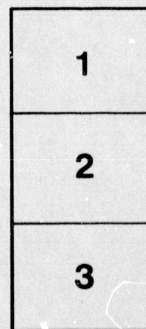
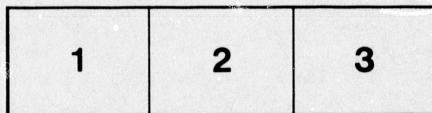
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A HISTORY OF
THE CHURCHES IN NEWFOUNDLAND

BY VARIOUS WRITERS

A SUPPLEMENT TO
A HISTORY OF NEWFOUNDLAND

FROM THE

English, Colonial, and Foreign Records

BY

D. W. PROWSE, Q.C.

Judge of the Central District Court of Newfoundland

WITH A PREFATORY NOTE BY EDMUND GOSSE

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ILLUSTRATIONS, AND NUMEROUS MAPS*

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CHAPTER I.

THE CHURCH OF ENGLAND IN NEWFOUNDLAND.

By REV. W. PILOT, D.D.,

Superintendent of Church of England Schools.

The history of the Church of England in Newfoundland may be said to date from the first attempt to colonize the Island by Sir Humphrey Gilbert in 1583, when by authority of Queen Elizabeth he ordained that the laws and policy of the Island should not be "against the true Christian faith or religion now professed in the Church of England." This attempt at colonization failed, and it was not till 1611 that the first clergyman landed on these shores. This was the Rev. Erasmus Stourton who came out with John Guy on his second visit to the island. His headquarters were at Cupids and his mission extended around Conception Bay, and from Cape St. Francis to Ferryland. He left this country in 1628, and became chaplain to the Earl of Albemarle.

Just before the period of D'Iberville's invasion, 1696-97, a petition was presented to the Home Government by the Newfoundland settlers, praying, "that a sufficient number of ministers should be sent to the principal harbours, and that they might be paid from England." There had been many earnest appeals to the same effect without avail. In 1697, when the Government of William III. were endeavouring to repair the terrible injuries inflicted on the Colony by the French, an order was made that the men-of-war should carry chaplains. The Rev. Mr. Jackson was one of these chaplains, with the consent of the Bishop of London in 1699; he remained on the island, accepting from the inhabitants a guarantee of 50*l.* a year for three years. A small yet handsome church was soon built within the precincts of the newly erected Fort William. The population of St. John's at that time was about eight hundred. In 1701 Mr. Jackson was taken on the list of the "Society for Promoting Christian Knowledge," and in 1703 was accepted as the first missionary of the "Society for the Propagation of the Gospel in Foreign Parts" in Newfoundland.¹

In April 1703 the Society took into consideration the deplorable condition of Mr. Jackson, "a painful minister in New-

foundland, who had gone upon a mission into those parts with a wife and eight children." In 1705, when Mr. Jackson was recalled by

The attacks made on the new minister by the notorious Major Lloyd are fully set out in the former part of this history. The Rev. John Jackson, though a very poor man, burthened with a family of eight almost helpless children, showed himself both a God-fearing missionary and a bold opponent of immorality and corruption in high places. The needs of his family, the poverty of the living, finally drove him from his post; it is satisfactory, however, to know that after his trials in Newfoundland he was finally presented to an English living by Queen Anne in 1709. The small garrison church was in existence, so we find from the records, in 1708; it gradually fell into decay; subsequently, in 1720, a larger wooden church was built near the site of the present cathedral;¹ by 1759 this also had fallen into decay, and in this year, as described,² a new and finer edifice was erected by the determined effort of Governor Richard Edwards.

The successor to Jackson was the Rev. Jacob Rice, appointed by the Bishop of London. Our information about his ministry is very meagre; like his predecessor he was very much distressed through want of means. In 1730 Mr. Fordyce succeeded Mr. Rice; he was sent out by the Society on the faith of a promise from the inhabitants of St. John's to provide him with a small annual stipend and an allowance of a quintal of merchantable fish from every shallop; of the salary only three-fourths of the promised amount was paid, another fourth was soon lost through the death and removal of some of the subscribers, and the promised quintal of fish was either refused or paid in the worthless quality of dried cod, known in this Colony as "Madeira." About three years after his arrival everything in the shape of payment was withheld, until he erected a gallery in the church, costing thirty guineas, at his own personal expense. After manfully discharging his onerous duties for five years under circumstances of unparalleled difficulty he was at last compelled in 1736 to return to England from sheer inability to procure a subsistence for his family. Whilst the inhabitants of St. John's treated

the Bishop of London, he was wrecked on the voyage home, and lost all his effects. In 1709, in reporting on his case, the Committee of the Society for the Propagation of the Gospel "were of opinion that the said Mr. Jackson is an object of the society's favor and compassion, that he, having been in Her Majesty's service, as well by sea as in the plantations, and having therein suffered many unreasonable hardships, and being a man of good deserts, he is worthy to be recommended to the favour of the Lord Keeper."

¹ The first wooden church built on the site of the present Anglican Cathedral was erected

in 1720. The Rev. Thomas Walbank, chaplain of H.M.S. *Sutherland*, whilst at St. John's in 1742, mentions that he "ministered for four months to a congregation of 500 people, in a large church built of fir and spruce by the inhabitants, in the year 1720, the building was well furnished, and a poor fisherman of Petty Harbour had recently given the church a decent silver Patten and Chalice with gold." New England was not satisfied with supplying Newfoundland with cattle and grain, she also wished to supply us with her dissenting ministers. The West Country men clung with tenacity to the old Church of England, and refused all religious aid from America.

² At p. 295.

this most deserving minister with such incredible meanness, after his departure they forwarded to the Society a public testimonial that the Rev. John Fordyce was a most diligent and faithful pastor.

Fordyce was presented with a gratuity of 30*l.* to pay his debts, and was appointed in 1736 to the society's mission at Prince Frederick, in South Carolina, where he died in 1751, fully maintaining the same character for ministerial activity and zeal which had met with so ill a requital in Newfoundland.

In 1736 the mission of St. John's was given up for nine years, when the inhabitants, having fully realized the loss they had sustained by their own niggardliness, in refusing to fulfil their stipulated agreement to pay their clergyman, again petitioned the Society for a missionary. This time they alleged that they had purchased a house for the missionary, and bound themselves to an annual payment of 40*l.* towards his maintenance. Trusting to these assurances, the Society, unable to procure a missionary in England, consented to the removal of the Rev. M. Peaseley, M.A., who had been sent to carry forward the work so successfully begun by Mr. Jones at Bonavista. Peaseley remained in St. John's for seven years, discharging his duties diligently. In his letter, dated November 1745, he says his congregation, which was larger on his arrival, continued to increase, insomuch that the church could scarcely contain it. Besides attending to his own flock in St. John's, he was in the habit of making periodical visits by water during the summer months to Petty Harbour. But Mr. Peaseley was destined, like his predecessor, to experience the non-fulfilment of the promises of his people, which made his longer residence among them impossible. His embarrassed condition led him to petition the Society to be removed, which was done, and he was appointed to St. Helena, Beaufort, in South Carolina.

The next missionary of St. John's and the out-harbours, which embraced the whole of the province of Avalon, was the Rev. Edward Langman, M.A., of Baliol College, Oxford, appointed at the request of the inhabitants, to whom he had been favourably known from a former residence among them, and who were therefore well able to appreciate the value of his services. On his return thither to take charge of his cure in 1752, he reported that his congregation was numerous, and the number of communicants thirty. Of one hundred families which, exclusive of the garrison, formed the entire population of the town, forty were of the communion of the Church of England, fifty-two Roman Catholic, and eight Dissenters.

In 1759 he undertook a missionary voyage to Placentia, where he remained ministering to a congregation of sixty or seventy fishermen,

and performing the several offices of the church. During his visit he baptised fifty persons, some forty, some thirty, some twenty years of age, and fifteen infants. And further, he stimulated the people to repair their church, which at this time had fallen into decay. The next summer he paid a similar missionary visit to the harbours of the south-east.

Mr. Langman found in Reneuse twenty-five families, of which nine were Protestants, and sixteen Irish Catholics, the whole population amounting to one hundred and forty. In Fermeuse nearly the whole population, amounting to one hundred, were Roman Catholic. In Ferryland there were sixty-four Protestants and eighty-six Roman Catholics. In this visit he baptised thirty-eight children, and distributed copies of the Bible, Book of Common Prayer, and Catechism.

At St. John's his ministry was marked with diligence, especially in the work of catechising the children in the face of the congregation, which he did every Wednesday and Friday, and during the season of Lent, and frequently reading one of the Homilies, with which the people seemed well pleased, and were edified. In 1761 he extended his missionary visits again along the southern shore, and found in the Bay of Bulls forty-five families, of which thirty-seven were Roman Catholic from Ireland, the remainder Protestant. Eleven families whom he found living in Witless Bay were almost all Irish.

Thus far Langman's ministry had proceeded without any serious impediments, but in the year 1762 it was destined to receive a severe shock. On St. John's Day the French landed at Bay of Bulls,¹ marched their troops towards St. John's, which not being in a condition of defence, speedily surrendered by capitulation; the garrison were made prisoners, and the French seized every kind of property within their reach. In the general plunder, Mr. Langman was a sufferer to the extent of 130*l.*, and the losses sustained by the rest of the inhabitants now rendered it more difficult for them to do all that they had promised towards his maintenance. Still much that might have been done on his behalf was left undone. The house promised to him, as to his predecessor, Mr. Peasely, was never provided, and to eke out the needful substance for himself and his family the only provision on which he could reckon was an allowance of 50*l.* a year from the Society. The offerings of the people were scanty, and niggardly given, and for the little gratuities he

¹ In the attack on Bay Bulls in 1796 by the French, they proceeded through the woods half way to Petty Harbour; discouraged by the difficulties of travelling, they returned and burned the Anglican and Roman Catholic churches in Bay Bulls, and every house in the

harbour, except Nowlan's. When the French broke into his hut, the unfortunate mother ran for her life, but the sight of poor Nowlan, with his infant twins on his knees, excited such commiseration that the invaders left him in peace.

did receive, he was compelled to go and beg as a poor man would for an alms. Notwithstanding these heavy drawbacks, Langman persevered as a "faithful dispenser of the Word of God" to discharge his laborious duties until his death in 1783. He had been particularly zealous in allaying religious strife in St. John's, and could write with satisfaction to its absence, and to the fact that several families of Dissenters were in the habit of joining in the public worship of the church, and of receiving the Holy Communion. The Reverend Edward Langman is one of the most important figures in the early history of the Church of England in the Island; he resided continually in the Colony for about forty years; he was conspicuous for his culture, broad and liberal views, his upright life and his earnest devotion to his Master's work; he was the first minister to occupy the magisterial bench; a man of strong and decided views, he asserted his opinions with the vigour and force of an uncompromising layman. He was truly the rector of the whole parish, and seems to have been very well liked, both within and without his own communion. Parson Langman was in his day nearly as popular and beloved as his more modern successor Archdeacon Bridge. The good old clergyman died full of years in 1783, and was succeeded by the Rev. Walter Price, curate of Dartmouth, Devon, who had been recommended to the Society by the principal merchants and shipowners of Dartmouth, then carrying on an extensive trade in Newfoundland. In the first year of his ministry we find that, besides the care of his own parish of St. John's, where he had already merited the regard and esteem of his congregation, he occasionally visited Petty Harbour, Bay Bulls, and other surrounding settlements. He represented to the Society in striking terms the spiritual destitution of the Island. "There are some places," he says, "where there are many English settlers who have never heard the word of God preached among them for thirty years past." His congregation at St. John's was numerous and respectable, and gradually increased, "many adorning their profession by an exemplary life." In his time the question of a parsonage house for the minister was at last satisfactorily settled. Mr. Price mentions, with great respect and gratitude, the kindness of Governor Elliott, who "has done everything in his power to carry out the pious designs of the Society," and by his own good example and precept to promote the attendance on public worship. Through the Governor's liberality and the subscriptions of the naval and military officers and general body of churchmen a suitable parsonage house was procured for the minister. In 1788, Mr. Price opened a free school in his new residence, where he taught himself, and paid the salary of an assistant; he continued in the mission for seven years, when the parent Society offered him the new mission of

Nashwalk, in New Brunswick. In 1790 Mr. Harries, who had been minister at Placentia, was transferred to St. John's, at the particular request of the inhabitants. Mr. Harries remained as minister in the capital from 1791 to 1810, when he was succeeded by the venerated Rev. David Rowland. On October 19th, 1800, a new church was opened. His successor was the Rev. Thomas Grantham, who had been the first missionary at Burin. He remained in St. John's only one year. In 1818, the Reverend Frederick Carrington, missionary for many years at Harbour Grace and a chief magistrate, became rector of St. John's;

some now living can remember his noble presence and the roll of his fine sonorous voice in prayer and praise.



BISHOP INGLIS.

From an engraving.

In the year 1787 the See of Nova Scotia was constituted, and Newfoundland, which up to this time had been nominally under the care of the Bishop of London, was included in the letters patent, but Bishop Inglis was never once able to visit the Island. It was not till twenty years later that it received its first Episcopal visit from Bishop Stanser, when five clergymen and seven schoolmasters formed the missionary staff. In 1822 the

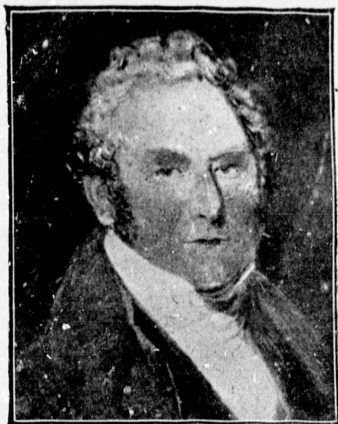
Rev. John Leigh was appointed Episcopal Commissary to Bishop Stanser, and made a visitation of the whole of the Island¹ in 1822 and 1823.

Dr. Stanser's successor, Bishop John Inglis, made his first visitation of Newfoundland in 1827; he was received with every mark of respect, and amongst his earliest visitors was the Roman Catholic Bishop, the courtly Dr. Scallan. In the course of five thousand miles of travel he consecrated eighteen churches, and twenty burial grounds, and confirmed nearly two thousand four hundred candidates. The Bishop saw much to gratify him in the labours of the few clergy in the Island, but declared that "it was impossible to be unmoved by the "deplorable insufficiency of religious instruction in large portions of "the Island." He was glad to find a general observance of Sunday,

¹ Rev. John Leigh was missionary at Harbour Grace, 1819 to 1822; he died in Twillingate and Fogo from 1817 to 1818; 1823.

and even in the height of the fishing season a readiness on the part of the men engaged in it to present themselves on that day for instruction and Christian teaching.

No sketch of the Church of England in Newfoundland, however brief, would be complete without reference to the pioneer work in education of the old "Newfoundland School Society," first called also "The Society for educating the poor of Newfoundland," now merged into "The Colonial and Continental Church Society." This Society owes its existence and its successful working entirely to the labours of a Newfoundland merchant, Samuel Codner. Every Newfoundlander should



SAMUEL CODNER.

*From a portrait in the possession of the
C.C.C. Society.*

revere his memory; no single individual has ever done so much for this Colony as this plain West-country merchant. Mr. Codner himself describes how the Society came into existence. At a meeting at Margate in 1821, to inaugurate a branch of the Bible Society, Lord Liverpool made some forcible observations on the duty and responsibility of Great Britain to give to her extensive colonies the blessings of religious instruction; his words sank deep into the heart of Samuel Codner, and he determined, with the blessing of God, to found a society for educating the poor in the Colony where he had made his fortune. For this purpose he canvassed the whole of England, Ireland, and Scotland; everywhere he enlisted the sympathy of the religious and benevolent. He formed branch societies in all the principal towns. The Liverpool branch had for its president Sir John Gladstone, the father of the great statesman, and John Job, grandfather of Mr. T. R. Job, for its active committeeman. The great Earl of Liverpool gave invaluable aid to the infant society; 500*l.* for building the Central School, St. John's, 100*l.* annually for its first master, and free passages for all its teachers in H.M. transports, besides grants of land for schools in all parts of Newfoundland; all these boons were obtained from the Imperial Government through his influence.

The Society's operations in Newfoundland were commenced in September 1824, seventy years ago; the first school, taught by Mr. and Mrs. Jaynes, was held in the one stone building then existing in

Duckworth Street (occupied before the fire of July 1892 by the newer houses of Mr. St. John). Mr. Willoughby, the assistant secretary, who superintended the schools in Newfoundland, was of invaluable help in forwarding the interests of the infant institution, an earnest worker with broad and liberal views on the subject of education; his skill, tact, and energy largely helped forward the good work. The schools were supported by generous contributions from all denominations, Protestant vied with Catholic in promoting their success. Sir Thomas Cochrane was a constant friend of the Society; Chief Justice Boulton and Archdeacon Wix largely contributed to its initial prosperity. The first teachers of the Newfoundland School Society were admirably suited for the work, well-trained, earnest, religious men; their enthusiasm and their success soon excited a universal desire for the Society's schools all through the Colony; their non-sectarian plan of education, founded on Bell's system, and their honest and conscientious desire to avoid offence on denominational questions produced universal confidence in their teachers and schools. Year by year new fields of labour were opened up; liberal support was given to the Society, both in England and Newfoundland; by 1830, six short years after its commencement, a wonderful work was accomplished by the devoted Samuel Codner.¹

1 Principal Stations, with their Branch Schools.	When established.	Principal and Branch Teachers.	Day Schools.		Sunday Schools.		Adult Schools.	
			Total admitted.	Now on the Books.	Total admitted.	Now on the Books.	Total admitted.	Now on the Books.
ST. JOHN'S -	September 1824 -	Mr. and Mrs. Jeynes -	772	150	-	-	221	40
Portugal Cove -	November 1828 -	Branch teacher -	80	40	-	-	-	-
River Head -	July 1828 -	Ditto -	102	60	-	-	-	-
Quidi Vidi -	February 1825 -	Ditto -	90	30	90	30	-	-
Signal Hill -	August 1828 -	-	50	30	-	-	-	-
Torbay -	July 1828 -	Suspended -	-	-	20	-	-	-
TRINITY -	June 1825 -	Mr. Benjamin Fleet -	166	75	178	50	69	23
North Side -	----- 1828 -	Branch teacher -	33	33	33	33	-	-
Ship Cove -	----- 1828 -	Ditto -	33	33	33	33	-	-
Cuckold's Cove -	----- 1828 -	Ditto -	24	23	24	23	-	-
Old Bonaventura -	----- 1829 -	Ditto -	48	30	48	30	-	-
HARBOUR GRACE -	September 1825 -	Mr. and Mrs. Kingwell	311	144	251	139	68	36
Mosquito -	August 1828 -	Suspended -	63	-	-	-	-	-
Spaniard's Bay -	July 1829 -	Branch teacher -	88	48	90	80	42	42
Island Cove -	Ditto -	Ditto -	85	45	-	-	-	-
River Head -	May 1830 -	Ditto -	90	90	-	-	-	-
CARBONNIERRE -	October 1825 -	Suspended -	116	-	85	-	20	-
PETTY HARBOUR -	September 1825 -	Mr. and Mrs. Martin	155	105	95	69	55	22
Maddox Cove -	August 1828 -	Suspended -	36	-	-	-	-	-
BONAVISTA -	November 1826 -	Mr. and Mrs. Meek -	298	130	120	99	50	50
GREEN'S POND -	October 1828 -	Mr. and Mrs. King -	117	98	151	111	60	45
Swain's Island -	September 1829 -	Branch teacher -	20	8	20	20	-	-
Pool's Island -	----- 1829 -	Ditto -	26	20	27	27	-	-
PORT DE GRAVE -	October 1829 -	Mr. and Mrs. Lind -	150	150	84	60	54	36
Bay Roberts -	December 1829 -	Branch teacher -	30	35	-	-	-	-
Cupids -	May 1830 -	Ditto -	23	26	-	-	-	-
TWILLINGATE -	October 1829 -	Mr. William Walker -	60	60	74	74	50	50
Herring Neck -	March 1830 -	Branch teacher -	50	50	54	54	-	-
		Total -	3,123	1,513	1,477	982	689	344

Most of the early teachers of the Society became ordained ministers of the Church of England in the Colony; the saintly memories of these teachers and missionaries, Meek, Kingwell, and others, will always be revered amongst us. To the last Samuel Codner¹ took the warmest interest in the Colony; his life was devoted to the Society he had so successfully founded. In one of his last letters to Mr. Bond (father of the Hon. R. Bond) he makes inquiries as to whether Mr. Robert Prowse, who has been recommended as unpaid manager of the institution in Newfoundland, would be a suitable person for the work. During the long period that the Newfoundland School Society has been at work in the Colony its teachers have been almost invariably good instructors, and the schools prosperous and well managed; for a great many years 500*l.* has been granted to them by the Local Government, and to-day twenty schools are in full operation in the Island.

In 1829 Bishop Inglis constituted the two archdeaconries of Newfoundland and Bermuda, and the Rev. Mr. Coster became the first archdeacon of the former. The venerable George Coster, our first archdeacon, was a missionary at Bermuda from 1822 to 1824. He was then appointed visiting missionary to Newfoundland and Ecclesiastical Commissary. He resided chiefly at Bonavista, where he laboured earnestly and faithfully in his Master's vineyard. He is well remembered as the constructor of the first three miles of road around the settlement. The Rev. Edward Wix, first stationed at Bonavista in 1826, in 1830 succeeded the Rev. George Coster as archdeacon, and removed to St. John's; Archdeacon Wix visited all around the island, and even made an extended visitation to the Labrador. The history of the Church of England would be very incomplete without some reference to his life and labours. In his very interesting work, "Six months of a Newfoundland Missionary's Journal," February to August 1836, he mentions that he had then been ten years in the service of the Society, two of which he had spent in Nova Scotia and eight in Newfoundland. In 1839 the Ven. Aubrey George Spencer, who had been successively missionary in Newfoundland, and the first archdeacon of Bermuda, was consecrated the first Bishop of Newfoundland, which was then severed from the See of Nova Scotia. By the appointment of a bishop and the separation of Newfoundland from the See of Nova Scotia, an immense impetus was given to Church feelings,



ARCHDEACON WIX

¹ Samuel Codner was connected with the Newfoundland trade until March 30th, 1844, when he sold his business to Wilson and Meynell.

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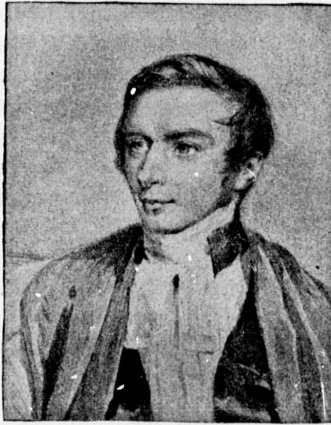
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principles, and interests. The Rev. Aubrey George Spencer came to Newfoundland as a missionary in 1818. He was first stationed at Placentia, 1818, Ferryland, 1819, and in 1820 at Trinity. It is related that when he first preached in St. John's, Sir Charles and Lady Hamilton were so much taken with his earnest and eloquent sermons that they determined to have him promoted; the future bishop, however, would not give up his missionary work. Bishop Spencer was a very elegant and accomplished man and, although a born aristocrat, he was most simple and unpretending in his habits. Many of the older generation can remember his residing in Cochrane Place, the marriage of his daughter to Sir John



BISHOP SPENCER.

From an engraving.

Harvey's son, and the kindly genial manners that endeared him to all hearts. The new Diocesan was an Evangelical of the old school of Wilberforce and Bickersteth; he promoted the work of the Newfoundland School Society, the British and Foreign Bible Society, and throughout his episcopate both the Church and the Clergy in the Colony were distinctly of the Evangelical or Low Church School. When he was appointed to the see of Newfoundland as the first bishop, in 1839, he was at the time Archdeacon of Bermuda.¹ "At my consecration," said the Bishop, "to the see of Newfoundland, I found only eight clergymen of the Church of England in the whole Colony." The Church

was in a most disorganized and dispirited condition; the schools were languishing, many of them broken up, and all were destitute of that spirit of unity and order so essential to real efficiency. Within a brief episcopate of a little over four years,² some of these evils were remedied,

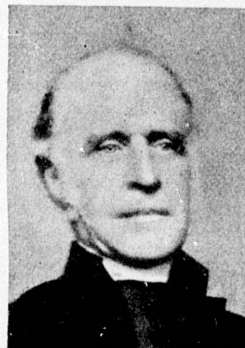
¹ Bishop Spencer resided in Bermuda from 1822 to 1838, and was Archdeacon of Bermuda from 1825 until his elevation to the See of Newfoundland in 1839.

² Bishop Spencer was a grandson of the second Duke of Marlborough. In his letter to the Society for the Propagation of the Gospel in 1841, he says, "I have travelled this year 1,188 miles, visited 35 stations, confirmed 1,136 persons, consecrated six churches, organised, or assisted in the build-

ing of 21 new churches, ordained two priests and eight deacons, founded or restored more than 20 day schools or Sunday schools. Bishop Spencer left the Colony in 1843. On his appointment as Bishop of Jamaica, he thus wrote about the qualities necessary for his successor: "He must have strength of constitution to support him under a climate as rigorous as that of Iceland, a stomach insensible to the attacks of sea sickness, pedestrian powers beyond those of an Irish

the most crying deficiencies supplied, and the foundations laid of that church organization upon which his successor, Bishop Feild, subsequently built with so much success. In all his work he was largely aided by Archdeacon Bridge.¹ Bishop Spencer divided the diocese into rural deaneries; established, with the aid of the Society for the Propagation of the Gospel, a theological institution for the training of divinity students, helped and encouraged the erection of more than 20 new churches, originated and revived Sunday schools everywhere, increased the number of clergymen to twenty-five, with lay readers and schoolmasters under them; established a mission to the Micmac Indians, and raised a considerable sum of money, with the hope of building a cathedral, the first stone of which he laid before quitting the diocese. These were the legacies he left to his successor in the See, and it is with that successor, the Apostolic Bishop Feild, that the progress of the Church in Newfoundland will ever be closely associated.

The story of the labours and successes of the long episcopate, of thirty-two years, of this remarkable man, must of necessity, in this brief sketch, be incomplete and imperfect. We can only summarize them. He doubled the number of clergy; churches and parsonages were multiplied in a like proportion. The theological institution was enlarged and endowed, and now exists under the name of Queen's College. He established separate seminaries for boys and girls, which have been highly successful; founded distinct orphanages for destitute



BISHOP FEILD.

By Külnner, St. John's.

gosssoon, and an ability to rest occasionally on the bed of a fisherman or the hard boards in a woodman's tilt. With these physical capabilities he must combine a patient temper and energetic spirit, a facility to adapt his speech to the lowest grade of intellect . . . together with the discretion and charity which will induce him to live, as far as may be possible, at peace with all men . . ."

¹ Mention has been made at page 469 of the labours of Archdeacon Bridge. He came out to Newfoundland in 1825, first as tutor to Sir Thomas Cochrane's sons, Charles and Baillie Cochrane (afterwards Lord Lamington). Prior to his appointment, as rector of St. John's, in 1840, he had been curate to the Rev. F. Carrington; he was a most earnest and devoted minister, the first promoter of temperance in the Church, and specially energetic in the cause of education; at one

time he was superintendent of the Newfoundland School Society, and all the older generation have lively remembrances of his admirable school and his marvellous gifts as a teacher; his congregation literally worshipped him. In 1840 he visited England to take his M.A. degree at Oxford, and to obtain funds for the erection of the new cathedral, the cost of which Bishop Spencer modestly estimated at £4,000 sterling. Mr. Bridge died in 1856. Contemporaneous with Archdeacon Bridge was the Rev. C. Blackman, for many years incumbent of St. Thomas's, a most able and eloquent preacher; he came out to the Colony as private secretary to Sir Charles Hamilton, was ordained in Newfoundland, and after serving several years as minister at Port de Grave, became second incumbent of St. Thomas's, in succession to Archdeacon Wix, mainly through whose exertion the church was built.

children of both sexes; designed and partially built the beautiful cathedral of St. John the Baptist in the Capital; originated and provided an endowment for the future support of the Episcopate; reduced an unorganised and feeble ecclesiastical system to one of synodical order and unity; and year by year, in the church ship *Hawk*, visited and comforted his clergy and their flocks, scattered along a rugged shore of over three thousand miles.



REV. J. MOUNTAIN.
From an old photograph.

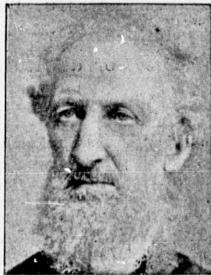


REV. MR. HUTCHINSON.
By S. H. Parsons.

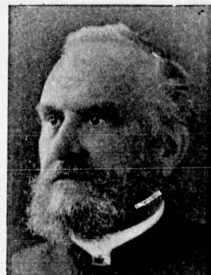


REV. W. W. LE GALLAIS.
By Adams and McKenney.

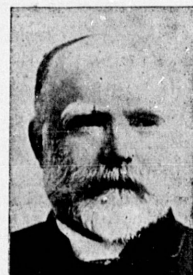
In all these enterprises and labours he was helped by a staff of fellow-labourers, like-minded with himself, whom his noble example attracted to the oldest of England's colonial possessions. The names of Boland, Le Gallais, Mountain, Hutchinson, White, Cunningham, Johnson, Colley, Curling, Botwood, and a roll of others too numerous to unfold, were



REV. THOMAS WOOD.
By Gowland, York.



ARCHDEACON BOTWOOD.
By S. H. Parsons.



REV. DR. PILOT.
By S. H. Parsons.

among those who flocked to his standard, and with him fought the battle for the Master. The salvation of souls and the honour of God and of His Church, were the mainsprings of his life and work, and when these were concerned he knew no compromise. He entered into his rest on the 8th June 1876 at Bermuda.

The Right Rev. James Butler Kelly succeeded him by virtue of a vote of the Synod in 1873, but his health did not admit of his continuing his labours, in which for nine years he had so heartily shared with Bishop Feild as his co-adjutor, and on his resignation in 1877 the Synod remitted to delegates in England the choice of his successor, which resulted in the consecration, on May 1st 1878, of the Rev. Llewellyn Jones.

His Lordship, the present Bishop of Newfoundland, is a sound High Churchman, a man of broad and liberal views; in St. John's he has won all hearts by his cheery manner, his unflinching courtesy. The bishop is imbued with the true missionary spirit; although the labours of his great diocese have seriously injured his health, he declined to accept easier work, and a more advantageous position as Anglican Bishop of Nova Scotia. On all platforms and by all creeds the bishop is welcomed; he has endeared himself to the whole Colony by his exceeding gentleness; one of the most modest of men, he shrinks from all puffing and praise. He is a most methodical and energetic worker, a good platform speaker, a very earnest and able preacher; the keynote of all his sermons is sincerity, an overmastering desire to win souls for his Master. One of the foremost of his missionaries, writing of him, says "He shares with his clergy their perilous work, and no less than his predecessor is enkindled with the same spirit of zeal for the diocese. He has done much to forward the work of the church in Newfoundland. Improvements, material and spiritual, are manifest in all directions." Besides the care of all the churches in Newfoundland and Labrador, the bishop is ordinary over the English Colony in St. Pierre and Bishop of Bermuda. By the devotion of the churchmen in these lovely islands, and by the special labours of Mr. Reid, the church has prospered exceedingly. In organization and in church building the later episcopate of Bishop Jones has been specially distinguished, both in Newfoundland and Bermuda.

It has also been marked by the completion of the noble cathedral now, unhappily, in ruins from the disastrous fire of July 1892; by the erection of new and enlarged orphanages in St. John's, and of many beautiful and commodious churches throughout the diocese, and the establishment of a sustentation fund for the future maintenance of the clergy; by prolonged visitation voyages to all parts of his extensive diocese; and by a more generous support of all church institutions by the laity than had heretofore obtained.



BISHOP JONES.
By Russell and Sons.

In the great fire of July 1892 the Church sustained losses amounting to \$60,000, exclusive of the beautiful cathedral. By the energy of Bishop Jones, appeals were made to the Church at large for help towards making these losses good. These appeals have been liberally responded to, and in a few years, with the help of a willing laity, it will be found that the dreaded fire was but an angel in disguise.

Even in this short sketch mention should be made of the deep debt of gratitude which the church in Newfoundland owes to Mrs. O. Johnson, a widowed lady who took up her abode in St. John's, though infirm in body, she was most energetic in the Master's service, and contributed



ANGLICAN CATHEDRAL, ST. JOHN'S.

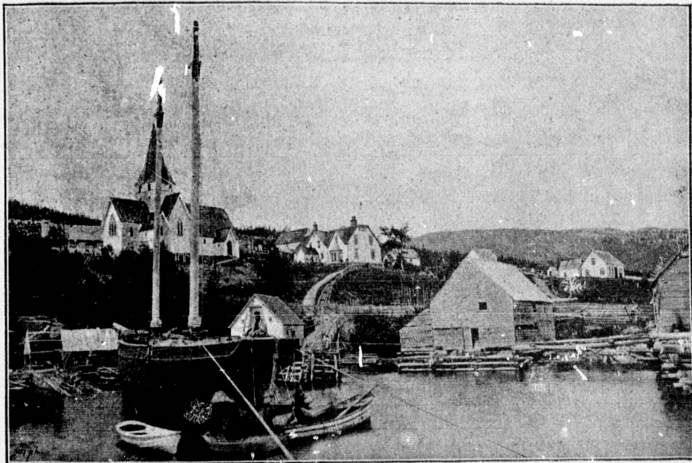
liberally to the diocese. Rev. C. Palairt, another friend of the Bishop, will always be devoutly remembered for his deep devotion, and his liberal gifts to Topsail. In Bishop Feild's episcopate the missions to White Bay and Bay of Islands were commenced, the first by the earnest and devoted missionary, Mr. Temple, the second by the Rev. U. Z. Rule. After Mr. Rule's resignation the church was provided with one of her most remarkable and devoted missionaries. The Rev. J. Curling, whilst serving as an engineer officer in Bermuda, was brought under the holy

influence of Bishop Feild; he resigned his commission in the army, and after due preparation was ordained in 1873. He was appointed to the mission of Bay of Islands. Out of his large means he presented the diocese with his yacht "Lavrock." No more humble, devoted servant of the Church has ever laboured more abundantly to win souls than did this young engineer officer.



REV. J. J. CURLING.
By Debenham, Cowes.

In 1879 Mr. Curling was made rural dean of Belle Isle Straits. After sixteen years of such constant toil and labour as falls to the lot of few, Mr. Curling gave up his mission to prosecute his further studies at Oxford. His liberal benefactions to the Church of England in Newfoundland have been distributed all over the Island. Generous as Mr. Curling has been in distributing his wealth to benefit the diocese, still more good has been done by his spiritual influence and his deep devotion to duty; his noble example of self-denial has helped to strengthen many feeble knees, to support the weak, and to deepen their faith.

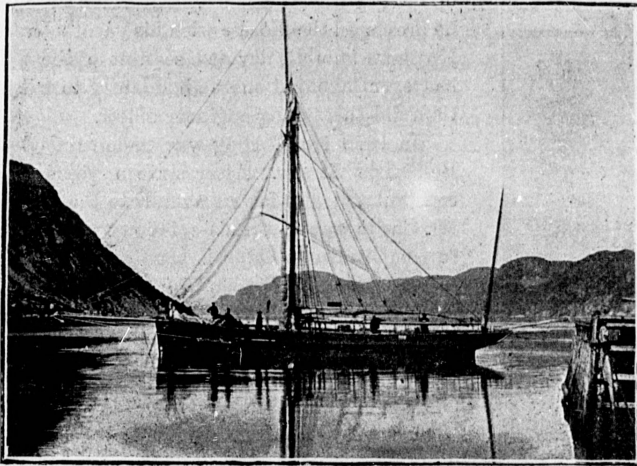


BAY OF ISLANDS.

From a photograph by the Rev. J. J. Curling.

Time would fail to tell of many interesting features of the Newfoundland diocese; the hardest missionary labour of all is in Arctic Labrador. Archdeacon Wix visited the coast but appointed no clergyman.

Mr. Gifford was the first missionary at Forteau in 1847, remaining there ten years. Mr. Gifford went afterwards to New Zealand, where he



NEWFOUNDLAND CHURCH SHIP "LAVROCK."
From a photograph by the Rev. J. J. Curling.

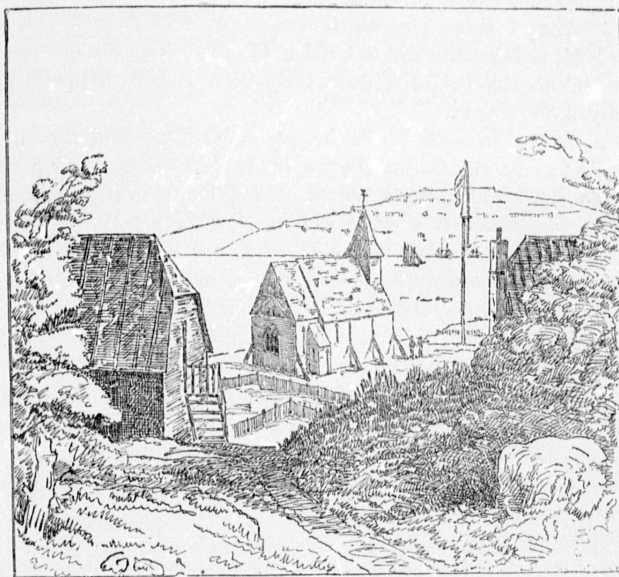
still resides. Rev. H. P. Disney, an Irish clergyman, gave up his living in Ireland to plant the church at St. Francis Harbour. Our present archdeacon succeeded Mr. Gifford in Forteau, and laboured most abundantly in that dreary region for three years. Rev. F. Colley, and latest of all, Rev. Mr. Quinton, combines in his clerical work the hardihood of the typical Newfoundlander with the devoted zeal of an apostolic missionary.

THE CHURCH IN THE OUTPORTS.

BONAVISTA.

In 1722 the Rev. Henry Jones was settled at Bonavista by the liberality, as it would appear, of the inhabitants of that settlement. For although the journals of the S.P.G. in 1726 show that he was in correspondence with the Bishop of London, and its Committee, and received at different times gratuities of money, and books for use in the school which he had established there, there is no statement that any regular allowance was made to him, as it is always in the case of those who were upon the list of the Society's missionaries. He wrote in 1730 that his church, which was built it would seem from sources altogether independent of any which the Society supplied, was nearly

finished, and that a gentleman of London had given him a set of vessels for the Communion and a handsome stone font. In 1734 he represented his congregation to be in a flourishing condition, and the number of his communicants increasing. Within a period of eight years he baptized one hundred and fourteen persons, of whom five were adults. His ministrations were faithfully carried on, and gratefully received among an affectionate and willing people, and these evidences of his usefulness led the S.P.G. in 1741 gladly to appoint him its missionary in their more important settlement of Trinity Bay, as successor to one who had already begun a good work there. The proximity, however,



FORTEAU CHURCH, LABRADOR.

From a drawing by the Hon. and Rev. W. Gray.

of Trinity Bay to Bonavista enabled him to still keep up some intercourse with his former congregation, as, indeed, he was requested by the S.P.G. to do, until the services of a regular minister could be obtained for them, and these were soon afterwards secured by the appointment of the Rev. Mr. Peasley, a graduate of Trinity, Dublin. Mr. Jones continued to discharge his duties as the missionary for Trinity Bay for a period of six years, but in 1744, finding the winters too severe for his constitution, he asked leave, after twenty-five years of hardness endured

for his Master's sake, to be sent to a warmer climate, and was accordingly appointed to a mission among the Indians in the Moskito country. On his way thither he put into Jamaica, and was persuaded by the Governor of the Island to accept the living of St. Anne's.

TRINITY.

Trinity Bay is one of the deepest bays which indent the shores of Newfoundland, and had been one of those earliest settled by fishermen from the mother country. So numerous had they become in 1729 that they represented to the S.P.G. their earnest wish to have a clergyman settled amongst them, pledging themselves to contribute 30*l.* a year towards his maintenance and to build a Church. The Society accordingly sent to this extensive district the Rev. Robert Killpatrick, on a salary of 30*l.* a year.

The discouragements which he encountered, particularly in the inconsiderable contributions of the people notwithstanding their promise to the Society, led him after a few months' residence to request that he might be transferred to a settlement in New York. He was accordingly sent to New Windsor, in that Colony, but so far was he from improving his condition by the change, that he applied for and obtained leave to return to his first mission. In New Windsor he could meet with no one who would give him a lodging on any terms.

On his way back to Trinity Bay his course brought him to Placentia, where he was detained three months. Here he did what he could to repair the evils which he describes prevailing in that settlement, from the absence of all religious ordinances, and from the inculcation of the principles of infidelity to which many of the inhabitants had abandoned themselves.

He preached here for six Sundays and baptized ten children. It may be of interest to mention that while the French held possession of the Island, Placentia was the seat of Government and was a place of great importance as a military post of the French. In 1689, there had been established a branch of the Convent of our Lady of Angels of Quebec, on the site of the present Church of England church and burying ground, and a few of the French and Basque tombs of the date of 1680 and 1690 are still preserved in the chancel of this church to mark out the place where it stood. As on the acquisition of this place by the English the French were allowed to dispose of their titles to properties here, it seems probable that the site of the recent convent was purchased by the English settlers, and converted into a church for the use of the Church of England. This was only twenty-one years before

the visit of Killpatrick, who probably held service in it on the six Sundays referred to.

The joy caused in Trinity Bay by Killpatrick's return to his flock proves that his services had more than a transient effect upon their minds, and that he had too hastily judged with respect to their supposed lack of sympathy and goodwill. He reported that his congregations were numerous, and at Old Perlican he had about two hundred hearers.

"By a strange coincidence the land formerly in the possession of the church at Old Perlican, and upon which at one time stood a building for the conduct of divine service, has during this year 1889, after its alienation from the church for over sixty years, been purchased and a church erected thereupon."

In 1737, being under the necessity of returning to England, he brought with him a letter from the justices of the peace, churchwardens and inhabitants of Trinity Bay, in which they gratefully and humbly thanked the S.P.G. for their great favour in sending a missionary to be their spiritual director according to the usage of the Church of England. Subsequently Commodore West, then in command of the station, wrote to the Bishop of London to say that having a full knowledge of the vigorous work of clergyman of Trinity Bay, he recommended him to the favour of his Lordship, and characterizes Killpatrick in the word, the most comprehensive of all others, as a good Christian. These testimonies of this early missionary afford evidence of the steadfastness and success with which he had continued to discharge his duties.

HARBOUR GRACE AND CARBONEAR.

The Rev. James Balfour was appointed missionary at Trinity, with the out-harbours of Old and New Perlican, Bonaventure, in 1765. In acknowledgment of his services, his parishioners, soon after his arrival, built him a house, but after nine years spent in this mission, which was not less than forty leagues in circuit, he was removed to the more important station of Harbour Grace and Carbonear, vacant by the resignation of Mr. Coughlan in 1773. Mr. Balfour set himself to establish a school in Harbour Grace, and having secured the services of William Lampen, he recommended him to the favour of the Society, who were pleased to confirm the appointment, and make a grant of 15*l.* a year towards his salary, on condition that he taught the children of the poor free of charge. The whole of Conception Bay was his mission, and with indefatigable zeal he made a tour around it four times in each year. In 1788 he wrote: "that he had visited every small harbour in that bay; that he was in the habit of publicly catechizing the children

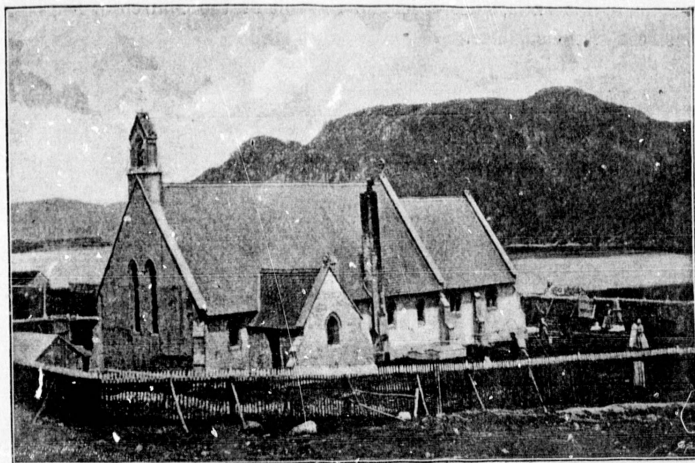
“ in church, in face of the congregation, and that they gave great satisfaction in the performance.” In a letter dated 1789, he reports that the population of the Bay was three thousand seven hundred and seventy-three Protestants, and two thousand six hundred and fifty-four Roman Catholics. In the following year he laments the great increase of Popery; he reports that he had administered the Lord’s Supper every Sunday, and that the number of communicants was two hundred. Mr. Balfour continued to discharge his many duties with unabated vigour for thirty years, when age or infirmity compelled him to retire, the Society continuing his salary in consideration of lay and active services, and the destitute condition of himself and his family. From the record of the foundation of St. Paul’s, Harbour Grace, we learn that the first Anglican church in the town was built in 1764; it was burnt down on 18th August, 1832, and the present stone edifice was commenced on the 28th July 1835, the corner stone being laid by Governor Prescott. The first Anglican clergyman in Harbour Grace was Laurence Coughlan, next David Balfour, succeeded by G. C. Jenner. From 1802 the place was filled for several years by the historian, Rev. L. A. Anspach. Another well-known Anglican rector of Harbour Grace was the Rev. F. Carrington.

The S.P.G., which had been for some time solicitous to fill the mission of Trinity, which had been vacant since the removal of Mr Balfour to Harbour Grace in 1773, appointed the Rev. James Barker to proceed to that place in 1732. He had already been in the service of the Society as Missionary at Providence, in the Bahamas, but upon the capture of these Islands by the Spaniards, a year or so before, he was compelled to leave it, and return to Ireland, his native country; no record, however, of his long work is to be found in any of the Society’s publications, and it is probable that Mr. Barker never reached his destination.

PLACENTIA.

In 1787 a memorial from the principal inhabitants of Placentia was laid before the S.P.G., setting forth the great want of a clergyman in that settlement, and their willingness to contribute to his support. Placentia had attracted the notice of His Majesty King William IV., then Duke of Clarence, when in early life he was engaged in the honourable service of his country as Commander of the *Pegasus*, and he was not slow in recommending the claims of the ancient seat of Government of Newfoundland to the favourable notice of the Society. He further

showed his interest in the work of the Church here, by contributing the sum of fifty guineas towards the erection of the Church, to which also he presented a handsome set of vessels, which are still used, although now very occasionally, at the celebration of the Holy Communion. The S.P.G. had not been unmindful of the condition of the neighbouring settlements as represented by Killpatrick and Langman, and had made several attempts to procure a suitable man for the post, but as no decent provision was assured towards his maintenance, by the people, they did not feel justified in taxing their scanty income for his entire support. Now, however, upon the faith of their promised contributions, they were enabled to send the Rev. John Harris, who had already proved himself an able and useful minister as curate of Haverford West. After a passage of nine weeks, Mr. Harris arrived at Placentia. He found that the original church, formerly the Chapel of our Lady of Angels, had been removed, that the population had nearly all become members of the Roman Catholic Church, only a remnant of one hundred remaining members of the Church of England in Placentia, and thirty in the out-harbours. After the first year of his ministry here, he was enabled to state that by the activity and diligence of Mr. Brown, the first



ANGLICAN CHURCH AT HERMITAGE BAY.

magistrate of the place, a new church was nearly completed, and that he had visited Burin and Fortune Bay, performing the various offices of the church. In 1790, upon the removal of Mr. Price from St. John's,

he was transferred thither on the particular request of its inhabitants, and the Rev. Mr. Evans, a curate in the vicinity of Haverford West, was appointed to succeed him.

Mr. Evans speaks, in 1790, of the civility and attention shown him by the principal inhabitants, one Mr. Waldron, at a little inconvenience to himself, placing a boat at his disposal, and accompanying him in his missionary excursions. His visits to Burin were highly appreciated. Here he procured from the Governor a grant of land for building a church, and established a school under a Mr. Sanders, who discharged his duties with great attention and diligence, to whom the Society made an allowance of £15 a year. He also made excursions into Fortune Bay, which then had a population of about a thousand settlers, extending the knowledge of God, as he says, among a people who had hitherto lived in lamentable ignorance and darkness, and content to endure risk, fatigue, and hardship, if so be he might answer the end of his mission. On one of these voyages—"voyages of discovery" the apostle of fishermen, Bishop Feild, used in later years to call them—he was shipwrecked, and to the surprise of all who knew the coast, he managed to escape to shore, having lost everything except what he had on. After ten years of labour such as this, Mr. Evans left the mission of Placentia, since which, no resident of the Church of England has been stationed there.

APPENDIX TO CHAPTER I.

I.—Chronological List of Clergy.

- | | | |
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| <p>RECTORS OF ST. JOHN THE BAPTIST, ST. JOHN'S, NEW-FOUNDLAND.</p> <p>1699 Rev. John Jackson.
 1705 Rev. Mr. Rice.
 1730 Rev. Mr. Fordyce.
 1744 Rev. M. Peaseley, M.A.
 1752 Rev. Edward Langman, M.A., Baliol College, Oxford.
 1783 Rev. Walter Price.
 1791 Rev. John Harries, M.A.
 1810 Rev. David Rowland, M.A.
 1817 Rev. Thomas Grantham, M.A.
 1819 Rev. Fredk. Carrington, B.A.
 1840 Rev. Thos. Bridge, M.A., C.C. Oxford.
 1854 Right Rev. Edward Feild, D.D.
 1876 Right Rev. J. B. Kelley, D.D., D.C.L.
 1878 Right Rev. Llewellyn Jones, D.D.
 1894 Rev. Arthur Heber Brown, M.A., St. Edmund's Hall, Oxford.</p> <p style="text-align: center;">ST. THOMAS'.</p> <p>1836 Ven. Archdeacon Wix, M.A.
 1840-1852 Rev. Charles Blackman, M.A.
 1853-81 Rev. Thomas Martin Wood, R.D., incumbent 1853, rector 1877.
 1881 Rev. Arthur Charles Fitzgerald Wood, M.A.; Curate, Rev. Henry Dunfield, 1881.</p> <p style="text-align: center;">ST. MARY'S.</p> <p>1856 Rev. John Pearson, Incumbent.
 1864 Rev. Charles Medley, B.A., Incumbent.
 1867 Rev. Edward Botwood, Incumbent, 1867; Rector, 1877; R.D., 1879; Archdeacon, 1894.</p> <p style="text-align: center;">RECTORS OF HARBOUR GRACE.</p> <p>1766 Rev. Laurence Coughlan.
 1773 Rev. James Balfour, M.A.</p> | <p>1795 Rev. G. C. Jenner.
 1802 Rev. Lewis Amadeus Anspach.
 1813 Rev. Frederick Carrington, B.A.
 1818 Rev. John Leigh, Episcopal Commissary.
 1822 Rev. John Burt.
 1833 Rev. James Shreve.
 1837 Rev. S. Musson.
 1842 Rev. George J. Addison, B.A.
 1843 Rev. George Baring Cowan.
 1845 Rev. John Chapman.
 1850 Rev. Henry Purden Disney.
 1851 Rev. Bertram Jones.
 1877 Rev. John Monk Noel.</p> <p style="text-align: center;">MISSIONARIES OF TRINITY.</p> <p>1729 Rev. Robt. Killpatrick.
 1743 Rev. Henry Jones.
 1750 Rev. Benjamin Lindsay.
 1764 Rev. James Balfour, M.A.
 1782 Rev. Mr. Barker.
 1786 Rev. John Clinch, M.D.
 1820 Rev. Aubrey George Spencer, D.D.
 1822 Rev. William Bullock, D.D.
 1830 Rev. William Nisbett.
 1842 Rev. H. J. Fitzgerald, M.A.
 1848 Rev. Bertram Jones.
 1850 Rev. Thomas Martyn Wood.
 1853 Rev. Benjamin Smith, R.D.
 1877 Rev. Henry Dunfield.
 1881 Rev. Henry Foster.
 1883 Rev. Henry Chas. H. Johnson.
 1889 Rev. William Weaver.</p> <p style="text-align: center;">MISSIONARIES AT FERRY-LAND.</p> <p>1610 Rev. Erasmus S'ourton.
 1748 Rev. Edward Langman, M.A.
 1791 Rev. Samuel Cole.
 1799 Rev. John Dingle.
 1802 Rev. Henry Wood.
 1819 Rev. Aubrey George Spencer, B.A.
 1823 Rev. Charles Blackman, M.A.
 1827 Rev. Peter Perring.
 1839 Rev. William Bowman.
 1843 Rev. William J. Hoyles.</p> | <p>1847 Rev. Henry Harris Hamilton, B.A.
 1857 Rev. Augustus E. C. Bayly.
 1861 Rev. Robert Temple.
 1864 Rev. John Monk Noel.
 1868 Rev. Henry Maynard Skinner.
 1870 Rev. Charles Rock West.
 1873 Rev. Cornelius Martin Ellingham.
 1875 Rev. Arthur Charles Waghorne.</p> <p style="text-align: center;">TWILLINGATE.</p> <p>1816 Rev. — Lee.
 1819 Rev. — Langhorne.
 1822 Rev. — Bullock.
 1823 Rev. — Chapman.</p> <p style="text-align: center;">PLACENTIA.</p> <p>1787 Rev. — Harries.
 1790 Rev. — Evans.
 1819 Rev. — Spencer?</p> <p style="text-align: center;">HEART'S CONTENT.</p> <p>1827 Rev. Otto Weck's.
 1829 Rev. J. Moore.
 1836 Rev. — Hamilton.
 1840 Rev. — Lind.</p> <p style="text-align: center;">BAY ROBERTS.</p> <p>Rev. Oldvald Howell.</p> <p style="text-align: center;">CARBONEAR.</p> <p>1820 Rev. — Burt.
 — Rev. — Fitzgerald.</p> <p style="text-align: center;">BURIN.</p> <p>1815 Rev. — Grantham.</p> <p style="text-align: center;">ST. JOHN'S OUT-HARBOUR.</p> <p>1822 Rev. C. Blackman.
 1823 Rev. — Langhorne.
 1829 Rev. — Perring.
 1829 Rev. T. Boone.
 1832 Rev. T. M. Wood.
 1840 Rev. — Addison.</p> <p style="text-align: center;">GREENSPOND.</p> <p>— Rev. — Coster.
 — Rev. T. M. Wood.
 — Rev. — Gilchrist.</p> <p style="text-align: center;">PORT DE GRAVE.</p> <p>1827 Rev. C. Blackman.
 1839 Rev. — Vicars.</p> |
|--|---|---|

II.—Church of England.

Church population, as per census,	
1891 - - - - -	69,823
Number of Missions and Parishes - - - -	51
Number of Clergy - - - -	54
Number of Lay Readers and Catechists - - - -	141
Number of Communicants -	12,000
Number of Churches consecrated - - - - -	135
Number of Parsonages -	51
Number of Sunday Schools -	172
Number of Sunday Scholars -	11,000
Number of Sunday Teachers -	931
Number of Day Schools -	213
Number of Day School Scholars - - - - -	11,949
One Theological College endowed.	§
Amount collected for General Church Fund - - - -	20,000
Amount collected for Home and Foreign Missions - - -	2,400
Amount collected by Women's Home Mission - - - -	700
Amount collected for support of Orphanages - - - -	1,500
Endowment for Bishoprics -	60,000
Endowment for Queen's College - - - - -	46,500
Endowment for Sustentation Fund - - - - -	12,000
Endowment for Special Missions - - - - -	1,000
Endowment for Clergy Pension Fund - - - - -	6,500
Endowment for Widows of Clergy Fund - - - -	21,000
Value of Cathedral and Churches	500,000
„ Schools - - - - -	80,000
„ Parsonages - - - - -	65,000
„ Glebes - - - - -	20,000

DIOCESE OF NEWFOUNDLAND.

Former Prelates—Aubrey George Spencer, D.D., 1839. Edward Feild, D.D., 1844. James Butler Kelly, D.D., 1876.

Present Bishop—Right Reverend Llewellyn Jones, D.D., Lord Bishop of Newfoundland, Consecrated in St. Paul's Cathedral, London, on Festival of SS. Philip and James, 1878, by the late Archbishop Ta't. of Canterbury, the Bishops of London and Hereford, and Bishop Kelly.

Archdeacon of Newfoundland—Rev. Edward Botwood, R.D.

Commissaries in England—Rev. Canon Jones, M.A., Barneside, Kendal; Rev. J. J. Curling, B.A., Hamble, Southampton.

Commissary in Bermuda—The Ven. J. Lumley Lough.

DEANERY OF AVALON.

Rev. Edward Botwood, *Archdeacon*.
St. John's Cathedral:
 Rev. A. H. Brown, Rector.
 Rev. J. S. Thompson, M.A., Senior Curate.
 Rev. A. G. Bayly, B.A., Junior Curate.
 Rev. W. Pilot, D.D., Succentor.
St. Thomas'—Rev. A. C. F. Wood, M.A., Rector.
St. Thomas'—Rev. H. Dunfield, Curate.
St. Mary's—Rev. Edward Botwood, R.D., Rector.
Topsail and Fox Trap—Rev. E. Colley, Rev. H. Marriott, B.A.
St. John's Outports—Rev. H. Elrington.
Portugal Cove—Rev. W. R. Smith.
Non-Parochial—Rev. Wm. Pilot, D.D., St. John's, General Inspector of Church of England Schools.
Theological College—Rev. C. Knapp, B.A.

DEANERY OF CONCEPTION BAY.

Rev. R. H. Taylor, B.D., *Rural Dean*.
Brigus—Rev. R. H. Taylor, B.D.
Salmon Cove—Rev. J. Darrell.
Port-de-Gravé—Rev. T. G. Netten.
Bay Roberts—Rev. Wm. Shears.
Spaniards Bay—Rev. P. G. Snow.
New Harbour, Trinity Bay—Rev. S. J. Andrews.
Upper Island Cove—Rev. J. S. Sanderson.
Harbour Grace—Rev. J. M. Noel.
Harbour Grace (South Side)—Rev. James White.
Carbonear—Rev. F. W. Colley.
Bay-de-Verds—Rev. G. H. Bolt, M.A.

DEANERY OF TRINITY BAY.

Rev. ————, *Rural Dean*.
Heart's Content—Rev. H. C. Johnson.
Random—Rev. Henry Petley.
Trinity West—Rev. W. Weaver.
Trinity East—Rev. G. H. Field.
Catalina—Rev. John G. Cragg.

DEANERY OF BONAVISTA BAY.

Rev. Augustus E. C. Bayly, *Rural Dean*.
Bonavista—Rev. A. E. C. Bayly, R.D., and Rev. Horatio Reed.
Kings Cove—Rev. William Kirby.
Goose Bay—Rev. T. R. Nurse.
Salvage—Rev. C. Wood.
Greenspond—Rev. J. Antle.

DEANERY OF NOTRE DAME BAY.

Rev. Robert Temple, *Rural Dean*.
Fogo—Rev. W. C. White.
Twillingate—Rev. Robert Temple, R.D.

DEANERY OF NOTRE DAME BAY—*cont.*

Herring Neck—Rev. G. S. Chamberlain.
Exploits—Rev. A. C. Wagborne.
Little Bay—Rev. A. Pittman.
White Bay— — — — —, Mr. A. Coffin, Catechist.

DEANERY OF PLACENTIA BAY.

— — — — —, *Rural Dean*.
Harbour Buffett—Rev. F. K. H. Caldwell.
Burin—Rev. John Hewitt.
Lamaline—Rev. F. T. R. Smith, B.A.
Whitbourne and Placentia—Rev. J. H. Ball.

DEANERY OF FORTUNK BAY

Rev. George Bishop, *Rural Dean*.
Harbour Briton—Rev. T. P. Quinton.
Hermitage Bay—Rev. George Bishop, R.D.
Belleoram—Rev. William Haynes.
Burgeo—Rev. Frank Smart.
Rose Blanche—Rev. T. P. Massiah.
Channel—Rev. Llewellyn Godden.
St. Pierre—Rev. T. W. Temple (under licence of the Bishop of London).

DEANERY OF STRAITS OF BELLE ISLE.

— — — — —, *Rural Dean*.
St. George's Bay—Rev. Charles Jeffery.
Bay of Islands—Rev. A. Currie.
Bonne Bay—Rev. Charles W. Hollands.
Battle Harbour— — — — —, Mr. W. Pitcher, Catechist.
Sandwich Bay— — — — —, Mr. L. Dicks, Catechist.
Strait of Belle Isle— — — — —, Mr. G. Mifflin, Catechist.
 Rev. H. Petley, Senior, M.A., retired.
 Rev. J. Godden, unattached.

THEOLOGICAL COLLEGE.

Visitor—The Lord Bishop.
Principal—Rev. C. Knapp, B.A.
Council—The Lord Bishop, Rev. E. Botwood, Rev. A. C. F. Wood, Rev. W. Pilot, Rev. J. S. Thompson, Sir J. S. Winter, K.C.M.G., Messrs. J. Outerbridge, W. H. Herwood.

DIOCESAN SYNOD OF NEWFOUNDLAND.

Executive Committee—The Lord Bishop, Revs. E. Botwood, E. Colley, H. Dunfield, Wm. Pilot, A. C. F. Wood, J. S. Thompson, and Hon. A. W. Harvey, Sir J. S. Winter, K.C.M.G., Hon. G. T. Rendell, J. W. Withers, Hon. Sir W. V. Whiteway, K.C.M.G., W. B. Grieve.

Secretary—Hon. G. T. Rendell.

CHAPTER II.

THE ROMAN CATHOLIC CHURCH IN NEWFOUNDLAND.

By the Most Rev. M. F. HOWLEY, D.D.,

Bishop of St. John's.

The daring explorers of the fifteenth century were animated alike by the spirit of discovery and an ardent desire to spread the gospel of Christ and to convert the heathen. We have notices of catholic priests and friars accompanying many of these early voyagers.

Italian monks (Augustinians) went with Cabot on his second voyage, there were priests with the Portuguese, and in the early part of this volume will be found notices of Biscayan clergymen accompanying the Basque fishermen to Terra Nova. Cartier mentions having mass celebrated at Brest, Labrador, in 1534.

There are no other records of Catholic worship in Newfoundland until we come down to Lord Baltimore's settlement at Ferryland in 1623. He expended a very large sum of money on his colonization scheme. In 1627, when he first visited Ferryland, he was accompanied by three priests, named Smith, Hackett, and Longville. These priests "said" mass every Sunday at Ferryland and used all other ceremonies of the "church of Rome, in the ample manner as it is used in Spain," so says the Puritan divine, the Rev. Erasmus Stourton. Baltimore's colony failed like all its predecessors, and the next event in the history of the Catholic Church in the Colony is the establishment of the French in Placentia, 1652. We gather from the English records, and from French sources, that there was a small chapel, several priests, and one at least always in residence during the winter from the early foundation of Plaisance.

The formal establishment of the Franciscan Friars at Placentia by Bishop St. Vallier of Quebec took place in 1689. In 1686 Governor Parat, in sending to France for his winter supplies, mentions "10 lbs. of wax candles for the altar." In the official letter of Bishop St. Vallier to the Franciscans he speaks of "the chapel which has been "consecrated to God in the said town."¹ The Franciscan Church in

¹ This chapel appears in the early plan of Placentia facing p. 248.

Placentia seems to have disappeared with the evacuation of the place by the French after the Treaty of Utrecht in 1713, and all further attempt at forming any permanent religious settlement seems to have been abandoned. A *Memoir* of the diocese of Quebec at the year 1794 contains the following remark, "Since the peace of 1763 the Islands of St. Pierre and Miquelon have been subject to a Prefect Apostolic. *Some travellers report* that there is one also in Newfoundland." Quebec had evidently lost all *rapport* with Newfoundland in ecclesiastical matters. About the middle of the century (1750) the immigration from Ireland (principally from Waterford, Kilkenny, and Tipperary) began to assume considerable proportions, and though they had no regularly organised ecclesiastical government, we learn from the penal enactments of the governors of the times, against acts of Catholic worship, that there were priests in the Island.

We find that towards the last decade of the century the Catholic population of the country had increased to nearly twenty thousand, and there were some six or seven priests in the country. Hence, by the year 1784, it was thought that the population had taken sufficiently permanent root to demand an official recognition from Rome.

In this year then, 1784, we may date the birth of the Catholic church in Newfoundland. The Rev. James Louis O'Donel, O.S.F., a native of Knocklofty, co. Tipperary, Ireland, was appointed Prefect Apostolic of the Island by Pope Pius VI. He was a wise and prudent man, and though his assumption of a dignity conferred by the Pope was naturally considered an audacious act of "Papal aggression" by the over-zealous governors of the time, yet by his mildness and firmness he lived it all down, and became a great favourite with all classes. He was elevated to the Episcopal dignity in 1796, and consecrated in Quebec by Bishop Hubert. He built the "Old Chapel" and "Old Palace," visited the diocese, and drew up a set of diocesan statutes. By his prudence he more than once quelled the turbulent spirits of his flock, goaded by persecution, and his services were acknowledged and rewarded by the British Government. After a laborious pastorate of twenty-two years he retired to Ireland in 1806. He received a most complimentary address and presentation from the merchants and people generally on leaving, and his departure was universally regretted.

He was succeeded by the Right Rev. Patrick Lambert, also a member of the Order of St. Francis, who held the reins of Ecclesiastical Government for ten years. During this time the penal restrictions were considerably relaxed, and the population of the place rapidly increased, and society generally began to advance in all the amenities of civilized and social life; schools of various denominations were established. In

the year 1807 the Benevolent Irish Society was formed, and, though non-denominational in character, it soon became practically a Roman Catholic body. Its object was two-fold, charity and education. Under its auspices the Orphan Asylum was built, and schools opened, which have never ceased down to the present day to diffuse the benefits of a sound moral and religious education. Dr. Lambert made a visitation of Conception Bay and the southern shore. He enlarged the "Old Palace" and increased the number of priests to seven, and several small churches were erected during his episcopacy. He returned to Ireland in 1817 and died there.

He was succeeded by Right Rev. Dr. Thos. Scallan, O.S.F., a native of Wexford, who was the first bishop who died in Newfoundland (1829). He increased the number of priests to ten. He visited Rome in 1827, and made a visitation of the diocese as far west as Burin.



ROMAN CATHOLIC CATHEDRAL, ST. JOHN'S.

On October 28th, 1829, Father Michael Anthony Fleming, O.S.F., was consecrated as coadjutor and successor to Dr. Scallan, in the "Old Chapel." This was the first time this religious function had been performed in Newfoundland. Bishop Fleming immediately set to work to divide the Island into regular missions or parishes. He secured nine additional priests from Ireland. He visited as far west as Bay Despair, and gave a great impetus to educational matters, especially by the introduction of the Presentation Nuns in 1833. He had built for them a beautiful convent, which was burnt in the fire of 1846. After a hard struggle with the Imperial authorities, he secured the plot of land

on which the Cathedral now stands, and on the 20th of May 1841 he laid the foundation stone of that magnificent building, which before his death was so far advanced towards completion that he celebrated the first Mass in it on the festival of the Epiphany (January 6th), 1850. In 1842 he introduced the Sisters of Mercy Nuns, whose object is to visit the poor and sick, and to teach a higher order of education. He built the monastery of Belvedere, where he died full of works and merits on the 14th July 1850. In 1825 there were sixty thousand inhabitants in the Island, of whom twenty-five thousand were Catholics.

Dr. Fleming's health beginning to fail, he asked for a coadjutor, and Father John Thomas Mullock, of the same Seraphic Order, was appointed. He was consecrated in Rome, by Cardinal Franzoni, on the 27th December 1847, and arrived in St. John's the 6th May 1848. He was a man of rare ability, vast erudition, and great strength of character. He ruled the Church for twenty years, and it may be said that the ecclesiastical affairs took giant strides under his energetic government. He made several episcopal visitations to the remotest parts of the Island, visiting St. George's Bay and the French shore, for the first time, in 1849, and circumnavigating the Island in 1850. Under his episcopate the cathedral was completed, and adorned with its grand altar, its numerous statues, paintings, and other rare works of art. He built the New Palace, Episcopal Library, St. Bonaventure's College, the two convents for the Presentation and Mercy Nuns; the whole forming a group unique for grandeur of site and beauty of architecture. The cost of these splendid buildings was not less than 120,000*l.* (\$600,000). When he came to the country there were twenty-four priests in the Island; at his death there were thirty-five priests, fourteen convents, and sixty-five churches and chapels. The cathedral was consecrated on September 9th, 1855, on which occasion Archbishop Hughes of New York and several of the Canadian bishops attended. At this time, also, the foundation stone of the Church of St. Patrick, at River Head, St. John's was laid by the distinguished American Prelate. In 1856 Dr. Mullock had the Island divided into two dioceses, St. John's and Harbour Grace. Father John Dalton was consecrated by Bishop Mullock, in the Cathedral of St. John's, as first bishop of Harbour Grace. The number of Catholics in the Island in 1857 was fifty-seven thousand.

In St. Bonaventure's College, besides the secular school which took the place of the old Roman Catholic Academy, there was an Ecclesiastical Department, and soon several natives of the country were prepared for the priesthood. Dr. Mullock was author of many learned and interesting

lectures and pamphlets, which were published from time to time. He also is credited with being the first to originate the idea of the Transatlantic Telegraph Cable, and the Harbour Grace Railway. He died in St. John's on Easter Monday, 29th March, 1869.

Bishop Mullock was succeeded by the late Right Rev. Thos. Jos. Power, who was consecrated by His Eminence Cardinal Cullen, Archbishop of Dublin, at the Church of St. Agatha's, Irish College, Rome, on Trinity Sunday, June 12th, 1870. The new bishop had already passed a distinguished career in Ireland. He was born in New Ross, co. Wexford, in 1830. He was Canon of the Cathedral in Dublin, and President of the Diocesan Seminary at Clonliffe. He had acquired great renown as a powerful and eloquent pulpit orator, and had gained University honours in London. He was a most polished and courtly prelate, and well fitted to fill the now important See of St. John's. He found before him a church flourishing in all its ecclesiastical departments,



BISHOP POWER.
By S. H. Parsons.

a grand cathedral, a palatial residence, a devoted, zealous, and distinguished body of clergy, convents, schools, orphanages, and all the institutions of a thoroughly organised diocese, all of which were worthily maintained, increased, and developed during his long and successful episcopate.

He arrived in St. John's on September 9th, 1870. By a happy coincidence the Church was *en fête* in honour of the anniversary of the consecration of the cathedral. The triumphant reception which he received was worthy of the noble and faithful people of Newfoundland. He died on the 4th December 1893, thus his episcopate lasted over twenty-three years, being the longest on the list of our hierarchical tree. During this long reign he encouraged all ecclesiastical and educational matters. He raised to a height of particular grandeur the music and ritual of the cathedral, and while thus caring for the æsthetic beauties of the catholic worship he did not neglect the material needs of the edifice and comforts of the congregation, having secured at a large expense the heating of the vast building by a hot-water system. He completed and dedicated the Gothic church of St. Patrick's, River Head, and several substantial and elegant churches were erected in different outposts. The great glory of his episcopate is the introduction of the Christian Brothers as teachers of the Benevolent Irish Society's schools, and the erection by the same Society of their hall

and schools on the site of the old Orphan Asylum. This hall was burnt down in the great fire of 1892, but is again nearing complete restoration on a still grander scale. The brothers have also schools at River Head, and teach at present some nine hundred boys. The group of ecclesiastical buildings in the capital has also been increased by the fine residence of the brothers at Mount St. Francis, the commodious Orphanage at Belvedere, the Presbytery and Convent at River Head, and the beautiful Chapel of the Sacred Heart at the Mercy Convent; in all respects the diocese has made great progress. There are thirty priests, sixteen convents, two orphanages. The Catholic population is forty-five thousand.

Catholicity¹ in Newfoundland owes a deep debt of gratitude to the old priests of the diocese; these devoted pioneers had to suffer hardships as good soldiers of Christ, to conquer difficulties unknown to the present generation. Fifty years ago the toils of travel were such as would appal the present generation, accustomed to railways, fine coastal steamers, good roads and the telegraph. Amongst the pioneers of the Holy Faith, the best remembered in our day was Dean Cleary, familiarly known all over the southern shore as the "Dane." He was not only a devoted priest, an eminent church builder, you could tell you were entering his parish by the splendid roads; every public work in his great parish was under his personal superintendence. For over half a century he ministered to the spiritual wants of his flock, rich and poor; Protestants and Catholics had equal love and esteem for the good dean; the noble churches and convents erected by his unwearied zeal are the perennial monument to his sainted memory. The dean was fond of recounting his labours and toil in the old days. Once when he was telling of his conversions Bishop Mullock said to him, "What's the use of your telling us about Witless Bay and the Williamsses, and all the converts you made? why, if you had stayed in King's Cove you would have made all Bonavista Bay Catholic."

Time would fail to speak of all the good work done by Father Troy, builder of the churches at The Cove and Torbay, of Father Dalton or Dean Mackin in Brigus, of Father Kyran Walsh and his amiable successor Rev. Jeremiah O'Donnell in Harbour Main, of Father Condon's



DEAN CLEARY.
By J. Veep.

¹ The following paragraphs down to the commencement of the description of Harbour Grace Diocese have been added by me to Bishop Howley's excellent paper on the Catholic Church in Newfoundland with his full approval.—D.W.P.

great works in Placencia, and Father Richard O'Donnell's eminent service to the church at St. Mary's, of Father Hearn, the zealous apostle to the Micmac Indians, of Father Ward and Father Brown in Tilton Harbour and Fogo, and of other devoted priests known to our fathers. I must hasten on to recount some of the good work performed for our Holy Church by the younger clergy. Amongst the great church builders of our own time, three young native priests are eminently distinguished. Bishop Howley has very modestly ignored his own work at the Belvidere Orphanage and on the west coast, but his praise as an energetic and devoted priest is in all the churches. The most remarkable example of zeal and successful carrying out of Catholic institutions in the colony is the career of Father Morris, cut off in the midst of his labours; never since the apostolic age was there a priest who gave himself so entirely body and soul to the service of the Church; no difficulty daunted him, obstacles that would have paralysed a feebler worker never quenched his zeal or stopped his onward path. The noble Church at Oderin, the beautiful Chapel at Manuels, Villa Nova, all bear



SALMONIER CHURCH.

Photo by Parsons.

testimony to his devotion to the sacred cause of religion. No man ever so literally fulfilled the Divine injunction "Be not weary in well doing." The most unselfish of men, he literally wore himself out; the worries, the perplexities, the incessant labour he imposed on his enfeebled frame paralysed at last the unselfish zeal and fiery energy that only death could conquer. Father Morris was a liberal of liberals, one of the earliest promoters of the railway; his lectures and his literary remains all bear the hall mark of genius.

Father St. John of Salmonier, amongst the younger clergy, is a worthy follower of Dean Cleary; he attends both to the spiritual and temporal

needs of his parishioners with unbounded generosity. He has expended from his private means on the building and improvement of the beautiful churches that adorn the lovely estuary of Salmonier, and has been equally energetic in the promotion of roads and the improvement of agriculture amongst his flock. Father Clarke's good work at Torbay is well known to all. Both in the erection of churches and the moral improvement of his people his Reverence is another signal example of the benefits conferred on our Catholic people by a pious, amiable, and energetic priest.

A short time before the decease of Bishop Power, the Right Rev. Thomas F. Brennan, D.D., was sent here as his assistant. The young prelate is distinguished for his great learning; his amiable and unassuming manner won for him many friends in the diocese. At Bishop Power's death the spiritual welfare of the flock was entrusted by the Holy Father to the care of the Very Rev. J. Scott, as administrator of the diocese pending the advent of a new bishop. The genial and pious administrator is a universal favourite, and under his wise counsels the affairs of the diocese will be well directed. We still happily retain the Venerable Archdeacon Forristal; may he long be spared to aid us by his deep learning and profound experience. Of the eloquence and popularity of Dean Ryan, the devoted pastor of St. John's, West, and the younger clergy, Dr. Ryan and Dr. O'Reilly, it would be superfluous to dwell on their good qualities. They are well known to all the Catholic people of St. John's, to whom they are endeared by the cherished ties which link together for time and eternity the devoted Catholic priest and the Catholic people.

The Catholic Church in this Colony was founded by poor Irishmen, and by Irishmen only, with no extraneous help; it was begun in an evil time of persecution and penal laws, when the Catholic priest was hunted like a bandit, when all outward observances of the faith were prohibited under the direst pains and punishments; for years it was only amidst the lonely rocks and under the canopy of heaven that the Holy Sacrifice of the Mass could be offered up by the sorely persecuted clergy. To human eyes the Catholic Church in the Colony seemed a very poor institution, despised and rejected of men. Outwardly she might appear feeble and failing, but she was growing strong with a Divine strength resting on the sure foundation of the eternal Rock of the Faith. The puny seed planted by these poor Catholic Irishmen in Newfoundland, watered by Divine grace, has grown into a great tree, a devoted and noble branch of the Holy Church, under whose beneficent influence piety and charity, pure religion, morality and the blessings of a Christian education have been spread over our land. Since this paper was in



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print, Bishop Howley has been appointed to the diocese of St. John's, the first native Catholic bishop.

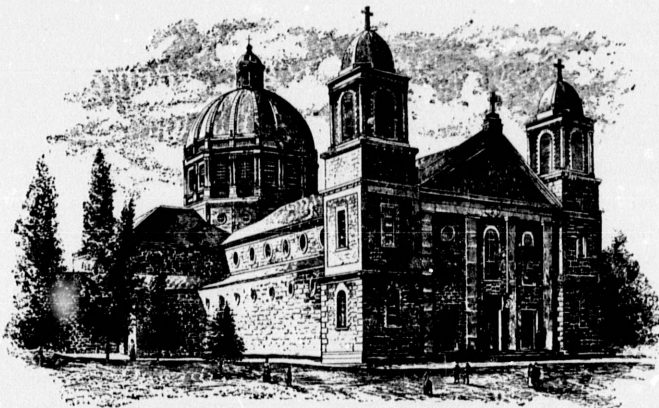
In 1856¹ the northern part of the Colony was erected into a diocese under the title of Harbour Grace. The Right Rev. Dr. Dalton, as mentioned above, was its first bishop. He died in May 1869, five weeks after Bishop Mullock. His episcopate of thirteen years was peaceful and full of good works, the principal of which was the erection of the fine cathedral at Harbour Grace. Bishop Dalton was succeeded by the Right Rev. Henry Carfagnini, an Italian friar of the Order of St. Francis. He had been previously President of St. Bonaventure's College, St. John's. A man of great talent and learning, his Lordship was promoted, after ten years of episcopate, to the diocese of Gallipoli, in Italy. He completed and embellished the cathedral of Harbour Grace,

adding the cupola and transepts. This fine building was burnt down in September 1889, but has been rebuilt on a new and improved plan by the present energetic bishop.



BISHOP DALTON.

*By Adams, Harbour
Grace.*



FIRST ROMAN CATHOLIC CATHEDRAL, HARBOUR GRACE.

The Right Rev. Dr. Ronald McDonald, the third bishop of the See, came to Newfoundland in 1879 from Pictou, N.S., where he had

¹ Bishop Howley's narrative recommences here.

been for many years parish priest. His great learning and administrative ability, zeal and indefatigable energy, his prudence and charity, were not unknown to the authorities in Rome, and he was chosen as the one best fitted to remove the difficulties which had distracted the



CATHEDRAL, HARBOUR GRACE.

From a photograph by J. Vey.

diocese of Harbour Grace. The hopes then cherished were fully realised. He soon succeeded in restoring peace, with all its blessings. Of his episcopate, in which he still holds honoured and active rule, it is enough to say that he has displayed in a still more marked manner, in his new and wider sphere, those virtues and energies already alluded to. He has studded the diocese with churches, schools, and institutions, and is still actively engaged in the work. There are in the diocese twenty-one priests, forty-four churches, eighty-five stations, five convents, twenty-five nuns, ninety schools and a population of twenty-nine thousand.

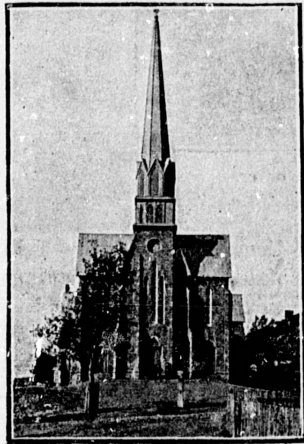


BISHOP McDONALD.

Photo by Notman.

The western part of the island, comprising the French shore, had been obliged to depend, up to the year 1850, on the chaplains of the French navy and fishing fleet for its spiritual attendance. Occasionally a priest was sent to visit it from Quebec. In 1849 Bishop Mullock visited it for the first time, and in the following year secured for the people the services of a stationary clergyman in the person of the Rev. Alexis Belanger, who was appointed Vicar-General of the diocese of St. John's. He died at Sandy Point, St. George's Bay, on the 7th September 1868,

and was buried at Quebec. He was succeeded by the Right Rev. Monsignor Sears, of the diocese of Antigonish, who, in 1870, was created Prefect Apostolic, thus taking the region out of the jurisdiction of St. John's. Monsignor Sears was a most energetic and enthusiastic prelate. Besides building several churches, schools, and presbyteries, and establishing a regular staff of clergy on the shore, he was the first who, by his lectures and vigorous letters to the press, drew the attention of the Government officials of St. John's and England to the state of that part of the Island, to its great natural resources and future prospects. He was the pioneer of the system of public roads on



ST. PATRICK'S CHURCH, CARBONEAR.
From a photograph by E. Parsons.

the coast, and by his efforts secured for it representation in the Legislature, the establishment of mails, police, and custom service, &c. He died at Stellarton, N.S., on November 7th, 1885, and is buried in the family vault at Lochaber, Antigonish. He was succeeded in the Prefecture Apostolic by the Rev. Dr. M. F. Howley, of St. John's. In April 1892 the Prefecture was elevated another step in the hierarchy and made a Vicariate, the Prefect being appointed Vicar Apostolic and Titular Bishop of Amastris. The Right Rev. Dr. Howley was consecrated by Bishop Power, of St. John's, in the cathedral of that place, on St. John's Day (June 24th) 1892, being the first

native of Newfoundland elevated to the episcopal dignity. During the past eight years the French shore has developed rapidly; several churches, presbyteries, and schools have been erected, and in 1893 a community of Sisters of Mercy was introduced. There are now in the Vicariate six priests, two convents, ten sisters, thirty-four churches, sixty-nine stations, twenty schools, and about six thousand five hundred of a population. The total Roman Catholic population of the Island, by the census of 1891, is over seventy-two thousand.

The group of islands comprising St. Pierre, Langlade, Miquelon, and Ile-aux-Chiens was fully ceded to the French by the Treaty of Paris, 1763. In that year there was a *curé* there, the Rev. M. Paradis, who was sent from Quebec. In 1770 the Rev. M. Bequet was there as

Prefect Apostolic. At the time of the French Revolution (1793) there were two priests in St. Pierre and one in Miquelon. The oath of allegiance to the Republic was tendered to them; two (Pères Jamtel and Allain) refused to take the oath and escaped to Arichat. Père Longueville took the oath and remained. At this time the island was taken by the English, and occupied by them till 1816, when it was again ceded to France by the treaties of Paris and Vienna. A priest of the diocese of Rennes, France, the Rev. M. Olivier, was sent out in 1815 as Administrator; since then there have been four Prefects Apostolic. In 1842 the *frères des écoles Chrétiennes* were introduced. They have a very fine building, and about three hundred pupils in the communal schools. There is also a *pension* for young ladies, under the Sisters of St. Joseph de Cluny, an asylum for children, maritime hospital, girls' asylum, industrial home, &c., all under charge of the Sisters. The present Prefect Apostolic is the Right Rev. Monseigneur Tibéri. There are four priests. The Catholic population is, in summer, twenty thousand, in winter, eight thousand.

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CHAPTER III.

THE METHODIST CHURCH IN NEWFOUNDLAND.

By REV. JAMES DOVE, D.D.

The history of Methodism in Newfoundland dates from the year 1765, one year earlier than its epoch in the United States. The story of its rise, progress, and present position is briefly told in the following paragraphs. It is a noteworthy fact that it was the first mission ground ever occupied by the Methodist Church. Mr. Wesley, having heard of the spiritual destitution of the colonists, was very desirous to furnish religious instruction for them. At his instance, supported by the Countess of Huntingdon, Laurence Coughlan was sent to Newfoundland by "The Society for the Propagation of the Gospel in Foreign Parts." He was born in Ireland, and after his conversion, being called to the work of the ministry, he laboured ten years as a travelling preacher in connexion with Mr. Wesley. Complying with Wesley's request, the Bishop of London ordained Coughlan, who sailed from England and arrived at Harbour Grace, Conception Bay, Newfoundland, in 1765. Though now a clergyman under the auspices of the aforementioned Society, he was still a Methodist preacher, both in doctrine and discipline, and to his evangelical labours Methodism owes its origin in Newfoundland.

When he entered upon his missionary work not a school was known in the Island, nor was a single temple raised to the worship of Almighty God, except one in St. John's, more especially for the use of those employed in the military and naval services. "Men who had come from England had never seen a minister since they left their native shores; and most of those who had been born on the Island had never known one in their lives; the need of a zealous missionary was great, and few men were better adapted for the work than the man now sent." During seven years Mr. Coughlan pursued his solitary labours, suffering, much of the time, severe persecutions. He was prosecuted in the highest court of the Island, but was acquitted; abusive letters were written to England against him; a physician was

engaged to poison him, but, becoming converted, exposed the diabolical design. Meanwhile, as the success of the missionary increased, the fury of his enemies became more violent. They had him summoned before the Governor, a discerning and resolute officer, who not only acquitted him, but made him a justice of the peace. His opposers were now reduced to silence, and the persecuted preacher pursued his labours with increased effect. His health at last failed and he returned to England, leaving behind him two hundred communicants, little thinking that besides their conversion he had also kindled a fire in the land that should never be extinguished; that a large Methodist community should arise therein as the result of the seed which he had sown; that the little church he had planted should be cared for, watched over, and edified; that in after years its members should be counted by thousands; that its influence should be felt in the government, and its representatives should sit in the councils of the country; and that by the preaching of his successors, multitudes should be "turned unto the Lord" and be for ever saved.

After Coughlan's departure the Methodist Church in Conception and Trinity Bays was kept together and ministered to by John Stretton, an Irish merchant and local preacher, Arthur Thomey, and J. Pottle, who were converted under Coughlan's ministry; and by John Hoskins from England, who settled as a schoolmaster in Old Pelican. In 1785 Mr. Wesley sent out John McGeary to occupy the vacant post. In 1791 the Island was visited by William Black, a missionary from Nova Scotia, who remained six weeks. His success was very marked; the drooping cause was revived. During his short stay he organized Methodism in the Island, secured its Church property, and obtained new labourers from Wesley. These carried on and extended the work. In the year 1808 three missionaries appear in the minutes of the English Conference as stationed in Newfoundland; these were J. Remington, Wm. Ellis, Samuel McDowell, all Irishmen, noble and faithful men.

In 1811 the English Committee had asked their agents to pay particular attention to St. John's. Definite action was, nevertheless, delayed until the autumn of 1814, when those who had been awaiting the appointment of a preacher in St. John's (strengthened by the arrival of several families from Conception Bay) resolved to proceed during the ensuing spring with the erection of a small church, which unfortunately was destroyed in the fiery visitation of February 12, 1816, when a thousand human beings were rendered homeless.

In 1815 the six missions of Newfoundland were formed into a district, with William Ellis chairman. In January 1816 an important meeting

took place at Carbonear, when John Gosse, Esq., presided at a gathering of the ministers and leading laymen. They unanimously recommended an extension of the work in different parts of the Island, and as a proof of interest in the issue of their representations, several laymen forwarded nearly £31 sterling to the Missionary Committee in England, with a list of the subscribers, which appeared in the report of 1817 as the first money ever forwarded from a British colony for mission work. At the Conference of 1816, no less than six ministers were selected for service in the Island.

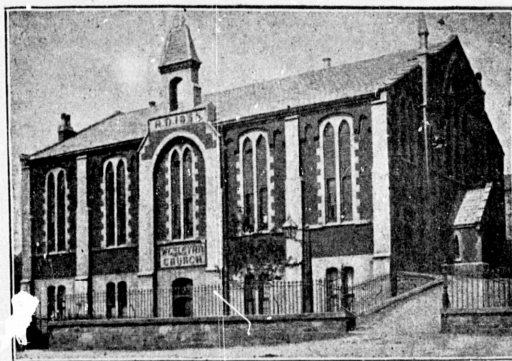
This extension of mission work took place at one of the darkest periods in the financial history of Newfoundland. At the close of the war came the inevitable collapse. Famine, as a gaunt spectre, haunted the minds of many at Christmas, 1816. The unusual gloom was deepened by the failure of the seal fishery of 1817; yet greater troubles were in store for one section of the Island; two destructive fires in the fall of the year destroyed vast amounts of property in St John's, and rendered thousands of the inhabitants homeless. Of the distresses of these dark days the Methodist missionaries were not mere spectators. By the destruction of their first church in the fire of 1816, which, however, was rebuilt and opened on Christmas Day of that year, and the two fires of 1817, the congregation was so scattered and financially crippled as to be powerless to aid the trustees in meeting their obligations, which included a debt of nearly \$2,000 on the church burned in 1816. At this crisis the financial affairs of the district were further complicated by the destruction of the large new church at Carbonear in 1817. A burning shingle from a building was borne nearly half a mile to a pile of shavings in the churchyard, and in a few moments the townfolk were sorely startled as they saw their new sanctuary, built almost by themselves at a cost of more than £2,000, in the relentless grasp of the flames. In these distresses an appeal was made to the Methodists of England, which resulted in the noble subscription of over £2,000 sterling.

The aborigines of Newfoundland were not forgotten by the Methodist Missionary Committee in its plans for the evangelization of the Island.

In 1809, at the request of Dr. Coke, John Remington had gone in search of these real natives, but through lack of preparation for a difficult and dangerous task, failed to find any representatives of a rapidly diminishing race. Eleven years later, when the story of their misfortune was attracting the attention of English philanthropists, they received special mention in the instructions forwarded by the Committee

to their missionaries in the Island. These instructions and efforts were to little purpose, for it is quite probable that, with perhaps a few exceptions, "the real aborigines of the Island were sleeping the sleep of death."

For the spiritual welfare of some members of other Indian tribes, it was not too late to devise plans. Attempts were made to establish a mission on the coast of Labrador, from Hopedale, the most southerly station of the Moravian missions, to the Straits of Belle Isle. Different missionaries visited this part of the coast for some years, but in the report for 1829, it was said, "The Labrador Mission is for the present abandoned, principally in consequence of the removal of the Esquimaux tribes from the coast into the interior of the country, and their general dispersion." Thirty years later, however, missionary work on the Labrador was resumed, and is continued at the present time. From the formation of the Newfoundland District in 1815, the Society's



WESLEYAN CHURCH, ST. JOHN'S.

operations were faithfully carried on with growing interest and success, the chair of the district being occupied by such men as Ellis, Bell, Pickavant, Williams, Botterell, whose ability and wisdom commanded for them general respect. In the year 1855 another step in advance was taken, and Newfoundland became a part of what was known as the Conference of Eastern British America, comprising the provinces of Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and the Islands of Bermuda.

After the organization of the new Conference, the work in Newfoundland received a fresh impetus. Additional missionaries arrived from England, sent out by the parent Committee, who still regarded the

missions in Newfoundland with fostering care. In the year 1873, the work having developed so largely, a re-arrangement of the circuits and missions was deemed necessary, which resulted in the formation of two districts, by the division and alteration of the one previously large district. Then, in 1874, there came another epoch in the history of Methodism in Newfoundland. A plan for a united Methodist Church which should span the continent from ocean to ocean, being approved of by the regularly constituted courts of the uniting churches, and receiving also the cordial concurrence of the British Conference, was



GOWER STREET WESLEYAN CHURCH, ST. JOHN'S.

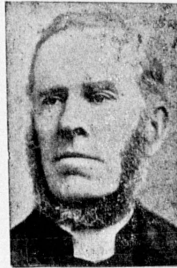
carried into effect on September 16th, 1874, when the representatives of ten annual conferences which had been previously organized, of which number "the Newfoundland Conference" was one, met and constituted the General Conference of "the Methodist Church of Canada," formed by the union of the former "Methodist Churches of Canada and Eastern British America" and of the former "New Connexion Methodist Church in Canada."

In 1883 a further union of Methodist bodies in Canada took place, when the representatives of "the Methodist Church of Canada," "the Methodist Episcopal Church in Canada," "the Primitive Methodist Church in Canada," and "the Bible Christian Church in Canada," met in Belleville, Ontario, on September 5th, "to merge their previously divided interests, and to prepare to go forth with the united front of one consolidated, influential, and aggressive Church, with the noble aim of spreading scriptural holiness throughout a vast territory, and with the high honour of having vanquished obstacles to a general union, which Methodists in other lands had hitherto deemed insurmountable."

This completed union of the various branches of the Methodist family assumed the name of "the Methodist Church," and under this new name the first Newfoundland Conference of the Methodist Church was organized, according to Act of Parliament, in Gower Street Church, St. John's, July 1st, 1884. The Conference meets each year in the month of June, and is composed of all the ministers in full connexion and an equal number of laymen, elected by the laymen of the annual district synod. It has only executive powers, all legislation for the Church being enacted by the General Conference, composed of ministers and laymen in equal numbers meeting quadrennially.



HON. J. S. PITTS.



REV. DR. DOVE.



HON. EDWARD WHITE.

Since the union of 1874 the history of Methodism in Newfoundland has been marked by progress. Her financial economy has developed, churches and parsonages have been multiplied, her evangelistic work has been successful, her educational work has advanced.

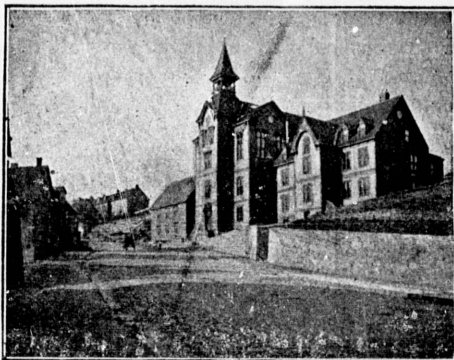
"Accepting the denominational system so called, which in 1874 and 1875 was endorsed by the Legislature in accordance with the expressed wish of the leading denominations," she has striven, co-operating with the Reverend Dr. Milligan, the able and zealous superintendent of Methodist Day Schools, to provide educational advantages for her rising

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youth, and her efforts have been successful, as is evident from the following figures taken from the last report of the superintendent:— Number of day schools, one hundred and forty-three; of teachers, one hundred and forty; of scholars, nine thousand one hundred and thirty-one. These figures do not include the teachers and students in the College and the Carbonear Grammar School.

The erection of the new College buildings, replacing those destroyed in the great fire of 1892, is indicative of her high purpose to furnish the means for the superior and liberal education of the youth of the denomination, and others who may be wishful to avail themselves of the same. These buildings, comprising College, Principal's Residence, and Home for the accommodation of non-resident students, and costing when complete upwards of \$70,000, are most pleasantly situated in a central locality, accessible to every part of the city, and spread out their extensive frontage of two hundred and sixty feet, commanding the beautiful outlook of the incomparable Narrows and South Side Hills.



METHODIST COLLEGE.

The College has spacious class-rooms, well lighted, well heated, well ventilated, and supplied with modern desks, seats, &c. These are for kindergarten and model schools of primary department, also for the use of classes in the College proper, besides laboratory, library, gymnasium, young men's institute, &c. A lecture-hall, with music-rooms and grand organ, is also provided; chemical and scientific apparatus, and other equipments necessary for a liberal education, are arranged for.

Methodism in the Island owes much to the liberality and zeal of her intelligent laymen, working harmoniously with the ministry, aiding in her councils, and in many instances making noble and generous contributions to the various departments of her work. A noble bequest of

\$15,000 was made by the late Hon. C. R. Ayre, for the erection of an orphanage in St. John's for the Methodist orphans of Newfoundland. Plans for the same have been adopted, and ere long the building will rise, a monument to his thoughtful and loving care for the fatherless.

The name of Joseph Laurence, Esq., of East Keswick, Yorkshire, an English Methodist layman, deserves to be placed on record as a true friend of Newfoundland. He took a deep interest in the evangelization thereof, kept up a long and intimate correspondence with the officials of the Conference, which was "marked by a simplicity, a saintliness, well nigh apostolic"; it was therefore most befitting that a part of the service at his grave in October, 1886, should be conducted, as it was, by the ex-president of the Newfoundland Conference, then visiting England, to whom it was a privilege to be able to pay the only tribute then possible to one who



HON. C. R. AYRE.

By S. H. Parsons.

COCHRANE STREET METHODIST CHURCH, ST. JOHN'S.

for years had had the prosperity of the Lord's work in Newfoundland engraven upon his very soul.

Mention may also here be made of the name of John S. Peach, another zealous friend of Methodism, who spent more than fifty years of ministerial toil on the Island, and died in 1891.

Methodism in St. John's is well represented by her four spacious churches, three mission halls, college, day schools, and present orphanage, which will be replaced by the new one, to which reference has been made. Outside the city liberal provision has been made to meet the spiritual need of her fifty-three thousand adherents, scattered around an extensive coast-line.

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APPENDIX TO CHAPTER III.

Methodist Church in Newfoundland, 1894.

The following Statistics show the present status of the denomination in the Island.

Methodist population, as per	
census of 1891 - - -	53,276
Number of Districts - - -	4
Number of Ministers - - -	63
Number of Local Preachers - -	51
Number of Churches - - -	106
Number of other Reading	
Places - - -	99
Number of Preaching Appoint-	
ments - - -	338
Number of Parsonages - - -	40
Number of Church Members -	10,834
Number of Sunday Schools -	176
Number of Officers and	
Teachers - - -	1,104
Number of Scholars - - -	11,539
	§
Amount raised for Missions -	7,195
Amount raised by Women's	
Missionary Society - - -	188
Amount raised for ministerial	
support - - -	19,859
Value of Churches - - -	250,000
Value of Parsonages - - -	100,000

Rev. George P. Story, *President of Conference.*

Rev. A. D. Morton, M.A., *Secretary.*

1. ST. JOHN'S DISTRICT.

St. John's Centre—Rev. A. D. Morton, M.A.

St. John's West—Revs. H. P. Cowperthwaite, M.A., J. J. Blythe; James Dove, D.D. *Supernumery*; Geo. S. Milligan, LL.D., *Superintendent of Education by permission of Conference.*

St. John's East—Rev. John Pratt.

Pouch Cove—Rev. H. C. Hatcher, B.D.

Topsail—Rev. John Reay.

Brigus—Rev. W. T. D. Dunn.

Cupids—Revs. Solomon Matthews, T. E. Roberts.

Bay Roberts and Spaniards Bay—Rev. Fred. G. Willey.

Whitbourne—Rev. Geo. P. Story, Guardian of Home, President of Conference.

Chapel Arm—Supply under Rev. Geo. P. Story.

Sound Island—Rev. W. P. Ambrose.

Flowers Cove—An Agent.

St. Anthony—Rev. Herbert Clegg.

Red Bay—Rev. Arthur Antle.

Hamilton Inlet—Rev. Frank S. Hollett.

Chairman—Rev. George P. Story.

Financial Secretary—Rev. A. D. Morton.

2. CARBONEAR DISTRICT.

Carbonear—Rev. James Nurse, Rev. F. G. Drake; Edgar Taylor, *Supernumery.*

Harbour Grace—Rev. Wm. Swann.

Freshwater—Rev. Anthony Hill.

Blackhead—Rev. P. W. Freeman.

Western Bay—Rev. Wm. Kendall.

Lower Island Cove—Rev. Wm. R. Tratt.

Old Perlican—Rev. Samuel Snowden.

Hant's Harbour—Rev. James Wilson.

Heart's Content—Rev. James Pincock.

Green's Harbour—Rev. Wm. J. Bartlett.

Shoal Harbour—Rev. John Pye.

Northern Light—Rev. Bramwell Peck.

Britannia Cove—Rev. R. K. Peck.

Chairman—Rev. Wm. Swann.

Financial Secretary—Rev. Wm. Kendall.

3. BONAVISTA DISTRICT.

Bonavista—Rev. Thos. W. Atkinson.

Bird Island Cove—Rev. Edwin Moore.

Catalina—Rev. M. Fenwick.

Trinity—Rev. George C. Frazer.

Musgrave Town—Rev. Wm. H. Dotchon.

Glover Town—Rev. Wm. J. Lusecombe.

Greenspond—Rev. Charles Lench.

Wesleyville—Rev. W. Harris.

Musgrave Harbour—Rev. Albert A. Holmes.

Indian Islands and Seldom-Come-By—

Rev. George Stoney.

Fogo—Rev. Wm. W. Wheately.

Herring Neck—Rev. Akroyd Stoney.

Twillingate—Rev. Jabez Hill and Thos. W. Harwood.

Moreton's Harbour—Rev. I. J. Russell.

Exploits—Rev. Henry Scott.

Laureceton and Burnt Bay—Rev. W. W. Edmondson.

Little Bay Island and Pilley's Island—

Revs. Wm. J. Hutcheson and Edgar Jones.

Little Bay—Rev. Wm. H. Browning.

Nipper's Harbour and Tilt Cove—Revs. Selby Jefferson and A. E. Rowson.

White Bay—Supply.

Chairman—Rev. Jabez Hill.

Financial Secretary—Rev. George C. Frazer.

4. BURIN DISTRICT.

Burin—Rev. Thomas H. James.

Spoon Cove—Rev. Charles House.

Flat Island—Rev. Charles Squires.

St. Pierre—One wanted.

Fortune—Rev. George Paine.

4. BURIN DISTRICT—*cont.**Grand Bank*—Rev. Levi Curtis, B.A.*Garnish, Fortune Bay*—Rev. Charles Follett.*Burgeo*—An Agent.*Petites*—Rev. Eugene Forsey.*Channel*—Rev. John T. Newman.*St. George's Bay and Bay of Islands*—Revs. Thos. B. Darby, B.A., R. M. Bickle.*Bonne Bay*—Rev. George E. Heal.*French Shore*—An Agent.*Chairman*—Rev. Thos. H. James.*Financial Secretary*—Rev. John T. Newman.*Students permitted to attend Mount Allison College, Sackville.*

H. J. Indoe.	John E. Peters.
James Smith.	Charles Flemington.
James K. Kelly.	J. J. Durrant.
William Patterson.	

Toronto University.

William Seeley.

Boston School of Theology.

A. C. Skinner.

Rev. Jesse Heyfield	} Are left without appointments for one year at their own request.
" John C. Sidney	
" H. Hooper	
" Wm. Rex	

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CHAPTER IV.

*THE CONGREGATIONAL AND PRESBYTERIAN CHURCHES,
AND THE SALVATION ARMY.*

THE CONGREGATIONAL CHURCH IN NEWFOUNDLAND.

The small body of Christians in Newfoundland now officially designated as "The Congregational Church" is one of the oldest dissenting bodies in the Colony; though its numbers have always been very limited, it has had considerable influence and has ever been distinguished for the learning and ability of its ministers. It is stated in the Congregational Hand Book that in Queen Elizabeth's time some of the English separatists (Independents) were banished to Newfoundland: this is inherently probable; our Island was then the best known and most accessible portion of America. In the small scattered settlements then existing about St. John's and Conception, these victims of Elizabeth's ecclesiastical tyranny could easily hide themselves away. The separatists were the extreme branch of the Puritans, who had broken away from the Church and the Hierarchy.

Guy's colonists and their zealous Puritan pastor, Erasmus Stourton, would join with these exiles, and in this manner a small independent body may have been formed, and their numbers would be increased during the reign of Charles I. In 1645 we have certain proof of their existence; George Downing, the first graduate of Harvard, Cambridge, Mass., on his visit to Newfoundland, received an invitation from the Newfoundland Independent Church to become their pastor, and a similar offer was made to the Rev. Richard Blinman, an English divine, who visited Newfoundland in 1660. Probably owing to the want of organisation, this body as a separate denomination died out, and we hear no more of Congregationalism until 1775, when the present church was established by an artillery sergeant, John Jones, a Welshman.

From the old records of the church still preserved in St. John's we gather many particulars about this God-fearing old soldier—how first the little congregation met together every Sunday in the Court House. Nathan Parker, a New Englander, one of the founders of the present house of Job Brothers, soon became an elder; afterwards Wallis Lang, a carpenter and builder, also became an elder. In the spring of 1777, in twenty-eight days, under the skilful management of Wallis Lang, a small

Building was put up. Governor Montague tried to stop their progress and ordered John Jones to Placentia, but, says the devout o'd soldier, "The Lord put his hook in his nose and turned him back by the way he came, so that he did them no harm, but good, inasmuch as it made them fast and pray. . . . And the Lord was pleased to bless and increase them." Soon after this Mr. Jones was ordained in England. The little church strengthened and increased, notwithstanding the opposition of the Rev. Edward Langman, a magistrate and episcopal minister; even the stronger opposition of Governor Edwards did not stay their progress. All restraints were removed under the genial Admiral Campbell in 1784.¹ In 1789 the Meeting House (existing up to 1892 as the o'd Temperance Hall) was built. Much of the work was voluntary labour. The articles are signed and sealed by John Jones, Henry Phillips, the High Sheriff, Nathan Parker, Wallis Lang, Joseph Lowman, Edward Freeman, James Barnes.

At this period in Newfoundland history every event was inaugurated with copious libations of wines and spirits; the worship of Bacchus was universal; we are not surprised therefore to learn that the foundations of the old Temperance Hall were laid with the accompaniment of a quarter cask of rum, "Ordered by the committee to be purchased and left in care of Mr. Lang." We can picture to ourselves the scene when the cask was sampled and Freeman and Barnes, Parker and Lang, and Phillips and the jolly old Parson Jones, duly moistened the foundation of the new chapel. They had no fantastic notions of temperance in those jovial days; wine was made to gladden the heart of man, and on all joyous occasions it was considered the correct thing to get decently drunk—parson and priest, bishop and deacon, all drank. I am old enough myself to remember the time when a visit from the clergyman always meant an order to my mother to get out a second bottle of port. In reading over records of both the Anglican and Congregational bodies we are struck with the mean subscriptions to the churches, the paltry pittances to the ministers. Poor old Jones, like Langman of the English Church, had to go round like a beggar, whilst at least two of his congregation were very rich and could have paid the whole cost of the Meeting House without feeling it; Henry Phillips had a large income as sheriff, pickings, and a fine business as a merchant; old Parker made a fortune out of the Newfoundland trade, and had a large income after he retired from the manufacture of peppermint. The Congregational Church has always been noted for its fine choir. In the old church the music gallery was ably filled by C. Winton, Mr. Brace, and old Mr. Stentaford

¹ See "History of Newfoundland," pp. 361, 362.

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In March 1800 John Jones, the faithful minister, passed away to his everlasting rest. In 1851 the new stone church on Queen's Road was built; the Rev. George Schofield gave an admirable sermon on the occasion from the very appropriate text, "Let us go hence." Amongst the many able divines who have ministered to the church in St. John's, next to the founder, the most distinguished preacher and pastor was the Rev. James Sabine; the Rev. Daniel Spencer Ward was another well-



NEW CONGREGATIONAL CHURCH.

known and influential clergyman, his pastorate the longest, and his social influence the most powerful in augmenting the body which in his days embraced a large number of leading families in St. John's. Mrs. Ward was the founder of the St. John's Dorcas Society, and its first president. The three ministers in succession, Evans, Schofield, and Pedley, were all admirable preachers, and very able men. Hall, Beaton, and latterly Hodgkinson, maintained the high reputation of the Independent ministers in St. John's, which has been fully sustained by

the present pastor, the Rev. G. Ward Siddall. In preparing this short paper I have been greatly assisted by Mrs. Siddall's pamphlet, "The Origin of Nonconformity in St. John's, Newfoundland."

PASTORS OF THE CONGREGATIONAL CHURCH IN ST. JOHN'S.

Rev. John Jones - - -	1775-1800	Rev. D. D. Evans - - -	1844-1848
Rev. Rutton Morris - - -	1801-1805	Rev. George Schofield - - -	1849-1857
Rev. John Hillyard - - -	1805-1807	Rev. Charles Pedley - - -	1857-1864
Rev. Edmund Violet - - -	1807-1810	Rev. John Maize - - -	1864-1865
Rev. John Sanderson - - -	1811-1812	Rev. James Howell - - -	1866-1867
Rev. Wm. Jones Hyde - - -	1813-1816	Rev. Thomas Hall - - -	1868-1880
Rev. James Sabine - - -	1816-1818	Rev. David Beaton - - -	1881-1886
Rev. Thomas Smelt - - -	1820-1823	Rev. T. Hodgkinson - - -	1886-1891
Rev. Daniel Spencer Ward - - -	1824-1843		

THE PRESBYTERIAN CHURCH,

By Rev. WM. GRAHAM and others.

The Presbyterian church in St. John's was first organised in 1842. On the fly-leaf of the register, in most beautiful characters, these words are written :—

"Begun on the Fourteenth day of August, in the year of our Lord One thousand eight hundred and forty-two, by the Rev. Donald Allan Fraser, Minister of the Established Church of Scotland."

It was not, however, until the 3rd of December of the following year that St. Andrew's Church, which stood on the site recently occupied by the Masonic Temple, was opened for public worship. Two years later (in 1845), the labours of the first Presbyterian minister—the writer of the above extract, Mr. Fraser—were cut short by death.

The Rev. Donald Allan Fraser, the first minister of St. Andrew's Church, was a very able man, a fine speaker, and the best Gaelic scholar in North America. A highlander himself, a native of Torosay, he had a warm heart for his fellow highlanders and islanders; he made long toilsome journeys from Nova Scotia to Cape Breton to minister to these poor outcasts from all religious instruction. The Rev. D. A. Fraser was the father of a numerous family of eleven sons and one daughter: at the present time the best-known member of the family is J. O. Fraser, C.M.G., our genial Postmaster-General.

The following admirable account of Mr. Fraser has been furnished to me by a member of the Presbyterian Church in Newfoundland.

"Rev. Donald Allan Fraser, A.M., who was the first Presbyterian minister settler in Newfoundland, was born at Torosay, in the Island of Mull, Scotland, on the 24th of November 1793, and was ordained by the Presbytery of Mull on the 22nd of September 1814. On the 30th October in the same year he married

Catherine Maclean, daughter of the Laird of Coll; and in 1818 he was sent by the Church of Scotland as a missionary to Pictou County, where he ministered to a highland population and their descendants, preaching in Gaelic and English every Sabbath. One of his elders, writing of Mr. Fraser after his death, said, 'No minister since his day has gained the affections of his people as he did, nor is it likely that any will.' Mr. and Mrs. Fraser may be said to have lived in the hearts of his highland people.* Being largely influenced by a missionary spirit, he accepted a call to form a congregation at St. John's Newfoundland, which call was dated August 1842. The Scotch population at St. John's at that time was not large, but they possessed considerable wealth. A very handsome church was erected on a prominent site in the city, which was opened for public worship on the 3rd of December 1843, the text on the occasion being Gal. iv. 18—'But it is good to be zealously affected always in a good thing.' The event was attended by the Governor of the Colony, Sir John Harvey, and suite, by the heads of Departments, and by an overflowing congregation.

"Mr. Fraser was a scholar of masterly attainments, a captivating speaker, and an argumentative reasoner. His mind was richly stored with imagery, and being, ordinarily, an extemporaneous preacher, his eloquence frequently reached sublime heights. He was, too, of commanding presence, standing six feet two inches. In the midst of his usefulness, and in the flower of his manhood, he was cut down, and died of cancer on the 7th of February 1845, in the 51st year of his age and the 31st of his ministry. His widow and only daughter and six of his ten sons have followed the father, only four sons being now alive."

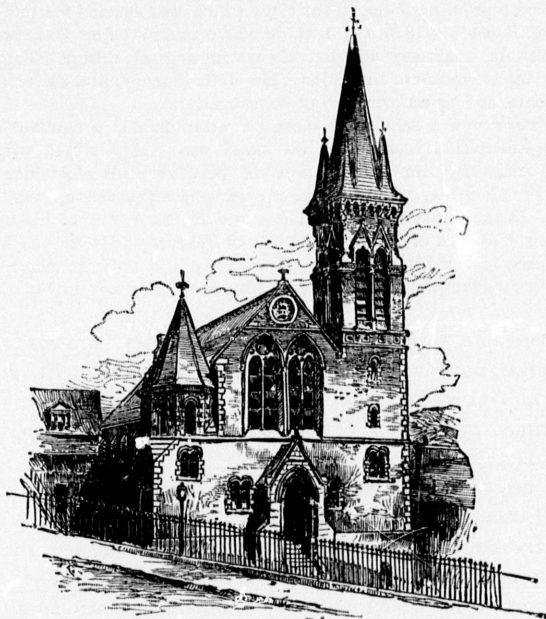
His successors were Rev. Arch. Sinclair, Rev. Francis Nicol, Rev. Donald McRae, now the esteemed pastor of St. David's, St. John, N.B., and Rev. J. Dykes Patterson, who died the other year in Australia. The last named was pastor of the church when it was destroyed by fire in 1876.

In the meantime, the wave of trouble which swept over the parent church in Scotland, and which rent that church in two, in the year 1843, touched St. John's, and Free St. Andrew's was erected in 1850, on Duckworth Street, near the Commercial Bank. In 1852 the Rev. Moses Harvey received and accepted a unanimous call to this church, and continued a most faithful and acceptable ministry till 1876, when it too fell, destroyed likewise by the devouring flames. In 1877 a union of the two congregations was effected, and on the 18th day of June 1878 the corner-stone of St. Andrew's Church was laid, the Rev. Dr. Muir, of Edinburgh, and the Rev. Moses Harvey being the officiating ministers. In the same year the Rev. L. G. Macneill accepted a call to become minister of the united congregation.

Thirteen years ago, on the 30th November 1879, St. Andrew's Church, recently destroyed too, like its predecessors, by fire, was dedicated to the worship of Almighty God. The Rev. L. G. Macneill, pastor of the church, conducted the morning service, and preached an impressive sermon from the text, "The glory of this latter house shall be greater than the former, saith the Lord of Hosts." The Rev. Job

Shenton, of the Methodist church, occupied the pulpit in the evening. At each service the church was crowded to its utmost capacity, and collections for the day amounted to \$940.

The edifice thus dedicated to the worship of God was a substantial and ornamental structure of brick, faced with white free-stone from the quarries of Scotland. It was capable of seating 700 worshippers. A tower, with lofty and graceful spire, rose on the western end of the



ST. ANDREW'S PRESBYTERIAN CHURCH, ST. JOHN'S.

building. The main entrance was on the same side, through a handsome porch, over which was cut in the stone-work, in bold relief, "The Burning Bush"—the emblem of the Church of Scotland. Although all was plain and chaste about the emblem, yet the appearance of the interior was peculiarly pleasing and impressive. The first object which attracted attention on entering was the desk and platform, occupying the place where, in former days, a pulpit would have stood. The first was of polished walnut, richly carved, massive, graceful, and in the centre approximated to the conformation of a pulpit. It was the work of Mr. Richard Goff and son. A massive pillar at each end

supported a tall gasalier, having five branches gracefully proportioned. The centre gasalier was also of beautiful form and the best workmanship, and lighted the building perfectly. A spacious gallery occupied the end opposite the minister's desk. The basement for evening services, Sabbath school, and other classes, accommodated between 400 and 500 persons, having a ceiling 14 feet high. The vestry opened off the basement.

The cost of the church was \$40,000. The organ cost nearly \$4,000, the fine bell \$500. Including the furniture in the basement—cabinet-organ and piano, mission work on hand, pew fittings, Sabbath school library, minister's gown, pulpit Bible, and other valuables—the total loss by the fire exceeded \$50,000. In addition to these the adjoining building, known as "The Temple," and a dwelling-house, both church property, were consumed by the flames. It may also be mentioned that the valuable communion plate was likewise lost. Indeed, nothing was saved. The rapid advance of the fire precluded all attempts, so that the doors of the church were never opened. The Manse, valued at \$4,000, and St. Andrew's school-room, at \$1,000, were also destroyed, making a total loss of church property of over \$55,000.

In 1866 the Rev. L. G. Macneill resigned, having received and accepted a call from St. Andrew's, St. John, N.B. In the following year the Rev. W. Graham, of Edinburgh, received and accepted a call to St. Andrew's, and was ordained and inducted to that charge on the 15th May, the Rev. D. McRae, of St. John, N.B., and the Rev. M. Harvey being the officiating ministers.

In 1855 a Presbyterian church was opened in Harbour Grace. There are also Presbyterian churches and missions at Little Bay Mines and Bay of Islands.

The Presbyterians are a very influential body, though small in number; by the census of 1874 they amounted to 1,168, by the last census, of 1891, to 1,449.

THE SALVATION ARMY.

In the year 1886 the first service of the Salvation Army was held in St. John's, in Barter's field. There was a disturbance, and some assaults on the women who began the "New Religion." The church now numbers fourteen hundred members. It has eighty-five officers, and about two hundred local officers (deacons), who assist in various duties. There are thirty stations, divided into five corps, from Tilt Cove to Channel. In May 1891 the Honble E. P. Morris introduced

and passed a Bill authorising staff officers of the Society to celebrate marriage. The staff officers are also district registrars and grant certificates of death. In 1891 the Army was allowed a grant of \$1,400 for educational purposes, in accordance with their numbers as shown in the last census.

There has been lately formed a Refuge Home in St. John's, and the organisation has now a missionary vessel. The visits of Commandant Booth and of General Booth in September 1894 were made the occasions of great demonstrations.

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