

METHODISM IN NEWFOUNDLAND
1855 - 1884

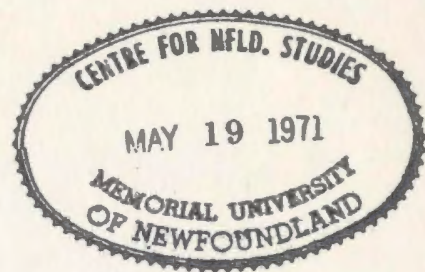
CENTRE FOR NEWFOUNDLAND STUDIES

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METHODISM IN NEWFOUNDLAND

1855-1884

by

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A thesis submitted in partial fulfilment
of the requirements for the degree of
Master of Arts, Memorial University of
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ABSTRACT

METHODISM IN NEWFOUNDLAND 1855-1884

by Naboth Winsor.

This study is an attempt to understand the growth and nature of Newfoundland Methodism during the period 1855 to 1884. In 1855 the Newfoundland District of the English Wesleyan Methodist Church became a district of the newly-formed Conference of the Wesleyan Methodist Church in Eastern British America. By 1884 when a union of four branches of Methodism in Canada formed the Methodist Church, with ten conferences, one of which was the Newfoundland Conference organized in 1874, Methodism in Newfoundland was well established and encircled the whole island.

Methodism, which had its beginning in an environment conducive to its birth, and developed a discipline essential to its growth, under the dynamic leadership and control of its founder, John Wesley, a priest of the Established Church of England, was planted in Newfoundland in 1765.

By 1855 there were in Newfoundland fourteen stations, a membership of 2,586, and approximately 18,500 persons - sixteen per cent of the population - who were Methodists.

Because from 1855 to 1884 the Methodists increased in a far greater proportion than the population, a factual and to some measure, detailed account is given of the location, extent and nature of the growth, which would not have been possible without the features of Methodism next

described.

The Church and education in Newfoundland being closely interwoven, a short survey is given of the role in education played by the Methodists.

As knowledge of the Newfoundland environment is required in order to understand Methodism's growth, a very brief outline history of the other Communion, and of the political, economic and social conditions is included.

Finally, with due regard to the religious and secular setting of the period, an assessment of Methodism's contribution is attempted.

This thesis has been examined and approved by

PREFACE

A complete history of Methodism in Newfoundland covering the period under review has not been written. The Rev. William Wilson in his book Newfoundland and Its Missionaries, and G. G. Findlay and W. W. Holdsworth in their work based on the records of the Wesleyan Missionary Society, give an account of its beginning, stations, ministers and organization. The Revs. C. Lench and W. E. Mercer have written about particular churches and areas. The official records of the District and the Minutes of the Conference of Eastern British America and the Newfoundland Conference have information of the business transacted by these courts, and of the work of their various committees. They contain also, the annual Pastoral Addresses which reveal the emphases of Methodism throughout the period. The Provincial Wesleyan, the official organ of the two conferences, carries accounts of events on individual stations, and of their annual meetings. The local newspapers have reports of routine and special church activities, and editorials and letters regarding issues, especially the educational and political, in which the Methodists were involved. Also, the Master's theses of Jacob Parsons and H. A. Batstone on Methodism have been found helpful to this study, as have the other Master's theses acknowledged.

The part played by the Methodist Church in Newfoundland must be seen in relation to the other churches in the

island; no thorough history of any of these churches is available. Also, no work even of a minor nature has been done on Newfoundland Methodism and politics. A writer on the subject of this thesis must try to understand the environment in which the Methodist Church in Newfoundland was working, and at all times remember that she was one among other churches which were trying to meet the moral and spiritual needs of the period. While in some respects her worship, discipline, and doctrinal emphases were different from that of the two other large communions, basically the goal was the same, the raising of the moral standards and the enrichment of the spiritual life of the people.

The difficulties encountered in this study would have been much greater without the cooperation and help of many persons to whom the writer expresses thanks, among whom are: Dr. Leslie Harris, Dean of Arts and Science, and former Head of the Department of History, Memorial University of Newfoundland, under whose thorough supervision this work was done; the staff of Memorial University Library, especially Miss Agnes O'Dea of the Newfoundland Room who provided much information regarding relevant sources; to the staff of Mount Allison University Library, Sackville, New Brunswick, the Gosling Memorial Library and of the Provincial Archives, St. John's, Newfoundland. Thanks are due also to Principal George Earle, Queen's College, St. John's, Newfoundland, for so kindly making available the records of the Society for the Propagation of the Gospel;

to the officials and staff of the Diocesan Synod Office, The Anglican Church of Canada, St. John's, Newfoundland, for use of Synod and other records; to Monsignor O'Keefe, Roman Catholic Archivist, St. John's, Newfoundland, and Monsignor O'Brien of the Harbour Grace Parish, who so graciously gave historical publications and helpful information regarding their church; and to Mr. Walter F. Butt, Archivist of the Newfoundland Conference of the United Church of Canada, for his help so gladly given at all times.

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ABBREVIATIONS AND EXPLANATIONS

E.B.A. Eastern British America

S.P.G. Society for the Propagation of the Gospel

District Minute Book in the footnotes is a short form for The Minute Book of the Newfoundland District of the English Wesleyan Methodist Church.

In the early years of Methodism in Newfoundland, a number of people and settlements served by one minister was called a 'station', later 'circuit' or 'Mission'. The word 'station' is used mostly for the period prior to 1855.

The Church of England was called Protestant Episcopal in the census of 1836 and 1845, and is so called in some instances in this work. She had both parishes and missions, but the word 'parish' is used in most instances when referring to one or the other.

In some sources used, the words 'class meeting' , 'love feasts' and others are hyphenated. Both forms are used depending in most instances on the source being followed. Also, the spelling of place names varies according to the source.

In some instances where the factual information, especially statistical information is taken from the official church records and the census records, acknowledgement of source is not made in the footnotes, as such information is found in the Appendices where the source is given.

Chapter One

Methodism: A Brief Description

"Religion... is no isolated department of life, and as a consequence the various forms it assumes are profoundly affected by the surroundings in which they arise and have their development."¹ The Methodism which was brought to Newfoundland in 1765 arose and developed in the particular and peculiar conditions of eighteenth century England. The discipline and practice developed there to suit those conditions were translated to Newfoundland where society, if not analogous to that which gave Methodism birth, was at least in some respects, congenial to the new movement.

The political and industrial revolutions of the eighteenth century are the subject of a vast literature² with which a work of this sort cannot deal. Suffice it, therefore, to say that the social upheaval coincident with revolutionary changes in the economic and political structure of society created a new class within a new cultural milieu, to many of

¹L.E. Elliott-Binns, The Early Evangelicals(London: The Lutterworth Press, 1953), p.11.

²The author has had particular reference to:
M. Ashley, England in the Seventeenth Century(1603-1714), London: Cox & Wyman, Ltd., 1961.
J. H. Plumb, England in the Eighteenth Century(Penguin Books Ltd., Harmondsworth, Middlesex, 1950)
G. M. Trevelyan, English Social History: A Survey of Six Centuries, Chaucer to Victoria(London: Longman's, Green and Company, Inc., 1942)
Basil Williams, The Whig Supremacy 1714-1760 (Oxford: The Clarendon Press, 1939)

whom the old church organization seemed irrelevant and to whom the preaching and teaching of the Wesleys, of Whitfield, and of others similarly persuaded had great appeal.

The alleged irrelevance of the Church might indeed be regarded as the central issue engaging the attention of the early Methodists. Admittedly they were concerned with the more brutal and degrading aspects of the eighteenth century life but they were also concerned with problems of a theological nature. For example, as a consequence of the disabilities imposed upon Dissenters by the Claredon Code, one-fifth of the clergy left the Church, and the redefinition of the Church's relationship to Puritanism meant that "from henceforth they were to be two separate bodies each teaching what it believed to be true, each trying to justify its existence by the influence it gained over men."³ The Church thus weakened, was weakened still further by the withdrawal of seven or eight bishops and 400 clergy, who did so rather than take the oath of allegiance to William and Mary who came to the Throne in 1688.

This robbed it of a number of high-minded bishops and lesser clergy, men such as Archbishop Bancroft and Bishop Ken. Their withdrawal lowered the Church's prestige, especially in the matter of learning, for many of them were distinguished scholars....⁴

Additional sources of weakness claimed by many observers were a kind of worship that had become little more than a lifeless formality, the low ebb which preaching had reached, the inefficiency and the laxity of the clergy in carrying out

³H.O. Wakeham, The Church and the Puritans(London: Longmans, Green & Company, 1902), p.201.

⁴Elliott-Binns, op.cit., p.98

their duties, the enjoyment of some bishops of benefits deriving from pluralism and non-residence, and the non-observance of the Sabbath. While it is clear from the evidence that not all clergy and bishops were unfitted for or neglected their duties, the malaise within the Church was widespread and was in no sense lessened by the prevailing theological doctrine or teaching of Latitudinarianism, which stressed moderation and reason, and deprecated enthusiasm. Indeed, as John Wesley saw it, the Church's weakness was largely the weakness of this widely accepted doctrine.

The weakness of Latitudinarianism lay in the fact that it appealed too exclusively to the head and too little to the heart and conscience. Adapting itself to the prevailing formalism of manners and taste, falling in with strong reaction against excitement and party spirit, it substituted in religion a reasonableness of intellectual conception for the intimate union of the soul with God. It removed God away from the human heart to enthrone him among the clouds and snow of an intellectual Olympus. ⁵

It was a reaction to Latitudinarianism that created in the lower classes, who cared little for moderation and reason, a receptivity for preaching which stirred the emotions and stressed the worth of every man to God. Factory hands, miners and others, neglected by a lethargic clergy yearned to find within the Church the friendliness and warmth such as small groups could provide, and such as Methodism offered. Into this situation came John Wesley, a priest of the Church of England, a man with spiritual experience, the quality of leadership, and a genius for organization.

⁵Wakeham, op. cit., p. 428.

John Wesley who was born in 1703 was ordained a priest in 1728. Prior to 1735 when he went out to Georgia as a missionary of the Society for the Propagation of the Gospel, he had served as assistant to his father in the Epworth parish, and as lecturer in Greek at Lincoln College where he joined a club whose members were called 'methodists'. He returned from Georgia on Feb.1, 1738 and a few days later together with his brother Charles and some Moravians, organized a society for their spiritual welfare. On the evening of May 24th. of that year while attending a meeting of the society, he had an experience which he describes thus:

In the evening I went unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter to nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust Christ, Christ alone, for salvation: an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death. ⁶

After that experience he embarked upon a course of action which led to the birth of Methodism and later to the establishment of the Methodist Church.

Methodism was marked by a Discipline, included in which for the members edification and 'growth in grace' were Societies, Classes, Prayer Meetings, Love Feasts, Watch Night Services and Covenant Services. The administrative organizations were Circuits, Districts and Conferences.

The heart and strength of the Methodist movement were

⁶The Journal of the Rev. John Wesley, M.A., 4 Vols.
(London: Wesleyan Conference Office, 1864), Vol. I, p. 97.

the societies, often referred to as the United Societies. Of those who sought membership, one condition only was required, 'a desire to flee from the wrath to come'. If they wished to continue in the society, three things were expected of them: "1. forsaking all evil; 2. doing all possible good; 3. attending upon the ordinances of religion, including the sacrament of the Lord's Supper." Stewards were appointed to look after the temporal affairs of the societies.

The societies were divided into classes of about twelve persons each. The purpose of the classes was to give members an opportunity to pray together, to receive the word of exhortation from the leader, to relate to one another their Christian experience, to watch over one another in love, and to help one another in working out their salvation. The leader was to conduct the meetings and to see each member at least once a week for the purpose of inquiring as to how this soul prospered, to advise, reprove, comfort and exhort as the occasion required, and to receive what he was willing to give towards the support of the minister, the church and the poor. A ticket which was issued quarterly to each member was a testimonial of character and certification of membership, and was required for admission to a love feast and to the Sacrament of the Lord's Supper.⁸

In addition to their attending meetings of the class and of the society, Methodists met on other occasions to pray.

⁷Richard Green, The Mission of Methodism (London: Wesleyan Methodist Bookroom, 1890), p. 48.

⁸A person who was not a member of a class could be admitted to a love feast once without a ticket.

These meetings, called prayer meetings, were held in private homes, schoolhouses or church buildings. They have been described as being very useful "in affording young men, of piety and promising abilities, an opportunity of exercising their gifts in prayer and exhortation."⁹

The love feast, a Moravian ordinance which Wesley adopted, "was a combination of singing, conversing, and exchanging religious experiences.... The meal generally consisted of rye-bread and water."¹⁰ Most of the societies held love feasts quarterly. Early in the nineteenth century they were described as being, "generally very agreeable, edifying, and refreshing seasons," and as tending "to promote piety, mutual affection and zeal."¹¹

The watch night service which Wesley regarded as a re-introduction of the vigils of the primitive church, at first were held monthly, but later annually on New Year's Eve. At these services:

One or more sermons, with hymns and prayers occupy the last hours of the year till a few minutes before midnight; the assemblies then bow in silent prayer till the clock strikes the hour before the end of the old year and the advent of the new; when rising with a song of praise or a covenant hymn, they disperse quietly to their homes. ¹²

The first covenant service was held in the autumn of 1855, but Wesley realized quickly that it was very appropriate

⁹J. Crowther, A Portraiture of Methodism (London: Richard Edwards, 1815), p. 267.

¹⁰& ¹¹Ibid., p. 283.

¹²Abel Stevens, History of Methodism, 3 Vols. (New York: Carlton and Porter, 1862), Vol. II. p. 457.

for his people to renew their vows to God at the beginning of each new year. The first part of the service dwelt upon the necessity of members being faithful to their vows; the second part was the solemn taking of the covenant. Up to the time of the first printed order in 1780:

He had always asked the congregation to express its assent to the covenant by standing; in the first printed order, however, he insisted... that the covenant should be signed. In latter years the service was always followed by Holy Communion. 13

In 1785, Wesley aware of the value of children being able to read the Scriptures, advised his followers to establish Sunday schools, for the purpose, among others, of teaching children to read. In the Sunday schools, in addition to their being taught to read, children learned hymns, memorised portions of Scripture, and received instruction about and were urged to live, the 'good life' as revealed in the Bible. These schools were centres of Christian training and nurseries for future church members and workers.

While these organizations for the edification and spiritual nurture of Methodists and their children contributed greatly to the growth of Methodism, lay-preachers were also very important and were largely responsible for that growth for nearly one hundred years. They preached not only in chapels, but also in fields and gardens, in streets and lecture-rooms, in market-places and churchyards.¹⁴ Where-

¹³Horton Davies, Worship and Theology in England from Watts and Wesley to Maurice, 1690-1850 (Princeton, New Jersey: Princeton University Press, 1961), p. 192.

¹⁴W.E.H. Lecky, A History of England in the Eighteenth Century, 5 Vols. (London: Longman's, Green and Company, 1921, first published in 1892), Vol. 11, p. 558.

ever Methodism was established, laymen conducted services of worship.

Wesley and his followers saw the need of organizations for administrative purposes. Circuits were set up in which there were several preachers under the supervision of a superintendent. A number of circuits comprised a district. At the district meetings, the preachers dealt with the matters pertaining to the circuits, and appointed a committee to plan the stationing of ministers. The decisions were made final until the next meeting of Conference, to which they had to be presented by the district chairman.

The conference organized to hold property and to exercise pastoral authority, consisted at first of all the preachers. Laymen were permitted to serve on all the important committees of conference after 1861, but were not admitted as members of conference until 1877. In England the conference has remained the governing and policy making body, but in British North America some of these functions were taken over by the General Conference consisting of delegates chosen by the six regional conferences.¹⁵

Very early in Methodism the question arose regarding the ownership of and the right to use, chapels. Wesley drew up a plan for 'the settling of a chapel'.

The settling of a chapel on what is called the conference plan amounts to nothing more than this, that the chapel shall not be the private property of the trustees; and that if any of the trustees should change their sentiments, or from any other cause should be inclined to give

¹⁵See chapter two, p. 26.

the occupation of the chapel to some other party of professors of religion, they shall not have the power to do so. The conferences have never attempted to get any chapels made over to them, only to secure it in perpetuity for the purpose for which it was built.¹⁶

Wesley was concerned that in his chapels, the doctrines of Methodism only be preached. He, an Anglican priest who remained one until his death, accepted as the basic doctrines of his movement, the Thirty-nine Articles of Religion of the Established Church. However, he stressed at least three doctrines "which peculiarly characterize the movement and in which the genius of Methodism most fully revealed itself."¹⁷ They were the Universality of the Atonement; the Witness of the Spirit or Divine Assurance; and Christian Perfection: the latter was also called Entire Sanctification, Scriptural Holiness, and Perfect Love.

The heart of the doctrine of the Universality of the Atonement is the 'grace of God', that is, the mercy and love of God revealed in His Son, Jesus Christ who lived a perfect human life, suffered and died, and was victorious over death. He by his life, death and resurrection enables man to be 'at one' with God.¹⁸ Man with faith in that mercy and in the efficacy of that sacrifice, acknowledges his sins, seeks forgiveness, and experiences reconciliation.

The doctrine of Assurance on which Wesley changed his

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¹⁷Wesley's Journal, Vol. IV, p. 308.

W. P. Macvey, The Genius of Methodism: A Sociological Interpretation (Cincinnati: Jennings and Pye, 1908), p. 309.

¹⁸Eric Baker, The Faith of a Methodist (London: The Epworth Press, 1958), p. 84

views in his latter years, can be defined concisely as, the absolute certainty that one's sins are forgiven. At first, Wesley preached that if one did not have this certainty, he was not forgiven; later, that this certainty "should never be regarded as a test of the validity of a man's faith or his acceptance by God."¹⁹

Wesley, wishing his followers to have a true understanding of what he meant by Christian Perfection, gave this definition: "1. Loving God with all our heart....2. A heart and life all devoted to God.... 3. Regaining the whole image of God.... 4. Having all the mind that was in Christ." Methodists in their worship sang often this doctrine, as expressed in one of Charles Wesley's hymns.

O grant that nothing in my soul
May dwell, but thy pure love alone:
O may thy love possess me whole,
My joy, my treasure, and my crown:
Strange flames far from my heart remove;
My every act, word, thought, be love. 21

Worship in Methodism was not confined to the Sunday services. While Wesley hoped to combine in Methodist worship the best parts of the Anglican and Non-conformist traditions, he found that as his movement grew that it was taking on the features of the latter. It came to be characterized by "... warmth, spontaneity, intimacy, and even the informality of a gathering of friends, or a collection of families well known to the other."²² Its main features, hymns, prayers and preach-

¹⁹Ibid. p. 22

²⁰Wesley's Journal, Vol. 111, p. 351.

²¹Methodist Hymn and Tune Book, Hymn No. 570. His translation of a hymn by Paul Gerhardt, 1606-1676.

²²Davies, op. cit. p. 27.

ing, were somewhat different from those of the Established Church.

The hymns of Methodism were one of the chief reasons for its popular appeal, and were among the most potent forces for its growth. They have been described as "... rich treasures of gospel truth and Christian experience... and a liturgy and confession of faith, promoting the spirit of devotion, and of soundness in doctrine."²³ The worshippers in the singing of the hymns expressed their love for Christ, the blessings of salvation, their assurance, and their glorious hope of eternal life.

As Methodism grew, free or spontaneous prayers were used in its worship. A lover of liturgy as he was, Wesley slowly and reluctantly accepted the use of free prayer. He came to see that "... both set and free prayers had their advantages, the former for unity and catholicity, the latter for simplicity and spontaneity, and refused to make a choice between them when none was necessary."²⁴

At the first conference in 1744 a four-fold ideal of preaching was set forth and accepted, which was to invite, to convince, to offer Christ, and to build up. The main themes of the preachers were the dreadfulness of sin, the certainty of death, the fate of the sinner, the cost of redemption, the new birth, and the glories of heaven. Maldwyn Edwards says

²³Methodist Hymn and Tune Book, p. viii.

²⁴Davies, op. cit., p. 194

that, "The driving force behind the preachers, as with the first apostles was personal experience: they testified to what they themselves had known;²⁵ that is, what they had known of the forgiving, redeeming love of God, as experienced in the new birth.

The two sacraments observed in Methodism were Baptism and the Lord's Supper. The beliefs of Methodists regarding the former were the same as those of Wesley, who in 'a short discours^e on baptism' said that the sacrament bestows inestimable benefits, including the washing away of the original sin of the recipient, and his being made a member of the church, whereby he is engrafted into Christ.²⁶ Wesley believed also, as did his followers that although a child is born again in baptism, yet he can become a sinner after, and will need the new birth to obtain salvation; and that adults can accept baptism and not experience rebirth thereby, but continue to be servants of sin.

The Sacrament of the Lord's Supper in Methodism was held to be ordained of God as a means of receiving His grace, and was to be observed by all who felt the need of this grace. All members of the societies were allowed to attend the Lord's Supper, and were urged to do so; but to be admitted they had to show their class tickets. Persons who were not members of a class "could apply for a note of admission to the sacrament,

²⁵Ibid., p. 24.

²⁶Frederick Hockin, John Wesley and Modern Methodism (London: Rivingtons, 1887), p. 84.

but these tickets while renewable quarterly, were not supposed to be continued indefinitely."²⁷ The conference of 1878 ruled that persons who did not want to belong to a class, could be received as members of the church at public worship on the Lord's Day, and be permitted to receive the sacrament.

Methodism, whose founder said 'the world is my parish' had a missionary emphasis from its very beginning. Wesley visited for the first time, Ireland in 1747 and Scotland in 1751, and made altogether, twenty-one visits to the former²⁸ and twenty-two to the latter,²⁹ and sent preachers to both. In 1760 he sent two preachers to the West Indies and in 1769, two to the American Colonies, from which two were sent to Nova Scotia in 1785, the same year he sent John McGeary to Newfoundland. Lawrence Coughlan, one of Wesley's preachers, who without seeking his permission requested to be and was ordained by Erasmus, a Greek bishop,³⁰ and who was forbidden by Wesley to continue as one of his preachers, introduced Methodism to Newfoundland in 1765.³¹ Coughlan served in the colony from 1765 to 1772, and

²⁷John C. Bowmer, The Lord's Supper in Methodism, 1791-1960 (London: The Epworth Press, 1961), p. 25.

²⁸W. H. Fitchett, Wesley and His Century (Toronto: William Briggs, 1908), p. 259.

²⁹Ibid., p. 244.

³⁰There has been some doubt as to his being a bishop of the Greek Orthodox Church. (See A.B. Lawson: John Wesley and the Christian Ministry (London: S.P.C.K., 1963), pp. 118-123.

³¹There is no evidence that he was sent by Wesley, or that he came with his approval. (See G.G. Findlay and W.W. Holdsworth, The History of the Wesleyan Methodist Missionary Society, 5 Vols., (London: The Epworth Press, 1921), Vol. 1, p. 259.

although he served as a priest of the Anglican Church after his ordination by the bishop of London in 1768, yet he preached the doctrines and followed the discipline of Methodism.³² Fifty years after he began his ministry in the island, Methodism was firmly established, and had an organizational structure.

³²The Arminian Magazine, 1785, p. 79.

Chapter Two
The Beginning and Organization of Methodism
in Newfoundland

The Pre-organization Period

[After the departure of Coughlan in 1773, Methodism in Newfoundland was kept alive by four laymen, John Stretton and Arthur Thomey, merchants at Harbour Grace; Thomas Pottle, a merchant's clerk at Carbonear; and John Hoskins, a school-teacher at Old Perlican. These men in addition to conducting services and giving leadership to classes in their own settlements, visited others on the north side of Conception Bay and the south side of Trinity Bay, also St. John's, and Bonavista where a class was formed. In 1784, Stretton aware that the work was declining, made an appeal to Wesley for a minister, and in response John McGeary was sent out in 1785. He "lacked the powers of leadership, and proved unequal to the tasks of the pioneer in a field so rugged and wild."¹ When Rev. William Black, Methodist Superintendent for Eastern British America, including Newfoundland, visited the island in August, 1791, he found despondency, depression, and confusion.² During his visit of about three weeks duration, he visited Port-de-Grave, Bay Roberts, Harbour Grace, Carbonear, and Blackhead. As a

¹Findlay and Holdsworth, op. cit., Vol. 1, p. 264.
²Ibid., p. 267

result of his visit:

The Societies were refreshed and reunited; troops of sinners were converted, including some of the most abandoned; ... Not less than 200 souls were 'added to the Lord' round Conception Bay in the course of this brief tour.... He inquired into discipline, and put the Societies under Methodist rule; he had the Church property duly settled; he left behind him unity, confidence, order,³

The visit of Black certainly strengthened Methodism in Newfoundland, and probably saved it from extinction. McGeary returned to England in 1792, but other ministers were sent out, and in 1814 there were four serving in the island.

\ At the 1815 session of the English Conference, the Newfoundland District comprising six stations was formed, and with the arrival of two ministers in the autumn of that year, there were six serving in the newly-organized district.

The Concerns and Growth of the Newfoundland District

1815-1855

Prior to the first District Meeting held at St. John's in June 1816, at which time there were six stations: St. John's, Port-de-Grave, Carbonear, Blackhead, Island Cove - Perlican, and Bonavista, an important meeting was held at Carbonear on January 15 of the same year. This meeting was so important to Newfoundland Methodism that the resolutions drawn up by it are worth recording verbatim:

1. That it is considered to be absolutely necessary that a missionary should be sent to the harbour of Trinity, and that it would be requisite he should occasionally

³Ibid., p. 269.

visit the several harbours in Trinity Bay.

2. That this meeting have heard that there are about 5,000 inhabitants in Fortune Bay, nearly all of them Protestants who are now, and ever have been without a minister or preacher of any denomination; and it is the wish of this meeting that a missionary should be sent there early in the ensuing Spring.

3. This meeting taking into consideration the number of Protestant inhabitants in the harbour of Burin, in Placentia Bay, who are also without a minister, do recommend to the Parent Society in London, to send a missionary thither as soon as they conveniently can.

4. That the harbours of Bay Roberts and Spaniards Bay, being destitute of a minister, this meeting consider it their duty to request the Parent Society to send a missionary to these places as soon as possible.

5. This meeting takes leave to observe to the Parent Society, that besides the places above-mentioned, there are many other harbours where they believe much good work could be done if missionaries were sent out; viz.; Green's Pond, Fogo, Twillingate, New World Island and Ferryland.⁴

These resolutions impressed upon the Parent Society the (necessity for ministers in distant parts of the island,) to serve thousands of people who were without the services of any Protestant minister, and led to the appointment of six new missionaries by the Conference of 1816.

With the coming of these missionaries in 1816, (new stations were opened,) and with the steady supply of from eleven to fourteen ministers, Methodism experienced rapid growth as the following statistics reveal. | In 1855 there were fourteen stations with more than eighty preaching places and thirty-seven chapels, a membership of 2,557, almost 2,000 children attending thirty Sabbath schools, with two hundred persons giving leadership as teachers. | In the fifteen Day schools operated with financial assistance from the Wesleyan Miss-

⁴The Methodist Magazine, 1816, p.469.

ionary Society and the Government of the colony, 922 pupils were enrolled. / Two years later, the census revealed that there were 20,229 Wesleyan Methodists in the total population of 124,288.⁵ The table below shows where stations were established and the membership of each in 1855.

A Table of Stations and Membership for 1855

<u>Station</u>	<u>Members</u>	<u>Station</u>	<u>Members</u>
St. John's	301	Brigus	118
Harbour Grace	57	Bonavista & Catalina	229
Carbonear	418	Burin & Flat Islands	160
Blackhead	504	Grand Bank	170
Perlican & Island Cove	220	Hant's Harbour	116
Port-de-Grave	74	Trinity	20
Green Bay	199		

⁵Statistics are taken from the 1858 census records, and The Minute Book of the Newfoundland District of the English Conference of the Wesleyan Methodist Church. 2 volumes unpublished. Vol. I, 1829-1850, Vol. II, 1851-1858. Day school statistics are taken from William Wilson, Newfoundland and its Missionaries (Cambridge, Mass: Dakin and Metcalf, 1866, p.411. Other sources for the period 1765-1855 are:

Lawrence Coughlan, An Account of the Work of God in Newfoundland, North America (London: W. Gilbert, 1776)

William Thoresby, A Narrative of God's Love to William Thoresby (Leeds: Binns and Brown, 1799)

T. W. Smith, Methodism in Eastern British America. 2 volumes Halifax: Methodist Book Room, 1877 and 1890.

Newfoundland District Wesleyan Sunday School Reports, 1840-1843, and Spiritual Reports on the State of the Work, 1840-1850. 1 Vol., unpublished.

Jacob Parsons, "The Origin and Growth of Newfoundland Methodism 1765-1855." Unpublished Master of Arts thesis, Memorial University of Newfoundland, 1963.

J.W. Nichols, A Century of Methodism in Newfoundland 1815-1915 (St. John's: Dicks and Company, 1915)

D.W. Johnson, History of Methodism in Eastern British America (Sackville, New Brunswick: The Tribune Printing Company Limited, 1929)

⁶E.B.A. Conference Minutes, 1855, p.10

The Organization of the Eastern British America
Conference, 1855

Three-quarters of a century after Methodism began in Eastern British America, the English Wesleyan Methodist Conference saw the possibility and the necessity of having the Districts within the area organized into a conference. The matter was discussed at a meeting of the ministers of the Nova Scotia and New Brunswick Districts which was held at Halifax, Nova Scotia, in July, 1839. Rev. Dr. Alder, one of the secretaries of the Wesleyan Missionary Committee attended and presided. No action was taken at that time, but the members attending were to report to the next meeting of their Districts the wishes of the Wesleyan Missionary Society regarding the proposed Conference and the acceptance by it of greater financial responsibility.

Financial assistance, as now received by the North American Districts and appropriated to the work of God, was to be continued, but to be made a gross sum, and divided by the conference. The amount now voted to the Districts separately is to be gradually reduced, according to the information, received from the Committee in London,... without designing to withdraw all aid, conference or no conference... It is evidently a part of the Committee's plan to awaken greater local attention to the maintenance of the institution of the church among themselves that the burden of this branch of the Wesleyan Zion may press the lighter upon the funds of the Missionary Society, leaving a larger amount to be appropriated to the spread of the gospel truth among the heathen nations.

On April 3, 1843 Dr. Alder wrote the New Brunswick District again on the matter and it was discussed at the Spring meeting of the District. Dr. Alder's communication

⁷British North American Wesleyan Magazine, 1845-46, p.60.

declared that,

Our attention has been much directed to the consideration of the whole work in British North America, and in order that we may, if possible, unite the various Districts, into one Conference or Connexion, and upon this subject you will confer at your coming District meeting, and offer your opinions and suggestions upon it for our information and guidance.

After due consideration had been given to this communication by the District meeting, it was resolved that:

It is the opinion of the brethren that considering the nature of our work in these Provinces, the distance over which our Circuits are scattered, the difficulties and expense of travelling, together with the serious length of time we would be away from our congregations and societies, that an American Conference at present is not expedient⁹

On April 3rd. and April 10th., 1843 the General Secretaries wrote to the Newfoundland District on the same matter, and the members, after deliberating at the District meeting, passed the following resolutions regarding one Conference for Eastern British America:

1. In the judgment of this meeting the union of these several Districts under one General Conference may be viewed as desirable in as much as it would be conformable to the communal principle of one body strengthening the bonds of union between the numerous and widespread branches of the Wesleyan family in this part of the world, and might also lend to the increase and consolidation of the Institution of Wesleyan Methodism in British North America.

2. That while such a Convention might be rendered a great and permanent good to the other provinces of British North America, we are of the opinion that the District of Newfoundland could not with any certain or real advantage form a part of that Convention: because our geographical position is isolated, the communication between Newfoundland and other colonies is partial and uncertain, and the

^{8&9} Ibid., p.60

travelling expenses incurred by the removals and attendance at the yearly Conference would necessarily be very great and connected with loss of time, not to mention the peculiarities under which our work in Newfoundland is carried on particularly as regards our financial arrangements.

3. That however expedient the changes between this and the other North American Provinces may have been, in the views of this Committee, we are sorry to record our judgment founded on experience that scarcely any of them have worked well owing to the varied usefulness of the Brethren who have come from there to engage in the toils and self-denials attendant on the mission.

4. That the vicissitudes to which Newfoundland is subjected in the staple of its trade and in modes of subsistence with sudden and singular reverses to which all classes of the inhabitants are constantly liable, render it in our judgment wholly desirable that our connection with the Parent Society should remain undisturbed. 10

However, the secretaries and the Committee in London were determined that their plans should come to maturity, and that the more than ninety circuits and stations in Eastern British America should be organized into a conference. The Districts continued to receive letters on this matter. At successive meetings of the Newfoundland District from 1843 on, arguments were put forth against becoming a part of the proposed conference, and the District expressed its greatest fear, namely, that less financial assistance would be available for carrying on its work.

What this District chiefly wants is an increased Grant, more missionaries and school teachers. Unless these can be secured by the new arrangement, we do not know what the advantages are which it will receive from it, and for these the Committee afford us no ground to hope. 11

¹⁰District Minute Book, Vol. 1., p. 399.

¹¹Extracts from the Minutes of the Annual Meeting of the Newfoundland District, May 18, 1853. Incoming correspondence. Microfilm copy.

At the same District meeting, it was stated clearly that any decrease in the grant to Newfoundland would weaken the cause of Methodism in the island, and that for this mournful result the Committee would be responsible. The other districts to be included in the union objected to the inclusion of Newfoundland, and put forth reasons as to why it would be more advantageous for Newfoundland not to enter.

Nevertheless, the determination of the Committee in London succeeded in bringing about, early in 1855, the conclusion of the negotiations for union, and July of that year was set as a date for a general meeting at Halifax, Nova Scotia. At their Spring meetings that year, the Districts of Nova Scotia, and New Brunswick and Prince Edward Island, adopted resolutions expressing agreement with the plan, and accepted the proposals of union. When the Newfoundland District met in the Spring of 1855, it had not received a copy of the proposals.

The ministers indicated that their convictions as stated in previous years had not changed, but they expressed the hope that their representatives would not be deprived of any rights or privileges because Newfoundland was regarded as a 'kind of mission station'. 12

A meeting of ministers, local preachers, and trustees was held in St. John's on July 2, 1855, to consider the matter of the new Conference. Three resolutions were passed. The first dealt with finances, and asked the new Conference to make special provision for the Newfoundland District so that

¹²Parsons, op. cit., p.141

it would have sufficient funds to carry on its work. The second stressed the need for more missionaries to carry on the work in Newfoundland and Labrador. The third requested rights and privileges for the missionaries, on an equal basis with those of the other Districts, and a delegation sufficiently large to represent the District. When the delegates of the Districts met at Halifax on July 17, 1855, eight of the ten missionaries in the Newfoundland District attended. The Newfoundland District entered the union with the assurance that the Wesleyan Missionary Society in London would accept responsibility for its financial needs until they could be absorbed by the new Conference, or the District could be independent.¹³

The proceedings of the first meeting of the Conference were in part as follows:

The sessions of the Conference were commenced on July 17th. in the Brunswick-street church /Halifax/, when the chair was taken by Dr. Beecham, senior Missionary Secretary, and William Temple was elected secretary. The Chairman of this provisional conference then laid upon the table the unanimously adopted resolutions of the several district meetings upon the object of its mission.... The Conference then proceeded with business according to the order observed by the parent body.... As far as possible the financial system of the Parent Conference was adopted, arrangements being made for the organization and support of several special funds - the Contingent, supplemented by an English grant, to meet deficiencies of poorer circuits, extend the work of God, and as its name implies, to provide for any peculiar exigencies arising through the year - the Children's, to equalize the burdens of large families upon the circuits, and thus remove a serious difficulty in the allotment of stations, - the Supernumerary, for the aid of enfeebled

¹³Ibid., pp. 141-144

ministers and ministers' widows - and, finally a fund for the education of ministers' children. ¹⁴

In August, 1855, Dr. M. Richey, co-delegate of the Conference and Dr. Richard Knight, Chairman of the New Brunswick District visited Newfoundland to explain the new conference, which they did in seven stations, namely, St. John's, Port-de-Grave, Harbour Grace, Brigus, Carbonear, Blackhead, and Old Perlican.

They held conversations with all Wesleyan ministers except one... and delivered numerous addresses elucidatory of the basis and constitution of the new organization of the Wesleyans in these Provinces, which we are happy to learn receives the cordial cohesion and approbation of all embraced in the circle of its influence. ¹⁵

To these visitors the following letter was addressed on September 5, 1855.

The change effected in our relation to the Parent conference as explained by you, has our entire approval, as being in itself perfectly just and scriptural, and we believe as far as we understand the matter, calculated to strengthen and extend our Church in this land. The assurance which you have been authorized to convey to us of the undiminished sympathy of the home committee, is particularly grateful to our feelings. The support which has by them been so long and liberally furnished to meet in some degree the spiritual exigencies of this Island, cannot be forgotten by us, or remembered without grateful emotions, while the promise of continued help as they shall have ability to furnish it, and the necessities of our Island shall call for it, is encouraging to our faith and hope. Thus cared for by our Fathers at home, and cheered by the practical sympathy manifested by the new conference, of which we form a part, we hope in connection with our brethren of the other circuits of the Island, to apply our invigorated and combined energies in carrying out to a glorious consummation the great objects contemplated in the formation of the new Organization.

¹⁴Smith, op. cit., Vol.11, pp. 447-448.

¹⁵The Provincial Wesleyan, Sept. 13, 1855

We are with Christian love
and esteem,
Yours & ca.,

Alexander Whiteford,
James J. Rogerson,
Charles R. Ayre,
James Pitts,
William Freeman,
Andrew Blackwood,

John English,
Stephen March,
John Bulley,
John Woods,
Christopher Vey,

St. John's, N.F. 5th. Sept., 1855. 16

A new era for Newfoundland Methodism had begun, and by coincidence, the same year that the Colony had received Responsible Government. For Methodism, it was a time of promise and was to be a period of advance. Within less than twenty years, the Newfoundland District was to become a Conference, many new circuits were to be established, some in settlements to which Wesleyans were to move to earn a livelihood, others in new settlements. The St. John's circuit was to divide and subdivide until, instead of one there were five. The role of Methodism in education was to increase, and in the government of the colony, Wesleyans as members of the House of Assembly were to exert a power for the good of the whole island, and because of their position add prestige to their church.

The Formation of the Newfoundland Conference 1874,
and Church Unions.

The next and final step in organization of Methodism was the formation of the Newfoundland Conference. This was achieved in 1874, after some months of negotiation, when

¹⁶Ibid., Sept. 13, 1855.

the Conference of the Wesleyan Methodist Church in Canada, the Wesleyan Conference of Eastern British America, and the Methodist New Connexion Church, organized themselves into a united body under the name 'The Methodist Church of Canada'. Six Annual Conferences were organized, of which Newfoundland was one. Also, there was to be a General Conference which was to meet quadrennially, and which was to consist of an equal number of ministerial and lay delegates.¹⁷ The rule regarding delegates was:

The General Conference shall be composed of either one minister for every four members of each annual conference, or one minister and one layman for every eight members of each annual conference. Provided, nevertheless that a fraction of Three-Fourths shall enable a Conference to an additional representative. Provided always that the President of each Conference shall be one of those so elected.¹⁸

Among the terms of union regarding Annual Conferences, were these:

Newfoundland, Labrador, and the Islands contiguous, shall constitute an Annual Conference, and shall be known as the Newfoundland Conference.

Each Annual Conference shall retain all rights, powers and privileges at present possessed, except such as are vested in the General Conference.

The several Annual Conferences shall assemble during the month of June in each year, and shall appoint the places of meeting from year to year.

Each President of an Annual Conference shall be stationed on a Circuit, or otherwise as the Conference shall direct.¹⁹

¹⁷G. H. Cornish, Cyclopedia of Methodism in Canada, 2 Vols., (Toronto: Methodist Book and Publishing House. Vol. 1, 1881, Vol. 11, 1903) Vol. 1. p. 19.
¹⁸&¹⁹The Provincial Wesleyan, July 9, 1873.

At its final session, held at Charlottetown in 1874, the Conference of Eastern British America was divided into three conferences, namely, Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland. The first two were organized at that time, and it was ordered that the Newfoundland Conference should be organized as soon as practicable, at the call of the Co-Delegate, the Rev. G. S. Milligan, of St. John's.²⁰ On August 5, 1874 the Newfoundland Conference was organized in George Street Church, St. John's.

Thus the newly organized church court entered upon its session, formed its committees, laid its plans for its year's work, and began a chapter in the history of Newfoundland Methodism which has been marked through successive years by progress and development practically uninterrupted.²¹

The Newfoundland Legislature on April 17, 1875, passed 'An Act relating to the Wesleyan Methodists of this Colony for Incorporating Conferences of their Body in this Colony, and to make provision with regard to certain Trusts connected therewith'. This Act repealed the Act passed on May 10, 1858, entitled 'An Act relating to the Wesleyan Methodists in this Colony, and for incorporating a Conference of their Body'.

The main purpose of the new Act was the constituting of:

The Newfoundland Conference of the Methodist Church of Canada, as a Body Corporate within this Colony, having perpetual succession; and the full power to hold lands and property for the use of the said Wesleyan Methodist Community.²²

^{20&21}Johnson, op. cit., p. 248.

²²Journal of the House of Assembly, 1875, p.128.

The organized period of Methodism in Newfoundland had begun in 1815 with the formation of the District with six stations, and a total membership of less than 500.²³ In 1874, when within the District there were 4,409 full members and 1,250 on trial, the Newfoundland Conference was formed with two Districts, - St. John's and Carbonear, and four years later another, the Bonavista District was constituted. During the next ten years the membership increased to 7,971 full members and 1,591 on trial. The Circuits and missions increased from thirty-seven to fifty-two.

In 1884 a second and larger union of the different branches of the Methodist Church in Canada was consummated. Steps were taken in 1882 towards this union by the Annual Conferences of each of the uniting churches, with the appointing of Committees to prepare a plan for union. In November, 1882 the Committees met in Toronto, "and a basis of union was agreed upon, which was subsequently submitted to the Quarterly Boards and Conferences of the several contracting churches, and approved of by the required majorities."²⁴ On September 5th. of the next year delegates of the four uniting churches met at Belleville, Ontario. On that day,

at the Evening Session the finding of the Church Courts of the several contracting Churches on the Union question were presented, whereupon the Basis of Union was unanimously adopted, and it was agreed that it should take effect on the first of July, 1884. The name of the United Body to be THE METHODIST CHURCH.²⁵

The uniting churches were, The Methodist Church of Canada,

²³Minutes of the English Wesleyan Methodist Conference 1817, p. 83

²⁴Cornish, op. cit., Vol. 11, p. 15.

²⁵Ibid., p. 16.

The Methodist Episcopal Church, The Primitive Methodist Church, and the Bible Christian Church. The new Church was divided into ten Conferences of which Newfoundland was one. This union made little difference to Methodism in Newfoundland because there was only one branch of the Methodist Church in the island. However, the Methodists in Newfoundland were now part of a large Methodist Church which had a membership at the time of union of 169,803, and 1,644 ministers.

Important Funds and Societies within
the District and the Conference

The cause of Methodism was aided greatly not only by the formation of the District and later the Conference, but also by the Societies and Funds within these bodies. Among the most important were, the Home Mission Society, the Parsonage Aid Society and the Educational Society, - the latter of great assistance to the many probationers who served within the Newfoundland Conference.

Home Mission Fund and Society

The extension of Methodism in Newfoundland from 1860 on was attributed in some measure to the Home Mission Funds of the Eastern British America Conference. In 1858 the conference decided:

That the designation of Home Mission be added to the title of our contingent fund, and that when this collection is taken up, the Mission to Labrador be brought

before the notice of our people and that special subscriptions be asked for the purpose of establishing and sustaining such a mission. 26

The Conference of 1866 decided:

That in the opinion of the Conference, the time has come to bring directly and fully before our people the claims of the Home Missions, by holding a Home Missionary meeting on all Circuits this year. The Financial District meetings are therefore directed to make all necessary arrangements for the accomplishment of this object. 27

Two years later the conference divided the fund into two, the one to be called the Home Mission Fund, the other the Contingent Fund. It was agreed:

That the income of the Home Mission Funds shall consist of - (i) Grant from the Committee in England, (ii) the interest on the monies invested, (iii) a Public Collection to be made at the Home Missionary meetings, which shall be held in all the principal preaching places on the Circuit, (iv) such special donations as may be made 28 for it for the special objects contemplated by the fund.

In 1870 the Conference organized a Home Missionary Society with the aim of increasing the funds of the conference and to "greatly add to its efficiency for the promotion of the glory of God in extending the Gospel of Salvation to the destitute portions of our Conference territory." 29 Each person who subscribed not less than one dollar was a member of the society, and each person subscribing twenty dollars became a life member. The Conference of 1871 decided that "the public anniversary of the Society shall be held during the Conference sessions of each year; and shall be designated the Conference Home Mission Meeting." 30 The same Conference decided also that:

²⁶ Newfoundland Conference Minutes, 1858, p.72.

²⁷ Ibid., 1866, p.17.

²⁸ Ibid., 1868, p.18.

²⁹ Ibid., 1870, p.23.

³⁰ Ibid., 1871, p.26.

The monies of the Home Mission Fund are to be devoted to the opening up of new fields of toil, and aiding in sustaining them so long as the yearly receipts of a station for a married man reach only \$350.00. But when the receipts of any country mission are advanced beyond \$350.00, all such stations come upon this fund for aid, as dependent Circuits, till the time they become self-supporting. ³¹

The Home Mission Society Committee reported to the Conference of 1874, that new Missions had been opened on the French Shore, in Placentia Bay, Bay of Islands and Bonne Bay, St. Pierre, Green's Harbour and Musgrave Harbour. The amounts raised for the Home Mission Fund in Newfoundland were: 1870 - \$136.00, 1871 - \$194.00, 1874 - \$1,759.00. During these three years the Newfoundland District received from the Conference Fund \$3,940, \$3,940 and \$3,385 respectively. With the formation of the Methodist Church of Canada in 1874 the Missionary Fund took the place of the Home Mission Fund, for which in 1884 Newfoundland raised \$6,823.

The Parsonage Aid Society

In 1862 the Wesleyan Parsonage Aid Fund was constituted by the Eastern British America Conference, and regulations were drawn up regarding its use, one of which was "that the grant in aid in the erection of any house, or in the removal of debt from it shall in no case exceed two hundred dollars." ³² At the 1866 Conference a motion was made that the Newfoundland District shall share with the other Districts in the benefits of this fund: the motion was lost. It seems however

³¹Ibid., 1871, p.23.

³²E.B.A. Conference Minutes, 1862, p.27.

that the Eastern British America Conference had a guilty conscience because of its action, and in 1875 made a grant of one thousand dollars to the Parsonage Aid Society of the Newfoundland Conference. This must have been voted by the Eastern British America Conference in its last annual session in 1874. One of the eight rules of the Newfoundland Conference Parsonage Aid Society was that "subscriptions to the funds of this society shall be taken up in the Circuits from the first to the tenth of October each year."³³In 1882 the Society received \$1,492 from the Relief and Extension Fund established by the General Conference.

During the years 1874 to 1884 the number of parsonages increased from twenty-one to thirty-one. More than ten parsonages were built during the period however, for on some circuits old ones were replaced. While the amount of loan could not exceed two hundred dollars, yet the fact that this amount was without interest for five years, helped many circuits to erect parsonages; without the interest free loan they would have found it more difficult to build. Also, loans were available to help furnish a parsonage. Parsonage Aid Societies were formed in some congregations, and these undertook to furnish parsonages and in some cases to do more. The ladies of the Parsonage Aid Society of Cochrane Street Church, St. John's, helped to pay for the church organ.

³³Nfld. Conference Minutes, 1875, p.31.

The Educational Society

In 1870 the Eastern British America Conference organized an Educational Society to raise funds to be used for a threefold-purpose:

One-third part to aid in the maintenance of Mount Allison Wesleyan College..., one-third part to secure scholarships of the annual value of not more than seventy-five dollars each for persons authorized by the Conference to attend the Institution at Sackville, as Theological Students, who may need such assistance, to enable them to meet the expense of such attendance; and the remaining third part to secure scholarships for the children of the members of conference of the annual value of not more than fifty dollars each for those in attendance at either Branch of the Institution at Sackville, and not exceeding half this sum for those not so in attendance; no such scholarship shall be available for any child until it has reached its tenth year, nor for more than six years. ³⁴

Sources of income for the fund were annual membership fees of three dollars, and the annual collections made throughout the conference. The amount raised by the Eastern British America Conference in 1871 was \$2,163, of which \$489 were used for the education of ministers' children.

The General Conference of the Methodist Church of Canada established an Educational Society, with its chief purpose being to raise funds for its educational institutions and for the training of ministers. Also, it decided "the portion of students to be sent each year to each college from each conference."³⁵ There was to be an educational committee in each conference to raise funds, to have responsibility for deciding which candidates would attend college and the college to attend, in harmony with the arrangement

³⁴E.B.A. Conference Minutes, 1870, p.34.

³⁵Nfld. Conference Minutes, 1875, p.29.

of the central board. The Newfoundland Conference Committee had as its lay members such men as the Hon. J. J. Rogerson, the Hon. Edward White and John Steer, Esq. The amount raised in 1875 was two hundred and fifty-four dollars, and in 1882 two hundred and fifty-two dollars. The Conference of 1879 made the following statement on the value of this society and the necessity of supporting it:

This Conference recognizes with satisfaction the work being done by the Educational Society. It particularly wishes to bring before the notice of our people the fact that the education of our rising ministry will depend in future upon the subscriptions we obtain ourselves, as all that the Newfoundland Conference raises is to be absolutely at our own disposal, and urges upon them strongly the necessity of increased liberality in supporting this fund. 36

While the amounts raised annually were small, yet the assistance given the men training for the ministry was most helpful in a day when small salaries were paid to probationers. In 1882 each student was to receive one hundred dollars a year and expenses beside,³⁷ - no explanation was given as to the nature of the expenses. In the society formed by the General Conference of the Methodist Church of Canada there was no provision for scholarships for ministers' children. In the Newfoundland Conference a Children's Fund operated, the income coming from the ministers and their circuits and missions. In 1882 all ministers were to pay five dollars, so that the children's claims could be paid in full.

This brief survey traces the beginning and growth of

³⁶Ibid., 1879, p.35.
³⁷Ibid., 1882, p.35.

Methodism in Newfoundland up until 1855, its organization into District and Conference, the several unions of which it was a part, and the funds and societies which were essential to its very life. The next twenty-nine years were marked by an increase in numbers, a wide extension of its ministry around the island, a three-fold increase in church buildings, and a functional educational program for its children. This growth would not have been possible without the sound foundation and organizational structure laid down by 1855.

Chapter Three
Newfoundland Methodism: Its Growth
and Chief Features
1855 - 1884

St. John's and Vicinity

In 1855 the St. John's Circuit had a membership of 301, and there were four preaching appointments, - St. John's, Pouch Cove, Portugal Cove, and Topsail. The Rev. E. Botterell, minister of the circuit, reported to the district meeting that year that three new classes had been formed in the town, and two in the country. Previously, services had been held at Quidi Vidi, but it was reported to the District meeting in 1844 that they had ceased because of the influence of the Church of England, and the departure a few months before, of the military who were members of the society. In 1820, when there were two ministers at St. John's, services were held at Petty Harbour and at Torbay. William Wilson, who was one of these ministers, says:

Could these places have been attended to in later years we certainly should have seen much fruit, but the paucity of missionaries rendered it necessary for the District at its next meeting to remove the second preacher from St. John's, when they had to be abandoned.¹

By 1845 the St. John's congregation saw the need of a larger chapel. The minister reported to the 1856 District

¹Wilson, op. cit., p.252.

meeting that a new chapel to cost £3,000 was to be erected. The foundation stone was laid by a layman, J. J. Rogerson on August 21, 1856,² and the building was opened and dedicated on November 29, 1857 with the Rev. Dr. Richey, President of the Eastern British America Conference, officiating.³

Shortly after the opening of the church, its minister, the Rev. Henry Daniels wrote to the officers of the Missionary Society in England that the congregation was large, the spiritual state of the work was encouraging, and the church though large was hardly large enough for a rising community like St. John's. The pew holders of the church at a meeting held in late November, 1860, decided to erect a new parsonage and to obtain an organ for the church. Before the meeting ended, three hundred pounds were subscribed for the parsonage which was erected the following year.⁴ In 1862 a committee was appointed to look out for a site at Riverhead (St. John's), and also for a place suitable for regular or occasional worship and a Sabbath school. This was the beginning of the George Street Church. In the spring of 1864 a preaching room was hired in the east end of the town; and at that time it was hoped that the erection of a church in the west end of the town would begin in the coming summer. However for economic and other reasons, the erection did not begin until eight years later. On May 27, 1872 the corner stone was laid by Mr.

²The Courier, Aug. 23, 1856.

³Ibid., Dec. 9, 1857.

Stephen Rendell, M.H.A., and it was dedicated on December 14, 1873 as the George Street Methodist Church.⁴ Among the founding trustees of the church were: J. J. Rogerson, C. R. Ayre, John Steer, Edward White, James Angel and John Angel. The building of this second church with a seating capacity for seven hundred persons indicates the growth of Methodism in St. John's. /

While Methodism was growing in the city of St. John's, it was growing also in the outlying appointments of the circuit. In these places, the services were conducted sometimes by the assistant minister of the circuit, and at other times by local preachers who went out from St. John's or by the schoolmaster in the community who also served as local preacher. At Pouch Cove a chapel was erected in 1836. The Reverend T. Harris reported on March 28, 1857:

At this place we have a chapel in which services are held every Lord's Day and occasionally during the week by our day school teacher (Mr. Baggs) who is being rendered very useful in building up the cause of God.⁵

After 1855 the St. John's Circuit had a second minister and the services at Pouch Cove were conducted frequently by him. From 1872 until Pouch Cove became a separate charge or circuit in 1879, the third minister at St. John's had his residence there. A new church was built in 1860 and a parsonage in 1880.

⁴This church is still being used. It was extended in 1908, and a Christian Education centre was added to it in 1959. It is the oldest Methodist Church building in the city, and probably the second oldest in the province. The wooden church at Topsail is two years older.

⁵The Provincial Wesleyan, April 9, 1857.

The Methodist cause had a very early beginning at Portugal Cove. The Rev. William Black on his visit to Newfoundland in 1791, preached there on his way to Harbour Grace. "He preached on his way at the Cove and that night the fire fell. So he stayed several days. Methodism was then firmly established....The cause there was cared for for some years by an excellent local preacher named Curtis." ⁶ In 1832 a small chapel which had been used by the Church of England and the Methodists, was obtained for the use of the Methodists alone, its title deed secured, and the chapel was put on the conference plan. In 1844 Portugal Cove was visited by the local preachers from St. John's and the missionary there whenever possible. Portugal Cove remained a preaching appointment of the St. John's circuit until after the organization of the Newfoundland Conference in 1874.

In 1832 the St. John's minister informed the District meeting that Topsail with a few inhabitants had been visited several times during the year, and that a class had been formed but no leader could be had. In 1837 the St. John's report to the District meeting contained these words:

At Topsail, a place about twelve miles from here, we have lately opened a neat place of worship which will contain about one hundred and fifty people. All the inhabitants attended, on the occasion and enjoyed the services of the day. ⁷

A new church building was erected and opened in October, 1871. Other settlements along the south shore of Conception Bay

⁶Johnson, op. cit., p.262.

⁷District Minute Book, Vol. 1. p.273.

were visited by the ministers and local preachers at St. John's and congregations were established and churches built at Hopewell, Long Pond and Gullies. Topsail did not become a separate circuit until 1886 but when the St. John's Circuit divided into two circuits, St. John's East and St. John's West in 1881, it was attached to the latter.

In 1857 the total population of the St. John's east and west electoral districts in which were located the two St. John's and the Pouch Cove circuits, was 30,476, with 1,882 Wesleyans; in 1884 it was 37,875 with 4,515 Wesleyans. The membership of the St. John's circuit was 301 in 1855, and 870 in 1884. The preaching places were these we have mentioned, and there were other settlements where classes had been formed and services were conducted by laymen.

Conception Bay

In the Conception Bay area four new circuits were formed, Cupids, Bay Roberts, Freshwater, and Western Bay. New church buildings were erected, membership increased, some preaching appointments were strengthened, and Methodism increased by sixty per cent compared with forty-six per cent in the total population.⁸

Brigus.—This circuit which had a membership of 118 in 1855 was divided in 1877 with Cupids becoming the headquarters of the new circuit. The membership of the two circuits in 1884 was 453, including 184 on trial. A new parsonage was built at

⁸See Appendix D.

Brigus in 1860 and a church to seat 1,100 people was dedicated in 1875. At Clarke's Beach, an appointment on the Cupids circuit, a church was dedicated the same year. At Cupids one year later a church to seat 900 people was dedicated.

Port de Grave.-In 1855 the Port de Grave circuit included Bay Roberts, Clarke's Beach, Coley's Point, Bare Need, Pickeyes, in addition to Port de Grave. At Bay Roberts which became the headquarters of a new circuit in 1874, the chapel was enlarged in 1863, but had to be replaced by a new church twelve years later. At Port de Grave a new church was dedicated in 1873. The membership increased from seventy-four to 124.

Harbour Grace.-The chapel at Harbour Grace was destroyed by fire on February 7, 1850, and was replaced by a larger one, towards the building of which the government of the colony gave £2000, and Mr. John and Lady Munn - Presbyterians living at Harbour Grace - gave £100 each. In 1857, the minister, the Rev. J. Phinney reported that sixty persons had been added to the society and that the chapel was too small. The chapel was enlarged in 1868, but still was not large enough. In 1884 the membership was 184, - a 300 per cent increase over 1855.

Carbonear.-In 1849 Carbonear had the largest Wesleyan chapel in the island, called by P. Tocque the 'Cathedral of Methodism in Newfoundland', with seating capacity for more

than one thousand people. The church was filled to capacity when the men returned from the fisheries in the autumn. In 1865 a new parsonage was erected, and a new church⁹ in 1876, with accomodation for 1,150 persons. In 1867 the corner stone of a new church was laid in Carbonear South to serve a congregation which had worshipped in a school house heretofore. In March 1874, the minister, the Rev. T. Harris, informed The Wesleyan that steps were being taken to erect new churches at Otterbury and Perry's Cove, - two of the six preaching appointments on the circuit. In 1883, when the membership was 878, the appointments of Freshwater, Flat Rock, Otterbury and Blow-me-Down became a separate circuit.

Blackhead.--Although the year 1855 was one of fishery failure and poverty for many people of Blackhead, ten new classes were formed, and the membership increased to 504 from 273 in the previous year. This circuit witnessed many revivals, as a result of which there was an increase in membership followed in most instances by a decrease until the next revival as the following statistics reveal: 1860 - 601, 1862 - 476, 1864 - 435, 1868 - 384. One of the causes of this decrease was emotionalism during the revival, as the Rev. G. Forsey indicates:

The work among us did not assume that wild and ungovernable aspect sometimes seen, when the devil mixes 'strange fire' with the true, and when mere animal excitement is mistaken by the simpleminded for the operation of the spirit of God. Our meetings were conducted with decorum, and were pervaded by the presence of Him who directs 'all

⁹This church served the congregation for almost ninety years. A new one was erected in 1965.

things to be done decently and in order.¹⁰

The truth of Forsey's evaluation of the revival of 1871 is borne out by the following membership figures: 1871 - 390, 1874 - 392.

In 1863 a new church was begun at Blackhead to replace the church built in 1817. This earlier church was not settled on the conference plan; instead, the descendants of the original proprietors claimed ownership, as revealed in this statement:

The old church is no more. The old sanctuary was the property of twenty-four persons. Those so-called proprietors by a deed 'made the sixth day of March in the 57th. year of the reign of our sovereign Lord George III, and in the year of our Lord 1817,' settled the church upon nine trustees. The pews were divided between them; the proprietors' portion being assessed at Twelve Dollars per annum for the minister's support. A proprietor in 1817 paid Twelve Dollars a year towards the minister's salary; in 1871 the church-going descendants of that original proprietor numbered twenty or more hearers of the gospel, those twenty or more hearers of the gospel conscientiously divided the sum paid by their ancestor between them, and thus the financial status of the church in 1871 was no improvement upon that of 1817; though the population had increased with the usual rapidity of Newfoundland settlements. The state of things mentioned, as having obtained last year, was the legitimate result of the principles adopted by our fathers half a century ago; they sowed the wind, we have reaped the whirlwind. The time for the annual arrangements of financial affairs connected with the old church was St. Stephen's Day. On that day the men abstained from work, dressed themselves up and came to church, when the minister preached a sermon (I presume on the life and death of Stephen,) after which pew rents were paid, sittings rented, & c. Some of these yearly business meetings were lively sessions.¹¹

The new church begun in 1863 was not advanced far enough to be used for worship until 1871. One reason for the delay was poor economic conditions caused by the failure of

¹⁰The Provincial Wesleyan, February 15, 1871.

¹¹The Provincial Wesleyan, April 17, 1872.

the fishery during some of those years. The church was dedicated on April 10, 1872.

Two other appointments on the Blackhead circuit were Western Bay and Ochre Pit Cove. The first church in Western Bay built in 1811, had two pulpits, "because clerically attired persons in gown and bands were considered worthy of a greater honour than a layman."¹² The church at Ochre Pit Cove which served the congregation for more than sixty years, was owned by twenty-four people until 1870, when it was deeded to the conference. At both of these places new churches were built during the seventies.

The Blackhead circuit from earliest times was one of the strongest in Newfoundland Methodism, and its membership of 392 and its church buildings reveal its strength at the time when the Newfoundland district became a conference in 1874. In 1877 Western Bay was made a separate circuit. In 1884 both circuits had a membership of 820.

Lower Island Cove.-Lower Island Cove was for many years part of the Old Perlican circuit, and for a short time was joined to the Blackhead and Western Bay circuits. With the formation of the Eastern British America Conference it became a separate circuit, and included the following preaching appointments, Burnt Point, Northern Bay and Job's Cove. The membership of the circuit was 120 in 1860, 176 in 1874, and 218 in 1884.

¹²Rev. C. Lench, Methodism on the Western Bay Circuit (St. John's: Barnes and Company, 1912), p. 5.

Trinity Bay

Old Perlican.—The first place in Trinity Bay to be influenced by Methodism was Old Perlican, where John Hoskins came as a schoolmaster and local preacher in 1774. For many years the minister stationed there had the whole south shore of the bay as his circuit, and travelled to Hant's Harbour, Grates Cove, Scilly Cove and Seal Cove. On this circuit two new churches were erected, one at Grates Cove in 1864, and the other at Old Perlican in 1871. This charge is very important to Newfoundland Methodism because of the migration of its members to other areas.¹³

Hant's Harbour.—Prior to 1850 the Hant's Harbour circuit did not have a minister regularly because of the shortage of ministers, and it was attached to the Old Perlican circuit. With the appointment of a minister to the circuit in 1851, the membership increased, chapels were built, and greater attention was paid to the settlements of Green's Harbour and Heart's Content. In 1873 the circuit was divided, and a new circuit was formed with headquarters at Green's Harbour where a parsonage was begun in the autumn of that year. During the next ten years Methodists increased on this new circuit because of the movement 'in the bay' of Methodists from the Hant's Harbour and Old Perlican circuits, and the appointment and continuous service of a minister.¹⁴ Although many members moved from the Hant's Harbour circuit between 1855 and 1875,

¹³See Chapter Six.

¹⁴Johnson, op. cit., p.291.

yet the membership there increased from 120 in 1860 to 254 in 1884. On the Old Perlican circuit the number of members was 256 in 1860 and 254 in 1884.

Trinity.-Trinity, which had a Wesleyan missionary, John Remington, stationed there in 1809, consisted of four appointments - English Harbour, Old Bonaventure, New Bonaventure and Salmon Cove. It did not become a strong circuit chiefly because a Church of England minister was stationed there as early as 1730 and continuously thereafter. Also, there was no Wesleyan minister there from 1852 to 1860, and for part of the time from 1867 to 1874 it was served by the minister of Catalina. Membership varied with the circuit being supplied with a minister or left vacant. In 1855 the membership was 20; in 1864 - 90, and in 1874 - 45. After the formation of the Newfoundland Conference in 1874 the Trinity circuit became stronger, its membership increasing to 101 in 1884.

Random Area.-By 1860 some Methodists had moved from Grates Cove and Hant's Harbour to the Random Arms area. The Rev. T. Fox wrote to The Provincial Wesleyan on January 17, 1871:

For these last ten years the Methodists of Random Arms, (North and South, Smith's Sound) Trinity Bay North, have been asking for a Wesleyan minister to reside among them. They are not satisfied to be visited by the minister at Hant's Harbour two or three times a year. Besides, these people offer towards the support of a minister sixty or seventy pounds..... There are fifty members of the Wesleyan Society.¹⁵

A minister was sent to Shoal Harbour to serve this area in

¹⁵The Provincial Wesleyan, February 15, 1871.

1872. In 1874 the circuit had twenty appointments and had two ministers, the senior minister being T. W. Aitkinson, during whose ministry, 1873-1876, "No less than six churches and schoolhouses were built and many members were added to the church."¹⁶ By 1884 this circuit was divided. The new circuits were Random North and Random South, the total membership being 267.

Catalina.—On the north side, and close to the mouth of Trinity Bay are Catalina and Elliston, where Methodist classes and societies were formed before 1820. Elliston continued as a preaching appointment of the Bonavista circuit until 1892, but Catalina became a separate circuit in 1864. Twenty years later its membership was only sixty, but the attendance at public worship was 600.

Bonavista Bay

Bonavista.—The only Methodist circuit in Bonavista Bay in 1855 was Bonavista which had a membership of 229. By 1884, four other circuits were established, Greenspond, Musgravetown, and Musgrave Harbour and Wesleyville which were offsprings of the Greenspond circuit. At Bonavista a new mission house (minister's residence) was erected in 1858, a new church in 1871, and a sabbath school building in 1874. The increase in membership during this period was 400.

Greenspond.—Greenspond on the north side of Bonavista Bay was visited by the Rev. George Smith from Bonavista in

¹⁶Johnson, op. cit., p. 303.

1794, and the Rev. John Corlett from Trinity in 1826. In 1839 the Rev. J. S. Addy made a visit to many settlements on the north side of the bay, and in 1861 the Rev. Paul Prestwood, Bonavista, visited the area and made this report:

There are several Wesleyan families, and descendants of Wesleyans residing on the north side of the bay; they desire a Wesleyan minister. I took the names of several persons promising to subscribe - varying from five pounds and under.¹⁷

Greenspond with fifteen preaching places was made a circuit in 1862, and a church was erected there in 1865. This extensive circuit was divided in 1874 with Musgrave Harbour where a church had been built in 1865, becoming the headquarters of the new circuit. Another division took place in 1884 with the formation of the Wesleyville circuit. The growth of Methodism in this area of Bonavista Bay was most unusual.

"During ten years [1867-1877] a change has ensued in the circuit called Greenspond perhaps rarely paralleled in the records of our denomination. By the census [1874] there are 1,500 Methodists."¹⁸ That number had doubled by 1884.

Musgravetown.-Musgravetown and other settlements in Goose Bay, on the south side of Bonavista Bay were settled by people from Bonavista and Catalina, among whom were some Wesleyans. In 1870 there were 500 persons in the area, and among them not less than forty Wesleyan families, who were visited by the minister at Bonavista. In 1867 the Chairman of the District sent them a schoolmaster who served as lay preacher, and who rendered good service in both capacities.

¹⁷The Provincial Wesleyan, October 31, 1861.

¹⁸The Provincial Wesleyan, June 30, 1877.

However, these Wesleyans wanted to have a minister in their midst, and J. P. Bowell who served them in 1872-1873 as a local preacher was appointed their minister in May 1873. There was a membership of eighty-two in 1884.

Notre Dame Bay and the French Shore

Green Bay.-¹⁹ The Methodists in the Notre Dame Bay area up until 1859 were all included in what was called the Green Bay circuit. The Rev. J. S. Addy who visited the area in 1841 as an itinerant missionary, suggested that Twillingate be made the headquarters for a mission, and in 1842 the Rev. William Marshall was appointed to the new circuit. A chapel was erected at Twillingate in 1844. By 1855, when the membership was 199, chapels had been built at Exploits, Change Islands, Tizzard's Harbour and Moreton's Harbour. A Mission House was built at Twillingate in 1848. By 1865 some of these chapels had been replaced. "Seven new chapels have been opened within the past five years; and there is not one hundred pounds debt on the whole of them."²⁰ Included in the seven was the new one built at Twillingate in 1860.

Twillingate suffered a great loss on February 14, 1868 when fire destroyed both church and mission house, - the latter now called parsonage, - with a total loss of £2000, with no insurance being carried. The spirit of the people is revealed

¹⁹Green Bay is a bay within and on the west side of Notre Dame Bay. Many Newfoundlanders used to call the larger bay Green Bay, and thus it is used here.

²⁰The Provincial Wesleyan, April 26, 1865.

in a letter written three days later in which the minister said that the men had gone into the bay for a frame for a new church. By May 23, 1869 the church was dedicated, having been constructed to the extent that its main body with accommodation for 500 people, could be used. The minister, J. A. Goodison reported at the same time, "we have completed our large school forty-eight by twenty-four feet. Here nearly two hundred children receive instruction on the Sabbath."²¹

In 1859 the circuit was divided, the new circuits being named Twillingate, and Exploits-Little Bay Islands. A letter written from Exploits, September 4, 1862, stated:

There are twenty-three places which should be visited; and others in which one or two families may be found. Schools are exceedingly rare. Many places are destitute of the means of grace, save on the occasion of the annual or semi-annual visit of a minister. Little Bay Islands is central with many places twenty miles around.²²

Exploits and Little Bay Islands were divided into two circuits in 1873. In 1884 the membership of the two new circuits was 200 and 173 respectively. The minister of the Little Bay Islands circuit in a report made in the autumn of 1873 said: "there is an open door for us in every place in the north of Green Bay and a people anxious to hear the gospel."²³ In the same report he said that churches were to be built as soon as possible at Triton, Sandy Cove Island, North West Arm, Nipper's Harbour and Round Harbour. In 1862 the Twillingate circuit divided again and the Fogo circuit was organized, which for a few years included Change Islands among its

²¹The Provincial Wesleyan, June 23, 1869.

²²Ibid., October 1, 1862.

²³Ibid., October 27, 1873.

appointments.

The beginning of mining operations at Tilt Cove in 1864, at Bett's Cove shortly after and at Little Bay in 1874, caused an influx of people to these settlements. A mission was established at Tilt Cove in 1873 to serve that settlement and Bett's Cove, and another was established at Little Bay in 1883. In 1884 although the membership of these missions was only 103 and 72 respectively, yet the number of people attending public worship was 750 and 550.

Further divisions of what was the Green Bay Circuit were made and in 1884 the circuits and missions in that bay were: Twillingate, Exploits, Fogo, Herring Neck, Moreton's Harbour, Little Bay Islands, Bett's Cove and Tilt Cove, and Little Bay. The membership in that whole area was 199 in 1855 and in 1884 it was 1,297. These circuits and missions were within the Fogo and Twillingate districts²⁴ which had a population of 9,717 in 1857 and 20,322 in 1884. In 1857 the number of Methodists was 2,036; in 1884, 10,261.²⁵

French Shore.—In 1872 the people of the French Shore forwarded to the District meeting a petition for the appointment of a missionary and guaranteed two hundred dollars toward his support.²⁶ The District meeting of 1873 acceded to their petition and the Rev. A. MacGregor was sent, who travelled as far northward as Quirpon Island, and reported in early

²⁴One district in 1857.

²⁵Some reasons for the growth of Methodism in this area will be given in the next chapter.

²⁶The Provincial Wesleyan, December 27, 1872.

1874 that five class meetings had been formed and that the number of church members was twenty. By 1884 this mission was divided, the southern section being called White Bay and the northern, St. Anthony. A mission was established at Flower Cove in 1874. This mission was on both sides of the Straits of Belle Isle and consisted of ten settlements along forty miles of the Labrador coast, and settlements along forty miles of the Newfoundland coast.

Bay of Islands.-In the spring of 1862 the Wesleyans and Presbyterians residing at Bay of Islands took steps to secure the services of a minister.

Early in the spring of this year all the Wesleyans and all the members of the Scotch church met together and unanimously resolved to build a Wesleyan Methodist church and also a school house, with the idea of getting a minister among them. They lost no time in hauling out the frame for the church, and very willingly contributed towards the building of it. They engaged men to put it up during the summer, and expect to have it completed free of debt by next year, when they hope a Wesleyan minister will be sent them.²⁷

In the station sheet of 1873, Bay of Islands was listed as a mission and a minister was sent there in October of that year. In May of the following year he reported that there were fifty families under pastoral oversight and a membership of four. St. George's which was sometimes connected with this mission and sometimes with Channel was made a separate mission in 1883. Bonne Bay which was connected with the Bay of Islands mission became a separate mission in 1881.

²⁷The Provincial Wesleyan, December 23, 1872. Letter from Rev. J. Hale, Carbonear.

Placentia and Fortune Bays
and the South-west Coast

Sound Island.-This community on the west side of Placentia Bay was until 1850 part of the Burin station. In that year, Charles Downes recently out from England, went there as a Methodist lay agent and teacher. A church had been erected in 1847. Mr. Downes served not only Sound Island but other settlements in the area. He was authorized to perform the sacrament of baptism, and furthermore, because of the isolation of the community, was granted by Governor Bannerman a licence to celebrate marriage. He continued in his dual office until 1874 when a young preacher was appointed to the mission.

Flat Islands.-Flat Islands, where twenty Protestant families were living in 1853, was part of the Burin circuit until twenty years later, when it became a separate mission. Prior to its becoming a mission, it too had the devoted services of teachers who conducted worship on Sundays and gave leadership in other church activities.

Our mission [Burin] is especially indebted for its present prosperity to the arduous self-denying efforts of Godly day-school teachers. Mr. Downes at Sound Island, and Messers Parsons and Stowe at Flat Islands, with their devoted wives, have laboured zealously and successfully for the Prince of Peace.²⁸

Burin.-This station begun in 1817 continued to be important and strong. A new church was built there in 1870. As a result of a revival in 1873, the membership increased

²⁸The Provincial Wesleyan, January 19, 1874.

by 300. As stated above, the missions of Sound Island and Flat Islands were once part of this extensive station.

Grand Bank and Fortune.—In 1855 Grand Bank had 170 members but two years later had less than 100; the reason was given in the minister's report to the District meeting: "We were threatened at the commencement of the present year by a deluge of worldly mindedness in which part of the church appeared wholly absorbed. As a result one class was disbanded." ²⁹ However, as a result of revivals there was an increase in membership, and in 1874 the 202 members were organized in sixteen classes. Fortune, whose first settler was a Wesleyan, remained an appointment of the Grand Bank circuit until 1878; but during the years 1867 to 1872 probationers who were assistants at Grand Bank resided at Fortune and were in charge of the services there. New churches were built at Grand Bank and at Fortune in 1876 and 1877 respectively.

Western Shore.—³⁰ After the close of the Rev. J. S. Peach's ministry on the Western Shore, in the autumn of 1842, no minister was appointed there for almost twenty years, and this area was under the supervision of Grand Bank, whose minister reported in 1851 that there were forty-eight members at Petites, sixteen at Garia and five at Channel, and that a chapel had been erected at Petites. In his visit up the Western Shore as far west as Channel, he had preached there and at Petites, Burgeo, Garia and Seal Islands. In 1857 he stated

²⁹District Minute Book, Vol. 1. p. 244.

³⁰The south coast from Fortune Bay west to Channel was called the Western Shore.

that the people from the Western Shore visiting Grand Bank, regretted that a minister was not stationed among them. In the conference minutes of 1859 Petites - Western Shore was established as a Mission, and had its first minister one year later.

Channel became a mission in 1851, but from 1866 to 1869 was supplied from Petites, and from 1870 to 1873 Petites was supplied from Channel which had two men. The Rev. C. Pickles writing to The Provincial Wesleyan March 11, 1873, said:

At Western Point and Garia, Wesleyans number greatly in excess of any other place on the circuit, and at Garia we have the greatest number of members. But I am sorry to say that the future prospects of that locality as regards Methodism do not look very bright, owing to the purpose of several families to emigrate to that newly-discovered land of promise at the mouth of the St. Lawrence, Anticosti.³¹

Methodism did not have a large membership in this area at any time, one reason being the frequent emigrations to Cape Breton and other parts of Nove Scotia. In 1858 there were 211 persons in Channel of whom 89 were Wesleyans. The membership for both the Channel and the Petites Mission was 154 in 1884.

Rev. William Marshall who was appointed 'visiting missionary' to the Western Shore in 1839, on a visit to Burgeo in August, 1841, preached in the open air to a congregation too large to meet in any house there. The people some of whom were Wesleyans who had resided earlier at Grand Bank, expressed the wish to build a church and promised £80 toward the cost. However, it was not until 1880 that a mission was

³¹The Provincial Wesleyan, April 9, 1873.

established there and the first church was built two years later.

St. Pierre

In 1873 the Newfoundland district decided to establish a mission at St. Pierre. This mission was commenced chiefly at the insistence of J. J. Rogerson who was very much concerned because there was no Protestant minister at St. Pierre to minister to the English-speaking Protestants employed with the telegraph company, other engaged in business and the thousands who visited each year in connection with the fishery or other trade. The 100 Protestants among the population of 5,000 agreed to merge denominational differences, and to accept a Methodist minister. A building was fitted up to serve as a church and a Sunday school room. The governor of the island promised a site for a Wesleyan church and \$1400. was collected in St. John's towards the cost of the proposed building.³²

Joseph Parkins, an Englishman who could speak French, and was then teaching at the Methodist College, St. John's, was appointed to go there as minister. A few months after he began his ministry there, Mr. Parkins said that his congregation consisted of several denominations - Episcopalians, Presbyterians, Independents, and Wesleyans - the latter there were only five or six. Once every Sabbath 'the church service', that is, the Church of England service, was used, according

³²D. W. Johnson, op. cit., p. 342.

to an agreement made between the people and the Rev. G. S. Milligan, Chairman of the district, on his visit to the island to look into the possibility of establishing a mission there. A Sunday school which included all the children was commenced, but the minister found difficulty in obtaining teachers for it.³³ Mr. Parkins was reappointed to the mission in 1874 but was unable to continue his ministry. He was informed by the committee in charge of the building he had used, that it was required for services to be conducted by an Episcopal minister who had been obtained by the bishop of Newfoundland. As no other building was available the Newfoundland conference decided 'to suspend its operations for the time being.'³⁴ The Methodist Church did not re-establish a mission.

Labrador

The District paid no attention to Labrador from 1828 to 1858 other than brief visits by a minister during the summers of 1844 and 1845. During the summer of 1858 a minister went there for a few weeks, and summer visitation was continued for twenty years during which time chapels were built at Red Bay and other settlements. The Conference of 1874 realized the necessity of maintaining and extending the ministry in Labrador and at its meeting that year stated:

That the Eastern British America Conference recognized its obligation to sustain its mission to Labrador to the

³³The Provincial Wesleyan, March 30, 1874.
³⁴D. W. Johnson, op. cit., p. 342.

utmost extent of its ability, and the Brethren are directed that when the collection for 'the Home Mission and Contingent Fund' is taken up, the claim of this Mission be urged upon the attention of our friends, and that they be requested to contribute liberally to the Fund, in order that this important mission be well sustained.³⁵

A minister was sent to reside at Red Bay in 1878 and the work has continued ever since. These ministers served for the greater part, the white residents and the fishermen who went from Newfoundland to fish there during the summer months. In 1884 the Conference opened a new station at Hamilton Inlet much farther north. Before 1858 the Church of England had established two missions on the Labrador coast, Battle Harbour and Forteau, and they established another at Sandwich Bay in 1859. In 1884 there were in Labrador 1,974 Church of England and 305 Methodists.

Means of Grace

Methodism in Newfoundland in the last half of the nineteenth century would not have grown as it did without revivals, whose values and results were mentioned during the annual sessions of Conference. In 1860 it was stated "that Methodism lives and extends her borders by them",³⁶ and in 1870 "that on some circuits the work of God had been graciously revived and the churches edified."³⁷ The Conference of 1884 reported that during the year on twenty-nine circuits,

³⁵E. B. A. Conference Minutes, 1874, p.

³⁶Ibid., 1860, p. 30.

³⁷Ibid., 1870, p. 55.

over 1,600 persons had experienced conversion. One of these circuits was Fortune where "an extensive revival of religion took place... among the men chiefly, on March 30th., and continued until April 14th."³⁸ While all who were converted during revivals did not become active members of the church, and some who became active did not remain so, yet it was through revivals that many new members both old and young were obtained, and these members helped to strengthen Methodism.

The importance of class meetings, prayer meetings, Covenant services and love feasts as well as regular attendance at public worship on the Sabbath was kept before the members who were warned also that absence from "these means of grace was a manifest indication of spiritual declension."³⁹ One aspect of these opportunities to worship which was emphasized was the fellowship, so essential to one's comfort, spiritual progress, and renewal of spiritual strength. Members were exhorted:

As Wesleyan Methodists forsake not the assembling of yourselves together in the weekly class meetings, where the disciples of the Saviour may build themselves up in their most holy faith, and strengthen each other's hand in the Lord.⁴⁰

Similar exhortations were given regarding the other ordinances.⁴¹

Parents were reminded of, and urged to observe the

³⁸The Evening Mercury, April 18, 1884.

³⁹E. B. A. Conference Minutes, 1884, p. 37.

⁴⁰Ibid., 1865, p. 41.

⁴¹Ibid., 1858, p. 30. Newfoundland Conference Minutes, 1878, p. 24.

Sacrament of Baptism, and were told that by presenting their children for baptism they would become more aware of their responsibility for their Christian nurture.

By dedicating them to the Redeemer in his own appointed way, we may be brought to feel more deeply interested in their spiritual welfare, and be led the more industriously to train them up in the way that they should go.⁴²

While members were reminded of their obligation to obey the Lord's command, 'This do in remembrance of me', and that the Lord's Supper was a means of grace to be received whenever there was opportunity, at the same time they were warned not to regard their observance of it as bestowing merit upon them, or necessarily securing their acceptance with God.⁴³

Sabbath Schools

The increase in the number of Sabbath Schools is indicative of the emphasis placed upon the religious training of boys and girls. At the annual sessions of Conference the importance of such training was stressed, as these excerpts from the Pastoral Address show.

We would direct consideration to the high importance of caring for the spiritual interests of the rising youth of our generation.⁴⁴

The Sabbath school affords peculiar privileges for the religious instruction of your children: be careful to enjoin their regular attendance, and strive to enforce at home, the lessons received at the school.⁴⁵

⁴²E. B. A. Conference Minutes, 1856, p. 26.

⁴³Ibid., 1856, p. 25, 1872, p. 29.

⁴⁴Ibid., 1857, p. 32.

⁴⁵Ibid., 1858, p. 30.

The reports from our Sabbath schools are of the most encouraging nature. This interesting part of the vineyard is being worked with increasing efficiency. It is impossible for us to overestimate the importance of this department of our toil. Youthful piety is not only inculcated in our creed, but it is a blessed reality in our schools and in our Church. Help us to save your children, bearing in mind that your sons and daughters ought mainly to comprise the next generation of the Church.⁴⁶

The emphasis was not only on giving to boys and girls religious instruction, but also to help them obtain a conversion experience.

Aim definitely and directly from the beginning to secure at the earliest moment possible, the conversion of your children. Let no loveliness of person, no sweetness of disposition, no brightness of mental promise, no aimiability of general character on their part, lead you to forget they must be born again.⁴⁷

In 1866 the Conference adopted a Constitution for the management of Sabbath schools, in which it was stated:

That it is very advisable that the children should be called together by the superintendent minister, either regularly, or as frequently as possible, on the week day, for the purpose of speaking to them more particularly and more directly, upon the early conversion of their souls to God, and that such of them as evidence a serious concern for their souls should be encouraged to meet in class.⁴⁸

The Sabbath School Committee reported to Conference in 1877 that 364 children were converted during the year, and in the following, it was stated in the Pastoral Address, that, "hundreds of scholars are living in conscious acceptance with God, and their attendance at class-meeting is regular."⁴⁹ Regret was expressed the next year because the number of

⁴⁶Newfoundland Conference Minutes, 1880, p. 24.

⁴⁷E. B. A. Conference Minutes, 1862, p. 32.

⁴⁸Ibid., 1866, p. 29.

⁴⁹Newfoundland Conference Minutes, 1878, p. 23.

conversions were less than in the previous year.

We observe with sorrow that the number of conversions this year is only 192 as against 445 last year; that the number meeting in class is 716 against 824 last year. This falling off may be partly accounted for by the fact that many of the children have to leave school during the summer, and are in their circumstances exposed to temptations and difficulties many and severe.⁵⁰

The importance of conversion continued to be stressed and in 1884, the Committee in its report said:

In this country amid many difficulties our Sabbath school work is developing rapidly. The past year has been a good one and 526 conversions have been reported among our scholars.⁵¹

At the sessions of Conference, the ministers were reminded of their responsibility, and asked to remind the parents of theirs also in this important department of the Church. Ministers were asked "to gather the children of the church at as early an age as possible, into catechumen classes for religious instruction and training."⁵² Parents were asked to support the Sabbath school teachers, and to help develop the religious life of their children by family worship, "a duty essential alike to order and regularity in the domestic circle, and to the implantation of religious sentiment in the hearts of the young."⁵³ By their attendance at Sabbath Schools, some adults set a good example for the children. In 1878, 1,567 adults were attending, - an increase of 443 over the previous year.⁵⁴

⁵⁰Ibid., 1879, p. 38.

⁵¹Ibid., 1884, p. 25.

⁵²E. B. A. Conference Minutes, 1870, p. 33.

⁵³Ibid., 1856, p. 27.

⁵⁴Newfoundland Conference Minutes, 1878, p. 33.

To assist in the implanting of moral and spiritual ideals in the minds of boys and girls, libraries were provided in many of the Sabbath schools. Ministers were advised to procure for the libraries, biographies, biblical and other works published by the Methodist body.⁵⁵

The scholars, as the boys and girls were usually called, were helped to see not only the need to develop their own spiritual lives but also the need to make the Gospel available to others, and emphasis was laid upon the Church's missionary program. In 1879 the Sabbath School Committee of St. John's offered Conference a guarantee of \$300. annually towards the support of a minister in Labrador, and in April of that year held a Sabbath School Missionary Service. The amounts raised for missionary work by the schools in the Conference in 1879 and 1882 were \$748. and \$1,000 respectively.

A feature of the Sabbath school attractive to the scholars was the Annual Treat or Picnic. As early as 1839, 650 children and adults were present at a picnic held in Carbonear, and in 1878, 700 teachers and scholars attended one at St. John's. However, in some instances, at these social events, the spiritual side of life was not forgotten, and teachers and scholars assembled at the church before going to the picnic site, and returned to the church for a closing hymn before dispersal.⁵⁶

⁵⁵E. B. A. Conference Minutes, 1859, p. 15.

⁵⁶The Courier, August 13, 1859.

The Methodists continued to give the Sabbath School a place of importance and in 1882 decided that the second Sabbath in November would be regarded as Children's Sabbath, and that on that day special services would be held throughout the whole Conference. Also, at each annual session of Conference, one evening was devoted to this work, and a Public Service called the Sabbath School Meeting was held, at which the secretary of the committee presented the report, and three or four addresses were given. The wording of the topics varied a little from year to year, but they were essentially the same. In 1880 the topics were:

1. The importance of the Sabbath School as viewed in relation to the religious training of the young.
2. The Sabbath School viewed as an institution of the Church, demands the sympathy and cooperation of her members.
3. The responsibility assumed by Sabbath School teachers, and the great need of personal piety for the faithful performance of the duties of this office.
4. The best means for making our Sabbath schools a mental, moral and religious success.⁵⁷

Table of Sabbath School Statistics
for the years 1859, 1874, 1884.

<u>Year</u>	<u>Schools</u>	<u>Teachers</u>	<u>Scholars</u>	<u>Library Volumes</u>
1859	33	295	2,644	475 (1866)
1875	83	638	5,050	2,460
1884	122	937	8,309	4,644

⁵⁷Newfoundland Conference Minutes, 1880, p. 43.

In 1884, nineteen per cent of the Methodists in Newfoundland were enrolled in the Sabbath Schools.

Sabbath Observance

Wesley urged that the Sabbath be kept wholly sacred, and Methodists strove to have it observed as a day of rest and worship. The early missionaries to Newfoundland had to contend with Sabbath breaking.

Hauling caplin and jigging squids for bait were generally practised on that sacred day. Catching fish, sometimes; but taking seals and making fish on the Sabbath were universally practised.⁵⁸

Ministers and laity were asked to "vigilantly guard against the ever recurring temptation to infringe upon its sanctity, arising either from the pressure of domestic duties, or the less potent demands of social life."⁵⁹ The Conference of 1875 passed the following resolution on Sabbath Observance.

The Conference is grieved to know that in many parts of this Island there is a great degree of Sabbath desecration. Believing the divine command to keep holy the Sabbath day to be binding, it would not forget to remind our people of their duty in this most important matter. It is therefore resolved that a sermon be preached in all our circuits, the first Sabbath in February on Sabbath observance, and that all congregations be admonished to observe the sanctity of the Lord's Day, and to appreciate its innumerable blessings.⁶⁰

The Conference of 1883 unanimously adopted a resolution protesting the operating of Excursion Trains on the Lord's Day and urgently requested His Excellency in Council to take

⁵⁸W. Wilson, Op. cit., p. 218.

⁵⁹E. B. A. Conference Minutes, 1865, p. 41.

⁶⁰Newfoundland Conference Minutes, 1875, p. 22.

such steps as would lead to the suppression of the evil.⁶¹

The same Conference also agreed to seek legal advice:

As to power of the Legislature to interfere in the matter of taking seals on the Sabbath, and that, thereupon, steps be taken to have a petition drafted and as largely signed as possible, that this terrible and growing evil may be stopped.⁶²

The Methodist preachers believed that the Sabbath could be desecrated not only by the operation of trains and the killing of seals on the Sabbath, but also by persons visiting or lounging and engaging in idle or unprofitable conversation, and church members were warned against engaging in these pastimes. The preachers sought to impress upon their hearers that the Sabbath ought to be a day dedicated to God and the service of His sanctuary.⁶³

In 1874 Methodist members of the government, at least four of whom were prominent laymen in their church and delegates to the Annual Conference, received criticism because they remained in the House on the Sabbath to do business. The occasion was March 14th., when a Revenue Bill was being debated. R. J. Parsons spoke from 9 p.m. to midnight and left with the entire Opposition, thinking the government party would not continue to do business on the Sabbath, which they did, and passed the Bill. On March 17th. the Morning Chronicle carried an editorial in which the Methodists were rebuked for their action of profaning the Sabbath. "It is remarkable that the first instance of such

⁶¹Ibid., 1883, p. 36. The Newfoundland Diocese of the Church of England presented a similar resolution.

⁶²Ibid., 1883, p. 37.

⁶³Newfoundland Conference Minutes, 1880, p. 25.

a profanation has occurred under our new Wesleyan administration."⁶⁴

Personal Religion and Its Enemies

Wesley's emphasis on Christain Perfection was kept before his followers in Newfoundland. An exhortation to personal piety, to practical godliness and to become holy was given repeatedly in the Pastoral Address of Conference and in sermons. The attainment of this goal involved more than 'refraining from', it included also 'striving after'. Members were warned to keep themselves unspotted from the world and to withdraw from its vanities, its pursuits and its pleasures.⁶⁵ Also they were told, "Sabbath-keeping, psalm-singing, sanctuary attendance, sacramental communion, paying tithes and giving alms can never be accepted in the place of pure, vital, personal goodness."⁶⁶ The ministers did not decry the ordinances of religion; they exhorted their people to avail of them, and proclaimed their necessity and benefits to a person's spiritual growth. However, they preached also, that each member must press on towards the goal of personal godliness. Members were urged: "let the holiness of Christ, as exhibited in his life, and included in the gospel, be the standard of excellence towards which you are constantly

⁶⁴Morning Chronicle, March 17, 1874. Methodists in the Government party were J. J. Rogerson, John Rorke, John Steer, A. J. W. McNeily, C. R. Ayre and C. Duder, also Stephen Rendell, a member of the Executive Council.

⁶⁵E. B. A. Conference Minutes, 1870, p. 59.

⁶⁶Ibid., 1863, p. 39.

aspiring."⁶⁷

The members were warned of the enemies of personal piety. In 1870 the Conference expressed concern because some of the members who professed conversion were associating with the unconverted in "the everchanging amusements and customs of the times,"⁶⁸ and that this was in a large measure responsible for the lukewarmness and backsliding in the church. The Conference gave some guidance to, and at the same time cautioned its members, in the following resolution.

That while we would not restrain our people from those innocent pleasures and pursuits which in themselves are harmless and tend to invigorate the physical system, we would caution them against giving encouragement to those diversions,⁶⁹ such as dancing, attending theatres, and such other amusements as cannot be taken in the name of the Lord Jesus.⁷⁰

Although books and periodicals were not easily available to many people in the smaller communities, especially in Newfoundland, yet the ministers were concerned about the cheap literature and teeming periodicals which they described as being frivolous and dissipating and vehicles of influences relaxing and polluting to the moral energies, and of books containing skeptical principles and soul-destroying errors. Members were asked to exercise much discrimination in the selection of books for family reading, and to avoid those which could have a baneful influence,

⁶⁷Ibid., 1872, p. 78.

⁶⁸Ibid., 1870, p. 43.

⁶⁹The Pastoral Address of 1870 mentions other diversions such as fashionable folly and dissipation, extravagance in dress and manner, card-playing and charades. E. B. A. Conference Minutes, 1870, p. 60.

⁷⁰E. B. A. Conference Minutes, 1870, p. 43.

and could lead them to neglect the Bible and other works of real value.⁷¹

To help make good literature available to its people, the Newfoundland Conference in 1879 requested the General Conference to provide a Branch Book Room in St. John's. The request was not granted but in that year a colporteur was appointed who not only visited many communities and sold and distributed literature, but also shared in and conducted worship services. In 1879 he visited thirty-one communities in Trinity Bay, Bonavista Bay and Notre Dame Bay; in 1880 he visited twenty-five communities and 3,187 families; and, in 1881 he visited 2,460 families in sixty-six places, and conducted fifty-three prayer meetings and other religious services. Each year books to the value of approximately nine hundred dollars were sold.⁷² The colporteur's committee⁷³ in its report to Conference in 1880 said:

In distributing religious literature throughout this Island, our object is to place in the hands of the members of our congregations, at the lowest possible rates, such reading materials as will promote their mental and spiritual good.⁷⁴

In addition to the books sold, religious tracts were distributed. The committee reported in 1882 that funds were needed,

⁷¹These warnings are found in E. B. A. Conference Minutes, 1862, p. 42; 1872, p. 80, and Newfoundland Conference Minutes, 1880, p. 26.

⁷²Statistics taken from the Colportage Reports in the Minutes of Conference for those years.

⁷³For many years the committee consisted of J. J. Rogerson, M.H.A., C. R. Ayre, M.H.A., and John Steer, M.H.A.

⁷⁴Newfoundland Conference Minutes, 1880, p. 33.

"in order that the free distribution of religious tracts may be made on a more liberal scale than is now possible."⁷⁵ The deep concern of the ministers for the personal holiness which could be aided by good literature, is evident also from the attention given to it at the annual sessions of the Conference. In 1880 and annually for eight years thereafter, Conference held 'A Service for the Promotion of Holiness', at which addresses were given by several of the brethren.⁷⁶

Music and Socials

Music was another important feature of Methodism during the period 1860 to 1884. Each of the two St. John's churches was equipped with a good organ, and many concerts of sacred music were given. One of these was held in the spring of 1861 before the new organ was installed, at which "the attendance was highly respectable and numerous, including the principal Wesleyan families of St. John's and many other ladies and gentlemen."⁷⁷ A year later another concert was held, in announcing which The Courier said: "... and the magnificent organ lately erected will be used throughout the performance furnishing the audience with a treat not heretofore equalled in the city."⁷⁸ The following

⁷⁵Ibid., p. 36.

⁷⁶The Minutes of Conference do not give the topics of the addresses, but say only that the meeting was addressed by several of the brethren.

⁷⁷The Courier, April 31, 1861.

⁷⁸March 29, 1862.

report was given of a concert held in the spring of 1873 in aid of the new George Street Church:

This [concert] all our journals noticed most favourably, and by many who have had the opportunity of judging it, is regarded as not only the very best entertainment of the kind ever given in this colony, but pronounced to be one that would be deemed most creditable in any of our principal cities. The selections were from Handel, Mendelssohn, Mercadante, Rozini, and Shore, and comprised solos, duets, one trio, and two choruses, all of which were rendered in a manner which reflected the highest credit upon Mr. Handcock as conductor, and the fifty ladies and gentlemen representing the best musical talent in our own and sister churches.⁷⁹

Much attention was given to music and the installation of organs during the seventies and eighties. Pipe organs were placed in the churches at St. John's, Bonavista, Carbonear, and Brigus, and other types of organs were placed in churches in many other places.⁸⁰ Many of the organs were installed by the Hon. J. B. Ayre who installed organs in the St. John's churches and also at Brigus and Bonavista. His ability was recognized by British organ builders who entrusted to him the installation of their instruments. He and others helped to enhance the prestige of Methodism, especially in St. John's, by the high quality of its music.

Beginning about 1860 the Methodists began to hold social events, such as Fruit and Flower Festivals, Bazaars,⁸¹

⁷⁹The Provincial Wesleyan, April 23, 1873. A report by the Rev. G. S. Milligan.

⁸⁰I am indebted to Dr. David K. Peters, present organist at Cochrane Street United Church, St. John's for this information. Dr. Peters prepared in 1962 a paper on "The Story of Music in the United Churches in Newfoundland."

⁸¹The Public Ledger, March 30, 1875. "A Bazaar will be held in October next to aid in liquidating the debt on the George Street Methodist Church." (It was held from November 10th. to 15th.)

Musicales, and Teas.⁸² The purpose of these socials was to raise money to help meet the cost of churches and parsonages. Also, in some cases they provided opportunities for children and adults to display musical and other talents. In many settlements these provided the first opportunity for people to assemble other than for religious services.

Missionary Meetings and Temperance

In an endeavour to increase interest in, and to obtain support for the missionary program of its church at home and abroad missionary meetings were held annually. Usually three or four ministers in an area would share in the conduct of these meetings, and sometimes laymen would address the gathering. At first, such meetings were a novelty⁸³, and there were large congregations. The increase

⁸²The Courier, March 31, 1860. "The first Public Tea Meeting ever held in Twillingate took place in the new and spacious Wesleyan Church on Tuesday, 21st. 430 persons were present." The Provincial Wesleyan, March 26, 1880. A letter from the Rev. George Vater, Greenspond, February 14, 1880. "Yesterday we held a tea-meeting in the Greenspond Methodist School Room, being the first of a series of such efforts, in aid of liquidating the debt on the beautiful and commodious parsonage lately erected. Some 100 persons partook of a sumptuous repast, after which a public meeting was held in the church. The church choir under the direction of Mrs. White gave choice selections of music."

⁸³The Provincial Wesleyan, March 26, 1880. A letter from the Rev. George Vater, Greenspond, February 14, 1880. "On the 3rd. inst. at Swain's Island, there was held an enthusiastic and successful meeting, in connection with the Methodist Church. It being the first meeting held among them, the curiosity of the people was somewhat aroused, and a full church was the result. Their liberal contributions amounted to £5 8s 3d.

in givings for missions from \$2,032. in 1862 to \$6,624. in 1884 shows a growing interest, and enabled the church to expand her work.

Methodism has always been known for its firm stand against the use of alcohol, and "those who became Methodists undertook to taste no spirituous liquors and no drams of any kind unless prescribed by a physician."⁸⁴ Methodists at the Annual Sessions of Conference passed resolutions to obey the rule of their church and to promote total abstinence. The following resolution was passed by the Conference of 1874.

That as the church of Christ should be the most effectual promoter of moral reform, we pledge ourselves to renewed efforts to purify and preserve her from reproach by discountenancing all complicity of her members with the great evil of intemperance, whether by drinking, manufacturing, selling, signing petitions for licence, or furnishing or renting places for the sale of intoxicating liquors.⁸⁵

In Newfoundland the Methodists were not alone in promoting total abstinence, which was called temperance. In 1838 a Total Abstinence Society was formed in St. John's, which three years later had a membership of 250, and had the support of the Presbyterian and Methodist ministers in the town.⁸⁶ About the same time in Conception Bay, Roman Catholic priests were promoting temperance, and at Carbonear,

⁸⁴Maldwyn Edwards, After Wesley: A Study of the Social and Political Influence of Methodism (1791-1949). (London: The Epworth Press, 1935), p. 132.

⁸⁵E. B. A. Conference Minutes, 1874, p. 45.

⁸⁶Philip Tocque, Wandering Thoughts of Solitary Hours (London: Thomas Richardson & Son, 1846), p. 178.

the Church of England and Methodist ministers "were administering the pledge to the members of their respective congregations."⁸⁷In 1880 a local paper reported:

The cause of Temperance is manifestly progressing amongst us with great and rapid strides. All creeds and classes in St. John's are enlisted in this excellent work, and the number of adherents appears to be daily augmenting.⁸⁸

The same article stated that at Torbay, Placentia, Burin and St. Lawrence, the Roman Catholic priests were giving leadership in the cause.

Methodist ministers organized Temperance Societies for adults and Bands of Hope for juveniles. In 1883 there were four of the former with sixty-one members, and eighteen of the latter with 1,648 members.⁸⁹ While the membership in these societies was small, yet Methodists supported strongly the temperance movement, and individual ministers and congregations, as well as the Conference petitioned for a law to prevent the sale of intoxicating liquors in any area where a two-thirds majority expressed by a vote, opposition to it. Such a law came into effect in 1873, with the passing by the Legislature of the Permissive Bill - sometimes referred to as the local option law - which was presented by J. J. Rogerson. Plebiscites were held, especially in areas where the Methodists were in the majority, and in 1883 the Conference officers said in the Pastoral Address:

⁸⁷Ibid., p. 179.

⁸⁸Evening Telegram, January 9, 1880. Copied from The Newfoundlander.

⁸⁹Newfoundland Conference Minutes, p. 32.

We rejoice that in certain Districts within the bounds of our Conference the local option law has come into operation during the past year. ⁹⁰

Between 1860 and 1880 there was a considerable decrease in the importation of rum, ale and porter, but a slight increase in wines and spirits.

Table Showing Number of Gallons of Alcoholic Beverages Imported in Newfoundland in 1872 and 1883 ⁹¹

	1872	1883
Ale, porter, cider	63,835	55,928
Rum 93,036 (1862)	116,331	87,236
Wines 10,906 (1862)	12,823	11,623
Brandy	7,505	10,092
Whiskey	8,444	9,264
Gin	17,599	8,813

From 1874 to 1884 the population increased from 161,374 to 197,589 and the Methodists increased from 35,702 to 48,767. ⁹²

While total abstinence was not practised by all Methodists, yet those who were 'converted' and many others were total abstainers, and by these the drinking of intoxicating liquors was looked upon as committing a cardinal sin. Total abstinence, more often called temperance, was recognized both without as well as within Methodism as one of her distinctive features.

⁹⁰ Newfoundland Conference Minutes, 1883, p. 32.

⁹¹ Statistics taken from the Journal of the House of Assembly, 1873 and 1884.

⁹² Statistics taken from the Census Records.

The period 1855 to 1884 was for Methodism in Newfoundland one of growth in numbers, church buildings and schools, ministers and stations, and of strict observance of its discipline. It was stated at the Conference of 1877 that "many parts of this Island until lately have been unvisited by us, but we are thankful to state that few places are now left without our ministrations."⁹³ Statistics have been, and others will be given in later chapters to show the extent of that growth. That such growth could only take place in a certain kind of environment, we attempt to show in Chapter Five.

⁹³Newfoundland Conference Minutes, 1877, p. 19.

Chapter Four

Education Under the Methodist Church

From its very beginning the Methodist Church played an important role in education in Newfoundland. Coughlan, in 1776, established a school at Harbour Grace and appointed a schoolmaster.¹ In the early years of the nineteenth century, the wives of ministers serving at Carbonear, operated schools in that community.² Boys and girls - 1,200 of them in 1825 were taught to read and write in the Sunday schools, which provided for many of them the only opportunity they ever had to acquire these skills.³ In 1819 two missionaries⁴ serving in the island appealed to the Wesleyan Missionary Committee, London, for financial assistance to operate Day schools, and because of a favourable response, by 1827 three schools were in operation, one at Blackhead, one at Bay Roberts, and another at Portugal Cove.⁵ With the establishment of schools

¹F. W. Rowe, Education in Newfoundland (Toronto: The Ryerson Press, 1952), p. 27.

²F. W. Rowe, The Development of Education in Newfoundland (Toronto: The Ryerson Press, 1964), pp. 75-76. Mrs. James Bulpitt conducted a school in her home from 1798 to 1805, for twenty or thirty boys and girls. Mrs. Sampson opened a school for girls in 1813.

³Wilson, op. cit., p. 378. In their annual reports to the District meeting, the ministers gave the number of boys and girls in Sunday school who were learning to read and write.

⁴Correspondence to the Wesleyan Missionary Committee; microfilm copy. The ministers were: Revs. John Walsh and John Bell.

⁵Public Ledger and Advertiser, Nov. 13, 1827. Report of the Wesleyan Auxiliary Missionary Society.

by the Newfoundland School Society formed in 1823, which offered educational opportunities gratuitously, and the unwillingness of parents to help pay the cost to operate schools,⁶ the Methodists did not increase the number of their schools until 1843.

The service of the churches to education was recognized by the state when it passed, in 1836, the first Education Act for the establishment and support of elementary schools. £2100 was allotted for this purpose, £600 of which was allotted for existing schools which had been established by the churches. By this Act the Wesleyan Methodist Church did not receive any financial help for education, but Wesleyan children attending schools operated by the Newfoundland School Society benefitted from the grant of £300, made to it. By the Act of 1843 the Wesleyans received £250 for educational purposes, and schools were operated at eight places, - Carbonear, Blackhead, Bay Roberts, Cupids, Catalina, Brigus, St. John's, and Fortune. Financial assistance came also from the Missionary Committee, London. At the 1843 District Meeting:

It was resolved that the Committee of the Auxiliary Missionary Society be requested to concur with the Board in recommending that the Committee of the Parent Society allow the sum of one hundred and ten pounds to be added to the two hundred and fifty pounds from the local legislature for the general purpose of education among the Wesleyans.⁷

The District Meeting of 1844 expressed its thanks for the legislative grant and the lack of stringent restrict-

⁶District Minute Book, Vol. 1, p. 73.

⁷Ibid., Vol. 1, p. 405

ions as to its use.

It is with much pleasure we state that the grants made to the Wesleyan schools are perfectly free from any restriction whatsoever either as to the appropriation of the money or the management of the schools. The Chairman of the District draws two hundred and fifty pounds sterling on production of his certificate that Wesleyan schools are in operation on the particular district for which such grants are made.⁸

Also by the Act of 1843, where the majority of Protestant inhabitants were Wesleyans, there was to be a majority of Wesleyans on the special Boards, and thus the Wesleyans had a voice in the expenditure of another £500 of the education grant. In view of this we see the truth of the statement: "By 1843 elementary education had taken on distinct denominational controls." ⁹

The Minutes of the 1844 District Meeting contain rules for the Day schools under the management of the District.

Schools to be opened and concluded with singing and prayer; and that the teachers be members of the Society or at least religious persons whose moral character will bear strictest scrutiny.¹⁰

In 1847 the Wesleyan Committee on Education, consisting of W. Faulkner, T. Anguin and J. England, presented a report to the District Meeting, in which it recommended that the number of schools be increased to thirteen, and allocated sums of money to each. Furthermore, it recommended that the General Missionary Committee in London, be asked for £150,

⁸Ibid., Vol. 1., p. 419

⁹Rowe, The Development..., p. 66

¹⁰District Minute Book, Vol. 1, p. 419

and,

That the District Meeting should give directions for making an annual collection in all our chapels and preaching places in this Island... so that an adequate sum might be annually at the disposal of the District Meeting for sustaining and extending its educational operations.¹¹

Discussing the inefficiency of the local schools, the report recommended that:

...to remove this evil... at least one, if practicable two, trained Masters from one of the Normal Institutions in the United Kingdom should be obtained, to be placed in St. John's, and the second in Conception Bay, who in addition to the respectable schools they might establish in these localities, might impart the advantages of the system to other teachers....¹²

The next year, 1848, the District set up a Newfoundland Wesleyan School Fund, to be supported by individual subscriptions and by collections to be taken in all the chapels. The people were to be informed of this fund and its importance by a circular letter.

The Education Act of 1843 remained in effect for six years. As the time of expiry drew near, it was evident that some Protestants wanted a subdivision of the grant made to Protestants. The Wesleyans protested any such subdivision, and petitions to that effect signed by members of many congregations were forwarded to the Legislature by their clergy. In 1850 at a special meeting of Wesleyan clergymen held at Carbonear, a petition was prepared and submitted to the House of Assembly, in which they expressed strongly their opposition to subdivision of the Grant, and their reasons for

¹¹Ibid., p. 472

¹²Ibid., p. 472

taking such a stand.

Your Petitioners would most respectfully submit, that further to divide the said Grant, would render these schools discouragingly insufficient, and in many instances defeat the benevolent and patriotic design of your Honourable House; and as in the event of such a division, each Protestant Denomination would feel bound to do all in their power to impart religious and secular instruction to the children of their own people, there would be created a number of petty and rival schools; several of which would necessarily be of an inferior character, these evils so greatly to be deplored would probably be the most rife, when the people have been the least instructed, and where social harmony is essential to social progress and prosperity.¹³

Denominationalism in education emerged when the government, recognizing the need for schools beyond the elementary level, attempted to establish in St. John's, in 1843, two colleges, - one for Protestants and the other for Roman Catholics. Bishop Howley of the Catholic Diocese was not in favour of this proposal and his refusal to agree, except on the condition that he have full control of the Roman Catholic College, caused the government to abandon the plan. Accordingly, the government set up a non-denominational academy the following year which both Anglican and Roman Catholic leaders refused to accept and which because of a small enrollment ceased to function in 1850. However, in 1852, this "General Academy was divided into three denominational branches, to be operated in three different places under three different masters with separate boards."¹⁴ The same year a further step was taken towards denominational education when "permissive legislation was passed giving Protestant boards in St.

¹³Ibid., Vol. 1., p. 543.

¹⁴Rowe, The Development..., p. 85

John's and Conception Bay the right to subdivide on denominational lines, provided that teachers' salaries were not reduced below £30 a year by any changes that might be made."¹⁵

The Wesleyans who were increasing in number felt that they should have in St. John's, their own academy as did the Anglicans and the Roman Catholics. At first they did not build an academy but provided opportunity for secondary education in the third and highest department in the Wesleyan Training School. On October 18, 1852, this school was opened in St. John's with a Mr. and Mrs. Hamilton who had been trained in the Glasgow Normal Seminary, as teachers. The importance of this school is indicated by the fact that the 1853 examination of the pupils, conducted by Mr. and Mrs. Hamilton:

Was held in the presence of His Excellency the Governor, the Honourable Colonial Secretary, the Honourable the Attorney General, the Rev. E. Botterell, and others, of whom half were ladies. About ninety boys and girls were present who were examined by Mr. Hamilton, the exercises being a lesson from the sacred scriptures, a gallery lesson on the natural life of a spider, Geography on the maps of Europe and England, Orthography, Etymology, and Arithmetic, in all of which they displayed considerable efficiency. The ladies examined the needlework of the girls with which they appeared to be well pleased.¹⁶

In 1855 the Wesleyans were operating not only the Wesleyan Training School, St. John's, but also elementary schools at Carbonear, Harbour Grace, Blackhead, Old Perlican, Brigus, Cupids, Port-de-Grave, Burin, Sound Island, Bonavista, and four or five other communities. In 1851 the Newfoundland

¹⁵Ibid., p. 85.

¹⁶Public Ledger and Advertiser, January 3, 1854.

Wesleyan Methodist School Society was formed to raise funds and to allocate them and the grant from the legislature, and to have the general oversight of the Wesleyan Methodist schools and educational programme. The Methodists continued to operate from eight to fourteen schools for thirty years from 1843 to 1873 with an average annual enrollment of 650.

The next, and a very important step in education to be taken by the Methodists was the establishment of an Academy in St. John's. An editorial in the Courier, March 17, 1858 said:

We are most happy to witness the unanimity that prevails among the Wesleyans on the Academy question; the prayer of the petitions from every Circuit in the Colony, presented on Monday the eight instant, to endow an Academy of their own, will be granted simply because it is just and cannot be denied.¹⁷

Construction of the Academy was begun in 1859 and it was opened in 1860. In July 1864 a correspondent to The Provincial Wesleyan said:

When it is taken into consideration that although the Academy has been in existence only four and half years, one hundred and sixty-one have been educated wholly or in part of it, nearly one hundred of whom are scattered to different parts of the colony, some filling positions in mercantile establishments, others engaged in the onerous and equally important duty of teaching, surely it is a cause of great encouragement. We are glad to state that it is the intention of the Directors of the Academy to institute, with the commencement of the next academic term an English or elementary department to be conducted in the lower room of the building by a competent teacher. Fees will be lower so that education will be within the means of the poorest and humblest.¹⁸

As indicated above, by 1864 several teachers had been trained in the Academy.

¹⁷The Courier, March 17, 1858.

¹⁸The Provincial Wesleyan, July 20, 1864

On April 29, 1874, the Newfoundland Legislature passed 'An Act to Amend the Act for the Encouragement of Education, and to provide for the denominational subdivision of the Monies appropriated for Protestant Educational purposes.' The Rev. Dr. G. S. Milligan writing to The Provincial Wesleyan immediately after the passing of the Act said:

Bigotry and Prejudice have led to the adoption of this act, which will require three sets of schools with all the appliances for training teachers, while common sense has been forcing many to see that the means at command are scarcely adequate for one efficient school system. Wesleyans for the sake of peace have been consentient to the principle of this obnoxious Bill, although on patriotic grounds abhorring it.¹⁹

The Act was to come into effect in July 1875 after the census had been taken.

It is impossible to assess fully the importance of this Act to Methodism in Newfoundland. However, we know that this recognition of the Methodist church in the colony, and the granting of monies whereby school buildings were repaired and others erected, and Methodist teachers employed, some of whom served the church as Sunday school teachers, some as lay readers, and others as church organists, gave Methodism a status and influence which contributed greatly to its growth. It was impressed upon teachers during their training that they were expected to be workers in the church. In the superintendent's report for 1880 he said that all the Pupil Teachers at the Methodist Academy:

Have been required through the winter to spend an hour, weekly, in Bible Class conducted by the Superintendent of Methodist schools, irrespectively of other privileges

¹⁹Ibid., May 4, 1874

connected with Methodist Pastorate and Sabbath schools.²⁰

By the Act of 1874, Methodist Boards of Education were set up to manage and expend the monies appropriated for Wesleyan educational purposes. The 1876 Act stated the number and bounds of the Methodist Education Districts, of which there were twenty-four. The senior or superintendent clergyman of the Wesleyan church resident or officiating in the education district was to be a member of the Board. The Governor in Council was to nominate and appoint a member of a Wesleyan church to be inspector of Wesleyan schools, and money was voted for this purpose. The Rev. G. S. Milligan, M.A., one of the outstanding ministers of the day, was appointed to this office.

A sum of money was appropriated among the several denominations for the training of teachers, by the Act of 1874. By the Act of 1878 specific amounts were set for male and female teachers to help them meet the cost of their training, and also provision was made for training facilities. Section LVIII of the 1878¹⁸⁷⁶ Act stated:

There shall be established in St. John's a Church of England Academy, a Roman Catholic Academy and a Methodist Academy.²¹

Each Academy was to have a Board of Directors, which was to be a body corporate and politic, and which was to be comprised of members of their respective denominations. Academies had already been established by these church bodies. What must

²⁰Methodist Superintendent Report 1880, p. 13.

²¹Journal of the House of Assembly, 1876, pp. 54-55.

have been meant here, were facilities for the training of teachers. Section LXIV of the Act said:

The Academies in this Act mentioned shall afford facilities for the illustration and practise of the most approved methods of Teaching, and of the organization and management of schools, to such Pupil Teachers as shall be duly appointed to be trained therein.²²

Thus, teachers were trained in academies of their denomination, and thereby the relationship between church and school was made much closer and stronger.

The first and second rules approved by the Governor in Council in 1875 for the government of public schools under Methodist boards, were:

1. All schools shall be opened and closed with prayer and singing according to the forms provided by the Board.
2. Half an hour shall be devoted to the reading of Scriptures in the authorized version, immediately after the opening of the school in the morning.²³

The superintendent, speaking of the qualifications of pupil teachers said:

Above all it is essential that the teachers of youth be persons of unexceptional¹ moral worth, whose example is a steady rebuke to everything that is evil, and whose spirit and practice are in perfect sympathy with that which is good.²⁴

By the Act of 1874 there was to be an exchange of ownership of existing school properties. In any settlement where only one school existed, the denomination having the majority was to have ownership of and operate the school. On December 31, 1875, the Church of England and the Methodist

²²The Education Act, 1876.

²³Methodist Superintendent's Report, 1883, p. 1.

²⁴Ibid., 1882, p. 9.

Superintendents of Schools made a joint report to the Governor, Sir Stephen J. Hill, in which, speaking of the various initial matters to which they had to attend for the successful and harmonious operation of the Education Act, 37 Victoria, said:

Another of these was the settlement of School Property between the respective Protestant bodies, which we have much pleasure in reporting, has been effected amicably and with much less difficulty than was at first anticipated, although not without engrossing much of the time and attention of the two Inspectors.²⁵

In 1876 the Methodists erected a Model School or Normal School building which was opened in 1877. Dr. Louise Whiteway who prepared a documentary on the Methodist College, St. John's, speaking of this Normal School says:

It was a chief contribution to the Methodist Academy (Wesleyanism had become Methodist in 1874) of the Rev. Mr. G. S. Milligan, superintendent of Methodist Schools. ... The Academy has had Pupil Teachers from 1860. The new Department and building were projected from a superintendent's concern for the training of teachers....²⁶

In his report for 1877, Dr. Milligan, writing on the Infant and Primary Department of the Methodist Academy, said:

This Department recently added to the Academy and worked under the direction of the Academic Board, forms, to a great extent, the school of observation and practice for Pupil Teachers; and is essential to render the Academy what the Education Act requires it to be, a training school for the future teachers of the country.²⁷

Four years later he reported:

As a Training School for Teachers the Academy has been specially serviceable to the country having sent out seventeen teachers within the past calendar year with certificates of qualification.... These are now active-

²⁵Methodist School Reports 1875-1878, p. 352.

²⁶The Prince of Wales Collegian 1962-1963, p. 135.

²⁷Methodist Superintendent's Report, 1877, p. 26.

ly employed in the public schools distributing far and wide the important fruits of their training which they obtained in connection with the Methodist Academy.²⁸

In the three years 1877, 1878, 1884 a total of fifty-three pupil teachers attended and these and those for the other years, went out not only as teachers, but also as active agents or workers of the Methodist Church. It is for this reason we are dealing at some length with education during this period.

In the year ending June 30, 1876, there were seventy-one schools in operation, with 3,501 pupils under instruction during the whole or part of the year.

Two reasons will be deemed sufficient for this number not having been greater. The first and chief one was the want of school houses.... add to this a scarcity of teachers, the available supply not being nearly sufficient for the demands.²⁹

A program for the building of schools, as well as for the training of teachers was launched with the determination to make education under the Methodist Boards second to none in Newfoundland. In the year ending June 30, 1884, one hundred and one schools were in operation during some part, or for the whole, of the year, with ninety-three teachers employed, - forty-five masters and forty-eight mistresses. The total number of pupils enrolled was 6,036.

The Methodist school in the colony next in importance to the Academy at St. John's, was the Grammar School at Carbonear. In addition to the Education Act in 1843, two other Acts were passed, "one to provide for the support of

²⁸Ibid., 1881, p.

²⁹Ibid., 1876, p. 9.

a Grammar School at Harbour Grace, the other to provide for the support of a Grammar School at Carbonear, the establishment of which had been provided for five years earlier." ³⁰ At some time prior to 1864 the Wesleyans at Carbonear, dissatisfied with the school there, had established their own.

In the town of Carbonear, the Wesleyan portion of the population, not having confidence in the principal of the Government Grammar School, have sustained at their own expense an Academy, second to none out of St. John's, under the careful superintendence of a gentleman from your province /Nova Scotia/. ³¹

This school was fortunate to have as masters trained teachers from England and Nova Scotia. The Superintendent spoke highly of it in his reports. The school gained prestige also from its Board of Directors, among whom were Edward S. Pike and James Rorke, leading businessmen of the town, and Alfred Penney, M.H.A.

In any account of education under the Methodist church in Newfoundland mention must be made of an organization called the Wesleyan Academy Literary Institute, later The Methodist College Literary Institute, whose influence upon it, as a cohesive factor and promotional force, is very evident. It had its origin in the mind of A. S. Reid, M.A., principal of the Wesleyan Academy, St. John's, who felt that the students who had gone forth from the school would find it to be:

Pleasant and profitable... to maintain still interest in and connection with the Institution by forming them-

³⁰Rowe, Education in..., p. 63.

³¹The Provincial Wesleyan, June 22, 1864. Letter from St. John's, Nfld.

selves into an Academic Literary Society... The object in view is simply the elevation of the population in general, mentally, morally, and spiritually independent of sectarian or Party spirit.³²

It was organized on February 28, 1867. At first lectures were delivered by the principal, clergy and others, but later, debate became the largest part of the programme.

The shift from lecture to debate and discussion,... prepared young members more effectively for public life. At the Diamond Jubilee in 1927 the Society reckoned that its members had included 1 Prime Minister, 13 Ministers of the Crown, 7 Legislative Councillors, 15 M.H.A.'s, 12 clergy, 14 bank managers, 48 merchants, 14 doctors, 1 judge, 10 lawyers, 21 managers and eight executive officers in other positions.³³

Among the first officers in 1867 were Stephen Rendell, Hon. J. Bemister, who were members of the House of Assembly at that time, and H. J. B. Woods and J. B. Ayre who were, later. Many of the graduates of the highest educational institution of Methodism in the colony, maintained connection with it, through the Literary Institute, and played a leading role in Methodist education in St. John's.

The subdivision of the grant for education among the Protestant denominations aided the growth of Methodism in at least three ways. 1. Within ten years, in nearly one hundred communities, nearly one hundred schoolhouses had been built, many of which were used on Sunday for the Christian training of boys and girls, worship services and for social activities. In some cases the school building was planned and built as a school chapel. In many communities the

³²The Provincial Wesleyan, February 18, 1868.

³³The Prince of Wales Collegian 1962-63, p.

school provided a place of worship until a church was built. 2. In these communities where Methodist schools were operating there were teachers, many of whom were given religious training in the Methodist Normal School, St. John's, and who had a moral and spiritual influence upon their pupils, and furthermore, whose leadership and service in the church was an inspiration to adults. 3. Methodist laymen, some of whom were politicians, and others businessmen, were eager to support the educational programme of their church, and it seems probable that they became more involved and gave greater leadership than they would have under a public school system. In fact, the denominational system of education created a spirit of competition, and many of the Methodists were determined that their educational programme would have the highest standards possible.

Chapter Five

The Environment of Newfoundland Methodism

In a study of Methodism in Newfoundland an understanding of the environment is necessary especially the economic and industrial aspects of it. Also, the growth of Methodism must be seen in relation to the other branches of the Church in the colony. While politics and communications had some effect on its development, the industrial and ecclesiastical conditions were the more important.

Economic and Industrial Conditions

From 1855 to 1884 all branches of the Church in Newfoundland increased the number of their buildings and erected many large, well-designed, stately churches, also Sabbath school buildings and day schools. Throughout this period there were many years when the people were poor because of fishery failure, as these excerpts from the speeches from the Throne verify.

✓ 1855: The rapid growth and present extent of pauperism constitute an evil of appalling magnitude.¹

✓ 1863: There was an almost total failure of the seal fishery last spring. Partial but extensive failure of the cod fishery, particularly on the coast of Labrador.²

¹Journal of the House of Assembly, 1855, p. 8.

²Ibid., 1863, p. 8.

1873: The codfishery was extremely partial both in Newfoundland and on the Labrador coast. The seal fishery was below average.³

1883: The seal fishery was a comparative failure. The cod fishery both shore and Labrador was below the average yield.⁴

There were some good years,⁵ and in 1872 the governor said:

Each year since my arrival in this colony has afforded satisfactory evidence of the gradual advancement of Newfoundland in the different branches of the staple industries, and of improvement in the material and social conditions of the people consequent on this state of prosperity.⁶

The average annual expenditure on poor relief for the years 1855 to 1860 was approximately ten per cent of the revenue, but for the years 1861 to 1865 it was almost nineteen per cent, with the worse year being 1863 when it was twenty-seven per cent.

The economic conditions were good in some of the years of the seventies and eighties because of large catches of cod, herring, and seal, and also because of mining operations, increase in agriculture, lumbering and shipbuilding.⁷ Also there were a few small manufacturing industries. However, cod was still the chief source of livelihood for the people and of revenue for the country, as the table below reveals.

³Ibid., 1873, p. 8.

⁴Ibid., 1883, p. 9.

⁵1875, 1877 and 1883. See Evening Telegram, January 3, 1884 re. prosperity of 1883.

⁶Journal of the House of Assembly, 1872, p. 9. The governor was Stephen Hill, 1869-1876.

⁷Vessels with a total tonnage of 3,710, 5,968, and 3,099 were built in the years 1877, 1880, and 1883 respectively. Source of statistics: Journal of the House of Assembly for those years. The fishing fleet in 1884 was 1,700 vessels. (Evening Telegram, August 14, 1884.)

Table of Revenue and Export Value of Dried Cod and Cod Oil⁸

<u>Year</u>	<u>Value of exports</u>	<u>Export value of dried cod and cod oil</u>
1860	£1,271,712	£995,134
1870	\$6,230,276	\$4,511,153
1884	\$6,567,135	\$5,244,480

Table showing Revenue, Public Debt, Value of Exports, and amount spent for Poor Relief in selected years⁹

<u>Year</u>	<u>Revenue</u>	<u>Public Debt</u>	<u>Exports</u>	<u>Poor Relief</u>
1855	£126,448	£151,804	£1,142,212	£17,000
1860	£133,608	£182,139	£1,271,712	£14,901
1864	£116,770	£177,262	£1,111,330	£16,534
1870	\$836,921	\$1,162,818	\$6,230,276	\$90,712
1874	\$819,897	\$1,149,100	\$7,336,039	\$115,427
1884	\$1,996,913	\$2,194,153	\$6,567,135	\$117,000

The importance of the fisheries, and their control of the economy of the country can be seen from the above tables and the following statistics for 1884. The number of persons engaged in catching and curing fish was 59,676; in lumbering 1,507; in mining 402; and in farming 1,685.

⁸Statistics from the Journal of the House of Assembly for those years.

⁹D. W. Prowse, A History of Newfoundland, (London: MacMillan and Company, 1895), p. 693; and Journal of the House of Assembly for those years.

Social and Moral Conditions

The social conditions were controlled, at least in part, by the economic and industrial. In an earlier chapter, we noted the emigration of people engaged in the fisheries to other and in some cases, new areas. Others moved to new areas to engage in lumbering and farming. In many of these new settlements¹⁰ there were fewer than two hundred persons, and in these settlements and many of the older ones as well, there were very few educational and cultural opportunities. For the majority of the people life was a struggle to obtain a livelihood from the fisheries, which in some years was unproductive, and from the soil, of which the main product was potatoes. In a lecture delivered before the St. John's Athenaeum on March 6, 1865, Henry Hunt Stabb said: "so long as there was a hot potato, with a scrap of fish or even a grain of salt, and a cup of tea to be had, so long was the fisherman content, and never thought of asking assistance from anybody."¹¹

The living accommodation of most of the inhabitants of the island was very primitive, according to the following description.

The architectural plan of a genuine Newfoundland house is simple enough, and may be described to be, of a single storey; or better still, of one large floor, divided off at one end by a thin and often porous

¹⁰In 1857 there were 620 settlements, in 1884, 1004. Figures taken from the census records for those years.

¹¹A lecture entitled "Aspects of European and Colonial" (J. W. M'Cowbrey, Printer), p. 40. Henry H. Stabb was a medical doctor in St. John's, Newfoundland.

partition into two small bed-rooms, the remaining space being left for a spacious kitchen, parlour and all, with a door oftener open than shut, and a chimney occupying the whole gable....¹²

While in some of the larger settlements there were larger houses owned by the merchants and government officials, and by 1884 by a growing number of successful planters, yet the majority of the people lived in simply constructed houses, and the church provided the only social activities in the community.

Although the moral conditions of a people cannot be measured by their criminal records, yet law-abiding citizens indicate good behaviour and high moral character. In the years, 1856 and 1864 the Supreme Court of the Colony reported no case of a criminal nature, and in 1879 only one case. The judge of the Northern Circuit Court stated in 1856 that "no criminal cases had for a number of years appeared in the calendar of the court in that portion /Twillingate District/ of the judicial district."¹³ In 1871 in the Throne Speech the governor said: "The good conduct of our people deserves the highest commendation, and the empty cells of our prisons bear ample testimony to the absence of crime from the Island, and to the moral character of our population."¹⁴ In 1883 the administrator of the colony stated that, "the general election held during the past fall, without a single breach of the peace testi-

¹²Ibid., p. 19.

¹³The Courier, November 26, 1856.

¹⁴Journal of the House of Assembly, 1871, p. 4.

fies to the law-abiding character of our population."¹⁵

The number of persons confined to the police station in St. John's for 1866, 1874, and 1884 was 1,361, 1,043, and 1,259 respectively; in Harbour Grace for the years 1878 and 1882, 153 and 172; and in 1882 in all other parts of Newfoundland except St. John's, Harbour Grace and the West coast, 302. Of the number in the St. John's station in 1884, 854 were there for being drunk and being drunk and disorderly. From these facts¹⁶ it is evident that very little crime prevailed in the island.

Methodism and Politics

The official records of Newfoundland Methodism do not contain any evidence of political activity by Methodists as a religious body, other than that of their seeking the right to perform the marriage ceremony,¹⁷ and of having control over the education of their children and their proportionate share of the grant for education. Although Methodism was growing rapidly during the struggle for Representative and Responsible Government, sectarian strife in politics, and the Confederation issue, yet neither the Minutes of the Newfoundland District, nor the Newfoundland Conference mention these matters. These conclusions reached by Dr. Goldwin French in his study of the role of Methodism

¹⁵Ibid., 1883, p. 18.

¹⁶Journal of the House of Assembly for those years.

¹⁷Before the Marriage Act of 1833, Methodist ministers had to obtain a licence from the Governor in order to perform the marriage ceremony, and could do so only in certain areas.

in the Maritimes from 1780 to 1855 are valid also for Newfoundland Methodists during that period.

The typical Methodist posture continued to be non-political loyalism.¹⁸

Politically, the Methodist societies continued to exert a minor and elusive influence. Their religious leaders were not above political activity; some of their lay leaders were active reformers, but in general the Methodists did not stand out as a political group in the political warfare of this era.¹⁹

While it is true that by 1859, Methodists, some of whom were leaders in their church and delegates to the Annual Conference entered politics, yet at no time up to 1884 were there more than two Methodists on the Executive Council, or more than eight members in the House of Assembly at any one time. Also up to 1882 in only six of the fifteen districts did the Methodists comprise thirty per cent or more of the total population; and in one district only did they have a majority, as the table below indicates. Their political affiliation cannot be determined accurately without an examination of the returns for each settlement where they were in the majority. From a study of the election results in seven districts, general conclusions can be drawn.

¹⁸Goldwin French, Parsons and Politics (Toronto: The Ryerson Press, 1962), p. 95.

¹⁹Ibid., p. 211.

Table of Methodist Percentage of Population
in Seven Districts

<u>District</u>	<u>1857</u>	<u>1869</u>	<u>1884</u>
Port-de-Grave	33 %	32 %	31 %
Carbonear	36	42	47
Bay-de-Verde	70	69	72
Trinity Bay	31	36	35
Bonavista Bay	12	18	30
Twillingate-Fogo	21	31	50
Burin	33	42	47

The districts of Port-de-Grave, Bay-de-Verde, Trinity Bay, Bonavista Bay, and Twillingate-Fogo elected Conservative candidates in 1855, 1859, 1861 and 1865. The member for Port-de-Grave district from 1859 until his death in 1866 was John Leamon, a Methodist.²⁰ The member²¹ for Bay-de-Verde from 1855 until his resignation in 1870 was also a Methodist. In the three member district of Trinity Bay, up until 1865 one Methodist was returned at each election; in that year, two were elected.²² In the two member district, of Twillingate-Fogo, a Methodist was elected from 1855 to 1865.²³ The district of Carbonear which elected a Liberal - a Roman Catholic -²⁴ in the three elections up to 1861, in a by-election in 1862, elected John Rorke, a

²⁰The member in 1855 was R. Brown, religious affiliation unknown.

²¹John Bemister, who became Sheriff of the Northern Court.

²²Stephen March and Stephen Rendell.

²³Thomas Knight.

²⁴Edmund Hanrahan.

Methodist and a Conservative, who was unopposed, and who represented the district until his retirement in 1882. The district of Burin elected Liberals in 1855 and 1859.²⁵ In the latter election, Ambrose Shea, a Roman Catholic, and J. J. Rogerson, a leading Methodist, defeated H. W. Hoyles, a Church of England, and Edward Evans, a Methodist. However, there is evidence that in the town of Burin where one-third of the population was Methodist, not all of them supported the Liberal candidates. William Harding of Burin, a Methodist schoolteacher and leading layman in his church, who supported Shea and Rogerson said: "My Burin friends turned against me on that account. They threatened to turn me out of the church and school, from officiating any more to them in either."²⁶ The elections of 1861 and 1865 were won by the Conservatives, one of whom was a Methodist.²⁷

In the election of 1869 the two parties were the Confederate and the Anti-Confederate. The districts of Bay-de-Verde, Carbonear and Burin elected Confederate candidates.²⁸ In the district of Port-de-Grave, R. J. Pinsent,²⁹ the Confederate candidate, who was said to have the support of

²⁵Gertrude Gunn says that the reason for the defeat of Hoyles and Evans was "intimidation and the expenditure of some £2,000 raised by levy in the party." A Political History of Newfoundland 1832-1864 (Toronto: University of Toronto Press, 1966), p. 152. See also, Prowse, Op. cit., p. 485.

²⁶Unpublished diary of William Harding, who was born on November 5, 1793 in Bideford, Devon, England, and emigrated to Newfoundland in 1819.

²⁷Edward Evans.

²⁸John Bemister, John Rorke, and Edward Evans, respectively - Methodists.

²⁹R. J. Pinsent was Church of England.

the two Methodist ministers in the district, was defeated. The districts of Bonavista Bay and Twillingate-Fogo elected Anti-Confederates. The Trinity Bay district elected one Anti-Confederate and two Confederates, one of whom was a Methodist.³⁰

In the next two elections the parties were called the Carterite and the Bennettite. F. B. T. Carter, who formed a government after the election of 1869, lost the first vote of confidence, and C. F. Bennett, leader of the Anti-Confederate party, became Prime Minister. His party won the election of 1873 but was forced to resign in January 1874,³¹ and F. B. T. Carter was asked to form a government, and won the election of that year. In the elections of 1873 and 1874, the Methodist candidates, J. J. Rogerson, John Rorke, John Steer, A. J. W. McNeily, and C. R. Ayre, who ran as Carterites, were elected.

In the elections of 1873 and 1874 it was alleged that members of the Orange Order canvassed for the Carterites.³² Also, it was believed that the defeat of Bennett's party was caused in part by his 'Letter to the Protestant Electors of Newfoundland' in which he said:

If you desire peace, and not to be shooting at each other and burning each others' property, put down

³⁰Stephen Rendell.

³¹Two of his members took offices as District Judges, and another supported Carter after the election, leaving Bennett with a majority of one.

³²The Carterites led by F. B. T. Carter consisted of some former Conservative members and a new party called 'The Orange Party' led by A. J. W. McNeily and other members of the Orange Order.

Orangeism with the same strong hand that you would Fenianism, and give no countenance to those who advocate it, for they are the enemies of law and order everywhere.³³

The Provincial Grand Lodge, Loyal Orange Institution of Newfoundland issued a reply entitled 'To the Brethren of the Order and the Protestants of Newfoundland', in which they said:

We call upon our brethren... to resent this abominable insult, and repel this abominable attack in a manner worthy of them and the name they bear.... We call upon them to do this by uniting with our Protestant brethren, and good citizens everywhere in hurling from their positions in the control of public affairs, men who have thus declared themselves the avowed enemies of those principles of Protestantism and loyalty which we hold so sacred! ³⁴

Elinor Senior as a result of her study of the political activities of the Orange Order in Newfoundland asserts that "the party was carried to power largely through the support of the Orange Order."³⁵ Her assertion was based in part on the election results in the Bonavista Bay and Twillingate-Fogo districts. In the former which had elected Anti-Confederate candidates in 1869, the government candidates, two of whom were members of the Executive Council, were defeated, and three Opposition candidates, including A. J. W. McNeily and John T. Burton, leading Orangemen, were elected. In the Twillingate-Fogo district which had elected two Anti-Confederates, C. Duder and S. McKay in the previous election, F. B. T. Carter, and the two former members who

³³&³⁴ The Public Ledger, October 10, 1873. The date of Bennett's letter, September 18, 1873.

³⁵ Elinor Senior, "The Origin and Political Activities of the Orange Order in Newfoundland", An unpublished thesis, Memorial University of Newfoundland, 1959, p. 120.

"repudiated their connection with Bennett and canvassed on the Independent ticket, not daring to do so as Government candidates,"³⁶ were elected.

After the election the Government paper, The Morning Chronicle reported "that the full strength of the Wesleyan body was thrown in opposition to the Government."³⁷ MacWhirter says the election of an Opposition candidate by acclamation in Bay-de-Verde, the only district with an absolute Methodist majority, would indicate the charge was true.³⁸ The result of the election in the district of Bay-de-Verde was no basis for MacWhirter's assertion, as the candidate elected was J. J. Rogerson, one of the leading Methodist laymen in the colony, who had been elected unopposed in a by-election in 1870, and was not a member of the Orange Order.³⁹ As Methodist candidates had been returned in six districts in 1869,⁴⁰ it cannot be concluded that the return of the same or other Methodist candidates was the result of the influence of the Orange Order.⁴¹ In the elections of 1874 and 1882 when the two parties were again Conservative and Liberal, at least six Conservative Method-

³⁶W. David MacWhirtier, "A Political History of Newfoundland," An unpublished thesis, Memorial University of Newfoundland, 1963, p.161. See also The Public Ledger, November 18, 1873.

³⁷The Public Ledger, December 17, 1873

³⁸MacWhirtier, op. cit., p. 163.

³⁹In the sources used, there is no evidence of his being an Orangeman.

⁴⁰Brigus and Port-de-Grave, Carbonear, Bay-de-Verde, Trinity Bay, Twillingate and Fogo, and Burin.

⁴¹As far as can be learned from the sources used, the only Methodist candidate who was an Orangeman was A.J.W. McNeily.

ist candidates were returned in both.⁴²

From this short survey of Methodism and politics we can reach certain conclusions.

1. In the districts where the population was approximately thirty per cent or more Methodist, Conservative candidates were returned in most of the elections.

2. Three of the districts, Bay-de-Verde, Carbonear, and Burin supported the Confederate candidates in 1869, and two Confederates, one of whom was a Methodist, were elected in the District of Trinity Bay. The districts of Bonavista Bay and Twillingate-Fogo elected Anti-Confederates. These results make it unwise to assume that all the Methodists supported the Confederate party.

3. Some Methodist politicians were Confederate,⁴³ others were Anti-Confederate.⁴⁴

4. Whether or not all the Methodists supported in the 1874, 1878 and 1882 elections, candidates who were Orangemen is difficult to ascertain. It is quite possible that the Methodist candidates elected who were Orangemen, were returned because they were Conservatives and Methodists, rather than because they were Orangemen.⁴⁵

5. It is quite evident that beginning with the

⁴²1878 - A. Penney, J. Saint, J. Rorke, J. Steer, A. J. W. McNeily. 1882 - J. Saint, A. Penney, J. E. P. Peters, R. Bond, J. P. Thompson, and E. Garland.
⁴³John Bemister, John Rorke, Stephen Rendell, Edward Evans. ⁴⁴

Stephen March and C. Duder.
⁴⁵1874 - A. J. W. McNeily; 1878 - A. Penney and A. J. W. McNeily; 1882 - A. Penney, J. E. P. Peters, and J. P. Thompson.

election of 1859 Methodists took a greater interest in politics than heretofore, and in most cases supported the candidates who were members of their church,⁴⁶ and that the Methodist members of the House of Assembly tried to get for Methodists their full share of patronage, and for their church due recognition by government.

6. Officially, the Methodist Church in Newfoundland did not support any political party, but demanded that in educational matters she be treated equally with other churches by the State.⁴⁷

The Roman Catholic Church in Newfoundland
1784 to 1884

Although there were Roman Catholic priests in Newfoundland before 1784, yet that year can be taken as the birth of the church, as in that year the Rev. James Louis O'Donel, a native of Ireland, was made Prefect Apostolic of the Island by Pope Pius VI.⁴⁸ The religious conditions at the time of his arrival have been described by Bishop Howley.

The people were then almost destitute of all practical religion. The absence of all fixed spiritual guidance, through occasionally they had a priest among them; the prevalence of drunkenness; the lawless character of many who came to the country, and the abundance of money in the hands of persons who knew not how to use it, unless as a means of low, sensual gratification, - induced a deplorable laxity of morals, and even weakened the faith of many. French infidelity, then so fashionable, was the boast of those who pretended enlightenment, and indifference to all religious observances was common to all

⁴⁶Also, in Newfoundland politics of this period, the mercantile interests and power of the candidates influenced some of the voters.

⁴⁷In the official records of Newfoundland Methodism, the author has found no mention of partisan politics.

⁴⁸Ibid., p. 27.

classes. Such was the howling moral wilderness in which Dr. O'Donel commenced his labours.⁴⁹

In 1796 when Father O'Donel was consecrated bishop, there were at least six priests in the island.⁵⁰ After his consecration he divided the diocese into four missions or districts; St. John's, Harbour Grace, Ferryland, and Placentia. The Harbour Grace district extended from Holyrood to Grate's Cove. All the area north of Grate's Cove was visited by a priest from St. John's. In a census taken in 1806, "in all probability the Catholics were more than half"⁵¹ in the total population of 26,505, and were being served by six priests - two in St. John's, one in Placentia, two in Conception Bay, and one at Ferryland.⁵² Before Bishop O'Donel's retirement in 1806, chapels had been built in St. John's, Harbour Grace, Placentia, Carbonear, and Ferryland.⁵³ Bishop Patrick Lambert who succeeded Bishop O'Donel had a short episcopacy during which he increased the number of priests to seven, and several small churches were erected.⁵⁴ His successor, Bishop Thomas Scallan, in the latter part of his episcopacy created another district - King's Cove, which comprised all the northern bays, namely, Trinity, Bonavista, Notre Dame, and all the northern shores to Quirpon.⁵⁵ Although there were ten priests in the diocese in 1818, at the time of his retirement in 1829 there were only seven, at which time there were seven Church of England ministers and twelve Methodist.

⁴⁹M. Howley, Ecclesiastical History of Newfoundland (Boston: Doyle and Whittle, 1888), p. 188.

⁵⁰Ibid., pp. 196-200.

⁵¹, ⁵² & ⁵³Ibid., p. 224.

⁵⁴D. W. Prowse, op. cit., p. 28 of the Supplement.

⁵⁵M. Howley, op. cit., p. 254.

Bishop Michael Anthony Fleming,⁵⁶ successor to Bishop Scallan "immediately set to work to divide the Island into regular missions and parishes."⁵⁷ The districts of St. John's, Harbour Grace, and Ferryland, were each divided into two districts. Also, two additional priests were sent to Placentia, and one additional to King's Cove. He went to Ireland shortly after his consecration to obtain priests, and was able to increase the number in his diocese to sixteen.⁵⁸

The period from 1830 to 1870 was one of growth and strengthening as the following facts and statistics reveal.

- 1833 - The coming of the Presentation Nuns.
- 1841 - The laying of the corner stone of the Cathedral which was consecrated in 1855.
- 1842 - The coming of the Sisters of Mercy.
- 1842 The building of the monastery of Belvedere,
to - the New Palace, Episcopal Library, St.
- 1850 Bonaventure's College, which had an
ecclesiastical department for the training
of priests, and two convents.
- 1854 - There were twenty-four parishes and fifty-
six churches and chapels.⁵⁹
- 1856 - The division of the Island into two dioceses,
- St. John's and Harbour Grace.
- 1869 - There were thirty-five priests, fourteen
convents and sixty-five churches and chapels.⁶⁰
- 1870 - The western portion of the island was constitut-
ed a Prefecture Apostolic.⁶¹

⁵⁶Bishop Fleming (1829-1848) was succeeded by Bishop Mullock (1848-1870).

⁵⁷D. W. Prowse, Op. cit., p. 28.

⁵⁸M. Howley, Op. cit., p. 268.

⁵⁹Battersby Register, 1854.

⁶⁰D. W. Prowse, Op. cit., p. 29.

⁶¹The prefecture consisted of all the western sea-board, and along the south coast, east to Cape La Hune.

When the Rev. Thomas Joseph Power became bishop of the St. John's diocese in 1870:

He found before him a church flourishing in all its ecclesiastical departments, a grand cathedral, a palatial residence, a dedicated, zealous, and distinguished body of clergy, convents, schools, orphanages, and all the institutions of a thoroughly organized diocese, all of which were worthily maintained, increased, and developed during his long and successful pastorate.⁶²

The Diocese of Harbour Grace established in 1856, had few priests until after 1870. In that year the Rev. Henry Carfagnini was consecrated as its bishop.

During his ten years' administration he increased the number of diocesan clergy from six to fourteen, encouraged the erection of churches and schools, and completed and embellished the cathedral at Harbour Grace.⁶³

By 1884 the Roman Catholic Church was the largest numerically in the island, the number of Roman Catholics being 75,330 in the total population of 197,589. She had 124 churches, convents, a college, two bishops, a Prefect Apostolic and more than fifty priests.⁶⁴

The relations between the Roman Catholics and the Methodists were friendly, especially in the early years. William Wilson who was a Methodist minister in the island from 1820 to 1833 says: "From the Roman Catholics of New-

⁶²D. W. Prowse, *op. cit.*, Supplement, p. 30.

⁶³J. R. Smallwood, ed. *Book of Newfoundland*. Four Volumes. Volumes I and II, St. John's, Newfoundland: Newfoundland Book Publishers, Limited, 1937. Volumes III and IV, St. John's Newfoundland: Newfoundland Book Publishers (1967) Limited, 1968. Vol. II, p. 381. An article by Right Rev. Monsignor Thomas J. Flynn.

⁶⁴Statistics taken from the 1884 census records.

foundland we have never met any formal opposition."⁶⁵ By the Marriage Act of 1825 clergy of the Dissenting Bodies, (including Methodists) were permitted to perform the marriage ceremony only under certain conditions, among which were these:

...that at the time of celebrating any such Marriage the Parties about to contract the same shall deliver to such Protestant Dissenting Minister an Affidavit duly sworn by One of such Parties before some Justice of the Peace, that there is not any such Church or Chapel as aforesaid /Established Church/ within the Distance of Twenty Miles from the Residence of the woman about to contract such Marriage.⁶⁶

That every such Protestant Dissenting Minister... by whom any Marriage shall be celebrated or performed in Newfoundland..., shall deliver or cause to be delivered to the Incumbent or Officiating Minister of any Church or Chapel of the Established Church of England which may be least distance from the Place of Residence of the Woman contracting such Marriage, a Certificate thereof in writing....⁶⁷

Bishop Fleming felt that this was an injustice to the Dissenting and Methodist ministers and drew up a petition which was presented to the House of Assembly by Mr. John Kent, a Roman Catholic, in the first session of the Legislature, January 30, 1833. In the petition Bishop Fleming said:

The petitioner, therefore humbly entreats that it will please the House in the commencement of its important labours to repeal this unchristian and unwise law, and to extend to Dissenters and Methodists in this Island, the privilege of solemnizing marriages in their own church, and by a clergyman of their own establishment....⁶⁸

In 1855 when The College Bill was being considered in the House of Assembly, the Roman Catholic members feeling that

⁶⁵Howley, op. cit., p. 245.

⁶⁶An Act for the Better Administration of Justice in Newfoundland, p. 15.

⁶⁷Ibid., p. 16.

⁶⁸M. Howley, op. cit., p. 273.

it was unjust to the unEpiscopal Protestants of the country, raised objections to it.

...they expressed their determination not to be parties to the passage of a measure which perpetrated a wrong upon their unEpiscopal brethren, and their act accorded with their profession, for to their votes the Dissenting Protestants in Newfoundland are indebted for preventing from being enacted a measure so illiberal and sectarian as ever disgraced the statute books of any country.⁶⁹

The political sectarian strife of the sixties and the interference in politics by certain Methodist Orangemen in the seventies and eighties of the last century, and the Harbour Grace Riot in 1882 caused some unfriendliness between Roman Catholics and Methodists in certain settlements, yet in the official records of Methodism there is no evidence of rivalry or antagonism.

The Church of England in Newfoundland
1765 to 1884

Prior to 1750, at least five⁷⁰ Church of England ministers had served in Newfoundland, but in 1765 there were only two in the island, the Rev. James Balfour at Trinity, and the Rev. Edward Langman at St. John's. In 1787, the Rev. Charles Inglis was consecrated as the first bishop of Nova Scotia, and his extensive diocese included Newfoundland, which he did not visit at any time, nor did his successor Bishop Robert Stanser. The Rev. John Inglis who was consecrated bishop in 1825, visited the island two years later,

⁶⁹The Courier, March 3, 1855. An editorial.

⁷⁰Erasmus Stourton with Guy's colony at Cupids in 1611; John Jackson, St. John's, 1699; Henry Jones, Bonavista, 1722; R. Killpatrick, Trinity, 1730; W. Pleasley, Bonavista, 1744.

at which time there were seven parishes, namely: St. John's, Harbour Grace, Carbonear, Trinity Bay, Bonavista, Twillingate, and Ferryland. In 1839 when the Rev. A. G. Spencer was appointed bishop of Newfoundland and Bermuda, there were in Newfoundland nine parishes and eight clergymen, and more than 26,000 persons⁷¹ registered as Church of England. In Conception Bay in a population of 24,000 there were 7,000 Church of England, but only two ministers and two parishes, Port-de-Grave and Harbour Grace. In the same year the Methodists had eleven stations and twelve ministers; five of the ministers were stationed in Conception Bay, at Brigus, Port-de-Grave, Harbour Grace, Carbonear, and Blackhead-Western Bay, serving 6,500 persons. Also, the Methodists at Lower Island Cove and adjoining settlements in Conception Bay were served by the minister at Old Perlican in Trinity Bay. Thus, while each Church of England minister had an average of 3,500 parishoners, each Methodist preacher had approximately 1,200. The Methodists did not have a station north of Bonavista whereas there were two Church of England parishes, Greenspond and Twillingate. On the Burin peninsula there were two Methodist stations but no Church of England parishes.

Bishop Spencer saw the great need for more ministers and for more efficient administration, and took steps to

⁷¹According to the 1836 census, the total population was 73,657 of whom 25,498 were Church of England and 10,591 were Dissenters. In the Conception Bay Districts there were 6,819 Church of England, and 6,333 Dissenters. Statistics taken from the Journal of the House of Assembly of Newfoundland, 1836, p. 417 of the Appendix.

provide both.

Bishop Spencer divided the diocese [Newfoundland portion] into rural deaneries⁷², established with the aid of the Society for the Propagation of the Gospel, a theological institution for the training of divinity students, helped and encouraged the erection of more than twenty churches, originated and revived Sunday Schools everywhere, increased the number of clergymen to twenty-five with lay readers and schoolmasters under them.⁷³

Bishop Field who became bishop of Newfoundland in 1844 saw quickly that more ministers were needed immediately if his church were to serve and retain all his people. He stated these needs thus.

It appears that two clergymen are required between Cape Ray and Burgeo; one in Hermitage Bay; two in Fortune Bay; one at Lamaline; three additional in Placentia Bay; two or more in the District of St. John's; one at Bay de Verde, and one in the extreme north; thirteen in all, and everyone of them would have five hundred souls in his cure.... To supply these stations I have one student ready for ordination. I am almost compelled in my extremity to ordain three or more schoolmasters.⁷⁴

His grave concern as revealed in this letter was the need for more and better services to his people. Also, it was caused partly by his fear that the Roman Catholics and Methodists would send clergymen to the areas either completely without the services of, or poorly served by his church. When there was no minister in Fortune Bay in 1844 he wrote:

⁷²Two - Avalon and Trinity.

⁷³D. W. Prowse, Op. cit. An article in the supplement, p. 11. P. Toque, Newfoundland as it was and as it is in 1877 (Toronto: John B. Macgurn, 1878), says that in 1843 there were twenty-seven clergy, fifty-one teachers and readers, 30,054 baptized church members, 1,491 communicants.

⁷⁴Letter written May 1845 to Rev. Ernest Hawkins, Secretary of the Society for the Propagation of the Gospel.

In the meantime the Romanists have made havoc of our deserted flocks, and men arise speaking perverse things after them, who if the ministrations of our church were provided and performed, would have no excuse for intruding and no promise of success.⁷⁵

After he had made a tour of his diocese in 1845, he wrote:

"If the Church of England cannot send out missionaries to spend and be spent in their Master's service, actum est between Popery and Methodism."⁷⁶ In the same letter he speaks of Burin where there were 500 Roman Catholics, with a chapel and school adjoining and two resident priests, and the same number of Methodists with a respectable chapel and a resident minister, and a larger number of Church of England, and laments "we have neither priest, deacon, neither teacher, neither church, nor school."⁷⁷ He continues, "in the whole of Placentia Bay containing 2,000 Protestants, we have one missionary, and he in deacon's orders only, whereas there are five Roman Catholic priests."⁷⁸

In a visit to parts of Conception Bay in the same year, he said that he found whole settlements of Methodists who had become so through want of the ministrations of his church.⁷⁹ One year later, he wrote regarding the Trinity parish which was vacant: "Now there is neither priest nor deacon, neither church service nor schooling... the people longing for a minister, and a Romish priest and a Methodist minister active among them."⁸⁰ In 1851, again he expressed

1845. ⁷⁵Letter from Bishop Feild to Rev. E. Hawkins, July 19,

^{76,77,&78} Ibid.

^{79&80} Ibid., July 14, 1846

his distress over the shortage of ministers. "My chief distress now consists in the want of missionaries. Several places of chief importance are vacant."⁸¹ To his pleas for more ministers there was very little response as revealed in a letter in 1854.

There is a cry for and a great need of additional clergy in each of the four principal bays, namely: Bay of Notre Dame, Bonavista, Trinity and Placentia. Who will come over and help us?"⁸²

During those years not only was there the need for ministers so as to be able to establish new parishes, but also some of the parishes were vacant because of the illness of some of his clergy, and of others leaving the diocese. Also, the work was suffering because of the extensiveness of some parishes. In 1854 the bishop stressed the necessity of dividing the Greenspond parish which consisted of eighteen appointments on islands and in deep inlets, with five churches and three licenced schoolhouses on eight different islands, and the only means of travel to any appointment being by boat.⁸³ Three years later he reported that three of the parishes were vacant, namely, St. George's Bay, La Poile, and English Harbour; and that Greenspond, Heart's Content, and Harbour Buffett were "in a miserable state of destitution in consequence of the utter impossibility of the clergy visiting them, that is, the greater part of each mission, more than twice a year."⁸⁴ In November 1861

⁸¹Letter from Feild to Hawkins, May 27, 1851.

⁸²&⁸³Ibid., October 21, 1854.

⁸⁴Ibid., April 18, 1857.

he stated that the parish of Moreton's Harbour should be divided into three.⁸⁵ By 1862 the Society for the Propagation of the Gospel made funds available for an additional minister for the Heart's Content and the Greenspond missions, but the bishop was unable to obtain them, and the parishes could not be divided that year.

The twenty year period from 1839 to 1859 was one of great opportunity for the Church of England in Newfoundland. She had eighty-four per cent of the Protestant population, a bishop who although his diocese included Bermuda, spent the greater part of the year in Newfoundland, made regular visitation of his parishes, and was wholly devoted to strengthening the church. Also, during this period, the Methodists increased their stations by five only, from eleven to sixteen.⁸⁶ Although Bishop Feild had been able to increase his parishes to forty-four by 1859, yet many of his people were, as he said, neglected. In that year he wrote, "An additional Wesleyan minister has come to this shore to look up our poor, neglected sheep."⁸⁷

However, by the end of his episcopate in 1874 he had greatly strengthened his church.

He doubled the number of clergy; churches and parsonages were multiplied in a like proportion. The theological institution was enlarged and endowed.... He established separate seminaries for boys and girls which have been highly successful; founded distinct orphanages for destitute children of both sexes; designed and partially

⁸⁵Letter from Feild to Hawkins, November 1861.

⁸⁶Labrador was a station also, but was supplied during summer months only.

⁸⁷Letter from Feild to Hawkins, July 4, 1859.

built the beautiful cathedral of St. John the Baptist in the Capital; originated and supported an endowment for the future support of the Episcopate; reduced an unorganised and feeble ecclesiastical system to one of synodical order and unity....⁸⁸

Although under his leadership the achievements of his church were many, yet during his term of office, while the Church of England increased by seventy-three per cent, from 34,294 to 59,561, the Methodists increased by 151 per cent, from 14,239 to 35,702. During the decade 1874 to 1884 the rate of increase of the Methodists was more than twice that of the Church of England.

The statistics above and the table below prove Bishop Field's conviction that his church would not retain all her people unless she had more clergy to serve them.

Tables showing increase of population, increase of Church of England and Methodists, increase of parishes and stations, and the average number of persons in each, 1857 to 1874, and 1874 to 1884

1857 - 1874				
	1857	1874	Increase	Per cent
Population	124,288	161,374	33,086	26
Church of England	44,285	59,561	15,276	34
Methodist	20,299	35,702	15,473	76
Church of England parishes	34	44	10	30
Methodist stations	14	37	23	164
Average number of people in a Church of England parish in 1874 was 1,570; in a Methodist station, 965.				

⁸⁸D. W. Prowse, Op. cit., Appendix, p. 11.

1874 - 1884

			Increase	Per cent
Population	161,374	197,589	36,215	22
Church of England	59,561	69,000	9,439	16
Methodist	35,702	48,767	13,065	37
Church of England parishes	44	54	10	23
Methodist stations	37	52	15	40

Average number of people in a Church of England parish in 1884 was 1,280; in a Methodist station, 940.

Table showing number and areal location of
Church of England parishes and Methodist
stations in 1857 and 1884

<u>Area</u>	Church of England		Methodist	
	1857	1884	1857	1884
St. John's and Vicinity and Southern Shore	6	11	1	3
Conception Bay	6	9	6	10
Trinity Bay	5	7	3	9
Bonavista Bay	3	4	1	5
Notre Dame Bay	4	6	1	9
Placentia and Fortune Bays and South Coast	8	11	2	8
French Shore	0	4	0	5
Labrador	2	2	0	2

The statistics above reveal that the rate of growth of the Methodist church in Newfoundland from 1857 to 1884 was far greater than that of the Church of England. The

chief reason for that rapid growth was her ability to obtain ministers, and thereby to be able to open new stations, many of them in areas where there were insufficient Church of England clergy to meet the needs of the fast growing population.

The relations between the Church of England and the Methodists were for the greater part not friendly, although there were a few instances of friendliness and cooperation. The unfriendly feeling increased after the census of 1857 revealed the large increase of Methodists, and especially after the statements made by Bishop Feild in 1866. Four issues which caused unfriendliness and sometimes bitterness were: the performance of the marriage ceremony by Methodist preachers, the use of churches, educational matters, and the rapid growth of Methodism.

On September 28, 1816, "David Rowland of the Episcopal Church, St. John's, memorialized the Governor (Pickmore) to prevent Messers Lubet and Sabine from contracting marriages; the former was a Wesleyan, the latter a Congregationalist."⁸⁹ In a letter dated June 2, 1817 to the Society for the Propagation of the Gospel, London, he said, "I trust I shall never see the day when the Methodists and Dissenting preachers shall be allowed to celebrate marriage."⁹⁰ The Rev. G. Coster, Church of England minister

⁸⁹Book of Newfoundland, Vol. IV, p. 578. The name of the Wesleyan minister was Cubit not Lubet.

⁹⁰Microfilm. S.P.G. 'C' MSS Canada Dio N.S. Box 1a/18, 1792-1838.

at Bonavista, accused the Methodist preachers of violating the Marriage Act, and said, "I have found means to compel the governor to interfere...."⁹¹ The Methodists, both preachers and people resented these actions of Church of England clergymen.

Early in the nineteenth century several churches were built in Newfoundland by the contributions of the people in the settlements and with financial assistance from the British government. At Brigus and at Burin the Methodists obtained the use of these churches as their preachers went to these settlements before Church of England ministers did. In 1826 the Rev. G. Coster expressed fear that the church at Greenspond would fall into the hands of the Methodists.

I apprehend so much mischief as likely to ensue, if that important place be longer left without a resident clergyman,... the church itself being in danger of being lost to us, as an attempt is actually made to introduce a Methodist missionary into it.⁹²

Bishop Feild hoped to obtain possession of the house of worship built at Channel for the use of any Protestant clergyman visiting the place, and the majority of the people were agreeable. He says:

But a few of the more wealthy planters, who had contributed most largely to the building were strict Methodists, and refused to consent to the consecration and to relinquish their rights, without being paid the value of their contribution in work and materials.⁹³

⁹¹Microfilm. Box 1a/20, 1a/21.

⁹²Ibid. A letter to the S.P.G., London, July 19, 1826. The Rev. John Corlett, Methodist missionary at Trinity visited Greenspond on July 2nd. of that year.

⁹³E. Tucker, Life & Episcopate of Edward Feild (London: W. Well Gardner, 1877), p. 122.

The acquiring by the Methodists of some churches, and their refusal to relinquish at least one other did not foster friendly relations.

However, there is evidence of cooperation and goodwill between the two churches. The Methodists in Trinity attended the Church of England service in the afternoon and sometimes took Holy Communion, and when they were without a minister in 1824, attended the Church of England services regularly.⁹⁴ At Exploits, Notre Dame Bay the Methodists and Church of England built a church in which each communion conducted services alternatively.⁹⁵ Although Archdeacon Wix on a visit along the south coast in 1830, on being offered at Burin, the church building used by the Wesleyan Dissenters, declined to conduct worship in it,⁹⁶ yet regarding another visit in 1836, said: "I am less anxious to visit Burin and Fortune as I have learned that there are worthy Wesleyan missionaries in those districts."⁹⁷ Bishop Spencer stated in 1842 that the Wesleyan Methodists in the colony professed no aversion to the services of the Church of England.⁹⁸ Much of the friendliness and goodwill which existed up to about 1840, disappeared in the following years.

⁹⁴Report of the S.P.G., 1824.

⁹⁵Ibid.

⁹⁶Ibid., 1830, p. 90.

⁹⁷Wix, Edward, Six Months of a Newfoundland Missionary's Journal (London: Smith, Elder, 1836), p. 51.

⁹⁸Microfilm, S.P.G.F.P. 'G' MSS Letters Rec'd, Vol. 1, 2, 3.

The chapter on "Education under the Methodist Church" gives some understanding of the denominational issues involved. By the Act of 1843

All schools which had been built under the previous Act were to come under the management of the board belonging to the denomination which was in the majority in that settlement.⁹⁹

Also, it made provision for the senior or superior clergyman of the district to be a member of the board. The remainder of the board was to consist of Protestants of whom a majority were to be of the same religious persuasion as the majority of the Protestants residing in the district. The latter provision caused controversy and ill-feeling in some districts where it was contended or revealed by the census that the proportion of Church of England and Methodists had changed after the setting up of the boards.

Also, the demand for denominational education which at first was opposed by the Methodists, and on which the Church of England was divided, but later was petitioned for by the former, produced bitterness and rivalry. However, when by the Act of 1874 denominational education was established and ^{the} Protestant grant was to be apportioned among the several Protestant denominations according to population, and the board of whichever denomination was in the majority in any district was to take over the property, the settlement was effected without serious difficulty, as stated in the Report on Education by the Methodist Superintendent in 1877.

⁹⁹F. W. Rowe, Education in Newfoundland, p.78

The settlement of property belonging to the late Protestant boards has been completed and... this has been effected without litigation or serious difficulty.¹⁰⁰

Statements by Bishop Feild and some of his clergy and the attitudes and teaching and preaching of Methodist ministers towards the services and rites of the Church of England, had the effect of bringing about ill-feeling and in some cases bitterness between the two communions.

In 1844 the minister at Burin reported to the District meeting:

We have much bitter opposition from some of the Episcopal missionaries... who are trying to poison the minds of the people against us telling them plainly that our baptisms are not lawful and requesting the parents to bring their children and have them baptized.¹⁰¹

In 1851 the minister at Grand Bank reported: "The Episcopal minister has lately in that place [Lamaline] re-baptized people who were baptized by the Wesleyan minister some years ago."¹⁰²

In 1849 the Rev. J. S. Addy said:

The Episcopalians have come in to scatter their pernicious seed of Puseyism, and to magnify what they call the Church by placing in the background the merits of the Saviour.¹⁰³

Bishop Feild speaking of his visit to Forteau, Labrador in 1853 said:

Even in these remote places the demons of discord had found an entrance, the Methodists from Carbonear dissuading the people from confirmation as savouring of superstition.¹⁰⁴

¹⁰⁰Journal of the House of Assembly, 1877, p. 409.

¹⁰¹Feild. District ...Spiritual Reports..., p. 67

¹⁰²Ibid., p. 184.

¹⁰³Ibid., p. 139.

¹⁰⁴Tucker, op. cit., p. 115.

These excerpts indicate some of the issues which helped to raise higher and wider the barrier of separation between the two churches.

While the Methodists resented the actions of Church of England clergymen to try to prevent them from obtaining the right to perform the marriage ceremony, and their re-baptizing, yet, it was two statements made by Bishop Feild which were most harmful to good relations between the two churches. In 'A Plea for Colonial Dioceses' he said:

The Wesleyan ministers by frequent and familiar intercourse with their people; and by occasionally indulging them with the intoxicating excitement of a revival (in which the younger ministers appear particularly expert) work upon their feelings in a manner and degree which the clergy of the Church of England are likely I trust to emulate.¹⁰⁵

In this statement the bishop spoke disparagingly of two of the cherished features of Methodism, namely pastoral visitation and revivals. Methodist ministers by visiting the homes of their people, and through revivals which resulted in part, from their evangelistic preaching, their pleading for men and women to repent, and the singing of their hymns were strengthening their church.

In another statement Bishop Feild denied the validity of the ministry of Methodist preachers and the ordinances performed by them.

The incursions of Wesleyans who ashamed of the position of a sect, effected, as other sects have done within the last few years, the title of Church, was alluded to with regret, but not without an exposure of the worthlessness and presumption of the claims of this body to

¹⁰⁵Quoted in the Provincial Wesleyan, February 14, 1866.

divinely appointed orders and ordinances.¹⁰⁶

Methodist emphasis upon the necessity of a conversion experience, and the inadequacy of psalm-singing, confirmation and sacramental communion, to enable a person to live the good life, together with their denunciation of dancing and card-playing as sinful, indicated quite clearly that their concept of the Church, its ordinances and the 'good life' was quite different from that of the Church of England. Also, the use of lay people, both men and women as class leaders, and the permitting of laymen to conduct worship without any official licence - only the permission of the minister of the circuit or mission, and in many cases the minister was unordained - showed the difference between the two communions. Bishop Feild wished his people to be aware of the difference and in his Charge to the Clergy in 1866 said that he was thankful for the avowal of separation now made:

Both on account of their congregations and our own: - on account of theirs because there is more hope that the difference being perceived and understood, may convince some of the error and danger; and of ours, because none can any longer doubt of the character and pretensions of modern Wesleyanism, or fail to perceive how unreal revivals are but efforts to recruit and sustain an unreal Church: and our duty in regard to both Wesleyans and our own congregation now is not to prove that there is a difference - for that is admitted or cannot be denied - but to show what the difference is and wherein consists the error and danger of the separation.¹⁰⁷

While it is impossible to assess the full effects of this

¹⁰⁶E. Tucker, Op. cit., p. 217.

¹⁰⁷Ibid.

statement, the increase of Methodists by seventy-six per cent from 1857 to 1874 compared with a thirty-four per cent by the Church of England, reveals that Methodists were not convinced of their 'error and danger' or that they belonged to an 'unreal Church.'

Although the relations between the two churches were not friendly and in some instances enmity and bitterness existed, yet in some settlements members of both churches lived side by side, the men fished from the same boats and vessels, and cooperated with one another in various aspects of the fishing industry. Although on the Sabbath Day they went to different churches, engaged in different forms of worship, and some members of each church regarded the others' 'religion' as lacking in the essentials for one's salvation, yet true neighbourliness was not lacking, and men of both churches became 'brethren' in fraternal orders.

The Congregational and Presbyterian Churches in Newfoundland

There is evidence that during the seventeenth century there were Congregationalists in Newfoundland and that they tried to obtain a minister.¹⁰⁸ In 1775 an artillery sergeant, John Jones, a Welshman organized in St. John's a congregation, soon after which a small church was built. In 1777 Mr. Jones went to England and was ordained, and returned to St. John's. A new building called the Meeting House which was erected in

¹⁰⁸D. W. Prowse, Op. cit. The Supplement, p. 49. The author of the article is not given.

1789 was used until 1851 when a stone church was built. In 1882 Congregational ministers were stationed at St. John's, Rendell's Harbour, Twillingate, Pool's Cove, and Labrador. However, the Congregationalists in Newfoundland had a very small increase from 1845 to 1884; the number in the former year was 539, in the latter 768 - two-thirds of whom resided in St. John's. Methodism in the island was not affected by Congregationalism, and the relations between the two religious bodies were friendly.¹⁰⁹

The first Presbyterian congregation in Newfoundland was organized at St. John's in 1842. "The Scotch population at St. John's at that time was not large but possessed considerable wealth."¹¹⁰ Their first church was dedicated on December 3, 1843. Another branch of Presbyterianism was

¹⁰⁹The Rev. William Thoresby, Methodist minister in Conception Bay, when visiting St. John's in the Spring of 1797 preached in the Meeting House on three or four occasions. The Rev. William Black when visiting Newfoundland in 1791 was kindly received by Mr. Jones.

In 1841, the Rev. James England, a Methodist, supplied the Congregational Church, St. John's, during the visit to England of its minister, the Rev. D. S. Ward.

On educational matters there were some differences of opinion, but there is no evidence of hostility. In 1850 when the St. John's Academy was divided into three separate institutions, the Roman Catholic and Church of England were given separate grants and had complete supervision over theirs whereas the Methodists who numbered about 14,000 were associated with the Presbyterians and Congregationalists who numbered about 1,000. The Methodists resented their not having an institution of their own and complete control over it. Methodists were so few on the Board of Directory that they could be outvoted.

¹¹⁰D. W. Prowse, op. cit. The Supplement, p. 53. An article by the Rev. William Graham and others.

established in St. John's in 1850, but after the destruction by fire of the church built in that year, the two congregations united in 1877. A Presbyterian church was opened in Harbour Grace in 1855. The number of Presbyterians in Newfoundland was 478 in 1845 and 1,478 in 1884, of whom 1,048 resided in St. John's, 191 in Harbour Grace, and 117 in the district of St. George's.

The Newfoundland environment was most suitable for the rapid growth of Methodism. Just as in England there were new areas of population caused by industry, so in Newfoundland there was a movement of people to new areas, some to pursue the fisheries, and others to engage in lumbering and farming. Also as in England, the Church of England did not provide the required services to the people of the new towns, so in Newfoundland because of the shortage of ministers, she was unable to serve thousands of the inhabitants who belonged to her. Even with the shortage, had there been roads whereby her ministers could have visited more frequently the many appointments in a parish, she would have retained more of her people. The isolation caused by the lack of easy and quick means of transportation and communication, made the services of the itinerant Methodist preacher more readily acceptable, than if such isolation did not exist. The harsh treatment of Roman Catholics in the eighteenth century, and the government prior to 1832, being controlled by members of the Church of England, led to a relationship between

Roman Catholics and Methodists which was advantageous to the latter. For Methodism in Newfoundland, it was 'the fullness of time', and it was enabled to grow for many reasons, one of the most important being the supply of ministers from England sent out by the Wesleyan Missionary Society, and by Joseph Lawrence who took a special interest in Newfoundland and sent out more than twenty young men. Also it was strengthened by the missionary spirit and zeal of laymen in the island who were aggressive Methodists as the letter below reveals.

St. John's, Nfld.,
15 February 1850.

We the undersigned office bearers of the Wesleyan Society of this town guarantee to the Committee of the Wesleyan Missionary Society, London, the salary of a single man for four years according to the usual scale of allowances in the connexion; to be employed as travelling missionary in the northern part of the Island. Our desire is that he be a man of good ability, full of zeal, self-denying and of active habits, that he be robust in health and to be here as early as possible in the Spring.

Signed: Edward White
Stephen March
John Woods
William Freeman
David Rogers
Andrew Blackwood
Charles R. Ayre
J. J. Rogerson¹¹¹

¹¹¹District Minute Book, pp. 538, 539.

Chapter Six

Reasons for the Growth of Methodism in Newfoundland

The Shortage of Ministers

The paucity of ministers of religion in Newfoundland at the time of the formation in 1818 of the Wesleyan Methodist Missionary Society which undertook to promote and support financially overseas missionary work, was one of the causes for the growth of Methodism in the island. When Coughlan introduced Methodism to Newfoundland in 1765 there were only two other Protestant ministers in the island.¹ In 1819, there were five Church of England ministers serving the parishes of St. John's, Carbonear, Harbour Grace, Trinity Bay, and Twillingate; there were eleven Wesleyan Methodist ministers serving the stations of St. John's, Port-de-Grave, Harbour Grace, Carbonear, Blackhead, Island Cove and Perlican, Hant's Harbour, Trinity, Bonavista, Burin, and Fortune Bay(Grand Bank). It is right to contend that many of the people eager for opportunities to worship and to receive religious instructions, would have welcomed gladly ministers of any Protestant communion.²

¹Two Church of England ministers, one serving at St. John's, the other at Trinity.

²Rev. John Hillyard, a Congregationalist minister was accepted by some of the people at Twillingate in 1799. The yearning of the people for ministers was expressed in a report to the S.P.G. in 1838. See The Annual Report of the S. P.G., 1838, p.44.

By 1839 the Methodists had increased their number of stations by one only, namely Brigus, at which time the Church of England had nine parishes, but neither one in either Placentia Bay or Fortune Bay.³ A.G. Spencer, who became bishop of Newfoundland in that year said that at his conscreation to the See he found only eight clergyman.

The church was in a most disorganized and dispirited condition: the schools were languishing, many of them broken up, and all were destitute of that spirit, of unity and order so essential to real efficiency.⁴

Bishop Spencer quickly obtained more ministers, and in 1855 there were thirty-four parishes and missions in the diocese. In that year there were only fourteen stations in the Newfoundland District. By 1875, one year after the Newfoundland Conference was organized, there were thirty-seven Methodist stations, or circuits and missions as they were now called, and forty Church of England parishes and missions. However, the increase of the Methodists had been greater proportionately than that of the population, and than that of the Church of England.

Table showing Population, Church of England, and Methodist Growth

<u>Year</u>	<u>Total Population</u>	<u>Church of England</u>	<u>Methodist</u>
1845	98,703	34,294	14,239
1857	124,288	44,285	20,229
1869	146,536	55,184	28,990
1874	161,374	59,561	35,702

³A parish was established at Placentia in 1787, but had been vacant for many years before 1839.

⁴Prowse, op. cit., An article in The Supplement by Rev. W. Pilot "The Church of England in Newfoundland." p.11.

While in the total population the increase of Methodists was greater than that of the Church of England; yet with two exceptions,⁵ in places where a Church of England minister was stationed earlier than, or at the same time as a Methodist, the increase was less or approximately proportionate.

After the return to England in 1773 of Coughlan, who served for five years as a missionary of the S.P.G. but was Methodist in discipline and doctrine, Balfour, the Church of England minister at Trinity, was moved to Harbour Grace which had a Church of England minister continuously thereafter.

Harbour Grace Division of the Conception Bay District⁶

<u>Year</u>	<u>Church of England</u>	<u>Methodist</u>
1857	5,490	1,112
1869	6,822	1,588
1874	7,239	1,615
1884	8,633	1,968

Town of Harbour Grace

<u>Year</u>	<u>Church of England</u>	<u>Methodist</u>
1857	1,775	755
1869	2,389	1,136
1884	2,786	1,287

In the Trinity and English Harbour area where a Church of England minister was stationed in 1730, almost eighty years before the first Methodist, the ratio of Church of England to Methodist in 1884 was five to one. In the whole

⁵The north side of Bonavista Bay and the Straight Shore, and Notre Dame Bay.

⁶This division contained the communities from Coley's Point to Harbour Grace.

of Trinity Bay where each church had two ministers before 1855,⁷ the growth of each communion was almost proportionate.

Trinity Bay District

<u>Year</u>	<u>Church of England</u>	<u>Methodist</u>
1845	4,753	2,752
1869	7,428	4,985
1884	9,492	6,057

Six of the Church of England parishes established between 1839 and 1855 were on the south coast, west of the Burin Peninsula, where no Methodist missions had been established. Although the Methodists formed missions at Channel and at Petites in the 1860's and at Burgeo in 1880, the membership was only 205 in 1884. In that year in the two districts of Fortune Bay and Burgeo-LaPoile where these parishes and missions were situated, there were 10,284 Church of England and 1,301 Methodists.

In Bonavista Bay from 1845 to 1884 the Methodists increased from 727 to 5,101, whereas the Church of England increase was from 4,684 to 8,385. From 1722 to 1744 there was a Church of England minister at Bonavista, but for the next seventy-five years it was vacant. By 1819 when a visiting missionary was appointed with headquarters at Bonavista, the Methodists were firmly established as a result of the ministry of George Smith in 1794-97, under whose preaching

⁷There were three Methodist stations, Trinity, Old Perlican, and Hant's Harbour, but the latter was vacant many of the years between 1834 and 1850. Trinity was vacant from 1850 to 1855 with the exception of 1852.

Charles Saint, an Englishman, was converted. Saint gave leadership as class leader and by leading the people in worship each Sabbath until the arrival of the next minister in 1810, after which there was a continuous ministry. If a Church of England minister had been maintained there during the eighteenth century, Bonavista Bay would not have become a stronghold of Methodism.

Bonavista Bay District

<u>Year</u>	<u>Church of England</u>	<u>Methodist</u>
1845	4,684	727
1869	7,029	2,094
1884	8,385	5,101

The first Church of England mission in Notre Dame Bay was established at Twillingate in 1817, twenty-five years before the first Methodist station was begun in that area. By 1855 when there were four Church of England parishes in that bay there was still one Methodist station. The movement of Methodists into the district between 1845 and 1884 cannot alone account for the rapid increase in their number.

Twillingate and Fogo District

<u>Year</u>	<u>Church of England</u>	<u>Methodist</u>
1845	5,017	597
1869	6,846	4,235
1884	6,745	10,261

In Labrador the Church of England established before 1855, a mission at Battle Harbour and another at Forteau. Methodist ministers visited the Labrador coast during the

summer in 1844 and 1845, and continuously from 1858. No minister was stationed there for the whole year until one was sent to Red Bay in 1878. In 1884 there were in Labrador 1,974 Church of England and 305 Methodists.

The statistics given above verify that Methodism grew in Newfoundland chiefly because of the shortage of other Protestant ministers. While it is true that the evangelical preaching and zeal and willingness of Methodist ministers to travel extensively⁸ promoted the growth of Methodism, yet if there had been ten or twelve Church of England ministers stationed at St. John's and in the six large bays of the island when the Newfoundland District was organized in 1815 with only six stations, Methodism would not have increased as it did.

Location of First Methodist Stations

The location of the first Methodist stations was another important factor in the growth and spread of Methodism. If Coughlan had tried to render a ministry in St. John's, or if McGeary, the first minister appointed by the English Methodist Conference to Newfoundland, who arrived in 1785, had gone to St. John's, Methodism in Newfoundland would have either failed or have grown very slowly. These

⁸In 1827 the minister at Burin reported that he had spent five weeks the previous summer visiting harbours between Burin and Sound Island which was twenty-five leagues distant. District Minute Book, Vol. I, p. 106. Rev. J. S. Allen, Greenspond reported in 1864 that his circuit extended sixty-nine miles, and that he had fifteen preaching places. The Provincial Wesleyan, April 6, 1864.

missionaries began their ministry in areas in which there were many settlements which could be reached and influenced by them. Coughlan, who was stationed at Harbour Grace, - as was McGeary, - influenced for Methodism many persons from Port de Grave to Blackhead, a distance of thirty miles within which there were at least twenty inhabited coves and harbours.

Methodism was strongly established by the end of the eighteenth century in the Lower Island Cove-Old Perlican area, and by 1825 along the whole south shore of Trinity Bay from Grate's Cove to New Harbour, - a distance of sixty miles. The population of the settlements in this area was given in the letters of the missionaries. When John Hoskins began a school at Old Perlican in 1774, it was a community of fifty families. John Corlett, Wesleyan missionary, reported in 1827 that at Scilly Cove there were 300 inhabitants and the same number at Heart's Content.⁹ In 1830, Hant's Harbour had a population of 300.¹⁰ Again, this was an area containing about fifteen settlements all of which could be visited by the ministers at Hant's Harbour and at Old Perlican. This area is of particular importance to the spread of Methodism as we shall see later.

Bonavista, another large settlement on the east coast, which became a strong Methodist circuit had a population of upwards of 1,700 in 1814,¹¹ and by 1821 the

⁹Methodist Magazine, 1827, p. 275.
¹⁰Ibid., 1830, p. 281.
¹¹Ibid., 1815, p. 318.

three settlements comprising the Bonavista circuit, namely, Bonavista, Catalina, and Bird Island Cove, had a population of 2,150.¹² Later Methodism spread to other parts of Bonavista Bay and beyond by the migration of Methodists from these communities.

At Burin in Placentia Bay the Methodists established a station in 1817 with the arrival there of John Lewis. It was a community of 700 inhabitants in 1827.¹³ In that year the missionary reported:

Sound Island, twenty-five leagues from Burin has a good congregation.... Your minister spent five weeks last summer in harbours between Burin and Sound Island; an awful state of moral destitution.¹⁴

Four years earlier the missionary stated: "This circuit is more than a hundred miles in length. There are twelve places which we attend thrice a year."¹⁵ When the Newfoundland Conference was organized in 1874, there were in Placentia Bay two circuits, Burin and Flat Islands with a membership of 402 and 225 respectively. At Sound Island, Charles Downes, an Englishman, served as Methodist lay agent and teacher from 1850 to 1874. In the latter year Sound Island with Haystack and other appointments became a mission served by a minister who the following year reported a membership of fifty-seven. Methodism was firmly established in several settlements on the west side of the bay by the time of the

p. civ. ¹²Wesleyan Missionary Society Reports, Vol. II,

¹³Methodist Magazine, 1827, p. 641.

p. 106. ¹⁴Wesleyan Missionary Society Reports, Vol. IV,

¹⁵Methodist Magazine, 1823, p. 837.

arrival of the first Church of England ministers, - one to Burin and another to the Isle of Valen, - almost twenty-five years after the appointment of the first Methodist missionary to the area.

Grand Bank which had its first Methodist missionary in 1817 became together with Fortune¹⁶ an important and one of the largest circuits in the conference. These towns became centres of the 'bank' fishery which began in 1876. In a population of 895 in 1857, 871 were Methodists as were 1,014 in a population of 1,038 in 1884.

While in the stationing of its ministers in 1816 and 1817 the Newfoundland district was influenced chiefly by the shortage of other Protestant ministers and the population of the different areas, yet it showed great wisdom in not confining its men to one coast or to one or two bays. In most cases they were established in areas from which Methodists migrated in later years. In other cases such as St. John's and Grand Bank they became centres of large populations and importance and where circuits developed, strong both in numbers and in influence.

Migration of Methodists

In Newfoundland by the beginning of the second quarter of the nineteenth century there was a migration of people. The missionaries mention this very often in their letters and reports. The cause was the failure of the fish-

¹⁶Fortune became a separate circuit in 1877.

eries in certain areas. Also during the last half of the century people moved from the headland into the bays to engage in lumbering. These Methodists took their Methodism with them and continued loyal to it although at first they had no minister stationed among them and were visited very infrequently by the nearest minister; and in some areas such as Muddy Hole (renamed Musgrave Harbour) and Doting Cove, years passed without their being visited.

In 1826 the missionary at Bonavista reported to the District Meeting:

Many of our people are moving in quest of new settlements because of the failure of the cod and seal for two years. The society has decreased at Catalina also for the same reason.¹⁷

Bonavista, 1847 - "Great poverty. Some members have moved to another harbour where no Wesleyan missionary can have access to them. Others are to follow."¹⁸

Blackhead, 1845 - "Many very poor people. Fourteen members have moved to other places."¹⁹
1848 - "Seventeen members have moved to other places."²⁰

Carbonear, 1851 - "Several members died and others have moved elsewhere."²¹

Grand Bank, 1831 - "Failure of the fishery last year... induced a few families to emigrate a distance of fifty leagues from Grand Bank."²²

Hant's Harbour, 1849 - "Most of the leading and active mem-

¹⁷Wesleyan Missionary Society Reports, Vol. III, p. 108.

¹⁸District Minute Book, Vol. I, p. 408.

¹⁹Newfoundland District Wesleyan Sunday School Reports 1840-1843, and Spiritual Reports on State of Work 1840-1850, one volume unpublished, p. 76.

²⁰Ibid., p. 118.

²¹Ibid., p. 160.

²²District Minute Book, Vol. I, p. 89.

bers are removed from the place."²³

Harbour Grace, 1854 - "Some influential members leaving for other places."²⁴

Island Cove, 1842 - "Because of the fishery failure many members have left for other places including two class leaders."²⁵

St. John's Circuit, Biskin Cove appointment, 1832 - "A class of nineteen formed, several of whom belonged formerly to the Blackhead circuit."²⁶

Goose Bay, Bonavista Bay, 1870 - "The population consists principally of people who have migrated thither from Bonavista and Catalina in order to improve their temporal circumstances, and during the year this circuit [Bonavista] sustained a heavy loss numerically as well as in other respects by the removal of twelve families to Musgravetown many of whom were members of our society. Several other respectable householders with their all are on the eve of removal to Goose Bay, from this circuit."²⁷

By 1870 there were seventy families in the Random Arm and Smith's Arm area of Trinity Bay, among whom were fifty members of the Wesleyan Society.²⁸ Many of these people had moved from Hant's Harbour and other settlements along the south shore of Trinity Bay.

In 1861, Paul Prestwood, minister at Bonavista, visited the north side of Bonavista Bay. He reported that there were several Wesleyan families and descendants of Wesleyans residing in that area.²⁹ J. S. Allen, the first minister to be stationed at Greenspond, stated that there

²³Newfoundland District... and Spiritual Reports..., p. 138.

²⁴Ibid., p. 202.

²⁵Ibid., p. 32.

²⁶District Minute Book, p. 116.

²⁷Provincial Wesleyan, November 23, 1870. Letter from a probationer at Bonavista.

²⁸Ibid., February 15, 1871.

²⁹Ibid., October 31, 1861.

were 400 people at Muddy Hole and Doting Cove, and that most professed to be Wesleyans.³⁰ Many of these Wesleyans had moved from Catalina and Bonavista.

D. W. Johnson mentions the family names of many of the people in the new settlements formed in the latter half of the nineteenth century and names the places from which they moved. Green's Harbour and the adjoining communities; Random Arm South which includes Shoal Harbour, St. Jones Within, Heart's Ease and other coves and harbours were settled by people from the Old Perlican-Island Cove and Hant's Harbour circuits. Methodists from the north side of Conception Bay moved to Change Islands, Indian Islands, St. Anthony and other places in the northern part of the island. Methodist families from Carbonear moved to the southern part of Labrador.³¹

There is sufficient evidence to verify the thesis that a chief cause of the spread of Methodism in Newfoundland was the movement, chiefly for economic reasons, of Methodists from the older stations to new or very sparsely populated settlements. To these they invited ministers.

The Invitation of Methodists

A fact which emerges from a study of Methodism in Newfoundland is that at first its preachers went to communities or areas, because no other Protestant minister was

³⁰Provincial Wesleyan, April 6, 1864.

³¹Information from D. W. Johnson, Op. cit., and correspondence to the Provincial Wesleyan.

stationed there or because there were a number of Methodists in the area who requested, as in the case of St. John's, a station to be established. The only exception was Trinity Harbour where a Church of England minister was stationed as early as 1730. Later, Methodist preachers went to new areas on the invitation of Methodists who had moved there. Again, we find in the correspondence, the reports of the ministers, and the official records, evidence to support this theory.

In 1850 the minister at St. John's wrote to the missionary committee in London:

For the past two years petitions have been forwarded to the district meeting from the inhabitants of Green Bay, in places where the Twillingate minister cannot reach, asking for a missionary, and promising support.³²

The wish of the Wesleyans on the north side of Bonavista Bay was stated earlier. With their request, they promised towards a minister's support, individual subscriptions of five pounds and under.³³ The Methodists of the Random Arm area, Trinity Bay, in presenting their request, offered sixty or seventy pounds a year towards a minister's salary.³⁴

The action of the people of Bay of Islands in 1872 to secure a minister was a bit unusual.

Early in the spring of this year all the Wesleyans and members of the Scotch church met together and unanimously resolved to build a Wesleyan Methodist church and also a schoolhouse, with the idea of getting a minister among them. They lost no time in hauling out the frame for the church, and very willingly contributed towards

³²Methodist Magazine, 1850, p. 898. Letter from Rev. William Faulkner.

³³Provincial Wesleyan, October 31, 1861.

³⁴Ibid., February 15, 1871.

the building of it. They engaged men to put it up during the summer and expect to have it completed free of debt by next year, when they hope a Wesleyan minister will be sent them.³⁵

In 1872 the people of the French Shore forwarded to the District a petition asking for the appointment of a minister and promising two hundred dollars towards his support.³⁶

The Methodists established at Twillingate in 1842 their first station in Notre Dame Bay. During the years 1845 to 1874 when the population of that bay increased by 125 per cent, from 6,744 to 15,213 the Methodists increased by 941 per cent, from 597 to 6,217. In 1859 a second mission was established at Exploits, and a third at Fogo in 1862. The minister at Exploits had an extensive territory to cover. "There are twenty-three places which should be visited. Little Bay Islands is a central place with many places twenty miles around."³⁷ In 1873, Little Bay Islands became the headquarters of a new mission. At least another minister was needed and the minister at Exploits wrote: "We want another man at this important and promising mission to be stationed at Moreton's Harbour. The people are willing and able to support him...."³⁸ No minister was stationed at Moreton's Harbour until 1880, but a mission was begun on the French Shore in 1874.

The Protestant population in the Twillingate and

³⁵Provincial Wesleyan, December 23, 1872. Letter from Rev. T. Hale, Carbonear.

³⁶Provincial Wesleyan, December 23, 1872.

³⁷Ibid., October 1, 1862. Letter from E. R., Exploits.

³⁸Ibid., October 27, 1873. Letter from Rev. S. B. Dunn.

Fogo district from 1845 to 1884 trebled, whereas the Protestant population of the Conception Bay District only doubled. As the largest concentration of Methodists was in Conception Bay - in 1836, 6,333 of the approximate 9,000 in the island - many of them were among the Protestants who moved from there to the northern part of the island. The Newfoundland District and later the Newfoundland Conference established missions in areas where Methodists were residing. In Newfoundland, as in other countries, the migration of Methodists who requested ministers to serve them in their new locations, helped the growth of Methodism.

The Organization of Methodism

Classes

Methodism would either not have survived or would have been of slower growth if it were not for the 'classes' into which the new converts were organized. Each minister had extensive circuits of many appointments but during his absence from an appointment, the members could meet together for fellowship and worship with one of their number appointed by the minister as class leader. Richard Green has stated very succinctly the importance and value of the fellowship of class meetings to the Methodist Society.

It is its strongest bond of union; its most effective means of spiritual improvement and culture; its most successful method of bringing the church members into close intercourse on spiritual things; and it is its most effectual way of guarding each individual believer, and of securing mutual help, consideration and care. It affords the opportunity for true spiritual oversight,

and an active brotherly communion.³⁹

Not only did the classes provide the members an opportunity for spiritual nurture, through Bible reading, extemporary prayer, and an exhortation by the leader, also its benefits to Methodism were of a more practical yet spiritual nature. "In the prayers and testimonies of the class meeting are to be found the first training of prayer leaders, mission workers, Sunday School teachers, local preachers and ministers."⁴⁰

In the early days of Methodism in Newfoundland, classes were formed on all the appointments on the station if a leader could be found. If a leader could not be found, grave concern was expressed by the minister. The minister of the St. John's station reported in 1837 that there was a class at each of the following places: Portugal Cove, Pouch Cove, Topsail, and Quidi Vidi.⁴¹ In 1841 he stated that Topsail was a place of prominence but suffered from the want of a competent person to take charge of the class. Ministers to new missions tried to organize classes as soon as possible. Allen, the first missionary to Greenspond, in his second year there, had two classes organized at Greenspond and two at Muddy Hole. MacGregor, the first missionary to the French Shore mission, organized five classes during his first year. Carbonear, which had eleven classes in 1838 reported that

³⁹Green, Ibid., p.52.

⁴⁰Ibid., p. 55. Quotation on "Church Membership" from a Report of the Missionary Conference, 1889, p. 406.

⁴¹District Minute Book, Vol. 1., p. 272.

in the following year eleven new classes had been formed. In 1866 Blackhead had fifty-six classes and reported more than thirty for many years. Both Carbonear and Blackhead became strong centres of Methodism. In Newfoundland in 1874 there were only thirteen ordained ministers and twenty-four probationers, but there were 376 class leaders who provided some aspects of pastoral care and opportunities for Christian fellowship and nurture.⁴²

Prayer Meetings

In addition to the regular worship services on Sunday and the class meetings during the week, the Methodists had other opportunities for 'the assembling of themselves together.' The prayer meetings afforded them opportunities for Christian fellowship and to express their gratitude to God for His blessings and forgiveness and to tell God and one another their assurance of their personal regeneration and their hope of eternal bliss. These meetings were held at least once a week and in many communities more frequently. "Prayer meetings are established and carried on from house to house three or four times a week in which the young converts take a lively interest and pray with great feeling and power."⁴³

In his 1839 report the minister at Carbonear stated,

⁴²The above statistics are taken from the printed minutes of the E.B.A. Conference.

⁴³District Minute Book, Vol. I, p. 232. Report from Cupids for 1835.

"twelve or fifteen prayer meetings are held weekly in which young converts take an active part."⁴⁴ Also, immediately after a revival more prayer meetings were held, and held more often than at other times.

During the present month (May) prayer meetings have been held in every part of the town for six nights in each week and seldom closed till midnight, and in some instances have continued until the break of day.⁴⁵

As is evident, the minister could not be present for all these meetings. The minister stationed at Greenspond reported in May, 1865 that the people at Cape Island "began a prayer meeting among themselves; and such was the concern felt by many for their souls that throughout the week they were unable to pursue their daily avocations, the greater part of their time being spent in penitent supplication."⁴⁶ Also, Methodists held these meetings when pursuing their occupations away from their home community. "Several of the society who emigrated to the woods for the winter have held weekly meetings for reading and prayer."⁴⁷ Newfoundland fishermen while on the coast of Labrador would hold these meetings in fish stores and also onboard their schooners.

The value of prayer meetings was similar to that of class meetings. "They are useful... in affording young men of piety and promising abilities, an opportunity of exercis-

⁴⁴District Minute Book, Vol. I, p. 327.

⁴⁵District Minute Book, Vol. I, p. 327. Report from Carbonear, 1839.

⁴⁶Provincial Wesleyan, May 31, 1865. Letter from Rev. J. Todhunter.

⁴⁷District Minute Book, Vol. I, p. 309. Report from Burin, 1838.

ing their gifts in prayer and exhortation."⁴⁸ Also, they gave opportunity for members to meet often in small groups which created a warm fellowship and a loyalty to each other and to Methodism. They helped to deepen the members' awareness of their debt to their Redeemer, and enabled them to share their common experience of their personal redemption. Their experience was expressed in the hymns which they sang, among which were these.

"O what shall I do my Saviour to praise,
So faithful and true, so plenteous in grace,
So strong to deliver, so good to redeem,
The weakest believer that hangs upon him."⁴⁹

"The men of grace have found
Glory begun below;
Celestial fruit on earthly ground
From faith and hope may grow.
Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground,
To fairer worlds on high."⁵⁰

These meetings gave the members not only an opportunity to pray, but also to express in testimony, and more especially in hymns, their assurance and their joy.

Love Feasts and Covenant Services

Two other Methodist ordinances observed in Newfoundland were the Love Feasts and the Covenant Service. The Love Feast was held from one to four times a year. The ministers in their annual reports spoke of them as being well attended and 'glorious occasions' when members spoke in glowing lang-

⁴⁸Crowther, op. cit. p.264.

⁴⁹Methodist Hymn and Tune Book, No.348.

⁵⁰Ibid., No. 337.

uage of the goodness of God. At St. John's a Love Feast was held in September 1816, less than a year after the station was begun, at which time sixty persons attended.⁵¹ A Love Feast held at Carbonear on Easter Monday, 1849 was begun in the schoolroom, but the attendance was so large, it was necessary to move to the chapel.⁵² At Burin in 1873, 400 attended a Love Feast which was held immediately following a revival.⁵³

Covenant Services

The Covenant Service which was held on the first Sunday in the year was a time of renewal of one's covenant with God. This had a psychological value in that not only individually but also as a congregation, the members engaged in a solemn reaffirmation of their faith, and after, in the hour of temptation and testing, were strengthened to resist the tempter and to be faithful, by remembering their vows made to God in the presence of each other. Its value was emphasized in the Pastoral Address of 1874: "The Covenant Service in which our fathers found strength and blessing is still a means of grace of the highest importance."⁵⁴

Some of the ordinances which we have considered gave Methodists the opportunity to meet for worship other than on

⁵¹Methodist Magazine, 1816, p. 955. Letter to Mr. Benson, London from Rev. George Cubit.

⁵²Provincial Wesleyan, September 22, 1849. Letter from Rev. John Snowball.

⁵³Provincial Wesleyan, April 9, 1873. Letter from Rev. G. Forsey.

⁵⁴Newfoundland Conference Minutes, 1874, p. 24.

Sunday; to meet in the intimate and warm fellowship of small groups in homes and schoolhouses; to engage in prayer and testimony, and to experience the oneness of being 'brothers and sisters' in Christ, which formal worship is unable to provide for many people. Furthermore, they gave the humblest member the feeling that he was not alone. "He had not only the never-failing presence of his Saviour but also the human sympathy of his class,... his society, his class leader and his minister."⁵⁵ Without these ordinances, Methodism in Newfoundland would have lacked the devotion and zeal which contributed to its growth.

The Services of Schoolmasters, Local
Preachers and Lay Agents

The debt of Methodism in Newfoundland to schoolmasters who served also as local preachers is authenticated in the official records of the District and Conference. Just as many of the parishes established by the Church of England between 1839 and 1860 had been served previously by a reader, so many of the missions of the Methodist Church formed between 1860 and 1884 were comprised of communities which had the services of a teacher who served as a local preacher.

One of the greatest contributions made by a school-teacher was that of John Hoskins. When he began teaching at Old Perlican in 1774, he, at the request of the inhabitants began to conduct divine worship. Not only did he establish

⁵⁵A. Lipsky, John Wesley. A Portrait, (New York: Simon and Shuster, 1928), p. 189.

Methodism at Old Perlican, but also at Lower Island Cove and other neighbouring communities. The far-reaching influence of the Methodists in this area has been stated earlier.

John Curtis was another of the earlier teachers to serve as local preacher. He taught at Portugal Cove in a school established about 1825 with financial assistance from the Wesleyan Missionary Society. In his report to the District Meeting of 1830, the minister at St. John's said:

It is our unanimous and settled conviction that the sum allowed to John Curtis of Portugal Cove be continued to him as a catechist. He is a pious and zealous local preacher, and is of so much importance to the St. John's station, that this sum be well applied,...⁵⁶

Two years later, the minister at St. John's said: "Mr. Curtis, local preacher serves with credit to himself and profit to his people."⁵⁷

In that same year, 1832, at Pouch Cove a class of thirty members was formed with Thomas Cave, the schoolmaster as leader, who served also as a Reader. The report of 1852 stated that there had been considerable improvement at Pouch Cove because a teacher who was also a local preacher had been sent to them in November of 1851. At Bay Roberts in 1833 Mr. Christopher Vey was schoolmaster and local preacher. The minister of the Brigus station reporting in 1834 said: "The removal of Mr. Green from Cupids who acted in the capacity as schoolmaster and local preacher means they haven't the opportunity for worship they had before."⁵⁸ In 1846, school-

⁵⁶District Minute Book, Vol. I, p. 73.

⁵⁷Ibid., p. 115.

⁵⁸Ibid., p. 205.

masters were serving in this dual capacity at Pouch Cove, Carbonear, Blackhead, Hant's Harbour, and Cupids.

Sometimes the terms Lay Agent and Local Agent were used instead of Local Preacher. The report of the Brigus ~~circuit~~ for 1846 states: "Mr. Thomas Fox, Lay Agent at Cupids for more than ten years has greatly assisted ministers on the circuit."⁵⁹ The Burin report of 1853 says: "In Flat Islands there are twenty Protestant families. A Local Agent is employed there as schoolmaster. They will now have Sunday services."⁶⁰ As we have stated earlier, earlier, Methodism at Sound Island grew under the leadership of Charles Downes, schoolmaster and Lay Agent.

As more schools were established by the District with assistance from the government of the colony and from the educational society which the Methodists had organized to provide funds for this purpose, persons to fill both positions were sought.

Owing to the number of small and widely scattered settlements in some parts of the island, it is evident that the appointment of resident ministers to all of them is impossible. The 'School and Agency Society' contemplates the employment in such places of suitable persons as teachers and local preachers, or agents to conduct divine worship.⁶¹

Such persons were found as is evident from this statement: "This place [Green's Harbour] has been favoured for several years with the labours of a local agent of the Newfoundland

⁵⁹Nfld. District...Spiritual Reports..., p.93.

⁶⁰Ibid., p.197.

⁶¹The Provincial Wesleyan, November 14, 1866.

Wesleyan School and Agency Society."⁶² Many teachers were promoters of Methodism by their conducting services, serving as Sunday School teachers, and in other capacities.⁶³

Thomas Fox who had served as school teacher and Lay Agent for sixteen years, was sent in 1848 to serve the Grand Bank circuit for which an ordained minister was not available. The greatest revival ever known in the circuit took place during his ministry; the membership increasing from sixty-six in 1848 to 346 in 1850. In 1857 he was received as a candidate for the ministry and was ordained in 1860.

The Services of Laymen

In addition to the laymen who were appointed by the District as local preachers or lay agents, or who served the church as school teachers, there were many laymen with no official position who contributed to the growth of Methodism. After Coughlan's return to England in 1773, three laymen, John Stretton and Arthur Thomey, merchants at Harbour Grace, and Thomas Pottle, a merchant's clerk at Carbonear, conducted services and class and prayer meetings, not only in these communities but also in others in Conception Bay and in

⁶²Ibid., March 23, 1874. Letter from Rev. Thomas Harris, Green's Harbour.

⁶³"Mr. James Haddon took charge of the Fortune school in 1869 and remained in the position of teacher until 1913. Mr. Haddon rendered through all these years very valuable help in connection with the choral service of the sanctuary." (Extract from: Methodism in the Grand Bank and Fortune Circuits, 1816-1916, by C. Lench.)

Trinity Bay. Thomey visited Old Perlican and encouraged Hoskins who on Sundays was conducting worship, - reading the Church prayers and Wesley's sermons. He advised him to preach extemporaneously, which he began to do. When Hoskins was in England in the winter of 1778-79, a revival began at Old Perlican among his flock which met "on the Sabbath and twice in the week for mutual edification."⁶⁴ They sent for Thomey who went again to Old Perlican and exhorted them, and his presence was a blessing.⁶⁵

The sending of John McGearry to Newfoundland by Wesley in 1785, was in a large measure, if not solely caused by John Stretton's letter to a friend in Limerick, Ireland, in which he pleaded, "O write to Mr. Wesley not to forget us in this poor benighted corner; I still exercise my poor talents but few come to hear me, and my present business prevents the excursions I used to take."⁶⁶

Another layman who helped to maintain and to promote Methodism was George Vey of Port de Grave. When William Black visited there in 1791 he found a class of twenty-three members, whom he said had been gathered chiefly by the efforts of George Vey. Black formed a society and asked Vey to become its leader. He accepted and became a highly acceptable local preacher, giving leadership for fifty years. At Bonavista which was without the services of a minister for fifteen years after the return to England of George Smith in 1797,

⁶⁴T. W. Smith, op. cit., Vol. I, p. 73.

⁶⁵Ibid., p. 73.

⁶⁶Ibid., p. 78.

leadership to Methodism was given by a young Englishman, Charles Saint who was converted under Smith's ministry. He gave leadership at Bonavista as class leader and local preacher for almost half a century.

The organization of Methodism gave lay people many opportunities to serve their church, by their conducting of services on Sunday and of prayer meetings during the week, and by being class leaders and Sunday School officers and teachers. Many availed of these opportunities as is evident from the following statistics.

<u>Year</u>	<u>Local Preachers</u>	<u>Class Leaders</u>	<u>Sunday School Officers and Teachers</u>
1866	22	223	315
1870	29	267	372
1874	59	376	498
<u>Laymen</u>			
1880		345	777
1884		585	937

Methodism in Newfoundland during the first half of the nineteenth century had the support of some merchants, sea captains and other men of means. After 1860 there were several men prominent in the business and political life of the colony who were devoted members of the Methodist church. Among them were, J. J. Rogerson, C. R. Ayre, Edward White, John Rorke, all of whom served as members of the Executive

The above statistics were taken from the District and Conference Minute Books for the respective years.

Laymen included local preachers, lay readers and class leaders.

Council; and, John Steer, H. J. B. Woods, S. R. March, J. Bemister and J. E. P. Peters, all of whom served as members of the Legislature. These men on many occasions were delegates to the Annual Conference, and some of them were delegates to the General Conference. The interest of some of these men went beyond the particular congregation of which they were members, as we have seen in the case of the men who offered to pay the cost of a missionary to the northern parts of the island.⁶⁷ Also, these men gave of their time and substance for the promotion of education. "Associated with these schools - the Academy and the Normal School - are some of the foremost laymen of Methodism. They are a generous and large-hearted company of men."⁶⁸

Very prominent among these laymen was J. J. Rogerson (1820-1907) who served as member of the Executive Council and of the Legislative Assembly, and who for many years was regarded as the leading Methodist layman in the District and later Conference.⁶⁹ He was an enthusiastic worker in the

⁶⁷At Little Harbour, Labrador, a chapel has been commenced at the expense of J. J. Rogerson. Provincial Wesleyan, February 19, 1862.

C. R. Ayre, St. John's donated forty thousand shingles for the new church at Twillingate, - their value one hundred and four dollars. Provincial Wesleyan, June 23, 1869.

The mission premises at Blackhead were given a clean face through the generosity of J. J. Rogerson who supplied paint and oil. Provincial Wesleyan, Jan. 18, 1871.

Stephen March, Esq., St. John's gave the beautiful toned bell to the church at Bonavista. Provincial Wesleyan, April 13, 1874.

⁶⁸Provincial Wesleyan, July 28, 1877.

⁶⁹"There is no need for us to refer to Mr. Rogerson's work in his own denomination. His praise is in all the churches. For many years he has been the leader of the Methodist body." The Evening Telegram, Oct. 18, 1907. An article written by D. W. P.

cause of temperance and moral reform, and was largely responsible for the establishment in St. John's of the Fisherman's and Seaman's Institute, and for the formation of the Protestant Industrial Society and the Native Society. He was one of the founding trustees of George Street Church, where with others he founded the Ragged Sunday School for poor children.

Another laymen who did not reside in Newfoundland but to whom Methodism owes a great debt was Joseph Lawrence of East Keswick, Wetherby, Yorkshire, England. At each annual conference from 1875 to 1884, there was passed a resolution, expressing thanks to him for his deep interest and support of the work of God in the colony.

This Conference desires gratefully to express its great obligation to Joseph Lawrence, Esq., of East Keswick, Yorkshire, England, for the many practical proofs he has afforded of his interest in the spiritual prosperity of this Colony, and especially for his painstaking exertions in procuring and forwarding to this country so many candidates for our ministry.⁷⁰

This layman had established an academy where he gave young men of limited means and education, opportunities which they could not otherwise have obtained. He had a special interest in the evangelization of Newfoundland. His zealous efforts to secure young men for the ministry and his special concern for Methodism in the island was in a large measure responsible for the large number who came out during these years.⁷¹ Laymen in positions of importance and influence

⁷⁰Newfoundland Conference Minutes, 1875, p. 23.

⁷¹Lawrence died in 1886, and an ex-president of the Newfoundland Conference visiting England at the time was given an opportunity to take part in the service at his grave, where he paid a well-deserved tribute.

aided the growth of Methodism.

The Acceptance and Use of Probationers

When the Eastern British America Conference was formed in 1855, the Newfoundland District had thirteen stations served by nine ordained ministers, two unordained preachers and one lay agent. The Trinity station was vacant that year. In 1874 at the organization of the Newfoundland Conference there were thirty-seven circuits, thirteen ordained ministers and twenty-four probationers. These young, unordained, unmarried men gave leadership to, and service in, areas for which ordained men were not available, and where there were no parsonages. Because they were unmarried and therefore had no family responsibilities they were able to travel more frequently over their missions, and to be away from their headquarters for longer periods. The first minister on the Greenspond circuit reported early in 1863 that his circuit extended sixty-nine miles and that he had fifteen preaching places. The use of probationers and the constant supply of them from England enabled the District and later the Conference to accede to the request of Methodists in the new settlements in Trinity and Bonavista bays, and the older settlements in these bays and Notre Dame Bay to which Methodists had moved. There would not have been sufficient ordained men to maintain and to extend Methodism at a time when failure to do so would have had a weakening effect. During the years 1874 to 1884 thirty-seven probationers were received by, and served in, the Newfoundland Confer-

ence. Most of these men spent two or three years in the field before they went to college and seminary and most of them returned to serve in Newfoundland after their ordination.

Revivals

One of the chief features of Methodism in Newfoundland throughout the nineteenth century was its revivals. The membership and the strength of the church was governed largely by them. The ministers in their annual reports after a revival would speak of the increase in membership and the new interest and zeal in the church's program. "As a result - of this heavenly visitation the church has been quickened, backsliders have been reclaimed, and the careless sinners converted to God."⁷² The minister at Harbour Grace, said following a revival there in 1883 when 140 persons were converted: "We have had a good year on this circuit.... I have formed seven new classes. Our finances are largely in advance of that of last year, and our missionary receipts will exceed last year's by seventy-seven dollars."⁷³

Revivals were characteristic of Newfoundland Methodism from its very beginning. When William Black visited the island in 1791, the Methodists served by only one minister were few and discouraged. Under Black's preaching a revival took place during which 200 people were converted. "... through the increased members and more vigorous life of the

⁷²Provincial Wesleyan, February 15, 1871. A letter from G. Forsey, Blackhead.

⁷³Ibid., May 11, 1883.

membership, a guarantee for the permanence of the work was obtained, and a foundation laid on which others might successfully build."⁷⁴ Revivals were reported from many of the stations prior to 1850, and thereafter occurred throughout the whole District, and later, Conference.⁷⁵

⁷⁴T. W. Smith, op. cit., Vol. I, p. 284.

⁷⁵W. Wilson, op. cit., p. 152. "In the years 1778-9, a great revival commenced in Old Perlican, where many were awakened, many were brought into the favour of God, and a religious influence was felt through the whole population.

"In Carbonear, the Lord poured out his spirit upon the people, and in the year 1829, our church received an increase of one hundred and eighty-five members. In the month of October, 1839, Mr. Smithies wrote the committee from Harbour Grace, in which letter he says: 'The good work of God is prospering in an astonishing manner in this bay. The fire of heavenly love is burning rapidly and brightly throughout the whole of our stations. More than five hundred souls have been brought out of the world into the church since the district meeting.'" p. 394.

During the ministry of Thomas Fox at Grand Bank (1848-51), the greatest revival ever known on the circuit took place. The membership increased from sixty-six in 1848 to 346 in 1850. (D. W. K. Johnson, op. cit., p. 337.)

"We have had and are still having one of the most extensive revivals ever known in this circuit [Blackhead]. More than six hundred and fifty souls have been added and more are still 'seeking'". Provincial Wesleyan, May 27, 1877. The membership in 1876 was 590, in 1877 it was 760.

"... the church at Lower Island Cove under the pastoral care of Rev. T. H. James is being blessed with an extensive revival." Provincial Wesleyan, March 4, 1881. The membership increased from 320 to 350 during that year.

"We are having a glorious visitation of the Holy Spirit on this circuit [Western Bay]. We have been holding special services for three weeks. We commenced on Friday, observing it, as we regularly do, as a feast day, with three services - preaching, fellowship-meeting and prayer-meeting. Provincial Wesleyan, April 27, 1883.

Newfoundland Conference Minutes, 1883, p. 40. "Some of our circuits, during the year, have been blessed with very gracious revivals of religion.... Hundreds of our people have publicly sought, and professed to obtain, the pardoning mercy of God.... We are enabled to report a net addition of 93 to our membership and 351 on trial."

An evaluation of revivals was made at the District meeting held at Carbonear in 1866.

It was felt to be a matter of deep regret, that so many, who profess to obtain a change of heart, in these glorious occasions, should so soon relapse into a state 'worse than the first.' Revivals in this country - as in other countries are sometimes accompanied with inconsiderable excitement and some extravagances.... Happily, however, there are many who decide to serve God at these times, who hold fast the beginning of their confidence, and prove by their life and death, that their religion is a reality.⁷⁶

The converts who remained 'faithful, abounding in the works of the Lord' gave the devotion, leadership and material support which helped to make the Methodist church, the third largest in the island, - a position she would not have reached without revivals.

The Training of Children

The Methodists placed great emphasis upon the education and the Christian nurture of children, in Newfoundland as well as elsewhere. Coughlan established a school at Harbour Grace and appointed a master. James Bulpitt, minister at Carbonear, wrote in 1805, "My wife has been in the habit of teaching from twenty to thirty children to read, write, and work, for near seven years past."⁷⁷ Ellis and McDowell formed at Carbonear in 1811, "A little society of children for the purpose of catechising them."⁷⁸ John Walsh, minister at Blackhead in 1819 said: "The destitute state of the child-

⁷⁶Provincial Wesleyan, July 4, 1866. Letter from J. W.

⁷⁷A letter to the Rev. Dr. Coke, London. On microfilm in the Newfoundland Provincial Archives.

⁷⁸Methodist Magazine, 1811, p. 627.

ren of our congregations,... induced Mrs. Walsh and myself during a part of the summer to spend two hours on Mondays, Wednesdays and Fridays, in teaching them to read and write. ... We had about sixty children from five to ten years old."⁷⁹ He appealed to the Wesleyan Missionary Society to establish a mission school, and by 1827 three schools were in operation, at Blackhead, Bay Roberts and Portugal Cove.

As there were few schools throughout the island before 1840, many children were taught to read and to spell in the Sunday schools which if at all possible were established in every settlement visited by the missionaries. For many children who grew up in Newfoundland during the first half of the last century, these schools provided the only opportunity they had to learn. "There are many who though they have no other school among them, are able to read with considerable facility the Holy Scriptures."⁸⁰ The importance which the missionaries placed upon the Sunday Schools to teach children to read and write as well as to give them knowledge of the Scriptures, is proved by the fact that they established schools in many communities.⁸¹

One of the values of the Sunday School was expressed by the minister at Brigus who in 1836 in his report on the

⁷⁹Methodist Magazine, 1820, p. 237.

⁸⁰Wesleyan Missionary Society Reports, 1827, Vol. IV, p. 105. From a report of the Bonavista minister regarding Bird Island Cove.

⁸¹Trinity, 1821, 84 pupils; St. John's, 1821, 276; Carbonear, 1827, 120; Brigus, 1835, 146; Bonavista 1837, 91. By 1837 a day school had been established at Bonavista by the Newfoundland School Society.

school at Cupids said: "Out of this Sunday school the society has been blessed with some of its most active members."⁸²

At Bonavista in 1875, during a revival nearly one hundred children of the Sunday school were converted.⁸³ Thus we can see that the Sunday schools were the nurseries of future church members and leaders, and without them Methodism would not have grown so rapidly.

The following tables are of interest.

(A) Methodist Sunday School Enrollment for selected years
1866-1884

<u>Year</u>	<u>Sunday Schools</u>	<u>Officers and Teachers</u>	<u>Scholars</u>	<u>Volumes</u>
1866	48	315	2,650	475
1870	53	372	3,286	1,209
1874	71	498	4,751	2,026
1876	105	730	5,731	1,756
1880	110	777	6,430	3,337
1884	122	937	8,309	4,644

(B) A Comparison of Sunday School & Day School Enrollments

<u>Year</u>	<u>Methodists</u> ⁸⁴	<u>Sunday School Enrollment</u>	<u>Meth. Day School Enrollment</u>	<u>No. Meth. Schools</u>
1870	28,990	3,286	740	12
1876	35,702	5,731	3,501	71
1884	48,767	8,309	5,820	101

These statistics show that in 1884 there were more Sunday schools than day schools, and more children attending the former than the latter.

⁸²District Minute Book, Vol. I, p. 261.

⁸³Newfoundland Conference Minutes, 1875, p. 25.

⁸⁴These figures taken from the 1869, 1874, and 1884 census respectively.

(C) A Comparison of Church of England and Methodist positions in 1883⁸⁵

	<u>Population (1884)</u>	<u>Officers and Teachers</u>	<u>Scholars</u>
Church of England	69,000	791	10,583
Methodist	48,767	932	7,772

Psychological and Sociological Reasons

Macvey in his sociological study of Methodism, says that Methodism:

Gave contentment amid inexorable conditions, and her fundamental conceptions were thus singularly adapted to the needs of men, particularly in a new country, where privations were many and resources few.⁸⁶

Newfoundland during the greater part of the period under review, was for the most of the inhabitants such a country. Often in their annual reports, the ministers spoke of the poverty of the people.

There was a bad fishery and failure of the potato crop. Thus most of the people were left destitute of the articles of life on which most of them expected to subsist during the winter.... Positive starvation would have been the consequences had not the Governor at the insistence of the Hon. Chief Justice Tucker agreed to send 800 bags of bread and a considerable quantity of Indian meal, and this timely supply prevented death from making its deadly mark through the community at present.⁸⁷

The following extracts from the speeches from the throne reveal the severe economic conditions.

I learn with deep regret that... the condition of a very

⁸⁵Church of England statistics are taken from a report in The Evening Mercury, April 4, 1884; Methodist statistics taken from The Nfld. Conference Minutes, 1883, p.25.

⁸⁶Macvey, op. cit., p. 56.

⁸⁷District Minute Book, Vol.1., p.161.

considerable proportion of our population is such, as to render it impossible to avoid extending to them a large amount of eleemosynary as well as other aid at the charge of the public revenue.⁸⁸

There was an almost total failure of the seal fishery last spring. Also, partial but extensive failure of the cod fishery, particularly on the coast of Labrador.⁸⁹

During many of the years 1857 to 1869 there was economic depression caused by the failure of the cod and seal fisheries and of the potato crop. The population increased by fourteen per cent, in those years, whereas the Methodists increased by forty-three per cent. The number of Methodist circuits and missions increased from fourteen to twenty-one. These increases reveal that Methodism could succeed among a people many of whom not only had few resources, but were experiencing poverty.

Not only the privations caused by economic conditions, but also the type of community in which the people lived was conducive to the growth of Methodism. In 1884, in Conception Bay, In Bonavista Bay and in Trinity Bay, sixty per cent of the settlements in which Methodists lived had a population of less than 300; less than 200; and less than 100, respectively. Furthermore, most of the settlements were isolated from one another, with the only means of travel being by sea. By 1883, only forty-five miles of railroad had been built. Also, there were no telegraphic communications between St. John's and most of the outports until late in the nineteenth century. The telegraph line to the Lower Island Cove-

⁸⁸Journal of the House of Assembly, 1885, p.8
⁸⁹Ibid., 1863, p.8.

Old Perlican area was not built until 1884, and one year later, the lines to Greenspond, Twillingate and Burin were under construction. Mail delivery to most areas was less often than weekly, and it was not until late in the eighteen and sixties that steam boat service was established between St. John's and some of the nearer outports. Ten years later the northern parts of the island were petitioning the government for such a service.⁹⁰

Not only the isolation of the settlements but also the oneness of interest which prevailed because of the lack of educational and cultural opportunities and facilities, as well as by the engagement of the people almost solely in one occupation, created the sense of community so essential to revivals. Lieutenant-Colonel R.B. McCrea who served in St. John's with the Royal Artillery in the seventh decade of the century says that in the town there was: "No Athenaeum, no rink, no library, no town hall or museum, no green houses, conservatories or parks. Nothing absolutely nothing to be seen but the bare, cold unaffecting necessities of life."⁹¹ Although there were societies such as the Athenaeum formed in 1861, by the incorporation of the the three societies, the Mechanics Institute, the St. John's Library and Reading Room, and the Young Men's Literary Institute, into the one institution, and the Newfoundland British Society formed in 1837, yet the membership of the former was only 320 in 1880,

⁹⁰In 1879 the people of the north side on Bonavista Bay petitioned for steamer communications.

⁹¹R.B. McCrea, Lost Amid the Fogs (London: Sampson Low, Son and Marston, 1869), p.101.

and of the latter, 474 in 1884; altogether less than 800 in a town which had a population of approximately 30,000. In the outports there were no organizations to provide opportunities for social fellowship until the formation of lodges of the Orange Order, which began in 1869.

The most effective force in the creation of the sense of community was the employment of almost all of the people in the fisheries, especially the cod fishery. As late as 1922 a visitor to the island wrote: Cod is the life of the island. ...Newfoundland lives and moves and has its being in cod.... Its manners, customs, lore, traditions, laws, language all revolve about cod."⁹² While there were other industries such as mining,⁹³ agriculture,⁹⁴ and a small amount of manufacturing in St. John's,⁹⁵ yet the number of persons employed in these industries was few compared with those employed in

⁹²The Saturday Evening Post, October 28, 1922, p.6. An article on Newfoundland by G.A.England.

⁹³In 1868, 500 people were employed at copper mining at Tilt Cove. The value of the copper and lead exported in 1880 was \$555,000. Source of information: Journals of the House of Assembly for those years.

⁹⁴In 1864 the government appointed a select committee to consider the best method for extending the cultivation of the soil of the country. Journal of the House of Assembly, 1864, p.10. In 1873 it was reported that agriculture was increasing rapidly, and in 1880 there was an increased effort in agriculture. Journals of the House of Assembly for each of those years. In 1891 there were 1,545 farmers as compared with 53,502 fishermen.

⁹⁵In 1877 the manufacturing industries of St. John's were, boots and shoes, cod-liver oil, nail and iron castings. In 1891, only 1,209 persons were employed in factories and mills, including saw-mills. Later fact from Prowse, op.cit., p.703.

the catching, curing, buying and selling of cod and other fish. In the outports, and at St. John's to a large measure, life revolved around the fisheries. J.B. Pratt says that for a successful revival:

The community and the religious gatherings of the community must be transformed from mere collections of individuals into psychological crowds, the condition of likemindedness must be induced.⁹⁶

The isolation of the settlements, and their small populations, in most of them a sole industry - the fisheries, and the lack of diversification of interests helped produce the likemindedness required. While proof cannot be produced here, yet it is reasonable to assert, that just as the frontier conditions in America produced, at least in part, the environment and atmosphere conducive for revivals there, so the economic and industrial conditions and oneness of interests aided the frequency and success of revival^s in Newfoundland.

Methodist Doctrines, Preaching and Worship

Psychological influences and sociological conditions, the migration of Methodists, the use of probationers and laity, its organization and all the other factors we have considered, were not the whole cause of the growth of Method-
ism in the island. "It isⁱⁿ the doctrines which particularly characterize the movement that the genius of Methodism most fully revealed itself."⁹⁷ Without these doctrines and the

⁹⁶J.B. Pratt, The Religious Consciousness (New York: The MacMillan Company, 1944), p. 174.

⁹⁷Macvey, op. cit., p.15.

preaching of them, the movement would not have grown.

In chapter one, we dealt briefly with the three doctrines stressed by Wesley. These doctrines which embody the evangelical version of Christianity have been summarized thus:

A divine redemption; a realized pardon; a restored relationship to God through faith; the entrance of supernatural forces into the life by the grace of the divine spirit; the present and perfect attainment of God's ideal in the character. And all this made intelligible and credible by the redeeming work and offices of Jesus Christ, - and by the saving energies of the Holy Spirit in the human soul.⁹⁸

These were the doctrines which both ordained and lay preachers proclaimed, and their effect was truly miraculous.

One of these doctrines, - Christian Perfection or Entire Sanctification - has been called 'the significant Methodist doctrine'.⁹⁹ This doctrine does not stand alone but is closely associated with and follows upon the doctrine of the Universality of the Atonement. "The first truth of the Gospel... is God's offer of free forgiveness to sinful men and women."¹⁰⁰ However, God offers not only forgiving grace but also enabling grace. God's redemptive action in Christ is for a high and worthy purpose. Its goal is "to present every man perfect in Christ Jesus."¹⁰¹ Methodists not only heard this doctrine preached; they sang it also. This doctrine is expressed in these lines of Methodist hymns.

Scatter Thy life in every part
And sanctify the whole.¹⁰²

⁹⁸Fitchett, op. cit., p.276

⁹⁹Baker, op. cit., p.27.

¹⁰⁰Ibid., p.28.

¹⁰¹Colossians 1:28.

¹⁰² Methodist Hymn and Tune Book, Hymn No. 564.

We shall gain our calling's prize,
 After God we all shall rise,
 Filled with joy and love and peace,
 Perfected in holiness.¹⁰³

Finish then they new creation,
 Pure and spotless let us be.¹⁰⁴

In reply to the question, Why did this particular doctrine appeal to men and women?, a satisfying answer has been given by Macvey.

... it produced a vision which satisfied the human heart and fulfilled the promises of the Scriptures.... Such preaching created aspirations in the hearts of men; here was something worthy of all endeavour and all cost; before this glory all other considerations paled.¹⁰⁵

This holiness of life or Christian perfection is characterized by perfect love, which is more than love to God; in fact, it does not exist, it cannot be experienced, unless it is love to God and love to man. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."¹⁰⁶ Wesley declared that there is no holiness but social holiness.

In the hour of worship, especially during revivals, through the preaching of these doctrines and the repeating of them in the singing of hymns, which have been called the sung creeds of the Methodists, there was aroused in men and a sense of sin, the need of forgiveness, purer emotions, higher aspirations, and the incentive to be 'pure in heart'.¹⁰⁷ Many of the worshippers yielded so fully to the Divine will

¹⁰³Ibid., Hymn No. 565.

¹⁰⁴Ibid., Hymn No. 540.

¹⁰⁵Macvey, op. cit., p. 17.

¹⁰⁶1 John 4:20.

¹⁰⁷Pratt, op. cit., p.194.

that they experienced conversion, which is, "an awakening that endows the spirit with new courage, with new hope, with new strength, with new assurance of ultimate victory, and with new joy."¹⁰⁸ This experience is possible because there is a native capacity for it in the human spirit. In this experience men and women became aware of, and are possessed by, a spirit that makes for righteousness.¹⁰⁹

Methodism grew in, and made its impact upon Newfoundland because of the conversions of thousands of men and women, which resulted from the preaching and the singing of Christian doctrines which were peculiar to it. These doctrines aroused in men and women an awareness of their spiritual nature and spiritual possibilities, and these 'converts' who received spiritual nature in the various organizations for worship, where the leadership was given by ordained minister, probationer, and layman, were characterized by a zeal to promote the religious movement which has been called 'the evangelical reading of Christianity'.¹¹⁰

¹⁰⁸A.C. Knudson, The Principles of Christian Ethics (New York: Abingdon-Cokesbury Press, 1943), p.117.

¹⁰⁹Ibid., p.105.

¹¹⁰Fitchett, op. cit., p.282.

Chapter Seven

An Assessment of Methodism in Newfoundland

The results of Methodism in Newfoundland were similar in some respects to those of other churches but in other respects were different. It made a social impact through its educational program, in moral issues especially in Sabbath observance and temperance, and as a social institution within the community.¹ Through its preaching on sin and the terrors of the judgment it produced in some of its followers a fear of the fate of sinners, while at the same time through its preaching on the Atonement - Christ so loved you that He died for you - it gave to its hearers a sense of worth and a dignity, and a goal in the striving for which, they developed moral and spiritual qualities, which made them law-abiding, honest citizens, devoted to their church and the Christian training of their children, and exemplifying many of the fruits of the Spirit.²

While other churches sought to promote education as did the Methodist, yet many children especially during the first four decades of the last century would have had no opportunities to learn to read and write without the Sabbath

¹H. A. Batstone in his thesis, "Methodism in Newfoundland: A Study of Its Social Impact", says that these were the three main areas.

²Galatians 5:22, 23. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

schools, and the schools operated by ministers and their wives, and the schools operated with financial assistance from the Wesleyan Missionary Society. When denominational education was established in 1874, the Methodists appointed one of its ablest ministers to the office of superintendent, and began a program to build and operate schools which was second to none.

Table showing number of schools operating in Newfoundland and their enrollment in 1881³

	<u>Total</u>	<u>C. of E.</u>	<u>R.C.</u>	<u>Meth.</u>
No. of schools	416	157	158	99
No. of pupils	24,292	9,163	9,014	5,284

The number of schools operated by the Methodists in that year was twenty-four per cent of the total, which was the percentage of Methodists in the total population.⁴ In 1884 the number of pupils in the 101 schools was 5,280. The important fact is that the Methodists operated many schools in areas not served by any other church. Without the leadership provided by the church, schools would not have been established in those areas until much later. Information as to her role in higher education was given in Chapter Four.

The early missionaries to Newfoundland were greatly distressed by the non-observance of the Sabbath. The Methodist minister stationed at St. John's in 1824, said:

³Statistics taken from Hatton and Harvey, Op. cit., p. 461.

⁴Based on the 1874 and 1884 census.

It is no rare occasion for vessels to be discharging or taking on cargo; hundreds of men employed in curing fish; stores open, and dealers receiving their supplies on the Lord's Day in the chief port of the Island.⁵

In an account of his visit to Greenspond in 1826, the Rev.

John Corlett stated:

I found... that the merchant's stores were all open. I saw some purchasing shoes, others fishing materials, provisions, &c. In a word I found that Sunday was what may be emphatically called market day in Green's Pond. The people, however, are not so abandoned as with one consent to prosecute the fishery on the Sabbath Day, although there are individuals who fit out their boats on Sunday in order to be ready for Monday. I was informed by the most respectable inhabitants residing in Green's Pond that during the winter season it is very common and almost a general thing to go shooting birds and seals on the Sabbath day.⁶

The result of Methodism on Sabbath observance - aided by the teaching of the other churches - was that the Sabbath came to be recognized as a holy day, and no work other than what was absolutely essential was to be done. Fishing boats remained at anchor, fishing vessels enroute to fishing grounds or their home ports harboured on Saturday evening and would not sail on the Sabbath, the tools of daily labour were left unused, and sport or recreation of any kind was forbidden. In many Methodist homes meals for the Sabbath were prepared on Saturday, and if possible the dishes and cooking utensils used were not washed until

⁵Microfilm of the Wesleyan Missionary Society Correspondence. A letter from the Rev. Thomas Hickson, January 9, 1824.

⁶C. Lench, The Story of Methodism in Bonavista and the Settlements Visited by the Early Missionaries, (St. John's: Robinson and Company, 1918), p. 163

Monday morning.⁷ The Sabbath was what God meant it to be, a day of rest and worship. The Methodist preachers succeeded in a large measure in having the Sabbath become for their people what they wanted it to be, and as expressed in the Pastoral Address of 1880.

We wish to call your serious and prayerful attention to the sanctity of the Sabbath, which is perpetual in its obligation, and we trust that it will not only be regarded as a day of cessation from all secular duties, but as a day dedicated to God and the service of his sanctuary.⁸

The teaching and preaching of the Methodist church emphasized strongly that the drinking of intoxicating liquors and drunkenness were sins. This together with her other efforts to promote total abstinence was effective in preventing their use by her members, and helped to decrease the amount consumed in the island. While statistics are not available to show the comparison of amounts used in communities where Methodists were either in a majority or minority, the fact that in 1948 when twenty-nine towns had licences to sell beers and liquors,⁹ in all but one¹⁰ the

⁷This was not true of all Methodists but captains and parents who were converted, and others also, observed the Sabbath in this manner. The Rev. John Brewster, St. John's, stated in a letter in 1847 that "Mr. John Woods, a member of our society and leader of a class, fitted out a vessel this Spring, and engaged an intelligent and respectable captain. They made an agreement that no seals were to be taken on Sunday. It was signed by all." The Methodist Magazine, 1848, p. 933. See also, William Wilson, Op. cit., pp. 218-221 on Sabbath observance.

⁸Newfoundland Conference Minutes, 1880, p. 25.

⁹Information supplied by the Newfoundland Board of Liquor Control.

¹⁰Botwood. Among the larger towns which did not have licences were the following strongholds of Methodism: Grand Bank, Fortune, Burin, Carbonear, Blackhead, Old Perlican, Bonavista, Twillingate, Wesleyville, Musgrave Harbour and others.

Methodists (now United Church of Canada) were in a minority, proves that the teaching and preaching were effective.

The Methodist church as a social institution provided opportunities for people to experience the fellowship of assemblage, - for many people the only opportunities. In most cases it was the worship services, the class meeting, the Sabbath school, and the prayer service held on a weekday; occasionally the church held a Tea, Supper, and a program of music, singing and recitations. Children looked forward eagerly to the annual Sabbath School picnic, the Children's Sabbath or Sabbath School Anniversary services, when in the presence of the congregation they repeated Scripture passages and sang hymns they had learned.¹¹ In many of the homes where there was an organ, adults and young people gathered, most often at the close of the Sabbath services to sing hymns, usually on the fate of the sinner, the Christian experience, and the glories of heaven. In Methodist communities these were the only social gatherings, as public card parties and dances were not held, and in communities where they were held, many Methodists regarding these functions as sinful, did not attend. Also, when a disaster involving loss of

¹¹At Blackhead in 1829, eight children repeated a chapter from the gospels; one girl repeated forty verses of Psalm 119, and could have continued. Newfoundland District Minute Book, Vol. I, p. 14. At Gower Street Church, St. John's in 1878 at the Sabbath School Anniversary Service held on the afternoon of November 23rd. nearly 600 children were present. The Provincial Wesleyan, April 5, 1879.

property or life or both, occurred, usually it was the minister who gave leadership to try to alleviate the distress. In Newfoundland in the nineteenth century, in most communities the church - not only the Methodist - was the only institution to provide social opportunities.¹²

Methodism made a valuable contribution to the Christian training of children through the Sabbath school, and also through the home. As indicated earlier, the goal of the former was not only to impart Biblical knowledge, but also to lead children to a conversion experience. Many of them having such an experience became devoted members of their church. Parents with such an experience endeavoured to make their homes centres of Christian influence and training, by example and family worship.

One of the historians of Methodism said, that its discipline was effective in helping restore the 'priesthood of the people.'

Methodism has practically restored the primitive 'priesthood of the people', not only by the example of its lay ministry twice as numerous as its regular ministry, but by its exhorters, class-leaders, prayer leaders, and the religious activity to which it has trained its laity generally.¹³

The involvement of so many of the laity in positions of leadership helped greatly to strengthen Methodism, as it gave them opportunity for active participation, and also a sense of being important.

¹²In a few communities there were fraternal orders.

¹³Abel Stevens. Quoted by Daniel Dorchester, The Way of Methodism (New York: Phillips and Hunt, 1887), p. 38.

While the success of Methodism in Newfoundland as elsewhere was due in part to its organization, it was caused primarily by its preaching. "The great reason, however, for the success of Methodism lay in the freshness of its message."¹⁴ One of the basic tenets of its message was redemption through repentance. The President of the Eastern British America Conference, preaching at an ordination service in 1872 said:

Preach not a mere system of ethics, beware of eclipsing God's word by a mere frothy man pleasing exposition, indulging in idle verbiage whether in prose or verse. Let Christ be the Alpha and Omega of all your preaching even as he was in that of the apostles, - Christ in all his revealed attributes and redeeming work; Christ through whom we receive the promised Spirit needful for repentance, conversion and entire sanctification of the soul.¹⁵

The result of this kind of preaching was, as we have seen, the conversion of thousands of men and women and boys and girls. Conversion has been defined as:

... the convicting men of their sinfulness, the persuading them to its abandonment, the guiding them to the Cross to obtain justification through faith in a crucified Redeemer, the leading them to renewal by the grace of the Spirit, to consecration to the divine service, to the maintenance of good works, to growth in knowledge and grace, to the aiming at entire sanctification or perfect love.¹⁶

Methodist ministers preaching conversion led many people to see themselves as sinners, to plead for forgiveness, to be convinced that they were forgiven, to strive after perfection and to be devoted to their church.

¹⁴Maldwyn Edwards, Op. cit., p. 141.

¹⁵Provincial Wesleyan, August 28, 1872.

¹⁶R. Green, Op. cit., p. 36.

To assess the contribution of any church to any community is difficult. In Newfoundland the Methodist Church did not carry on her ministry in isolation from all the other churches; all were engaged in, and contributed to the 'Christianizing' of the island. Towards the attainment of that goal, Methodism made its contribution through its preaching with its common and distinctive emphases, its discipline, its devoted workers both clerical and lay, and its members. When the condition of 'spiritual destitution' existed in the island, Methodism supplied ministers and continued to do so, rendering a ministry to many thousands who could not be served by other churches, for reasons stated earlier. By 1884 the whole island was being served well by the churches and spiritual destitution no longer existed. In the creation of the new condition Methodism played a large part, as the table below helps to show. Herein lies its great value to Newfoundland.

Table Showing Population and Methodist
and Clerical Statistics¹⁷

Year	Total Population	Methodists	Total No. of Clergy	Methodist Ministers
1836	75,084	c.9,500	41	10
1857	124,288	20,229	77	16
1874	161,374	35,702	120	37
1884	197,589	48,767	185	56

¹⁷Statistics taken from Census and Methodist records.

Methodism in Newfoundland deserves this tribute paid to it in 1883.

Wesleyan Methodism presents an honourable record in Newfoundland, and has been characterized by zeal, activity and usefulness.¹⁸

The extent, nature and results of that zeal, activity and usefulness we have tried to reveal in this study.

¹⁸Hatton and Harvey, Op. cit., p. 469.

Appendix A

Anno Vicesmio Primo
VICTORIAE REGINAE
CAP. XIX

AN ACT relating to the Wesleyan Methodists in this Colony,
and for Incorporating a Conference of their Body.

(Passed 10th May 1858.)

Whereas a large number of Persons in the Colony of Newfoundland are associated together in Classes, Societies and Congregations, constituting a Religious Community under the Pastoral care of Ministers of God's Word, who were heretofore in connexion with the Yearly Conference of the People called Methodists in England. And Whereas, by the authority of the said Conference, the Wesleyan Methodist Members in the Provinces of Nova Scotia, New Brunswick, Prince Edward Island, Bermuda and this Colony of Newfoundland, have been organized and constituted a Conference, called by the name and style of "The Conference of the Wesleyan Methodist Church or Connexion in Eastern British America," which Conference is to have the Ecclesiastical control and oversight of the Wesleyan Methodist Churches, Societies and Congregations, in the said respective Provinces, according to the rules and usages of the Methodist Body. And Whereas it is desirable that the said Conference should be known and recognised by law in this Colony, and have and enjoy a Corporate character and capacity.

I. Be it therefore Enacted by the Governor, Legislative Council and Assembly, that the said Conference so organized, and the Wesleyan Methodist Ministers who shall from time to time compose the same, and their successors in office, shall be a body corporate within this Colony, having perpetual succession by the name of "The Conference of the Wesleyan Methodist Church or Connexion in Eastern British America," and shall be known and recognised by law by such name.

II. The said Conference shall be capable of taking, holding and possessing lands, tenements, monies and property, within this Colony, for the use and benefit of the Wesleyan Methodist Church Societies under its control or in connexion therewith, or of any portion thereof, or for the establishment of any funds or institutions which are now or may be hereafter required for the purposes of the said Conference, or of any of the Churches, Societies or Bodies under their care or in connexion therewith; and shall have authority, from time to time, to make laws and regulations for the due management of the said Conference and of such funds and institutions not at variance with

21st Victoria, Cap. 19.

the laws of this Colony, and of suing and being sued in any of Her Majesty's Courts of Law or Equity, and shall have and exercise all the rights, powers and privileges incident to a body corporate, according to the laws of this Colony, anything in the Statute of Mortmain or any other Acts or Statutes to the contrary notwithstanding.

III. Any appointment made, or other act done, or order, judgment, or resolution, of the said Conference, passed or determined at any meeting held at any place in either of the Provinces of Nova Scotia, New Brunswick, Prince Edward Island, or Bermuda, shall be as binding and obligatory in this Colony as if done or passed within this Colony, when certified under the hand of the President and Secretary of the Conference or any persons acting in their stead.

IV. A copy of any such minutes of appointment, act done, order, judgment or resolution, certified and signed by the President or Acting President, Secretary or Acting Secretary, verified by an affidavit of a credible person that it was signed in his presence, or that being acquainted with the hand-writing of such President and Secretary, he verily believes the signature to be their proper hand-writing respectively, and also that the persons signing are the President and Secretary respectively, or were acting as such, shall be evidence of such appointment, act, order, judgment, or resolution of the Conference, in any proceeding whatever, and in any Court in this Colony.

V. Affidavits may be Sworn before a Commissioner of the Supreme Court or a Justice of the Peace.

_____:

38th Victoria, Cap. 21.CAP. XXI.

An Act relating to the Wesleyan Methodists of this Colony for Incorporating Conferences of their Body in this Colony and to make provision with regard to certain Trusts connected therewith.

(Passed 17th April 1875)

WHEREAS an Act was passed in the Twenty-first year of Her Majesty's Reign, Chapter 19, entitled "An Act relating to the Wesleyan Methodists in this Colony, and for Incorporating a Conference of their Body," by which "the Conference of the Wesleyan Church or Connection in Eastern British America," under the jurisdiction and discipline of which the Wesleyan Methodist Community in this Colony was placed, was organized into and constituted as a Corporate Body in this Colony; and Whereas the said "Conference of the Wesleyan Church or Connection in Eastern British America", has ceased to exist, being merged into a Body or a Corporation called "the General Conference of the Methodist Church of Canada," and whereas under the authority of the said "General Conference of the Methodist Church of Canada," the Wesleyan Methodist Community in this Colony was organized into and constituted as "the Newfoundland Conference of the Methodist Church of Canada," and whereas it is desirable to Incorporate the said "General Conference of the Methodist Church of Canada" and also the said "Newfoundland Conference of the Methodist Church of Canada," and whereas certain property in this Island is held under trusts for the use and benefit of the Wesleyan Methodist Community in this Island, in the respective Districts where the said property is situate, and it is desirable that there should be a uniformity with regard to the said trusts; and whereas other changes, in reference to the said trusts and in reference to the number of Trustees to be appointed under said trusts, are requisite and necessary.

Be it therefore enacted by the Governor, Legislative Council and Assembly, in Legislative Session convened, as follows:-

I.- The Act passed in the Twenty-first year of Her Majesty's Reign, Chapter 19, is hereby repealed.

II.- From and after the passing of this Act, the Association or Body of Persons organized in the Dominion of Canada, and known as "The General Conference of the Methodist Church of Canada", and their successors, shall be organized into and constituted as a Body Corporate

within this Colony, having perpetual succession, and being known and recognized by law by the said name.

III.- The said "General Conference of the Methodist Church of Canada" shall be capable of taking, holding and possessing lands, tenements, moneys and property, within this Colony, for the use and benefit of the Wesleyan Methodist Church Societies under its control or in connection therewith, or of any portion thereof, or for the establishment of any funds, or institutions, which are now or may be hereafter required for the purposes of the said Conference, or of any of the Churches, Societies, or Bodies under their care or in connection therewith, and shall be capable of being cestui que trust for such lands, tenements, moneys, property, funds or institutions, and shall have authority, from time to time, to make laws and regulations for the due management of the said Conference and of such funds and institutions, not at variance with the laws of the Colony, and of suing, and being sued, in any of Her Majesty's Courts of Law or Equity, and shall have and exercise all the rights, powers and privileges incident to a Body Corporate, according to the laws of this Colony, anything in any Statutes to the contrary notwithstanding.

IV.- Any appointment made, or other act done, or order, judgment or resolution of the said "General Conference of the Methodist Church of Canada," passed or determined at any meeting of the said Conference held at any place in the Dominion of Canada, Shall be as binding and obligatory in this Colony as if done or passed within this Colony, when certified by the common Seal of the said Corporation, and under the hand of the President and Secretary of the Conference, or any persons acting in their stead.

V.- A copy of any such minutes of appointment, act done, order, judgment or resolution of the said "General Conference of the Methodist Church of Canada," certified and signed by the President or Acting President, and Secretary or Acting Secretary of the said Conference, and attested by the common Seal of the said Corporation, when duly verified by a notarial certificate, certifying the signatures of the parties signing the same and their official capacities, shall be evidence of such appointment, act, order, judgment or resolution of the said Conference, in any proceeding whatever in any Court in this Colony.

VI.- It shall be the duty of the President or other Officer of the said "General Conference of the Methodist Church of Canada," to cause to be filed in the office of the Colonial Secretary of this Colony, within six months from the passing of this Act, certified under the Seal of the said Corporation, a copy of the Constitution, Bye-Laws, or other Regulations made by the said Corporation or Conference for its guidance or governance, and also a list of the Office-bearers thereof; and from time to time to forward to the said Office, certified as aforesaid, such alterations or additions to said Constitution or Bye-Laws, and such changes in the Office-bearers, as the said Corporation or Conference may decide upon, which alterations and changes shall be notified, as aforesaid, within three months from the time when they shall have taken place.

VII,- From and after the passing of this Act, the Association or Body of Persons organized and known in this Colony as "The Newfoundland Conference of the Methodist Church of Canada," and their Successors, shall be organized into and constituted as a Body Corporate, within this Colony, having perpetual succession, and being known and recognized by Law by the said name, and shall have full power to hold lands and property in this Colony, either as having the legal estate therein, (or as cestui que trust) for the use of said Wesleyan Methodist Community or any portion thereof, and shall have power to do such other acts as pertain to a Corporation, and shall have a common Seal, with power to break and alter the same.

VIII,- It shall be the duty of the President or other Officer of the said "Newfoundland Conference of the Methodist Church of Canada" to cause to be filed in the Office of the Colonial Secretary of this Colony, within six months from the passing of this Act, certified under the Seal of the said "Newfoundland Conference of the Methodist Church of Canada," a copy of the Constitution, Bye-Laws or other Regulations by which it is governed, or made by the said Conference for its guidance or governance, and also a list of the Office-bearers thereof, and from time to time to forward to the said Office, certified as aforesaid, such alterations or additions to said Constitution or Bye-Laws, and such changes in the Office-bearers, as the said Conference may decide upon, which alterations and changes shall be notified, as aforesaid, within three months from the time when they shall have taken place.

IX,- Notwithstanding anything contained in any deed or instrument by or under which any property is held in any of the Districts of this Colony, for the use, behoof or benefit of the Religious Community called Wesleyan Methodists, in the respective Districts, all such property shall, from and after the passing of this Act, be construed to be held for the use and benefit of the said "General Conference of the Methodist Church of Canada," and shall be subject to such rules, orders, regulations and ordinances as the said Conference may make, or may have already made, in reference to its property or to the disposition thereof.

X,- Notwithstanding anything contained in any such deed or instrument, as mentioned in the next preceding Section, it shall be lawful for the said "Newfoundland Conference of the Methodist Church of Canada," subject to its regulations, and subject as far as possible to the mode of selection prescribed by such deeds or instruments, and subject also to the rules, orders or regulations for the governance and discipline of the said Wesleyan Methodist Body, to elect or appoint, or approve of the election or appointment, of any number of Trustees, not exceeding twenty-one, to execute the trusts contained in any such deed or instrument; and upon the election, appointment or approval, as aforesaid, of the said Conference, such Trustees and their Successors, to be in like manner appointed, shall have all the powers and authorities, legal and equitable, that they might or could have had, had they been nominated or appointed under the said deeds or instruments.

XI,- The provisions of this Act shall apply to certain persons named as Trustees in an indenture of lease, dated the Tenth day of January, Anno Domini Eight Hundred and Seventy-three, conveying certain land and premises, situate in George's Street, in the town of St. John's, upon which a Wesleyan Methodist Church has been erected; and such Trustees shall be construed to hold the said land and premises as Trustees for the benefit of the said "General Conference of the Methodist Church of Canada."

XII.- The Ministers of the said "General Conference of the Methodist Church of Canada," and of the said "Newfoundland Conference of the Methodist Church of Canada", shall have, ex officio, among such Trustees, such position as may be accorded them by any of the rules, orders, resolutions or regulations for the governance and discipline of the said Wesleyan Methodist Body, or of either of the said Conferences; and such rules, orders, resolutions or regulations, shall confer upon such Ministers such powers and authorities, legal or equitable, as they might or could have had, had they been nominated and appointed upon

the creation of the original trusts.

XIII.- This Act may be cited as "The Methodist Incorporation and Trusts Act, 1875."

Appendix C

A petition from the Right Reverend Michael Anthony Fleming, D.D., prelate of the Catholic communion of Newfoundland, presented to the Legislature on Wednesday, January 30, 1833.

That the petitioner humbly begs leave to solicit in the most respectful manner the favorable attention of the House to the painful condition to which a large and respectable portion of fellow-Christians, the Dissenters of this country, are subjected by a clause respecting the celebration of marriages, as contained in an act intituled, 'An act to repeal an act to regulate the celebration of marriages in Newfoundland,' which compels the Dissenters of this country to solemnize their marriages according to the ceremonies of another Church, and by a clergyman of a different establishment.

That the petitioner, while he disclaims any idea of dictating to the House, hopes that it will not be deemed presumptuous in him to express his decided opinion 'that a conciliatory system of policy towards all classes of people is, under Providence, the best and surest support of every government, and that in a free government, like our own, nothing but a necessary regard to the safety of the Constitution can justify the enactment of any laws of a restrictive nature, especially on matters of religion.' Wherefore, when the loyal, peaceable, and pious deportment of the Dissenters of this country is constantly demonstrated, the petitioner relies with confidence on the justice and liberality of the House, that the unmerited stigma which has been impressed on so meritorious a body by so unnecessary a law will be removed.

Your petitioner humbly submits that, with respect to marriage (unless as a civil contract), the State should have no concern, as each religious sect ought to be left as fully at liberty to regulate the religious ceremonies attendant on marriage as any other part of their ceremonies, as there can be no more reason for compelling a man to be married by a clergyman of an opposite church than for compelling him to participate in the ordinary service of that church every Sunday.

Wherefore the petitioner considers that the parties, being of Dissenters, or any religionists seeking to be married, and who profess conscientious motives, principles, and rites in objection of those practised and performed in the Episcopal, or any other church, ought not to be forced to violate their conscience; and that to force them, under pains and penalties, to go through a ceremony foreign to their mind is unjust, unchristian, and intolerant, and in direct violation of the fundamental principles of the Constitution.

The petitioner lays this view of the case before the consideration of the House, and also begs, in the most respectful manner, to say that he would consider it a reflection on

the intellect and good feeling by which the present enlightened age is distinguished were such a law suffered longer to exist, - a law which every enlightened man abhors.

That the petitioner, deeply impressed with these sentiments, and sensible, from experience, of the grievance of being debarred the blessings of civil and religious liberty, should deem himself unworthy of that freedom which, thanks to a wise, paternal government, he now enjoys, could he for a moment be insensible to the hardships of his dissenting brethren, or hesitate to seek, by every constitutional means, the same share of liberty for them. The petitioner, therefore, humbly entreats that it will please the House in the commencement of its important labors to repeal this unchristian and unwise law, and to extend to the Dissenters and Methodists of this Island the privilege of solemnizing marriages in their own church, and by a clergyman of their own establishment, - a measure which will conciliate the affections and gratitude of so extensive and respectable a portion of His Majesty's subjects, and also, by an equal participation of religious as well as civil liberty, effectually consolidate, in one common sentiment of warm, unqualified attachment to the new institution of this country, all classes of Christians.

Appendix D

1836 Census

<u>District</u>	<u>Prot.Epis.</u>	<u>Roman Cath.</u>	<u>Dissenters</u>
St. John's	3,813	14,056	1,057
Conception Bay	6,819	10,063	6,333
Trinity Bay	4,098	1,066	1,639
Bonavista Bay	3,473	1,249	461
Twillingate-Fogo	4,022	819	45
Ferryland	163 (150 servants)	3,708 (1,090 servants)	-
Placentia and St. Mary's	710	3,985	6
Burin	671	1,374	1,095
Fortune Bay	2,821	308	-

1845 Census

<u>District</u>	<u>Prot.Epis.</u>	<u>Roman Cath.</u>	<u>Wesleyans</u>
St. John's	4,226	18,986	1,075
Conception Bay	8,601	11,580	7,800
Trinity Bay	4,753	1,283	2,752
Bonavista Bay	4,684	1,809	727
Twillingate-Fogo	5,017	1,128	597
Ferryland	181	4,339	-
Placentia and St. Mary's	971	5,455	37
Burin	1,221	1,951	1,183
Fortune Bay	2,545	363	12
Burgeo & LaPoile	2,095	29	56

A List of Settlements where the Dissenters resided
in 1836, according to the census records.

<u>District</u>	<u>Settlement</u>	<u>No. of Dissenters</u>
St. John's	St. John's	772
	Flat Rock, Pouch Cove	226
	Portugal Cove	59
Conception Bay	South Shore	44
	Brigus	684
	Cupids	311
	Port de Grave	158
	Bay Roberts	296
	Harbour Grace	324
	Mosquito	110
	Carbonear	1,341
	Freshwater & Clown's Cove	432
	Salmon Cove & Perry's Cove	153
	Broad Cove & Blackhead	658
	Adam's Cove	218
	Bradley's Cove	116
	Western Bay	464
	Ochre Pit Cove	182
	Northern Bay	123
Trinity Bay	Gull Island	75
	Lower Island Cove	505
	Grates Cove	183
	Old Perlican	505
	Hant's Harbour	327
	Trinity	117
	English Harbour	84
	Catalina	75
	Bird Island Cove	204
Bonavista Bay	Bonavista	448
Fogo	(the Fogo District)	45
Burin	Burin	566
	Fortune	89
	Grand Bank	196

In this census the 10,636 Dissenters were not listed according to denomination, but there must have been at least 9,500 Wesleyans as there were only 1,061 Presbyterians, Baptists and Congregationalists reported in the 1845 census.

Settlements with very few Dissenters are not included above.

CENSUS STATISTICS

<u>Year</u>	<u>Church of England</u>	<u>Roman Catholic</u>	<u>Wesleyan</u>
<u>St. John's East</u>			
1857	3,493	11,867	1,303
1869	3,654	11,247	1,606
1874	3,985	11,200	1,838
1884	5,131	13,524	2,481
<u>St. John's West</u>			
1857	2,162	10,033	579
1869	2,080	8,760	524
1874	2,532	8,746	1,088
1884	3,130	1,088	2,035
<u>Harbour Grace</u>			
1857	5,490	3,390	1,112
1869	6,822	4,153	1,588
1874	7,239	4,013	1,615
1884	8,633	3,931	1,968
<u>Harbour Main</u>			
1857	1,160	4,153	71
1869	1,442	4,892	118
1874	1,716	5,361	97
1884	1,968	6,928	130
<u>Port-de-Grave</u>			
1857	2,727	1,637	2,112
1869	3,224	1,900	2,397
1874	3,415	2,002	2,501
1884	3,338	2,206	2,753
<u>Carbonear</u>			
1857	791	2,582	1,859
1869	895	2,368	2,367
1874	929	2,189	2,362
1884	1,034	2,262	2,887
<u>Bay-de-Verde</u>			
1857	448	1,583	4,191
1869	469	1,731	4,857
1874	439	1,775	5,220
1884	592	2,243	7,263

Trinity Bay

	<u>Church of Eng.</u>	<u>Roman Cath.</u>	<u>Wesleyan</u>
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1845			
1857	6,016	1,253	3,460
1869	7,428	1,384	4,985
1874	8,417	1,583	5,663
1884	9,492	1,462	6,057

Bonavista Bay

1857	5,714	2,030	1,083
1869	7,029	2,420	2,094
1874	6,860	2,599	3,531
1884	8,385	2,979	5,101

Twillingate & Fogo

1845	5,017	1,128	597
1857	6,232	1,442	2,036
1869	6,846	1,961	4,235
1874	7,014	1,964	6,217
1884	6,745	3,163	10,261

Ferryland

1845	181	4,339	
1857	127	5,093	8
1869	173	5,817	1
1874	166	6,246	-
1884	151	6,318	-

Placentia - St. Mary's

1845	971	5,455	37
1857	966	7,156	208
1869	1,174	7,390	219
1874	1,351	8,254	239
1884	1,543	9,874	363

Burin

1845	1,221	1,951	1,183
1857	1,356	2,354	1,810
1869	1,390	2,546	2,789
1874	1,733	2,692	3,349
1884	1,797	2,697	4,007

Fortune Bay

1845	2,545	363	12
1857	2,787	647	30
1869	3,935	1,290	6
1874	4,391	1,387	9
1884	5,165	1,612	36

	<u>Burgeo & LaPoile</u>		
	<u>Church of Eng.</u>	<u>Roman Cath.</u>	<u>Wesleyan</u>
1845	2,095	29	56
1857	3,172	89	282
1869	4,123	142	843
1874	4,216	125	731
1884	5,119	152	1,265

The French Shore - Districts of
St. Barbe and St. George's in 1884

1845			
1857	1,647	1,586	85
1869	2,698	2,466	186
1874	3,745	3,736	991
1884	4,803	5,189	1,846

Labrador

1869	1,803	483	165
1874	1,489	476	295
1884	1,974	566	305

CENSUS TOTALS

<u>Year</u>	<u>Church of England</u>	<u>Roman Catholic</u>	<u>Wesleyan</u>	<u>Total</u>
1836	26,740	37,718	c.9,500	75,094
1845	34,294	46,983	14,239	98,703
1857	44,285	57,214	20,229	124,288
1869	55,184	61,040	28,990	146,536
1874	59,561	64,317	35,702	161,374
1884 (Incl. Labrador)	69,000	75,254	48,767	197,589

Appendix E

Membership Statistics of the Newfoundland District
of the Wesleyan Methodist Church
1818-1855

Station or Circuit	1818	1828	1840	1850	1855
St. John's	44	78	172	189	301
Carbonear	43	69	530	576	418
Harbour Grace	14	43	116	79	57
Blackhead and Western Bay	199	149	317	316	504
Port de Grave	38	60	109	82	74
Bonavista	122	202	290	192	229
Trinity	14	65	90	71	20
Grand Bank	6	36	60	346	170
Island Cove and Perlican	190	156	227	242	220
Hant's Harbour		74	40	50	116
Burin		63	105	100	160
Brigus		59	139	165	118
Green Bay				201	199
Totals	670	1054	2195	2607	2586

In 1850 Perlican and Island Cove were two separate stations with a membership of 180 and 62 respectively.

Statistics taken from the Minute Book of the Newfoundland District of the Wesleyan Methodist Church, and the Sunday School Reports.

1957

Membership Statistics of the Newfoundland District
of the
Eastern British America Methodist Conference
for selected years 1855 to 1874

<u>Station or Circuit</u>	<u>1855</u>	<u>1860</u>	<u>1864</u>	<u>1870</u>	<u>1874</u>
St. John's	301	298	304	305	400
Harbour Grace	57	128	102	176	140
Carbonear	418	603	501	450	440
Blackhead	504	601	435	386	392
Perlican & Island Cove	220				
Perlican		256	280	199	240
Island Cove		120	128	66	176
Port de Grave	74	77	50	50	56
Brigus	118	120	126	87	96
Bonavista & Catalina	229	267	302	<u>Bonavista only</u> 170	280
Catalina				59	46
Grand Bank	170	150	197	236	202
Burin & Flat Islands	160	158	197	154	<u>Burin only</u> 402
Flat Islands					225
Hant's Harbour	116	120	150	132	140
Trinity	20		90	50	45
Green Bay	199	(Headquarters at Twillingate)			
Twillingate (1860)		165	225	184	162
Exploits-Little Bay Islands (1861)			95	60	157
Fogo (1864)			33	73	117
Petites			55	<u>Petites & Channel</u> 76	
Channel			11		37
Musgravetown (1873)					57

<u>Station or Circuit</u>	<u>1855</u>	<u>1860</u>	<u>1864</u>	<u>1870</u>	<u>1874</u>
Musgrave Harbour					20
Little Bay Islands					220
Shoal Harbour					85
Greenspond			30	60	210
French Shore					30
Bay of Islands - Bonne Bay					4

Membership Statistics of the Newfoundland Conference

<u>Station or Circuit</u>	<u>1876</u>	<u>1880</u>	<u>1884</u>
<u>ST. JOHN'S DISTRICT</u>			
St. John's	(inc. Pouch Cove) 493	600	245
Pouch Cove		111	143
St. John's East			444
Burin	336	290	288
Grand Bank	(inc. Fortune) 202	94	90
Fortune		109	137
Burgeo			51
Petites	44	47	132
Channel		34	22
St. Pierre			34
Flat Islands	207	208	104
Sound Island	98	(supplied by Flat Is.)	78
Flower's Cove	36		34
St. Anthony	99	110	131
Bonne Bay	(inc. St. George's Bay) 54	42	58
St. George's Bay			25
Labrador		48	40

Station or Circuit	1876	1880	1884
<u>CARBONEAR DISTRICT</u>			
	(inc. Freshwater)		
✓ Carbonear	462	764	494
✓ Freshwater			300
✓ Harbour Grace	120	117	184
	(inc. Cupids)		
✓ Brigus	166	144	120
✓ Cupids		146	149
✓ Bay Roberts	70	72	72
✓ Port de Grave	41	36	52
	(inc. Western Bay)		
✓ Blackhead	590	506	520
✓ Western Bay		335	300
✓ Island Cove	172	320	241
✓ Old Perlican	230	260	218
Hant's Harbour	156	145	254
	(inc. Heart's Content)		
Green's Harbour	73	34	27
Heart's Content		42	75
Shoal Harbour	120		
North Random		109	88
South Random		108	179
Britannia Cove			81

<u>Station or Circuit</u>	<u>1876</u>	<u>1880</u>	<u>1884</u>
<u>BONAVISTA DISTRICT</u>			
Bonavista	346	465	644
Catalina		70	60
Trinity	80	86	101
	(inc. Glovertown)		
Greenspond	315	360	235
Glovertown			76
Twillingate	201	171	310
Exploits	74	250	200
Musgravetown	70	80	82
Musgrave Harbour	44	124	95
Fogo	128	144	130
Herring Neck		90	171
Moreton's Harbour	80	94	118
Little Bay Islands	152	135	173
Bett's Cove & Tilt Cove	152	105	103
Little Bay			72
White Bay			35

**Newfoundland Conference Church Membership
and Other Statistics**

Year	Members	Preaching Places	Baptisms	Marriages
1875	5,086	206	1,401	370
1876	5,473	227	1,444	293
1877	5,790	236	1,258	376
1878	6,191	237	1,503	363
1879	7,008	264	1,497	413
1880	6,995	248	1,472	373
1881	7,320	269	1,594	392
1882	7,688	299	1,655	481
1883	7,781	(record	1,679	475
1884	7,971	incomplete)	1,910	525

Sabbath School Statistics

Year	Schools	Teachers	Pupils
1859	33	295	2,644
1864	48	348	2,928
1869	41	261	2,702
1874	59	440	4,294
1879	104	822	6,667
1884	122	937	8,309

Appendix F

Ministers received on trial and minister ordained in the
Newfoundland Conference - 1875-1884.

<u>Year</u>	<u>Received on trial</u>	<u>Ordained</u>
1875	H. C. Hatcher Wm. Jennings James B. Heal James Pincock Jesse Heyfield Wm. B. Seccombe James Alexander	John G. Currie Jeremiah Embree Simeon Dunn Thomas H. James William Swann
1876	Robert Bramfitt David Gwilym W. H. Edyvean William Kendall George Bullen Wm. R. Tratt	T. W. Atkinson James Nurse George J. Bond F. G. Willey Charles Myers
1877	Lewis Richings George P. Storey John Peters T. L. Eland	George Boyd Jabez Hill G. H. Bryant R. W. Freeman Joseph Parkins John Pratt
1878	Joseph A. Jackson James Wilson	J. P. Bowell H. C. Hatcher J. B. Heal Jesse Heyfield Anthony Hill Wm. Jennings Joseph Lister George Paine James Pincock Samuel Snowden
1879	George Vater	Robert Bramfitt George Bullen W. H. Edyvean William Kendall Edgar Taylor
1880	(None)	George P. Storey Henry Lewis Wm. B. Seccombe
1881	Robert B. Hemlaw	Joseph A. Jackson Wm. R. Tratt
1882	(None)	George Vater

<u>Year</u>	<u>Received on trial</u>	<u>Ordained</u>
1883	W. T. D. Dunn F. R. Duffield George Noble S. Jennings C. J. Duffill Levi Curtis	James Wilson
1884	Samuel Reid Charles Lench William Rex George C. Fraser Mark Fenwick W. H. Brown John B. J. Smith J. T. Newman J. W. Vickers Herbert Hooper	(none)

Appendix G

Schools under the Wesleyan School Society

<u>Year</u>	<u>No. of Schools</u>	<u>No. of Pupils</u>
1859	11	793
1860	8	669
1861	8	593
1862	8	560
1863	10	473
1864	10	543
1865	12	618
1866	13	662
1867	14	711
1868	12	662
1869	12	695
1870	12	740

Statistics for years 1859-1869 taken from Journal of the House of Assembly, 1869, for 1870 from Journal for 1870.

Schools under the Methodist Boards of Education

<u>Year</u>	<u>Schools</u>	<u>Teachers</u>	<u>Pupils enrolled during yr.</u>
1876	71	71	3,501
1877	85	90	4,381
1878	90	90	4,693
1879	103	102	5,011
1880	100	96	5,489
1881	99	95	5,461
1882	96	91	5,447
1883	100	90	5,472
1884	101	93	5,820

Taken from printed Annual Reports of the Methodist Superintendent of Education.

Appendix H

Statistics on settlements and churches
1857 and 1884

Districts	Settlements		R.C. churches		C.of E. churches		Meth. churches	
	1857	1884	1857	'84	1857	'84	1857	'84
St. John's East and West	19	17	9	11	8	12	3	5
Conception Bay	93	103	13	20	16	20	16	24
Trinity Bay	53	124	3	4	12	26	8	25
Bonavista Bay	51	83	4	5	11	13	1	8
Twillingate- Fogo	72	137	4	8	9	15	4	23
Ferryland	17	22	8	12	3	4		
Placentia- St. Mary's	97	118	15	31	5	6	1	2
Burin	25	52	5	9	3	5	3	5
Fortune Bay	66	93		7	3	12		
Burgeo- LaPoile	57	65		2	4	12	1	5
French Shore	70	190	2	15	1	12		6
Labrador		74						
TOTAL	620	1078	63	124	75	137	37	103

In 1884 there were a few churches in Labrador which are not included.

Appendix I

District and Conference Funds

District Funds

<u>Year</u>	<u>Raised for Miss. Society</u>	<u>Appropriation Received</u>	<u>Raised for Contingent and Home Mission Fund</u>
1859	£698 8s. 2d.	£1,068 12s. 11d.	£70 9s. 6d.
1864	\$2,243.64	\$4,260.00	\$200.00
1870	\$2,459.83	\$3,940.00	\$145.65 Contingent \$136.30 Home Miss.

The Contingent and Home Mission Fund was divided in 1868.

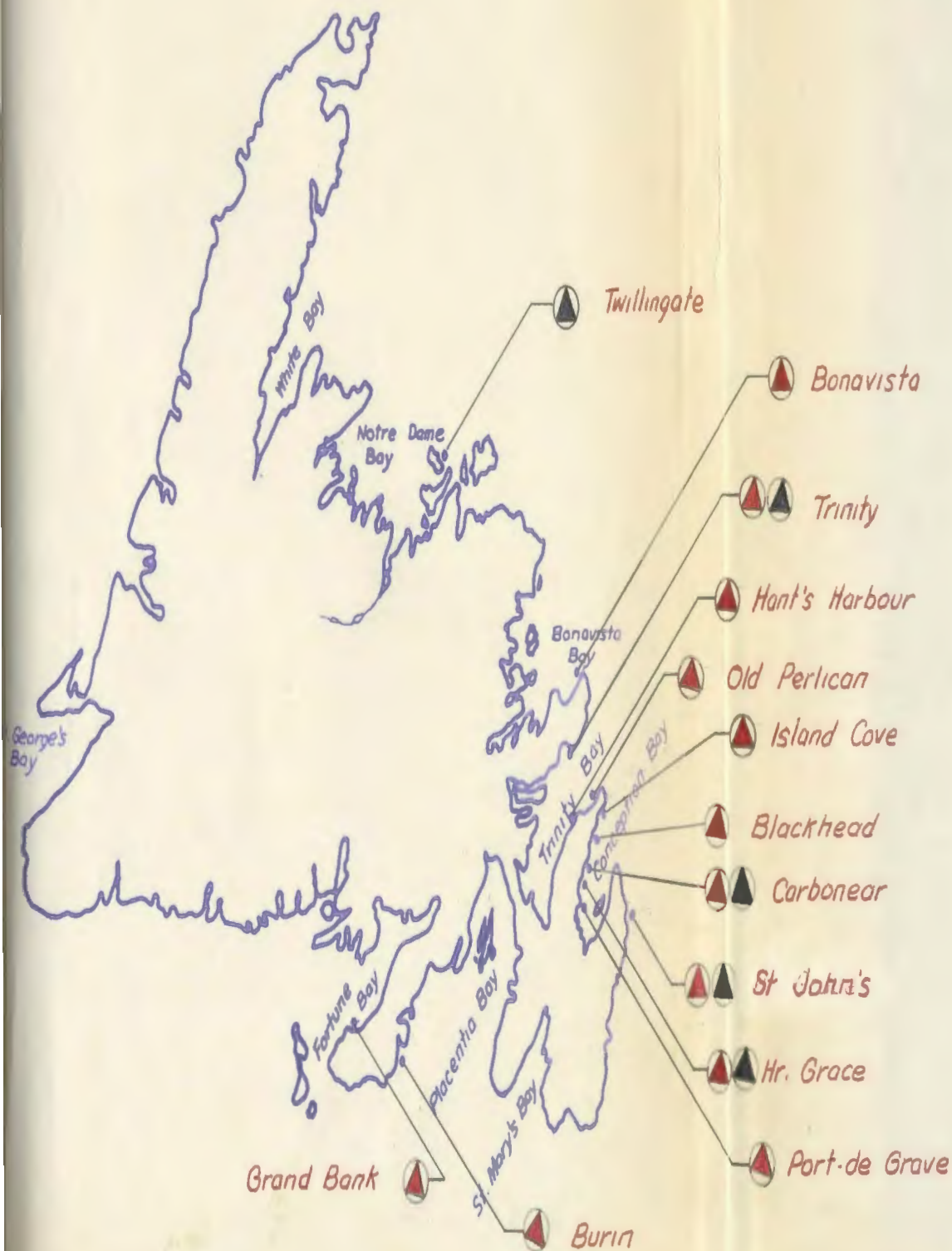
Conference Funds

<u>Year</u>	<u>Missionary Fund</u>	<u>Contingent Fund</u>	<u>Parsonage Aid Fund</u>	<u>Children's Fund</u>
1875	\$5,224.08	\$270.25	-	\$252.86
1878	\$4,754.60	\$194.72	\$ 89.79	\$228.63
1881	\$3,799.68	\$209.73	\$112.95	\$204.37
1884	\$6,624.18	\$243.24	\$180.26	\$196.06

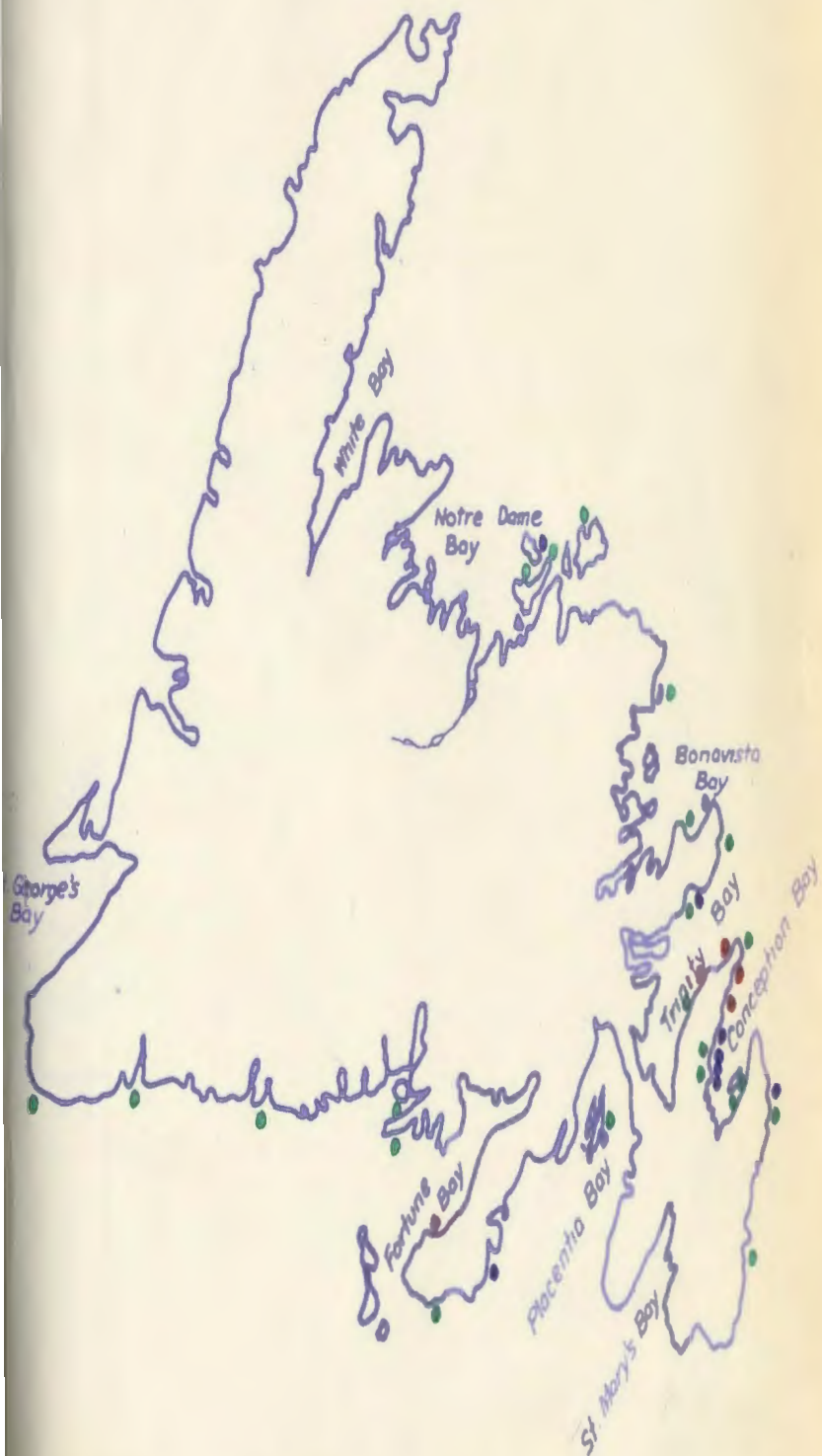
Appendix J
Map of Newfoundland

Legend

- ▲ Church of England Parishes in 1819
- ▲ Wesleyan Methodist Stations in 1819
- ▲▲ Both Parishes in same Settlement.



Map of Newfoundland



Legend

- Methodist Stations 1855
- Church of England Parishes
- Parishes & Stations

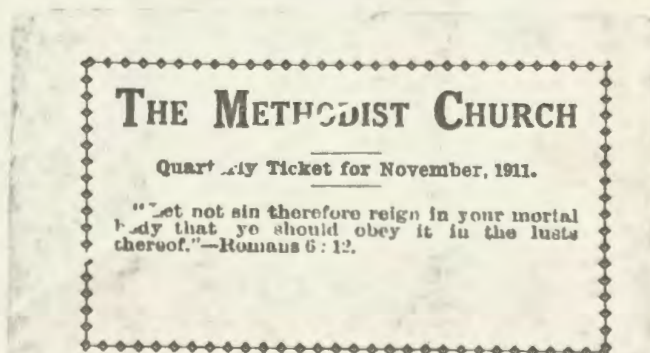
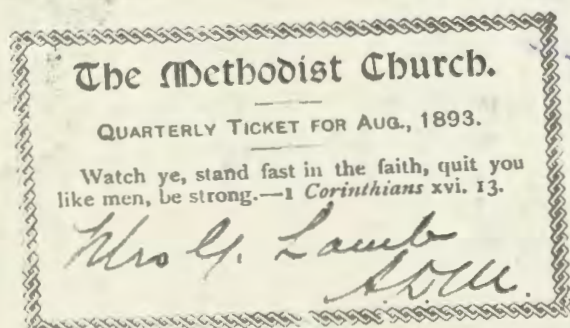
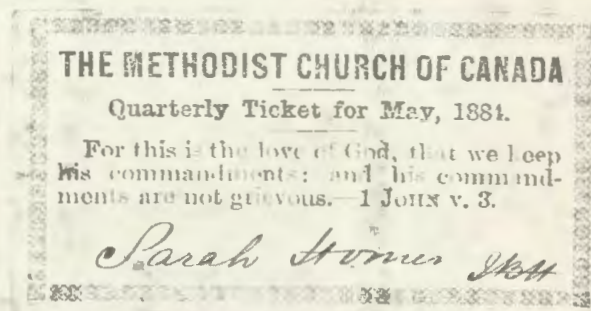
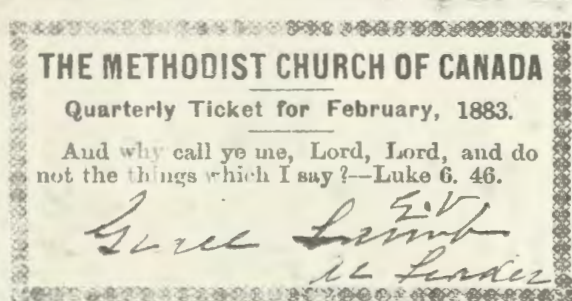
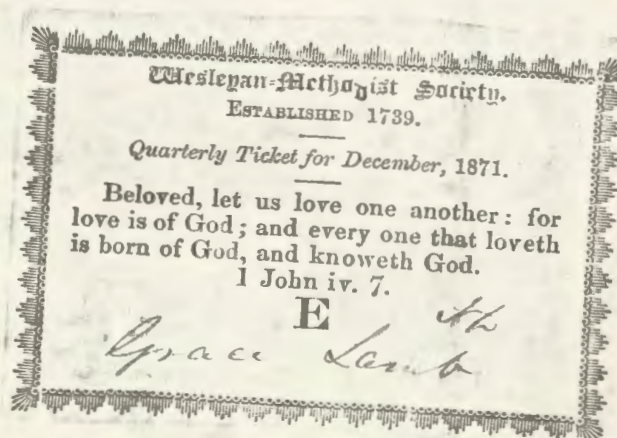
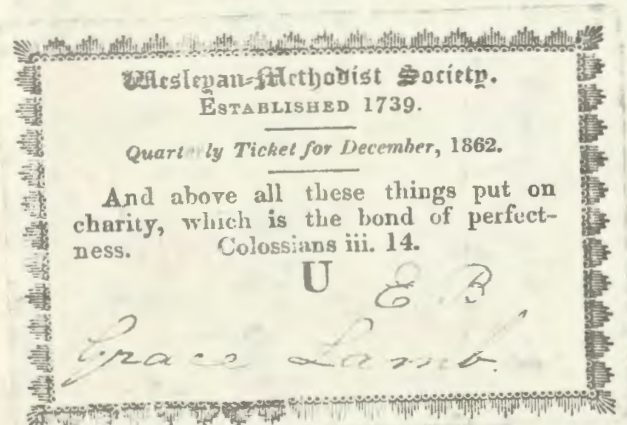
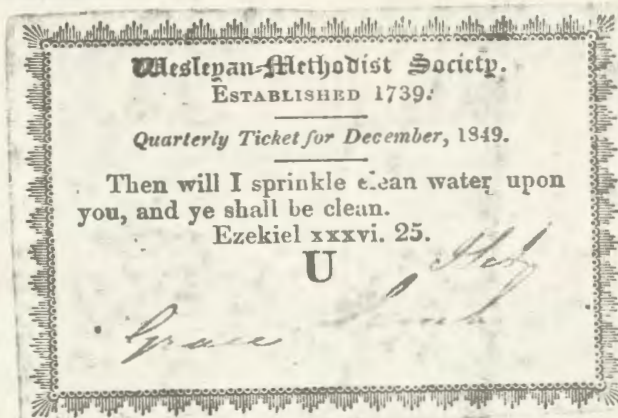
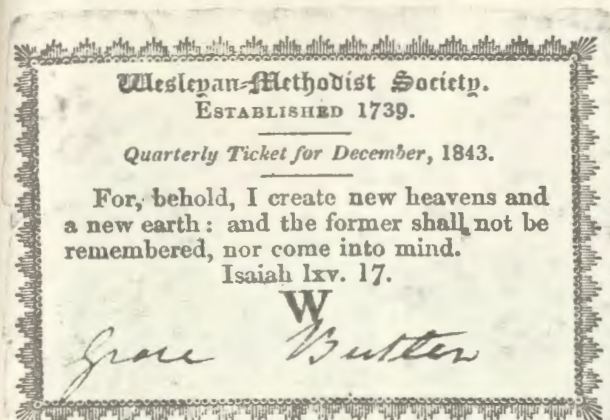
Map of Newfoundland



Legend-

- Methodist Stations 1884
- Church of England Parishes
- Parishes & Stations.

Appendix K



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