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Vincent P. Burke

The History
of
Catholic Education
Newfoundland —

The Oldest British Colony.



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THESIS PRESENTED TO THE
SENATE OF THE UNIVERSITY OF OTTAWA

for the

ACADEMIC DISTINCTION OF LL.D.

by

VINCENT P. BURKE , ASSOCIATE OF ARTS

SUPERINTENDENT OF EDUCATION CATHOLIC SCHOOLS

N E W F O U N D L A N D

M A Y

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Colonial Legislative and Diocesan
Records.

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P A R T I

GENERAL SURVEY OF THE COLONIAL EVOLUTION

FROM THE RECORDS.

Newfoundland, the oldest British Colony and the first in point of time of the British Dominions beyond the seas, played a most important and far-reaching part in the development of the British Empire and in the History of North America. It was here Britain made her first success in discovery, it was here she made her first attempt at colonisation and Empire building, it was here on the fishing Banks of Newfoundland that for centuries were trained those seamen whose labours so materially helped to keep afloat the flag "which braved the battle and the breeze" in every sea and clime, and won for her the proud title of "Mistress of the Seas".

It is strange then that a country with such a glorious beginning as Newfoundland, should be even now regarded as the Cinderella of the Colonies, and could with much truth and aptness be characterized only a few years ago by the late Lord Salisbury as the "Sport of Historic misfortune", but there has been a reason for this, and that reason is the same which makes the Trusts of to-day control the supply of the necessaries of life, viz: "cupidity and greed"; and it was to the "cupidity and greed" of the trusts of the sixteenth, seventeenth, and eighteenth centuries, i.e. the Merchant Adventurers of the West of England, that Newfoundland was deprived of that precious position of importance in the colonization and development of North America to which she was entitled.

The Island of Newfoundland was discovered in the year of Our Lord, 1497, on St. John the Baptist Day, June 24th, by John Cabot and his son Sebastian. John Cabot originally came from Venice, but he was a naturalized British subject residing in Bristol, at the time of his World-famed discovery. The expedition was under the

patronage of King Henry VII, who let the Cabots bear all the expenses, taking care, however, that in the event of gain accruing from this enterprise that he would have his quota. He was so delighted with the Cabots on their return when he heard that through their bravery, perseverance and labors, that his Crown and Kingdom had a share in the glorious honors and may be profits of the maritime discoveries of the age, that in an outburst of Tudor generosity he munificently gave "to hym that found the New Isle £10."

Shortly after Cabot's discovery the cry went forth that the waters surrounding the coast of Newfoundland were teeming with fish; then the diet largely used by Europeans, and immediately there was a rush by the maritime nations of Europe to the New Isle in search of a share in the wealth which was sure to be obtained from such a promising sea-harvest and Newfoundland suddenly burst forth into the lime light of publicity as the "klondyke of the period"

On Cabot's second voyage (1498) he explored the whole coast of North America from Labrador to Florida, after which he returned to England late in September of the same year. He was the first man to find the continent of America. It has been said of him that "he gave to England a Continent -- and no one knows his burial place"

Mindful of the immense quantities of fish seen about our Island on his first trip, other masters also came out this year under Cabot's guidance provided with fishing gear and fishermen. There are records of their names and also of money being lent by the King for the new enterprise. The number of English fishermen taking part in the Newfoundland fisheries had so increased by 1504, that His Majesty bethought him that he was somewhat responsible for their spiritual welfare, and we find that the sum of two pounds was paid by His Majesty for a Priest to perform religious services in the New Isle. This is the first record that we have of the establishment of Religion in the Island.

Year by year the numbers of fishing vessels engaged in Newfoundland waters increased, and tremendous profits were made. English merchants

found the Newfoundland Trade a most profitable investment.

Gains arose not only from the fish, furs and lumber which the vessels brought back, but also from the big profits of the barter trade in Newfoundland. The reasons for the existence of this great barter business are very obvious. First -- the supply of fish, and second -- the absolute freedom of the trade from Customs and interference by Kings, etc.

The west of England was and is still famous for its Cloth, Bridgeport in Dorset, for its Cordage; Sheffield in Yorkshire for Cutlery. These celebrated products of English industry were exchanged for the oils, fruits and wines of Spain and Portugal, and for the linens, famous velvets, silks, wines and brandy of France.

The English, as we have seen, began fishing in Newfoundland in 1498; the Portuguese made their first trip in 1501, and the French took up the trade in 1504. The Spanish came later, 1545. In 1577 there were 100 Spanish and 50 Portuguese employed in the fishery, out of about 400, but they rapidly diminished in numbers, and in a short time withdrew almost entirely.

"The wealth to be acquired in the gold regions of South America soon proved a stronger attraction to the Spaniards than this sea-harvest which could only be gathered amid toil and dangers. Portugal too, preferred colonisation in South America and the acquisition of wealth in the Mines of Brazil. Thus the Newfoundland fisheries were left to the English and French, and from them both Nations drew enormous wealth, ^{and} thus increased their national greatness, as the Rev. Dr. Harvey says: the English and French fishermen engaged in these fisheries supplied the Navy and mercantile marine of both nations with bold and skilful sailors, and thus developed their power at sea. Both nations found here the best nurseries for seamen. Both were thus drawn to the region of the St. Lawrence, and were led to plant colonies originally with a view to carry on the fisheries. The rivalry between the two powers for obtaining the sovereignty of the soil arose in connection with the fisheries.

The long wars between France and England were avowedly for the fisheries and the territories around them. Thus the fisheries of Newfoundland really laid the foundation of the empire which England at length acquired in America, when her supremacy was established, after a long contest with France. These fisheries were far more influential in bringing about the settlement of North America than all the gold of Mexico and Peru accomplished in Southern America. The humble, industrious fishermen who plied their hard labours along the shores and on the Banks of Newfoundland, and in the neighbouring seas, were the pioneers of the great host from the Old World who, in due time, built up the United States and overspread Canada. They have done an honourable stroke of work in the great business of the world. England owes much to them. Till these fisheries drew her seamen from their narrow seas, and taught them to brave the storms of the Atlantic, her merchant marine was of small account, and her navy had scarcely an existence.

The most stirring event in Elizabeth's reign was the defeat of the Spanish Armada. Many Newfoundland vessels took part in that memorable engagement, and nearly all the vessels were manned by crews trained as seamen in the prosecution of the fisheries of Newfoundland. The most decisive blow struck at the great Spanish fleet was the attack on them by the fireships in the Calais Roads. Two captains of the Newfoundland fishing fleet, Preuz and Young carried out this daring enterprise. After this famous victory the Spanish-Newfoundland fishing fleet of 250 sail disappeared forever from our waters. Our own fish trade increased in leaps and bounds, and England became forever the Mistress of the seas.

The first settlers in Newfoundland were the winter crews -- men left behind to erect and keep in order the premises, and build and repair boats. We cannot find the exact date in which settlement commenced in the colony. Sabine states in his history of the North American Fisheries that in 1552 there were 40 or 50 homes in Newfoundland; and Hayes in 1583 mentions the weather observed in winter, also the boats built in the new Colony at that season -- a clear proof of the existence of winter crews.

The early settlement began on the East Coast from Renew's to Conception Bay, gradually extending around Trinity and Bonavista Bays and on to Notre Dame Bay. This was only natural as the East Coast was nearest to England, most convenient for the fisheries, and contained plenty of harbours.

In 1583 occurred a most important event in connection with the settlement of the Country, viz. the formal taking possession of the Island by Sir Humphrey Gilbert in the name of Queen Elizabeth.

"On Saturday, August 3, 1583, Gilbert with his three ships arrived in St. John's Narrows, and on the Sunday following (August 4th) Gilbert had his tents pitched upon Church Hill, near the present Anglican Cathedral. There, in the presence of all his company and the English and foreign masters Gilbert's commission was read, and he took formal possession of the land, according to ancient custom, by digging up a turf and receiving a hazel-wand. Then he declared that they were to be governed by the laws of England.

He set forth three regulations, which provided for;-

1. The establishment of the Church of England in the Colony.
2. That any attempt against Her Majesty's rights in the Island to be punished as high treason;
3. That anyone uttering words of dishonour to Her Majesty should lose his ears.

He also caused the Queen's Arms to be engraved and set upon a pillar of wood."

"After this" says the old chronicle "divers English merchants made suit to him to have their inheritance in their accustomed stages -- standing and drying places -- in different parts for their fish; a thing they do make great account of -- which he granted to them."

"But now" says Hayes "he became contrarily affected, refusing to make any large grants, especially at St. John's, which certain English merchants requested, offering to employ their money and work on the same."

All such grants he absolutely refused.

It is clear that the English traders contemplated permanent settlement and the cultivation of the land, and only wanted to be secured in their possession. Sir Humphrey's contrariety helped to retard the progress of the Colony. Hayes described St. John's as "A place very populous and much frequented."

In 1610 John Guy afterwards Mayor of Bristol, founded a permanent Colony at Cuper's Cove, now Cupids, in Conception Bay.

In 1615 Captain R. Whibbourne was sent out by the Admiralty to establish law and order among the fishing population. He summoned a court, empaneled juries and heard complaints of no fewer than 170 masters of the English fishing vessels regarding injuries to the trade and fisheries of the Island. His court and juries were the first attempt at the establishing of law and order in the New World, under the Authority of England. Whitbourne returned to England in 1622 and wrote a book called "A Discourse and Discovery of Newfoundland". In this book he speaks highly of the climate, soil and fisheries, and strongly urged his Countrymen to colonize it. King James ordered a copy of this book to be sent to each Parish in the Kingdom. Shortly after Whitbourne's return in 1623, we come to notice the best regulated effort yet made to plant a Colony in Newfoundland. This was carried out under the guidance of Sir George Calvert, afterwards Lord Baltimore. He was a Catholic gentleman of Yorkshire, who had been knighted by James I. and appointed by him as one of the Secretaries of State. He was a man of intelligence, lofty integrity, and possessed of great capacity for business. From the King he obtained, in 1623, a patent conveying to him the lordship of the whole southern peninsula of Newfoundland. He named it Avalon, from the ancient name of Glastonbury, Somersetshire, where Christianity is said to have been first preached in England. One of his objects was to provide a refuge for his co-religionists of the Roman Catholic faith who were suffering from the persecuting spirit then unhappily prevalent.

Sir George Calvert selected Ferryland as the site of his Colony. Here he built a noble mansion, and resided in it himself for several years. He expended £30,000 on this project, and for a time things seemed to prosper but the soil around Ferryland was unfavourable and he suffered much from the harassment of the French who had at that time a footing in several places in the Colony, so at last, wearied by these adverse circumstances, he gave up his plantation and returned to England. He obtained a patent from Charles I, for the country now called Maryland, and before his death he drew up a charter for the Maryland Colony, which embodied the principle of liberty of conscience and equality of Christian Sects, together with popular institutions on the basis of freedom. The Catholic Lord Baltimore was thus the first to establish liberty of Conscience in the New World, and he deservedly ranks "amongst the wisest and best law-givers of all ages" Many of the colonists Lord Baltimore brought to Newfoundland remained to increase the resident population.

The first arrival of emigrants from Ireland took place soon after the departure of Lord Baltimore. Lord Faulkland was then Lord-lieutenant of Ireland, and sent out a body of settlers from that country to increase the small population of Newfoundland. "It is not improbable" says Dr. Harvey "that the disturbed condition of Ireland lead a number of its people, from time to time, to seek a happier home and greater freedom on the shores of Newfoundland".

The next charter for the settlement of the Island was given to Sir David Kirke, who arrived in 1638. He was a staunch loyalist in the Civil War between Charles and the Parliament, and he offered Charles an asylum here. Soon after the plantation of Guy's Colony hostilities were commenced against the permanent settlers by the "Merchant Adventurers" of the West of England. These hostilities were kept up until the beginning of the nineteenth century, and were the means of retarding the progress and settlement of the Colony. These merchants regarded the whole Island as

their own, and that anyone who settled here was an interloper and should be driven away. Further they misled the public by representing the Island as hopelessly barren, and in regard to its soil and climate unfit for habitation. These "Merchant Adventurers" had great influence at Court and in Parliament, while the poor fishermen had none. Small wonder then that, while the population of the New England Colonies increased rapidly, that of Newfoundland made very slow progress. In 1654 the Island contained but 350 families or about 1,750 persons. In 1680 the resident population was 2,280, and in 1698 these had increased to only 2,640. There was however, a large floating population of many thousands who frequented the shores of the Island during the summer, but returned to England at the approach of winter. In 1670 these West of England Merchants applied to the Lords of Trade and Plantation and declared that unless the settlers were removed the fisheries would be ruined. These Lords of Trade sent out Sir John Berry, a Naval officer to drive out the inhabitants and to burn their dwellings. This barbarous edict was kept in force till 1676, but it was not strictly carried out owing to the humane spirit of Sir John Berry. In spite of these restrictions settlers began to increase, although they were at the mercy of the Merchants. The Island at this time was labouring under the most peculiar and tyrannical form of Government perhaps ever put in practice, namely, the Government of the Fishing Admirals. It was the custom that the master of the first vessel entering a harbour was to be Admiral for the season. No attention was paid to the qualifications of these men. The first rude ignorant skipper who made a quick passage was absolute ruler and Lord and Master for the season. They were the servants of the Merchants, and the enemies of the poor settlers whom they wished to trample out. They seized the best fishing stations, and drove the inhabitants away, they took bribes when determining cases, and for years carried on a system of robbery and oppression. The inhabitants appealed against these injustices in vain, as the Merchants could get their petitions turned aside with contempt. A change for the better was at last brought about through the representations made by the officers of the war-ships which periodically

visited our shores. They saw the "terrible injustice which was inflicted on a patient and inoffensive people" and one of them, Lord Vere Beauclere so strongly urged the case of the inhabitants that the Board of Trade appointed Captain Henry Osborne to be the first Governor of Newfoundland, he arrived in 1729.

In 1635 the French obtained permission from England to dry fish on the Shores of Newfoundland and in 1660 they founded Placentia, and a French Lieutenant-Governor was nominated to take command and reside there. At the outbreak of the war between England and France, when on the accession of William III, to the throne, the French determined to seize Newfoundland and their efforts were crowned by a short-lived success. In 1696 Chevalier Nesmond, a French Commander, with a strong squadron, was ordered to drive the English out of Newfoundland. He attacked St. John's but was successfully repulsed and returned to France without accomplishing anything. Later in the same year, however, D'Iberville who had distinguished himself in capturing Fort William Henry at Pemaquid, was ordered to join Brouillan, Governor of Placentia, and by a combination of forces, to effect the conquest of Newfoundland. They captured Bay Bulls, St. John's and destroyed all the settlements on the East Coast, with the exception of Carbonear which was bravely defended by a handful of fishermen, who succeeded in beating off the enemy. Bonavista was also too strong for D'Iberville. The whole of Newfoundland with the exception of these two places, was now in the hands of the French. When the news of the capture of Newfoundland reached England, preparations were immediately made to send out an expedition to retake the Island, but before anything effectual could be done the Treaty of Ryswick was signed in 1697.

By this Treaty England and France agreed mutually to restore all their possessions in North America, which had changed hands during the war, and Newfoundland again came under the English flag.

War recommenced between England and France in 1702, and in 1708 the French marched from Placentia in the middle of winter and captured St. John's. The Treaty of Utrecht (1713) ended the war of those days but its outcome was the diplomatic war over its interpretation which was only ended

in 1904 by the good offices of King Edward the Peacemaker and our troubles with the French fishermen are now things of the past. St. John's was again captured by the French in the summer of 1763, and recaptured by the English shortly afterwards. In 1763 the population of the Island numbered 13,112. Of these 7,500 were constant residents, of whom 4,795 were Catholics, and 2,705 were Protestants.

"As yet no one could own any portion of the land for purposes of cultivation; and if anyone enclosed a plot of ground it was lawful for any other who chose to take down such fences and enclosures. The stormy ocean alone was free to the people; and on its uncertain harvests they had to subsist. The wealth won by their toil did not remain in the Island, but went to enrich other countries. We must admire the spirit and energy of a people who, amid these hardships and tyrannies, continued to cling to the soil, and bravely pioneered the way for happier generations."

But about this time another bitter and shameful ingredient was added to the social oppressions of the people. Religious persecution now broke out and in 1762 Governor Hugh Palliser issued a proclamation to the following effect:

1. Popish servants are not to be permitted to remain in any place where they served the previous summer.
2. No more than two Papists are allowed to live in one house, unless in the house of a Protestant.
3. No Papist to be allowed to keep a public house or sell liquors by retail.

The intercourse with Ireland had led to the settlement in Newfoundland of numbers of Irish. They had fled from persecution in the old land only to find the same cup of bitterness handed out to them in the New. Priests could only enter the country in disguise and if discovered were liable to be arrested. At length a better spirit prevailed and in 1784 "Liberty of

Conscience" was allowed to persons in Newfoundland. Speaking of the period immediately preceding the arrival of Dr. O'Donel (1784) Dr. Mullock writes:

"I cannot find the names of Priests in Newfoundland at this time (though we knew that several resided here for a short period) except Father Cain, of the County of Wexford, who came to Placentia in 1770 and remained there six years. I suppose a Priest must have resided at St. John's at the same time, but no registry has been preserved. An Augustinian Friar from New Ross, Father Kean (or Cain) spent some time in St. John's before the arrival of Dr. O'Donel and it is most probable that he was the same person who previously lived at Placentia. The Rev. Father Landregan, who subsequently died at Fogo, was also officially in the Island at this time for a complaint was lodged against him to Governor Edwards for marrying a couple who were married before -- in all probability two Catholics who were married by a parson. The Governor then published an order that no person should be married unless by his permission, and after the publication of banns, which was tantamount to an obligation on Catholics to be married only in the Protestant Church, for it was there alone the banns could be published in those days."

The following account of the progress of the Church in Newfoundland was written in 1857 and is from the pen of that great prelate Dr. Mullock, who was Bishop of Newfoundland at the time:

"The first Catholic establishment in the Island was English in its origin, and was made in Ferryland in 1623 by Sir George Calvert. Shortly afterwards The Recollet French Franciscans, who commenced their labours in Canada in 1615, came to Newfoundland, as they were obliged to supply chaplains to all the French ships of war and to forts manned by over fifty men. In 1689 Monsignor de S. Vallier, the second Bishop of Quebec, paid a visit to Placentia, taking with him several Priests from the Franciscan Convent in Quebec. A Church or Chapel already existed in the town and was now placed

under the care of the Recollets of Quebec, and the Bishop, in his pastoral letter to Father Seraphin Gourgica, the Superior of the Convent in Quebec, promises to obtain the royal license for the establishment of the Convent of the Franciscans in Placentia. Accordingly in 1692 a royal decree to this effect was published by Louis VIII of France, giving also the license of foundation of convents in all parts of Canada, Island of St. Peter's and Newfoundland, signed - "Louis" and countersigned "Philippeau".

We have no record of the names of the priests located in the Island during the French Dominion, for although liberty for the exercise of the Catholic religion was granted after the conquest, and was openly exercised, still, when the French retired, the Parish books or archives were probably taken to France, and from that period till 1784 the Catholic religion was not tolerated in the country. Priests occasionally visited Newfoundland in disguise, generally from Waterford -- you already know at what risk. We have no account of their names nor any register of baptisms or marriages, if any were celebrated by them. In 1784 the Church was publicly organized and Dr. O'Donel born in Knocklofty, in Tipperery, a member of the Franciscan order, was sent out here as Prefect Apostolic by Pope Pius VI. In 1796 he was appointed Vicar Apostolic and Bishop, with a title in partibus infidelium of Thyatira, and consecrated in Quebec. In 1807 he left the Island and died in Waterford in 1811, in the seventy-fourth year of his age. Dr. O'Donel was succeeded by Dr. Patrick Lambert, a Franciscan Priest, a native of Wexford, in 1806. His episcopal title was Bishop of Kytra in partibus. In 1817 Dr. Thomas Callan, another Franciscan succeeded, under the title of Bishop of Drago, and died in 1830. The next Bishop was Michael Anthony Flemming, appointed Bishop of Carpasia in 1829, also a Franciscan, a native of Carrick-on-Suir, Ireland. He died in 1850. In 1825 there were 60,088 inhabitants of whom 24,882 were Catholics. In 1847 Newfoundland was erected into a Diocese and in the same year Dr. Mullock was appointed coadjutor bishop. Dr. Mullock succeeded in 1850. The Cathedral was commenced by Dr. Flemming in

May 1841, consecrated on September 9, 1855, and cost with the adjacent buildings, convents, college, residence, over £120,000. In 1848 there were twenty-four priests in the Island. In 1856, at the earnest request of Dr. Mullock, Newfoundland was divided into two dioceses -- St. John's comprising the southern part of the Island, from Bay of Islands to Spaniard's Bay; and Harbour Grace, and all the northern portion and Labrador. Dr. Dalton was appointed Bishop of Harbour Grace. Newfoundland is at present divided into three ecclesiastical districts -- the diocese of Harbour Grace, and Prefecture Apostolic of St. Pierre's and Miquelon. The number of clergy in St. John's is twenty-nine, and in Harbour Grace six, and in St. Pierre's three, of whom one is Prefect Apostolic. In this Prefecture there is a large convent of Soeurs de Charite, and there is also an establishment of Freres des Ecoles Chretiens, both supported by the Imperial government of France, which also sends two priests annually to the French shore -- one stationed at La Scie and one at Le Conche -- are also in operation in the island. In St. John's we have one college, twelve convents, and over fifty churches and chapels; and the number of Catholics in Newfoundland in 1857 was 57,214."

In speaking of our first Bishop, Judge Prowse, a Protestant historian says: "Bishop O' Donel's name is one of the most honoured in this Colony; his deeply religious character, his polished manners, and his inherent goodness won all hearts. . . . His arrival and his sojourn in Colony are of far more importance to us than the advent of half-a-dozen admiral-governors. He brought peace, quiet and good order; instead of silenced priests there was an authorised ecclesiastical organisation, an open administration of the rites of the Church. . . . In fulfilment of the divine injunction, to render to Caesar the things that are Caesar's, Dr. O' Donel taught his people to be good Christians and good citizens."

In the year 1800 Bishop O' Donel was instrumental in nipping in the bud a mutinous plot among the soldiers stationed in St. John's. The historian above mentioned refers to this incident as follows:

"The patriotic services of Bishop O'Donel at the particular crisis of the French Revolution, when rebellion and anarchy were rampant his especial service in putting an end to the conspiracy amongst the soldiers and United Irishmen to murder the whole population of St. John's, the dangers he voluntarily encountered the secret influence his deep religious fervour exercised over these poor ignorant dupes, are only known to the Omnipotent. Under such obligations, can we wonder that Protestant vied with Catholic to do him honor, and to show their love for one who, with Colonial Skerret, under Providence had been the saviour of their lives? In recognition of his loyal conduct he had a pension from the Crown of £50 a year."

In 1793 a beneficial change was brought about in the administration of justice in Newfoundland by the establishment of a Supreme Court of Judicature, and Chief Justice Reaves was appointed, its first president. He was a good friend to the country and effected many desirable reforms.

In 1796 the French made their last attempt to obtain possession of the country; this was successful. With the passing ^{of} French influence the Church suffered the loss of the great mission instincts of this noble Catholic race.

In 1804 Governor Sir Erasmus Gower obtained permission from the British Government for the people to erect houses and permanent dwellings without first obtaining written permission from the Governor. He opened a street which still bears his name, thirty-feet wide, and dealt a death-blow to that policy of re-action and injustice, ^{which} discouraged the erection of buildings and prohibited any from being erected at a certain distance from high-water mark. In 1805 the Post-office was introduced and in 1806 our first newspaper "the Royal Gazette" was published.

The population at this time began to increase rapidly, and in 1804 the population was about 20,000 while in 1806 it was 26,505. In 1807 the population of St. John's was 5,000 and in 1812 it had increased to 7,075. Large numbers of emigrants arrived from Ireland. In 1814 7,600 came and in 1815 about 4,000 more. In all probability the Catholics were about half the population. Six priests were permanently established in the Island -- two in St. John's, one in Placentia, two in Conception Bay and one in Ferryland.

After the Battle of Waterloo 1815, and the peace which followed the Treaty of Paris in that same year, the price of fish fell from 45s to 12s per quintal, and this brought about a commercial crash which resulted in much destitution, poverty and depression. In February 1816, to add to the misery of the people, a great fire broke out and 1,500 persons were left homeless. The fishery of 1817 was a disastrous failure, and the sufferings of the fishermen were terrible. But their miseries were not yet complete for on the 7th of November, 1817 another fire broke out which destroyed thirteen mercantile establishments and the homes of 1,100 people. The loss of property was nearly £500,000. This was bad enough, but more was still to come, evidently - "God chastiseth his chosen people" for on November 21st of the same year, the terrible cry of fire again rang out and before the flames could be controlled 2,000 more were rendered homeless. But the "darkest hour is ever the hour before the dawn" and such did Newfoundland's darkest hour prove to be, for the Seal and Cod Fisheries of 1818 were unusually productive, the price of fish was exceedingly good, and prosperity began once more to reign over the land. The Governor, during this period, was Admiral Sir Francis Pickmore, our first resident Governor. He was appointed in 1816 and died in St. John's in 1818.

In 1832 the great boon of Representative Government was granted to Newfoundland, and on the first day of the New Year (1833) the Governor, Sir Thomas Cochrane, opened the first local Legislature with all due pomp and ceremony. Unhappily the introduction of representative institutions in the Colony brought with it certain jealousies and distrusts amongst certain elements of the population. Religion was unfortunately dragged into the political arena, and some unpleasant incidents occurred and a spirit of mistrust was engendered which seriously retarded, for a time, the progress of the Colony. Prior to the introduction of Representative Government, we find, as Archbishop Howley says in his valuable Ecclesiastical History, that the authorities in Newfoundland not only presumed that the Penal Laws of Ireland

applied to this Colony, but even with strange perverseness refuse to acknowledge that the effects of the Catholic Emancipation, gained in 1829 by O'Connell should be extended to this country. Dr. Flemming, on his visit to Ireland in 1830 to procure priests for his diocese, went over to London and presented His Majesty's Government with a memorial on the subject of Catholic Emancipation concerning Newfoundland. His "Memorial was graciously received and he obtained an order by which it was declared that the penal laws did not effect Newfoundland."

In 1840 a mail sailing packet was appointed to ply between St. John's and Halifax, and for four years afterwards this service was improved by the introduction of the first steam-packet bearing mails for Newfoundland.

The most important event in 1841 was the laying of the foundation stone of the great Catholic Cathedral by Bishop Flemming. The foundation of this Cathedral marks the commencement of a new era in the history of the Colony.

"One generation after another", writes Dr. Mullock, "of adventurers retired with wealth, but still Newfoundland remained a pathless wilderness, without roads, without postal communication, even with the mother-country; without any improvement since the days the Red Indians roamed through the land, unless a few wooden stores, some wooden villages scattered along the sea-coast, and a miserable town for its capital. The erection of the largest Church in North America on the most commanding position in St. John's, was a grand protest that Newfoundland was no longer to be merely the home of a migratory fishing population; but that henceforth she should take a place among the infant nations of the New World, destined, from her position, her resources and her maritime population, to be hereafter the Queen of the Northern Ocean."

The Island was now making good progress, and air of prosperity was in evidence, the population was increasing and bright and hopeful prospects loomed large on the horizon of the country's outlook. St. John's, the Capital had grown considerably, and the extent and value of its public and private buildings showed that its inhabitants had ideas and ideals of breath

and vision and were determined to keep themselves and their city abreast of the times. But once again the city was doomed to destruction. On the 9th of June 1846 a fire broke out in the western end of the city and before night-fall three-fourths of the wealthy and populous city was a smoky mass of ruins. Still there was no abject despair among the people, and one resolution passed at a public meeting called by the Governor to deal with the situation deserves to be recorded as it shows the strong brave-hearted type of citizens they were.

The resolution read as follows:

"That this meeting are aware that the well established credit and stability of the trade of St. John's coupled with the natural and inexhaustible resources of its fisheries will speedily enable it to recover its usual current, but that in the meantime it is necessary that publicity should be given to the demand for provisions and building materials which at present exist in the market."

Vessels were despatched for provisions, and the inhabitants set to work to again rebuild the city and it began immediately to rise phoenix like from its ashes. A much handsomer city arose on the site of the old with improved sanitary arrangements and an abundant supply of excellent water.

A strong demand had grown up during these years that the Colony should be governed to the well-understood wishes of the people, in other words that "Responsible Government" should be granted. After many years of petitioning to the Queen and to the Houses of Parliament and after many delays, the boon was at last granted. The year 1855 will be ever memorable in our annals as that in which Responsible Government was inaugurated.

The most notable event of the year 1858 was the successful laying of the Atlantic Cable between the Old World and the New. On the 8th of August of that year the great enterprise was accomplished and the first telegraph message was flashed across the Atlantic from the Island Cabot had discovered 361 years before.

To Bishop Mullock, who may be looked upon as the father of the Atlantic

Cable, history has done but scant justice for to the work he accomplished in connection with the bringing of the project to a successful issue the world is more indebted than it realizes.

A general election took place in 1869 when the question of Confederation with the Great Dominion of Canada was submitted to the people for their decision, and such an emphatic "No" was then recorded against the proposal that with the exception of a brief consideration of the matter a quarter of a century afterwards it has never since been a serious question of practical politics.

The next event which marks an important epoch in the history of the Colony was the commencement of the Railway from St. John's to Harbor Grace -- the second town in the Island. The first sod was turned on the 9th of August 1881 and in December 1884 the line, which is 86 miles long, was completed and opened for traffic. Since then Railway building has steadily gone on. The Placentia Railway was opened in November 1888, and in 1889 an Act was passed to secure the extension of the Railway to Hall's Bay. This Act was afterwards further amended so as to provide for the continuation of the Railway to Port-au-Basques, and the main line of Railway through the country to this terminus from St. John's was completed in 1898, opened for traffic immediately and has been in operation ever since. A daily service is now in operation and a first class daily ferry service in connection therewith has been established between Port-au-Basques and Sydney, C. B. Branch lines have also been built in Lewisporte, Bonavista, Millertown, Trepassey, Heart's Content and Bay de Verde, and new lines are at present in course of construction to Fortune and Bonne Bays.

In compiling this short synopsis of Newfoundland History I have already had to record on three occasions the destruction of the capital by fire, but none of them was a circumstance to the great fire of the 8th and 9th of July 1892, either in its suddenness or in the immense amount of property destroyed. Nearly eleven thousand people were rendered homeless

and over \$20,000,000 worth of property was destroyed. The city was just recovering from this last visitation of desolation and destruction when the whole Island was plunged into misery and woe by the failure of the Banks on that fatal "Black Monday" the 10th of December 1894. This brought about a commercial crash which involved the most of our leading mercantile establishments, and brought in its train destitution, poverty, and depression. Fortunately, however, Newfoundland, seems to have the recuperative power and staying powers of her fishing boats when manned by her hardy sons. An onlooker from an Atlantic line watching one of these boats riding out a storm expecting every minute to see it engulfed by the angry and tumultuous seas which surround it, must marvel at the little boat's buoyancy which enables it to always come to the crest of the wave and ride out the storm in safety, so also with this Colony --just as it looks to an outsider that "she is gone this time," her marvelous recuperative powers came to her rescue and once again she rides smilingly and joyously upon the crest of the wave of prosperity.

Since that time of destruction and calamity^{from fear} and Bankruptcy the country has made great strides along the avenues of progress and success.

In addition to the copper mines of Tilt Cove the great iron mines of Bell Island have been opened and in them are employed several hundred men. These mines supply the Steel Works at the Sydneys with the ore they need, so not only are they a great source of wealth to Newfoundland, but they are also kept very busy in the erection of a "Pittsburg in Canada. Other Mineral properties are at present in process of developing or are about to be developed, the Island being very rich in Mineral wealth. The forests have likewise added their quota to the Island's present prosperous condition the lumbering industry alone having brought in as high as \$670,000 in one year. Pulp and Paper Mills have recently been erected and at Grand Falls we have the largest and best Pulp and Paper Plant in the World. The annual output of Paper and Pulp from these Mills alone is about \$3,000,000.

There is also a large Pulp Mill at Bishop Falls and others are in course of construction in other parts of the country. A lively interest is being aroused in agriculture and great improvements are being made in this important industry. The trade of the country has gone ahead in leaps and bounds and has increased in ten years from \$18,456,443 to \$32,595,632, and our revenue, which in 1907-1908 was \$3,919,040 in 1912- and 1913. So, taking all in all, Newfoundland to-day has a most bright and promising outlook. She is prosperous, she is contented, she is happy, her ideas are expanding, her aspirations are full of hope, "The school-master is abroad in the land" and she is making a determined effort to make the most of those rich and great resources which are hers and the development of which must bring to her a still greater wealth, greater progress, greater prosperity and greater happiness.

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P A R T I I

BROAD OUTLINES OF EDUCATIONAL ADVANCE

ACCORDING TO PERIODS.

The above brief outline of Newfoundland's History has been given in order that the Educational History of the Island may be more easily and clearly understood. It has been seen that for centuries Newfoundland was looked upon as a big ship moored near the Banks for the convenience of the English fishermen, and that anyone who settled here should be treated as an interloper and driven away. Under the conditions existing in the early days of our Island's History it will be readily realized that very little attention was given to Education. Merchant after merchant retired with fortunes made in Newfoundland to live amidst the fertile fields and smiling valleys of the Old Country, but little attention did these men give to improving the conditions of the people here. Newfoundland was a place to make money in -- not a place in which to spend it -- the people were convenient for the uplifting of the Merchant Adventurers from England to Fortune and affluence, but these Merchants in return did absolutely nothing towards uplifting either morally, socially, or financially those who had uplifted them. As one writer says:

"There is no lack of material for showing the depravity and barbarous conditions of the people in these early days, but little to record the efforts made to improve the morals and intelligence of those settlers by the Government of England. It was left to private individual enterprise or some charitable institution to commence the work."

PRIMITIVE PERIOD

1689-1823.

The Bishop of Quebec visited Placentia in 1689 and brought with him several Priests and founded there a Franciscan Convent under a Royal License, Placentia being, at that time, in the occupation of French. When in 1713 Newfoundland was placed entirely under English control the French retired and all Ecclesiastical records were taken to France and up to date I have been unable to discover whether the Franciscans established a school at Placentia or not.

ST
CHOOL
26.

The first record that we have of a school in the Island was of one at Bonavista. This school was established in 1726 "for all the poor people" by the Rev. Mr. Jones under the auspices of the Society for the Propagation of the Gospel in Foreign Parts. He kept it annually supplied with books, etc.

In 1744 this Society established its first school in St. John's under the Rev. Mr. Peasely and in 1766 the first school was established in Harbour Grace -- the second town in the Island -- under a Mr. W. Lampen, at a salary of £15 per annum. The Society established a school at Seilly Cove in 1777 and in 1788 the Rev. Mr. Price opened a school in his Parsonage in St. John's and paid the salary of an assistant. Rev. Mr. Evans opened a school at Burin in 1890 and appointed a Mr. William Saunders as teacher at a salary of £15 per annum. A school was opened at Bay Roberts in 1810 and another was established at Brigus in 1811. Schools were also opened by this Society at Twillingate, Exploits, Trinity, Bareneed, Bonavista, Greenspond and several other settlements. A Canon of the Church of England, writing of these schools, says:

"And though they (the schools) may have been few in comparison with the great need everywhere apparent -- yet -- so far as the work of those established extended, they were priceless in days when the ignorance of the community was described as Barbarous."

The teachers of these schools with their civilizing habits and Christian character, the indirect influence for good of their daily life in uplifting the people, cannot be reckoned of less value than what was accomplished by direct instruction in school and in Church. Those masters were also Readers under "S.P.G." regulation and on Sundays conducted Church services.

Governors Waldegrave, Gambier, Pole and Cower were much interested in these schools and often testified to their great power for good amongst the people. They were not free, a quintal of fish being required for each child in attendance. The hours were: in summer- from six in the morning to six in the evening. This Society discontinued its educational work shortly after the establishment of the Newfoundland School Society in 1823.

CHARITY SCHOOL

A charity school was founded in St. John's about the beginning of the last century under the auspices of the "Society for Improving the Condition of the Poor in St. John's" and at the anniversary meeting of this Society -- August 1, 1809 -- it was reported that 378 girls and 247 boys, or a total of 625 pupils had been attending this school since its establishment and that at that time there were 91 boys and 101 girls, or a total of 192 in attendance. Governor Holloway took a very great interest in this school and we find in the records that His Excellency recommended that the girls, who attended the Charity School, should have their hair kept short as being the more chaste and cleanly practice.

There were also some private schools for we find in 1808

the following advertisement:

"Mr. Philips' friends and ^{the} Public, are respectfully informed that he commences his evening Seminary on Monday evening, the 12th of December -- such as are desirous, etc."

And on June 7th, 1808 there took place at the Court House of this town (St. John's) the first examination which received great approbation, and on August 9th, 1809 there took place at the Court House the second examination of the Newfoundland Seminary, at which were present His Excellency, the Governor, and suite, accompanied by the Major-General Moore and Staff, the Rev. Mr. Harris, the Magistrate and a highly respectable assembly of ladies and gentlemen.

A Mr. Green also published an advertisement on January 12, 1809 which read as follows:

"The subscriber begs respectfully to inform the public that he has opened an Evening School in a commodious room adjoining the dwelling house of Mrs. McCawley where he has fitted up the necessary apparatus for the reception of scholars. A few who wish to learn Navigation will be instructed in that useful branch on moderate terms."

Another advertisement of the Newfoundland Seminary reads that "In order to accelerate the progress of the Pupils of the above establishment preparatory to the ensuing Examination during the summer months, the hours of attendance commencing the first of May are as follows:

"Early morning school from six to eight from ~~nine~~ to twelve and from two to five. Parents are earnestly entreated to enforce on their part the regular attendance of their children, it being the mainspring whereon the great wheel of education turns."

There were several schools of this class in St. John's

at this period as well as others for the education of younger children. Some of these were conducted by teachers with Catholic names, but they were all private schools.

That love of learning which is a characteristic of the Irish Race was not cast aside when the members of that race founded homes for themselves in a New Land and we find evidence of the sojourn of the Old Irish Hedge Master in several settlements of the country. In fact there are many men today in the Island whose grand-fathers made their living by teaching the children of their exiled compatriots and there are some people living at present whose fathers were keepers of private schools. These old Irish School masters did a great work for Newfoundland in the days of long ago, and the efforts they made to keep alive the lamp of learning in times of darkness and ignorance deserve to be recorded and their memories should be ever kept green and their labors gratefully acknowledged by the country of their adoption.

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SCIENTIFIC PERIOD

1823-1836

At this time, in addition to the Charity Schools and the Private Schools mentioned above, there were sixteen schools of the "S.P.G." in the Island. The operations of these schools were somewhat contracted -- they lacked the advantage of a system of education and there was a growing desire for something better.

Among the successful Merchants of Newfoundland at this period was one from Devonshire who had resided for several years at St. John's. His name was Samuel Codner. On a voyage to England he was nearly ship-wrecked and regarding his deliverance as somewhat miraculous he made a resolution to establish schools of a superior class which should embrace the whole population, which at that time numbered about 75,000 people. With this object in view he travelled up and down England and Scotland, enlisting the sympathy and support of the influential and wealthy towards the establishing of a "Society for Educating the poor of Newfoundland". His labors and enthusiasm conquered the many difficulties which beset him in the carrying out of his project, and the Society was at length established in London on June 30th, 1823. The spirit of actuating the promoters of the Society may be seen from the following Resolutions:

1. That the Colony of Newfoundland is the Oldest and one of the most important possessions of the British Crown, and has always proved a considerable source of wealth

NEWFOUND-
LANDSCHOOL
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and the main cause of our National prosperity.

- 2, That the obligations of the Mother Country to its ancient Colony of Newfoundland, as well on account of the national wealth derived from its fisheries, as of the maritime strength afforded by its trade, demand of us both in policy and gratitude, the most ample returns of both social and religious blessings to the settlers there, which we can extend to them as fellow subjects and fellow men.

In the first Report the Society says:

"The elements of social and moral institutions are in a great measure wanting (in Newfoundland) and it is by encouraging education among the lower classes and affording them Scriptural instruction, that your Society hopes, under the blessing of Almighty God, to supply in some degree this lamentable deficiency. It is by giving the descendants of our own countrymen in Newfoundland the wholesome moral institutions and especially schools, that we shall best discharge the claims of kindred and of philanthropy, and most effectually teach them to understand and rightly appreciate their connection with, and interest in the moral as well as the national greatness to their Mother Country. They

will soon be able to value the blessings which we trust this Society has in store for them; for in proportion as the poor are made intelligent they will become industrious, and if moral and religious principles are wisely and diligently inculcated on the minds of the rising generation, we may confidently expect to find what is the never failing result, that they will grow up a happy and useful people, and your Committee beg leave explicitly to state it as their opinion that any other mode of relief than that of schools, for the poorer classes of Newfoundland, must fall short of producing these desirable effects."

This Society afterwards became the world wide Colonial and Continental Church Society. It still continues its work in Newfoundland and at present it conducts eighteen schools with an attendance of about 1800 pupils.

The Benevolent Irish Society now appears on the scene. This Society was established in 1806, by a "number of Irish gentlemen actuated by that spirit of Christian Charity characteristic of their race," with a view to cope with the distress and poverty prevalent at that time in the city of St. John's. The founders were nearly all Protestants but they wished their Society to be founded on the broadest principles of Benevolence, and with this object in view they approached Dr. O'Donel, the first Catholic Bishop of St. John's. He entered into the project with enthusiasm and the Society was founded, grew and prospered. Up to the year 1823 the Society had devoted its energies and its funds exclusively to relief of the needy and distress but in that year the attention of the Society was directed to another field of labor and at the quarterly meeting held on the 17th. of August 1823 it was proposed "That an asylum for the support of education of orphan children be established by the Society." The principles embodied in this resolution were eventually adopted by the Society and in the year 1826 the Orphan Asylum School of the Benevolent Irish Society was opened.

BENEVOLENT

IRISH

SOCIETY

1806

The subjects taught were Navigation, Book-keeping, English Grammar, Arithmetic, Reading, Writing and Spelling. The pupils rapidly increased in numbers and in 1828 six hundred pupils, of both sexes, were in attendance. The school was purely undenominational in character and, although the Society had by this time practically become a Catholic Organization, yet they still strictly adhered to their rules as a non-denominational body. The Rt. Rev. Dr. Fleming in his letter to the Cardinal Prefect of the Propaganda complains of this state of affairs.

"The schools, he says of the Benevolent Irish Society, continued to enjoy public confidence because they are based on non-denominational principles. And, indeed, so jealous were this body of the character they had acquired, that, although for some years a single Protestant child had not been sent to the school, yet not only would the Committee of that exclusively Catholic body not permit the Catholic Catechism to be taught, merely as a task, in the school by the master, but they stood up in opposition to the priests who attempted to give the children religious instruction EVEN AFTER SCHOOL HOURS."

In his "Relazione" writes Archbishop Howley, "Bishop Fleming goes more particularly into the matter. He went to the school himself to give ~~the~~ religious instruction, but was refused admittance by what he calls 'questi Cattolici liberali' He says, however, that those who strongly opposed him were only six in number. As soon as he was appointed coadjutor to Dr. Scallan (1829) he again turned his attention to the school, and fortified by his new authority, he succeeded in preparing some four hundred children for First Communion, and determined to make a public display on the occasion. His opponents went to the Bishop

COMMENCEMENT
OF THE
FIGHT FOR
CATHOLIC
EDUCATION

(Dr. Scallan) and represented that the spectacle of so many children adorned in festive robes might cause some displeasure to the Protestants. Dr. Fleming, however, carried his point, and gave the children Communion in the public Church. A few days after a large number of Catholics called on Dr. Fleming and congratulated him and the "Council of Liberals was disbanded" from that time forward the school was placed under his immediate supervision."

Here we have the history of the commencement of the great fight for Catholic Education.

The state of education in 1826-1829 is thus described by Dr. Fleming:

"We had three public schools for the education of the poor generally; one of long standing, the St. John's Charity School, maintained partly by subscriptions of all classes of the Community, without distinction of class or creed. To this institution the Protestant Minister subscribed as well as the Catholic Priest; and the Catholic merchant as well as the Governor. To this I myself have contributed very largely in proportion to my means."

The third establishment was erected by one of the numerous British Bible Societies, the North American School Society. But as the British Government have withdrawn their support from this and the St. John's Charity School, an amalgamation of the two has latterly occurred, and thereby the last apparent rallying point of liberality--that focus where all the rays of benevolence of whatever creed could converge for the advantage of the poor -- was torn down by the most powerful influential interest in the Island."

It may be easily surmised that conditions, such as described, would not be very acceptable to Bishop Fleming. He would naturally want better educational facilities for his people, and he determined

to have them His hopes were now centered in obtaining the services of female religious for the instruction and education of the poor girls of his congregation, and he naturally turned to the daughters of Nano Nagle, the Presentation Order of Nuns, for that assistance and help, which his people now so badly needed. In a letter to a Dublin Parish Priest, after describing the state of education in mixed schools, he says:

"Such was the state of things at the period of my accession to the Vicariate, and, impressed with the strong feeling of the importance of summoning to our aid, a proper system of religious education for my congregation as far as my means, greatly contracted and overcharged as they were, would allow, I felt the necessity of withdrawing female children from under the tutelage of men, from the dangerous associations which ordinary school intercourse with the other sex naturally exhibited; for whatever care could be applied to the culture of the female children in mixed schools, they must lose much of that delicacy of feeling and refinement of sentiment which form the ornament and grace of their sex. Besides, viewing the great influence that females exercise over the moral character of Society, the great and useful and necessary influence that the example and the conversation of the mother has in the formation of the character of her children, as well male as female, I judged it of essential importance to fix the character of the female portion of our Community in virtue and innocence by training them in particular in the ways of integrity and morality; by affording them the very best opportunities of having their religious principles well fixed; by imparting to them, while their young minds were daily receiving the elements of a general and useful education, a course of religious

instruction that should teach them the true value and the proper use of these mental treasures by which they were being enriched; I felt that which all must feel, namely, that when once the future mothers are impressed with the truths of religion, once they are solidly instructed in the divine precepts of the Gospel, once their young minds are enlarged and enlightened and strengthened by educational knowledge -- the domestic fireside is immediately made the most powerful auxiliary to the school, and instruction and true education, the basis of which is virtue and religion, are instilled into the little ones at their mother's knee, and they go abroad by and by, into school, or into society, with all the elements that fit them to become virtuous citizens.

These feelings and opinions were the motives that led me to consider the establishment of a Presentation Convent essential to the permanent success of the Mission."

In his "Relazione" to the Propaganda, Bishop Fleming dwells warmly on this subject, and particularly on the state of society at that time, which rendered it ~~it~~ ^aparamount necessity that a complete separation of the sexes should be observed in the schools. "The boys" he says, "at a very tender age are employed in some way or other about the fishery, in order to earn as much as will support themselves and render them almost altogether independent of their parents. The consequence is, that, free from every domestic restraint, they are much exposed to the temptation to drink rum, which, according to custom, is served out to them regularly three times a day. Things being so, and being animated with these sentiments -- notwithstanding the subdivision of my district, and the consequent diminution of my income; notwithstanding the difficulty of sustaining three priests in a district so narrowed; notwithstanding the great expense I underwent in bringing out so many priests; notwithstanding

ESTABLISH-
MENT OF
PRESENTATION
ORDER
in
NEWFOUNDLAND
1833

I say, all this, confiding in the benevolence of my people, and still more in the providence of that God who takes care of the welfare of his own little ones, I took my determination of introducing a convent of Presentation Nuns, and again in 1833, I crossed the Atlantic and secured a small community of that Order to come out to educate our poor little girls."

There are many interesting facts connected with the foundation of the Presentation Order in Newfoundland which would well bear chronicling but, at the present time, I shall not go into too many details, but content myself with giving the following correspondence between Bishop Fleming and the Superior of the Presentation Convent, Galway, the Mother House of the Newfoundland branch. (Vide appendix A)

The vessel arranged for duly arrived at Waterford and the nuns embarked for the New World on the 28th of August 1833, accompanied by Dr. Fleming. They arrived at St. John's on the 21st of September, the whole population of the town came down to the wharf to welcome them, and they were driven to the Bishop's residence through lines of cheering crowds. The four nuns who first came were -- Sister M. Bernard Kerwin, who was made first Superioress -- she died at Fermeuse on February 27, 1857, aged sixty years -- Sister M. Xavier Malony, who afterwards founded the Convent in Harbour Main -- she died in St. John's October 8, 1865, aged eighty-five years -- Sister M. Xavier Lynch (known for distinction as "Xaveria") died November 25, 1882 at Harbour Grace -- and Sister M. Magdalen O'Shaughnessy, who died at St. John's in 1886 in her ninety-fifth year.

When the nuns first arrived, as there was no Convent or School to receive them, they lived for a time at the "Old Palace" and taught school in the back room of a tavern, bearing the significant signboard with the title of the "Rising Sun"

The day of the opening of the Schools was one of great joy in the city. The occasion is thus described by a local newspaper (October 1833):

"On Monday, 21st inst. this infant institution was opened for the reception of poor female children. Seldom has it been our lot to witness a scene of such deep interest ----- whether we regard the Community of ladies of family and fortune, surrendering all the joys of life -- for the advancement of the glory of Him to whom

they have consecrated their lives, or the little applicant for admission, while she tries to read her fate --- or multitudinous feelings of the estimable Prelate to whose exertion we owe this blessing: There -- he stood -- witnessing the completion of his dearest wishes."

The house in which the Nuns first opened school was unsuitable and within a month they removed to a more comfortable and commodious dwelling. Here they remained for eight years giving the locality the name of "Nunnery Hill" which it bears to this day.

Bishop Fleming at last, in 1842, secured a site for the erection of a permanent residence and school for the Nuns, and in December 1844 they removed to their new dwelling which the Bishop described as "worthy of the ladies and the glorious cause they embarked in." It cost about £4,000. The Nuns, however, were not destined long to enjoy the comforts which were now theirs, they had not yet come to the end of their pilgrimage for in the great fire of 1846 their Convent and Schools were burnt and the Nuns barely escaped with their lives. Dr. Fleming was in Europe, where he had gone to secure additional Nuns, when this catastrophe occurred. The Sisters of the Mercy Order, the establishment of which order will be referred to later, acted the good Samaritans and invited the Presentation Nuns to their hospitable home. They were afterwards conducted to Bishop Fleming's cottage on his little farm "Carpasia" situated about a mile outside the town. The Nuns remained here for five months, sleeping upon the floor of the barn and teaching children, on fine days in the open fields, and on stormy days in the stable and out-houses -- a noble example of noble self-sacrifice.

On the Bishop's return, when he saw that the "noble Convent -- the darling object of his so many years of anxiety

and labor had beendestroyed -- his heart sank within him," and when he saw the poverty of the surroundings in which the Nuns were compelled to dwell -- living in a barn -- he broke down and cried. He never fully recovered from the shock which he then received and from that moment his health began to decline.

Feeling his constitution broken and that he could no longer with satisfaction to himself, properly perform the duties of his high and laborious office, he applied for a coadjutor, and at his request Rev, John T. Mullock, a brilliant young priest whose name was destined to be written high on the roll of honor of Newfoundland's history, was consecrated Bishop and arrived in St. John's in 1848.

Dr. Mullock immediately set about the construction of a school and Convent on a grander scale than before and on the 23d day of August 1850 the foundation stone of the present Convent was laid by Bishop Fleming. The Local Legislature voted the sum of £2,000 sterling towards its erection. Within three years the splendid building was completed and at last, after many trials and vicissitudes, the good nuns found themselves safely and comfortably harbored in a home of their own. This was the eighth house they occupied since they landed in the country, but their schools were always well attended, which recompensed them for all their inconveniences. "Wherever we went" says Mother Magdalen, "and amidst all our trials, we had one consolation -- the children never left us. If we had not the poor little ones to work for we could never have lived through it."

In the month of November following the "fire" Dr. Fleming

RIVAL
OF
SHOP
MULLOCK

brought the Nuns to the Mercy Convent, and had a portion of it assigned to their use. They remained there five years and "they received all possible kindness and attention from the Superioress, Mrs. Creeden."

Since this time the Presentation Order in Newfoundland has met with nothing but prosperity. The first branch of the Order was established in Harbour Grace in 1851. This was followed by a foundation in Carbonear in 1852 and in Harbour Main and Fermuse (since removed to Renewa) in 1853 and today there are thirteen houses of the Order in Newfoundland whose schools are attended by over 2,200 children, and of all our schools none are more popular or are doing better work than those which are taught by the zealous and devoted daughters of Nano Nagle.

Subjoined is a list of the houses of the Presentation Order at present in the Colony, with the date of establishment of each house and the name of its foundress.

NAME OF CONVENT.	DATE OF FOUNDATION.	NAME OF FOUNDRESS.
St. John's (Parent House).	October 21, 1833	M. Bernard Kirwan
Harbour Grace,	July 1, 1851	M. Xavier Lynch
Carbonear,	May 2, 1852	M. Ignatius Whelan
Harbour Maine,	July 10, 1853	M. Xavier Molony
Fermeuse,	Sept. 23, 1833	M. Bernard Kirwan
River Head ,	January 10, 1856	M. Clare Waldron
Ferry Land ,	October 2, 1858	M. Ignatius Quinlan
St. Mary's,	August 9, 1859	M. Patrick Maher
Witless Bay,	June 3, 1860	M. Bernd. O'Donnell
Placentia,	August 1, 1863	M. De Sales Conran
Torbay,	October 8, 1865	M. Clare Waldron
Harbor Breton, (since removed to St. Jacques)	-- , 1871	M. Bernard Greene
Trepassey	August 28, 1882	M. Theresa Halpin.

LEGISLATIVE PERIOD

1836-1913

FIRST
EDUCA-
TION

A C T

1836.

Very shortly after the granting of Representative Government we find the House of Assembly grappling with the question of Education. In the Session of 1835 notice was given that at the commencement of the next session of this House leave would be asked to bring in a Bill to found and establish an Academy in this Island" and in the year 1836 a select Committee submitted a report to the House upon which was based our first Education Act, which was passed in that year. This report was an excellent one and after showing the advantages to the state and to the individual, of a popular system of Education it proceeds to say:

"Your Committee consider that the voluntary system works advantageously and therefore they would recommend that assistance be given by the Legislature by immediate grants of money, to be placed at the disposal of the several Societies and individuals who direct and govern, for the gratuitous education of the poorer classes, schools of such importance as to claim the attention of the Legislature." By this Act the sum of £2,100 sterling was granted for educational purposes, and while the Act in principle was undenominational, it yet gave pecuniary assistance towards denominational schools, for instance it gave 300 pounds towards the support of schools established by the Newfoundland School Society (since the C.C. & CS.) the sum of £100 to the Orphan Asylum School, St. John's, in the aid of the Presentation Convent

Convent School \$100 and in the aid of St. Patrick's Free School Harbor Grace, \$100. There were nine electoral districts in the Colony at this time and the Act made it lawful for the Government to appoint a Board of Education in each district -- "in which Boards shall be included the senior or superior Clergyman of each of the several Religious Denominations, being actually residing within the District." In an amendment to this Act passed in 1838 it was enacted "That all ministers of Religion shall have power to visit the school under the control of the Boards of Education: Provided, nevertheless, that no minister shall be permitted to impart any religious instruction in the school, or in any way to interfere in the proceedings or management thereof" and it was further enacted that "no book or books shall be used in any School or Schools established or to be established, supported or to be supported by any Board or Boards of Education, appointed under this Act, or under an Act passed in the Sixth year of his late Majesty's Reign, entitled "An Act for the Encouragement of Education in this Colony" but such as shall be chosen and selected by the Board or Boards of Education as aforesaid having the Superintendence or Management of the said School or Schools, Provided always, that no Board or Boards of Education constituted or appointed as aforesaid, shall on any pretence choose or select, for the use of such school or schools, any book or books of a character having the tendency to teach or inculcate the Doctrines or peculiar Tenets of any particular or exclusive Church or Religious Society whatsoever."

In 1836 the number of schools throughout the Island was stated to be seventy-nine -- fifty-nine of which were in the dis-

districts of St. John's and Conception Bay. At these schools there were 4,614 pupils or about one in sixteen of the population. In St. John's district one in eight of the population attended school -- in Conception Bay and Ferryland one in twenty-one -- in Trinity Bay one in twenty -- in the district of Fogo one in fifty-seven -- in Placentia and St. Mary's one in twenty-six and in the district of Burin (one school only) one in one hundred and fifty. In the extensive district of Fortune Bay there was but a single school. Nearly all of these schools were private schools.

The Act of 1836 was not pleasing to the Catholics and in many places the schools failed. They wanted their own Catholic Schools in which Catholic children would be taught in a Catholic atmosphere, by Catholic teachers, and at last in 1843, they obtained what they wanted and by an Act passed in that year the sum of £5,100 was voted for Education one part of which was to be annually distributed towards the support of schools appropriated to the Instruction of the Children of Members of the several Protestant Churches, and the remaining part to the support of schools appropriated to the Members of the Roman Catholic Church. Catholic and Protestant Boards of Education were appointed in each district and these Boards had the expending of the monies allocated.

Up to the Act of 1843 twenty-two Catholic Schools were in operation but this Act gave a great impetus to Catholic Education and in this year we find that eighteen schools were established. In 1844 there was ~~also~~ appointed the first School Inspector, John Valentine Nugent. He was a member of the House of Assembly and a Catholic and was to hold office for one year from July 1844.

In his letter of appointment the Col. Secry. says: "his Excellency wishes you to confine yourself to inspection of

MINISTRATION

PRINCIPLE

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Roman Catholic Schools except where Protestant Boards may desire you should visit schools in their district."

Mr. Nugent submitted the first Report on the inspection of schools to the House of Assembly in the Session of 1845. At the expiration of Mr. Nugent's time of office in 1845 the Rev. Bertram Jones was appointed Inspector, his appointment was also for one year, and he had the same instructions with regard to the inspection of Catholic Schools that Mr. Nugent had with regard to

Protestant Schools. In his report Mr. Jones complains of the hostility he sometimes met with from some ~~of the~~ Protestant Boards, and expressed his pleasure at the reception he everywhere met with from Catholic Boards. At the expiration of Mr. Jones' term of office (1846) no other Inspector was appointed until 1858, and no other official inspector of schools was made until that year.

According to the returns of 1845 the following was the number of schools throughout the Island including all the denominations, . . . private as well as public, as well as those established under the Government educational system:

St. John's -----	52	Schools
Conception Bay -----	54	"
Trinity Bay -----	22	"
Bonavista Bay -----	17	"
Fogo -----	10	"
Ferryland -----	22	"
Placentia and St. Mary's ---	11	"
Burin -----	11	"
Fortune Bay -----	10	"

Total ----- 209.

Number of Scholars ----- 10,266.

In 1843 a further Bill was introduced providing for the establishment and support of two colleges of this Colony, "one for Protestants and one for Roman Catholics" Dr. Fleming petitioned against it on the following grounds, namely:

1. While protestants are secured in their rights, there is no provision to secure the appointment of Roman Catholics as directors for the Catholic College.

2. That according to the tenets of the Catholic religion the Bishop or Ordinary is "de jure" and "de facto" Superior of every Catholic College; yet no mention is made of such fact, nor is he by the Act supposed to have any power or control over it.

3. That the only causes assigned in the Act for the vacancy of the position of director are - death, resignation or absence from the country." Whereas he declares it is necessary that these directors should be recognized members of the Catholic communion, appointed and approved by the said Bishop, and that he should have the power of suspending or dismissing a director for such cause as gross misconduct or departure from the Catholic religion, confession of the tenets of which constituted his original title to appointment.

4. That in the said directors is vested the power of electing the professors and principal of the colleges, who, (the principal) "shall be a graduate of either Oxford, Cambridge or Trinity College, Dublin."

The Bill was withdrawn. That Dr. Fleming's anxiety, writes Archbishop Howley, to preserve from contamination the little

ones of his flock was not at all without sufficient reason is shown from the tone of a set of rules and bye-laws which were drawn up in pursuance of this Act for the Government of the Catholic Board of Education."

Rule IX reads as follows:

"While it shall be the object of this Board to promote the moral and religious education of Catholic children of the district, they will esteem it their duty -- as all schools shall be open to children of every denomination -- to forbid that the slightest interference be used with the religious principles of the children."

It would seem that this Rule did not come into operation and in 1844 an Act was passed "to provide for the establishment of an Academy in St. John's" This Academy was non-denominational and was established in 1845. C. D. Newman, M.A. was appointed Senior-master and J. V. Nugent, junior master. This Academy was not a success and in 1848 it only had sixteen pupils and although the fees were reduced from £8 to £5 yet there was no increase in the number of pupils. It lasted till 1850, when three Boards of Directors were appointed "for the said Academy" viz:

- A Roman Catholic Board,
- A Church of England Board
- A General Protestant Board.

Three Masters were to be appointed for the Academy, one Roman Catholic, One Church of England, and one of some other denomination and "until a suitable building for the Academy should be erected, each master was to provide suitable rooms for his pupils, at his own expense." Thus we see the denominational tendency slowly but surely developing.

The Act of 1843 gave two divisions, now we have three. The Catholic Academy established in 1850 afterwards became (1855) the well known College of St. Bonaventure's which has been the center of Catholic Higher Education in the Colony for more than half a century.

In the Report of the Catholic Board of Education for the District of St. John's for the year 1848, "for the information of His Excellency the Governor" Bishop Fleming gives:

"A brief report of the present state of the Presentation Convent School, and that of the Orphan Asylum, which schools are not under the control of that Board, although supported by Legislative Grants --

With reference to the former school, which was founded by me and for a considerable period supported from those resources usually devoted to the principal maintenance of the Bishop from which resources were also constructed the several school houses hitherto used by the Institution, as well as the dwelling house of the Community destroyed by the fire of the ninth of June 1846, which latter house with the schools adjacent, cost me over \$4,000, but since which period the ladies of the Institution are compelled to be indebted to the Convent of Mercy for an asylum where the scanty accommodation, originally intended for four Nuns is now obliged to serve for no fewer than fifteen, an arrangement greatly calculated to militate against the health of the entire Community and already one lady has fallen a victim -- yet, my means crippled by my vast losses by that fire, render me utterly unable to afford a remedy.

This school is conducted by a Community of Nuns of the Order of the Presentation, and is in operation fifteen years, during which period they have sent abroad to all parts of the Island, and even to the neighbouring Colonies, many thousands of young women well educated and with their minds stored with treasures of virtue

and religion.

The number of children registered on their books for admission considerably exceeds a thousand, of whom they are only capable of accommodating four hundred, in temporary school-house, which I erected for them after the fire, the others joining according as vacancies occur; but in summer, so anxious am I to meet as far as possible the vast want in this respect, that an extensive tent is erected on the ground adjoining to afford further accommodation.

The course of Education here consists of Orthography, Reading, Writing, English Grammar, History (both sacred and profane) Geography, Arithmetic, the elements of Natural History as taught by the first Class Book of the Irish National Schools; Knitting, Netting, Plain and Fancy Needlework, Spinning too had been extensively taught but as the card wheels, cards, etc., were also destroyed by the fire, the ladies have not now the means even if they had room to teach it.

The Orphan Asylum School was established by the Benevolent Irish Society some three or four and twenty years ago. During the past year it was placed under the management of a Community of Monks brought from Ireland, and at my expense. This Community at present consists of five members, four of whom (the fifth is a lay brother) are highly competent to fulfil the charge imposed on them and as they are men whose lives are devoted to the education of the poor in a moral and religious, as well as literary sense, it is not unreasonable to expect that their zeal will be speedily rewarded by the rapid improvement of the children placed under them. Indeed, already it is evidence of that amelioration but discovered in the great improvement that is evinced abroad by the children under their age.

The number of children at this School is six hundred but

FRANCISCAN
MONKS

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at present, having the winter season, the average attendance does not exceed four hundred and fifty. This number, however, would be at least double what it is now, were the school room sufficient to accommodate them. They, at present, occupy every apartment in the spacious building usually occupied by the Benevolent Irish Society, that body generously and charitably devoting them to the wants of the poor children, greatly to their own inconvenience. If means could be taken to erect a suitable school-house for this invaluable institution, I have no doubt whatever but that over eight hundred children would be immediately enrolled as pupils, and an amount of good would result that must have a most beneficial effect upon the public interests.

The course of education (communicated under the system used by the Brothers of the Christian Schools) is Spelling, Reading, Writing, Arithmetic and Geography for the first room or Primary School, consisting of three hundred and twenty children -- for the second or third room or principal school the same with Grammar, Geometry, Algebra, Mensuration, Navigation, Trigonometry, Surveying, etc. These rooms consists of two hundred and eighty boys."

It will be noticed that reference is made in the above report to the Convent of Mercy. This Order was established here in 1842.

The Schools of the Presentation Order, although intended for the education of the female poor, were so successful and attracted so many pupils that Dr. Fleming, in writing to Archdeacon O'Connell of Dublin in 1842 says: "very many children of the wealthier classes have attended their schools; some even have been sent from the most remote parts of the Island to obtain their education

there, and not a few from the neighbouring colonies. Still did I feel that more was needed. I certainly was every day more and more gratified at beholding the happy progress of this invaluable institution, although for several years the whole burden of the schools fell upon the four foundresses of the establishment; but at length their great usefulness attracted the attention of others, and four more have since been added, whose assistance is most valuable. Yet, I saw that so far I had only provided for the religious instruction of a portion of my people, and I sighed over the wants of the more respectable, the most wealthy and comfortable classes, because the want of good female schools even for these was deplorable.

Anspach, in his History of Newfoundland, written in 1815 tells us such was the character of the intellectual portion of the inhabitants of the capital that Paine's "Age of Reason" and "Rights of Man" had more authority among the inhabitants of St. John's than the Sacred Scriptures. Infidelity had taken fast hold of the public mind, and the most detestable opinions upon these momentous subjects were unblushingly espoused and advocated by individuals holding some of the most important situations in society. This picture, to be sure, is drawn by a Protestant clergyman; but we must admit that there was much truth in it; and to this may be added the great laxity that at that time, and indeed until recently, prevailed amongst Catholics, some of the most respectable of whom would go to the Protestant Church or to the Methodist Meeting-house openly to a mid-day or evening service, to exhibit their liberality -- one of the results of secularization in education.

These things greatly embarrassed the morning of my

Mission; but although they have, Thank God, nearly faded away, yet, from the aping after gentility (because good care is taken of our rulers to keep Protestantism the "Genteel Religion" for the amount paid in salaries to public officers is upwards of £20,800, annually, and out of which there is only £820 paid to Catholics, and even this small sum was kept from them until within the last five years, since when three Catholic appointments have been made.) particularly amongst those who wish to be considered as respectable Catholic young ladies, you would be astonished to behold their eagerness to show themselves off at a Protestant ceremony, or to marry any little Protestant that may present himself.

Thus it was incumbent on me, by every exertion in my power, to apply a remedy to this evil; to raise the character of Catholicity; to give it a position in public estimation that it had not before and, therefore, as no school had ever been established in Newfoundland where respectable Catholic ladies could receive a good and religious education, I determined, as a means best calculated to accomplish this end, to introduce a community of Nuns of the Order of Mercy, whose rule would permit them to keep a Pension School; and in compliance with this determination, I sent to their Parent Institution, Baggott Street, under the care of the sainted Foundress, the Late Mrs. McAuley, a young lady who had resided several years in Newfoundland, and who was intimately acquainted with the circumstances of the country, and the popular wants that I particularly needed to supply, to pass there her Novitiate, in order that she may return to me after her profession, together with such other young ladies as should be inspired to

to accompany her, in order to found a Convent of Mercy in St. John's and open a school -- a day-school for such as could pay for their education -- a school where children may be taught the elegant and fashionable accomplishments of the day, and at the same time may have their young minds properly imbued with the principles of religion. Two ladies of that Order accordingly did come.

In May 1842 they sailed from Dublin, accompanied by three ladies, postulants for the Presentation Convent, and five priests for the Mission, and arrived all in good health at St. John's after a passage of twenty-eight days. The ladies for the Presentation Order were at once conveyed to their Convent. The priests were soon placed in their respective Missions the Sisters of Mercy taking up their abode at my residence, which I had given up to them pro tempore, until I should have prepared for them a more suitable and comfortable dwelling."

These ladies who arrived in St. John's on the 10th day of June, 1842 were the pioneers of the Mercy Order in the New World, and the house founded in St. John's was the first house of the Order in America.

Bishop Fleming immediately set to work to provide a home and school for the Nuns and in a few months he had a wooden building erected at a cost of about £2,000. On the first of May 1843 the sisters opened their school in which they taught for many years until the Convent built by Bishop Fleming was replaced by a stone building in 1856, which was solemnly opened on the Feast of St. Michael 1857.

An Orphanage in connection with the Convent was opened in 1854. This Orphanage was removed in 1859 to Belvidere

RIVAL OF
 RCY NUNS
 IN
 JOHN'S
 1842

the site of the present Orphanage, where 120 fatherless children are being carefully reared and trained by the devoted Sisters of Mercy. A young ladies' boarding-school "St. Clare's" was also opened at this time in the Orphanage Building and continued in operation for some years.

A third house of the Order was established at Brigus, Conception Bay in 1861 and in 1863 the Nuns opened a School in the East end of the City for the education of the poor children. A Convent was also established at Burin in 1863 and in 1866 another was founded in Petty Harbour, but the sisters were recalled to the Mother House in 1869. Houses were opened at Conception and St. Lawrence in 1871 and in 1884 a new Young Ladies Academy (St. Bride's) was opened at the beautiful estate of littledale, on the Waterford Bridge Road about three miles from the city. This Academy is today our premier school for young ladies, and the building, its equipment and the staff of teachers employed compare most favorably with anything of its class on the Continent of America.

Speaking of the schools of the Mercy Order in Newfoundland Archbishop Howley says:

"They have ~~always~~ ~~worthily~~ upheld the character of the Order, having sent forth young ladies highly accomplished particularly in music, in which they have achieved a marked success."

In the year 1850 there were fifty-nine Catholic Schools in operation with an attendance of about 5,500 children. In his report of this year, Bishop Mullock speaks of the looms provided by the Government: "They have been kept in full operation, many of the children are already proficient in weaving Flannel, Cloths, and Checks have been produced, and many of the poorer children are clothed by their own work." This shows that Catholics were pioneers

in the idea of industrial education.

A new feature, that of centralisation, was introduced in 1851 by the creation of the Roman Catholic Central Board of Education, of which the Bishop of St. John's was Chairman. This idea of centralisation was carried still further by an Act of 1852. The powers of the Central Boards established the preceding year were enlarged and they were now entrusted with the whole education grant, and also had authority to appoint subsidiary Boards in the various districts. This arrangement did not work well and by the Education Act of 1853 the central Boards were abolished and recourse was had to the old plan of appointing a Protestant and Catholic Boards of Education in each of the Electoral Districts of the Island.

The passing of the Education Act of 1858 marked a new era in the educational life of the country. The Grant for education was increased to the sum of £10,525, of which Denominational Division was made. Special Grants were voted to the eleven Convent Schools then in operation, and allocations were also made to Catholic, Presbyterian, Church of England, Wesleyan, and Protestant Commercial Schools. A special Grant was made for the Training of Teachers and the power of selecting pupil teachers was given to Boards of Education. Two Inspectors were appointed -- "one being a Catholic and the other a Protestant, to visit the said schools and report thereon as aforesaid" and the sum of £400 was granted to defray the expense in connection therewith. In accordance with the provisions of the Act, Michael J. Kelly, M.H.A., and John Hadden were appointed Inspectors of Catholic and Protestant Schools respectively, and their first Reports were laid before the House at the Session of 1859.

Since the Act of 1843 each year saw an increase in the

CENTRAL
BOARDS
1851-1852

EDUCATION
ACT
1858

INSPECTORS
APPOINTED

number of Catholic Schools:

Eight were established in 1844

Three in 1845

Two " 1846

One " 1847

Five " 1848

One " 1849

One " 1850

Two " 1851

Six " 1852

Four " 1853

One " 1854

Two " 1855

Two " 1856

Four " 1857

One " 1858

Five " 1859

making a total increase of forty-eight schools between the years 1843 and 1859. The majority of the teachers, however, were very poorly fitted for their work. The Catholic Inspector speaks of "the apathy and indifference too often exhibited by teachers" and how could it be otherwise in the circumstances. In many cases the teacher was a worn out fisherman, who was engaged at a very small salary, with the understanding that for a certain number of weeks during the fishing season he had the privilege of closing the school, in order to add to his income by pursuing his former vocation. The school-houses were also poor; very often the children were gathered together in the house of the teacher

or in the Vestry of the Church; in other places a store loft was given by some kindly disposed inhabitant, while some few settlements boasted of having a special building erected for school purposes.

The Act of 1858, with some slight amendments made in 1866 and 1867, continued to govern our educational efforts until the Act of 1874, in which Act the Denominational principle was further developed. The principles of Denominationalism, which were embodied in the Acts of 1843 and 1858 worked so well that the Protestant bodies asked for a fourth division of the Grant and their request was granted by the Legislature in 1874, the Act passed in that year providing for the dividing of the Protestant Grant among the Church of England, Wesleyan, and other Denominations on a per capita basis and the appointment of Inspectors for the three leading denominations. The principle of Denominationalism was carried to its logical conclusion by the Act of 1876, and this Act is the basis on which our present educational system rests. The attention of the Legislature was called by the Inspectors to the dingy, cheerless buildings erected without regard to ventilation, or lighting and a Grant of \$40,000 was allocated for the building of School-houses. This money was expended under Rules and Regulation prescribing the capacity and construction, etc. of the school houses required.

In fact the year 1876 marks a special epoch in Newfoundland's Educational History.

This year also it was that saw the introduction into Newfoundland of that great teaching organization, The Irish Christian Brothers and for this the most important Educational advance in the history of the Colony, Newfoundland stands indebted to the Benevolent Irish Society.

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The Brothers opened School for the first time in St. John's in January 1876, and before they were a month in charge, the attendance reached the limit of the school space available and more were clamouring for admittance. To satisfy the demands for room, it was decided to erect a new building and on January 22, 1877 the Corner Stone of St. Patrick's Hall was laid by His Lordship, Dr. Power, Bishop of St. John's. The building, a fine stone structure, was completed by August 1880 and the schools were blessed and opened by the Bishop.

The Brothers were unremitting in the care and attention bestowed on the boys -- they sent out, year by year, into the world young men, thoroughly equipped with a good sound religious and practical education, and their places in the schools were eagerly taken by others anxious to participate in the magnificent advantages which were thus afforded them. The past pupils of the schools filled offices of trust and responsibility in the large mercantile firms and in Government Offices in the city. Employers showed a keen desire to engage boys from the Christian Brothers' Schools. The training these boys received produced in them habits of attention, industry, honesty and sobriety, which made them most valuable and reliable employees. The School-rooms were crowded to overflowing. Many applicants had to be denied admission for want of accommodation. It was, therefore, necessary that something should be done. The Catholic people were clamouring for more schools and the Christian Brothers were eager to satisfy them by supplying more teachers from Ireland. It was most desirable to open schools in the west end of the city and the Bishop determined to erect a school building on Patrick Street.

Street. The Superior of the Christian Brothers secured a suitable site -- the work of the building was pressed on rapidly and in a very short time the New Schools known as the Holy Cross Schools, were ready for occupation. Additional Brothers came out from Ireland. When the Schools were opened they were capable of accommodating between 300 and 400 boys. This relieved the demand on St. Patrick's Hall Schools for a time. There were now between 700 and 800 boys under the care of the Christian Brothers in St. John's.

At the request of his Lordship Bishop Power and the Board of Directors, St. Bonaventure's College, the premier Catholic Institution of learning in the Island, was taken over by the Christian Brothers in 1889. Since its establishment it had been in the hands of secular priests and lay professors, and while for years excellent work was done within its walls, yet latterly it had not been making that progress which a college of its standing should make, and it was decided to place the college under the care of the Brothers.. Under such excellent direction it has steadily prospered, year after year gaining new laurels until to-day it holds the proud and enviable position of being second to no school in the Colony, and it can lay claim to be the equal of any school of its class in North America.

In 1898 the Brothers at the request of the first Archbishop of St. John's, initiated a new field of educational activity, and in that year Brother Slattery, the first of St. Bonaventure's Presidents under the Christian Brothers, was recalled from Ireland to found the Industrial School and orphanage at Mount Cashel. This Institution has been a great success since its inception, and at present it cares for 130 orphan boys who are well and

carefully trained to become good and useful citizens of the Community.

Another school, O'Donel Hall, was opened in 1906, and to-day there are five large institutions, and nearly 1,700 boys in the Colony's Capital under the care of the Christian Brothers of Ireland.

The progress made in Catholic Education within the last half century has been most marked, and when we take into consideration the many difficulties that had to be overcome, political, geographical, financial, and social, one must be struck with the marvelous advance that has been made and even an enemy of the Denominational System would have to admit that in Newfoundland, where one would expect to find natural conditions most unfavourable, the Denominational System has worked well, has brought forth excellent results, has made for educational peace and harmony, and has been a Blessing to the land and its people.

This great progress is amply borne out by the following brief inspection of Educational reports since the appointment of the first Catholic School Inspector.

In 1858 there were ninety Catholic Schools and about 4,000 pupils. Eleven years after the Inspector reports one-hundred and thirty-five Schools, and in round numbers about 5,500 pupils. In this report the Inspector speaks of "the indifference too generally exhibited by the people themselves to the education of their children" and "until some change for the better is effected in the attendance no progress can be expected to take place in the schools." In his next report (1870) he goes more fully into the matter and writes:

"The non-progressive character of our schools, those few years back ought to be a serious matter for consideration with

those entrusted with their management, and in view of the great interests involved, an honest inquiry into the cause of our present want of success becomes imperative. The indifference of the people themselves to education will at once suggest itself as a primary cause, but this very indifference renders it the more obligatory that we should at once alter our present system, which has failed to secure the cordial co-operation of the people. Our present mode of conducting our schools is too cold. If we desire to achieve more satisfactory results, we must throw a little more warmth into our management of them. The practice ~~is~~ of appointing persons to take charge of a school without due regard to their qualifications, and sometimes because the position would suit the party appointed cannot be too strongly censured, as tendered to lower education in the estimation of the people."

At the end of the school year 1879 Mr. Kelly, after twenty one years of good and faithful service, retired from the Inspectorship on a pension, and Mr. Maurice Fenelon, one of the professors at St. Bonaventure's College, was appointed his successor. This year (1879) there were 152 schools in operation during the whole or part of the year. The new Superintendent brought forward ~~many~~ valuable suggestions in this Report which met with general acceptance.

It may be worthy of note that in Mr. Fenelon's report of 1879, first official mention was made of schools on the "Treaty Coast". This section of the Colony had been somewhat neglected till that great and devoted priest Father Belanger organised the mission and brought order out of chaos. He was succeeded by another devoted apostle Monsignor Sears, and the work begun by them was so assiduously continued by the zealous bishops and devoted missionaries that in the diocese of St. George's to-day there are some 60 schools (including 4 superior schools and 2 Convent schools) which are attended by over 2,100 pupils. The 2 Convent schools rank very high and are second to none in the Island. The Convent in St. George's is the young ladies' Academy for the Diocese and is the only boarding school outside the city of St. John's.

Under Mr. Fenelon's management Catholic Education made considerable progress, and in 1886 when he resigned the office of Superintendent to accept that of Colonial Secretary, 186 Board and 19 Convent Schools or a total of 205 were in operation.

One year after his appointment the new Superintendent

Mr. Wickham reported that there were 11,987 pupils or one in every 6.3 of the Roman Catholic population of the country in attendance during the year.

In the year 1889 there were 207 Catholic schools attended by 11,914 pupils, and ten years later, 1889 the number of schools had increased to 226 and the number of pupils to 12,814.

In July of this year, to the regret of all those who had the welfare of Education at heart, Mr. Wickham who had devoted his time and energies for 13 years to the arduous and responsible duties of Superintendent was obliged to resign, owing to failing health.

By an Act passed during the 1899 Session of the Legislature to amend the "Education Act" 1895, the "Superintendent of Education

for the supervision and inspection of Roman Catholic Schools" is to have "jurisdiction over all such schools except those in the Diocese of Harbour Grace". This division of the Catholic Schools in the Diocese of Harbour Grace". This division of the Catholic Education Department was made at the request of the late Bishop McDonald of Harbour Grace.

In accordance with the Provisions of the Act quoted above, Mr. Vincent Burke was appointed in September 1899, Superintendent of Roman Catholic Schools for St. John's and St. George's, and Mr. Thomas Hanrahan, M.A., was at the same time appointed Superintendent of Roman Catholic Schools for the Diocese of Harbour Grace. Those gentlemen were the first natives to hold this high office -- a fact which speaks well for the advance of Education amongst the Colonists. In consequence of this division two separate Catholic School Reports, bound in one volume, have been published each year. Last year the Superintendents agreed to unite the School Statistics of both Superintendences instead of publishing both separately. This arrangement, which has the approval of the Bishops, is an advantage from a Catholic standpoint as the total number of Catholic Schools, pupils, etc. in the Island is now shown in one Table.

During the next decade the number of Catholic schools increased by 96 and the number of pupils in attendance by nearly 3,500; the Catholic School Reports of 1909 giving the number of Schools as 313 and the number of pupils as 16,301.

In the archdiocese of St. John's and the Diocese of St. George's the various Boards of Education, under the direction of the Parish Priests did much to stir up a greater interest in Education amongst the people, and the result was the erection of many up-to-date school buildings, the improvement of school property and a very

great improvement in the attendance, the Superintendent being able to report in 1909 that the percentage of average attendance as compared with the number enrolled was 60.26 -- the highest on record.

The next year (1910) the same Superintendent reported that within the Dioceses of St. John's and St. George's, 11,539 pupils were enrolled, i.e. approximately one in 4.5 or 22.21% of the total Catholic population within the boundaries of those dioceses. As compared with similar figures of some of the Provinces of Canada those here submitted are remarkably good as for instance in New Brunswick, one in 5.52 of the population is on the school roll and in Ontario the percentage of population attending school is 21. In the year (1913) the total number of Catholic Schools in the whole Island was 360 and the total number of pupils reached the gratifying total of 17,428.

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P A R T I I I

ADMINISTRATION AND INSPECTION

The Governor in Council is the ultimate source of all jurisdiction over Education in the Colony, but by Act of 1898 the Colonial Secretary, who may be regarded in fact, if not in name, as the Minister of Education, is given more particular charge over the Education Department.

By Education Act 1899 "the Governor in Council may nominate and appoint four Superintendents of Education -- one of whom shall be a member of the Church of England for the supervision and inspection of Church of England Schools; one a member of the Roman Catholic Church for the Supervision and inspection of Roman Catholic Schools, with jurisdiction over all such schools except those in the diocese of Harbour Grace; one a member of the Roman Catholic Church for the supervision and inspection of Roman Catholic Schools in the Diocese of Harbour Grace; and one a member of the Methodist Church for the supervision and inspection of Methodist Schools.

The Superintendents have the general management and direction of all educational proceedings.

All the clerical work, connected with his schools, all payments made by his departments, are (under the Governor in Council) managed by the "proper Superintendent." In addition he is by virtue of his office, Chairman of the Board of Examiners -- the function of which body is to select pupil teachers to regulate their training and to grant them certificates of qualification which will entitle them to teach in Catholic Schools of the Colony.

The local administration is by Boards of Education, of which there is one instituted in each parish, the Parish Priest being in all cases not only a member of the Board, but its Chairman. These Boards consist of from five to nine members and are obliged to meet annually for the purpose of electing officers, making bye-laws, etc. and for the appropriation of the different sums of money granted to their districts. They are required to forward annually audited accounts and returns of all Schools under their jurisdiction, to the Superintendent.

The Act of 1903 authorized the establishment of amalgamated schools in sparsely populated settlements where the number of children will not warrant the establishment of separate schools.

"In such cases the Boards and Superintendents consenting to such an arrangement may allot a portion of the funds accruing to their respective Boards for the purpose of such schools, and such fund shall be paid to the Board of Education of the denomination having a majority of population in such settlement and such Board of Education shall have the management of said school."

After ten years there are only two schools established under the provisions of this Act which fact goes to show the great success of denominational Education.

There is a "Conscience" clause in the Education Act which forbids the imparting to any child attending schools aided by the public money, any religious instruction which may be objected to by the parent or guardian of such child. There is no instance on record of this provision of the Education Act having been broken.

Teachers are appointed by the various Boards of Education assisted by the Superintendent, and must possess certificates of qualification from the Board of Examiners empowered for this purpose. There are four grades, Associate of Arts, First, Second and Third.

EDUCATIONAL GRANTS FOR 1912-13.

SECTIONS EDUCATION ACT, 1903.	TOTAL POPULATION—241,307.							
	Total Grant.	R. C.	C. of E.	Methodist.	S. A.	Presby- terian.	Congrega- tional.	Others.
	1912-1913.	81,177	78,616	68,045	10,138	1,876	1,013	442
1-3—General and Special.....	\$ 150,577.54	\$ 50,655.10	\$ 49,057.01	\$ 42,460.00	\$ 6,326.19	\$1,170.61	\$ 632.12	\$ 275.85
2—S. P. L.	46,000.00	15,474.61	14,986.41	12,971.31	1,932.59	357.62	193.10	84.36
4—Superior	14,444.13	4,859.09	4,705.79	4,073.04	606.84	112.29	60.64	26.44
4—Pupil Teaches	12,000.00	4,036.85	3,909.50	3,383.81	504.15	93.29	50.38	22.02
6—Augmentation.....	77,500.00	26,071.37	25,248.86	21,853.81	3,255.99	602.51	325.34	142.12
7—Colleges.....	15,951.93	5,666.29	5,196.99	4,498.18	670.18	124.01	66.97	9.31
10-11—Inspection and Administration..	8,682.45	2,920.75	2,828.61	2,448.26	364.76	7.51	36.45	16.11
8—Manual or Industrial	3,767.61	1,000.00	1,227.41	1,062.39	158.28	29.29	15.81	7.01
Emergencies.....	1,000.00	336.40	325.78	281.98	42.01	7.77	4.20	1.86
Disablement.....	1,000.00	336.40	325.78	281.98	42.01	7.77	4.20	1.86
Annual Building Grant.....	5,000.00	1,681.95	1,628.90	1,409.90	210.06	38.85	21.00	9.34
Contingencies.....	500.00	168.19	162.89	140.99	21.00	3.89	2.10	.94
Totals.....	\$ 336,423.66	\$ 113,174.42	\$109,603.93	\$ 94,866.28	\$ 14,134.06	\$2,615.44	\$1,412.31	\$ 617.22
C. H. E.	\$ 10,000.00							
Scholarships.....	1,200.00							
Interest on Pension Fund.....	1,415.96							
Reports.....	1,000.00							
Pension (J. D. Munn).....	300.00							

NOTE—The amounts opposite General and Special include St. John's Special, but not Mr. Munn's Pension.

TEACHERS.

The number of graded teachers employed within my superintendence, exclusive of those in the Colleges, is as follows:

	Grade I.	Grade II.	Grade III.	Totals.
Male.....	33	14	10	59
Female.....	66	47	106	219
Total 1911-12.....	99	61	116	276
Total 1910-11.....	98	52	100	240
Increase.....	1	9	16	36

TEACHERS' SALARIES.

The rates of salaries paid teachers in Board Schools within my superintendence for the year ended 30th June, 1912, calculated to the nearest dollar, were as follows:

	TEACHERS OF FIRST GRADE		TEACHERS OF SECOND GRADE.		TEACHERS OF THIRD GRADE.	
	Male.	Female.	Male.	Female.	Male.	Female.
Highest Salary	\$418.00	\$523.45	\$445.00	\$270.00	\$254.00	\$261.00
Lowest Salary	300.00	242.00	245.00	172.00	165.00	120.00
Average Salary	354.00	283.00	295.00	207.00	234.00	158.00

FINANCIAL.

The following table shows in detail the Allocation of the various Educational Expenses on a per capita basis according to the census of A.D. 1911:

To these Grades a money value is attached which increases after each five years of service.

There is no direct school tax of any kind but children are required to pay fees, except in the case of poor children. As a matter of fact, practically all our Catholic Elementary Schools are free Schools. The Government Grant is the only reliable source of income. The distribution of the Government Grants in 1913 were made according to the following Table:

The recognized Training Schools for Catholic Teachers are St. Bonaventure's College and Littledale Academy, St. John's. The training is limited to three years. There is no real Normal School in the professional sense of that term. All pupil Teachers are indentured to the Superintendents under a bond of \$400.00. Each Male Pupil Teacher received \$116.00 towards his Board and Tuition, and each Female Pupil Teacher receives \$100.00.

Each of the three leading denominations has a manual training school in St. John's and there is an inter-denominational Household Science School also in the city at which the female Pupil Teachers are trained in Household Science, and which is attended by pupils from the various city schools as well. This School was established in 1911, the Superintendent of Catholic Schools being unanimously selected by the Superintendents to proceed to Canada and the United States in order to procure a suitable teacher for this School and the equipment for the same. His efforts were successful and on May the 7th the School was opened, a class of pupil teachers from Littledale Academy being the first class enrolled.

A Pension Scheme for teachers in elementary schools was established by the Education Act of 1892. The Provisions of this Act in relation to Pensions were further amended by the Education Act of 1912, and teachers now, by contributing a comparatively small sum each year, based on age on entrance to the Teachers' Pension Fund, will, at the age of 55 years, receive a Pension of two-thirds of the average salary for the last ten years of service. Not only are ~~lay~~ Catholic Teachers entitled to such a Pension, but members of teaching Religious Orders by complying with the usual conditions are also entitled to a Pension.

Privision is also made for the payment of an annuity in

HOUSEHOLD
SCIENCE
SCHOOL
ESTABLISHED
1911

the case of a teacher becoming incapacitated after fifteen years' service, which provision may also be taken advantage of by members of Religious Orders should they so desire.

This is the only British Colony as far as I am aware in which Members of Catholic Religious Orders are legally entitled to a State Pension.

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P A R T I V

COUNCIL OF HIGHER EDUCATION (1893-1913)

In 1893 the Government, being desirous of encouraging higher Education in the Colony, offered a prize for the most practical plan which might be presented, and for this purpose all the leading Educationalists in the Colony were asked to submit essays in competition for the prize. The late Rev. Brother J. L. Slattery, at that time President of St. Bonaventure's College entered the list of competitors. He won the prize, and his plan was adopted. The result was the establishment of the Council of Higher Education in that same year, on the lines laid down by him. It has ever since carried out its work most successfully. The examinations of the Council are conducted somewhat similarly to those of the Oxford and Cambridge Local Examinations Board, and are divided into four Grades, Primary, Preliminary, Intermediate and Associate of Arts (AA.) All Schools are entitled to enter for these examinations. They are conducted at various centers under the direction of local committees, and on the results scholarships, prizes and diplomas are awarded. The question papers are set by the College of Preceptors, London, England, the Candidates are known to the examiners by number only, their answer papers are corrected by the examiners in London and the results are then sent to the Council and made known to the Candidates.

The Council since its inception has awarded something like 289 open scholarships and of these more than half, or 146 were won by pupils of Catholic Schools. The top place in the various grades has also been won by pupils from Catholic Schools thirty times out of fifty-seven.

Out of eleven Rhodes Scholarships five have been awarded to students of St. Bonaventure's College.

Taking into consideration the fact that Catholics number but one-third of the population, the above results are surprisingly good and could be cited as another proof, if such were needed, that special attention to the Religious Education of the child does not interfere with or retard his progress in secular studies but, on the contrary the former is a great help and spur to the latter.

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P A R T V.GENERAL SUMMARY OF THE ADVANTAGESTO THE COLONYOFDENOMINATIONAL EDUCATION

The Rev. Dr. Pilot, late Superintendent of the Church of England Schools, and one of the greatest educationalists who ever came to the Colony, wrote: "The denominational system is working well. It is consonant with the convictions and sentiments of the people generally." That such is the case may be inferred from the fact that no attempt has ever been made to introduce any other system, and all denominations contribute generously to maintain its principles. The following figures show clearly the generosity of our Catholic people in this noble cause. During the past seven years they have built in the city --

O'Donel Hall -- at a cost of \$30,000.00

The New St. Bonaventure's College at a cost of \$100,000.

The new Mercy Convent Schools at a cost of \$15,000.00, and at present additions are being made to Holy Cross Schools at a cost of \$10,000.00. All these buildings have been erected by the people without one cent of cost to either the City corporation or the Government.

It may be stated that within the last fifteen years the Catholic people have contributed voluntarily about \$300,000.00

for the erection of school buildings; in other words they have contributed \$10.00 to every \$1.00 contributed by the Government for this purpose.

As quoted above, the denominational system is in Newfoundland working well, here may be seen educational peace and harmony, and although the population is much scattered over an extensive coastline of about 6,000 miles, yet the total number of children attending schools compares most favorably with the number in any of the Provinces of Canada. The Churches in friendly rivalry make efforts to get educational facilities for the children of their people, and the clergymen of all denominations are alive to the educational needs of the country. They constitute a most valuable body of workers who give their services gratuitously in the cause of education, and to them the Department of Education and the Colony as a whole, are much indebted. Taking all in all, Newfoundland in the successful carrying out of a purely denominational system of education is an object lesson to the English speaking world, and if some of the great statemen in other lands, who are puzzled to find a solution of their educational problems would take a trip to this Island, they might find to their great surprise that they could satisfactorily solve their educational difficulties by following the example of Britain's Oldest Colony.

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"ADAM And EVE, MONDAY, 12 OCLOCK,

"5th August, 1833.

"My dear Rev. Mother:

I am but just arrived from Liverpool, and although not a little fatigued from a disagreeable passage, I hasten to reply to your kind letter of the 4th, which I had the pleasure of receiving. Since I did the favour of writing to you until this moment was a continued round of uneasiness and disappointment. Three or four different engagements I entered into which ship-owners, and scarce had two days elapsed with either when these engagements were broken. On Friday evening last I took my departure for Liverpool for the second time within ten days, and have, I hope, finally and effectually concluded the matter, as far as a written document between the ship-owner (MR. Brocklebank) and me can bind. By this agreement the vessel is to put into Waterford early next week to take us up. I cannot, of course, withdraw from this contract, as by doing so I should not only be bound to pay the contract money, but be liable for any consequence attending the vessel on the passage to Waterford. I cannot, therefore, think of any other vessel unless Brocklebank would be satisfied in rescinding the contract. At all events, I strongly suspect that the vessel in your port, to which you allude, is one employed in the timber trade, and in such a vessel I should not like to make passage. And though many persons may take passage by these ships, and be fortunate enough to arrive at their destination, in general thanks due to the weather and not to the

vessel. They are principally ships that are fit for no other work, being old and infirm; but, whether old or new they get so strained by the very first cargo of timber that they are never after sufficiently staunch to make them seaworthy for my choice.

"When I take a day or two's rest, for indeed I require it, I shall go direct to Galway; on Thursday morning I intend leaving this, I hope then to have the pleasure of seeing you. Make immediate arrangements for our departure. Will you tell my own dear sisters how distressed I have been that the many unforeseen difficulties which I had to meet should for a moment give them any uneasiness, which they necessarily must; but now that a better prospect is opening, and every hope of our being in St. John's before the middle of September is displayed before us, I feel a load of care and trouble fall from my shoulders, and inspired by the most lively confidence that God will grant me now that favour which I humbly and fervently pray for, every opportunity of contributing to the spiritual and temporal happiness of these, my dear sisters, for His greater honour and glory."

"With the hope that you will excuse the many blunders of this letter, which could not be avoided from the state of my head and hand after the severe passage of last night, I shall close this with many thanks to you for your kindness and most affectionate regards to all the sisters of your community.

"Your much obliged and very grateful humble servant,

"MICHAEL ANTHONY FLEMING.

ADAM AND EVE CHAPEL HOUSE,

DUBLIN, July 17, 1833.

My dear Rev. Mother:

You must, I am sure, feel not a little surprised at not hearing from me before this. The only apology I can offer is, that the absence of Doctor Murray from Dublin rendered it impossible for me to have any conversation with his Grace on the intended Nunnery of St. John's; and with this, the press of duties connected with the spiritual retreat and ordination of the young men who volunteered for the North American Mission, so occupied every hour, that I really had not a moment to devote to any other business. I had the pleasure of a long conversation with Doctor Murray yesterday, on the subject of establishing a branch of the Presentation Convent in St. John's. I informed his Grace of the hundreds of poor children there exposed, by a perverted and anti-Catholic education, to the dangers of being lost to religion, to their parents, to themselves, and to their God. I stated to him the cheering prospect which the Almighty has been pleased to display before me, by inspiring some ladies of the Presentation Convent of Galway to break asunder every worldly tie, and by the most noble and disinterested sacrifice of country, connections and friends, secure to themselves that reward which a good God has promised to those who abandon all for His sake. His Lordship rejoices, and thanks God with me, and for me for this particular favour. With respect to the means which I have to look to for the support of these ladies.

I mentioned to his Grace that "£1,500 were lodged in the funds by my predecessor for the benefit of that mission", and that this sum I intended should be appropriated to that especial purpose. He pointed out to me the steps to be adopted for its better security, and kindly promised to do the needful for me, and to identify himself in the transaction, by becoming one of the trustees. So far I feel secure and perfectly satisfied. I also stated to his Grace the pledge which I had the pleasure of making to you in Galway, "that I should build a suitable dwelling-house with a school for their use and accommodation, without any infringement on this funded property; and that, until such an establishment would be ready for their reception, a comfortable dwelling, &c., should be immediately on their arrival provided for them, free of any expense or trouble to them, with £100 per annum for their support, which annuity shall continue until their own funds will be adequate to all their domestic wants." But when I speak of £100, I must take leave to observe that, when I consider that these, my dearest sisters, are to be my co-operators in the works of religion in promoting the glory of that beneficent Redeemer we are destined to serve and adore, they may rest satisfied that my most anxious desire, my most strenuous exertions will not be wanted to contribute, not only what I consider the paltry sum of one hundred pounds, but all and everything in my power, to promote their happiness. Such, I believe, was the substance of the conversation I had the pleasure of holding with you. I repeated nearly the same to Doctor Murphy, of Cork, to Doctor Crotty, and to many of the clergy and all universally declared that it was worthy a Christian bishop, and worthy the generous and zealous individuals who accepted the terms of it. And indeed, my dear Rev. Mother, had I no prospect in these tangible resources,

for the support of such an institute, my confidence in God is too strong to doubt for a moment in the want of means to make them comfortable. The same voice that summons these ladies to rescue hundreds of poor perishing souls will awaken many a heart in their favour.

When the poor people of that country, who know nothing of nuns but by name, will have an opportunity of learning by their own observation the advantages of religion to society, to themselves, to God, to all, in the introduction of a religious community amongst them; when they see the crowds of destitute female children, rescued from crime and misery by the benefits of a religious education could they remain insensible to the goodness of God, or refuse to extend every aid within their power to foster encourage, and protect so holy and meritorious an undertaking? No, my dear sisters would receive from the just tribute of their merits here on earth, while the Author of Grace would requite them with immortal glory in heaven. And here I must observe, that, of this they must have the most holy confidence, by the very act of obeying the call of God, in quitting all things for the sake of Jesus Christ. How consoling to them to be enabled to express themselves thus: "I covet nothing but Jesus Christ crucified;" or with St. Matthew to say: "Behold we have left all things to follow you."

"I have been greatly disappointed in the vessel I intended to take passage by. She arrived here on Saturday, and I find on examining her that she is rather small to make comfortable accomodation in her for the ladies. I go this evening to Liverpool, to seek for a good vessel and I expect to return here by Monday evening. I shall then know more about my movements. I am all anxiety to return to Galway. My prayers, my heart, my soul, are

all employed in the cause. If these dear sisters feel as I do, and unite with me in earnest in promoting the cause of religion, I hope, in the mercy of God, that our labours will close by an everlasting recompense.

"Soliciting your prayers and those of your community I beg to subscribe myself, with the greatest respect, your much obliged and very devoted humble servant,

" MICHAEL ANTHONY FLEMING."

"P.S. -- I hope my dear Rev. Mother, that you will do all in your power, when the time of our departure arrives, to give every assistance to help us on in our infant establishment."

"TO RIGHT REV. DR. FLEMING, ST. JOHN'S, NEWFOUNDLAND.

"PRESENTATION CONVENT

"GALWAY, 22nd July, 1833.

"My dear Lord:

I received your letter of the 17th, which contains everything that my greatest solicitude for the happiness of my dear sisters could desire, with the exception of what I now mention, and to which I know your Lordship will not object. It is that this community shall have it in their power to recall our sisters at any time after six years~~sm~~ should the convent at Newfoundland be then sufficiently established; or should the present flattering prospect of promoting the great end of our holy institute, by co-operating in the instruction of the poor female children of St. John's, not succeed to their satisfaction, or should they wish to return for any other particular cause, which they may deem necessary, that in that case your Lordship would have them safely conducted back to their own convent in Galway. I would not have thought it necessary to insert this latter condition only for the uncertainty of life; for if the Lord spares you; as your Lordship promised it, I feel confident you would faithfully fulfil that promise. Though we, the sisters of this community, may deem it necessary to make this stipulation, those sisters who, with God's assistance and under your Lordship's protection, are undertaking this arduous but gratifying task, unite with us in hoping that it may not be necessary to recur to any such expedient.

"With sentiments of esteem and confidence in your Lordship's paternal tenderness and protection, I, with the sanction of our good bishop, Dr. Browne, resign to your

care our dear sisters for the great work, earnestly soliciting for them a continuation of the kind interest which you now profess to take in their every happiness. I trust those sisters will not disappoint your most sanguine efforts for the welfare of the establishment and the greater glory of God, your Lordship with them shall have the consolation of seeing it perfectly consolidated. To obtain from heaven this blessing, the prayers of this community shall not cease to be offered.

"I remain, my dear Lord, with great respect and earnest wishes for your every happiness, and begging a remembrance in your prayers,

"St. MARY JOHN POWER, SUPERIORESS.

"The stipulations contained in the Right Rev. Dr. Fleming's and in the above letter, are unanimously approved of, and accepted by the chapter of Discreets.

"Sr. M. JOSEPH NOLAN, Assistant.

"Sr. M. BERNARD KIRWAN, Bursar.

"Sr. M. ALOYSIUS JOYCE, Mother of Novices."

A P P E N D I X BCATHOLIC SCHOOLS WITH DATES OF ESTABLISHMENT

(From 1826-1859)

1826	-----	Orphan Asylum St. Patrick's Free School
1836	-----	Little Placentia Bay Roberts
1839	-----	Colliers Cat's Cove Bacon Cove Harbor Main Chappel's Cove Holyrood
1838	-----	St. Lawrence
1840	-----	Renews (Male) Renews (Female - South Side) Brigus
1842	-----	Tilton Harbour Outer Cove Logy Bay Bell Island, Western Bay Broad Cove (Carbonear & Bay de Verde District) Cape Broyle
1843	-----	Bay Bulls Fermeuse Nothorn Bay Job's Cove Low Point Bay de Verde Carbonear Grates Cove Brian's Cove Petty Harbour Mosquitto Spaniards Bay Black Head Windsor Lake Portugal Cove Torbay Pouch Cove Springfield
1844	-----	Witless Bay Beau Bois Mobile Tor's Cove Caplin Cove Flat Rock

- 1844 -----Fogo
Turk's Gut
- 1845 -----Caplin Bay
Placentia
Distress
- 1846 -----Blockmaker's Hall
St. Kyran's
- 1847 -----Coady's Well
- 1848 -----Crocker's Cove (Female)
Northern Gut (Brigus District)
Fox Cove (Burin District)
Presque
Fox Harbour
- 1849 -----
- 1850 -----Goolds Bridge (Petty Harbour)
- 1851 -----St. Mary's (Commercial School)
quidi Vidi
- 1852 -----Renews (Female)
Aquaforte
Turk's Cove - Trinity Bay
Middle Long Pond
Ferryland Commercial School.
- 1853 -----Freshwater, (St. John's)
Burin (Commercial School)
Harbour Breton
Joe Batt's Arm
- 1854 -----Kelligrews
- 1855 -----Brigus
Shoal Pt. Hr. Grace
- 1856 -----Topsail
Paradise
- 1857 -----Bonavista, (Commercial School)
King's Cove Commercial School
Riverhead, Hr. Grace (Female)
Oderin
- 1858 -----Riverhead Commercial School, Hr. Grace
- 1859 -----Kingman's Cove
North East Arm, Placentia
Barren Island
Anne's Cove
Isle Valen.