

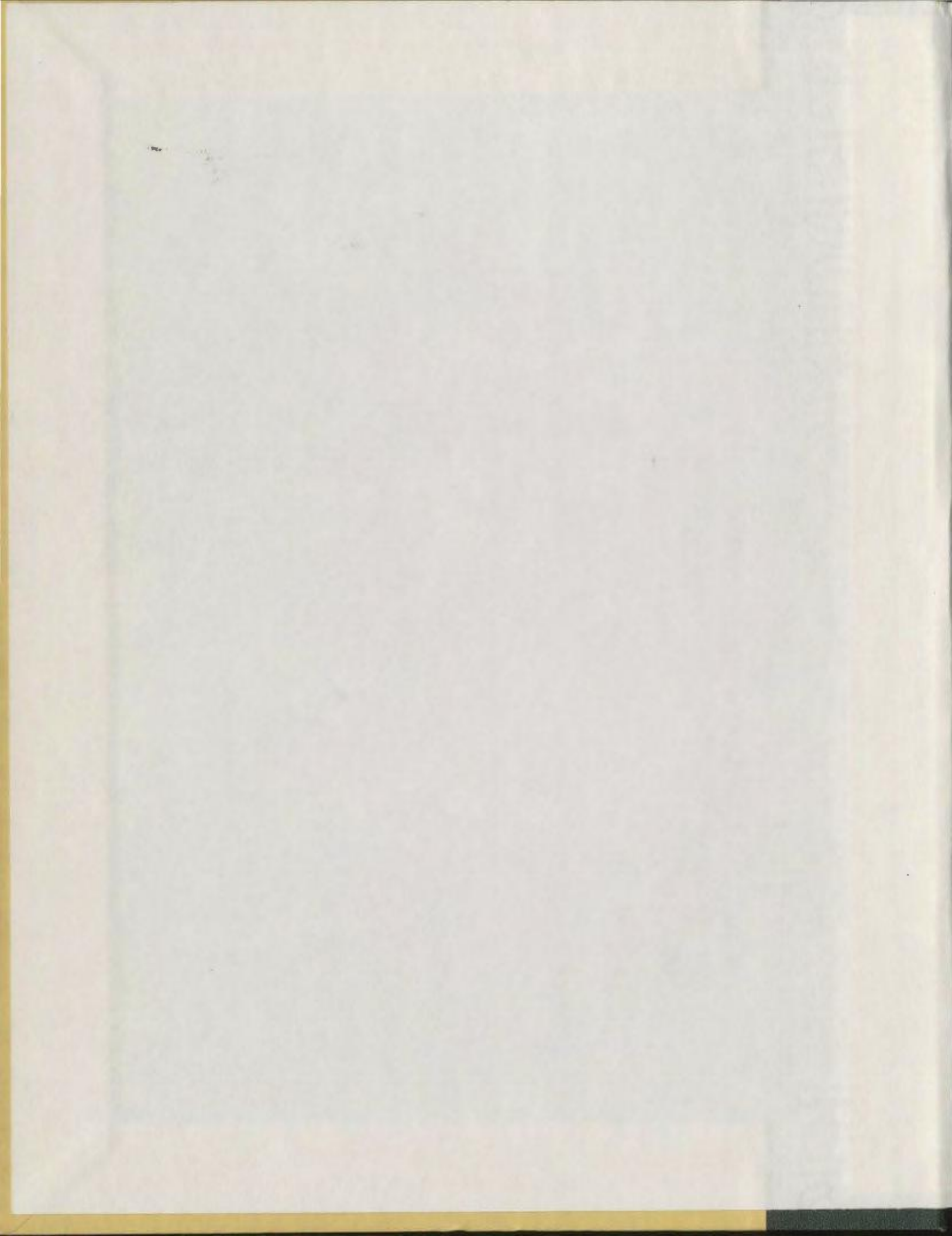
THE DEVELOPMENT OF A STUDENT STUDY UNIT ON THE SOCIAL HISTORY
OF THE FERRYLAND AREA 1900-1915

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THE DEVELOPMENT OF A STUDENT STUDY
UNIT ON THE SOCIAL HISTORY OF
THE FERRYLAND AREA 1900-1915

by



Joan Marie (Condon) O'Keefe

A Project Report submitted in partial fulfillment
of the requirements for the degree of
Master of Education

Department of Curriculum and Instruction
Memorial University of Newfoundland
December, 1974.

St. John's

dland

DEDICATED

to

my husband Danny

ABSTRACT

It is a readily observed phenomena that Newfoundland elementary and high school students manifest a pathetic lack of awareness of the social history of their region of the province. Even students fairly well versed in knowledge of the early periods of colonization and warfare, tend to be quite ignorant of their heritage from more recent years - the beginning years of the present century being an example.

An obvious and prime reason for this state of affairs lies in the tendency by personnel charged with the development of courses of study to either de-emphasize both the more recent and the more regional history or to leave the option to the discretion of the individual teacher, who in turn, often lacking the necessary direction and guidance or indeed the interest perpetuate the same neglect.

Because of the writer's concern for this situation, that is, students' lack of knowledge of their local history and because of the perceived need to develop a suitable study unit to alleviate this problem, a project was carried out that had a dual aim: first, to develop a specific study unit for the social history of a defined area of the province of Newfoundland and second, to test its effectiveness as a learning tool for a selected student group representing the same defined area.

It was assumed that by means of an adequately pre-

pared and well presented multi-media study unit, the students would manifest a marked increase in their knowledge of their area's social history.

Subsequently, a social history study unit of the defined area of Ferryland during the pre-World War 1 years of the present century (or the period 1900-1915) was developed and presented to the sole Grade eight class in the Senior Elementary school serving the area of concern. The unit presented over a three week period dealt with the region's social history in five topical areas, namely, customs, recreation, dress, industry and transportation.

By means of a pre-test post-test analysis, it was found that every student involved in the project increased his knowledge of and interest in the social history of his region of the province. The range of increase in student scores from the pre-test to the post-test extended from 29 to 75.

The implications of the study are very clear. First, the widespread dearth of knowledge of their region's history (and by projection, its geography, economy and folklore) by Newfoundland students reflects a lack of adequate study units dealing with such topics and second, such topics properly developed and presented can prove successful in the eradication of this problem.

ACKNOWLEDGEMENTS

I wish to express my sincere thanks to Mr. Garfield Fizzard, my project supervisor, for his help and guidance during this study.

I would also like to express thanks to the people at the Audio-Visual Center, Memorial University of Newfoundland, who helped in the preparation of audio-visual materials for use in this study.

Sincere appreciation is offered to the many people in the Ferryland, Calvert, Aquaforte area without whom this project could not have been carried out. Their zeal in providing me with information or artifacts representing the period of study was most rewarding. While they are too many to mention singularly, I would be amiss if I did not offer special thanks to Miss Nellie Conway of Aquaforte, Mrs. Margaret Keough and Mr. Vincent Ledwell of Calvert and lastly Mrs. Josephine Condon, also of Calvert. My gratitude to her for her constant support, ideas and suggestions, can only be superseded by the gratitude I owe her for an even more precious gift she bestowed on me nearly a quarter of a century ago--the gift of life.

I should also like to thank Sister Francis Molloy, Principal of St. Joseph's Junior High School, for her permission to carry out the project with my class and for her support and encouragement.

To the Grade Eight Class of St. Joseph's Junior High School, 1974, I owe a special indebtedness and gratitude. Their enthusiasm, spontaneity and cooperation was a constant source of strength.

To the people at Technical Typing, a sincere thank you is expressed.

Finally, I would like to thank my husband, Danny, my parents, and the members of my family, especially my brother, Ray. Their support, encouragement, concern, and perhaps most of all confidence in me helped more than they will know.

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CHAPTER I

THE PROBLEM

Introduction

The writer has for sometime been aware of the general paucity of knowledge Newfoundland grade school and indeed secondary school students have concerning their own regional heritage. Although the curriculum provides for courses of study dealing with Newfoundland's history and geography, often very little of a local nature is provided to supplement such courses.

On informally questioning senior elementary students in the Ferryland area on matters of local history, the writer found that they knew very little, except vague and fragmented pieces of information concerning the area's early military history and colonization. If one were to judge from their responses, the history of the area ceased with the passing of the Baltimores and Kirkes from the scene in the sixteen and seventeen hundreds.

It was found that the students were as uninformed about the social history of the beginning of this century as they were of the eighteenth and nineteenth century. This seemed surprising as the period involved (1900-1915) marked the youth of the grandparents of many of these

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students. It has been assumed erroneously by the writer that the students would have absorbed much information about that period from their senior-aged relatives and neighbours who, while being contemporaneous with the students, had also experienced life in that era.

It was therefore thought worthwhile to develop a study project dealing with the social history of the students' locale during the 1900-1915 period and by a pre-test post-test analysis ascertain its impact on the students' knowledge of that period.

While the unit was developed primarily for senior elementary students in the Ferryland area, it may be of some use to students at other levels and in other locations.

The method used to develop the unit could be carried out in other geographical areas as most communities have senior citizens who may be familiar with the area and who may be able to describe the community's life style. Students in these areas could compare their findings with those of the students from Ferryland or from other areas where similar units have been prepared.

The project may be useful as a special topic of interest to students in a high school Social Studies program. Students could do more research on the areas already studied, such as expanding the 'Customs' section to include marriage customs or funeral procedures. Also, students could conduct research into areas not covered in the project.

such as education, communication or medical services.

In presenting the unit to students in the lower grades, the topics could be modified so as to provide less description, perhaps including only those areas of most interest to young children, such as the games that children played or clothes that they wore to school.

It is not necessary for the unit to be used in its entirety as parts of the project may be found useful. For example, if a class in any area were studying customs (or any area dealt with in the booklet), the corresponding section in this unit may be found useful.

General Purpose

The general purpose of this study was to develop a teaching study project dealing with the social history of the Ferryland area in the period 1900-1915 for presentation to the students of the area.

The project as developed and revised would be used in future teaching experiences to provide students of Ferryland with insights into the early twentieth century social history of their area. The study of the past would provide the students with an opportunity to learn of the changes that have taken place in the area, together with the causes of such changes.

There is no claim that the project is all embracing. Indeed, there is much room for similar projects or

expansions of the present one to cover other periods and topics.

For purposes of this project five topics or aspects of the social life of the Ferryland area during the period 1900-1915 were studied: customs, recreation, dress, transportation, and industry.

Objectives

The main objective of this project was to develop a study unit that may be utilized in teaching the social history of the Ferryland area, 1900-1915, to students of the same area at the Grade Eight level.

Having participated in this study unit, the students ought to be able to perform the following tasks:

1. Be cognizant of and be able to discuss (write reports, list, and so on) the following facets of the period 1900-1915 in the Ferryland area:

- (i) main modes of transportation;
- (ii) main types of employment;
- (iii) styles of dress for work, for school, for leisure and for special events;
- (iv) games, recreation and other forms of entertainment in vogue; and
- (v) customs characteristic of social and religious events.

2. Be able to demonstrate knowledge about the changes in Ferryland since 1915 with regard to facets of life listed in objective 1 above.

3. Be able to demonstrate knowledge of the reasons for the changes referred to in objective 2 above.

Outline of the Study

The general purpose and objectives of the project have been presented in this chapter. Chapter II will provide a description of the methodology used in the study. After providing more detailed information concerning the locale of the study and student population, a description of the instrument to be used will be presented. Finally, a detailed description of the implementation of the treatment will be provided. Chapter III deals with the analysis of data resulting from the testing procedures, that is, a comparison of the pretest/posttest results and an interpretation of them. The final chapter summarizes the project, states the conclusions drawn and offers suggestions for future study. Copies of the testing instruments and the student study unit booklet will be presented in the Appendices to follow the main text of the project. The writer's personal reflection on the project will similarly be presented in the final Appendix.

CHAPTER II

METHODOLOGY

Locale of the Study

Ferryland, as used in this paper, is defined as that area of the Southern Shore of Newfoundland's Avalon Peninsula located approximately fifty miles from St. John's and bordered by the Cape Broyle area to the North, the Renew's-Fermuse area to the South, the Avalon Wilderness area to the West and the Atlantic Ocean to the East. It comprises three small and typical Newfoundland fishing villages--Calvert, Ferryland and Aquafortc. The area is almost exclusively Roman Catholic in religion and Irish, with an English minority, in ethnic composition. The parish and educational centre is Ferryland wherein are located the Parish Church, RCMP detachment, Doctor's Surgery, Convent, Rectory, Primary, Elementary, Junior and Senior High School. The combined population is approximately fourteen hundred.

Student Population

The study unit was developed by the writer for use with the sole Grade Eight class in St. Joseph's Junior High School, Ferryland. As this class of thirty students attended the only Junior High School in the area, it represented a

cross section of the entire community. The students, that is nineteen girls and eleven boys, came from family backgrounds characteristic of rural Catholic Newfoundland. In other words, they represented working class and to a far lesser extent, lower middle class families where the average educational attainment of the parents is Grade Six; with less than five of the parents having obtained Junior Matriculation. Seven of the students came from welfare homes. With the exception of one father who was a very successful local entrepreneur and of those receiving welfare payments, the remaining male parents held various blue-collar jobs. None was to be found in managerial or professional positions. As is characteristic of such areas, very few mothers had employment outside the home and those that did were in part-time positions only. However, one student's mother was a retired teacher while another's was attending university studying toward a baccalaureate in Education. The homes of the students could generally be characterized by many children (up to fourteen) and a paucity of books, journals or other reading materials. The range of the age of the students¹ was from thirteen to seventeen, with a mean of thirteen. They exhibited the characteristics

¹The above student/parent data was drawn from the Student Private Records kept on file in the school.

of a "typical" Grade Eight class, including the normal range of intelligence. The majority manifested average intelligence.

Design

The nature of the project was uncomplicated; a simple pretest-treatment-posttest design was used.

The Pretest

The pretest consisted of a two-part instrument: firstly, twenty-seven statements with blanks, and secondly, eighteen short-answer questions. (See Appendix A). The questionnaire was administered on Wednesday, April 24, 1974.

The Materials

The material² that was developed for the Ferryland Area Study Project consisted of a student study unit booklet, two tapes, and a slide-tape production.

The student study unit booklet, which contained written material dealing with the social history of the

²The material dealing with the social history of the area was prepared by the writer. The data were gathered by interviews with senior citizens of the area and checked by comparing the information provided by the various raconteurs. The various dates suggested were checked in newspaper articles of the period, held by senior citizens in the area. It was prepared and presented to the students in an informal format. It is presented in the Appendix to this study in the same informal format.

Ferryland area, was prepared by the writer as there was no suitable material available on the Ferryland area. The booklet presented information on the five topics (customs, recreation, dress, transportation, and industry) chosen by the writer.

The two tapes were developed to act as reinforcement and as motivation. Both tapes contained interviews with two ladies who had lived all their lives in the area. Both ladies provided many stories containing interesting and informative material. As students would have read and discussed the material in the student booklet by the time that the tapes were played and presented in class, the tapes would reinforce the information obtained from the booklet. The tapes would also serve as a motivation to further involvement in the project. (When the tapes were played in class in Ferryland, the students requested that both ladies come to their class so that the students could ask of them additional questions.)

The slide-tape presentation, depicting various aspects of the period under study, was developed to give students an opportunity to see various aspects of each area being studied, such as the type of dishes that were used, and the forms of gear that were used in the fishery. The slide-tape presentation was also used as a review as it dealt with each area and could lead to further discussion on the material.

The Treatment

The treatment consisted of presenting the material over a three week period from April 24 to May 15 and providing for related learning activities. Students compiled data on various topics related to the material, such as "Old Cures and Remedies", "Old Newfoundland Words and Their Meanings", and "Shipwrecks". They prepared a booklet parallel to the one they were using but describing aspects of life in their own time. Exhibits were prepared which demonstrated aspects of life in the early 1900's.

The Posttest

The format of the posttest was identical to that of the pretest. The posttest included all of the questions on the pretest and 13 items concerning questions on topics contributed by the students as the unit was taught. (See Appendix B). Only the questions that were common to both the pretest and posttest were used in the comparison of scores in the analysis of results. (See p. 16).

Method of Analysis

It was decided to analyze the results of both the pretest and the posttest item by item. If there was not a considerable difference between the items on the pretest and between the items on the posttest, the accumulated scores of each student on the pretest and on the posttest

would be compared.

Implementation of the Treatment

Before administering the pretest, the writer told the students that while they should try to do their best, they should not be excessively worried if they were unfamiliar with many of the test items. It was explained to them that by comparing their results on this and the subsequent one, they could see for themselves just how much new material they had absorbed. Hence, the class manifested no negative attitudes when, as expected, their pretest scores were low.

The test was administered on Wednesday, April 24, and the results were available for the following Thursday. On the same day, the study unit commenced. It was carefully explained to the students that their low marks were a reflection of a lack of knowledge of the social history of the area involved to bridge that gap, so that by the end of the unit they ought to be able to evaluate considerably their scores on the same or a similar test. They were also urged to become involved personally in the unit by reading, discussing, questioning the older people in the community and by partaking in various student projects to be considered later on in the unit.

From the beginning, the students showed considerable enthusiasm toward the project. Over the next three weeks

many of the students seemed to be preoccupied with the project. Each student was provided with a booklet which included all the written unit material, that is, data prepared in an informal and readable fashion dealing with the five topics (customs, recreation, dress, transportation and industry) of the social history of the 1900-1915 era.

Students immersed themselves almost at once into their readings and, having read the booklet, held a lengthy discussion period. From all indications, the class period allocated for the unit on subsequent days was anxiously anticipated by the class. An indication of their interest was provided by their many comments, observations and queries of a positive nature, such as, "Miss, did they really wear long dresses all the time?", "We have a picture of granny at home with her hair like that. May I bring it along?", "Miss, can we do our project now?".

Except for the first and the last two days and one other occasion when resource personnel were brought to the class, the periods were forty-five minutes in length and were held daily. The main part of the teaching consisted of reading through the material comparing 'then' and 'now' and discussing the origin and purpose of the custom and the extent to which it has changed. A very important theme permeating the whole unit was the concept of change, including the reasons for change and the form taken by the change.

Of the fifteen periods allocated to the unit beyond the first day of presentation, two were allocated to the study and discussion of each of the five topics chosen for the unit. Another important facet of the unit was the student projects. As the class worked through the material, students volunteered (and in some cases suggested ideas) for various related projects, such as compilation of "Old Cures and Remedies", "Old Newfoundland Words and Their Meaning", "Shipwrecks", and so on. These group projects had the added advantage of involving the students in conducting research using primary sources. The data compiled by the students was incorporated into the unit booklet and was also to be a source of questions for the post-testing to follow the unit. To fortify the concept of change which was constantly considered in the unit, the students also prepared a booklet which was parallel to the one prepared by the author, but which described similar aspects of life in their own time.

Having completed the sections on customs and recreation, two taped interviews were presented. These were question-answer interviews with two ladies who had lived all their lives in the area. Both interviewees were born and raised in Ferryland and later married and settled in Calvert (a part of Ferryland defined in this study). The elder of the two, Mrs. Margaret Keough (nee Devereaux) was born in 1892 and remembers vividly the period in question.

The other lady, Mrs. Josephine Condon (nee Furlong) is middle-aged but was reared with and subsequently cared for two old grandfathers and remembers well the stories they told. Like Mrs. Keough she has a keen interest in the local area--its history and its folklore.

In addition to the student activities listed above, additional activities took place. For example, some of the games listed in the 'Recreation' section, such as "Bazzing Buttons", had fallen out of use. Certain students volunteered to find out how to play these games and demonstrated them for the class as their project. Similarly, as the sections on dress and style were being considered, many samples of the period clothing or photographs were brought to class. Also, two female students with long hair learned how to arrange their hair into the various styles of the period under study. Other students' projects consisted of preparing exhibits of period hats, shoes, dresses, uniforms, farm and fishing utensils as well as photographs illustrating the schools, dwellings, churches, general stores, fishing premises, boats, box-carts and so on.

In the third last period, at the request of the students, Mrs. Keough and Mrs. Condon, who had been interviewed on tape, visited the class and were questioned by the students. Both related several colourful anecdotes and provided the students with a stimulating and interesting

afternoon³.

The penultimate session was devoted to a slide-tape presentation depicting various aspects of social life at the time being studied. Such items as old dishes, old houses of various architectural designs, period clothing, fishing gear, and modes of transportation were used.

The last session, Tuesday, May 14, was used to review and discuss the unit's work and to prepare for the post-test scheduled for the following Wednesday.

The post-test incorporated virtually all items from the pretest (some in a slightly refined form) as well as several dealing with the data that were compiled by the students during the study of the unit. The new items were not used in the pretest-posttest comparisons. The following chapter provides an analysis of the scores on the two sets of tests.

³It was found interesting to note some of the things found surprising by the students, things that one often would neglect to discuss and take for granted. For example, there was total dismay over the discovery that "tinned fruit" was a fairly contemporary phenomena!

CHAPTER I-II

ANALYSIS OF THE DATA

Presentation of the Results

As was described in the preceding chapter, a simple one way analysis--pretest treatment posttest--was used in this study. The results of both the pretest and the posttest were examined item by item. As there was not a considerable difference between the items on the pretest and between the items on the posttest, the accumulated scores of each student on the pretest and on the posttest were compared.

The results of both the pretest and the posttests are provided in Table I and Table II.

Table I shows the increase from the pretest to the posttest for each student. The scores on the pretest were in a range from 1 to 30, with an average of 19. On the posttest the scores were in a range from 42 to 95, with an average of 73. The range of increase in students' scores extended from 29 to 75, with an average increase of 48.

The results are summarized in Table II.

TABLE I

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DIFFERENCE BETWEEN PRETEST AND POSTTEST SCORES

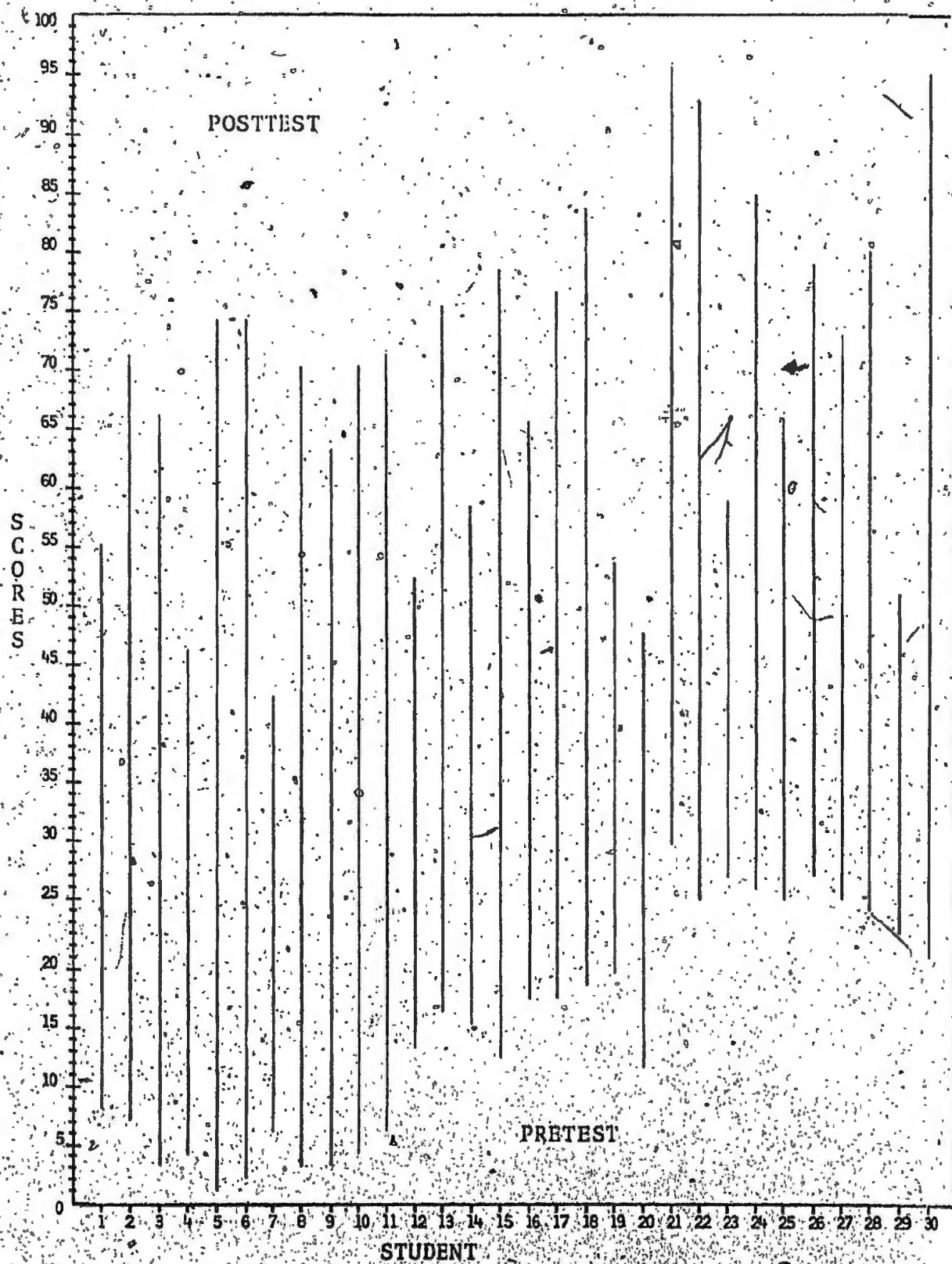


TABLE II

COMPARISON OF PRETEST-POSTTEST ACCUMULATED
STUDENT RAW SCORES ON THE FERRYLAND AREA
SOCIAL HISTORY 1900-1915 STUDY PROJECT

Range of Scores	Number of Students N = 30 Scoring in each range for each test	
	Pretest	Posttest
0 - 10	11	
11 - 20	9	
21 - 30	10	
31 - 40		
41 - 50		3
51 - 60		4
61 - 70		5
71 - 80		13
81 - 90		3
91 - 100		2

Interpretation of the Results

It can be concluded then, on the basis of the score results, that the treatment, that is, the social history study unit, had a considerable effect on the students' knowledge of social life in the Ferryland area for the period 1900-1915. The posttest scores are all substantially larger than the pretest scores, and even allowing for possible retention of some pretest items by students, it seems that it is safe to conclude that the increased scores were attributable to the impact of the treatment on the students.

CHAPTER IV

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The primary purpose of this study was to develop a study unit on the social history of the Ferryland area that would provide at least a partial response to the serious lack on the part of senior elementary students in the area of any real knowledge of their region's social heritage.

The writer developed a study unit on the topic, and by means of a pretest treatment posttest design, determined the extent to which the presentation of the unit to a class increased their knowledge of the period.

The data were analyzed on an accumulated raw score basis, and it was concluded that the treatment had the intended effect. All students scored considerably higher on the posttest; the lowest increase in score was 29 points.

Conclusions

The main objective of the project was to develop a study unit that would be used in teaching the social history of the Ferryland area for the period 1900-1915 to students of the same area at the Grade Eight level. It was expected that after having participated in the study unit, the students

were to be able to perform the following tasks:

1. Be cognizant of and be able to discuss (write reports, list, and so on) the following facets of the period 1900-1915 in the Ferryland area:

- (i) main modes of transportation;
- (ii) main types of employment;
- (iii) styles of dress for work, for school, for leisure and for special events;
- (iv) games, recreation and other forms of entertainment in vogue; and
- (v) customs characteristic of social and religious events.

2. Be able to demonstrate knowledge about the changes in Ferryland since 1915 with respect to facets of life listed in objective 1 above.

3. Be able to demonstrate knowledge of the reasons for the changes referred to in objective 2 above.

As students became involved in the project by conducting research, analyzing, and reporting information, their knowledge was increased. Before the treatment, students had a pretest range of 1 to 30; after the treatment, the range of students' scores was from 42 to 95. In other words, each student increased his/her score. Hence, it can be concluded that the general purpose and objectives of the project were met.

Recommendations

It is recommended that this type of project be expanded upon so that similar units be developed dealing with other periods of social history and other facets of history. It is also recommended that teachers of other disciplines develop and test similar projects in their area of concern. It is further recommended that additional related work be undertaken in this general area at the dissertation level, research controlling for such possible extraneous variables as social class, sex, IQ and the like, in order to discern how these types of projects can be best adapted to meet the needs of each individual child.

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APPENDIX A
PRE-TEST INSTRUMENT

APPENDIX A

PRE-TEST FERRYLAND 1900-1915

PUT IN THE CORRECT ANSWER.

1. The two yearly 'Black Fast Days' were _____ and _____.
2. A _____ was a social event during the summer similar to today's garden-parties.
3. _____ was the old name of Labour Day.
4. A special meal, consisting of turnip, potatoes, carrots, and parsnips, cooked on October 31, Hallowe'en Day, was called _____.
5. The old name of Hallowe'en was _____.
6. On _____ a special holiday from school was given for religious purposes.
7. The two days during the year when a priest could say three masses were _____ and _____.
8. The most common plaid found in shirt materials was _____.
9. A _____ refers to a pad that went under a woman's dress behind her waist giving her a slim waist line.
10. Lacy underwear for women was called _____.
11. White lacy slips were called _____.
12. A shawl worn over a woman's head was called a _____.
13. The type footwear worn mainly by men and women was _____.
14. Women's winter clothing was made from a heavy material called _____.
15. Men didn't have buttons in their shirts; instead there were _____.
16. The main means of transportation was _____.
17. The two mail steamers which called in at ports were the _____ and _____.

18. The train started running on the Southern Shore in the year _____.
19. The train was owned by the _____ Company.
20. The train cost _____ a day to build.
21. The train stopped running on the Southern Shore in the year _____.
22. The main industry in this period was _____.
23. The 'Year of the Storms' refers to the year _____.
24. The best type of fish, which received the highest price, was called _____.
25. The name given to the man who sorted fish was _____.
26. The supplies given to a crew member of a sealing vessel were called his _____.
27. The Crucifix in Ferryland church comes from the vessel located on the beach in Ferryland, called _____.

ANSWER THE FOLLOWING QUESTIONS.

1. Give four customs, associated with any special date, that are the same now as they were in the period 1900-1915.
2. Give four customs that no longer exist today.
3. How was the 'belle of the ball' or 'queen of the ball' chosen in this period as compared to now?
4. List four games played by people in the 1900's.
5. Give four forms of recreation that have died out.
6. Why did women wear long dresses in the 1900's?
7. Describe the school uniform worn by girls.
8. Describe a young boy's dress suit.
9. Describe four different hairstyles worn by women or children in this period.
10. Describe the shirts worn by men.
11. Describe four different type hats worn by men.

12. Describe four different type footwear worn by men.
13. List four means of transportation used during this period.
14. What was 'West Indies Fish'?
15. Give information on any shipwreck that occurred during the period 1900-1915.
16. List four means of employment during this period.
17. Write a good note on the fishery.
18. What do you think causes different aspects of life to change over a period of years?

APPENDIX B

POSTTEST INSTRUMENT

APPENDIX B

POSTTEST FERRYLAND 1900-1915.

PUT IN THE CORRECT ANSWER.

1. The two yearly 'Black Fast Days' were _____ and _____.
2. A _____ was a social event during the summer similar to today's garden-parties.
3. _____ was the old name of Labour Day.
4. A special meal consisting of turnip, potatoes, carrots and parsnips, cooked on October 31, Hallowe'en Day, was called _____.
5. The old name of Hallowe'en was _____.
6. A special holiday from school was given for religious purposes on one special day of the year which occurred on _____.
7. The two days during the year when a priest could say three masses were _____ and _____.
8. The most common plaid used to make women's skirts was called _____.
9. A _____ refers to a pad that went under a woman's dress behind her waist, giving her a slim waist line.
10. Lacy underwear for women was called _____.
11. White lacy slips worn by women were called _____.
12. A shawl worn over a woman's head was called a _____.
13. The type footwear worn mainly by men and women was _____.
14. Women's winter clothing was made from a heavy material called _____.
15. Men didn't have buttons or snaps in their dress shirts; instead there were _____.
16. The main means of transportation on land was _____.

17. The ~~two~~ mail steamers which called in at ports were the _____ and _____.
18. The train started running on the Southern Shore in the year _____.
19. The train was owned by the _____ Company.
20. The train cost _____ dollars a day to build.
21. The train stopped running on the Southern Shore in the year _____.
22. The main industry in this period was _____.
23. The 'Year of the Storms' refers to the year _____.
24. The best type of fish which received the highest price was called _____.
25. The name given to the man who sorted fish was _____.
26. The supplies given to a crew member of a sealing vessel were called his _____.
27. The Crucifix in Ferryland church came from the vessel _____ which was shipwrecked on the beach in Ferryland.
28. Old Christmas Day is celebrated on _____.
29. Skirts were made in five pieces or commonly called five _____.
30. 'A good time along' has a special meaning when on the water which refers to a good _____.
31. The fuel used to run the train was _____.
32. _____ refers to fish that isn't sorted, that is, all types of fish thrown together.
33. Sir Robert Bond ended the United States fishing rights in Newfoundland in the year _____.
34. The seal hunt took place in the month of _____.
35. Two sealing vessels lost in bad storms in 1914 were the _____ and _____.
36. The ship which crashed off Ferryland nearly bringing several Ferryland men to death as they came to the rescue was called _____.

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37. The _____ was a luxury liner which struck an iceberg off the Newfoundland coast and eventually sank.

ANSWER THE FOLLOWING QUESTIONS.

1. Give four customs associated with any special date that have not changed since the period 1900-1915.
2. Give four social customs that no longer exist.
3. How was the 'belle of the ball' or 'queen of the ball' chosen in this period as compared to now?
4. List four games played by children in the 1900's.
5. Give two forms of recreation that no longer exist.
6. Why did women wear long dresses in the 1900's?
7. Describe the school uniform worn by girls.
8. Describe a young boy's dress suit.
9. Describe four different hairstyles worn by women or children in this period.
10. Describe the shirts worn by men.
11. Describe four different type hats worn by men.
12. Describe four different type footwear worn by men.
13. List four means of transportation used during this period.
14. What was 'West Indies Fish'?
15. Several shipwrecks occurred during the period 1900-1915. In a few sentences provide some information on any one of these.
16. List four means of employment during this period.
17. Write a five to ten line paragraph dealing with the fishery of this period.
18. Why would most people try to attend Mass and receive Communion on All Soul's Day?
19. What effect did the train have on people's lives?

20. What was the last service given by the train?
21. What do you think causes different aspects of life to change over a period of years?

APPENDIX C

STUDENT STUDY UNIT BOOKLET

CERTAIN FACETS OF THE SOCIAL HISTORY
OF THE FERRYLAND AREA 1900-1915

A STUDENT STUDY UNIT PROJECT

CUSTOMS

-in chronological order

CUSTOMS

VALENTINE'S DAY

As today, children exchanged valentines. But their valentines were not bought in stores. They did not have fancy sparkling covers. Instead, the children made the valentines. The verses used were very original and sometimes very funny. Often valentines were not signed and the receiver had to guess the identity of the sender. Of course, the valentines had the traditional heart cover.

Lovers too often exchanged valentines and these usually had a romantic theme. A common verse would be:

Roses are red
Violets are blue
Sugar is sweet
And so are you.

Sometimes sweethearts received valentines of a teasing nature, such as bringing up past romances of the partner. But they were never meant to cause trouble, only as a joke and to make the receiver laugh.

ST. PATRICK'S DAY

On this day everyone wore something green in honor of St. Patrick. Men usually wore green ribbon in their hats, while women wore the ribbon in their coat. Children had ribbon pinned on their clothing.

Although liquor was not easy to come by, men always managed to have a little for this occasion. People spent the day visiting each others homes and sang Irish songs wherever they gathered. There was always a concert this night featuring Irish songs and plays. For the children, licorice was always made. In all, it was a most enjoyable day.

PANCAKE DAY

This was a day that children loved because every house had pancakes for supper. The custom was to conceal items in the pancakes, each item standing for a particular life style; a medal meant religious life; wood meant a carpenter; cloth meant a seamstress; money meant wealth; and so forth.

Tradition had it that one's adult trade would be foretold by the item in the pancake the child selected. Of course, all tried to get the pancake with the money in it. The money was usually five cents--then considered a lot.

Also on this day, children had fun playing snap apple. An apple was hung from a string in the doorway, where it bobbed back and forth. Children tried to get a bite of the apple as they snapped at it with their teeth. This continued until the apple was eaten. Children also tried to catch apples as they bobbed in a container of water. Anyone biting an apple could claim it for his own. Both these games are now played on Hallowe'en.

ASH WEDNESDAY

This was one of the two yearly 'Black Fast Days'. Ash Wednesday marked the beginning of Lent. On this day people had no breakfast as a fast before receiving Communion at Mass to be said sometime that morning. Whether you received Communion or not, you still fasted. The dinner meal was usually roasted herring and potatoes. No butter or fat was used. No milk was used in tea. For supper, people usually had hash or eggs and again no butter or fat was used.

As Ash Wednesday marked the beginning of Lent--a time to sacrifice--virtually everyone "made the stations". The older people were particularly fervent. They would crawl on their knees, all the way around the fourteen stations and not just once, but three times. No candles were lit in the church and only the sanctuary lamp was burning. Women rolled down their cotton stockings to avoid tearing them. Men often wore holes in the knees of their trousers. This 'crawling around the stations' was very hard on people--it was indeed a sacrifice and was carried out to symbolize the sacrifices made by Christ.

Each year before Palm Sunday arrived, some of the men went in the woods where they cut branches off a dark green tree which closely resembled the Palm tree. These branches were blessed and used on Palm Sunday. Though it wasn't really palm, people referred to it as such. The unused 'palm' of the previous year was burned and used as the ashes which were blessed and placed on the forehead of each person on Ash Wednesday.

Also on this day ordinary splits or "kindling" were brought to church by the men. These were blessed by the priest. Someone from each household brought some splits home. These were to be used on Easter Monday morning to light the fire in the family home. All stoves were completely cleaned on this day and the church splits were put in to start a new fire. People asked for God's blessing on their house and family. The splits symbolized the wood used in the crucifix.

LENT

Lent was a time of sacrifice. There was daily mass and of course the young and old made the stations daily. There were no parties, no dances, and no weddings, except on St. Patrick's Day. In the church all the statues were covered in purple.

As this was a time for sacrificing, people used to 'give up' something that they liked. Most children would stop eating candy, and candy was really a treat in those days. Men usually refrained from smoking. They would put their pipe over the mantelpiece and not take it. Generally when people sacrificed something, they really lived up to their sacrifice. If someone did cheat or temporarily broke their fast, they felt very guilty, particularly if they were caught.

Men who worked hard in the woods all day would return home in the evening, eat their supper, and then go to church, though this meant walking a great distance. But a lenten day would not go by without their visit to the church.

PALM SUNDAY

During mass on this day everyone received some 'palm'. Men would wear some, in their caps and women would put it in their coats. A piece of it was always brought home and placed behind a holy picture hung somewhere in the house. It was left there till the next Palm Sunday as in this way you would be having God's protection all year.

HOLY THURSDAY

On this day the Blessed Sacrament was exposed in their church. Boys and girls--generally in groups of two to four--kept vigil all day. The boys wore the traditional altar boy garb while the girls wore a white dress and a white veil. Nearly every girl had a white dress and veil of her own. The day ended with mass that afternoon which was longer than usual as the whole Passion of Christ was read aloud.

GOOD FRIDAY

This day was the other 'Black Fast Day'. It was celebrated much the same as Ash Wednesday, but it was much more tiring. There were very long religious services, usually of at least three hours duration, starting at twelve and ending at three, as Christ was crucified at noon and died at three in the afternoon. The Church was very dark and gloomy as there were no lights or candles burning and the statues were covered in black as Christ had died. People fasted a great deal for this was the biggest fast of the year. The main meal at lunch

time was roasted herring or other fish with unleavened bread which was bread without yeast. No butter, fat or milk was used. The evening meal was bread and tea. People fasted, sacrificed, and made the stations three times.

EASTER SUNDAY

The Easter Sunday vigil brought the sombre season of Lent to a close. The church was no longer drab and uninviting. It was now very colourful as there were flowers all over the altar. All statues were now to be seen again. Everyone went to Mass. Someone from each household brought a jar and filled it with 'Easter' water at the church. This was special water that was blessed for Easter. When people returned home they blessed their families, their house, their land and their cattle asking for God's blessing on every aspect of their lives. People were very religious in those days and looked to God for everything.

On Easter Sunday people ate a lot of eggs which were considered a real treat. Two to three weeks before this day people started saving eggs to have a 'big feed' on Easter Sunday. Eggs were considered a food not to be eaten every day. It was considered too wasteful as people had but few laying hens.

Of course on this day men took their pipe off the mantle and resumed smoking. Children started to eat candy again. The period of sacrificing was over and people were more than a little relieved. They could now relax a little as there

was a rest from making the stations, sacrificing, fasting and daily attendance at mass.

A tradition on Easter Sunday morning was to watch the sun rise. On this morning there are supposed to be three suns, one for each of the Father, the Son and the Holy Ghost. These suns were supposed to dance on the horizon, symbolizing the Resurrection.

EASTER MONDAY

This day was celebrated more so than Easter Sunday. There were parties at many houses as friends gathered in others' homes. Boiled candy was prepared and eaten. People brought food with them to be cooked at the party. This type party was called a scoff. The meal was usually corned beef and cabbage. There was little liquor. People ate, sang, danced and were happy.

APRIL FOOL'S DAY

This was a time of fun and trickery for the old as well as the young as tricks were played till midday. People traded horses, removed gates or shouted false fire alarms. People often mailed jokes to each other which weren't signed. The following is an example of a verse sent as a joke to someone who liked to talk a lot:

Two little eyes, like two little flies
a chin like a carpenter's chisel
Two little legs, like two little pegs
and a tongue that can wag like the devil.

Sometimes a letter would be received by someone with 'Send the fool further' on it. This letter would then keep going from house to house.

If you played a joke after midday, the joke was on you as you heard 'April Fool's is gone apast and you're the biggest fool at last'. This day was one of fun and jokes.

MAY

May is "Mary's month". When May came, every child in school had to wear blue ribbon to symbolize the Blessed Virgin. Boys wore blue ribbon in their lapels and girls wore rosettes, which were flowers made of cardboard and surrounded by blue ribbon. If you forgot your ribbon you were punished.

MAY 24

This was a holiday from school to celebrate Queen Victoria's birthday. It was a great time for trouters for many went to try their luck on this day. Before the day came, you could hear many children chanting "May 24th is the Queen's Birthday, if we don't get a holiday, we'll all run away" but of course, they always got the holiday.

JUNE

June is the month of Christ. Boys and girls again had to wear ribbon in school, but it had to be red, to symbolize Christ. Ribbon and rosettes were again worn, with punishment, if you forgot it. Children also wore Sacred Heart badges.

JUNE 1, THE BLESSING OF THE SEED

On this day the priest went to the beaches and blessed the boats, twine, ropes, seeds and any item to be used for summer production. Many people turned out for this. It was a day full of hope, wishes and prayers for a good season.

JUNE 21, MIDSUMMER'S DAY

On this day girls put the white of an egg in a glass of water and let it stand in the sun for awhile. The sun would make the egg white rise in different shapes. These shapes were an indication of a future life, for example, egg white in the shape of a church would mean a religious life. The shape that occurred the most times would be the life to be lead.

Sometimes eggs were broken and thrown by the fence. The initials of the first person to walk on the egg were the initials of the future husband.

JUNE 24, ST. JOHN'S DAY

This was Discovery Day, the day when tradition has it, that John Cabot discovered Newfoundland. Although a working day, this day more popularly known as "Bonfire Day" was celebrated by having a big bonfire at night.

JUNE 29, ST. PETER'S AND ST. PAUL'S DAY

On this day every man who worked gave his day's earnings to the church. This day also marked the end of 'Easter Time', the period within which one was obliged to fulfill his/her

annual 'Easter Duty', that is, at least once take the Sacrament of Penance and Blessed Eucharist.

FIRST COMMUNION

Each spring young children in Grade one made their First Communion. Girls were dressed in all white while boys wore dark clothes with a white shirt. During the mass the parents received Holy Communion with the children. This was a very special event and a happy occasion. The children making their First Communion received a holiday from school. They went visiting their neighbours, still dressed in their Communion outfits and usually received small gifts.

CONFIRMATION

Confirmation was held every five to six years. Children wore the same type outfits as when they received Communion. It was a very special occasion as it marked the visit by the Archbishop who arrived in great splendour. He was in a beautiful coach, drawn by horses. His valet wore tails which is a claw hammer coat and a top hat. Arches with designs, bows, and welcoming signs were erected at the entrance to the harbour, by the church and any other suitable place. The arch at the entrance to the harbour always had the words 'CAED MEADE FAULTA' meaning 10,000 welcomes. People lined the roads, dressed in their best, waiting to greet the Archbishop and receive his blessing.

BAZAAR

There were no garden parties or fairs held, but there was always a bazaar. Women brought many homemade articles and goods such as jams, sweets, knitting, crocheting, to the Parish hall. All these articles were sold with the proceeds going to the Parish. There was a raffle but there were no prepared suppers as we have today at garden parties. All money raised went to the priest for use towards parish buildings and functions.

LABOUR DAY

This was called Longshoremen's Day. It was held the first Monday in September and was a holiday from school. On this day many Longshoremen came to the Ferryland area to trout and to have a picnic. A special train ran that came from St. John's in the morning and returned in the evening. This provided a great chance for relatives and friends in the city to come to the Ferryland area on a visit. During the day people gathered in the hall for a meal at lunch time and again for a meal in the evening. During the day many trouted, many picnicked, and many strolled around having a lovely day. People visited and had a good time. The day's celebrations were coming to an end when the many visitors left on the evening train.

ALL HALLOW'S EVE

On this day a special dish called caulcannon was eaten at the evening meal. Caulcannon consisted of turnip, potatoes,

carrots, and parsnips cooked in the one pot and then creamed with butter and milk. This was a form of Thanksgiving as the vegetable season was finished and the harvest was over.

Older children tried to peel an apple in one piece, and if they succeeded, the peel was put over the door. The initials of the first man to enter were to be the initials of a future husband.

It was a common belief that fairies were busy on this night. After this day was over, no child would touch a blackberry as they believed that fairies, in the course of their All Hallow's Eve wanderings had cast a blight on the fruit. This belief lasted for many years.

ADVENT

Advent began forty days before Christmas on November 15. During this time there were no weddings and no social celebrations of any type. As it was the custom to say the rosary every night throughout the year, it continued through this period and in addition after the rosary was completed, forty more "Hail Mary's" were said for Advent. Also, a special prayer to the Blessed Virgin in honour of the coming birth of Christ was said, not once, but fifteen times. It can be seen that people were very religious. However, then as now, younger people often were not as anxious as their adult counterparts to partake.

ALL SAINTS' DAY

This day was a holiday from school, but for religious purposes. As there are more saints than the number of days in a year, this day was chosen to honour all the saints. Before the day arrived children had assignments on different saints so that when the day did come, they would understand it better. There were religious services during the day in which the priest preached on the lives of the saints and how they could inspire one's own life.

ALL SOULS' DAY

There were three masses said on this day in honour of the deceased. Only on this day and Christmas Day could a priest say three masses. People sent the names of their dead to the church to be prayed for. It was believed that if you went to mass and communion on this day, the souls of your dead in Purgatory would go to heaven. On this day everyone visited the graveyard to say a prayer at their loved ones graves. On this night people told stories about the souls. It was believed that the souls roamed the earth this night looking for people to pray for them. If a person heard a knock on the house, he thought it was a soul asking for prayers.

BALL

Every November a ball was held which was the social event of the year. As there were few dances during the year, young people really looked forward to this. This dance and any others

were held at someone's house. Everyone came in couples. No liquor was sold but some of the men would bring a little. There was plenty to eat as men brought meat and the women brought vegetables and sweets most of which was prepared and cooked at the house. Usually a local talent supplied music, generally with a violin or accordin. At the end of the evening someone 'shook the hat' and the men gave money to pay for the entertainment supplied. The dances then were the square dance, eight handed reel, fox-trot, and cotillion.

A 'belle of the ball' and a 'beau of the ball' were chosen in an unusual manner. As the dance went on till four or five in the morning, the men judged which girl looked the freshest and the prettiest after the dance was over and whoever this was, was the belle of the ball. The beau was chosen by the reverse method.

CHRISTMAS

The twelve days of Christmas were celebrated. Before Christmas came people started saving eggs, which they stored in flour or salt, as the eggs were needed to make Christmas cakes and other sweets. Wine and moonshine were also made beforehand to have an ample supply of Christmas cheer for Christmas.

There was no exchange of gifts within a family or between friends. 'Sweethearts' might exchange and it was with something simple as a pair of gloves or a scarf. Jewelry was seldom given. Very few Christmas cards were sent. Christmas

trees were seldom found in homes, but there was always a crib, that is, a nativity set, put in a prominent place in the house. There was always a large one put in the church. Of course, Santa Claus always came on Christmas Eve. Children never saw Santa Claus for he was only in their imagination, unlike today where he is seen in school, stores and on street corners. There was no midnight mass but there were three masses Christmas morning.

People visited a lot from house to house. Children visited the crib in the church and put pennies in the box by the crib. If one forgot one's penny, he or she would return home and get it before making the visit.

Boxing Day was then known by its religious name 'St. Stephen's Day'. It was a bigger day than that of Christmas Day as there was always a dance that afternoon and people visited from house to house.

On New Year's Day people again visited, wishing each other a good year ahead. On the Eve of this day there was always a bonfire where guns were fired to ring out the old year and ring in the new.

People continued celebrating until Old Christmas Day, January 6. People had plenty of food in the house, all were happy and enjoyed this joyous occasion.



RECREATION

Note: This section was introduced concurrently with that of Customs as, quite naturally, many of the forms of recreation and leisure in vogue at the time had to do with the customs and traditions of the era.

RECREATION

In addition to the specific forms of recreation and leisure associated with the various religious and civic holidays (as described in the Customs section of the booklet) there were other forms of recreation. Included among the popular pastimes for children were: playing jacks, hide-and-seek, tag, skipping, marble games, hop scotch, ball and bazzing buttons. The popular forms of recreation for adults included: softball, football, tug-of-war, horse-shoes, track meets, card games, boat races and dances to comb music on the local bridges. Of course, there were recreational activities in which people of all ages joined together as walks in the countryside tracks, picnics on the islands off the Ferryland coast and outings where berries were picked to make preserves for the coming winter.



DRESS



DRESS

The main type footwear was boots which were high-heeled, buttoned, or laced. They came in suede, tan, black and two-tone and were worn to the middle of the leg.

Young children wore basically the same type clothing. Their dresses came just below the knee and had a lot of frilly flounces. They wore petticoats or white lacy slips. They wore ribbons in their hair.

The school uniform consisted of a dark dress and a white pinafore which fitted over the top of the dress. It had a yoke and frills over the sleeves.

There were several different hairstyles worn, some of which were:

(1) Braids or plaits. They had ribbon at the end of each or tied with the plaits behind the head.

(11) Roll or French Crap. The hair was gathered in a bun or knob on the back or top of the head.

(111) Wash Tub or Bowl. A contraption like a bowl was put on the head and the hair was tucked under it.

(1V) Figure 8. Plaits were made and were put into the shape of an 8. A bow of ribbon was then put in the middle.

(V) Two Buns. The hair was again plaited and each plait was rolled into a bun.

(VI) Pompadore. Hair was combed up over the head and put in a ring on top.

(VII) Doly Varden. Long hair hung down straight. A 'bang', hanging down the forehead was all in little curls.

People tried to keep themselves clean and tidy at all times.

Clothes lasted for years and were used over and over. When someone outgrew something, it was cut to make a new garment for someone else. Everything was made by hand. People did not buy coats as these were homemade. Material was worn, worn, worn till it couldn't last much longer and finally was used in making mats and rugs. Women at this period wore very long dresses as it was considered very immodest to show one's ankles. Dresses were always one colour and never multi-coloured. Women carried no purses as dresses and skirts had pockets. In winter the dresses were made of very heavy material called serge and in summer they were made of cotton. Dresses and blouses had high collars which contained small bones used to keep them up straight and to keep them stiff. In the tails of the dresses were hoops used to make the dress very full. A bussle, like a small padded cushion, went at the back of the waist under the dress causing the dress to flair out on back. These made

women appear to have a small waist, thus to be more attractive looking.

Skirts were usually in five gorde or five pieces and were often pleated. They were usually made of plaid. The most popular material used was Shepherd's Plaid which was black and white and sometimes piped with red.

Hats usually had big turned up rims, trimmed with flowers and sometimes feathers. They were mostly in dark browns, blacks and greys. Children's hats had a lot of ribbon and streamers. Older women wore bonnets, trimmed with black lace. In summer everyone wore white sun bonnets while working outside to protect the skin against the weather.

All women wore pantaloons or lacy underwear which came to the end of the dress and sometimes below it.

Women wore simple jewellery as a bracelet and one to two strands of necklace. Long earrings were never worn, just a plain ring in each ear. Shawls were worn around the body and a shawl called a cloude was worn over the head. Umbrellas and canes were very popular. Old people, fine ladies and the well-to-do used canes. Fox furs and muffs were very popular. Even little girls wore fox furs. Knitted gloves and rimless glasses were also worn. Men wore 'odd' suits, that is, a different colour coat and pants. They usually wore a vest. They sometimes wore denim jackets. Their dress shirts always had studs and no buttons. The shirts had detachable collars which were stiff and had round

edges. A man may have one shirt and twelve collars. Men usually wore dark ties but a white tie was often seen on a man getting married. They wore heavy knitted underwear or longjohns. They wore many knitted clothes as sweaters, socks and mitts.

The dress suit of young boys was a black velvet coat with a large white collar and a black bow tie. He wore laced boots which came above the ankles. Short pants were worn until the boy was sixteen. A white linen hat turned up at the rim was also worn.

Men wore several different type hats, such as the following:

- (I) A knitted stocking cap was worn in the winter.
- (II) Caps with a peak were worn.
- (III) Elsonmores were worn which were caps which had ear flaps on them.

(IV) Helmets were quite common. These were caps which covered all the head, but the eyes and mouth. This cap was also called a face and eye cap.

(V) A 'Derby' was a hard round hat worn in summer on special occasions.

(VI) A 'Hard Top Hat' was hard, but in a square shape. It was worn with a 'claw hammer coat' or tails for special occasions.

Boots was the footwear worn by men. There were several types such as the following:

(1) High leather boots were worn by the men and rubber boots were worn by the children.

(11) Buskins were worn which were coverings that went on over work boots. They had a drawstring at the ankle and knee. They were made from ship's canvas or they were knitted.

(111) Spats which went over the boot to the ankle were worn. These were buttoned up the side, were usually cream coloured, and were often made of felt.

(1V) Bluchers were short boots made of leather which had iron heels and copper toes.

(V) Scuffs were shoes with an elastic side(s).

TRANSPORTATION

7

TRANSPORTATION

The mode of transportation was not as developed as it is today. 'Shanks mare' or walking was the order of the day. People walked to and from other settlements for business or for pleasure and they never complained. Two to three times a year men and women walked to St. John's covering a fifty mile distance.

In this period cars were unknown in the Ferryland area. Although these years were known as the 'horse and buggy' days, only a few had buggies though everyone had a horse. The horse was used to haul fuel and other materials in winter; to work the land and to haul fish to market. Strangely enough, man didn't ride his horse much as it was not the custom. The horse was spared as much as possible. It was considered lazy to ride your horse when you could walk. The horse was also used for hauling home things that you wouldn't get home otherwise. It is true that horses were used to take the family on outings in the winter; to visit the church and to visit friends. If people needed a doctor they hitched up 'Old Dobbin' and went for help, so the horse was used as a taxi. They were used to bring children to school and only on bad days. The horse wasn't used alone as many types of cart were hitched on as a buggy, box-cart, slides, sleighs, long carts, drays, and catamarans. Each had

its own purpose and work.

Boats were used as a means of transportation. Apart from fishing they were rowed for pleasure and as a means to get to nearby islands for berry-picking and for picnics. They were used to gather caplin to put on gardens as fertilizer.

Government steamers, called the 'Prosper' and 'Porsher', called once a month with mail and supplies. These were used by men to get to town to meet the sealing boats.

There were many schooners which freighted from St. John's before and after the fishing season. These boats were run by sails, so you had to wait for 'a good time along' or a suitable wind. Often while enroute the wind would change and the boat had to stop in a harbour for two to three days waiting for the right wind. Thus, captains had to know all about tides, winds, and weather signs. In winter it was too risky for small schooners to go far beyond the harbours because of storms and ice. If the ice stayed away, the mail boat got through.

There were no phones or radios, just the telegraph so settlements were rather cut off from each other. But people lived in a humane way. Everyone was kind and they helped and shared with each other. No one paid labour to his neighbour. 'My turn today, your turn tomorrow' sort of attitude was held by the people. Imagine the change in the lives of the people that the train made when it came in 1912. It was the biggest event of the times! Imagine the thrill

of boarding a train and sitting in a comfortable seat instead of staying in the hole of the schooner. Imagine the excitement of going to the station to see the train come in and to watch the passengers waving. When people heard the train whistle blow, they all rushed out of doors to see it pass by. Passengers often threw candy to the children. The train was also a means of communication as the newspaper would come on it.

The train ran from St. John's to Ferryland, and later to Trepassey. Construction started in the spring of the year and was completed in the fall before the snow fell. It didn't bring much employment to the area as most of the men were fishermen, but 'hangashores' found work. Men worked 10 hours a day for \$1.00 a day. The work was done with pick, shovel, wheelbarrow and drill. Crews worked along the Shore in sections preparing the way. Then starting at the St. John's end the track was laid. A one car train carried the rails, sleepers, and other items up the track such that these materials were always at the site of work. When it was completed it did give permanent employment as station agents were needed in each settlement, agents for freight sheds, section men and other jobs.

To complete the tracks cost \$1000 a day. It took five to six hours to make the run from St. John's to Ferryland. The first class ticket for a one-way seat was \$2.45. The second class seat was \$1.85. The train came from the city

in the evening and returned that morning. People enjoyed the ride as they had comfortable seats and beautiful scenery to view.

The culverts, that is, concrete pipes, used to drain water away from the tracks were made on the beach in Caplin Bay, now called Calvert. This was arranged by the Reid Company, the train owners. The train was run by coal.

Before the train came life centered around the sea, such that all houses built faced the ocean. Now life was taking a turn inwards and people began to think of a life other than the sea. In winters, which were often very severe, the train sometimes could not make it because of heavy snow. It did have a plow, but it wasn't quite effective in bad storms.

(The train stopped running in 1929. The last service it gave was to haul sand from Lower Coast, Trepassey, to build a dry-dock at St. John's).

INDUSTRY

INDUSTRY

FISHERY

The fishery was the main industry as the far majority of men were fishermen. The fishery then was basically the same as now. They used the same boats, except that they had to row them as there were no engines. The methods were practically the same within the harbour. The boats fishing on the Grand Banks used only trawls then, while now they use traps and 'hook and line'.

The biggest change in the fishery between then and now is in the price. Men then would get \$2.60 for a hundred pound; now they get around \$70.00 for a hundred pound. A good summer's catch in 1912 would be between \$250.00 and \$300.00. Now a good summer's catch would be between \$8000.00 and \$10,000.00. An average catch would be between \$5000.00 and \$6000.00, but this would not be a successful summer.

In those days you got paid according to the type fish you had. There would be four basic types: (I) Spanish; (II) Merchant; (III) Medera; (IV) West Indies. Spanish was the best fish and paid the highest price. West Indies was the worst fish for it was bad. It was sold to the West Indies because the people there liked the smell of it. The type of fish was decided by the cut of it and the man who

decided the type was called a 'culler'. Fish not sorted was called 'talquall'. The price of the fish was determined by the sorting.

Fish was usually salted. The larger boats, some of which fished off Cape St. Mary's, would salt the fish on the boat and return home with it. The first 100 to 150 pounds was sold to St. John's for the best price. The rest was sold locally to a fish merchant or to other vessels in the harbour which had come for bait and ice. (These boats came from Lunenburg, Fortune, and Trinity Bay).

When the war came wages did not increase but the price of fish went up, which was a help to the fishermen.

Men did not bother to catch salmon as there was no price in it.

The Americans had a tariff on Newfoundland fish entering the United States. Sir Robert Bond, Prime Minister of Newfoundland at the time, wanted the tariff removed or he would take away the United States rights to fish in Newfoundland waters. The Americans refused to take away the tariff, so Bond ended their fishing rights in 1904.

SEALING

Boats went after the seals from the larger areas, as St. John's. Boats went to the North and to the South. The larger boats were made of steel, while the smaller ones were wooden. Possibly ten to twelve men from this area would get a berth. They would have to get themselves to

the boat, either by travelling the mail steamer if she were here, or by walking to town.

The seal hunt began around March 10 and went on till the 31. Some boats stayed till May. Men made between \$70 and \$100, if it was a good trip. But men did not get to bring home all their money. Before they left on the trip, each man was supplied with boots, knives, tobacco, and other supplies, which were called their 'krap'. These items were paid for by deducting money out of their cheques.

Boats stayed till they got a full load, even though this meant getting stuck in ice sometimes. Of course, some boats did better than others. Some people believed this had something to do with the Captain. Probably certain Captains made their crew work harder or perhaps they got more fish because they stayed out longer. In any case, the sealing industry was a source of income for some people.

The sea meant one's livelihood. Everyone looked forward to a good fishing season in the spring and fall. But in the winter time the sea was very angry and in its storms there were many disasters, bringing much sadness. There were shipwrecks galore, many with loss of life to members of families in this area.

A terrible tragedy occurred March 31, 1914 when the S.S. Southern Cross went down with all hands aboard. The boat was on the way back to St. John's. She was last reported five miles southwest of Cape Pine, near Cape Race

'log loaded'. That was the last that was heard from the vessel and her 173 man crew. The boat and crew has not been seen nor heard from since.

On the same day, the S.S. Newfoundland lost 78 of her men on the Front. The sealers had gone on the ice but became separated from their ship when a severe gale and snowstorm blew up. The men found it impossible to return to their ship as the Newfoundland had been blown off course and remained helpless fighting against the ice and the gale. It was two days before she could pick up the sealers and for 78 of them, it was too late.

The spring of 1914, in which many sealers lost their lives, is still referred to by many old-time sealers as the 'Year of the Storms'.

One of the most headlined disasters in Maritime history occurred on April 14, 1912. On this day the H.M.S. Titanic struck an iceberg off the shores of Newfoundland and in less than 3 hours she went down with a loss of 1517 lives. She was a luxury liner on her maiden voyage. Her builder had said the hand of God could not sink her. A party was taking place--it was 11:30 P.M.--when an iceberg tore a hole in the boat's bottom. The orchestra kept playing to quiet the fears as the life boats went over. But there weren't nearly enough life boats on board. The orchestra kept on playing as water swiftly swirled around their bodies. 'Nearer My God To Thee' was the last hymn to be heard as the

last life boat pulled away from the tilted ship.

Another wreck took place on January 10, 1913, when the boat 'The Evelyn' struck the rocky shores of Ferryland, during a bad storm. It happened shortly after noon. The boat was returning from the West Indies with nothing but ballast on board. The storm had destroyed her sails and was showing little mercy. At this time in Ferryland, the boats were hauled on the beaches and overturned, until they were needed for the summer fishery. When the men in the harbour saw what had happened, they overturned one of the boats, took ropes and went to help. The crew had managed to reach shore in a life boat, but the shore they were on was beneath a steep cliff. The men had to lower a man. Will Furlong, who was the slightest, went down. The crew were hauled up, one by one. Each time that the rope was sent back down, they had to tie heavy rocks on it, as the wind kept pulling it away. Finally all the men were up. On the return to the harbour, the boat sprang a leak. All were nearly lost getting back to safety. They kept bailing and bailing, until they reached shore and safety. The Ferryland men who went to the rescue were Jack Barnable, Jim Barnable, Bill Barnable, Will Furlong, John Devereaux, Mike Devereaux, and Howard Morry.

(Another wreck occurred years later in 1926. This was the last wreck in this area. It was the Torhamvan-- formed by combining the first syllable of Toronto, Hamilton, and Vancouver. She ran ashore on Ferryland beach. She was

carrying general cargo. The statues outside Ferryland church and the crucifix within were taken from this boat).

Though shipwrecks caused great sadness, loss of life, and loss of cargo, they also served as a help to the local people. The cargo on ships was salvaged by insurance, but those landing it got a share. There are many items in homes today that came from ships. Of course, sometimes people would get to the ships before the insurance people came. It's an old joke that when children said their prayers at night, they said 'God bless Mommy and Daddy and send us a wreck in the morning'.

Although many men risked their lives to save others and men would keep at it till all hope was gone, very few were given medals or even honourable mention. (Phil Keough of Caplin Bay was given a medal from the Royal Humane Society for saving the crew of the Octavia in 1882. Captain Jackman of Renew saved 27 lives in 1868. This happened in Labrador. He swam 27 times to a boat which had two crews on board, as she had previously collided with another ship. His act has been the subject of prose and song down through the years. But we have many, many unsung heroes).

OWNER OF SAW-MILL

There were few saw-mills. Where there was one, two men worked. They used a pit-saw which was a long saw with a handle at both ends. One man was above it and another was below. They sawed back and forth. Both wore goggles to keep

the sawdust from getting in their eyes. This provided a job for a few people.

RAILWAY

When the railway came it provided a few jobs as people worked as station agents, section men and so on.

CARPENTER

There were a few men working as carpenters. They would be paid \$1.00 a day or 10¢ an hour.

There were also a few odd jobs as shoemakers and seamstresses. Men and women worked hard. Logs were cut and people built their houses. They grew all their vegetables. Soils were better then as there were no diseases as kanker. They made their own clothes. Socks, mitts, sweaters and even underwear were knitted. Foods were made and preserved. Soap was made. Many household items as brooms and mops were made. People were not lazy. They had much to do and they did it.

APPENDIX G
PERSONAL REFLECTIONS
ON THE
PROJECT

PERSONAL REFLECTIONS

Initially, I had mixed feelings about presenting this material of over fifty years ago to an elementary class of the seventies, being aware of a general apathy to anything that smells of history. Perhaps they would not wish to go back even into the lives of their parents and grandparents.

The students live in a region where the people and the way of life are still basically the same as two generations ago. Many people still depend on the fishery and/or their working of the land for survival. But the life style has changed greatly. People now have electricity, modern means of transportation and communication, plumbing and heating systems. Students tend to think that the way things are now is the way they have always been. But I venture to say that few children have experienced the joy of running bare-foot in summer or the thrill of mud oozing through their toes. There are no ghosts or fairies in the valley anymore. Children seldom see the glory of the heavens as various forms of artificial lighting have blanked their view. Children seldom go for walks in the woods where they would hear babbling brooks and forest alive with the music of birds. Instead, children flock to the juke-boxes where they listen to hit songs or they take to the roads driving cars, hondas or skidoos. Instead of enjoying the sounds of nature they have formed a noise pollution of their own.

I am happy to say that my purpose and objectives were met, perhaps beyond my expectations. As stated in Chapter II, the students were keenly interested in the project and began to appreciate such different aspects of their ancestors' lives as walks on beaches and dances on moonlit bridges, diversions sharp in contrast to the commercial pleasures that students have today.

The project helped the students develop an interest in the past rather than just the present and the future. Students realized they knew little of their community's folklore and heritage. As a result of the project, students began coming to school reporting stories they had heard the night before from their parents and grandparents. They asked many, many questions of the visiting guests resulting in surprised faces to some of the answers. They began to count their blessings as they realized that many things they take for granted did not exist when their parents were young, as central heat, electricity, television and plumbing. They began to see that their fore-parents worked very, very hard.

Students took note that the older people felt that they had had very rewarding lives, though lacking of today's amenities. It gave the students a feeling of respect for the older people for they are living history and can provide so much valuable information not to be gained from textbooks. The older people sometimes feel left out but

with this project they were happy that the young students came to them for help and that they had something to give in return.

It gave the students a sense of value for material things that they had previously taken for granted. They started to understand and appreciate why people keep antiques or any items that belong to their ancestors; indeed, they started to respect any remnants of the past. Interest was aroused in the fact that there was much recycling, that is, the using of an item in as many ways as possible until the item can no longer be used. For example, when a sweater was no longer suitable for wearing, it would not be discarded. The wrists would be cut off and made into nippers, which were woollen hand fittings worn by fisherman when handlining to prevent hand wounds from the hauling of the line. The better parts of the sweater would be unravelled and knitted again into childrens' mittens or smaller items. Buttons would be cut off the sweater and kept for further use. The wool that was unsuitable for reknitting would be used in the making of rugs. Recycling is a much talked about subject today, mainly because we are running out of many resources. However, the students were interested to learn that people recycled in the past because they couldn't afford to purchase new items.)

This project would have been a huge success if only a few students retained a keen interest in their heritage.

Hopefully fifty years hence more of our heritage will have been preserved. Students began to realize that their lives today will be history tomorrow. Perhaps someday students will be asking today's students questions of the time when they were young.

I feel strongly that the material studied was very beneficial to the students. It did arouse a lot of interest. Often material that students learn is quickly forgotten but with this project, judging from the questions asked of the older people and of the project in general, I feel that the information gained will not be soon forgotten.

Many parents were happy to see the material compiled. Some parents, not having students in my class, requested copies. A copy was also requested for the local museum which opened this past summer. The Chairman of the Roman Catholic School Board for the Ferryland District requested that a copy be put in the new library in Ferryland.

I feel that the project will snowball as time goes on. If all 30 pupils show an interest in their local history, then the project will have had great results. It is interesting to note that the project was not of interest only to the bright students, but the slower students came very much alive in this area. Many students enjoyed the taped interviews and requested use of the tape recorder for their own interviews. Hopefully tapes will be used much more in the future.

Personally, it was a very rich and rewarding experience. I met and interviewed many of the older generation, who are often classed as the forgotten people. But getting to know these people makes one realize that they have much to offer as they have a wealth of knowledge. It leaves me with a happy thought, having gained so much myself from contact with these people, that I have in some way instilled in a younger generation the respect and interest for our Senior Citizens in the era in which they were in their adolescence. It was very enjoyable to hear them relive their past. I personally gained a wealth of knowledge and a host of friends.

